



PAS Conference 2009

Dunkeld*

Saturday 3 October, Duchess Anne Hall

The hall, which is used as the parish hall for the Cathedral, is situated at The Cross, in the centre of Dunkeld. The town itself is about 12 miles north of Perth by the A9 and then the A923, which crosses the Tay between Birnam and Dunkeld. The Cross is a short distance from the bridge, on the left-hand side of the road. A bus from Perth leaves the bus station there just after 9.00am, and arrives in Dunkeld in time for registration at 10.

As there are several eating places within a short walk of the hall, we have not arranged to supply lunch this year. This should leave time for visits to the cathedral, where several fine stones are held.

The provisional programme is as follows:

- 10.00 Registration and coffee
- 10.25 Opening remarks
- 10.30 Mark Hall
Stories in stone: the cultural biography of Pictish sculpture with particular reference to St Madoes and Inchyra
- 11.15 Rachel Butter
St Bean in Pictland
- 12.00 Birgitta Hoffman
Recent work at Inchtuthil
- 1.00 Lunch (own arrangements)
- 1.30 Tea and coffee
- 1.45 PAS website launch
- 2.00 Alice Blackwell
An overview of the Glenmorangie research project on Early Historic Scotland
- 2.45 Ewan Campbell
The Pictish cemetery at Forteviot
- 3.30 Visit to the cathedral

Please fill in the booking form accompanying this Newsletter and send to PAS Secretary, remembering to enclose a stamped self-addressed envelope if you require a receipt.

Annual subscription due now

It was decided at the last Committee meeting that the annual subscription had to rise. It has remained at a constant level for several years despite rising costs in that period. The increase is modest and the new rates are as follows:

Student/Unwaged	£14
Individual	£16
Couple/Family	£18
Overseas	£25
Corporate/Institutional by donation	

Please complete the accompanying subscription renewal form and post with remittance and stamped SAE to the Membership Secretary.

PAS Winter programme

As ever, meetings will be held at Pictavia on Friday evenings. Doors open at 7pm and the lecture starts at 7.30. Tea, coffee, and biscuits are available before and after the talk.

16 October

Details to be announced at Dunkeld

20 November

Bruce Walker

Stone carver and engraver

11 December

tbc

15 January

Dr Heather Pulliam

title tbc

19 February

Dr Fraser Hunter

Excavations at Birnie, Moray – latest news from an Iron Age and Pictish centre

19 March

Alan Leslie

Excavations at Victoria Park, Arbroath

* Readers might have noticed that in PAS Newsletter 51 we mistakenly gave Dunblane as the conference venue. Our proofreader was suffering from an acute case of Murraymania, having been diverted at the time by that town's most famous son's exploits at Wimbledon.

Pictoria: face to face with a Pictish woman

by Christina Donald

(Christina Donald is Heritage Officer for Early History at McManus Galleries, Dundee. She spoke about 'Pictoria' at the PAS meeting at Pictavia on 20 February this year.)

Lundin Links: a Pictish cemetery

A long-cist cemetery at Lundin Links, near Largo in Fife gives us a rare glimpse of the Pictish people.

After a storm in the winter of 1965, skeletons and long cists were exposed on the beach, and an emergency excavation was undertaken.¹ The skeletons of twenty-two people were recovered. These are all in the care of Dundee Museum service. Radiocarbon dates from the skeletons indicated the cemetery had been in use between AD450 and 650.

