

Stories, Stones and Saints

Primary School Learning Resource Accompanying PowerPoint slides

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Stories, Stones and Saints

1. ARCHAEOLOGY

2. IRON AGE & ROMAN

3. EARLY MEDIEVAL

4. LATER MEDIEVAL

5. MODERN

Section 1: Archaeology

Timeline: Topic 1

Romans in Scotland



Damnonii tribe lived around Renfrewshire.

They may have looked like these people being attacked by a Roman soldier on his horse.



1900 years ago

When the Romans came to Scotland, the land was occupied by several different groups of people or tribes. A Roman writer called Ptolemy called the people who lived in the north of Britain the 'Caledonians'. They included several different tribes. The tribe that lived in the area which later becomes Renfrewshire, were called the 'Damnonii'. They lived in large roundhouses with thatched roofs, often surrounded by a palisade or fence for protection.

In about AD 165 the Romans abandoned Scotland and returned to Hadrian's Wall.

Fortress of the Britons



Dumbarton Rock (known then as *Alt Clut*) was the main fortress of the Britons.

----->
1500 years ago

The Damnonii later became known as the 'Britons'. By the 5th century AD Dumbarton Rock (or Alt Clut) was the main stronghold/fortress of the Britons in this area.

St. Conval arrived from Ireland



St. Conval's first church would have been made of wood like this one in Scandinavia.



1400 years ago

According to legend, St. Conval came to Inchinnan from Ireland in the 6th century AD, during the time of the Britons. He was a Christian missionary who may have set up the first church at Inchinnan and was later buried there.

His first church would have been built of wood not unlike this 19th century depiction of him.

It would probably have been a simple wooden building such as the one shown in this picture from Scandinavia.

Govan school of carving



Three burial stones from All Hallows, Inchinnan date from the 9th - 12th centuries AD.

This one on the left might have been carved for St Conval's shrine cover.

-----> 1100 years ago

Some of the earliest pieces of archaeological evidence we have from the site of All Hallows are these three beautifully carved stones. They are now kept safe at Inchinnan Parish Church, but were originally found in the graveyard at All Hallows.

They are very similar in style to stones at Govan Old church. They are thought to be from the same 'Govan School' of stone carving which may have been the centre of this local style.

These stones date from the 9th to the 12th century.

The large stone on the left may be the cover for the Shrine of St Conval.

Knights Templar and the first stone church



The church at Inchinnan was owned by the Knights Templar from the 12th to the 14th century. It is thought that they built the first stone church.

Several medieval burial stones can also be seen at All Hallows.



800 years ago

It is said that the first stone church was built about AD 1100.

David I of Scotland gave Inchinnan church to the Knights Templar (a religious order of Knights who used the income from properties like Inchinnan to fund their Crusades in the Holy Land). When they were disbanded in the 1300s, the church at All Hallows (and a lot of the wealth of the Knights Templar) was passed to the Knights Hospitaller (Order of St. John) which now has St. John's Ambulance as one of its main charitable causes.

There are several medieval gravestones (also moved from All Hallows to the new church) which may date from the time of the Knights Templar and the Knights Hospitaller.

The painting at the top shows the church before it was demolished in 1828.

The 19th century church



The medieval church was demolished in 1828 and a new one built, paid for by the Blythwood family who lived nearby. This map of 1856 shows its shape with a tower and a mausoleum at the west end.



200 years ago

In 1828 the old medieval stone church was in a bad state, so the Campbells of Blythwood – local landowners -built a new church. When they knocked down the old one they said the floor was ‘paved with skulls’. It was common in the medieval period for people to be buried inside churches.

The Blythwood family also built Blythwood House in Renfrew (now under the golf course). The lions which stand outside Aldi in Renfrew today used to be outside Blythwood House.

The 20th century church



The church was extended in 1904.

100 years ago

In 1904 the church was too small for the size of the congregation. The tower was demolished and the church was extended in both directions. The architects plans included a new church tower but this was never built.

Glasgow Airport runway extended



In the mid 1960s the 1904 church was demolished and the runway to Glasgow Airport extended.

50 years ago

In the mid 1960s Glasgow Airport was expanded and the runway was extended. The church of All Hallows was knocked down as it was in the line of the flight path.

Archaeological Excavation



-----> 1 year ago

This is an aerial view of the site of All Hallows beside the Black Cart Water. You can see how close the site is to the airport runway which is just over the river and surrounded by an access road.

The site is enclosed by a stone wall which has square corners except for the south-west corner (nearest to the river) which is slightly curved.

The excavation took place at All Hallows in 2017.

What is Archaeology: Topic 2

What is archaeology?



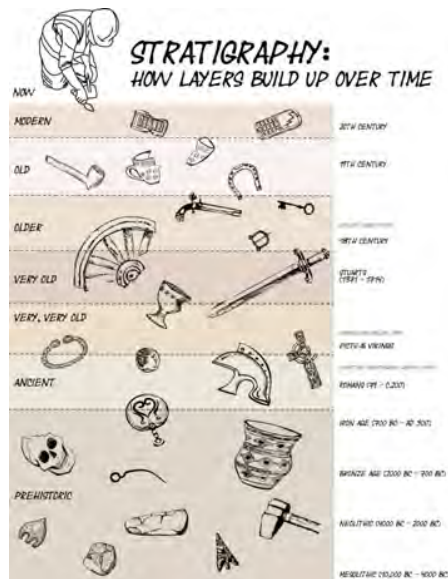
Which of these do you think is a real archaeologist?

Archaeology is the study of humans in the past, looking at what they have left behind.

It is not digging up dinosaurs nor usually involving great adventures like Indiana Jones or Tomb Raider.

Archaeological excavation is a very slow process and you need a lot of patience.

What is archaeology?



Archaeologists dig carefully through soil layers with shovels and trowels.

Usually the deeper you go the older the objects are.

Archaeology is the study of humans in the past, looking at what they have left behind.

It is not digging up dinosaurs nor usually involving great adventures like Indiana Jones or Tomb Raider.

Archaeological excavation is a very slow process and you need a lot of patience.

What can be found?



From the top left in clockwise direction:-

Mayan city in the jungle in Guatemala

Pottery fragments

Bone fragments – broken to extract marrow to eat

A sword being conserved

Skara Brae - The oldest standing stone buildings in north-west Europe, occupied more than 5,000 years ago (in Orkney, Scotland).

These are just some of the many things that can be found.

Key words: Surveying



Image © Hidden Heritage Project

What remains can be seen on the surface. Archaeology is not just about digging.

Archaeology is not just about digging. There are a lot of other techniques and sources of information that tell us about people in the past.

Survey can mean a lot of things. Archaeologists sometimes carry out a 'walk over survey' which means they walk over the ground in a systematic manner and see what remains they can see on the surface. These could be old building foundations or perhaps the remains of burial mounds.

A geophysical survey is a survey using machines to see what's under the ground (without digging it up).

Key words: Excavate



Excavate means to dig

Excavate means to dig. Archaeologists generally excavate carefully by hand. Sometimes they can use a mechanical digger if they know that it won't do any damage to the remains.

Key words: Trench & Spoil



A trench is usually rectangular in shape.
The earth removed from the trench is called spoil

A trench is a hole (usually a rectangle or square) which is dug by archaeologists to fully investigate the archaeology which is buried underground. The bigger the trench, the longer it will take to excavate.

Spoil is what we call the earth that we have removed from the trench. It is placed carefully in a spoil heap so that it can all be put back at the end of the dig. The spoil heap is on the top left hand side of the picture. It is kept well away from the trench edge so that it does not fall back into the trench.

This trench was located to the north of the 1904 church, beneath a path where we thought there would be less chance of disturbing burials.

STRATIGRAPHY:

HOW LAYERS BUILD UP OVER TIME

HOW

MODERN

OLD

OLDER

VERY OLD

VERY, VERY OLD

ANCIENT

PREHISTORIC

20TH CENTURY

19TH CENTURY

18TH CENTURY

CLASSICAL
(GREEK - ROMAN)

MIDDLE & LATE
IRON AGE

ROMAN PERIOD (c. 43-410)

IRON AGE (c. 800 BC - 43 AD)

BRONZE AGE (c. 2500 BC - 800 BC)

EARLY & MIDDLE BRONZE AGE (c. 3300 BC - 1200 BC)

NEOLITHIC (c. 10,000 BC - 4,000 BC)

Soil layers build up over time, burying older objects and buildings.

Stratigraphy is the word for all the different soil layers as they build up. We have borrowed this word from Geology (the study of rock strata).

Over time soil forms new layers as wind blows dust around, rain washes in soil from elsewhere, or organic matter like leaves pile up and decay. Sometimes people might create a new layer in the soil, such as when burning down a building.

Key words: Context



© Cate Gillon

Each soil layer has its own context number so we know where the finds come from.

This is a view of the 1904 church floor. We have dug through the concrete floor.

Can you see in the 'section' (the vertical side of the trench) that there are different layers of soil (all different colours). Each layer has its own number and it's called a 'context' we keep all the artefacts found in that context separate.

If we found a lot of animal bone in one context (layer) we might imagine that at that point in time there was a big feast.

Or if we found a really black burnt layer we might imagine that something had been burned down or a fire had been lit. If we find things like walls or ditches cut into the ground, they are also given a separate context number.

Key words: Artefact



Artefacts are objects found on the dig, otherwise known as 'finds'.

An artefact is the name for any object which has been made, modified or used by a person in the past. Sometimes they are also called 'finds'.

The scale is measured in centimetres.

