



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### **Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### **About Google Book Search**

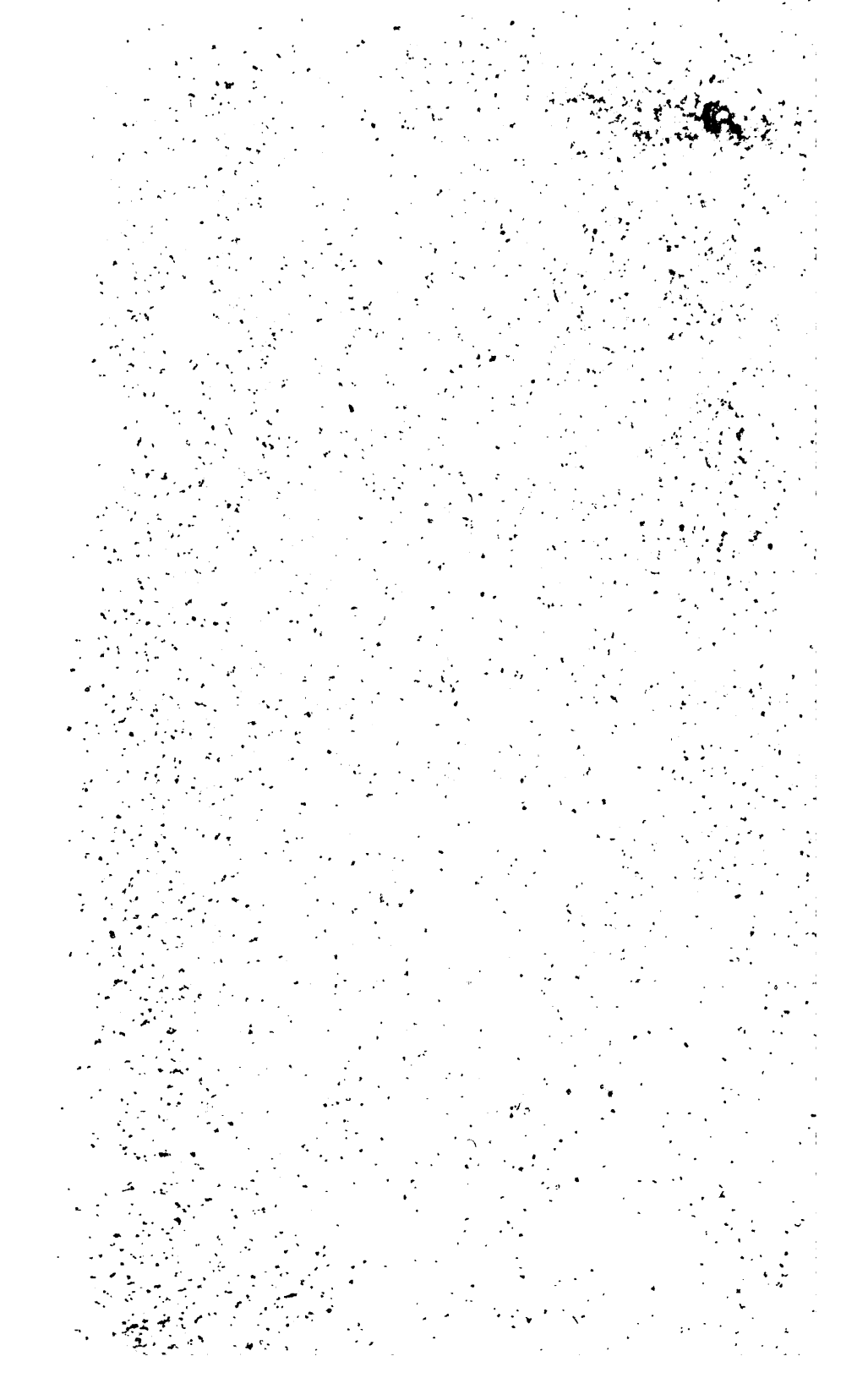
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

RUNIC MONUMENTS  
IN THE  
ISLE OF MAN.  
BY  
W. A. KINNEBROOK.

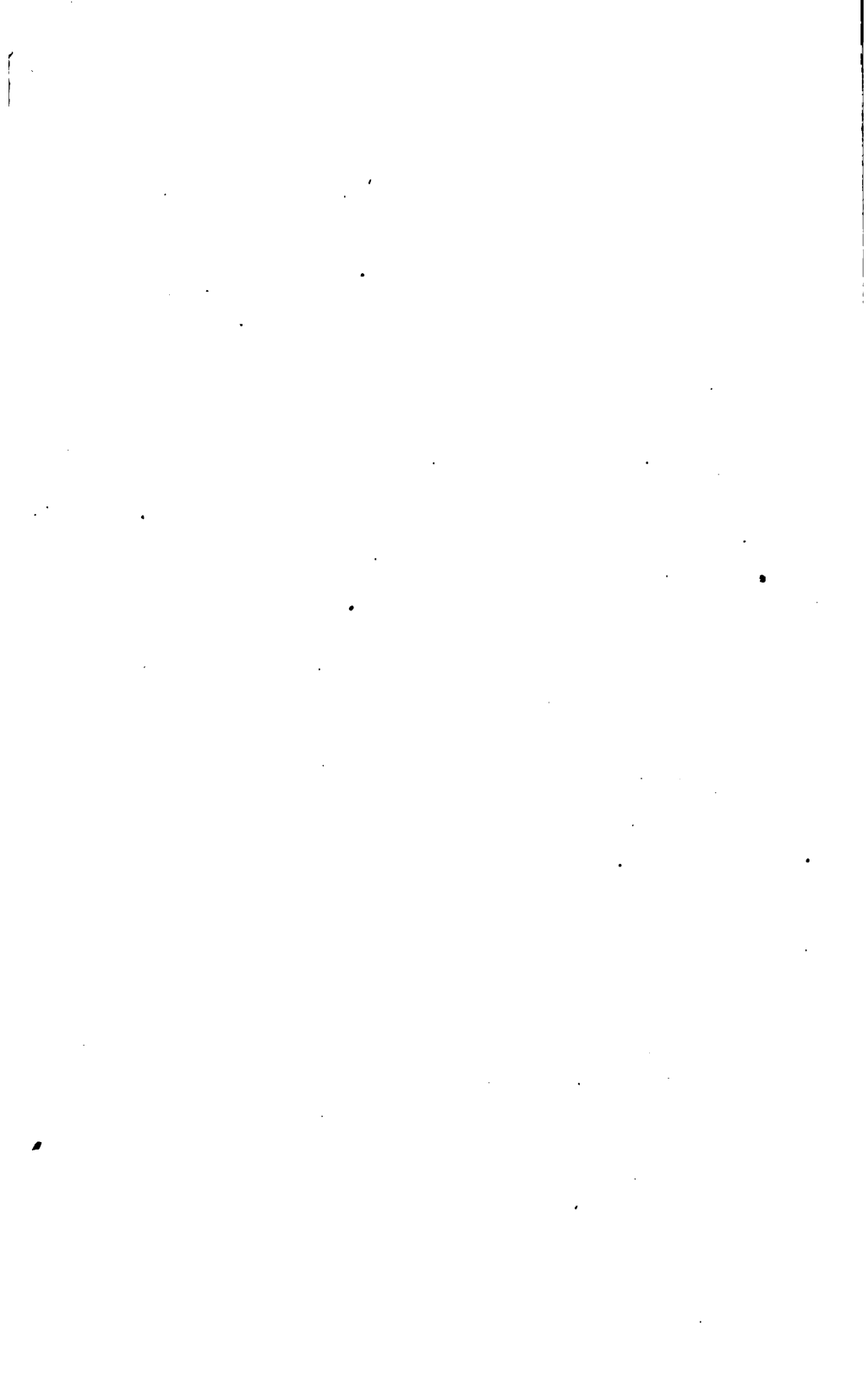
Al. Olson  
940

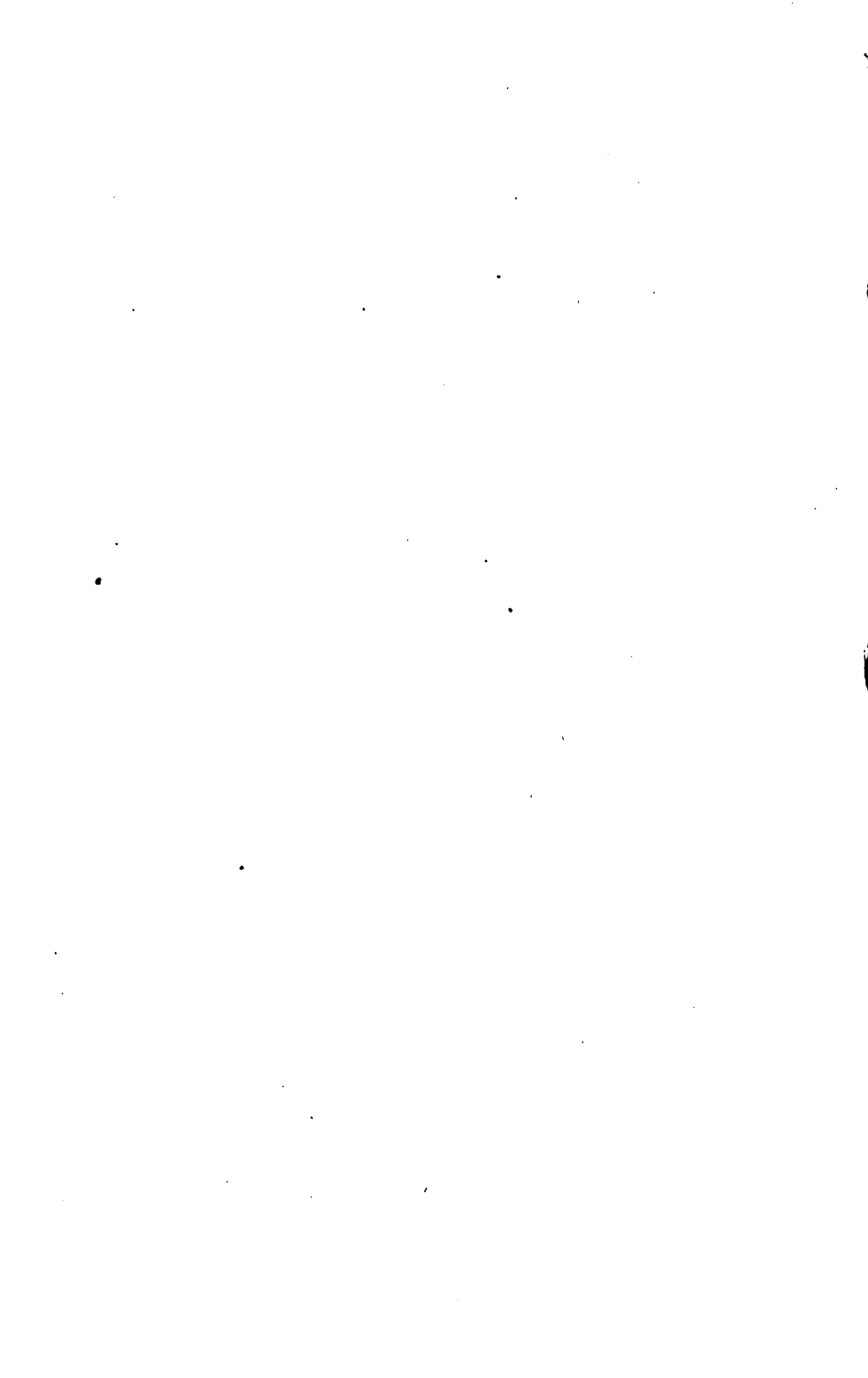
Gough Islands  
Add 80 63





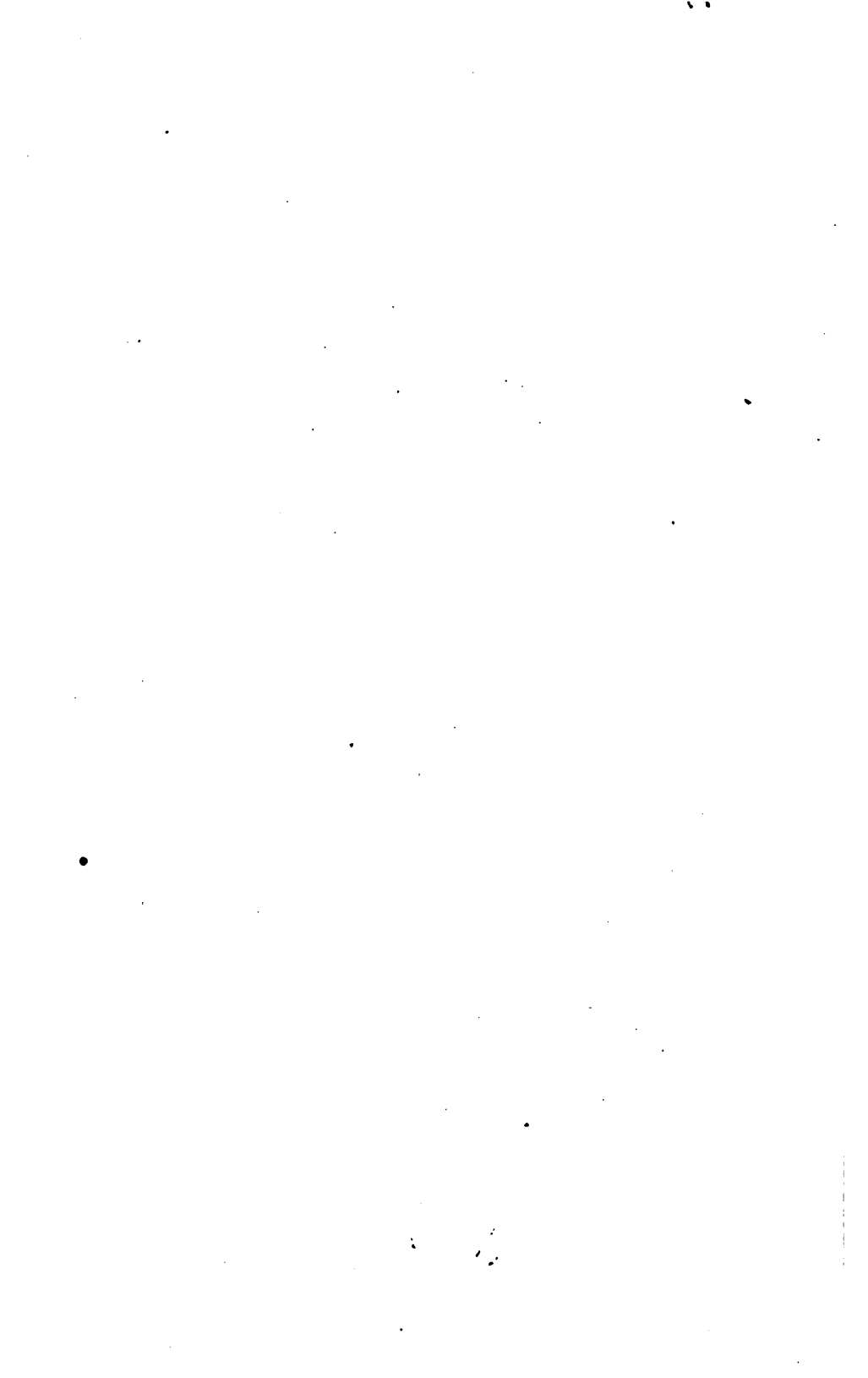












ETCHINGS  
OF THE  
RUNIC MONUMENTS  
IN THE  
ISLE OF MAN,

With Remarks.

---

BY WILLIAM KINNEBROOK.

---

"See the lines graven round it, all are Runic  
"Mystic inscriptions, full of wizard power  
"To ward off ill."

LONDON:  
LONGMAN & Co., PATERNOSTER-BOW.  
M.DCCCXIII.

