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Digital Atlas of Early Irish Carved Stone



DAEICS

Project Report
2025

Tomás Ó Carragáin



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Introduction

Carved stone monuments are among our most tangible links to the distant past. From the La Tène-decorated examples of the Iron Age, to the cross-slabs and high crosses of the early medieval period (AD 400–1200), people in Ireland used stone carving to express their values and identities as skilled craftspeople and as members of kin-groups and wider communities. Stone was carved to preserve the memory of revered ancestors and deceased loved ones, to assert ownership of tracts of land, and to serve as focal points for communal rituals and devotions. These monuments have huge potential to enhance our understanding and enjoyment of Ireland’s past and its links to the wider world.

Funded by the Irish National Monuments Service (NMS) through a Research Ireland COALESCE INSTAR+ award, the Digital Atlas of Early Irish Carved Stone (DAEICS) project brought together archaeologists from the private, university, and state sectors, in partnership with community groups, to deliver a step-change in both the academic understanding and public appreciation of these monuments. Their unique combination of durability, variety and fine-grained chronology makes them ripe for spatial analysis. DAEICS has realised this untapped potential by integrating and enriching existing records by the NMS and the Historic Environment Division of Northern Ireland (HEDNI), along with other sources, and adding new layers of standardised data in ArcGIS. This allows us to visualise and analyse the most important variables in chronology, form, design, and function as never before.

In collaboration with local communities, detailed case studies of internationally important collections have demonstrated the potential of DAEICS. The most important of these focused on Clonmacnoise, which boasts one of the largest collections of early medieval carved stone monuments in northwest Europe. This collection has significant implications for our understanding of the evolving relationship between the living and the dead, and of concepts of memory, salvation and community during this formative period. More broadly, DAEICS is being used to tackle pressing research questions relating to craft, religion, identities, territories, networks, and social power, across the island of Ireland and beyond.



Research Context and Rationale

Research on early Irish carved stone monuments has been patchy, both historically and in recent years, with some monument types receiving far more attention than others. Naturally high crosses, the most accomplished and sophisticated monument type, have been relatively well served. Peter Harbison published a detailed photographic and iconographic survey in 1992, and there is a wealth of scholarship on regional groups and workshops, notably Roger Stalley's (2020) landmark volume on the work of the 'Muiredach Master'. Depending on whether 'possible' examples are included (mostly fragmentary crosses of uncertain height), high crosses represent 7–9% (c. 239–309) of monuments confidently dated to the early medieval period by DAEICS (c. 3300; see Table 1).

Similarly, monuments with inscriptions have always attracted more attention than those without. For example, while George Petrie instigated scholarship on the inscribed cross-slabs at Clonmacnoise in 1822 (see Petrie and Stokes 1872), the uninscribed examples were largely ignored until Macalister's (1909) *The Memorial Slabs of Clonmacnois*. Macalister (1945; 1949) went on to publish comprehensive corpora of both ogham and Latinate inscriptions in Celtic-speaking regions. In 1999, an online corpus, taking account of new finds, was published by the [Celtic Inscribed Stones Project \(CISP\)](#), while in 2001 a new comprehensive survey of the inscriptions of Munster was published by Elizabeth Okasha and Katherine Forsyth. When digital recording methods came to the fore, it was historians and linguists primarily interested in inscriptions who first sought to use them to create new corpora, beginning with Dáibhí Ó Cróinín's [Irish Inscribed Stones Project](#), which completed laser scans of 300 examples at Clonmacnoise in 2013. Originating in 2012, Nora White's [Ogham in 3D](#) project, and its successor the [Og\(h\)am](#) project, made digital models and new editions of these inscriptions available online, while [EMISQS](#) will do the same for Latinate inscriptions. Ogham stones comprise c.13% (c. 430) of monuments confidently dated to the early medieval period by DAEICS (c. 3300), while a further c. 21% (c. 700) have Latinate inscriptions. As well as being vital and integral facets of a monument's meaning and significance, inscriptions often provide crucial chronological markers (Ó Riain and Ó Carragáin 2024).



Around two-thirds of early medieval carved stone monuments do not have inscriptions. The most common types are cross-slabs, pillars and crosses, but any carved stone that is or has been ‘tied to a specific location’ can be considered a monument (Foster et al. 2016, 1). By far the most important records of these monuments are those of the [National Monuments Service of Ireland \(NMS\)](#) and the [Historic Environment Division of Northern Ireland \(HEDNI\)](#). Naturally they were not designed for fine-grained spatial analysis across the whole island. Prior to DAEICS, Henry Crawford’s (1912; 1916) ‘list’, published more than a century ago, was the only attempt at an island-wide inventory of these simpler monuments, both uninscribed and inscribed. The accompanying map is an impressionistic representation of relative density by county. While, with the benefit of subsequent research, we can see some inaccuracies (for example, Cork does not have ‘many’, and Carlow does not have ‘few’), Crawford’s contribution deserves to be more widely acknowledged.

Since then, there have been numerous publications on individual monuments and groups, only a few of which can be mentioned here. Pioneering work was undertaken by Françoise Henry (e.g. 1934; 1937; 1945; 1947; 1951; 1957), who also edited Pádraig Lionard’s (1961) ‘Early Irish grave-slabs’, a substantial study marred by an unwieldy typology. This was superseded by the simpler and far more useful typology of the Clonmacnoise slabs devised by Ó Floinn (1995) and now fleshed out by DAEICS (Ó Carragáin et al. 2025). While Lionard (1961, 144-55) included a section on ‘the chief cemeteries’, there is no general discussion of distribution. Subsequently, in addition to the work of the NMS and HEDNI, there have been a few substantial regional studies, notably for the northeast (Hamlin’s 1976 PhD, published in 2008), the Dublin region (Patrick Healy’s MA undertaken in the 1980s, published in 2009), Co. Galway (Higgins 1987), the northwest (Herity et al. 1997), and the southeast (Colbert’s 2020 PhD), while new discoveries continue to be made and published to a high standard, most notably by Christiaan Corlett (e.g., 1993; 1998a; 1998b; 2011; 2021).



