"In Usum Ecclesiae Parochialis St. Petri de Newborough hanc Scutellam Gul Williams Ejusdem Rector, D.D.D. 1744."[1]

The old pewter flagon and pewter salver mentioned in the terriers between 1722 and 1820[2] cannot be traced.

Entirely surrounding the church is the old churchyard "in all one customary yard and eleven perches",[3] and its interior is everywhere above the outside level. No cross, yew tree, lych-gate or sundial adorns it, nor is there any remarkable monument. Two epitaphs deserve attention. The first is on the grave-stone of "David Jones Who Departed this Life the 16th of May 1777 in The 37th Year Of his Age":[4]

"ir Balch Ar Difalch Wr Dofedd - ir Egin
Mor agos yw'r Dyfnfedd
Dan y Gareg ya Gorwedd
Diame mod Dyme Medd
Er Symud or Byd ir Bedd - fy Mhriddin
A'm Rhoddi mewn Llygredd
Cyfud fy ngorph or Ceufedd
Gerbon y Nhad Brenin Hedd."[5]

The second[6] is inscribed above the remains of "Robert M. Williamson (Bardd du Môn) yr hwn a ymadawodd ar fuchedd hon yr 21 Medi 1852, yn 44 oed:"[7]

"Y Bardd du a fu yn fawr - Ei rinwedd
Wr enwog a gwerthfawr,
Sy'n ei fedd ai wedd heb wawr
Ai anwyl Ddafydd Ionawr.

"Nid craig fawr nid carreg fedd - namyn cân
Yw Maen-cof ei fawredd,
Dywed Awen hyd y diwedd
Ei fodd ai lun ei feddwl wedd."[8]

1 "Marks: London date-letter for 1719-20. Maker's mark illegible. William Williams, Rector of Newborough, 1722-46, was the second son of Thos. Williams, Esq., of Quirt, Llangeinwen." *Church Plate of Diocese of Bangor* p. 46.
2 See p. 15l
3 *ibid.*
4 It is near the priest's vestry.
5 "To the proud and to the humble and gentleman - in the green blade - /How near is the deep grave / Under the stone lying /Doubtless I am. This is my Grave / Though my remains are moved from Life to the Grave / And (though) I am placed in corruption / My body will rise from the hollow grave / Before my Father the King of Peace."
6 It is to be seen near the south-west corner of the old churchyard.
7 "Robert M. Williamson (*Bardd du Môn*) who departed this life the 21st September 1852, aged 44."

