

Old Waterford Society

DECIES

NO 1XL



SUMMER 1989.

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HIPPO NENSIS, COMPLECTENS ILLIVS EPVSTOLAS, NON MEDIOCRIV CURA
EMENDATVS PER DES. ERASMV M. ROT-
TERODANVM.



BASILEAE APVD IO. FROBENIVM. M.D.XXVIII

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FRONT COVER:

Our cover illustration shows the printer's device of John Froben of Basle, in Vol. II of Erasmus' edition of the works of St. Augustine. This is the oldest volume in the library of Christ Church Cathedral, Waterford, the subject of Julian C. Walton's article in this issue.

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We wish to express our sincere thanks to Waterford Corporation and to Waterford Regional Technical College for their valued assistance in the production of this issue.

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E D I T O R I A L

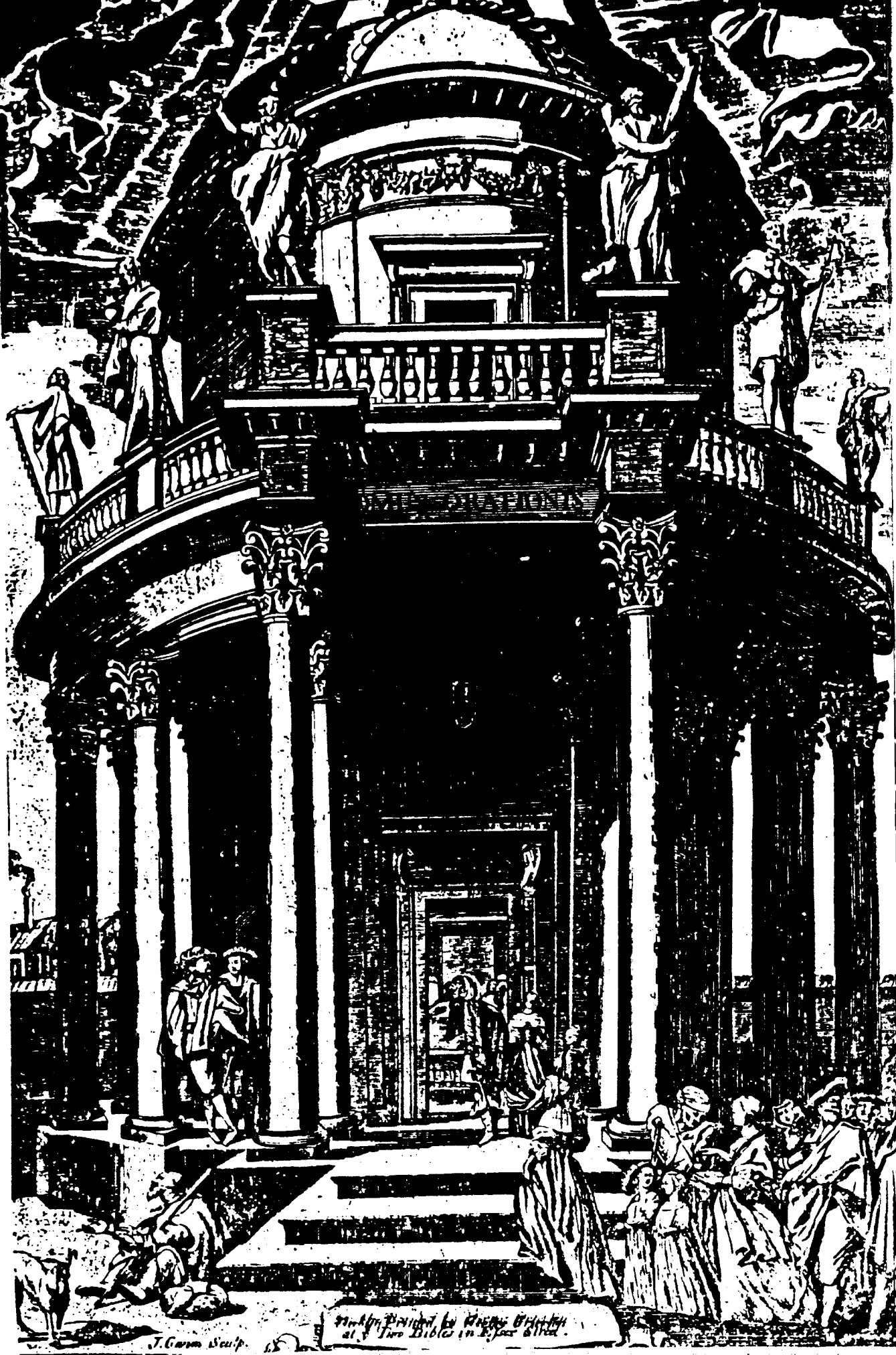
In this country we are fortunate in possessing a rich maritime heritage. From harbours around our coasts our sailors have voyaged to ports all over the globe, often in locally-built ships; some to distinguish themselves in the naval or merchant services of other countries, others simply to make their livelihood on the sea.

The apparent indifference to this aspect of the nation's history by researchers and historians who, with a few notable exceptions, appear to turn their backs on the sea and concentrate their attention on the land, is hard to understand and we write these lines, therefore, in the hope that by so doing we may stimulate a greater interest in the sea around us and in the activities of those who derived their living from it.

The importance of Waterford in this context has been recognised for centuries and many readers will remember when it was still possible and that not many years ago, to find most of the berths in the port occupied by vessels of all kinds. It follows therefore, that there must be a fund of information and anecdotes waiting to be properly documented and made accessible to the interested reader. Articles on maritime topics which have appeared from time to time in DECIES have always been well received, showing that interest in the subject has not died. Such articles are always welcome and we hope that this intermittent trickle will become a steady flow. The foregoing remarks apply equally, of course, to Dungarvan, Passage East and Dunmore East, all of which have a long sea-faring tradition.

A few years ago Waterford had a maritime museum where many items relating to the port were attractively displayed. Unfortunately, instead of developing into a major project the museum was wound up and at present the city's maritime connection is represented only by a small display in Reginald's Tower. It is to be hoped that now that the long-awaited Heritage Centre has become a reality space will be found for a worthy display of the relics of our maritime past, thereby acknowledging its importance in the life of the city and, not least, the debt owed to our seafarers.

THE BOOK OF COMMON PRAYER



J. Gorn Sculp.

Printed by Wm. Baskett at Two Bibles in Fleet Street.

Frontispiece of the Book of Common Prayer, 1750.

The Library of Christ Church Cathedral, Waterford.

Based on a lecture given to the Waterford Mothers' Union on 20th March 1989.

Julian C. Walton.

INTRODUCTION:

To many readers the title of this article will come as a surprise, for the existence of a library in Christ Church Cathedral was until recently virtually unknown both in Waterford and elsewhere. The fact is that Waterford people have tended to take Christ Church for granted and have shown little interest in either its illustrious past or its present needs. This is partly because the present cathedral was built in the eighteenth century specifically for Protestant worship, so it is easy for the Catholic majority to forget its Viking and Norman origins and that it is part of the heritage of the whole community. The two cathedrals of our city - both built by John Roberts - are important examples of Georgian architecture, and their significance was stressed in the recent TV series 'God's Houses'; I expect that many of you, like me, will have seen the programme and were proud to learn of Waterford's role in the development of ecclesiastical architecture in these islands. The preservation of books and manuscripts is traditionally one of the functions of a cathedral, and so Christ Church has a library.

I myself was unaware of this until 1981, although I had spent many hours in Christ Church poring through parish registers in pursuit of genealogical records of Waterford families of the 17th and 18th centuries. Then two things happened. In the first place, I was asked by Dean Mayne to examine the contents of the library and to suggest what should be done about their condition. Secondly, Kenneth Nicholls, Lecturer in Irish History at UCC, indicated to me that the contents of the library were of considerable importance, especially in the field of law.

When I first saw the library I was both disappointed and appalled. Disappointed, because I then thought of books solely in terms of the information they could give me and had no interest in books for their own sake: their antiquity, bindings, typeface and so on. These books seemed to contain no information that I or any other twentieth-century person could possibly need; very few had anything to do with Waterford or even with Ireland. And I was appalled by the condition of the place. It was being used to store builders' materials during the restoration of the cathedral. Large plastic sheets covered the bookshelves but afforded inadequate protection from dust, cobwebs, bits of plaster that fell from the crumbling ceiling, and above all from the pigeons who flew through a hole in the window and cheerfully built their nests and deposited their excreta among the ancient tomes. The tables were covered with a wilderness of papers, while the floor was littered with old bits of furniture. There was a dilapidated harmonium, a boxful of bones, and under a table a heap of chains from which ominously protruded a human leg; fortunately, it was not that of a reader caught absconding with books but the marble leg of Father Time, broken from the magnificent Fitzgerald monument down in the vestibule.

Since then there has been a great deal of improvement. The room has been rewired and new windows have been installed. Last July a work-party spent a dusty evening removing unneeded and broken furniture and storing extraneous relics elsewhere. The papers have been put into some order. The dust-sheets and birds' nests have been removed and the shelves given a rough cleaning, so that it is now possible to inspect the books without having to dress for a dust-bath. The library really needs to be rearranged according to subject, but this would be a major undertaking and I have confined myself for the moment to a few basic tasks: (1) removing piles of not very ancient clerical magazines, paperbacks, and recent obsolete service-books in poor condition; (2) reuniting sets of books whose component volumes had been scattered among different shelves; and (3) cataloguing the bibles and biblical commentaries and books of common prayer, most of which I have managed to shelve together.

My report to Dean Mayne was submitted in 1982, but it has been considerably revised and enlarged since then. The work aroused my interest in books as such, and I soon became aware that this is a highly specialised field of study. I make no pretensions whatsoever to expertise, though I have learned a great deal in a short time. My present purpose is not to deliver a scholarly discourse on the library but to draw attention to its existence and to stimulate interest in how it could be improved.

It is important to realise what a diocesan library is and is not. In England the great cathedrals are treasure-houses of ancient manuscripts and printed books, as the proposed sale of Hereford Cathedral's 'Mappa Mundi' has recently highlighted. In this country, however, the havoc wrought by the religious wars of the sixteenth and seventeenth centuries resulted in the heritage of a thousand years of Irish christianity being dispersed and mostly destroyed. It was not until the Treaty of Limerick had ushered in an era of comparative stability that it became possible to establish cathedral libraries once again. There are (or were until recently) fifteen diocesan libraries in the Church of Ireland, the oldest of which, that of Ossory, was founded in 1693.¹ We should understand that these libraries were not (as would be the case with a modern library) gradually accumulated down the centuries by a succession of librarians who painstakingly sought out material which they thought would edify the literate members of their flocks. Their contents were mainly donated in bulk by the founder (often a bishop) and by later scholars usually clergy of the diocese. In other words, they are composed of a series of private collections - they were in a sense the ecclesiastical equivalent of the great house library. Eighteenth-century clergy prided themselves on their scholarship, as did many of the gentry, and the acquisition of a library was a matter of prestige.

The Waterford library owes its foundation to Bishop Charles Este, whose will, written in 1745, states : -

To the Mayor and Corporation of Waterford, after my wife's decease, I bequeath my picture painted by Vanloe, as I do all my books (except such as my wife shall choose to keep) towards making a library for use of my clergy, my successors to have the regulation of said library and to direct how the books may be best preserved?

A substantial addition to the stock was made by Henry Alcock of Nymph Hall (near Dunmore East), a member of a Waterford-Wexford family prominent in the Church of Ireland during the 18th century.³ His will, made in 1779, states:-

I leave my books to my executors in trust to be given as an addition to Bishop Este's benefaction towards furnishing a library, except such as my dear wife shall choose to reserve to herself during her life, and after her death to the above library.²

Perhaps one-third of the stock consists of the law-books donated by Robert Dobbyn. The collection was built up over at least three generations, by William Dobbyn of Ballinakill (died 1743), his son Robert Dobbyn the elder, Recorder of Waterford (died 1776), and the latter's son and successor as Recorder, Robert Dobbyn the younger (died 1807), whose will states:-

I bequeath to the Bishop of Waterford and Lismore and his successors all my law books for the use of the Public Library and citizens of Waterford.⁴

The recorder was the legal officer of the Corporation, hence the formation of what is perhaps the finest collection of early law-books in Ireland outside the King's Inns. The contents include sets of the proceedings of the Irish House of Commons and the Irish statutes. Many of the books are early and rare editions of well-known works - for instance, the Corpus Juris Canonici containing the glosses (commentaries) omitted from subsequent editions.

Later donors were Rev. Robert Moore, Rector of Tallow (died 1817); Peter Duncan King Esq.; Rev. Joseph N. Wilson, Curate of St. Patricks (1863); Bishop Robert Daly, who presented 66 books in 1865 (the remainder of his library was auctioned in London shortly before his death in 1872); and Archdeacon Robert Bell, who on being appointed Rector of Tipperary presented 50 books before leaving Waterford in January 1867.²

The library, then, was founded when Bishop Este died in 1745 - the year of Bonnie Prince Charlie's rebellion in Scotland. This makes it thirty years older than the present cathedral. When the new building was erected in the 1770s, the room in which the books are kept was probably constructed specially for the purpose. It is immediately above the old chapter room (now the choir room) and is reached by a wooden stairs and gallery. It is well proportioned and lit by two large windows facing south and west. Eleven tall sets of shelves lettered from A to K run round the room. There was originally a fireplace to the left of the door, but it was blocked up in order to make room for extra shelving; how the readers kept themselves warm after that I do not know! A minute dated 27 July 1857 records the appointment of a librarian and a superintendant cum treasurer, and tells us that the library was to be open every weekday from 12 to 4 o'clock.² No doubt a decline set in with the disestablishment of the Church of Ireland in 1871; certainly there were very few donations after that date. During the 1920s Rev. W.H. Rennison, historian of the diocese wrote: -

It is much to be regretted that this library, as also that at Lismore, has been allowed to fall practically into disuse, due no doubt to the fact that books have become so cheap as to be within the reach of all.⁵

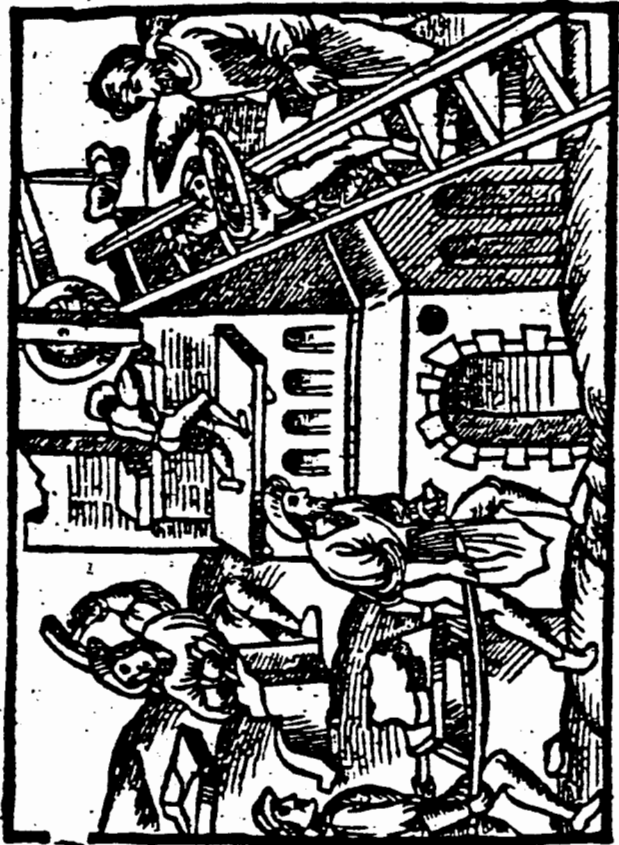
Since the last war there have been two small but very significant donations: the items presented to Dean Stevenson and the collection of Henry Ridgway. These are kept not in the library but in two display cases in the vestibule, though they logically form part of the library and I have considered them as such. They include some of the earliest and most interesting books, and the captions show that Mr. Ridgway was a book-collector of considerable knowledge.

