



Stories, Stones and Saints

*The Local History and Archaeology of All Hallows,
Inchinnan, Renfrewshire*

Primary School Learning Resources

Inchinnan Historical Interest Group



Katy Firth and Gilbert Markus developed this resource in 2017, with input from Heather James, Ingrid Shearer, Sue Furness, Hannah Brown, Clara Molina Sanchez, Bill McCallum, Bill McCartney, Joy Blair, Kate Fowler and the teaching staff at Inchinnan Primary School.

Cover image: View of early church and enclosure at Inchinnan by David Hogg. © David Hogg

Dear Teacher,

This Education Pack is based on an excavation that took place in 2017 at the site of an ancient church of All Hallows, Inchinnan, Renfrew. This multi-media project involved excavation, geophysics, photography and historical research and the results have been made available in this Education Pack for Primary Schools.

This resource will:

- Give you a range of ‘off the shelf’ activities which will bring local history and archaeology to life.
- Contribute to many common social studies topics (such as Romans, Vikings).
- Provide opportunities for learning outside the classroom.
- Introduce archaeology in a relevant context.
- Help pupils develop a sense of their local history and local identity.
- Provide many cross-curricular links.

Section 1 is about Archaeology as a subject.

Sections 2-5 focus on local history/archaeology of the site of ‘All Hallows’ and are presented in chronological order. Each section contains activities targeting different learning styles and offers opportunities to link with different curricular areas.

Section 6 is on the ‘World of Work’, introducing different careers in heritage.

There is also an accompanying downloadable **PowerPoint presentation**, containing slides to introduce the different themes covered in this booklet. There is also a file containing all the **Worksheets** needed. These can be printed off and used in the classroom.

This guide covers multiple Experiences, Outcomes and Benchmarks set out in the Curriculum for Excellence **second level**.

The individual Experiences and Outcomes are indicated on each activity as well as being listed at the end of this introduction. More detailed historical information can also be found in ‘Rock Rider’ a book to accompany the project by Gilbert Markus.

Icons used in the text



Options for how to adapt some of the activities for different abilities



PowerPoint



Activity



Trip/Visit



Link to an external resource



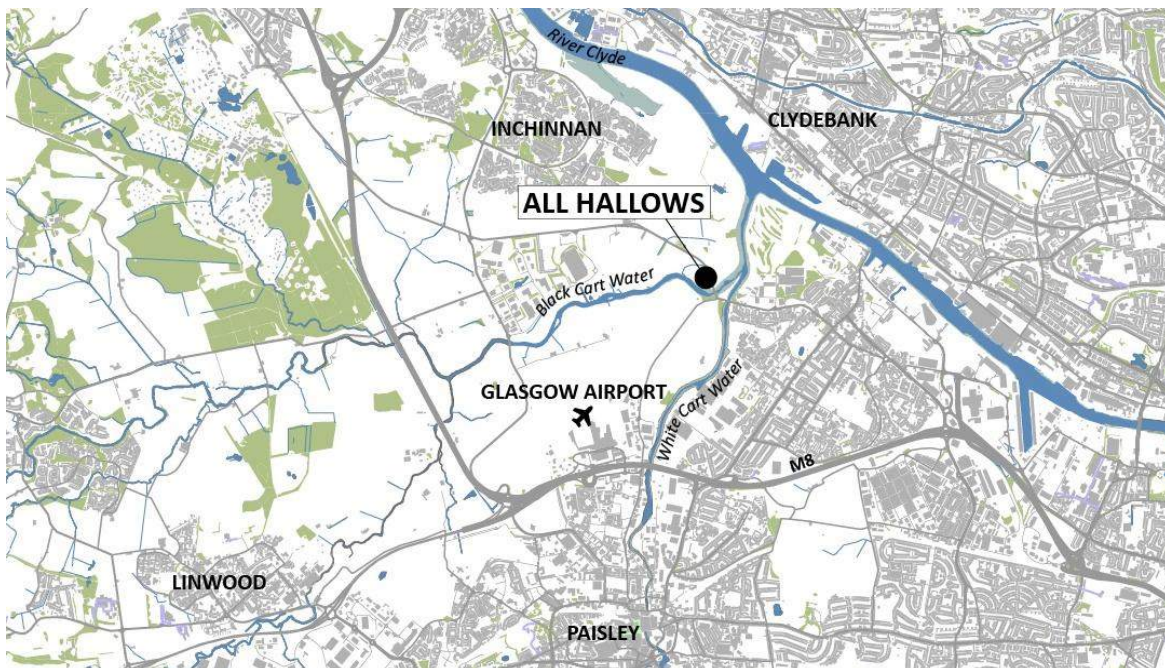
Further reading

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INTRODUCTION

A local community group, the Inchinnan Historical Interest Group (IHIG) set up this project in 2017, the Year of History, Heritage and Archaeology. The project involved an archaeological excavation at the site of All Hallows Church, Inchinnan which had been an early-medieval saint's shrine and later a medieval church and graveyard. A new church was built in 1828 and this was enlarged considerably in 1904. This last magnificent Victorian church was demolished in 1968 to make way for Glasgow Airport and the historic carved stones from the graveyard were moved to a new Parish Church built in Inchinnan.



Location of All Hallows, Inchinnan

Over 40 local volunteers and 850 local school pupils from primary 1 to s4 were involved in the project. By taking part in the project nearly 450 pupils gained their '**Heritage Hero Award**' through Archaeology Scotland.

Exciting elements of the project included a geophysical survey; schools' workshops and site visits during the excavation; specialist photography workshops including 3D modelling; desk based historical research and model making. The project brought the community together to research the archaeology and local history on their doorstep. This learning resource has been developed to ensure the project will live on beyond 2017.

For more information the Inchinnan Project see www.myinchinnan.org.uk

HERITAGE HERO AWARDS

The Heritage Hero Award has been developed by Archaeology Scotland. It is a free award scheme which recognises and rewards participation in heritage based projects. There are different levels to cater for varying amounts of time spent on a project.

The awards are very flexible and require minimal paperwork. They rely on an element of trust between Archaeology Scotland and the project provider.

The aims of the award scheme are:

- To improve self-confidence and wellbeing through engagement with challenging heritage projects.
- To inspire young people to develop a lifelong interest in Scotland's past.
- To increase awareness of how to access Scotland's heritage in schools, youth groups and similar organisations.
- To help foster links between heritage organisations, community groups and young people.

Each award must involve these five aspects, which are naturally built into project planning

- Plan
- Investigate
- Engage
- Inspire
- Reflect

For more information on how your school could get involved:

www.archaeologyscotland.org.uk/learning/heritage-hero-awards/

Or phone Archaeology Scotland on t: **0300 012 9878**



EXPERIENCES, OUTCOMES AND BENCHMARKS

The contents of this pack include the following **Social Studies** Experiences & Outcomes. Relevant benchmarks are included for information:

Section / Activity	Social Studies Experiences & Outcomes	Social Studies Relevant Benchmarks
All sections	<p>I can use primary and secondary sources selectively to research events in the past. SOC 2-01a</p> <p>I can interpret historical evidence from a range of periods to help build a picture of Scotland's heritage and my sense of chronology. SOC 2-02a</p> <p>I can investigate a Scottish historical theme to discover how past events or the actions of individuals or groups have shaped Scottish society. SOC 2-03a</p> <p><i>I can compare and contrast a society in the past with my own and contribute to a discussion of the similarities and differences. SOC 2-04a</i> (this may be met with additional input)</p>	<p>*Uses both primary and secondary sources of evidence in an investigation about the past.</p> <p>*Places an event appropriately within a historical timeline.</p> <p>*Contributes two or more points to the discussion (in any form) as to why people and events from the past were important.</p>
Timeline activity	<p>I can discuss why people and events from a particular time in the past were important, placing them within a historical sequence. SOC 2-06a</p>	<p>*Contributes two or more points to the discussion (in any form) as to why people and events from the past were important.</p> <p>*Places those people and events on a timeline</p>
19th century church section. Map regression activity	<p>To extend my mental map and sense of place, I can interpret information from different types of maps and am beginning to locate key features within Scotland, UK, Europe or the wider world. SOC 2-14a</p>	<p>*Extracts information from more than one kind of map</p>

The following are several examples of the **Literacy and Numeracy** Experiences and Outcomes contained within this resource. Relevant benchmarks are included for information:

Activity	Experiences and Outcomes	Benchmarks
Airport runway development – Balloon Debate	When I engage with others, I can respond in ways appropriate to my role, show that I value others’ contributions and use these to build on thinking. LIT 2-02a	* Contributes a number of relevant ideas, information and opinions when engaging with others. * Shows respect for the views of others and offers own viewpoint.
Story of St. Conval and King Rhydderch – comic strip	I enjoy creating texts of my choice and I regularly select subject, purpose, format and resources to suit the needs of my audience. LIT 2-20a	*Creates texts for a range of purposes and audiences selecting appropriate genre, form, structure and style.
Model making – traditional and in Minecraft	I can draw 2D shapes and make representations of 3D objects using an appropriate range of methods and efficient use of resources. MTH 2-16c	Makes use of digital technologies and mathematical instruments to draw representations of 3D objects showing understanding that not all parts of the 3D object can be seen.
Mapping exercises	Having investigated where, why and how scale is used and expressed, I can apply my understanding to interpret simple models, maps and plans. MTH 2-17d	*Interprets maps, models or plans with simple scales, for example, 1cm:1km.
Grid reference activity	I can use my knowledge of the coordinate system to plot and describe the location of a point on a grid. MTH 2-18a	*Describes, plots and records the location of a point on a grid using coordinate notation
Exploring early medieval stone carving through soap carving	I can illustrate the lines of symmetry for a range of 2D shapes and apply my understanding to create and complete symmetrical pictures and patterns. MTH 2-19a	Identifies and illustrates all lines of symmetry on a wide range of 2D shapes and applies this understanding a range of symmetrical patterns, with the use of digital technologies.

SECTION 1: ARCHAEOLOGY

TOPIC 1: ALL HALLOWS TIMELINE

When (dates are approximate)	What
AD* 100 or 1900 years ago	Romans in Scotland – Damnonii tribe lived around Renfrewshire
AD 500 or 1500 years ago	Fortress of the Britons – Dumbarton Rock
AD 600 or 1400 years ago	St. Conval arrived from Ireland
AD 800 - 1100 or 1200 years ago	'Govan School' of stone carving at Inchinnan
AD 1100 or 900 years ago	First stone church at Inchinnan – owned by the Knights Templar.
1828 or 190 years ago	A new church and Blythswood Mausoleum was built at All Hallows
1904 or 100 years ago	Last church was built on the site
1965 or 50 years ago	Church was demolished. Glasgow Airport runway extended.
2017	Excavation took place

*AD refers to 'anno Domini' -Latin for 'in the year of the Lord'. BC stands for 'Before Christ'. Non-Christian terminology uses the terms Common Era (CE) and Before Common Era (BCE) instead.

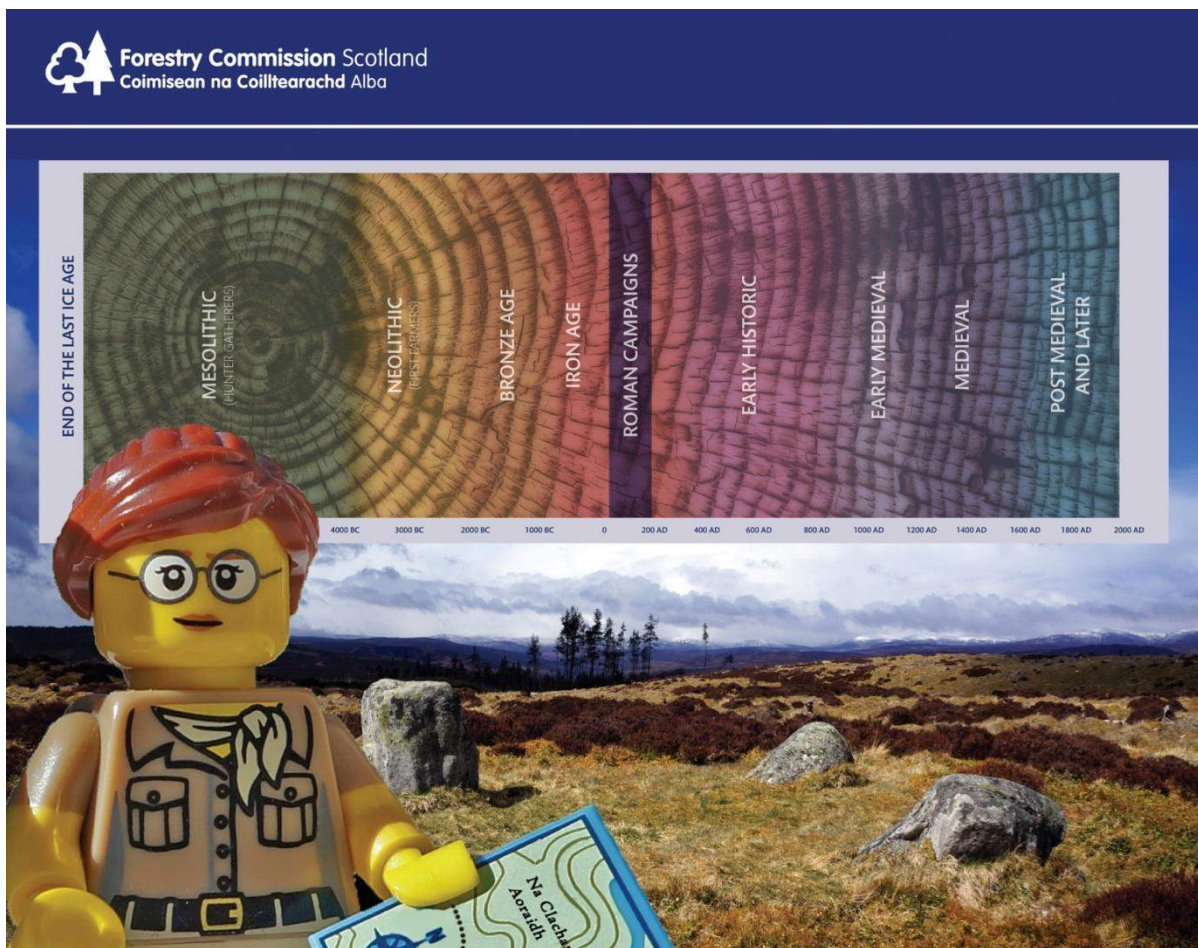
ACTIVITY SOC 2-06a

MAKE A TIMELINE

Use our Powerpoint template to run through the All Hallows timeline with your class on the smart board – adding in more dates from world history if you feel appropriate. You could make the activity more interactive and use a long piece of long string/wool and ask your class to place dates along the string in order, then match the event to the date.

Forestry Commission Scotland has created a cut-out Lego timeline activity, which relates to Scottish Archaeology. You can download it and print their pages 83-86.

<http://scotland.forestry.gov.uk/images/corporate/pdf/outdoor-archaeological-learning-resource.pdf>



TOPIC 2: WHAT IS ARCHAEOLOGY?