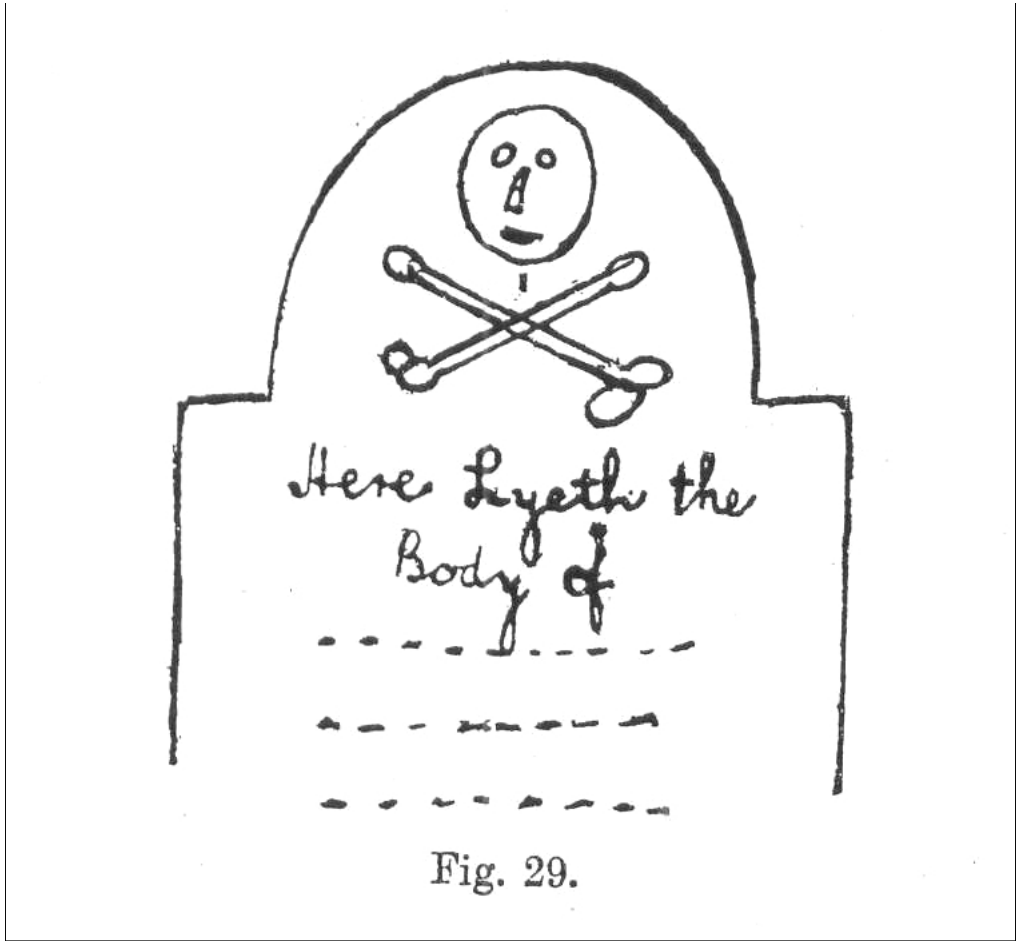

Fig. 29.

Above one inscription on a stone near the north wall of the church is a somewhat crude representation of "head and cross-bones" (Fig. 29) probably emblematical of mortality.[9]

An adjoining piece of land - now known as the Trust Burial Ground - on the south side, extending the length of the old churchyard and reaching to the main road, was

8 "The Black Bard had been great in his virtue / Famous and valuable man, / He is in his gave with hueless complexion / And so is likewise his dear Dafydd Ionawr. / Not a big rock nor a gravestone, but song / Is the memorial-stone of his greatness / Until the End the Muse doth tell of / His manner and his image and the fashion of his thoughts."
9 The inscription in full is as follows:- "Here Lyeth the | Body of | Thomas Meredith | the Son of | Tho. Meredith | of Celliniog Gent | and Maigdlen is | Wife who depa | rted this Life | the 11 day of | May A.D. 1738 | Aged 9 months | Also of Tho. Meredith | the Son of Thos. Meth | and Elizabeth his Wife | Feby 30 1742 9 months | ."

acquired in 1882 for burial purposes[10] as the original churchyard had been almost entirely filled. This later burial ground has an area of 2 roods and is vested in twelve members of the church, called "Trustees," in addition to the Rector for the time being, and is entirely under the control of that body.

To trace the history of the dedication of a church difficult.[11] Newborough Church (i.e. "Rhosyr yn Môn") is mentioned as being dedicated to Saint Amo;[12] it is uncertain whether Amo was a male or female, and no definite date can be assigned to this saint.[13] A Hengwrt MS. is said to contain the name "Llanamo," but it is added, "Llannano is the name in the neighbourhood."[14]

Apparently it was the custom of the Norman prelates in Wales, whenever possible, to rededicate the churches to saints whose names appeared in the Roman Calendar, thus dispossessing the native patrons.[15] This accounts for the very numerous dedications to the Blessed Virgin and, in a lesser degree, to St. Peter.[16]

10 The present Rector of Newborough informs me that it was given by the late Rev. Hugh Prichard, Dinam, Llangaffo, in 1882, as the first burial therein took place in December of that year, but the Indenture was made on November 15, 1883.

11 "It is an undoubted fact that in Wales a foundation took its title from its founder. A saint fasted for 40 days on a site, and thenceforth it was consecrated to God, and became his own in perpetuity. Dedication during the Age of the Saints meant ownership, and implied therefore much more than is now ordinarily understood by the term. It was 'proprietary' dedication … But although this is certainly true, yet it does not apply to all churches named after a saint. For a piece of land granted to a saint's church when he was dead also acquired his name. A saint was a proprietor whether on earth or in heaven … Nevertheless, in general the presumption is that a church called after a Celtic saint was of his own individual dedication. It is hardly possible for us to realise the activity and acquisitiveness of the early Celtic saints. They never remained long stationary, but hurried from place to place, dotting their churches or their cells wherever they could obtain foothold … *British Saints* by Baring-Gould and and Fisher, I , p.3.