The seconde booke of

Esdras: otherwyle called the booke of Beheemia.

The fyrst chapter.

Beheemia butteler to kynge Artaxerxes prayeth to God for the people.



(The rebuilding of the walls of Jerusalem,

from the Great Bible (1539)).

The figure of John Mycliffe



Woodcut of John Mycliffe,

from The Pathway to Perfect Knowledge (1550).

There are two manuscript catalogues of the library, one dating from the mid-eighteenth century and the other from the late nineteenth, but the most important catalogue was the work of the Rev. S. W. Reede (now Dean of Raphoe), who when Curate of Waterford in the 1950s began a card-index of the library. Upon his departure from Waterford he arranged for it to be completed, and in 1957 the cards were sent up to the Répresentative Church Body Library, where a typed catalogue was compiled from them. It runs to 93 pages, and a rough estimate suggests that it contains about 2000 entries, each giving details of author, title, publication (where, when and by whom) and shelf location.

I have found the Rev. Reede's catalogue invaluable; indeed, it would be virtually impossible to locate anything without it, as the books are shelved in no discernible order except that of size. However, it is not without defects. The contents of the two display cases are not included, for they were probably not in the cathedral at the time. In the case of bound collections of pamphlets, only the first item in each volume is listed, the others remaining unrecorded. Some of the more specialised items are incorrectly listed, especially the reports of law cases, which are often written in Norman-French; for instance, a volume published in 1560 entitled Les Plees del Coron (Cases brought by the Crown) is entered under 'Koran' (hopefully this has not been drawn to the attention of the Ayatollah Khomeini !). Perhaps the most important defect is that the books were not rearranged in any logical order before being catalogued.

Let us now consider some of the more interesting items in the library, with particular emphasis on those items associated with the early years of the Reformation:

ERASMUS'S EDITION OF ST.AUGUSTINE, 1528-1565:

The earliest item in the library is a copy of the works of that great father of the Church, St. Augustine of Hippo, edited by the Renaissance scholar Desiderius Erasmus and published in seven huge volumes by John Froben of Basel. For some reason the second volume is the oldest, bearing the date 1528. The set was presented to the library by Archdeacon Bell in 1867. It has been rebound in reversed calf, which unfortunately is in very poor condition, though the contents (with marginal notes in a sixteenth-century hand) are sound.

WYCLIFFE'S PROLOGUE, 1550:

The study of the Bible in English, which was such an important part of the Reformers' programme, really began with John Wycliffe, though he is a medieval figure and died a hundred years before Luther was born. He and his followers the 'Lollards' (i.e., babblers) were the first to translate the entire Bible into what we would recognise as English. In the Ridgway collection is a copy of a rare little book printed in 1550 from a manuscript 'founde written in an olde English Bible betwixt the Olde Testament and the Newe, whych Bible remaynith now in ye Kyng Hys majesties Chamber'. Intended presumably as a prologue to Wycliffe's translation, it is entitled 'The Pathway to Perfect Knowledge' and contains 'what books of the Bible the Christian faith is builded upon, to what use the rest do serve & by what means all dark sentences therein may be understanded'. The title-page has a woodcut portrait of Wycliffe on the back.

AS We heartily concur with the worthy Author's design, in recommending the Sacred Exercise of Singing Psalms to the daily use of Christian Families; So we judge these his Composes to be so well suited for that purpose, that they will afford very useful assistance to their Pious Devotion herein.

Nath. Weld.
Elias Travers.
Alex. Sinclare.
Fra. Iredell.
Tho. Emlyn.
Joseph Tate.

Family Hymns

BOTH FOR

Morning and Evening

WORSHIP.

Hymn I.

Morning Worship.

XVI Psalm, v. 5, 6, 7, 8, 9, 10. 11.

Mary's Tune.

The musical notation consists of five staves. The first staff begins with a treble clef and a common time signature. The melody is written on a five-line staff. Below the first staff, the lyrics are written: "The Lord is my In-herrance, Who makes my Cup overflow; His Pow'r maintains the gracious Lot His bounty did bestow." The second staff continues the melody. The third staff continues the melody. The fourth staff continues the melody. The fifth staff continues the melody and ends with a double bar line. The word "Mercy" is written below the fifth staff.

A page from *Family Hymns* (Dublin, 1701).

Anti Homilies for

repairing and keeping cleane, and comely
the adorning of Churches.



It is a common custome these of all men, when they intend to have their frendes or neighbours to come to their houses to eat or drink with them; or to have any sort of temple assembly to create a talk of any matter: they will have their houses which they hope, in some small reparations, to be cleane and strite, lest they should be counted straited of life in regard their frendes, and neighbours. How many maye they ougnt the house of God, whiche we commonly call the Church, to be sufficiently repaired in all places, and to be honorably adourned and garnished, and to be kept cleane and sweet, to the comfort of the people that shall resort thither.

It appeareth in the holy scripture, howe God's house, which was called his holy temple, and was the mother Church of all Jewry, fell some times into decay, and was oftentimes repaired and defiled, though the negligence and wickedness of such as had charge thereof: But when godly Kinges and gouernours were in place, then commaundment was geuen forth, that the Church and temple of God should

THE GREAT BIBLE, 1539:

The 'Great Bible', so called because of its size, was the work of Miles Coverdale, who translated it under the patronage of Henry VIII's minister Thomas Cromwell. It is usually linked with the name of Cramer, though Archbishop Cramer in fact only wrote the prologue. It was first published in 1539 and was printed in large numbers, for every parish church was supposed to be equipped with one; there were a total of 18 editions by 1569. It was replaced by the Bishops' Bible, but Coverdale's version of the Psalms was retained in the 1662 Book of Common Prayer (the other scripture readings in the B.C.P. are from the King James version). The text is printed in large black-letter ('Gothic') type in two columns and is enlivened with many small woodcuts and decorated drop capitals.⁶

Our copy has been cobbled together from at least two editions, with different folio numbers and signatures. It would take an expert to identify them, especially as the text before Exodus VI. and after Revelation XIV. is missing, as are all the title-pages (the present general title is a relatively modern facsimile). The pages are disbound, despite the provision of a black morocco cover, which has disintegrated. However, despite its mongrel identity and decrepit condition, this is one of the most interesting and attractive items in the library.

ERASMUS'S PARAPHRASE, 1548:

In one of the display cases you will see The First Tome or Volume of the Paraphrase of Erasmus upon the Newe Testamente, published in 1548.⁷ It is the English translation of a work written by Erasmus in 1523, which was itself a translation of the New Testament from the original Greek (which very few people understood) into Latin, the language of all educated people; into this Erasmus incorporated his own commentary or 'paraphrase'. The first volume (we do not have the second) contains the four Gospels and the Acts of the Apostles. Erasmus wrote a separate preface to each book, dedicating it to a different European ruler; the Acts were dedicated to Pope Clement VII, but this was tactfully omitted in the translation as it was Clement who had refused to annul Henry VIII's marriage to Katherine of Aragon!

Erasmus's book was a favourite of Queen Catherine Parr, the last wife of Henry VIII, a learned lady sympathetic to the concept of church reform. Catherine was concerned at Henry's shabby treatment of her two step-daughters, the future Queens Mary and Elizabeth, and she managed to persuade her ever crankier husband to recall the two girls to court. Mary was quite a scholar, so Catherine suggested that she should translate Erasmus's Paraphrase from Latin into English. Assisted by her chaplain, Mary started with the Gospel according to St. John - and thereby hangs one of the great 'if's of history, (at least, I have decided that it is !). If only she had finished the work, would the rigidity of Mary's Catholic beliefs have been tempered by her acquaintance with the ideas of the gentle Erasmus? We shall never know, for the project ended in disaster. Mary fell ill and had to abandon the work. Then the King died, Catherine married again, and died in childbirth within a year. Mary's half-brother Edward VI came to the throne, England became Protestant, and the opportunity for compromise was gone. The gospel was completed by a scholar named Nicholas Udall, who was appointed general editor of the whole project. Udall was also headmaster of Eton, where he established an unenviable reputation as a tireless flogger of his pupils; he was later dismissed from his post, not for brutality but for wanton behaviour. How ironical that the gospel attributed to the Disciple whom Jesus loved should have been propagated by the great burner of heretics and the great flogger of children.

The translation of the Paraphrase was completed within a short time and several thousand copies were printed, as it was intended that every parish church should have one in addition to the Great Bible. However, it was disliked by some churchmen

The Library of Christ Church Cathedral, Waterford.

precisely because it was a paraphrase rather than the direct text of the Bible, and they regarded it as the word of Erasmus rather than the word of God. Our copy still has its original wooden covers, but is very dilapidated, being corroded by damp and lacking its beginning and end. It contains several manuscript notes and 'doodles', one signed by a William Rothe and another (dated 22 February 1615) by a cleric named Maurice Hughes.

THE GENEVA BIBLE:

When printed books first appeared in the fifteenth century, they were regarded with disdain by many scholars, who considered that books should be written by hand and despised the new technology in much the same way as an art collector today would give short shrift to a plastic imitation. The printers therefore tried to make their works look as much like manuscripts as possible; hence the elaborately decorated title-pages and initial letters and the use of the complex 'black-letter' type beloved of the scribes. This, however, did not make their products very easy for the general public to read, so a simpler and more up-to-date type-face was developed, modelled on that of the ancient Romans as opposed to the old-fashioned 'Gothic' type. The first English Bible printed in Roman type was translated by a group of Calvinist exiles in Geneva and was published in London in 1560. It was more compact in size and far more legible than previous translations, and proved a tremendous success, especially among Puritans. Over 200 editions appeared between 1560 and 1640, and we have copies of three in the display cases here, allegedly printed in 1598, 1599 and 1608. I say 'allegedly' because although their title-pages claim that they were produced by the King's Printer in London in these years many Geneva bibles were actually 'pirate' editions produced in the Low Countries sometimes as late as the 1630s. Only an expert could tell the difference.

The Geneva bible is often referred to as the Breeches Bible, from the rendering of Genesis III.7, which states that Adam and Eve 'sewed figge leaves together and made themselves breeches' (other early versions have 'aprons'). However, there is nothing special about the word breeches, which had in fact been used in Wycliffe's translation.

THE BISHOP'S BIBLE, 1588:

This version was produced by Queen Elizabeth's bishops in order to displace the Geneva Bible with its Calvinist interpretations. First published in 1568, it ran into many editions, the last appearing in 1606. The New Testament title-page shows that our copy dates from 1588. Unfortunately it lacks the other titles and the first 72 folios, besides the last few folios of the New Testament. It has its original board covers, which were at one stage badly damaged by woodworm. On the blank opposite the New Testament title-page someone has written the following cryptic message: 'Helpe good God. The flesh is trobled and cannot delit in good thinges nether can the flesh attain unto the rich comfort of heavenlie thinges; come Lord Jesus to comfort and save us. So be it. Amen. August 20, 1635.' A story lies behind this - but will we ever know the details?

FULKE'S NEW TESTAMENT, 1589/1633:

The publication of a translation of the New Testament by English Catholic exiles at Rheims in 1582 provoked a storm of opposition from Protestant scholars. Dr. William Fulke of Cambridge went so far as to produce the Bishops' and Rheims versions side by side, with copious notes exposing the alleged errors in the latter. His work was widely read and had the opposite effect from that intended, for it gave the Rheims version a publicity it would otherwise have lacked; Fulke was thus indirectly responsible for the considerable influence which Rheims exerted on the compilers of the King James version. The library has a copy of the fourth edition of Fulke, printed in 1633.

THE KING JAMES BIBLE, 1612:

The bible with which Protestants are most familiar is probably the so-called 'Authorised Version', commissioned by King James I, which appeared in 1611. We have a copy of one of the earliest editions, printed in 1612; unfortunately, it is missing a great chunk of the Old Testament. An additional point of interest is that it contains various manuscript entries made in the early eighteenth century, of which the most curious is the following:

'Ursely Huff her book
God give her grace there in to
Look and understand
that learning is better
than houses or Land
wen house and Land
is Gon and spent
then Learning is most
Excellent.'

Later entries contain genealogical details of the Burchall family of Waterford, who presented it to the library in 1810.

THE NEW TESTAMENT IN IRISH, 1681:

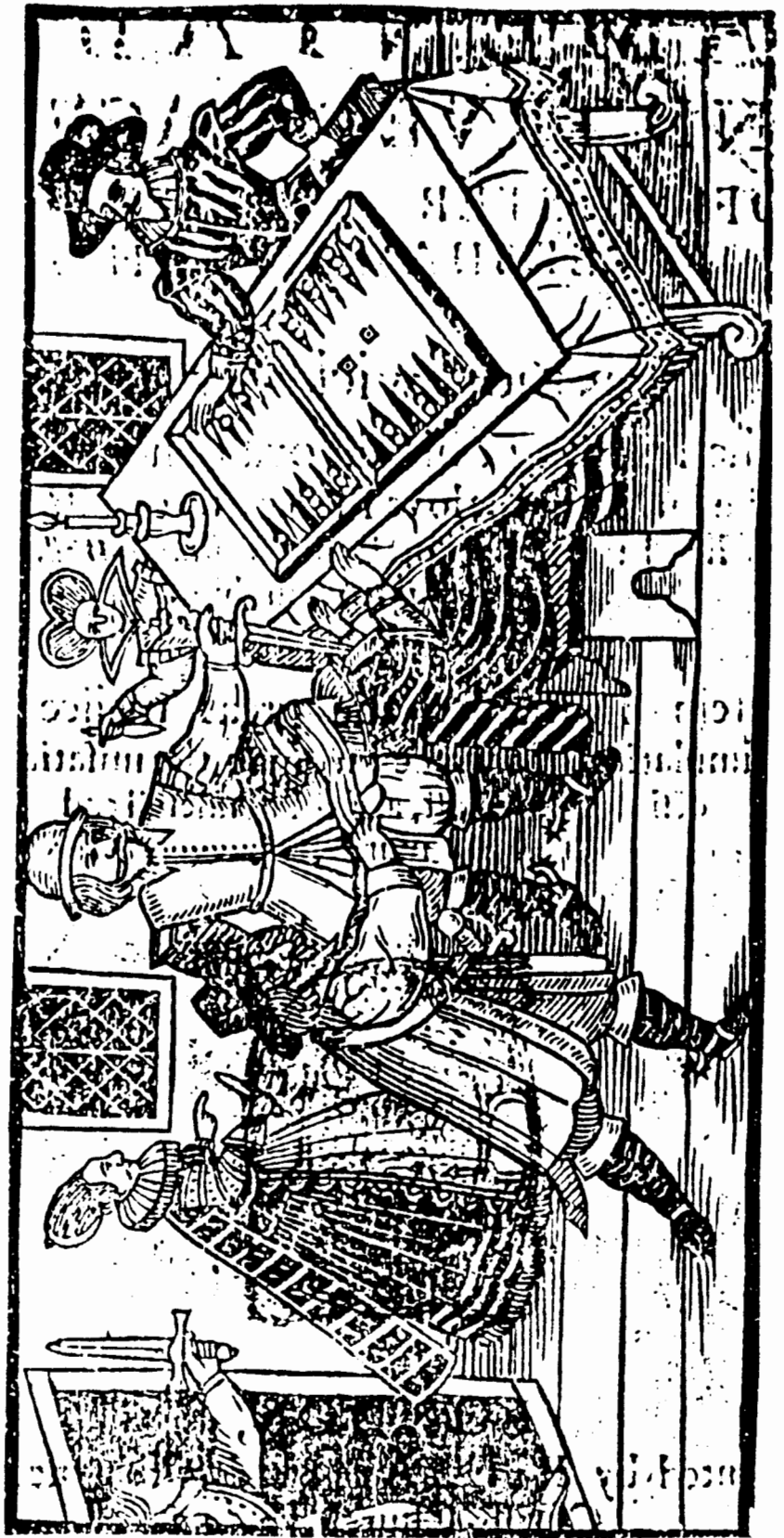
Alongside the early English bibles in the display cases is a copy of the New Testament in Irish. It is worth noting that the work of translating the Bible into Irish was begun by a Waterford man, Nicholas Walsh, who was Bishop of Ossory in Queen Elizabeth's reign. Unfortunately he was murdered in his own house by one James Dollard, whom he had cited to appear in the diocesan court on a charge of adultery. The case probably involved a clash between the Brehon laws on marriage, which were very relaxed, and canon law; in any event, Dollard was enraged at the accusation, drew his 'scian' and stabbed the bishop to death. It was a Kilkenny cleric, William Daniel (later Archbishop of Tuam) who completed the New Testament and published it in 1603. The Old Testament was later translated at the behest of Bishop Bedell of Kilmore, County Cavan. In 1681 another Co. Waterford man, Robert Boyle, the famous scientist, commissioned a London printer named Robert Everingham to print 500 copies of the Daniel New Testament, and the volume in the display case is one of these. Boyle also published the Old Testament in 1685 and the whole Bible in 1690, but we do not have copies of these, though the library does contain several 19th-century editions.⁸

