THE PICTISH ARTS SOCIETY

NEWSLETTER 53 WINTER 2009

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.

11 December
Andy Heald
Early Historic metal work and metal-working

15 January
Dr Heather Pulliam
Mother's milk and baby's breath: Pictish art and the Book of Kells

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

PAS Conference

Duchess Anne Hall, Dunkeld
3 October 2009

The following article summarises the five talks, which together with a visit to the stones held in Dunkeld cathedral, were enjoyed by the members who attended our annual conference.

Our opening speaker was Mark Hall, of Perth Museum and Art Gallery. Mark's contribution to Pictish studies is considerable, with a number of publications on stones as well as work on smaller portable objects (see for example *Playtime in Pictland* published by Groam House, an account of gaming pieces found in the area). At Dunkeld, he spoke on 'Stories in stone: the cultural biography of Pictish sculpture with particular reference to St Madoes and Inchyra'.

Mark began by explaining the concept of cultural biography and approaches to studying it. This is very much an individual affair; each object has its own history from the impulse that leads to its creation to its eventual disintegration. Throughout, it may be used in many different ways, and may be invested with different meanings by those who own, use or view it. He went on to give examples from the medieval world, where saints' cults provided the background for the reuse of beautiful objects from earlier times or other lands. Stones too have individual histories.

The Market Cross of Penzance, the Burgh Cross of Crieff and the Hilton of Cadboll stone are all examples of stones which have been moved on several occasions, and which have seen changes of meaning over time. Each provides an example of how ancient symbols may be incorporated in the way that a community looks forward, using the past to help shape the future. Other ways of re-using a carved stone are possible: Mark noted that both the Crieff cross-slab and the Fowlis Wester cross had once had jougs attached; the Kettins, Edinburgh and Arthurlee stones had apparently all been pressed into service as bridges. Mark made the point that whatever the changing use and perception of any given stone (as, indeed of any object), these have their own validity regardless of the original intent of the maker or the person who commissioned the making.

Turning to the stones at Inchyra and St Madoes, Mark noted that these were both from the same part of Perthshire, the parish of St Madoes. Both have historical connections with Abernethy, on the south side of the Tay, and with the diocese of Dunblane. These links go far back in time; Inchyra is at the north end of the crossing point of the Tay on a routeway which led from Scone via Abernethy to St Andrews. The Roman fortress of Carpow stood at the southern side of this crossing and a number of stray finds of that period have been picked up around Inchyra. The Inchyra stone, uncovered by the plough in 1945, is a flat slab with Pictish symbols on both main faces. One side and one end carry ogham inscriptions. When uncovered, the stone had evidently been re-used as the capstone of a grave which still contained fragments of human bone. The stone was removed and placed in Perth Museum. The St Madoes stone is a cross-slab, with interlace cross on one face and three hooded

riders with crescent and V-rod, double disc and Z-rod, and Pictish beast symbols on the other. Since the 1830s, it has been raised from a fallen position and moved at least twice before also ending up in the museum. A fragment of another cross-slab, removed from the wall of the session-house and place in the burial ground in 1881 has disappeared, but clearly the St Madoes cross-slab was not originally a solitary example. These two stones, near neighbours, have each had their own cultural biography.

Our next speaker was Rachel Butter, whose current roles include Honorary Research Assistant in the Department of Celtic and Gaelic at the University of Glasgow, and membership of the editorial advisory board of the Journal of Scottish Name Studies. Rachel used her talk on 'St Bean in Pictland' to guide us gently through the problems of studying an almost forgotten saint.

She began by examining dedications to St Bean in the Perthshire area, and then worked outwards. The dedications to St Bean at Fowlis Wester and Kinkell are well attested at least as far back as the earliest years of the 13th century. The spectacular stones at Fowlis take the date of Christian worship at that site back to the 8th or 9th century. From the 16th century, a dedication at Grantully commemorates St Bean along with the omnipotent God, SS Mary and Adomnan, while at Buchanty, St Mavane's Mill probably takes its name from the hypocoristic form 'Mo Bean'. Moving further afield, a well and fair on 26 October at Kippen both seem to remember St Bean, this time in the shortened form 'Mo BÌ'. From Arnprior, there is a 15th-century record of 'Sancti Beani'. Kirkcudbright has Kirkbean, while in Argyll, Bean is remembered at Faslane, Kilmory and Kilninver. In the north, Bean is claimed as the first bishop of Mortlach (the seat later being transferred to Aberdeen), although this may be a later Bean or an attempt by Aberdeen to establish a degree of antiquity for the bishopric. The Martyrology of Aberdeen gives 26 October as the date of birth of Saint Bean, bishop at Fowlis in Strathearn.

