The Blue Stones of Old Dailly - A Historical Perspective

1. Introduction. The purpose of this Historical Perspective is to demonstrate by means of actual historical text and analysis, the validity of The Blue Stones of Old Dailly as traditional lifting stones. The perspective takes account of three important aspects, namely, the uniqueness of their geographical position, the reasons why the stones were indeed utilised as lifting stones and a critical analysis surrounding the prevention and reasoning's for these stones being no longer afforded the opportunity of being lifted.

In demonstrating the factual history of these stones, it is my intention to show and present undisputed historical and related evidence which throws light on the actual purpose of these stones, and in doing so, allow those who have a say or control of the future of these stones, to fully examine their historical worth and cause the stones to be unshackled from their present state.

2. Location. Old Dailly is located about 3 miles east of the town of Girvan and could be best described as a hamlet rather than a village. The church at Old Dailly is of important historic value and is presently in a ruinous state. The Blue Stones of Old Dailly are presently attached to the interior of the south wall of the church in a position close to the west belfry.

The stones are strapped to the interior wall by the placement of 3 inch steel straps which have a thickness of approximately 1cm and subsequently these straps are bolted to the inner section of church wall. The Church was scheduled under the Ancient Monuments and the Archaeological Areas Act 1979 and its scheduling specifically mentions the historic importance of the "Covenanters Graves" contained within the site as well as the historic building of the church itself. The original scheduling document makes no reference what so ever to the Blue Stones.

The church and its grounds are owned by South Ayrshire Council however historical control is overseen by Historic Scotland by reason of scheduling.

3. Historic Scotland. The position of Historic Scotland must be viewed clearly within the written rhetoric which abounds regarding the Blue Stones of Old Dailly

Historic Scotland is a public body which is overseen by the Scottish Government. Much of their work involves the protection of historic antiquaries, which in the main are formal buildings or structures. Historic Scotland is involved in the scheduling process in making a historical case for doing so to the Scottish Ministers. The

scheduling of a building or structure by Historic Scotland on behalf of the ministers affords only one protection, and that is that no alterations of any sort which could cause damage to, or alter the appearance of the site or to any undiscovered archaeology, can be carried out without carrying out a formal application to Historic Scotland.

It should also be noted that carrying out any structural alterations without permission, no matter how trivial, is in fact a criminal offence. It is clear that the site at Old Dailly does not belong to Historic Scotland, it does not even appear as a registered location within the Historic Scotland Website and that their influence and control only extends to the formal application for scheduling.

Again it should be noted, that the initial formal scheduling process made no mention of the Blue Stones or confers no special protection on them as aforesaid, and scheduling in no way permits or even suggests any legal right to strap the stones to a wall. The Blue Stones of Old Dailly, as they are moveable objects, cannot be considered for individual scheduling.

4. Traditional Lifting Stones. It would not be an underestimation to emphasise the importance of Scotland in the tradition and cult of natural stone lifting worldwide. It is regrettable that over a period of under three centuries many traditional Scottish lifting stones have been lost as a consequence of historical and cultural changes to the country since 1745, however the history and cultural significance of each stone is well known and respected by the stone lifter, regardless of his or hers country or ethnic origin. Such a respect was given to the Blue Stones of Old Dailly by stone lifters prior to March 2001 and if such a respect was not self evident or indeed tarnished, I would not be wasting my personal time in the preparation of this Historical Perspective.

The origins of Stone lifting in Scotland are etched into antiquity. No one knows when the first test of strength was carried out but history suggests that the Dalriadic Scots from Ireland, when colonising the area covered by the county of Argyll brought with them a culture of stone lifting as a means of testing the strength of the individual. It was also known that adjacent to some Pictish Forts, there existed the odd trial stone with a suitable rock plinth on which it was placed. Add to this aboriginal culture that of the Dalriadic Scots, and it can be clearly understood why stone lifting became part of Highlands and Islands culture. An infusion of Norse, a culture that practically worshiped strength then cemented the basis and origins of Highland Games and Stone lifting culture.

Old Dailly and its Blue Stones however are situated in the South West of the country and are far from the Highlands and this is what makes the Blue Stones unique.

5. Galloway. Without having to quote any formal historical text, it is well understood that at the same time as the area of Argyll was being populated by the Dalriadic Scots forming the kingdom of Dalriada, a similar movement by the Scots from Ireland resulted in the settlement of the South West region which became to be known as Galloway.

Populated by the same people, Galloway did not form part of Dalriada but retained similar cultural aspects although uniquely independent. Not only did both kingdoms possess a common language in Celtic Gaelic rather than Brythonic Gaelic, it would have shared as well its ancient customs and stone lifting would have been one such custom.

The Clans of Galloway, similar to (and probably more so) had small bands of trained, professional warriors called Gallowglass. This warrior elite trained every day in all aspects of war and worked on their strength. It is well known that initiation as Gallowglass incorporated the lifting of heavy stones and many other strength athletics which formed the precursor to the modern Highland Games.

The Kingdom of Galloway, certainly before the creation of the church at Old Dailly had no defined boundaries. For some time the kingdom also included all of Carrick in South Ayrshire and there are historical accounts of its boundary extending as far north as the River Clyde.

The parish of Old Dailly was certainly within the boundary of and sphere of influence of the Gaelic Irish/Scots Galloway culture, and indeed the name of Dailly itself is derived from the Irish/Scots Gaelic as opposed to the Brythonic Gaelic which is evident in much of Central Scotland.

According to Chalmers, the parish of Dailly was formerly called Dalmakeran or Dalmaolkeran. The church at Old Daily was known as the Church of St Michael at Dalmaolkeran and the etymology in Scots/Irish Gaelic translates as the meadow of St Kerran. Personally, I would tend to disagree slightly with the learned Chalmers in that I would translate it as "the meadow at the round hill of St Kerran. The addition of maol for roundish hill is obvious.

Although why and how Dalmaolkeran became abbreviated to Dailly is a matter of pure speculation but its former name is most definitely Scots/Irish Gaelic, similar to that of places within the Highlands and Islands, and this is obviously an influence from the kingdom of Galloway.

The Gaelic of Lowland Scotland is the Brythonic of the inhabiting British Celtic tribes, and this is much evident. The Brythonic Gaelic, similar to modern day Welsh, appears in many lowland place names such as Govan and Dumbarton however the influence in the area of Galoway and much of Carrick is most definitely derived from the Gaelic spoken by the Irish Settlers known as Erse.

A shared language and shared culture with the Gaels of the Dalriada, therefore it is not surprising to understand why the Blue Stones of Old Dailly exist as traditional lifting stones so far from the cultural influences of the Highland and Islands. It simply did not require this influence, although independent, the original Gaelic culture still existed.

Also considering, that the adjoining Parish of Barr, although created much later than the Parish of Dailly, was recognised as the last area of central Scotland where the Gaelic language was spoken also adds to the evidence of this cultural Scots/Irish influence.

Current Gaelic Speaking demographics show that out with Gaeldom, Gaelic Speaking within the Galloway region, although small, is still significantly higher than the remainder of lowland Scotland, and this perhaps is as a result of the regions heritage.

These cultural aspects are undisputable and go a long way to demonstrate the reason why the Blue Stones of Dailly exist and indeed were lifted as testing stones.

