

COFFEY COUSINS' CLEARINGHOUSE

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CCC is a newsletter originated in 1981 to collect and disseminate information about the COFFEE/COFFEY families of North America. It is issued in MARCH, JUNE, SEPTEMBER AND DECEMBER. Back issues are available; \$1.00 each (Nos. 1-21); \$2.00 each (Nos. 22-29). Subscription rate for calendar year 1989 is \$8.00 in U.S., Canada, Mexico. \$10.00 Overseas.

YOUR PAST AND PRESENT FAMILY INFORMATION IS WELCOME

COFFEY COUSINS CLEARINGHOUSE
c/o Bonnie Culley
Phone: (314) 635-9057
1416 Green Berry Rd.
Jefferson City, MO 65101

Bonnie Culley
Elizabeth C./George Hayes
1416 Green Berry Rd.
Jef'rsn City, MO 65101
31245678

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*Don't forget your
1989 Convention Reservation*



Dear Cousin,

We regret to Inform you of the recent death of our beloved editor and cousin Len Coffey. He will be missed by everyone who knew him. We wish to express our sincerest sympathy to his wife Donna and family. His leadership and guidance will be irreplaceable. We have been asked by Donna to continue the newsletter as it is one of the threads that binds Coffey Cousins together. Len had indicated before he passed away that he wished it to continue. Please be patient with us as this is our first attempt at publishing anything and we have much to learn. We will be getting the files later. It will be impossible to fill Len's shoes as he was so capable. We only hope to be half as competent as he was. We will follow the style and outline he has set up and hope you will continue sending information as you have done in the past. Anything you can offer to help us get started will be GREATLY appreciated.

We are sending this issue to all who are on last years mailing list. We have Len's record of those who's dues were paid prior to his entering the hospital. All others were returned.

Bonnie

LAST CALL FOR CONVENTION - WE NEED YOU NOW

THE MAILBOX

Robert Coffey, Pomona, CA sent a copy of the Green Cemetery record. It is in Section 27, Range 19 West, Township 38 North, on a high bluff overlooking the Nlangua River. Inscriptions were copied by Rose Green Maness on 20 Sept. 1967.

COFFEY, - William L., son of J. D. & S. E., born 9 Feb. 1861-died 19 Jan. 1874
 Geo. B., son of A. J. & L. J., born 6 Feb. 1892-died 3 Mar. 1893
 Alice, wife of L. J., born 5 Jan 1868-died 28 Feb. 1944
 Louis J., born 8 Oct. 1860-died 15 Dec. 1947
 Lillie Fay, 12 Oct. 1912

Robert lists in the margins that J. D. is Joshua D. Coffey, S. E. is Salina E. Storle Coffey, A. J. is Alice J. Coffey and L. J. is Louis J. Coffey. We would like to print the Harmony Missionary Baptist Church record Robert submitted if he will share the source. It's quite interesting.

Tuesday, Jan. 31, 1989
Indianapolis Star and News

LEONARD M. COFFEY

MARTINSVILLE, Ind. - Services for Leonard N. Coffey, 58, will be at 2 p.m. Wednesday in Neal & Summers Mortuary with calling until 9 p.m. tonight. Coffey, a Korean War Navy veteran, died Sunday. A machine operator, he worked for Hopkins 8. Woods Co. at Martinsville. He was founder of Martinsville High School Alumni Organization and editor of its publication, The Tattler. Memorial contributions may be made to the American Cancer Society. Survivors - wife Donna Smith Coffey; daughters the Rev. L. Susan May, Terry J. Coffey, Bonnie Coffey-Meyers; mother Mildred Leonard Coffey; brothers Donald G., Joseph D. Coffey; four grandchildren.

The Coffee/Coffey convention is a gathering of people from widely scattered locations but with common interests. The meetings are relaxing, friendly and can reveal knowledge of your family past. We especially need YOU this year. We need to decide how to continue. We also need to think about an appropriate memorial for Len.

Place: THE HOLIDAY INN DOWNTOWN
422 Monroe St. Jefferson City, MO 65101
Dates: 1:00 PM May 5 to 12:00 Noon May 7, 1989
Chairman: Bonnie Culley

Reservations: \$39.00 deposit needed by April 10, 1989 (earlier if possible). Make checks payable to Holiday Inn Downtown and send to CCC. It reserves your room. You will also wish to plan to attend the buffet luncheon for Saturday noon. The buffet is \$10.00 per person. Please let me know by April 15, how many people wish to attend the banquet so we can make enough reservations.