In Ireland, the Martyrologies of Tallagh and Oengus refer to a Saint Beoan (or Bean), describing him as British. At this period, this would mean a speaker of a P-Celtic language. In other words, he may have spoken Pictish. His companion(s) were also British. His feast was noted as 26 October and he is associated with Loughbrickland in County Down. Also in Ireland, we find Beoan mac Nessan, bishop of Leinster, celebrated on 8 August and associated with Brega, while a Beoan mac Libran is given under 3 December and associated with Wexford and Donegal.

Conference photographs by Stewart Mowatt

Rachel Butter, Birgitta Hoffman and Mark Hall

It would seem that Bean (or Beoan) was the name of more than one early saint or churchman. At least one was probably from British speaking territory.

Rachel then revealed another possible layer of confusion. This is the habit of referring to saints by hypocoristic (shortened 'pet name') forms of the original name. Mo-Bi (and cognate forms) may refer to Saint Bean, but also may refer to SS Berchan and Brendan.

Clearly, there are many pitfalls for anyone wishing to study what fragmentary, contradictory and uncertain evidence has survived of a saint who may once have been important and widely culted in Pictland and beyond.

Our last speaker before lunch was Birgitta Hoffman. Birgitta is an archaeologist attached to the University of Liverpool and co-director of the Roman Gask Project. This is a long term study of the chain of forts, fortlets and signal stations, stretching north along the Gask ridge and on into Angus and including Rome's most northerly legionary fortress at Inchtuthil, on the Tay a little southwest of Blairgowrie. Birgitta gave us an account of 'New research at Inchtuthil by the Roman Gask Project and Blairgowrie Geophysics'. If we wish to learn what the Romans were trying to achieve in this area, an understanding of the fortress of Inchtuthil is key. The choice of site was a simple one; it was the only piece of fairly flat ground in the area large enough to take six thousand soldiers, their baggage, animals and followers, and which was not susceptible to regular flooding, but which had an ample water supply for these men and beasts. Excavations at the site were first carried out in 1901, and later between 1952 and 1965, but much of the site remains untouched. Inchtuthil has certain features which set it aside from other Roman sites in the north. Although on good farmland, the banks associated with the fortress's defences stand more than two and a half metres high in places, well preserved if not actively maintained. By the 16th century, field boundaries began to cross the defences, but these seem to have been preserved throughout the medieval period. The impression made on archaeologists with experience of Roman military sites is that this one had been kept in good order. Ordnance Survey maps show a 'Pictish Stone' on the ramparts, but the Gask team could not locate it. It appears likely that the 'Officer's Compound' area may be a re-used Iron Age (or possibly earlier) site. Conversations with local people about stray finds made in the area revealed another unusual feature about Inchtuthil. There were very few that could be ascribed to the 18th or 19th centuries. This is unusual on well farmed ground in Perthshire, where the spreading of midden material on fields broadcast fragments of domestic pottery, glass, etc. Roman material was reported – another button and loop fastener, for example, but also there was an unusual lead bar. Although Roman period lead is plentiful from the site, the shape of this fits neither the Roman nor the modern period, being similar but much larger than Viking silver ingots in style. The season at Inchtuthil has raised lots of new questions. From the point of view of Pictish studies, the post-Roman period here may be very interesting indeed.

Other sites in the area were examined. Steed stalls, within a Roman camp has a series of kiln-like structures excavated into the hillside. The purpose of these is uncertain, but surveys this summer suggest that there were at least another six of these elements than presently obvious.

At Bertha, the fort at the foot of the Almond, just north of Perth, it appears that there may have been a quay or harbour rather than a bridge, and not necessarily Roman in date. Traces of old roads have been picked up in the Murthly and Methven areas, possibly leading from Bertha. Again, more work would be needed to confirm whether or not these might be Roman in origin.

Around Inchtuthil itself, research has shown that there have been dramatic changes since Roman times. Within a seven mile radius of the site, at least 25% of the land was wetland: alder carr, moss, lochan and river. The present day course of the River Tay places the fortress in an unusual position for a Roman border fortress – north of the river which therefore cuts off retreat should that be necessary. The northern edge of the fortress has disappeared, either by a landslide or by riverine action. It appears that the course of the river has changed, and that it originally flowed to the north of the plateau on which the fortress was built.