The majority of traditional Scottish Lifting Stones are situated north of the Highland Boundary Fault and this makes the location of the Blue Stones of Old Dailly extremely unique indeed although the history of the area should make this all too unsurprising.

6. Evidence of Charters and History. There is little or anything that has been written regarding Charter Stones and as such their individual reasoning is subject to speculation. Other that the famous charter stone at Inverness named Clach na cuiden there is little other written account of any other such stone save one in Perthshire built into a private wall.

Evidence of written charters abound, either conferred on an individual, Parish or Town by either a Royal proclamation or issued by the church.

The idea or notion of sanctuary especially as the Blue Stones were referred to as sanctuary stones, obviously predates the Reformation in Scotland. It was well recognised in the practising Roman Catholic faith of pre reformation days that all places of worship such as Churches and Monastery's offered some form of protection, especially if the Church or Monastery boasted the possession of a known religious relic.

The well known son of Carrick, King Robert the Bruce after an unsuccessful battle with Clan McDougal and on fleeing the battle site of Dalrigh took refuge within the Church of St Fillan near present day Tyndrum. There was no need for a sanctuary stone as the premises itself fulfilled the purpose of sanctuary as it possessed a relic of St Fillan, and this without the existence of a written charter was sufficient for the granting of sanctuary.

On the building of the Old Dailly Church in 1236 it was granted to the monks of Paisley Abbey by the first Earl of Carrick. At that time Paisley Abbey was the controlling centre for the Diocese which included the Parish of Dailly. A number of years later, after construction of the nearby Crossraguel Abbey, control was transferred to the new Abbey. It is perhaps fortunate that many volumes of charters issued by the Abbey are still available but none clearly refer to Charter Stones at Old Dailly.

It is clear that if a stone was indeed a charter stone, this would be well prior to AD 1236 and the building and creation of a church at Old Dailly. To firmly establish either of the stones as a charter or sanctuary stone is well out with the scope of any current historical texts on the subject. As such, in an evidential context, it cannot be proven or substantiated that either stone had a specific charter or sanctuary purpose. History based on supposition or pure speculation is of little worth and if it was the intention to have the Blue Stones strapped under such a premise it says little for the factual history and its consequences in the action of those, that wish to preserve any form of unsubstantiated history for personal purposes.

Sir Walter Scott in the Lord of the Isles published in 1805 writes of (via a correspondent) to the existence of a Charter Stone at Old Dailly although he makes no mention of its purpose. Following on, he mentions a charter stone situated in Girvan where sanctuary from creditors can be obtained by turning ones back on the stone. This reference has clearly been entwined with the Charter stone at Old Dailly.

It should be worthy of note that the present information board at the site alludes to Sir Walter Scott mentioning both Blue Stones. Perhaps this can be seen as splitting hairs but I would reiterate that such a laise fair approach can lead to historical inaccuracy. Scott only mentions a single stone.

The Rev Lawson in his book Places of interest about Girvan published in 1892 mentions a single charter stone at Old Dailly but admits to having no knowledge of the purposes of its charter. In addition, Lawson also mentions the Girvan Charter stone.

In "Prehistoric Man in Ayrshire" by John Smith and published in 1895 there is perhaps a better sourced account. Smith quotes the Daily Parish Minister, Rev George Turnbull who would be an acceptable and knowledgeable source, as stating that both stones were charter stones but again there was no reasoning and substantiation of this.

For the first time however, apart from an indirect reference by Scott in comparing the charter stone at Kingcase, Prestwick as being a lifting stone similar to that of Old Dailly, this text by Smith via Turnbull states specifically that both Blue Stones were testing stones of strength. I would expect that Turnbull, as a Parish minister, would have a firm grasp of the local history of his Parish. Smith unfortunately, then self speculates that the Charter perhaps had something to do with the actual lifting of the stones. I would put such a statement along with that of the stones alleged healing powers.

Turnbull was the longest serving Minister of the Parish serving from 1869 to 1908 and if ever a single source was would be seen to be more credible than another, then Turnbull would be it. Tunbull's knowledge of Dailly Parish could not be questioned. He wrote a book about it called "A South Ayrshire Parish" where again he reiterates the fact that both Blue Stones of Old Dailly were traditional stones of strength.

George Dougall in his 1908 work "The Burns Country" similarly makes reference to a single charter stone, for the purposes of debtors situated at Old Dailly Church.

What is clear from the written texts is that there is no direct confirmation as to the purpose of the single charter stone at Old Dailly. In addition, it is fundamentally obvious that the best sourced and more detailed account is via the Rev Turnbull to Smith.

To perhaps state the obvious, none of the authors of the individual writing regarding the Blue Stones of Old Dailly make reference to, or otherwise suggest that any of the Blue Stones possessed the ability to cure ailments or grant wishes. If this had been the case, I am sure that Turnbull would have stated as such.

Having pointed out the obvious inaccuracy with the present information board at Old Dailly, I am at a loss to understand why, with the evidence of available texts, that the most accurate source of Turnbull can be omitted in favour of the hearsay obtained by Sir Walter Scott. Again, I can only surmise that perhaps the reasoning for this was to highlight the Blue stones as Charter Stones to the detriment and obvious exclusion of both stones being traditional testing stones of strength. The text on the aforesaid information board was prepared by Mr David Hunter however in his written account of the Blue Stones on Girvan Online he specifically states that only one such stone (the larger) was a Charter stone. Why is this not mentioned on the information board? I would not even try and suggest the reasoning for this but what I am acutely aware of, is that in the providing any information for the public domain, then there is a fundamental requirement for accuracy of reporting.

There is nothing to suggest which if any of the Blue Stones was an original Charter Stone and I see such a bold statement that the larger stone was the charter stone, as showing a tendency to purposefully create a history to suit. This is extremely dangerous.

7. Marketing of the stones since 2001. Since the Blue stones were strapped in March of 2001 their historical use as testing stones of strength has been rarely mentioned.

Although it may well be coincidental, I feel that it is perhaps strange, that within months of the stones being strapped, a new purpose for them had been discovered and indeed marketed. On the 11th July 2001, the Ayrshire Post Newspaper ran an article concerning the Blue Stones of Old Dailly. The article made no mention of the stones being traditional Scottish lifting stones however they were now stones that cured certain ailments.

Without any verbal testament, the stones were now attributed to curing everything from anxiety and stress to headaches and even more unbelievable the stones now had the power to grant wishes. The source of this wildly profound statement was a South Ayrshire Councillor called Paul Torrance. It is not known, as yet, to what extent that Councillor Torrance, if any, played in the aforementioned request to Historic Scotland.

At the same time however, a local website, Girvan Online published an article by Mr David Hunter FSA Scot (see appendix). Mr Hunter provides an historical narrative on both stones remarking that, on the advice of Historic Scotland, both stones were strapped to prevent their theft. Mr Hunter then reiterates the claim of the special powers that both stones possess. It would be fair at this point to comment that it is likely that both Councillor Paul Torrance and Mr David Hunter FSA Scot are known to each other. Both document articles on the Blue Stones are from the same Girvan Online website.

At this juncture I would hasten to warn that in the politically and factually correct world that we reside in, it could be extremely dangerous to market the Blue stones as some form of miracle cure for certain ailments, especially when the claim is made by a Council official (at the time) regarding what is in essence Council property. I am afraid that attributing these claims to local folklore is not convincing.

