



PAS Conference 2008

St Vigean's Church Hall, Saturday 4 October

As advertised in the last issue of the newsletter, our autumn conference will take place on Saturday 4 October at St Vigean's Church Hall, Arbroath. Historic Scotland is responsible for a fine collection of Pictish carved stones from the immediate vicinity. The small museum which houses the stones in the old village of St Vigean's has been undergoing extension and refurbishment and will reopen to the public next Spring. We are delighted that Historic Scotland has offered us the opportunity to incorporate previews of the museum in our conference this year, and have put together a programme of talks focusing on the site and the area.

St Vigean's itself is on the outskirts of Arbroath (see map insert). There are a number of B&Bs in Arbroath, with prices beginning around £25 per night (<www.Visitscotland.com> has the largest list of any of the accommodation websites). For those wishing to spend time here, attractions include Arbroath Abbey, a museum, housed in the old signal tower for the Bell Rock lighthouse, and, of course, a number of smokehouses still producing the famous Arbroath smokies.

For those who wish to use public transport, Arbroath is served by trains and coaches from Glasgow and Edinburgh via Dundee, and from Aberdeen. Transport from the station will be provided by volunteers, and if you wish to be picked up, see contact details on map insert. SH

Provisional programme:

09.30	Registration (and arrangements for museum visits, guided by Historic Scotland staff)	12.20	Lunch and museum visits
10.30	<i>Peter Yeoman</i> A year in Pictland: redisplaying the St Vigean's stones	2.20	<i>Thomas Clancy</i> Reading the Drosten Stone (St Vigean's 1)
11.00	<i>John Borland</i> Reconstructing the fragmentary remains at St Vigean's: the benefits of a multi-disciplinary approach	3.00	<i>Simon Taylor</i> Some Celtic place-names in and around the parish of Arbroath and St Vigean's
11.40	<i>Isabel Henderson</i> Characterising the major centres of Pictish carved stone monuments, with special reference to the collection at St Vigean's	3.40	<i>Derek Alexander</i> Death and burial in the Pictish heartland
		4.20	<i>Norman Atkinson</i> 'Sair back and sair banes, carryin' the church o' St Vigean's stanes': some aspects of the early church

STILL TIME TO BOOK USING THE FORM MAILED WITH PAS NEWSLETTER 47

PAS programme at Pictavia — 2008–09

2008

17 October — *David Henry*
Dunnichen hillfort: myth or reality?

21 November

12 December — *Social evening*

2009

16 January / 20 February / 20 March

The AGM will be held on 23 May

At the time of going to press the full programme had not been finalised, but please note the dates of meetings for this coming season.

Dunnichen Parish Church

The formation of the Dunnichen Heritage Society last year and the more recent proposal to close the present parish church of Dunnichen has resulted in quite a bit of interest in Dunnichen church history. While the story of the symbol stone and indeed the battle of the same name are fairly well known, the early history of the church is not.

Dunnichen parish church first appears in the written record in the foundation charter of Aberbrothoc abbey as a gift by William I in 1178.¹ Thereafter it appears regularly in the *registrum*, usually in confirmations by subsequent kings, popes and bishops until 1517.

It was dedicated to Saint Constantine, martyr, and is first recorded in an annotated printed calendar used by a monk in the abbey in the early sixteenth century.² The calendar date of the entry is 11 March, and later writers note this as the day of St Causnan's fair and also of a fall of snow – St Causnan's flaw.³ The well dedicated to Saint Causnan near the church was renamed in honour of the battle of Camperdown in 1802 by George Dempster, patron of the parish and rebuilders of the present kirk building in the same year. Some fragments of the earlier church survive in the east wall of the kirkyard. The well has been recently rediscovered and uncovered, but has been bricked up and capped probably in the mid 20th century.

Although the earliest recorded burials in the kirkyard are from 1621,⁴ there seems little doubt that the parish church has occupied the present site since the twelfth century, and given the oval shape of the kirkyard and the proximity to the ancient well it seems likely that it predates the feudal period.

Indeed the existence of a chapel on an artificial island depends upon the account by Rev James Headrick in the New Statistical Account,⁵ and is far from convincing. The Ordnance Survey applied a six-figure map reference to this site with no authority, but the RCAHMS account is more tentative and does note that it may have been on a small island and that no traces survive in March 1978.⁶

Although St Constantine was martyred in Kintyre in 576, it is unlikely that Dunnichen church was founded so early. Constantine

became a popular royal name in the ninth century with a king of that name in both Dalriata and Fortrenn who died in 820. Kenneth McAlpine had both a son of that name, who died as King of Picts in 878, and a grandson who died as King of Alba in 952. It is likely therefore that Dunnichen was built and dedicated in the ninth or tenth century.