We have invited the State Archivist to speak to us on "The Records in Missouri" in the State Archives and Historical Society, at 2:00 p.m. Friday in the "Center Room" of the Holiday Inn. He is a very interesting speaker. Also for those who are interested, there is a new tour group in Jefferson City that wants to give us a PROFESSIONAL guided tour of the Historical City of Jefferson (Capital building, etc.) on Saturday morning, 9 to 12. They will pick us up at the hotel by bus. The cost is \$12.00 per person. If 20 people are interested we will go for it.

We have full use of the "Center Room" for the full time of the convention. The Saturday banquet and meeting will be held in the "Caucus Room".

_____ Number of persons who wish banquet reservations at \$10.00 ea.

_____ Number of reservations for the tour of "Historical City of Jefferson at \$12.00 ea.

Reservations: \$39.00 deposit is needed before April 15, 1989. Make check payable to Holiday Inn. The deposit is payment for one night's hotel room fees (double occupancy). Additional nights can be arranged with the Hotel.

If you need transportation from the "Regional Airport" Jefferson City-Columbia or the "Jefferson City Memorial Airport" please let us know where and when so we can arrange transportation.

Please include the above information with your check.
Please send checks to : Coffey Cousins Clearinghouse
% Bonnie Culley
1416 Green Berry Rd.
Jefferson City, MO 65101

An excerpt form the Cass County MO History

SAMUEL V-NOY LYNN

Samuel V-noy Lynn and Tishey Tival Coffey were married Sept 15, 1901, Baptist Church Ruthledge, Tenn. Samuel, born Nov. 7, 1875, was the third of 9 children of Thomas and Julian Lynn. The family lived in a two-story house on Clinch Mountain near Ruthledge, Grainger Co., Tenn. Samuel went to county schools and received a good education, becoming a slender, medium size and with dark hair and blue eyes. His ancestors were from Ireland. Tishey, born Sept. 18, 1883, lived on the other side of Clinch Mountain, Hancock Co., Tenn. She, related to the Dalton family, had a sister, 2 brothers, and 3 half-sisters, her mother having died when Tishey was age 4 and her father married again. She became a small, slender lady with dark hair and blue eyes. To help earn a living she went to Grainger Co. cleaning houses.

After Samuel and Tishey married they traveled by train to Seymour, Mo., lived there 11 years then moved to Harrisonville in 1914. They had 12 children: Myrtle born July 7, 1902; Martha born June 6, 1904, died Aug. 27, 1924; Verna born Mar. 24, 1910; Ida born July 12, 1912; Emily born Apr. 8, 1914; Ernest born Apr. 24, 1916; Opal born Jan. 13, 1919; Velma born Nov. 23, 1921; Samuel born May 6, 1924; Cecil born Mar. 27, 1926.

Samuel was a farmer, and a loyal member of Grand River Baptist Church located SW of Harrisonville. He died May 8, 1959 at his home SW of Harrisonville, at which time he had 29 grandchildren and 19 great grandchildren. Tishey died July 25, 1973 age 90, at which time she had 29 grandchildren and 48 great grandchildren, and 12 great, great grandchildren.

The following is an excerpt from Frank Crosswhite's papers that I think you will find interesting. He is offering free copies to anyone who is interested. We hope to use the paper "WAS EDWARD COFFEY A WILD GOOSE OR AN OLD-LINE VIRGINIAN". We found it very interesting but rather long for CCC. Possibly we can print it in several continued parts.

Etymological Considerations for the Family Surname Coffey -
 O'Cobhthalgh - Cobthach
 Frank S. Crosswhite
 P.O. Box AB
 Superior, Arizona 85273

I am a descendent of Edward Coffey and Ann Powell who married in Essex County Virginia in 1699. They are my ancestors in two lines and probably four. I also descend from William Crosthwait who came to Spotsylvania County, Virginia from Pennsylvania about 1732.

Knowing that a Thomas Crosthwaite was once Governor of the Bank of Ireland and Sheriff of Dublin, I was interested to learn that a Thomas O'Cofalgh also held the office of Governor of the Bank of Ireland and is indeed the minister of finance of Ireland, an interesting parallel.

(cont. p.7)

Family Surname Coffey (cont. from p. 6)

Such positions require a certain psychological second-sense of fiduciary responsibility found also in clergy, dedicated scholars, partisans, overseers, stewards, humanitarians, doctors and nurses, indeed in all those in whom trust is placed.