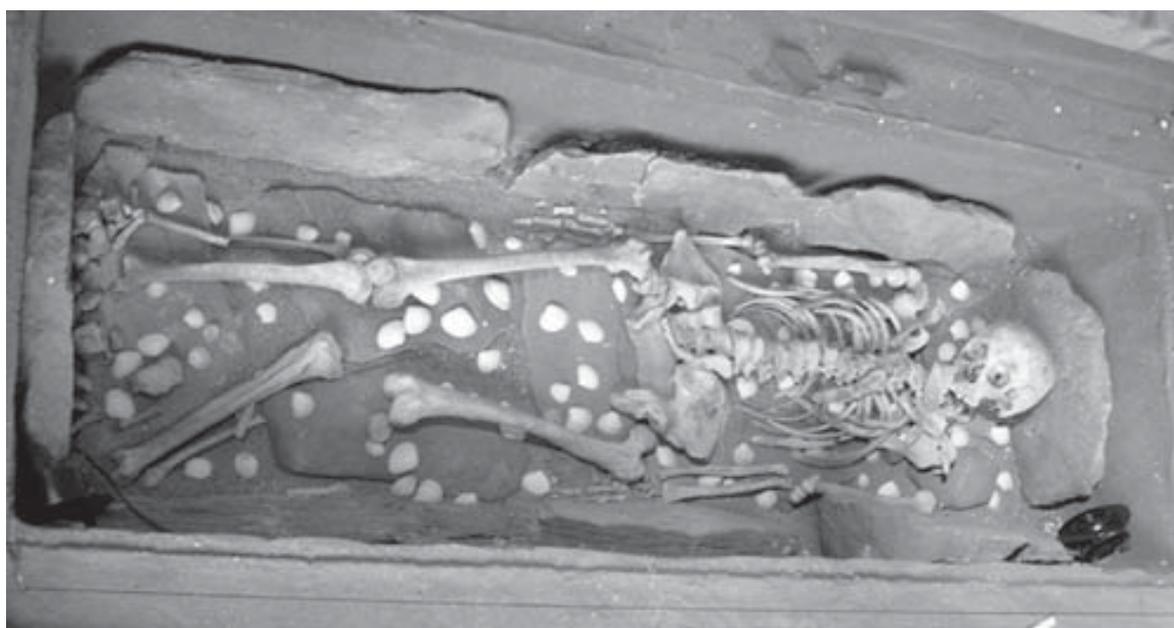
Most of the people at Lundin Links were women, laid to rest on their backs in stone-lined coffins aligned east to west. Both men and women died at an average age of 25–30, though the youngest person was about eighteen and the oldest in his forties. The average height of the women was 156 cm (about 5ft 3in), 173.5 cm (5ft 8in) for the men.

We do not know the cause of death for any of the people buried here. A few injuries have been

identified, including a dislocated hip and healed fractures. There is evidence of health problems, too, such as calcium deficiency and anaemia. The most common diseases were osteoarthritis and dental abscesses. Muscle attachment markings on the bones give hints of some of the activities people did, like heavy lifting and squatting.

A project undertaken by an MA student at the University of Reading in 2008 set out to determine what type of protein, either marine or terrestrial, was being consumed by the people buried at Lundin Links.² She also hoped to identify and examine any patterns within the population, such as differences in diet between men and women, different age groups, and those that had been buried underneath more elaborate cairns as opposed to scattered cists. She took unobtrusive samples from ribs to analyse carbon and nitrogen stable isotopes in bone collagen. The results of the analysis showed the individuals buried at Lundin Links did not consume marine resources. There was no difference between the diet of men and women, the ages of the individuals, the style of burial or when they were buried.

The protein that they consumed came from mainly from a terrestrial diet: cattle, sheep and goats. Another Pictish cemetery, Redcastle at Lunan Bay in Angus, also suggested a terrestrial diet and the results are consistent with studies of Neolithic peoples and later from around Britain.



The skeleton on display in the old Archaeology Galleries.

© Dundee City Council

It is a mystery why people with such a close association with the sea made such little use of marine resources.

The Reconstruction Project

Since the mid-1980s the best-preserved skeleton from Lundin Links was on display in the local archaeology section of The McManus, Dundee's Art Galleries and Museums. The bones were shown with the stones from the excavated cist, along with some modern seashells using a bit of artistic licence and combining some of the more interesting elements of the excavations.

The display told the story of the excavation, with trowels, buckets and drawing boards incorporated into the exhibit, but it said very little about the person whose bones were on show.

The decision was taken to re-interpret the exhibit and to find out as much as possible about the individual during her life time. It was hoped that re-interpretation could help humanise the Picts and bring them to life rather than to show them as stones and bones.

Pictoria

Sue Black, Professor of Anatomy and Forensic Anthropology at the University of Dundee, agreed to assess the remains in order to tell us a bit more about them. Some of the questions we had were: what did the woman look like? Was she elite or did she lead a hard life? What sorts of activities did she do in her lifetime? How old was she when she died? How did she die?

