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Kilpipe

Co. Wicklow

CONSERVATION MANAGEMENT PLAN

CMF23-2-WI002



WI039-015----Church
WI039-015001- Graveyard
WI039-016----Castle motte

Preservation Order
PO no. 131/1940

November 2023

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National Monuments reference numbers:

WI039-015----Church

WI039-015001- Graveyard

WI039-016----Castle motte

Preservation Order

PO no. 131/1940

Report prepared by Fin Dwyer and Yvonne Whitty with accompanying reports by and Faith Wilson (Ecology) and Dermot Nolan (Condition Survey). Drawings by Joe Byrne (Chartered Surveyor).

© Yvonne Whitty

Sincere thanks are due to:

Deirdre Burns Heritage Officer Wicklow County Council

Chris Corlett

John and Eileen Horan

Ivor Kenny

Alan Pierce

Jim Ryan

1 Section 1: Background

1.1 Introduction

This Conservation Management Plan for Kilpipe with accompanying specialists' reports is submitted in compliance with the Community Monuments Fund for 2023 (Ref: CMF23-2-WI002).

The church and graveyard are in the townland of Kilpipe 1km southeast of the village of Annacurra, Co. Wicklow. The enclosed graveyard is adjacent a laneway in agricultural land and has panoramic views of the surrounding countryside.

The background to this project began in 2022 when a local group comprising John Horan (the landowner), Alan Pierce and Jim Ryan approached the author as they were concerned about the deterioration of the church ruins at Kilpipe.

Anxious that such an important archaeological site be preserved, the committee approached Deirdre Burns, Heritage Officer for Wicklow County Council, for advice. A successful application was then made for a grant under the Community Monuments Fund in 2023 to allow the preparation of a conservation plan for this monument which is the subject of this report. With the generous permission of the landowners on whose property Kilpipe stands, the support of the Community Monuments Fund 2023, and the encouragement of the Heritage Office of Wicklow County Council, the way was now clear for the group to understand more about the site and prepare a conservation plan for the ruins and graveyard.

The medieval church ruins are in danger of collapse. This Conservation Management Plan will enhance the understanding of this early medieval church site and outline steps to conserve the asset. The plan will project a clear path forward to protect this highly significant site; it is only one of a few surviving churches in this area of Wicklow. There are just 140 such sites nationwide and their preservation is crucial for future generations.

The church, graveyard, and motte as classified in the SMR at Kilpipe are recorded archaeological monuments with monument numbers WI039-015001- Graveyard, WI043-015---, Church, WI039-016--- Castle- motte are afforded statutory protection under the National Monuments Act (1930-2014). The church and graveyard ownership is uncertain however they monuments are all on private land. This Conservation Management Plan has been prepared by a multi-disciplinary team and aims to enhance our understanding of the

monument and put forward policies for its conservation and use as a community asset now and in the future.

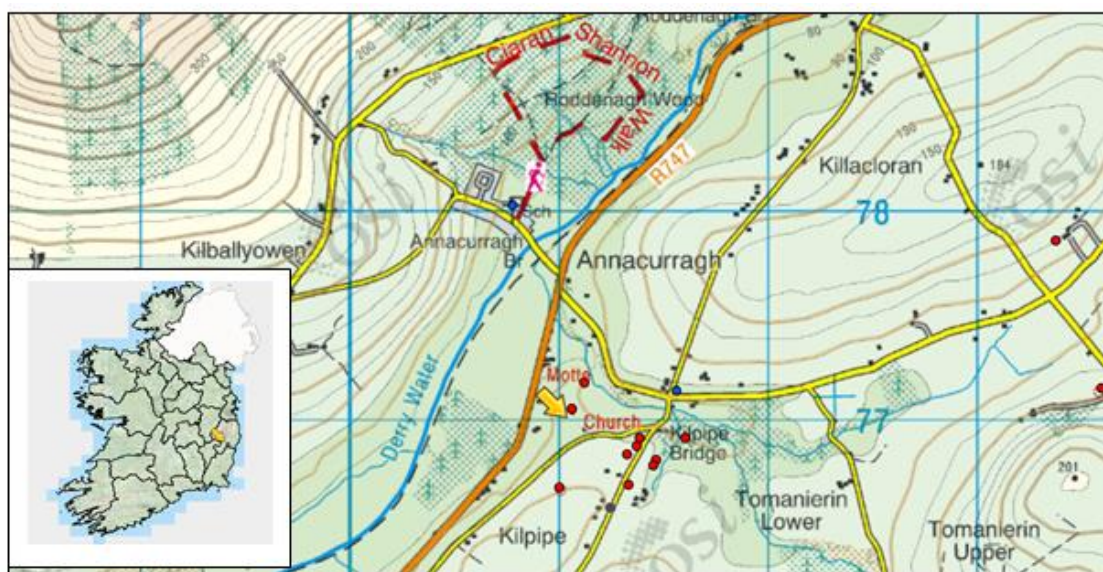


Figure 1: Location map of Kilpipe Church and graveyard (yellow arrow), County Wicklow.

1.2 Objectives and Aims of the Project

The principal objective of this plan is to enable the local stakeholders to establish a framework within which the significance of the monument and its setting can be preserved and enhanced for future generations as outlined below:

- To understand the historical importance of Kilpipe
- To situate the church and ringwork which is located in the adjacent field to the north in its historical context and how it relates to the wider environment (section 2)
- To assess and understand the current condition of the site with an evaluation of threats to its survival and its vulnerabilities
- To set out a strategy for conservation works
- To provide recommendations for ensuring that Kilpipe becomes a resource for the community and beyond contributing to our understanding of the landscape in the early medieval and Anglo Norman period
- To recommend future studies including ecological in order to enhance our understanding of the site
- To be mindful of the natural heritage and character of the place

The methodology for this conservation plan is loosely adapted from the James Semple Kerr model (Semple Kerr 2013). The aim is to situate Kilpipe within its archaeological and historic context (the past), to evaluate its current condition (the present), and to assess its vulnerabilities and recommend actions to best conserve the physical structure and to suggest ways that the castle can deliver a sense of participation and local identity to the community (the future). This report has been divided into Sections to follow the James Semple Kerr Model with Section 1 providing the background to the project, Section 2 discussing the past history of the monument, Section 3 the current condition and Section 4 the future of the monument.

1.3 Steering Group and Stakeholders

Steering Group

- Wicklow County Council
- Heritage Office Wicklow County Council
- National Monuments Service Department of Housing, Local Government and Heritage
- Wicklow Community Archaeology

Stakeholders

- Local interested parties
- Heritage Office Wicklow County Council
- National Monuments Service Department of Housing, Local Government and Heritage
- Landowners- John and Eileen Horan

1.4 Project Team

The multi-disciplinary team involved in the project includes:

The committee of the Roundwood and District Historical, Folklore and Archaeological Society

- Yvonne Whitty and Ivor Kenny - Archaeologists
- Fin Dwyer - Irish History Podcast
- Faith Wilson – Ecologist
- Dermot Nolan - Historic Building Consultant and Consulting Engineer
- Joe Byrne- Chartered Surveyor
- Lukasz Pokorski- Lucas Tree Services, Tree Surgeon

1.5 Statutory Protection & Guidelines

Castlekevin is protected under national legislation and statutory guidance. These include the National Monuments Acts 1930- 2004, the Planning and Development Acts 2000-2013 and the County Wicklow Development Plan 2016-2022 which will have a bearing on any proposed policies and actions in this conservation management plan. In relation to natural heritage, the following directives and acts should be noted: the European Birds (1979) and Habitats (1992) directives, Birds and Natural Habitats Regulations 2011, the Wildlife Acts 1976, and the Wildlife (Amendment) Act 2000-2010.

1.5.1 National Monuments Acts 1930-2004

Kilpipe is listed in the Record of Monuments and is subject to a preservation order made under the National Monuments Acts 1930 to 2014 (PO no. 131/1940. The following are the monument numbers at Kilpipe:

- WI039-015----Church
- WI039-015001- Graveyard
- WI039-016----Castle motte

As a result, the site is protected under the National Monuments Acts 1930-2004. When the owner or occupier of a property, or any other person, proposes to carry out any work at, or in relation to, a recorded monument, they are required to give notice in writing to the Minister two months before commencing any work.

1.5.2 Planning and Development Acts 2000-2013

The 2000 Act set out the development plan as the basic policy document of the planning authority in which the overall strategy and specific objectives for sustainable development and proper planning within an area are set out (Grist 2012, 11). The legislation requires that each planning authority renew its development plan every six years. The planning authority have an obligation to create a record of protected structures (RPS) which lists structures of architectural, historical, archaeological, artistic, cultural, scientific, social, or technical interest. This record forms part of the planning authority's development plan (DAHG 2011, 15). In addition, the National Monuments Acts (1930-2014) protects monuments of archaeological, historical, or architectural interest creating an overlap with the 2000 Act in the protection of structures of special interest. Kilpipe is a Recorded Monument afforded statutory protection under the National Monuments Acts.

1.5.3 County Development Plan (2022-2028)

The current County Wicklow Development Plan (2022-2028) recognises that 'Wicklow has a significant archaeological heritage, which provides a valuable cultural, educational and tourism resource and that Wicklow County Council recognises the importance of preserving, protecting, and fostering a greater public appreciation of the County's archaeological heritage.

1.5.4 Wildlife Protection

Protection to a number of species and designated landscapes is provided under the European Birds (1979) and Habitats (1992) directives, Birds and Natural Habitats Regulations 2011, the Wildlife Acts 1976, and the Wildlife (Amendment) Act 2000-2010.

Where development is proposed that impacts upon a protected species or place, a derogation license must be sought from the National Parks and Wildlife Service.

1.5.5 Guidelines

This report has been compiled in accordance with best practice outlined in the following resources and at all times complies with the National Monuments Acts and amendments (1930 – 2014):

- 'Framework & Principles for the Protection of the Archaeological Heritage' (1999)
Department of Arts, Heritage, Gaeltacht & the Islands.
- 'ICOMOS charter for the Interpretation and Presentation of Cultural Heritage Sites.'
ICOMOS (2008) *
- 'Ruins – The Conservation and Repair of Masonry Ruins' (2010)
Department of Environment, Heritage, and Local Government
- 'Architectural Heritage Protection – Guidelines for Planning Authorities' (2011)
Department of Arts, Heritage, Gaeltacht
- 'Conservation Plan. Seventh edition.' James Semple Kerr (2013)
ICOMOS Australia.

The core principles of the ICOMOS charter aim to 'safeguard the tangible and intangible values of cultural heritage sites in their natural and cultural settings and social contexts' and to 'respect the authenticity of cultural heritage by communicating the significance of their historic fabric and cultural values and protecting them from the adverse impact of intrusive interpretive infrastructure, visitor pressure or inappropriate interpretation'.

1.6 Methodology & data collection:

The methodology for this conservation plan is loosely adapted from the James Semple Kerr model (Semple Kerr 2013). The aim is to situate Castlekevin within its archaeological and historic context (the past), to evaluate its current condition (the present), and to assess its vulnerabilities and recommend actions to best conserve the physical structure and to suggest ways that the castle can deliver a sense of participation and local identity to the community (the future).

Using these three strands is a useful way of improving our understanding of this monument.

- The past is our understanding of why Kilpipe is significant and why this significance must be recognised (Section 2)
- The present is how Kilpipe is now: who owns it, who has responsibility for conserving it, what condition is it in? (Section 3)
- The future is constructed out of our understanding of both the past and the present: the condition of Kilpipe now, together with the needs of relevant stakeholders dictates what must be done to ensure the site has a future.

Information and data gathered for this document have been obtained in a variety of ways and from a variety of sources.

1.6.1 Desktop assessment:

A desktop assessment was completed by the author. The historical background research was completed by Fin Dwyer.

1.6.2 Site inspection

Yvonne Whitty has carried out site inspections which have provided a detailed picture of the present condition of the remains. The visits were made with the Chartered Surveyor Joe Byrne and Dermot Nolan Historic Buildings Consultant and Consulting Engineer.

1.6.3 Baseline Ecological Assessment

A baseline ecological assessment was prepared by Faith Wilson, Ecological Consultant and is attached as Appendix 2 to this report.

1.6.4 Condition Survey

A condition survey of the church ruins was completed by Dermot Nolan, Historic Buildings Consultant and Consulting Engineer and is attached as Appendix 1 to this report.

1.6.5 Measured Survey

A detailed measured survey was completed by Joe Byrne a chartered surveyor in addition to a topographical survey of the graveyard and a graveyard plan. These drawings are included in this report and are attached as Appendix 3.

Sources Consulted

DAHGI 1999 *Framework & Principles for the Protection of the Archaeological Heritage*.

Government Publications.

DAHG 2011 *Architectural Heritage Protection – Guidelines for Local Authorities*.

Government Publications.

DEHLG 2010 *Ruins- The Conservation and Repair of Masonry Ruins*

Grist, B. 2012 *An Introduction to Irish Planning Law*. Institute of Public Administration.

Kerr, J. 2013 *The Conservation Plan 7th Edition*. ICOMOS Australia.

2 SECTION 2: THE PAST

2.1 Historical Context- Fin Dwyer

2.1.1 Early Medieval History

The earliest historical reference to the now ruined church of Kilpipe dates from May 1179. Scant in detail, it confirmed the church of Cellpichi along with numerous other places as possessions of Bishop Malachus, the prelate of Glendalough¹. Although this surviving record was created in the aftermath of the Norman Invasion, there is considerable evidence to suggest the church is pre-Norman in origin.

2.1.2 Position in the Landscape

Kilpipe church is situated close to the modern South Wicklow/North Wexford border. This region held significance in the history of early medieval Leinster. Kilpipe is located on the northern boundary of the medieval Gaelic kingdom of Uí Chinnseallaig, which encompassed modern county Wexford stretching into southern parts of South Carlow and Wicklow². The Uí Chinnseallaig inauguration site, Leac Mhic Eochaidh, has been identified at Loggan Lower in North Wexford less than ten kilometres from the church site³.

That the church was located on what was an early medieval frontier suggests a relatively early origin date - the granting of frontier lands to the Church was a common practice in Gaelic Ireland.

Meanwhile, the name Kilpipe also supports the thesis that the church dates to the early medieval period. The prefix Kill, originating from the Irish Cill, indicates the church was not a Norman foundation.

Identifying a Pipe or Pip to whom the church was dedicated might help understand the early history of the site. Unfortunately, it is unclear how it was originally spelled or pronounced. Medieval records suggest a range of possibilities from Cellpichi to Killphybi. When John

¹ McNeill, *Alen's register* p.5

² Colfer, *Arrogant Trespass* p.1

³ Ó Cruaíoch, C. *The identification of Leac Mhic Eochaidh in north Wexford as a possible site for inauguration of the lord of Uí Chinnseallaigh, and some evidence for its use as an assembly site in 1592* FitzPatrick, E. *Ollamh, biatach, comharba: lifeways of Gaelic learned families in medieval and early modern Ireland*.

O'Donovan recorded the site in the late 1830s, he couldn't find any native Irish speakers to determine a correct pronunciation⁴.

This left O'Donovan to ask his superior Thomas Larcom in the Ordinance Survey

*'Is there a mention of a St popa or Papa in the calendar of St Lives'*⁵

There is no obvious candidate in the early medieval Irish church. Price (1946) in his efforts to identify the name, focused heavily on the earliest written spelling Cellpichi assuming this to be closest the original. He explored the possibilities of names such as Pike, Pi and saints with names contained a Pi sound. None were conclusive - he admitted it was difficult to identify a 'satisfactory Irish form' of pichi⁶.