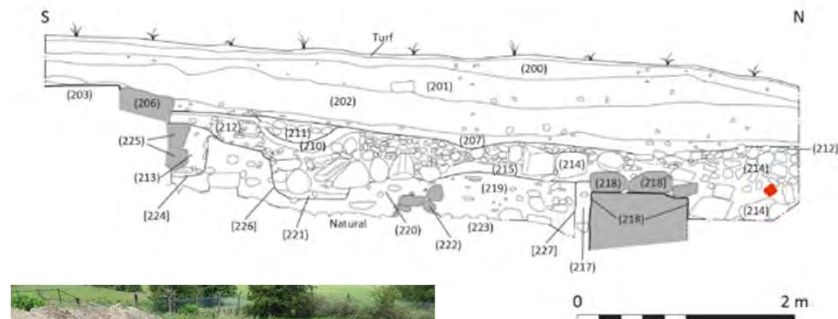
Key words: Ecofact



Ecofacts are objects found in nature. Here are poppy seeds under a microscope.

Ecofacts are also pieces of archaeological evidence, but they're not made by people. An example would be a pollen grain, charcoal, a charred seed or an animal bone. These are poppy seeds under a microscope.

Key words: Recording



Drawings and Photographs.
All Hallows 2017. Trench 2 –
east-facing section and
photograph of the trench from
the south-east.

Archaeological recording is different to a musical 'recording'.

By archaeological recording we mean creating a 'record' of what we discovered. We do this because excavation destroys the evidence. Once we have dug a trench, we can't put all the soil and artefacts back in where they came from. So we need to record very carefully what order we found things in.

We do this by making written notes, taking photographs and doing drawings. Drawings from above are called 'plans' and drawings of the sides of trenches are called 'sections'. The section above shows the relationships between the layers (contexts) in the trench at All Hallows. Note the scale bar and the north and south directional labels. Each layer (context) is labelled with its own number.

Key words:

Scheduled Ancient Monument

Listed Building



If an archaeological site is considered to be of national importance it is Scheduled. It is illegal to dig or damage anything in this area without permission from Historic Environment Scotland. (see <http://www.historicenvironment.scot>)

If a building or structure is considered significant it is Listed. Permission to make changes comes from the local Planning Authority.

Responsibilities of archaeologists:

- Get permission from the landowner
- If the site is a Scheduled Ancient Monument – get permission from Historic Environment Scotland
- Check whether any part of the site is Listed
- Always have supervision from a qualified archaeologist
- Share the results – on-line or publish a report
- Report all finds to Treasure Trove at the National Museums Scotland (see <http://treasuretrovescotland.co.uk>)

Geophysical Survey: Topic 3



Magnetometry measures differences in the earth's magnetic field.

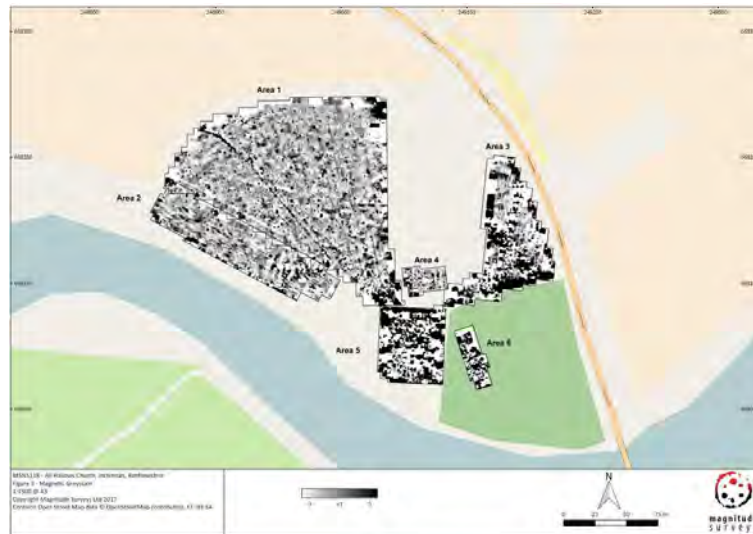
Geophysics involves measuring the properties of the soil. There are two main methods, magnetometry and resistivity.

Magnetometry measures differences in the earth's magnetic field. This can reveal underground features.

Measurements are taken at regular intervals across the area based on a grid system. High numbers reflect a more magnetic soil, perhaps as a result of human activity. For example, burnt features, pits and ditches which would show up as high readings.

You can't wear any metal on your clothes or shoes when doing magnetometry, as it interferes with the machine.

Magnetometry



Magnetometry measures differences in the earth's magnetic field.

This is the results from the magnetometry survey at All Hallows. The results are shown in patterns of black and white which are called 'anomalies'.

Area 5 is the graveyard. It is not showing anything meaningful.

Area 1 is the Glebe field. Here you can see the straight lines formed by field drains.

Resistivity



Resistivity measures differences in the resistance when an electric current is passed through the soil.

Resistivity measures how much resistance there is to an electric current passing through the ground. Two probes inject a small amount of current into the ground and then measures the resulting resistance. Measurements are taken on a regular grid.

Map of the study area in Ad Hollows District, Indonesia, showing six research areas (Area 1 to Area 6) and a road network. The map includes a scale bar (0 to 75 m) and a north arrow. The map is credited to Magilled Survey.

The results of the resistivity survey. Look closely at Area 5 and you can see the outline of the demolished church in the graveyard.

Resistivity



The results of the resistivity survey of the graveyard enlarged.

The results from Area 5 in the graveyard showed rectangular shapes and straight lines which are thought to be the remains of the demolished church.

The white rectangles are where measurements could not be taken because of large gravestones lying flat on the ground or because of underground electric cables to the airport lights that would have skewed the results.

Excavation: Topic 4

Geophysics involves measuring the properties of the soil. There are two main methods, magnetometry and resistivity.

Magnetometry measures differences in the earth's magnetic field. This can reveal underground features.

Measurements are taken at regular intervals across the area based on a grid system. High numbers reflect a more magnetic soil, perhaps as a result of human activity. For example, burnt features, pits and ditches which would show up as high readings.

You can't wear any metal on your clothes or shoes when doing magnetometry, as it interferes with the machine.

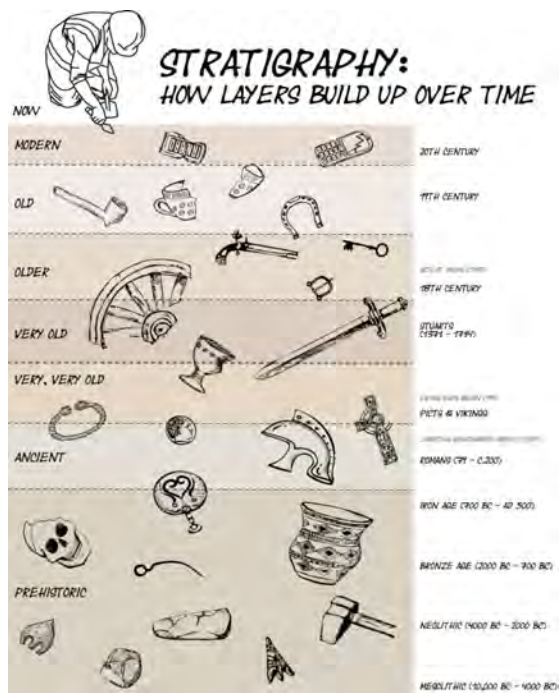
Excavation worksheet

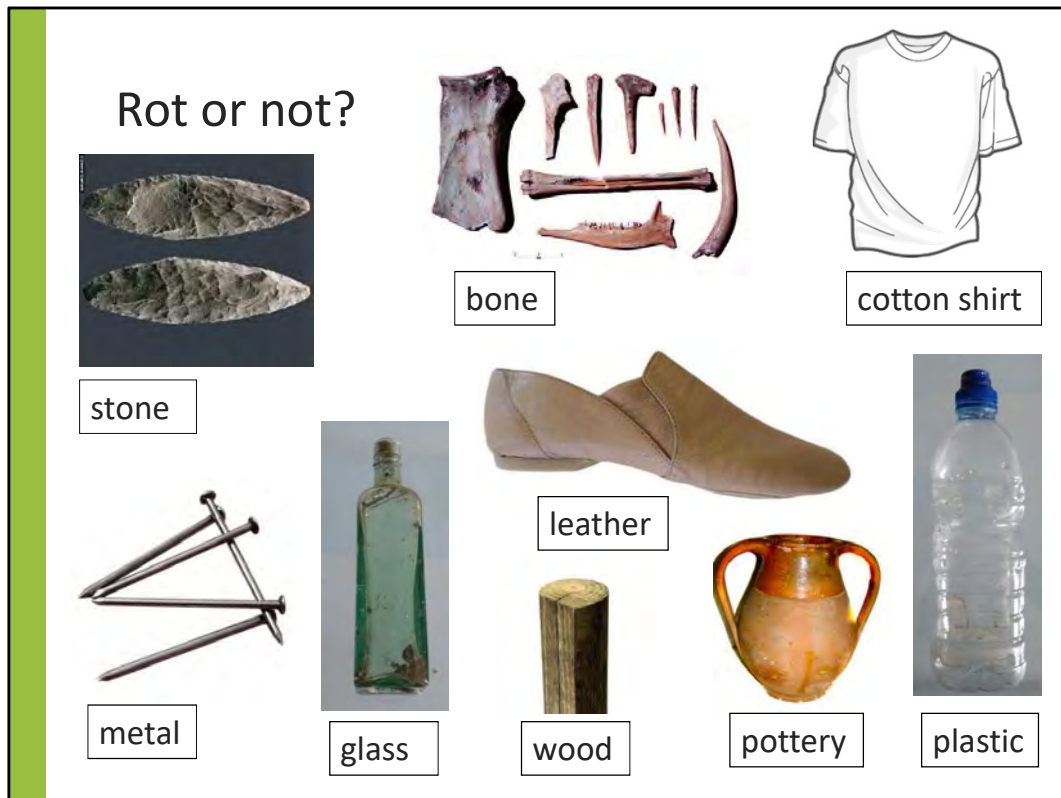


Use the worksheets in groups to discuss what is happening in each picture and place into a logical order.