Ask your class to brainstorm what they already know/believe about archaeology. Many will imagine that it involves digging up dinosaurs or other fossils. Archaeology is the study of **human** activity in the past, looking at what people have left behind.

Excavation involves using shovels and trowels to excavate carefully. We keep all the artefacts/finds from each layer separate so we can use them to date the layer.

Archaeologists discover all sorts of things including cities, houses, pottery, bones and swords.

Have a discussion about what other things that have been found on excavations? Find out their date and fit them into your timeline.

(e.g. flint arrowheads, chariots, tombs, hoards)



See PowerPoint on archaeology **key words**. For example: surveying, excavate, trench, spoil, stratigraphy, context, artefact, ecofact, recording.

The National Trust for Scotland has a great PDF resource explaining the process of archaeology.

 https://www.nts.org.uk/Learn/archaeology_about.php

Citizenship: Responsibilities of archaeologists [Information for teachers]

We all have a right to find out about our past. With this right come responsibilities. Archaeologists have several responsibilities:

- Seek permission to survey or excavate – from the land owner, the local authority and, if the site is a Scheduled Monument, Historic Environment Scotland.
- To excavate in a controlled manner, supervised by qualified archaeologists.
- To share the results of their excavation, so that others can learn from it.
- To report all the artefacts found on the excavation to ‘Treasure Trove’ at the National Museums of Scotland.

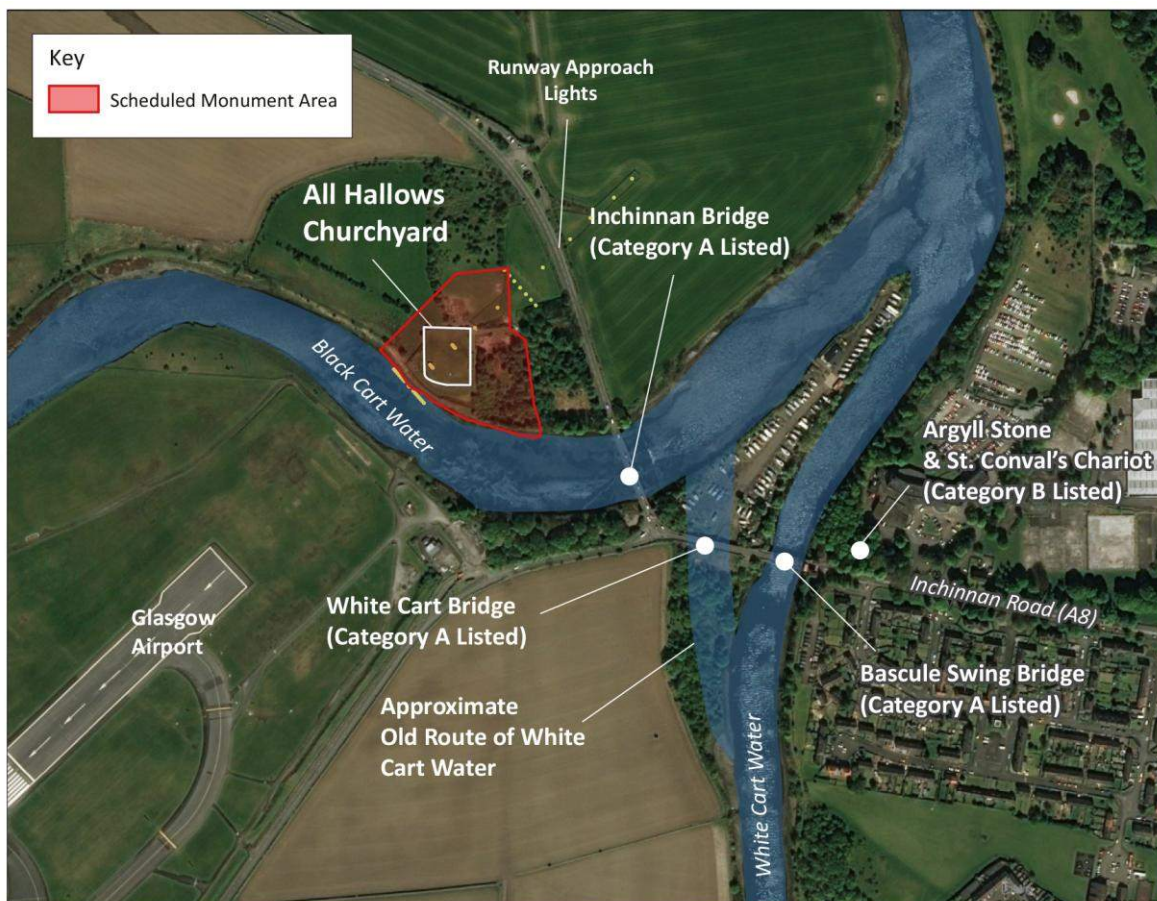
This is also enshrined in law. For more information on the Law of Treasure Trove in Scotland see:

 www.treasuretrovescotland.co.uk

These responsibilities don't just apply to archaeologists. People who use metal detectors as a hobby need to abide by these rules as well. Archaeologists don't always agree with metal detecting, as the people who do it don't always record the layers of the soil, in which they found the objects

The site of All Hallows is a Scheduled Monument. This means it has been designated as a site of National Importance by Historic Environment Scotland on behalf of the Scottish Government. Anyone wanting to dig or do geophysics in this area must get permission first from Historic Environment Scotland as well as the landowner. It is a criminal offence to damage any remains within the Scheduled area.

Other examples of Scheduled Monuments in Renfrewshire and surrounding area include the Antonine Wall, the Forth and Clyde Canal, Whitemoss Roman Fort and Govan Old parish Church. The area shaded in red on this map shows the extent of the Scheduled area around the graveyard. Another category is that of Listed Building. These are buildings or structures of special or historic interest. Examples are the Bascule Swing Bridge on Inchinnan Road, Inchinnan Bridge, the Argyll Stone and St Conval's Chariot. These are protected and cannot be altered without permission from the local Planning Authority.



All Hallows Churchyard with Scheduled Monument area shaded in red.

TOPIC 3 GEOPHYSICAL SURVEY

Before archaeological excavations take place, geophysicists often do a geophysical survey to see if there is any indication of archaeological features beneath the surface. This involves walking over the ground with machines. There are two techniques. One measures the magnetic properties of the soil (magnetometry) and the other measures the electrical properties of the soil (resistivity).

The effect of humans living, farming and building on the land in the past can cause these properties to change. These machines can detect these slight variations in the soil. These variations are called 'anomalies'.

Go through the PowerPoint which shows the geophysics machines and examples of the results at All Hallows.

ACTIVITY CfE: SCN 2-08a

GEOPHYSICS

The following activity (Worksheet Topic 3) requires pupils to use colouring pencils to look at a mock-up grid. The grid has been produced by a geophysicist walking over the ground with a machine that measures magnetic properties in the soil at regular intervals.

Learners will shade squares with high magnetic readings and find patterns in their different colours. They then have to identify shapes (what geophysicists call 'anomalies') within their data and try to work out what the shapes might represent.



Magnetometry. The machine is measuring slight changes in the earth's magnetic field. Having the machine on wheels makes it a fast technique. © Calluna Archaeology.

TOPIC 4: EXCAVATION



Go through the PowerPoint slides with your class about the process of archaeological excavation. When it comes to digging (excavation), archaeologists use special tools such as trowels to carefully scrape away the soil, layer by layer.

ACTIVITY

CLASSROOM EXCAVATION

Cut out the individual squares from the table in Worksheet 4. Give a set of cut-out squares to each table in your classroom.

First ask the groups to match the pictures to the text. This will get them to think about what is happening in each photograph.

Then ask them to think about the order that they would need to be carried out and then put them in the correct order. For example you can't use the trowel to scrape away the soil till you have measured out the trench and used a spade to remove the turf.

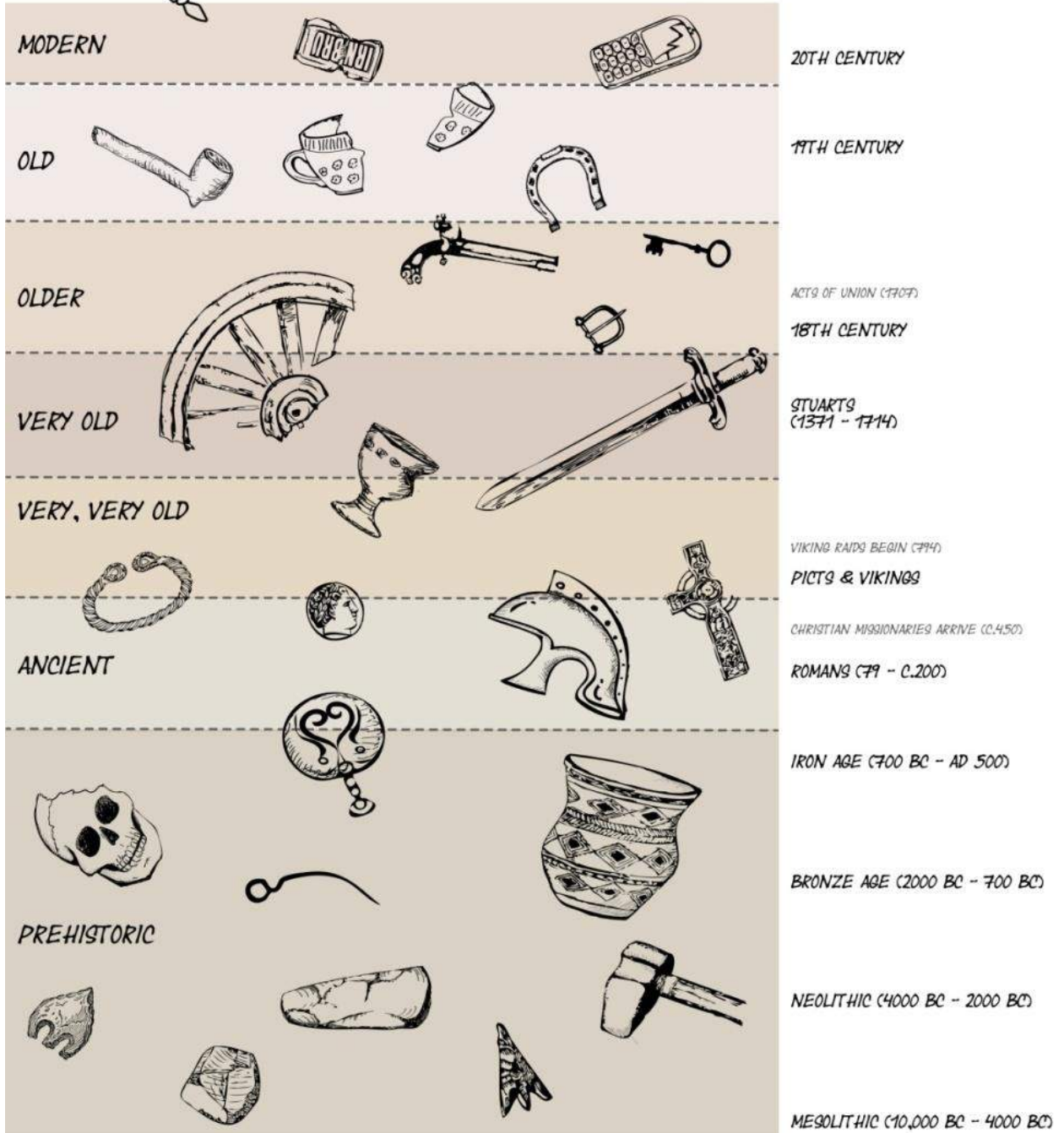
STRATIGRAPHY

Stratigraphy refers to the layers of soil that build up over time. Generally the older the layer the deeper it will be in the ground.



STRATIGRAPHY: HOW LAYERS BUILD UP OVER TIME

NOW



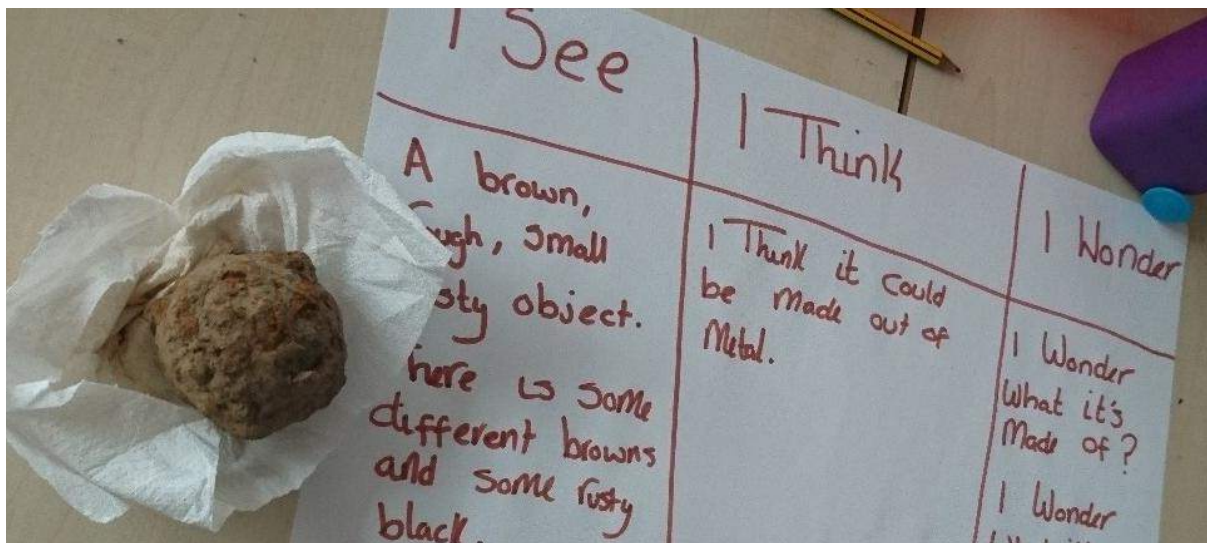
TOPIC 5: INVESTIGATING FINDS (ARTEFACTS AND ECOFACTS)

Artefacts are objects which have been made or used by humans in the past. They differ from things like bones and other natural objects, which are called 'ecofacts'. Archaeologists can learn a lot about people's past lives by examining artefacts closely. This will test the pupils' observational skills.

ACTIVITY MNU 2-11a MTH 2-16a


This activity will develop learners' observation and critical thinking skills. On the separate 'pupil artefact sheets' Worksheets, there are photographs of artefacts discovered on the 2017 excavation at All Hallows. The PowerPoint contains full page photos and the 'notes' below contain teacher information. This could be done as a 'carousel' activity, where pupils rotate round the artefact pictures. They can fill out a table like this for each artefact, each group using a different pen colour:


Ask the pupils to think of ways technology and fashion changes over time. What things from popular historical films or TV programs are no longer used e.g. bows and arrows, horse drawn carriages, top hats for men, video cassettes, typewriters etc.