In my own research of the Blue Stones, I have come across many references to them but not one which alludes to the possession of special properties. Neither am I aware of a substantial increase in tourist visitations to this site as a consequence of this form of marketing, as the text claims. In the circumstances, and as a consequence of there being no written substantiation or indeed personal testimony of the stones healing powers I would suggest that South Ayrshire Council take steps to remove this erroneous marketing.

8. Historians and research. As an amateur historian I am extremely conscious of proper methods of historical research and also the requirement for correct and accurate reporting of findings. In the creation of any historic writing, it is sometimes possible to fall into the trap of plagiarism, especially when research recovers only a single source of fact.

In recent history, the Blue Stones of Old Dailly were brought to the attention of the worldwide public in a book entitled "Of Stones and Strength" and published by Ironmind Enterprises in 1996. The book was co-authored by the late Peter B Martin and Steve Jeck, and its success in sales worldwide was no doubt attributable to its unique content regarding the sport of traditional stone lifting. Peter Martin was not a local historian, however he was able to source at least two writings which made reference to the Blue Stones of Dailly as being traditional lifting stones.

It is quite obvious from the content within the book that the references are indeed from Sir Walter Scott's "Lord of the Isles" and a local history book entitled "Prehistoric Man in Ayrshire" by John Smith. Both texts (see appendix) corroborate the factual statement that these stones were used as tests of strength.

It is also clear, and known to me factually, that Mr David Hunter FSA Scot provided Peter Martin with some historical assistance along the way.

It is personally known that David Hunter, up to the point of the publication of "Of Stones and Strength" had endeavoured for over 20 years to have the Blue Stones protected in some form or fashion and it is clear from the actions of Mr Hunter post March 2001, that he had his own ideas for the Blue Stones of Dailly and this excluded them as lifting stones.

Without being in any way being disrespectful to Mr David Hunter FSA Scot, I am unaware of any historical writings authored by him that have been formally published. It should also be noted that the usage of FSA Scot confers no confirmation of historical knowledge or excellence in the field of antiquities, as quite simply, fellowship of the society is achieved by supplying two references and £40.

9. Felonious Appropriation. It is clear from the texts of messrs Hunter and Torrance that an approach was made to Historic Scotland regarding the possibility of the theft of these fabled stones. And as a consequence of Historic Scotland's alleged reply, the advice was to strap the stones to the inner wall of the church.

In an examination of this request, it is perhaps best to view this request with a degree of suspicion. By the time the request was made to Historic Scotland for advice, the site had been scheduled for two years. Why were concerns now being raised regarding the possible theft of these stones?

The publication of "Of stones and strength" certainly brought attention worldwide on these stones, but this attention when put into perspective was within a sporting community that is very much specialised and indeed in a small minority.

A similar traditional lifting stone, which has the benefit of properly recording visits and lifts is situated at Inver near Braemar. The Inver Stone in a good year would be visited about 12 times and this stone is probably the second most famous lifting stone in Scotland. Perhaps it would be poignant to remark that this stone is situated in a not too dissimilar rural environment as Old Dailly, and is located in a private front garden which is adjacent to the A93 Braemar/Aberdeen Road. The stone is lighter than the smaller blue stone and never in its long history has it been subject to theft or an attempt of theft.

Now, with the site at Old Dailly being subject to perhaps no more than 12 visits in any year, and in particular by overseas visitors, it is perhaps unfortunate that Peter B Martin in 2000 was subject to a local interest article within the Ayrshire Advertiser Newspaper. The timing of this article to the timing of the strapping of the stones was extremely short, and I am sure that this local marketing may have had some bearing in the creation of a fear of appropriation of the stones.

10. Risk Assessment of Theft. Prior to an approach to Historic Scotland there is clearly no evidence of a formal theft risk assessment having been carried out.

As a retired Senior Police Officer I would advise that any such risk assessment would firstly take cognisance of whether or not both stones were indeed capable of appropriation. Without the use of any form of mechanical assistance it would be clearly difficult to lift either of the stones let alone remove them completely.

As the entrance to the churchyard is overlooked by a row of houses it is obvious that movements can be observed and the rural situation does not necessarily preclude that any theftuous intent would be easily contrived. In addition to this, examination of other similar sites, such as that at Inver would reveal any dangers or risks to the assessment which could equally be applied to Old Dailly.

An assessment would also take cognisance of the fact that Old Dailly is fortunate enough to be in an area with an extremely low crime rate and to finalise, the reset or resale value of a stolen stone would be of little worth and fall far short of any expenditure required to appropriate them in the first instance.

I am more than positive that a formal risk assessment of theft would obviously show that there was little to no risk of these stones ever being appropriated. Indeed, the obviousness of the answers suggests that the reasoning behind contacting Historic Scotland in the first instance, was not that founded on a fear of theft, but an attempt, for whatever reason to prevent these stones being used as traditional lifting stones.

11. Truth & Conspiracy. By implication of the facts and texts post March 2001 I can see no other reasoning for suggesting some form of conspiracy in causing a scheduling application to have the Blue Stones strapped. This said, it is clear that on both scheduling applications submitted by South Ayrshire Council (see appendix), there is absolutely no mention made what so ever, of any suggestion that there was any fear of the stones being possibly stolen nor did the application make any mention that this was the intention and reasoning for such an action, and this indeed begs the question, why did Mr David Hunter state as such?

Having submitted a request under the Freedom of Information Act 2002 to both Historic Scotland and South Ayrshire Council the situation becomes somewhat clearer but the facts which initiated the scheduling process are not available.

It is clear from the reply by Historic Scotland that at no time did they suggest that the Blue Stones should be strapped to prevent theft. Mr Hunter, the author of the information board at Old Dailly states that they did even though this is not the case. How did Mr Hunter have any knowledge of the result of the scheduling process when this is clearly a matter between South Ayrshire Council and Historic Scotland?

The response from Historic Scotland is concise and pertinent. From internal notes it is shown that the initial scheduling application omitted not only the history of the Blue Stones but the actual reasoning behind wanting them strapped. Again, I reiterate that no mention is made of suspected theft in any part of the application. On the amended application, which provides some Historic Background (The Sir Water Scott reference) a request is made to Historic Scotland to contact Mr David Hunter should any further information be required.

Where does Mr Hunter fit into this scheduling application? I can only suspect that it was perhaps he that was the driving force along with Councillor Torrance in forming the reasoning for both Blue Stones to be subject to a scheduling application.

The reply from South Ayrshire Council to the Freedom of Information Request was somewhat disappointing. The reply, in the form of an email letter clearly omitted the attachments of copied documents and prompted a reply by myself for this information. Despite pointing out in my request that I was specifically interested in the decision making that lead up to the scheduling application, there is either none that exists or it has been deliberately withheld. It would be naive to even think that such an important decision such as historical scheduling would take place without any written evidence showing why the decision to do so being available. Why is this information unavailable and who took the decision to make the scheduling application?

I forwarded a further request to South Ayrshire Council for information relating to the decision making process that caused an application to be made to Historic Scotland to have the Blue Stones strapped. Again, the Councils reply was somewhat disappointing stating that the decision was that of the "case officer in consultation with his line manager". (See appendix) I doubt that such a reply is truly within the spirit of the Freedom of Information Act however my aim is to have the stones

unstrapped, and not to enter into a tyranny and war of words with South Ayrshire Council.