QVAV



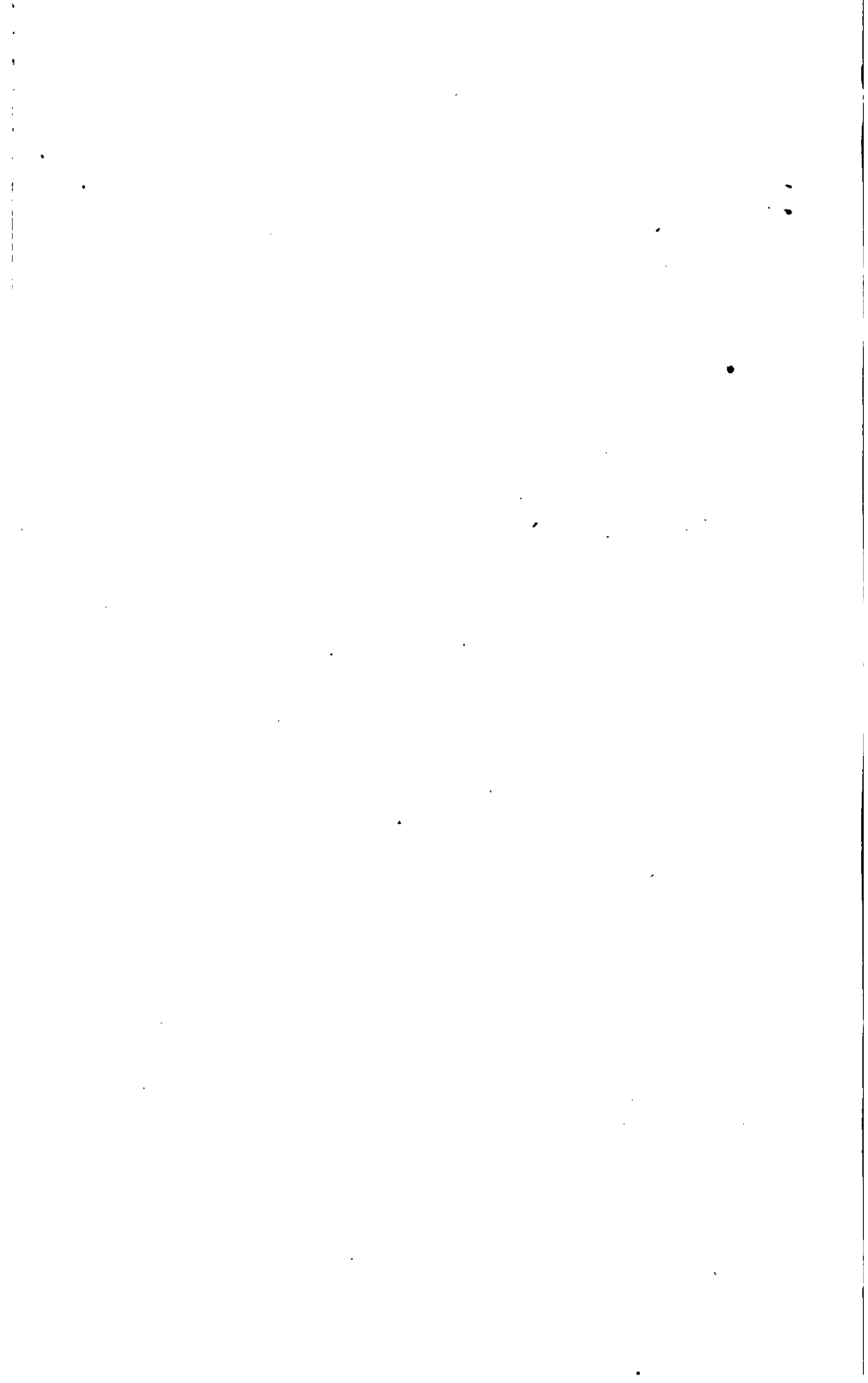
TO  
THE PRESIDENT AND MEMBERS  
OF THE  
ROYAL ANTIQUARIAN SOCIETY,

*This Work is Dedicated*

WITH FEELINGS OF THE GREATEST RESPECT,

BY

THE AUTHOR.



## P R E F A C E.

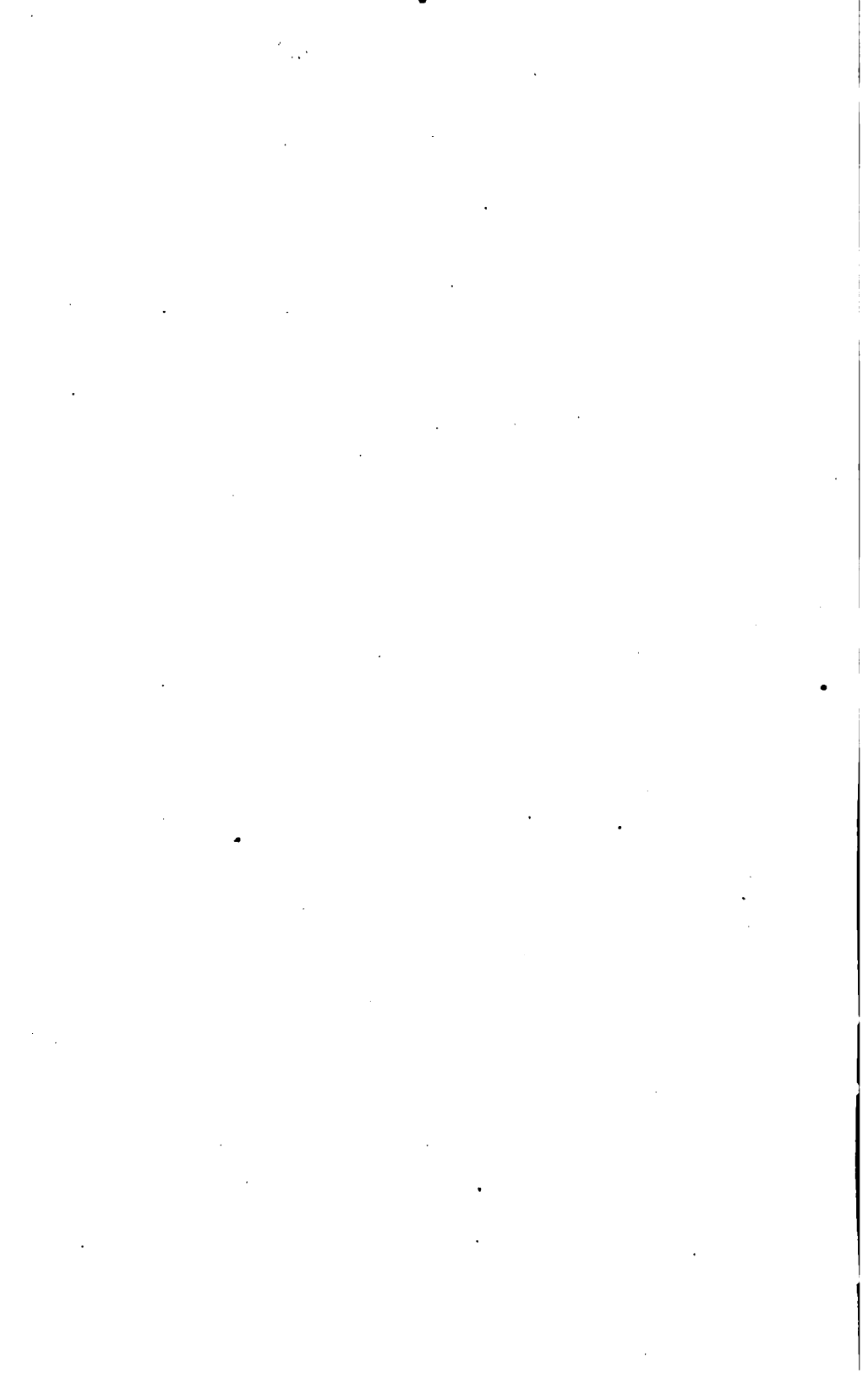
---

In offering this work to the notice of the reader, some explanation of the motives that led to its publication may be deemed necessary.

An ardent admirer of antiquities from childhood, the Author's first desire on arriving in the Isle of Man was to examine the Runic crosses. This apparently simple task became in reality a tedious undertaking, from the absence of any complete guide to their situations, and the difficulty of obtaining information from the peasantry about things, in several instances, in their immediate neighbourhoods. These facts combined, appeared to render the work a desideratum, which should at once convey to the curious in antiquarian research, a just idea of the former adornments, inscriptions, and dimensions of these remains; and be to the tourist a correct guide, by exactly indicating their localities.

If the Author succeeds in effecting these objects, and is in any way the means of smoothing the path for the more complete investigation of these curious relics, he will consider himself amply rewarded.

DOUGLAS, August, 1841.



## REMARKS.

---

THE period of the introduction of the Runic character into Europe is a contested point with antiquaries, but all appear to agree that it is of Asiatic origin. It is extremely probable that Odin introduced the Runic character into the north of Europe, a few years before the birth of Christ, soon after Mithridates had been overthrown by Pompey. A nation of Asiatic Goths who possessed that portion of Asia now called Georgia, alarmed at the progressive encroachments of the Romans, retired in vast multitudes under the conduct of their leader Odin, or Woden, into the northern parts of Europe, not subject to the Roman government, and settled in Denmark, Norway, Sweden, and other parts of Scandanavia. They brought with them many useful arts, particularly letters and writing, by which they acquired the respect of the rude and uncivilized inhabitants of Scandanavia, who would readily conceive there was something divine or magical in them; accordingly we find Odin, or Woden, elevated by their superstition into a god, and the Runic characters introduced by him, actually employed in spells and enchantments, for the pretended purpose of working prodigies.

This migration is confirmed, not only by the concurrent testimony of various historians, but also by the conspicuous similarity subsisting at this day between several



customs of the Georgians and those of certain cantons of Norway and Sweden, which have preserved their ancient manners in the purest degree.

A striking internal proof of this migration, is to be found in the fact that the ancient inhabitants of Denmark and Norway inscribed the exploits of their kings and heroes upon rocks in characters called Runic, and of this practice many marks still remain in those countries. This custom of writing on rocks is Asiatic. Modern travellers state that there are Runic inscriptions now existing in the deserts of Tartary.

The Saxons, who traced the descent of their princes from Odin, and who became possessors of England in the 6th century, imported into that country the old Runic character and language. This appears from inscriptions on coins, stones, and from some of their manuscripts

There are some Runic medals in the cabinets of the curious; and some Danish and English medals, the inscriptions of which are Latin, and the character Runic. There is extant a coin of king Offa, with a Runic inscription, which shows that this character had been used by the Saxons as well as their Scandanavian brethren. But the conversion of the Saxons to christianity, which happened before the 7th century, entirely banished the common use of these characters, which were then esteemed unhallowed and necromantic.

There can, therefore, be no doubt that the Runic crosses found in the Isle of Man, are the work of the Danes or Norsemen, (the direct descendants of Odin,) who conquered the Island about the end of the 9th century. In 1263 the Danes lost all their influence in the Isle of Man, and were succeeded by the Scots. We may,

therefore, with great probability, assign as the date of their erection, the interval between 900, and 1263, the period of Scandanavian influence. If any dependence can be placed on the correctness of the translations, it is certain that they were set up in memory of the dead.

The inscriptions are almost all cut upon the edge of these monuments, and read from the bottom upwards. A remarkable unity of design is apparent throughout the series. A cross over a circle is the principal feature in almost every instance, that in Andreas Church-yard, is an exception, there the cross is quite distinct, but the small hollows in the angles of the cross, indicate the usual situation of the circle; the singularly involved and twisted designs carved upon these relics, are striking—many of them elegant, and it is a disputed point whether these designs were hieroglyphical, or merely adornments.

These monuments must have been very numerous in the Island, as there are upwards of twenty nearly perfect, and several fragments of different crosses still remaining; these owe their preservation more to the indistructable nature of the stone on which most of them are sculptured, than to any care that has been bestowed upon them; many have no doubt been used for building purposes. Within the last few months two very richly carved crosses, one if not both, with Runic inscriptions upon them, were broken in pieces to form a part of Kirk Michael Church wall, upon the top of which, the fragments may be seen imbedded in mortar. It is to be hoped that some measures will be adopted to preserve the remnant of these interesting relics from similar treatment, if not, in a few years they will be spoken of only "as things that were."

## DESCRIPTION OF THE PLATES.

---

1.—At Kirk Michael. This pillar stands on the roadside, in the middle of the village, near the northern corner of the Church-yard. It is in very good preservation, is seven feet four inches in height, twenty inches wide, and five inches thick. The inscription has been translated by Sir J. Prestwich and Mr. Beauford, but they differ totally in the original reading as well as in the translation. Sir John reads it—

“JUALFR !: UJNR : THURULF !: EIN !: BAUTHA : RI ! TI ! ERU !:  
THONO : AFT : FRITHU : DUTHUR !: JAO——”

and translates it thus—

“Walter, son of Thurulf, a knight right valiant, Lord of Frithu, the Father, Jesus Christ.”

Mr. Beauford reads—

“IVALFIR SUNE DURAL FAS SINS RANDA RISTI CRUS AFTRINDE  
MUDUR SINS.”

“For the sins of Ivalfir, the son of Dural, this cross was erected by his mother Afride.”

2.—In Michael Church-yard, at the north end, near Bishop Wilson's monument. It is three feet two inches high and twenty inches wide, considerably damaged.

3.—On Michael Church-wall. This cross stands on the south side of the Church-gate. It is in good preservation generally. The inscription very perfect. Three feet eight inches high, sixteen inches wide, and three inches thick.

4.—On Michael Church-wall, immediately opposite to No. 3, upon the north side of the gateway. It is in very good condition. Upon it are several figures, two apparently lamenting, and one playing the harp. In this instance the inscription is cut upon the back of the stone, on the right hand side. This cross is three feet nine and a half inches high, and seventeen inches wide.

5.—Fragments on Michael Church-wall. The three pieces numbered 1, 2, 3, are evidently portions of one richly carved cross. The inscription which upon the top part of fig. 1 is quite distinct, has been broken off fig. 2, and upon fig. 3 is almost defaced. These pieces are upon the south side of the gate; the fragment numbered 4, is on the north side. They all form a portion of the top of the Church-wall.

6.—In Ballaugh old Church-yard, on the south side of the Church—not much damaged. It is two feet eight inches high, and eighteen inches wide in the upper part.

7.—At Kirk Bride. It stands against the bank, on the roadside, opposite the entrance to the Church-yard. It is four feet high and fourteen inches wide at the bottom, and is very rudely cut out of freestone.

8.—At Kirk Andreas, on the green, near the entrance to the Church-yard; very much defaced. It is five feet high and eighteen inches wide.

9.—In Andreas Church-yard, on the north side of the Church. This monument, which is in excellent preservation, is the most perfect instance of the absence of the circle under the cross. The inscription which is quite perfect, is read and translated by Mr. Beauford:—

"SONA ULF SUI SVANDTI RAISTI CRUS DONO AFTIRARIN  
FINIUE CUNNA SINA."

"The son of Ulf of the Swedti (or Swedes) erected this cross  
to the warrior Aftirarin the son of Cunna."

10.—Between Ramsey and Kirk Maughold, this relic stands on a bank by the road side, about one-and-a-half miles from Ramsey. It is composed of freestone. Height five feet, width two feet eight inches.

11.—At Kirk Maughold, in the centre of the plain before the Church-yard. It is carved on both sides, but is much abraded. Six feet six inches in height, one foot nine inches wide, and six inches thick.

12.—In Maughold Church-yard, on the south side of the Church. It is three feet six inches high, and two feet six inches in the widest part, and made of freestone.

13.—In Maughold Church-yard. This relic lays on the ground at the east end of the Church, is carved in freestone, and is seven feet four inches long, and two feet four inches wide.

14.—At Glenroy, the property of John Banks, Esq., in the plantation, about a quarter of a mile from the house, leaning against the bank. It is three feet two-and-a-half inches high, and twenty inches wide.

15.—Near Lonan old Church. This cross stands upon a mound about fifty yards to the north of the Church-yard, and is in good preservation. It is three feet in height, and twenty-two inches wide.

16.—In Lonan old Church-yard, on the south side, a few yards from the Church, and is in pretty good preser-

vation. It is five feet four-and-a-half inches high, and three feet two inches wide.

17.—In Onchan Church-yard, lying on the ground, on the north side of the Church. It is five feet on the longest side, and twenty-six inches wide. This was one of the lintels in the old Church.

18.—In Onchan Church-yard, a short distance to the north of the tower. The carving is rendered very indistinct by being covered with lichens. It is four feet ten inches high, and one foot seven inches wide.

19 & 20.—In Mrs. Quane's garden in the village of Onchan. In No. 19 the characters are, with few exceptions, nearly obliterated. It is three feet six inches high, and one foot seven inches wide. No. 20 is a fragment of archly ornamented cross, no doubt very similar when perfect to No. 18. It is three feet seven inches high, and seventeen inches wide.

21.—In Braddan Church-yard. This slender pillar is perhaps the most elegant in form and design of any in the Island, and is in fine preservation, especially the inscription, which is given at the foot of the etching. It is read and translated

“DURLIFR NSACI RISTI CRUS DONO, AFTFIAC SUNFIN FRUDUR  
SUN SAFRSAG.”

“For Admiral Durliff, this cross was erected by the son of his brother, the son of Safrsag.”

It is four feet ten inches high, seven inches wide, and four-and-a-half inches thick.

22.—Stands against Braddan Church tower. It is

richly carved and in good preservation. Three feet eight inches high and three feet wide.