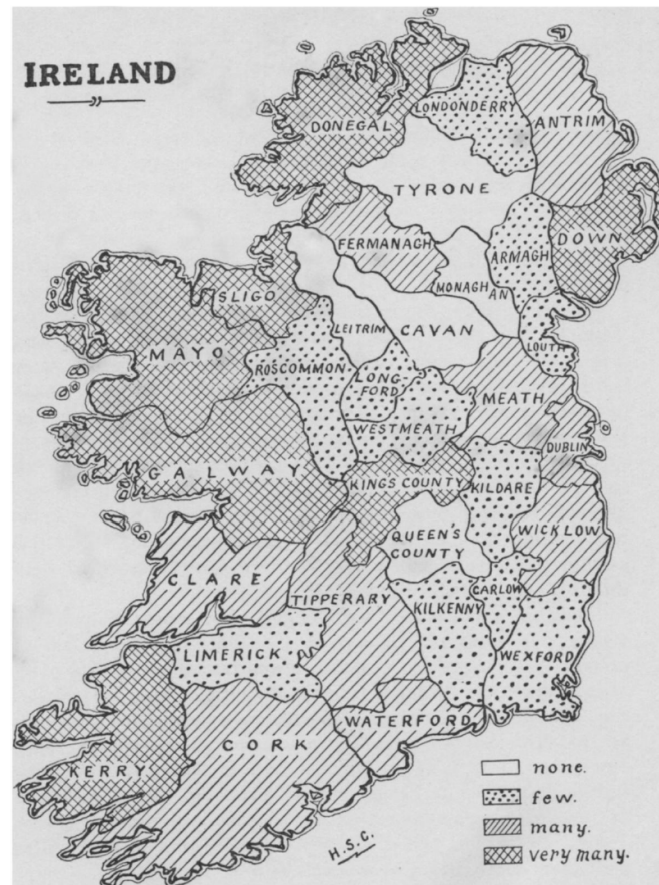


Fig. 1 – Crawford’s (1912) ‘Map of Ireland showing the distribution of cross-slabs’.

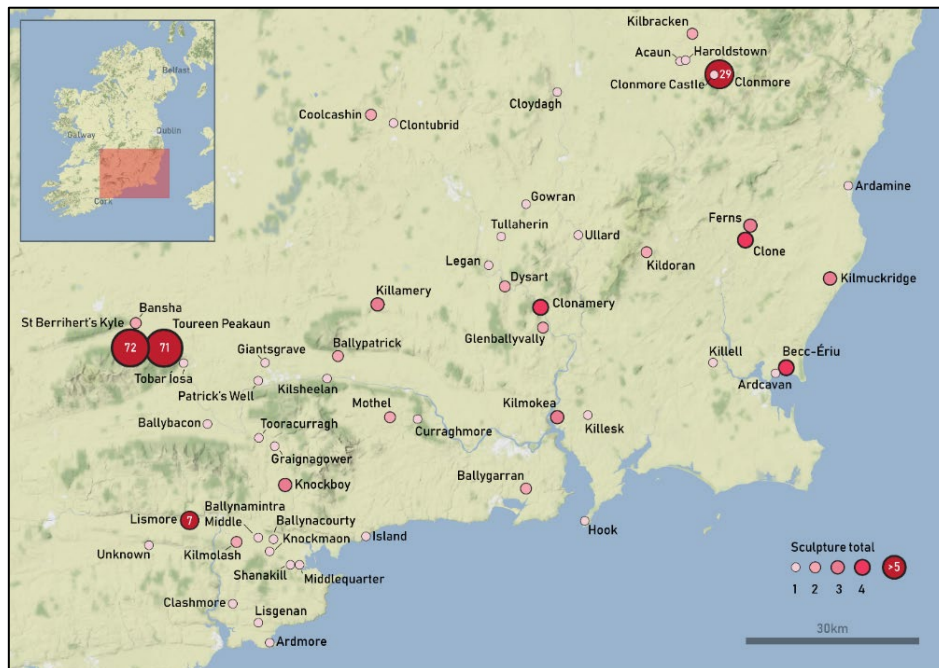


Fig. 2 – Colbert’s (2020) map of carved stone monuments (excluding high crosses) in the south-east.



In recent years, scholars have explored how monuments such as cross-slabs and pillars were used to structure rituals, shape social memory and express cosmologies, identities and territoriality (e.g., Swift 2003; O’Sullivan and Ó Carragáin 2008; Harney 2011; Scally 2014; O’Leary 2015; Lash 2018; Colbert 2021; Ó Carragáin 2021). However, research has been inhibited by the lack of an island-wide perspective or a standardised terminology to facilitate comparisons between regions and collections. In contrast, in much of Britain relatively detailed early surveys have now been superseded by modern multi-volume corpora and online databases (Cramp 1984–2018; Edwards 2007; 2013; Redknap and Lewis 2007; cf. Forsyth et al. 2016, 20–21), and similar surveys are available for France (Chevalier et al. n.d.) and Italy (Guiglia 2021). Considering that there is around six times as many carved stones from Ireland as from Wales (c. 550), a comprehensive stand-alone survey is not feasible in the short term. While DAEICS is no substitute for such a survey, the premise of the project was that a database and atlas would go some way towards bridging the gap, thereby facilitating further analysis and targeted research.

