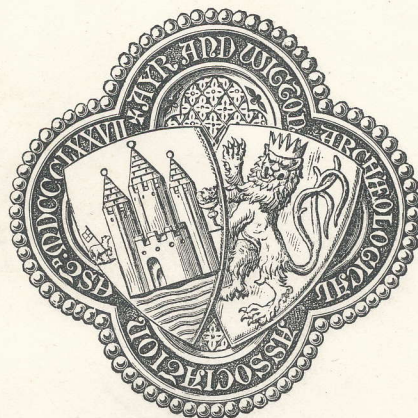


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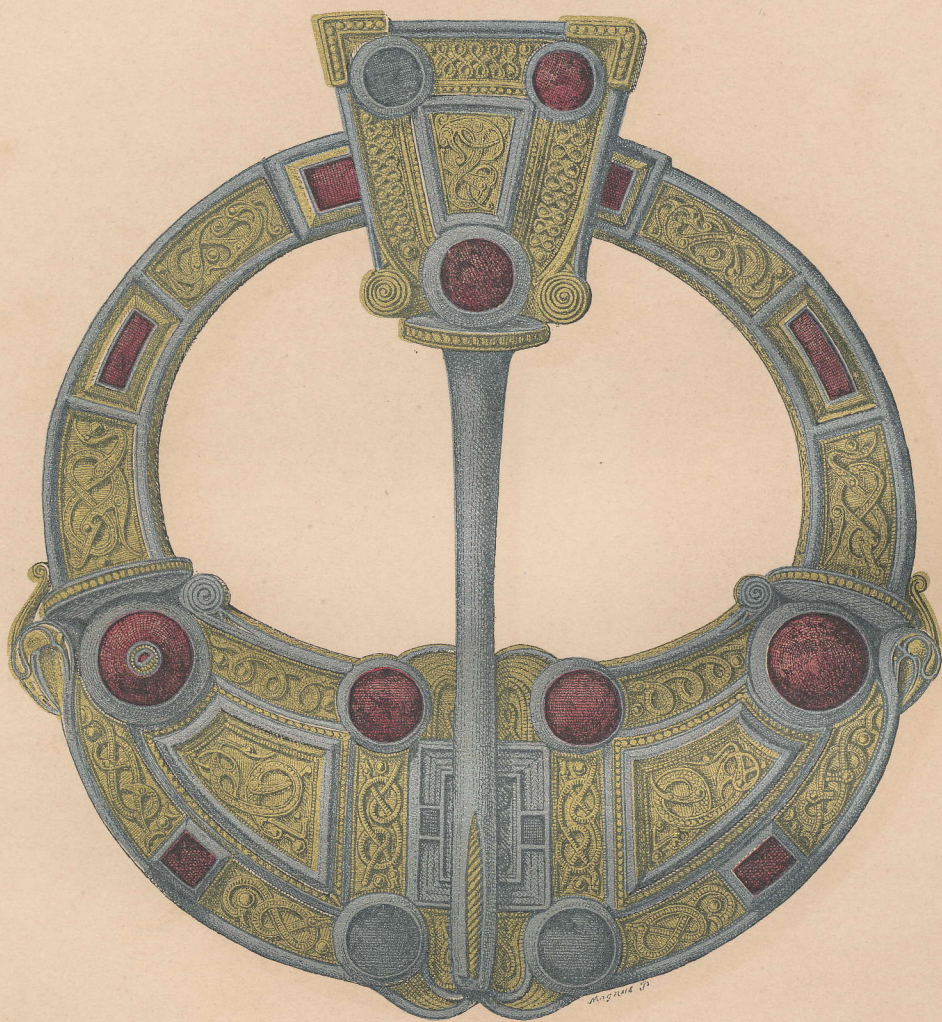
THE HUNTERSTON BROOCH.

THIS costly jewel has become very famous, partly from its size and beauty, partly from its bearing two inscriptions in Scandinavian Runes, carved on its back. In fact it is Scotland's richest fibula, and the only one found in that kingdom on which runic staves are cut. I have handled it in the 2nd volume of my folio work "The Old Northern Runic Monuments of Scandinavia and England," and I have there (pp. 589-599) taken pains to give it the prominence which it deserves. To this publication I refer for a mass of details. Afterwards, at the request of the Soc. of Antiquaries of Scotland, to whom I lent my blocks for a reproduction of the colored plates, I shortly spoke of it in their "Proceedings," Vol. 7, Part 2, Edinburgh 1870. It was last publicly exhibited by Colonel Gould Weston, F.S.A., at a meeting of the Soc. of Antiquaries of London, June 15, 1876. See their "Proceedings," Vol. 7, p. 48.

I wisht to engrave this precious old-loom *full size*, from careful casts, and to print it in gold and colors in exact facsimile of the original, for only in this way can we really understand the delicacy of its wonderful workmanship. The kindness of [the, alas, now no longer with us!] Sir James Y. Simpson, Bart., James Drummond, Esq., R.S.A., and Dr. John Stuart, enabled me to carry this wish into execution. The blocks have been admirably drawn for me in Chemitype by my accomlisht artist Prof. J. Magnus Petersen of Cheapinghaven, Denmark, and carefully printed by Herr Thiele of the same capital.

A few words of comment, abridged from the text in my work, may be here permitted.