1. Mark out trench.
2. Remove the turf
3. Excavate trench with trowel, bucket and hand shovel
4. Trowel the surface
5. Sieve soil for finds
6. Wash the finds and lay them out to dry
7. Bag the finds and mark with their context number
8. Plan the site
9. Backfill the trench

[Remove stratigraphy image from this topic in the teachers pack - already seen it earlier]





Rots - wood, leather, bones & cotton

Corrodes - metal

Not rot – stone, pottery, plastic, glass,

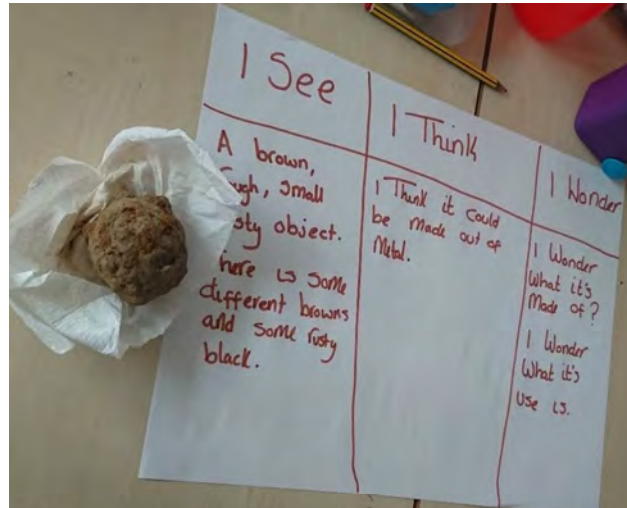
Rusts/corrodes - metal

Investigating Finds: Topic 5

I see...

I think.....

I wonder....



For the following objects - fill in the worksheets answering the following questions

I see...

I think...

I wonder...



Shale bracelet fragment.

This is a broken bracelet or bangle made from shale. It is likely to be Iron Age in date (c. 600BC to AD600). Soft rocks such as shale, jet or cannel coal can be carved easily into armlets, rings, pendants etc. Initially blocks of shale are cut then shaped into circular disks and then the centre cut out. It was found in the topsoil in the Manse Green which also contained modern material. It might have been in the ground for about 2000 years. Perhaps this bangle belonged to one of the Damnonii tribe who lived near Inchinnan in the Iron Age.

The stages of production are illustrated here - see <http://www.wessexarch.co.uk/projects/kent/margetts-pit>
see also (<http://moncreiffe.aocarchaeology.com/tag/shale/>)

Can the pupils work out what the diameter of the bracelet would have been if they carry the curve round?

See the artefact worksheet.



Stained Glass

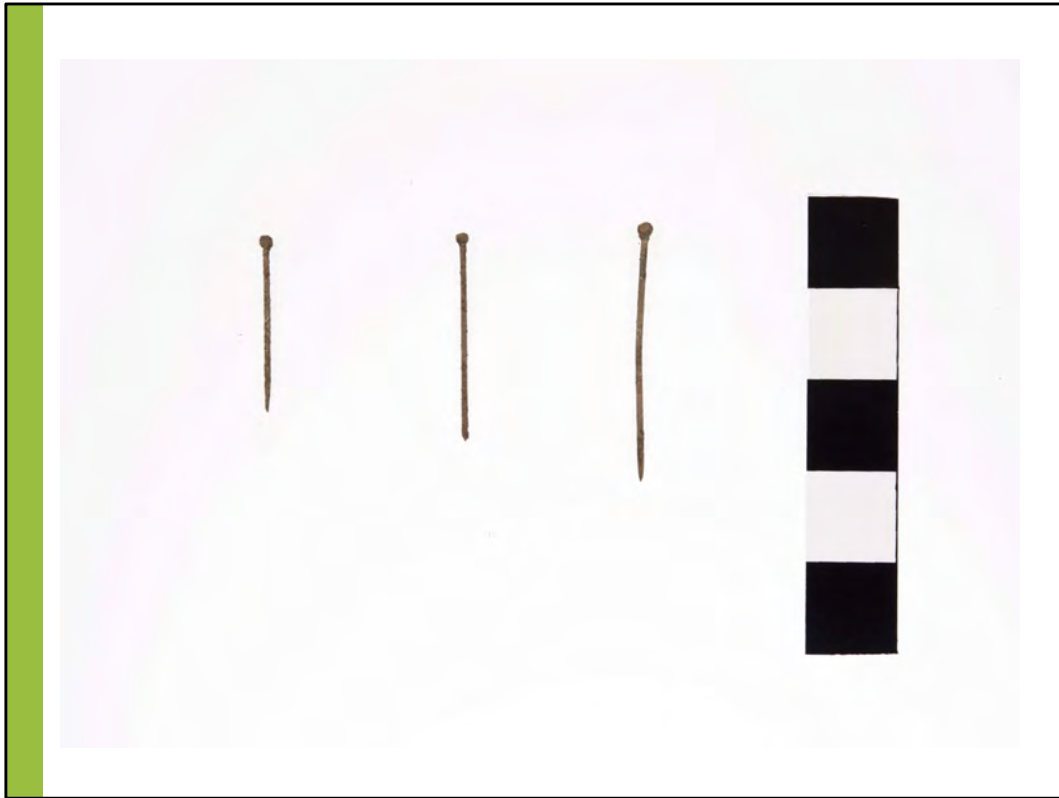
Fragments of coloured and painted glass were found amongst the demolition debris of the 1904 church. It is likely to be 19th century in date. There were several colours, including orange, blue and clear. The orange colour was painted on one side of clear glass. The blue was blue coloured glass, and the clear class was either plain, painted or had an etched pattern.

The bent metal is lead and it's the surround which kept the glass pieces together in the window.



A coin was discovered almost 2 meters underground in Trench One.

This coin has been identified as a 15th century Scottish Billon penny. The term 'billon' refers to the debased (reduced quality) silver in which the coins were made, before the use of copper. This was done because of the high price of silver. If you look closely you can see a cross with three dots on diagonally opposing sides.



These three pins were used to keep a burial shroud in place around a body.

They were found in Trench 1, in the deepest layer discovered during 2017. They're made from copper alloy (a mixture of copper and another metal).



A clay pipe for smoking tobacco. Tobacco was introduced to Britain in the 16th century and became very popular. The tobacco was imported from America. This one has a large bowl and is probably 19th century in date.



Pottery from the medieval period – perhaps some of it dates to the time that the church was owned by the Knights Hospitaller, although most is likely to be 16th and 17th century in date. These sherds were found in the Manse Green (Trench 5), mostly by the school children involved.

Some of them have a 'green glaze'.



Stained Glass/ Painted glass from the 1904 church.

Recording: Topic 6



If the plan has north going up the page, what direction is the photograph taken from?

Each trench plan is drawn from above - a birds-eye view.

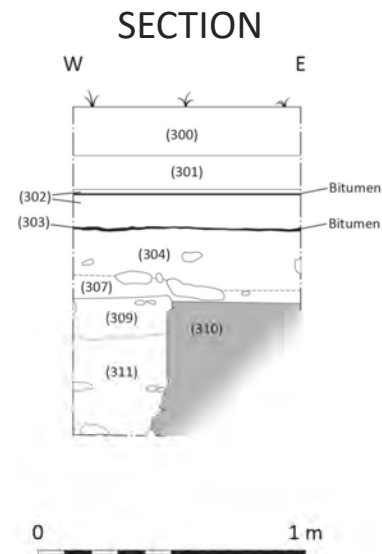
This is Trench 3 where the ruined wall of the 1904 church meets the Blythwood Mausoleum. You can see the 1904 church wall (context 313) and the floor of the church (312). The concrete surface (302) was originally beneath the pews.

A smaller trench has been dug through the concrete in the bottom left corner and you can see the walls of the 1828 church beneath (contexts 308 & 310).

Note the black triangles show where the section in the next slide was located.

The photograph is taken from the EAST.

Recording



If the section is from west to east, what direction is the section facing?

This section is a drawing of one side of the smaller trench beneath the floor of the 1904 church..

Beneath the floor (302) we can see two thin bitumen damp courses (302 & 303) with concrete between.

Beneath that there is demolition debris (304, 307, 309 & 311) over the wall of the 1828 church (310).

Note the scale at the bottom of the section.

The section is facing SOUTH.