Sometime after the Blue Stones were strapped, an information board was erected on the northeast section of the Church grounds and a brass plaque attached to the inner wall of the church indicating that "These are the Blue Stones of Old Dailly". What my Freedom of Information Act request reveals a suggestion that there is no apparent scheduling request for the placing of these items.

The scheduled area at Old Dailly Parish Church is clearly defined and both these accourtements, for tourist purposes would indeed require a fresh scheduling application. To carry out such work, without scheduled building consent is indeed a Criminal Offence for which the Council could be liable.

Having mentioned the aforesaid, I have no intention what so ever of pursuing any interest in what has been omitted or committed. My intention is purely to demonstrate the historic worth of the Blue Stones in a true and factual manner.

12. Tourist Interest. To demonstrate the interest of the Blue Stones to the stone lifting community, I have attached to this report a number of emails which I have received in support. As I have previously stated, stone lifting is very much a minority sporting interest within strength athletics. What is abundantly clear is that many who visit Scotland to lift its known traditional stones of strength come from abroad and bring much needed tourist income.

The location of the Blue Stones at Old Dailly would make it a near almost certainty, that an overnight stay would be required prior to venturing into the Highlands. It would be fair to state that it is more than likely that this stay would be in the vicinity of Old Dailly or if not certainly within the South Ayrshire Council area.

In these uncertain financial times, any additional income, no matter how little should be looked on as an opportunity.

- **13. Conclusions.** In order to conclude this report I think it would be pertinent to demonstrate by factual statements a condensed version of this report.
 - (a) Both Blue Stones are extremely old and deserve their standing in the Parish of Old Dailly and that the history should be purported accurately and without personal interest.
 - (b) The history of the stones as Charter or Sanctuary stones, although suggestive, does not state with any certainty that they were as such.
 - (c) The best sourced history of the stones is that of the Rev Turnbull who clearly states that both stones were traditional lifting stones.
 - (d) That the removal of the straps would bring to the area some additional tourism which would benefit the locale financially.
 - (f) That after being supplied all relevant history surrounding the Blue Stones, Historic Scotland have stated that they would look upon a scheduling consent request to remove the metal straps, favourably.

Council Officials from South Ayrshire have the power to change the present situation with both the Blue Stones and with Old Dailly Church. I can understand that the decisions that were made were no doubt carried out within a previous administration and that the (scant) historical information provided would have caused the initiation of the scheduling process in respect of the stones. My intention throughout this report has always been to portray the historical accuracy as it should, and without any bias or slant. What is, what is, and nothing more. It has been perhaps unfortunate that certain omissions and widely inaccurate reporting have caused me to disprove and attack such suggestions and when initiating this report, this was furthest from my thoughts; however I was left with no course of action other than to attack these statements.

I am sure that to the official who reads this report along with its accompanying appendices, would agree that there is indeed a sound argument to submit a scheduling consent request to free the Blue Stones of Old Dailly. I would perhaps comment further, that to the impartial, the evidence to do so is in fact, overwhelming.

Old Dailly Parish Church and Blue Stones Timeline

1236 Church granted to monks at Paisley Abbey by Duncan first Earl of Carrick

1244 Crossraguel Abbey formed and given control of Old Dailly Parish

1426 End of rule by the Lords of Galloway

1560 Scottish Reformation

1696 Divine service transferred to new church at Dailly

1815 Lord of the Isles by Sir Walter Scott

1877 The Martyr Graves of Scotland by John Thomson

1892 Places of Interest about Girvan by Rev R Lawson

1897 Ecclesiastical Architecture of Scotland Volume 3 by David MacGibbon & Thomas Ross

1895 Prehistoric Man in Ayrshire by John Smith

1904 The Burns Country by Charles Dougall

1908 A South Ayrshire Parish by George Turnbull

1994 Earliest modern record of stones being lifted by PB Martin

1996 Of Stones and Strength by Peter Martin and Steve Jeck

1999 Old Dailly Church entered into the schedule of monuments

2000 November 17 – Letter from South Ayrshire Council to Historic Scotland submitting application to place Blue stones within a concrete base and plinth.

2001 March - Blue stones strapped

2001 Ayrshire Roots by Paul Torrance

2001 The Blue Stones of Old Dailly by David Hunter

2009 Legendary Ayrshire Custom & Folklore by Dane Love

Appendix

Historic Texts relating to the Blue Stones of Old Daily

Scheduling Document dated 3rd March 1999

Blue Stones of Old Dailly by Mr David Hunter FSA Scot

Extract from Ayrshire Roots.com

Freedom of Information Request – Reply from Historic Scotland

Emails in support

Historical texts relating to the Blue Stones of Old Dailly

1815 Extract from" The Lord of the Isles" - Sir Walter Scott

My correspondent proceeds to mention some curious remnants of antiquity respecting this foundation. "In compliment to Sir William Wallace, the great deliverer of his country, King Robert Brace invested the descendants of that hero with the right of placing all the lepers

upon the establishment of King's Case. This patronage continued in the family of Craigie, till it was sold along with the lands of the late Sir Thomas Wallace. The burgh of Ayr then purchased the right of applying the donations of King's Case to the support of the poorhouse of Ayr. The lepers' charter-stone was a basaltic block, exactly the shape of a sheep's kidney, and weighing an Ayrshire boll of meal. The surface of this stone being as smooth as glass, there was not any other way of lifting it than by turning the hollow to the ground, there extending the arms along each side of the stone, and clasping the hands in the cavity. Young lads were always considered as deserving to be ranked among men, when they could lift the blue stone of King's Case. It always lay beside the well, till a few years ago, when some English dragoons encamped at that place wantonly broke it, since which thin' fragments have been kept by the freemen of Prestwick in a place of security.

There is one of these charter-stones at the village of Old Daily, in Carrick, which has become more celebrated by the following event, which happened only a very few years ago. The village of New Daily being now larger than the old place of the same name, the inhabitants insisted that the charter-stone should be removed from the old town to the new, but the people of Old Daily were unwilling to part with their ancient right. Demands and remonstrance's were made on each side without effect, till at last man, woman, and child, of both villages, marched out, and by one desperate engagement put an end to a war, the commencement of which no person then living remembered Justice and victory, in this instance, being of the same party, the villagers of the old town of Daily now enjoy the pleasure of keeping the blue-stone unmolested. Ideal privileges are often attached to some of these stones. In Girvan, if a man can set his back against one of the above description, he is supposed not liable to be arrested for debt, nor can cattle, it is imagined, he poinded as long as they are fastened to the same stone.

Notes – From the first line is clear that Scott received this information as hearsay. The text is derived from Mr Joseph Train of Newton Stewart who supplied Scott with the information. The Kingcase stone is mentioned as being a lifting stone and only an inference can be drawn that the Blue Stone was similarly a lifting stone. The future reference of the Blue Stones being sanctuary stones could be taken from the third stone mentioned, that of the Girvan stone.

The reference mentions only ONE Blue Stone.

1877 Extract from "The Martyr Graves of Scotland" – John Thomson

After viewing the monument, we walked round to the other side of the church, to the ruins of the session-house, on the floor of which are two large dark-looking stones, about five feet each in circumference. There is a two-fold tradition regarding them —that the two have fallen from the skies, and certainly the stones have a meteoric look, had they not been so large; and second, that they are the old standard weights of the district. If so, the district has in the past certainly not been fleeced by light weights.