Database and Digital Atlas

DAEICS integrates records from both jurisdictions on the island and standardises terminology for monument classes and other variables for the whole corpus, making it feasible to address the most important questions raised by these monuments. In each case, key traits were recorded relating to the location of the monument, its position within a site or in the landscape, the monument class, dimensions and other key characteristics, including inscriptions, resource investment, date-range, and select bibliography. Data entry was via a templated Form to XLSX format which can also be saved in TXT, CSV, SHP and GDB formats.

The database is considerably more detailed than originally proposed. More attributes have been recorded and there are also written justifications of the date-range and of other key traits where necessary. Another aspect of DAEICS not envisaged in the original project proposal is the inclusion of images. Initially this was done for reference within





Fig. 3 – Distribution of carved stone monuments included in DAEICS.

the project team, but it was soon decided to include them in the atlas. Where available, one or more images of each monument was saved to a project image bank, which comprises 7701 files. While this added substantially to the workload, it greatly enhances the utility of DAEICS.

The database was compiled by Tomás Ó Carragáin (1447 entries and revisions to many others), Diarmuid Ó Riain (1738 entries), Kate Colbert (863 entries), Griffin Murray (covering Co. Wicklow and Lemanaghan, Co. Offaly), Aidan Harte (covering Skellig Michael, Toureen Peakaun and St Berrihert's Kyle), and Patrick Gleeson (covering his case study of Iron Age monuments discussed below, along with early medieval figure



sculpture in the north of the island). Numerous individuals provided us with information and images (see acknowledgments), while the following supplied detailed information about substantial collections of mostly unpublished monuments: Ryan Lash (Inishark), Conleth Manning (several Clonmacnoise slabs), John Sheehan (Caherlehillan and nearby sites), and Martin and Mary Timoney (several sites in Co. Sligo).

Details of 4440 monuments were inputted, while a further 52 entries documented additional phases of carving on some monuments giving 4492 entries in total. Excluding the latter, of the monuments in the Republic (4161), 381 (9%) do not currently have separate entries in the [Sites and Monuments Record](#) (SMR). Some of these are included in the SMR under ‘umbrella’ entries covering more than one monument (notably the water-rolled carved stones of Inishmurray, most of the cross-slabs of Tullylease, and a few high crosses reconstructed with pieces from separate monuments), but most are new discoveries or monuments recorded previously but lost or forgotten, representing a significant contribution to knowledge. As detailed in the table below, some monuments that are probably post-1200 were inputted to explain their exclusion, while others are of uncertain date. This leaves a little less than 3300 confidently dated to the early medieval period, with just a small handful probably dating to the Iron Age. The database represents the first comprehensive assessment of the number, range and chronology of late prehistoric to early medieval carved stone monuments on the island of Ireland.

Total monuments inputted	4440
Monuments probably post-1200 inputted to explain their exclusion	302
Monuments definitely or possibly dating to before 1200	4138
Monuments of uncertain date given a range that extends beyond 1200 or none at all	852
Monuments confidently dated to before 1200 (i.e., excluding the previous row)	3286
DAEICS image bank files	7701
DAEICS 3D models (Gary Dempsey, Digital Heritage Age)	180
Rol monuments not currently given separate entries in the SMR	381