12 *Myv. Arch.* (1870, Denbigh), p.418. The church of Llanamo (nowadays called "Llananno") in Radnorshire is dedicated to the same saint.

13 The Festival of St. Anno, May 20, is entered in the calendars in the 'Iolo MSS.' and 'Peniarth MS.' 187, and in some calendars of the eighteenth century." *British Saints* by Baring-Gould and Fisher, I, p.166.

14 "Rhosyr yn Mon a elwir Llanamo, yn hen lyvyr i R. Vychan o'r Hengwrt; ond Llannano yw yr enw yn y gymmydogaeth." - *Myv. Arch.* (1870), p.418, col. 1. *Cp.* also *Coed Ana* (? Ano) in the parish to-day, *Tyddyn Annas* in Yard Malltraeth, and *Ffynnon Annon* referred to in the following:- "Indenture dated 30 Sept., 1628, being a lease from Lewis, bishop of Bangor, to Elizabeth verch Rees ap David of Llanbeylan in the comot of Malldraeth, co. Anglesey, widow, of messuages and lands called Kae yn glan y gorse, Y weirglodd vawr, Kae(u) y mynudd, Kae gweyn ffynon *Annon*, Kae newydd and Byarth rhedyn, all in the parish and township of Llanbeylan aforesaid … "Cal. DD," 978, Nat. Libr. Wales, Aberystwyth. [*Cp.* Also Llyn *Anwn* near Afonwen.] Mr. Ifor Williams, M.A., suggests *Aneu* and *Annes* respectively for *Ana* and *Annas Annas* (I have given the spoken forms at the present day) and he quotes *Myv. Arch.*, p. 189, col. b, line 40, "Cad anhawdd y Coed Aneu."

15 The first ordinance in the Council of Rheims assembled by Pope Calixtus II in A.D. 1119 prohibits, amongst other things, the buying or selling of the dedication of churches. *Liber Landavensis* (Welsh MSS. Society, 1840), pp. 90-1.

16 See *British Saints* by Baring-Could and Fisher, I, pp.37-8.

The saint's name that the church now bears is that of Peter.[17] Then again Llewelyn's "chapel" is dedicated to the Virgin Mary. St. Peter of Rhosyr has been celebrated by Lewis Daron :-

Am yr un sant mawr yw'n son
A mwg[18] am am ei goron;
A ganwyf fi o[19] gwnaf fawl
Hyn a i[20] Bedr hen wybodawl
Pab[21] a edwyn pawb[22] ydwvd
Parth ar Nef porthor I'n wyd
Gorau un gair oi eni
Gwr o stad[23] dan Grist wyt ti
Y rhod wyr[24] oedd y rhai drwg[25]
Iso'n[26] dal Iesu'n d'olwg[27]
Cyfa lan yn cyflawni
Ewyllys[28] Duw ellaist[29] di
Er gwadu'r Iesu rasol
Mynd a wneid[30] myn Duw yn ol
Ofnad at fwriad a fu[31]
I'th hoedl a wnaeth ei wadu[32]

17 *cp.* "Llain Gallt Pedr" - a field so named not far from the church. "According to the saintly genealogies, Pedyr, or Pedr, was a son of Corun ab Ceredig ab Cunedda Wledig, and brother to SS. Carannog and Tyssul. In the Progenies Keredic (in Cotton MS. Vesp. A, xiv), however, Ceredic's son Corun is made to be the father of SS. Keneu and Tyduic, whilst his son Corin is father of Pedyr Lanwaur. But clearly the same son is meant by Corun and Corin. It is not known where the church was of which this Pedr was evidently the saint. It has been supposed (e.g. *Myv. Arch*., p. 429), that some of the many Llanbedr or St. Peter Churches are dedicated to this Welsh St. Peter; but very improbably we think. The pre-Norman dedications to St. Peter in Deheubarth appear to be only Llanybyddair, Lampeter, and Lampeter Velfrey, so that the possible dedications to the Welsh saint are very few." - *ibid*., IV., pp. 88-9. [B = Bleddyn MS. II, 279-280; C = Cardiff MS. 7, p.760. Book of Vicar of Woking, Ph. 23453. See *Y Cymmrodor* XXIII, p. 321, n.12. For another copy of this "Cowydd" see Mostyn MS.145, p.70]

18 B. amug

19 B.C. os;

20 B. Hyn i ;

21 *cp.* L. papa = father.

