

THE REGISTER OF ST SAVIOUR'S CHANTRY
OF WATERFORD

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THE REGISTER OF ST SAVIOUR'S CHANTRY OF WATERFORD

REGISTRUM CANTARIAE S. SALVATORIS
WATERFORDENSIS

BL, Harleian MS 3765

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INTRODUCTION

BL, Harleian MS 3765, *Registrum Cantariae S. Salvatoris Waterfordensis*, which is the Register of St Saviour's Chantry of Waterford, is a unique document since, as far as is currently known, it is the only surviving register of a medieval Irish chantry. This uniqueness allows it to join the Great Parchment Book of Waterford and the Great Charter Roll of Waterford in forming an unparalleled trilogy of records which detail life in Ireland's oldest city. While the Great Parchment Book offers an unequalled insight into the governance of a major Irish portal city in the medieval era, and the Great Charter Roll bears extraordinary witness to the connection between Waterford city and the Plantagenet dynasty in England, the Register of St Saviour's Chantry provides a hitherto unappreciated depiction of the running of a pre-Reformation Irish cathedral church. In particular it allows glimpses of the theology of the clergy of that era, and permits an examination of the fruits of that theology in action.

The manuscript, which is currently held in the British Library, London, is comprised of forty one folios, thirty four of which are of vellum, with seven folios being of paper,¹ each folio measuring 26.5 cm x 17 cm. Originally in codex form, the manuscript has recently been rebound in hard cover format by the British Library. Almost all of the text was written by the same scribe in a late fifteenth century hand, although some spaces left in the original text have been filled by later insertions in different hands. It is highly probable that the main scribe was Fr John Collyn, the founder of St Saviour's Chantry, who had been appointed Dean of the Cathedral of the Holy Trinity, Christ Church, Waterford, by Pope Eugenius IV on 22 April 1441, a position he held until his retirement. John Collyn died at Waterford in the second quarter of 1484.

The manuscript contains a total of ninety-eight separate records which have been copied in roughly chronological order, although the insertions bear much later dates. In general, the records relate to the period from 1468 to 1482, although the earliest entry is a copy of a record dated 1435, while the latest is an insertion dated 1535. Each entry follows the previous record in the manuscript with minimal separation of the text. While most of the records have some type of heading to refer to their content, in the manuscript none of the records are numbered, nor is there any decoration or rubrication to delineate the text. For ease of reference to each deed, the entries were numbered by G. Mac Niocaill, the original transcriber of the Latin text,² the present editor and translator of the Latin text into English continuing this facility. Most of the records, some eighty-nine in number, were written in contracted medieval Latin, with the remaining nine entries being written in what has been called Hiberno-English, the English dialect which persisted in Waterford and elsewhere in Ireland up to the sixteenth century.

¹ Folios 27r–33v.

² *Analecta Hibernica*, no. 23 (Irish Manuscripts Commission, 1966), pp 135–222.

All save five of the ninety-eight records refer to St Saviour's Chantry. Of the five exceptions, two are inquisitions relating to John Collyn's origins, being sworn depositions to prove that he was 'of the English nation'.³ One entry deals with the celebration of a mass of the Holy Spirit in St Saviour's chapel prior to the annual election of the mayor of the city in the Guild Hall.⁴ One lists the regulations for the governance of the Goddes Men House, a charity founded by John Collyn.⁵ The remaining exception is an exact copy of the statutes of the 1172 Synod of Cashel, which was copied into the register solely because it was the legal instrument which authorised the freedom of all church property from taxation.⁶