Table 1 – The DAEICS database in figures



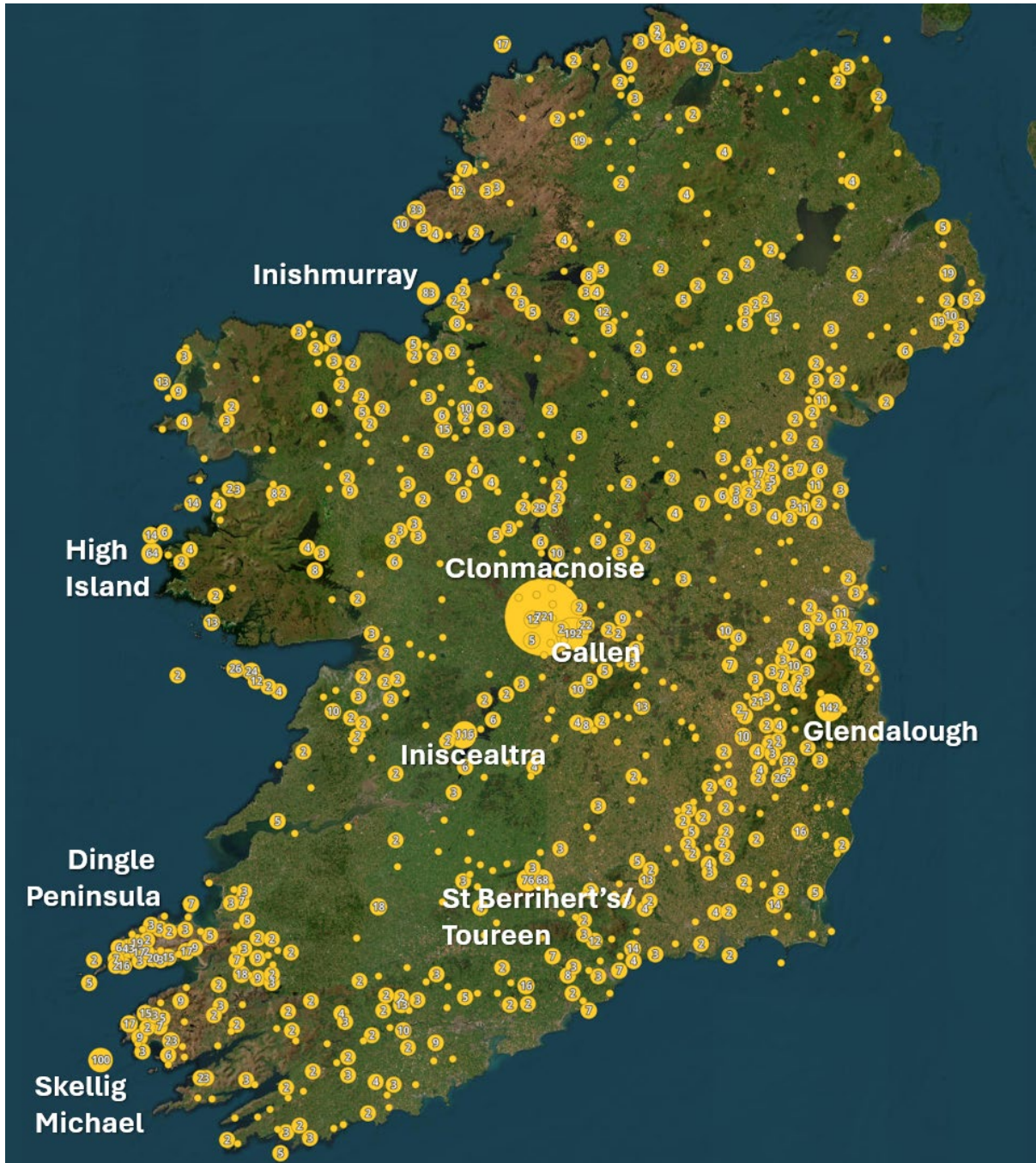


Fig. 4 – Clustered distribution of all monuments with the largest collections labelled.

The creation of the database entailed a reassessment of the chronology of early medieval carved stone monuments. In particular, the crucial evidence of Latin inscriptions was reassessed, with far-reaching implications for the chronology of other variables such as monument size and carving styles and motifs (Ó Riain and Ó Carragáin 2024; see Fig. 5). It also required a standardised terminology for monument classes and other variables across both jurisdictions. At time of writing, a user-



friendly interface that will allow us to make the atlas accessible to researchers and members of the public in the coming months is being finalised.

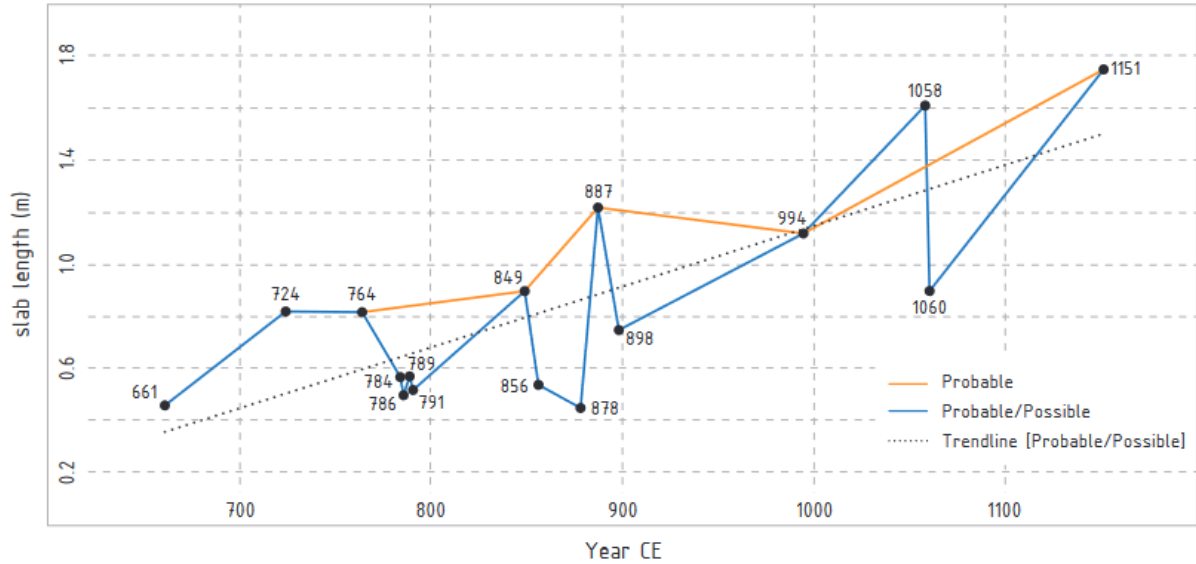


Fig. 5 – Graph illustrating the increase in the average size of historically dated recumbent slabs from the seventh century to the twelfth (by Nick Hogan from Ó Riain and Ó Carragáin 2024).



Fig. 6 – Relatively large recumbent slabs dating to the eleventh to twelfth centuries in the Saints' Graveyard, Iniscealtra, Co. Clare (Tomás Ó Carragáin).



Project Case Studies

Case studies were undertaken to demonstrate the utility of the database and advance our knowledge of internationally significant collections. The most important of these was centred on Clonmacnoise. Rather than a comprehensive study of the huge collection at the site itself, the initial aim was to consider a distinctive pattern of Clonmacnoise-style cross-slabs at lesser sites in its hinterland and beyond. This was recognised as an unmatched opportunity to investigate what such monuments may reveal about monastic networks and the mobility and identity of carvers. It proved possible to distinguish between monuments by Clonmacnoise-trained carvers, and those by local carvers at sites seeking to express a link with Clonmacnoise. Geological and geochemical analysis demonstrated that Clonmacnoise-trained carvers travelled considerable distances to outlying sites to carve cross-slabs. As outlined in a paper published in *Medieval Archaeology* (Ó Carragáin et al. 2024), Clonmacnoise emerges from this study as an outstanding example, within the wider Insular and northwest European context, of how stone carving could be used to shape relationships with subsidiaries and affiliates.