Object handling resources (Loan Kits)

Historic Environment Scotland has some great online resources, which suggest various object handling activities.

 www.historicenvironment.scot/archives-and-research/publications/publication/?publicationId=c9faacdb-f3c8-4d0a-9cd1-a5fa00fce00

Paisley Museum and Archaeology Scotland has loan kits available to schools.  www.renfrewshireleisure.com/paisleymuseum/www.archaeologyscotland.org.uk

TOPIC 6: RECORDING

Archaeologists keep very detailed records of everything they discover during excavation. Each trench is drawn to a fixed scale, typically 1:20, where 1cm on the paper = 20cm on the ground. This means when the soil/earth is filled back in to the trench, we still have a detailed record of what was found.

Each trench **plan** is drawn from above (a birds-eye view) –
and a **section** (the vertical sides of the trench showing all the layers).

See the PowerPoint for examples from the All Hallows excavation.

Grid references (or coordinates) are used to provide a location for where things are.



ACTIVITY MNU 2-18a

GRID REFERENCES

Give the pupils a refresher on four figure grid references, if you have not covered this recently. Give each pupil a copy of the site plan and questions from Worksheet Topic 6.

Numbers along the bottom are called 'Eastings' and are written first. They increase from left to right.

Numbers up the left sides are called 'Northings' and are written second. They increase from the bottom to the top.

The first worksheet uses four figure grid-references. For example the number 7431 refers to the bottom left square and 7936 refers to the top right square. It could be made more challenging by changing from four to six figure grid references. (These particular numbers have been chosen at random.)

The second worksheet uses two figure grid-references. For example A1 refers to the bottom left square and F6 refers to the top right square. (This is similar to, but NOT the same as, an Excel spreadsheets where the cell numbers increase from the top left to the bottom right).

- What you can see in the grid squares
- Grid reference 7431 – Large pit. It is outside the building
- 7733 - boundary wall stops
- 7835 - plough marks show that this is a field.
- 7933 – Drain – this shows that the area is low lying and liable to flood.

SECTION 2 – IRON AGE & ROMAN

TOPIC 7: THE DAMNOMII AND ROMANS



A reconstructed Iron Age enclosed settlement (© Butser Ancient Farm)

A Roman geographer called Ptolemy named the native tribes of Scotland and 'Damnonii' is the name of the tribe he said lived in the area that became Renfrewshire.

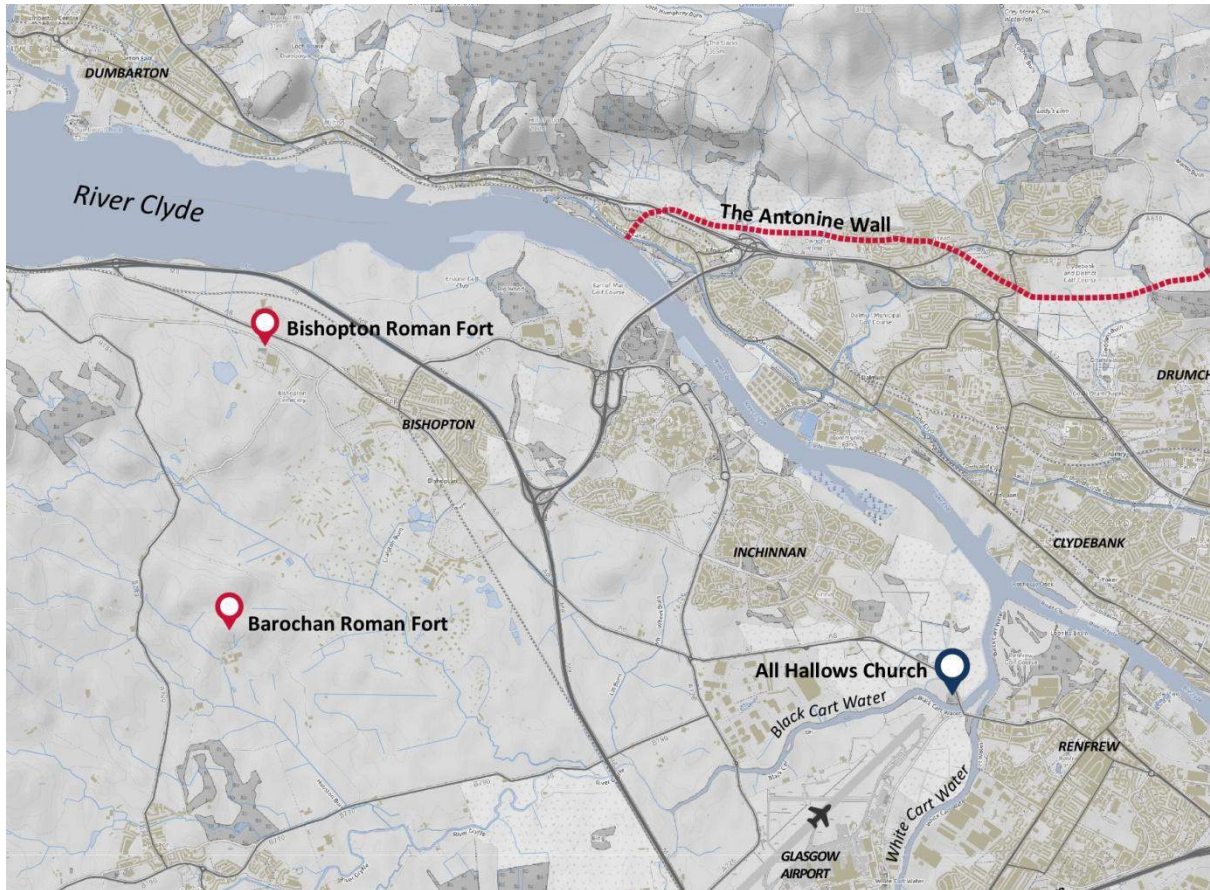
Within three miles of the site of All Hallows, excavations have revealed two native Iron Age settlements. Both are near to the 'IKEA' store at Braehead. These enclosed settlements might have looked similar to the picture above and they would have been part of the Roman Empire when the Antonine Wall was occupied. Both of these 'native' Iron Age sites were discovered before building work took place.

The site at Shiels near Govan was excavated in 1973 (now underneath a large distribution warehouse facility) and was initially discovered through aerial photography. The excavation found four roundhouses within an enclosure. The enclosure and the houses were made from thin wooden sticks woven together to create 'wattle' and placed upright in a groove cut into the soil.

The site at Braehead was excavated in 2011 and at least four roundhouses were found within a series of three oval-shaped ditches. The finds included rough-outs for cannel coal (shale) bracelets.

About 1900 years ago an army invaded Britain from what is now Italy. Their capital was in Rome and so they were called the Romans, although the soldiers were from all over Europe. The Romans occupied Southern Scotland for short periods of time during the Iron Age (the Iron Age lasted approximately from 750 BC – AD 400), as they expanded their huge empire. During their campaigns, the Romans built the Antonine Wall, their North Western frontier between the rivers Forth and Clyde. Construction on the Antonine Wall and its many forts and fortlets was started around AD 142.

There are two Roman forts within four miles of Inchinnan. The Roman fort at Barochan was built during the earlier Flavian campaigns between AD 69-96, before the Antonine wall. A later fort at Bishopton replaced Barochan fort during the Antonine period. The fort at Bishopton may have been built to control access across the Clyde when the river was much shallower than it is now.



Map showing location of the Bishopton and Barochan Forts

📖 For more information see *'Renfrewshire: A Scottish County's Hidden Past'* by Derek Alexander and Gordon McCrae, published in 2012.

ACTIVITY SOC 2-03a

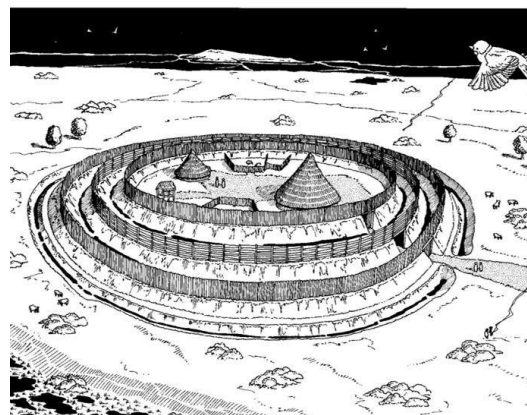
People in the past liked to live in ‘enclosures’. This means they built a wall or a barrier around the outside of their settlement. Ask your class why they think they did this? A fort is an example of a Roman enclosure, like those on the Antonine Wall. These were large square-shaped structures.

The native people who lived in Scotland during the Iron Age built enclosures too. They were often circular or oval-shaped and sometimes would have had a wooden fence or palisade around the outside.

Look at the two images closely as a class and discuss what you see (Worksheet Topic 7). Ask the pupils in pairs to think about what things are the same and what things are different.



Reconstruction drawing of a Roman Fort on the Antonine Wall. By David Hogg



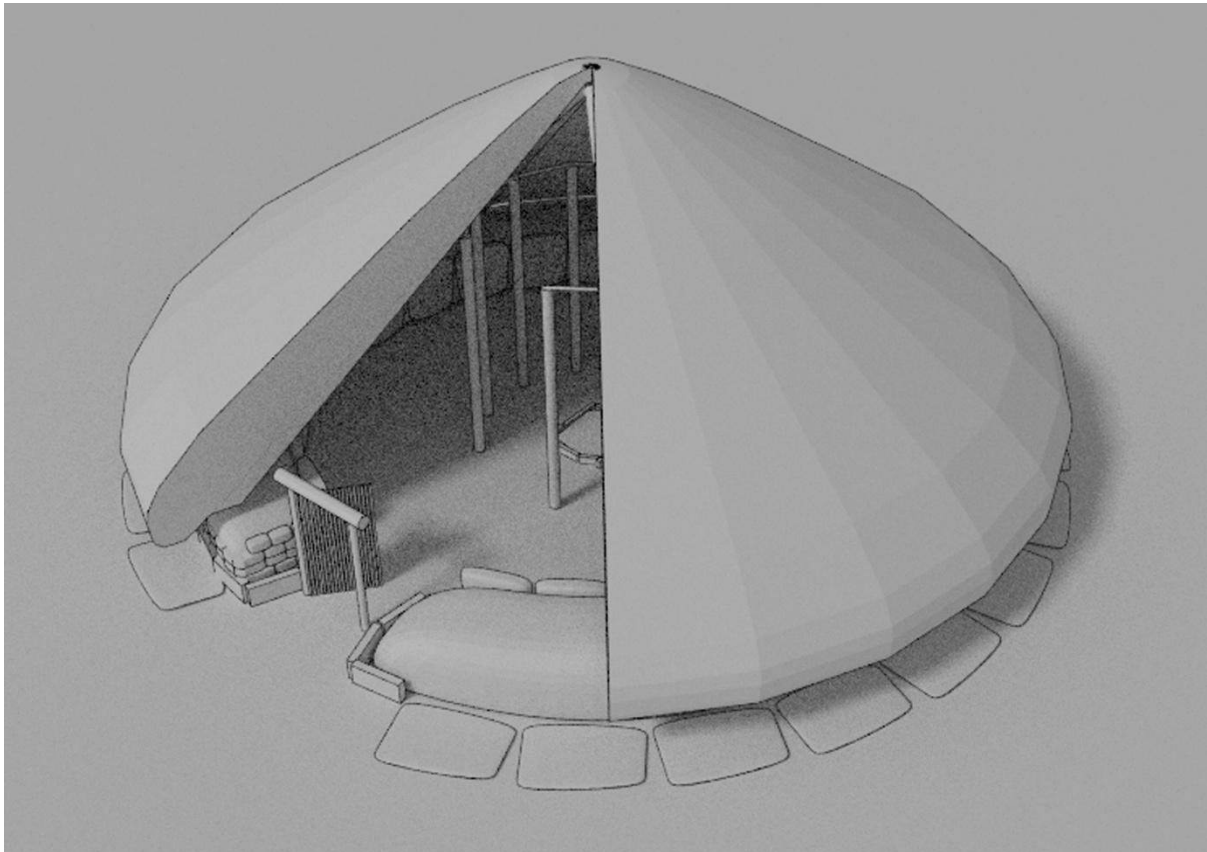
Reconstruction of an Iron Age enclosure at Shiels. Alan Braby, AOC Archaeology

Roman Fort	Both	‘Native’ Iron Age enclosure
<ul style="list-style-type: none">• Square outer wall• Wall made of earth with a big ditch• Rectangular barracks in lines• Very internal large area	<ul style="list-style-type: none">• Have a wall around the outside• People lived inside• Have a gatehouse	<ul style="list-style-type: none">• Curved outer wall• Wall made out of a wooden fence• Houses are round• Quite small area

Additional activity

Forestry Commission Scotland have created a roundhouse to cut out and make in their Outdoor Archaeological Learning booklet (page 78)

<http://scotland.forestry.gov.uk/images/corporate/pdf/outdoor-archaeological-learning-resource.pdf>



Cut-out roundhouse © Forestry Commission

Young Archaeologists' Club – Build your own roundhouse out of wood instructions

http://www.yac-uk.org/userfiles/file/1429016036_Iron_Age_Roundhouse.pdf

TRIP IDEAS

Hunterian Museum

The Hunterian Museum at the University of Glasgow has a very important collection of Roman archaeology. This includes many examples of stone sculpture such as the Legionary stones. These

were 'distance slabs' on the Antonine Wall used to record the length of wall built by each of the different legions (units of the Roman army). Of the nineteen known Legionary stones, seventeen are in the Hunterian Museum. www.gla.ac.uk/hunterian/ The Hunterian Museum can accommodate self-led school visits.

