

## *Data Structure Report:*

### *Excavations at St Augustine's Church, Londonderry*



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Queen's University Belfast

CAF DSR No. 90

Excavation Licence No. AE / 12 / 145



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## 1.0 Introduction

As part of a proposed programme of renovations at St Augustine's Church in Londonderry an examination of the foundations of the Victorian church porch was requested by the structural engineer and architect. To facilitate this examination the excavation of a trench was proposed at the northwest corner of the porch. As St Augustine's church is situated on what may be the site of earlier Augustinian and Columban monasteries the Northern Ireland Environment Agency asked the Centre for Archaeological Fieldwork at Queen's to carry out the excavation. A single trench was dug measuring 3m east-west by 1m north-south. The excavation was able to demonstrate that the walls of the nave of the church were located on top of what are likely to be the foundations of an earlier church, whereas the porch was footed on a 19<sup>th</sup> century foundation which was itself set into graveyard soil and not upon subsoil. Large amounts of, mostly small fragments of apparently human bone were found during the excavation as well as quantities of seventeenth, eighteenth and nineteenth century pottery, glass and metalwork. In addition one fragment of Scottish Grey Ware pottery possibly dating to the later middle ages and a seventeenth century English gun flint were uncovered. The excavation work was funded by the Northern Ireland Environment Agency.

## **2.0 Location**

St Augustine's Church (SMR No LDY 14: 29) is located in central Londonderry along Palace Street at the west side of the walled city (Grid Ref. CC4326016570) at an OD of approximately 25m (Figures 1 & 2). The walled city occupies a portion of the "Island" of Derry. The Island is a wedge shaped area of land defined by the Foyle to the east and the low lying Bogside to the west. It has an area of approximately 80 hectares and a maximum OD of about 40m. The underlying geology of the Island is Silurian shale covered by boulder clay.

### 3.0 Historical Background

#### 3.1 The Founding of Derry

Although it is possible that there was human occupation at Derry in the prehistoric era there is no archaeological evidence, and only a couple of oblique historical references, to substantiate human activity there before the emergence of the city as a Christian centre. Medieval accounts of the founding of the Columban monastery at Derry suggest that Derry was founded by Colm Cille in the sixth century. The event is “recorded” in both Medieval annalistic sources and biographies of Colm Cille.

The Annals of Ulster for 546 simply state that “Daire Coluim Cille was founded”( Hennessy and MacCarthy 1901). The Annals of the Four Masters give more detail, albeit at a different date. The entry for the year 535 states “The church of Doire Calgaigh was founded by Colum Cille, the place having been granted to him by his own tribe, i.e. the race of Conall Gulban, son of Niall”(O’Donovan 1854, Vol. 1, 179). The Annals of the Four Masters account uses the name Doire Calgaigh, the usual early name for Derry, meaning the Oak Grove of Calgach. The Annals of Ulster in contrast uses the term Daire Coluim Cille, the earliest usage of a name which became commonplace later in the middle ages. In fact this useage Daire Coluim Cille, as opposed to Daire Calgaigh or similar, is early, this variant of the name does not appear again in the Annals of Ulster until 1121. The early appearance of the name Daire Coluim Cille is therefore highly unusual.

These accounts of a Columban foundation of Derry are expanded upon in a twelfth century biography of Colum Cille called the *Leabhar Breac* (Herbert 1988, 255-6). It tells how the Aed Mac Ainmereich, the king of the Cenél Conaill (the Cenél Conaill along with the Cené nEógain were a branch of the northern Uí Neill one of the great dynastic groupings in Medieval Ireland, they gave their name to Tir Connell, the eastern half of Donegal which was their powerbase) offered Colm Cille his fortress at Derry and how Colm Cille felt obliged to refuse the offer because of an undertaking he had given to his mentor Mo Bii, not to take an offer of land without his approval. Being informed of the death of Mo Bii however, Colum Cille felt able to accept the offer and “Colum Cille settled in Aed’s fortress and founded a church there”.

There are difficulties with this account however. One difficulty is the age of the King Aed Mac Ainmereich at the time of his grant of Derry (Lacey 1988, 36). If the Annals of Ulster date for the foundation of Derry of 546 is accepted then Aed cannot have been more than 14 years of age when he granted the land to Colum Cille, if the earlier Annals of the Four Masters date is accepted he was still a toddler. At

the earliest it seems that the foundation cannot have occurred until Aed's father Ainmere mac Setnai died in 569AD (*ibid*) and Aed had assumed the kingship of the Cenél Conaill.

Medieval Irish Annals were not static documents but were recopied from earlier annals and edited many times. It has been suggested that most early entries in the Irish annals, up until the mid eighth centuries were either composed, or significantly revised, when the earliest surviving annals were compiled, from earlier documents, in the ninth century (Kelleher 1963, 122). Even after this point the annals were subject to re-editing and copying. Kelleher suggests that, while the annalistic entries after the seventh century are largely reliable, early entries, especially those relating to the early history of the Ui Neill and those relating to origins of the institution of the High Kingship of Ireland are likely to be less reliable, much having been falsified, or in modern parlance "spun", to suit later Medieval political necessities (*ibid*). It is likely that the story of Colm Cille founding Derry dates to one of these episodes of revision, probably from the tenth to the twelfth century (Lacey 1998, 36) a period of much expansion at Derry and great fluidity and competition between the greatest of the Medieval Irish dynasties.

Lacey proposes another, more obscure character, as the likely founder of the first monastery at Derry, Fiachra mac Cairáin maic Ainmereich mac Sétnai, who died in 620AD (*ibid*, 40). Fiachra was an aristocrat, a second cousin of Colm Cille, descended like him from the royal line of the Cenél Conaill. Although he is largely absent from later documents including the accounts of the founding of Derry, the Cenél Conaill genealogies and the lists of Derry saints (*ibid*), his death is recorded in the main Irish annals including the Annals of Ulster, the Annals of the Four Masters, the Annals of Tighernach and the Annals of Roscrea. However, as Lacey points out (Lacey, 1998, 40), two of these annals, the Annals of Ulster and the Annals of the Four Masters, merely record Fiachra's death, whilst the other annals record Fiachra as the *other* founder of Derry. Lacey suggests that the northern Annals of Ulster and Annals of the Four Masters are deliberately obscuring Fiachra, because of later dynastic concerns in Ulster, and instead emphasizing the role of Colm Cille. Lacey goes farther and suggests that Fiachra might be the sole founder of Derry but the the southern annals of Tighernach and Roscrea are also re-edits of an earlier entry, trying to make sense of an old account of Derry being founded by Fiachra with a later story of Derry being founded by Colm Cille (*ibid*, 42). In addition Lacey suggests that Colm Cille's role may have been as a facilitator working between Fiachra and the king, Áed mac Ainmereich, to obtain the land upon which Derry was founded, Lacey (1998, 42) suggests a likely time for this was at the Synod of Druim Cett, which was held, near Limavady, in, according to annalistic sources, 575AD, or possibly a little later.

### 3.2 *Derry in the Medieval Period*

There are relatively few references to Derry in the years after its initial foundation. During this period there were dynastic struggles for supremacy in northwest Ireland with the Cenél nEógain finally achieving dominance over their distant kin the Cenél Connaill in the eighth century resulting in the Cenél Connaill being pushed back into Tir Connaill although they kept a foothold in Derry for several more centuries, the abbots during this time being drawn from their number. There are a number of references to deaths of religious of Derry in the eighth century AD but it is clear that at this stage Derry is not an important monastic foundation. Derry does not begin to appear more frequently until the tenth century. During this period the deaths of a number of abbots of Derry were noted and there was a shift in the terminology used to describe these abbots, earlier references refer to the abbot as a *princeps* or *abbas* (Lacey 1998, 44), however an entry relating to the death of an abbot Robhartach in 952 in the Annals of the Four Masters refers to him as “Robhartach, successor of Colum-Cille and Adamnan”. Lacey interprets this as signifying the beginnings of the Colm Cille origin story (*ibid* 45), possibly in response to a more tenuous Cenél Connaill hold on Derry.

In the eleventh century the Cenél nEógain were increasing their power yet further and were one of only a few dynasties in Ireland competing to achieve complete dominance over the island as High King of Ireland. It seems that at this stage their dominance began to extend over Derry as well. In 1121 the Annals of the Four Masters relate how “Domhnall, son of Ardghar Mac Lochlainn, King of Ireland...died at Doire Cholaim-Chille” (O’Donovan 1854, Vol. 2, 1013). By the middle years of the century the Cenél nEógain were providing abbots for Derry. One of the most celebrated was Flaithbheartach Ua Brolchain who, it is recorded in the Annals of the Four Masters, in 1150 made a visitation through the home territory of the Cenél nEógain and received donations of cows, gold and horses, from households or groups of households, according to their rank. In the 1160’s, using the money from this and other visitations, Ua Brolchain carried out a great deal of building work at Derry. He, along with the High King Muircertach Ua Lochlainn, reordered the monastic centre of Derry, according to the Annals of Ulster for 1162, separating the “churches” from the “houses” which required the demolition of eighty houses and the construction of a “wall of the centre”(Hennessy 1901, Vol.1, 140-1). In the Annals of the Four Masters the wall of the centre(and presumably the area it enclosed) is described as “Caiseal an urlair” (O’Donovan 1854, Vol. 2, 1093), which means the stone wall or rampart of the floor, floor meaning a cleared area upon which monastic life could take place. The rampart presumably means a large, circular

stone wall, which could have been of dry stone, although, as we shall see below, mortared stone was in common use at the time.

Ua Brolchain's construction work at Derry continued with the construction of the cathedral or Tempull Mor, literally meaning great church in 1164. It seems to have been a very large and impressive structure by the standards of the age, being described in the Annals of Ulster as 90 feet long and having been built in only 40 days (Hennessy 1901, 146-7). That this was a mortared building can be presumed from an entry in the Annals of Ulster for the preceding year 1163 noting the construction in Derry by Ua Brolchain and the "community of Coluim Cille" of a lime kiln, in dimensions 60 feet square (*ibid*).

From 1166 onwards, when an entry in the Annals of Ulster relates the burning of Derry (possibly by the High King Muircertach Ua Lochlainn) (Hennessy 1901, 152-3), there are hints of worsening a relationship between Ua Brolchain and the king because possibly resulting from the king's blocking, with the assistance of the Archbishop of Armagh, of an invitation by Somerled and the men of the Hebrides and Argyll to become the Abbot of Iona in 1164 (Hennessy 1901, 144-5). After this date the Columban monastery is usually described as the Dubh Regles, meaning black monastery or black monastic church. This is a departure from previous entries and presumably implies an attempt to differentiate the old monastery from the new cathedral or Tempull Mor.

Flaithbheartach Ua Brolchain died in 1175 but construction work continued at Derry. In 1192 the Annals of the Four Masters record the construction of a new doorway for the refractory at the Dubh Regles by O'Kane of Creeve ((O'Donovan 1854, Vol. 3, 93)). This is likely to refer to an ornate doorway, probably of the Hiberno-Romanesque type, rather than a simple entrance way which would be unlikely to merit an entry in an annal.