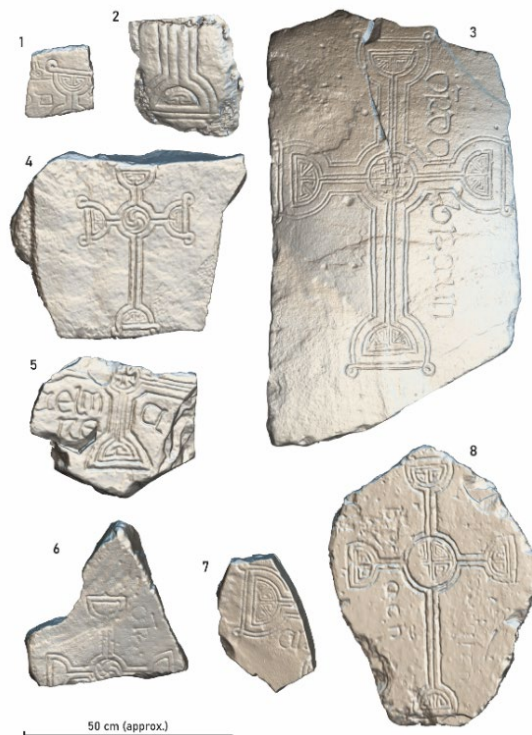


Fig. 7 – Clonmacnoise Type B cross-slabs at sites in the hinterland of the monastery (by Gary Dempsey from Ó Carragáin et al. 2024).





Fig. 8 – Distribution of Clonmacnoise Type B slabs and related cross-forms (by Nick Hogan from Ó Carragáin et al. 2024).

In the project application, it was stated that, because of the unparalleled scale of the collection, it may not be possible to input details of the c. 725 monuments at Clonmacnoise itself. However, it proved possible to do so, initially using existing records by Macalister, the OPW, and laser scans by the [Irish Inscribed Stones Project](#). This underscored the poor state of the published record. Macalister's 1909 volume was the only attempt at a comprehensive study, and the number of monuments had more than doubled since then. While important work had been carried out by Lionard (1961), Ó Floinn (1995), Swift (2003), Ó Cróinín (n.d.) and others, there was no fresh overview and analysis of the corpus. Undertaking this involved substantial additional survey work including some laser scans, a new photographic survey of several hundred poorly documented and undocumented slabs, more than 70 additional entries in the database, and extensive revisions to all the preliminary entries.

While most of the cross-slabs are simple, requiring a modest amount of investment, their sheer number is remarkable. Comparison with other collections of early medieval carved stone monuments demonstrated that it is one of the largest in northwest Europe, by far the largest in these islands (Fig. 11a). Indeed, the carved stone monuments of Clonmacnoise represent the highest concentration of archaeological monuments of any type or period (pre-1700) on the island of Ireland. In early medieval Europe it was unusual for a community to invest in stone memorials for a significant proportion of its dead, and for some of its royal benefactors, over such a long period, about half a millennium. Building on the work of Ó Floinn (1995), we devised a comprehensive typology for the corpus and analysed its chronology, identifying significant fluctuations in the rate of production (Fig. 12). Apart from the new insights it provides about Clonmacnoise itself, our work on this collection has contributed to wider understandings of the evolving relationship between the living and the dead, and of concepts of memory, salvation and community during the early Middle Ages. Our reassessment was published in *Proceedings of the Royal Irish Academy* ([Ó Carragáin et al. 2025](#)), and two additional papers on Clonmacnoise are forthcoming.





Fig. 9 – Diarmuid Ó Riain and Pat Meere in the slab store at Clonmacnoise (Tomás Ó Carragáin).



Fig. 10 – One of c. 70 Clonmacnoise slabs details of which were not previously available (Nick Hogan).