As the woman from Lundin Links became more real to us, it seemed that we needed to call her something other than 'LL4'. A teacher seconded to the museum came up with the name 'Pictoria' and that is what she has been called ever since.

What did she look like?

There are few depictions of women on Pictish stones. Those that do exist, like the lady riding side-saddle on the Hilton of Cadboll stone in the Early Peoples Gallery of the National Museum of Scotland, were carved a couple of hundred years after the time of the people buried at Lundin Links.– We don't know what colour of eyes Pictoria had or how she wore her hair, but we can make educated guesses.

Forensic anthropologist, Dr Caroline Wilkinson,

and digital artist, Janice Aitken, from the University of Dundee used modern forensic reconstruction techniques and digital artistry to give us a better idea of how Pictoria might have looked. They used available data, such as Pictoria's age at the time she died and the fact that she was a woman, as well as Janice's skill as a portrait artist to form a realistic digital representation of how Pictoria might have looked.

Not all of the questions we had about Pictoria were able to be answered. After an examination of the bones it was estimated that Pictoria stood between 155.32–163.20 cm tall (about 5ft 4in).³ She was in her late twenties to early thirties when she died. Her cause of death did not leave its mark on her bones and is therefore open to question. She was fairly well nourished, showing only a slight iron deficiency.

Only one sign of her activities during life left an imprint on her skeleton: her left shoulder showed signs of heavy use, with the muscles much more developed than they were in the right. The bones in that shoulder did not fuse completely, indicating she had been heavily using that shoulder before she was fully grown. What was she doing? We can't speculate until we can look at the same area in a larger group of people.

Strontium and oxygen analysis of one of her teeth were carried out by Dr Janet Montgomery from the University of Bradford. The isotope information related to the period of Pictoria's life from around the age of four to eight when the crown of the tooth was mineralising. Strontium gives an indication of the type of geology present in the place the individual obtained their food and drink. Oxygen gives an indication of the climate/rainfall zone from which the individual obtained their drinking water (pers comm, Dr Montgomery). These tests have shown that Pictoria grew up not far from where she was buried.

Redevelopment

Pictoria will go back on display along with the digital reconstruction. She will be orientated east/west with her face towards the south as in the original burial. The cist stones will not be going back on display as the skeleton was being damaged by lying up against the stones.

The Future

As science improves, the people of Lundin Links can tell us more about themselves and their lives. In future, we would like to conduct a study of skeletal traits which can indicate family connections. It has been tentatively suggested that one burial group included people with closer connections to each other than to others buried in the cemetery. DNA analysis could also play a part in telling us if the people at Lundin Links were related to each other.

We would also like to investigate if there are patterns in how people were using their bodies – do others share Pictoria’s heavy use of the left shoulder? Is it confined to women or do both sexes show the same marks on their bones?

It would be wonderful to be able to commission Caroline and Janice to create facial reconstructions for other people buried at Lundin Links.

Further research into the dress, diet and everyday life of the Picts is required.

We would also like to conduct further stable isotope analysis to determine the origins of others in the cemetery. Data collected from a group is always more useful than from an individual.

Most of all, we hope that visitors to the newly refurbished McManus Galleries will be able to look at Pictoria and see a real person who was once alive and looks no different from a person you might see today.

References

- 1 Lundin Links:
Greig, C, Greig, M and Ashmore, 2000) ‘Excavation of a cairn cemetery at Lundin Links, Fife, in 1965–6’, *Proc Soc Antiq Scot* 130, 2, 585–636.
- 2 Carbon and nitrogen stable isotope analysis:
Modzelewski, K 2008 Unpublished MA dissertation. *Dietary Analysis of an Early Historical Southeastern Scottish Population* University of Reading, Department of Archaeology.
- 3 Osteology reports:
Thompson, Dr Tim, 2005 Unpublished report *Skeletal report on McManus 1980-734*.
also see *PSAS* article above

Cultural Icons of Medieval Scotland

This popular day conference, hosted by the Celtic Department of the University of Aberdeen, in conjunction with ‘Friends of the Book of Deer’, on 23 July, proved to be as rich and varied as the ‘icons’ themselves. Introducing the conference, Alex Woolf of St Andrew’s University, gave a sensible and helpful context for the papers defining an ‘icon’ by its primary function: to focus the mind of its viewers on the divine. He reminded the audience to ask the right questions of these wonderful primary sources, and then they may tell us something of the reality of the past, always admitting that there may be some things we never know.