The foundation of three Waterford institutions are detailed in the manuscript, pride of place being given to St Saviour's Chantry Chapel, founded by John Collyn, the foundation stone of which was laid on 13 October 1468.⁷ Letters Patent of King Edward IV licensed John Collyn to build his chantry chapel and also authorised the acquisition of endowments to the annual value of £20 6s. 8d. to finance the maintenance and the running of St Saviour's Chantry.⁸ The Dean and Chapter of Christ Church Cathedral, Waterford, were nominated to supervise the chaplains who were to run this chantry after Collyn's death. The second institution was Collyn's Goddes Men House mentioned above; the statutes regulating the running of this charity are dated 2 November 1478.⁹ The third institution founded in Waterford in this era was the chantry chapel of St James and St Catherine, founded and endowed by James Rice, the foundation stone of which was laid on 8 March 1481.¹⁰

Tracing its origin to the Old French word *chanterie*, derived from the verb *chanter* — to sing, the Latin word *cantaria* is translated as 'a chantry'. In English the term chantry has a dual meaning, being either an endowment for the singing of masses for the salvation of the soul of the founder of a chantry chapel, or it could mean the altar or chapel so endowed. In medieval times it was customary for a wealthy patron, or perhaps for a guild or a confraternity, to found and endow a chapel, to employ a chaplain or several chaplains to celebrate mass in that chapel, and to conduct other religious services and prayers there for the purpose of gaining the salvation of the soul of the patron, or of the guild or confraternity members. Donors who endowed a chantry chapel with gifts of property or income from property could themselves benefit from the services conducted in the chantry chapel, or they could ensure that the salvific benefit of such services should be directed towards the souls of their dead parents or relatives. The Register of St Saviour's Chantry is essentially a legal record of the various endowments of the chapel, which lists the names of the donors, the names of those living and dead whose souls are to profit from the donation, the location of the property in question, and the date of the donation.

³ Nos 37 and 38.

⁴ No. 3.

⁵ No. 94; entirely separate from St Saviour's, the Goddes Men House provided food and accommodation for twelve indigent men who had spent their lives working in Waterford city.

⁶ No. 82.

⁷ No. 40.

⁸ Nos 62 and 90.

⁹ No. 94.

¹⁰ No. 87.

A large number of the records in the manuscript detail suffrages¹¹ in one form or another. These refer to the celebration of mass (the most efficacious of all suffrages), almsgiving (the donation of property to the church), the various and varied prayer rituals practised in fifteenth-century Waterford, and the provision of indulgences for those who supported, adorned or maintained St Saviour's Chantry. Twenty one records make specific mention of their particular endowment assisting in the procurement of the salvation of the souls of deceased relatives or friends.

The three wills of John Collyn are most informative, each in itself being a major description of Collyn's intended suffrages, since they itemise his multiple gifts to St Saviour's Chantry and to Christ Church Cathedral. The details provided in these wills are of vital importance in facilitating the discernment of the liturgies practised in that era. In describing the vestments worn during the various religious rites, Collyn made specific reference to the dalmatic and the several copes worn on different occasions by the officiating clergy.¹² These highly ornate copes and the beautifully embroidered dalmatic have survived the rigours of the intervening five and a half centuries. Recognised as the only pre-Reformation vestments to have survived to the present day in either Ireland or Great Britain, these magnificent ecclesiastical robes, dating from the later Middle Ages, are now the centre piece of the medieval religious display in Waterford's new Medieval Museum.

In his will dated 3 September 1468¹³ John Collyn listed twenty seven different books. His will dated 3 October 1471¹⁴ itemised twenty five named books. His final will, dated 1 April 1484,¹⁵ mentions simply that during the previous ten years he had donated all his books to St Saviour's Chantry. Collyn's library not only provides a unique assessment of the Dean's theological interests, but also allows a critical analysis of the theology which ruled the mind and thoughts of the educated clergy of that era. The intercession of the living for the salvation of the souls of both the living and the dead is succinctly described.¹⁶ The acknowledgement of the Last Judgement in a record dated 1469¹⁷ is a forerunner of the same scene so graphically illustrated in the *Great Parchment Book* almost a century later, in 1566.