22 In modern Welsh "pawb" would be mutated in the accusative case, but not necessarily in mediaeval Welsh, after the 3rd pers. pres. indic.

23 B. ystad.

24 Plur. of "rhodiwr" = vagabond

25 *v.l.* Y rrodwyr draw ar rrai drwg.

26 *cp.* yno, yngo, heibio, &c. - the impersonal of the prep. "isof."

27 *i.e.* the arrest in the Garden of Gethsemane.

28 B. ewyllus.

29 B. "ellais."

30 C. wnaid.

31 B. fwriad fu ; *v.l.* yt fu.

I garchar (difar y doeth)
Herodr hen yr aud trannoeth[33]
Pedwar i garchar a gaid[34]
Yn dy wely'n dy wyliaid[35]
Er cau drysau'r di-raswyr
Ni bu ry gall neb o'r gwyr
Duw a yrrodd am dorri[36]
galon y twr (glan[37] yt ti)
Ith[38] gyrchu (da fu dy fod)
I[39] doi angel Duw yngod
O bur eglur beryglau
Aeth[40] arwydd hwn ith ryddhau
E fu'r Iesu farw isod
Codai[41] i fyw gwedi'i fod
A rhoi'n ol ei farwolaeth
Drws nef yn dy ras a wnaeth[42]
Ag I'r un man gwr an[43] medd
Troi agoriad trugaredd[44]
Penaeth a[45] llywodraeth llu
Porthor trysor trwy Iesu
A geisio pob neges pur
Aed ar frys i Dref Rosur
Mewn dy gor myn dy gweiriaw
Sy Rufain dros Sir Fon draw
Pob iach yn pawb achwynai[46]
Pob afiach yn iach a wnai[47]
Dyn gwyl ufudd[48] dan glefyd
Fai'n y boen fwya'n y byd

32 St. Matt. xxvi, 75.
33 *v.l.* C. Herottyr hen i rawt tranoeth ; *v.l.* B. Tra yno yr ait dranoeth.
34 *v.l.* Pedwar oi gyngor a gaid.
35 Acts xii, 4
36 *v.l.* .idorri.
37 B. glyn.
38 B. a'th;
39 C. y:
40 B. A'th;
41 E godai ?
42 B. "Duw y nef yn dy ras dy wnaeth."
43 B. a'n:
44 The power of the keys, See Matt. xvi, 19
45 *v.l.* yn:
46 C. a chenai: B. a chwenai.
47 B. iach wnai
48 *v.l.*. a fydd :

Gwr iach fydd (gyrrwch foddion)
gweryd[49] fry aur gar dy fron
O del ith[50] gor dylwyth gwan
Maent well-well yn mynd allan[51]
Pab a rydd pawb ar weddi
Paradwys yw d'eglwys di
A'th gor ag aur a'th gwyr glych
A'th gareglau[52] a'th groyw-glych
Pob enaid y Pab union
Ir tu de erot ti don[53]
Gwr mwya nerth grymion wych
Or deuddeg or Duw oeddych
Grasol oedd y gwir[54]Iesu
Gwarant dy feddiant di fu
Porthor i'm Ior yma wyd
Pab a thad pob iaith ydwyd
Ffyniaist estynnaist ystad
Ffyniant i'r tenant tanad[55]
Tref Rosur tyrfa wresawg[56]
Teiroes[57] Duw rhoed trosti rhawg
Ni chaid[58] wr na chaterwen[59]
Na bai'r iach[60] hwnt Niwbwrch wen
Lle caid bwrdeis laid dwysir[61]
Llyna waed da'n llenwi tir
Morynion gwychion a gwyr
Mawredd gwragedd goreugwyr
pennaethiad a deiliaid[62] oedd
Pedr yn eu helpu ydoedd