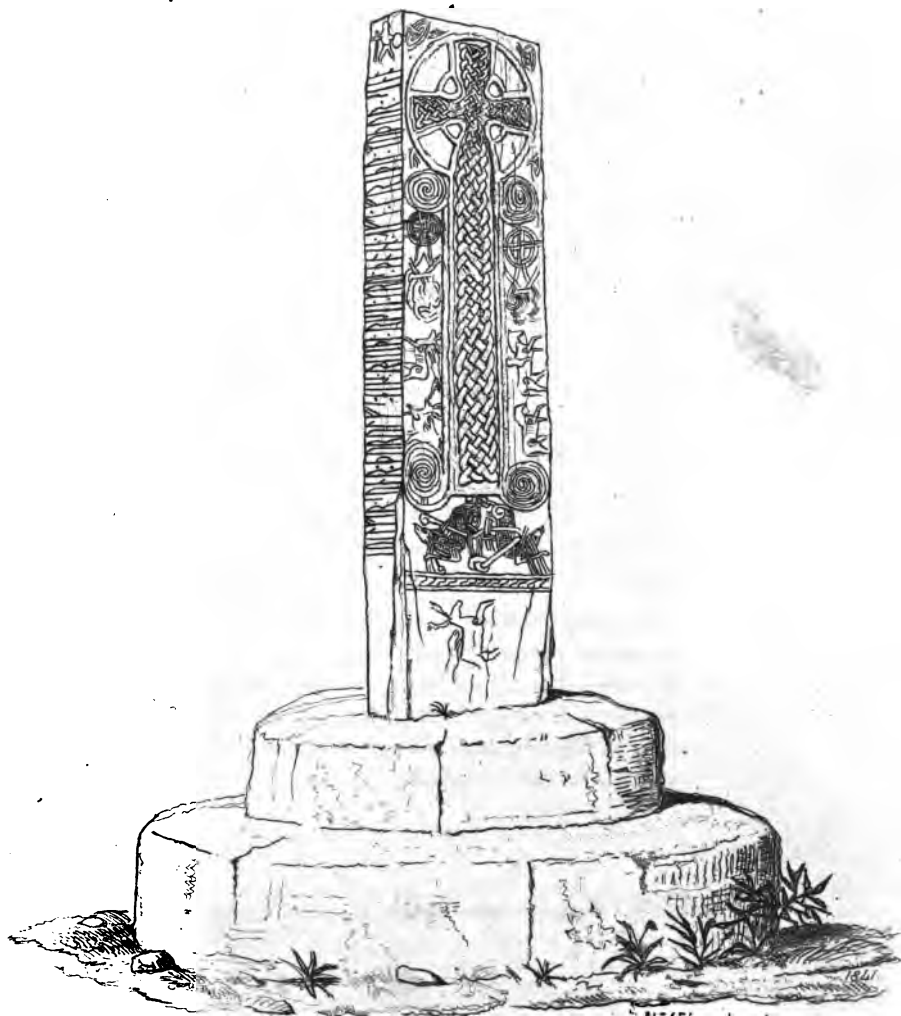
23.—Is a lintel in Braddan Church-tower. The design is very like that of No. 21. This fragment is two feet long and eleven inches wide.

24.—This relic forms the stile at the upper end of the Church-yard, and is much worn. It is five feet long and seventeen inches wide.

25.—Two fragments in Douglas Museum. The upper one is one foot three and-a-half inches high, and nine inches wide. The lower fragment was found in the parish of Braddan, and is seventeen inches high, and twenty inches wide.

26.—In the parish of Kirk Christ Rushen, at the corner of the road leading to Port Erin, stands this monument, which is the largest in the Island, being eight feet high, and two feet wide. It is very much mutilated. This is also remarkable as the only relic of this description now to be found south of Douglas. This is singular as they are so numerous in the northern half of the Island.

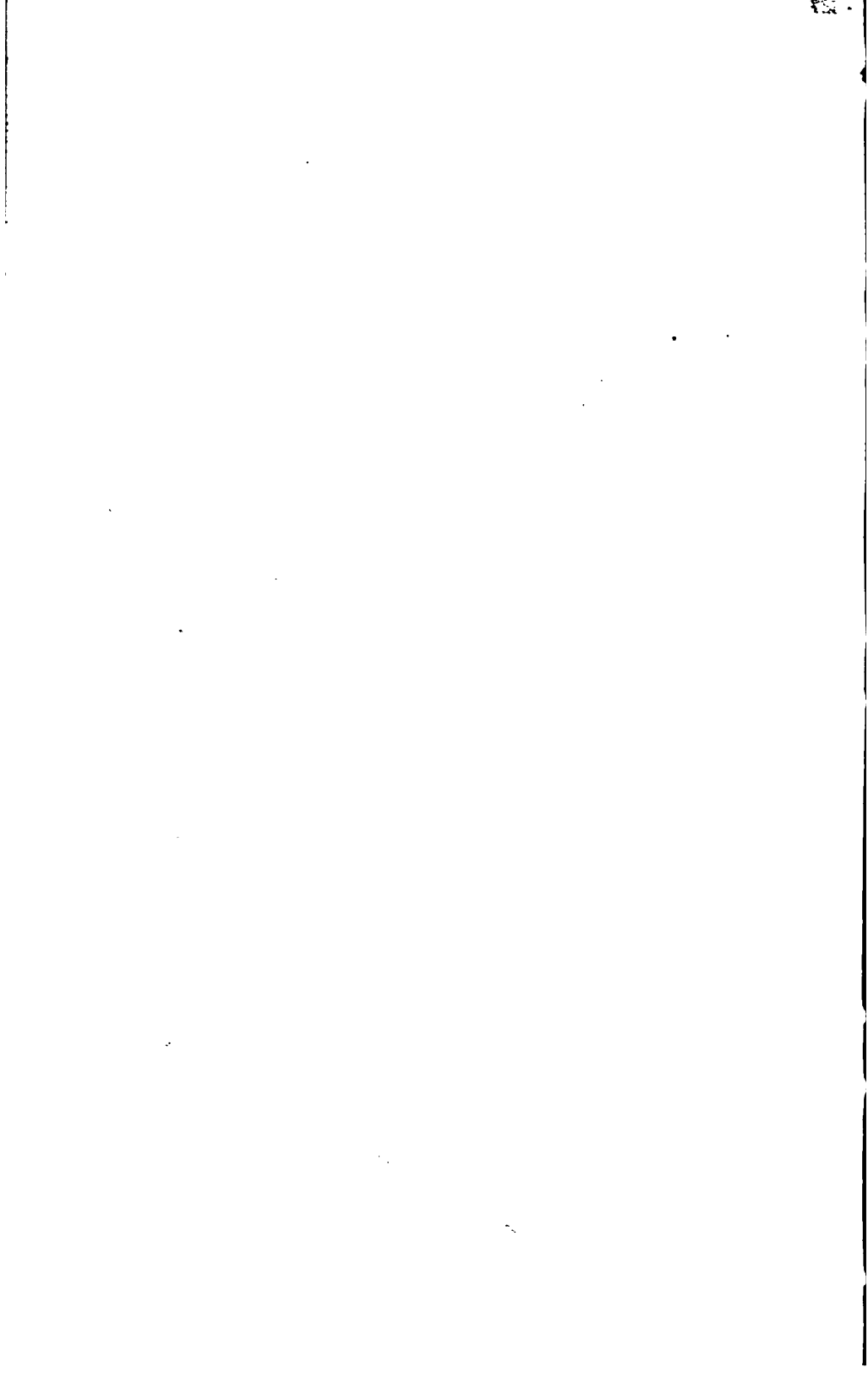
In every instance where the stone on which these crosses are sculptured is not named,—which is generally the case—they are cut upon clay slate. In the measurements which are given, the height is taken from the surface, as they now stand, without reference to that portion which is let into the ground.



*H. Kinnebrook.*

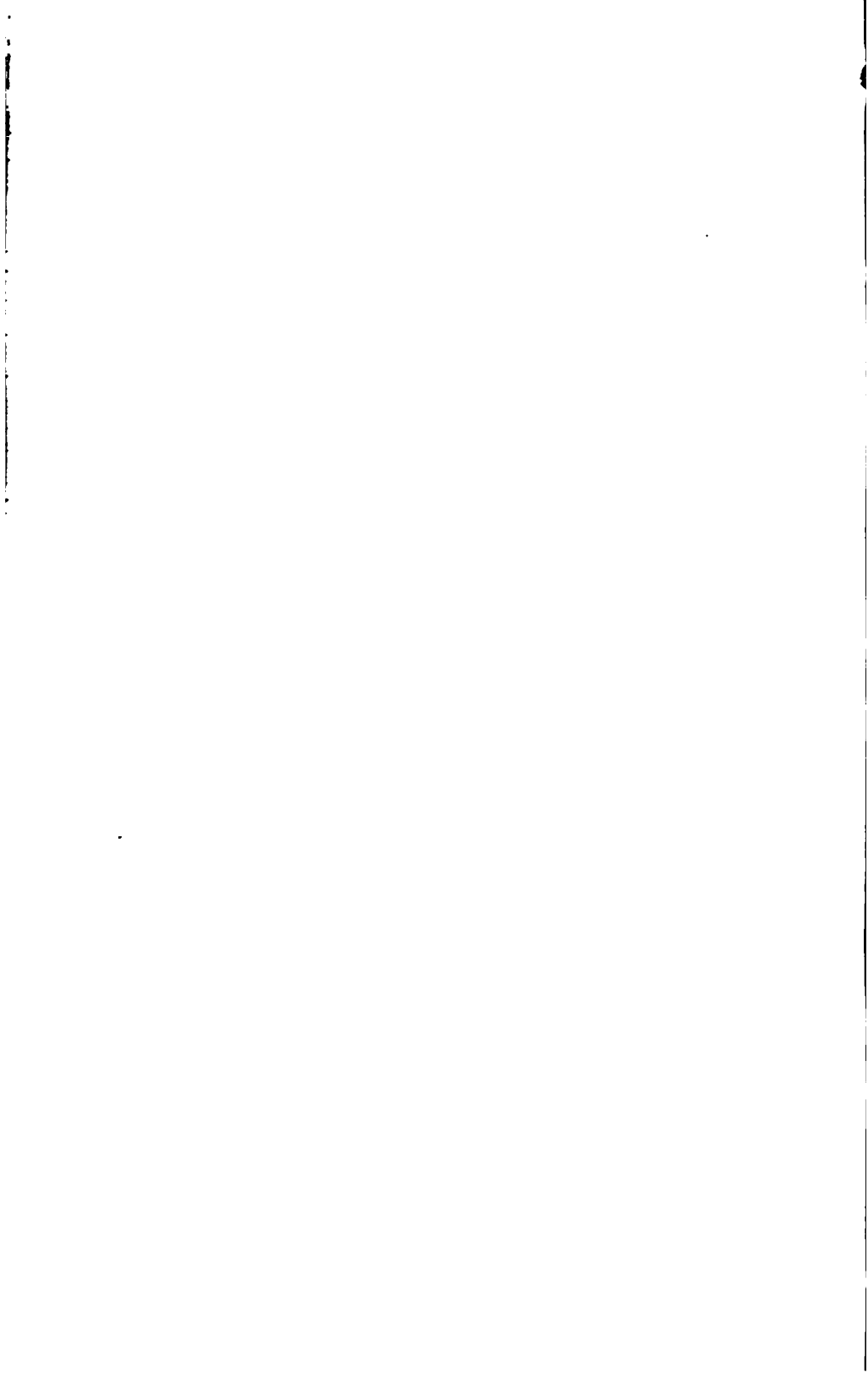
AT KIRK MICHAEL.





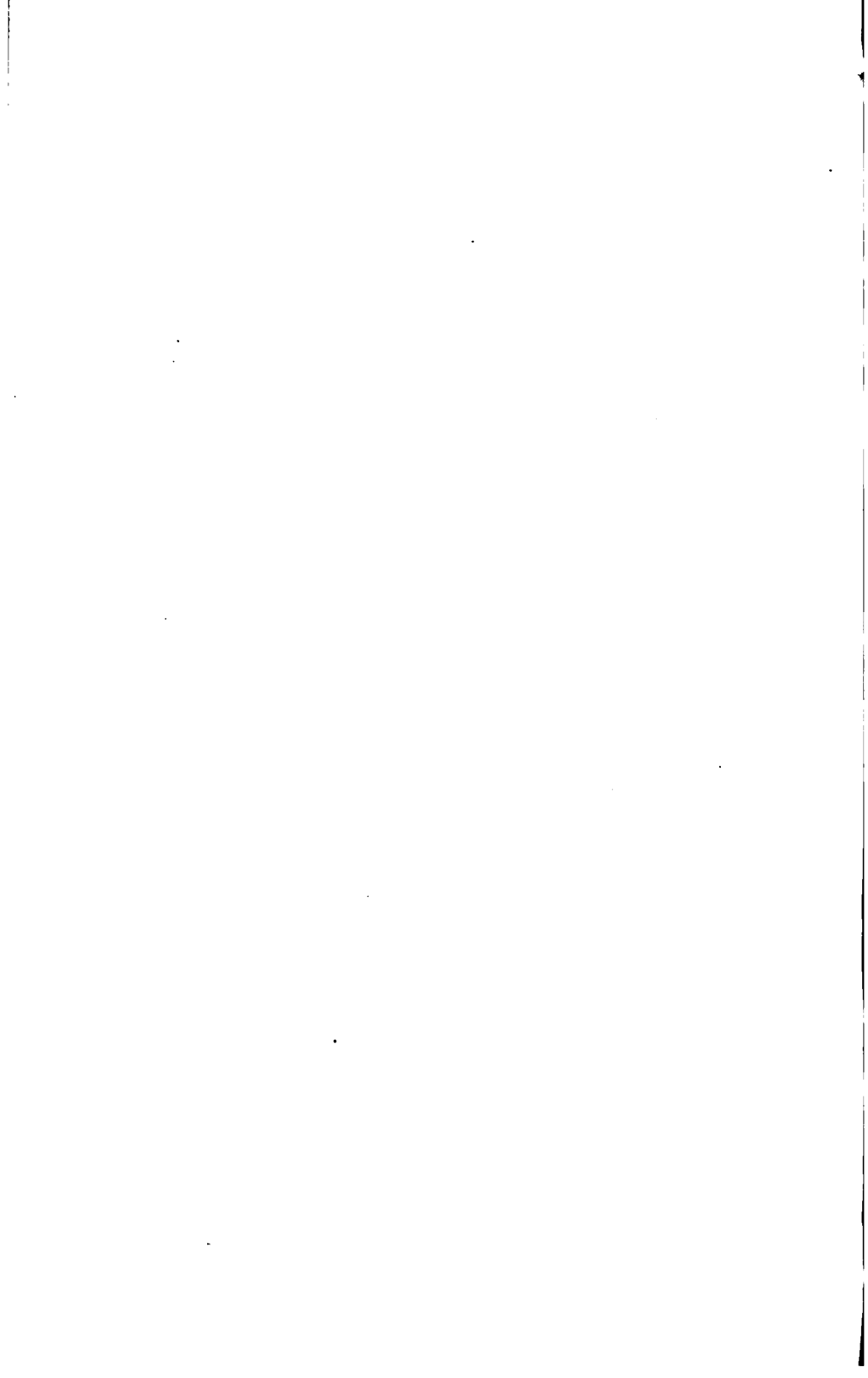


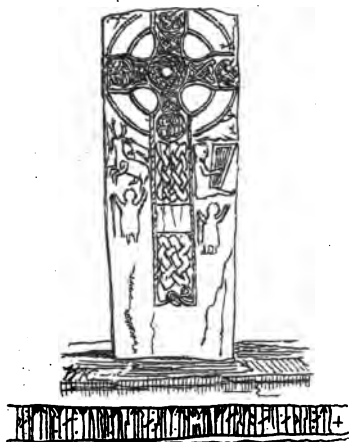
IN: MICHAEL CHURCH YARD  
2



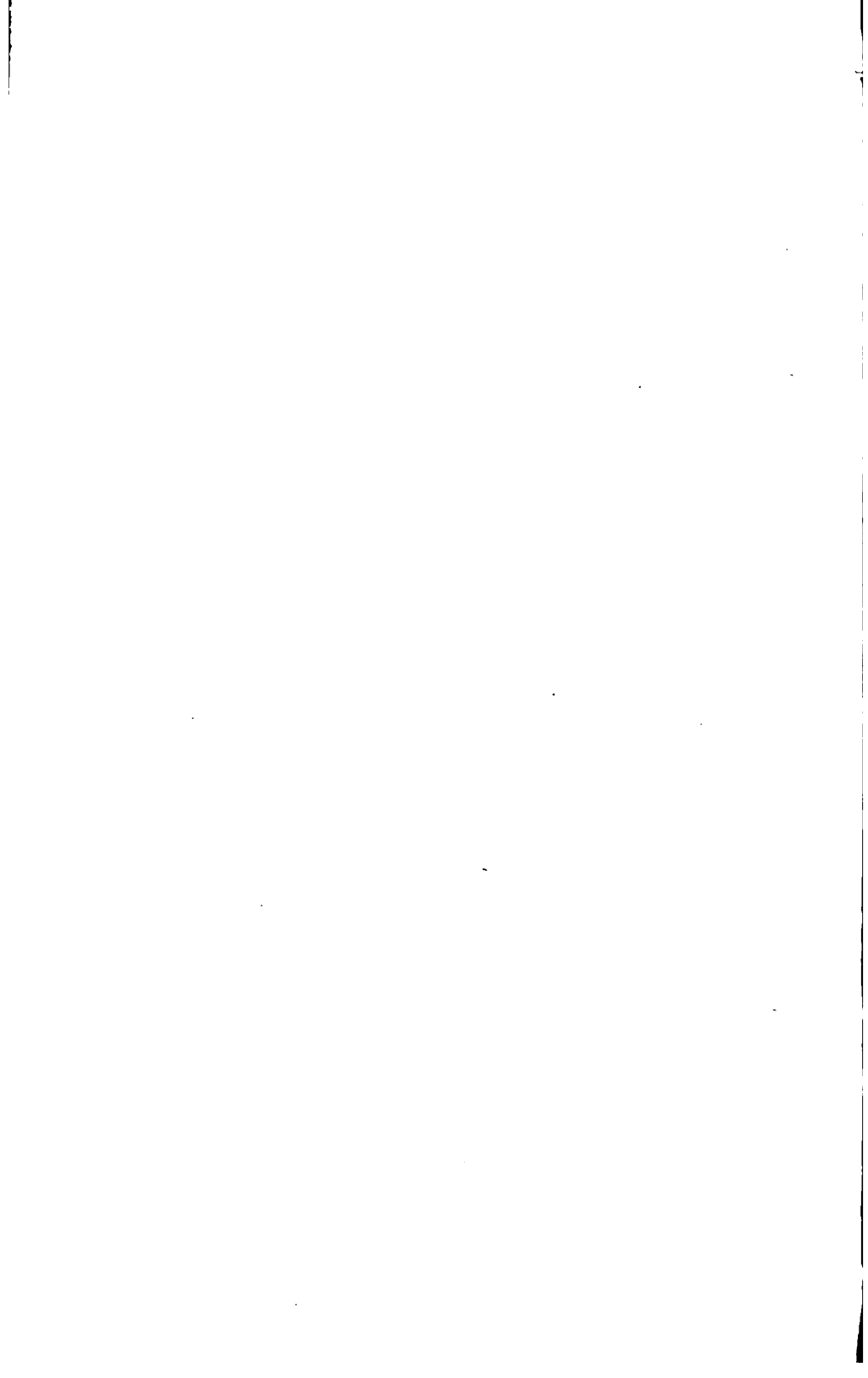


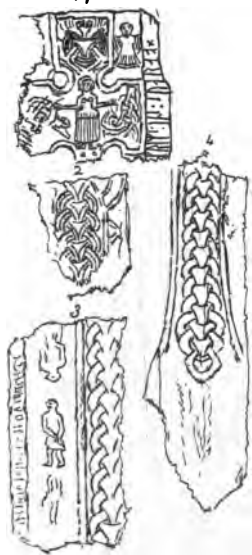
ON MICHAEL CHURCH WALL.