The claim that at the end of the Middle Ages Catholicism was, in a large part, 'a cult of the living in the service of the dead,' is irrefutable. While this morbid preoccupation with death and with the eternal damnation of the souls of sinners was ubiquitous throughout Christendom, it is the concentration on the fate of those souls who were not eternally damned, but were subject to retributive atonement for their lesser sins before attaining the glory of full salvation, that forms the central theme of St Saviour's register. This preoccupation with the expiation of lesser sin, and the manner of achieving such atonement, particularly for those dead relatives who could no longer achieve salvation through their own efforts, is the entire focus of this register.

¹¹ Suffrages are intercessory prayers for the dead, which were listed in order of merit; the celebration of Mass, almsgiving, the various prayer rituals practised in the 15th century, and indulgences.

¹² Nos 7, 9, 19, 63 and 66.

¹³ Nos 9 and 11.

¹⁴ Nos 65 and 66.

¹⁵ No. 6.

¹⁶ No. 51.

¹⁷ *Ibid.*

It was Dante Aligheri (1265–1321) who popularised purgatory with the Christian laity. His *Divina Commedia* was the medium of communication, the first two books of which, the *Inferno* and the *Purgatorio*, were completed by 1319. Shortly thereafter, in 1348, the bubonic plague swept through Europe, killing at least half the population. One of the immediate consequences of the Black Death was that purgatory was now full of souls who were required to atone for their venial sins, and only those still alive could help them, by suffrages.

It took at least a century for the European population to recover from the effects of the Black Death. It took longer in sparsely populated Ireland. The awful spectre of the bubonic plague killing more than half the population of Waterford still haunted the memory of the citizens of the city as John Collyn began to seek endowments for his proposed chantry chapel.

EDITORIAL CONVENTIONS

As previously mentioned the numbering of records used by Gearóid Mac Niocaill in his transcription of the Latin manuscript as published in *Analecta Hibernica*, no. 23 have been retained, but placed in editorial brackets to indicate that they are not present in the original manuscript. The nine Hiberno-English records (nos 10, 12, 22, 29, 30, 43, 50, 74, and 94) have been reproduced from the Mac Niocaill edition. Scribal omissions are indicated by angle brackets while editorial additions are rendered in square brackets.

**[1.] A TRUE COPY OF THE CHARTER OF THE DEAN AND CHAPTER OF WATERFORD
MADE FOR THE CHAPLAINS OF SAINT SAVIOUR'S CHAPEL CONCERNING
THE LANDS AND TENEMENTS IN THE STREET OF SAINT MICHAEL'S
CHURCH.**

Know present and future men that we Robert Broun dean of the cathedral church of the blessed Trinity of the city of Waterford lord of the liberty of the church of saint Michael in the suburb of the said city and the chapter of the said cathedral church by our unanimous consent and assent and by the expressed will of the convened chapter have given granted and by this our present indented charter have confirmed to the chaplain sir¹ John Collyne and to the chaplain or chaplains of the church of saint Saviour which lies next the said cathedral church four messuages² within the said liberty; the first of which lies from the ditch of the lord king on the east side as far as the street of saint Michael on the west side and lies from the land of the said sir John and of the chaplains of the said chapel in which the fisherman William Broun dwells on the south side as far as the land formerly of Robert Goer now of the mayor and commons of the said city on the north side; the second messuage verily lies from the ditch of the said lord king on the east side as far as the said street of saint Michael on the west side and extends from the cemetery of the said church of saint Michael on the south side as far as the land of the said sir John and of the chaplains of the said church in which Thomas Ballonn the fuller dwells on the north side; the third messuage lies from the land formerly of Thomas Whyte fitz Thomas fitz John Whyte on the south side as far as the land of the lord dean in which William Baly dwells on the north side and lies from the formerly used king's highway which leads from saint Martin's tower towards the church of saint John the Evangelist on the east side as far as the said saint Michael's street on the west side; the fourth messuage in which William Rice dwells lies from the king's highway which leads from the high cross facing the said church of saint John on the east side as far as the land of the chaplain sir Robert Freyn on the west side, and lies from the land formerly of William Penbroke on the south side as far as the land formerly of John McGillemor on the north side in the parish of the said church of saint Michael and in the said suburb of the said city; to have and to forever hold the said four messuages with all their appurtenances³ to the aforesaid chaplain sir John and to the chaplain or chaplains of the said chapel and to their successors celebrating in the said chapel; paying to us the said dean and our successors for the first