Bearsden Roman bath house



Bearsden Roman Baths © HES (<https://www.historicenvironment.scot/about-us/news/bearsden-roman-fort-begins-to-give-up-its-secrets/>)

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

www.historicenvironment.scot/visit-a-place/places/antonine-wall-bearsden-bath-house/

Useful links:

www.antoninewall.org/learning-centre/primary/downloadable-resources



www.bbc.co.uk/schools/primaryhistory/romans/romans_in_scotland/teachers_resources.shtml

TOPIC 8: INVESTIGATING CROPMARKS & AERIAL PHOTOGRAPHS



Cropmarks of a prehistoric site in France. Photographer -By cliché J. Dassié -
<http://archaero.com/Arch%E9ologie-a%E9rienne.htm>, CC BY 2.5,
<https://commons.wikimedia.org/w/index.php?curid=1574349>

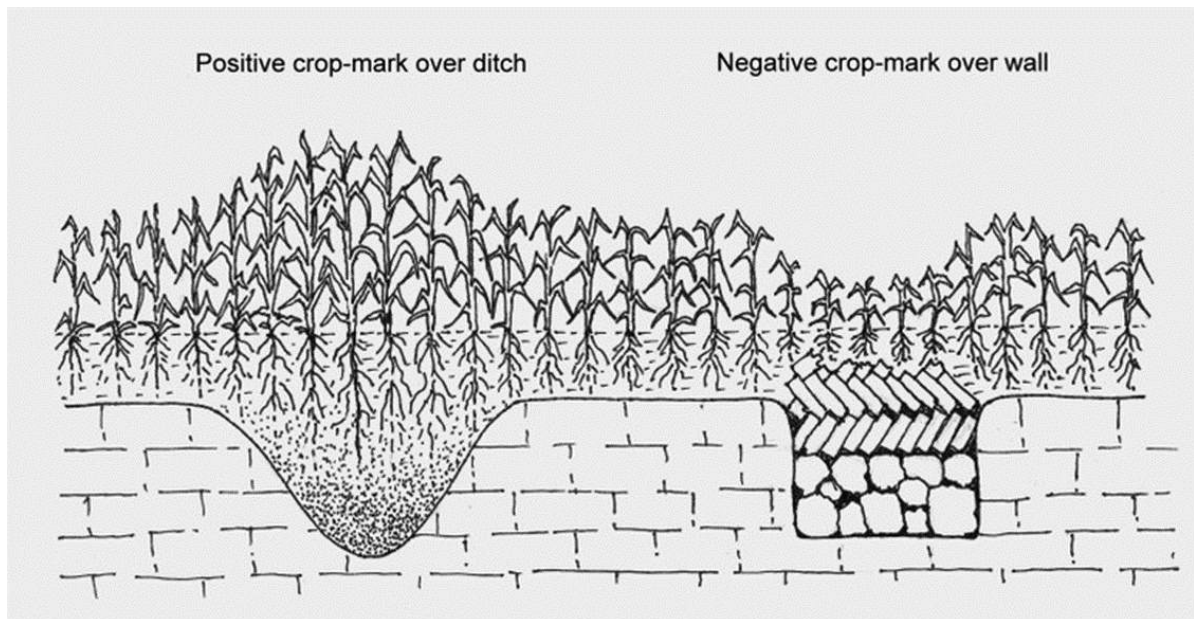


© Lancashire County Council

Archaeological sites can be discovered through aerial photography. This means taking photos from the air (a plane, kite, balloon or drone). These photos can be studied for traces of structures or buried features.

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. 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. Healthier crops show up darker on an aerial photograph.

The recent drought has revealed many archaeological sites around Britain.



How crop marks are made. © Canterbury Hinterland Project

<https://www.arch.cam.ac.uk/research/projects/canterbury-hinterland/chp-images/section1.jpg/@images/618ccc59-18c3-42f7-aecb-88bfae812c02.jpeg>

See the national Collection of Aerial Photography (NCAP) at Historic Environment Scotland. Many images are available to view on line.

<http://historicenvironment.scot/archives-and-research/archives-and-collections/ncap/>

ACTIVITY SOC 2-14a

Look on Google Earth or Google Map to see if you can find any possible cropmarks near where you live. Remember they could also be vegetation, golf courses, animal feeding pens, tractor/combine harvester tracks or geological features.

SECTION 3 EARLY MEDIEVAL

TOPIC 9: THE BRITONS

After the Romans left Britain in the 5th century, there were several different groups of people in the area that became Scotland, each speaking different languages. Historians refer to the native peoples of this area of south west Scotland as 'Britons'. They are probably the same people who were called the 'Damnonii' a few centuries earlier. 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.

Some of the Britons occupied the Kingdom of Strathclyde which was based around Dumbarton Rock, and was known as 'Alt Clut' (Rock of the Clyde). The name 'Dumbarton' comes from the Gaelic *Dun Breatainn*, which means 'fort of the Britons'.

Their neighbours to the north-west in the Kingdom of Dal Riata were the Scotti who spoke Gaelic. To the north-east were the Picts (Southern and Northern) who spoke Pictish, a language which is now extinct.

Place-names

Place-names can tell us about the history of an area. This section will show you how some common Scottish place-names are derived.

A place-name can be treated as a very small historical document containing just one or two words. Even if it's small, it can sometimes tell us about a place's history – Who owned a place, what language they spoke and what they thought was important about that place.

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. The evidence suggests that these languages were sometimes spoken side by side by different communities.

For more on place-names see <https://www.theglasgowstory.com/story/?id=TGSAG>

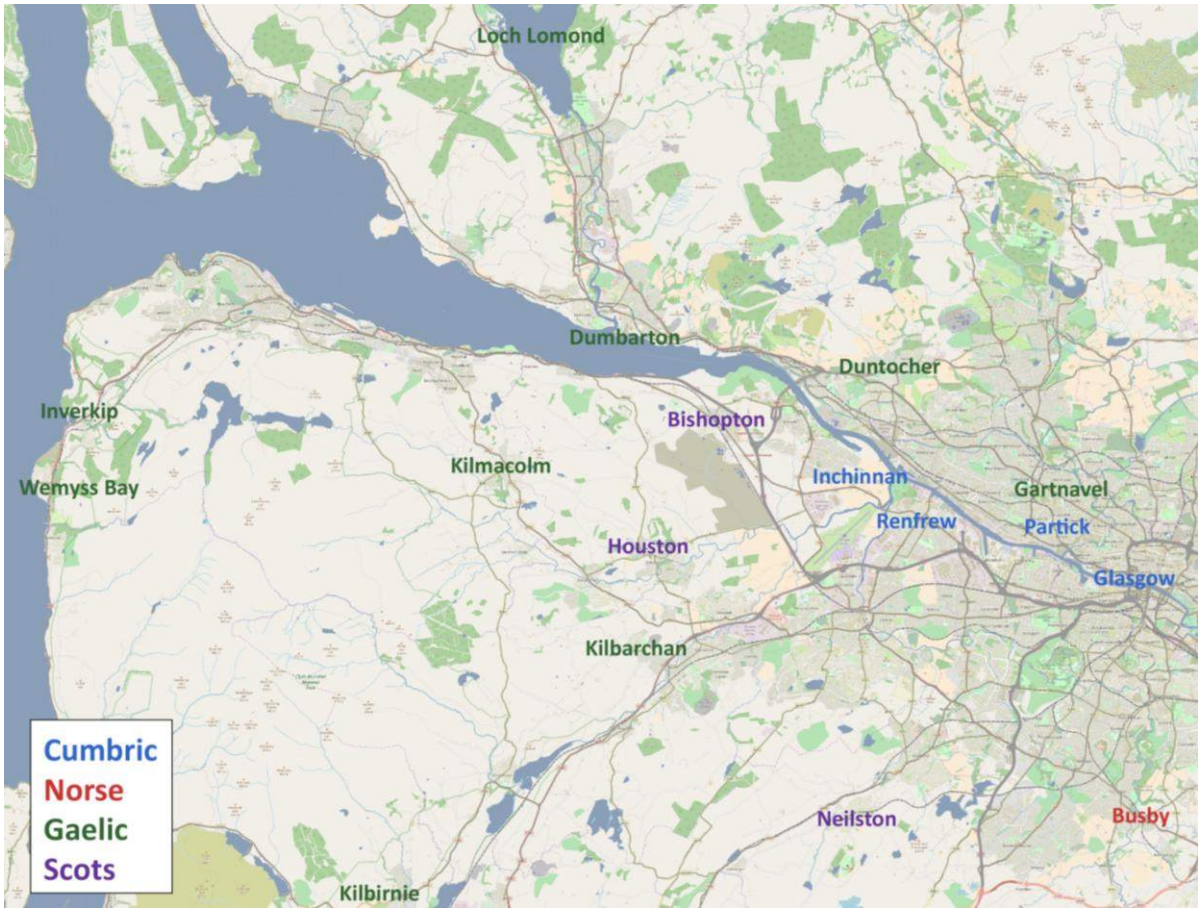


Map showing the peoples of Scotland (I Shearer)

ACTIVITY SOC 2-01a

Here are some common words that appear in place-names. Ask the pupils to find some of these on the map in the PowerPoint and write them down in the Worksheet. See how the words are combined. The spelling might have changed but the sound of the word will suggest its origins. The sound can reflect local accents. For example Govan is Cumbric meaning 'small hill'.

Language	Element	Meaning	Example
Cumbric	<i>pert(h)</i>	thicket, copse, bush, wood.	Partick = <i>Perthec</i>
	<i>ec</i>	little	Partick = <i>Perthec</i>
	<i>ynys</i>	Island (also inch)	Abbotsinch, Inchinnan
	<i>glas</i>	green	Glasgow
	<i>cau</i>	hollow	Glasgow
	<i>ren</i>	point	Renfrew
	<i>frew</i>	flow or current	Renfrew
	Norse	<i>-by, or -bie</i>	farm or village
Gaelic	<i>dun</i>	fort or hill	Dunbarton/Dumbarton
	<i>cill or kil</i>	church	Kilmacolm, Kilbarchan, Kilwinning, East Kilbride, Kilbirnie
	<i>tóchar</i>	road	Duntochar
	<i>strath</i>	valley	Strathclyde
	<i>gart</i>	enclosure/field	Gartnaval
	<i>ubhal</i>	apple	Gartnaval
	<i>inver</i>	mouth of (a river), confluence, a meeting of waters	Inverkip
	<i>loch</i>	lake, sea inlet	Loch Lomond
	<i>uaimh</i>	cave	Wemyss Bay
Scots	ton, -tun	farm, settlement	Houston, Neilston, Stewarton, Bishopton



Map showing place name locations

TOPIC 10: ST CONVAL, ST MUNGO & KING RYHDDERCH – SAINTS, KINGS AND MIRACLES

St. Conval was an Irish Saint who lived in the later 6th century AD. Legend has it that St. Conval arrived at Inchinnan on a stone chariot having travelled across the Irish Sea and up the Clyde. It is said he established a church at Inchinnan at the end of the 6th century AD and was buried there.

Some sources say that St. Conval was a follower of St. Kentigern (St. Mungo) who established a church on the Molendinar Burn which eventually became the site of Glasgow Cathedral. For more information on St Conval and the historical sources see Gilbert Márkus's booklet *Rock Rider* available from Inchinnan parish church.



The 19th century stained glass window from All Hallows Church showing St. Conval (© IHIG).



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

TRIP IDEAS

St Conval's chariot and the Argyll Stone

St Conval's chariot lies in the grounds of the Normandy Hotel Inchinnan Road, Renfrew, PA4 9EJ. It is a round topped boulder kept within a black metal railing. It sits alongside the Argyll Stone, which is possibly the unfinished base of a carved stone cross. The intention might have been to mark a boundary, within which was the sacred area of All Hallows. These stones were moved here in the 18th century when the White Cart Water was canalised.

If your school is within walking distance of the Hotel, it would be worth a visit, so that learners could see the actual stone. Suggested activities could include drawing and photographing the stone; talking about the way it is displayed; writing an interpretation panel which the pupils could install at

the stone. Create a TV report as a video, where a pupil could be interviewed about seeing St. Conval sailing up the Clyde on the stone.

St. Mungo/ St. Kentigern

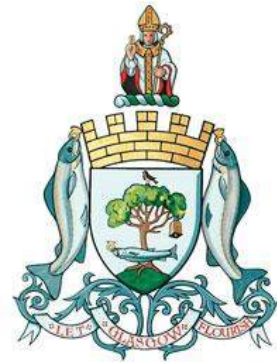
St Kentigern's pet name was Mungo and his life was written down by Jocelyn of Furness in about 1185 based on earlier documents. He was a Christian missionary and his church was on the site where Glasgow Cathedral now stands.



Above: An image of St Mungo/Kentigern

You may already have taught your classes the story of the Glasgow coat of arms which refers to four of 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*



Above: Glasgow's coat of arms

You can find out more about the four miracles performed by St. Mungo and associated with this verse on the University of Glasgow's website:

www.antoninewall.org/learning-centre/primary/downloadable-resources

www.universitystory.gla.ac.uk/coat-of-arms/

King Rhydderch / Ryhdderch Hael (the generous)

At the time St. Conval is said to have come to Inchinnan, the King ruling this area was named Rhydderch. He is mentioned in a couple of historical sources, one of which is Adomnán's 'Life of Columba'. Adomnán calls Rhydderch 'a friend of the saint' (Columba/Colum Cille) and he says that Columba prophesied that Rhydderch 'will never be delivered into the hands of his enemies, but he will die at home on his own pillow' – a prophecy which was of course fulfilled.

ACTIVITY CfE LIT 2-07a

Discuss kings as warlords, ruling by violence, attracting armed men by offering gold, silver, feasting. Talk about different ways of understanding kingship, what it is for, why people should (or shouldn't) have power over others.

ACTIVITY CfE EXA 2-05a

Make puppets of the different characters in the story King Rhydderch and St Conval wooden spoon puppets made out of scrap materials. Illustrating different characters associated with the history of All Hallows



Characters from All Hallows past © Cate Gillon

ACTIVITY CfE LIT 2-20a

Create a comic strip of the story. You could read the comic 'The Archivist's Treasure' (link below) by Magic Torch Comics, which also features Rhydderch.

A total of 16 Inverclyde schools were involved in the researching and writing of this comic.



Example of a comic strip story © Magic Torch Comics

<http://www.magictorchcomics.co.uk/our-books>

King Rhydderch was said to own a burning sword. A Welsh story calls Rhydderch's sword's' *Dyrnwyn*' one of the so-called 'Thirteen Treasures of the Island of Britain'. When drawn by a worthy or well-born man, it was said that the blade would blaze with fire.

TRIP IDEAS

Dumbarton Castle

www.historicenvironment.scot/visit-a-place/places/dumbarton-castle/

Historic Environment Scotland provides free educational visits and a travel bursary. When you are there, walk to the top of the rock. You will get spectacular views where you can explain to the class about the rock's position on the Clyde, at the outflow of the Leven, almost facing the Cart, giving access to Loch Lomond and the Highlands.

ACTIVITY

The following is a short story about King Rhydderch meeting St. Conval for the first time. You could read it aloud to your class and ask them to illustrate a scene from it.



King Rhydderch gifts the 'island' of Inchinnan to St Conval by David Hogg. © David Hogg

King Rhydderch meets a saint – a story by Gilbert Markus

The king woke up with a loud cry. He sat up in bed in the dark, sweating heavily, trembling. His wife turned over beside him. ‘What is it?’ she asked.

‘It was just a dream,’ he said. ‘But it seemed so real. It was so vivid. And terrifying.’

‘What was it about? You seem really shaken,’ she said, putting her hand on his shoulder.

‘There were two different parts to the dream,’ he replied. ‘The first part was a battle. I often dream of fighting, of war. We rode off on our horses to attack our neighbours, the men of Dál Riata, just in the usual way, and we fought them. They were just like us really – strong young men on horseback – but they spoke Gaelic. I wasn’t frightened. I’ve been in so many battles. I have seen a lot of men die, both enemies and friends. We fought these Dál Riata men this time, and we beat them. I rode home feeling great, proud of myself, proud of my men. We had taken some of their cattle. I even had the head of an enemy prince hanging on my saddle as a trophy. But nothing about that was frightening. It felt great.’

‘So what was so frightening?’ she asked. She got up to pour two glasses of wine from a jug on the table.