Glasgow University undertook a Ground Penetrating Radar Survey in April 2008 and although it did not detect archaeological features beneath the church, this cannot be ruled out.

1. Liber S Thome de Aberbrothoc I, 4, p.10.
2. Now no. 32,518 in the library of the Abbey of St Gregory the Great, Downside, near Bath, Somerset. The calendar was the property of Walter Baldowie, who is recorded between 1527–60.
3. OSA 1791, p.202.
4. Andrew Jervise, *Epitaphs and Inscriptions*, 1879, p.405.
5. 1835, p.152.
6. RCAHMS *Lunan Valley and Montrose Basin*, 1978, p.27.

Norman Atkinson

Study to determine the future of Govan Old

A £31,000 heritage study is being led by the local development agency, Govan Workspace.

Three proposals will be examined: a publicly funded museum, a visitor centre and performance venue, and a visitor centre linked to new business accommodation nearby.

Managing director, Pat Cassidy, said:

Our overriding concern is that the church and its early medieval sculpture should survive as an entity in Govan where they belong. We believe this is a priceless treasure that's been seriously undervalued. If treated with imagination and sensitivity, it has the potential to bring great benefits to Govan and the local community.

But the challenge for us, in these days of ever-dwindling public finances, is to come up with a proposal that's viable.

Any plans should include dedicated space for occasional worship, honouring the 1500-year tradition of Christian worship on the site.

If treated with imagination and sensitivity, it has the potential to bring great benefits to Govan and the local community

The cost of the study is being met by the Architectural Heritage Fund, the General Trustees of the Church of Scotland, the local Govan congregation and Govan Workspace.

‘Celtic Crosses’ exhibition in Fife

During August an exhibition of work by Marianna Lines was held at St Monans Auld Kirk. Following on from a successful show she held there last year on a nautical theme, this one featured predominantly large textile wall hangings derived mainly from Early Medieval sculpture in Scotland:

from Iona, the Western Isles, and from many Pictish crosses which tell the story of the dawn of Christianity in Scotland during the Dark Ages.

Very much a retrospective, the colourful work on show was produced using only natural dyes from plants, and resulted from fieldwork done in Scotland over a thirty-year period.

During its run, Marianna gave a ‘talking tour’ of the exhibition, and also held two workshops suitable for both adults and children. The first, ‘Design your own Cross’ based on images and symbols from the exhibition – using cloth or paper and natural dyes and paints; the second ‘Coastal Creations’ – sculpture making on the rocky shore near the kirk.



© Stoneline Designs

The Golspie Stone’ is a recent addition to the series of cards published by Marianna, featuring colourful reproductions of her hangings

Focus on St Orland’s Stone

Access

Problems over access to the Cossans cross-slab have long been associated with this site. Recently, the deer fence near the stone has been breached, probably by visitors attempting to reach the stone through the adjoining field. Some years ago, access was indeed along the field boundary, which was reached from Drumgley along the Haughs of Cossans farm road. Since that route was discontinued and the signs removed some years ago, there has been considerable confusion about access, and presently there is no signage to help the unwary visitor.

Now, the designated route to the stone is from the west by the Meikle Cossans farm track, which joins the east side of the A928 Glamis to Kirriemuir road about two miles from Glamis; this runs east to Cossans alongside the course of the former railway line and its last section along the old line itself leads to the bottom of the embankment where there is a stile over the deer fence situated to the north of the stone. This half-hour walk (the track is not suitable for cars) is the route taken by PAS on two outings to the stone. Presently the wooden stile requires repair, as it is in a very rickety condition.

Currently, Historic Scotland is reviewing access arrangements at the site and clarifying the directions given on its website and is also considering erecting temporary signage in the area.

Landowners are unlikely to cooperate in improving access to sites if visitors ignore directions or flaunt the country code, more so when damage to their property or crops results. PAS members can help by reporting any difficulties encountered on their visits to sites

Cossans excavation

Towards the end of August an excavation of the area around the St Orland’s Stone has taken place. The following is taken from a Historic Scotland press release:

The secrets of St Orland's stone

Archaeologists are investigating whether the ornately carved St Orland’s Pictish stone has stood in the same spot for more than 1,100 years.