Interestingly a single entry in the Annals of Ulster for 1185 implies another church, not apparently the Dubh Regles, at Derry at this time. In that year the Archbishop of Armagh, Amhlaim Ua Muirethaigh is mentioned being buried at the graveyard beside the "tempull becc" or the little church (Hennessy 1901, 204-5). This implies an earlier, possibly non-monastic church, which was now differentiated from the cathedral on account of its smaller size.

In the later years of the twelfth century the presence of the Anglo-Normans is first felt at Derry with, according to the Annals of the Four Masters John de Courcy spending five days there, defeating the

Cenél nEógain in battle and then plundering Inishowen((O'Donovan 1854, Vol. 3, 106-7). He came to Derry again in 1198, harrying Inishowen for a second time but was forced to retreat when Aedh Ua Neill with a naval force attacked the Anglo-Norman colony in east Ulster, plundering a settlement near Larne. A large force of Anglo Normans counter attacked but O'Neill inflicted a series of defeats upon them ((O'Donovan 1854, Vol. 3, 114-5)).

A similar series of events occurred in 1213 when a combined force led by Thomas de Galloway, a force of men from the western Isles and the Cenél Connaill, plundered the Derry and Inishowen. The Annals of Ulster and the Four Masters agree on the event except that the Four Masters omit the part played by the Cenél Connaill in this event (O'Donovan 1854, Vol. 3, 176-7).

Also in 1213 the "great prior" of Derry was murdered in this year when he intervened in a dispute between the O'Kanes and MacLochlainns at the doorway of the church of the Dubh Regles (Hennessey 1901). This entry is interesting also for the use of the term "great prior". This is a term which we would typically expect to be used in the context of European style monasticism of the High Middle Ages. It is not the terminology which we would expect to be used in an early Medieval Irish context. The exact date of the transformation of the Columban Dubh Regles into an Augustinian monastery is debatable. We can say only for certain that the Dubh Regles had become an Augustinian monastery by 1397 when the monastery is described as " the monastery of canons regular called the Black Abbey of Derry", Black Abbey being an anglicisation of Dubh Regles (Reeves and Porter 1853). It is very likely that the Dubh Regles had taken Augustinian observance much earlier than that however. It has been suggested that the Dubh Regles is likely to have become a monastery of Augustinian Canons Regular of Arrouse around 1233 (Gwynn and Hadcock 1970, 168). It is unlikely that the Dubh Regles had become an Augustinian monastery before 1203. In that year entries in both the Annals of Ulster and in the Annals of the Four Masters relate the erection at Iona of a new (Dominican) monastery by Cellagh, the abbot of Iona, in the centre of the enclosure (Hennessey 1901, 242-3 and O'Donovan 1854, Vol. 3, 134-5), which would probably have been an enclosure with a number of churches within it similar to the "Caiseal an urlair" at Derry discussed above. This caused great outrage to the religious of the north of Ireland however who presumably felt that it outraged Columban *familia* and possibly because it could be construed as an attack on the legitimacy of the Scottish Monarchy who's power was being eroded in the west by the emerging Lords of the Isles. Many of the leading clerics of northern Ireland, presumably accompanied by a military force, went to Iona and raised the new priory establishing an abbot of their own liking in the place of Cellagh. It seems however that the Dominican abbey was not extinguished by this event, which

was possibly only a token attack, which along with the establishment of a new abbot allowed enough face to be saved by the Columban *familia* for Iona to continue as a Dominican foundation. If the reference to a “great prior” is reliable, it is a strong indication that the Dubh Regles may have been Augustinian, or at least adopting aspects of the Rule of St Augustine, from an earlier date than previously thought. The final adoption of the Augustinian rule is not likely to have occurred until sometime after 1219 however. In that year the last Abbot to be called a “successor” to Colm Cille, Fonaghtan O’Bronan, died and his replacement announced (O’Donovan, 1854, Vol. 3, 196-7). This entry from the Annals of the Four Masters is the last time (along with the matching Annals of Ulster entry) that the title of successor of Colm Cille is used to describe an abbot, implying that at this stage Derry is still a Columban monastery, although possibly one being drawn inexorably closer to a conventional western monastic rule.

The history of the Augustinian abbey is fairly obscure. Little is known about it, although it must have conformed in form and in rule closely to that of other Augustinian monasteries. It is mentioned in the 1397 visitation of the Archbishop of Armagh, John Colton, to the Derry diocese, noted above, when the and his party stay at the Augustinian monastery , “in suitable chambers”(Reeves and Porter 1853, 189). During his time the Archbishop heard representations, while seated on his tribunal in the choir of the abbey church, from canons of the abbey regarding a number of internal disputes amongst the monks (*ibid*, 190). After several days hearing representations at the abbey he moved on to the Cathedral Church, where, amongst other business he confirmed Hugh McGillivray as abbot of the “Black Abbey” (Reeves and Porter 1853, 192). Interestingly after confirming the appointment of the abbot the Archbishop retired to the Abbey to take refreshments, returning within the hour (*ibid*). By implication the abbey and cathedral must have been situated close to each other.

Although at this stage the Augustinian Abbey was in sufficiently good repair to host an Archbishop and Primate of Ireland by 1411 it had fallen into disrepair. An entry in the Calendar of Papal Records for 1411 records the request of a number of canons to the abbey of Cloontuskert because of its poverty, blamed on wars and other disasters (Bliss 1896). These wars and disasters may possibly have been ongoing hostilities by the Cenél Connaill and the Cenél Connaill, now styling themselves respectively as the O’Donnells and the O’Neills and their subordinate septs. In 1423 the church paid for repairs to the abbey (Gwynn and Hadcock 1970, 169).

In 1463 an entry in the register of John Bole, Archbishop of Armagh records that the Grange of Deynyscullentryd, land owned by the Augustinian Abbey, was plundered by Violentus O'Domynyall and the horses and cows of the abbey stolen (Lynch 1992).

In 1566/7 Derry was occupied by an English army led by Colonel Randolph during the war between the crown and Shane O'Neill. This was one element of a long running conflict between the crown, which wanted O'Neill to accept the Earldom of Tyrone, subject to the queen and O'Neill who saw himself as sovereign King of Ulster and an equal of the queen. According to the eighteenth century French historian Abbe Mac Geoghegan (1844, 458) a descendant of émigré Irish, the town was fortified by 700 men who took over the cathedral, the *Tempull Mor*, and used it as a munitions store. He describes how the priests and monks were driven from the town and talks about "other sacrileges committed in the churches". Randolph's exploits there are noted in the Calendar of state papers for the years 1566 and 1567 (Hamilton 1860, 316-328) and it is clear that his expedition was under pressure. There are requests for more munitions in October and November 1566 (Hamilton 1860, 316-8) and in early 1567 appeals to the government for money and supplies. The English garrison in Derry faced a very potent force. O'Neill maintained a standing army of 4000 footsoldiers and 1000 cavalry (MacGeoghegan 1844, 458) and he apparently had in addition 5000 Scottish reinforcements at his disposal (Hamilton 1860, 329). O'Neill moved a considerable force of 2500 foot and 400 horse to Derry and it seems that the English Garrison was under threat. Disease seems to have been rife amongst the garrison, greatly impairing its ability to fight and eventually they withdrew after the death of considerable numbers of men including their leader Colonel Randolph in a cavalry battle with O'Neills forces (MacGeoghegan 1844, 459). During the life time of this garrison a fire seems to have ignited the munitions stored in the cathedral leading to its destruction (MacGeoghegan 1844).

After the English force left there seems to have been some revival of ecclesiastical activity with the certain return of the Dominican Friars whose Friary was located to the west of the town beyond the bog (Coleman 1902, 6) and possibly other orders too, but the town must have been greatly damaged and it seems unlikely that with the land ravaged by war there could have been any significant rebuilding work carried out.

### 3.3 *Seventeenth century and later map and documentary evidence for earlier buildings at the site of St Augustines' church.*

Derry was reoccupied by Sir Henry Dowcra in 1600. He built an earthen fort around part of what is now the walled town and constructed buildings within it. He incorporated several existing structures into his new fortified town. A map made in 1600, called Dowcra's Map (Fig 3), illustrates very clearly the main attributes of the town. This map is not a scale map in the modern sense, but it is more of a schematic representation of the town which gives a very good overall impression of Dowcra's settlement but which cannot be relied upon in terms of exact locations of structures and dimensions of buildings or the position of the cardinal points.

Dowcra's map shows the "Iland and the forte of Derry" surrounded on three sides by the Foyle and on the fourth side by bog. In the centre of the island is the fort, arranged within and around it are a number of buildings some of which have a letter beside them which refers to a corresponding entry in the detailed key written at the top of the map. A number of elements on the map predate Dowcra's fort. To the bottom left of the map, marked "C" is a reused Gaelic fortress. Above the fort on the map is a building "G" with the legend written beside it "this chapel comands over y forte". This suggests that the land at this "chapel" is somewhat higher than the other land on the island. This may be close to the location of the modern St Columb's Cathedral which is situated at the highest point on the island and which may have been built on the site of an earlier nunnery mentioned in the 1602 and 1609 inquisitions (Griffith 1966). To the right of the town is a roofless church and a round tower with the letter "k" beside it. The roofless church is surrounded by a number of smaller buildings, with word "ruynes" (ruins) written beside them. In the key the entry "K" states "three broke cloysters and one high turett of antiquity". The letters ".K.q" is also given to two roofless buildings to the bottom of the map it is uncertain if this represents one of the "broke cloysters" but it is in approximately the correct position for the Dominican Friary.

Inside the town there are a large number of buildings. Most are individual buildings roofed, many with a chimney, sometimes grouped into small terraces of three, four or five buildings. Some of the buildings appear to be differently roofed, most have plain white roofs others have lines running down their roofs. It is tempting to interpret these latter buildings as being slated and the other buildings as having thatched roofs. There are several buildings which stand out from the rest. In the centre of the town there is a large roofless building. From what may be a gable or the apex of an internal wall, there

emanates what looks like a triangle on a stick. From other 17<sup>th</sup> century maps of parts of Ulster, such as Thomas Ravens map of the village Macosquin, it seems likely that this is a quick map makers convention for representing a bell cote. Just above and to the right of this roofless building is a similar, but roofed, building which has two such projections from it, one may actually be representing a cross rather than a bell cote. This building, interestingly is one of the buildings which could be interpreted from this map as having a slate roof. Below the larger roofless building there are two small buildings both with apparently slate roofs, one with what looks like an adjoining tower. It is worth noting that all the apparently slated buildings are detached and in the upper half of the fort, suggesting that their distribution does not necessarily respect the positioning of the forts earthen ramparts. In the centre of all these slated buildings just to the top left of the large roofless building is the letter “H” which refers to an entry in the key “the hospital within y great forte near .S.H Doccora his lodging”. The meaning of hospital at this time was quite wide it could mean a place where pilgrims or travelers were given hospitality, it could be an infirmary, possibly utilized as such by Dowcra's force, or the term could predate Dowcra and refer to an earlier building. Nevertheless the combination of buildings with slate roofs, the bell cotes, the building with an attached tower and their clustering together, in the upper half (on the map) of the fort, not respecting the forts perimeters, is suggestive that these are earlier, presumeably mostly church buildings, predating the erection of the fort.