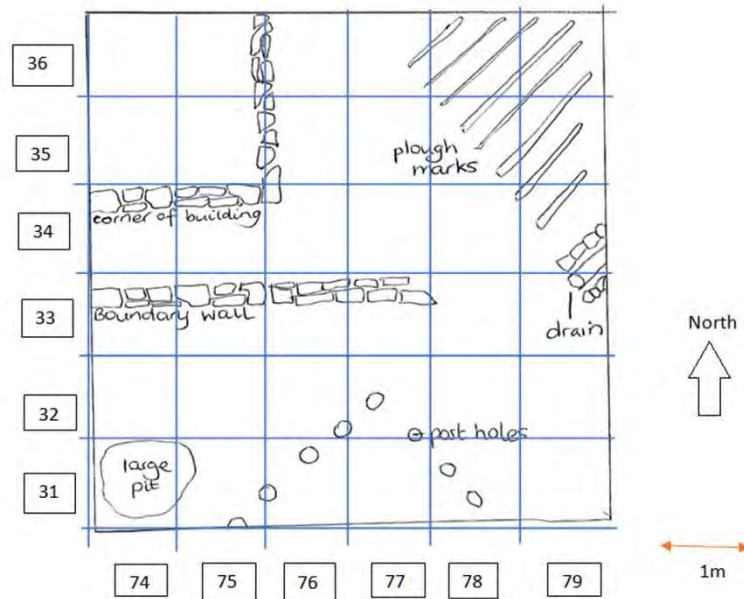
Planning using a planning frame



The 1metre planning frame helps the archaeologist to plan an area to scale. It is a wooden or metal square with strings set 20 centimetres apart.

If drawing at a scale of 1:20 each 20cm square on the ground would be equal to 1cm on the plan.

Grid References



Grid references – each square on this plan has a four figure grid reference. The numbers along the bottom numbers are first (called eastings) and then those up the side (northings). (This is just an example – its not from the dig at All Hallows)

So the large pit would be in square 7431.

Section 2: Iron Age & Roman



The Damnomii and the Romans:

Topic 7

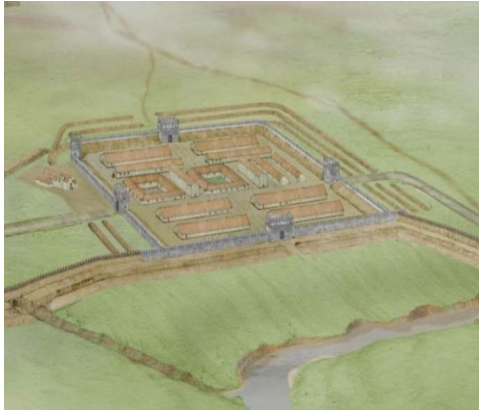


This map shows the line of the Antonine Wall and the two Roman forts south of the Clyde.

During the reign of the Emperor Antoninus Pius (138-161) the frontier of the Roman Empire was fixed for a short while along the line between the Clyde and the Forth. A long wall was built with a road on its south side, connecting the two sides of the country and allowing troops to move swiftly from one part of the wall to another.

The fort at Bishopton may have been built to control access across the Clyde when the river was much shallower than it is now. This was built to guard the south end of the Antonine wall.

A Roman Fort on the Antonine Wall



© David Hogg

Reconstruction of an Iron Age enclosure at Shiels.



© Alan Braby

The Roman soldiers would have lived in a fort and the local Damnonii tribe lived in small settlements.

Look at the two images closely as a class and discuss what you see.

See the Worksheet.

Fill it in with differences and similarities between the two types of site

Bearsden Roman Baths



© Historic Environment Scotland

Bearsden was one of the forts on the Antonine Wall. Now only the foundations of the bath house and its annexe survive. It is free to visit and open all year round. Travel bursaries are available through Historic Environment Scotland's Learning team.

Investigating cropmarks & aerial photographs : Topic 8

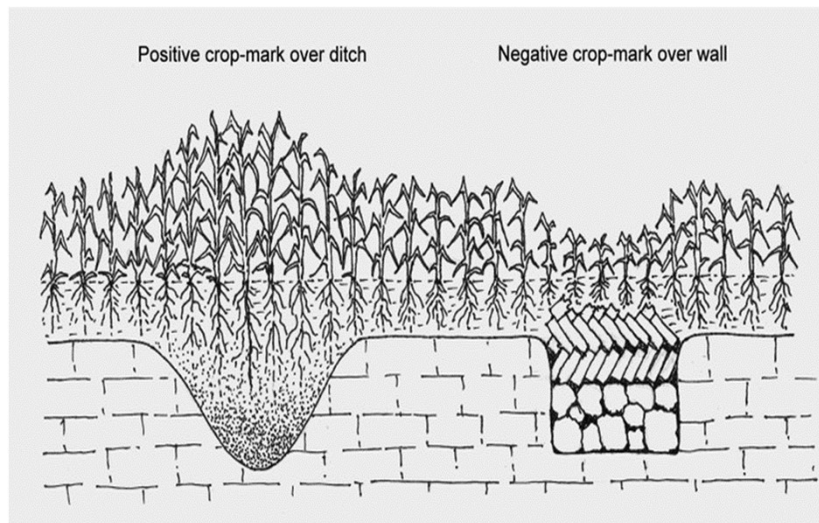


Archaeological sites can be discovered through aerial photography from a plane, kite, balloon or drone. Markings in the crops may reflect buried features, especially when the weather is dry as in 2018.

In this photograph of a site in England, there are circular, oval and square enclosures, plus field boundaries and roadways.

We have aerial photographs of Scotland taken in the Second World war by the Germans. Plus many taken since then.

Cropmarks

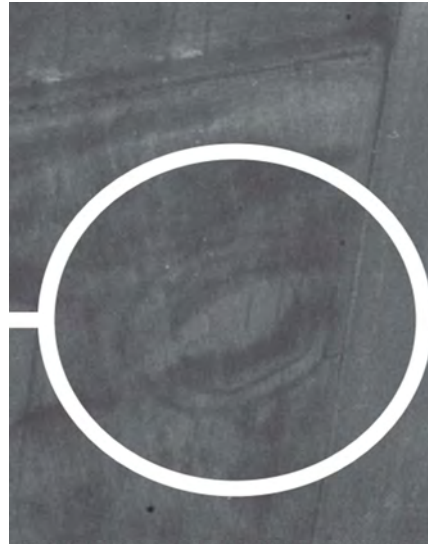
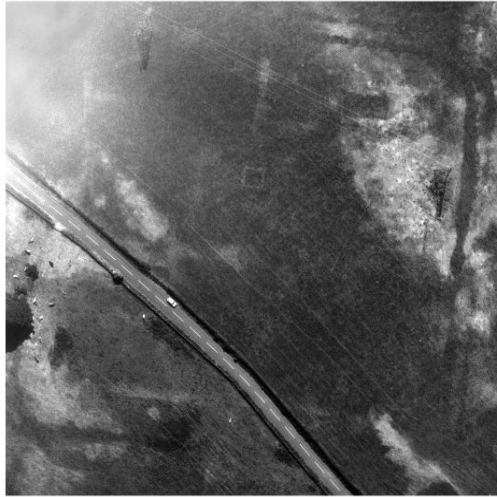


Sometimes when fields have crops growing on them, the crops can grow differently, depending on what is underneath the ground.

For example, if there is a wall under the ground, the crop will have less moisture and less depth of soil and will not grow so well and so be shorter and lighter in colour.

If there is a ditch under the ground which has been filled in, the soil depth will be greater and there will be more moisture, so the crop will grow better, taller and greener. Healthier crops show up darker on an aerial photograph.

Aerial photographs



Ask the pupils to compare the two aerial photographs. One is of the Roman fort at and one of an Iron Age settlement.

Which photograph shows the Roman fort (Bishopton)?

Which photo shows the native Iron Age enclosure (Braehead)?

If you were to dig, where would you put your trench and why?

What might you expect to find in that location and why might that be interesting?

Have a look at this: <https://canmore.org.uk/collection/411462>

It is an aerial photograph of the All Hallows site at the junction of the White Cart Water and the Black Cart Water. South is to the top.

Section 3: Early Medieval

The Britons: Topic 9



After the Romans left Britain in the 5th century, the native peoples of south west Scotland were known as 'Britons'. They are probably the same people who were called the 'Damnonii'.

The Britons were part of a group of people whose language and culture stretched through south-west Scotland, Cumbria, Wales and even as far as Devon and Cornwall. They spoke a language called 'Cumbric' which is similar to modern-day Welsh.

The Kingdom was based at Dumbarton Rock, on the north side of the Clyde, which was known as '**Alt Clut**' (Rock of the Clyde). The name 'Dumbarton' comes from the Gaelic *Dun Breatainn*, which means 'fort of the Britons'.

Other people in what became Scotland were the Scots of Dal Riata and the northern and southern Picts.

The languages spoken in the early medieval period were Pictish, Gaelic and Cumbric. This is reflected in the surviving place-names. See the worksheet and identify any local place-names.

Place names



The languages spoken in south-west Scotland in the past included Cumbric (British). Gaelic began to be spoken by the 11th century and Scots (considered by some to be a variety of English) by the 12th century.

St Conval, St Mungo & King Rhydderch: Topic 10



© IHIG

The 19th century stained glass window from All Hallows Church showing St. Conval.



© GilbertMárkus

St. Conval's chariot (in the foreground) and the Argyll Stone behind.

In the 6th century several Irish saints travelled to Scotland to preach Christianity to the pagan tribes.

St. Conval is said to be one of these Irish Saints who came to Inchinnan at the end of the 6th century. Legend has it that he travelled across the Irish Sea and up the Clyde on a stone chariot.

The legend says that he established a church at Inchinnan at the end of the 6th century AD and when he died was buried there.

It is hard to know what is true and what is legend after so many years, but some writers have said that St. Conval was a disciple of St. Kentigern (St. Mungo) founder of the city of Glasgow.

This may or may not be the case, but it indicates that Conval's church at Inchinnan was dependant on St. Mungo's Church (Glasgow Cathedral).

St Kentigern



St Mungo/St Kentigern



Glasgow's coat of arms

St. Kentigern's pet name was Mungo and his life was written down by Jocelyn of Furness in about 1185 based on earlier documents. He was a Christian missionary and his church was on the site where Glasgow Cathedral now stands.