49 Cp "Ac y ducp6yt eg6eryt ruuein yno. hyt pann uei iachuffach yr amhera6dyr y gyfcu. Ac y eifted ac y ymdeith." - "Breuddwyd Maxen," 703. *Pedeir Kainc y Mabinogi* J. Gwenogvryn Evans (Oxford, 1897).
50 C. O doe i'th:
51 B. Mae'n d'well-well mynd allan.
52 C. coreglau: B, gwywglych
53 *v.i.* dônt:
54 B. gair
55 B. danad.
56 L1. 63-4, *i.e.*, Rhoed Duw am byth dyrfa wresog dros dref Rosyr.
57 B.teyrnas:
58 C. chait.
59 Caterwen = (1) a strong oak, (2) a man with the sturdiness of the oak.
60 "Iach" is dialectal for "ach."
61 Probably Anglesey and Carnarvonshire
62 B. penheithiaid, a deiliaid: *cp.* Kornel ddiddos yw Rhosyr Koytgay i waray i wyr. - Dafydd ap Gwilym

Agoriadau a gredwn
Moes ein Tad am un Sant hwn
Dyro i'r lle dor ar lled
I Nef Wen ini fyned.[63]

Lewis Daron a'i Cant.
[*Flor.* c. 1580-1600.

[ENGLISH VERSION.]

Praise to Saint Peter and his Church in the town of Rhosyr, namely Newborough, Anglesey.

Great is the fame in our midst of the supreme saint
With the golden mist[64] around his crown,
All the praise that 1 shall compose[65]
Will be that of venerable and learned Peter.
Thou art a father[66] who knows everyone.
In the region of heaven thou art our janitor,
Best of repute from birth,
A man of dignity under Christ art thou.
The rabble were the evil ones
That wished to capture Jesus in thy sight;
Undefiled and pure, thou wert able
To fulfil God's will
Though thou didst deny the gracious Jesus.
Yet thou didst go back, by Heaven !
Fear of the attempt[67] on thy life
Caused thee to deny him.
To old Herod's prison
Did'st thou go next day
Four in prison were found
Keeping guard o'er thy bed,[68]
Though the ungodly closed the doors,
None of the men were too wise.
God sent to break open
The heart of the tower (pure art thou),
To fetch thee (holy was thy state)

63. L1. 75-76. These two lines only found in the Cardiff MS.
64. *I.e.*, aureole
65. "I will sing the praises of no other."
66. Pab.
67 Lit., "the attempt that had been."
68 Lit., "o'er thee in bed."

God's angel came yonder
Out of evident danger.
His sign[69] came to save thee;[70]
Jesu died on earth below,
He came to life after He had died,
And gave after His death
The Gate of Heaven to be under thy power.[71]
And to the same one, the Lord who owns us
Gave power to turn the key of mercy.
Thou leader and ruler of multitudes,
The guardian of treasure through Jesus.
He who petitions in singleness of heart,
Let him hasten to the town of Rhossyr;
In thy choir[72] let him get right with thee,
Thy choir, which is a second Rome over Anglesey.
Every one amongst us is healthy, every one who complained,
And every sick person is restored to health;
A modest man submissive in sickness,
Though in the greatest pain in the world,
Will be a healthy man (Thou sendest healing),[73]
The golden[74] land above is near thee;
If there come to thy church a feeble party
Better and better are they when they depart.
A Father who will bring all to prayer,[75]
Thy Church is Paradise;
Thy Choir, and gold, and thy brilliant[76] candles.[77]
And thy chalices and thy sweet[78] bells.
Every soul, Upright Father,
Will come to the Judge's right hand[79] for thy sake.
You were the strongest man of the fine
And powerful twelve for God.
Gracious was the true[80] Jesus;

69 "Appearance."
70 "To set thee free."
71 "Grace."
72 "Church"
73 Or, "Send means of heeling. / For the land of gold above is near thee."
74 Compare the use of gold as an ingredient in old medical recipes
75 Or, "A father whose name is invoked by all in prayer."
76 "Fine."
77 *Lit.* "wax"
78 "Clear."
79 *Lit.* "Will turn to the right."
80 *v.l.*, "gair" = word.