A map of Derry of 1601 by Cocket (Fig 4) differs in some minor details, but in substance agrees with Dowcra's Map. It shows a mix of slated and thatched buildings and like in the Dowcra map they are concentrated at the easterly end of the fort. There is a building which is in a similar location to one or other of the two buildings with bell cotes, possibly closer to the location of the roofed one, and in this building there is a rectangular cloister of slate roofed buildings with the lettering “The governors house with his garden” written beside them. There is somewhat more regularity to the layout of the buildings within the earthen fort on Cocket's map than on the earlier Dowcra's map, but its purpose may have been different, less focused on the strategic and more simply descriptive of the town. It shows what looks like the beginning of a street grid however it is not clear from the map if this is a grid relating to the construction of the fortifications or the fortifications being erected around a pre-existing town grid. It is conceivable that what this map shows is the layout of the Medieval ecclesiastical town with some additions and renovations, especially on the west side of the fortified area.

Derry is mentioned several times in the Calendar of Patent Rolls of James 1<sup>st</sup>. The patent roll for 1603 grants Sir Henry Dowcra his house within the fort, the ecclesiastical buildings including the “convent of nonnes” and the “stone tower by the bog...together with the whole island” (Griffith 1966)

The patent Roll for 1604 grants to Sir Henry Broncar “the late monastery or house of canons of St Collumbkillie of Derrie...a ruinous church and other buildings, churchyard and these q<sup>ts</sup> ...” (Griffith 1966, 51-2). The description of church and buildings as “ruinous” may be of significance.

The Patent Roll for 1610 shows the grant of Derry and Inishowen to Sir Arthur Chichester (Griffith 1966, 161).

The 1618/9 map of Nicholas Pynar shows Derry after the erection of the city walls(Figure 5). In the top left (southwest) of the map of the walled town there are a cluster of buildings. One, with a tower, bell cote and crosses at the gable finials is a church. Two others appear to be residential buildings, possibly the bishops residence and associated building. A fourth building appears to be approximately at right angles to the church and is more elongated than the residential houses. According to the legend there is a new school house in Derry and its location does seem similar to that of the Derry Free School on later maps .

Thomas Raven made two maps of Derry one in 1622 and one in 1625. The earlier is a simple map of the walled city, the second a map of the city with a speculative drawing of proposed outer defenses (Figure 6). The 1622 map shows four buildings in similar locations to the Pynar map but it labels them as the church, bishop’s residence and Free School. The footprint of a building in a very similar location to the modern St Augustine’s church is depicted on Phillips 1685 map of Derry, although there is no legend (Figure 7).

The Volunteer Map of 1780(Figure 8) shows the bishops house and garden and a building described on the map as an “old chapel”, in a location almost exactly the same as the modern St Augustine’s Church. There is no explicit mention of the Free School on this map but the modern Society Street is called Free School Lane. Porters map of 1799 shows the church in the same location as the Volunteer map but in addition shows the Free School in what is now the Society Street Car Park (Figure 9).

A painting of 1730 by Van der Hagen appears show St Augustine’s church (Figure 10). There is a white building to the right of the view of the city which looks to be in approximately the correct position for St

Augustine's. If this painting is accurate it shows a long white building, orientated approximately at right angles to the orientation of surrounding buildings, with a slate roof and possibly a lower annex (porch?) at its West end.

It seems likely that the site of the modern St Augustine's church may have been occupied by one of a very few Medieval buildings which survived into the early seventeenth century at Derry and probably the only intact church in the city until the new St Columb's Cathedral was built in 1633. Not only does the map evidence suggest an ecclesiastical building here in the early 17<sup>th</sup> century, documents imply it also. The Carew MSS list a costing for construction of a new town at Derry in 1611 (Brewer and Bullen 1873, 149). This document lists the cost of fortifications, houses, storehouses, bakehouses and many other types of buildings and their proposed construction costs. It does not however list the price of a new church, implying that a serviceable one already existed and we already know from documentary and map evidence that the Tempull Mor was in ruins. After St Columb's Cathedral was built the church at the site of the modern St Augustine's was referred to as "the little church" (McSparron 1972). This is a name meaning the same, in English, as the name "Tempull Becc", discussed above, used in the Annals of Ulster to describe an additional church at Derry in existence after the construction of the old Cathedral, the Tempull Mor.

The "little church" was used by the Presbyterian community in the city until they constructed their own church (*ibid*). It survived the siege but in approximately 1768 the "little church" was rebuilt by Bishop Barnard (McSparron 1972) as a "Chapel of Ease". Almost 100 years later the church was rebuilt once more, this time, on the instruction of Bishop Alexander, renamed St Augustines.

#### 3.4 *To what extent is the modern St Augustine's church built on the site of the "little church".*

The seventeenth and eighteenth century map evidence demonstrates that the modern St Augustine's church is built at the same location, with the same orientation and possibly on the same footings as the eighteenth century Chapel of Ease. The volunteer map of 1780 shows a church of similar scale to the modern church built at exactly the same location. This is presumably the "Chapel of Ease" which would have been newly constructed at that time. That the Chapel of Ease was built on or close to the footings of an earlier structure is evidenced by Phillips 1685 map, however it is more difficult to match the exact footprint of this earlier church with the buildings depicted on earlier maps of the city. In the earlier maps

such as Thomas Raven's of 1622 the church seems located too far south and orientated almost exactly north-south. Closer examination of Raven's map shows that while the Free School and the church share approximately the same relationship to each other as that depicted on the Porter's Map of 1799, both seem to have been rotated approximately 45 degrees north of their 1622 position by 1799. Rather than the 1799 (and 1685) map being inaccurate, it seems more likely that Raven, who gives an oblique rather than a bird's eye view of the city, and who perhaps lacks the desire for exactitude of later cartographers, is rotating these buildings to facilitate their depiction.

### 3.5 *Is the modern St Augustine's Church built on the site of the Augustinian Abbey and the site of the Dubh Regles?*

It seems reasonable to suggest that the Augustinian Abbey and the Dubh Regles are the same foundation, the term Black Abbey being a more or less literal translation of the Gaelic name. However what is less certain is the exact location of this monastery. Most early writers, such as Reeves and Porter (1853, 189) and Doherty (1902) located the Dubh Regles, and the later Augustinian Monastery, outside the walls of the city, close to the location of the Tempull Mor. In recent decades Lacey has contradicted this saying that the Dubh Regles was situated at or close to the current site of St Augustine's Church (Lacey 1990, 26).

The map evidence is somewhat ambiguous as nowhere does it directly identify the Black Abbey or Abbey of Colm Cille or similar. As mentioned above the 1600 Dowcra map *mentions* three broken cloisters at the site of the Tempull Mor, although it doesn't clearly display them and they might include the Dominican Friary in their number. From what we know of churches and monastic foundations in Derry one cloister was presumably the buildings associated with the cathedral chapter, a second may have been the Dominican Friary several hundred metres to the north west and the third *could* have been the Dubh Regles. That the Dubh Regles church was destroyed seems to be confirmed by the grant of the Abbey and lands to Sir Henry Broncar, where it is described as being "a ruinous church" (Griffith 1966, 51-2). This implies that the roofed, intact, church depicted at the site of the current St Augustine's on the 1600, 1601 and 1625 maps is *not* the same church. In addition the account of the Archbishop of Armagh's visitation to Derry in October 1397 seems obliquely to suggest, by noting how the archbishop was able to leave the Cathedral, go to the Black Abbey to take his lunch and return to the cathedral within about an hour, that the two church institutions were located conveniently close to each other (Reeves and Porter 1853, 192).

It is also worth noting that Medieval monasteries need a water supply, not only for their consumption and hygiene but for rituals of washing which took place several times a day (Bond 1989). This means that most Medieval monasteries, with a few exceptions, are located close to a water source, frequently on a river bend with a race diverted from the river into or close to the monastery. It is difficult to see how a water source could have been easily provided for the current site of St Augustine's church on a high point overlooking the lower ground to the west. On the 1799 map (fig) there is a "drain thro the meadows" which potentially could be a suitable water source for a monastery located close to the *Tempull mor* and the Long Tower., perhaps the largely filled in remnants of a race associated with the monastery. This is also noted on earlier maps although it is not annotated. It appears as a winding stream on the 1685 map (Figure 7) and there is a little inlet noticeable in the 1601 map just beside the key at the bottom of the picture(Figure4).

The reality may be between the two extreme viewpoints. Reeves and Porter (1853, 189) suggest that the original Augustinian Abbey was destroyed by Colonel Randolph's garrison in the munitions explosion that also wrecked the Cathedral but that after the garrison left the monks returned and built a new church at the site of the modern Augustinian church. While the suggestion that the Augustinian Abbey was destroyed by Randolph's garrison is compatible with the evidence from the Calendar of Patent Rolls and the 1600 Dowcra's map it's rebuilding at the site of St Augustine's church seems unlikely. The later sixteenth century was a period of great dislocation in Ulster and it would have been difficult to have obtained either the contributions from the masses or the necessary degree of aristocratic patronage to construct a new monastery. However if the 17<sup>th</sup> century and later usage of the "the little church" refers in any way to the *Tempull Becc*, mentioned above, it is possible that the Augustinian monks of the Black Abbey returned to Derry and reoccupied not their original abbey but a different, medieval church, one which presumably needed less or no repairs. So there may have been an Augustinian presence at two sites within the island of Derry.

St Augustine's Church does have antecedents, as can be demonstrated by the map evidence, which extend beyond the seventeenth century into the Medieval Period. It is possible that this may be the church referred to in the Annals of Ulster as the "Tempull Becc" or little church, a name which it seems to have been given in the Post-Medieval era. Whether it was the site also of the Augustinian Abbey is uncertain. It is possible that the Augustinian Abbey and its earlier incarnation, the Dubh Regles, may have been located closer to the *Tempull Mor* but then, possibly in the later 16<sup>th</sup> century after the destruction of the *Tempull Mor*, moved to the site of the modern St Augustine's.

#### **4.0 Description of the Excavation (Figures 11-14 and Photos 1 to 5)**

A trench 3m long by 1m wide, with its long axis orientated east-northeast by west-southwest, parallel to the long axis of the church was excavated at the northwest corner of the porch (Figure 2). The trench was originally intended to be "L" shaped and extend 1 to 2m around the corner of the porch towards the southwest of the church but upon commencing the excavation it became clear that this would disturb existing drains and it was agreed by the architect and the structural engineer that a 3m trench to the northwest of the porch was sufficient to assess the condition of the foundations.