Geophysical studies have also revealed areas for further investigation. It is possible that there may

of around 800,000 nails found at the site in the 1950s, while the 'Ladies Mound' appears to be surrounded by a ring of barrows. Target sites for future excavation include what may be the remains of an unfinished amphitheatre and a possible forum. There is much still to be learned at Inchtuthil.

Alice Blackwell opened the afternoon session giving us an account of 'The Glenmorangie Research Project on Early Historic Scotland: an Overview'. Alice is at the National Museum of Scotland, working on this project with David Clarke and Martin Goldberg. The sponsor, Glenmorangie, has taken the company's new logo from Barry Grove's reconstruction of the Hilton of Cadboll stone. The project covers the period AD300–900 and aims to develop an overview derived from the objects that remain from the period in addition to the meagre historical resources to obtain what information is possible on the lives of the people of the times, including their appearance, dress, ornament and social and religious communities, stressing the ties and contrasts between different parts of what is now Scotland.

At the end of the study period, it is hoped to produce a well illustrated book, using photography and where appropriate line drawing. Alice noted that this is particularly useful when dealing with interlace patterns for example. The project will also result in a new interactive story of the Hilton of Cadboll stone to replace the interpretation board in the museum.

The plan is to include a review of earlier work and to combine that with some new, in depth approaches to studying objects of the period. Alice went on to give some examples of the work that has already been done. By giving due consideration to the form, function and construction of objects, new insights into familiar objects may be gained. For example, a close examination of the St Andrews sarcophagus suggests that the reconstruction leaves something to be desired – it is altogether too 'clunky' for the fine carving. How can this be best explained? It is possible that we have here an example of a re-use of parts of an earlier monument, leaving some redundant features. An explanation of this sort would also apply in cases where there are apparently irrelevant 'tenons' on cross-slabs, sometimes with undecorated faces such as at Nigg, where it is possible that the slab was earlier built into a church then moved outside. When the previously buried lower part of the Edderton cross-slab was revealed, the cross-shaft was seen to be mounted on a stepped base, representing Calvary, but its carving looks hesitant and incomplete, with tool marks still visible. Much can be learned from such marks about the methods of carving.

A number of questions relating to the Monymusk reliquary have also been explored. For example, the dating has been based on the decoration. However, examination of the composite parts of the ornament reveals that some have perhaps been additions or repairs. The circular pieces are more complex than the rectangular. It appears that round interlace plates have been re-used and set into rings, whereas the rectangular plates

Alice Blackwell

Ewan Campbell

appear to have been cast of a piece to match the design.

The plan is to work with craftsmen to explore the techniques that could have been employed in producing early historic objects. For example, Barry Grove will be working with the team to explore the possibility that a silver boss may be missing from St John's cross from Iona. Finally, Alice showed illustrations of a version of the 'throne' from the Fowlis Wester stone, made in cleaved oak by Adrian McCurdy. The experiment, drawing on Adrian's experience in working with cleaved wood to make furniture, has led to some interesting conclusions about the height and shape of the throne, and the suggestion that a foot-block was probably critical for maintaining a comfortable dignity when seated, and that a stone one was probably most practical, giving stability when rising and sitting. Such practical insights will be a valuable feature of the project as a whole.

A short break allowed for a visit to Dunkeld cathedral, still a functioning church, with a chance to see the stones in the chapterhouse museum and bell tower. Finally, Ewan Campbell told the conference about 'The Pictish Cemetery at Forteviot'. This has been investigated as part of the ongoing Strathearn Environs and Royal Forteviot project. Before moving on to the Pictish cemetery, Ewen shared with us some of the thrill of uncovering a richly furnished intact bronze age burial cist complete with quartz pebbles round the head area and remains of a birch bark coffin or wrapping. Preservation here was at least as good as anywhere in the north, flower stems, leather items, fat from the decaying body, remains of a wooden bowl have all been recovered. A bronze dagger with a gold pommel band around the wooden handle is similar to the one found at Ashgrove in Fife. The raking light of a setting sun, seen when Ewen was left to guard the grave overnight, revealed unusual carvings on the massive capstone. There is much to be learnt from ongoing laboratory analysis of the finds.

Among the extensive cropmarks around Forteviot were signs of a possible cemetery, including 'Pictish' round and square barrows as well as simple graves, covering an extensive area. In 2008, two square barrows, sharing a ditch in common, were excavated and were shown to cover central graves aligned parallel to the side ditches. Unusually four post holes were present around the grave within the ditches, with white quartz pebbles. Plain graves ranging from very short to large enough for an extended adult were also uncovered, but only a few fragments of tooth enamel were recovered.