An alternative theory might be St Patrick himself. A letter written to the monastery of Iona in the 630s by bishop Cumman referred to St Patrick as '*papa noster*' meaning our father or pope⁷. A church dedicated to St Patrick *might* therefore have given rise to the name Kilpapa which over time was corrupted to Kilpipe. If this were the case, it would not be the only placename in the locality with these associations. The neighbouring Toberpatrick and Crosspatrick share a similar origin. Unfortunately, this does not pinpoint a specific foundation date for the site.

2.1.3 Immediate environs

An analysis surrounding the landscape provides little clarity. There is a substantial earthwork situated one hundred metres to the north of the church. The link between the church and earthwork are unclear, as are the origins of the earthwork itself. Grogan and Kilfeather (1997) identified the earthwork as a Norman motte⁸. O'Connor (1993) suggested this was not the case, stating 'this site is a ringfort and not a motte'⁹. Arbuthnot (2011) conducted a survey at the site. In her results, she not only identified the earthwork as a Norman ringwork castle, but also identified a detached bailey which is discussed below¹⁰. Without further archaeological investigation the early history of the Kilpipe church will remain obscure.

⁴ Ordinance Survey Letters Co Wicklow p.143

⁵ Ibid. p142-3

⁶ Price, *The place-names of Co. Wicklow*, vol. 2: *The barony of Ballinacor South* Vol II p.76-77

⁷ Edwards C. *Early Medieval Ireland* p182-83, *De controversia Paschali* <https://celt.ucc.ie/> accessed Fri 10th Oct 2023

⁸ Grogan, E. & Kilfeather, A. *Archaeological Inventory of County Wicklow* no.1117

⁹ Cited p327 in Arbuthnot, E. (2011) *The Ringwork Castles of Medieval Leinster and Meath* Vol II *Gazetteer of sites*. <http://www.tara.tcd.ie/> Accessed 15th Sep 2023

¹⁰ Cited *ibid.* p.332

2.1.4 The Historical Record

As mentioned above, the earliest reference to the church dates from the 12th century. In 1179 Kilpipe was confirmed as a possession of diocese of Glendalough¹¹. This is somewhat surprising given Kilpipe, for most of its history, has been located in the diocese of Ferns.

When discussing this, Price (1946) noted that the deed may have been '*some old claim of Glendalough to disputed territories lying on the boundary lands between the monasteries of Glendalough, Clonmore and Ferns*'¹².

In this matter, Price raised a factor that has had a heavy bearing on the subsequent history of the site - its location on the numerous overlapping frontiers. The diocesan structure of the Irish Church, laid down at the Synod of Rathbraisl in 1111, used pre-existing political boundaries. In the case of Kilpipe, it fell under the ambit of the diocese of Ferns which was drawn on the extents of Uí Chennsellaigh territory¹³. However, as we have seen, this appears to have been disputed by the prelates of Glendalough. When this matter was settled is unclear, but Kilpipe was, by the late 14th century, in the diocese of Ferns.

The frontiers in the surrounding landscape continued to shape the later history of Kilpipe. Through much of the medieval period, Kilpipe was situated in the Norman lordship of Wexford. It was later included in the boundaries of Co Wicklow which was shired in the 16th century and has on occasion even been listed as being in Co Carlow.

2.1.5 Anglo-Norman Invasion

The Anglo-Norman Conquest of the 12th century had a profound impact on wider Irish history and Kilpipe was no different. In the aftermath of the invasion, vast tracts of lands were parcelled out to prominent nobles from Britain. The leading figure behind the invasion, Strongbow, was granted most of medieval Leinster (which encompassed the modern counties of Kilkenny Carlow, Wexford, Wicklow and Kildare¹⁴). As tenant-in-chief, Strongbow, in turn, rewarded his supporters with land grants. This saw a large swathe of North Wexford and South Wicklow deeded to Maurice de Prendergast¹⁵.

¹¹ McNeill, C. *Alens Register* p.5-6

¹² Price, L. *Placenames in Co Wicklow Vol II* p.76-77

¹³ Culleton, E. *The Evolution of the Catholic Parishes in County Wexford* p.20

¹⁴ Most of Co Dublin was retained as crown lands.

¹⁵ Colfer, *Arrogant Trespass* p.43, St. John Brooks, *Knights Fees in Wexford, Carlow & Kilkenny* p.131

His lands included The Duffry, which encompassed the North West of Wexford. He also received the territories of Schrymal and Kynalo. St. John Brooks (1950) convincingly argues Kynalo is one and the same as Kynaloh or Kynalayone in later documents. This included Kilpipe and is preserved in later maps in the hill Crohan Kenlloch or Croghan Kinsella located a few kilometres from the church.

Colfer in his study of the Anglo-Norman Invasion of Wexford (2002) developed this theory suggesting that the earthwork to the north of the church may 'represent an early attempt at settlement on the northern de Prendergast manor of Kynaelon'¹⁶. Emma Arbuthnot (2011) has taken this considerably further, arguing that the church now became part of a more substantial settlement. In her study of the earthwork to the north of the church, she identified a detached bailey describing it as follows

The bailey is located to the south-east of the ringwork, in the field below the ridge on which the ringwork is located. Although this bailey is not mentioned in the RMP file or the Inventory, it can clearly be seen in aerial photographs and at ground level.

The bailey consists of a large D-shaped enclosure, which measures approximately 80m north-south and 50m east-west. It is defined by a small bank measuring approximately 50cm in height above the interior and up to 1m in width. The external fosse measures up to 1.5m in width, up to 1m in depth below the bank, and approximately 50cm below external ground level...Steps may have connected this bailey to the ringwork castle¹⁷.

There is no historical evidence to support this. The detached bailey was not observed in any previous surveys or descriptions, and it is difficult to identify the features Arbuthnot describes in the landscape in 2023.

However, the 1995 Ordinance Survey aerial photographs record older field systems, since removed. To the southeast of the earthwork, the D shaped enclosure Arbuthnot identified as the bailey can be clearly seen. Arbuthnot was the only person to conduct detailed fieldwork while these were in situ and her assertion deserves further investigation. In terms of understanding the history of the church, a settlement in the immediate environs would be significant.

¹⁶ Colfer *Arrogant Trespass* p.43

¹⁷ Arbuthnot, E. *The Ringwork Castles of Medieval Leinster and Meath Vol II Gazetteer of sites* p.328-9

2.1.6 Later Medieval History

Unfortunately, the historical record sheds little light on the subsequent history of the church in the 13th and 14th centuries. Records are fragmented at best. Arbuthnot identified a grant of land in the Ormond Deeds in 'Kilpeth' to Theobald Walter as being one and the same as Kilpipe. This is doubtful - Curtis (1932) suggested this may be 'Kilpethre' leaving Kilpedder in East Wicklow a better fit¹⁸.

For reasons not entirely clear, O'Byrne in his 2001 study of the Wicklow in the late medieval period, identified a court record of events in 'Balikelekyr' to be one and the same Kilpipe¹⁹. This may be a reference to the nearby Ballykelly.

A 1301 inquisition into lands in the locality is the first definitive reference. This investigation into the lands at 'Kilpyp' was prompted when the Justiciar John de Wogan's sought royal approval to grant ten carucates to the military order of the Knights Hospitaller in 1301²⁰. While ten carucates was substantial - the equivalent of 1200 acres – the de Wogan family still maintained lands in the region as a later grant would attest²¹.

This provides a glimpse into life in Kilpipe - the escheator valued at only one penny an acre '*in time of peace*'²². This was a comparatively low valuation possibly explained by the reference to 'in time of peace' which suggests the area was becoming increasingly volatile.

2.1.7 The church in a medieval time of war

Anglo-Norman settlements surrounding the Wicklow Mountains came under increasing pressure from Gaelic Irish raids from the 1270s onwards and the wider region around Kilpipe appears to have fallen from royal control at a relatively early point.

The transfer of lands from John de Barri to Theobald Walter around 1270 at Crosspatrick and Kynaloche indicates the region was still under Norman control²³, but this is one of the

¹⁸ Curtis, E. *Cal. of Ormond Deeds Vol.I* p.44 & p.70 The Butlers have lands in the area at Crosspatrick and Kynaloche (Kynalo)

¹⁹ O'Bryne, E. *War, politics and the Irish of Leinster, 1156-1606 Vol 1*, p.68 www.tara.tcd.ie Accessed 10th Sep 2023. Mills J. *Cal Jus Rolls Vol 1* p.254

²⁰ *Calendar of Documents relating to Ireland Vol. IV* no.764

²¹ https://chancery.tcd.ie/roll/1-Henry-VI/close#back63881_1 Accessed via Internet Archive 1st Oct 2023

²² *Calendar of Documents relating to Ireland Vol. IV* no.764

last references to a functioning Norman society in the region. Over the following decades the Gaelic Irish McMurrough's retook control of the region. When the Lord of Wexford, William de Valence, died in 1298, the lands were surveyed, Kynalouth (Kynalo) was described as '*devastated by the Irish*'²⁴.

Divisions within the Anglo-Norman community in Wexford leading to a major revolt of the de Caunteton family in 1309 accelerated a wider decline. By 1311, a court saw David McEthe charged with stealing animals and taking them to 'Onolans and Obyrnns of Kynalo'²⁵ suggesting the lands around Kilpipe were beyond the reach of the authorities.

While Wexford was not directly affected by the Bruce Invasion (1315 – 1318), it was, like all parts of Ireland, impacted by the fall out. Gaelic attacks while internal problems continued for the Anglo-Norman colony.

In the 12th century Wexford had been one component of the lordship of Leinster, a vast tract of territory stretching from Dublin to Wexford and as far west as Kilkenny and Kildare. However, this had repeatedly fractured between 1247 and 1327.

After Strongbow's death, the lands passed to his son-in-law, William Marshall. When he died in 1219, all five of his son's inherited and each died without a male heir. When the last heir, Anselm Marshall died in 1247, his lands were in accordance with the law split between his sisters resulting in the creation of several distinct lordships in Leinster.

Kilpipe, as part of the Lordship of Wexford, passed into the hands of the de Valence family. In 1327 the then Lord of Wexford, Aymer de Valence, died without an heir. This resulted in the Lordship of Wexford being partitioned between his sisters. This may have had little bearing at Kilpipe. When the manor of Kynalo was valued in 1327, it was described as worth '*nothing on account of the war*'²⁶.

Already facing a major crisis, the situation deteriorated rapidly over the course of the 14th century. The frontier began to move further south with each decade leaving Kilpipe far behind the lines. In the later 1340s, Ferns castle, 30 kilometres south was taken by the

²³ Curtis, E. *Calendar of Ormond Deeds Vol I* p.70

²⁴ *Inquisitions Post Mortem Edward I, Vol. III* no.362

²⁵ Mill, J. *Cal. Jus. Rolls Vol. III* p.172

²⁶ *Calendar of Inquisitions Post Mortem Vol. VI, Edward II* No.518

MacMurroughs²⁷. By 1389, Taghmon, 70 kilometres south of Kilpipe, was described as being in the marches²⁸. Even major settlements like New Ross were vulnerable to attack²⁹.

In an effort to reclaim the situation, Richard II granted most of North Wexford to Sir John Beaumont, but he struggled to reverse the decline. St John Brooks (1950) described his possession of Kynalo as '*only nominal*'³⁰.

While the 14th century was one of decline in terms of Anglo-Norman overlordship, this cannot be equated with a parallel decline of Anglo-Norman clerics in the church of Kilpipe. As late as January 1390, the chaplain of the Kilpipe was listed as John Broun (Brown)³¹.

However, in the following decades the appointment of clerics to the church at Kilpipe, did become a point of contention. The aforementioned Brown died in the early years of the 15th century³². The bishop of Ferns, for one reason or another was unable or unwilling to appoint his replacement. This would lead the Vatican to intercede in 1413 stating in relation to Kilpipe '*its collation has by the Lateran statutes lapsed to the apostolic see*'³³

In August that year (1413) the papacy appointed

*Denis Macclerich, clerk, of the diocese of Clogher—who lately had papal dispensation, as the son of a priest and an unmarried woman, to be promoted to all, even holy orders, and hold a benefice even with cure—the rectory, of the patronage of laymen and value not exceeding 14 marks, of Killphybi in the diocese of Ferns, so long void by the death of John Brun.*³⁴

The saga did not end here, for one reason or another Denis Macclerich refused or was unable to take up the post. A decade later in 1423, the papacy would again take action, issuing an edict to

Mandate to collate and assign to Henry Macdubayll, clerk, of the diocese of Dublin (who lately received papal dispensation), as the son of a priest and an unmarried woman, to be

²⁷ Connolly, P. *Irish Exchequer Payments Vol. II* p.421

²⁸ Colfer, B. *Arrogant Trespass* p.236

²⁹ *Ibid.* p.236-7

³⁰ St.John Brooks, *Knights' fees in counties Wexford Carlow and Kilkenny* p.136

³¹ <https://chancery.tcd.ie/roll/13-Richard-II/patent> Accessed via Internet Archive 1st Oct 2023

³² <https://chancery.tcd.ie/roll/13-Richard-II/patent> Accessed via Internet Archive 1st Oct 2023

³³ *Calendar of Papal Registers Relating To Great Britain and Ireland, Vol VI, 1404-1415*

³⁴ *Ibid.*

*promoted etc. the rectory of Killphile alias Logan in the diocese of Ferns, value not exceeding 10 marks, void by the death of John Brwn*³⁵.

The fact both men were Gaelic Irish speaks to the nature of life in the area by the early 15th century. It is unsurprising the community at Kilpipe may have had an increasingly strained relationship with their prelate in Ferns and may have refused to accept his appointment.

Bishops in the late medieval period were political figures often holding royal offices. Patrick Barrett for example, Bishop of Ferns from 1400 – 1415 was a justice of the peace and chancellor of Ireland at various times during his episcopate.

Indeed, Barrett took decisions that would make the Church hierarchy an increasingly distant presence at Kilpipe. As conflict in North Wexford between the Gaelic Irish and the Anglo-Normans intensified in the early 15th century, he moved his seat from the frontline settlement of Ferns to the more secure town of New Ross situated 70 km from the Kilpipe.

Meanwhile, the details of the parentage of both appointees Macclerich and Macdubayll appointed to Kilpipe in 1413 and 1423 respectively are also of interest. Both men were the sons of priests a factor which draws attention to the Gaelic practice of priests not only having children, but also families maintaining Church offices as a hereditary position. One could speculate the attempt to appoint outsiders, particularly Macclerich, from the distant diocese of Clogher, may have been an attempt to curb this practice.

While the appointment of two Gaelic Irish men to the benefice indicates an increased Gaelic control over the region, Anglo-Norman influence was not entirely absent. In 1418, one third of the manor of Kilpipe (Kylpype) was included in the dowery of Anastasia, the widow of David de Wogan, suggesting the family had maintained some memory at least of their holdings in Kilpipe³⁶. However, it is questionable whether the de Wogan's were able to access this property. Anastasia's dowery may have been as another 'nominal' holding. Just over two decades later in 1441, the English were building a defensive line of fortifications at Taghmon far to the south.³⁷

³⁵ *Calendar of Papal Registers Relating To Great Britain and Ireland, Vol. VII 1417-1431*

³⁶ https://chancery.tcd.ie/roll/1-Henry-VI/close#back63881_1 Accessed via Internet Archive 1st Oct 2023

³⁷ Colfer, B. *Arrogant Tresspas* p.242

Over the following centuries, south Wicklow and north Wexford would be heavily contested territory as the Gaelic Irish vied for control with powerful Anglo-Norman families.

There is little evidence to shed light on the community in Kilpipe until the 16th century when a renewed conquest of Ireland began under the Tudors. In 1542, a grant to Anthony Sentelger (the Lord Deputy Anthony St Leger) included the rectory of 'Kilpype'³⁸. He applied for permission to sell this six years later in 1548³⁹.