*Reverse of St Orland's stone at Cossans
(ECMS Fig. 230B)*

The work is especially exciting because most stones of its kind have been moved from their original positions. This makes it difficult to understand how they related to the landscape around them and the messages they were intended to give out.

The St Orland's stone stands on a rise in marshy ground on farmland near Glamis, in Angus, overlooking what might once have been the farthest extent of the Loch of Forfar.

Kirsty Owen, Historic Scotland cultural resources advisor for central Scotland, said:

This is a fascinating project and will help us understand more about the stone. It dates from a time when Pictish kings were encouraging their people to convert to Christianity. A stone like this, carved with a cross on one side and images of men and fabulous animals on the other, would have sent out a powerful message about the increasingly close relationship between Pictish kingship and Christianity. Its location on a high spot overlooking water meant it could have been seen from a great distance. The stone is of particular interest because it has Scotland's only known Pictish carving of a boat, offering valuable evidence for what craft of the time may have looked like.

The specialist team from Kirkdale Archaeology hope to be able to confirm that the stone is in its original position by revealing evidence of the socket stone which anchored it in the ground. So far the prospects look positive as there does seem to be archaeology around the base of the cross.

The 2.4m tall St Orland's stone is an impressive monument but centuries of exposure to the harsh Scottish climate has caused cracking and has eroded some of the carving. At some point the stone was broken in two – how this happened is unknown – and is held together with metal braces and part of the back was also defaced with the carving of a deep but irregular inset panel.

Historic Scotland is carrying out the project to help inform its strategy for protecting the stone and for its future presentation to the public.

Evidence of prehistoric cist burials nearby may mean that this was a place which had spiritual significance over a long period of time.

Ornate cross-slabs of its type were created from the early 8th century throughout eastern Scotland but are a particular feature of Angus, Perthshire and Fife.

A tale of St Orland's Stone

Reprinted from James Cargill Guthrie's *The Vale of Strathmore: Its Scenes and Legends* (Edinburgh, William Paterson, 1875) cap.13, 140–53.

“Sweet the hum
Of bees, the voice of girls, the song of birds,
The lisp of children, and their earliest words.
. . . . And dear the schoolboy spot
We ne'er forget, though there we are forgot.
But sweeter still, than this, than these, than all,
Is first and passionate love — it stands alone,
Like Adam's recollection of his fall.”

Byron

St Orland's Stone stands about a mile north-east of the castle of Glamis, near the small hamlet of Cossins. With all due deference to those who have supposed that this obelisk is also a memorial of the murdered king, I am of opinion that it was erected at a period long antecedent to the death of Malcolm II, and records, in consequence, a totally different event, or events. Indeed, the flowered cross so rudely yet sharply chiselled on this stone classifies it, in my humble judgment, with the less-known sculptured stone that stands near to the old church at Eassie, or the more celebrated pillars at Meigle and Aberlemno. If this view be the correct one, it would necessarily fix the date of erection some time between the seventh and ninth centuries. It was early in the fifth century, when the Romans abandoned Britain, that the inhabitants of the south of Scotland were converted to Christianity; but those in the north did not embrace it until the close of the sixth or the beginning of the seventh century. The pillars with crosses and other Christian symbols engraven on them must therefore have been erected subsequent to the conversion of the inhabitants to Christianity, and before the close of the Pictish period of 843.

A monumental pillar was called in the olden time “Amad,” a Hebrew word signifying the lips or words of the people, meaning thereby that the people of former ages spoke through those symbolic pictures to the generations that came after them. Hence the popular traditions transmitted to posterity in connection with these “Speaking Stones,” such as that they called out when a dead body was placed upon them, or contradicted a person who swore falsely by them — common tradition, indeed, regarding them as once animated beings.

Commencing with the mystic and fabulous ages of remote antiquity, the traditions of Strathmore existed in scarcely less strength and influence in the popular superstitions of the last or even in the beginning of the present century. Death lights, warnings, second sights, mysterious forebodings of evil; not to speak of ghosts, hobgoblins brownies, and fairies, were just as veritably believed in by our fathers and grandfathers of the Howe as they were by their rude progenitors of any former age.