Immediately below the sod (101) there was a thin layer of loam (102), varying from 10 to 20cm in depth, which overlay a gravel layer(103) a gun flint of late seventeenth century date in the English style (pers comm. Brian Sloan)was found within this topsoil layer. A thin spread of mortar (104), associated with a drain pipe to the west of the trench, limiting excavation in that direction, overlay the gravel at the northwest corner of the trench. The gravel layer (103) was approximately 5cm thick and covered the entire trench. In the east of the trench it sat immediately above a layer of mortar rich loam (107) which was itself above a second more mortar rich loam layer (108) and below that a spread of cream coloured mortar and small stones (109). These mortar layers may have filled a cut, or possibly on going erosion caused by a drip from a guttering downpipe. The mortar may have been replaced and eroded several times leading to successive deposits.

These mortar rich layers sat above a rich loam deposit (105) which was about 20cm thick and which had at its base a scattering of flattish stones.

The mortar rich layers also sat above a setting of flat stones (111) and mortar bonding them (110) which appear to have been a pathway flush to the church porch wall. There was no direct stratigraphic relationship between the stone setting (111) and the loam (105) but 105 seems to have begun accumulating at approximately the time (111) was laid and the small flat stones at the base of (105) may be associated with construction activity at this time.

There were a number of 19<sup>th</sup> and early 20<sup>th</sup> century artefacts within (105) as well as some bone fragments all of which are consistent with a gradual build-up of a layer within a churchyard.

Beneath (105) in the east of the trench was a spread of small stones and mortar (109) which was consistent with rubble or building waste associated with the construction. Underlying both (105) and (109) was a rich loam layer (112) which was very similar to (105) but separated from it by (109) and the

scatter of flat stones at the base of (105). This layer contained quite a large amount of broken fragments of bone, much of it clearly human. It also contained a number of artefacts, of particular interest, some fragments of seventeenth century pottery and a fragment of a Medieval jug with a dark grey fabric covered in a green glaze, probably of Scottish origin.

In the centre east of the trench a mortar spread (113) was found beneath (112). Its location, well below the other mortar layers suggests an earlier construction or renovation phase at the church.

Towards the east end of the trench the earth of a modern lightening rod was grounded into the mortar rich strata there. As excavating this end of the trench would have interrupted the earth to ground of the rod, leaving the building vulnerable to lightening strikes, the last 50cm of the east of the trench was left unexcavated.

The excavation revealed the elevation of the church porch wall (Figure 14). This elevation revealed that the Victorian porch was footed on a plinth somewhat narrower than the actual porch wall itself. This footing extended for approximately 1m below the current ground surface although the ground level at the time of its construction is likely to have been about 40cm lower, its earlier level can be inferred from a change in the masonry from the regularly coursed wall to the more irregular foundation. The foundation stones beneath the porch are similar in type of stone, size and shape to the actual porch wall itself and it is very likely that they belong to the same constructional phase.

Towards the east end of the trench the excavation revealed a change in the type of foundation deposit upon which the church is footed. At the west end of the church, the porch is, as mentioned above, footed upon similar schist stones as are used in the construction of the porch. Towards the east the porch gives way to the nave. The constructional style of the walls of the nave and porch are similar but the small number of stones visible from our excavation trench upon which the nave are footed look very different from the foundations of the porch. The nave has as its foundation larger, rounded, more irregular stones than the porch. This strongly suggests that the porch is a completely new construction but that the current nave is constructed upon the foundations of an earlier structure

## 5.0 The Finds

Despite the small size of the excavation a large number of finds and artefacts were uncovered during the excavation. These included human bone fragments, pottery, iron and copper alloy objects, clay pipe fragments and glass.

*Human bone* -Small quantities of human bone were found in the upper graveyard fill (105), the mortar spread (108) and the mortar bonding the stone setting (111). Large amounts of human bone were found in the lower graveyard soil (112). Although the bone has been cleaned no formal analysis or identification of the bone fragments has yet been undertaken.

*Pottery*- Twenty one fragments of pottery were uncovered. The topsoil contained a number of fragments of roof tile, some of which was glazed with brown and some with black glazes. There was also one fragment of 19<sup>th</sup> century brown and cream glazed tableware was also found.

The upper graveyard soil (105) produced one fragment of roof tile, which had the characteristic orange and yellow rippled fabric of ceramics manufactured in the late 18<sup>th</sup> and early 19<sup>th</sup> centuries at Buckley, North Wales. One fragment of brown glazed tableware was also found.

The mortar spread (107) contained two pieces of Creamware pottery which could be 19<sup>th</sup> or early 20<sup>th</sup> century. The earlier mortar spread (108) contained one piece of Brownware, an Ulster made utilitarian pottery of late seventeenth to eighteenth century date and two fragments of Blackware, possibly later eighteenth century in date, and one undefined fragment of earthenware .

The lower graveyard soil deposit (112) contained the most interesting ceramic assemblage. There were some unglazed rooftiles and one clay marble found within 112, which are difficult to date accurately. One rim fragment of North Devon Gravel Tempered pottery vessel was found, these date to the first half of the seventeenth century, the period of the initial construction and occupation of the walled town of Londonderry. One fragment of Manganese Mottled pottery was found, which dates to the later decades of the seventeenth century, or the very early years of the eighteenth century, the era of the Siege and one small piece of what may be another North Devon type, the so called North Devon Gravel Free was found. This dates to the very early decades of the seventeenth century. Also in this layer was a fragment of pottery with a very dark grey fabric but a bright green glaze. This is a type called Scottish Grey Ware and it may be earlier than the other pottery on the site, possibly by several hundred years. It has not been intensively studied but has been found at a number of western Scottish sites which date from the

middle of the fifteenth century through to the sixteenth or seventeenth centuries. Pottery very similar to this fragment at Derry has been found in a fifteenth century context by David Caldwell at his excavations at Finlaggan on the Hebridean island of Islay, the capital of the Lordship of the Isles. It is perhaps significant that the Black Abbey of Colm Cille owned land on Islay (Lacey 1988, 46). In the past few years Scottish Grey Ware has been found at a number of sites in Ulster, given that no manufacture site has yet been found in Scotland it is not outside the bounds of possibility that it is actually manufactured in Ireland, but has simply been identified in Scotland first.

*Metal objects-* A number of fragments of corroded nails were found in the topsoil. The upper graveyard soil (105) contained a number of corroded iron fragments, which will require further examination to identify. The lower graveyard soil (112) contained one fragment of elongated copper alloy with two, broken, rebated nail / screw holes. This soil also contained one small pin, possibly tinned, with a wire wound head (pers comm. Dr Philip Macdonald). This may be a shroud pin. This layer also contained a large number of pieces of corroded fragments or iron, some of which appear to be coffin nails (Pers Comm. Dr Philip Macdonald).

*Glass-* The upper graveyard soil (105) contained six patinated bottle glass fragments. The clay spread (107) contained two fragments of bottle glass and two sherds of window glass. The earlier mortar spread beneath it (108) contained two bottle glass fragments and 16 window glass sherds. The lower graveyard soil (112) contained two fragments of bottle glass, both heavily patinated and 42 sherds of window glass.

*Clay Pipe-* A single fragment of clay pipe stem was found in the upper graveyard soil (105). The mortar (110) bonding the stones (111) contained a single clay pipe stem fragment also. The lower graveyard soil (112) contained twelve pieces of clay pipe stem and two bowl fragments. Several of the stem fragments were very thin, with relatively large bores despite their narrow width. This is indicative that these may have been quite early clay pipes. In addition the two bowls were small, again indicative of early pipes, one also had a foot at the base of the bowl. Clay pipes are very good chronological indicators, because their fashion changes regularly and their delicate easily breakable nature means they tend not to survive for many years before being broken and discarded. The small size of these clay pipe fragments makes a precise dating very difficult nevertheless the bowls are quite small, but *possibly* not as small as seventeenth century bowls, perhaps suggesting an early or mid eighteenth century date, the stem fragments are consistent with this dating.

*Shell*- Four fragments of oyster shell were found in the lower graveyard soil (112). Oyster was a popular foodstuff in the seventeenth and eighteenth centuries.

*Flint*- A single wedge shaped gun flint was found from thin topsoil layer (102). This gun flint is of English seventeenth century type (*Pers comm* Brian Sloan)

## 6.0 Discussion

A detailed examination of the documentary and map evidence for the early ecclesiastical history of Derry and later Londonderry can demonstrate that St Augustine's church is located at a site of considerable antiquity. The current church seems to be sited on the footings or very close to the footings of the church depicted on the earliest seventeenth century maps, which seem to show a building already of some antiquity when they were made. The evidence from the excavation, although limited in extent, appears to confirm this. The excavation was small, confined to examining the foundations of the porch and constrained by the position of the earth rod, but it did extend just far enough to see that while the porch was founded on cut schist blocks, similar to those it was constructed of, the nave was footed on larger, rounded, possibly basaltic stones. These were of markedly different type to the stones of the walls of the current church and although they may be the foundations of the eighteenth century church, they are also typical of the type of found one might expect at a Medieval Church. The excavation also revealed a number of artefacts which, while found in disturbed graveyard soils, give testimony to seventeenth century and possibly earlier Medieval usage of the site. The finding of the Medieval Scottish Grey Ware pottery, in particular, is interesting as it shows activity at the site of St Augustine's possibly extending as early the fifteenth century and showing contact with the world of the North Chanel a world which was in many respects part of Colm Cille's legacy. No Early Medieval artefacts were uncovered during the excavation however given the very small scale of the excavations it would be hasty to draw conclusions from this, although if the same absence of Early Medieval material was replicated by a wider programme of excavations within the walled city one might conclude that it indicated that the Medieval town was concentrated elsewhere, possibly on the raised ground southwest of the Bishop's gate.

## 7.0 Recommendations for Further Work

To complete the publication of the excavation it will be necessary to carry out some further post-excavation analysis on the artefacts uncovered during the dig.

7.1 *The Human bone* A large number of disarticulated fragments of human bone were uncovered during the excavation. Although none of these came from complete burials it will be possible to examine these bones and identify the minimum number of individuals in the assemblage, the age at death of some, possible information on the sex of the individuals and information on their pathologies. The bone assemblage should be examined and a report prepared by an osteoarchaeologist.

7.2 *Metal objects* Fragments of metal objects, mostly corroded iron were uncovered. In some cases the corroded objects are so badly corroded as to make identification impossible. These corroded objects should be x-rayed and a report on the metal object assemblage prepared by a specialist.

## 8.0 Conclusions

The excavation and accompanying historical research has identified that St Augustine's church shares it's siting with a number of earlier churches which extend into the Medieval era. However it is not certain that it was the site of the Black Abbey / Dubh regles. It is possible that there may have been some late Augustinian occupation of this site but that the main Augustian Abbey in Derry / Londonderry was located close to the Long Tower and the *Tempull Mor* to the southwest of the Bishops Gate.

The excavation was too small to identify if the church was part of a larger group of ecclesiastical buildings but confirmed probable Medieval and certain Post-Medieval activity at the site. In addition excavation was able to observe that the nave of the church was founded on different foundation stones than the church porch, raising the possibility that some fabric of the Medieval church survives.