This would herald a dramatic decline in Gaelic Irish fortunes over the coming decades, as English settlers increasingly occupied the region. Large amounts of land in the region passed to Sir Lawrence Edmund in a grant in 1620⁴⁰. Sir Edward Wingfield was in possession of the church in 1640⁴¹. In terms of the ecclesiastical history at Kilpipe, the changes in the late 16th and early 17th century ushered in significant change, given the new settlers were Protestants.

When the church at Kilpipe had become a site for Protestant worship is unclear, but there was large considerable Protestant community in the area by the mid 17th century. The 1641 rebellion had seen these sectarian tensions in the region break into the open. Depositions taken in the aftermath list James Ryley, Moyses Riley and Richard Witton as members of the Protestant community living in Kilpipe⁴². Meanwhile, the deposition of Edward Deasley lists the names of Catholics in the Kilpipe Parish who attacked him.⁴³

The Down Survey following the Cromwellian conquest recorded all land in Kilpipe was in the hands of English settlers⁴⁴. Interestingly, this noted the presence of '*a manor and castle ruin'd*'⁴⁵. What this refers to is unclear. It may be the earthwork discussed above or it could be a reference to the castle marked on Ordinance Survey maps further south.

³⁸ *Report of the Deputy Keeper of Public Records of Ireland no.7* p.61 no.304

³⁹ *RCBL Ms 104/1/9* VirtualTreasury.ie accessed Oct 10th 2023

⁴⁰ *NAI Lodge/4/216* p.270 VirtualTreasury.ie accessed Oct 6th 2023

⁴¹ *The Civil Survey A.D. 1654-1656, County of Wexford Vol. IX*, p.8

⁴² <https://1641.tcd.ie/> accessed Oct 1st 2023

⁴³ <https://1641.tcd.ie/> accessed Oct 1st 2023

⁴⁴ *The Civil Survey A.D. 1654-1656, County of Wexford Vol. IX*, p.27

⁴⁵ *Ibid.* p.27

Despite the religious, political and social upheaval of the 16th and 17th century, the church at Kilpipe remained in use. It is marked on the Down Survey maps in the 1650s and in 1685 the rectory was granted to a certain Thomas Aylmer⁴⁶.

Having endured what was a century or political turmoil and violence, the ultimate ruin of the church was one of deliberate choice by the Church of Ireland rather than an act of war. In 1760, a decision was taken by the church authorities to move the site of worship away from the medieval church⁴⁷. This would lead to a new structure being built in 1765⁴⁸ in a surprising location. Rather than erect the new structure close to the original church it was built 5 kilometres away. This move may have reflected demographic shift in the area.

While the town of Aughrim sprang up close to the medieval church on the northern boundary of the parish, it remained very small through the 18th century. Meanwhile tithe records show substantial payments from the Co Wexford portion of the parish in the 1820s. Another factor at play may have been the merger of the parish of Kilpipe and Kelenor which took place in 1782. The new church may have been erected with this in mind given the new location was closer to the centre of the enlarged parish.

No longer in use, the original church at Kilpipe went into a period of rapid decline. The roof was intentionally removed. By 1795 the interior of the church was being used for burials. The desolate state of the building was captured by artist Gabriel Beranger in a sketch copied from an original by the little-known Wicklow artist Stephens Reily⁴⁹. Completed at the very latest by 1817 (when Beranger died), it depicts the building without a roof already in a state of ruin.

In what was one of the final chapters in the long history of Kilpipe church, the ruin may have seen action in the 1798 rebellion. The following somewhat muddled account survives in the *Schools Folklore Collection* of the late 1930s.

Before the present church of Kilpipe was built, the graveyard of "old Kilpipe" where the ruined church may be seen, was used. This is about a mile from Aughrim and in the townland of Kilpipe. During the 1798 rising the Irish insurgents "besieged" this church. Many shots were fired through the door, which may still be seen in use in the hall of Mr. Griffen's

⁴⁶ NAI Lodge/8/646 VirtualTreasury.ie accessed Oct 1st 2023

⁴⁷ COA IR Mss/5 VirtualTreasury.ie accessed Oct 3rd 2023

⁴⁸ *The Parliamentary Gazetteer of Ireland (1846) Vol II* p.527

⁴⁹ RIA 3_C_30/3c30_62, www.catalogues.ria.ie accessed 12th Oct 2023

house Curragh Lawn, once the old Glebe House of the parish of Kilpipe⁵⁰.

⁵⁰ The Schools' Collection, Volume 0888, Page 217

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2.2 Archaeological Assessment Kilpipe- Yvonne Whitty

Kilpipe, Cill Phíp in Irish is in the townland of the same name Kilpipe, the Barony of Ballinacor South, Civil Parish of Kilpipe in County Wicklow.

The placename has been recorded numerous times throughout the centuries with the earliest reference in 1685c when it was called 'Philpipe' on the Hiberniæ Delineatio, William Petty (www.logainm.ie). Place names are an invaluable source of information as they may record a forgotten history or a long-forgotten site which may still survive below the surface of the ground.

The following archaeological assessment details the site under the following headings:

- Archaeological Site Inspection
- Record of Monuments and Places hosted by the National Monuments Service and compiled by the Archaeological Survey of Ireland.
- Cartographic sources
- Photographic resources

2.2.1 Archaeological Site Inspection

Kilpipe, Cill Phíp in Irish is in the townland of the same name Kilpipe, the Barony of Ballinacor South, Civil Parish of Kilpipe in County Wicklow.

The placename has been recorded numerous times throughout the centuries with the earliest reference in 1177 when it was known as Cellpichi in the Calendar of Archbishop Alen's Register¹. In the Crede Mihi it was called Cellpichi. It was mentioned numerous times throughout the years; 1297 Kilpip', 1301 Kilpyp, 1390 Kylpipe, 1413 Killphybi, 1422 Kylpype, 1423 Killphile als.Logan, 1542 and numerous times throughout the 17th -19th centuries. In 1685c it was called '*Philpipe*' on the Hiberniæ Delineatio, William Petty (www.logainm.ie). Place names are an invaluable source of information as they may record a forgotten history or a long-forgotten site which may still survive below the surface of the ground. The previous Section 2.1 of this report details the history of the site in greater detail.

The church which is ENE to WSW aligned is enclosed by a graveyard, sub rectangular in plan with rounded corners at the E site and sub oval at the W side. The graveyard contains a small number of 18th century headstones and grave markers and is defined by an earth and stone bank (Wth 2m; H 0.2-1.6m) with an external facing of drystone walling and an external fosse (Wth 1.8m; D 0.5m). A motte (WI039-016----) occurs 150m to the NE of the church and graveyard and it is possible that this site was chosen for settlement by the Anglo Norman's as there was a pre-existing church site and settlement located there.

Church Ruins

The ruins and graveyard of Kilpipe church are situated on level ground on the summit of a small NE-SW ridge in a rural setting in the townland and parish of the same name. The church is a single-phase nave and chancel church with the chancel arch still surviving.

The church is ENE-WSW aligned (max. dims. 16.25m NE-SW; 7.02m N-S) and three walls survive the north, south and east where a semi-circular apsidal chamber framed by a chancel arch is built into the east end of the church defining the chancel of the church. A gap in the west wall 1.2m in width defines the location of the doorway into the church.

The construction of the church comprises sandstone with occasional quartz and shale fragments used as filling in the construction of the walls and at the round headed windows

¹ [Cill Phíp/Kilpipe | logainm.ie](http://www.logainm.ie)

and with an apsidal chamber at the E end, the chancel in which there was according to the SMR files 'with an apsidal chamber there is a single narrow, round-headed window' when the church was visited in 2008, this window no longer survives. There are three similar evenly spaced windows in the N and S walls, and a door at the W end. The middle windows in both the N and S walls have been blocked up. Only the most westerly window on the north wall of the church survives as the rest have collapsed. The church contains two visible headstones, a ledger and an upright headstone, both date to the 19th century. The following paragraphs describes the church in detail.

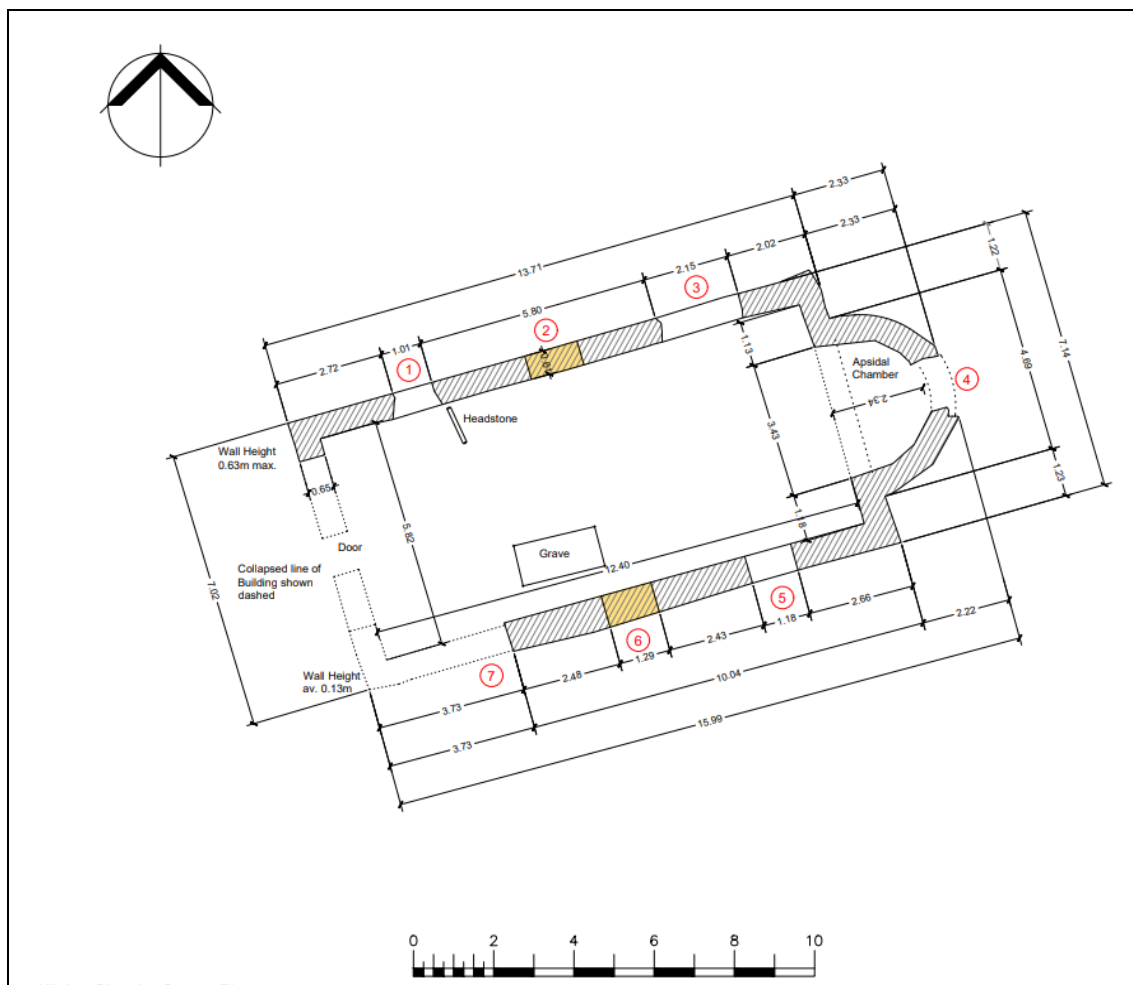


Figure 2: Extract from Church Floor Plan, Appendix 3.



Plate 1: Overview of church after vegetation removal.

Chancel Description (east wall of church)



Plate 2: Overview of chancel and apsidal chamber of church.

Chancel arches served as a division between the chancel and the nave of a church. The chancel was the area near the altar reserved for the clergy, while the nave was the space for the congregation at the west end of the church.

The chancel arch marked the transition from the secular space of the nave to the sacred space of the chancel, symbolizing the boundary between the laity and the clergy. At Kilpipe the chancel is well preserved and leads to a semi-circular apsidal chamber which had a window in the centre of the arch, now collapsed as is the roof of the structure.

The entire church appears to have been built in a single phase. The chancel arch opening is 3.43m in width and is 4.25m high to existing ground level. The arch itself is 0.50m in width. The arch was constructed by a series of cut wedge-shaped blocks—i.e., ones in which the upper edge is wider than the lower edge, flanked closely together and bound with mortar, which results in an arch. These cut wedge shaped stones are called voussoirs which are carefully cut so that they press firmly against the surface of neighbouring blocks and conducts loads uniformly. The central voussoir is called the keystone. The voussoirs where the arch rises from its vertical supports is known as the springer stone, or springing line. During construction of an arch, the voussoirs require support from below until the keystone has been set in place; this support usually takes the form of temporary wooden centring. There is traces of mortar on the underside of the arch with possible plank centering visible.



Plate 3: Chancel arch facing east.



Plate 4: Voussoir construction of chancel arch.



Plate 5: Mortar underneath chancel arch with possible plank centering visible.



Plate 6: View of apsidal chamber and south wall of church, note how the walls appeared to have been constructed at the same time, the walls are 'knitted' together.



Plate 7: North wall of apsidal chamber, noted the small square hole in the wall.

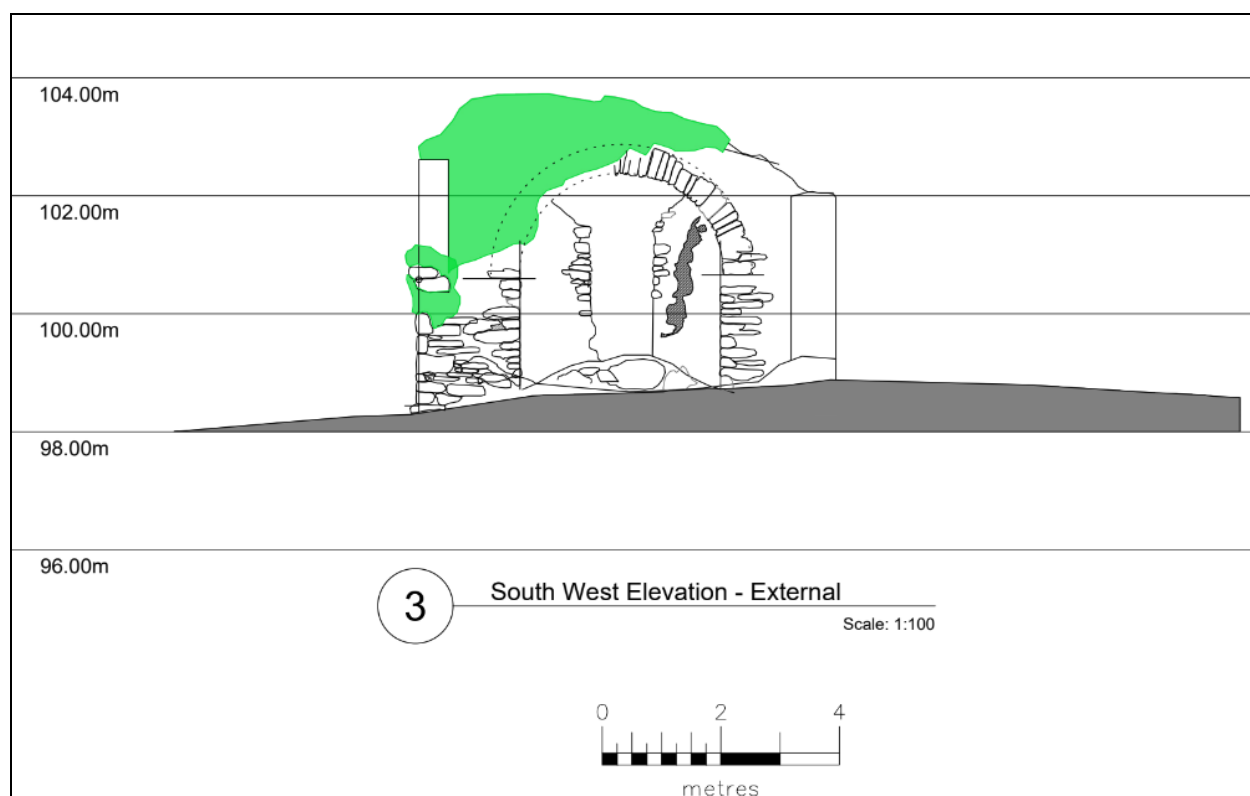


Figure 3: External southwestern elevation of chancel arch and apsidal chamber.