He was the Guarantor[81] of thy authority.[82]
Thou art my Janitor here to God,
Thou art father and author of every nation,
Thou didst thrive thou didst extend the estate,
Prosperity to the tenant under thee.
Over the town of Rhossyr may God
For ever place a fervent throng;
Neither man nor noble could be found
Whose lineage was not traced to thee, fair Newborough,
Where were found the burgesses of two shires.
Here is noble blood filling the land;
Beautiful maids and men,
The dignity of wives of noblemen,
Lords and tenants they were.
Peter was helping them;
The Keys we trust in
Grant, our Father, for this Supreme Saint;
Give us an open door, to that place,
Even into holy heaven, that we may enter.[83]

Early Christian churches were small and rude structures, generally of wattle and daub,[84] and could contain but few people. To obviate this difficulty it was customary to raise crosses as stations in the different localities, and by these crosses the saint preached and probably administered the Sacrament to the congregation.[85]

The earliest known historical reference to the church at Newborough is to be found in "Brut y Tywysogion", sub anno 1156, where it is stated that the men of

81 "Security."
82 "Power."
83 "For a few corrections in this translation I am indebted to Mr. Ifor Williams, M.A., University College, Bangor.
84 "More Britonum ecclesiarn, et coeteras officinas, de lignis levigatas ... aedificare jam incohabant." - "Vit. S. Kentigerni Pinkerton," "Lives of Scottish Saints," Ed. Metcalfe, Paisley, 1889, ii, p.51.
85 Venerabilis pater Kentegernus antistes habebat in consuetudinem ut in locis quibus praedioando populum adquisitionis nomini Christi subdiderat … triumphale vexillum sanctae crucis erigeret". - *ibid.*, p.86. "The nobility and landed gentry were not slow in fully appreciating the advantages of resident over itinerant priests. They also felt the great inconvenience, especially in winter, of attending services at the cathedral church, which may be at a considerable distance from their residences. The villagers were even in a worse condition. So the landowners slowly commenced about A.D. 650, and most actively just after A.D. 700, to build churches upon their estates, the parochial limits of which were made coterminous with the extent of their properties; hence we find some of the old parishes of very unequal extent. The churches were for the use of the landowners' families, servants, tenants, and labourers. Residences for the priests were built close to the churches." - "History of Tithes," by H. W. Clarke, p.20 (London, 1887).

Henry II's fleet landed in Anglesey and pillaged the church of St. Mary and the church of St. Peter in Rossyr - an earlier name of Newborough.[86]

In the Norwich Taxation, 1253, the church is entered - "Ecc'a Rossuir' ii m'r'a dimid', dec'a iis. viiid.," being worth 2½ marks (33s. 4d.) a year gross, the tenths of which (2s. 8d.) were granted for three years to Henry III to enable him to carry out his expedition to the Holy Land.

In 1308 Waiter de Fulburne was presented to the *chapel* of Rossevior;[87] in 1316 Edmund Neve of London, was presented to the church of Rossur, and also held the office of "Efferiatten dlu"[88] in the Bangor diocese.[89] Following the resignation of John de Haverburgh, Matthew Huse became the rector in 1324,[90] and he was succeeded three years later by Richard de Bruggnorth.[91] In 1393 Henry Alexandre exchanged the rectorship with William de Thornill, who at that time was chaplain of the chantry of St. Mary in St. Leonard's Chapel, Moniassh, in the diocese of Coventry and Lichfield,[92] but he resigned three years afterwards and David ap Jevan Cogh was appointed in his stead.[93] Richard Thweng[94] was then presented to the living in February, 1416,[95] but towards the end of the same year he exchanged benefices with John Bray, vicar of Reygate Church in the diocese of Winchester.[96] Four years later William Crokkeston became the rector[97] and in 1428 Edward Morys.[98] It appears that the parish church of "St. Donwenna Virgin" (that is Llanddwyn) was united to that of St. Peter, "Rosfeire", in 1465, Hugh Tresgarn then being the rector.[99]