BOOK OF HOMILIES, 1571:

Preaching the word of God was compulsory in the Elizabethan church, yet many of the clergy were untrained as teachers. The Church therefore produced books of homilies, and we have one in the Ridgway collection. It retains its original board binding, and contains 'certain wholesome and godly exhortations' to help 'those ministers who have not the gift of preaching sufficiently to instruct the people'.

THE COMMON PLACES OF PETER MARTYR, 1582:

Peter Martyr Vermilius was a Florentine monk who became one of the most active of the early reformers. He came to England during the reign of Edward VI., but when 'Bloody' Mary came to the throne he was among the many continental Protestants who left the country rather than stay to face persecution. His miscellaneous writings were translated into English and published in 1582 under the title The Common Places of Peter Martyr, with a large addition of manie discourses, some never extant before. The library copy is unfortunately in poor condition: it lacks its front board and title-page, the early pages have become detached and crumpled through the book being squeezed onto its shelf, and there is some damp damage. Enough is left to show that it is a fine piece of printing and deserves restoration



It looks like curtains for Arden as the gang moves in! The frontispiece of Master Arden of Feversham (1633).

BOOKS OF COMMON PRAYER:

The earliest edition of the Book of Common Prayer in the library is that of 1615. It is a very fine piece of printing, with many decorated capital letters; at the back is a beautiful metrical version of the Psalms by Sternhold and Hopkins, with musical notation. Unfortunately the title-page of the prayer-book and the beginning and end of the psalter are missing. We have several other seventeenth-century editions, notably a fine copy of the first edition of the revised prayer-book of 1662.

The earliest Dublin printing that we have is that of 1714. More impressive is the large folio copy printed in 1721, which is bound in red morocco and bears the stamp of George Fleury; unfortunately its magnificent frontispiece is missing. There is a set of seven folio copies printed in 1750 and bound for the Bishop and Dean and Chapter; several of these have impressive bindings, notably those of the Bishop (date-stamped 1826), which is bound in red long-grained morocco, and of the Dean, which has some fine gilt tooling. Prayer-books of this period conclude with a royal proclamation (often headed by a coat of arms) authorising services associated with deliverance and preservation of the Protestant establishment in Ireland; the timely discovery of the Gunpowder Plot, the foiling of the coup against Dublin Castle in 1641, the commemoration of the execution of Charles I, King and Martyr, the restoration of Charles II, and the accession of the reigning sovereign. Generally bound with each prayer-book is a copy of the metrical version of the Psalter, either by Sternhold and Hopkins or by Tate and Brady.

There are other sets of late eighteenth-century and early nineteenth-century prayer-books, but while the bindings are often attractive the contents are usually in poor condition; one, date-stamped 'Corporation 1818' even has some rude sketches in pencil - perhaps the work of an alderman whiling away a boring sermon.?

The Rev. T. Gimlette - Rector of Dunmore for many years and well known as the historian of the Huguenots in Ireland - had a prayer-book bound in red and stamped with his name, the date 1872, and the cathedral seal. This binding was later reused and taken as the model for a set of seven prayer-books printed in 1910 and bound with the Latin titles of the bishop, dean and chapter.

HYMNS:

There is virtually no early printed music in the library, and that for a very good reason: a disastrous fire in 1815 destroyed the cathedral's organ and the entire collection of church music. Of particular interest, therefore, is a tiny book entitled :

Family Hymns for Morning and Evening Worship. With some for the Lord's Days; And others for Several Particular Occasions. All taken out of the Psalms of David. By J. Boyse. Dublin: Printed at the back of Dick's Coffee-House; And are to be sold by Matth. Gunne, at the Bible and Crown in Essex-Street, MDCCI.

Apart from its rarity as an example of early Irish printed music, it is also the oldest Irish publication in the library.



*Obv. Effigies Richardi Brownlowe Ammigeri
Capituli Protonotarij in Curia de Banco. Dr. Gode sculp.*

Frontispiece and title page of

Reports of Divers Choice Cases in Law, (1675).

REPORTS

Of Divers Choice

Cases in Law

TAKEN

By those late and most Judicious Prothonotaries

Of the

COMMON PLEAS,

Richard Brownlow, and John Goldesborough, Esquires,

The First Part.

With Directions how to proceed in many intricate Actions, both Real and Personal, shewing the Nature of those Actions, and the Practice in them; excellently useful for the avoiding of many Errors, heretofore committed in the like Proceedings; fit for all Lawyers, Attorneys and Practisers of the Law.

ALSO

A most Perfect and Exact Table, shewing Appositely the Contents of the whole Book.

Will

Publick

The Third Edition carefully Corrected and Amended.

Solom: Συμπελατινὸν μὲν τὸ ἴδιον ἀλλὰ τὸ ἀλλοτριον.

L O N D O N,

Printed for Henry Tawford, in Vine-Court in the Middle Temple; and Samuel Heyrick at Grays-Inn-Gate in Holborn. 1675.

The Library of Christ Church Cathedral, Waterford.

MASTER ARDEN OF FEVERSHAM:

While the contents of the library are mainly theological and legal, there are also a few items of (comparatively) light reading, such as Aesop's Fables and Milton's Paradise Lost. The most colourful item in this category is undoubtedly the play Master Arden of Feversham, the title-page of which merits quotation in full:-

' THE LAMENTABLE AND TRUE TRAGEDY OF MASTER ARDEN OF FEVERSHAM IN KENT, Who was most wickedly murdered by the means of his disloyal and wanton wife, who, for the love she bare to one Mosby, hired two desperate Ruffins, Blacke-Will, and Shakebag, to kill him. Wherein is shewed the great malice and dissimulation of a wicked woman, the unsatiabie desire of filthy lust, and the shamefull end of all murderers.

LONDON, Printed by Eliz. Allde dwelling neere Christs-Church, 1633. This is the third edition of a play first published in 1592 and based on an incident of 1551 related in Holinshed's Chronicles. Arden is an up-and-coming lawyer (hence the title 'Master') who is greedy, selfish and unscrupulous - though this is only made explicit in the last lines of the play. He has obtained a grant of the dissolved monastery of Feversham, and has married a rich but resentful heiress, who, in company with her lover, decides to arrange his permanent removal from the scene. The action of the play consists of a series of almost unbelievably inept attempts at assassination, so hilarious to the modern reader that it is hard to imagine the play ever having been performed as a tragedy. In the end it takes the combined efforts of most of the other characters to enable these two bunglers Blacke-Will and Shakebag to send Arden where he belongs - as illustrated in the Frontispiece. The play has, however, a serious interest for the historian, in showing how the new middle class who benefitted by the dissolution of the monasteries was popularly perceived at the end of the Tudor era.

One Lancelot Coolson paid sixpence for his copy. A generation or two later, Henry Alcock paid eightpence for it, and bound it into a volume of seventeenth-century tracts. When he died in 1779, this volume was presented to the library with his other books.

IRISH AND LOCAL INTEREST:

Of special concern to the historian are several volumes of eighteenth-century pamphlets dealing with various aspects of the Irish economy, and a series of parliamentary reports (blue-books) on topics such as the Church and education. There are very few volumes of manuscripts in the library, the most interesting being a series of notes taken by John Fleury at divinity lectures at TCD in 1843-5.

The most important material of Waterford interest is the bound series of annual diocesan reports running from the disestablishment of the Church of Ireland in 1871 down to the 1940s. There is also a number of unbound parochial reports of the late nineteenth and early twentieth centuries. In the display cases are a copy of the 1774 edition of Smith's history of Waterford in which some of the engravings have been attractively hand-coloured, and a presentation copy of Ryland's history (1824) with an accompanying note in the author's hand.

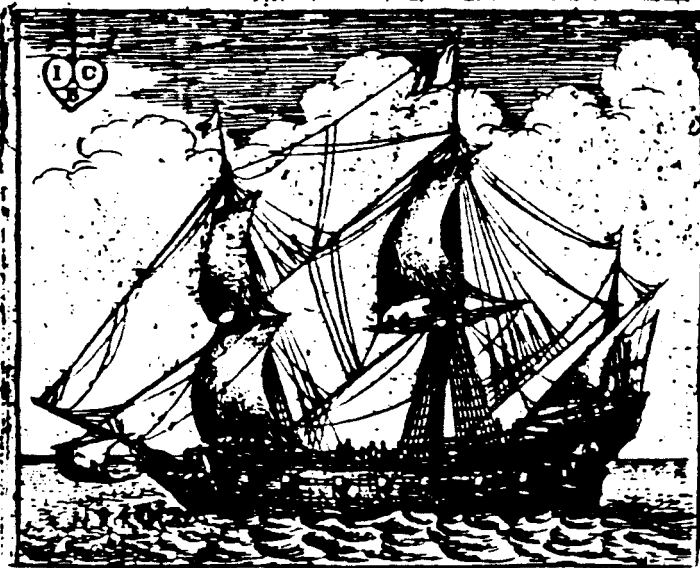
JACOBI USSERII ARMACHANI
ANNALIUM
 PARS POSTERIOR.

IN QUÀ,
 PRÆTER MACCABAICAM
 ET
 NOVI TESTAMENTI HISTORIÀM,
 Imperii Romanorum Cæsarum sub C. Julio & Octaviano
 ortus, rerumque in Asiâ & Ægypto gestarum continetur

CHRONICON:

A B

Antiochi Epiphanis regni exordio, usque ad Imperii
 Vespasiani initia atque extremum Templi & Reipublicæ
 Judaicæ excidium, deductum.



LONDINI,

Typis J. Fleisher, impensis Johannis Crook: apud quem prostant sub
 insigni Navis in Cœmeterio Paulino. M DC LIV. 7 L H

One item of special interest is a small tract entitled:

'The Declaration of Francis Briber, Gent., Which he publicly made before the Lord Bishop of Waterford, in the Cathedral-Church of Waterford, in the Kingdom of Ireland, June the 17th, 1688. Containing the reasons for his Renouncing the Roman-Catholic, and Embracing the Protestant Religion: Together with what the Lord Bishop of Waterford Return'd upon that Occasion.'

The Brivers (to use the more customary spelling) were an old merchant family who played a significant part in Waterford affairs and seem to have had an uncanny knack of mistiming their public actions. The year 1688, which saw the restoration (albeit briefly) of Catholic rule in this part of Ireland, was a singularly inappropriate time for a public recantation of the errors of Rome; Briver was perhaps fortunate not to share the fate of his bishop, aptly named Gore, who in 1690 was attacked and badly injured and had to flee to Wales, where he died.

Apart from these and a few nineteenth-century Waterford printings, the library contains disappointingly little information of local interest. However, it must not be forgotten that these books were all at some stage the property of Waterford people and are inscribed with their names and sometimes contain their annotations. There are several bookplates of members of local families; of particular note are the fine armorial bookplates of 'William Morgan, Waterford' and 'Thomas Christmas Esq.', which are pasted into books published in 1701 and 1717 respectively.

THE REV. D. A. DOUDNEY:

Perhaps the most unusual book of Waterford interest in the library is the autobiography of the Rev. David Alfred Doudney, an English evangelical minister who exhibited both the best and the worst characteristics of the Victorian clergyman. Doudney came to Ireland in order to distribute as famine relief the funds raised by the Gospel Magazine, of which he was editor. He was ordained by Bishop Daly and served as Curate of Monksland from 1847 to 1858. His parish included the mining settlements of Burmahon and Knockmahon, squalid enough at the best of times but then particularly badly hit by the great famine. Doudney set himself to educate and employ the young of the parish, and established an infant school and schools of printing, agriculture and embroidery. Unfortunately, he believed that Progress was inseparable from Protestantism, and his work was marred by proselytising which led inevitably to a bitter feud with the local Roman Catholic clergy. This in turn led to the failure of his enterprises and the undoing of all the good that might have been achieved by a less bigoted approach; he returned to England disillusioned. Fortunately he left numerous accounts of his years in Burmahon, some of which are illustrated with woodcuts showing local scenes.⁹

MISCELLANEOUS:

Inevitably, a number of books in the library defy categorisation. Why, for instance, should Waterford possess a book published in 1859 consisting of questions and answers on cavalry drill? Could some short-sighted clergyman have misread the title, A Cavalry Catechism as A Calvary Catechism?

CONCLUSION:

I am sometimes asked what is the commercial value of the library. The short answer is that there is no way of telling, as there is no fixed price for books. The attitudes of dealers vary greatly, some believing that American tourists will pay huge sums for ancient books even if they cannot read them, while others will

hardly allow such books shelf-space. A few general points can be made. The first is that the age in which we live has little interest in the history of formal religion. Secondly, hardly anybody nowadays learns Latin. Thirdly, the market is flooded as convents and colleges dispose of their libraries. A book of exceptional interest (e.g., with a fine eighteenth-century Irish binding) will fetch a high price if it is in good condition. Most of our books would have to be thoroughly cleaned before one could assess their monetary value, but my impression is that while the contents are usually sound, the bindings have often suffered badly. Some of the books, such as the first editions of works by Archbishop Ussher, would undoubtedly command a good price, but most would not.

Christ Church hardly belongs in the front rank of Irish diocesan libraries, being neither as old, as large, nor as rich in content as Cashel and Ossory, for instance. But it does contain much fascinating material, while the law collection is of major significance. What is to become of this roomful of decrepit ancient tomes, of great interest indeed but only to a tiny handful of scholars? All possibilities have been discussed, from selling everything on the one hand to leaving it as it is on the other. The Cork diocesan library was sold for £40,000 to U.C.C., where it is preserved intact within a short distance of its former home, but this arrangement would not suit a non-university town such as Waterford. The proposed sale of Ossory diocesan library last year produced a lively debate which aroused public awareness of the richness of our heritage in books and of the Church's responsibility for maintaining its share.