‘It was the second part of the dream,’ he said. ‘It was really strange. We were riding home along the banks of the Clyde after the battle and feeling very pleased with ourselves after our victory. The men were singing their songs – praising the warriors who had fought bravely, and remembering men who had died. And as we were riding a dark mist came down on us. The men stopped singing. All I could hear were the waves breaking gently on the shore.’

‘That doesn’t sound very scary,’ Rhydderch’s wife said.

‘It wasn’t. But as we stood by the water’s edge we saw something coming across the water. At first I thought it was a ship. Maybe it was our enemies from Dál Riata coming to take revenge on us. The men drew their swords and got their spears and shields ready. But it wasn’t a ship. As it came nearer we could see it was just a man. He wasn’t carrying any weapons. He was standing upright, holding a book under his left arm, and holding out his right hand towards us. But what amazed me was that he wasn’t in a ship. Not even a little coracle. He was standing on a rock. On a rock! And the rock was floating across the water, moving towards us faster than any boat. No oars, no sails, but moving towards us. He was wearing a long robe, and he looked straight ahead, straight at me. He was pointing at me. That’s when I woke up.’

Rhydderch’s wife turned to look at him. ‘What a strange dream,’ she said. ‘I wonder what it means.’

‘Maybe it doesn’t mean anything.’ Rhydderch put down his wine-glass, turned over in his bed and tried to get back to sleep.

The next morning, Rhydderch awoke to the early morning sun. One of his slaves, a young Irish woman, was baking bread on the fire by the door. His wife had disappeared. He went to the door and walked out, climbing to the top of the crag of Alt Clut. From there he looked down the River Clyde towards the islands of Bute and Arran. Beyond that lay Ireland. That was where the stone had been coming from in his dream. He half-expected to see it again, now that he was awake. But there was nothing.

He turned and looked up the river, saw how it grew narrower upstream. He could see little round houses on both sides of the river. In the early morning light smoke rose from the cooking fires, filtering through the thatched roofs. He saw men fishing from boats, ploughing in the fields, herding pigs and cattle. On the far side of the river, where the River Cart poured itself into the Clyde, he saw men chopping wood, digging ditches and building a large circular wall. He stared. Who were these men? What were they doing here? ‘That is my land. I haven’t given anyone permission to build there.’

He strode rapidly down the rock, calling to some of his men in the houses nearby, telling them to bring weapons. He picked up his own sword and shield, and threw a large cloak over his shoulders as he stepped onto his boat. Some of the men picked up oars, and soon the boat was skimming over the sparkling Clyde water. One of the men started singing an old Alt Clut war-song:

Savage your spear-thrust
When battle is sounded.
When you charge into battle
You make a slaughter,
Houses fired before daybreak.

The boat ran into the gravel on the far side of the river, but Rhydderch and his men were half way up the bank before it had stopped moving. At the top of the bank stood a man in a long robe. One of Rhydderch’s men seized him, pushed him down to his knees on the ground, and held a knife to his throat.

‘What are you doing on my land,’ Rhydderch began to bellow, ‘without my consent?’ But the words stuck in his throat. He knew this man. He stopped in his tracks, and signalled to his men to stop too.

The kneeling figure looked at him. ‘Hail, Rhydderch son of Tudwal. Is this how you treat your visitors?’

Rhydderch was silent, staring at him. This was the man he had seen in his dream last night, the man sailing on a stone.

Eventually he found his voice. ‘Who are you? How do you know my name?’

‘My name is Conval. And how do I know your name? Everyone knows your name. Even in Ireland, everyone knows your name. Your fame is widespread. But I haven’t come here because of your fame. I have come because I was sent by the God I serve. He sent me to speak to you of peace. You think you are famous because of your success in war? I can tell you, if that is all you have, then your fame will turn to ashes in your mouth, and you will die in shame and disgrace. But he has sent me to offer you a far better fame. Make peace. Make peace with your neighbours, and with your enemies. Make peace with your people. Stop robbing your neighbours. Enough of the drunkenness and gluttony and boasting at your feasts. The call you Rhydderch Hael, ‘Rhydderch the generous’, but you are only generous to your warriors, and to other powerful men. Instead be generous to the poor. Feed the hungry. Protect the stranger, help widows and orphans. Then you will have lasting fame, and life. And finally, give me this land for me to build my church close to you. I will be here for you to support you, to pray for you, to advise you.’

Rhydderch was silent for a long time, and eventually spoke: ‘I came here to kill you,’ he said. ‘I came to take your life. But I feel instead that you are offering me life. Take this land. It’s yours. Stay here with your monks, and I will listen to you. Give me your blessing. And talk to me. I want to hear more of what you say.’

‘Come,’ said Conval, rising from his knees, now standing tall – taller than the king. ‘Come and share some food and drink with us. This is where it starts.’

ACTIVITY CfE LIT 2-08a SOC 2-01a

Discussion on the reliability of historical information. There are several possible sources. The pupils could re-write the story from one of these sources point of view. Discuss the pros and cons.

- Eye-witness account – saw with own eyes.
- Reported speech – what someone else has told you
- Oral tradition – passed down from generation to generation
- Historian - considers written sources only.

TOPIC 11: THE EARLIEST CHURCH AT INCHINNAN

It is hard to imagine what the first church, which is said to have stood at Inchinnan in St. Conval's lifetime, would have looked like. Excavations in 2017 did not uncover any evidence of this church, possibly because the trenches did not go deep enough. Future years' excavations might uncover the remains of an early medieval church.

What are we looking for? Most early churches in Britain were made of wood. This means the archaeological evidence is harder to find than the stone walls of a later church.

Buildings built of upright posts leave 'post-holes' which can be detected by archaeologists as the soil inside them is a different colour to the surrounding ground. But many early churches were constructed with 'sill-beams' (large wooden beams laid flat on the ground) with a building of posts and either timber boards or wattle and daub. These foundations would hardly penetrate the ground at all as in the illustration below. This would leave far less archaeological evidence, as the wood and wattle usually rots away.



Early-Christian church and burial on Iona, © Historic Environment Scotland

This section deals with the early church by looking at such a building and its immediate surroundings, asking the children to imagine the ways in which it was used, and how it was seen by the people who used it.

ACTIVITY CfE RME 2-03a LIT 2-05a

Go through the PowerPoint slides about the early medieval wooden church. The children can add the labels to the drawing of the early church in Worksheet Topic 11.

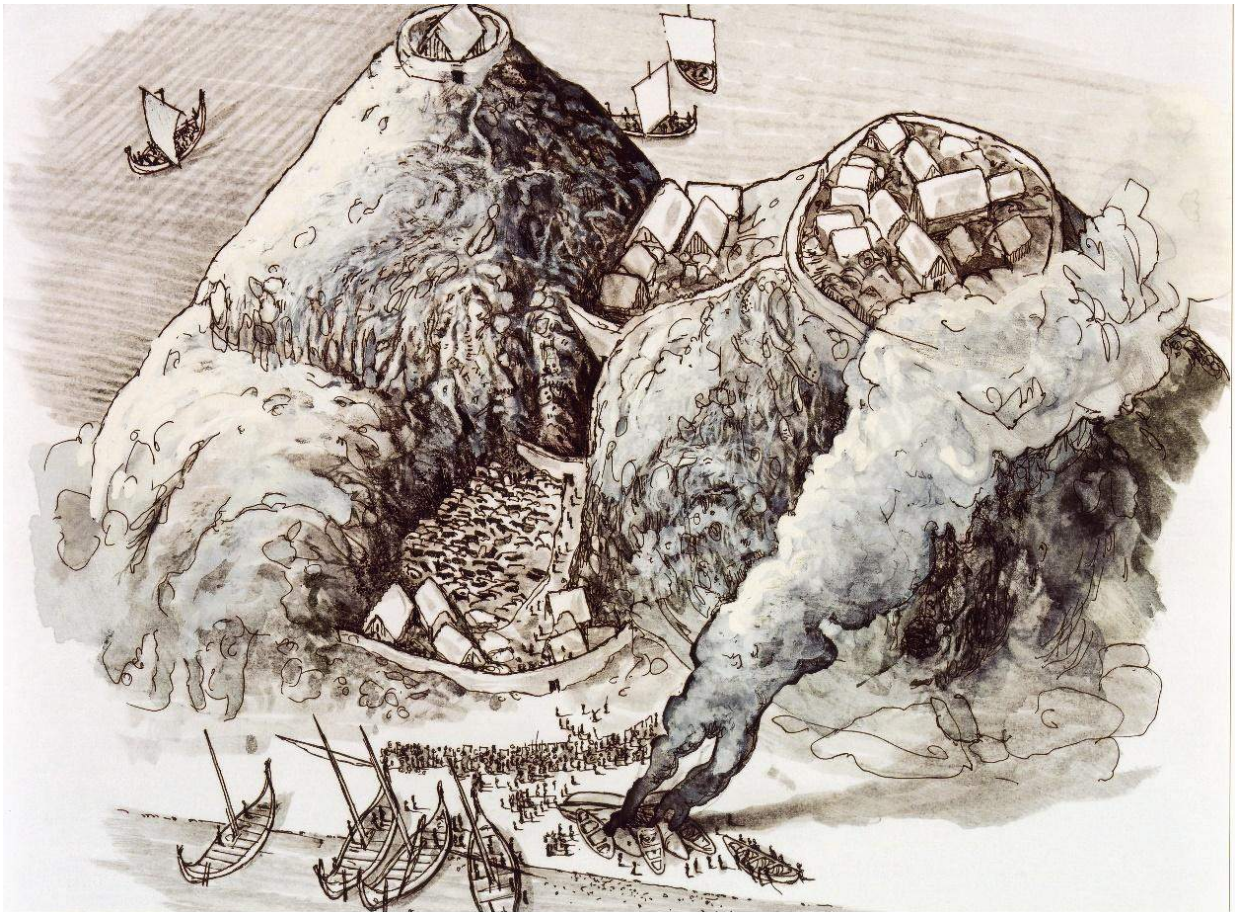
Labels

- Vallum and sanctuary cross
- Altar
- Saints grave
- Sill beam, wall boards and tiles
- Font

TOPIC 12: THE VIKINGS

Nearly 300 years later, Olaf the White, the Norse King of Dublin, brought a raiding army to plunder Scotland.

In AD 870 Olaf and his brother Ivarr laid siege to the Briton's royal fortress at Dumbarton. The siege lasted for four months, until the well dried up inside. 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 Dumbarton 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 around AD 500.



Dumbarton Rock under Viking siege © Historic Environment Scotland

ACTIVITY CfE LIT 2-20a LIT 2-21a LIT 2-22a LIT 2-23a

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.

Vikings at Govan? At Govan Old Church there are five huge ‘hog back’ grave stones, which indicate either a Norse presence or strong Norse influence. It is the largest collection of this type of burial stone in Scotland.

They are shaped like a pig’s back (hence the name Hog Back). We think they were carved in the shape of Viking long houses – to represent a ‘home’ for the dead buried underneath.



‘Hogback’ stones at Govan Old Church © Govan Stones <http://www.thegovanstones.org.uk>

TRIP IDEA

Govan Old Church is an amazing place to visit where you can see over 30 examples of beautiful carved stones. Pupils can compare the examples to the Inchinnan Stones (take high resolution copies of the photos on these pages with you – see below). Book a visit with the education officer which can include object handling and arts/crafts activities.

 <http://www.thegovanstones.org.uk/learning.html>

Somerled and the Battle of Renfrew

By the mid-1100's there was a powerful Norse kingdom in the west, called the 'Kingdom of the Isles', and it was ruled by a man called Somerled. He was subject to an overking, the king of Norway. So the Isles were not part of the kingdom of Scotland in those days.

In 1164, during the reign of Malcolm IV, Somerled 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.

Somerled may have feared the growing power of the Stewart lords who held the lands around Renfrew which were close to Somerled's kingdom and chose to attack them first.

In spite of Somerled's larger army, and although he had come in a fleet of ships (which must have given him the advantage of surprise), his invasion was defeated. 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.

After the battle, a Glasgow poet called William wrote about it in a dramatic poem which made the long dead St Mungo (otherwise known as Kentigern) the hero of the day. He had miraculously caused Somerled's army to believe that all the vegetation and smoke, blowing in the wind, was a huge army coming to attack them. They panicked and fled, and so they were defeated by the Scottish royal army.

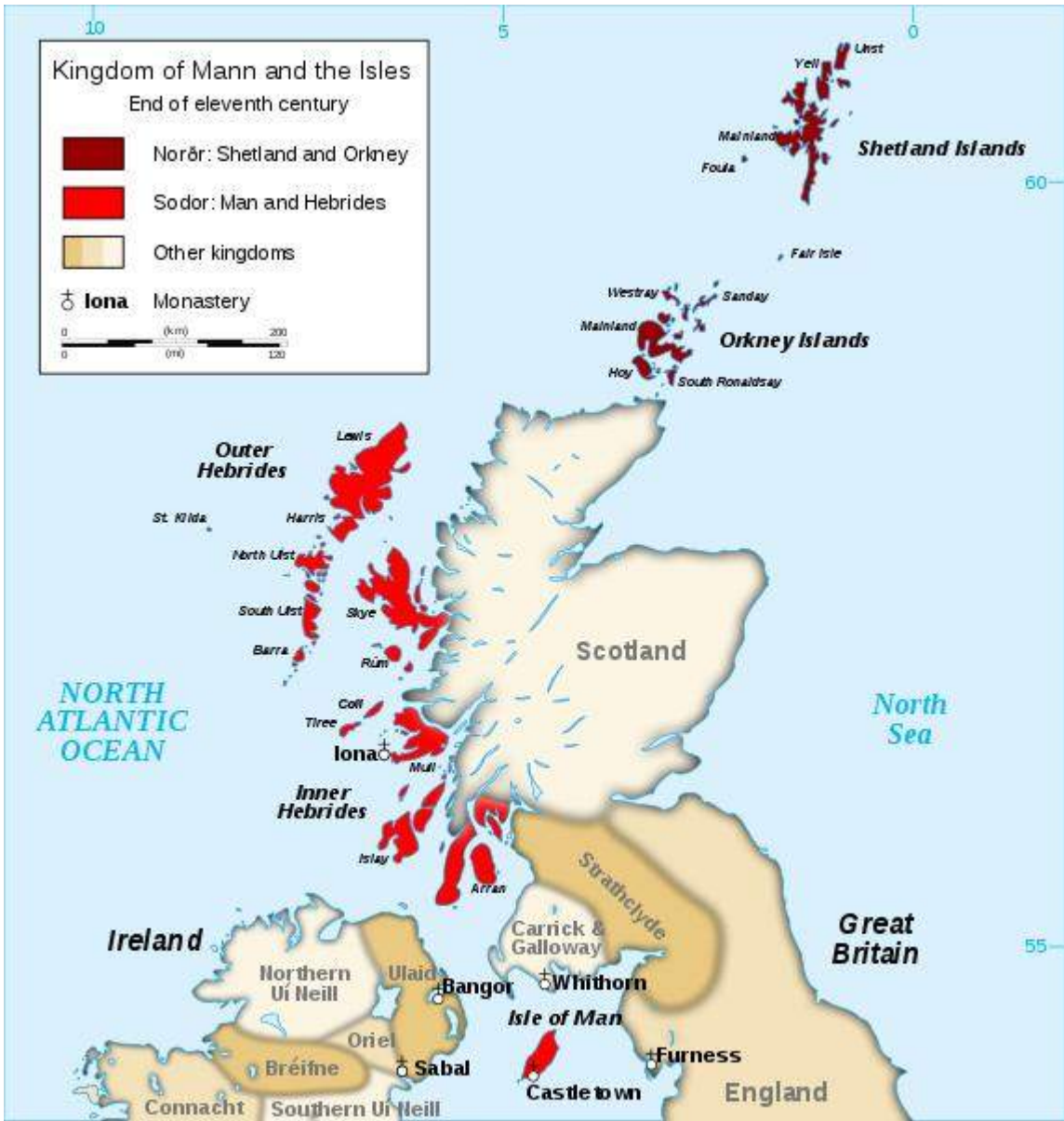


The Lewis chessmen. What Somerled's army may have looked like © Flickr user RobRoyAus

Maths Questions

If Somerled had 15,000 men and 160 ships. Roughly how many men were in each ship, assuming all the ships were the same size?