In the 2009 season, a round barrow was dug to reveal a central grave with a log coffin as have been reported from Whithorn and Redcastle. There was evidence of some charring are one end of the coffin, perhaps indicating the manufacturing technique. Other simple extended graves were opened too. A curious feature comprising an enclosure, 31 x 31m, an exact square, was investigated. The site hade been extensively ploughed out, leaving very little surviving. However, there were pits scattered in the interior, mostly backfilled with stones, including some quartz. One contained some burnt wood and iron, possibly a burnt box. It was suggested that this was a 'ritual enclosure' forming the focus round which the cemetery had developed. Roman pottery was recovered from an area of the enclosure not associated with any underlying features.

So far the SERF project has uncovered evidence for Neolithic ritual activity dating to around 2800BC, and a bronze age burial from around 2000BC. Roman Iron Age cremations of 1st/2nd

Stuart Kermack photographed at the conference holding a copy of his publication, *The Pictish Symbols and the Vita Sancti Columbae*, which was distributed to PAS members there. Other members should receive their copy along with this Newsletter.

centuries AD have also been reported. The Pictish cemetery, dating to the 8th/9th centuries from charcoal found within the graves fits in with the cast copper alloy handbell of 9th/10th century date in the parish church, and the Forteviot arch recovered nearby. According to the Chronicle of the Kings of Alba, Cinaed mac Alpin died on the Ides of February 835 in the 'palacium' of Forteviot. The period is right for the cemetery, but no trace of the palace has yet come to light. A scatter of medieval pottery from the village in the area to the north of the road and the church, and the probability that the church is on the original church site here indicates that perhaps the modern manse lawn and/or the bowling green are worth investigating. *Sheila Hainey*

Words: our flexible friends

Words can be strange and capricious things, a fact that has been demonstrated in recent months while compiling crosswords for *PAS Newsletter*. The simple act of trying to include a few words with Pictish connotations has served to highlight the lack of any consensus regarding the spelling of names from the Early Medieval period, whether of places or people. This is both a blessing and a curse for the crossword setter. Being able to swap an inconvenient spelling for another equally justifiable alternative version certainly makes life much easier. The downside is that, no matter which variant is used, it is sure to upset the sensibilities of at least one group of experts.

Typical of such words is 'Dunottar', which came to mind while seeking to fill a particular eight-letter requirement in a recent crossword. Confidently slotting it into place on the grid, I was soon struck by pangs of self-doubt – one 'n' or two? After reflecting on this for a moment, both options still appeared equally plausible. A quick check in a selection of place-name books confirmed that the single 'n' version was the correct one. However, a few days later, while reading an account written by an author of considerable repute, I came across 'Dunnottar' spelt with double 'n'. I was sufficiently intrigued (and concerned) to carry out a more comprehensive check, with some interesting and rather surprising results.

It appears to be the place-name scholars, including that most revered of toponymists, William J. Watson, who tend to favour the single 'n', presumably as a consequence of their shared view that the name is derived from 'Dun …x', but even that consensus breaks down with regard to the correct form for the second element of the name – 'Dun Foeder', 'Dun Fothair' and 'Dun Faithir' all figure in their deliberations. Meanwhile, most modern academic writers and historians (but by no means all) seem to prefer the double 'n' version, perhaps because it is the spelling used by the Ordnance Survey and other cartographic authorities. They also introduce yet more early forms, such as 'Dun Fother' and 'Dun Foither'.

There are, though, some authors who have adopted a more cavalier (less disciplined?) approach, often appearing to have a foot in both camps. Elizabeth Sutherland, for one, seems to be hedging her bets in her book, *In Search of the Picts*, by initially adopting the single 'n', but then changing to double 'n' just a few pages further on, before reverting to single 'n' for the index – then it's back to double 'n' for her later publication, *The Pictish Guide*.

She's far from being alone in her vacillations – W A Cummins uses 'Dunottar' in the text of *The Age of the Picts*, but 'Dunotter', with an 'e', in the index. Even more bizarrely, the index of Dorward's *Scotland's Place-names* has 'Dunotttar' with triple 't', while two suffice in the text – surely just a typo? And there are also special problems associated with publishing collections of academic papers. In *Scottish Power Centres,* three of the learned contributors make mention of the location in their papers, and each contrives to use a different spelling; 'Dunnottar', 'Dunottar' and, most strangely, 'Dunnotar' with a single 't'.