The following details relative to the living of Newborough are taken from the *Valor* Ecclesiasticus of Henry VIII (1535):-

86 "Ygkyfr6g hynny ydyblyga6d llyges y brenhin y von. Ag6edy ada6 yny llogeu y g6yr noethon ar g6allanaethwyr. y kyrcha6d tywyssa6c y llogeu. arpellogwyr ygyt ac ef y ynys von, ac yspeila6 awnaethant egl6ys ueir ac egl6ys bedyr allfa6er oegl6ylleu ereill, ac am hynny y g6naeth du6 dial arnunt. kanys trannoeth y bu vr6ydyr yrygtunt ag6yr mon." - "Red Book of Hergest," ed. Rhys & Evans, II, p.319.
87 "Cal. Pat. Rolls", Ed. II, 1307-13, p.95.
88 "Offeiriad teulu" = family priest, domestic chaplain.
89 "Cal. Pat. Rolls", Ed. II, 1313-7, p.451
90 "Cal. Pat. Rolls", Ed. II, 1324-7, p.50.
91 "Cal. Pat. Rolls", Ed. III, 1327-30, pp. 198, 228.
92 "Cal. Pat. Rolls", Rich. II, 1391-6, p.307.
93 "Cal. Pat. Rolls", Rich. II, 1396-9, pp.48 and 482.
94 Richard Thweng was probably a Yorkshireman: he was almost contemporary with St. John of Thwing, prior of Bridlington, who died 1379. Communicated by Mr. J. A. Twemlow, University of Liverpool.
95 "Cal. Pat. Rolls", Hen. V, 1413-6, p.395.
96 "Cal. Pat. Rolls," Hen. V, 1416-22, p.47.
97 "Cal. Pat. Rolls," Hen. V, *ibid*., p.280.
98 "Cal. Pat. Rolls", Hen. VI, 1422-9, p.176
99 "Cal. Pat. Rolls", Ed. IV, 1461-7, p.428. "Tresgarn" for Trevgarn".

Val. Eccles., Hen. VIII, vol. iv, p. 431.
Rectoria de Newburgh alias Rosfayre.

			£	s.	d.
Valet in grosso communibus annis per scrutinium et examinacionem commissiarorum etc,			x	-	-
Inde in reprisis videlicet					
Procuracio annualis episcopo	vj	viij			
Procuracio Archidiacono	iij	iiij	-	x	-
Et valet clare communibus annis			ix	x	-
Decima inde			-	xix	-[100]

Val. Eccles., Hen. VIII, vol. vi, p. 17.
Rectoria de Neoburgh alias Rossyr Magister Galfridus Ruthyn Rector — x marce.[101]

Val. Eccles., Hen. VIII, vol. vi, p. 23.
Procuraciones Domini Archidiaconi Archidiaconatus Anglesei in Archidiaconatu sue.
Menai.
Llan Bedyr apud Rossyr — iijs. iiijd.
Procuraciones annuales ex-parte Domini Episcopi Bangoriensis in Archidiaconatu Anglesei cum Pencionibus.
Menay.
Rosfayr — vjs. viijd.
Taxacio (? nes) Decanatuum de Llivon Malltrayth et Menai facta (? facte) per probes viros eorundem Decanatuwn.
Proventus de Rosfayr — x marce[102]

100 The Rectory of Newburgh, otherwise Rosfayre.

			£	s	d
Its value in revenue in ordinary years according to the inquiry and investigation of the commissioners etc			10	0	0
Thence in reprises, viz.:-					
Annual procuration* to the bishop	6s	8d.			
Annual procuration to the Archdeacon	3s	4d.	0	10	0
And it is worth net (clear) in ordinary years			9	10	0
The tithe thereof			0	19	0

* Procuration = provision of entertainment for a bishop or archdeaeon by the incumbent, etc., now commuted to a money payment.

101 The Rectory of Neoburgh otherwise Rossyr, Mr Geoffrey Ruthyn, Rector [Mark, in money = 13/4d] — 10 marks

102 Procurations of the Lord Archdeacon of the Archdeacon of Anglesey in his Archdeaconry. Menai. Llan Bedr at Rossyr — 3s. 4d.
Annual procurations on account of the Lord Bishop of Bangor in the Archdeaconry of Anglesey with rents [*pensio* = payment, rent] Menai. Rosfair — 6s 8d.
Valuations of the Deaneries of Llifon Malldraeth and Menai made by "good men and true" of the same Deaneries.
The profits of Rosfair — 10 marks.

