

PLATE XV.



48

GEOMETRICAL.

49

(48) The Guriat Stone from Port-y-Vullen, Maughold (from *Photograph of the Stone* by Mr. T. Keig); (49) two pieces of Cross-slab from Glionroy, Lonan, placed in their relative position.



Principal Rhys, in a "Note on Guriad," added to my description of this Cross in *Zeitschrift für Celtische Philologie*, i., p. 52, says the modern spelling *Gwriad* and twelfth century *Guriad*, point back to an earlier form, *Guriat*, of the ninth century or thereabouts. He quotes from Williams's *Biographical Dictionary of Eminent Welshmen* that Mervyn, King of Man and of Powys in his own right, was the son of Gwriad ab Elidr ab Sandde ab Algwn ab Tegid ab Gwyar ab Diwg ab Llywarch Hên. But, he adds, the British Museum MS. numbered Harleian 3,859, written before 956, makes Mervyn, the son of Etthil, daughter of Cynan, King of Gwynedd, of the family of Maelgwn and Cunedda. So Gwriad should be the husband of Etthil, and the question is how the connection with the Isle of Man arose? He then proceeds to show that Cynan's brother Howel, who contested his possession of Anglesey or Man, was successful, and drove Cynan out with great loss; but Cynan was afterwards victorious, and drove out Howel once or twice, the last time in 816, in which year Cynan died. Whether *Monia*, the form used in MS. 3,859, means Mona, "Anglesey," or the Isle of Man, he gathers that in either case there was intercourse between Gwynedd and Man, that in his reverses Cynan and his daughter had to betake themselves to Man, and that it was then she was married to Gwriad, who possibly was also an exile there.

It is tempting to think that we may identify the name in this inscription with that of a known character in history; however, whether this view be accepted or not, it is none the less of great importance that the name itself fixes the period of the erection of this stone in the ninth century, as by comparison with it we are better enabled to judge the relative positions of some of our early uninscribed pieces.

49.—**Lonan.** Plate xv.—Kinnebrook, 14. Cumming, 40. Kermode, *Reliquary and Illustrated Archæologist*, April, 1896, vol. iii., p. 113.

Two pieces of a broken cross now set up at the old Parish Church of Lonan, at Groudle, come from Glenroy, above Laxey, in that parish, where they were seen by Kinnebrook (1841) set up against a hedge, the smaller piece lying on the ground, and he describes it as "in the plantation about a quarter of a mile from the house." Cumming also describes it as "broken in pieces in a plantation in Glen Roy in the parish of Maughold"—an obvious error for Lonan. In his figure, which is very bad, he shows it as entire. I find that some time between 1854 and 1864 the tenant of the adjoining farm of Ballaleaney agreed with the tenant of Glionroy for this stone as a lintel, and built it into his cow-shed. A portion of the head was built into a barn on Glionroy, and the rest of it used in building the large reservoir in the plantation, whence it is hardly possible that it can be recovered.

Some years ago, hoping to trace this piece, which had long been lost sight of and forgotten, I accompanied Mr. H. Bishop to Glionroy, where the masons were engaged in building a new barn. We were just in time to rescue the smaller fragment, which had been brought to light in pulling down the old one. It was then that I learnt of the lintel stone, and at once visited Ballaleaney, where I recognized it. There was, however, considerable difficulty in recovering it, and it was not till September, 1895, that I had the pleasure of rescuing it from its unhappy position, and of placing the two pieces in charge of the Vicar, where they now stand within the old Parish Church.

The farmer assured me that the stone, though taken by him from Glionroy, had originally been removed from an old burial ground, of which the remains may still be seen on

Ballaleaney. The two pieces together, as will be seen from my restored drawing, make a slab seventy-four and a half inches long by thirty inches across the head, and twenty-one inches across the fust just below the circle, tapering to about fifteen inches, and four and a half inches thick.

Like the other Lonan pieces, it is wheel-headed. In general appearance also, and workmanship and material, it resembles them. The mason I employed recognized the stone as similar to that found at Garwick, at the south end of Laxey Bay, where fine lintels are procured. The smaller piece shows the upper limb and right arm, with portions of the circle (not two circles, as in the other Lonan pieces) connecting the limbs; the larger one shows the shaft with a small bit of the circle. The circle is flat, with borders of bead moulding; the slab itself is bordered by a double bead, which is continued to surround both cross and circle; the cross also has a bead moulding, which terminates in two double incurved volutes of two convolutions, being met by the re-curved end of the inner bead bordering the edge of the stone. The left one, however, is faulty, the sculptor having missed the line, so that the intended volute resolves actually into concentric circles. Between these volutes, above and below, is a triangular device of three pellets.

The spaces between the limbs and circle are sunk one inch, and at the sides of the shaft from half an inch at the circle to about a sixteenth of an inch at the volutes. A unique design occurs on the shaft immediately below the circle. Kinnebrook's figure, otherwise correct, has missed this detail. In a small panel, eight inches and three-quarters by six inches, tapering to four and a half inches, is a cup-shaped ring five inches in outer diameter, having a long shaft or handle with double-bead and spiral ending; around the cup are four small pellets.