Glasgow's coat of arms refers to St. Kentigern's miracles –

Here is the bird that never flew
Here is the tree that never grew
Here is the bell that never rang
Here is the fish that never swam

King Rhydderch Hael



Rhydderch was the king of Strathclyde when St. Conval was around. He was said to be a friend of St. Columba.

The stories about Rhydderch are mainly found in old Welsh folklore which was written down many years after the events. One story tell of Rhydderch's sword 'Dyrnwyn' which was one of the Thirteen Treasures of the Islands of Britain. When drawn by someone brave and worthy, it would blaze with fire. See the comic book 'The Archivists Treasure' by Magic Torch Comics.

King Rhydderch meets a saint



The gift of Inchinnan to St Conval. © David Hogg

Read King Rhydderch meets a saint – a story by Gilbert Markus.

The Earliest church at Inchinnan: Topic 11



This is a timber built church in Scandinavia which is similar to what we think an early church in Scotland would have looked like. St Conval's church may have only had one 'room'.

St Conval's church and shrine



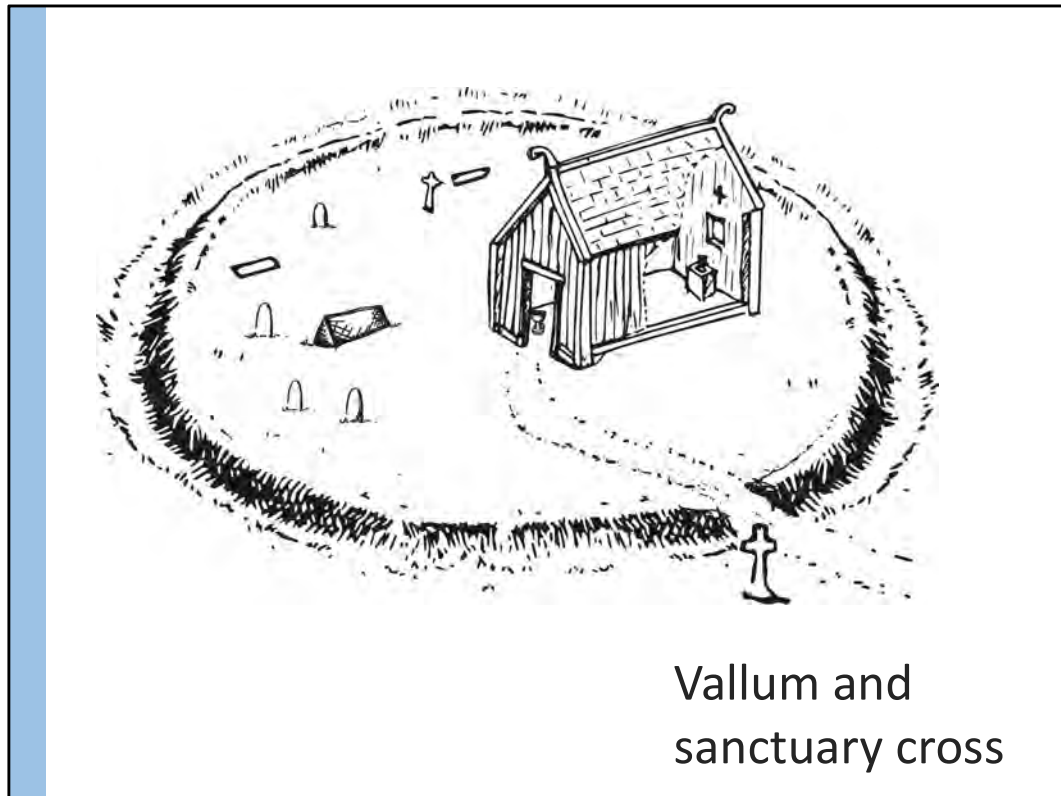
© Historic Environment
Scotland

What a burial at Inchinnan may have
looked like in the 6th century AD

According to the later medieval writers St. Conval built a church at Inchinnan and was buried there. This site then became a place of pilgrimage as Christians visited his shrine.

We know from other sites that a church of this period would have been built of wood. The only archaeological evidence for this could be postholes or the location of sill beams.

The excavation in 2017 did not find evidence for a wooden church, but perhaps they did not go deep enough.

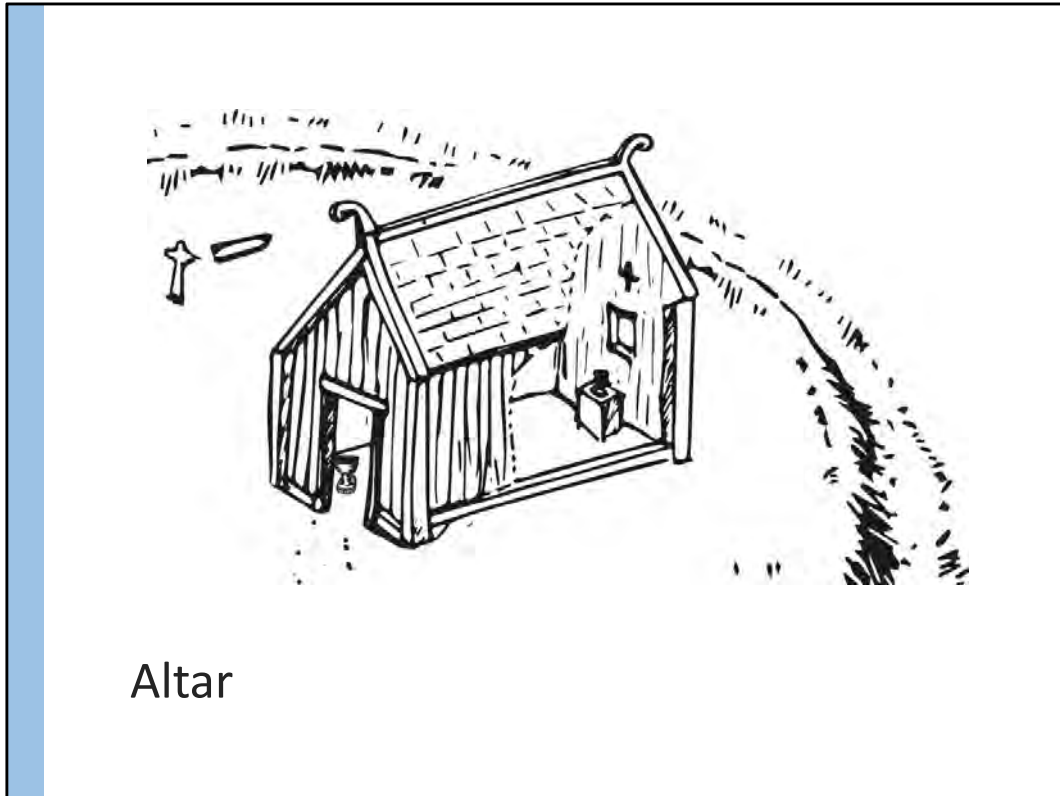


Vallum and
sanctuary cross

Vallum

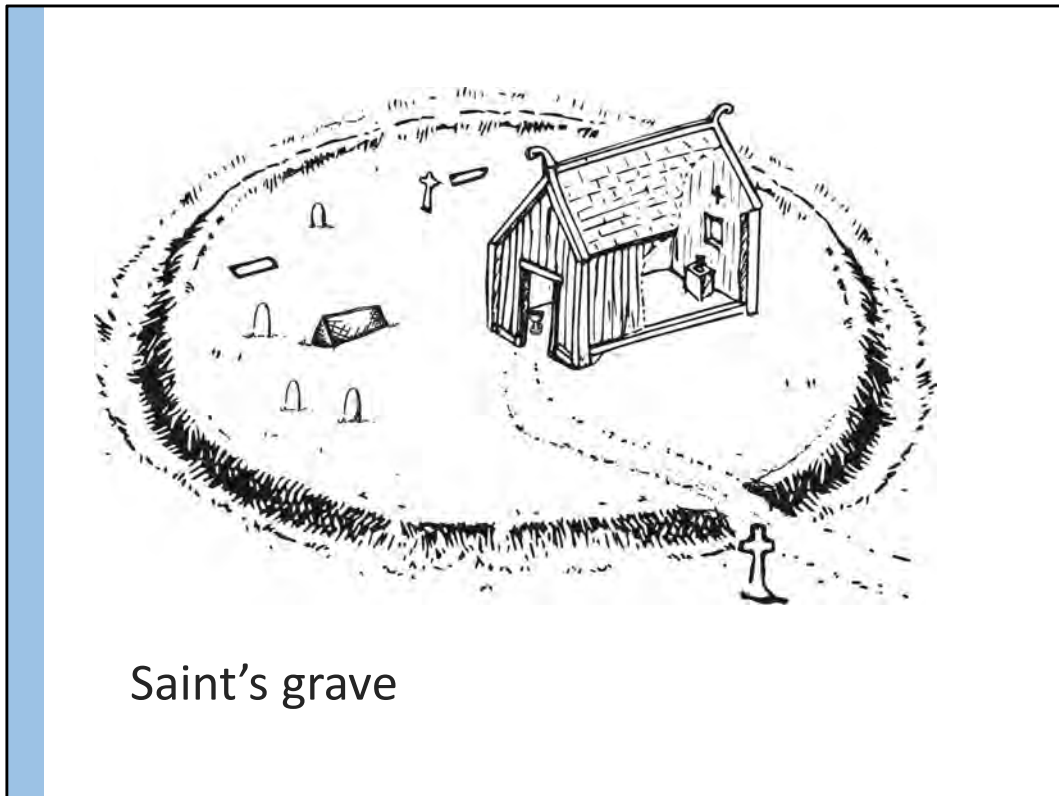
- A church was a 'holy' place, that was different from ordinary everyday places. So around the church there was an enclosure, marking the boundary of the special place. The vallum was a ditch dug around the church forming the enclosure and the earth piled up to form a bank. The enclosure at Inchinnan might have been enclosed instead by a stone wall. The land within this enclosure, where the church was built, belonged to the church. The enclosure was a place of 'sanctuary', where no one was permitted to use violence and where people could come for protection. If you had committed a crime and someone wanted revenge, you could flee to the sanctuary when you were being chased, and have a period of safety where you could negotiate a reconciliation.