The popular tradition connected with St Orland's Stone was that, either by speech or sign from itself, or inward response felt by those who invoked its aid, the events of the future were prophetically revealed. Maidens, therefore, repaired to its hallowed shrine at the midnight's 'witching hour to consult the holy oracle as to their future destiny; and lovers plighted, with bated breath, their solemn troth, and vowed to heaven their unchanged and unchangeable love.

Mary Armstrong, the butler's daughter, was as pretty and coquettish a blonde as there was in all the Howe of Strathmore. Her dress, though plain, as became her station, was always neat and becoming, and the simple drapery so artfully arranged that her graceful and handsome figure was always displayed to the best advantage. No one, however, of even ordinary perception but could detect in the pouting lip and roguish eye the confirmed trifler, and coquettish Love, according to the ordinary acceptation of his infirmities, being “blind,” could not in consequence perceive these flagrant defects in her character; and so her numerous and ardent wooers went round and round the charmed circle in which she moved as if drawn unresistingly by the potent magnet of her magical influence.

This hollow device could not, however, last long, for, although the jilted seldom confess their discomfiture in words, yet their dejected appearance betrays their chagrin, and their actions evince either their disappointment or passive disgust. Misfortunes, it is said, make one acquainted with strange bed-fellows; and so it turned out in this case. The powerful loadstone of sympathy had, from the same cause, mysteriously attracted two apparently very opposite characters together.

The miller's son had been an enthusiastic and constant wooer of the butler's daughter; but he, in his turn, had been cruelly cast off by the versatile maiden, when she became tired of his

importunate addresses. Thereafter her cap was set to catch higher game, and her affections, such as they were, without the least hesitation or compunction, were immediately transferred to the eldest son of the worthy minister — an equally ardent admirer of Mary, whose reign over her heart, however, comprehended even a briefer space than that enjoyed by his more lowly, yet not less passionate and persistent rival. The two cast-off wooers having accidentally met one autumn evening at the Market Muir, they proceeded homewards to the village together.

“You seem very dull to-day, Jamie,” said the minister’s son, after the two friends had walked a considerable distance in company, without exchanging any words, except the mere formal compliments of the day. “What is the matter with you, my man? You are not like yourself at all, Jamie.”

“I think there’s a pair o’ us.” replied Jamie. “You havena spoken a word yoursel,’ Maister Alfred, for the last twenty minutes. This is no your usual way — you are sae hearty and cheerfu’ wi’ high and low, rich and poor.”

“When did you see the butler’s daughter?” quietly rejoined Alfred, unheeding the remarks regarding himself.

“No for some time,” said Jamie, blushing. “Fan did ye see her yersel’, Maister Alfred? It’s said you are the favourite noo in that quarter; but, depend upon it, she’ll jilt you some o’ these days in as cruel a manner as ——”

“She has jilted you,” interrupted Alfred. “The fact is, Jamie,” he continued, “we are two great fools to be imposed upon as we have been by such a gay, giddy, heartless imp; and I am resolved — firmly resolved to be revenged,” concluded Alfred, in a semi-comic, theatrical manner, his voice rising ominously at the same time several octaves above its natural compass.

“Fat’s that you say, Maister Alfred?” quickly replied his companion. “You’re no to bring the lassie to ony harm, surely? Wranged me sair as she has dune, I widna allow a single hair o’ her head to be touched wi’ ill intent, if I could help it, for, to tell the honest truth, Maister Alfred” — wiping at the same time away with his sleeve the tale-telling tear that was gathering — “I hae a soft place in my heart for Mary yet.”

“You have quite mistaken my meaning,” said Alfred, half-laughing at the comical appearance assumed by his partner in distress. “I would not

lift a finger to injure her personally. The revenge I spoke of is of a different kind. Instead of harm, I wish the maiden, good, Jamie, and still have my revenge in a way you wot not of.”

The ice being now fairly broken, like ships in distress, they sympathetically bore away to the nearest friendly port for the necessary repairs to enable them to continue their voyage. During their cruise homewards, Alfred confided to his shipwrecked ally a scheme he had deliberately formed with the object, at the same time, to avenge their mutual wrongs, and to bring about the reformation of the offending maiden — the well-known and confessed cause of all their misfortunes. The scheme partook somewhat of those practical yet questionable frolics indulged in by Alfred and his fellow-students at the University of St Andrews; but as the parties most interested in carrying out its execution were perfectly satisfied of its capabilities to ensure success, it is certainly no business of ours to question its propriety.