Notes – It is clear that Thomson actually visited this site and viewed the two stones. The first tradition mentioned must be pure folklore. The second mentions the stones as being used as standard weights however the corresponding weights of each stone show little proportionality for their use in measurement. An Ayrshire Boll of Meal was a standard within the County which weighed approximately 160 lbs. Both stones far exceed this weight. Could the reference to weights mean that they were indeed lifted?

Two stones are mentioned.

1892 Extracts from "Places of Interest about Girvan" - Rev R Lawson.

Page 56

The Church is of the usual parallelogram form, with a small vestry adjoining, within which lies a large blue stone, called the charter stone of Dailly, whose precise function is now forgotten, but it is supposed to have constituted the Church a special sanctuary of some sort.

Page 19

The Sanctuary Stone is said to have stood in High Street, and was a place of refuge for insolvent debtors to flee in olden times when persecuted by their creditors.

Notes – Page 56 mentions again a single stone, that either confirms that only one stone was actually in situ or that one stone was a charter stone. Page 19 is reference to the sanctuary stone at Girvan.

1895 Extract from "Prehistoric Man in Ayrshire" - John Smith of Dalry

I asked the Rev. George Turnbull to give me some particulars about the Charter Stones of Dailly, which are unique in Ayrshire, and he has very kindly sent me the following notes: 'There are two stones, which tradition calls the Charter Stones of Old Dailly. They lie in an enclosure attached to the ruined church of Old Dailly, which is pre-Reformation, and very old. The enclosure (in which they lie) is sometimes called a "vestry," but it is rather supposed to have been the burying-place of the Boyds of Trochrague. The stones were used in bygone times as in trial of strength, the *smoothness*, as well as the weight, making it difficult to lift them. They were once taken away, and thrown into the river (Girvan); but the people of Old Dailly fished them out, and restored them to their place. They are bluish, and very hard.'

The facts of these stones being called *charter stones*, and also used as tests of *strength*, *is* very interesting, and would seem to indicate that nobody in the district was at one time allowed to hold a *charter* unless he was of sufficient strength to lift one of them, or perhaps both. The practice might be revived over the length and breadth of the land without in any way proving detrimental to the national physique.

Notes – It is clear that again, Smith's text is written in hearsay. The source however is the Rev George Turnbull who as well as being the longest serving minister within the parish of Dailly, he was also the author of "A South Ayrshire Parish", a detailed history of the parish itself. The text is self explanatory and is easily the second best soured text which has credibility.

1904 Extract from "The Burns Country" - George Dougall

Within the old church there is a curious blue stone, called the Charter Stone of Old Dailly, which is said to have been a sanctuary for debtors.

Notes – Again refers to only a single stone being a charter stone.

1908 Extract from "A South Ayrshire Parish" – Rev George Turnbull

Within the square enclosure attached to the north wall of Old Dailly Church, and which is probably the ancient and disused tomb of the Boyds of Trochrague, lie two blue stones. For ages they have been used as tests of strength, the difficulty of the lift being increased by the smoothness and roundness of the stones. They appear however, to have a history and associations which give them stronger claims on our interest. It may not be generally known that one of these stones is referred to as a "charter stone" in the notes to Sir Walter Scott's "Lord of the Isles" Sir Walter was indebted for this information to Mr Joseph Train, of Newton Stewart author of some verses illustrative of Galloway and Ayrshire traditions, who at his request, travelled in Ayrshire to collect materials for notes to the poem.

The note referred to gives an account of certain benefactions by King Robert the Bruce in gratitude for having been cured of a disease, which was supposed to be leprosy, by drinking the waters of a medicinal spring near Ayr. He built houses round the well, which was called Kings Case, for eight lepers and assigned to them certain yearly donations including eight bolls of oatmeal and 28 Scotch money to each person, besides straw for lepers beds and to thatch their houses annually.

The note goes onto say - The lepers' charter-stone was a basaltic block, exactly the shape of a sheep's kidney, and weighing an Ayrshire boll of meal. The surface of this stone being as smooth as glass, there was not any other way of lifting it than by turning the hollow to the ground, there extending the arms along each side of the stone, and clasping the hands in the cavity. Young lads were always considered as deserving to be ranked among men, when they could lift the blue stone of King's Case. It always lay beside the well, till a few years ago, when some English dragoons encamped at that place wantonly broke it, since which thin' fragments have been kept by the freemen of Prestwick in a place of security.

There is one of these charter-stones at the village of Old Dailly, in Carrick, which has become more celebrated by the following event, which happened only a very few years ago. The village of New Daily being now larger than the old place of the same name, the inhabitants insisted that the charter-stone should be removed from the old town to the new, but the people of Old Dailly were unwilling to part with their ancient right. Demands and remonstrance's were made on each side without effect, till at last man, woman, and child, of both villages, marched out, and by one desperate engagement put an end to a war, the commencement of which no person then living remembered Justice and victory, in this instance, being of the same party, the villagers of the old town of Daily now enjoy the pleasure of keeping the blue-stone unmolested. Ideal privileges are often attached to some of these stones. In Girvan, if a man can set his back against one of the above description, he is supposed not liable to be arrested for debt, nor can cattle, it is imagined, he poinded as long as they are fastened to the same stone.

That stones were often used as symbols to denote the right of possessing land, before the use of written documents became general in Scotland, is, I think, exceeding probable. The charter stone of Inverness is still kept with great care, set in a frame and hooped with iron, at the market place of that town. It is called by the inhabitants of the district Clach na Couddin.... While the famous marble chair was allowed to remain at Scone, it was considered as the charter stone of the Kingdom of Scotland". The reference here is to the ancient stone in the Royal Palace at Scone on which the Kings of Scotland were crowned and which was transferred to Westminster Abbey, and now forms part of the Coronation Chair of the Sovereigns of the United Kingdom. Whether there was anything about one or other, or both, of these two stones of the nature of a Charter or Sanctuary Stone cannot be known for certain, but the fact that they were objects of so much contention shows that more than an ordinary value was attached to them – the tradition no doubt, of something in the remote past.

They are said to have been originally placed within the Church near to the altar where they would afford protection to criminals who took refuge beside them. Such sanctuaries or

asylums for criminals are very ancient, their origins probably being the old Jewish cities of refuge, or the horns of the altar, at which there was safety for all but the wilful murderer. We find that Greek and Roman temples, especially the altars were sometimes used for the same purpose. In the early ages of the Christian Church some of the Christian Emperors gave this privilege to certain churches, and bishops and monks improved upon the idea, extending the limits of asylum to churchyards and bishops houses as well as to churches. In Scotland many churches enjoyed the right of sanctuary either from popular prestige or from royal authority, and some from their superior sanctity were considered to be safer than others. Our old church appears to have been one of those which possessed that privilege.

Note s – The single best text from probably the most credible source. It is clear that there is absolutely no doubt that both stones were used as traditional lifting stones. The text from Turnbull emphasises only the possibility of one or both stones being Charter or Sanctuary Stones and admits that there is little or no evidence to sustain this notion.

The Blue Stones of Old Dailly

The ruined church at Old Dailly dates back to pre-Reformation times and was built on the site of an earlier structure dedicated to St Michael. Two large smooth blue/grey boulders lie within the walls of the old roofless church and are thought to be Charter Stones dating back to ancient times when such stones were granted to communities in lieu of written charters and one reference refers to Dailly as a 'Blue Stone Burgh'.