Firstly, Heather Pulliam of Edinburgh University spoke on ‘Breasthord and the Book of Deer’, examining the gospel figures with their book satchels and ably arguing that, in Christian symbolism, X **does** mark the spot. She was followed by Jane Geddes of Aberdeen focussing on stone number 7 from St Vigeans, in particular interpreting the four scenes flanking the cross shaft on the stone’s front, that they might well signify the local power-struggle between the older forms of worship and the new Christianity, while they support the claim of Christianity to be the true religion.

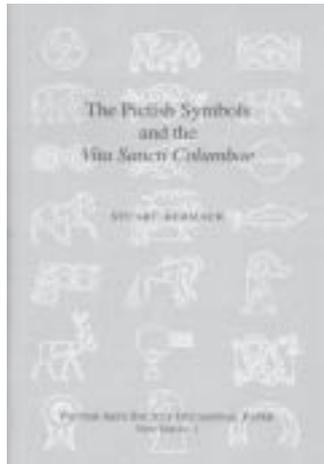
From Glasgow University, Ewan Campbell gave a history of the Stone of Destiny, its alterations and probable changes in use from Roman altar-stone to museum piece; then Raghnaill Ó Floinn of the National Museum of Ireland spoke on the beautiful Monymusk Reliquary. In particular, he examined the theory that it accompanied the army of Robert the Bruce at Bannockburn, concluding, perhaps to his audience’s regret, that there is no firm evidence that this was so.

After lunch, the audience was treated to tales of two treasure hoards: from Oxford University, Susan Youngs spoke of the St Ninian’s Isle hoard, reminding the audience of its complexity and beauty. Particularly striking is the spoon with the animal head at the joint of bowl and stem; the beast forever licks from the spoon. Then Gareth Williams of the British Museum spoke on the Skail silver hoard from Orkney, placing Orkney at a powerful crossroads of trade and culture in Viking Age economies.

In the final session, Ted Cowan of Glasgow University spoke on the Declaration of Arbroath, arguing that the Declaration points to a sophisticated discussion on authority – kingly and divine – going on in the Church, both in Scotland and across Europe. Then from Aberdeen University, Jane Stevenson spoke on the Aberdeen Breviary and the cult of saints, both local and national, reminding her listeners of the unfortunate wholesale destruction of such books during the Reformation. This fascinating and highly enjoyable day concluded with closing remarks and a vibrant vote of thanks from Louise Yeoman from the BBC. Never mind that there are so many questions when the search for answers provides so much enjoyment.

Liz Tosh

New PAS Publication



The Pictish Symbols and the *Vita Sancti Columbae*

Stuart Kermack

Pictish Arts Society Occasional Paper,
New Series 1

We are pleased to announce the publication of this new paper, and, thanks to the generosity of the author, PAS members will receive a copy in due course. To save on postage, those attending the Dunkeld conference will be able to collect a copy there.

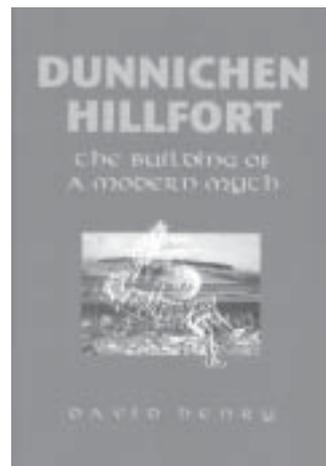
Stuart Kermack has been an active member of PAS since its founding, following the 1985 Pictish conference in Dundee, which was his inspired brainchild. Unfortunately Stuart now has restricted mobility and he is unable to get out and about as much as before, but, in donating this publication, he is making a vital contribution

to the Society. Stuart has published before on the subject, but now blindness has made writing more difficult for him and this paper was achieved with the help of his daughter, Janet.