Alfred was not long in meeting Mary Armstrong, and as she did not in reality wish to cast eventually off such a coveted prize as the minister’s son, she willingly permitted Alfred to accompany her home. During their walk to the Castle, Alfred, pretending to forget his defeat, like a skilful general endeavoured to make the most of his present opportunity, and began the siege anew. With this view, he renewed his “rejected addresses” — skilfully cautious, however, not to betray himself by promises he really never meant to fulfil. The consequence was that Mary, still coy and coquettish as her wont, was cleverly drawn by Alfred into making a solemn promise to refer the matter of her destiny to the oracle at St Orland’s Stone.

Jamie, having been duly apprised of the engagement, lay down, with some trepidation and misgiving, in a neighbouring hollow on the appointed night, to await the mysterious issue, while Alfred busied himself in covering the Stone with a large linen sheet, seating himself, when he had draped it in white, on the side of the pillar opposite to that by which the maiden would approach the Stone.

It was a gusty, moonlight night, at the witching hour when spirits haunt the air, and demons roam abroad on the earth. The Queen of Night rode ominously on her silver chariot in a troubled and changing sky, and the fitful winds chimed sad and mournfully among the leafless trees. Mary

had almost approached the stone unobserved by the watchers, when the moon, suddenly bursting through a black, driving cloud, disclosed her beautiful form in the suppliant attitude of a devout worshipper, solemnly invoking the assistance and presence of the Oracle of St Orland. Awaiting the expected response, she wistfully raised her eyes, when, instead of the well-known sculptured pillar, she wildly shrieked on beholding what to her excited imagination, appeared to be a denizen in reality of the other world. Her fears of the future augmented, as a hoarse, unearthly voice prophetically exclaimed — “Beware ! Beware ! Beware !”

This warning of the Oracle might doubtless be interpreted in many ways, according to the phase of thought indulged in, or the complexion of retrospective feeling passing through the mind at the time. Though equally superstitious as her compeers, Mary Armstrong, with all her thoughtless frivolity, being of a practical turn of mind, applied, after due reflection, the prophetic warning, not only personally to herself, but to that particular besetting sin which she now remorsefully felt had hitherto characterised her restless and unsettled life.

As Alfred had anticipated, the happy result was that the butler’s daughter became a staid and reflective maiden, and in a short time was comfortably married to the douce, swarthy smith of the village, to whom she proved a contented, faithful, and affectionate wife.

Jamie, although he never forgot his first love, in course of time became the industrious and cheerful tenant of the “auld meal mill,” and Alfred gradually attained by his learning and genius to the very highest place among the celebrated preachers of the day. To their sound judgment and delicacy of feeling be it further recorded to their credit that not until after the death of Mary, did they disclose the story of the white sheet on St Orland’s Stone, or reveal the author of that terrible yet well-meant warning which changed in a moment her whole character, and turned into another channel the wayward current of her existence.

Although the miller apparently seemed resigned to his fate, and went about his ordinary business so diligently that everything went well and prosperously with him, still there was an under-current of unrest beneath the calm unruffled surface above, a deep-seated, corroding grief,

which, unknown to the world, exercised over his mind a painful, yet pleasing influence, solemnising, if not saddening, every action of his otherwise uneventful life. This was his never-changing, undying affection for his first love. So true is it in real life, in every rank and station, whatever cold, unfeeling men of the world may assert to the contrary, that true heart love never knows decay. Circumstances may intervene to prevent the visible union of two loving, devoted hearts, but they will ever remain united in reality all the same. Other family ties may be formed, and the duties of husband and wife, father and mother, religiously, nay, affectionately discharged, but the old feeling is still there, not, I verily believe, for the purpose of disquieting and making unhappy — God never intended that — but rather to hallow and temper the bursting exuberance of domestic joys.

There is this difference, however, between love as a passion, and love as a deep-rooted feeling of the heart, that whereas the former may change to hatred, the latter — never ! Every good and loving wish surrounds the object of a first affection, these wishes culminating in the fervent hope that wedded love may be ever happy, the children rising up to call their parents blessed.