There is certainly considerable scope for confusion here. We have the choice of one 'n' or two; a single, double, or even triple 't', and an 'a' or an 'e', not to mention numerous modern renderings of the earlier form of the name. And when we remember that we are considering the contemporary spelling of just a single place-name, then it's not difficult to appreciate some of the perils associated with the task of interpreting obscure names in ancient texts, dating from times when there was even less of a consensus, concerning spelling in general, than there is today. When studying such accounts, and coming across two or more different, but very similar names, are we to assume that they refer

to separate people or locations, or are they just variant spellings of a single name?

Of course, it's not only strange spellings that lead to confusion when studying old writings – there is also the question of usage, a problem well illustrated by considering some present-day parallels. We are all familiar with the difficulties that many Americans (and some English) have in comprehending the difference between 'British' and 'English', frequently using the terms interchangeably. Another common mistake is to confuse 'Holland' with the 'Netherlands' – 'Netherlands' is a country, 'Holland' is not – it is a province within the Netherlands. Not even the authoritative BBC is immune from confusing the two. One page on its web site switches indiscriminately between the two terms.

It is worth noting that it's not just the uneducated who are prone to such errors. Many of the culprits are professional writers and broadcasters, often with university degrees in relevant fields, such as history, geography or politics. Imagine the challenge that the inconsistencies and errors in these 'reliable' sources would present to any researcher looking back in two thousand years from now, especially if they had access to no more than one or two instances of each term. How would they interpret these ambiguities (and would they succeed in making a connection between 'Dutch' and 'Netherlands')?

There are also many similar cases from earlier times. There has long been some confusion concerning the true identity of the Celts and the precise location of their homeland, even amongst their contemporaries. Different classical writers placed them in Central Europe, Western Europe, or even Iberia. Others were entirely vague, presumably in order to mask their ignorance. Herodotus, however, was in no doubt, stating quite clearly that they lived around the headwaters of the Danube. There's not much room for argument there – or there wouldn't be if he didn't also suggest that the Danube had its source in the Pyrenees.

Despite all the obvious pitfalls, there are, nevertheless, still many commentators, including some respected historians, who are quite prepared to make bold assumptions and sweeping statements about Scotland's earlier inhabitants and toponyms, solely on the basis of a few rather tenuous, and sometimes contradictory, references in classical sources. While it is accepted that it may sometimes be possible to reliably deduce a few facts from these accounts, we would do well to treat many of the more extravagant claims with the utmost caution.

We might also ask where this leaves the 'Picts' of Julius Caesar's time, mentioned by Eumenius in the 3rd century, and often cited as the first reference, by that name, to the early inhabitants of northern Britain. When we consider the level of confusion and inaccuracy surrounding present-day terms, how confident should we be in the accuracy of a single uncorroborated statement, relating to information which was, at best, received second or third hand, and by a man who was writing nearly two millennia ago, half an empire away, and more than three centuries after the event? And was he even referring to the same people who we know as 'Picts' today? In the absence of any supporting evidence, he could just as easily have been using the term to refer to one of the many other contemporary groups inhabiting these islands.

Words are wonderful things. They can be used to express an endless variety of meanings and to carry the most subtle of connotations. Unfortunately for historians, the corollary to this is that they are also capable of being interpreted in a myriad different ways, and they frequently are, often to suit a particular agenda. Language does not have the rigorous precision of mathematics and words are not as immutable as numbers. This is what makes language so colourful and exciting – but also somewhat unreliable as a means of communicating information accurately, particularly across the centuries. The passage of time further distorts the meaning, usage and spelling of our already imprecise languages.