There are several traditions attached to the Old Dailly Blue Stones, one that in ancient times they were Sanctuary Stones and if wrongdoers, debtors in particular, placed their back against them they could not be apprehended.

Another tradition has it that when worship was discontinued at Old Dailly in 1695 when a new church was built at Milncavish, which later became New Dailly, the inhabitants of the new village insisted that the Charter Stone, the larger of the two, be removed from the old village to the new. The people of Old Dailly were unwilling to part with their ancient right and demands were made on both sides without effect. In his historical notes to be found in sir Walter Scott's "Lord of The Isles", he refers to the conflict in Dailly parish and notes that it was settled 'when man, woman and child form both communities marched out and by one desperate engagement put an end to the conflict'. The populace of Old Dailly triumphed and both stones remained in the old churchyard.

Yet another tradition claims that the stones are possessed with mystical powers capable of bringing good fortune to those who touch them and in some cases they have the power to cure certain illness and give a feeling of well being.

The larger of the two stones weighs between 290 and 320 pounds and the smaller between 260 and 280 pounds in weight. Their smoothness and shape make them difficult for person to grip and over the years they have become an attraction for those wishing to display their strength. In international stone lifting circles they come within the definition of 'lifting' or 'testing' stones and they refer to the larger of the two at Old Dailly as "The Big Blue".

Old Dailly Churchyard and its surrounding burial ground was scheduled as an Ancient Monument in March 1999 and the Blue Stones, whatever their history or traditions, remain as an important part of the heritage of Dailly parish and after many centuries have at last come under the care and protection of Historic Scotland and South Ayrshire Council who have done much work in bringing their importance to the attention of the general public.

On the advice and direction of Historic Scotland, in March 2001, South Ayrshire Council caused the free standing Blue Stones to be fixed to the wall of the church at ground level by use of steel bands in order to protect them and deter their removal.

© David M Hunter FSA Scot., 2001

From Ayrshire Roots.com

People from around the world are travelling to a village in South Ayrshire to experience the healing power of two ancient stones.

The Graveyard in the ruined Covenanters Church in Old Dailly is home of the ancient Blue Stones. According to Folklore, the stones offer a cure for strength and anxiety.

The stones, also called Charter or Sanctuary Stones, have just gone on display in the remains of the ancient church.

Paul Torrance, a local councillor, told the Ayrshire Post "The removal of stress, anxiety and even headaches is being put down to the power of the stones. We've even had stories of wishes coming true after touching a Blue Stone.

It has been quite remarkable. In the past, despite considerable history associated with both Old Dailly Church and the graveyard, there was little public or tourist interest, any traveller who had heard of the graveyard had probably driven past before realising they were anywhere near it. Locals believe there is something mystic behind these stones. Old Dailly Church and graveyard is now firmly on the map for visitors travelling on the route between Crosshill and Girvan."

Story filed Wednesday 11th July 2001.

Freedom of Information request Historic Scotland

Appendixes

Appendix a – Letter dated 23^{rd} February 2011 to Mr Peter Martin from Historic Scotland stating that application to release Blue Stones would be viewed favourably.

Appendix b1 – Plan of Old Dailly Church including cross section of proposal to have Blue Stones placed in a bed of mortar.

Appendix b2 - Plan of Old Dailly

Appendix b3 – OS Map of Old Dailly and surrounding area

Appendix c – Application dated 17th November 2000 from South Ayrshire Council under Ancient Monuments and Archaeological Areas Act 1979 to secure the Blue Stones of Dailly by placing them in a cement bed.

Appendix d – Letter dated 22^{nd} November 2000 from Historic Scotland acknowledging receipt of application from South Ayrshire Council.

Appendix e – Memo dated 23^{rd} November 2000 to Mr Yeoman at Historic Scotland to review application from South Ayrshire Council.

Appendix f – Hand written note dated 22^{nd} December 200 from Mr Yeoman requesting the South Ayrshire Council be contacted regarding concerns regarding application and information on the "Sanctuary Stones".

Appendix g – Letter from Historic Scotland to South Ayrshire Council dated 4^{th} January 2001 requesting further information regarding application.

Appendix h1 to h6 – Series of photographs showing location of site and dimensions of concrete plinth as stated in application.

Appendix i – letter dated 12^{th} January 2001 from South Ayrshire Council enclosing photographs (appendices h1 to h6) and providing Historic Scotland with further historic information regarding the Blue Stones.

Appendix j – Memo dated 22^{nd} January 2001 from Mr Yeoman outlining reasons for application to be withdrawn

Appendix k – Letter from Historic Scotland dated 31^{st} January 2001 asking for withdrawal of initial application and suggesting the use of clamps for securing the Blue Stones.

Appendix I – Letter and fresh application dated 21st February 2001 from South Ayrshire Council to secure the Blue Stones by way of metal clamps.

Appendix m – Acknowledgement letter from Historic Scotland dated 26th February 2001.

Appendix n – Memo dated 26th February 2001 to Mr Yeoman requesting application to be reviewed.

Appendix o – Memo dated 5^{th} March 2001 from Mr Yeoman agreeing to revised application submitted by South Ayrshire Council.

Appendix p – Letter gated 5^{th} March 2001 from Historic Scotland confirming withdrawal of original application.

Appendix q – Letter dated 9^{th} March 2001 from Historic Scotland to South Ayrshire Council granting provisional consent to carrying out works to clamp the Blue Stones of Old Dailly.

Appendices r & s – Fax dated 12^{th} March 2001 from South Ayrshire Council confirming acceptance of terms as defined by Historic Scotland.

Appendix t – Fax dated 13^{th} March 2001 from South Ayrshire Council enclosing details and sketch of clamps.

Appendix u – Fax containing letter dated 13^{th} March 2001 from Historic Scotland giving Final Consent to strapping the Blue Stones.

Appendix uu - Report dated 15^{th} February 2002 confirming work carried out in accordance with schedule.

Appendix v – Letter received on 12^{th} August 2008 requesting release of Blue Stones of Dailly (Author possibly Mr P B Martin)

Appendix v1 to v3 – emails from author of appendix v regarding Blue Stones

Appendix w – Photograph of Blue Stones (strapped)

Appendix x – Copy of historic appendices from The Lord of the Isles





Longmore House Salisbury Place Edinburgh EH9 1SH

Direct Line: 0131 668 8775 Direct Fax: 0131 668 8765 Switchboard: 0131 668 8600 Donna.stewart@scotland.gsi.gov.uk

Our ref: AMH/8138/1/1

23 February 2011

Dear Mr Martin

REQUEST FOR INFORMATION UNDER THE FREEDOM OF INFORMATION (SCOTLAND) ACT 2002 BLUE STONES OF OLD DAILLY

Thank you for your request of 10 February asking for information about the blue stones of Old Dailly and, in particular, the decision made to secure the stones to the wall of Old Dailly Church.

We note all that you write. The church and churchyard are owned by South Ayrshire Council and, as such, it is for the Council to decide whether they wish to unstrap the stones. Removal of the straps would require scheduled monument consent (SMC) in advance because Old Dailly Church is legally protected as a monument of national importance. SMC is administered through Historic Scotland and it is likely that we would look favourably on such an application if submitted.