¹ By the early fifteenth century clergy of all complexions were making increasing use of courtesy titles such as 'sir' or 'Dom' before their names. The clerical title 'sir' was distinguished from that of an aristocrat by, in the latter case, the usual addition of 'knight' after the surname. In this translation it has been given an upper case initial, while the clerical 'sir' is lower-case. The use of 'sir' here indicates a courtesy title for a cleric, often for a cleric without a university degree.

² Messuage: a dwelling house together with its outbuildings, curtilage, and the adjacent land appropriated to its use.

³ Appurtenances (property law): a minor right, interest, or privilege which passes when the title to the principal property is transferred.

specified messuage suit of court⁴ of the said liberty⁵ by the tenant dwelling in the said messuage and the annual chief-rent⁶ namely twenty pence of money for all the secular exactions and demands; for the second specified messuage in which the said William Broun resides suit of court of the said liberty by the tenant dwelling in the said messuage and the annual chief-rent namely twenty pence of money⁷ for all secular exactions and demands; for the third specified messuage in which John Omurgtrowe resides suit of court of the said liberty by the tenant dwelling in the said messuage and the annual chief-rent namely twelve pence of money for all secular exactions and demands; for the fourth specified messuage in which William Ryce resides suit of court of the said liberty by the tenant dwelling in the said messuage and the annual chief-rent to wit twelve pence of money for all secular exactions and demands. And by these presents we the said dean and chapter and our successors shall warrant discharge and everywhere forever defend the aforesaid four messuages with all their appurtenances as aforesaid to the aforesaid chaplain sir John and to the chaplain or chaplains of the said church and to their successors celebrating in the said chapel against all people. In witness whereof a seal has been affixed alternately to both parts of this present indented charter. Given on the twentieth day of May in the 1481st year of the Lord and in the twenty-first year of the reign of king Edward the fourth.

[2.] THE CHARTER OF TWO STONE SHOPS IN THE PARISH OF THE CHURCH OF SAINT MICHAEL.⁸

Know present and future men that I Robert Freyn precentor⁹ of the cathedral church of the holy Trinity of the city of Waterford son and heir of Gregory Freyn formerly citizen of the said city have given granted and by this my present charter have confirmed to James Freyn a citizen of the said city a messuage and the two shops which Thomas Walsh alias Styward had from me for a term of years, which jointly lie from the land formerly of Nicholas Gogh on the south side as far as the land which Peter McComyn holds for a term of years of the dean and chapter of the said cathedral church on the north side and lies from saint Michael's street on the east side as far as the land which Peter Lorcan holds for a term of years of the said dean and chapter in the parish of saint Michael's church and in the suburb of the said city; to have and to forever hold the said messuage and the two shops with their appurtenances to the

⁴ *Secta curie* or suit of court was a legal requirement to attend the court of the overlord (in order to act as a juror, lend weight to decisions, etc).

⁵ A liberty was an area exempt from the regular jurisdiction of the area, in this case that of the Corporation of Waterford, and possessing its own court.

⁶ Chief-rent (or 'chiefry') was the fixed rent due out of a property to an overlord.

⁷ The stipulation to make this payment in money was to obviate any settlement in kind, which was common practice in a rural economy accustomed to bartering.

⁸ In BL, Harleian MS 3765 individual records are not numbered nor are they separated from each other on folios, however most have titles written in lower case and without emphasis or ornamentation.