Having reason to believe that Edward Coffey was an overseer of a colonial Virginia plantation, and knowing that a number of American Coffeys had been clergymen, partisans, scholars, medical doctors, agents for the Indians, etc., I could clearly see a strong thread of connection relating to a fiduciary bent.

In my etymological research relating to the formation of names in my professional field of plant taxonomy, I have had occasion to delve into words relating to place names for which plants have been named. Much of plant taxonomy involves nomenclature which is fixed by means of tracing chronological descriptions (almost like genealogies) so that a type specimen can be designated. The latter is the standard which will forever fix application of the plant name. It is analogous to the platinum-iridium bar which defines the length of a meter. In deciding just which anciently prepared dried specimen should be chosen as representing a name coined by Carolus Linnaeus in 1753, for example, it is necessary to examine among other things the etymology of the name. In studying etymologies, it was only natural for the eye to stray occasionally to matters of personal genealogy, and I became convinced that the Irish word "Cobthach" which is the root of the surname "Coffey" had a strong fiduciary meaning.

Nevertheless, we always hear the meaning of "Coffey" as equivalent to "Victorious." Although this is true, I think this meaning is only half of the story. "Victorious" is indeed an adjectival meaning of the "Cobthach" and the principal meaning of the word which has survived into modern time. It is true that we could treat the adjective as a noun and then by means of inflection in the genitive case arrive at "O' Cobhthalgh" as meaning "a descendent of the victorious." However, Cobthach also had its customary Gaelic noun meaning of "treasurer," or perhaps more accurately today "fiduciary." In fact the surname "Coffer" traces back to "Cobthach" just as surely as does "Coffey." We know a coffer today as a treasure vessel, commonly thought of as a chest or treasury. Today during political campaigns, where psychology has preserved some of the terminology of ancient warfare, we hear of appeals to donate to the "coffer" of a political party or to add to the "war-chest" of a candidate.

As a result of war, treasures were seized by the victorious and assigned to the coffer - the war-chest - which was controlled by the cobthach, the treasurer, who, in the role of a fiduciary, held the prize to be distributed or used pursuant to a plan of fairness.

(cont. p.8)

Family Surname Coffey (cont. from p. 7)

It follows that such a Cobthach held power of enormous potential. Battles more often than not were won by a coalition of armies representing a plurality of families, clans, or "septs" for whom the Cobthach acted a fiduciary and was probably the closest thing to an overall leader, although not a "king" in the dictatorial sense. "To the Cobthach goes the treasure" in English would be rendered as "To the victor goes the spoil." I sense that the Irish victor (Cobthach) was of a republican nature and tried to act in a fiduciary capacity for all of the families to whom he had an obligation.

Such a concept must have been very ancient, indeed, as it is preserved in the ancient Latin root of words that came into English under such different forms as "victor" and "factor." Factoring implies division and is rooted in the fiduciary responsibility of the victor. The dictionary definition of the English word factor as "one who acts for or does business for another" corresponds very closely with the fiduciary meaning of Cobthach. Interestingly, the Royal family of Scotland, known as Stuart-Stewart-Steward, were named for being stewards in a sense which somewhat parallels the fiduciary essence of Coffey-O' Cobhthach. A steward is indeed again a fiduciary. One definition of the English term "factor" is "steward of an estate."

Just as the Cobthach would administer and divide the wealth of victory, a factor would administer and divide the estate of a dead person for the benefit of the heirs. Old law also allowed a factor to intervene and "split the pot" or "divide the assets" of a debtor in the role of a "garnishee." The "factor" was the fiduciary or "garnishee" and "factorizing" was considered equivalent to "garnishment." According to the dictionary, "the garnishee is in effect a stakeholder, or custodian of the defendant's property in his hands for the plaintiff's benefit."

To the Irish Cobthach went the fiduciary responsibility of dividing wealth and assigning it by deed of fact to each appropriate faction. Although today we think of fact as equivalent to truth, a fact was originally a "doing" or a "deed" and a faction was the person or group unto which it was done or deeded. We are reminded of the "man made" concept of the Sicilian mafia with regard to the Latin verb "facere."

We have often heard that in ancient times a "deal" was ratified by ceremonially drinking from a large cup that had a gold coin in the bottom. In later times the gold-coin-in-the-cup routine was used to get the better of someone in a bargain. For example, there is evidence that prospective sailors were dragged onto ships after unexpectedly finding a coin in the bottom of a tankard of ale that had been proffered in a tavern. Such sailors got a "dirty deal" or a "rotten deal" and the captain is said to have displayed the coin to calm bystanders as the victim was taken to the ship.