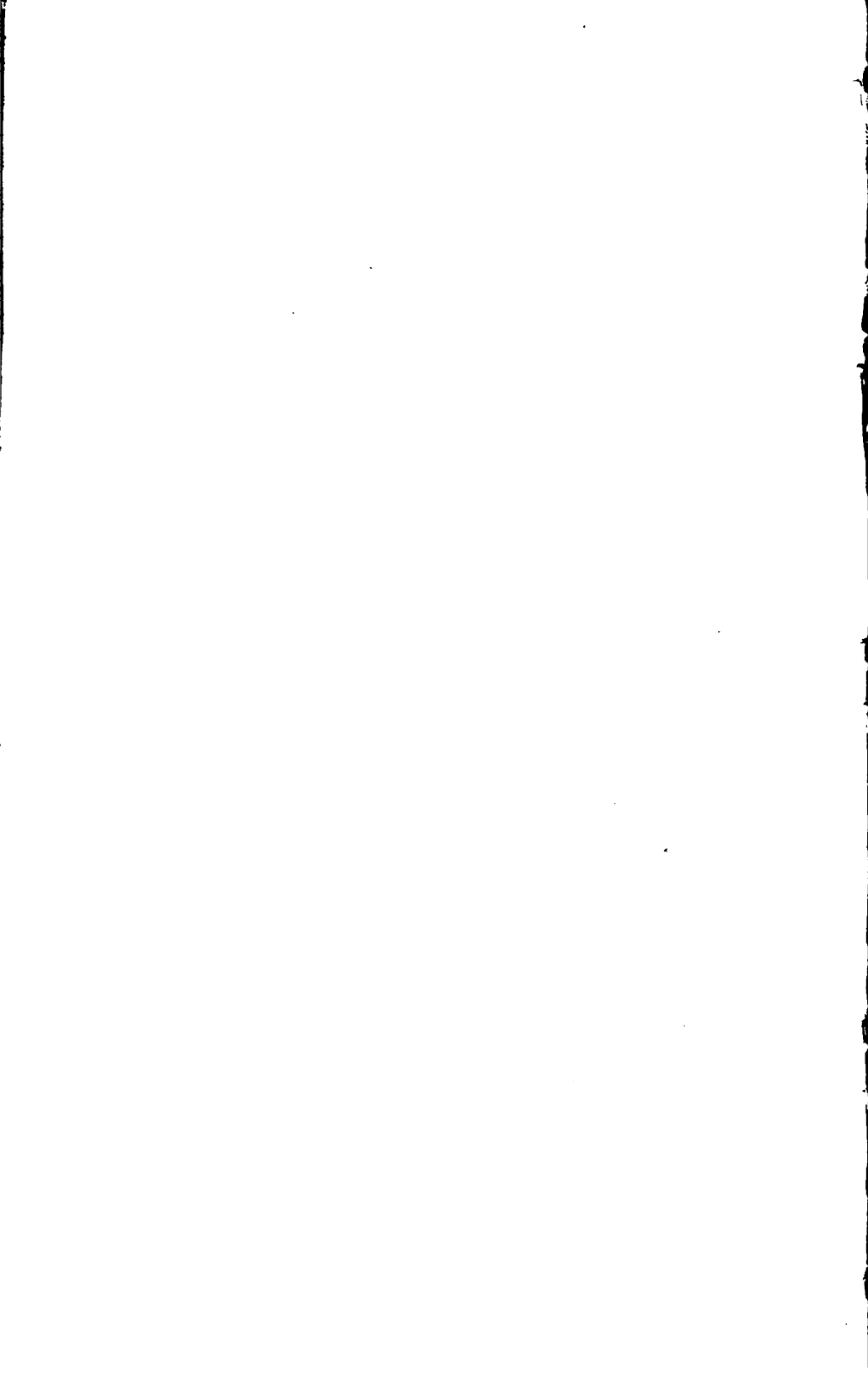
ON MICHAEL CHURCH WALL





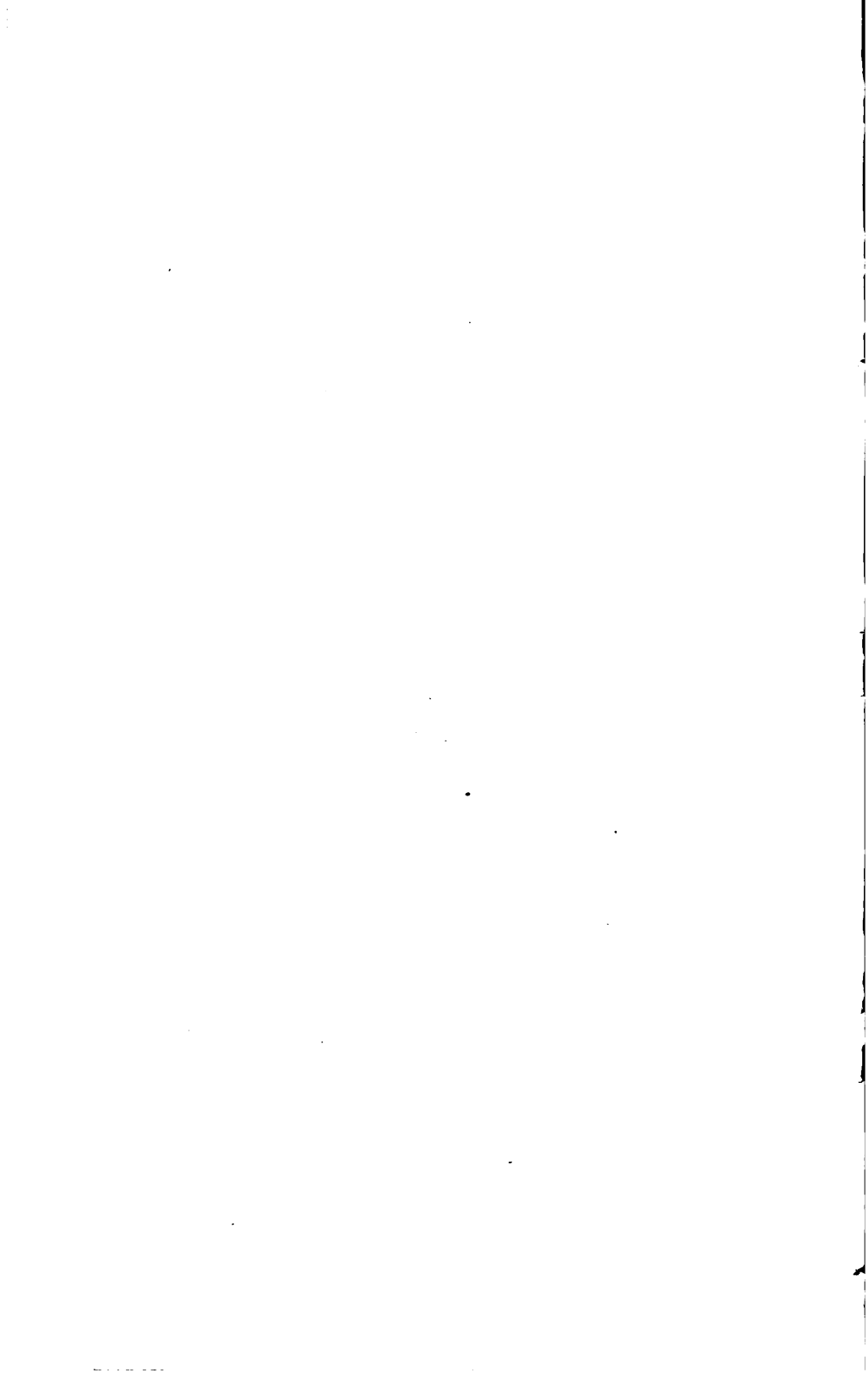
ON. MICHAEL CHURCH WALL.  
5





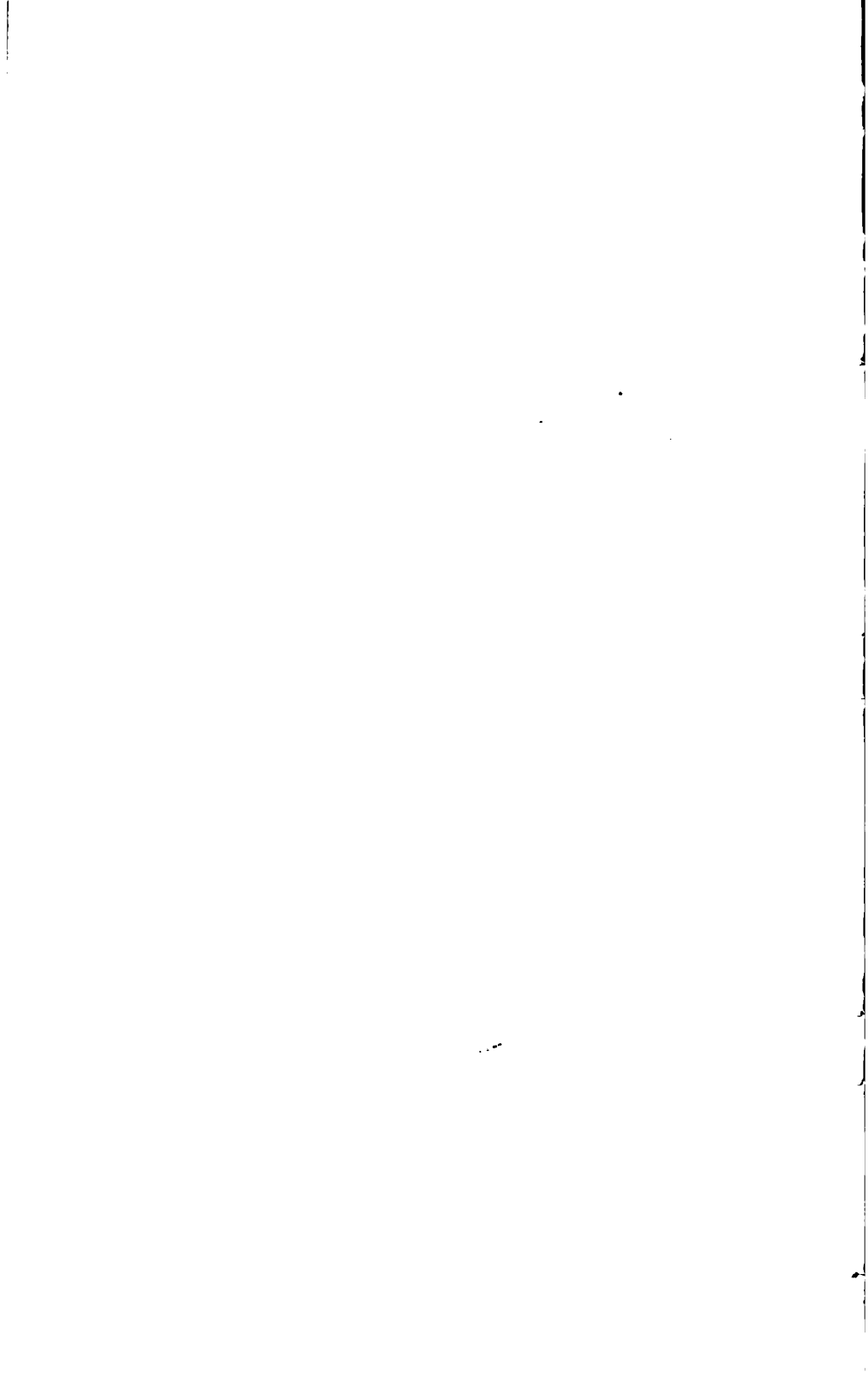


IN THE OLD CHURCH YARD BALLAUGH.



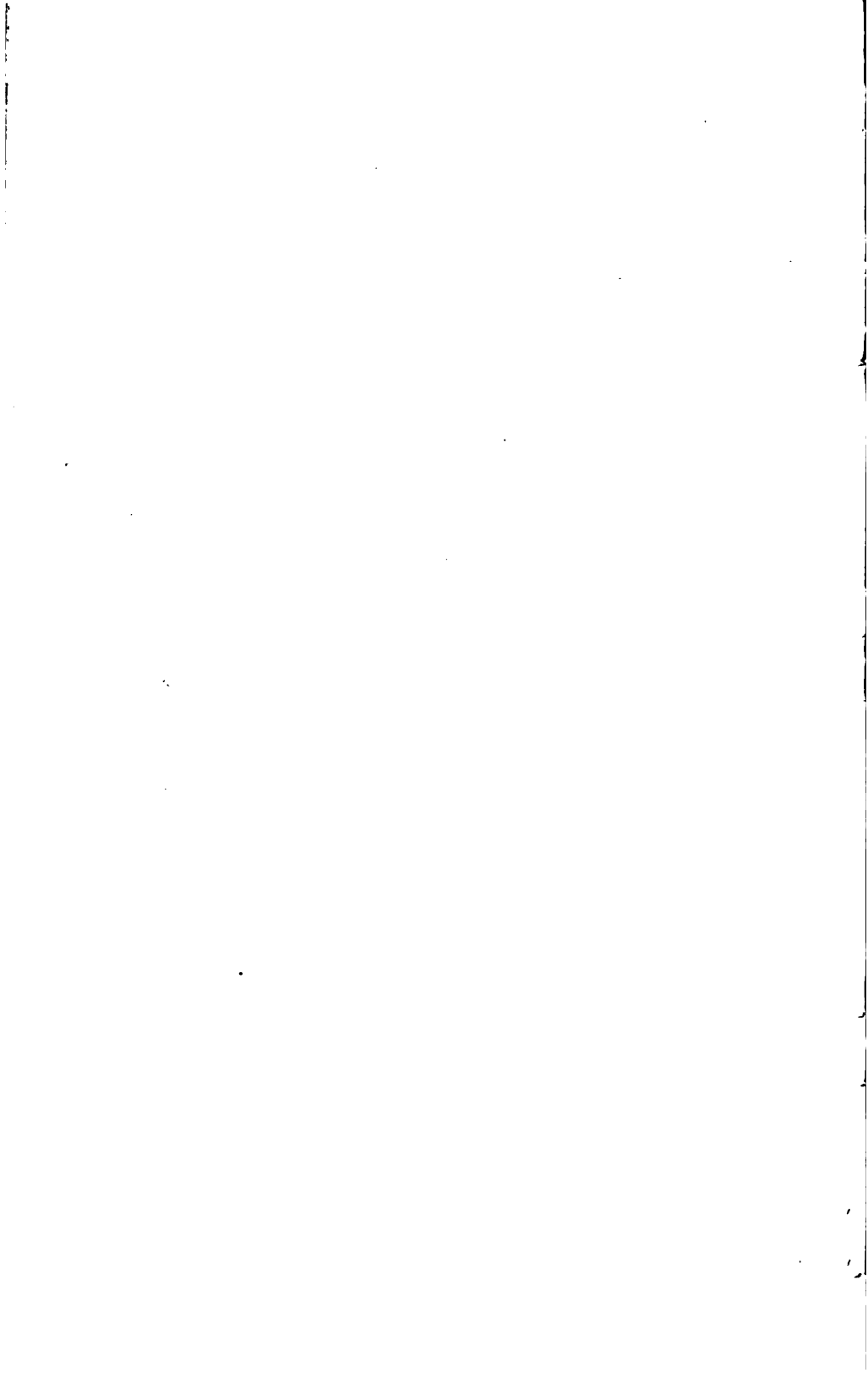


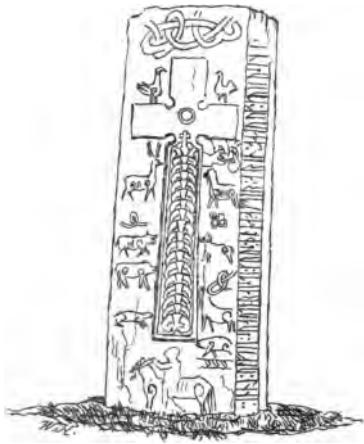
AT KIRK BRIDE .