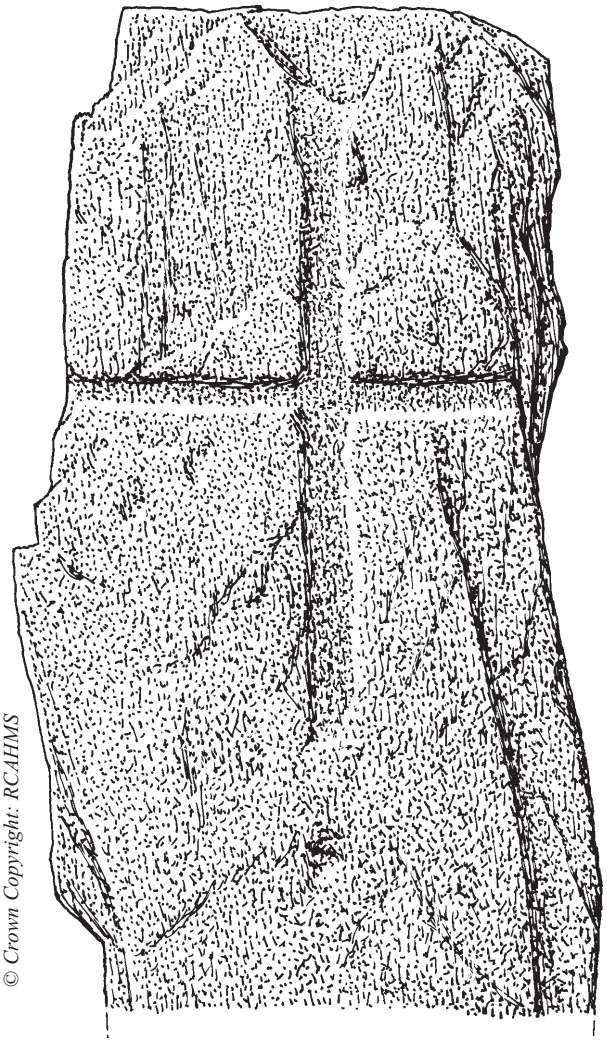
In consequence, we must tread warily when dealing with ancient tracts, and employ due scepticism when assessing the often fanciful interpretations of some writers, particularly where partiality or prejudice play a part. The historical record is already littered with more than enough misconceptions, errors and confusions, without the need for us to create any new ones.

Ron Dutton

Borrobol Pictish symbol stone: an alternative interpretation

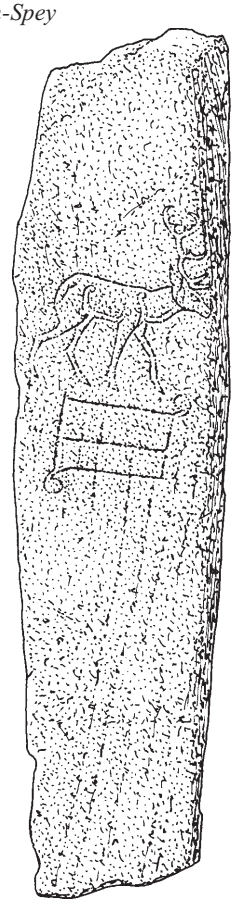
The significance of a recently discovered Pictish symbol stone at Borrobol in Sutherland, reported by George & Isabel Henderson in *PAS Newsletter* 51 (p.4), exceeds being 'just another stone' to add to our list. As stated in that article its location some 12 miles up the Strath of Kildonnan and in close proximity to the early chapel site and cross slab of Clach Na H-Uaighe (**1**) is noteworthy. Being only the second symbol stone from Sutherland not to be found on the coastal plain, it is further evidence that the Picts did indeed inhabit these Highland straths.

It is also significant for its carving of a stag symbol, albeit an incomplete one, over a crescent and V-rod. Animal symbols in general are rare on Pictish stones – eight eagles or two wolves compared with at least 66 crescents with V-rod on so-called Class I stones – and the stag symbol



1 *Clach Na H-Uaighe cross-slab (scale 1:10)*

2 *Grantown-on-Spey symbol stone (scale 1:10)*

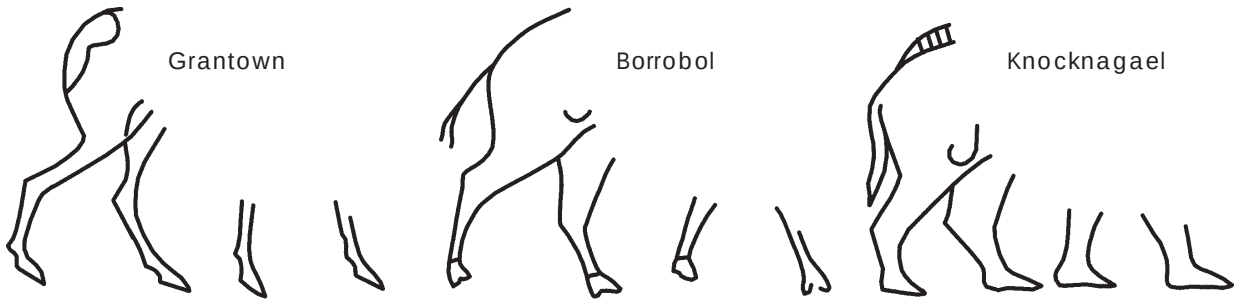


is amongst the rarest with only one other known example, the diminutive but beautifully delineated carving from Grantown-on-Spey (**2**), now in the Museum of Scotland.