(cont. p.9)

Family Surname Coffey (cont. from p. 8)

But the original concept of the "deal" concluded by drinking to gold was not at all nefarious in truly ancient times. The primary meaning of "deal" as a noun was "a part, portion, or share." As a verb, "deal" was "to give in portions, or as one's portion or share." The Cobthach obviously divided the wealth by means of a deal or dole which was permanently ratified by drinking from a cup having gold. All agree that a deal drunk to or ratified using a cup with gold became permanently binding. The gold probably entered into the symbolism because it was the chief of metals and under no other circumstance would a person ever normally drink from a vessel of gold. A gold coin in the bottom of a non-gold vessel has the earmark of being a substitute when no cobthach with golden vessels was available.

The Coffey-O'Cobhthalgh-Cobthach coat of arms displays three drinking cups. From collateral information found in old Irish poetry we know that these cups were made of gold. The conclusion is inescapable that the coat of arms represents a canting of "Cobthach" in the sense of victor-treasurer-factor-fiduciary. One tradition states that the three cups in the Coffey-O'Cobhthalgh-Cobthach arms refer to the "Peace of Tara" between the clans O'Brien, O'Neil, and McCarthy. Note that Cobthach is not one of the principals, but again something of a fiduciary, if the "Peace of Tara" theory is to be believed.

Now enters the "prudent man" requirement. A fiduciary or treasurer or factor or victor has a trust - an obligation to keenly husband the wealth in his hands and to properly distribute it when the time comes. The biblical parable of the talents comes to mind. Property or wealth provides a basis to its owner-user to undertake various industries or improvements for the owner's benefit and enrichment. But a fiduciary must not himself obtain enrichment from the wealth, but rather should hire out the wealth for use by others so that the treasure will have accretions of income which will maintain its relative value in the face of the industries and improvements being made by neighbors. In reality a victor might become a despotic king, taking most for himself and clothing himself with ever increasing accretions of wealth. We think of a picture of the corpulent English King Henry VIII accreted with multiple layers of fine clothing and jewels. To each his own.

Providence is the act of providing or preparing for future use by means of foresight. We also attach a strong religious meaning to the word, which, however, is historically secondary. The dictionary defines providence also as having the special meaning of "prudence in the managements of one's concerns, specifically economy, frugality."

The Coffey-O'Cobhthalgh-Cobthach crest displays the ultimate in frugality and providence among prudent men - a man totally unadorned by clothing of any sort who has provided for his transportation by training a dolphin. We are told that this man had such great foresight that he provided his own means of riding out the storm in Noah's time by riding the dolphin alongside the ark.

(cont. p.10)

Family Surname Coffey (cont. from p. 9)

Different versions of the family motto use "providence" or "prudence" interchangeably. Prudence would be the more modern word because providence has taken on a secondary meaning that is now eclipsing the original meaning - tending to make the original meaning somewhat archaic. Victory was the means by which wealth was obtained by prudence was the means by which it was retained. Who was nobler? - the victor or factor at the end of the battle or the treasurer, steward, fiduciary, or banker who managed the wealth for the ultimate good of others?

Scholars are the fiduciaries of the wealth we refer to as "knowledge." The Four Masters attribute to the Coffey-O'Cobhthalg-Cobthach family a certain stewardship by which members enriched their fellow human beings. They cite Murray Coffey who died in A.D. 1173 as "a transparent gem" (i.e. like the honesty of the naked man who had nothing to hide) who bestowed food, education, and assistance to the poor. He was said to have been a "treasury" of wisdom. As a bishop he was "a son of chastity" who would not, therefore, be looking for personal wealth with which to endow a personal posterity other than the men of "every ecclesiastical rank" which he ordained. He rebuilt many churches, founded many monasteries and abbeys and did many good works.

In 1415 died Classach Coffey, "a man eminent for poetry and Humanity." In 1554, Telge Coffey, "chief preceptor of poetry and learning: died, and in 1556 Owny Coffey, "the most learned in Ireland" was treacherously slain.

The family motto displays the twin concepts of victory and prudence and it is difficult to tell just which takes precedence. Victory is won in youth just like wages are won by working. But as we grow older, have we had the foresight to provide a plan by which we can gracefully retire from the scene and leave the world a little better than we found it? If so, perhaps we can exit riding our dolphin toward the sunset with only the birthday suit with which we were born.