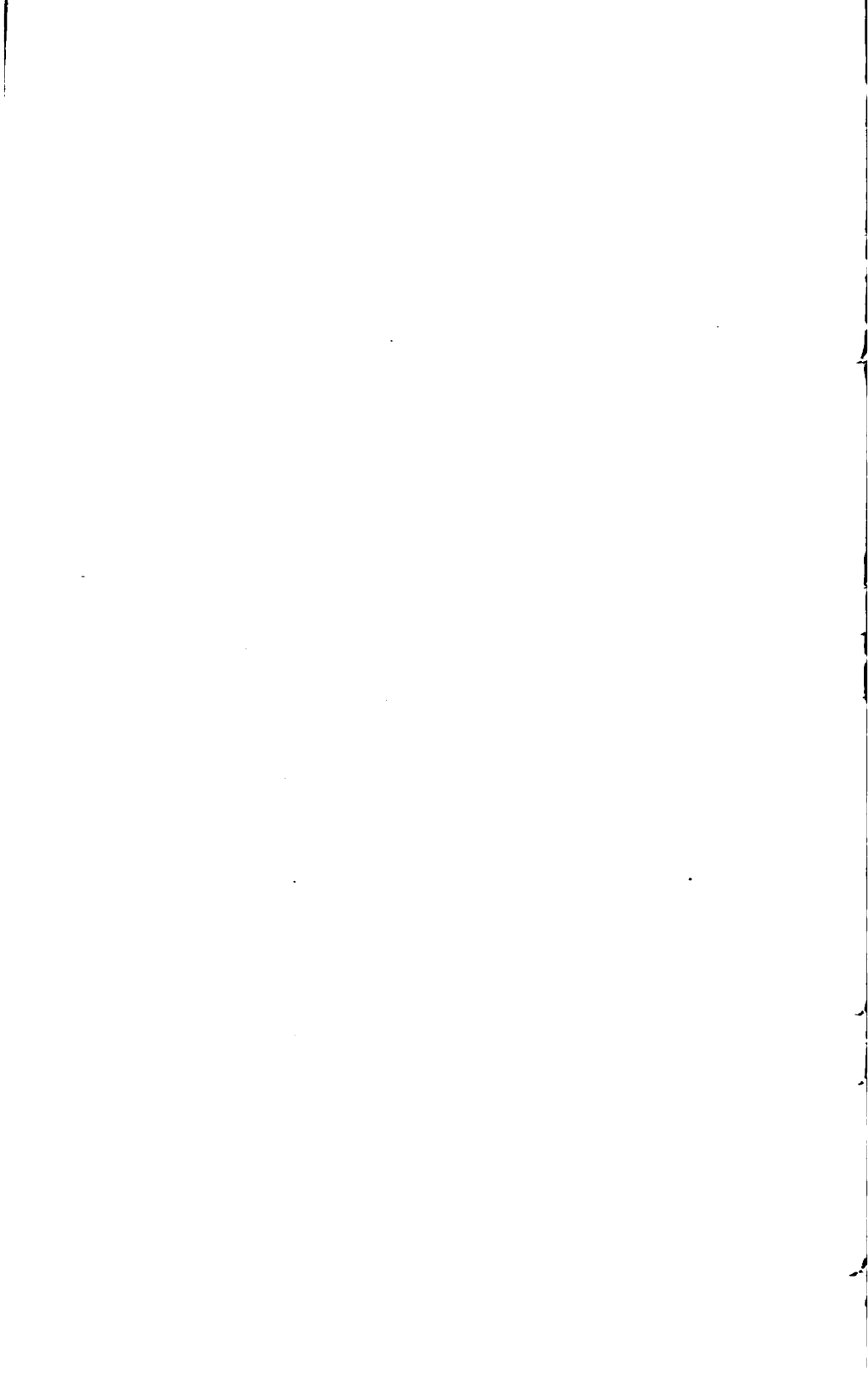
AT KIRK ANDREAS.

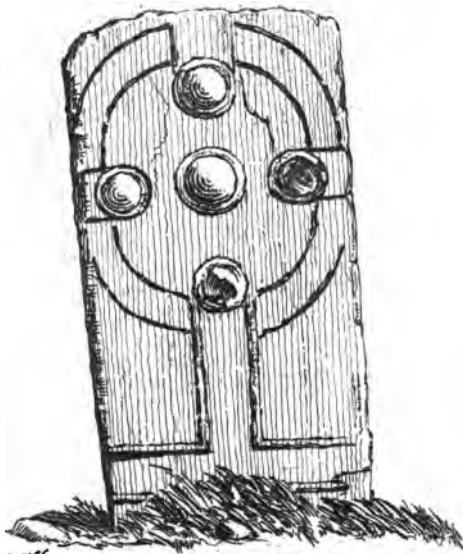




IN ANDREAS CHURCH YARD.

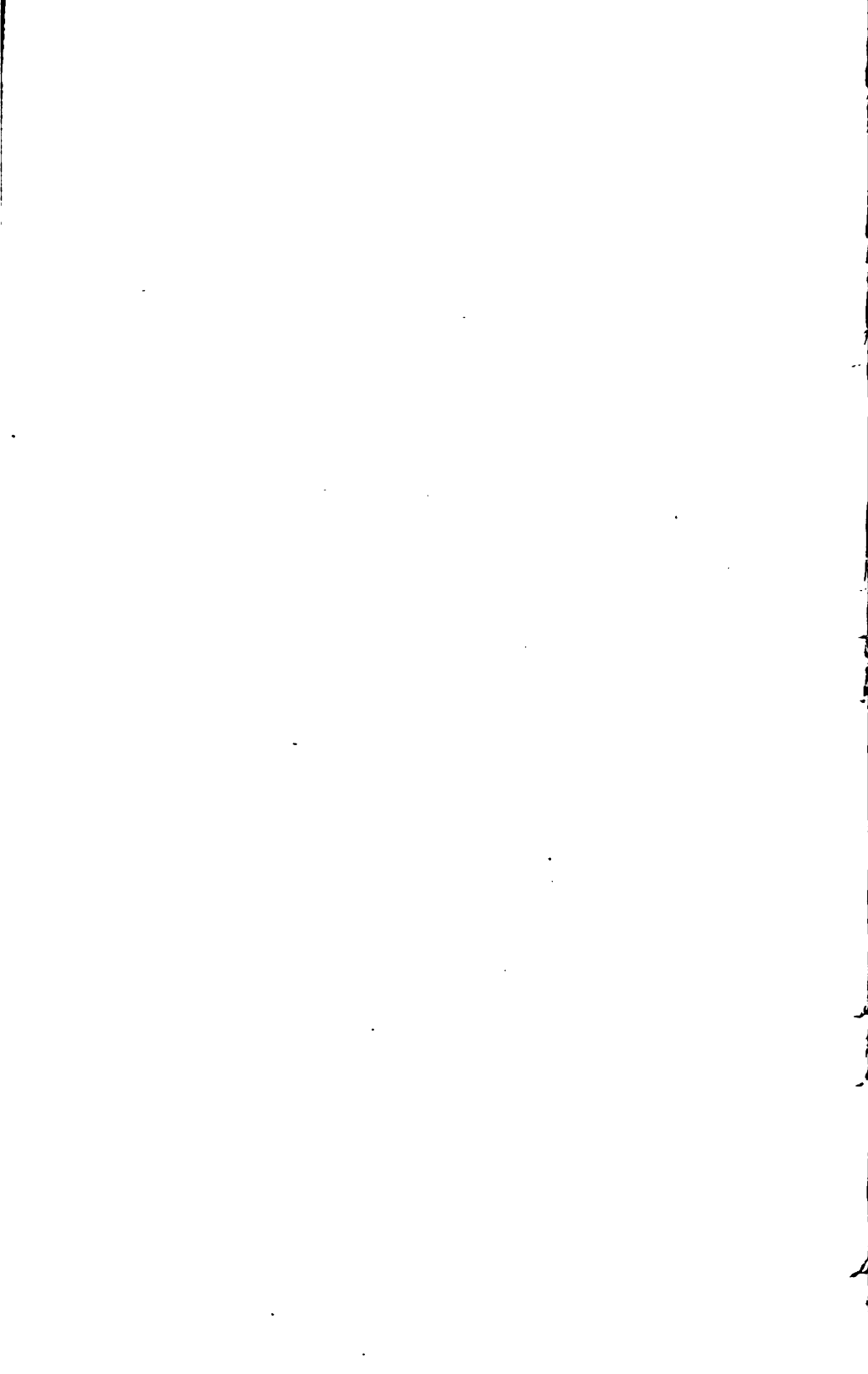


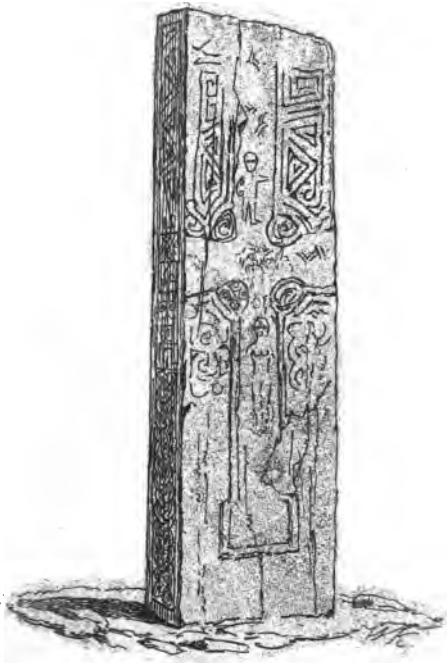




W.F.

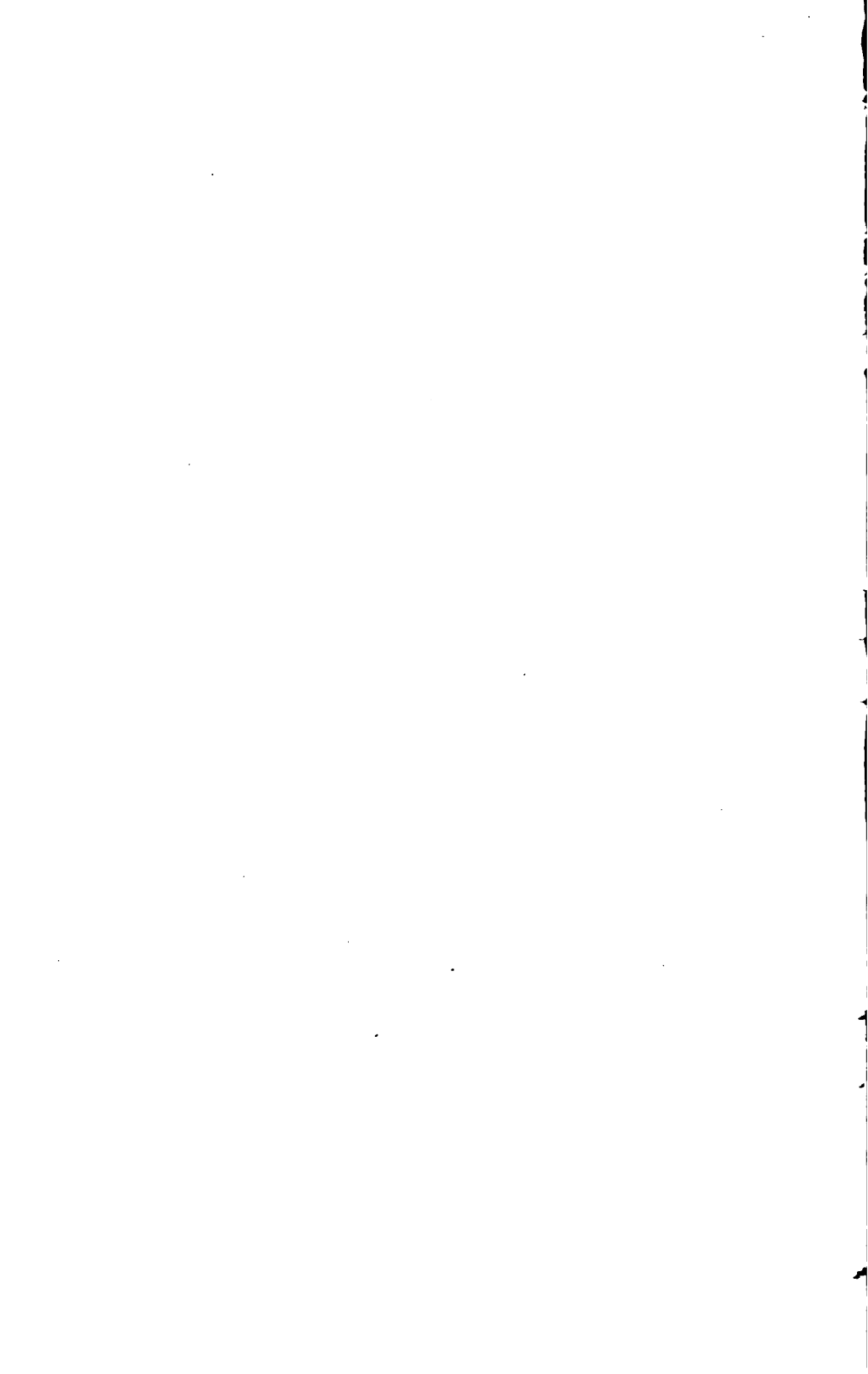
BETWEEN RAMSAY, & KIRK MAUGHOLD.





AT KIRK MAUGHOLD.

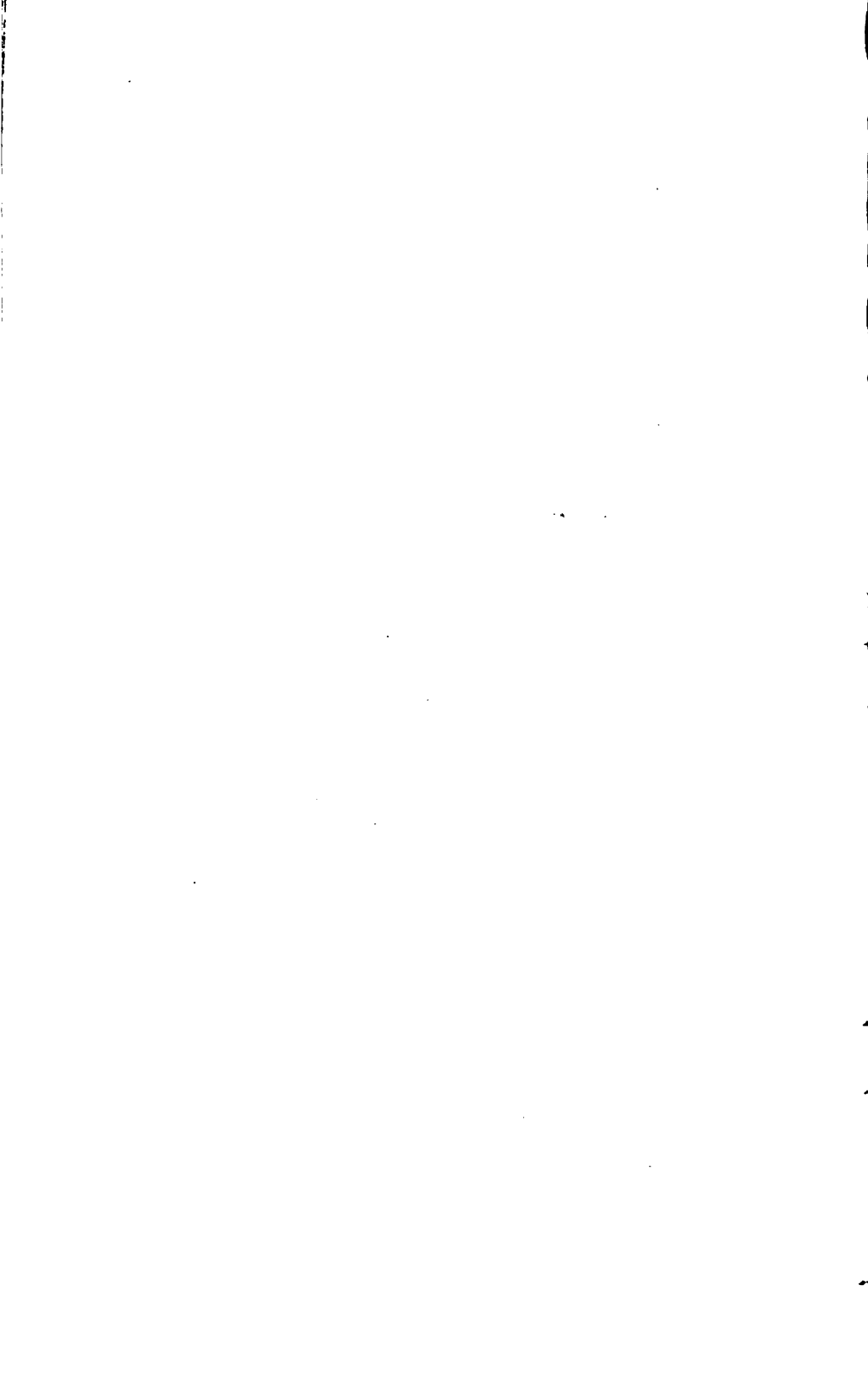
//



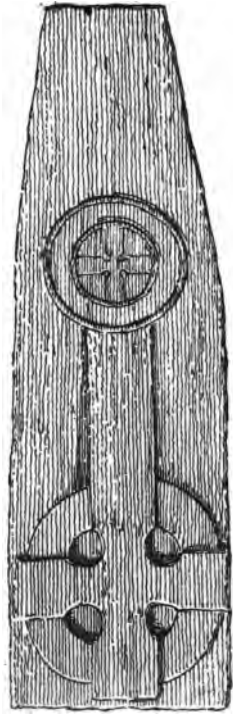


IN MAUGHOLD CHURCH YARD.