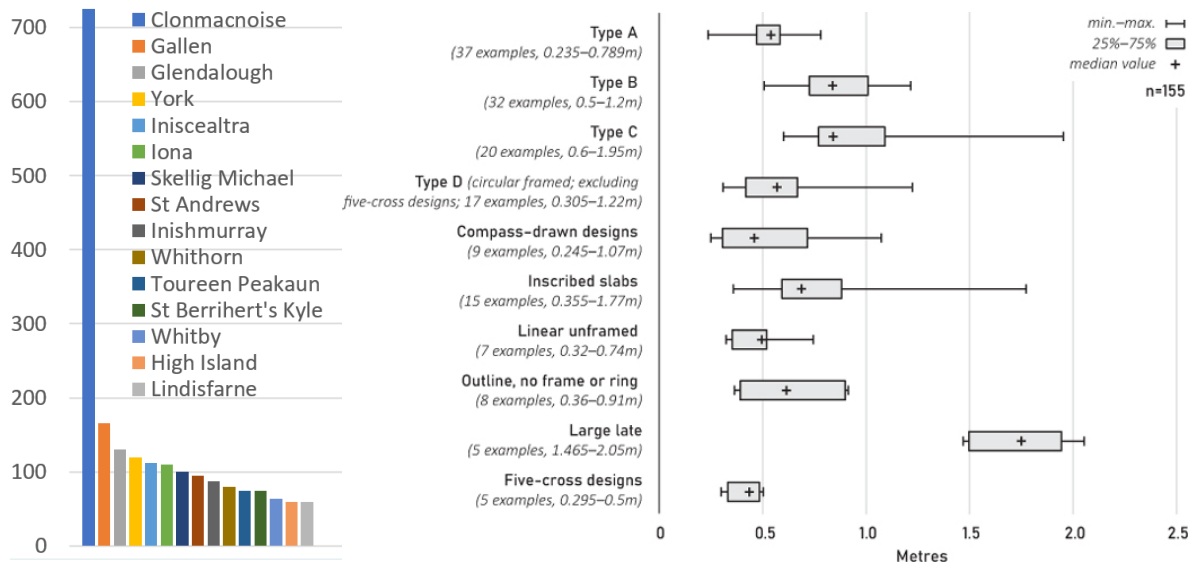


Fig. 11a (left) – The fifteen largest collections of early medieval carved stone monuments in Ireland and Britain illustrating the unparalleled scale of the Clonmacnoise collection (Tomás Ó Carragáin). Fig. 11b (right) – The size-range, interquartile range and median value of the principal slab-types at Clonmacnoise based on complete examples (by Nick Hogan from Ó Carragáin et al. 2025).

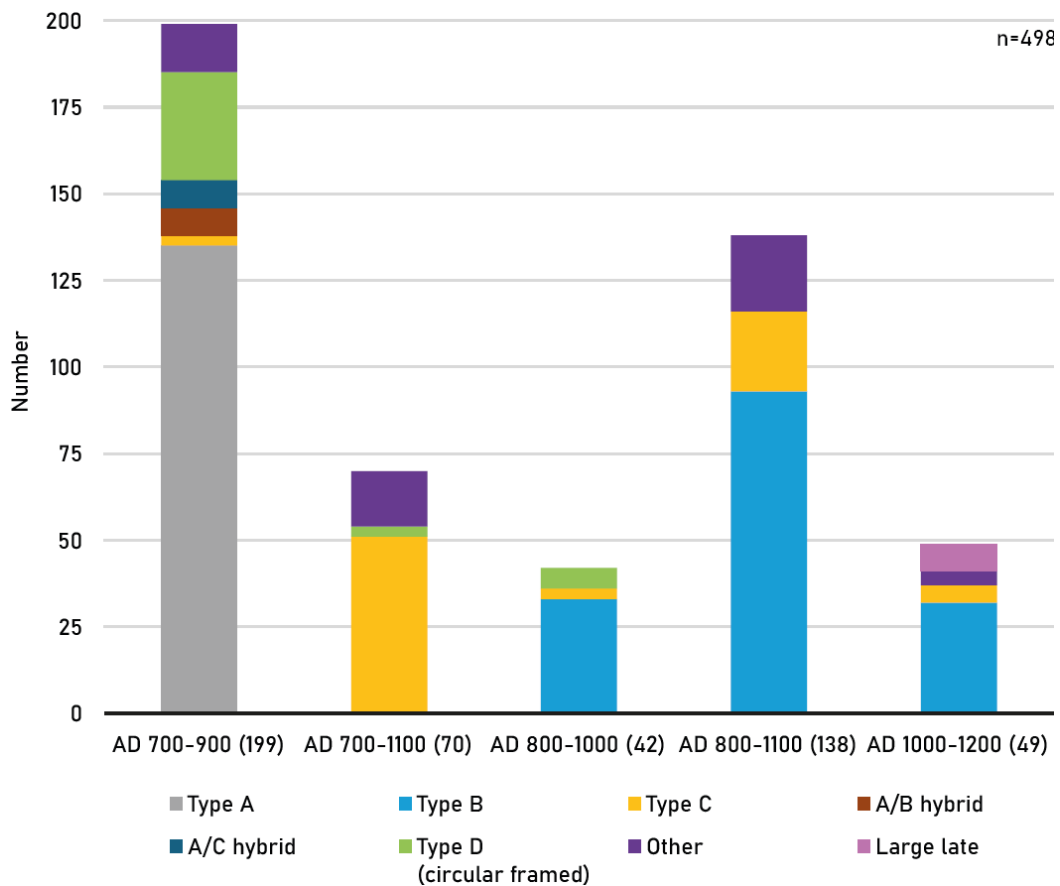


Fig. 12 – Clonmacnoise cross-slabs arranged by likely date-ranges showing fluctuations in the rate of production (by Nick Hogan from Ó Carragáin et al. 2025).



Our reappraisal of the Clonmacnoise corpus has important implications for the study of other substantial collections in Ireland and beyond. A preliminary draft of a paper reassessing the cross-slabs of Toureen Peakaun and St Berrihert's Kyle, Co. Tipperary, written at an early stage in the project, was revised and expanded to take full account of our research on Clonmacnoise and other patterns revealed by DAEICS. Comprising almost 150 monuments in total, these collections are among the largest on the island. The Toureen Peakaun collection is especially interesting because of its early floruit, with almost all the slabs dating to before 800. Using DAEICS it was possible to demonstrate that, apart from Clonmacnoise, this was the only site on the island that produced a large collection of stone memorials in the pre-Viking period. The likely reasons for this, and for a shift in stone carving to the nearby site of St Berrihert's from around AD 800 are explored in this study (Colbert and Ó Carragáin in press).



Fig. 13 – Carved stone monuments at Toureen Peakaun (left) and St Berrihert's Kyle (Tomás Ó Carragáin).

Another project case study, centred on Armagh, was led by Patrick Gleeson. Due to its internationally important collection of Late Iron Age figure carvings, along with high crosses and other monuments, this provides a unique opportunity to examine how stone carving developed through the first millennium AD within a landscape of major religious and political significance spanning the transition to Christianity. These monuments were laser scanned, as were other potentially Iron Age figure carvings from elsewhere in Ireland, facilitating a reassessment of their form and chronology, and a reconsideration of how they may have functioned as foci for ritual (Gleeson 2025, 288-90). This forms part of a major ongoing research project on the wider Armagh/Navan Fort landscape in the prehistoric and medieval periods.