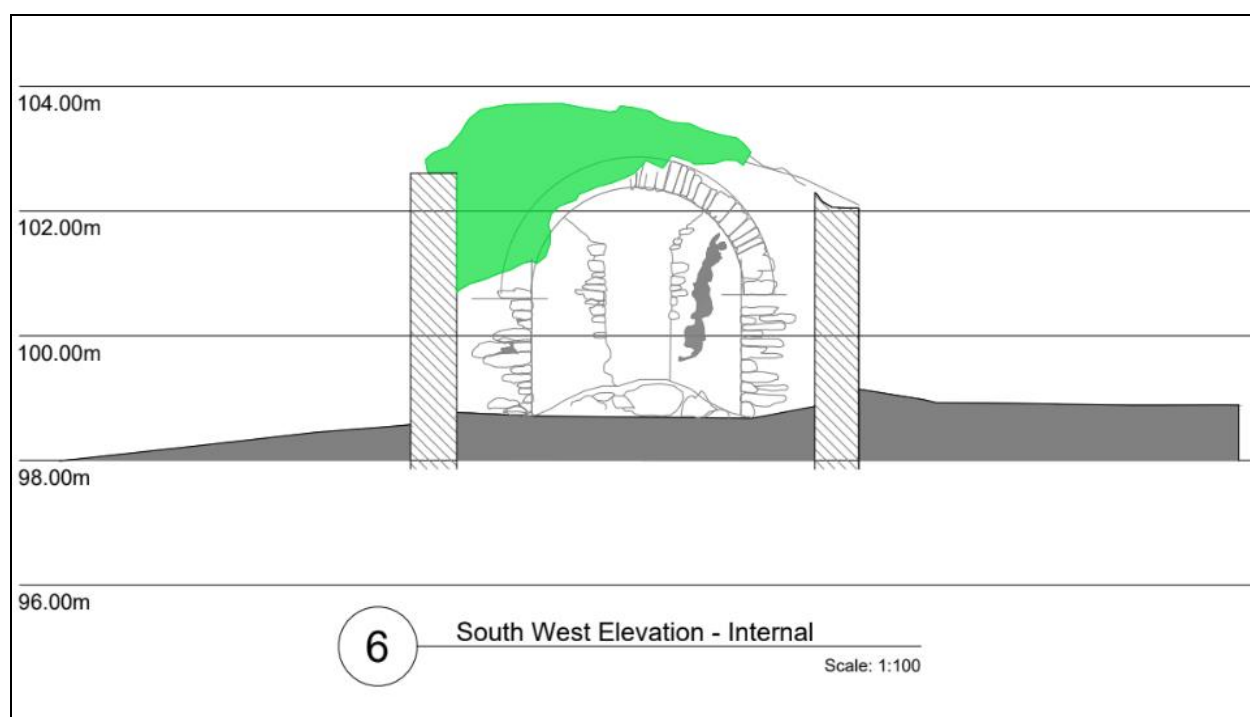


Figure 4: Internal southwestern elevation of chancel arch.

The northern half of the arch is covered in ivy which has been treated and the arch is very well preserved. Its construction comprises cut sandstone voussoir, the keystone is not visible.

The apsidal chamber which adjoins the chancel arch is semicircular in plan, 2.34m in depth, has an internal diameter of 3.43m and external diameter of 4.69m. A collapsed window opening which is described as round headed in the SMR files has collapsed and it was an opening of 0.66m externally which splays to an internal width of 1.3m and it has a remaining height of 2.1m. The roof of this structure has collapsed into the chamber and a large crack is visible in the south wall of the chamber. The walls of this chamber are semi-circular in plan with an opening for the window. A small square hole is built into the north wall of the chamber and is of unclear function (Plate 7).



Plate 8: View of window opening in the apsidal chamber facing southwest, note how there is a small projection of masonry from the north wall.



Plate 9: Southern wall of apsidal chamber which window has collapsed, facing southwest.

North wall of church

The north wall of the church has an external length of 3.71m and an internal length of 12.40m in width. It has a maximum surviving height of 4.45m, the walls are 0.65m in width. Three windows are visible in this wall, one has been blocked up, the most westerly is the best-preserved window in the church and the most northeasterly has collapsed.



Plate 10: External northwest elevation.

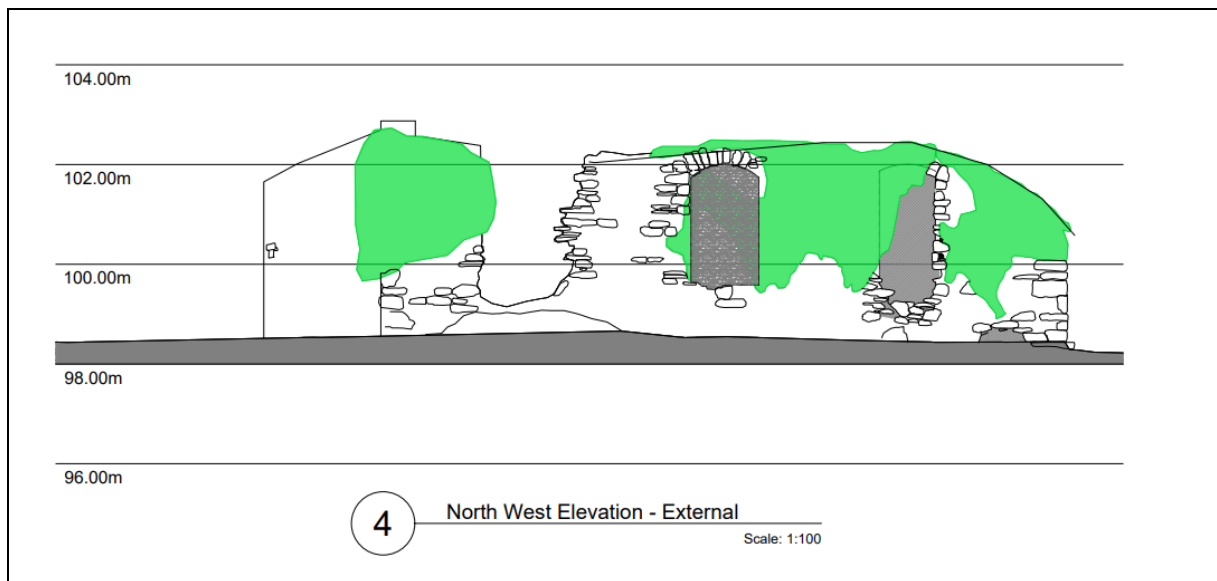


Figure 5: Northwest elevation external.

The most westerly splayed round headed window has a width of 1m on the outside which splays to 1.3m internally and is 2.3m in height. The round headed window is comprised of voussoir and thin slate stones. The sill of the window has been robbed out. Dressed stone is visible forming the sides of the window and a possible masons mark is visible on the western jamb of the window.



Plate 11: Window in NW elevation of church and possible mason's mark, red arrow illustrates location of this mark.



Plate 12: Blocked up window in N wall of church.

The central window has been blocked up in the northern wall of the church as has been also done in the south wall of the church. The window measures 1.34m in max width and is 2.3m in height. This window is also rounded headed of voussoir construction and is framed by cut sandstone. The sill of this window has also been robbed out.



Plate 13: Collapsed window opening in N wall of church.

South wall of church



Plate 14: Southeast elevation of church.

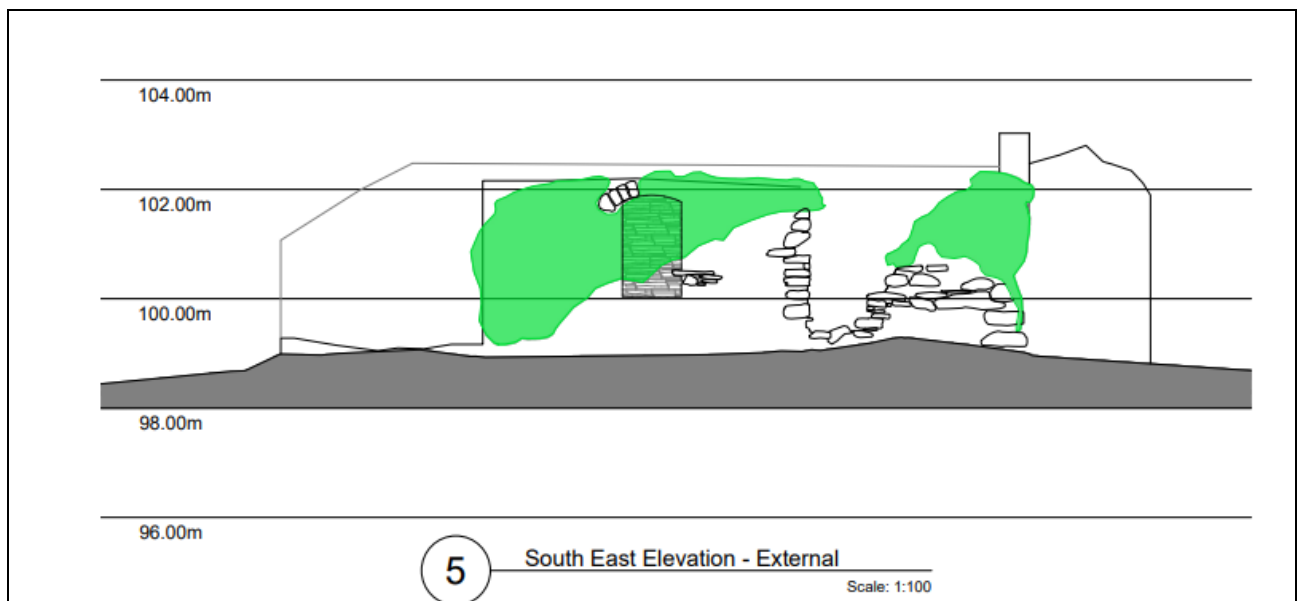


Plate 15: External southeast elevation of church.

The southeastern wall of the church has an external length of 13.71m and an internal length of 12.40m in width. It was a max surviving height of 4m, the walls are 0.63m in width. Three windows are visible in this wall, the central one has been blocked up, the most westerly has collapsed completely and the most easterly is partially collapsed. The central blocked up window is 1.3m wide on the internal elevation of the church and is 2.3m in height. It is fraed by cut sandstone quoins.



Plate 16: Blocked up window on external elevation of church.



Plate 17: Central blocked up window, internal elevation of south wall of church.

West wall of church

The west wall of the church has collapsed, and the wall survives to a maximum height of 0.63m and a minimum height of 0.13m. The entrance gap for the doorway is 1.2m wide.



Plate 18: West view of church with sandstone quoins.



Plate 19: West gable of church.

2.2.2 The Church in Early Medieval Ireland

Despite the general belief that St Patrick ‘brought Christianity to Ireland’ in 432 AD, there were already Christians in this part of Ireland before his arrival. By 380 AD, Christianity formally became the professed faith of the powerful Roman Empire after the Emperor Constantine attributed his victory at the Battle of Milvian Bridge to divine intervention by a Christian God who had brought him victory (Noonan, 2015, p. 1). New contact between Ireland and Romanised Britain formed as a result of trading and raiding. New settlers brought new customs with them to Ireland: they brought a new religion that included a new form of burial practice – supine, extended inhumation together with the establishment and construction of churches.

The Romans replaced the practice of cremation with inhumation in the second century AD. This inhumation burial rite spread to Ireland by the later fourth or early fifth century (O' Brien, 2020, p. 49). Cremation was the dominant burial practice in Ireland before this. The east-west orientation of the burial (head to the west) was traditional by the fourth century in Britain and eventually became identified with Christianity in both Britain and Ireland (Ibid.).

The early Christian monastic system adopted the native Irish settlement style by enclosing their early monasteries with earthen banks (Noonan, 2015, p. 4). In addition to internationally famous monastic sites such as Glendalough and Clonmacnoise, there were smaller

Christian communities throughout the Irish countryside similar to Kilpipe. These communities mostly consisted of lay people and were concerned mainly with ministering to the spiritual needs of the people in their area (O Sullivan & Downey, 2020, p. 43). The majority of early ecclesiastical sites appear to have originated with a founding saint who lived in the sixth century (Ibid. p. 44). Dwyer noted in Section 2 of this report that Kilpipe may have been founded by St Patrick himself. These settlements along with containing churches and cemeteries, were also centres of craft working and the occupants engaged in farming (O' Sullivan & Downey, 2017, p. 18). During the gradual conversion from paganism to Christianity, the laity would have still buried their dead in familial cemeteries that would have supported a local, secular community.

This practice was tolerated by the church up to the eighth century. Prior to this, burial in monastic centres like Mullinacuff would have been reserved for high-ranking members of society; typically, bishops, abbots, clerics and patrons. However, from the eighth century onwards, the Church began to legislate regarding acceptable burial practices and the '*Collectio Canonum Hibernensis*' ('Collection of Irish Canons') urged the faithful to abandon burial among their ancestors in favour of burial in church cemeteries (O'Brien 2011, p.58). This is where early medieval church sites such as Kilpipe came into use. These sites range from the better-known monastic complexes like Glendalough and Clonmacnoise, to small and almost forgotten places in secluded fields like Kilpipe.

The earliest churches were small timber structures. They were founded in the period 500–800 AD and were built primarily of timber frames with post-and-wattle walls and clay (Downey & O Sullivan, 2017, p. 18). Only twenty timber churches have been identified to date. Mortared stone churches may have replaced an earlier wooden church in many instances. There are approximately 140 churches in the country which were built between the tenth and mid-twelfth centuries (Ibid.).

These early church sites were defined by one or more curvilinear enclosing elements which could comprise ditches, banks, stone walls and palisades. Recent research suggests that there are approximately six thousand ecclesiastical sites in Ireland which is on average, one for every ten townlands (O Sullivan & Downey, 2020, p. 44).

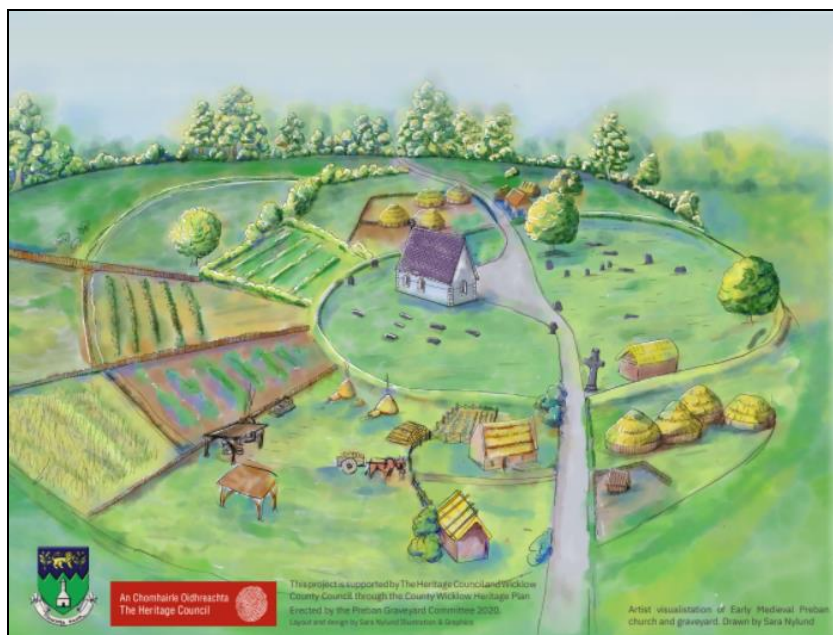


Plate 20: Artist's visualisation of early medieval church site at Preban, Co. Wicklow which would have been similar to Mullinacuff (drawn by Sara Nyland).