⁹ The precentor (or cantor) was one of the four dignitaries (dean, precentor, chancellor and treasurer) in the standard English model of cathedral chapter which was adopted in most Irish dioceses. See K. W. Nicholls, 'Mediaeval Irish cathedral chapters', *Archivium Hibernicum*, 31 (1973), p. 103. He was charged, at least in theory, with the conduct of the choral services.

above-mentioned James and to his heirs issuing from his body forever. And if it should happen that the said James should die without an heir issuing from his body then the said messuage and shops with their appurtenances shall pass to Anastasia Broun, wife of the said James, to have and to hold the said messuage and shops with their appurtenances to the above-mentioned Anastasia for the full term of her natural life, if it should happen she herself should live after the death of the said James; on condition that following the death of the said James and Anastasia and of the heirs of the said James issuing from his body the said messuage with its appurtenances shall pass to the dean and chapter of the said cathedral church;¹⁰ to have and to forever hold the aforesaid messuage with its said appurtenances to the dean and chapter and to their successors; and also that the said two shops which lie between the said messuage and the land of the said Nichols Gogh shall pass to the chaplain or chaplains of the church of saint Saviour situated on the south side of the said cathedral church; to have and forever hold the said two shops with their appurtenances to the above-mentioned chaplain or chaplains of the said church and to their successors celebrating in the said church, paying the due and customary services to the chief lords. And by these presents I the aforesaid precentor Robert and my heirs shall warrant quit and everywhere forever shall defend the above-mentioned messuage and two shops with their appurtenances to the above-mentioned James and to the heirs issuing from his body and to the said Anastasia for the term of her life and to the said dean and chapter and to their successors and to the said chaplain or chaplains of the said chapel and to their heirs as is above mentioned against all people. In witness whereof I have affixed my seal to this my present charter. Given on the twenty-eighth day of August in the 1481st year of the Lord and in the twenty-first year of the reign of king Edward the fourth.

[3.] CONCERNING THE MASS OF THE HOLY SPIRIT TO BE CELEBRATED PRIOR TO THE ELECTION OF THE MAYOR AND BAILIFFS.

Know present and future chaplains of the church of Saint Saviour next the cathedral church of Waterford and all others wishing to see or to hear the following writing, that the election of the mayor and bailiffs of the city of Waterford is to be held in the guildhall of the said city on the next Monday following the feast of the Exaltation of the Holy Cross.¹¹ And therefore I John Collyne, chaplain¹², the founder of the service

¹⁰ Four generations of the Freyn family are mentioned here, the Christian names of three successive male heirs being given. Following the death of the heirs of James Freyn the family property is to be divided between the dean and chapter of Christ Church Cathedral and the chaplain of St Saviour's chantry chapel. The family name, now generally written Freyne, is still to be found in Waterford and its environs.

¹¹ 17 September 1481. The feast of the Exaltation of the Cross was 14 September. In medieval times it was traditional to date events by referring them to feast days of the church. While principal feast days, such as Christmas, did not vary in date, others, such as Easter, did vary. Furthermore, it was customary for different dioceses to celebrate the feast days of local or of favoured saints on dates agreed in the diocese. An ecclesiastical calendar, peculiar to the dioceses of Waterford, is known to have been in use in the thirteenth century at the Kilbarry preceptory of the Knights Templar, which was located near Waterford city. When the Knights Hospitaller gained control of Kilbarry in the early fourteenth century, this ecclesiastical calendar continued in their use, and probably throughout the then united diocese of Waterford and Lismore. A complete list of the feast days of this calendar can be found in *Corpus Christi College, Cambridge*, MS 405, ff 23r–33v.