Further copies are available from The Pinkfoot Press priced £4 + 50p P&P.

Dunnichen hillfort: myth or reality?

This was the subject of David Henry's talk to the Society on 17 October 2008. He argued that the notion of a substantial hillfort at Dunnichen, supposedly crucial to the outcome of the Battle of Dun Nechtan, is a modern construct initiated in the 19th-century and taken up and enthusiastically built on by 20th-century historians of that battle. To support his revision, he presented and examined an eclectic collection of evidence, and illustrated this with material from many sources. The lecture is now published as an illustrated booklet:



Dunnichen Hillfort: the building of a modern myth

David Henry

210mm, 48pp, 35 figs

ISBN 978 1 874012 55 9 pb £5

Brechin: Pinkfoot Press, September 2009

Available post free to PAS members

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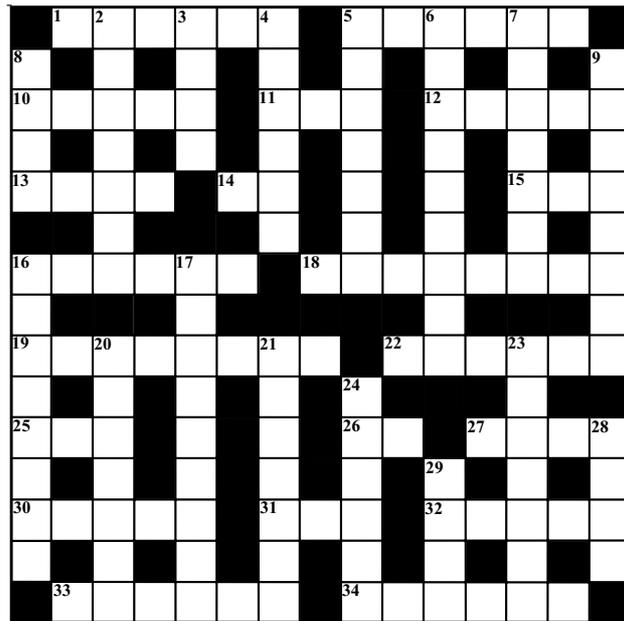
The deadline for receipt of contributions to
PAS Newsletter 53 is **14 November 2009**.
Send articles, reviews, pictures etc. by email
to <pas.news@btconnect.com> or by post to
The Editor, PAS News at the Pictavia address.

Crossword

Compiled by Ron Dutton

ACROSS

- 1 Lots of arrangements (6)
- 5 Plotted graphically (6)
- 10 Accommodation for erring monks? (5)
- 11 Essential constituent of bronze (3)
- 12 Later upset is prepared (5)
- 13 Final resting place (4)
- 14 Alternative conjunction (2)
- 15 Abbreviated ability to see beyond the five senses (3)
- 16 Grips (6)
- 18 Alarm (8)
- 19 Ace tales retold climb upwards (8)
- 22 Folk around the corner from the Picts? (6)
- 25 Signal (3)
- 26 Atop (2)
- 27 Inland sea (4)
- 30 Troublesome 9th-century tourists in Pictland (5)
- 31 Podded vegetable (3)
- 32 Early medieval writing on the line (5)
- 33 Undercover (6)
- 34 Harmony (6)

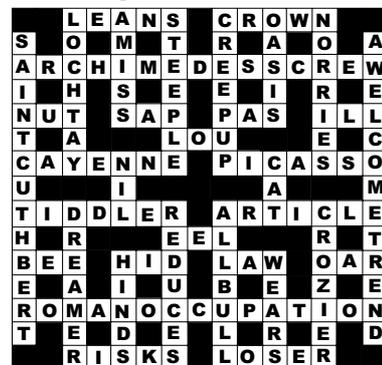


- 20 Parting comment (7)
- 21 Brass instrument (7)
- 23 Her curl makes fine hunting dog (7)
- 24 Musical composition (6)
- 28 Fruity fresco ingredient (4)
- 29 Personal ornament of twisted metal (4)