If he had ships that could only hold 15 men. How many ships would he have needed?



© Sémhur / Wikimedia Commons / CC-BY-SA-3.0 (or Free Art License)

TOPIC 13: INCHINNAN'S MEDIEVAL STONES AND THE 'GOVAN SCHOOL'

Outside the front door of the present-day Inchinnan Parish Church, visitors can see three carved stones, which are of a very similar style to those at Govan. They are therefore thought to belong to the 'Govan School' of stone carving. They were originally sited at All Hallows, but have been moved to the new church for their safety when the old church was demolished.

Govan appears to have been the principle stone carving centre in the Kingdom of Strathclyde between about AD 800-1100. The artistic style of carving seen at Govan spread throughout the Kingdom, to Inchinnan and beyond. Some of the carved stones at Govan are thought to have marked the graves of some of the Strathclyde Royals based at Partick. This suggests that some very important people in the Kingdom of Strathclyde may have buried at All Hallows too.



Stone carvers from the 'Govan School' at work on gravestones for Inchinnan by David Hogg. ©David Hogg

TRIP IDEA

Inchinnan Parish Church, Old Greenock Rd, Inchinnan, Renfrew PA4 9PE

Why not visit these three stones for yourselves?

ACTIVITY CfE EXA 2-04a

Pupils could take photographs and draw the images they see on the stones.

Suggested questions:

- Why do you think the stones have been moved here from All Hallows?
- Is it important to protect stones like this? Why?
- Why do you think they were carved?
- How long do you think it would have taken to carve them?
- Were they carved by someone skilled?
- What different designs can you see?

1. Recumbent Grave slab



Recumbent grave slab © Historic Environment Scotland (Canmore)

This stone would likely have lain flat over a grave at All Hallows.

 <https://myinchinnan.org.uk/project/example-project/>

2. Shrine Cover



Possible shrine cover carved between 300-600 years after St Conval died © Calluna Archaeology

This slab may have been the top of a shrine, perhaps to St Conval where people would pray to the saint, or perhaps a very elaborate grave stone. It is about 1100 years old. 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'.



<https://myinchinnan.org.uk/project/example-project/>

Shrine Cover before the railings were erected © Historic Environment Scotland (Canmore)



Possibly Daniel and the Lions © Calluna Archaeology

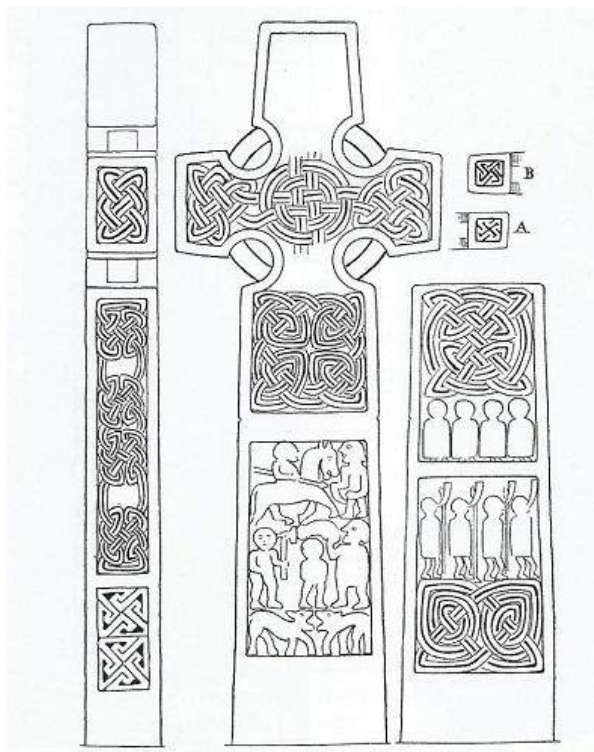
3. Cross-shaft fragment



Cross shaft fragment at the new Parish church Inchinnan © Calluna Archaeology



Cross-shaft © Spectrum Heritage



Barochan Cross - now displayed at Paisley Abbey (Drawing by Romilly Allen 1903 see <https://earlymedievalgovan.wordpress.com/2012/11/08/the-barochan-cross/>)

This stone would have originally stood upright. The thinner end would have had a cross on the top (like the Barochan Cross – pictured above, or the Jordanhill Cross at Govan). A cross like this might have marked a burial in the church or perhaps a boundary to the Church enclosure. The fatter end would have had a tenon (a projecting piece of stone) for fixing the cross into a stone base, but this has also broken off.

 <https://myinchinnan.org.uk/project/example-project/>

ACTIVITY CfE EXA 2-04a and EXA 2-05a

Soap Carving

You will need:

- Bars of soap (ASDA Smartprice works well, or Sainsbury's 15p bars) – one per pupil
- Clay modelling tools (preferably good quality – cheap plastic ones can shatter/break)
- Photos of stone carving examples from Inchinnan/Govan
- Gloves for children with soap allergies
- A dust-pan and brush to clean up

Give each pupil a bar of soap and set a selection of modelling tools and photos of Govan-school carving on each table. Tell the pupils they might want to draw their design on a piece of paper first, or scratch it gently into the surface of the soap. Light scratches can be rubbed off later.

Teachers note that the risk assessment for this activity should take into consideration the possibility of soap flakes flicking up into the eyes and possibly causing irritation. Explain they should carve with the tools facing away from them and should also not press too hard.



Soap carving © Katy Firth

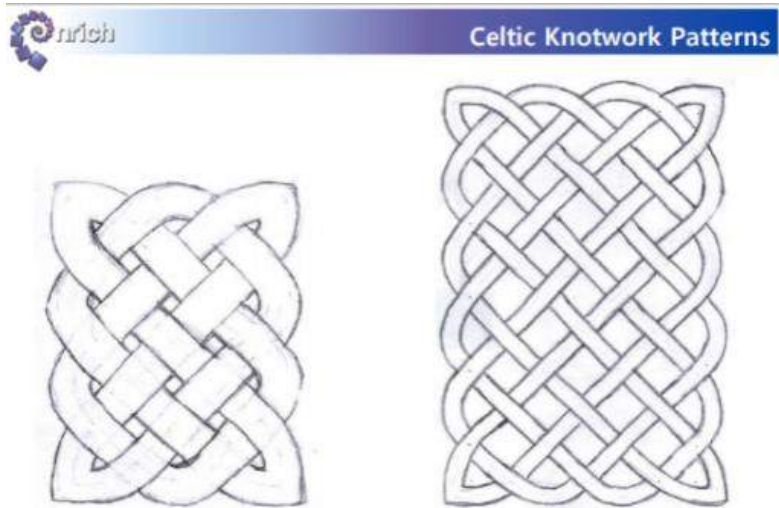


Soap carving © Katy Firth

Knotwork / Interlace

Much of the 'Govan School' carving involves intricate interlace design. There are interesting suggestions for further activities and colouring sheets here:

<https://nrich.maths.org/5785>



Celtic Knotwork Patterns © NRICH

ACTIVITY CfE MTH 2-16c

Making a 3D Model

Spectrum Heritage created several 3D models of the Inchinnan gravestones and the 19th Century church at All Hallows. One of the techniques they used is called 'Photogrammetry'. The principle of photogrammetry is quite simple. You have to take photos of an object from lots of different angles. Ideally you need to take over 40 photos to get all sides of the object well photographed. You can then use a piece of software to knit your images together and work out where you took the photos from.

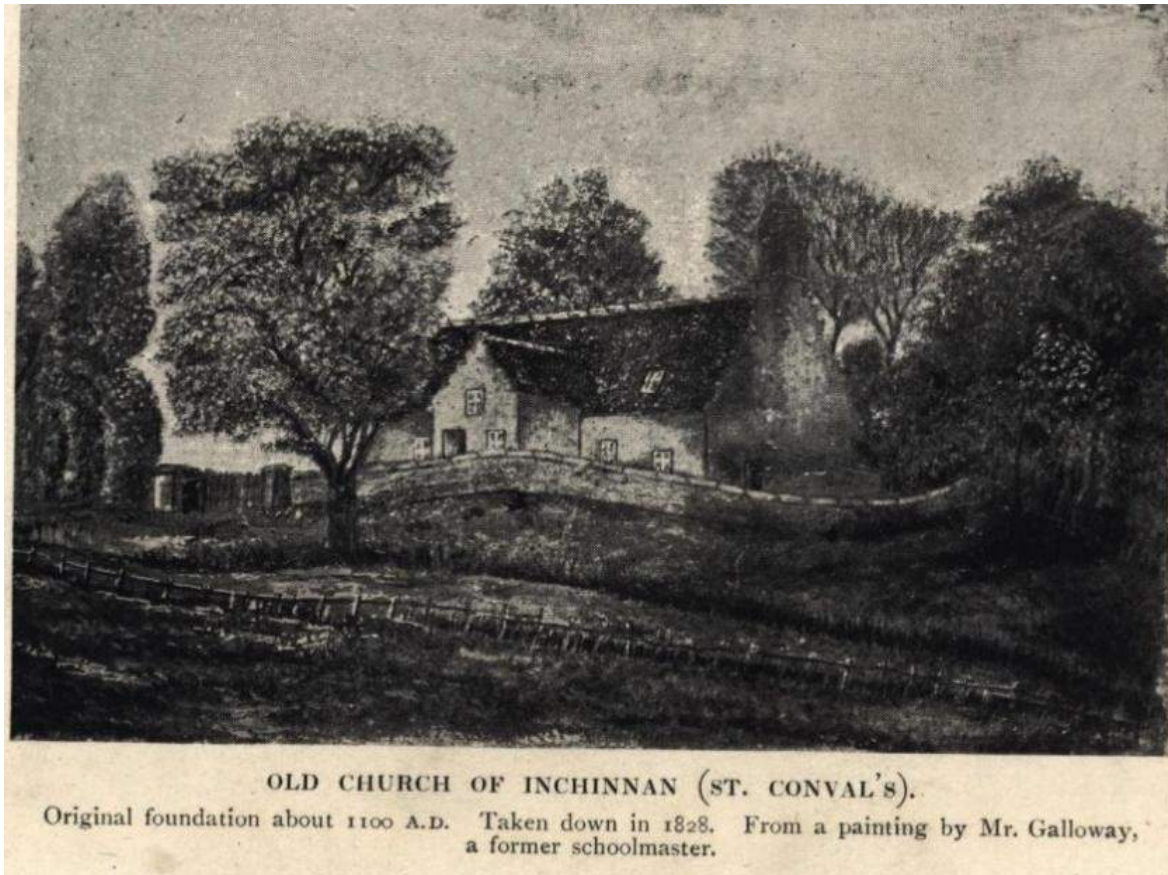
If your school has an Android device you can use an App called "Scann3D"

<http://scann3d.smartmobilevision.com/> to create a simple 3D model of an object.

SECTION 4: LATER MEDIEVAL

TOPIC 14: THE FIRST MEDIEVAL, STONE-BUILT CHURCH AT ALL HALLOWS

During the medieval period (possibly in the 12th century or later) a church at Inchinnan was built in stone. Here is an image of what the church looked like just before it was knocked down in 1828. The original painting was by Mr. Galloway, a former schoolmaster.



The appearance of the medieval church before it was demolished in 1828

There are several later (Post-Reformation) additions to the church dating to the 16th-18th century such as a bell tower and a porch. The picture shows the north side of the church. This is the only image we have of the medieval church, but from this image, and from other churches of a similar date, we can suggest what the architecture of the medieval church would have been like.

- The original medieval church was probably 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 roof might have been of stone slabs.
- A stone wall could have replaced the earlier enclosing vallum and ditch.

During the excavations at All Hallows in 2017 no evidence for the original medieval church was found, but some stones were discovered that might have belonged to a wall that surrounded the graveyard.

ACTIVITY CfE EXA 2-03a TCH 2-09a MTH 2-17d

Model Making

As part of our project, model maker Sue Furness made clay models of the medieval church using air drying clay. You can try this with your class too, using the instructions in Worksheets 14 and 17. You may want to involve your school art teacher to lead this project.



Model of Post-Reformation stone church with porch and bell tower © Sue Furness

ACTIVITY CfE TCH 2-11a MTH 2-16c

Model Making – Using Minecraft

As well as being a hugely popular computer game, which can be played on desktop computers/laptops; tablets; phones and Xbox, Minecraft has a large educational potential. It allows learners to build 3D models from different materials (to scale if they wish) and play out scenarios using these models.

The great thing is that the teacher doesn't necessarily need to be able to use Minecraft as it's likely that at least half the class will have prior knowledge.

Split the class into pairs and ask them to bring in any portable device they have, with Minecraft loaded onto it. Team up pupils with different degrees of Minecraft experience, so that they can offer peer-to-peer support. Give the pupils plans/drawings/photographs of any of the All Hallows churches. Ask them to create a Minecraft model of the church. This could be done as a homework task.