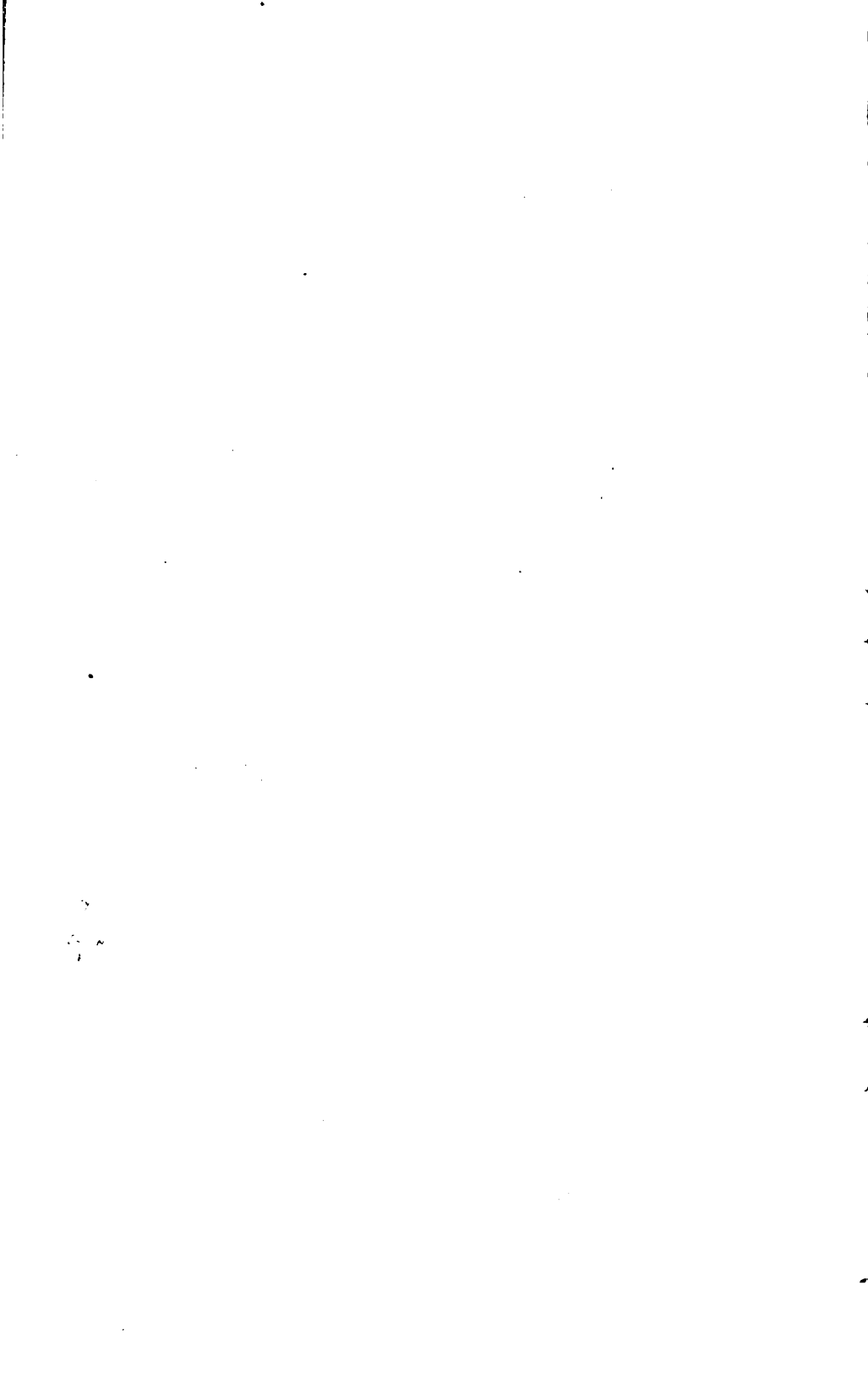
/2



IN MAISON LOUVE CHRON. YARD

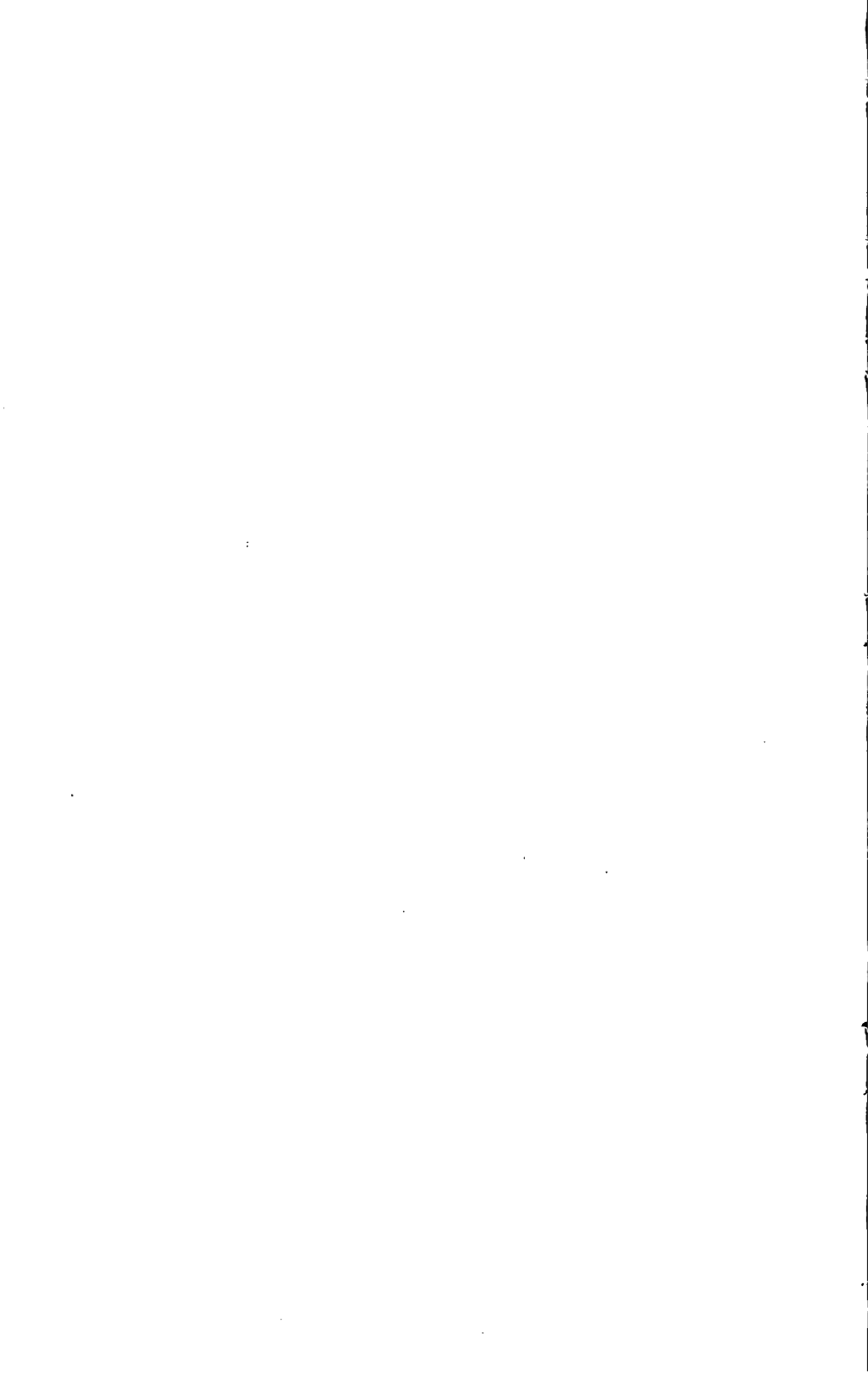






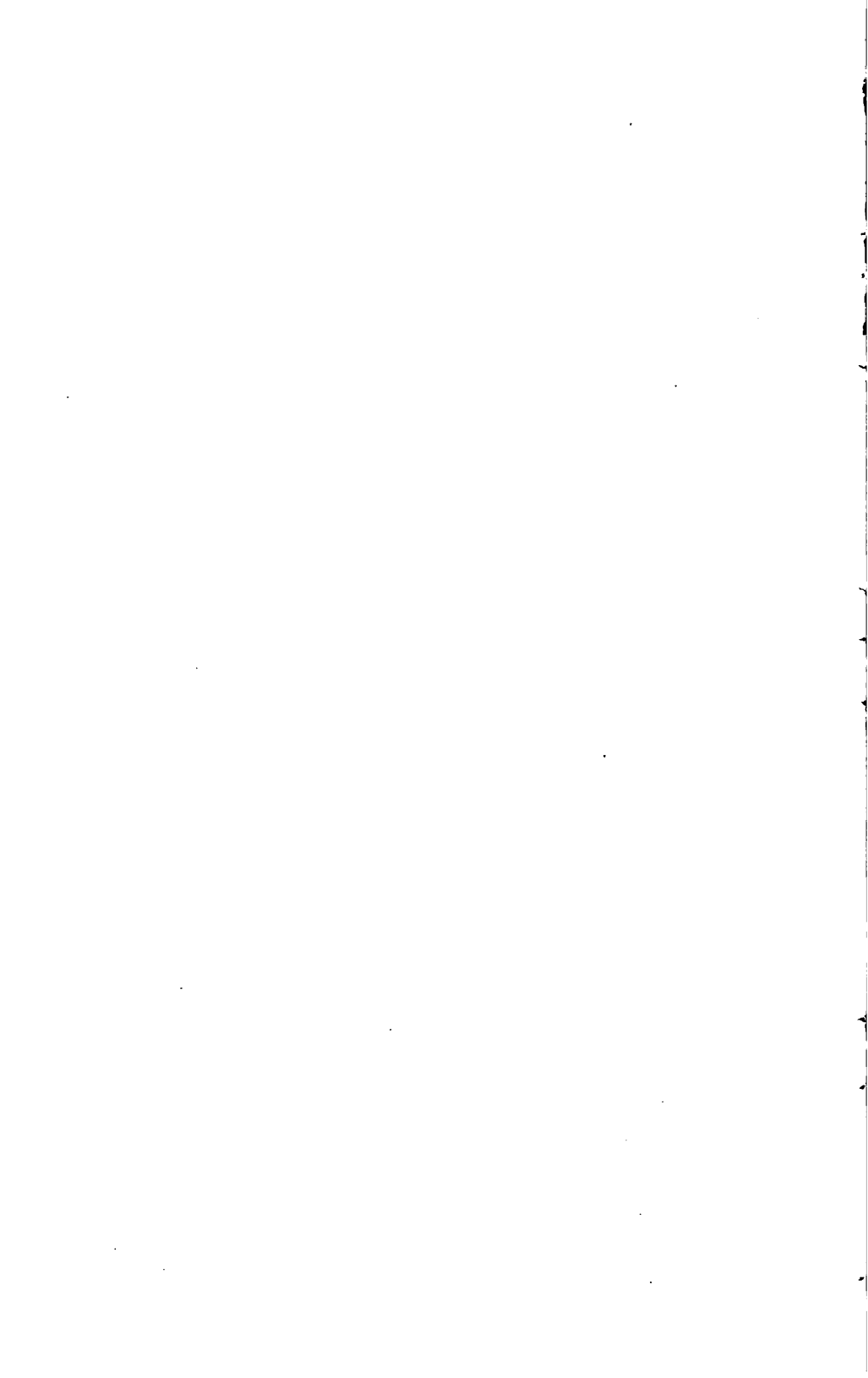


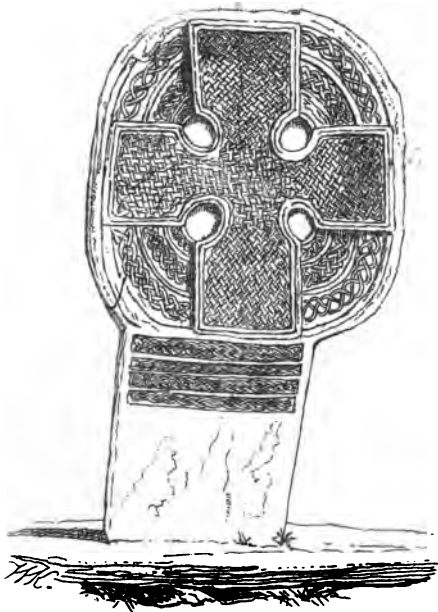
NEAR GLENROY HOUSE.



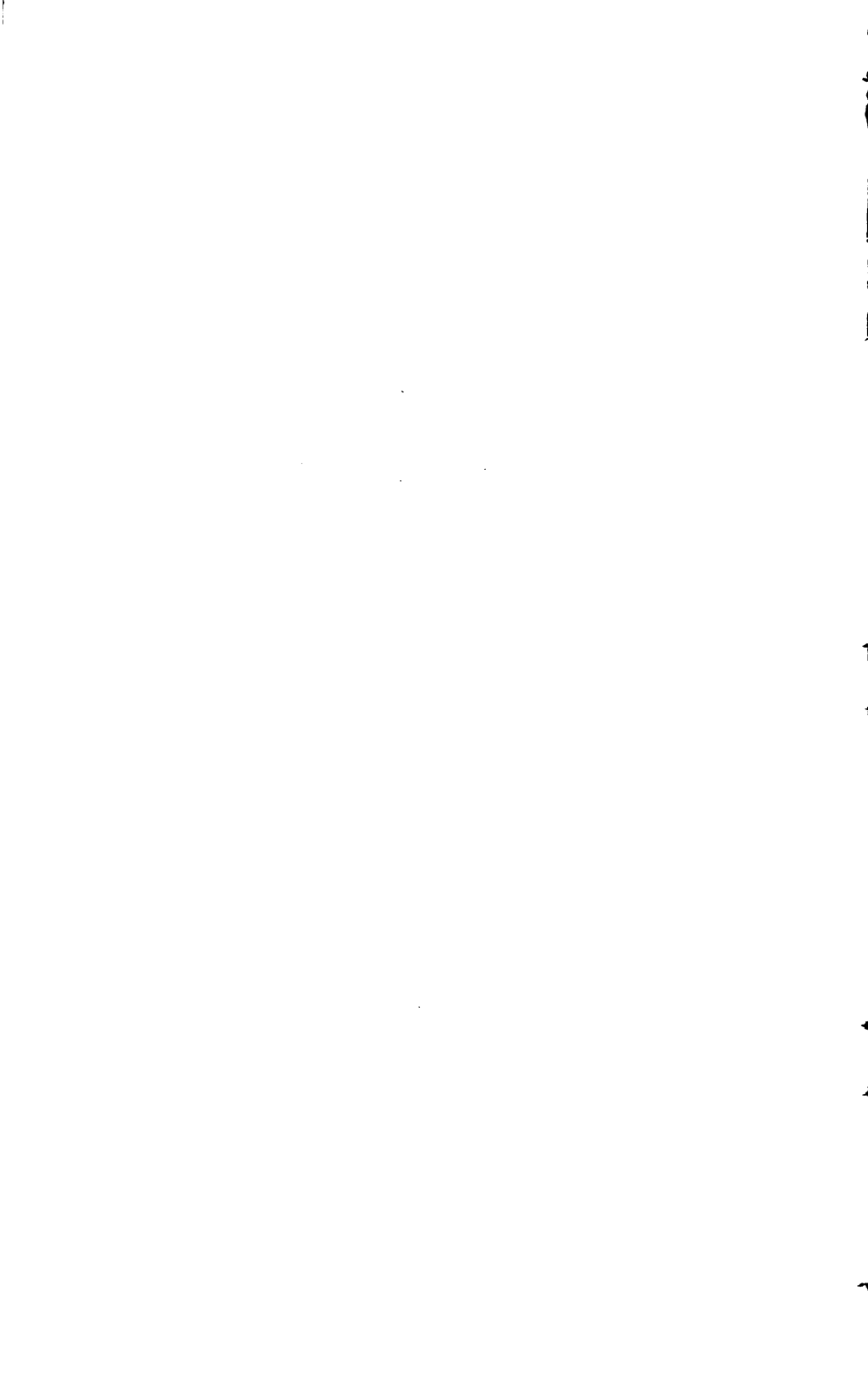


NEAR LONAN OLD CHURCH.