Whilst working near Thurso recently I took the opportunity to visit and record the Borrobol stone and my thanks go to Isabel Henderson for the contact details and to the landowners for their kind co-operation. Influenced perhaps by the reconstructed image of the stag in the newsletter article, my eye saw nothing different from that to begin with but as my own drawing progressed, I became aware that the proportions of the creature seemed wrong – its back legs and hind quarters were much too stocky for it to stand alongside the Grantown stag.

By reducing each animal to a simple line drawing, rescaling the Grantown stag and deleting the equivalent missing portion to match Borrobol, this disparity becomes very clear. However, a much closer comparison in terms of shape and build can arguably be made with the Knocknagael boar (**3**).

The feet of the Borrobol creature do not match the stylised trotters depicted on Pictish boar carvings but then in truth they do not match the



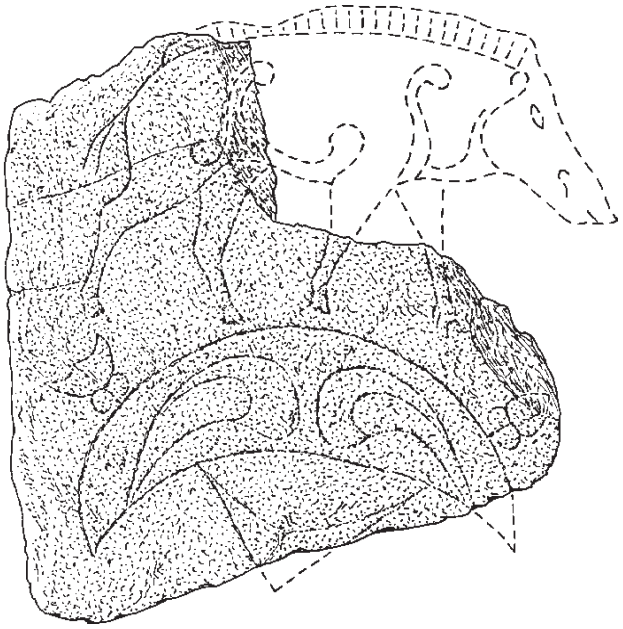
3 *Legs and hind quarters of stag (left) and boar (right) compared with extant carving of the Borrobol animal (not to scale)*

meticulously observed fetlocks and hooves of the Grantown stag either. The Borrobol tail is also atypical of either Pictish boar or stag, being an incised line which appears to fork into a long open V, but it surely points towards a boar's tail rather than a deer's scut.

Given that we are missing the one part of the carving that would surely define this creature without question – namely its head – we may never be absolutely certain. This could be a depiction of a stag with short fat legs but how likely is this?

Two details may just help us decide. A small incised terminal of decoration on the animal's flank matches the end of the curlicue found on the Knocknagael and other boar carvings but not

4 *Photograph of the Borrobol animal's rump with incised carving drawn in (right)*



5 *The Borrobol stone (scale 1:10)*

the decoration within the body of the Grantown stag (see **3**), and photographs taken by my colleague Angus Lamb, focussing on the area between the animal's rump and the broken top edge of the stone may record a hint of incised lines – possible remnants of a boar's hackles (**4**).

On the balance of probability and despite slight variations of detail, I would argue that the Borrobol stone depicts a boar, not a stag (**5**). Whilst Grantown may remain the sole Pictish stag symbol, a new boar carving is only a little less exciting, being only the fifth such symbol to be found (including the rock-carved one at Dunadd, Argyll and the graffito-like scratching from Old Scatness, Shetland).

John Borland
RCAHMS

PAS Conference – A K Bell Library, Perth – 2 October 2010

Arrangements for next year's conference are well under way and the committee is pleased to announce that it will be held in Perth at the lecture theatre of the A K Bell Library, which proved to be a popular venue for two previous PAS conferences. The theme will be Early Christian sites in Scotland, and will include contributions from Martin Carver on Portmahomack, Lloyd Laing on Ballachly, Strat Halliday on North Rona. The full programme will be announced in due course and, as we expect there will be a lot of interest in the subject, prior booking will be essential. Details will be posted in future editions of *PAS Newsletter* and on the website <**www.pictish-arts-society.org**>.