Many small early medieval church sites contained a church and cemetery on the eastern side with domestic and craft areas in the western part of the enclosure (Ibid.). The innermost core was called a vallum in which the church and graveyard were located, and this was considered sacred (Noonan, 2015, p. 5). Carved stone crosses often mark the boundary of this sacred area defining it from the outer enclosed areas where craft, domestic, agriculture, cereal processing and iron working were carried out (ibid, (O Sullivan & Downey, 2020, p. 46). Some people also lived in and around the monastic sites, either as monks living within the enclosure or workers on the monastic estate living in the area outside the enclosure. A range of features are associated with these sites comprising the church and graveyard, dwellings, various ovens / kilns, wells and mills as well as field systems, although some of these would have been located outside the ecclesiastical enclosure (Plate 20).

The three main farm animals on early church sites were cattle, sheep/goats and pigs. Barley was the dominant cereal, followed by oats and occasionally wheat and rye. Mills were often erected near the church sites, with corn-drying kilns typically within the outer precincts. There is a corn mill noted on the first edition map at Kilpipe (Figure 11).

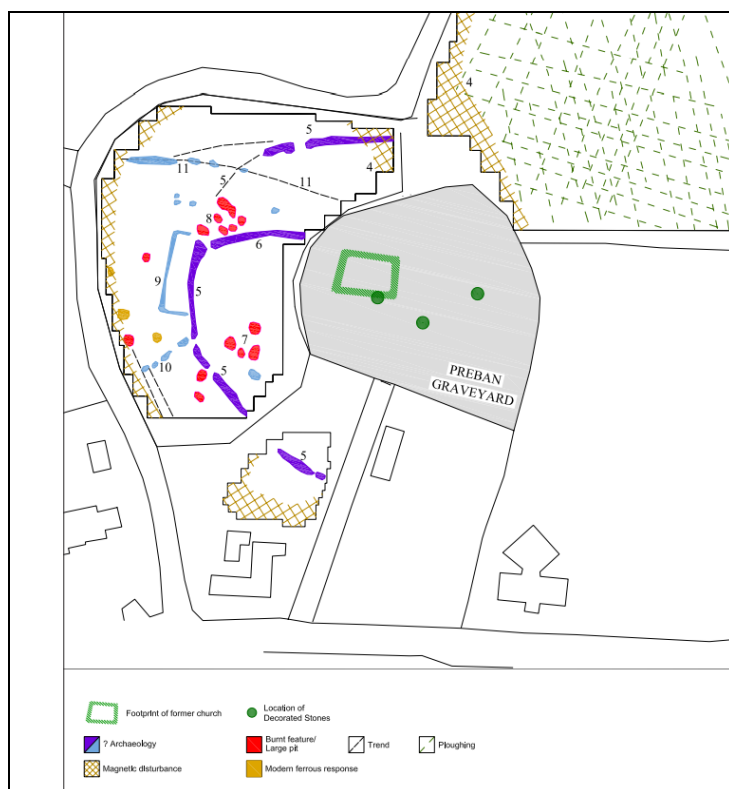


Plate 21: Geophysical survey from Preban Graveyard which illustrates the nature of archaeological activity outside of the church area.

Church reforms in the twelfth century and the arrival of the Anglo-Normans saw the building of larger churches in the Gothic style, which were internally divided into different sacred spaces like those of today.

The earthwork to the east of the castle has been identified as a motte by Grogan and Kilfeather, ringwork by Sweetman, however O Connor has suggested it is neither but is a ringfort as has been discussed by Dwyer in Section 2.1 of this report. Furthermore Arbuthnot conducted a survey at the site in 2011. In her results, she not only identified the earthwork as a Norman ringwork castle, but also identified a detached bailey.

If this earthwork represents an Anglo Norman ringwork, or motte and bailey castle its location was probably chosen given there was already an early medieval church on the site. After the Anglo-Norman invasion in 1169, the new settlers began the construction of castles to extend their control, the majority of which were built of earth and timber. These were favoured materials.

The Dissolution of the Monasteries between 1536 AD and 1541 AD by Henry VIII ordered the closure of Catholic monasteries, priories, convents and friaries and transferred their lands to those loyal to the king. This policy of dissolution was intended to increase the crown's income and to fund military campaigns. When Elizabeth I succeeded to the throne in

1558 AD, she continued the policy of a re-conquest of Ireland that would eventually result in the completion of the Dissolution in Ireland and introduced the Act of Uniformity of 1560, which made all church worship formally Protestant and all churches and lands were now part of the Anglican Church (Noonan, 2015, p. 26).

Church sites such as at Kilpipe were either refurbished or else left in ruins and a new Protestant church built in its place elsewhere or within the grounds of the churchyard. As Dwyer noted in 1765 the new church was built 5km away and suggested that this move may have reflected a demographic shift in the area

2.2.3 Record of Monuments and Places (RMP Files)

The Record of Monuments and Places (RMP) was established under section 12(1) of the 1994 National Monuments (Amendment) Act and provides that the Commissioners (now the Minister) shall establish and maintain a record of monuments and places where the Minister believes there are monuments, such record to be comprised of a list of monuments and relevant places and a map or maps showing each monument and relevant place in respect of each county in the state.

It is based on the older non-statutory Sites and Monuments Record (SMR) and information from county archaeological inventories. It records known upstanding archaeological monuments, the original location of destroyed monuments and the location of possible sites identified through documentary, cartographic, photographic research, and field inspections.

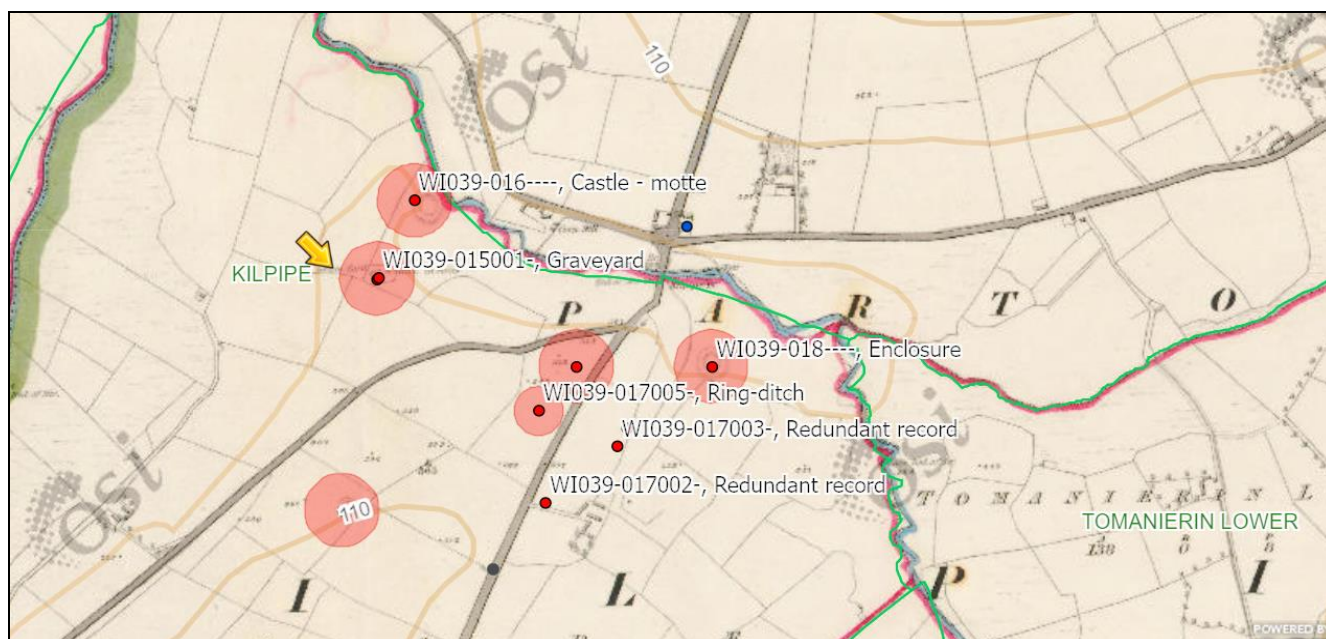
Kilpipe is subject to a preservation order made under the National Monuments Acts 1930 to 2014 (PO no. 110/1940) and is also listed a recorded monument.

WI039-015----Church

WI039-015001- Graveyard

WI039-016----Castle motte

These sites are detailed below with the accompanying descriptions extracted from www.archaeology.ie.

Figure 6: Site location (www.archaeology.ie).

SMR No	County	Townland	Monument Class	WebNotes
WI039-015001-	WICKLOW	KILPIPE	Graveyard	Situated on level ground on the summit of a small NE-SW ridge. A roughly rectangular graveyard (dims. 40m x 30m) with a church (WI039-015----) on the W side. The graveyard is defined by an earth and stone bank (Wth 2m; H 0.2-1.6m) with an external facing of drystone walling and an external fosse (Wth 1.8m; D 0.5m). A motte (WI039-016----) occurs 150m to the NE.
WI039-013001-	WICKLOW	KILPIPE	Moated site	Situated on a gentle S-facing slope. Rectangular enclosure (dims. c. 80m E-W; c. 60m N-S) marked on the first edition OS 6-inch map and a castle (WI039-013002-) named on the current edition. Neither visible at ground level. (Price 1936, 52)
WI039-013002-	WICKLOW	KILPIPE	Castle - unclassified	Situated on a gentle S-facing slope. A castle and a rectangular enclosure (WI039-013001-) marked on the first edition OS 6-inch map. According to Price (1936, 52) the field was known locally as the 'castle field', although it was not clear what family may have owned the castle. Not visible at ground level.

WI039-014----	WICKLOW	KILPIPE	Ringfort - rath	Situated on a gentle N-facing slope. Oval area (dims. 35.5m E-W; 29m N-S) defined by a shaly earthen bank (Wth 4m; H 0.6-1.3m) with a poorly defined external fosse (Wth 3m; D 0.1m). The entrance (Wth 2.8m) is at the ENE. No indication of internal features.
WI039-015----	WICKLOW	KILPIPE	Church	Situated on level ground on the summit of a small NE-SW ridge. A rectangular church (max. dims. 16m E-W; 7.15m N-S) with an apsidal chamber at the E end in which there is a single narrow, round-headed window. There are three similar evenly spaced windows in the N and S walls, and a door at the W end. The church contains some 18th-century headstones and is at the W side of a rectangular graveyard (dims. 40m x 30m) defined by an earth and stone bank (Wth 2m; H 0.2-1.6m) with an external facing of drystone walling and an external fosse (Wth 1.8m; D 0.5m). A motte (WI039-016----) occurs 150m to the NE. This monument is subject to a preservation order made under the National Monuments Acts 1930 to 2014 (PO no. 131/1940).
WI039-016----	WICKLOW	KILPIPE	Castle - motte	Situated on the NE edge of a natural ridge. Oval site (max. ext. dims. 62m NNE-SSW; 50m NNW-SSE) consisting of a flat-topped mound (dims, on summit 41.5m NNE-SSW; 32m NNW-SSE) formed by the modification of the ridge. Surrounded by a steep-sided fosse and an external bank (Wth 3.5-4.5m; H 1.5m). Access is via a ramp ascending to the summit by two bends from base of fosse at the SE side. A church stands 150m to the SW (WI039-015----). (CUCAP, BDQ72).
WI039-017001-	WICKLOW	KILPIPE	Enclosure	Situated on a gentle N/NE-facing slope overlooking the steep side of a river valley. Circular enclosure (diam. c. 20m) defined by a fosse, visible as a cropmark on aerial photograph (CUCAP, BDO 74). Not visible at ground level.
WI039-017002-	WICKLOW	KILPIPE	Redundant record	Included on the SMR (1986) as a possible enclosure based on an aerial photograph (CUCAP BDQ 74), which was subsequently deemed an unconvincing cropmark and was 'Delisted' from the RMP (1995). Not listed for inclusion in the updated RMP (1995)/Register of Monuments. Compiled by: Gearóid Conroy Date of upload: 25 September 2012

WI039-017003-	WICKLOW	KILPIPE	Redundant record	Included on the SMR (1986) as a possible enclosure based on an aerial photograph (CUCAP BDQ 74), which was subsequently deemed an unconvincing cropmark and was 'Delisted' from the RMP (1995). Not listed for inclusion in the updated RMP (1995)/Register of Monuments. Compiled by: Gearóid Conroy Date of upload: 25 September 2012
WI039-017004-	WICKLOW	KILPIPE	Redundant record	Included on the SMR (1986) as a possible enclosure based on an aerial photograph (CUCAP BDQ 74), which was subsequently deemed an unconvincing cropmark and was 'Delisted' from the RMP (1995). Not listed for inclusion in the updated RMP (1995)/Register of Monuments. Compiled by: Gearóid Conroy Date of upload: 25 September 2012
WI039-018----	WICKLOW	KILPIPE	Enclosure	Situated on the low-lying marshy floor of a river valley. Circular enclosure (diam. c. 32m), hachured on the 1838 OS 6-inch map. Not visible at ground level.
WI039-017005-	WICKLOW	KILPIPE	Ring-ditch	Situated on a gentle N/NE-facing slope overlooking the steep side of a river valley. A small circular enclosure defined by a fosse, visible as a cropmark on aerial photograph (CUCAP, BDO 74). Not visible at ground level.
WI039-017006-	WICKLOW	KILPIPE	Enclosure	Situated on a gentle N/NE-facing slope overlooking the steep side of a river valley. A sub-rectangular enclosure defined by a fosse, visible as a cropmark on aerial photograph (CUCAP, BDO 74). The enclosure is immediately SW of a circular enclosure (WI039-017001-) and may be an contemporary with it. The monument is possibly truncated by a road which runs NE-SW along the E side. Not visible at ground level. A ring-ditch (WI039-017005-) also visible as cropmark, is located to the SW.

Table 1: SMR sites within 1.5km of Kilpipe Church.

There are a number of SMR sites within 1.5km of the site at Kilpipe Church (Plate 20, Figure 6). The earliest of which is a ring-ditch (WI039-017005) which is prehistoric in date (Plates 21 and 22). There are two enclosures in proximity to the ring ditch which may date from any era (WI039-017006, WI039-017001) (Plates 21 and 22). In terms of medieval archaeology there is a castle marked at Kilpipe, a castle (WI039-013002) and a rectangular enclosure (WI039-013001-) marked on the first edition OS 6-inch map.



Plate 22: Kilpipe Church, graveyard and motte Cambridge Collection of Aerial Photographs (CUCAP, BDQ72).

