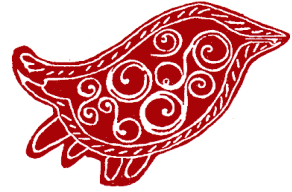


**Journal of the Cork Historical and Archaeological Society**



www.corkhist.ie

---

Title: The altar plate of the Franciscan Church, Cork

Author: Day, Robert

*Journal of the Cork Historical and Archaeological Society*, 1897, Vol. 3, No. 26,  
page(s) 44-50

Published by the Cork Historical and Archaeological Society

Digital file created: January 26, 2014

---

Your use of the JCHAS digital archive indicates that you accept the Terms and Conditions of Use, available at <http://www.corkhist.ie/info/tandc.pdf>

The Cork Historical and Archaeological Society (IE-148166, incorporated 1989) was founded in 1891, for the collection, preservation and diffusion of all available information regarding the past of the City and County of Cork, and South of Ireland generally. This archive of all content of JCHAS (from 1892 up to ten years preceding current publication) continues the original aims of the founders in 1891. For more information visit [www.corkhist.ie](http://www.corkhist.ie).

a Ballyknock inscription: BRANOS MAQI OQOLI.—*Journal R.S.A.I.*, December, 1895, page 355.

The *Book of Leinster* mentions nine Illands *in globo*, and nine singly, namely—Nine Illands slain by Cuchulaind, 123*a*; Illand MacFergusa, an Ulster hero, contemporary with Cuchulaind, 89*b*; Illand, whose father, Cathaoir Mor, was king of Ireland, circ. A.D. 174, 385*b*; Illand, mentioned in a poem ascribed to Find MacCumhaill, 205*b*; Illand, fourth in descent from Crund Badrui, 332*a*; Illand MacDunlainge, king of Leinster, and baptised by St. Patrick, 43*a*, etc.; Illand, a grandson of King Niall of the Nine Hostages, 348*b*; St. Illand MacAeda, 353*c*; another St. Illand, 365*d*; Illand, father of St. Lochini, 353*c*.

*Muc* is probably a fragment of *mucoi*, gen. sing. of *muco*, a secondary form of *maqa*, a "son." Modern Irish has *mac* for nominatives, *maqa* and *muco*, and has *mic* for genitives, *maqi* and *mucoi*.

In the less probable reading [ . . . ] SU MAQU DI = "To [ . . . ] sa son of Dia," *maqu* would be the dative singular of *maqa*, *su* would be the end of a similar dative, and *Di* would be the genitive of *Dia*; but not of *Dia* "God," which is for Lat. *Deus*, as its genitive *Dè* is manifestly for Lat. *Dei*. There is no trace of a cross on either stone; and the inscription seems to be a Pagan one of circ. A.D. 400. It is the first genuine Ogham inscription found in the barony of Imokilly.

## The Altar Plate of the Franciscan Church, Cork.

BY ROBERT DAY, F.S.A., PRESIDENT.



SHORTLY after having placed my notes on the Buttevant chalice with the printers, I was invited by the Very Rev. R. L. Browne to see the collection of church plate in the convent adjoining his church in Liberty Street, and I take this opportunity on the part of the Council representing our Society, to thank him for his courtesy in affording me so much ready assistance in examining and illustrating all, and I rejoice to know that they are in the custody of one who watches over his consecrated charge with so much loving and jealous care. There are few, if any, churches in Ireland that inherit such a collection of early seventeenth century chalices so well preserved and so carefully kept, as each is fitted into a softly lined

and padded air-tight case, and is thus preserved from damp, exposure, and accident, and is always ready and fit for immediate use. Each of these has its own individual history, either as the gift of one of the order, or of individuals that are closely linked with the civil and religious history of Cork, when it stood within its own environment of bastions, gates, and walls, and when some of the foremost among its prince merchants were those whose names are preserved upon these sacred vessels as the donors,



THE TIMOLEAGUE CHALICE.