The preferred solution would be to retain the library in its present location, restoring the room and its contents and making them available to both visitors and scholars. The following plan of action summarises the most essential requirements if this is to be accomplished :

1. The books need both conservation and repair. Conservation consists of cleaning and oiling and is a matter of urgency. Could the work be done in Cashel as part of the present scheme there? Alternatively, could it be done on the spot under a youth employment scheme established by FAS? Repair is less urgent and considerably more expensive and would have to wait.
2. While the books are away the room should be repaired. A new ceiling is urgently needed (is a hung ceiling the answer?). The shelves would be taken down, treated for woodworm, and replaced; they also need some form of hardboard backing, especially on the two outside walls, to prevent damp from the limestone reaching the books (as has already happened in some cases). Can this likewise be done by a FAS group? The windows need to have some form of ventilation inserted and must have blinds to protect the books from sunlight (for the same reason the two display cases in the vestibule have already been given suitable covers). As the room would be useful for committee meetings, consideration should be given to refurnishing it in a suitable manner.
3. When the books are replaced, they should be re-sorted according to subject matter (bibles, bible commentaries, prayer-books, church history, sermons, the law, etc.). At this stage some pruning could take place; for instance, it is hardly necessary to retain copies of 19th century theological works printed in large numbers and of no special rarity or interest, or duplicates of multi-volume bible commentaries. Conversely, some of the most important items could be put on display in the same manner as the books in the vestibule. When the books have been finally relocated, the shelves should be provided with lockable fronts as a security measure.

The Library of Christ Church Cathedral, Waterford.

4. With the aid of computer technology, a new catalogue could be compiled, an important consideration being that it should be 'user-friendly'.

I am of course well aware that all this needs money, manpower, and the dedication of at least one person on the spot who is willing to see the programme through to the end. Perhaps these suggestions are beyond achievement in the immediate future. I hope not.

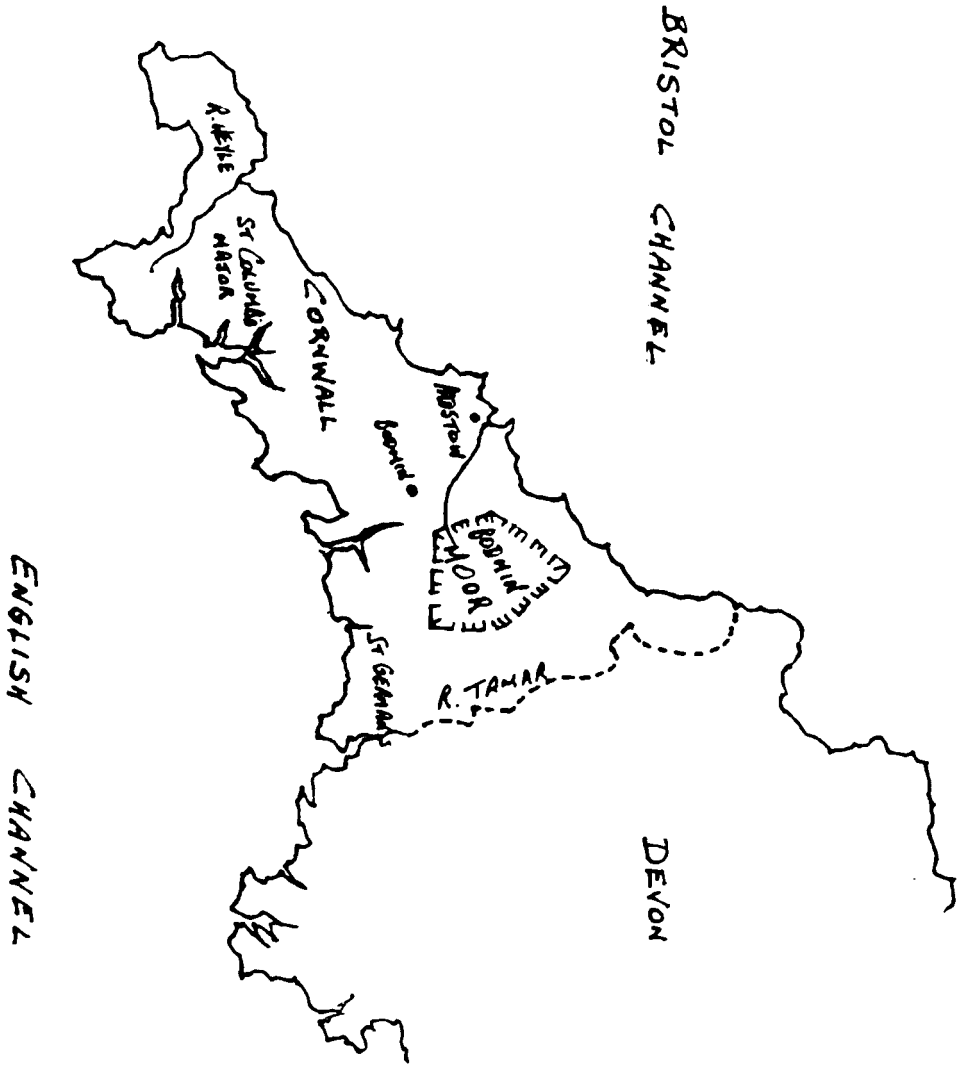
REFERENCES:

1. See Maura Tallon, "Church of Ireland Diocesan Libraries," An Leabharlann, 1959, pp.17-27, 45-64.
2. MS catalogue in library.
3. See pedigree in Burke's Irish Family Records (1976).
4. Transcript in Land Commission records, E.C.4935, box 1257.
5. Rennison MSS, RCB Library.
6. For a summary in elementary terms of the principal editions of the Bible, see Rare Bibles: An Introduction for Collectors and a Descriptive Checklist, by Edwin A. Rumball-Petre (New York, 1954).
7. STC 2854. See also E.J. Devereux, Renaissance English Translations of Erasmus: A Bibliography to 1700 (Toronto, 1983), Chap. 26.
8. See T.H. Darlow and H.F. Moule, Historical Catalogue of the Printed Editions of Holy Scripture, ii (London, 1911), pp.790-799.
9. See Thomas Power, 'Rev. David Alfred Doudney and Educational Establishments at Burmahon, Co. Waterford, 1847-58; published in Decies Nos. 10 and 11 (1979).

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The bookplate of William Morgan,
c.1701.





A 10th Century Irish Presence in Cornwall.

Will Forbes

1

Some speculation has been expressed (by persons better acquainted with pottery than I am) that some of the potsherds recovered from early levels in recent Waterford excavations might be of Cornish origin. ¹ A series of 10th century documents demonstrates an Irish presence in Cornwall, and provides background to this hypothesized commercial link.

Relative geographical proximity has led to frequent contacts between the Southwestern peninsula of Britain and Ireland. This is demonstrated during the neolithic by the distribution of portal tombs and entrance graves: ² and for the bronze age by finds in Cornwall of gold lunulae and other objects of Irish origin and inspiration. ³ The Dumnonii, whom the Romans found on the peninsula when they arrived, and whose name survives as Devon, had offshoots this side of the Irish Sea. ⁴ Irish settlement in Dumnonia in the post-Roman period may be plotted from the distribution of ogham stones, and is commented on by Cormac Mac Cuilennain:

"In this past is Dind Map Lethsin in the lands of the Cornish Britons, i.e. Dun Maic Lethsin, for Mac is the same as Map in British." ⁵

The wounded Welsh hostage who alone survived the assassination of Cynewulf King of Wessex, 785 was native to Dumnonia: Cynewulf is said to have fought many battles against the "Welsh". ⁶ The gradual English absorption of the southwest peninsula had been in progress for about a century in Cynewulf's time, but did not greatly affect Cornwall until the early 9th century. In 815 Egbert King of Wessex harried Cornwall from east to west: in 823, the men of (English) Devon fought against the men of (British) Cornwall. ⁷ The irruption of the Scandinavians coincided with the period of greatest English pressure: in 838, the same King Egbert won a famous victory over an alliance of the Cornish with a great army of (Scandinavian) pirates. ⁸ A rex Cerniu is recorded as late as 875, ⁹ but during the course of the 9th century political disintegration of Britain, Cornwall was drawn into the renaissant proto-state of Wessex. This is illustrated by an anecdote from the Anglo Saxon Chronicle, where Alfred is shown in the position of overlord to whatever local authority existed:

"Three Irishmen came to King Alfred in a boat without any oars from Ireland ... because they wished for the love of God to be on a pilgrimage, they cared not where ... after a week they came to land in Cornwall, and soon went to King Alfred. They were named Dubhslaine and Macbeathadh and Maelimhain." ¹⁰

The paruchia of St. Petroc was the great ecclesiastical power in north Cornwall. ¹² St. Petroc is said to have been the son of one Gluiguish, a petty king in Demetica across the Bristol Channel from Cornwall. ¹³ He is said to have been rejected by his brothers, and to have gone on pilgrimage to that part of Cornwall "goud vacatus Botmenii". ¹⁴ He lived 30 years at a place called Llanwethinoc, which St. Weithnocus, whose relations were migrating to Armorica, obligingly vacated. ¹⁵ Llanwethinoc, on the estuary of the Camel, is the place called Petrocstow by the Anglo-Saxon Chronicle, which records its plundering by Scandnavians in 991. ¹⁶ William of Malmesbury, c 1125, tells us that "a place dedicated to Saint Petroc... was the seat of a bishop. This place is among the western Britons, near the sea, next to a river called Hegelmthe." ¹⁷ The Hayle estuary, west of the Camel, was the site of a church dedicated to St. Columba. Presumably this had been absorbed into the paruchia of St. Petroc by William's time. Bodmin, below the moor of the same name, became the main centre of St. Petroc's cult, at some point before c 1000, and remained "the ecclesiastical capital of Cornwall to the end of the Middle Ages." ¹⁸

The documents considered below are written into a gospel book which came to be associated with Bodmin. Whether "the altar of St. Petroc", on which the central event of the transaction took place, was in Bodmin or Padstow is uncertain. The church door in Bodmin is mentioned twice in the manumissions. ²⁰ I can give no information on the gospel book, except it's being written before 946.

The gospel book contains 47 manumissions, formal records of the granting of freedom to slaves. These were written into the margins and other blank spaces of the book, ²¹ over a period of roughly half a century c 940-1000 A.D. ²² A typical example reads:

"Haec sunt nomina illarum feminarum quas liberavit Wulsige: Cemoyre, Rum, Addalburg et Ogurcoen, Coram istis testibus vident (ibus): Osian pres (biter), Cantgethen diaconus, Leucum clericus." ²³

Here four women, three with British names and one with an English name, are granted freedom by a man with an English name: this is attested by three of St. Petroc's clerics, one (the senior of them) with an Irish name, two with British names. ²⁴

The bulk of the manumissions are in Latin: six of them are in English. ²⁵ The most common information added to the above basic formula is that the persons were freed for the good of the soul of a third party, who may, or may not be dead. ²⁶ Incidental information is infrequent: No. 28 tells us that Aelsige paid half a pound of silver to a man with the Scandnavian name of Thurkilð for a woman called Ongynethel and her son Gythiccael, and that he had to pay fourpence as tolle to be divided between two local officials, Aelsige the Portgereva and Maccos the hundredesmann. ²⁷

147 named persons, the bulk of them with British names are freed. ²⁸ Both women and men all freed, usually in sexually-segregated groups: as few as one and as many as seventeen persons are freed in a single manumission.

30 named persons are associated with the manumissions. These include Kings of England, Ealdormen and Bishops: the corporate body of the Clerici Petroci frees slaves on three occasions, and are no doubt included tacitly in some of the Bishops' manumissions. Most of the "untitled" slaveowners we can assume to have been landowners. While both British ²⁹

and English ³⁰ names occur among these, the British names predominate. ³¹ at least two women grant freedom in their own right. ³² A possible Irish name is considered below.

Somewhat over one hundred ³³ named persons witness the manumissions. Clerical officers named include: episcopus/biscopep, abbas, prepositus, sacerdos, presbiter/moesse proest, diaconus, scriptor, clericus and monachus. ³⁴ British names predominate among the clerical witnesses: a substantial proportion are English: one I suspect to have been a Frenchman, ³⁵ one at least is Irish.

Altogether, close to 300 names, of those being freed, freeing, witnessing or otherwise involved are recorded. ³⁶ These names are overwhelmingly British and English: there are other names. ³⁷

IV

Those names considered to be Irish, probably Irish and possibly Irish are now considered. The reader is warned that the author has no philological training whatsoever: he does have some familiarity with texts of early medieval origin, which of their nature contain many personal names, mostly Celtic and Germanic.

Muelpatrec, freed in No. 41, is the very common Irish name Mael Pátraic, "a devotee of St. Patrick." ³⁸

Milcenoc, freed in No. 42, is the Irish Mael Cainnech, "a devotee of St. Cainnech of Aghaboe" (+ Kilkenny). ³⁹

Iesy, freed in No. 7 is probably the detritus of Irish Mael/Gilla Isu, "a devotee of Jesus." Alternatively it could be a British name cognate with Iestyn. Note the improbability of anyone being given the name as it stands.

Sulleisoc and Fuandrec freed in No. 12 + 37 respectively, have an Irish sound to them, particularly the latter. I find no close parallels in the Welsh names indexed by Bartrum and Evans. ⁴⁰

Brethoc, Maeilog and Iaruwallon, freed in No. 30 + 45, could possibly have been of Irish origin, but probably were not. ⁴¹

The obvious causation, for those of the above listed who did happen to be Irish, to be in servitude on a Cornish estate was to be rounded up on a slave raid, or captured in battle. The international trade in slaves was approaching one of its many apogees, and Dublin, and no doubt to a lesser degree Waterford and Limerick, played a major role in both the procurement and marketing of slaves. A person captured in Ireland and exported abroad, would have left via a Hiberno-Norse port, the most convenient to North Cornwall being Waterford (and perhaps Wexford). ⁴²

Rumun, No. 2, frees Haluiu: Rumun, No. 37, is one of a number of slaves freed by Bishop Wulfsie: they are unlikely to be the same person. There are no parallels in the indexes to Bartrum or Evans. I find two 10th century Irish examples: Ruman episcopus Cluana Iraird (922): and Rumann ua hAeducain Comarba Tighernach (980). ⁴³ Note that in No. 2, Rumun's act of manumission is witnessed corporatively and anonymously by Clerici Sancti Petroci. This suggests that Rumun the slaveowner may have been a cleric, one of themselves. ⁴⁴ If the name is Irish, ⁴⁵ I think we must accept Rumun as an ecclesiastic: ⁴⁶ I don't see the circumstances of 10th century Cornwall allowing for a lay landowner with an Irish name. There is no indication of either relative or absolute date in No. 2. The coincidence of a similarly named slave (freed in the company of a person I also take to be Irish: Fuandrec) being in roughly the same place at roughly the same

time need not stretch belief too far. 47

Osian presbiter witnesses No. 5, 12, 18, 22, 34, 38 and 47: 48
Osian sacerdos, No. 41, shows him a further rung up the ecclesiastical ladder. 49
 This is Irish Oisín or Visene. 50 There are no comparable names listed in the
 index of Bartrum or Evans. 51 Osian witnesses soon after the death of King Eadred
 (955), No. 34, but he is not present at King Edmunds two manumissions (996 or
 before), though two of his contemporaries were. When Comoere first witnesses
 with Osian, he is presbiter (No. 34); in No. 41 Comoere is episcopus, and
Osian has also been promoted. Osian witnesses No. 12 soon after the death of
 King Eadgar (975). He is not present in charters mentioning Aethelweard or
Goda, who all dated to the early and middle period of Aethelred's reign (978-
 1016). When first encountered (not at the beginning of the series) he is
 already presbiter, which might suggest he received his ecclesiastical training
 elsewhere. I would place his presence within the familia Petroci c 950-980.
 We might explain his presence in Cornwall an analogy with the perigrinatio of
 the Irish Clerics in their oarless currach mentioned above, or perhaps as result
 of the slave trade. 47

Froech presbiter witnesses No. 38. There are no comparable names in the
 index to Bartrum. This is reminiscent of the Froech/Fraich of the saga
 literature, with Fraech Mac Finnchadh (+495), and with the ogham VRAICCI MAQI MED
 from the cave of Cruachain. 52 However, closer Welsh parallels are to be found in
 the Book of Llandaff charters: Frioc (son of King Mouric) (665, 670), and
Friauc clericus (1020). 53 In light of the Welsh examples, whose orthography
 better matches that of our manumission, Froech is much more likely to have been
 British than Irish.