The information you requested about the stones is enclosed. You should note that release of this information by Historic Scotland does not constitute permission to reproduce it in such a way that would breach copyright. You should contact the copyright holder before any such intended use.

While we have endeavoured to be as open as possible in response to your request, we have withheld the personal information of a correspondent, a private individual, in accordance with an exemption set out under the Act:

Personal Information

Under section 38(1)(b) of the Act the exemption on 'Personal Information' applies to personal data of third parties where release would contravene any of the data protection principles. This is an absolute exemption which



www.historic-scotland.gov.uk



means that the wider public interest in releasing the information need not be considered.

If you believe that our decision not to release the information is wrong, you do have the right to request us to review it. Your request should be made within 40 working days of receipt of this letter, and we will reply within 20 working days of receipt. If our decision is unchanged following a review and you remain dissatisfied with this, you then have the right to make a formal complaint to the Scottish Information Commissioner.

If you require a review of our decision to be carried out, please write to Chief Executive, Historic Scotland, Longmore House, Salisbury Place, Edinburgh, EH9 1SH. The review will be undertaken by staff not involved in the original decision making process.

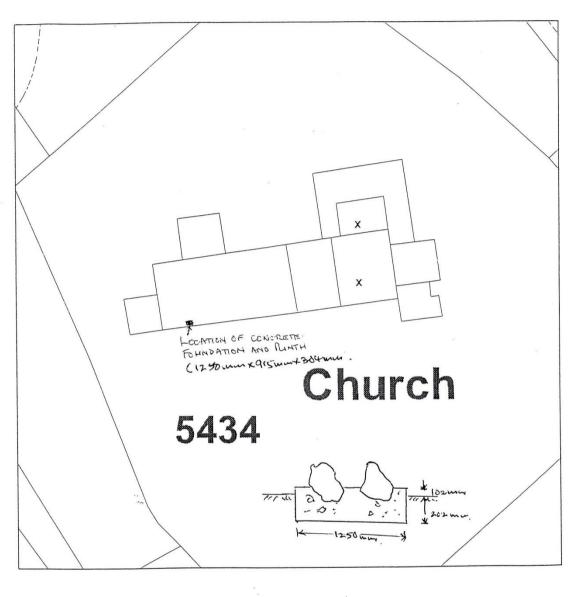
Yours sincerely

DONNA STEWART

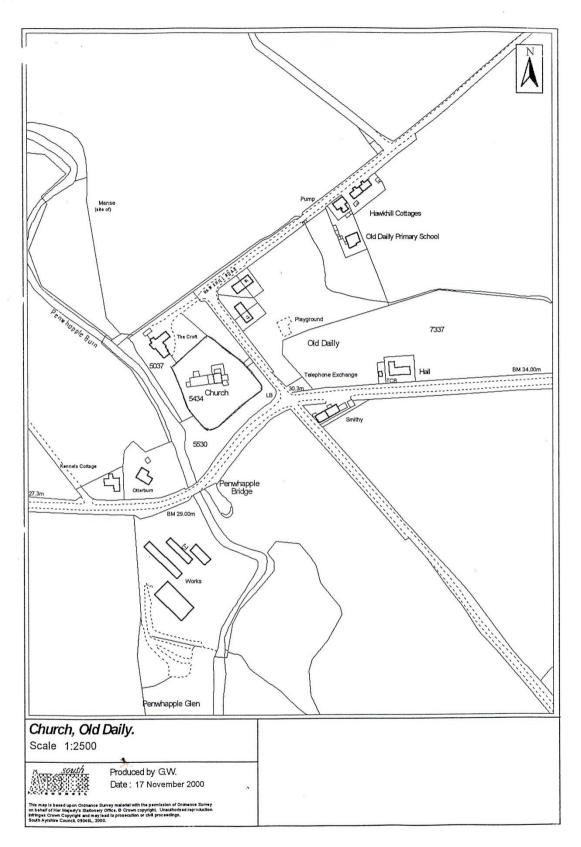
Inspectorate Administration Team Leader

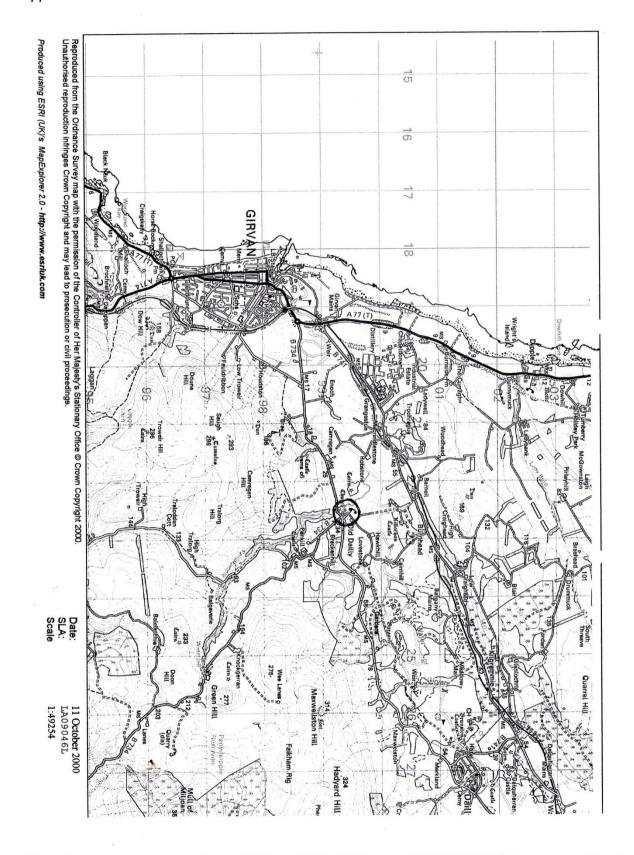
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Strategic Services

War. 226

Director: Archibald D. Harkness, Dip.T.P., M.R.T.P.I.

Head of Planning and Economic Development: Ian D. McLarty, Dip. T.P., M.R.T.P.I.

Burns House, Burns Statue Square, Ayr, KA7 1UT. Fax: (01292) 616161 E-Mail: James.Yee@south-ayrshire.gov.uk

Our Ref: JY/HD

Your Ref:

If telephoning please call: Mr. James Yee (01292) 616183

17 November, 2000

Ancient Monuments Administration Branch, Historic Scotland, Longmore House,

Salisbury Place,

EDINBURGH. EH9 1SH.



2 2 NOV 2000

Dear Sir,

ANCIENT MONUMENTS AND ARCHAEOLOGICAL AREAS ACT 1979 OLD DAILLY CHURCH AND CHURCHYARD

South Ayrshire Council proposes to provide a concrete foundation and plinth for embedding and securing two Charter or Blue Stones of Dailly, within the walls of Old Dailly Church ruin.

I therefore attach herewith, the following documents duly filled in, for consideration and approval for Scheduled Monument Consent by the Scottish Ministers:-

- 1. Application for Scheduled Monument Consent.
- 2. Copy of Notice to Owner.
- 3. Ownership Certificate.
- 4. Supplementary Form for Excavations.
- Location Plan and Drawings.

I look forward to receiving your reply in due course.

Yours faithfully,

Ian McLarty,

Head of Planning and Economic Development

MISS Archer

Please Ack, Regular, Peuf and pars to ma yeonan, for council.