Val. Eccles., Hen. VIII, vol. vi, p.24.
Rectoria de Newburgh.

Tethe corne, tethe wolle and lambes, lactuall tethe, the tethe of hey flax and hempe, Easter offringes, and other offringes by the yere, and other small tethes, personal tethe, liberelle tethe, gleb landes and howses, and all other profectes and emolimentes of the seid Benefice, extendith to the summe ix marce.[103]

Ex discrecione Commissariorum per me Jevan ap Geffre procuratorem Magistri Galfridi Ruthyn Rectoris dicte Ecclesie ac perceptorem fructuum ejusdem.

Exinde petit deduci xs. iiijd. de procuracionibus annualibus Episcopi et Archidiaconi.

Ecciam procuraciones visitacionis (? visitationum) Archiepiscopi Episcopi et Archidiaconi in esculentis et poculentis vel alias in pecunia.[104]

Val. Eccles., Hen. VIII, vol. vi, p 25.
Meney.
Bangor Diocese.
Ecclesia de Rosfeyr infra Decanatum de Angylsee.[105] The true value then ys yn all maner teyths profytes and emolumentes extendyth to the sum of vj li as Mer(e)dyth ap Thomas hath presentyd to you at Angyllsee et inde petit allocari.[106]

for proxis' [107] annualis — x s.

103 *Tithe* is "the tenth part of the *increase* yearly arising and renewing from the profits of lands, the stock upon lands, and the personal industry of the inhabitants" (Blackstone).
"*Personal tithes* are the tenth part of the clear gain after charges were deducted; in other words, on the net profits of artificers, merchants, carpenters, smiths, masons, and all other workmen. Even the servant girls paid a tenth of their wages". - "History of Tithes", by R. W. Clarke, p.40 (London, 1887).
"*Predial tithes* are crops and wood which gow and issue from the ground." - *ibid.*, p.40.
"*Mixt tithes* are wool, sheep, cattle, pigs and milk. They are called 'mixt' because they are 'predial' in respect of the ground on which the animals are fed, and 'personal' from the care they require". - "History of Tithes". p.40.
"Tithes were also divided into '*great*' and '*small*'. The former were so called because they yielded tithes in greater quantities, and the latter because they were produced in smaller quantities. The law, however, has settled the definition by applying the terms to the nature and quality, and not to the quantity". - *ibid*., p.42.
"The *small* tithes generally consisted of one-tenth of the profit from grass herbage or roots, eaten as they stood, by sheep, cattle, etc.; of one-tenth of hemp, flax, seeds, hops, honey, wax, potatoes and fruit, and of all kinds of garden produce; of one-tenth of wool, milk, eggs, pigeons, etc.; and every tenth young animal, as lamb, pig, colt, calf, kid, etc". - "Tithes, their History, Use and Future", by R. L. Everett; p.19 (London, 1887).
104 "According to the estimates of the Commissioners. By me Evan Ap Geffre proctor (or procurator) of Master Geoffrey Ruthyn Rector of the said church and receiver of the fruits of the same. Therefore he prays to be deducted 10s. 4d. for the annual procurations of the Bishop and Archdeacon. Also the procurations of the visit of the Archbishop, Bishop and Archdeacon in food and drink or otherwise in money".
105 "The Church of Rosfeyr in the Deanery of Anglesey".
106 "And he prays to be allowed".

Item for proxis' visitacionis xij s.
Item for proxis' Archidiaconi iijs. iiijd

[Per] me Galfridum Ruthyn Rectorem ibidem xijmo die mensis Maij anno Domini millesimo vc xxxvo.
Summa cum Vadiis
Curati xli per discrecionem Commissariorum.[108]

107 *proxis* = procuration.
108 "[By] me Geoffrey Ruthyn Rector there on the 12th day of the month of May in the year of our Lord 1535. "Total with the wages of the curate £10 by the estimate of the Commissioners."