Sewinus presbiter witnesses No. 29. This may well be Irish Suibne.
 "Suibne Mac Maile hVmai ancorita and scriba optimus Cluana moccu Nois dormuit"
 AU 891, is recorded in Anglo-Latin sources as Suifneh, and in Cambro-Latin as
Subin. 54 King Cnut's father Swein is noticed as Sweyn and Yswein in Welsh
 sources. 55 Welsh pedigree material written c 1400 records Siaun. 56 This is
 likely to be the same name as in the unidentified estate Villa Segan, Villa
Seuan: Siaun clericus witnesses a charter of c 868. 57 The consistently broad
 vowel in the Welsh examples is to my (untrained) eye the chief obstacle to
 identifying them with the name we are considering. Without a great amount of
 conviction, I consider Sewinus more likely to represent the Irish Suibne.

Morhaytho diaconus witnesses 7 manumissions: he witnesses twice more
 as presbiter. 58 While I can find no comparable name in Bartrum, Morhed
 and Morheb occur in Llandaff charters. 59 To these should be compared Irish
Muircertach, which has the requisite number of syllables, and the required
 guttural in the second syllable. A Cornish cognate to the Welsh Morhed
 contemporary of Osian.

Ruman, Osian, Froech, Sewinus and Morhaytho are to a greater or lesser
 degree of probability Irish clerics among the familia Petroci in the 10th
 century. While it is unlikely that all five of them were Irish, it is
 most likely that none of them were. A point of contact between Cornwall and
 Ireland may have been the church dedicated to Saint Columba, probably dating
 from 7th century (?), and located on the estuary William of Malmesbury calls
Hegelmutha. 60 The Hayle has been, on the basis of ogham stone distribution,
 suggested to be the centre of the sub-Roman Irish settlement in Cornwall.
 Can we postulate some kind of continuing ecclesiastical connection with the
 Columban paruchia spanning the period 700-1000?

Such a hypothesis is not necessary to explain a Hiberno-clerical presence in 10th century Cornwall. The 9th century Suibne Mac Mael hVnai is specifically noticed in English sources as a teacher. ⁶¹ The Irish reputation for learning may provide an explanation for an Irish presence among St. Petroc's clergy, given the dismal conditions alleged to have prevailed in the English Church, prior to Eadgar's reform.

V

The deposits of tin were from early times a major factor in the Cornish economy. ⁶² As the nearby and traditional source of this necessary constituent in bronze production, Cornwall must have been a regular port of call for Irishmen. ⁶³ The pottery found in Waterford, if it is indeed Cornish, is another import to Ireland from Cornwall. ⁶⁴ The undoubtedly Irish slaves reported in the Bodmin Manumissions (Mael Patraic, Mael Cainnech) might have been put in the scales so to speak against a sliding weight of Cornish Tin. Oisin came over in a ship that hardly was empty of cargo, animate or otherwise: he may have had an obvious book or two: he no doubt shared a common anxiety over pirates with the captain and crew. Mael Patraic and Mael Cainnech probably did agricultural labour. Whether they returned to Ireland after being granted their freedom was likely determined by the resources any remaining relatives at home may have had, that is their social status. It is quite likely they continued to work for the same estate with an improved personal liberty, and possibly altered economic circumstance, not necessarily for the better. ⁶⁵

One of the witnesses to charter No. 20 is Aelfwerd Scirlocc. ⁶⁶ I imagine this to mean Aelfwerd the Scirlocc: that he administered something, or collected something. Two hundred years or so later, persons with his name were beginning to become numerous, and were to become fairly important in the life of Waterford City and environs.

NOTES

1. That the pottery in question may be Cornish is purely speculation at this point. I understand petrological analysis would be necessary to demonstrate or disprove a Cornish origin.
2. O'Nuallain and Walsh p29.
3. Berry, p84.
4. Byrne pp 132-133.
5. ibid, p183, from Sanais Cormaic c 900 A.D. The tribal name attached to the Dind connects the Cornish immigrants with the Vi Liathain of East Cork (whose presence at some time in Co. Waterford can be shown from placenames).
6. Garmonsway, pp 76-79. The word Welsh in contexts of this date means "of British speech and culture", and is not limited to the geographical bounds of Wales.
7. ibid, pp 58-61. The ethnic origins of the "men of Devon" would be fairly mixed.
8. ibid, 62-63.
9. Williams ap Ithel. (I am unable to give page references to this source).
10. Garmonsway, p 82: 891 A.D.
12. Berry, pp 74-81. It's landholding in the 11th century is recorded in Domesday Book.

A 10th Century Irish Presence in Cornwall

13. Bartrum, p 24. This is from a source of c 1100 (Lifris): later pedigree material (ibid p 60) gives Petroc a Cornish origin. The connection of the ruling family of Demetia with that of the Deisi of Co. Waterford is well known: the relevant pedigrees are in ibid pp 4; 9-10.
14. ibid, p 24.
15. Berry, p 74. Armorica is the modern Brittany. The 5th and 6th century migration, from Dumnonia and south Wales principally, brought the Breton language (which is much closer to Cornish than to Welsh) to Brittany.
16. Garmonsway, p 124, and references there cited.
17. Hamilton, pp 203-204. He goes on to add that others say (th bishop's seat) was in southeast Cornwall, at St. German's. William's monastery, Mail Dubh's burgh, was founded by an Irishman in the 7th century.
18. Berry, p 81.
19. ibid: Garmonsway, p 124.
20. Thorpe No. 28 and 31, pp 627, 628. The wording is such as to allow for subsequent part of the transaction to have taken place in Padstow.
21. Much as 11th and 12th century land charters have been written into the Book of Kells.
22. Thorpe, pp 623-631. The numeration is my own, being a consecutive itemization of the text as given by Thorpe. The manumissions are not written in chronological order. Dating is inferred by the persons named in them: Edmund King of England (940-946) is present in No. 10+11: Aethelred King of England (978-1016) is present in No. 16: known named contemporaries of Aethelstan (Aethelweard, Goda) do not survive into the later part of his reign. The chronology can be refined, no doubt, by consideration of the named bishops: I have no information on them.
23. Thorps, p 623, No. 5.
24. I use British throughout for those speaking a Brythonic language (Welsh, Breton, Cornish). The circumstances of the slave trade in the 10th century make it not unlikely that persons born in Wales and Brittainy are mentioned in the manumissions.
25. The switch to English occurs at or near the end of the sequence: that they are not in Cornish is significant.
26. A comparison of No. 20 + 21 (Thorpe pp 625-626) shows that ealdorman Aethelweard (fl. c 995) was alive when his wife Aethelflaed freed Aelfgyth "on the bell of St. Petroc, in the vill called Lyscerryt" for the sake of her soul and his. Lyscerryt is the only named place other than Bodmin in the Manumissions.
27. Thorpe, p 627. In No. 31 (p 628) a man about to be enslaved goes to a third party. The man purchases his freedom for 8 oxen, and pays the third party 60 pence for his mediation. Both of these are in English, and late in the series.
28. Children and unnamed spouses are also freed. Typical British names include: Rum, Medhuil, Tancowystel, Guenguin, Elissued, Morveth, Bledros, etc. English names include Leofstan, Ina Prost, Bhystan Hate Bluntan sunu, Proswite, Addalburg, etc. Interestingly, persons named David, Joseph, Benedic, etc. are freed: these persons are likely to come from a clerical background.
29. Ermen, Guriant, Duihon, etc.
30. Aelfsie, Ardweif, Byrhtsige, etc.
31. English names predominate among holders of high office: only Comore of 4 named bishops has a British name: the abbas Germanus is British: of the more exalted laity, Teiphion filius Wasso consul (No. 17, 21) is British:

- Ordgar dux (No. 15), Gods minister (No. 20, 21), Aethelweard dux (No. 20, 21), Aelfsie presidal (No. 46) are English. Note the holders of less-exalted office in the example referred to supra (No. 28): Aelsige (English) holds the urban post of postgereva, while Maccos (British) holds the rural office of hundredesmann.
32. Byrhtflaed (No. 1): Aethelflaed (No. 20).
 33. This inexactitude is due to the sharing of common names: for instance, the Wulsige presbiter of the 940s (No. 11, 23) is hardly the same person as the Wulfsige diaconus who witnesses in the 970's (No. 20, 21)
 34. The progression of individuals thru the clerical offices helps to establish a relative chronology for the material. These can be compared with the known floruit of some named persons. Thus Riol is called diaconus in 8 examples, which all predate No. 16, where he is called presbiter. King Aethelred is present in No. 16, while in No. 39 Gurheter is granted freedom for the sake of King Edgar's soul: Riol, a diaconus c 975, had become presbiter c 990.
 35. Tithert, clericus No. 8, 10, 32, 36, 40: presbiter 17, 19, 21.
 36. Witnesses occur repeatedly. 17 of the clergy witness more than 3 times. Byrhtsie, listed as clericus, presbiter and sacerdos witnesses 12 times. Known persons mentioned include: Ordgar dux, whose daughter married King Edgar in 965: Goda minister killed by the Danes in 988: Aethelweard dux who translated a version of the Anglo-Saxon Chronicle into Latin, and went on an embassy in 994. (Garmonsway pp 119, 125, 128). Kings Edmund, Edgar and Aethelred are recorded as being present: slaves are freed for the souls of Kings Eadred, Edgar and Edwig. Bishops Wulsige, Aethelgeard, Cmoere and Buruhold either free slaves or witness.
 37. Such names as Joseph, Augustin, Johann, Benedic, are of an international, clerical character. Germanus and Constantin, while of the same class, belong to persons of British culture. Thurkild, mentioned supra as selling a slave, is either a landowner or a merchant. His name is Scandanavian, as are Magnus, and probably Otoer among the slaves, and Hresman among the witnesses.
 38. Given the geography involved, I consider him much more likely to be Irish, than to be from Irish-speaking areas of Scotland, Cumbria or Man.
 39. Consider from which port a man from Kilkenny would be shipped to Cornwall
Cainnech also had a Scottish cult.
 40. Bartrum pp 168-217: Evans pp 385-422. Fuandrech contains the same termination as in Irish Loingsech, Muiredach. Sulleisoc might be paralleled in Welsh Sulien, or Irish Sullebhan/Suile-da-ban.
 41. I note a Welsh Maelog Dda ap Greddyf (Bartrum p 109): the suffix in Welsh Breichiaul should be compared to Brechoc:Hiberno - Norse Glun Iarn springs to mind as a parallel to Iarnwallon: however it likely represents a Gaelicization of a Scandanavian name pattern, likely to have occurred in their other overseas settlements, as well as in Ireland. I don't know what to make of Inisian No. 37. Ruman is discussed infra.
 42. For discussion of slave-procurement with particular reference to Dublin, see Holm. He regards the second quarter of the 11th century as the apogee of the Dublin slave market. He shows slave-taking in Ireland being practised on a large scale by the Irish as well as the Hiberno-Norse. For the importance of slave-raiding to the Irish Sea Economy in the 7th century, see Miller pp 317-318. Davies, p 24, draws attention to the 10th century De Raris Fabulis, which is likely to be of Cornish origin, and speaks of slaves working the rural ecclesiastical estates. Her discussion of land use is very germane to fixing a context for the slavery implicit in the manumissions. Holm, p 345, refers to a Waterford man, called in 1235 Philippus Leysing: both the translation (the manumitted) and the language of the by-name (Norse) are significant.

43. MacAirt and MacNiocaill, pp 375, 417. cp. Ruman Mac Colman poeta optimus (74) and Ceann Faelad M. Ruman scriba and episcopus and ancorita, abb Ath Truim (8) ibid, pp 202, 276.
44. cp No. 24 (Thorpe, p 626) where the anonymously liberated slaves, are in my understanding freed by the convent itself, which witnesses corporatively thas hirydes ... the heron tune syndun.
45. note the consistent difference in the ultimate vowel.
46. Or he could have been a Merchant.
47. Given the contemporary evidence for both the deliberate targeting of ecclesiastical sites and the charitable ransoming of slaves, I can envisage circumstances where the slave of No. 37 and the slaveowner of No. 2 were actually the same person. cp AV 964: where following a raid on Cell Dara "almost all the cleric were ransomed thru kindness" (MacAirt and MacNiocaill, pp 404-405). An Irish cleric Ruman, captured and enslaved on such a raid, and shipped to Cornwall, might have attracted enough solidarity from his brothers in the cloth, to have not remained a slave long. Having been absorbed into the familia Petroci he might well accumulate personal property himself, including the slave Haluiu.
48. Spelled Osian in all examples except No. 34, where it is spelled Oysian.
49. for sacerdos see Davies pp 126-127. She concludes: "... particularly in the 10th and 11th century, (sacerdos) may well have signified more than a priest."
50. Uissine H. Lapan archinnech Daire Calcaich (984): Ossene filius Galluist abba cluana Maccu Nois (706): Aed Ua hOissin ardepscop Connacht (1160) (MacAirt and MacNiocaill, pp 419, 164: MacAirt, p 294)
51. Bartrum, p 216 postulates an original * Iusay for mss. Usai (a grandson of Cunedda) - neither form having a final consonant in any of the mss examples.
52. MacAirt and MacNiocaill, p 56: Macalister.
53. Evans pp 148, 152, 247.
54. MacAirt and MacNiocaill, p 346: Garmonsway, p 82: Williams ap Ithel. Of these, the Cambro-Latin Subin is closest to the Sewinus of Bodmin No. 29, whose scribes likely came out of a British scribal tradition.
55. Williams ap Ithel: Jones p 20. While a Norse-named cleric at this date is unexceptionable (particularly in eastern England), the monosyllabic Swein seems furthest removed from Sewinus.
56. Bartrum, p 85: In a list of the children of a saga character. (mss. variants: Sianyn, Siann, Sidan, Vstiawn.)
57. Evans pp 223 (c 940): 245 (c 975): 200.
58. No. 4, 6, 7, 13, 14, 15, 22: No. 1, 19. The name is spelled: Morhatho, Morhaytho and Morhaitho.
59. Evans pp 162, 171, 183, 187, 190. (from 7th, 8th, 9th century contexts.)
60. If we can trust William's geography, St Columba Major had been drawn into the paruchia of Petroc before 1125.
61. Garmonsway, p 82. the Carolingians and Bede recognized this same virtue in the Irish of course.
62. O Nuallain and Walsh, p 29, note Jackson's suggestion that Burmahon copper was traded for Cornish tin in the prehistoric period. If my memory serves me well, Domesday Book records St. Petroc's ownership of tin mines.
63. This continued into the later medieval period: Childs and O'Neill, p 512.
64. Note again this material has not been analysed yet. We might expect to find container sherds (?): that is containers of the real commodity, the pottery being the packaging. see Wallace p 203.