The Hunterston Brooch was found in the autumn of 1826, on Hunterston, the estate of Robert Hunter, Esq., of Hunter, West Kilbride, Ayrshire, six miles from Largs. It lay near the surface, at the foot of a steep



HUNTERSTON BROOCH.

FRONT.



HUNTERSTON BROOCH.

BACK.

cliff, called "The Hawking Craig," three hundred yards from the sea. It is of silver, richly wrought with gold filigree, is set with amber, and has suffered no very great damage, save that the point of the pin is broken off. Its style and workmanship is Kelto-Northumbrian or Carlovingian, whose rudiments go back to the fifth and sixth centuries and even earlier, and may be termed Scando-Keltic or Anglo-Frankic or Romano-British, being in fact common to the high art of most of the western European countries in the earliest middle-age. But these rudiments are here developed, and the fibula may date from the 8th year-hundred, possibly the 9th. Being found on Scottish soil, it may be of Scottish manufacture; but it may also have come from afar, and may claim another, perhaps Northumbrian or Irish, origin.

The runic risting seems to have been added later, and points to the Ile of Man or its neighborhood. In Prof. Daniel Wilson's "Prehistoric Annals of Scotland," 2nd ed., 8vo, London 1863, Vol. 2, pp. 267-277, will be found a good digest of the earlier readings of the letters. These readings failed chiefly from being founded on bad facsimiles of the runes. Prof. Wilson's own version must be rejected also, not only because it is based on a false assumption—that the language is Keltic—but because he handles the staves themselves much too freely, and allows himself liberties that cannot be approved. Four letters he omits altogether. The beautiful but far from exact engravings of this brooch given by Prof. Wilson are on the title plate to his 2nd volume. They have been repeated in Dr. Stuart's noble "Sculptured Stones of Scotland," Pl. 12.

In the cartouches *afterwards* filled with runes, we see the small roundlets which are the neatly hammered and almost obliterated marks of the tiny silver rivets here used by the jeweler. The epigraphs themselves are in *two different runic hands*. After the last word on the right (OLFRITI), there was more than *a quarter of an inch* to spare. This has been filled in with five upright lines, all straight. The same person has crowded the room below with a rude chevron, often nearly straight lines.

The first who wrote his name on this piece was MALBRITHA. He did it thus (unloosing the bind or monogram for AR:)

MALBRIþA A TALK, þœLR I LARI.

MALBRITHA OWETH (owns, possesses) this DALK (brooch), THYLE (Speaker, Lawman) IN LAR.

Observe the peculiar type for B here, so common on the Manx and other West-Scottish runic stones, so rare in the Scandinavian homeland.

We do not know the exact legal or priestly office in olden times filled by the THYLE, which word also signified Orator and Poet. This is the *third* time it has been found on a runic monument; and here it is on an object undoubtedly owned by a Northman, or a man of Northern descent, settled in the Ile of Man or in the south-west of Scotland. But neither do we certainly know whether this term THYLE continued to be used in Christian days, like so many others first found in connection with heathendom. The Northmen in Scotland and the Ile of Man, &c.—the *second* flow of Northmen, the Wikings and their followers—adopted the Christian faith at a very early period, in Man probably by the year 950. The older Keltic population of Man was Christian, or partly Christian, as early as the 5th century.

Where LAR was or is I do not know. Unhappily we have no such County Atlas (with its splendid Index) of *Scotland* or of *Ireland*—which possibly might help us—as we have of England by Mr. Philips, assisted by Mr. Edward Weller.

That a Keltic name (MALBRITHA) should have been borne by a Scandinavian, is not surprising. The Manx runic stones offer many other instances, and so does all our older history. In ancient times many Icelanders had names originally Keltic. Such things always happen from intermarriages, friendship and other causes.

A runic grave cross in the Ile of Man (Plate I. fig. 1, *a* and *b*, in the late Rev. J. G. Cumming's "Runic and other Monumental Remains of the Ile of Man," 4to, London, 1857, and re-engraved by me at p. 597 of my *Old N. Run. Mon.*), at Kirk Michael, was raised by one MAILBRIKTI (a mere local variation of MALBRITHA) SON OF ATHAKAN, SMITH (*artist*). It is not impossible that we may here have the same person, or a man of the same family, the more as the stone (like the brooch inscription itself) dates from the tenth century. But the name (also MAOLBRIGDA, MAELBRIGD, MAELBRIGTE, &c. &c., all meaning *the servant of St. Bridget*) was common.

The second person whose name is here carved is perhaps a Lady. At this time the nominal forms are so slurred and careless, that we often cannot at once say (where there is no determining context) whether a particular name is masculine or feminine. The runes, again unbinding the monograms (AL and AO), say :

TOALK A OLFRITI.

This DALK (brooch) OWES (hath, belongs to) OLFRITI.

The former risting had TALK. (As the later or Scandinavian or shorter runic Futhork—stave-row or alphabet—had no D, T stood for both T and D; the word is therefore DALK.) But the second hand has written TOALK (=DOALK), a mere difference of dialectic sound, either from distance of place or lapse of time.

This then, and only this, is, as far as I can see, the real meaning of the Scandinavian (probably Manx) runes cut on this valuable ornament.

GEORGE STEPHENS.

CHEAPINGHAVEN, DENMARK,
1878.