I sent an account of this stone to *The Reliquary and Illustrated Archæologist*,<sup>1</sup> with a figure from a photograph taken for me by Mr. T. Keig, in the hope of gaining some information with respect to this device. The Editor suggested that it might be a shallow pan or patella, such as was found in a "Late Celtic" cemetery at Aylesford, Kent (*Archæologia*, vol. lii, p. 64). He adds:—"A very remarkable illustration of Ezekiel's dream (Ezekiel iv. 1-3) from a tenth century Bible (No. 6, t. iii.) in the National Library at Paris, is given in Viollet le Duc's *Dictionary of Architecture*, vol. i., art. 'Architecture,' in which the 'iron pan' is of exactly the same shape as the object represented on the Lonan Cross." And this is so, the handle even having the same spiral termination.

I had the privilege in 1899 of attending the Greek service at the Russian Legation in Rome, and there witnessed the use of the spoon in the Eucharist then administered to an infant, as was once a universal custom. Later, I was shown some very beautiful examples of early ladles or spoons in the Vatican Museum. In the Greek Church the spoon is used, as was the custom in the primitive Church, for mixing the water with the wine for consecration in the Eucharistic cup, as well as for administering the bread which has been dipped into the wine.<sup>2</sup> I do not know how late its use obtained in the Western Church: probably until the final break with the Greek Church under Leo IX. in 1054. At all events, our sculptor would doubtless be familiar with it, and as it was used only by the priest, it would be symbolic

<sup>1</sup> Vol. iii., p. 113.

<sup>2</sup> Warren, *Liturgy and Ritual of the Celtic Church*, p. 133.

of his office in the same way as the chalice, which appears to have come into use in this connection early in the twelfth century.

This, I believe, is the meaning of this peculiar figure; if so, it is a unique instance of the spoon or ladle as a symbol on a stone monument. Treated pictorially, we find a baptismal ladle occasionally, as on the broken cross shaft at Kells,<sup>1</sup> where St. John the Baptist is shown pouring water from a ladle on to the head of Christ. So in tenth century pieces found in foundations of the chapter-house at Durham he is holding the ladle over the head of our Lord.<sup>2</sup> The small pellets at the four corners of the panel may be purely decorative, designed to fill in the spaces, though possibly they may have suggested the Holy Wafer.

#### CALF OF MAN CRUCIFIX

**50.—Rushen.** Plate xvi.—Cumming, fig. 30. *Reliquary*, vol. xiv., pp. 81-84, and vol. xxv. (1884). Romilly Allen, *Christian Symbolism*, pp. 137, 143, fig. 33.

About the time the plain but handsome cross was set up to Guriat at Port-y-Vullen, on the east coast in the north of the Island, another artist was engaged on the Calf Island, off the south coast, upon a small monument which for fineness and delicacy of workmanship exceeds anything that is known of stone work of that early period, while in respect of the treatment, which is early Byzantine art, it is unique.

This, which is now in the possession of Miss Quayle, Bridge House, Castletown, was found by Mr. Quayle, grandfather of the late Clerk of the Rolls, when tenant of the Calf, in making use for building purposes of some of the stone from the ruined chapel. He also was Clerk of the Rolls, and, as he died in 1790, it must have been discovered before that date. The stone is, unfortunately, broken, and now measures twenty-six inches by nine and a half inches, and an inch and a half thick. Originally it must have been at least sixteen inches wide, and about twenty-nine inches to thirty inches high. The upper half of one face is occupied by a sunken rectangular panel, probably when perfect about sixteen inches square, with plain flat border, containing the representation of the Crucifixion. The cross is a Latin one. The figure of Christ is fully draped. There is no nimbus. The long hair is divided in the middle, the beard forked, the head is upright, the eyes wide open, the body and limbs extended quite straight along the shaft and arms of the cross, the feet are pierced with separate nails.

The richness of the ornamentation is on the robe, the "Tunica Palmata," which is covered with a simple but effective design of fine diagonal lines and, below, with alternate rows of small pellets, bordered by heavy cords. It is fastened at the breast by a circular brooch, decorated with a figure-of-eight plait. Below is the device of the four-fold ring, looping externally, the upper part crushed to fit into the triangular space filled by it. Below this, on the skirt, we find the triquetra and double spiral. At the right side of the cross stands a bearded soldier with a spear. He is helmeted and clothed in a tunic with similar, but less

<sup>1</sup> O'Niel, *Irish Crosses*, pl. 30.; *Christian Symbolism*, p. 231.

<sup>2</sup> Bronze spoons, engraved with a cross, found at Llanfair, in Wales, are suggested to have been Eucharistic spoons used for the administration of the consecrated wine. Warren, however (p. 133), thinks that they were more probably employed for conveying a little water into the chalice of wine before consecration. Small bronze spoons found under St. Martin's Cross, Iona, and a diminutive gold one found in the river Bann, may be culinary spoons. Western Scotland.