65. Compare the situation in post-emancipation southern America.
66. Thorpe, pp 625-626, No. 20. (before 988).

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POSTSCRIPT

The Bodmin gospels are Brit. Lib. Mss. 9381, written in the 9th century. Bodmin seems to have been earlier known as Dinuurin, the seat of a bishop in the 9th century. Saint Petroc seems to have treated Saint Guron much the same as he treated Guethenoc. (Olsen and Padel, p 61).

48 names of the patron saints of Cornish parishes survive in a 10th century mss, utilized as a book binding in the 12th century. The area covered by the list is south central Cornwall, and Petroc, and what later came to be known as Pedrekshire (north central Cornwall) are conspicuous by their absence from the list. (ibid.)

Irish connections with this area seem very likely on the basis of the names of the "saints." I will briefly refer to some of these names, and refer interested readers to Olsen and Padel's article.

Genesisius patron of Launceston is in later medieval times stated to have been a martyred bishop of Lismore: he is apparently unknown from Irish sources. (ibid, p 43)

Ruaton could well represent Ruadhan of Lorrha in Tipperary (ibid, p 44)

Achabran seems clearly Irish, and is known from Irish martyrologies and calendars. (ibid, pp 46-47).

Berion, a woman, is stated elsewhere to be Irish, and is associated with the 8th century Gereint King of Dumnonia. (ibid, p 48)

Felec, the patron of Phillack near Hayle, has a name unknown elsewhere in Brythonic. It sounds very Irish to me, which we should perhaps expect in that location. (ibid, pp 48-49. note that the 14th century Robert Felick clearly bears a by-name indicating his place of birth or residence.)

Luidin, an otherwise unknown name, is likely to represent the Irish woman's name Liadain. (ibid, p 52)

Berguen, the patron of Fowey, was identified in later medieval times with St. Finnbar (ibid, pp 56-57)

Crite possibly represents the Irish Creidhe (ibid, p 60)

Mani and Iti, the joint patrons of Mevagissey, are both likely to be Irish: the former representing the Irish Medb/Medbu, known (as a man) from the Book of Armagh (Bieler, pp 151, 171): and the later representing Ita, the saint of Cluain Credail/Kileedy, Co. Limerick. (Olson and Padel, p 61)

Rumon has four dedications in Cornwall, dedications in Brittany, and is patron of the great monastery of Tavistock in Devon. Olson and Padel plausibly derive this name from Latin Romanus, and on the basis of this derivation and the dedications, I now accept that the Rumon discussed by me above is likely to be a native Cornishman. (ibid, p 46). The Irish name Ruman is likely to also be derivative of Latin Romanus.

The continuing flow of religious personnel across the Irish Sea is indicated by two sources from c1100, both of which refer to Lismore. The Irish language life of Mo-Chuda of Lismore puts the following prophecy in the saint's mouth: "My city (Lismore) will never be without men of British race ..." (Hughes, p 320). Vita Cadoci brings Cadoc from Britain to Lismore, where he remains for three years. When he returns to Britain, he brings "a great crowd" of Britons and Irishmen along with him. (ibid) While allegedly referring to earlier times, and possibly having some relevance to earlier times, these references are primarily relevant to the

situation at Lismore in the 11th and 12th centuries.

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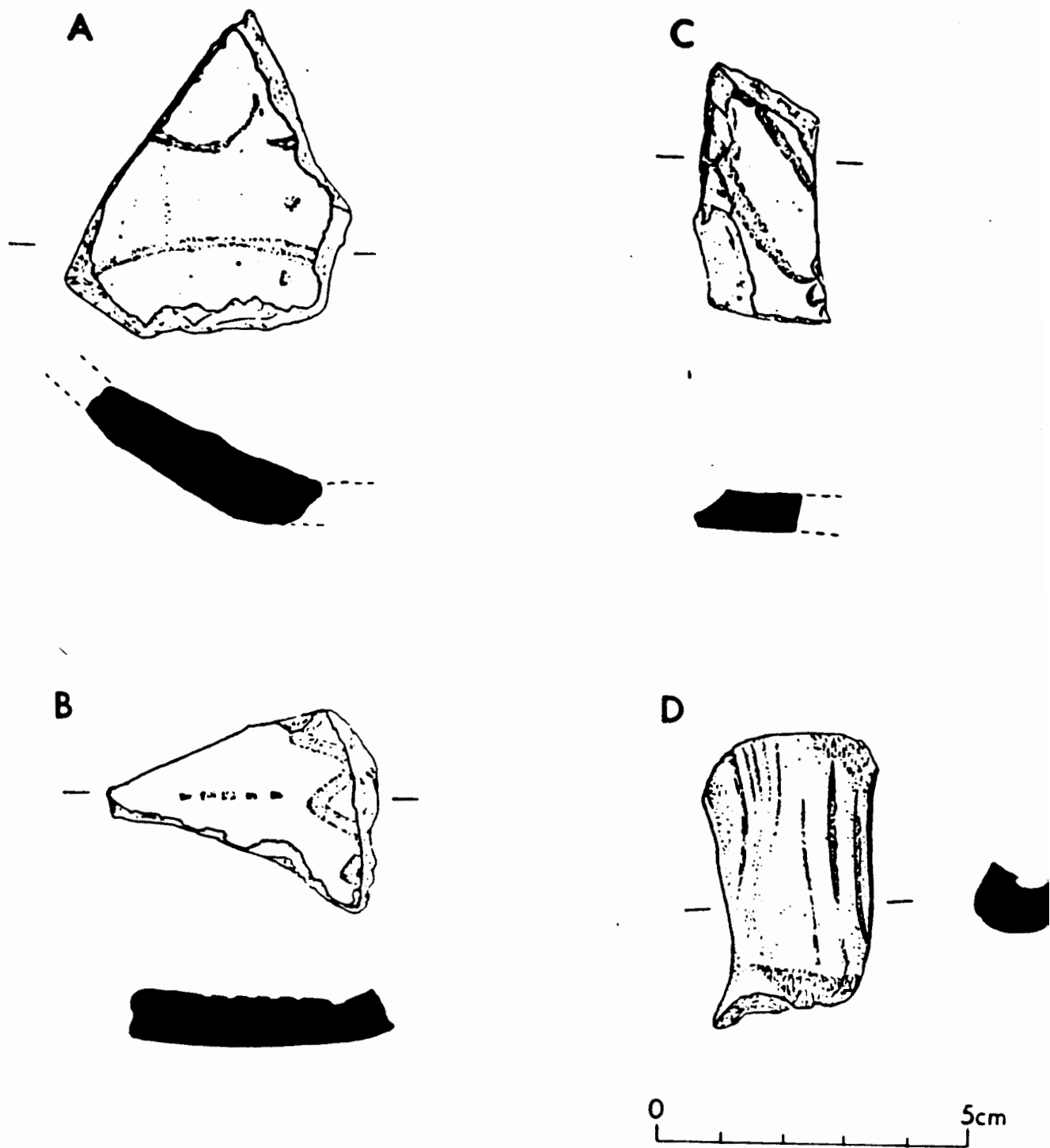


Fig. 1a & b Plate sherds of North Devon sgraffito ware. (Sherds 1 & 2).

1c Press - moulded plate from Staffordshire or Bristol. (Sherd 3).

1d Handle of Saintonge ware. (Sherd 4).

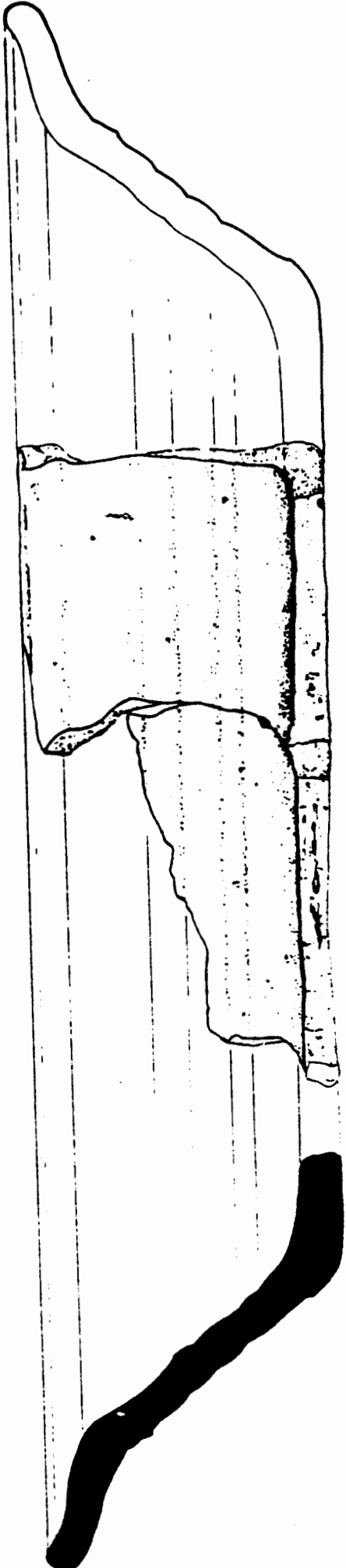
Some Post-Medieval Pottery Sherds from Dungarvan.

Heather A. King.

During the Spring of 1988 a site on the corner of Church Street and Jacknell Street in Dungarvan, Co. Waterford was cleared by bulldozer in preparation for a new housing development. Although the maximum depth of excavation on the site was not greater than one metre a quantity of seventeenth century pottery sherds were collected from the upcast earth. Unfortunately the use of a bulldozer on sites within the walls of a medieval town often means that Pre-1700 archaeological levels of occupation are exposed and this was undoubtedly the case when this site was being levelled. It is doubly unfortunate that a controlled investigation was not done here as very little is known about the archaeology of Dungarvan and this site, situated within the medieval town and close to the possible line of the medieval walls, was potentially of archaeological importance.

Historically the origins of Dungarvan are unclear but the name of the town may be derived from an Early Christian fort (Power 1952, 128). In addition there appears to have been some Viking settlement in the area as Royal accounts for Dungarvan in 1234-35 and 1260-1 include receipts from the Ostmen there (35th Rep. of the Deputy Keeper Public Records Ireland 36, 39; Curtis 1929-31, 14). The whereabouts of the fort and the Viking settlement are however not known although Shandon, where at least one Viking object was found (Ryan 1983, 152) may be the location for both. A medieval borough was in existence by the early thirteenth century (Sweetman 1875, No.273) and by the middle of the century the exchequer returns indicate that it was a town of considerable wealth and prosperity (Curtis 1929-31, 12). This town was located on the south side of the Colligan river and occupied the area to the south and west of the thirteenth century castle. The street pattern and plot boundaries at this end of the town today are substantially those of the earlier medieval period with at least two Pre-1700 houses still surviving. One of these, 'Barry's Stores', is situated at the north end of Church Street and recent small scale excavations within this house have also produced seventeenth century material (information from Sarah Stevens).

The town may not have been walled during the earlier medieval period but in the later fifteenth century, the town was granted customs which were to be spent on building and repairing the town walls (Berry 1914, 57-9). Whether the walls were actually built at this time is not clear as they were again being built or repaired during the sixteenth century. They were still standing in the mid



F ig. 2: A large dish from the North-West of England or Buckley in North Wales.
(Sherds 6 - 7).

eighteenth century when they were described by Smith (1746, 83, see also opp.88) and illustrated by Frizell (Power 1911, opp.103). They are no longer in existence and the site on the corner of Church Street and Jacknell Street provided an ideal opportunity to locate their position and to examine a medieval burgage plot close to the walls.

THE POTTERY :

Fifty-six sherds of pottery were collected and of these about twenty are locally made while another twenty are imported wares from England. The remainder are either very small or worn and therefore difficult to identify or assign to a place of origin. The earliest piece is a sherd of Ham Green Ware which can be dated to the thirteenth century while the remainder range in date from the late 16th century to the 18th century and vary from finely glazed jugs and platters to roof tiles. There is a slashed handle sherd with mottled pale green glaze from the Saintonge region in France (Fig. 1d) and a piece of Merida type ware from Spain. North Devon is the source of at least seven pieces while Staffordshire and Buckley wares are also represented. The number of sherds from North Devon is not surprising as large quantities of pottery, particularly dairy wares, were exported to Ireland from that area in the 17th century for use in the butter trade (Grant 1983, 105-113). The Devon wares also included plates with sgraffito type decoration (Fig.1a,1b) while a press moulded plate from Staffordshire or Bristol has a feathered slip (Fig.1c). Dairy wares formed a large percentage of the local wares too and some of them are probably imitations of imported dishes such as the large shallow dish with internal light brown / green glaze from the North-West of England or Buckley in North Wales (Fig. 2).

The purpose in writing this note is twofold. Firstly, to put on record that seventeenth century archaeological deposits are within one metre of the modern ground surface in this area of Dungarvan and that future developments within the town, where sub-surface disturbance is likely to take place, should include an archaeological excavation as it is only through excavation that one will be able to flesh out the historical information on the town. The thirteenth century sherd of Ham Green Ware may be an indication that earlier deposits also exist. Secondly the occurrence of such a range of pottery on the site shows that there is a great deal to be learned regarding local pottery styles and their manufacturing techniques while the imported sherds indicate trading links with England, France and Spain during the seventeenth century.

Acknowledgements:

I would like to thank Mr. Jim Shine and William Fraher for helping to collect the sherds, Rosanne Meenan for identifying the pottery, John Wallace for the accompanying illustrations and Andrew Halpin for discussing the historical development of the town. The pottery sherds, together with a stem of a clay pipe, two glass fragments and an iron spike, are now in the Dungarvan Museum.

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APPENDIX OF MATERIAL COLLECTED FROM CHURCH STREET/JACKNELL STREET,
DUNGARVAN, COUNTY WATERFORD.

1. A base sherd of a Plate of North Devon sgraffito ware. The glaze is yellow with brown lines. The fabric is Pink/grey and it is probably late 17th century in date. (Fig. 1a).
2. A plate of North Devon sgraffito ware. It has a Pink/grey fabric with an internal glaze with a zig-zag pattern in brown. It is probably seventeenth century in date. (Fig.1b).
3. A fragment of a Press-moulded Plate with feathered slip and finger impressed decoration from Staffordshire or Bristol. The fabric is Pale Biscuit and it has a yellow glaze with brown lines. It is seventeenth century in date. (Fig. 1c).
4. The slashed handle of a French vessel - possibly late Saintonge ware - of 16th century date. The fabric is off-white with mottled pale green glaze. (Fig. 1d).
5. A body sherd of a North Devon jug or cup of 17th century date. The fabric is mainly grey with white slip and clear glaze which gives a yellow colour externally. There are yellow blobs on a brown glaze internally and the external surface has two parallel lines of grooving.