Fig. 14 – Model of the so-called ‘Tandragee Idol’ and another of the carvings housed in Armagh cathedral (Gary Dempsey).

Digital Recording

The case studies involved the creation of digital models, using laser scanning and photogrammetry, by Gary Dempsey of Digital Heritage Age. Indeed, 180 models were created, almost twice as many as envisaged in the project application. They are available to view and download from the [DAEICS Sketchfab page](#). Digital recording led to the discovery of new carvings and the recovery of many details almost lost to wear. It provided crucial information about carving techniques, let us digitally reunite fragments in different locations, and effectively conveys the materiality of these monuments. The team is especially grateful to the OPW and the National Museum for access to iconic pieces in their care, such as the Corleck Head, as well as to lesser-known monuments that have not been previously published or put on display. The models serve as an important record, especially in the case of vulnerable monuments subject to weathering and other hazards. By creating them, and promoting best practice in digitisation, the project has contributed to the Irish Government’s commitment to the [EU declaration on advancing digitisation of cultural heritage](#).



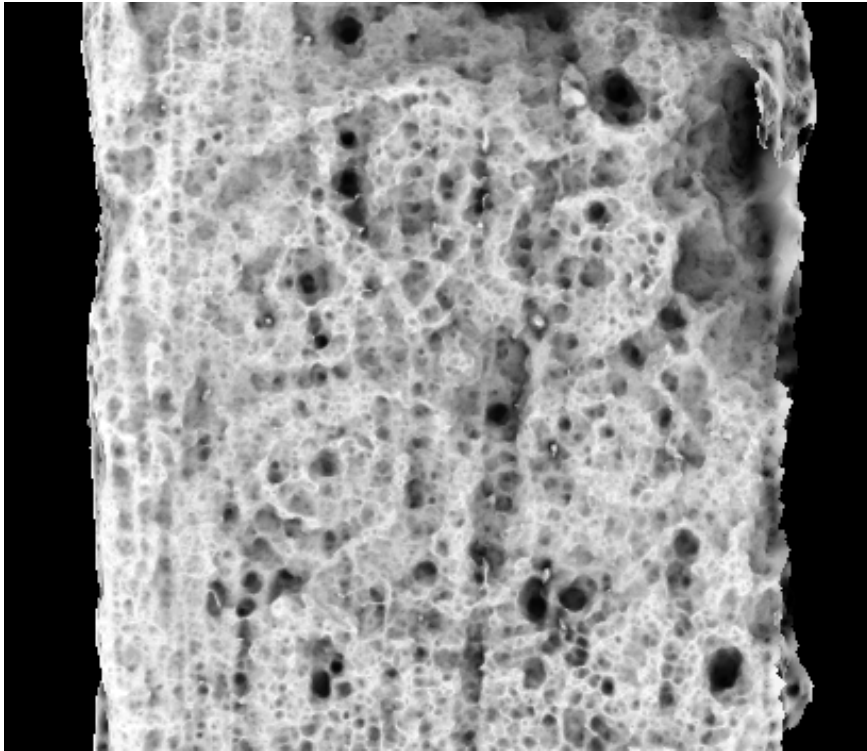


Fig. 15 – Early medieval carving on a newly discovered shrine-post at Seir Kieran, Co. Offaly, revealed through photogrammetry (Gary Dempsey).



Fig. 16 – Left: bird heads on a cross-slab from Inchcleraun, Co. Longford, newly revealed through digital recording. Right: two fragments of perhaps the most accomplished cross-slab from early medieval Ireland, probably from Clonmacnoise originally, but now in Athlone Castle Museum and the National Museum of Ireland respectively, reunited virtually through digital recording (Gary Dempsey).



The Contribution of DAEICS to the Irish National Strategic Archaeological Research (INSTAR+) Themes

The INSTAR+ programme, through which the project was funded, has identified seven critical research themes to be addressed. DAEICS makes a major contribution to two of them (Nos. 2, 4), and a substantial contribution to at least two of the others (Nos. 1, 3):

Theme 1. Cultural Identity, Territories and Boundaries

Carved stones are among the clearest available expressions of the diverse identities of communities and larger-scale groupings in late prehistoric and early medieval Ireland, but their ability to inform understandings of regionality and identity is muted by the absence of standardised, readily searchable datasets. DAEICS is resulting in new understandings of how the medium of stone carving facilitated complex and overlapping expressions of identity, potentially relating to age (cf., the stones carved by children on Inchmarnock, Argyll), gender (e.g., monastic identity in which gender is renounced to some extent), kin-groups and kingdoms, as well as signals of cultural connections with neighbouring parts of Europe (e.g., La Tène, Romano-British influences, Scandinavian influences) and beyond (e.g., peacocks and flabella suggesting Mediterranean connections). As outlined above, aspects of these themes have been considered in detail in the case studies. In addition, in many parts of Ireland, carved stones are the clearest archaeological indicators of boundaries, including major territorial boundaries, and smaller scale land units such as ecclesiastical and royal estates (see e.g., Ó Carragáin 2021). Potential boundary associations of all known carved stone monuments in Ireland were recorded in the database, facilitating future work on this theme.

Theme 2. Resources, Technology and Craft

For the first time, this project has mapped the craft of stone carving across the island of Ireland, providing new insights into chronological and spatial patterns of carving, including monument form, technique, skill, and changing patterns in the resources



invested into this craft over the centuries. As outlined above, the project case studies also make a substantial contribution to this theme.



Fig. 17 – Boundary-marker, Termons, Co. Kerry (Tomás Ó Carragáin).