such as the Coppingers, the Sarsfields, and the Goulds. There is such a marked resemblance between many of these pieces of plate that there can be little doubt that they were made in the same locality, and this opinion is strengthened as all date from the same period, and were, I believe, the work of local goldsmiths. Although Cork had then no guild, yet we have ample evidence of the existence in the city then of silver-smiths who ranked among its leading and most influential citizens, and who were manufacturers of plate. Had these chalices borne inscriptions

dating fifty years later they would either have had the ship and castles town marks or the maker's stamp, but as we have no trace of a guild mark until the middle of the seventeenth century, we are not disappointed in finding these without marks or stamps of any kind. For convenience we have numbered the Sinan Chalice I.<sup>(1)</sup> The next in order is

## II.—THE TIMOLEAGUE CHALICE.

It is  $8\frac{1}{2}$  inches in height, and the bowl is  $3\frac{1}{4}$  inches wide and 3 inches deep, and is shaped like the flower of the tulip, having six semi-circular spaces engraved upon its base, three of which are plain, and the remaining three are each filled with a full-blown rose. The stem is six-sided, and in the usual way divided by a melon-shaped knot, having a narrow band with a key pattern round the centre. The foot is hexagonal and mullet-shaped, measuring  $5\frac{1}{4}$  inches from point to point. On the front panel is a cross bottonée resting on three steps, having a spear at the right, and on the left a pole bearing an open cage-work for holding the sponge. Three of the remaining five panels upon the foot are plain and two are filled with leaf-work and branches, each bearing three roses. The lowest member of the foot is a vertical band, having alternate plain and punched spaces, the whole resting upon a flat moulding with the projecting points slightly rounded. Encircling the foot is the inscription :—

“ORATE · PRO · ANIMABVS · CAROLI · DALE · ET · ELIZIE · BROWNE · TIMOLEAGVE.”

It is undated, and without any trace of hall marks or maker's stamps, but may be assigned to circa. 1600. It is richly gilt.

## III.—YOUGHAL CHALICE.

This is a more recent chalice of silver, without any trace of gilding, and is  $9\frac{1}{8}$  inches high; the bowl is  $3\frac{1}{2}$  inches wide and 3 inches deep; the knot is bold and globular, with a reeded centre; the base is circular, and 5 inches wide, and without any attempt at decoration. Upon it are two inscriptions. The first, which is divided by a Latin cross on three steps, is—

“Pro · Contu · Frii · minor · de · Youghal · denuo · fieri · me · fecit  
Fr. Berth Archdekin.”<sup>(2)</sup>

The second is—

“Recuperavit · et · conventu · Presentationes · Restituit · Admd ·  
Rev · Jeremias · Halley · Pastor · de · Dungarvan.”

(1) See *Journal* for January, 1897.

(2) The Archdekins were an Anglo-Irish family, who acquired Monkstown Castle and assumed the name of MacOdo or Cody.

When this chalice was repaired and restored the maker's stamp and town marks were removed, and it bears the strongest resemblance to other chalices that I have seen which bear the initials of the maker, Edward Gillett,<sup>(3)</sup> and the town mark, a one-masted galley (in heraldry, a lymphad), the armorial bearing of Youghal.



THE YOUGHAL CHALICE.

#### IV.—THE ARDFERT CUP AND PATEN.

The paten associated with this chalice is plate-shaped, and has engraved underneath the sacred monogram "I.H.S.," with a cross fitchee dividing the middle letter. Both are gold plated. The chalice is 8 $\frac{5}{8}$  inches high, and the bowl is 3 $\frac{1}{2}$  inches wide and 3 inches deep. It

(3) Anno 1657. "Goldsmys, blacksmys, peuterers, shipwrights, house carpenters, joyners, coopers, tilers, masons, cutlers, brasiers and glasiars were incorporated by charter from ye Mayor by the name of the Company [guild] of Hammermen the 15th of September."—M.S. Memoir of the town of Youghal, by Thomas Cooke, alderman, anno 1749.