¹² Chaplain (*capellanus*) seems to mean simply 'priest'.

of the said chaplains of the said chapel establish and order for the duration of all time that one of the said chaplains shall solemnly celebrate the Mass of the Holy Spirit annually in the said chapel about the eighth hour on the said Monday prior to the election of the mayor and bailiffs for the coming year, at which mass the mayor and bailiffs of that year and the other citizens shall be present as their devotion demands and requires. I have written this rule at the request of James Ryce mayor of the said city and of the other citizens in the twenty-first year of the reign of king Edward the fourth. In witness whereof I the said John, chaplain, have written this rule in my own hand on the twenty-sixth day of September in the 1481st year of the Lord.

[4.] CONCERNING THE SMALL MESSAGE WHICH IS NEXT THE ROAD WHICH LEADS TO BAKER'S TOWER.

Know present and future men that in my pure widowhood I Anastasia Brewer daughter and heir of Henry Brewer formerly a citizen of the city of Waterford have given granted and by this my present charter have confirmed to sir John Collyne, chaplain, and to the chaplain or chaplains of the chapel of Saint Saviour which lies next the cathedral church of the said city a certain empty land above saint Patrick's hill, in which land two shops were formerly built; which land lies from the land formerly of the said Henry Brewer and of his wife Johanna Vale on the east side as far as the king's highway which leads towards the tower called Baker's Tower on the west side and lies from the land formerly of the merchant John Moldoun on the south side as far as the empty land next the said Baker's Tower on the north side in the parish of the church of saint Patrick and in the suburb of the said city; to have and to hold the said empty land with its appurtenances to the above-mentioned sir John, chaplain, and to the chaplain or chaplains of the said chapel and to their successors celebrating forever in the said chapel for my soul and for the souls of my parents, paying the owed and accustomed services to the chief lords of the fee. And by these presents I the said Anastasia and my heirs shall warrant quit and everywhere forever shall defend the aforesaid empty land with its appurtenances to the aforesaid sir John chaplain, and to the chaplain or chaplains of the said chapel and to their successors forever celebrating in the said chapel against all people. In witness whereof I have affixed my seal to this my present charter. Given on the fifteenth day of March in the 22nd year of the reign of king Edward the fourth.

[5.] THE FORM OF THE OATH OF A CHAPLAIN BEING ADMITTED TO THE SERVICE OF THE CHAPEL.¹³

I *N* swear canonical obedience and fealty to the dean of the cathedral church of the city of Waterford; furthermore I shall be faithful to all and singular the affairs of the chapel of saint Saviour and to the possessions of the same and that I shall never alienate¹⁴ any land or tenement¹⁵ of the chaplains of the said church nor agree to this;

¹³ A later hand, writing in Latin in the margin, recorded that this legal format had been abandoned, and was no longer used in the enrolment of a chaplain.

¹⁴ 'Alienate' meaning to transfer to another.

¹⁵ Tenement (property law): any form of permanent property, such as land, dwellings, offices, etc.

and that I shall not grant a farm or any land of the said lands or tenements for a term beyond 60 years and this with the advice and agreement of the dean or of the mayor of the said city, so help me God and by this, God's holy gospel.

[6.] CONCERNING THE FINAL WILL OF SIR JOHN COLLYN DEAN OF THE CATHEDRAL CHURCH.

An inventory of the goods of the chaplain sir John Collyn formerly the dean of the cathedral church of the holy Trinity of the city of Waterford also a citizen of the said city compiled and written in his own hand on the first day of the month of April in the 1484th year of the Lord and in the first year of the reign of king Richard III. Firstly he has jewels and other goods to the value of 10*li*. Likewise he has 5*li*. in money. Likewise 6*li*. which are owed to him in debts.

In the name of God. Amen. I the said John, chaplain, by the grace of God being of sound mind and body make my will in this manner:

[1]¹⁶ Firstly I bequeath my soul to God my redeemer, to blessed Mary and to all God's saints, my body to be buried in saint Saviour's chapel which is next the said cathedral church.

[2] Item I bequeath 10*li*. for expenses with respect to my body on the day of my burial and on the day of my month's mind.