The miller had a fine ear for music, and was an excellent player on the violin, but after this, his first and greatest disappointment in life, he hung his harp upon the willows, where it ever afterwards remained uncared for and unstrung. He also sung well, but now his musical powers were concentrated on one solitary song. Not that he ever audibly sung this song, but mentally brooded over it through life. Not only did its melody come spontaneously and unbidden when he feverishly awoke at early morn, and when he gently fell asleep at eventide, but without interfering with his ordinary avocations, it constantly occupied his thoughts, whether in the workshop, at market, or in the field, in the solitary lane, or in the crowded city. Time, instead of blunting the fine edge of this pristine feeling, only deepened and intensified its pleasing sadness; and, like the wounded dove which instinctively covers with its fluttering wings the poisoned arrow which is slowly doing its deadly work, so the poor deserted lover hugged the more tenderly and to the last, the fatal shaft which surely, though unseen, was gradually draining to the last dregs the ebbing stream of life.

July 2008: Antonine Wall becomes World Heritage Site

The nomination for World Heritage Site status began in March 2003 and was led by Historic Scotland officials with support from the Royal Commission on the Ancient and Historical Monuments of Scotland (RCAHMS) and the five local authorities along the line of the Wall: East Dunbartonshire, Falkirk, Glasgow, North Lanarkshire and West Dunbartonshire Councils. The Antonine Wall now joins Hadrian's Wall and the German limes as part of the transnational Frontiers of the Roman Empire World Heritage Site.

Celebrating the successful outcome of the bid, First Minister Alex Salmond said:

Next year, with the Scotland's Year of Homecoming, we have an opportunity to celebrate that contribution. The opening of the Antonine Wall Centre at the Hunterian Museum in 2009 will be a great addition to the cultural experience on offer and I hope that the newly achieved status of our great wall might even inspire returning friends and family to walk the Antonine Way!

The legal status of the Antonine Wall does not change. The archaeological remains of the frontier are already protected through the Ancient Monuments and Archaeological Areas Act 1979 and the Town and Country Planning (Scotland) Act 1997, while the buffer zone is already designated as green belt or countryside land. It does not mean that development cannot take place near the Wall but that any which does must take account of its importance and does not damage the outstanding universal values of the World Heritage Site.

Whithorn artefacts return

Precious items buried with medieval bishops of Galloway have returned to Whithorn for a special exhibition. They include gold rings, sequins from the vestments, a chalice and paten. The exhibition is a collaboration between Historic Scotland, the Whithorn Trust and National Museums Scotland.

It celebrates the centenary of Whithorn Priory being brought into state care and is being hosted in the Whithorn Story Visitor Centre which is run by the trust.

The artefacts on show were discovered during an archaeological excavation of part of the priory church between 1957–67.

Rachael Dickson, Historic Scotland collections manager, said:

Whithorn Priory has now belonged to the people of Scotland for 100 years and we felt this was something worth celebrating. A special exhibition of the remarkable and beautiful artefacts discovered in the excavation seemed a great way of marking the anniversary. It has been made possible by the excellent relationship between us, the trust and National Museums Scotland as we work together to encourage interest in Whithorn and its important place in Scottish culture as the cradle of Christianity.

Each summer some of the more famous finds, like an ornate 12th century gilded crozier head, a silver chalice and altar vessels are moved from Edinburgh to Whithorn to go on show. The special centenary exhibition items are in addition to these and will be on display from now until the end of October.

Groam House Museum

18 September

Foul disease, fuel crisis and fuilzie: burgh life in northern Scotland c.1500–c.1800

Richard Oram

23 October

Roderick Murchison – the Black Isle's other Geologist

Dr Eric Grant of Tarradale (Murchison's birthplace)

FREE ADMISSION TO MUSEUM FOR 2008

1 May 2008 – April 2009

Rosehaugh – then and now

Opening hours 2008

1 May to 31 October:

Mon–Sat 10.00–17.00; Sun 14.00–16.30

1 Nov to 7 Dec: Sat & Sun 14.00–16.00

High Street, Rosemarkie, Ross-shire, IV10 8UF

Tel: Museum 01381 620961 Office 01463 811883

Email: curator@groamhouse.org.uk

[www: groamhouse.org.uk](http://www.groamhouse.org.uk)

Symbol Stones publication date

The long-awaited RCAHMS publication edited by Iain Fraser will be launched on 17 November – see enclosed bookmark.

The deadline for receipt of contributions to **PAS Newsletter 49** is **15 Nov 2008**.

Send articles, reviews, pictures etc. by email to [<pas.news@btconnect.com>](mailto:pas.news@btconnect.com) or by post to **The Editor, PAS News** at the Pictavia address.