DOWN

- 2 Old Scottish county (4)
- 3 First abbot of Iona (7)
- 4 Roman god of agriculture (6)
- 5 St Columba admonished one in the River Ness (7)
- 6 Mountain bird (9)
- 7 Highest point on earth (7)
- 8 Inhabitant of northern Britain (4)
- 9 Paid to the clergy (8)
- 16 Biconcave shape (8)
- 17 The one ply becomes plastic (9)

Solution to puzzle in PAS Newsletter 51



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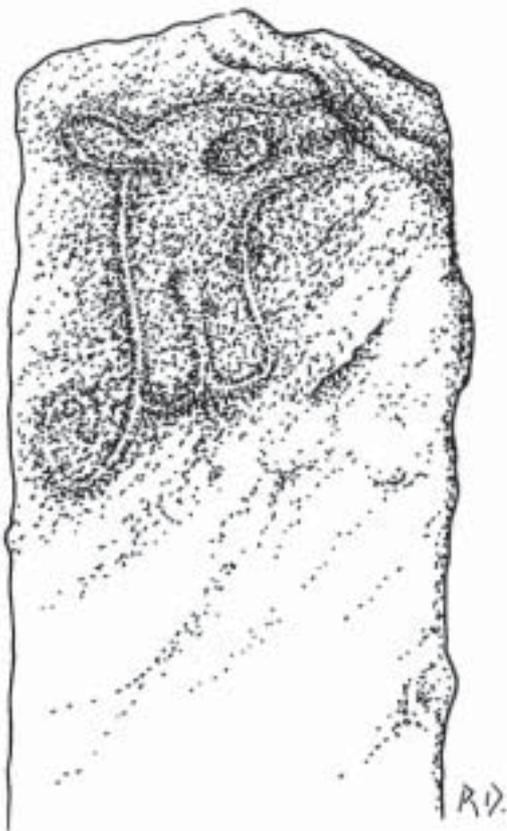


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Down at Dunachton

Earlier this year, I found myself in the company of Pictish artist, Marianna Lines, during the course of one of her regular pilgrimages to the Highlands. When, one evening, she suggested we should check out the Dunachton stone, it sounded like a good idea. Though this is my local stone, I hadn't visited it for some time, and I had recently heard reports that it had, yet again, fallen over.

This unfortunate stone seems to have spent much of the past few centuries either in a horizontal position, or else teetering at some precarious angle. When it was first discovered, in 1870, it had already been horizontally employed, as a door lintel, for a great many years. Following its discovery, it was erected close to Dunachton Lodge, since when, as several published photographs amply testify, it has often been found loitering at angles far removed from the vertical, sometimes crazily so. When I saw it for the first time, many years ago, it was lying in a field, face up, being trampled by cattle. It appears that the close attention of these beasts, for whom it provides a convenient rubbing post,



© Ron Dutton

Ron's early drawing of the Dunachton stone

has been the prime cause of its frequent episodes of recumbency.

Twenty years earlier, during one of those recumbent episodes, I had taken advantage of the optimal lighting conditions afforded by its horizontal position and the low evening sun, to do a drawing directly from the stone. It now occurred to me that this might be the perfect opportunity to repeat the exercise, this time subjecting it to the modern marvels of digital photography. However, on reaching the object of our desire, we were greeted by a sight all too familiar in recent times. Lying forlornly at our feet was a stone so encrusted with moss and lichen that the symbol was all but invisible. It is disappointing that even a scheduled monument, which this stone is, can be allowed to suffer such serial neglect.

By this time we were also in the company of the landowner, John Forbes-Leith, whose permission to visit it we had sought, and who had very kindly insisted on helping us to locate it. While his obvious enthusiasm and affection for the stone was most endearing, his lack of knowledge of how to look after it proved a little unnerving. We politely declined his offer to take a stiff wire brush to the offending growth, to enable us to see the symbol more clearly. I hope we also succeeded in dissuading him from using a tractor and chain to haul it back into an upright position. Our suggestion that he should contact Historic Scotland for advice was not so well received, though I think we did convince him to have a chat with the Regional Archaeologist about it.

This reluctance to deal with appropriate national bodies, and the ignorance of how to care for important stone monuments, seems to be not uncommon amongst those landowners fortunate enough to have important monuments on their land. This is despite the fact that Historic Scotland has several helpful and relevant publications readily available.