Sometimes the edges of the sanctuary were marked with a cross, reminding people that they were entering a holy place as they crossed the vallum.



The altar was like a small table and could be made of stone or wood. The priest was the only person who approached the altar. The priest would put bread and wine on the altar, thanking God and remembering how Jesus had blessed bread and wine at his Last Supper (the night before he died), and given it to his friends. He said that in future, whenever his people shared bread and wine in this way, he would be with them.

The altar was at the east end of the church so that everyone facing east (towards Jerusalem) was also facing the altar. After the bread and wine had been blessed, people would come forward towards the altar, to share the bread and wine remembering the story of the Last Supper.

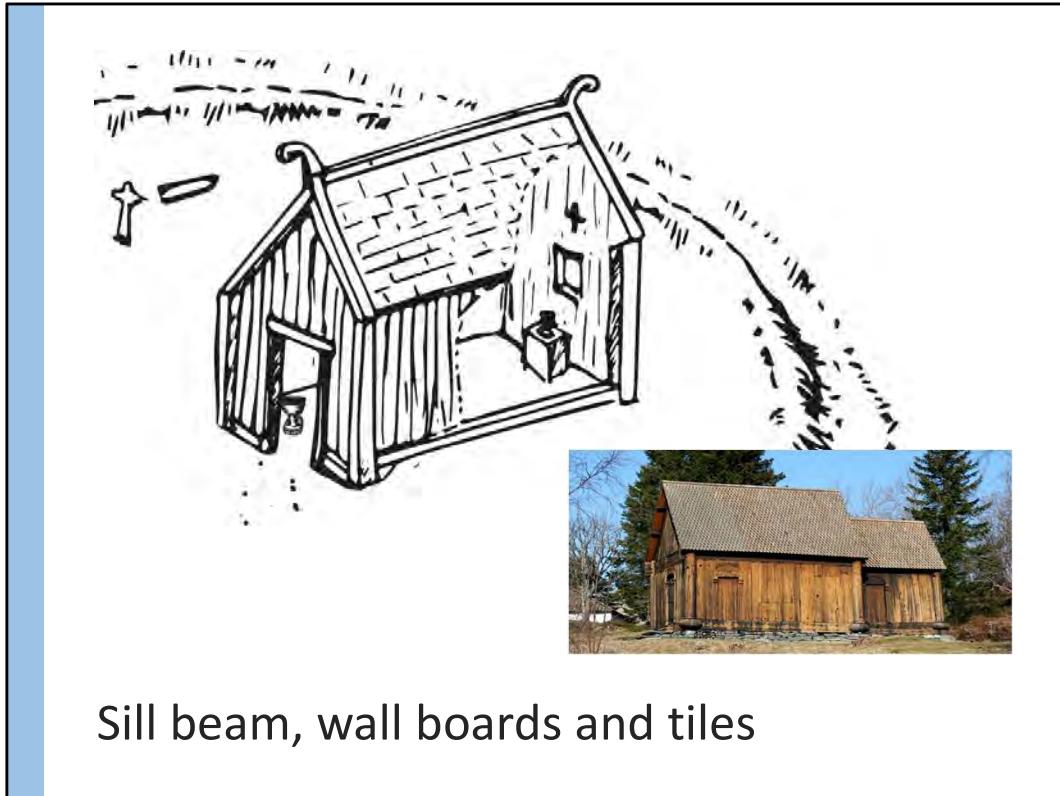


Saint's grave

When a saint founded a church the people would bury his body in the churchyard (near the west door) and they would build a little stone shrine over it. In the 6th century it might have looked like two large slabs forming an A-shape (without the bar).

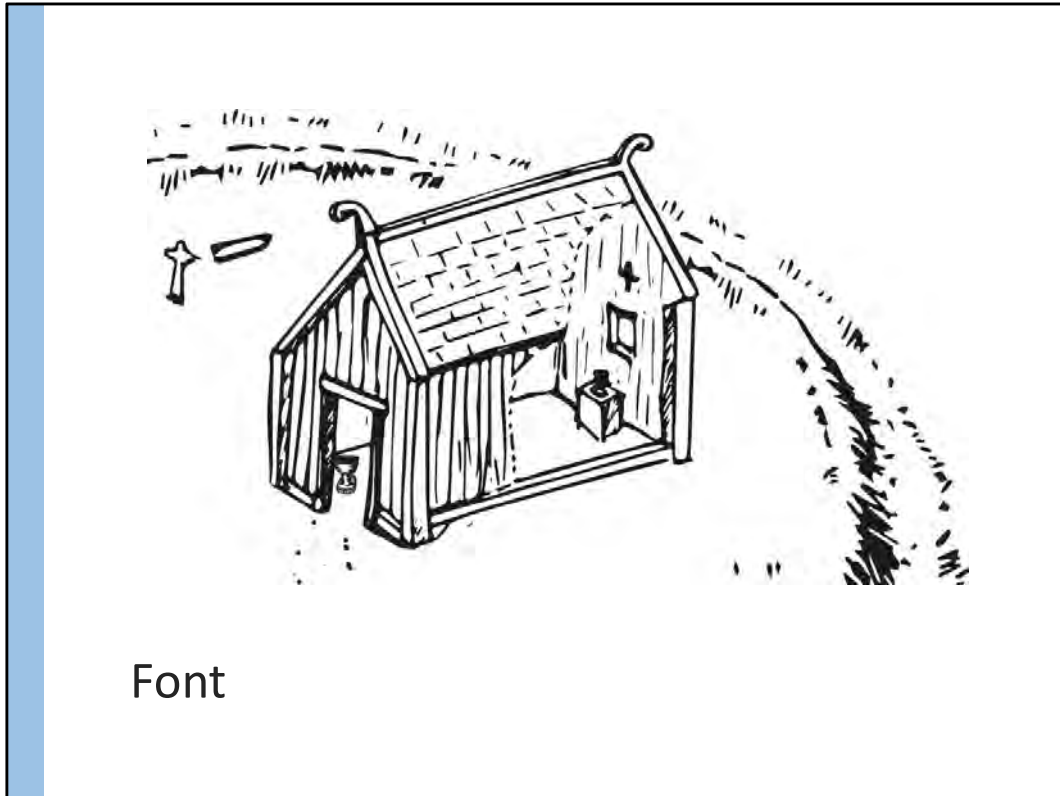
People would visit the saint's shrine and ask for his help in this life and to help them get to heaven.

People would later want to be buried close to the saint's grave, because they believed this would help them get to heaven. Archaeologists often find graves clustering around the shrine of a saint.



Sill beam, wall boards and tiles

The sill beams were wooden timbers laid on the ground to act as a foundation. Wooden posts were built onto the sill beam to form the corners of the building and the doorway. The walls were made of wooden boards joined to the beams at top and bottom, and tightly joined to each other. The tops of the posts might be decorated with a carved ornaments. Other beams were used to support the roof, which was covered in tiles or thatch.



To be a member of the Christian community or church, you had to be baptised. That is when a priest poured water over you from a stone basin called a font ‘..in the name of the Father, and of the Son, and of the Holy Spirit.’ Water was a sign of being washed clean of your sins. It was also a sign of death and new life. At some of the earliest churches people were baptised outside, in a spring or a stream of water. Many churches were probably built near springs for that reason.

The Vikings: Topic 12



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In AD 870, Olaf the White, the Norse King of Dublin, and his brother Ivar, brought a raiding army to plunder Scotland.

Olaf laid siege to the Briton's royal fortress at Dumbarton. The siege lasted for four months, until the water in the well dried up. The Vikings then broke in, stole many treasures, and took many Britons back to Ireland as slaves.

Olaf became known in Icelandic sagas as the 'greatest warrior-king in the Western Sea'.

After the attack, the Kings of Strathclyde moved upstream to a new royal seat at Partick. Their religious centre was just across the Clyde at Govan, where there has been a church since about AD 500.

Ask your class to write an account by someone from Inchinnan who had heard of the Vikings attack: what they might have seen from the south side of the river.

‘Hog back’ stones at Govan



What do you think these burial stones look like?

At Govan Old Church there are five huge grave stones which are thought to resemble the backs of pigs and so are called ‘hog back’ stones. They also look like Viking long houses – perhaps representing a ‘home’ for the dead people buried underneath. This might show that the people in Govan had some connection with the Vikings. Once the Vikings settled in Scotland and became more peaceful they were called Norse. The hog back stones at Govan are the largest collection of this type of burial stone in Scotland.

Somerled and the Battle of Renfrew



Lewis chessmen - what Somerled's warriors might have looked like.

In 1164, during the reign of Malcolm IV, Somerled, the King of the Isles, attacked the Scots at Renfrew in a great fleet of 160 ships (birlinns), sailing up the Clyde with 15,000 men. They might have sailed up the River Cart, and landed across the river from Inchinnan church, and began to burn and kill in the area.