[3] Item to the chaplain or chaplains of the said saint Saviour's chapel [I bequeath] all the lands tenements messuages curtilages gardens rents and services with all their above-mentioned appurtenances to the chaplain or chaplains and to their successors forever celebrating in the said chapel, paying the owed and accustomed services to the chief lords of the fees.

[4] Item I bequeath arrange establish and regulate that in the future whenever the service of any of the said chaplains shall have been vacated either through death or through removal for an offence that then the dean of the said church for the time being with the consent and advice of the mayor of the said city shall establish and appoint another suitable chaplain in the place of him who is deceased or vacated and that that chaplain who shall be admitted by the aforesaid dean or by another shall at his creation be sworn in on God's holy gospel, the said mayor being present, that he shall never alienate any lands or tenements of the said chaplains nor shall he agree to the alienation of the same, and that he shall not grant the farm of any land beyond sixty years nor agree to this being done. And he shall always grant a farm or term [of years] with the advice of the said dean or the mayor of the said city and never without the consent of either of them.

[5] Item know all who read this my last will that for the past ten years I have given and have granted to God and to the aforesaid cathedral church [and] to the chapel of saint

¹⁶ In this edition the numbers assigned to individual bequests have been altered from those presented by Dr Mac Niocaill in his transcription as published in *Analecta Hibernica*, no. 23 (Irish Manuscripts Commission, 1966).

Saviour and to the chaplains of the said chapel and to their successors forever all my books as long as they shall last which gift I now affirm and approve by these presents. And whereas at present I do not have monies in plenty but have expended them in the repairs of houses and tenements and also of churches, therefore at present I do not bequeath that which I have not to churches or to persons which I would willingly wish to do if I were able.

[6] Item by these presents I revoke and annul all my other testaments written by me prior to this date and they are to be held for nothing.

[7] Item I bequeath appoint and ordain that one of the chaplains of the said chapel shall be the collector of the rents of the lands and tenements of the said chapel and that annually during the fortnight before the feast-day of Michaelmas he shall render account before the dean or the chancellor of the said church and his confreres of the said chapel and he shall pay their stipend to his said confreres at each quarter.

[8] Item I appoint and ordain that another [chaplain] shall be the supervisor of the repairs of all the lands and tenements of the said chaplains and that each of these two chaplains shall have 6s. 8d. for [his] labour and this work shall be undertaken by them in turn year by year.

[9] I appoint bequeath and ordain that sir Robert Broun dean of the aforewritten cathedral church and sir John Broun the chancellor of the same jointly and severally be executors of this will, to whose arrangement payment and regulation I bequeath my above-mentioned goods, however I bequeath the remainder of my goods to their discretion to spend as may appear best to them for the salvation of my soul and [for the souls] of all the faithful departed. In witness whereof I have affixed my seal to this my present testament. Given on the day and in the year above-written.¹⁷

THE PROBATE OF THE WILL.

[10] And I Robert Broun by the patience of God dean of the cathedral church of Waterford, the testament or last will of the aforesaid sir John Collyne being produced presented and entered before us in the consistory court at the time of our present annual visitation, we have approved confirmed ratified and registered the administration of all and singular the above specified goods to the above-mentioned executors, having first received from them a physical oath of having faithfully carried out the administration and of having paid and of having put us and the church in possession of as much as was necessary just as by these presents we approve confirm ratify and register that we have granted and have committed just as by these presents we grant and commit. Given at Waterford under our sealed oath on the twenty seventh day of the month of July in the year of the Lord one thousand four hundred and eighty four.

John Heiland notary.

¹⁷ This final will of Dean John Collyn, dated 1 April 1484 and admitted to probate on 27 July 1484, was the last of his three wills which are detailed in this Register of St Saviour's Chantry. This final will is the least explicit of the three testaments since the dean had already disposed of most of his moveable assets. His previous wills, dated 3 September 1468 and 4 November 1471, are to be found in charters 9 and 11 and charters 65 and 66 respectively.