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## 10.0 Appendix 1: Context register

Context	Description
101	Sod layer
102	Thin layer of brown loam
103	Gravel layer
104	Mortar spread
105	Rich loam deposit 20cm thick, flattish stones scattered at base
106	Mortar splatter from repointing
107	Mortar rich loam
108	Mortar rich loam
109	Creamy decayed mortar and small stone layer
110	Mortar bonding stones 111
111	Layer of flat stones bonded by 110
112	Rich loam layer similar to 105
113	Mortar rich layer, beneath graveyard soil 112 in east of trench
114	Mortar spread close to wall of porch

## 11.0 Appendix 2: Drawings Register

Drawing	Description
Drw. 1	Plan, scale 1: 20, of excavation trench showing stone setting (111), Mortar spreads, and upper graveyard soil (105)
Drw. 2	Plan, scale 1:20, of excavation trench showing lower graveyard soil (112), mortar patch (113) and mortar rich layer (114)
Drw. 3	Elevation drawing of south side (north facing) of trench showing wall and foundation of porch.
Drw. 4	Elevation drawing of north side (south facing) of trench showing graveyard soils (112) and (105), topsoil layers and mortar spreads.

## 12.0 Appendix 3: Photographic Register

Photo Number	Description
1	Trench before excavation from west
2	Trench before excavation from north
3	Trench after sod removal from west
4	Trench after sod removal from west
5	Trench after removal of sod from west
6	Trench after removal of sod from north
7	Trench after removal of sod from east
8	Trench after removal of sod from east
9	Trench after removal of sod from east
10	Trench showing Gravel (103) and mortar (104) at west end of trench, from west
11	Trench showing Gravel (103) and mortar (104) at west end of trench, from west
12	Trench showing Gravel (103) and mortar (104) at west end of trench, from east
13	Trench showing Gravel (103) and mortar (104) at west end of trench, from north
14	Trench showing graveyard soil (105), sandy mortar spread (106) mortar spread (107) and mortar fill (108b) of cut (108), from west
15	Trench showing graveyard soil (105), sandy mortar spread (106) mortar spread (107), mortar fill (108b) of cut (108), and lightening rod ,from east
16	Trench showing graveyard soil (105) and sandy mortar spread (106) from north
17	
18	Trench showing graveyard soil (105), sandy mortar spread (106) mortar spread (107) and mortar fill (108b) of cut (108), from north
18	Trench showing graveyard soil (105), sandy mortar spread (106) mortar spread (107) and mortar fill (108b) of cut (108), from east
19	Trench showing graveyard soil (105), sandy mortar spread (106), mortar (110) the emerging (111) and the mortar and rubble layers (107) and (108b) from east
20	Trench showing graveyard soil (105), sandy mortar spread (106), mortar (110) the emerging (111), from east
21	Trench showing graveyard soil (105), sandy mortar spread (106) mortar (110) the emerging (111) and the mortar and rubble layers (107) and (108b) from north
22	Trench showing graveyard soil (105), sandy mortar spread (106), mortar (110) the emerging (111) and the mortar and rubble layers (107) and (108b) from above.
23	Stone setting (111) and covering mortar layer (110) from above and slightly to the west.
24	Stone setting (111) and covering mortar layer (110) from above and slightly to the north.
25	Stone setting (111) and covering mortar layer (110) from above and slightly to the north.
26	Stone setting (111), covering mortar layer (110) and graveyard soil (112) from above and slightly to the west.
27	Stone setting (111) after removal of (110), and graveyard soil (112) from above and slightly to the north
28	Stone setting (111) after removal of (110), and graveyard soil (112) from above and

	slightly to the north
29	Stone setting (111) after removal of (110), and graveyard soil (112) from above and slightly to the east.
30	Stone setting (111) after removal of (110), and graveyard soil (112) from above and slightly to the north
31	Stone setting (111) after removal of (110), and graveyard soil (112) from above and slightly to the north
32	Stone setting (111) after removal of (110), and graveyard soil (112) from above and slightly to the north
33	Stone setting (111) after removal of (110), and graveyard soil (112) from above
34	Trench after removal of (111) during excavation of (112) from east
35	Trench after removal of (111) during excavation of (112) from north
36	Removal of (108b) and unexcavated Lightning Rod earth area.
37	Graveyard soil (112) and cream mortar spread (113) at termination of excavation from above
38	Graveyard soil (112) and cream mortar spread (113) at termination of excavation from above
39	Graveyard soil (112) and cream mortar spread (113) at termination of excavation from above
40	North section from elevated position to the south
41	North section from elevated position to the south
42	Detail of north section from south (a)
43	Detail of north section from south (b)
44	Detail of north section from south (c)
45	Detail of north section from south (d)
46	Detail of north section from south (e)
47	Detail of north section from south (f)
48	Elevation of wall of church porch foundations (south section of trench) from north
49	Elevation of wall of church porch foundations (south section of trench) from north
50	West section of the trench from an elevated position to the east
51	Elevation of wall of church porch foundations (south section of trench) from north
52	Elevation of wall of church porch foundations (south section of trench) from north
53	Elevation of wall of church porch foundations (south section of trench) from north-detail (a)
54	Elevation of wall of church porch foundations (south section of trench) from north-detail (b)
55	Closeup of change in foundation styles from church porch to nave