King Malcolm's army was led by Walter FitzAlan, High Steward of Scotland.

Somerled was wounded in the leg by a javelin and then killed with a sword. His son was also killed, together with many of their followers.

Inchinnan's medieval stones and the 'Govan School': Topic 13



© Spectrum Heritage



© Historic Environment Scotland



© Historic Environment Scotland

Outside the front door of the present-day Inchinnan Parish Church, visitors can see three carved stones, which date to about the 9th to the 12th centuries. They were moved from All Hallows when the church was demolished.

One is a broken cross-shaft (top left), one is a shrine cover (bottom left) and the other is a recumbent cross grave cover (right).

These are very similar to some carved stones at Govan Old Church which is thought to have been an important burial ground in the Kingdom of Strathclyde.

Is this St Conval's shrine, carved 300 – 500 years after he died?



The interlace design at its foot



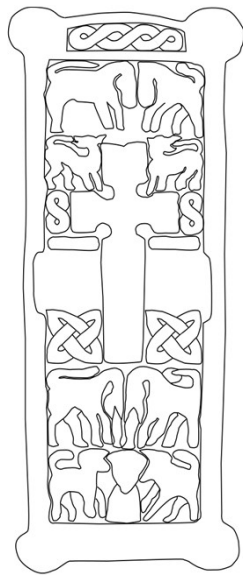
Possibly Daniel and the Lions

The slab may have been the top of a shrine, perhaps to St Conval, carved over 300 years after he died.

Pilgrims would come and pray to the saint.

There are several carved animals around the sides of the slab and the top is thought to depict the biblical story of 'Daniel and the Lions'.

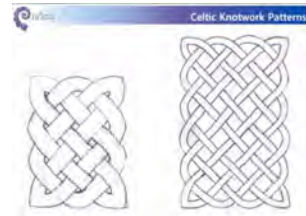
Stone carving art



Inchinnan



Soap carving



Govan

Colouring in - Print off the colouring in sheet for the shrine cover - note the lions and a human figure at the bottom - possibly from the Biblical story of Daniel and the Lions.

Soap carving - Give each pupil a bar of soap and set a selection of modelling tools and photos of Govan-school carving on each table. The pupils could draw their design on a piece of paper first or scratch it gently into the surface of the soap. Carve with the tools facing away from them.

Model making - Take photos of an object from lots of different angles. Take over 40 photos to get all sides of the object. Use software to knit your photos together. See the App called "Scann3D" <http://scann3d.smartmobilevision.com/> to create a simple 3D model of an object.

Stone carving art (HAVE WE DELETED THIS?)

There are several examples of symmetry in the medieval carvings at Inchinnan. You can print these sheets for your class and they can try to draw the mirror image on the empty part of the grid.

Section 4: Later Medieval

The first medieval church: Topic 14



Model of what the medieval church might have looked like

The first stone church was possibly built in the 12th century, replacing an earlier one of wood. The medieval church was rectangular in shape with a door in the west end of the south wall, facing the river. The door might have had a small porch. The altar inside would have been at the east end.

There may have been windows with stained glass. The glass was imported from abroad and was valuable. When the church was repaired and new windows put in the old glass would have been saved and recycled.

The roof might have been of stone slabs. A stone wall could have replaced the earlier enclosing vallum and ditch.

This model was made from clay.

Activities: model making with clay
model making with Minecraft

The excavated evidence for the later churches: Topic 15



An excavation at All Hallows took place in 2017. Five trenches were opened, four were in the graveyard and one was in the Manse garden. On the left you can see what the site looks like from above. The graveyard enclosure is the same shape as shown on the map on the right, but inside it the church has gone. The square Blythwood Mausoleum is still there at the west end. The small white dots are large grave slabs that have been laid flat on the ground in the 1960s. The area where the manse and other farm buildings were are now overgrown and wooded.

The location of these trenches are marked on the map on the right in red, over a map of the last church. The location of the church, graveyard and Manse is also shown as it was before they were demolished.

The excavated evidence

Trench 1

Soil brought
in to seal the
site

Demolition
debris

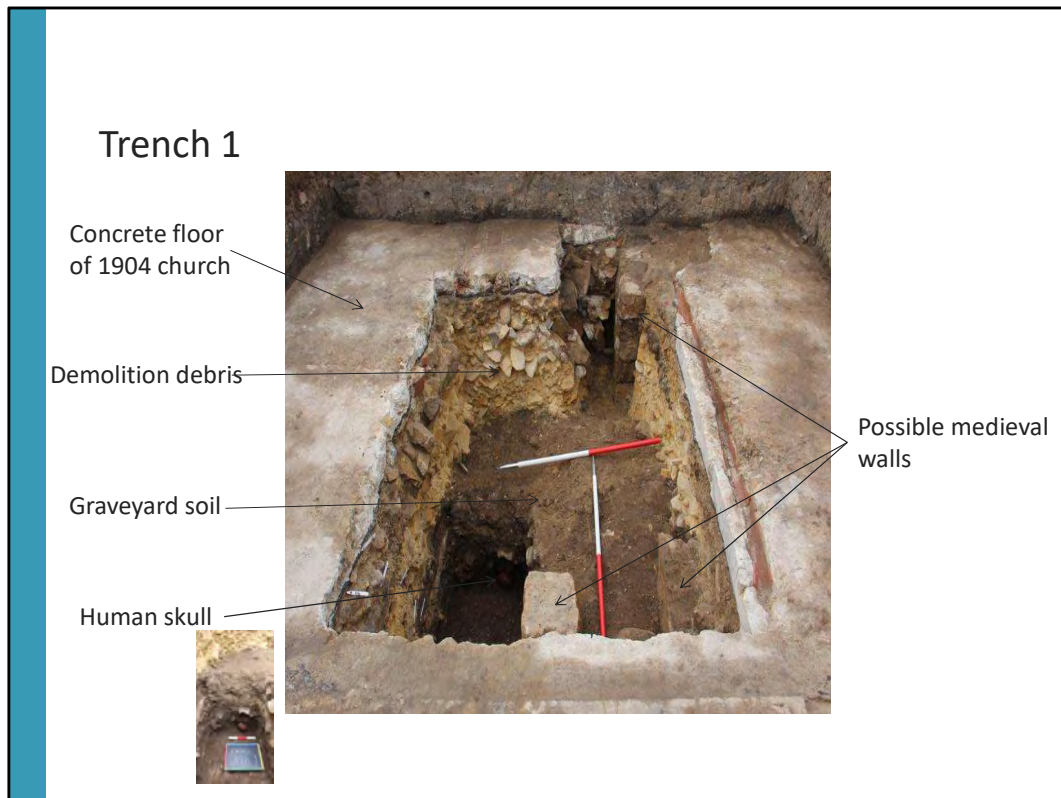
Medieval
Graveyard



Trench 1 revealed the deep soil that had been brought in to seal the site. Below it was the wall and concrete floor of the church.

We were not allowed to damage the wall and sandstone aisle floor of the 1904 church so we could only dig a small trench below the concrete floor that had been below the pews.

You can see the demolition debris below the concrete. This contains the remains of the 1828 church and possibly some of the medieval church.



Another view of Trench 1.

Trench 1 uncovered several pieces of evidence from this period. The bottom was almost 2 meters deep.

In this deep layer archaeologists found window glass, a human skull, a number of shroud pins and a coin.

The archaeologists therefore think that the graveyard dated to the later medieval period.

The skull was not disturbed.

The excavated evidence



15th century Billon penny before cleaning

The coin after cleaning



One coin has been identified as a 15th century Scottish Billon penny. The term 'billon' refers to the debased (reduced quality) silver in which the coins were made, before the use of copper. This was done because of the high price of silver.

Activity – Salt dough medieval coins

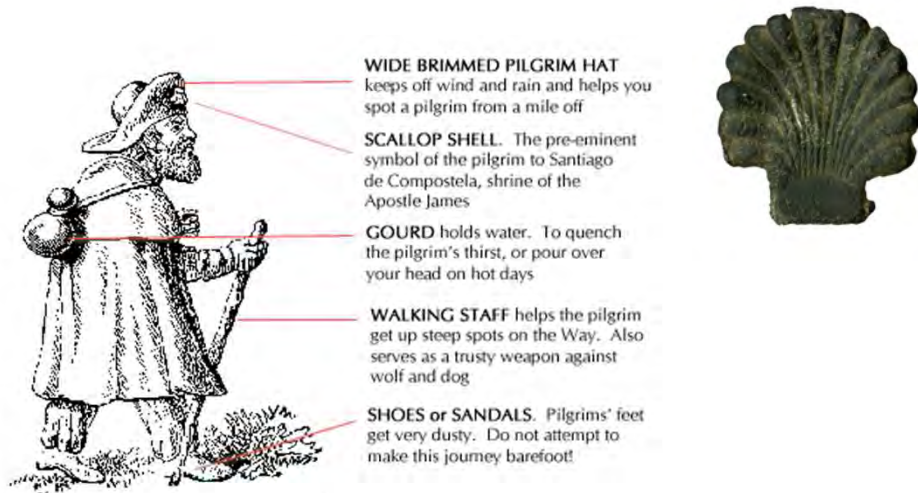
Pilgrims and Pilgrimage: Topic 16



The relics of the saint acted as a bridge between this world and the next. There were great pilgrimage centres in the Medieval period, such as Rome; Jerusalem; Santiago de Compostela; St Andrews and Iona. Hundreds of thousands of people would go to them – usually on foot – taking weeks or months to get there. But there were more local pilgrimage places too - Inchinnan was one of those. People might walk ten, twenty, fifty miles, taking a few days, in the hope of gaining the saint's help by praying at the shrine of St Conval.