Theme 3. Exchange and Trade

The distribution of specific carved stone designs provides evidence for contacts and perhaps exchange between sites. This theme was considered in detail in the Clonmacnoise hinterland study, which revealed evidence for mobile carvers and potentially the transportation of finished monuments. The exchange of skills and ideas is also a central concern of the other case studies.

Theme 4. Ritual and Religion

Carved stones are among the most abundant material expressions of religious belief in Ireland, from the Late Iron Age ‘idols’ of Armagh, to the rich theological statements of the high crosses, and it was often through ritual practice that the religious ideas they embodied were conveyed to diverse audiences. The cross-slabs marking stations on pilgrimage rounds in Glencolmcille and Inishmurray are obvious examples. Clear-cut signals of religious affiliation are less prominent in a minority of monuments, but ritual



remains crucial, for example rituals asserting land tenure in the case of ogham stones. Both by mapping general distribution patterns, and detailed recording of selected examples (e.g. Armagh), this project has resulted in important new insights about this key theme, while the database will be an indispensable resource for future projects seeking to explore ritual and religion in the Irish landscape.



Fig. 18 – Ogham stone at a place of assembly, Drung Hill, Co. Kerry (Paddy Bushe).

Carved Stones and Community Archaeology

Compared to some aspects of the archaeological record, carved stone monuments are relatively accessible and evocative. They provide excellent opportunities for collaboration between archaeologists and communities, especially due to recent developments in photogrammetry. Whereas before producing 3D models was the preserve of highly skilled practitioners with access to expensive laser-scanning equipment, now it can be undertaken by members of the public with a little training in photography and open-access software. This is now a burgeoning area of activity across



the island, not least due to the ‘Digital Counties’ collections established and curated by [Digital Heritage Age](#) (Dempsey and Power 2020). Such projects are a powerful way to promote a local sense of ownership of cultural heritage, helping to foster community spirit by enabling members of the public to create and contribute to heritage collections online (cf. Jeffrey et al. 2020). DAEICS supported this movement, extending it to several communities that had yet to benefit from such initiatives. We co-created models of carved stones relating to our case studies with members of community groups who took part in photogrammetry workshops in Cork, Offaly, Westmeath and Armagh. Through training in digital recording techniques, citizen scientists were empowered to make an enduring contribution to the study and conservation of carved stone monuments in their local area.

Otherwise, engagement with the public included a highly-successful project exhibition, [Speaking Through Stone](#), in Cork Public Museum which ran from June 2024 to March 2025. It brought together carved stones from the museum’s extensive collection, including the Beginish runestone and several others not currently on display, as well as monuments discovered in UCC excavations at Caherlehillan, Co. Kerry and Toureen Peakaun, Co. Tipperary. An all-day event on [Ancient Stone Carvings](#) as part of Heritage Week, 16 August 2024, included demonstrations of stone carving, digital recording workshops, and clay workshops on ancient designs for children. Members of the project team have delivered many public lectures across both jurisdictions on the island, and there was a project symposium open to the public on *Ancient Stone Carvings in Ireland and Beyond* on 03 July 2025. This coincided with a major international conference, [Routeways and Reflections: The Tenth International Insular Art Conference](#), at which the project’s findings were disseminated. At the request of the NMS, we have also shared our findings on Clonmacnoise with the team creating a new permanent exhibition in the soon-to-be extended visitor centre at the site. In all our interactions with the public, we emphasised the diversity of ideas that carved stone monuments may embody, both in the past and in the present. The project also provided opportunities to enhance undergraduate and postgraduate training in carved stone studies, GIS, digital recording methods, community archaeology, and in museum studies, for the project exhibition was a collaboration with the 2024 UCC MA in Museum Studies class.





Fig. 19 – Photogrammetry workshops and practical sessions led by Gary Dempsey of Digital Heritage Age in Belfast (above) and Seir Kieran, Co. Offaly (below; Patrick Gleeson and Tomás Ó Carragáin).





Fig. 20 – Guided tour during Heritage Week, August 2024, of the DAEICS project exhibition, *Speaking Through Stone*, in Cork Public Museum (Tomás Ó Carragáin).



Fig. 21 – Ancient designs as interpreted by children in workshops facilitated by Susan Herlihy during Heritage Week, August 2024 (Tomás Ó Carragáin).



Conclusion

DAEICS was a successful collaboration between the academic, state, and private sectors, and community groups. It created a broad island-wide canvas which is now proving crucial to our understanding of early carved stone monuments, as illustrated by the project case studies. For example, mapping the influence of Clonmacnoise's carvers both within and beyond its hinterland gives us a new perspective on how stone carving could be used to shape relationships between sites within complex and extensive networks. This is just one of the many new patterns revealed by DAEICS, which we hope will stimulate further targeted research on relatively neglected but potentially important monuments. In our experience, such research can be greatly enriched through collaboration with members of the public. By doing so, DAEICS has contributed to the wider appreciation and enjoyment of this important facet of our shared cultural heritage, as well as making a substantial contribution to knowledge.



Project Team

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Project Partners

In addition to the Irish National Monuments Service (NMS), the Historic Environment Division of Northern Ireland (HEDNI), and several community groups (see Acknowledgements), the principal project partners were:

[Gary Dempsey](#), Digital Heritage Age and Atlantic Technological University

[Aidan Harte](#), Munster Archaeology Ltd.

Nick Hogan, Senior Technical Officer, Archaeology Department, University College Cork

[David McGovern](#), Master Carver, Monikie, Angus, Scotland

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Steering Committee

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Jean Farrelly, National Monuments Service, Ireland

Prof. Sally Foster, University of Stirling

Ronan McHugh, Historic Environment Division of Northern Ireland

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