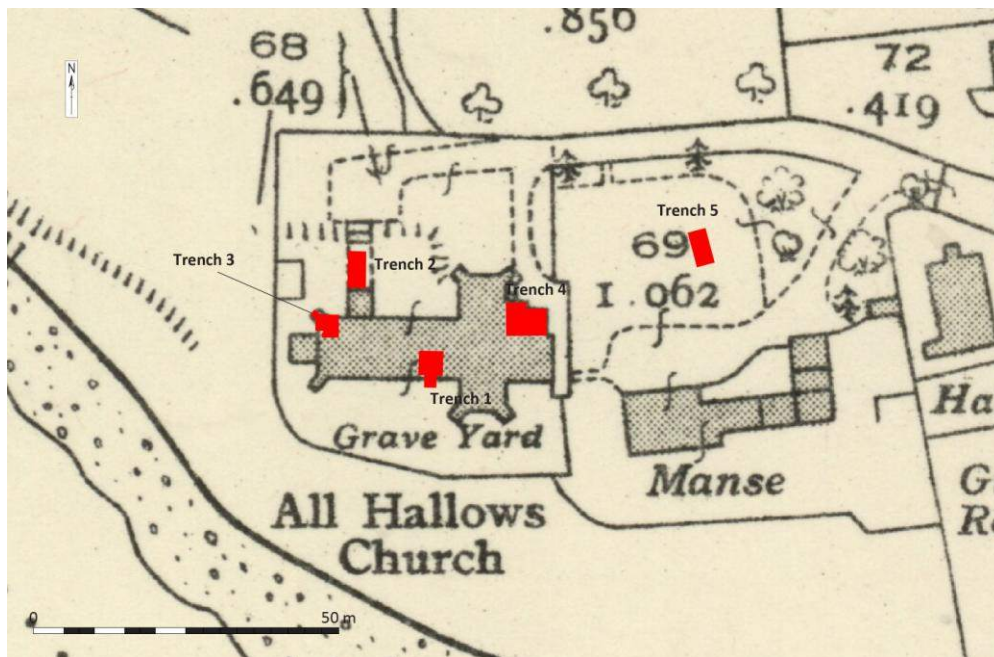
You can find out more about how archaeology and Minecraft have been combined to create learning opportunities here:

 **Digit – Crafting the Past Project** <http://www.digit2017.com/discover/crafting-the-past/>

 **BBC's Build it Scotland project** – <http://www.bbc.co.uk/programmes/articles/5X5dZ7mnvGN3nh5t8PIP18S/build-it-scotland>

TOPIC 15: 2017 EXCAVATED EVIDENCE FOR LATER MEDIEVAL 12TH – 16TH CENTURIES

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. The location of these trenches is marked on the map below in red. The location of the church, and Manse are also shown as they were before they were demolished. The graveyard is still there although the graves have all be laid flat or moved to the side walls.



Trench locations over the Ordnance Survey map showing the 1904 church (base map is the 3rd edition OS map © National Library of Scotland)



Aerial view of the All Hallows site. You can see the filled in trenches and the mausoleum to the left. © Google

On the aerial view you can see what the site looks like from above. The graveyard enclosure is the same shape as shown on the earlier map, but inside it the church has gone. Only the Blythswood 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 is now overgrown and wooded.

Trench 1 uncovered several pieces of evidence from this period. In Trench 1 in the deepest layer of soil discovered, almost 2 meters below the current ground surface, archaeologists carefully excavated some window glass, a human skull, a number of shroud pins and a coin. These finds led the archaeologists to conclude that the layer was formed in the later medieval period, due to the type of glass and the date of the coin.

15th century coin

A silver coin was discovered in Trench 1. It 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.



Archaeologist Hannah who discovered the Billon Penny (look how small it is in her hand) © Calluna Archaeology



15th century Billon penny from All Hallows before it was cleaned © Calluna Archaeology



The coin after cleaning © Calluna Archaeology

ACTIVITY CfE EXA 2-03a

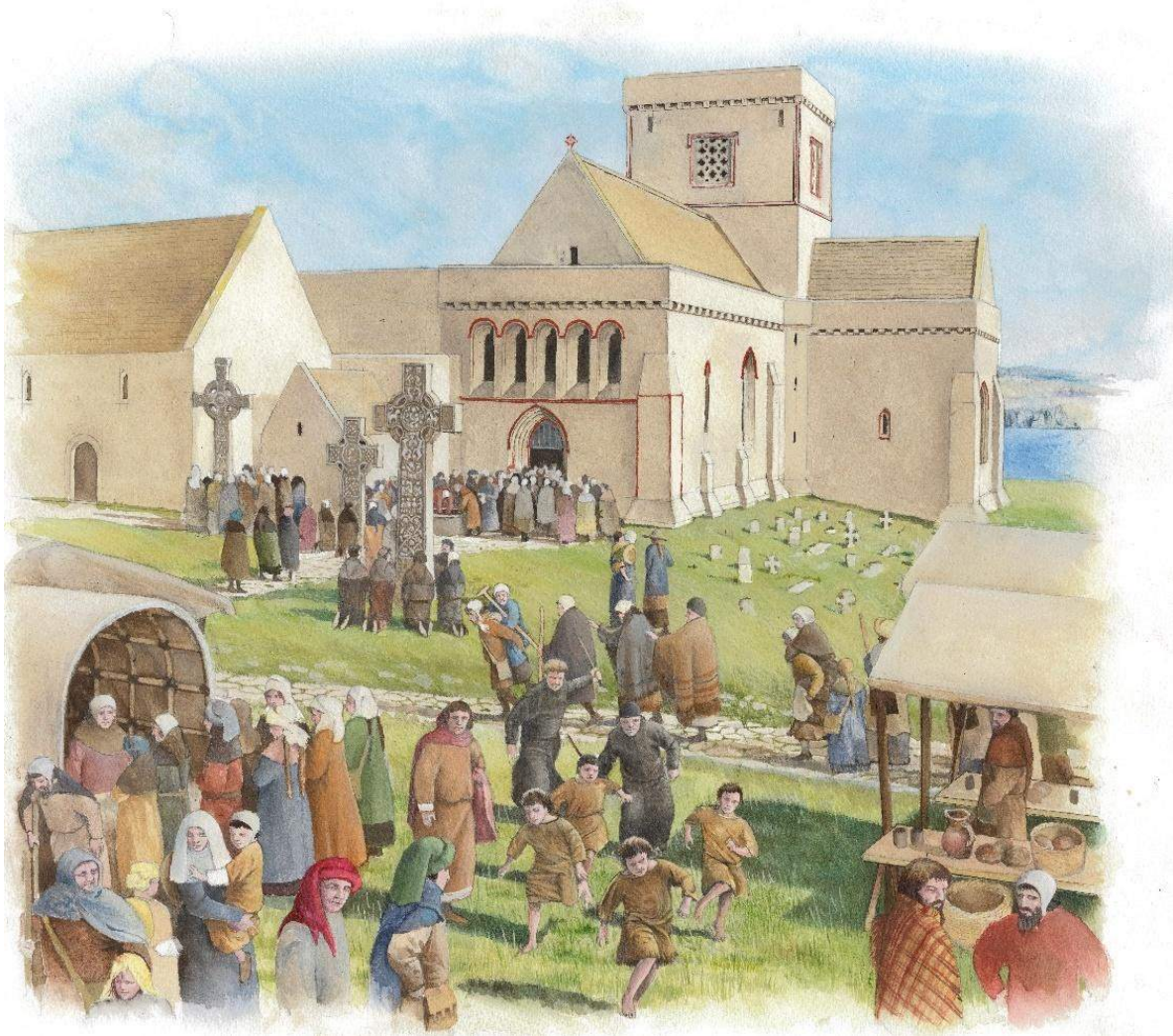
Salt dough medieval coins

This video shows you how to make salt dough medieval coins. First ask learners to make two salt dough presses (front and back), decorate with their designs (you could use the coin on the previous page as an example) and bake these in the oven. Once they're cooked, learners can use them to mint their own salt dough coins. Paint in silver paint for a realistic finish.

 <https://www.youtube.com/watch?v=wjhFQk4fokY>

Finished coins could be used for a maths exercise about fractions e.g. pennies; half pennies and farthings (quarters).

TOPIC 16: - PILGRIMS AND PILGRIMAGE



Pilgrims visiting Iona Abbey © Historic Environment Scotland

‘At the same time as St Columba there lived the very blessed Kentigern, bishop of Glasgow. ... Saint Conval was a special one of his disciples, famous for his miracles and power, whose bones now rest at Inchinnan near Glasgow.’

This was written by John of Fordun in the 14th Century. He mentions the presence of St. Conval’s bones (relics) at Inchinnan.

The relics of the saint acted as a bridge between this world and the next. By visiting the relics the pilgrim expressed his or her devotion and felt closer to the saint who was believed to be in heaven with God. There were great pilgrimage centres in the medieval period, such as Rome; Jerusalem; Santiago de Compostela; and in Scotland there was 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.

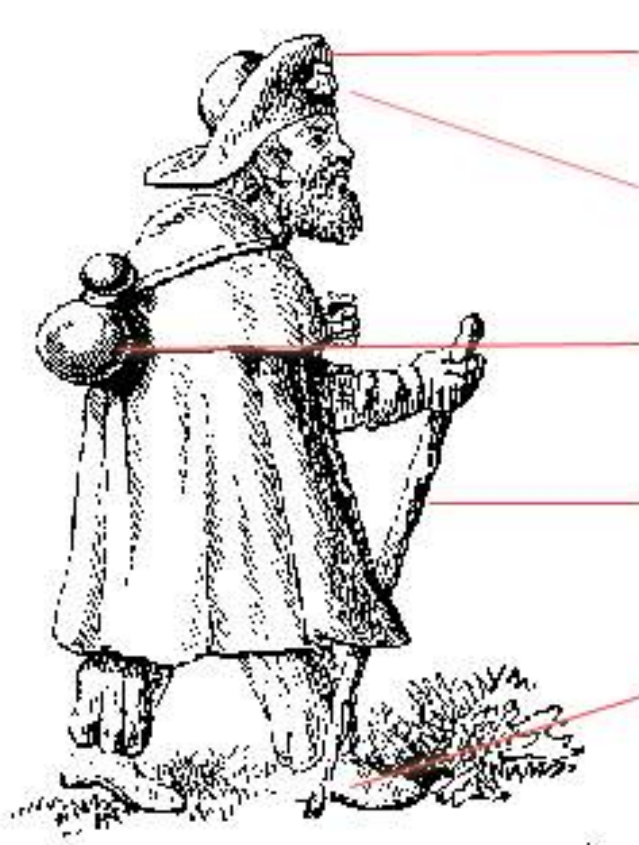
ACTIVITY TCH 2-01a TCH 2-02a RME 2-01a RME 2-09b

IT skills – Online research

Split your class into groups and ask different groups to each research a different type of modern pilgrimage by a particular religious faith or denomination. Ask them to create a PowerPoint and share their findings. Research questions to include are:

- Where do people go on this pilgrimage?
- Why do people go on this pilgrimage? (e.g. to be healed; to ask for forgiveness; to have better chance of going to heaven)
- How do they travel and how long might it have taken in the medieval period – you could ask them to put in directions on Google maps and set transport method to walking. **MNU 2-10b**
- What problems do/did pilgrims face?
- Do pilgrims wear/carry anything special or bring back anything in particular?

You can then compare the modern pilgrimage with medieval pilgrimage.



WIDE BRIMMED PILGRIM HAT keeps off wind and rain and helps you spot a pilgrim from a mile off

SCALLOP SHELL. The pre-eminent symbol of the pilgrim to Santiago de Compostela, shrine of the Apostle James

GOURD holds water. To quench the pilgrim's thirst, or pour over your head on hot days

WALKING STAFF helps the pilgrim get up steep spots on the Way. Also serves as a trusty weapon against wolf and dog

SHOES or SANDALS. Pilgrims' feet get very dusty. Do not attempt to make this journey barefoot!

A pilgrim to Santiago de Compostela in Spain (<https://www.stjames-cathedral.org/Prayer/images/Pilgrim-Dissection.gif>)

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.



Scallop shell pilgrim badge ©The British Museum



Saint Thomas Beckett Pilgrim Badge ©The British Museum

<https://sketchfab.com/britishmuseum/collections/digital-pilgrim>

The British Museum has been working on a project to 3D scan and document pilgrim badges. Ask your class to look at the badges and investigate them.

ACTIVITY RME 2-03a EXA 2-05a

Design a pilgrim badge

Your class could work on an art project to design a pilgrim badge from the shrine of St. Conval. They could include an image of St. Conval or another local symbol. After they've designed it, they could model it from plasticine and then cover it in tinfoil to resemble metal. Alternatively it could be moulded from air drying clay.

TRIP IDEAS

Paisley Abbey – this superb medieval abbey welcomes school visits. They offer tailored activities such as dressing up as monks.

<https://www.paisleyabbey.org.uk/topmenu/visit-us/schools/>

Glasgow Cathedral – was built in the 12th century and is dedicated to St. Mungo/St. Kentigern. It was a place which many pilgrims visited. www.historicenvironment.scot/visit-a-place/places/glasgow-cathedral/

Historic Environment Scotland offer travel bursaries. You can arrange a guided tour through www.glasgowcathedral.org



The medieval gravestones at Inchinnan © Spectrum Heritage

You could also visit the medieval gravestones at **Inchinnan Parish Church** which are thought to date from the 12th-17th centuries. These are known locally as the 'Templar' stones as the church was once owned by the Knights Templar. When there you could draw, photograph and compare them to their 3D model. One of these stones has a very worn inscription of a cross and therefore originally belonged to the much earlier group (see the Govan School above) and has been re-used as a medieval gravestone. <https://skfb.ly/69loC>

SECTION 5 - ALL HALLOWS IN THE MODERN PERIOD



All hallows in the early 20th century

TOPIC 17: THE THREE CHURCHES

The Post-medieval church

Several alterations were made to the medieval church since it was built, especially after the Reformation in the 1560s. 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. See Topic 14 above.

- A porch had been added to 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.

The 19th century church

In 1828 a new church was built on the site of All Hallows as the Post-medieval building was said to be in a bad state of disrepair. The Campbell's of Blythswood were responsible for its construction.



*Photograph of the 1828 church from the south-east
©IHIG*



*The 1904 church before it was demolished in the
1960s © Historic Environment Scotland*

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

20th century church

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

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



3D Model of the 1904 All Hallows church © Spectrum Heritage

 You can explore this 3D model with your class here: <https://skfb.ly/6sROY>

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 CfE LIT 2-10a SOC 2-08b LIT 2-02a

Why not hold a balloon debate about the proposed airport extension in the 1960's. Possible view-points could be:

- A member of the church congregation
- An airport official
- A Glasgow City Council representative
- An archaeologist or historian

TOPIC 18: WORKING WITH MAPS

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

ACTIVITY CfE SOC 2-06a

Spot the Difference – Historic Maps

Archaeologists will look at old maps when planning an excavation. You can do it too! Print off the maps from the 'Working with maps' Worksheet 18. 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.



Pick the simplest maps for less advanced learners. Alternatively pair up pupils with differing abilities.

TOPIC 19: GRAVESTONES

Many gravestones still survive on site at All Hallows. Some of these date to the 17th century. They have all been moved from their original positions. This interesting gravestone 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.