Activity – Research pilgrimage.
Visit Paisley Abbey

Pilgrims and Pilgrimage



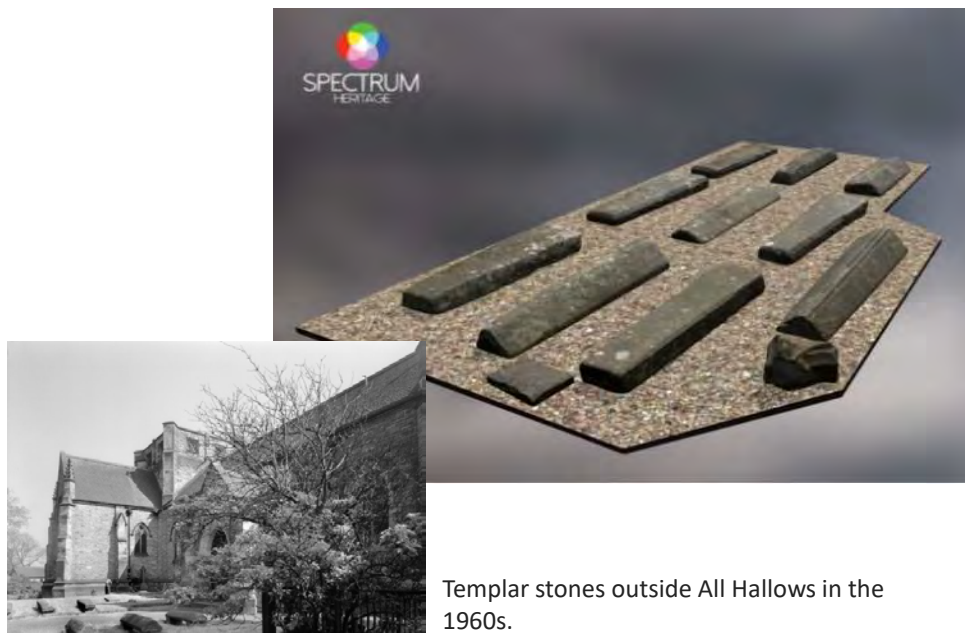
A pilgrim to Santiago De Compostela in Spain.

Pilgrims bought pilgrim badges as a religious souvenir to remind themselves and to show others that they had undertaken a pilgrimage to a certain place. As pilgrimage was a hard and long journey, it was no surprise that they wanted to commemorate it. They wore the badges pinned to their hat or cloak or round their necks. They sometimes sewed them into prayer books too. Pilgrims would touch the badge on the shrine of the saint. By doing this they believed that the badge might absorb some of the healing powers of the saint, which they could then take with them.

Santiago de Compostela in Spain was the third most popular place of pilgrimage for Christians. It was where St. James was believed to have been buried. The pilgrim badge for his shrine was the shape of a scallop shell, which later became a universal symbol for Christian pilgrims.

Activity: Design a pilgrim badge

Pilgrims and Pilgrimage



Templar stones outside All Hallows in the 1960s.

There are 10 medieval gravestones known locally as the 'Templar stones'. This is because the church was once owned by the Knights Templar. These stones once marked the graves of knights, priests and wealthy people. They have been moved from All Hallows to the new parish church at Inchinnan.

Activity: Visit the medieval gravestones at Inchinnan church.

When visiting the stones you could draw, photograph and compare them to their 3D model created by Spectrum Heritage. One of these stones has a very worn inscription of a cross and therefore originally belong to the much earlier group (see the Govan School above) and has been re-used as a medieval gravestone

Section 5: Modern



This painting shows the 1904 church before it was demolished in the 1960s.

The Three Churches: Topic 17

16th century church



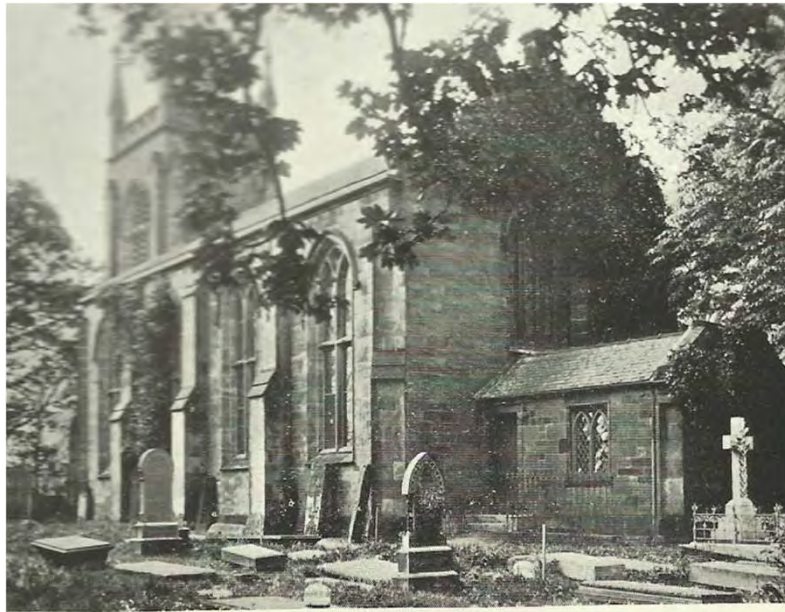
The medieval church had been altered since it was first built. By the early 19th century it was a very old building with cracking walls. The changes that had been made can be seen on the old painting of the church done just before it was demolished.

The changes included

- A porch on the north side as a separate entrance for the laird and his family. It would have had a little balcony inside with its own upstairs window, where the laird and his family would have sat.
- There would have been another balcony at the west end of the church (note the window in the roof on the RHS)
- The square windows were probably added in the 18th century. There may have been a bigger window in the east gable, perhaps with stained glass.
- Inside, the altar would probably have been immediately opposite the laird's entrance
- The post-Reformation bell tower was in the west gable.
- The roof is made of slate and the stone walls were white-washed.
- A low curving wall surrounded the church and burial ground.

Activity – Clay model making
Minecraft model making

The 19th century church



In 1828 a new church was built on the site of All Hallows as the medieval building was said to be in a bad state of disrepair. The Campbells of Blythwood were responsible for its construction.

The Blythwood family vault was built at the west end (beside the 1828 tower) and still survives to this day.

The 20th century church



<https://canmore.org.uk/collection/1024835>

© Historic Environment Scotland

The church built in 1828 proved too small for the congregation, so in 1904 a new church was completed, also paid for by the Campbells of Blythswood. The 1828 tower was demolished and the main body of the church was extended.

The Blythswood Mausoleum is among the trees on the right hand side.

When Glasgow Airport was expanded in the 1960s, the church was demolished, so that it would not interfere with planes taking off and landing.

Activity: Hold a debate on whether the church should be demolished.

The 20th century church, 3D model



<https://skfb.ly/6sROY>

© Spectrum Heritage

3D model of the 1904 church.

<https://skfb.ly/6sROY>

As part of this project, this church has been recreated from old photographs as a 3D model by Spectrum Heritage.

You can explore this model with your class here: <https://skfb.ly/6sROY>

Working with maps: Topic 18



One of the ways we can look at the changes at All Hallows over the last few centuries is by examining historic maps.

Print off the maps from the '**Topic 23** Map Regression' document. Split the class into small groups of no more than three learners. Give each group two consecutive maps from the document. Ask them to note the things which stay the same and the things which change during the period between the maps being drawn.

Between 1898 and 1913 the learners should notice the change in the church building – The last church at All Hallows was completed in 1904.

Gravestones: Topic 19

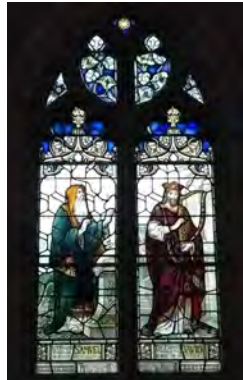
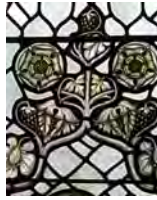


Many gravestones at All Hallows still survive. Some of these date to the 17th century. This interesting gravestone (on the top right) bears the letters TMIK. The date is 1686 and the symbol can be identified from the illustration on the left as a leather cutting tool, possibly belonging to a shoemaker or a saddler.

One of the gravestones dating from the end of the 1880s is this beautifully carved cross. It is the grave of Henry Löbnitz of Lobnitz and Co. He was an engineer and shipbuilder.

Activity: At All Hallows - explore the graveyard and record some of the gravestones, using our recording form for primary schools.

Stained glass windows: Topic 20



Lord Blythswood had new stained glass windows made for the 1904 church.

Many of the stained glass windows from the 1904 church were saved and built into the new Inchinnan Parish Church. But not all of the windows survived. We are lucky to have drawings of some of the windows, done by the designer around 120 years ago.

The circular window on the right is called the 'Rose Window'.

A lot of broken shards of stained glass were found during the excavations. Some of these shards belong to the 'missing' 1904 windows, some are from the 1828 church and some are possibly late-medieval (16th or 17th century).

Activities: Find the missing windows – See Topic 25: Stained Glass window activity file
Stained glass art

Topic 21: World of Work



The St. Conval to All Hallows Project has taken several years to prepare and deliver and has involved many different heritage professionals. This 'World of Work' section gives a profile of some of the team with information about their careers. By looking at this with your class, hopefully learners will feel inspired to investigate a variety of alternative career paths from the traditional professions.

Activity: Career Profiles