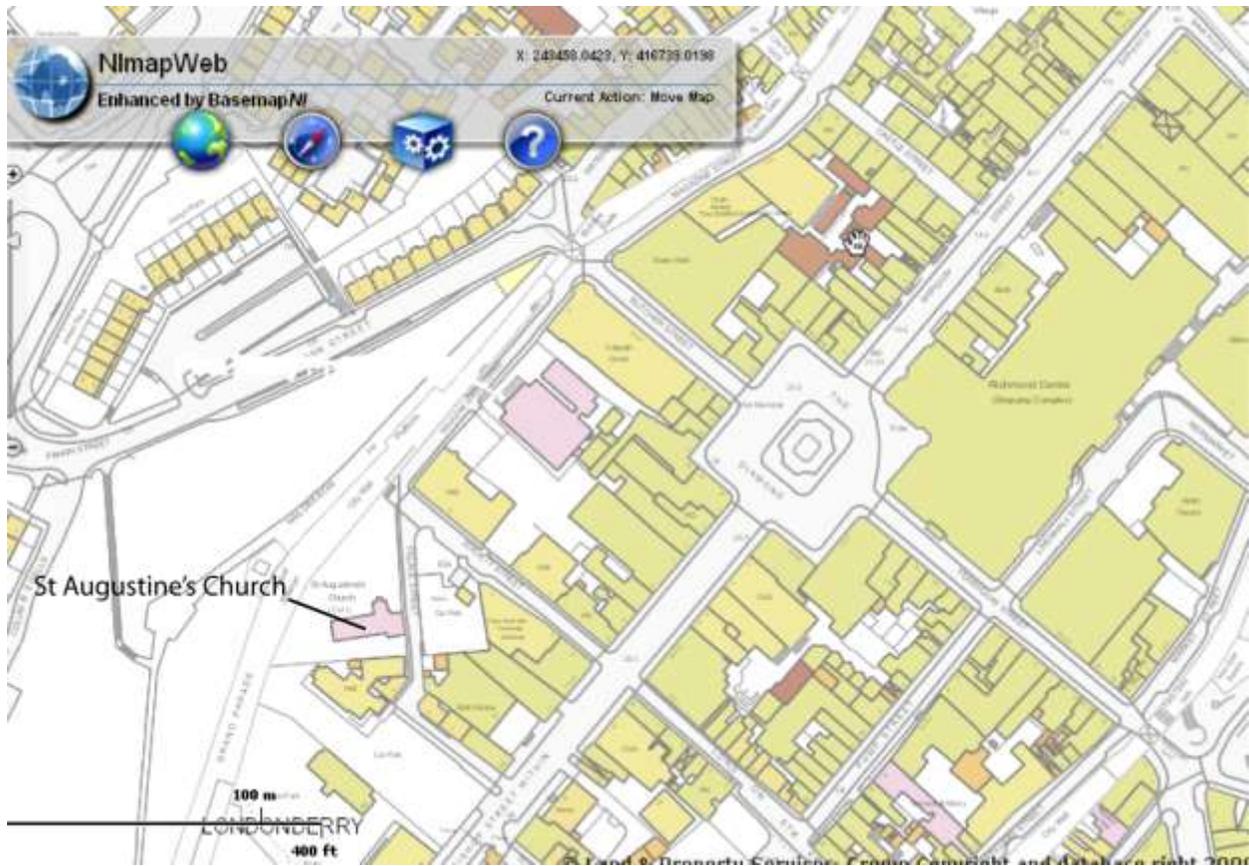


Figure 1: Map of Derry / Londonderry showing location of St Augustine's Church

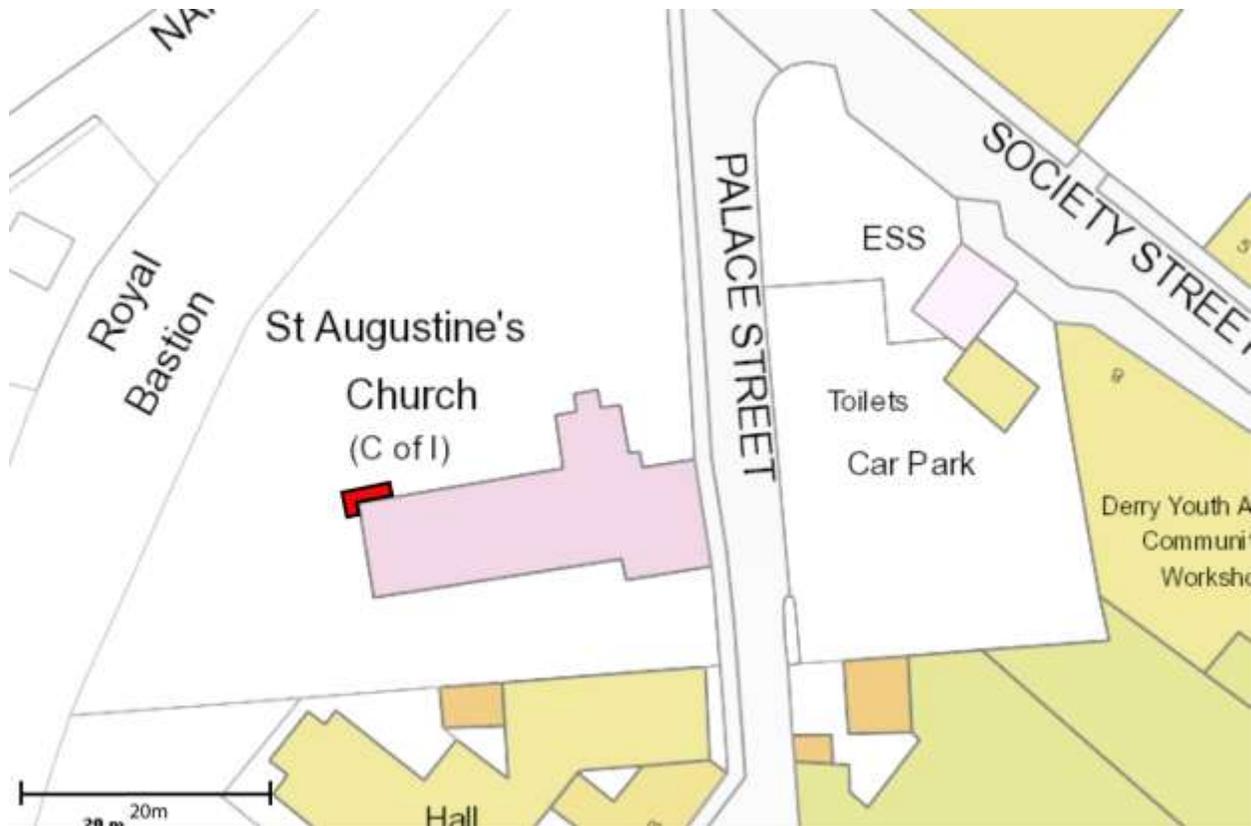
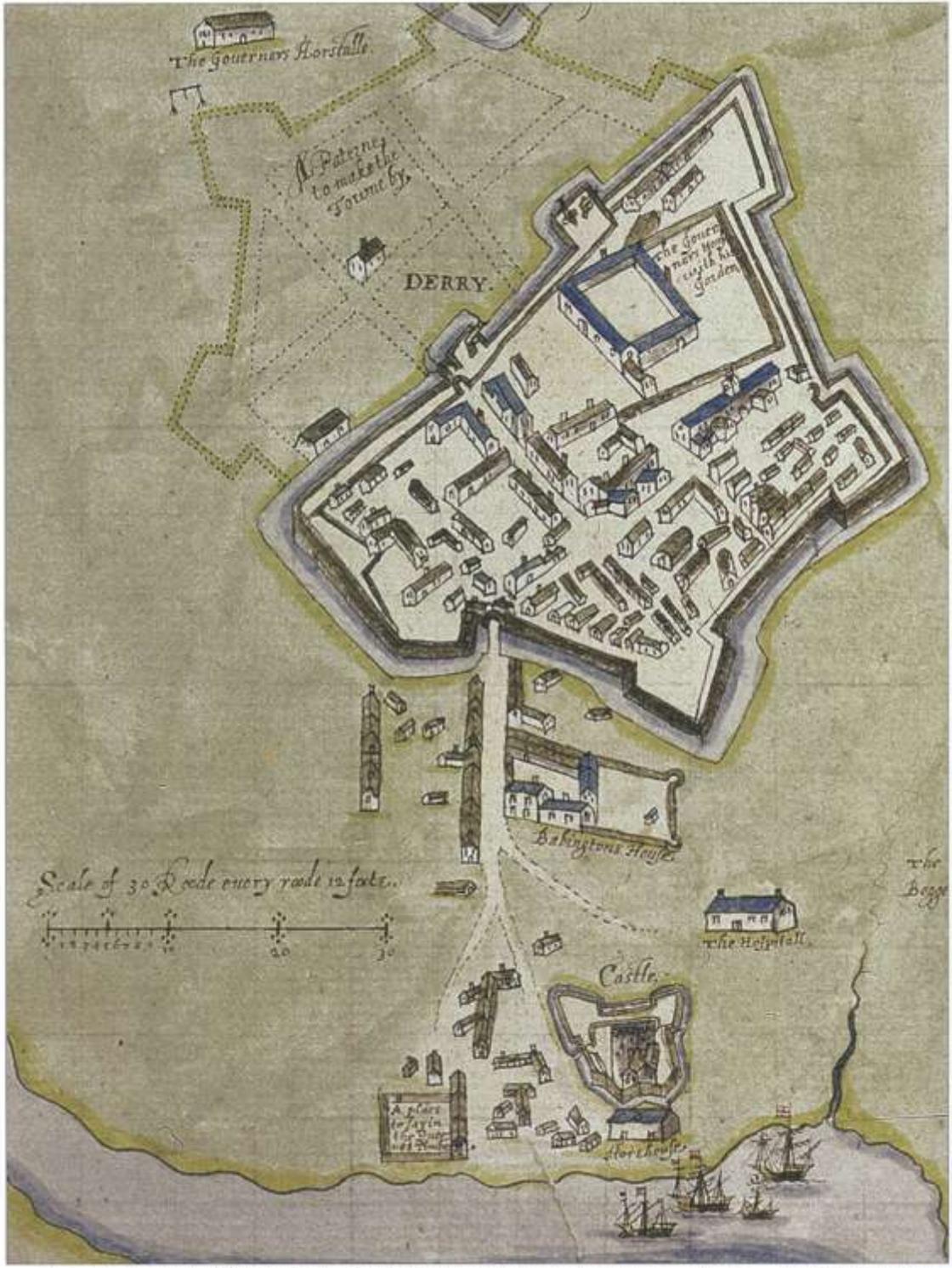


Figure 2: Map showing St Augustine's church and its immediate environment. Proposed excavation trench in red.



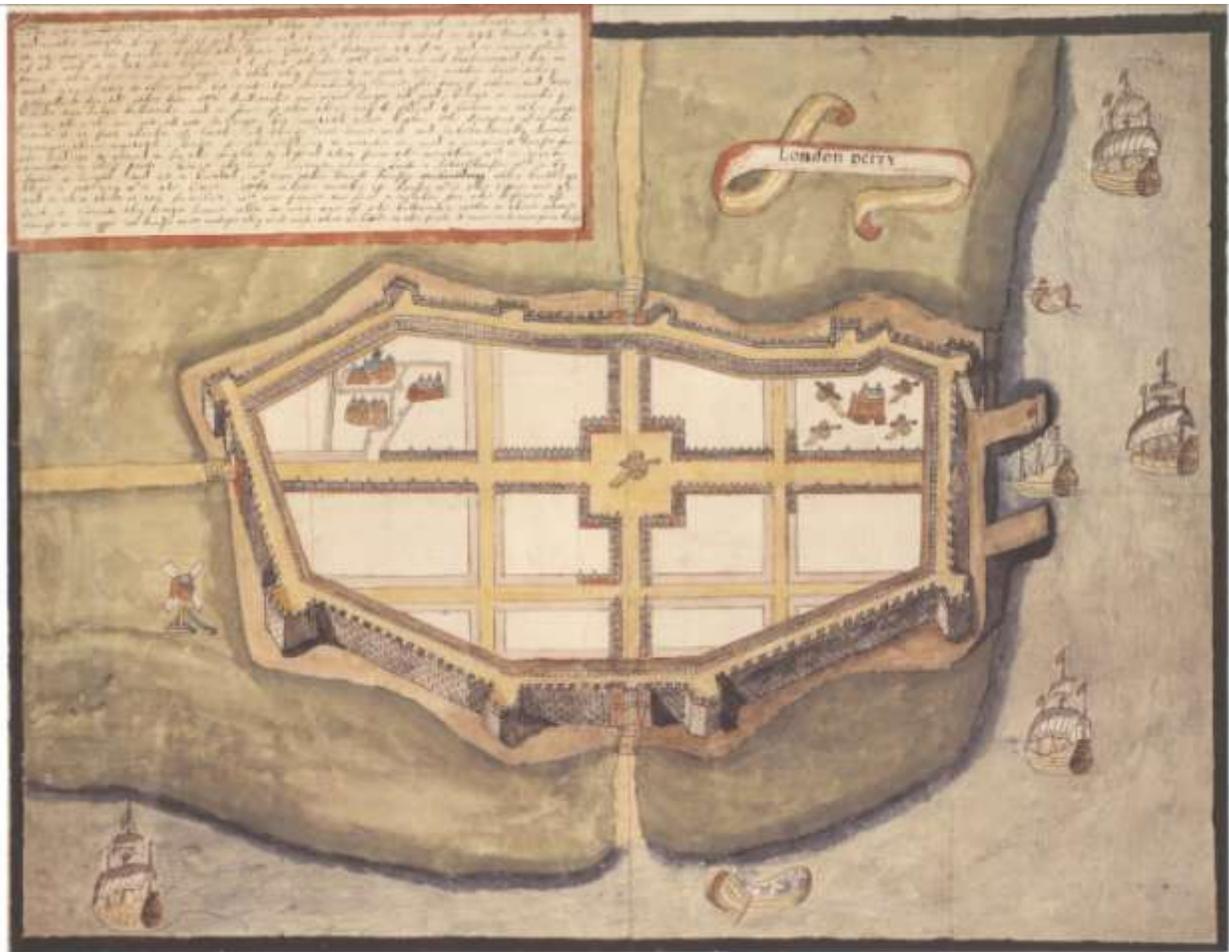
Map 3. "The Island and forte of the Derry", 1600 (The National Archives; Public Record Office; original size 20 x 30 cm, enlarged by approximately two fifths (Dewey map). Irish Historic Towns Atlas

Figure 3: "The liland and forte of the Derry", 1600, copied from Thomas (2006), Original in The National Archives.



Map 6. 'Derry', c. 1601, by Griffin Cocket (Trinity College Dublin); original size 17 x 12 cm, enlarged by approximately two times (Cocket). Irish Historic Towns Atlas