What are the prospects for this stone and the many others in similar situations? Should they be left to weather away naturally, or is it better to take them into care. In principle, I've never been in favour of removing stones from their original locations, and certainly not of carting them off to faraway national collections where they so often end up languishing in some inaccessible storage facility.



A sorry state – how the stone appeared on Ron's recent visit.

However, this particular stone is definitely not in its original location. It was recovered, more than a century ago, from a derelict steading nearly two miles from its present position. Precisely where it resided before being incorporated into the fabric of that building is anybody's guess; it is even possible that its origins were not local. In these circumstances, finding a better home for it might be the most sensible course.

In the course of our conversation with the landowner, Marianna had mentioned that she had, many years previously, produced for his late father, Sir Andrew Forbes-Leith, a design based on the stone. Our host confirmed that the picture was still in Dunachton Lodge and invited us inside to view it, and so Marianna was temporarily reunited with the work she had created quarter of a century earlier.

I couldn't help noting that the intervening years had been much kinder to the art than to the stone (or to either of us, for that matter). Of course, the picture had the advantage over the stone of having been kept indoors, protected behind glass. The lesson here is obvious. If we want our stones to survive in a legible condition for future generations, then we have to take steps to protect them from the elements – but how?

Enclosing them in glass cases, in situ, is not always practicable and is, anyway, a far from ideal solution. Anyone who has visited Sueno's stone, or the stones at Eassie or Dunfallandy, for example, will be well aware of that. Viewing these stones is sometimes difficult, and photographing them has become almost impossible. Consequently, this option is not much more acceptable than removing them to

national collections. A better solution probably lies in adopting a policy somewhere in between.

At first sight, regional museums, such as those at Inverness and Perth, might seem to offer a suitable refuge for local stones, but they tend suffer from the same space constrictions and conflicting priorities as national museums. However, there are many smaller museums around, some run by national bodies, some by local authorities, and others which are independent. These small, and usually well-run, museums deserve to be seriously considered as suitable homes for those examples of our Pictish heritage which are presently wasting away, largely unseen, in remote locations.

A few years ago, NMS loaned out the Grantown stag stone to the small independent museum in Grantown-on-Spey, close to where it was originally found, just a few miles down the valley from Dunachton, and where it became a centrepiece attraction. Another local find, the Finlarig stone is currently on loan there, again from NMS. Stones which might otherwise be in storage, take on a new importance, and attract more attention, when they are openly displayed in a local context like this. Surely, many of the stones which are now decaying outdoors and, in many instances, are rarely visited, would benefit from receiving some professional restoration and then being housed in the relatively secure environment of a small local museum, where they would be greatly valued by both curators and visitors.

An obvious home for the Dunachton stone would have been the Highland Folk Museum at Kingussie, just five miles away. Unfortunately, the museum is currently closed to visitors due to structural concerns about the historic building in which it is housed. Once these problems have



John Forbes-Leith and Marianna Lines with her Dunachton stone artwork

been resolved, or new premises acquired, perhaps it will provide an opportunity for the Dunachton stone to be moved indoors, where it will be safe from natural decay and available to view, for future generations as well as ours. At least it will have more chance of remaining upright.

Ron Dutton

‘The Westray Wife’
5000-year-old figure carving
discovered at Links of Noltland

When archaeologists carefully brushed away the mud from a small piece of Neolithic carved sandstone they found Scotland’s earliest human face staring back at them.

The human figurine from Historic Scotland’s excavation at the Links of Noltland on the Orkney island of Westray is a find of astonishing rarity. Measuring just 3.5cm by 3cm it is the only known Neolithic carving of a human form to have been discovered in Scotland – with only two others in the whole of the British mainland.

Minister for Culture, External Affairs and the Constitution, Michael Russell, said:

This is a find of tremendous importance – representations of people from this period are incredibly unusual in Britain. What we are seeing here is the earliest known human face in Scotland. It once again emphasises the tremendous importance of Orkney’s archaeology and also of the Links of Noltland site.

The carving, discovered at the end of last week, is flat with a round head on top of a lozenge-shaped body. Careful examination reveals a face with heavy brows, two dots for eyes and an oblong for a nose. Other scratches on top of the skull could be hair.