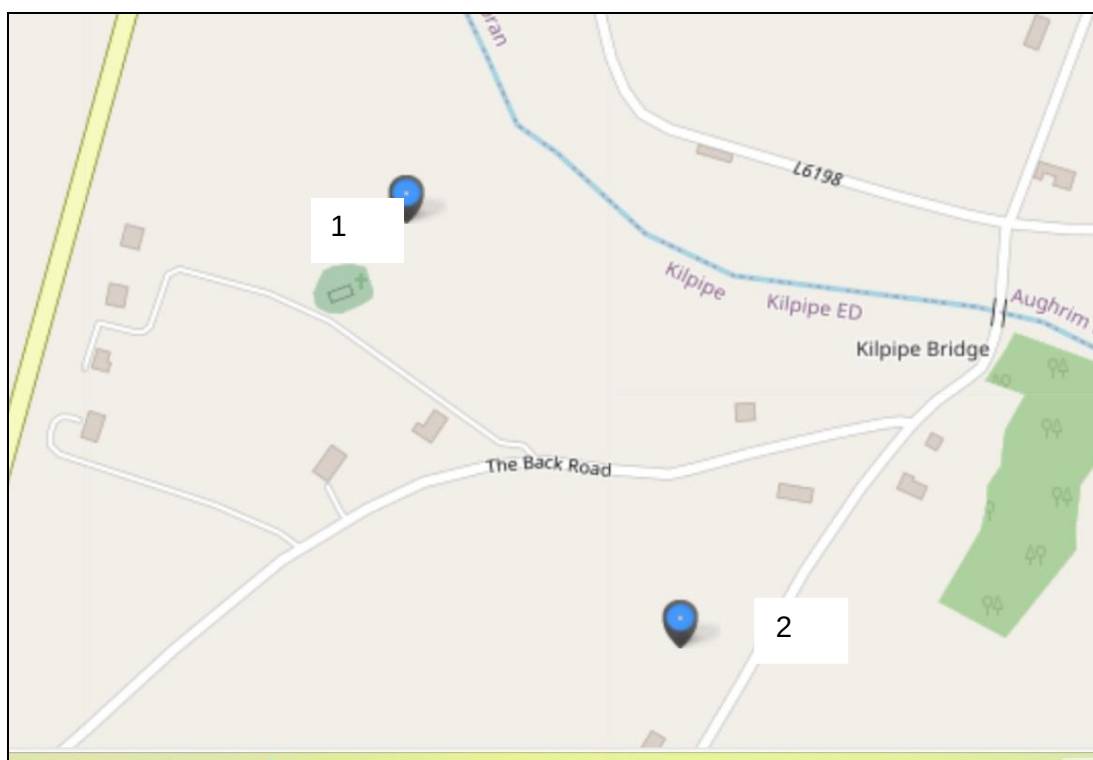


Plate 23: Cambridge Collection of Aerial Photographs location 1 (CUCAP, BDQ72) at motte and church and 2 (CUCAP BDQ074), enclosures and ring ditch.



Plate 24: Cambridge Collection of Aerial Photographs (CUCAP BDQ074).

2.2.4 Cartographic Analysis

Analysis of historic mapping shows the human impact on the landscape and its evolving nature over clearly defined time intervals. The comparison of editions of historic maps can show how some landscape features have been created, altered, or removed over a period of time. The following paragraphs detail all the maps and photographs that specifically relate to Castlekevin.

Summary list of available mapping.

- Mercator 1564- not depicted
- Petty 1685- Labelled as 'Phillpipe'
- Moll 1728- not depicted
- Scale 1776- not depicted
- Neville 1800- townland labelled 'Killpipe' Church ruin and mill depicted
- Griffith 1813- townland labelled 'Killpipe'
- Hall 1822 – townland labelled 'Killpipe' possible church depicted as is water mill
- Ordnance Survey of Ireland 1829-1841 (first ed.),
- Fraser 1855,- not labelled
- Ordnance Survey of Ireland 1908-09 Church labelled as in ruins and graveyard labelled
- Joyce 1900 – not labelled

Down Survey Map c1650's²

² [Down Survey Maps | The Down Survey Project \(tcd.ie\)](https://tcd.ie) Accessed 15/10/2022



Figure 7: Down Survey Map Barony of Ballinacor, Co. Wicklow.

Kilpipe is labelled as 'Phillpipe' on the Down Survey barony map of Ballinacor (Figure 7).

Jacob Neville Map 1800

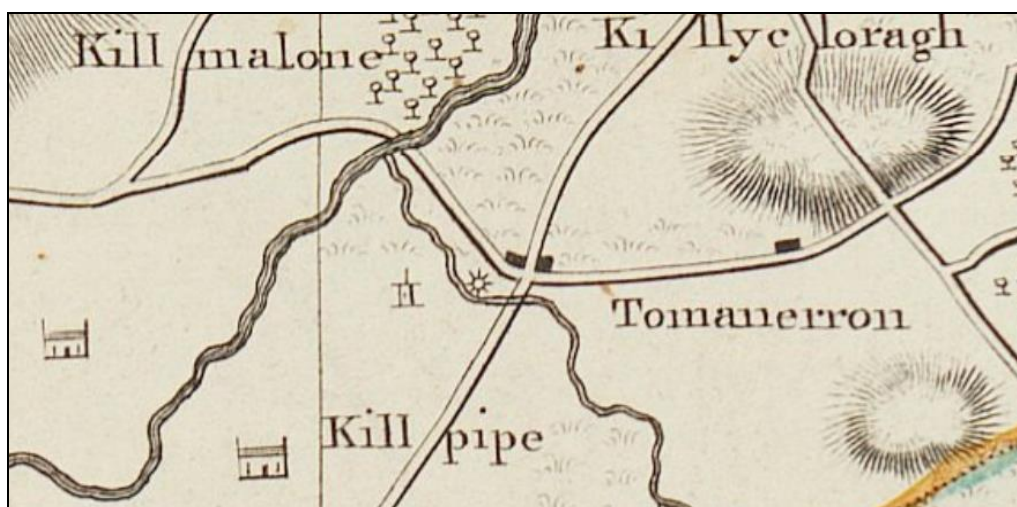


Figure 8: 'Map of the County of Wicklow'. By Jacob Neville.

Kilpipe townland is labelled as 'Killpipe' and the church is depicted as a ruin. A mill is also depicted (Figure 8).

Richard Griffith Map 18133

³ https://www.bordnamonalivinghistory.ie/wp-content/themes/living-history/assets/maps/index.htm?start_scene=scene_Map_-_Dublin_Wicklow_-_Map_of_mountinous_uncultivated_areas Accessed 17/10/2023



Figure 9: 'Map of the Mountainous and Uncultivated parts of the Counties of Dublin and Wicklow'.

Kilpipe is labelled as 'Killpipe' on this map from 1813, however Griffith omits any depiction of the motte or church but perhaps this is because the intention of the map was to chart uncultivated lands (Figure 9).

1822 Sidney Hall⁴



⁴ [County Wicklow 1822 \(swilson.info\)](http://swilson.info) Accessed 23/09/2022

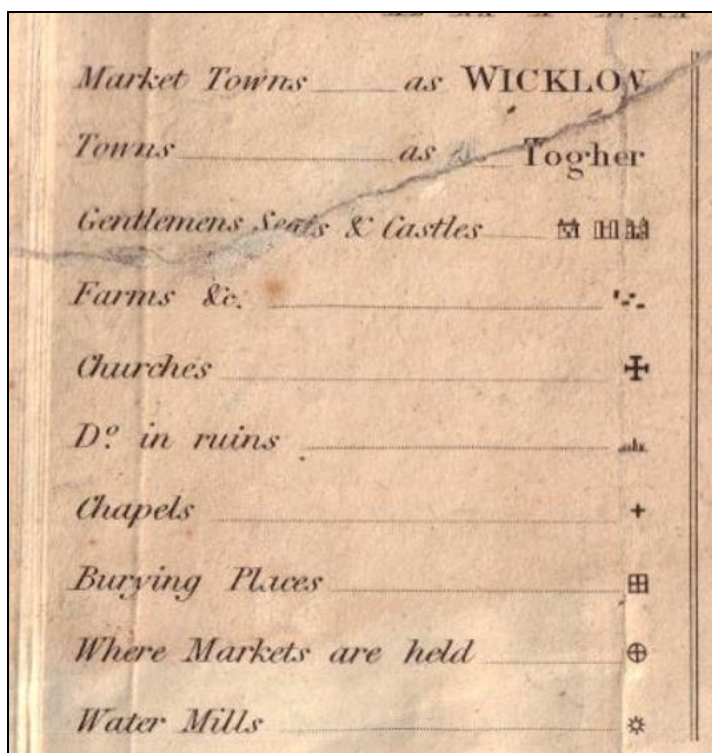


Figure 10: County of Wicklow engraved by Sidney Hall. From George Newingham Wright 'A Guide to the County of Wicklow: illustrated by engravings, with a large map of the county from actual survey'.

Kilpipe townland is labelled as is presumably the church which is ruins. A watermill is also labelled (Figure 10).

Ordnance Survey of Ireland (First edition) 1829 – 18415

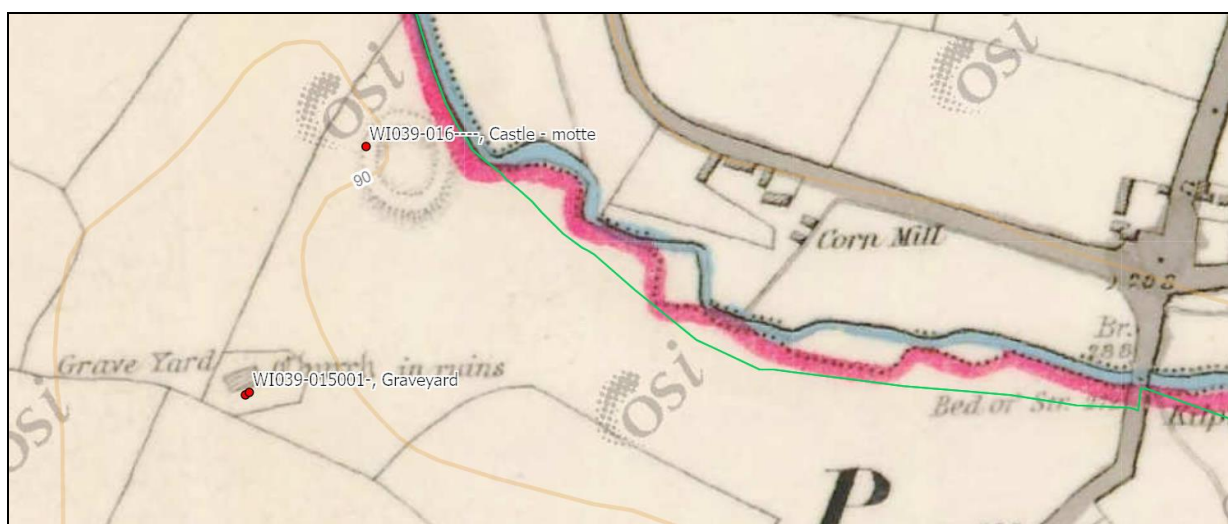


Figure 11: 1838 Ordnance Survey of Ireland (First edition) map.

⁵ <https://webapps.geohive.ie/mapviewer/index.html> Accessed 09:12 23/09/2022

The church at Kilpipe is labelled as in ruins, surrounded by an enclosure. The castle and motte are depicted also.

1908-9 Ordnance Survey of Ireland (third edition)



Figure 12: 1908-9 Ordnance Survey of Ireland (third edition).⁶

At the time of the third edition OS map the Church is labelled as 'in ruins'. The apsidal chamber is depicted adjoining the church to the east and is rectangular in plan.

⁶ <https://webapps.geohive.ie/mapviewer/index.html> accessed 23/09/2022

2.2.5 Historical illustrations and photographs of Kilpipe Church and surrounds.

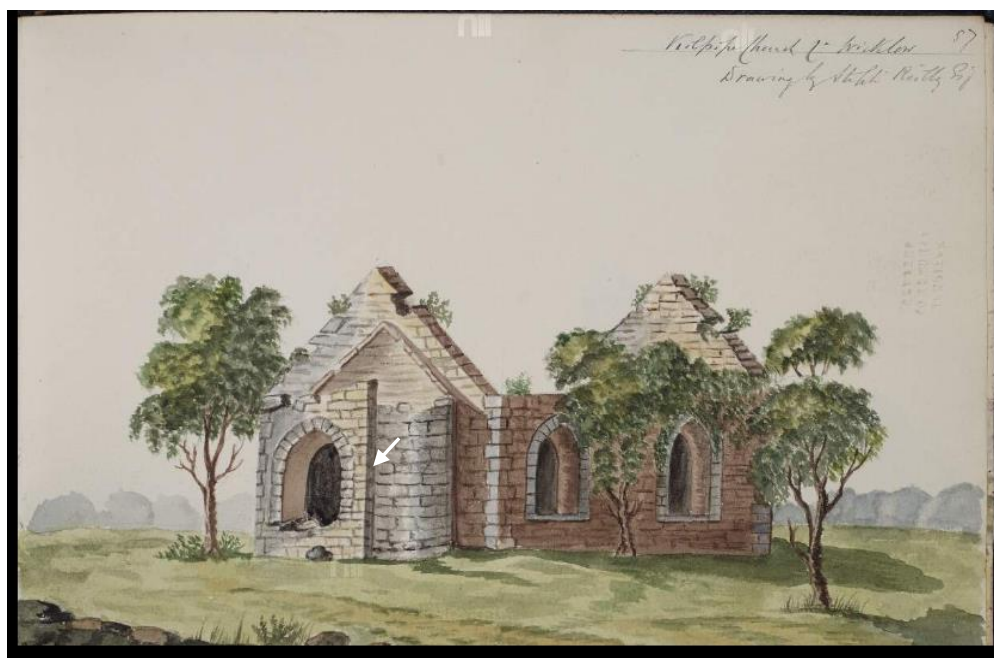


Plate 25: Frazer and Beranger illustration of Kilpipe Church, Co. Wicklow ⁷.

The above illustration is a view of the ruins of Kilpipe Church, Tinahely, Co. Wicklow. It is undated but is a copy by William Frazer after an original drawing by Gabriel Beranger after Stephen Reilly. The full record details in the NLI notes that Beranger, Gabriel was alive ca. 1729-1817 and artist Frazer, William, d. 1905, artist. What is noticeable is that the church is in ruins presumably at the time of Beranger's drawing. There is no roof on the church and there are only three open windows depicted. It is possible that the middle one was blocked up by the time of this illustration and it was simply not noted by the artist, there is a tree at the location of this blocked window. The entire window of the apsidal chamber has collapsed however at the time of the drawing it appears that the window opening was framed by a flat wall. It is interesting to note that traces of this design are visible today as highlighted by the white arrows in plates 23 and 24.

⁷ Frazer, William, and Gabriel Beranger. Kilpipe Church, County Wicklow. [Context: Kilpipe Church, County Wicklow \(nli.ie\)](#). Accessed 22/10/2023



Plate 26: Trace of flat stone wall which framed the apsidal chamber as illustrated in plate 23 above.



Plate 27: Kilpipe ruins 1943.⁸

A photograph was taken by the Irish Tourist Association photographer in 1943 which depicts clearly how overgrown the church was, the chance arch is covered in vegetation, however the round headed window which has since collapsed is visible in the apsidal chamber.

⁸ Irish Tourist Association photographer. Kilpipe Old Church Ruins. 1943. [Holdings: Kilpipe old church ruins. \(nli.ie\)](https://nli.ie/holdings/Kilpipe%20old%20church%20ruins). Accessed 22/10/2023.

At the time of the first edition map the area between the church and the motte is one open field (Figure 13). At the time of the third edition map the field has been divided and there is a boundary marked around the perimeter of the motte which turns southeast and runs southwest to the south of the church. This boundary is visible on the CUCAP image below and is no longer visible today. A curving boundary or pathway not depicted on the first or third edition map is visible on the CUCAP aerial image and on geohive mapping which has been interpreted as a bailey by Arbuthnot as discussed by Dwyer in Section 2 of this report.