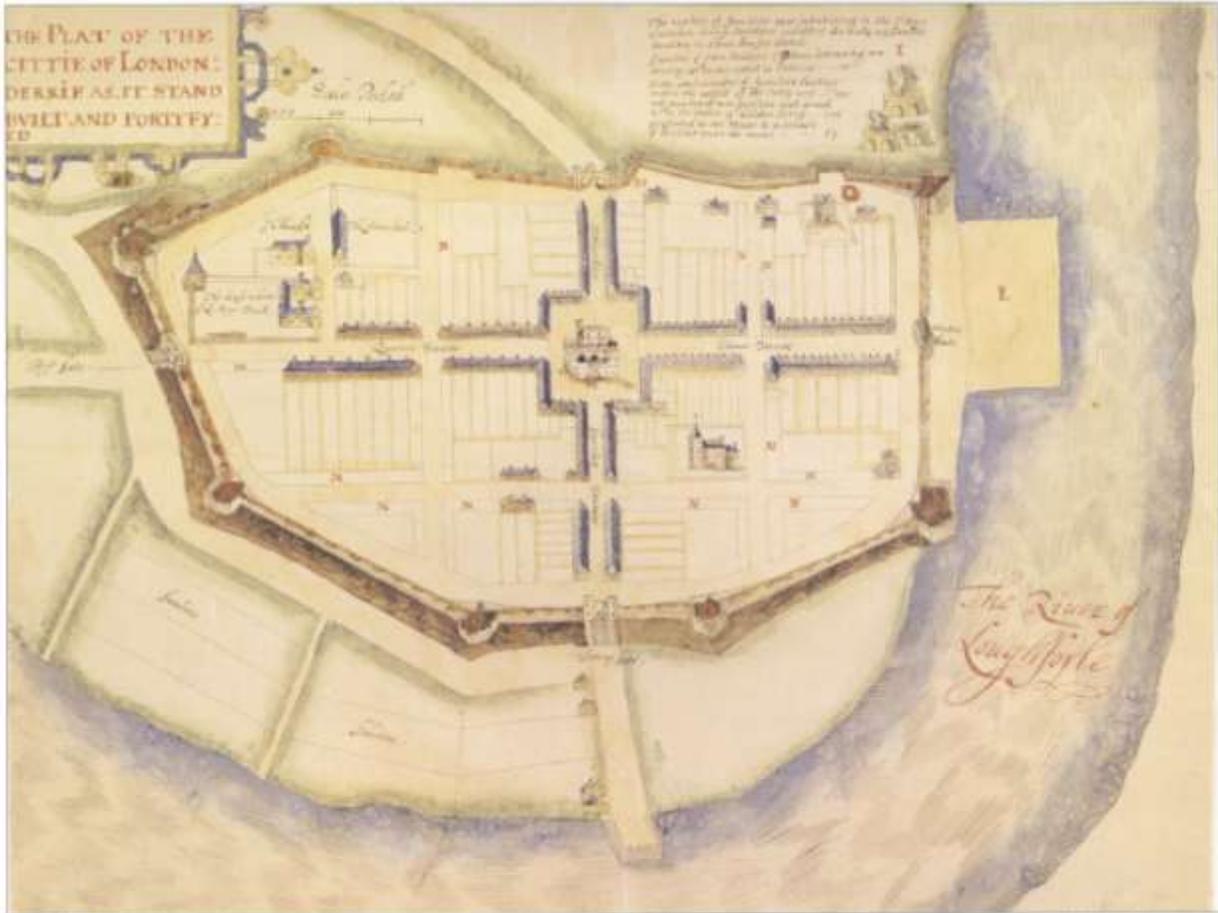
Figure 4 "Derry", c. 1601, by Griffin Cocket, copied from Thomas (2006), original in Trinity College Dublin



Map 8. "London Derry", 1618-19, by Nicholas Pynnar (Trinity College Dublin); original size 32 x 43 cm, enlarged by approximately four fifths (Pynnar).

Irish Historic Towns Atlas

Figure 5: "London Derry", 1618-19 by Nicholas Pynnar, copied from Thomas (2006), original in Trinity College Dublin



Map 9. 'The Plat of the cite of Londonderrie', 1622, by Thomas Raven (Public Record Office Northern Ireland); original scale 200 paces to an inch (1:50,400), enlarged by approximately four fifths (Raven 2).

Irish Historic Towns Atlas

Figure 6 "The Plat of the citie of Londonderrie", 1622, by Thomas Raven, copied from Thomas (2006) original in PRONI.



Map 12. Part of Londonderry, 1685, by Thomas Phillips (National Library of Ireland); original scale 1000 feet to an inch (1:12,000), reduced by approximately one third (Phillips 1).

Irish Historic Towns Atlas

Figure 7 "Londonderry" (part of), 1685, by Thomas Raven, copied from Thomas (2006) original in National Library of Ireland



Map 16. Londonderry, c. 1780 (Trinity College Dublin); original scale 10 perches to an inch, size 42 x 27 cm, reduced by approximately two thirds (Volunteer).

Irish Historic Towns Atlas

Figure 8: "Londonderry", 1780, copied from Thomas (2006), original in Trinity College Dublin



Map 17. 'City and suburbs of Londonderry with the Waterside', 1799, by Robert Porter; original scale 70 perches to an inch (1:17,640), enlarged by approximately one fifth (Porter).

Figure 9 "City and suburbs of Londonderry with the Waterside", 1799, by Robert Porter, copied from Thomas (2006).



Plate 2. Londonderry, c. 1730, by William van der Hagen, oil on canvas (formerly Goldball, Derry); original size 99 x 131 cm, reduced by approximately one third.

Irish Historic Towns Atlas

Figure 10: "Londonderry", 1730, William van der Hagen, oil on canvas, copied from Thomas (2006)

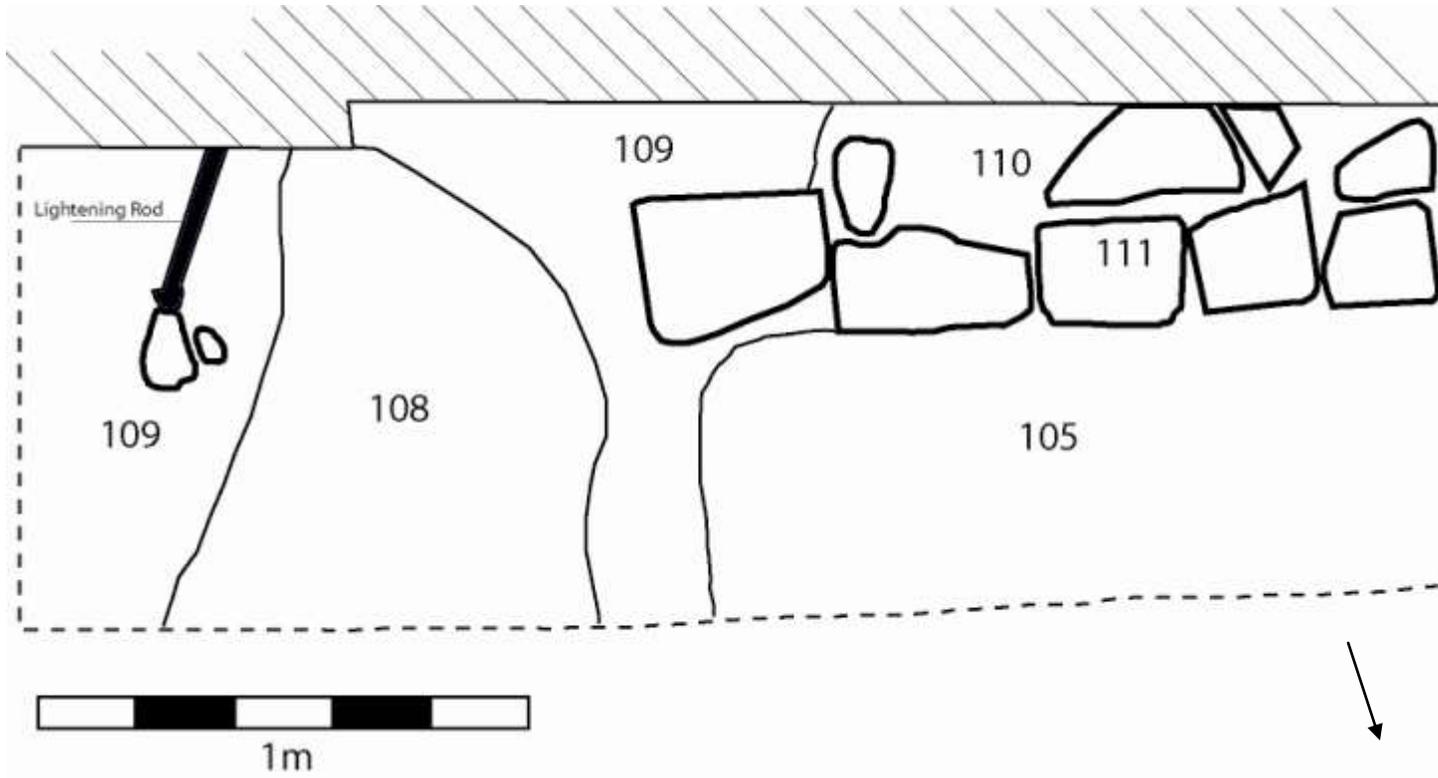


Figure 11: excavation trench after removal of topsoil and uppermost disturbed layers

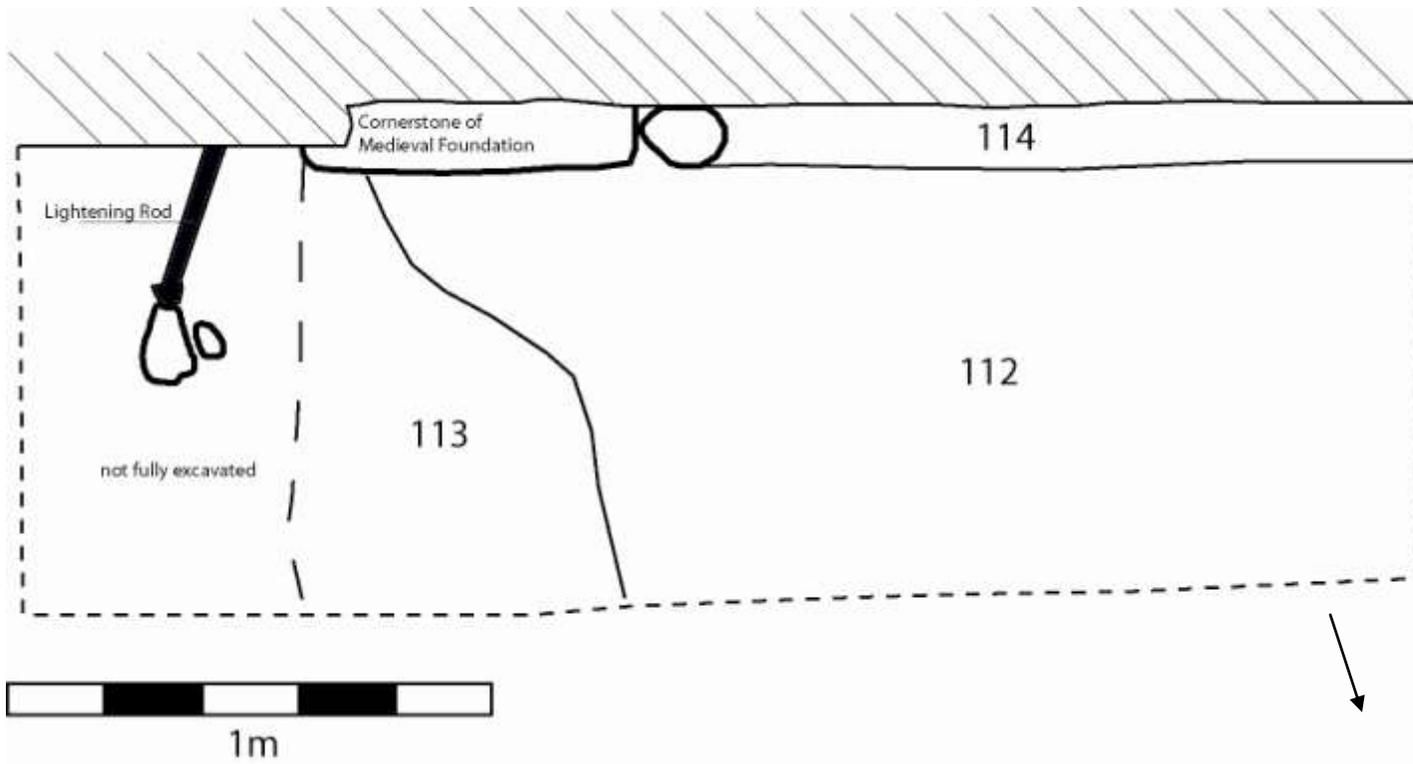


Figure 12: Visible strata in the base of the trench when the excavation was paused showing graveyard soil (112) mortar spread (113) and area unexcavated due to presence of lightning rod to east.