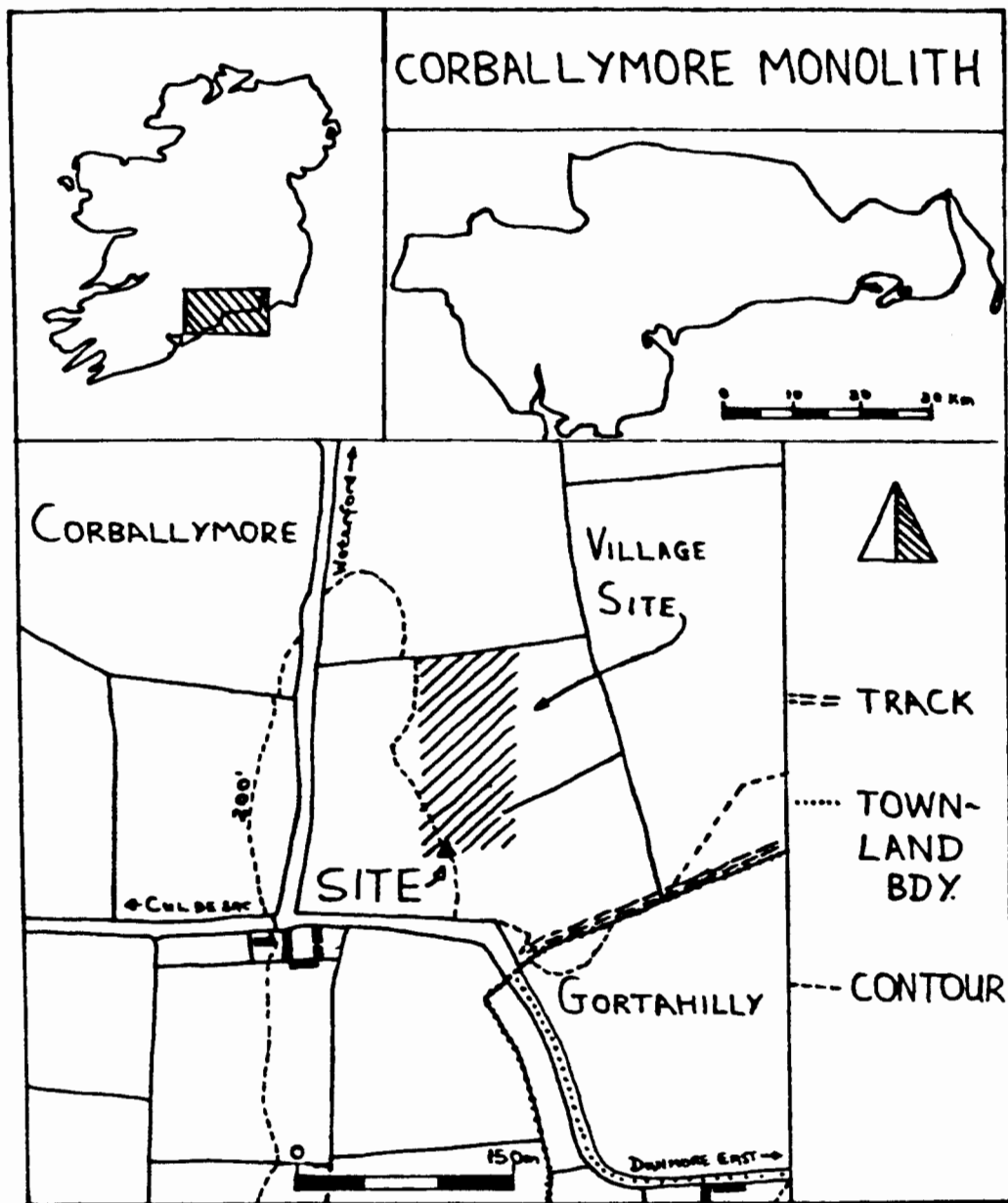
- 6-7. Two sherds from a wheel turned vessel showing rim and base of a large dish from North-West England or Buckley in north Wales. The fabric is grey and it has a light brown/green internal glaze. Possibly late seventeenth or early eighteenth century.
8. Fragment of a seventeenth century tankard from Staffordshire/Bristol. It has a thin white fabric with yellow glaze and brown free hand lines externally.
9. A small fragment of Ham green ware from Bristol. The fabric is grey/white (incompletely reduced) with worn green glaze externally. It is thirteenth century in date.
10. Rim sherd of a cup, probably from Staffordshire. The fabric is buff coloured with yellow glaze internally and external blobs of brown immediately under the rim. It is probably late seventeenth century in date and an example of this type of cup is illustrated in Post Medieval Pottery 1650-1800 by Draper (1984,14).
11. A possible body sherd of gravel-free tempered ware from North Devon with internal green/brown glaze. 17th - 18th century in date.
12. An unglazed wheel turned vessel of Merida type ware from Spain. 16th-17th century in date.
13. Handle sherd of a North Devon gravel tempered vessel of 17th/18th century date. It has traces of glaze on one edge and quartz inclusions.
14. Rim sherd of a gravel tempered North Devon bowl which has not been completely oxidised. It has a light brown / yellow glaze internally and quartz inclusions. It is of 17th/18th century date.
15. English tankard with brown glaze internally and externally. Mottled ware is Post 1680 and up to 1780 in date.
16. Small fragment of pottery, possibly from North Devon with yellow/green glaze on one side. Date is late 17th or early 18th century.
17. Base sherd of an imported vessel - possibly from Staffordshire. The fabric is white with internal yellow glaze. Late 17th or early 18th century.
18. Rim sherd of an 18th century table dish, possibly English in origin. It has a brown internal glaze.
19. A sherd of early 18th century black Buckley ware.
20. Sherd from the base of a jug of local flat bottomed ware with brown lead glaze internally. Date 1650-1800.
21. Worn fragment with glaze on one side. probably local.
- 22/ 23 Two rim sherds of a large vessel for dairy use. They are glazed internally and are probably of local manufacture. 17th-18th century in date.

Some Post-Medieval Pottery Sherds from Dungarvan.

- 24-25. Two sherds of a vessel also used for dairy ware and possibly imported. They have a dull brown/green glaze internally. They can be dated to the Post 1600 Period.
- 26-27. Two rim sherds of a large dairy vessel. Locally made and Post 1600 in date.
28. Base sherd of local ware with a pale brown/yellow glaze. 17th-18th century.
29. Base of a vessel of orange red fabric with black glaze internally. Possibly locally made. 18th century.
30. Rim sherd of a locally made vessel with trailed slip. It has a green/yellow glaze internally and the trailed white slip is just below the rim internally. Possibly late 17th/early 18th century in date.
31. Rim sherd of a locally (?) made jar with decayed glaze. Date uncertain.
32. Body sherd of a locally (?) made vessel with Pale green internal glaze. Date uncertain.
33. Small fragment of local ware with yellow brown glaze on one side. Date uncertain.
34. Rim and handle sherd of local manufacture with a yellow/green glaze. 17th-18th century.
35. Base sherd of a large locally made vessel with internal pale brown glaze. Date uncertain.
36. A Bowl body sherd of local ware with orange fabric and Pale brown internal glaze. Date uncertain.
37. Sherd of a large locally made storage vessel. It has an internal greeny-brown glaze.
38. Body sherd of a locally made vessel with worn internal glaze. Date uncertain.
39. Fragment of a large locally made vessel with internal glaze.
40. Fragment of a cup - possibly from Staffordshire - of off-white fabric with yellow glaze internally and externally. Late seventeenth century in date.
41. Locally made bowl or jug with internal green/brown glaze. Date uncertain.
42. Rim sherd of a jug, possibly manufactured locally, unglazed externally with brown yellow glaze internally. There is a raised cordon below the rim and it is probably late 17th or early 18th century in date.
43. Small worn fragment with light brown glaze. Probably local but date uncertain.
44. Fragment of a brown glazed mid-18th century tankard handle. English - possibly Staffordshire in origin.

Some Post Medieval Pottery Sherds from Dungarvan.

45. Thin fragment of a vessel - possibly a jug - with yellow / brown glaze internally and externally. Late 17th-18th century. Possibly imported.
46. Pan tile of late 17th or early 18th century date. Place of manufacture uncertain.
- 47-48. Two sherds of a locally made vessel of red fabric with black internal glaze. 18th century.
49. Body sherd of a vessel with yellow/brown internal glaze. Possibly local and 17-18th century in date.
50. A base sherd of highly fired pottery from North Devon with quartz in fabric and internal orange/yellow glaze. Late 17th century.
51. Rim sherd of a large vessel with internal green/brown glaze. Locally made. Date uncertain.
52. Body sherd of a locally made vessel with worn brown glaze. Date uncertain.
53. Body sherd of a locally made vessel with brown internal glaze. Date uncertain.
54. Flat rim sherd of a locally made vessel with internal pale green glaze. Date uncertain.
55. Flat rim sherd of a locally made vessel with traces of brown glaze on the rim. Date uncertain.
- 56-8. Three fragments of late medieval pan tiles. Similar to No.46.
59. Stem of a clay pipe.
60. Fragment of a possible roof tile.
61. Fragment of pale brick-coloured ware with green/brown glaze and brown markings. Possibly local. 18th century.
62. Iron spike of uncertain use.
- 63-4. Two fragments of bottles, possibly 19th century.
65. Lump of yellow stone. (? worked).
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Location Map.

A Standing Stone at Corballymore, County Waterford.

Thomas G. Fewer.

I first discovered this site while fieldwalking in this, my home, area. The standing stone lies about 10 miles southeast of Waterford City in the townland of Corballymore (Barony of Gaultier; O.S. 6" sheet: Waterford 27; E120 N193 (mm); National Grid Reference X633 998; numbered 02707 in my B.A. Degree survey in the Dept. of Archaeology, U.C.C.).

No member of the Ballylough Archaeological Project mentioned the monolith in articles published in Decies (1), despite their having walked the field in which it lies. The Old Waterford Society Survey of extant monuments in 1983 did not include this stone, though it did include others located nearby in Rathmoylan and Kilmaquage (2). It also was not mentioned in either the Ordnance Survey Letters of 1841 (3) or in Canon Power's Placenames (4). Both accounts are dismissive of Corbally parish as a whole, though at least it was recorded in the former that "a few earthen forts" existed there in 1841. None of these exist today.

DESCRIPTION:

The monolith is in an upright position, standing 0.85m. above the modern soil surface. It is 0.45m. wide and has a breadth of 0.75m. The axis of its breadth is 167-347 degrees on a compass, or northwest/southeast. The stone has no discernible man-made markings on it, but a small cairn of stones has been thrown up around its base. It has often been noted that field stones have been thrown up against, or inside, monuments during field clearance, for example, Carrownacaw (Co. Down) or Island Wedge tomb (Co. Cork) (5). Its approximate position on the 200ft. contour line indicates its elevation above sea level.

DISCUSSION:

According to A.E.P. Collins, standing stones are "by far the commonest type of megalithic monument in Ireland" (6). He also noted that there are two classes of standing stone. The first of these are tall, over 6 feet in height, and "pillar-shaped", such as at Longstone Rath and Punchestown, both in Co. Kildare and both over 20' high. These he considered to be "outward and visible markers for otherwise concealed burials," forming "essential parts of a distinct form of cist burial".(7). The second class of stones which are more common, are less than six feet in height and are generally more broad. Collins suggests that these may be "the sole surviving remnants of other more complex megalithic structures" such as stone circles and megalithic tombs. This class is exemplified by Drumnahare, Co. Down, 4½' high and bedded to a further 1½' below the present ground level (8). It sat in a very shallow depression, 5 feet across and under 6 inches deep. Fragments of cremated bone and charcoal were found in the fill of the depression, suggesting that the stone was also a grave marker despite its more diminutive size.

While the monolith at Carrownacaw, Co. Down, is a tall pillar-stone, it is also set in a shallow pit (like the one at Drumnahare), packed with stones, and containing charcoal and cremated bone (like Furness, Co. Kildare) - a pillar-stone), thereby combining elements of both classes. So, Collins' classification may not be as clear-cut as it sounds, though it probably holds in a broad sense.

Standing stones have also been associated with circular enclosures, such as the Furness Stone which lies in the centre of one, 58m. across. A series of cremation burials formed the main internal features of an enclosure at Monknewtown, Slane (Co. Meath) (9). These were of a variety of rituals - one grave was in the form of a Carrowkeel ware vessel placed under one of the enclosure banks, another lay under a barrow, while the other eleven were in pits (two of these stone-lined).

David Sweetman reported that a standing stone, c.50cm. high and 20cm. wide was placed close to three pit burials (I,II,and VIII) within the enclosure at Monknewtown which he excavated. He felt that it may be "some type of marking stone for the burials" (10). Sweetman gives a late Neolithic-early Bronze Age date for the enclosure.

At Carrownacaw, part of a curved, V-shaped ditch was uncovered to the north of the stone (11). Within it were set a number of smaller stones so that some of them stood higher than 1 foot above the boulder clay soil level. This further points to the ritual uses of standing stones.

Collins dates the Drumnahare and Carrownacaw stones to the Late Neolithic/Early Bronze Age (Centring on 2000 B.C.), on the basis of the flint artifacts and the well-cremated aspect of the bones (as would occur in the Bronze Age) (12). Herity and Eogan also mention that Furness is Bronze Age in date, on the basis of the adjacent cist burial.

Coles and Harman placed monoliths in a more European context, noting that they "were a common feature in third millenium societies of Britain and Ireland," and that they continued in use into the second millenium B.C. (13). The two also state that "some large standing stones of Armorica are likely to have been erected during the earlier Bronze Age, including the Grand Menhir Brise at Locmeriaquer" (14). Apparently, these were influenced by local Beaker traditions in Armorica which kept up a continuity of Neolithic ritual on into the Early Bronze Age. The major difference between Neolithic and Bronze Age burial practices was a change from collective to individual burials.

CONCLUSION:

In considering the other possible origins for the monolith at Corballymore, the most likely is that it was set there to mark, or form part of, a boundary. Sean P. O'Riordain had also suggested this use, but did not cite specific examples (15). As it lies on the line of two earlier field boundaries (part of which still exists-see map) it may have marked their convergence. Though seemingly used as such in modern times, it could still have been set there in the Bronze Age, or even earlier. The field in which it lies contained many Neolithic/Bronze Age flint artifacts (16).

It is also possible that it formed part of a medieval, or post-medieval building. In this same field, the village from which Corballymore gains its name existed up to the early 19th century, as evidenced by pre-Ordnance Survey maps. Pieces of brick, bottle glass, and pottery from, perhaps, the 17th to the 19th centuries can be found scattered in the till of the field. One could rule out the idea of the stone being a scratching post - it's too small for cattle to use (except perhaps for belly itches !). Also, the idea that the stone might just be a glacial erratic is unlikely, considering that a melting glacier would not have left a stone to stand upright in a stable condition - the soil propping it up would surely have been washed away in the succeeding millenia. In the end, only an archaeological excavation of the stone could reveal its secrets and (hopefully) put an end to the speculation over its origins.