A pair of circles on the chest are being interpreted as representing breasts, and arms have been etched at either side. A regular pattern of crossed markings on the reverse could suggest the fabric of the woman’s clothing. It bears some resemblance to the prehistoric carvings from elsewhere in Europe – often referred to as Venus figurines – which have rounded heads, large breasts and exaggerated hips.

Richard Strachan, project manager and senior archaeologist with the Historic Scotland cultural resources team, explained how the discovery was made. He said:

The find was made by archaeologist, Jakob Kainz. It looked like the stone had been carved. As some



The Links of Noltland figurine with a graphic illustration of its small scale

Photographs © Crown Copyright: Historic Scotland

of the mud crumbled off he saw an eye, then another and a nose, then a whole face staring back.

It was one of those Eureka moments, none of the archaeology team have seen anything like it before, it’s incredibly exciting. The discovery of a Neolithic carving of a human was quite a moment for everyone to share in.

The building being excavated was once a fine farmhouse, carefully built to look impressive, and standing within a network of fields. After the main period of occupation was over it appears to have had secondary, less formal uses, perhaps as a store or holding pen for animals.

As the building decayed it began to fill with rubble and midden. The figurine was found among this midden, suggesting it came from a time after the structure’s use as a farmhouse was ended.

Mr Strachan said:

With some of the objects found you might think they had been left behind, perhaps on a shelf, and just fell down and became buried. But with something this fine and unusual it begs the question of whether it may have been deposited there intentionally, perhaps as some act of closure after the building's main use was over.

What the carving was for is uncertain, but it may well have been for ceremonial purposes, and the lack of wear and tear suggests it was probably not used as a toy.

In a further development the archaeologists have now discovered what appears to be the ritually deposited skulls of 10 cattle built into the wall of a Neolithic structure that may have been attached to the main farmhouse. Some of the skulls are interlocking and all appear to be positioned upside down, with horns sticking into the ground.

Links of Noltland lies behind Grobust Bay on the north coast of Westray. The site was first recorded in the 19th century by antiquarian George Petrie. Archaeological excavations were carried out between 1978 and 1981 led by Dr Clarke from the National Museums of Scotland.

The site was taken into care by Historic Scotland in 1984. It is among Orkney's richest and most threatened sites. Severe wind erosion is causing the collapse of the dune system which has protected the archaeology for thousands of years. In recent years emergency excavations have been carried out in parts of the site where the archaeology has been uncovered, then rapidly blown away by the wind. The surface levels now exposed are those of around 3000BC and HS is keen to learn everything possible about society at that time before the evidence is lost. It is important because extensive evidence has survived about the people who lived there over a long period of time from the Neolithic to the Bronze Age.

The Links of Noltland settlement shows parallels to Skara Brae, where multi-cellular structures were built by revetting the walls against midden, piled up to provide stability and to keep out the elements. The settlement at Links of Noltland displays a greater depth of time than Skara Brae and excellent preservation, allowing modern archaeological techniques to be used to recover the maximum amount of information from the site.

The results of this year's archaeological work will be fully published, along with the results from all the recent investigations on the site, once post-excavation work is complete.

Members of the Ease Archaeology team carrying out the excavation on behalf of Historic Scotland have been running a daily blog which has been hosted by the Westray Heritage Centre website at www.westrayheritage.co.uk/.



Time Team Lecture

27 October

Professor Mick Aston

The Making of Time Team

Professor Mick Aston of TV Channel 4's popular archaeology programme, Time Team, will give the last of this year's Groam House lectures in the Fortrose Community Theatre, Fortrose Academy on Tuesday 27th October at 7:30 pm.

This is a special fund-raising event for the museum. Tickets £6; Members and children under 16 £4 (Membership cards to be shown)

Exhibition in Groam House Museum

1 May 2009–11 April 2010

George Bain: Games and Gatherings

To mark Scotland's Year of Homecoming

1 May–31 October: Daily (Mon–Sat 10.00am–5.00pm; Sun: 2.00–4.30pm)

1–6 December: Weekend only (2.00–4.00pm)

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