is almost identical in outline and decoration with its companion [II.] from Timoleague; three of the six panels forming the base, which is mullet-shaped and  $5\frac{1}{4}$  inches wide, have floral decorations combining the rose, lily, shamrock, and thistle. On one is a branch bearing a thistle with underneath a rose; on another a spray of lilies above a rose; and on a third a rose beneath a branch of shamrock. This is the only example that I have met with of the thistle being used as an emblem or



THE ARDFERT CUP.

ornament upon Irish church plate. The engraving of the cross and its accompanying emblems of the Passion are also almost identical, for upon this we find the spear and the sponge in its curious cage-work. We have the same six-sided stem and melon-shaped knot with the same fillet. We find the three-stepped cross bottonée surmounted by a lily, but it differs in having two stars, one above the point of each arm, and a rayed back-ground to the cross and emblems. It bears the following inscription:—

“ORATE · PRO · AIA · ELINAE · MOIRANE · ARDFEART.”

The weight of the chalice is denoted by the numerals 16·11 (sixteen ounces eleven pennyweights), which are placed between the two last words of the inscription. A comparison of the illustrations of this and of No. II. will show the identity in the likeness of one to the other, and the probability, reaching to a certainty, that both came from the hands of the same workman.



THE FERRIS CHALICE.

V.—THE FERRIS CHALICE AND PATEN.

This is an undoubted specimen of Cork-made plate. It is a very beautiful chalice, gilt throughout, of perfect proportions, graceful design, and artistic workmanship. The knot, which is wrought in one piece with the six-sided stem, represent a double rose, in which the points of the leaves are trebly pierced where they unite, having a lozenge filling each of the intervening spaces that are pierced in like manner. This chalice is  $7\frac{3}{8}$  inches high, and the cup is  $3\frac{1}{4}$  inches high, and 3 inches deep. Like its companions it has six semi-circular-headed spaces that

spring from the stem, three of which are engraved with scroll leaf-work. The base is hexagonal and  $5\frac{1}{2}$  inches in diameter. Three of its fan-shaped panels are engraved and three are plain. Two of the former are filled with lilies upon a powdered ground-work, and the third or front panel has our Lord upon a two-stepped cross with the letters "I.N.R.I." Upon the lowest member of the mullet-shaped foot is a tongue ornament, and above it in a sunk vertical band a punched decoration. Underneath, and upon the flat rim of the foot upon which the chalice rests, is the inscription :—

"FR · Gulielm · Ferris · pro · Convtu · Sti · Franci · Corck · me · fecit fieri 1611."

The paten is gilt, circular, and  $4\frac{1}{4}$  inches wide, with a central depression which fits into the rim of the cup.

## Thomas Adderley, of Innishannon, M.P.

By F. EBRINGTON BALL.



THOMAS ADDERLEY, the owner, in the eighteenth century, of the picturesquely situated village of Innishannon, was a well-known man in his day. He sat for nearly forty years in the Irish Parliament, and at one period possessed considerable political influence, but it is as a patron of industrial enterprise in our country, rather than as a politician, that he is chiefly remarkable.

A pedigree of the Adderleys of Innishannon is given by Mr. Copinger in his notes to the edition of Smith's *History of Cork*, recently published by the Society, but it is incomplete, and in some respects incorrect. The founder of the family was a certain Thomas Adderley, who came to Ireland amongst the colonists of Bandon at the beginning of the seventeenth century, and who was in 1616 elected provost of that town. In his will, which is dated February 11th, 1644, he is described as Thomas Adderley, the elder, of Balneboy. He leaves his property to his son Thomas Adderley, the younger, charging it with legacies to his daughter Ann and her husband, Captain Michael Byrne, and to his brother-in-law Anthony Dowdall, and directs his body to be interred with that of his wife "in the grave wherein she lyes buried in ye parish church of Kinsale." Thomas Adderley, the younger, served as a captain in the militia raised at Bandon on the outbreak of the rebellion of 1641,