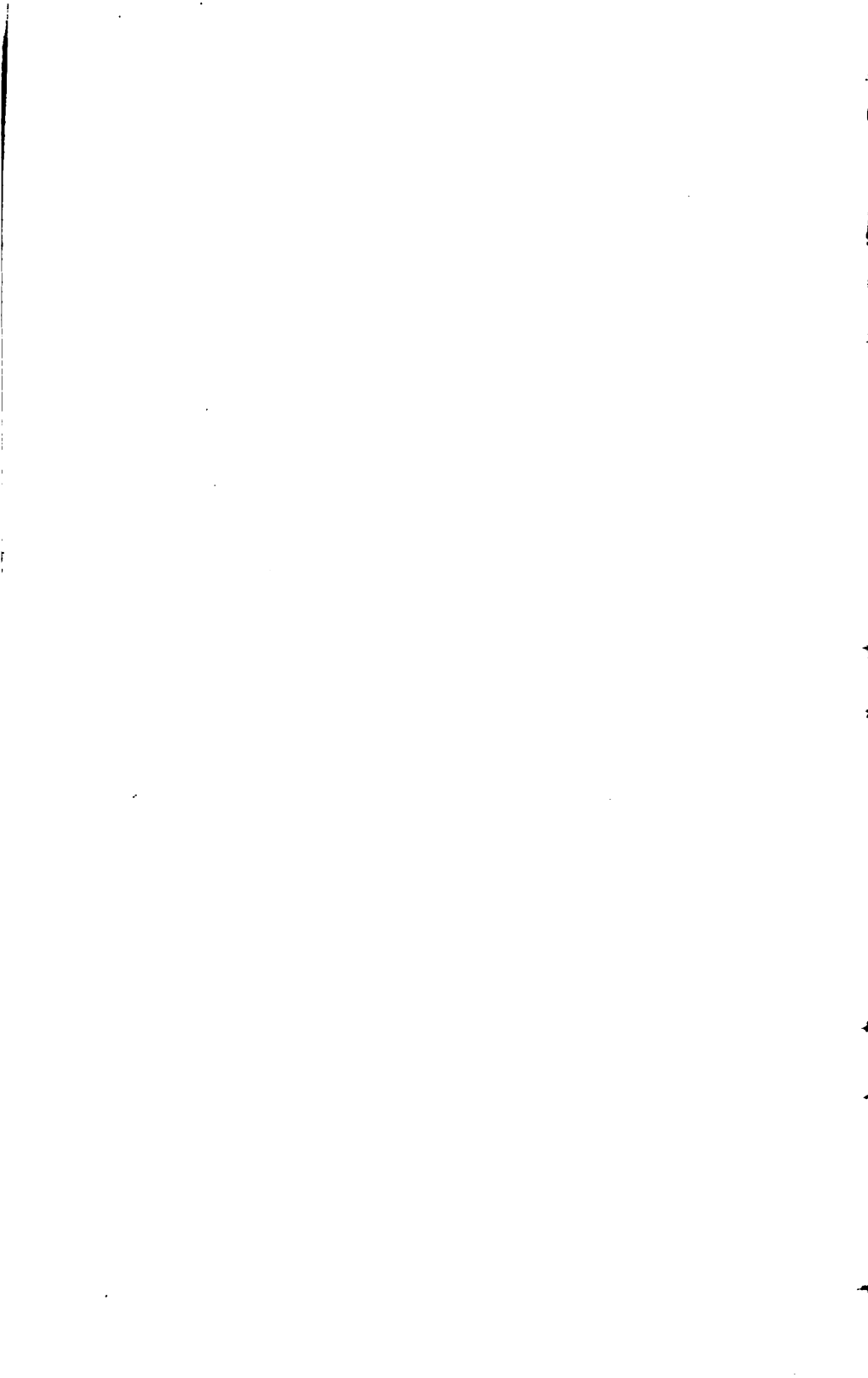
IN LONAN OLD CHURCH YARD.  
16





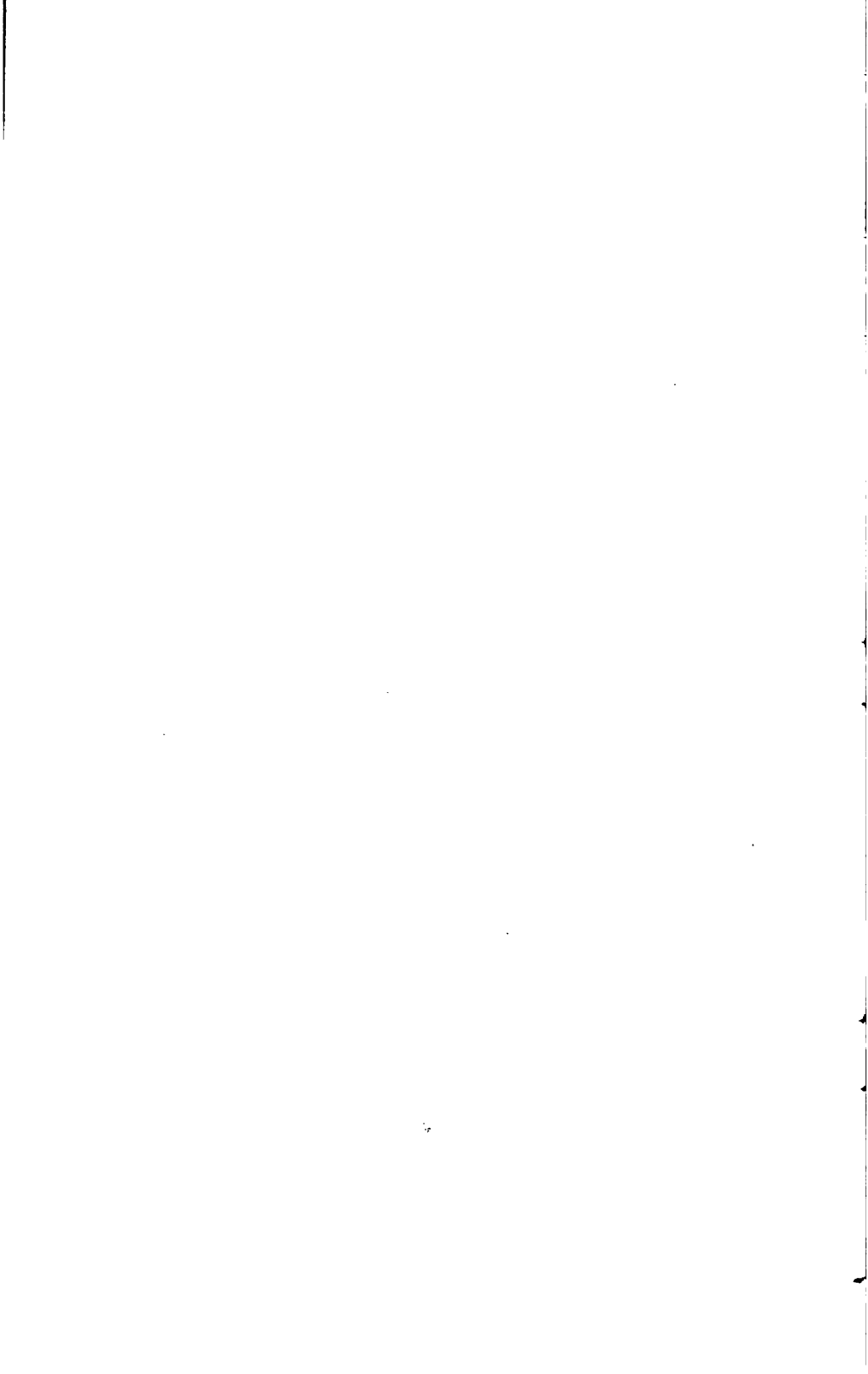
IN ONCHAN CHURCH YARD.

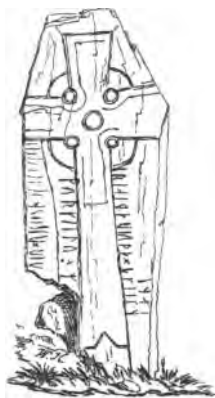




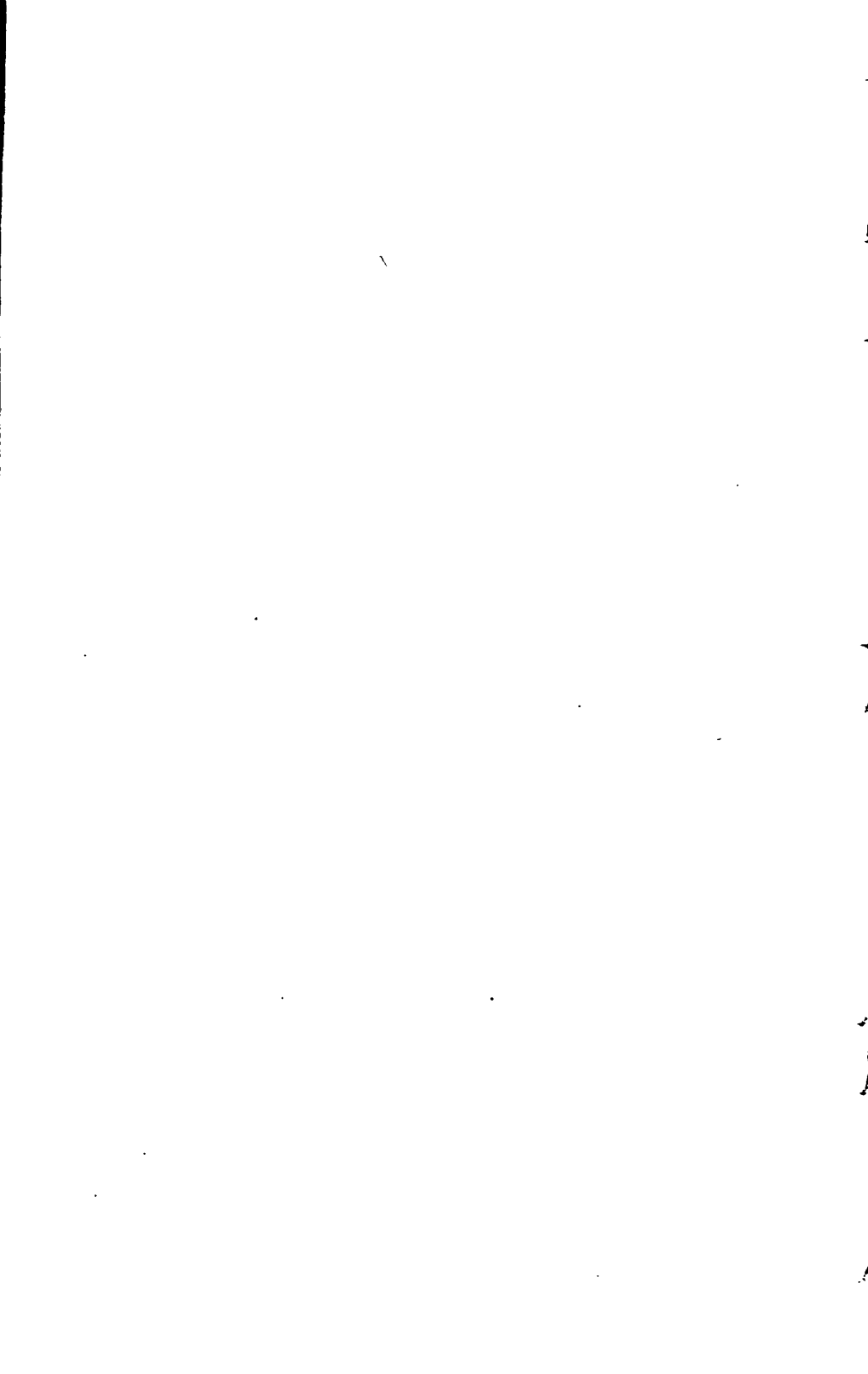
18  
IN ONCHAN CHÜRCH YARD.







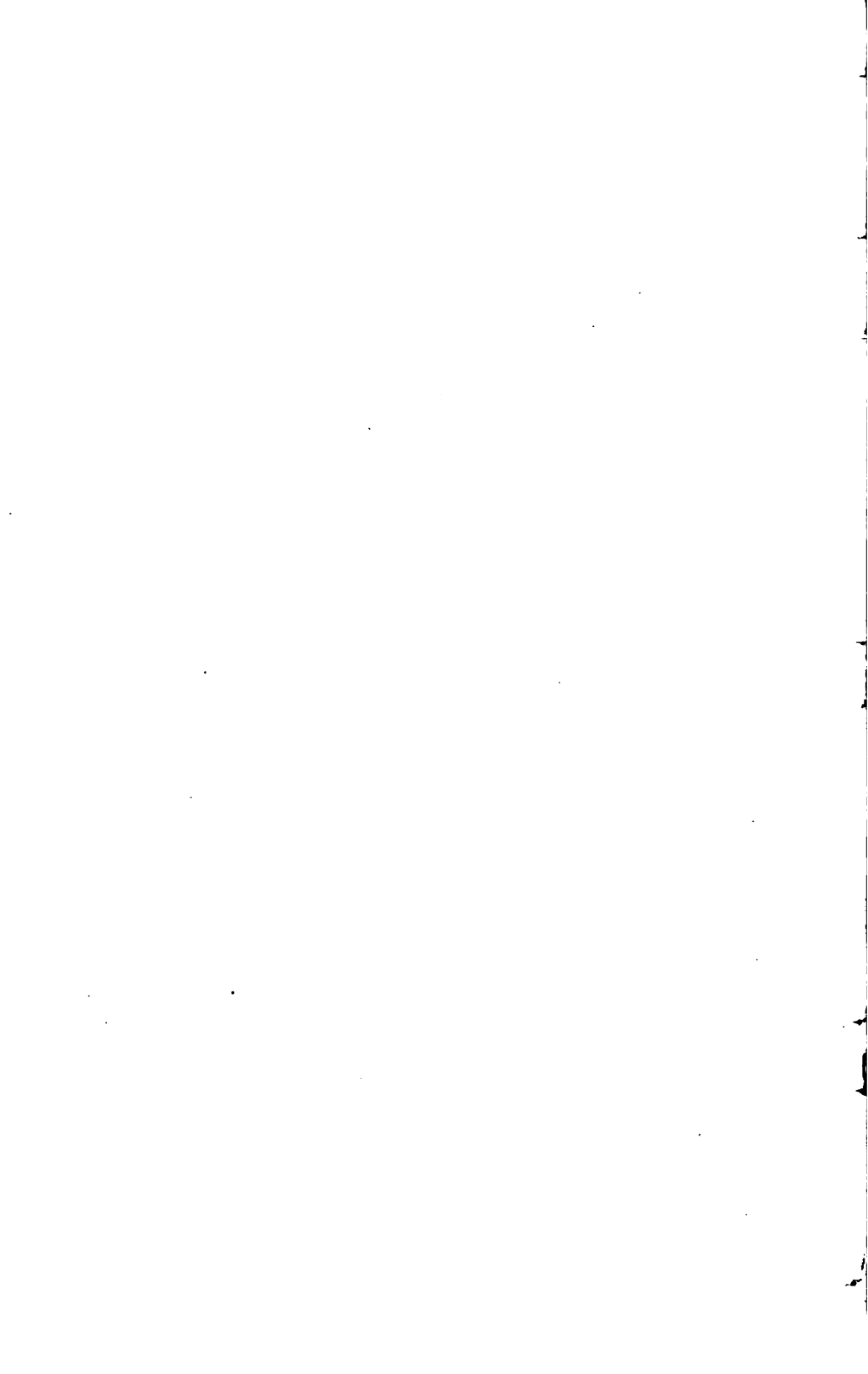
AT KIRK ONCHAN.





AT KIRK ONCHAN.