Figure 13: Third and First Edition OS mapping (www.archaeology.ie).



Plate 28: Kilpipe Church, graveyard and motte Cambridge Collection of Aerial Photographs (CUCAP, BDQ72).

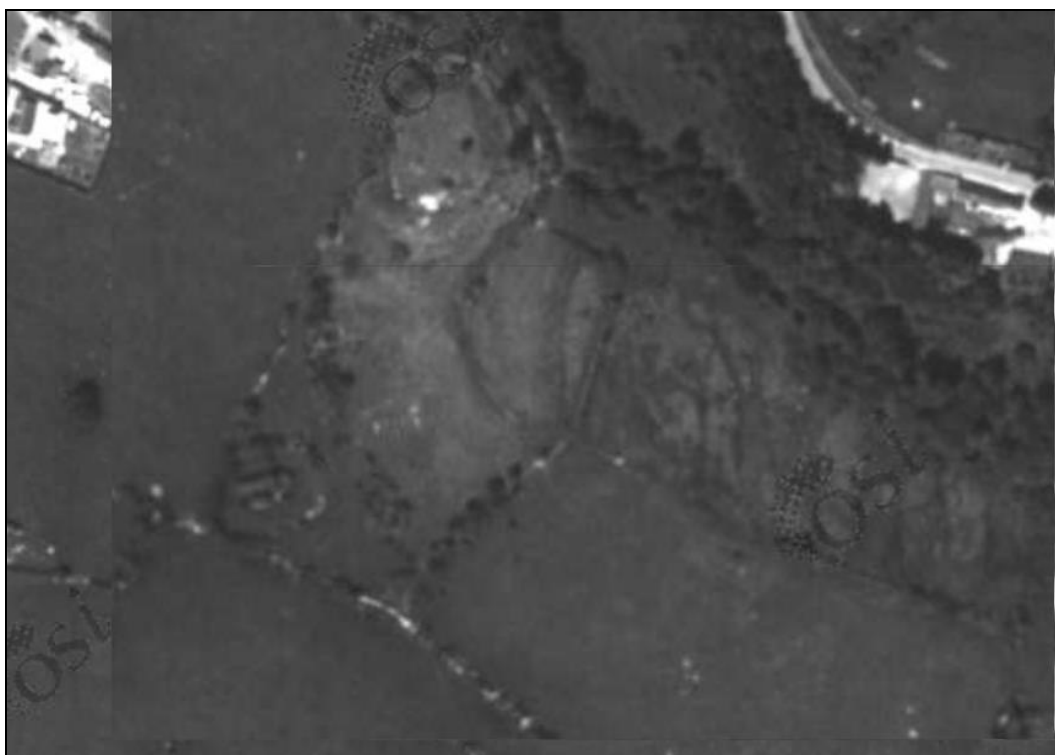


Plate 29: Geohive 1995 map illustrates curing boundary and area adjacent to the stream, prior to reclamation.



Plate 30: Geohive map 2006.



Plate 31: Site 2023, note that the bank which was visible on plates 26-28 are no longer extant.

2.2.6 Bibliography

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- O Sullivan, M. & Downey, L., 2020. *Early Ecclesiastical Sites in Ireland*. *Archaeology Ireland*, Summer, pp. 43-46.
- Ronan, Myles V. "The Ancient Churches of the Deanery of Arklow, Co. Wicklow." *The Journal of the Royal Society of Antiquaries of Ireland*, vol. 17, no. 2, 1927, pp. 100–16. JSTOR, <http://www.jstor.org/stable/25513440>. Accessed 22 Oct. 2023.

Online Sources

Below is a list of chronological sources for the online mapping consulted for this report.

1564 – Mercator

Available at:

<https://www.bl.uk/turning-the-pages/?id=223c7af8-bad6-4282-a684-17bf45bd0311&type=book>

Accessed 12:27 01/10/2022

1685 – William Petty

Available at:

<https://gallica.bnf.fr/ark:/12148/btv1b530568733/f1.item.zoom>

Accessed 17:44 26/09/2022

1728 – Herman Moll

Available at:

<https://gallica.bnf.fr/ark:/12148/btv1b530566255?rk=42918;4>

Accessed 17:53 26/09/2022

1776 – Bernard Scale

Available at:

<https://www.askaboutireland.ie/aai-files/assets/ebooks/297%20Hibernian%20Atlas/297%20A%20Hibernian%20Atlas.pdf>

accessed 16:10 25/09/2022

1800 – Arthur Neville

Available at:

<https://digitalcollections.tcd.ie/concern/works/4f16c456j>

Accessed 14:24 26/09/2022

1813 – Richard Griffith

Available at:

https://www.bordnamonalivinghistory.ie/wp-content/themes/living-history/assets/maps/index.htm?start_scene=scene_Map_-_Dublin_-_Wicklow_-_Map_of_mountainous_uncultivated_areas

Accessed 14:32 26/09/2022

1822 – Sidney Hall

Available at:

<https://www.swilson.info/maps/Wicklow1822.php>

Accessed 14:16 23/09/2022

1855 – Fraser, William

Available at:

<https://digital.ucd.ie/view/ivrla:437>

Accessed 19:02 26/09/2022

1900 – Patrick Weston Joyce

Available at:

<https://archive.org/details/atlasyclopediao02joyc/page/n301/mode/2up>

Accessed 19:12 26/09/2022

1829 – 1841 – Ordnance Survey of Ireland (First edition)

Available at:

<https://webapps.geohive.ie/mapviewer/index.html>

accessed 09:12 23/09/2022

1860 – Cassini

Available at:

<https://webapps.geohive.ie/mapviewer/index.html>

accessed 09:19 23/09/2022

1897 – 1913 - Ordnance Survey of Ireland (Second edition)

Available at:

<https://webapps.geohive.ie/mapviewer/index.html>

accessed 09:23 23/09/2022

3 SECTION THREE: THE PRESENT

The works completed at Kilpipe follow government-issued advice from the following documents. Works carried out under both Stream 2 are discussed below.

- 'Guidance for the Care, conservation and Recording of Historic Graveyards' issued by The Heritage Council (2011).
- 'Architectural Heritage Protection – Guidelines for Planning Authorities' issued by the Department of Arts, Heritage & Gaeltacht (2011).

S12 (3) notification under the National Monuments Acts 1930-2014 in respect of proposed works at recorded WI039-015---Church , and WI039-015001- Graveyard was submitted in advance of works commencing by Yvonne Whitty (Licenced Archaeologist). The notification also included a method statement which was approved, and all works were supervised by Yvonne Whitty.

3.1 Condition of monument and summary of works to date.



Plate 32: Kilpipe Church before vegetation removal in 2022 (photo Ivor Kenny).



Plate 33: Kilpipe Church after vegetation removal October 2023 (photo Yvonne Whitty).

3.1.1 Condition of the monument.

The extant remains of Kilpipe Church comprise three walls, the north, south and east, which comprise an apsidal chamber and chancel arch. The ruins of the church are in a perilous condition because of climate change which is accelerating the growth of vegetation on the monument (Plate 32). The roof of the apsidal chamber and its window has collapsed and the windows in the north and south walls have also collapsed. A detailed condition survey is attached as Appendix 1 to this report.

3.1.2 Summary of works to date.

A team of experts have been involved in the first phase of the project i.e the preparation of a conservation plan for Kilpipe. The team includes Archaeologist Yvonne Whitty Licenced Archaeologist and Project Manager Dermot Nolan (Conservation Engineer) with guidance from Deirdre Burns (heritage officer). Other team members include Fin Dwyer (Archaeologist and historian), Joe Byrne (Chartered Surveyor), Faith Wilson (Ecologist) and Lucas Tree Services (Tree Surgeon).

Before any works commenced a toolbox talk with Dermot Nolan (Conservation Engineer), Yvonne Whitty (Archaeologist), Faith Wilson (Ecologist) and the contractors was held to ensure best and vulnerable areas of the site are identified which may be impacted upon by the trimming of vegetation.

The supervision of works and the recording of newly exposed features following vegetation trimming which was carried out under Section 12(3) Notification.

➤ **Conservation Plan**

This report forms a conservation plan for the church ruins at Kilpipe. This report has been prepared by Yvonne Whitty with historical research completed by Fin Dwyer.

➤ **Bat and Ecological Survey**

Faith Wilson completed a bat survey in advance of the vegetation removal and carried out an ecological survey of the site which is attached as Appendix 2 to this report.

➤ **Vegetation Removal**

Vegetation removal and strimming of the graveyard was undertaken by Lucas Tree Services in September 2023. This involved the trimming back of ivy from the church, a light trim around the graveyard to expose the ruins of the church to expose the headstones. The waste material was removed from the site. All work was conducted by a qualified tree surgeon and under guidance from the historic building consultant and archaeological supervision.

➤ **Condition Report**

Dermot Nolan Conservation Engineer and Historic has completed a condition report with conservation/repair proposals and is attached as Appendix 1 to this report.

➤ **Digital record of church and graveyard**

A graveyard headstone survey has been completed which includes a survey of all visible headstone and grave locations related to ITM Grid / Ordnance Survey Mapping prepared in AutoCAD 2D. In addition, the coordinates of the graves have been provided in csv format. A scan of the church building and preparation of all survey drawings has also been completed. These drawings are attached as Appendix 3 to this report. The headstones have also been recorded and photographed. In total 12 headstones were recorded which details the names of 15 people (Appendix 4). The date range is 1752 to 1855. There are a number of grave markers in the graveyard. There are examples of headstones by David Doyle (3.3), Dennis Cullen (3.4) and the Aughrim Granite stone cutter (3.1).



Plate 34: Site meeting in advance of vegetation removal.



Plate 35: Faith Wilson completing a bat survey with an endoscope.

A lot has been done since the inception of the project and the team are excited by the information and insights obtained in this first phase. It is clear however that we have so far just scratched the surface of this site. Section 4 of this report will detail the next steps for the conservation of this monument.

4 SECTION FOUR: THE FUTURE

4.1 Conservation and Management Issues

The only upstanding archaeological remains at Kilpipe comprises the church ruins and graveyard memorials, both vision and a determined strategy are essential to manage the site for the future. The conservation plan is the next step in protecting this asset for the benefit of the community and wider audiences. This objective will be achieved through a partnership approach involving national and local bodies with collaboration from local interest groups and the landowner.

Kilpipe currently presents conservation issues which, if left un-remedied, will lead to the eventual collapse of the surviving masonry of the church.

The main issues of threat to this monument are:

- Ongoing deterioration of the overall fabric of the church; missing or decayed mortar for example.
- Lack of maintenance – historic graveyards require regular care and attention. Lack of maintenance for even a short time can result in further deterioration.
- The medieval church is in danger of collapse from ivy growth.
- Deterioration of grave memorials, grave furniture - the restoration of these graveyards and the transcription of information from the gravestones provide advantages over written church records. Firstly, they go back much further in time than written church records. Secondly, the headstone inscriptions, in most instances, provide continuity of links between the generations in any given family.
- Lack of knowledge of the graveyard – there is no interpretive signage to tell people of the significant role the graveyard has as one of the few remaining early medieval church sites in the county. A graveyard plan with transcribed graves would greatly assist people tracing their family history.
- Invasive vegetation, particularly ivy.

4.2 Policies for conservation and future use

Kilpipe Church is a recorded archaeological monument, with a preservation order attached, in private ownership afforded statutory protection under the National Monuments Acts (1930 & amendments). Fieldwork and research undertaken as part of the Conservation Management Plan process has identified conservation issues which this plan has set out to explore and address.

The following policy recommendations are based on best-practice conservation principles and have been formulated in the light of the advice presented in the following state-issued guideline documents:

- Ruins – The Conservation of Masonry Ruins, ‘Framework & Principles for the Protection of the Archaeological Heritage’
- Architectural Heritage Protection – Guidelines for Planning Authorities’.
- Conservation Plan – 7th Edition (ICOMOS Australia)’ by James Semple Kerr (2013)
- Framework & Principles for the Protection of the Archaeological Heritage’ issued by the Department of Arts, Heritage, Gaeltacht & Islands (1999)

These policies have also been formulated within the guidelines of Objectives 3 & 4 of the ‘ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites’ which are to:

- Safeguard the tangible and intangible values of cultural heritage sites in their natural and cultural settings and social contexts.
- Respect the authenticity of cultural heritage by communicating the significance of their historic fabric and cultural values and protecting them from the adverse impact of intrusive interpretive infrastructure, visitor pressure or inappropriate interpretation.

The policies have been formulated taking the views of the identified stakeholders into consideration and a list of actions to achieve each of the below mentioned policies is listed below in section 4.3.

- Policy 1 Conservation of the Monument
- Policy 2 Site Management
- Policy 3 Landscape and Ecology
- Policy 4 Additional Research
- Policy 5 Heritage Tourism & Community Links

4.3 Policies 1-5

As Kilpipe is a recorded archaeological monument and subject to a preservation order it is protected under the National Monuments Acts (1930-2014). Any future archaeological investigations, including repair of the church may need to be licensed. Notice for works will need to be sent to the National Monuments Services two months in advance of works

commencing in accordance with the National Monuments Acts 1930-2004. This plan must be submitted to the National Monuments Service along with a Method Statement for Works and all works should be monitored under licence by a suitably qualified archaeologist.

Protection to a number of species and designated landscapes is provided under the European Birds (1979) and Habitats (1992) directives, Birds and Natural Habitats Regulations 2011, the Wildlife Acts 1976, and the Wildlife (Amendment) Act 2000-2010. Where development is proposed that impacts upon a protected species or place, a derogation license must be sought from the National Parks and Wildlife Service. All works must be carried out under the guidance of an ecologist and following the recommendations as outlined in the Ecological survey report as outlined below in Policy 3 (Appendix 2).

Before any works as outlined below commence it is crucial that a site meeting takes place and includes the following people so that a clear path forward can be agreed considering the proposals and appropriate mitigation of each discipline:

- Archaeologist
- Chartered Engineer and Historic Buildings Consultant
- Heritage Officer
- Ecologist
- Site owners
- Community Group
- National Monuments Service

4.3.1 Policy 1- Conservation of the monument

Given the degree of growth on the surviving masonry remains, following ecological advice and an inspection by a conservation engineer, the vegetation has been trimmed back to allow for a closer inspection of the surviving masonry to allow for a specification of works has been drawn up for phase 2 of the project, subject to a successful CMF application.

A condition report and schedule of works is attached as Appendix 1 to this report, completed by Dermot Nolan, Chartered Engineer and Historic Buildings Consultant. In summary all works will be carried out in accordance with conservation best practice and with the recommendations of the Department of Arts, Heritage and the Gaeltacht (DAHG) advice series booklets (2007 – 2015). All conservation works shall be designed, and detailed and

site works shall be supervised by qualified and experienced conservation professionals and archaeologists as detailed in Appendix 1.

Proposed Works 2024 based on successful CMF application.

- Further ecological surveys as outlined in Appendix 2.
- Further trimming of vegetation and treatment of roots under ecological supervision if appropriate based on advice from chartered engineer and historic buildings consultant in consultation with the stone masons.
- Conservation of church ruins based on condition report.
- Removal of collapsed stone from church under archaeological supervision.
- Archaeological report describing works.
- Reconstruction drawing of the site.
- Geophysical survey of the site to see if a bailey is present attached to the motte and to see if there is an outer enclosure associated with the church.

4.3.2 Policy 2 Site Management

The site is in the private ownership and the landowner has kindly given permission to access the site for the purpose of all the surveys to date. It is not at present feasible to allow public access to the site for insurance and health and safety reasons. It is hoped that our efforts to highlight the history of the site will ensure that this farmer remains as custodians of the site for future generations. It is hoped that our efforts will enable people to visit the site virtually and can showcase the possibilities for similar sites in private ownership whereby we can highlight hidden heritage whilst adding to our understanding of monuments by using the latest non-invasive technologies.