ACKNOWLEDGEMENTS:

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NOTES:

1. S. Green/M. Zvelebil, "Ballylough Archaeological Project; A Preliminary Report", Decies XXIV (1983), pp. 29-36; and "Ballylough Archaeological Report", Decies XXVIII (1985), pp.37-42.
2. "Old Waterford Society Survey", Decies XXIV (1983), pp.42-57.
3. Edited by Rev. Michael O'Flanagan, Bray, 1929.
4. Placenames of the Decies, Cork U.P., 1950.
5. A.E.P. Collins, in Ulster Journal of Archaeology (1957), p.39.
6. Collins, p.37.
Ibid.
8. Collins, p.38.
9. M. Herity/G. Eogan, Patterns in Prehistory (1977), p.125.
10. David Sweetman, "An Earthen Enclosure at Monknewtown, Slane: Preliminary Report", in Journal of the Royal Society of Antiquaries of Ireland (1971), p.138.
11. Herity/Eogan, p.125.
12. Collins, p.40.
13. J. Coles/A.Harding, The Bronze Age in Europe (1979); Methuen, London; p.264.
14. Coles/Harman, p.238.
15. In Antiquities of the Irish Countryside (1942), p.81 (1976 reprint).
16. Green/Zvelebil, as in Note 1.
17. Department of Archaeology, U.C.C.

Gravestone Inscriptions at Mothel, County Waterford.

By Hugh Ryan.

QUINLAN: HANNA.

See Quinlan, Margaret (No.4).

QUINLAN: JOE.

See Quinlan, Patrick (No-193).

QUINLAN: JOHN (no.146).

D.O.M./ Here lieth the body/of John Quinlan who depd this/life June 17th 1782
aged 65/Years/ .

QUINLAN: JOHN.

See Quinlan, Patrick (No.5).

QUINLAN:MARGARET (No.4).

Erected by / Laurence Quinlan of Darrenlar / in memory of / his wife Margaret Quinlan/
who died March 13th 1864 / aged 50 years / also his daughter Margaret / Died 27th
May 1863 aged 6 years / and his daughter Hanna / Died 24 June 1863 / aged 12 years /
May they Rest in Peace Amen / .

QUINLAN: MARGARET.

See Quinlan, Margaret (No.4).

QUINLAN: MARTIN.

See Quinlan, Patrick (No.5).

QUINLAN: MARY.

See Quinlan, Patrick(No.5).

QUINLAN MARY.

See Quinlan, Patrick (No.193).

QUINLAN:MICHAEL (No.87).

Erected/By / William Quinlan / Boolabeg / in memory of his father & mother / and
two brothers Michael & Patrick / R.I.P./ .

QUINLAN: MICHAEL.

See Quinlan, Michael (No.87).

QUINLAN: PATRICK (No.5).

Here Ties the body of Patrick Quinlan/who died 18th April 1834 aged 39 years/ also
his father John Quinlan who/died Sept. the 1834 aged 70 yrs & / Mary Quinlan who
died July the/20th 1835 aged 25 yrs also Martin/Quinlan/who died 26th/1836 aged 21 yrs
Erected by Thos/Quinlan of Curraheen/.

White Carrick-on-Suir Fecit.

QUINLAN: PATRICK (No.193).

Erected by his sons in loving memory/of/Patrick Quinlan Ross/who died Feb 1887/ His wife Mary died 1918 also/Joe Quinlan 17 Dec 1932/.

QUINLAN: PATRICK.

See Quinlan, Michael (No.87).

QUONAHAN: JOHN.

Here lies the body/of John Quonahan who depd/this life June 2nd 1783/aged 57 yrs also Mary/Quonahan alias Farrell who/Depard June 1st 1776/.

QUONAHAN: MARY ALIAS FARRELL.

See Quonahan, John (No.79).

READY: RICHARD (No.137).

Gloria in Excelsis Deo/Erected by James Ready/of Jonestown in Memory/of his brother Richard Ready/who departed this life/February 24th 1827 aged 38 years/ Here also lies the remains of Mrs/Patrick Joye alias Gray who/departed this life January the /26th 1820 aged 50 years as also the/remains of her son James Joye/who died 24th August 1821 aged 30/.

REILY: MARY (No.112).

O God/be merciful to the Soul of/Mary Reily who depd this/life March 28th 1800 agd/ 20 yrs/ Erected by her father Mar/tin Reily Ballyboe/.

ROCKETT BRIDGET ALIAS HAYES.

See Rockett, James (No.9).

ROCKETT: JAMES (No.9).

Erected/ By/John Rockett Kilnasbeg/in memory of his father/James Rockett/who died 24th/October 1869/also his Mother/Bridget Rockett(alias Hayes)/who died 18th August 1880/ and his three children/ Mary Ann Rockett/Died 6 Janr 1868 aged 12 years / Patrick Rockett/Died 23rd Feby 1882 aged 26 years/John Rockett/Died 24th May 1883 aged 22 years/May their Souls Rest in Peace/.

O'Shea Callan.

ROCKETT: JOHN (NO.11).

In the most holy name of Jesus / Pray for the soul of / John Rockett of Kilnasbeg / who was accidentally killed / By a fall from his horse / The 24th May 1883 / aged 27 years R.I.P./ .

ROCKETT: JOHN.

See Rockett, James (No.9).

ROCKETT: MARY ANN.

See Rockett, James (No.9).

ROCKETT: PATRICK.

See Rockett, James (No.9).

RONAYNE: BRIDGET (No.110).

Here lieth the family of the / Ronaynes / also the body of Bridget Roy/nayne who departed this life / the 12th November 1785 aged / 20 years also the body of / Ellenor Ronayne who departd / this life the 3rd May 1787 / aged 29 years/.

RONAYNE: ELLENOR.

See Ronayne, Bridget (No.110).

ROYAN: CATHERINE.

See Drohan, David (No.135).

Gravestone Inscriptions at Mothel, Co. Waterford.RUSSELL: BRIDGET (No.92).

In memory of / Bridget Russell / Kilmeaden / Died 17 Aug 1938/ aged 85 years/.

RYAN: BRIDGET

See Ryan, Mary (No.150).

RYAN: ELENOR ALIAS KEAN (No.202).

Here lies the body of Elenor/Ryan alias Kean who depd this/life Seper the 22nd 1810 agd 61 yrs / also the body of Margaret Ryan / who died August 30th 1816/aged 20 yrs/.

RYAN: MARGARET.

See Ryan, Elenor alias Kean (No.202).

RYAN: MARY (No.150).

Here lies the body / of Mary Ryan who / departed this life July ye 2nd /1752 aged 31 years also / her daughter Bridget who / died February the 2nd 1759 / aged 22 years/

RYAN: MICHAEL (No.96).

Here lies ye body of / Michael Ryan of Carrick/Maulster who departed this life March ye 8 1753 / & in ye 46 year of his age/

SHANAHAN: ANNE (No.97).

Sacred to the memory of/Anne Shanahan who died/Jan 3rd 1934 aged 56 years/on whose soul/have merch/.

SHANAHAN: DAVID (No.157).

Erected by the Widow D. Shanahan/in memory of her husband/David Shanahan of Coolfin/ who died Jan 15th 1815/aged 63 years/.

SHANAHAN: JAMES (No.144).

Here lies the body of/James Shanahan of Old/Grange who departed/this life on the 20th day/of December 1770 aged/71 years/also/Mrs. Ellen Fogarty/nee Shanahan/of Ballythomas/died 5th Jan 1924 aged 76/.

SHANAHAN: JOHN (No.158).

Erected by the widow J. Shanahan/in memory of her husband/John Shanahan/of Whitstone who died 18th May 1815/ aged 68 years/.

SHEEHAN CATHERINE ALIAS PHELAN.

See Sheehan, Edmond (No.244).

SHEEHAN: EDMOND (No.244).

Here lieth the body of Edmond/Sheehan of Mothel who depd this/life March 1802 aged 52 yrs/also his wife Catherne Sheehan/ alias Phelan who depd Feb 7th 1814/aged 31 years/

SHEEHAN: MARY ALIAS POWER (No.243).

Erected by John Sheehan of/Mothel in memory of his wife/Mary Sheehan alias Power /who depd this life Nov/1795 aged 72 years/.

SHORTIS: GELLEN ALIAS MARAH (No.55).

Here lies ye body of/Gellen Shorthis allis/Marah who Parted/this life April 15th/ 1751 aged 38 years/.

STEPHENS: HANNORA ALIAS POWER (No.197).

Erected by Samuel Stephens/in Memory of his wife Hannora Stephens/ alias Power who depd this life Feby/6th 1802 aged 35 years/.

SULLIVAN: CORNELIUS (No.2).

Pray/for the Soul of/Cornelius Sullivan/Carrick Beg/who died 1894/aged 75 years/.

TOBIN EDMD.

TOBIN, JAMES (No.138).

Erected by Edmond Tobin in/Memory of his father James/Tobin who depd March 2nd/
1794 aged 31 years also his/Grandfather Edmd Tobin who/ depd Decr 1812 aged/ 78 yrs/.

TORPY: RICHARD (No.199).

Here lieth the remains of/Richard Torpy of Corroughkiely/who depd this life May 20th/
1799 aged 78 years also his son/Richd Torpy who died/Oct 4th 1813 aged 47 yrs/.

VEALE: MATTHEW (No.126).

HERE LYETH THE BO/DY OF MATTHEW/VEALE SON TO J/OHN VEALE OF/KILEUASBIG WH/O
DEPARTED THIS/LIFE THE 7TH DAY/OF JULY ANNO DO/1715 AND IN YE 17th YE/AR OF HIS AGE/.

WALL: JANE (No.16).

Adjoining these walls / are deposited the remains/of/Jane Wall relict/of/James Wall
of Clonea Castle/ This monumental Tablet/is erected to Perpetuate their fond
Memory/By/Their affectionate and loving Daughter/Jane Morris Wall/January 19th 1821/.
(This stone, which is in two parts, was originally built into the wall of the
Protestant Church in this graveyard).

WALL: NICHOLAS (No.111).

Erected by Honor Fenecy / in memory of her husband/Nicholas Wall of Whites/town
in the County/Waterford who died June/the 17th 1807 aged 63 yrs/.

WALL: PATRICK (No.85).

Here lies the body of/Patrick Wall late/of Newtown who/depd this life April/the
26th 1773 aged 49 yrs/.

WALSH: CATRINE.

See Walsh, Walter (No.51).

WALSH: CATHERINE

See Walsh, Thos (No.167).

WALSH: CATHERINE.

See Walsh, Robert (No.187).

WALSH: DAVID (No.185).

Erected by/Mary Walsh of Feddins/in memory of her husband/David Walsh who died/
June 12th 1899 aged 56 years/.

WALSH: DAVID (No.186).

.....Walsh of Whitestown/in memory of his father/David Walsh of Bridgetown/who
died Novr 17th 1855/aged 88 years/also his mother Ellen Walsh/(alias)Power who died
March 28th 1857/aged 86 years/ and his sister Mary Walsh/who died June 30th 1855/
aged 56 years/

WALSH: DENNIS.

See Walsh, Mary (No.173).

WALSH: DENNIS.

See Walsh, Mary (No.173).

WALSH: EDMOND.

See Walsh, Patrick (No.239).

WALSH: ELLEN (No.254a).

.....Also his mother Ellen Walsh/who died 28th March 1857/ aged -6 years/also
his sister Mary Walsh/who died 30th June 1855/ aged 30 years/Requiescat in Pace .

..... O'Shea. (a broken stone; part only of which exists).

WALSH: ELLEN ALIAS POWER.

See Walsh, David (No.186).

WALSH: ELLENOR.

See Power, Michael (No.120).

WALSH: HONORA.

See Cally, Owen (No.95).

WALSH: JAMES.

See Walsh, Robert (NO.187).

WALSH: JOHN (No.238).

Erected by / Mrs. Neill Oldgrange/ in memory of her brother /John Walsh Jonestown/
who died 2nd Dec 1903/.

WALSH: JOHN

See Walsh, Wm (No.188).

WALSH: JULIA.

See Walsh, Mary (No.173).

WALSH: MARTIN.

See Walsh, Mary (No.173).

WALSH: MARY ALIAS CURRY.

See Walsh, Walter (No.51).

WALSH: MARY (No.173).

Erected by / Patrick Walsh of Ballythomas / in memory of his sister Mary Walsh/ who
died March 12th 1857 / aged 84 years / Julia Walsh of Ballythomas who / departed this
life on Nov 3rd 1860 / aged 82 years / and the above named Patrick Walsh who /
departed this life on Sep 20th 1864 aged /80 years also Robert Mary Martin and /
Denis Walsh/

WALSH: MARY ALIAS MURRY.

See Walsh, Thos (No.167).

WAL

WALSH: MARY.

See Walsh, Mary (No.173).

WALSH: MARY

See Walsh, David (No.186).

WALSH: MARY.

See Walsh, Robert (No.187).

WALSH: MARY.

See Walsh, Ellen (No.254a).

WALSH: MATTHEW (No.175).

Erected by Thomas Walsh of Kilerguile/in memory of his father/ Matthew Walsh who
died/Sept 27th 1828 aged 63 years/.

WALSH: PATRICK (No.239).

Erected/in loving memory of/Patrick Walsh/ of Connawarries Carrickbeg/ who died 7th
March 1913 aged 64 yrs/also his son Edmond/ Died 26th Jan 1925 aged 27/.

WALSH: PATRICK.

See Walsh, Mary (No.173).

WALSH:ROBERT (No.187).

Erected by David & William Walsh in/Memory of their father Robert Walsh/of Ballygarrett in this County who died/Febr 3rd 1818 aged 78 yrs also their mother/ Catherine died Jan 1822 aged 76 also /their sister Mary Walsh died May/1808 aged 42 & James their brother / died in March 1817 aged 55 years/.

WALSH: ROBERT.

See Walsh, Mary (No.173).

WALSH: RICHARD (No.183).

O God be merciful to/the soul of Richard Walsh/who departed this life/May 26th 1767 aged 74 yrs/.

WALSH: THOS (No.167).

Erected / By The / Rev John Walsh PP/Cappoquin/in memory of his father/Thos Walsh who died 1st /April 1825 aged 83 years/also his mother Mary/Walsh alias Murry who. /April 15th 1838 aged / 84 years / all of / Ballythomas / Catherine Walsh of/ Cappoquin who departed/this life/January 20th 1871 aged/90 years/.

Shea Callan.

WALSH: THOMAS (No.184).

Here lies the body of Mr. Thomas Walsh/of Ballyelane in the county of Waterford who/ depd this life 17th April 1792 agd/63 years also three of his children/May their souls rest in Peace Amen/Erected by Mr. John Walsh his son of/Balainalina in the County of Kilkenny/.

WALSH: WALTER (No.50):

Here lies the body of Walter Walsh/of Ballindesert who dep this life/the 26th Feby 1819 aged 43 yrs / May he rest in Peace Amen/ Erected by his wife Ellen Walsh alias / Shanahan/.

WALSH:WALTER(No.51).

This Stone and/Burial place belongeth/to Walter Walsh and/his posterity Mary/ alias Curry died Feb/the 2nd 1793 aged 26/ years. Erected Edward Walsh / of Ballindysert also mother/Catrine aged 68/ The Lord have mercy on them/.

WALSH: WM. (No.188).

Erected by Robert Walsh/of Ballygarrett in memory/of his father Wm Walsh/ who died May 31st 1836 aged 54 yrs / his brother John Walsh who / died July 20th 1840 aged 74 yrs/.

WHELAN: PHILIP (No.178).

Here lieth the body of /Philip Whelan Son to /Thomas Whelan and / Elen Whelan a Lynch / of Mothel who depa/rtd this life March ye 16th 1769 aged 43 years/.

WHELAN: MATTHEW (No.221).

Here lieth the body of/Matthew Whelan of Oldgrange/who depd this life March/the 9th 1760 aged 46 yrs/.

WHELAN: WALTER (No.65).

Gloria in Excelsis Deo/Here lieth inter the body of Walter / Whelan who departed this life the 27/day of May Anno Domino 1771 and / in the 43 yr of his age/.