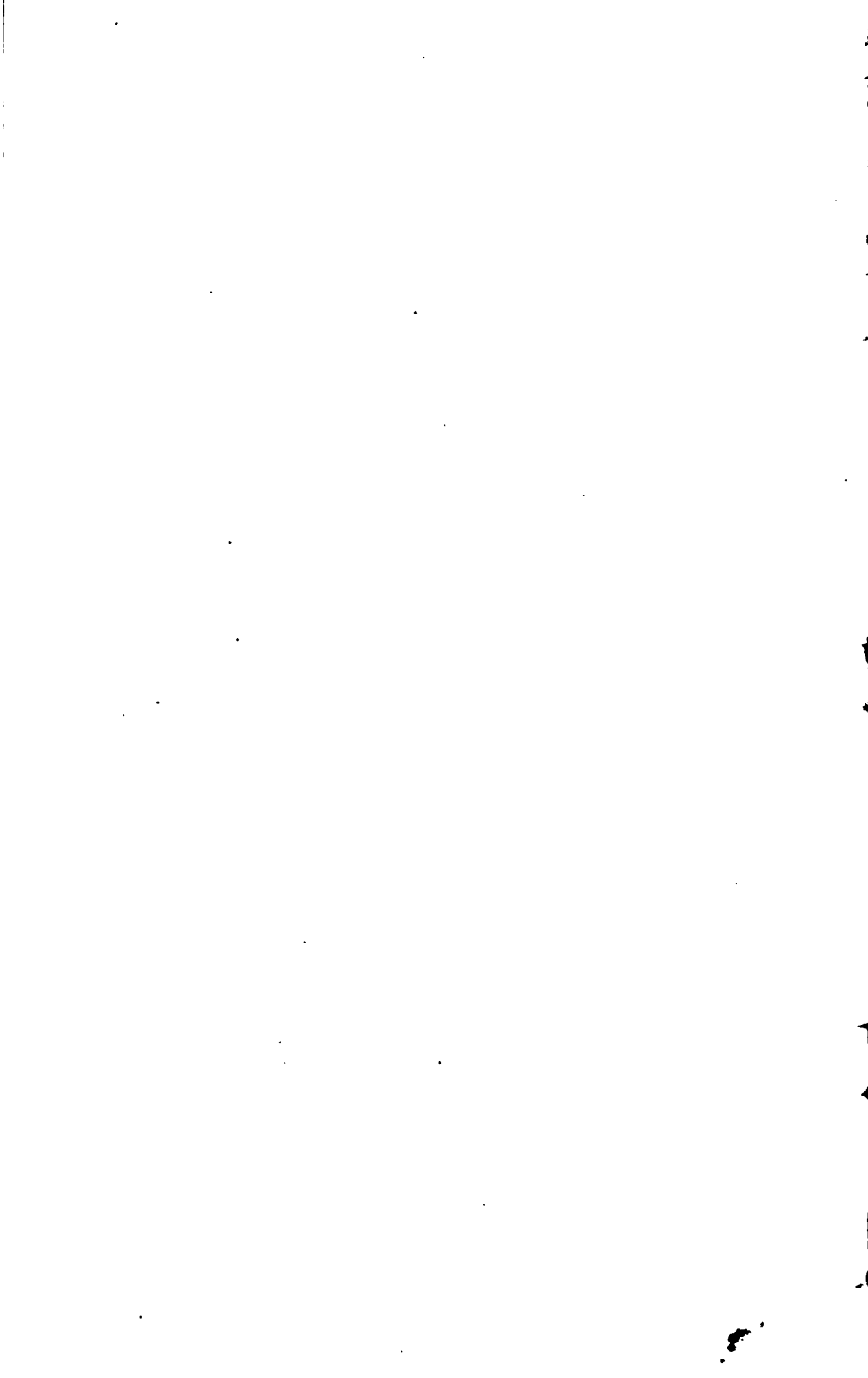
20





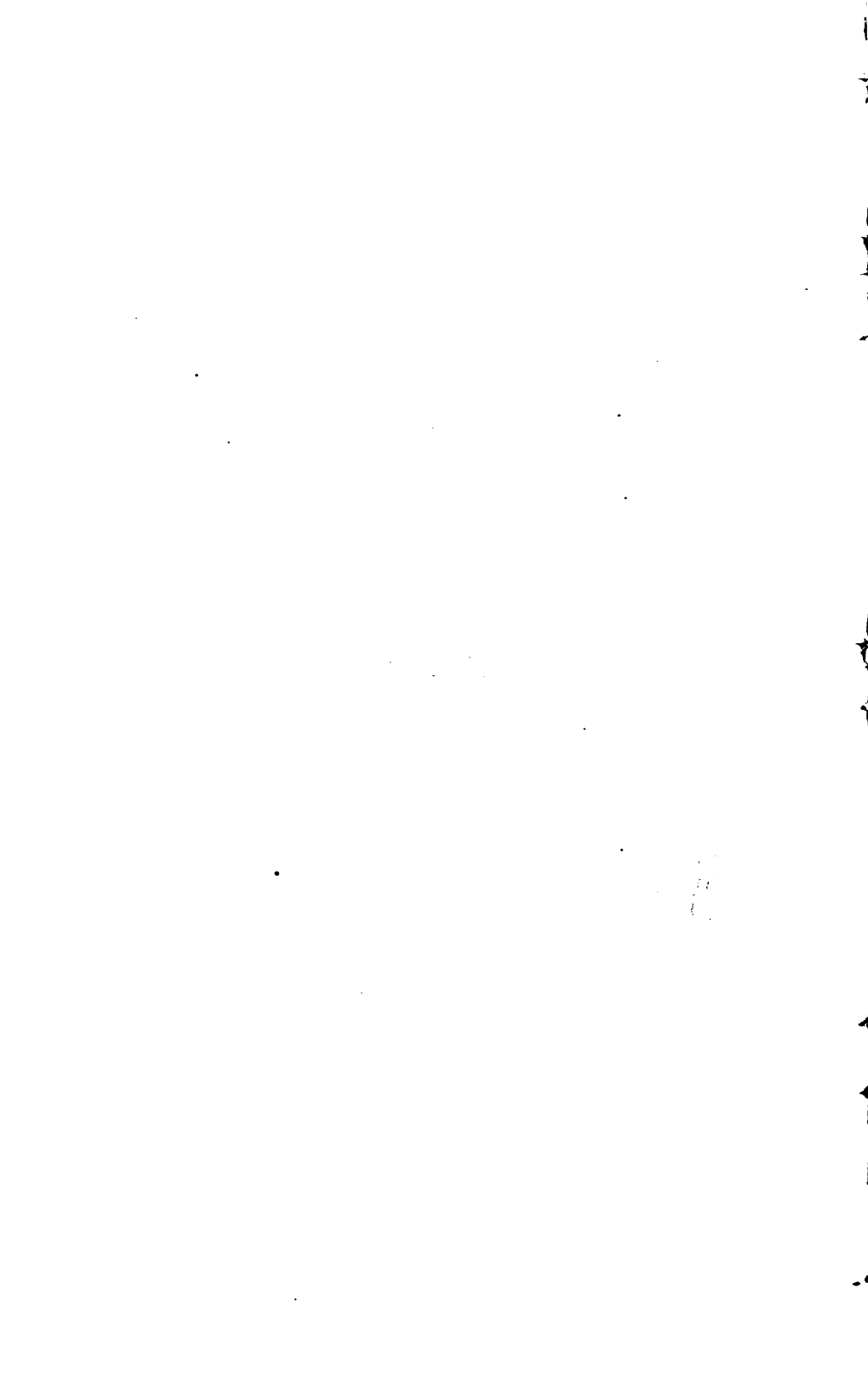
IN BRADDAN CHURCH YARD.





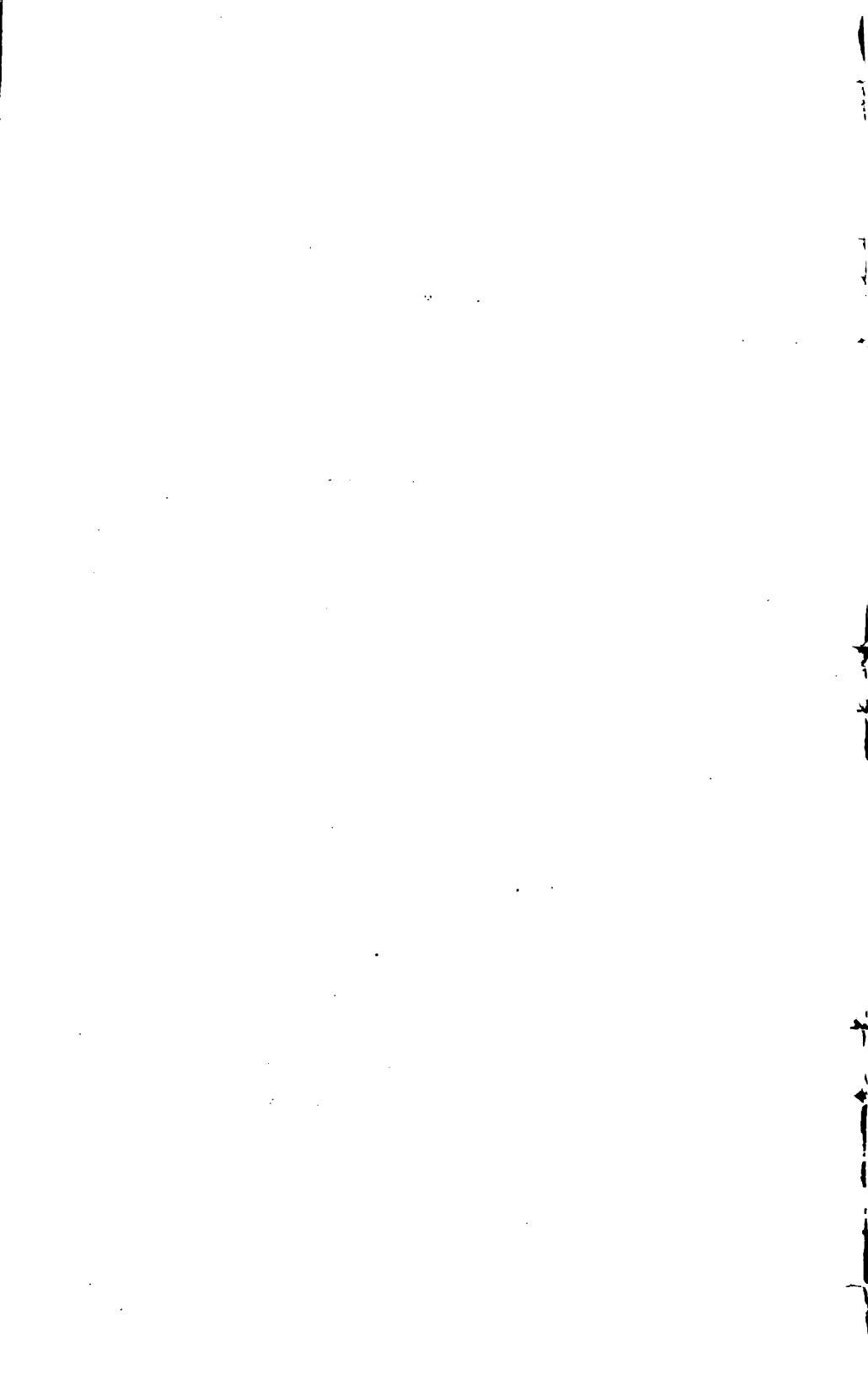


IN BRADDAN CHURCH YARD.



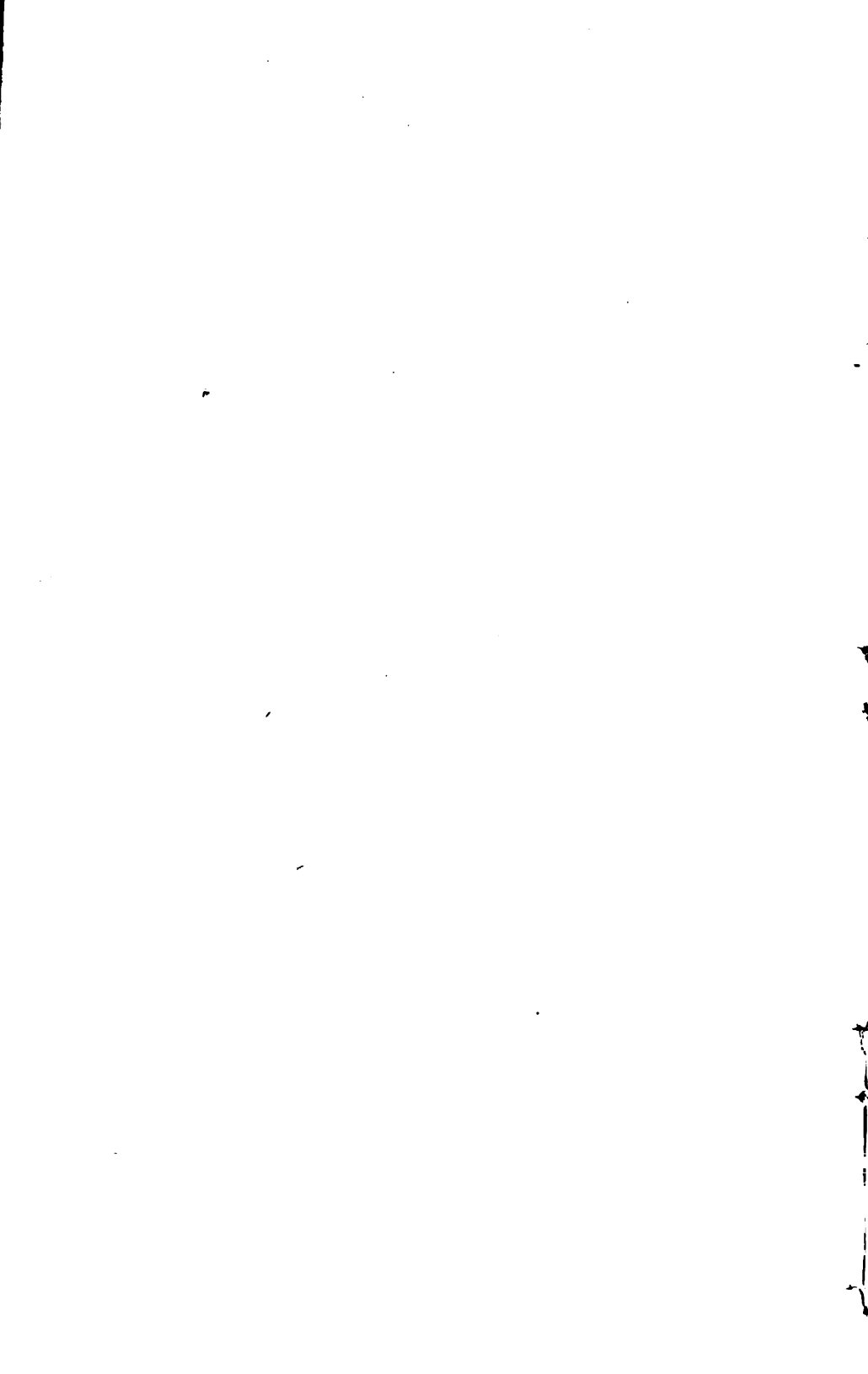


IN BRADDAN CHURCH TOWER  
23



N. SPANDAN CHURCH YARD.

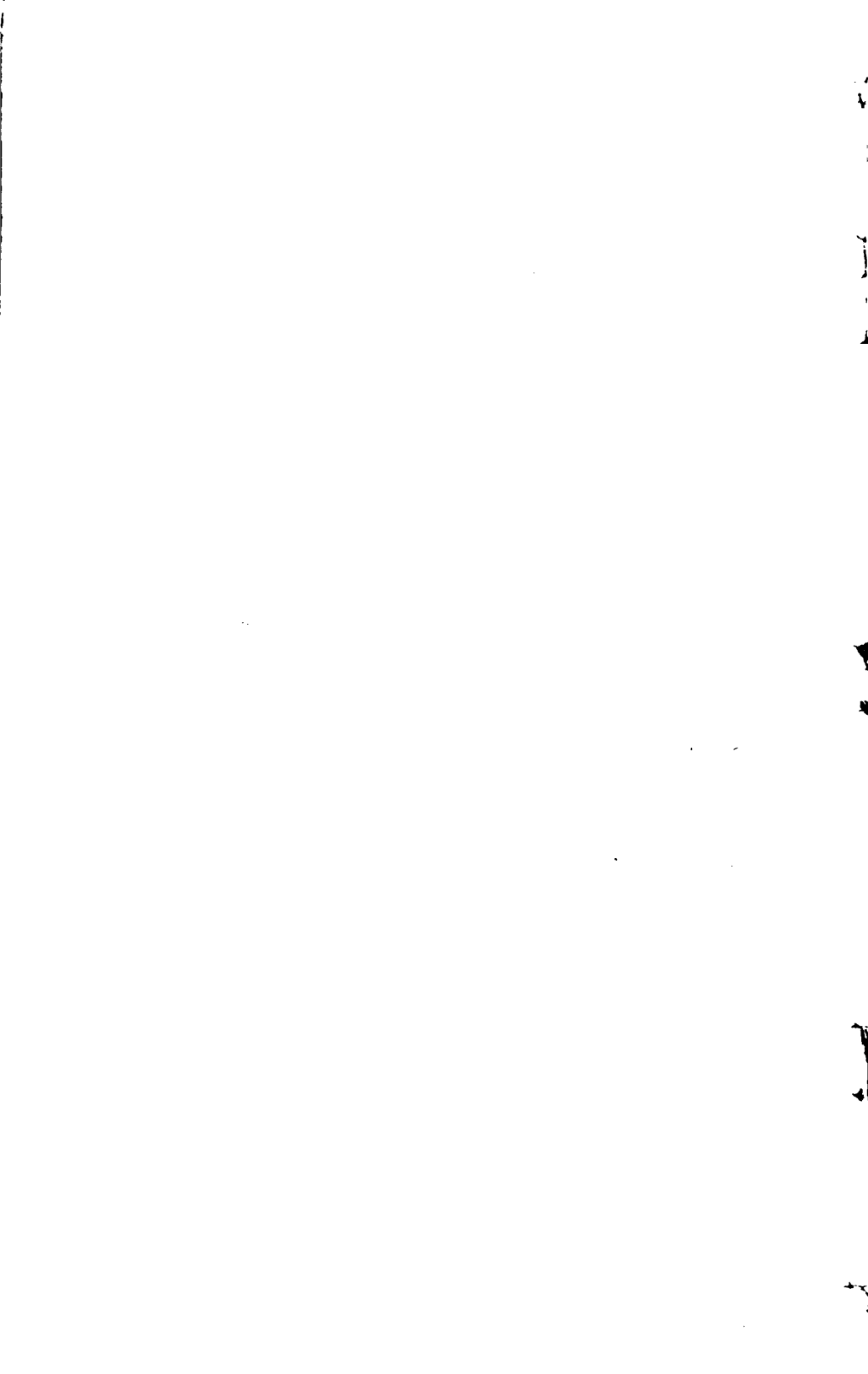


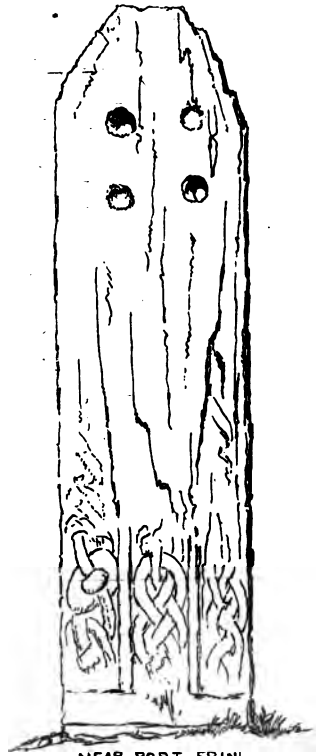




IN DOUGLAS MUSEUM.  
25







NEAR PORT ERIN.  
26