Proposed works 2024

- Engage with the landowners and local community to keep them informed of the findings to date highlighting the sensitive nature of the site.
- One of the most important aspects of graveyard conservation is management. A maintenance plan for the upkeep and management of the graveyard needs to be drawn up with Wicklow County Council to ensure that it is maintained in good order and preserved for future generations. The grassland should be properly managed as a biodiversity-rich resource, it should not be cut between March and September to allow the species within it to flower and seed.

4.3.3 Policy 3 Landscape and Ecology

Any work undertaken within Kilpipe to conserve the monument should be mindful of the natural heritage and character of the place and should enhance the character and setting of the monument as outlines in Appendix 2. The following is a summary of the recommendations.

General Recommendations

Any work undertaken within the graveyard to conserve the monument there should be mindful of the natural heritage and character of the place and should enhance the character and setting of the monument.

Equally, any habitat work must be mindful of the state of the stonework of old walls and the church ruins. Collaboration will be important. It will be important not to pull ivy away from any stonework as this could cause collapse.

If work is being undertaken to conserve the church and promote the area, then access will undoubtedly need to be improved. This should be done by strimming or mowing the vegetation, and removing the cuttings as has previously occurred, but no weed killers should be used.

Tree & Vegetation Retention and Protection

It is important that the surrounding trees and shrubs on the earthen bank surrounding the church are protected during any works and retained in full as this provides foraging habitat for bats supporting a diversity of invertebrates. These areas of natural vegetation also help to maintain and create a corridor which allows bats (and other fauna) to forage and commute through the landscape.

If any test trenching or excavation works are to take place near trees, protective fencing should be erected in advance of any construction works commencing outside the drip-line of the canopy of retained trees to prevent damage by machinery, compaction of soil, etc. in accordance with BS 5837:2012. This should be signed off on by a qualified arborist or ecologist to ensure it has been erected properly before any machinery is allowed in the vicinity/work commences.

Protection of Breeding Birds

If any vegetation clearance works are proposed (for example from a built heritage perspective) this will be undertaken outside of the breeding bird season from March 1st to

August 31st (in accordance with the Wildlife (Amendment) Act (2000) to avoid direct impacts on breeding birds. Section 40 of the Wildlife Act 1976, as amended by Section 46 of the Wildlife (Amendment) Act 2000, restricts the cutting, grubbing, burning or destruction by other means of vegetation growing on uncultivated land or in hedges or ditches during the nesting and breeding season for birds and wildlife, from 1 March to 31 August. No clearance of vegetation suitable for nesting birds within the site (shrubs, bramble tangles, etc.) should take place during this period. Should such clearance be required than the area proposed for clearance should be inspected by an ecologist to ascertain if any nesting birds are present.

Grassland Management

Where possible some areas of grass and other vegetation in the graveyard should continue to be left long to allow plants to flower and set seed and provide cover for small mammals, feeding opportunities for birds, small mammals and insects and habitat for invertebrates. Bats feed on insects, so maintaining feeding areas for them is critical.

At the end of the summer (once the breeding season is complete) these areas can be cut/strimmed and the cuttings should be removed.

Other areas such as the path, or in the vicinity of the headstones, could be managed as a short mow meadow throughout the season.

Guidance is available from the All Ireland Pollinator Plan on how to manage both long flowering and short flowering meadows. Short flowering meadows shouldn't be cut until after the 15th April to allow dandelions to flower (an important resource for pollinators to forage on in spring) and then cut every six weeks – see Figure 20 below. Long flowering meadows can be left till the autumn, the seeds allowed to fall and all the cuttings then removed to reduce fertility over time.



Plate 36: Managing a short flowering meadow.

Protection of Confirmed Bat Roost – Bat Derogation Licence

Bats have been confirmed roosting within the church, so this building is a confirmed bat roost.

A bat derogation licence from NPWS will therefore be required for any works that could disturb the bats.

This must be applied for and granted in advance of any permissions or funding for the works to take place.

The bat derogation licence normally has a period of validity for the works – this depends on what type of roost is encountered and what the proposed works are. The aim of this is to avoid impacting the bats during the most vulnerable periods in their life cycle – breeding or hibernation.

Resurvey of Potential Bat Roosts prior to Works

There are a series of suitable crevices, holes and areas of dense ivy on the church within the graveyard. These offer roosting potential for bats and should not be refilled, repointed or otherwise repaired or restored without consultation with a suitable qualified bat specialist.

These works will need to be conducted outside the bat breeding season, please see Appendix 2 for more detailed information.

Provision of Bird Boxes

At present there is somewhat limited nesting opportunity for birds in the graveyard and the removal of ivy cover on the church will further decrease this. It is recommended that a series of artificial boxes are erected on trees surrounding the graveyard or on walls – a mixture of boxes should be provided. These should be specified by an ecologist and erected under their supervision.

Bryophyte Survey

A survey of the stonework for bryophytes (mosses and liverworts) is recommended.

Lichen Survey

The rich lichen flora on the gravestones should be retained. A detailed survey of the stonework for lichens is recommended.

Conservation of Vegetation on Stonework

A population of bryophytes (mosses, liverworts and lichens) and ferns is present on the stonework of the church and should be conserved during any works. Where such stones need to be removed and reset/ reconstructed they can be kept with the mosses/lichens intact and then reinstated with this vegetation facing outwards so they can still recolonise the structure.

Lighting

The area is away from habitation, thus currently there is no lighting in the graveyard. This should continue so that Kilpipe is kept a dark space to enjoy the night sky

Invasive Species.

Measures for Butterflies in Kilpipe Church and Graveyard

On the island of Ireland, 18% of butterflies and 8% of macro-moths are threatened with extinction. We need to consider the life cycle of butterflies and some other principles to conserve them in our landscape, gardens and parish. Please see Appendix 2 for further information.

Invasive Species

Any machinery or plant brought to the monument must be fully cleaned prior to use to ensure that it does not inadvertently introduce any invasive species to the area.

4.3.4 Policy 4- Additional Research

The project has brought together members of the community and heritage experts to ensure best practice in the conservation and interpretation of an important historical monument. The results of historical research, archaeological assessment and ecological surveys are collated in this conservation management plan. It is clear however that we have so far just scratched the surface.

Proposed works 2024

- Geophysical survey of the fields surrounding the motte and church to see if there is an associated bailey and outer enclosure associated with the church site.
- Heritage Week Event in-person or digital
- Reconstruction drawing of the site and graveyard plan based on the results of the surveys
- Report detailing the results of the works carried out in 2024

4.3.5 Policy 5 Heritage Tourism & Community Links

Heritage Tourism Heritage tourism is defined as the practice of visiting places which authentically represent the stories of people and the past. Heritage tourism sites include cultural, historical, and natural resources. Kilpipe is an excellent example of a cultural, built and natural heritage asset.

One of the key aims of the Kilpipe project is to help to develop this sense of stewardship, by encouraging communities to become involved in any future projects. Our approach is multi-disciplinary involving our heritage officer, architectural conservationists, historians, archaeologists, surveyors, and ecologists all working together to offer our expertise as a service to local communities and we aim to ensure that any new knowledge arising from research and survey is passed back directly to those communities as both stakeholders and project participants.

Jim Ryan who is part of the committee recognises that community engagement is at the heart of this project. Jim is planning on putting together teachers' packs for the site, which would be ready to go for the senior classes in the local primary schools. Jim will contact both the national schools in Annacurra and Aughrim and any other local school that may be interested.

A degree of ownership (in the figurative sense) of built heritage is a fundamental factor in the creation of local identity and wherever there is a strong sense of local identity, there is usually a concomitant recognition of the need to conserve its tangible elements.

Times are changing with residential migration away from Dublin and increased opportunities for remote working.

Often, new residents arrive with a level of curiosity about their new environment that may have faded in the existing population. That Kilpipe has been more or less neglected or ignored up to now cannot be denied. It is tucked away, hidden, overgrown out of sight and rarely visited. There is an opportunity here to harness the curiosity of both new and existing residents to stimulate a developed appreciation of the site at Kilpipe, which is hidden heritage. The site is very overgrown and to the visitor may just appear as a grassy mound with church ruins however through future podcast recordings, interpretation signage with QR codes it may be possible for the visitor to connect to the site in a virtual manner that still conveys the importance of this historic site.

There is also an opportunity to discuss the ecology of the site from a historical perspective whereby a study on the traditional and medicinal uses of the plants found in and around the site is completed. An ecological walking tour with the schools, community etc could be undertaken.

Heritage in Schools is a programme run by the Heritage Council, it may be possible to engage Claiomh Living History to visit the local schools. During these sessions students are introduced to the fashions, military attire, weaponry, the economy and culture of the chosen historical period. There could be a focus on Kilpipe which would enable the students to visualise the site and place these events in a local context. This would enable the children to learn about their heritage in a fun, memorable way and they would pass on their knowledge to their siblings and families.

Proposed works 2024

- Heritage Week Event
- Newspaper articles
- Ecological walk around the site and presentation on historic uses of plants on the site
- Engage with local schools and inform them about the project and perhaps engage a Heritage in Schools expert in living history e.g. Claiomh to visit the schools

*'During Dave's school visit, Irish archaeology is animated for the children as they experience an engaging demonstration on domestic and military life during a given historical period as chosen by the school. Approximately 100 artefacts are displayed in the classroom turning the school into a veritable museum for the day!'*⁵⁹

4.4 Funding

The works required at Kilpipe are not unusual and similar projects have been completed successfully all over Ireland. However, the works required are specialist and may be labour intensive depending on the results of future surveys. This project will require grant aid and funding from state agencies and external bodies.

It is recommended that an application is made for Community Monuments Funding in 2024 and beyond to complete the next phases of the project. The objective of this fund is to support the conservation, maintenance, protection and promotion of local monuments and historic sites. It contains a number of different measures aimed at enabling conservation works to be carried out on archaeological monuments which are deemed to be significant and in need of urgent support, encouraging access to archaeological monuments and improving their presentation and also building resilience in archaeological monuments to enable them to withstand the effects of climate change. This fund is administered by Wicklow County Council and covers 100% of the proposed works with no match funding required. The application is made by the council in conjunction with a licence eligible archaeologist.

It is also recommended that the local schools avail of the 'Heritage in Schools Programme' run by The Heritage Council to support to the dissemination of our work. Jim Ryan who is a committee member will also prepare teachers packs for the school.

4.5 Constraints

This Conservation Management Plan sets out a number of policies and actions for the conservation of Kilpipe and for increasing public knowledge of the monument. In undertaking the work necessary to complete there are three main constraints identified as ownership, access and funding.

⁵⁹ [Dave Swift - Heritage Experts | Heritage in Schools](#)

The land is currently in private ownership. It would be hoped that all results and reports will be hosted virtually and through in-person events.

The works at Kilpipe are specialist and labour intensive. This project will require grant aid and funding from state agencies and external bodies.

4.6 Conclusions

Following a period of research and stakeholder consultation this Conservation Management Plan has set out a number of recommendations and policies for the conservation and enhanced presentation of Kilpipe in Co. Wicklow. In order for these policies and recommendation to be implemented the Plan requires co-operation from a number of individuals and bodies all of whom have already signified their interest in the site:

- The site owner
- The local community
- Community group
- The National Monuments Service
- Wicklow County Council

It is therefore recommended that the relevant stakeholders implement this plan when funding opportunities arise. It is desirable that the greatest amount of funding possible be sought within the next year. Masonry ruins can be subject to rapid deterioration as a result of adverse weather events. The structural assessment completed will enable a clear path forward to conserve the monument for future generations.

The project has brought together members of the community and heritage experts to ensure best practice in the conservation and interpretation of an important historical monument. It is hoped it will inspire other groups to explore their hidden heritage.

Successful continuation and completion of the Kilpipe project promises significant benefit to the wider community, through increased protection of the site and awareness. There will also be and a high standard of interpretation of the monument. This approach has also the potential to boost local heritage tourism, defined as the practice of visiting places which authentically represent the stories of people and the past. Heritage tourism sites include cultural, historical, and natural resources.

Kilpipe Church and graveyard are important historic landmarks which enable us to understand our history and culture. This conservation plan will enable a clear path to be developed to recover the site from years of neglect and will clearly illustrate the potential history and archaeology which lies dormant in our graveyards. There are very few medieval church sites upstanding in south County Wicklow, let alone with a rounded apsidal chamber and intact chancel arch and is an excellent example of a cultural, built, and natural heritage asset. It is an important archaeological asset which should be preserved for future generations.

There is the potential from a genealogical perspective for people worldwide who trace their ancestors to Kilpipe to actually visit the grave of their family. This part of Wicklow contains the ancestors of the thousands that left Ireland as part of the Fitzwilliam Estate clearances between 1847 and 1856. Once the project is complete along with preserving such important archaeological sites, we will create an online record where emigrants can search for their family graves.

Furthermore, there is an opportunity for genealogical tourism through our partnership with The Coollattin Canadian Connection initiative based in Carnew. It was officially launched in 2016 . The aim was to reunite descendants of the famine emigrants with their Wicklow roots. Following intensive promotional campaigns in Ontario, many of our diaspora have found a pathway back to their ancestral homeland. A focal point for the visit of many of the returning Americans and Canadians are the ancient burial grounds which are dotted throughout south County Wicklow. To date over 80 participants have visited the Shillelagh region and graveyards which is a clear testament to the potential of diaspora tourism.

4.7 Working within a Historic Graveyard – Do's and Don'ts

When undertaking work within a historic graveyard there are a number of procedures which should be followed. First it is important to determine the level of work to be carried out. In general maintenance work can be undertaken with lawnmowers or strimmers to keep down high grass growth. However beyond this level of work consent from the National Monuments Service will be required. The Heritage Council has published an advice booklet entitled 'Guidance for the Care, Conservation and Recording of Historic Graveyards', which can be downloaded at Publications & Reports - Heritage Council. It is recommended that all persons working with historic graveyards download a copy of this document.

Do's	Don't
Contact Wicklow County council or the National Monuments Service for advice before you commence works.	Don't remove any vegetation from graveyard walls without professional advice. Doing so may affect the structural integrity of the remaining walls and also have ecological implications in terms of birds and bats.
To properly manage the grassland as a biodiversity-rich resource, it should not be cut between March and September to allow the species within it to flower and seed.	Don't bring any mechanical excavators or dumpers within the confines of a historic graveyard without professional advice. These machines cause damage to the historic character of the site.
Check who owns the historic graveyard; sites may be in private or local authority ownership- Mullinacuff is in the ownership of Wicklow County Council.	Don't excavate into the ground for any reason in a historic graveyard.
	Don't cut back hedges within the nesting bird season which runs from 1st March to 31st August. Doing so is illegal under the Wildlife Act.
	Don't remove small stones from the graveyard surface. The stones are burial markers or footstones which indicate the presence of historic graves.
	Don't use weedkiller in graveyards. Weedkiller is not recommended due to the effects it has on the flora, fauna and architecture of the historic graveyard.

	Don't attempt to uncover gravestones; doing so constitutes archaeological excavation and should never be attempted without professional advice. It may also cause damage to stones.
Consult an ecologist and ensure that the works including vegetation removal from ruins, tree felling will not impact upon bats which are strictly protected under both Domestic and European Legislation.	

Work which can be undertaken without Ministerial Consent:

- Lawnmowing
- Strimming
- Weeding

Work which requires Ministerial Consent:

- Removal of vegetation from church ruins and boundary walls
- Installation of new pathways
- Installation of signage
- Excavation for any reason (i.e., drainage, signage, fencing etc.)