Flat gravestone dated 1686 with cutting tool ©IHIG



Burial Cross of Henry Löbnitz © Bill McCartney

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



Trades reproduced by kind permission of the artist and Archaeology Scotland. You can find this and more gravestone investigation resources here: <http://archaeol.wwwnlls6.a2hosted.com/wp-content/uploads/2014/01/8Introductiontogr.pdf>

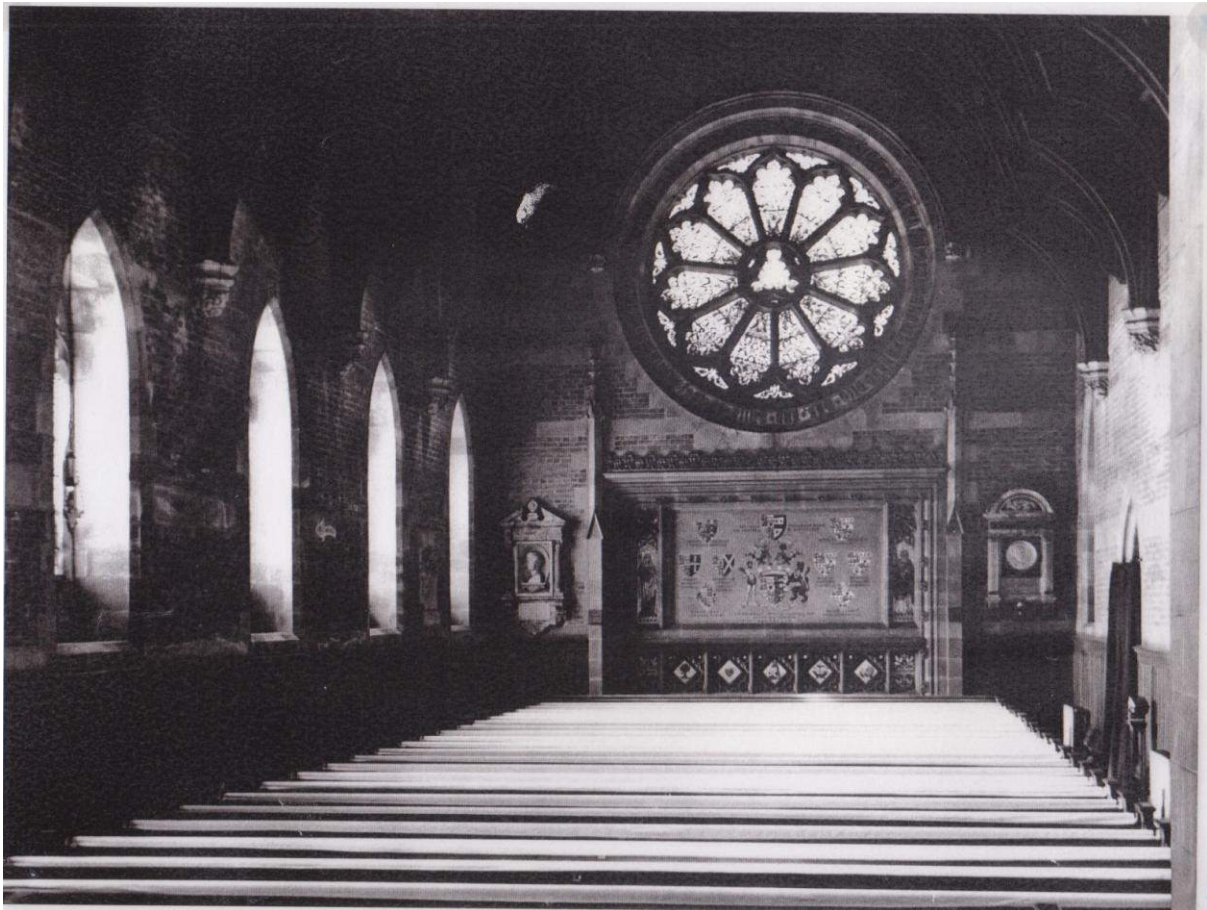
TRIP IDEAS

You can arrange a visit to the All Hallows graveyard through the Inchinnan Historical Interest Group www.myinchinnan.org.uk. Once there you could explore the graveyard and record some of the gravestones, using our recording form for primary schools in Worksheet 19.

TOPIC 20: STAINED GLASS



Rose Window ©Calluna Archaeology



The Rose window in the 1904 church © IHIG

Many of the stained glass windows from the 1904 church were saved and built into the new Inchinnan Parish Church. 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.

A lot of broken pieces of clear and coloured glass (shards) were found during the excavations. Some of these shards may belong to the missing windows.

ACTIVITY

Find the Missing Windows

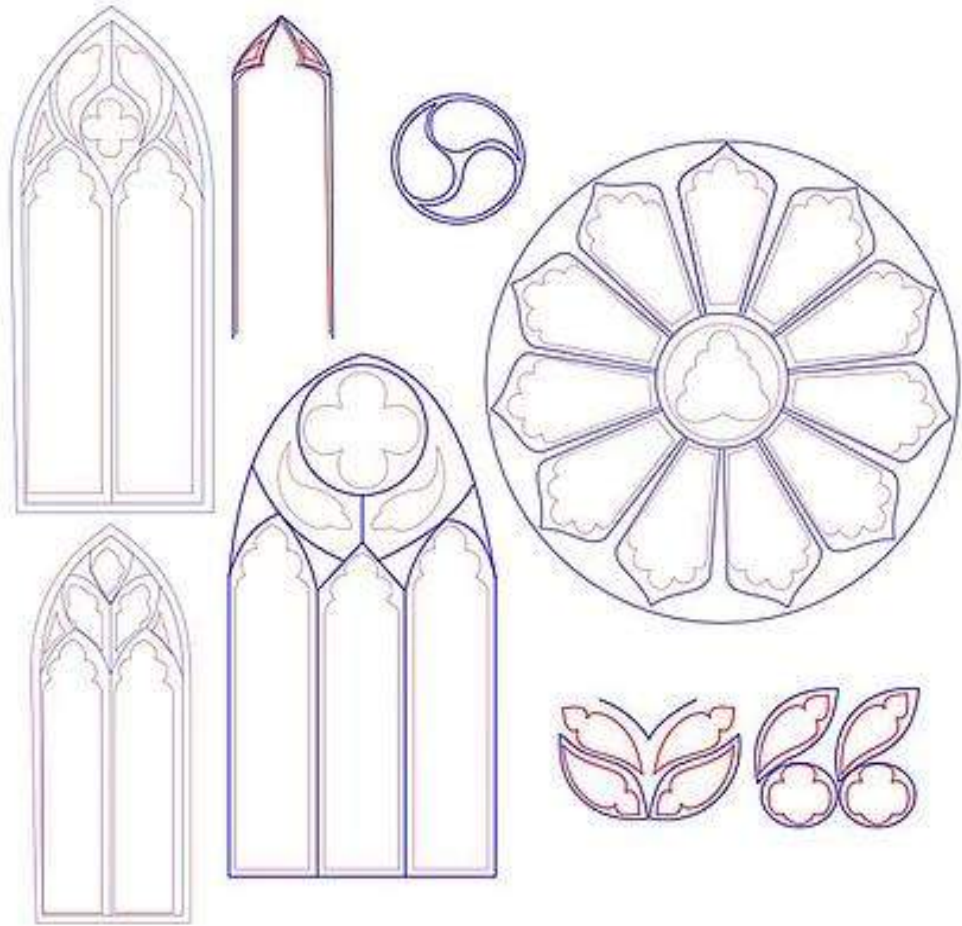
Print out each of the pages in the stained glass worksheet. Give the images out to your class (split into groups). Ask the learners to go around the classroom and find the other group with a drawing to match their photograph, or the other way round. The pupils who are left without a photograph will know that they have a stained glass window which didn't make it to Inchinnan Parish Church.

A lot of broken sherds of stained glass were found during the excavations. Some of these sherds may belong to the 'missing' windows.



ACTIVITY CfE EXA 2-05a

Why not make some stained glass window art, inspired by the All Hallows windows. You could cut some shapes from black card and ask your class to arrange coloured tissue paper in between. Use PVA glue to stick the tissue paper to the black card. Hang in your classroom window.



Some of the stained glass windows from the 1904 church ©Spectrum Heritage

SECTION 6 – WORLD OF WORK

TOPIC 25: WORLD OF WORK



Inchinnan Historical Interest Group members and professionals involved in the project © Cate Gillon

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: Give out a 'career profile' to each small group and ask them to report back to the class about whether they would like to do that person's job and why. HWB 2-20a



NAME: CLARA MOLINA SANCHEZ
JOB TITLE: DIGITAL HERITAGE SPECIALIST

How long have you been in your job?

4 years

What does your job involve?

I create 3D models of monuments like castles or stone circles, as well as museum artefacts like paintings, carved stones and books. We can then share these 3D models on the Internet. Scientists can study them, or anyone can look at them and get to know how people in the past lived and what their interests were. We also use these 3D models to help us repair the monuments or artefacts and keep them safe for future generations.

What do you like most about your job?

I get to travel a lot and visit beautiful castles and museums.

Have you had any totally different jobs in the past (if so, what)?

I am also a heritage conservator. A conservator is a person that protects and repairs monuments and museum artefacts.

Did you have to study in order to get qualifications to do your job (if so, what)?

Yes, I did. I received a degree in Conservation, and following that, I got a Masters in Heritage Visualisation (to learn how to make 3Ds).

What subjects did you enjoy most at school?

I loved chemistry and crafts, especially playing with clay!

What job did you want to have when you were leaving primary school?

I wanted to be a doctor or an architect.



NAME: HEATHER JAMES
JOB TITLE: ARCHAEOLOGIST

How long have you been in your job?

33 years in various different places around Scotland

What does your job involve?

Excavating archaeological sites, surveying trenches, photographing the site and the finds, fundraising, training, giving talks, writing reports about what we have found.

What do you like most about your job?

I like the great variety of activities involved and the opportunity to travel, meet people and see lots of new places. I am never bored.

Have you had any totally different jobs in the past (if so, what)?

Yes, postperson, care worker, software technician.

Did you have to study in order to get qualifications to do your job (if so, what)?

Yes, I got a degree in Archaeology and Geography.

What subjects did you enjoy most at school?

History, Geography and Art

What job did you want to have when you were leaving primary school?

Explorer in Africa



NAME: HANNAH BROWN
JOB TITLE: GEOPHYSICIST

How long have you been in your job?

10 months

What does your job involve?

Part of my job involves carrying out geophysical surveys and then interpreting the results to see what we have found, but I am also the Community Engagement Officer for our company, which means I spend lots of time going out to see school students and members of the public to show them how geophysics works and explain why it is important.

What do you like most about your job?

I like meeting so many interesting people and explaining to them what geophysicists do.

Have you had any totally different jobs in the past (if so, what)?

I worked in a library for a while.

Did you have to study in order to get qualifications to do your job (if so, what)?

I did a degree in history and then another in geophysics.

What subjects did you enjoy most at school?

My favourite subjects were art and science.

What job did you want to have when you were leaving primary school?

I wanted to be a doctor.



NAME: SUE FURNESS
JOB TITLE: SCIENTIFIC EDITOR (AND PART-TIME MODEL-MAKER!)

How long have you been in your job?

About 25 years

What does your job involve?

People who do scientific research write about what they've found and then publish it in special magazines so other people can find out about new discoveries and drugs etc. A lot of people might be good at doing the research but not very good at writing about it, especially people who normally speak a different language! I read the articles they've written, especially ones about genetics and medical stuff, and try to make them easier for other people to understand.

What do you like most about your job?

I get to read lots about new medical things that are being found out. Because I work from home, I can arrange my working hours to let me fit in doing other things that I enjoy (like making models!).

Have you had any totally different jobs in the past (if so, what)?

I used to work in a cancer research laboratory.

Did you have to study in order to get qualifications to do your job (if so, what)?

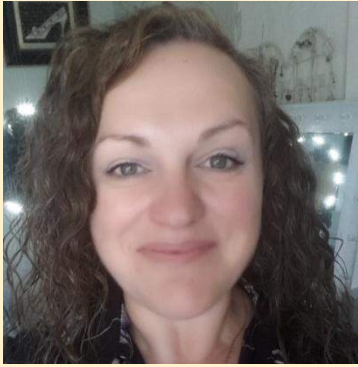
Yes – I've got a degree in Zoology and a PhD.

What subjects did you enjoy most at school?

I loved maths and biology!

What job did you want to have when you were leaving primary school?

Hard to remember! Possibly a vet.



NAME: DAWN FERRY
JOB TITLE: ARCHAEOLOGIST

How long have you been in your job?

5 years

What does your job involve?

Excavation, surveying, research, teaching, archiving and tour guide!

What do you like most about your job?

I love that my job is different every day, every excavation is different and no two things are ever the same. I also get to do a lot of travelling too, meet new people and visit new places.

Have you had any totally different jobs in the past (if so, what)?

Yes, I have been a barmaid, a holiday representative, a museum assistant, a waitress and a receptionist.

Did you have to study in order to get qualifications to do your job (if so, what)?

Yes, I went to college and then went to university to get a degree in Archaeology.

What subjects did you enjoy most at school?

I loved history and art.

What job did you want to have when you were leaving primary school?

I wanted to join the circus!



NAME: GILBERT MÁRKUS
JOB TITLE: HISTORIAN

How long have you been in your job?

Since 1993, roughly.

What does your job involve?

I have to read a lot of ancient writings, visit interesting places, look at things people made in the distant past and try to understand them. I also have to talk to other historians and read their books. Those people in the distant past were like us in many ways, but also different. We historians are trying to understand what they did, and why they did it.

What do you like most about your job?

If you are interested in people and what they do, it is very exciting to find yourself meeting people in a very different world, and the past is like another world in some ways.

Have you had any totally different jobs in the past (if so, what)?

I have been a bin-man, a rock musician, a social worker, a friar (that's something a bit like a monk in a monastery, only friars get to move about a bit more).

Did you have to study in order to get qualifications to do your job (if so, what)?

Yes. I had to study a lot. Interestingly, I didn't study history at university. I studied first Psychology, then Philosophy and Theology. The story of how I became a historian is a bit confusing, and too long to tell here. But it involves a book that someone left in a toilet.

What subjects did you enjoy most at school?

I liked English a lot – especially poetry. Latin, music and geography were fun too. But maybe that was because of the teachers (which ones I liked and which ones I didn't) rather than the subjects.

What job did you want to have when you were leaving primary school?

I wasn't very sure. But



NAME: STEVE BLACK
JOB TITLE: ARCHAEOLOGIST

How long have you been in your job? 11 years

What does your job involve? Supervising and conducting archaeological excavations, pre-development investigations and desk based research. Mostly working on commercial sites (house builders, electricity companies etc.) but also on occasional community excavations where we interact with volunteers and school groups.

What do you like most about your job? There is a lot of variety both in what we excavate but also in the areas we work, covering the whole of Scotland. It is also good to be able to show the public the type of work we undertake and to help them participate in excavations.

Have you had any totally different jobs in the past (if so, what)? I have been a storeman in a garden machinery company and a trailer company. I have also worked in sales, been a lorry driver and a yard foreman for an industrial gas company.

Did you have to study in order to get qualifications to do your job (if so, what)? As I left school with very few qualifications I had to attend college for a year as a mature student in order to obtain the grades I needed to study at university. After college I studied BSc Archaeology for 4 years at University.

What subjects did you enjoy most at school? My favourite subjects at school were maths and physics.

What job did you want to have when you were leaving primary school? I wanted to be an electrician.