Christmas crossword

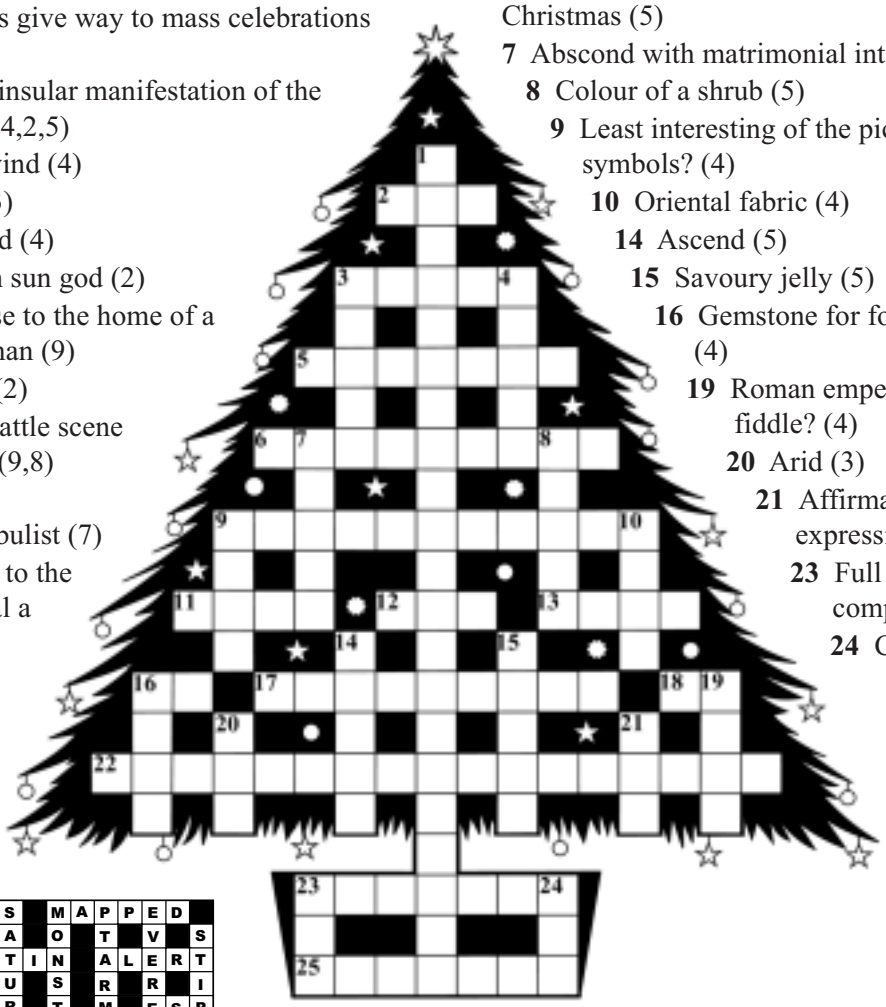
Compiled by Ron Dutton

ACROSS

2 Greek alphabetical component of Early Christian symbol (3)
3 Ecclesiastical acoustic devices (5)
5 Elongated flag (7)
6 Fast lives give way to mass celebrations (9)
9 Famous insular manifestation of the gospels (4,2,5)
11 Strong wind (4)
12 Vessel (3)
13 Unruffled (4)
16 Egyptian sun god (2)
17 Lies close to the home of a Pictish man (9)
18 Not out (2)
22 Pictish battle scene location (9,8)
23 Railway somnambulist (7)
25 Changes to the list reveal a nation's floral emblem (7)

DOWN

1 Masterpiece in honour of St Cuthbert (3,11,7)
3 Makes a cup of tea (5)
4 One visitor guaranteed to be welcome at Christmas (5)
7 Abscond with matrimonial intent (5)
8 Colour of a shrub (5)
9 Least interesting of the pictish symbols? (4)
10 Oriental fabric (4)
14 Ascend (5)
15 Savoury jelly (5)
16 Gemstone for four decades (4)
19 Roman emperor on the fiddle? (4)
20 Arid (3)
21 Affirmative expression (3)
23 Full compliment (3)
24 Cereal (3)



	S	C	O	R	E	S		M	A	P	P	E	D	
S		O		O		A		O		T		V		S
C	E	L	L	S		T	I	N		A	L	E	R	T
O		U		S		U		S		R		R		I
T	O	M	B		O	R		T		M		E	S	P
		B				N		E		I		S		E
C	L	A	S	P	S		F	R	I	G	H	T	E	N
R				O						A				D
E	S	C	A	L	A	T	E		A	N	G	L	E	S
S		H		Y		R		S				U		
C	U	E		T		U		O	N		A	R	A	L
E		E		H		M		N		T		C		I
N	O	R	S	E		P	E	A		O	G	H	A	M
T		I		N		E		T		R		E		E
	C	O	V	E	R	T		A	C	C	O	R	D	

Solution to crossword in PAS Newsletter *52*

The deadline for receipt of contributions to ***PAS Newsletter* 54** is **13 February 2010**.
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