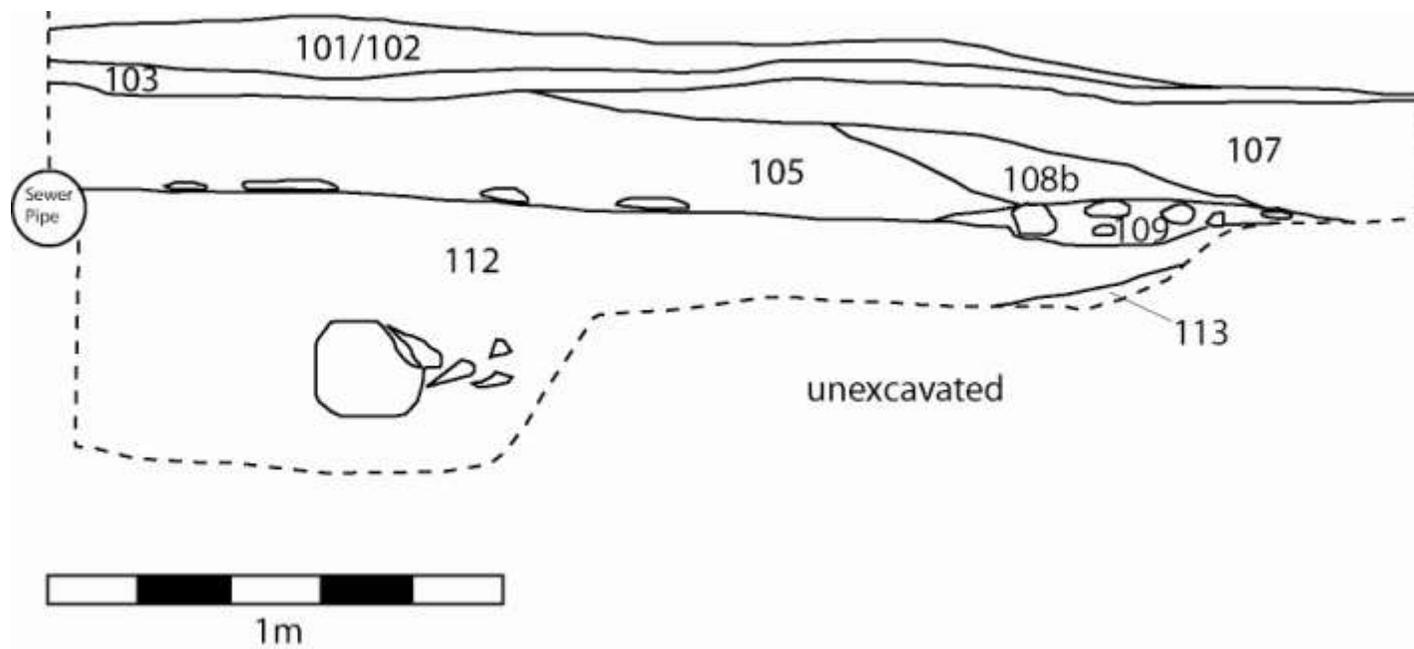


Figure 13: North section of excavation trench

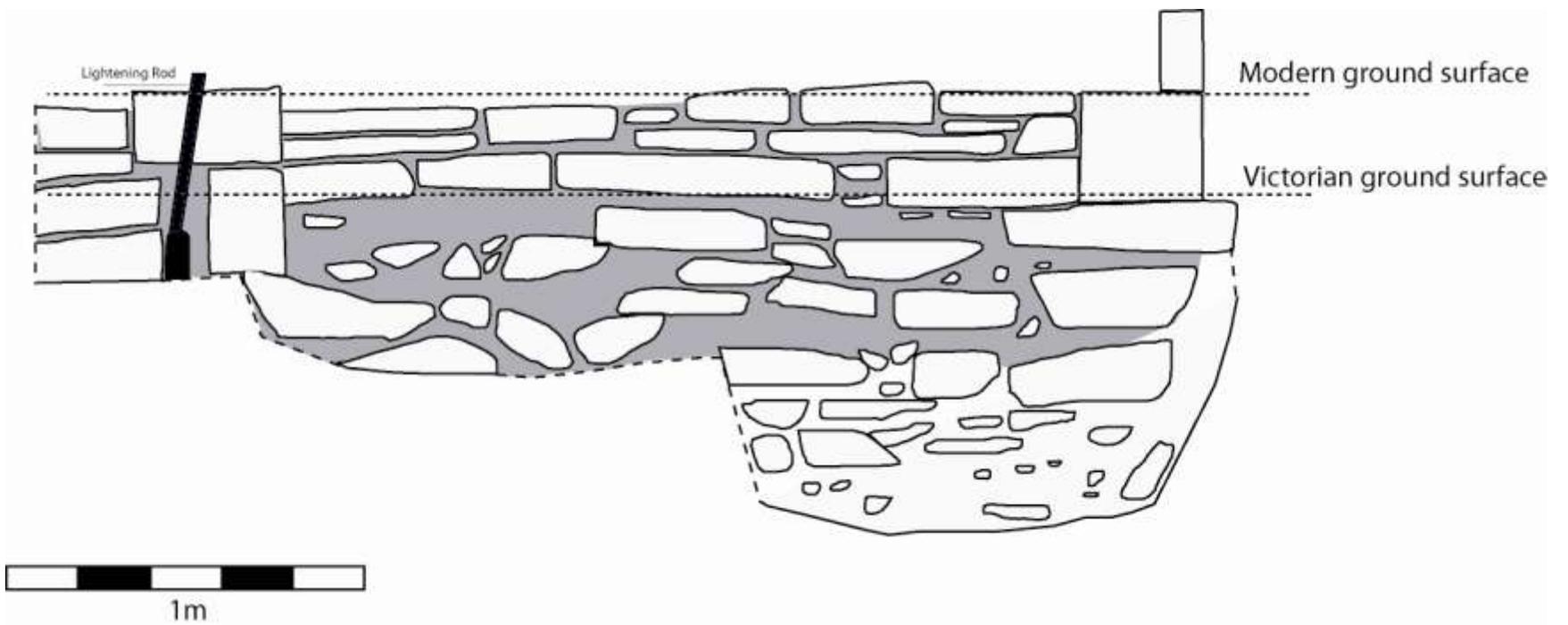


Figure 14: Elevation of south wall of excavation trench showing foundation of porch.



Photo 1: Excavation trench, from north, prior to removal of topsoil



Photo 2: Excavation trench, from west, showing stone setting (111, mortar bonding it (110) and graveyard soil (105)

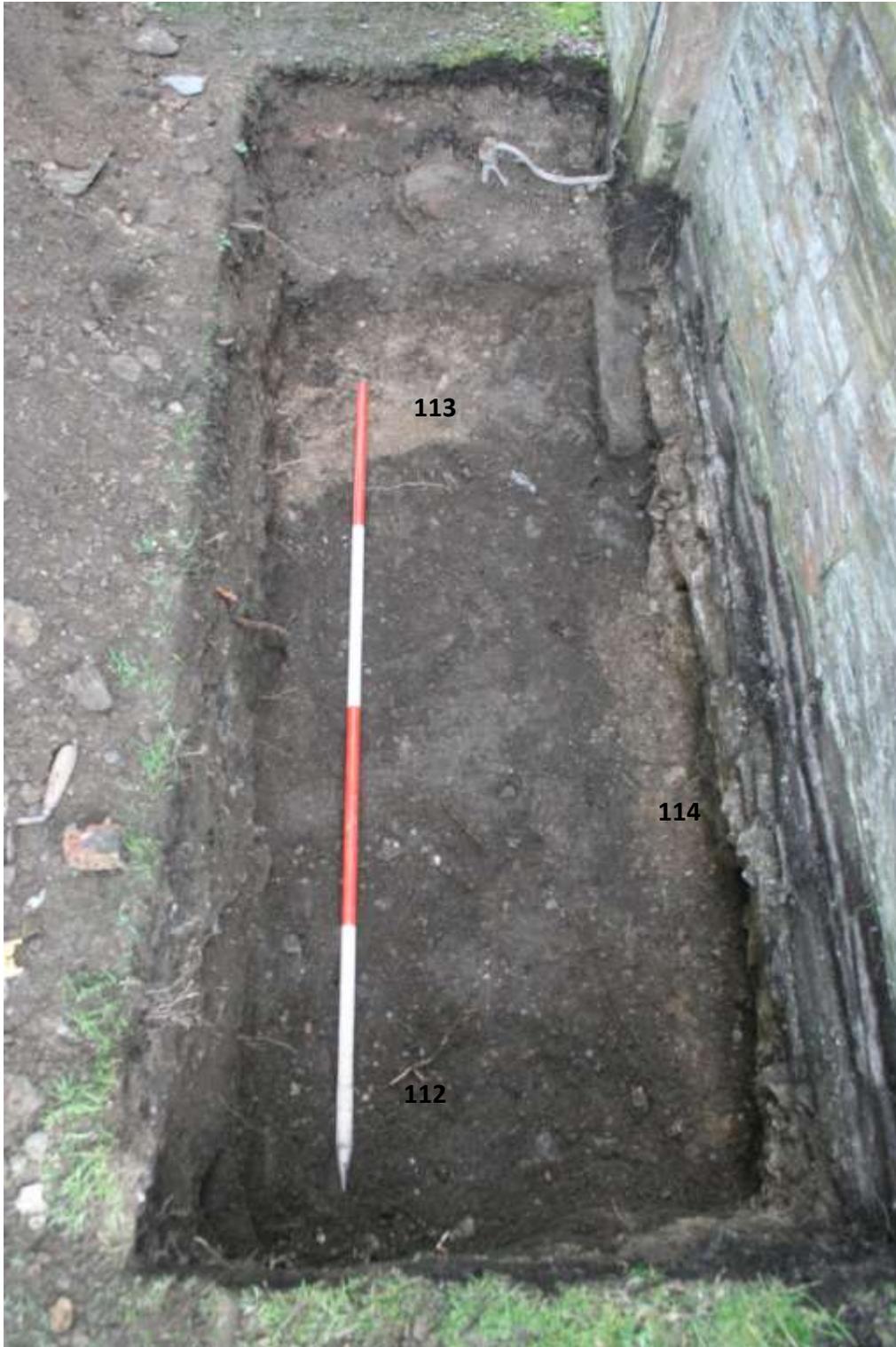


Photo 3: Excavation trench, from west, at end of excavation showing lower graveyard soil (112) in the base of the trench at the level of the base of the porch foundation, the mortar flecked graveyard soil (114) and the mortar layer (113)



Photo 4: Excavation trench from southwest showing north section of excavation trench



Photo 5: Photo of excavation from north showing elevation of the wall of the church porch and its foundation. Note graveyard soil containing human bone running beneath foundation.