Encl.

With effect from 1 July 1999, any reference to the Secretary of State should read Scottish Ministers.

APPLICATION FOR SCHEDULED MONUMENT CONSENT

ANCIENT MONUMENTS AND ARCHAEOLOGICAL AREAS ACT 1979

(To be completed by or on behalf of the applicant in BLOCK CAPITALS or typescript) (Please ENSURE that you read the accompanying notes before completing this form)

NOTE THAT ANY PLANNING CONSENT NEEDED MUST BE SOUGHT SEPARATELY IN THE NORMAL WAY. 1. Applicant Name Haad of Planning & Economic Development South Agricia Lound Address Burns House, Burns Status Square, Ayr Tel No. 01292 616113 Post code KA7 1UT Applicant's legal interest in the monument (please tick) Joint Owner Occupier Other \square None Owner 🗹 If OTHER, please specify 2. Owner of monument (if not the applicant) Occupier (if not the applicant) Name South Agrahine Council, Community Protection Secures Address Burns House Burns Statue Square. Pyr Post code KA7 1UT Tel No . 01292 616115 3. Monument to which application relates Name (if any) of monument Old Dailly Much Local authority area South Ayrehive Council National Grid Reference (if known) NX 226944 4. Description of proposed works (including their purpose) To construct a commete plink for embedding and seeming show Charter or Blue Stones of Dailly. Sonark plint measures 1250 mm +915 mm × 305 mm of which 102 mm stands

proud above ground level 5 pare between stone wall & side of

plitteds to be 152 mm. of concrete plants.

	5. List of plans and drawings accompanying application
	1 Socotion Plan
	2 Focasion drawing for concuse plint
	6. Any other information relevant to application (including details of planning permissions obtained or to be sought)
	I/We hereby apply for scheduled monument consent for the works described in this application and shown on the accompanying plans and drawings
¥	Signature M M Date 17/11/00 on behalf of Small Ayahure Council
	*Where the application is being dealt with by an agent to whom correspondence should be sent, state the:-
	Name of Agent
	Address of Agent
	Post code Tel No
	Return to (with all relevant plans, photographs and drawings):- Ancient Monuments Administration Branch, Historic Scotland, Longmore House, Salisbury Place, Edinburgh EH9 1SH

NOTICE TO OWNER OR JOINT OWNER ANCIENT MONUMENTS AND ARCHAEOLOGICAL AREAS ACT 1979

To be completed and sent to all owners where item B or C(2) of the Certificate of Ownership Interest is appropriate.

Notice of application for scheduled monument consent

Proposal to carry out work affecting (a) Old Daily Church

TAKE NOTICE that an application is being made to the Secretary of State for Scotland by (b) Head of Planning & Economic Development for scheduled monument consent to (c) constant a concluse divide for embedding a security two Charter on Blue Stones of Daily within the Monewalk on the west orde of the min.

If you wish to make representations to the Secretary of State about the application you should make

If you wish to make representations to the Secretary of State about the application you should make them in writing before the time when he considers his decision on the application. In order to ensure that representations are received in time, they should be lodged not later than Island with Ancient Monuments Administration Branch

Historic Scotland Longmore House, Salisbury Place,

Edinburgh EH9 1SH

(On behalf of South Answer Comuly

NOTES

- (a) Insert name, address or location of the monument with sufficient precision to ensure its identification.
- (b) Insert name of applicant.
- (c) Insert brief description of proposed works.
- (d) Insert date 28 days later than the date on which the notice is served.

*Delete where appropriate.

ANY NOTICES ISSUED MUST BE COPIED TO HISTORIC SCOTLAND BY THE APPLICANT

CERTIFICATE
ANCIENT MONUMENTS AND ARCHAEOLOGICAL AREAS ACT 1979

	One of the following certificates must be completed by or on behalf of the Applicant							
	A. Certificate in accordance with paragraph 2(1)(a) of Schedule 1 to the Act - Sole Owner							
	It is hereby certified that no person other than the applicant was the owner(x) of the monument to which the accompanying application relates at the beginning of the period of twenty-one days which ended on the date of the application.							
	Signature of applicant Date							
	B. Certificate in accordance with paragraph 2(1)(b) of Schedule 1 to the Act - Applicant who is not Sole Owner.							
	It is hereby certified that the applicant has given the requisite notice of the accompanying application to all the persons other than the applicant who, at the beginning of the period of twenty-one days which ended on the date of the application, were owners(x) of the monument to which the application relates, namely(y)							
	Signature of applicant / M / M/T Date /7/"/00.							
†	C. Certificate in accordance with paragraph 2(1)(c) of Schedule 1 to the Act - Applicant who is							
	C. Certificate in accordance with paragraph 2(1)(c) of Schedule 1 to the Act - Applicant who is not Sole Owner and is unable to identify one or more of several Joint Owners.							
	It is hereby certified - (1) that the applicant is unable to issue a certificate in accordance with either paragraph 2(1)(a) or (b) of Schedule 1 to the Ancient Monuments and Archaeological Areas Act 1979; (2) that the applicant has given the requisite notice of the accompanying application to the following persons who, at the beginning of the period of twenty-one days which ended on the date of the application, were owners(x) of the monument to which the application relates, namely(y)							
	(3) that the applicant has taken such steps as are reasonably open to him to ascertain the names and addresses of the remainder of the persons who at the beginning of that period were owners(x) of that monument and has been unable to do so.							
	Signature of applicant Date							
	D. Certificate in accordance with paragraph 2(1)(d) of Schedule 1 to the Act - Applicant unable to identify any Owner. It is hereby certified that the applicant is unable to issue a certificate in accordance with paragraph 2(1) (a) of Schedule 1 to the Ancient Monuments and Archaeological Areas Act 1979, but has taken such steps as are reasonably open to him to ascertain the names and addresses of the other persons who, at the beginning of the period of twenty-one days which ended on the date of the accompanying application, where owners(x) of the monument to which the application relates and has been unable to do so. Signature of applicant							
	NOTES (x) "Owner" or "owners" means a person or persons who, in respect of any part of the monument, is under the Lands Clauses Acts enabled to sell and convey the land to the promoters of an undertaking, any person who is entitled to possession of the land as tenant under a lease, the unexpired period of which is not less than ten years, an agricultural tenant as defined in the Agricultural Holdings (Scotland) Act 1949 or a crofter as defined in the Crofters (Scotland) Act 1955.							

SCHEDULED MONUMENT CONSENT APPLICATION SUPPLEMENTARY FORM FOR EXCAVATIONS

(To be completed by or on behalf of the applicant in BLOCK CAPITALS or typescript) (Please ENSURE that you read the accompanying notes before you complete this form)

Please enclose with application a plan of the proposed excavation and surrounding area to a scale of at least 1:2,500 marking the position of the site and location of the area to be excavated. Previously excavated areas should be clearly differentiated. Please also provide a sketch plan of the site with the areas to be excavated this season and in any future seasons. If you have already prepared a research design as a free-standing document, attach a copy and complete form with summary details only.

1.	Name of site	(including	Grid	Refer	ence).	NX 22	0994
		, ,	^				8 89

2. Local authority area South Ayrshire

3.(a)	Have you directed excavation on this site before?	Yes	No 🗵
(b)	Have you previously received consent for excavation at this site?	Yes	No 🖵

4. Describe briefly the type and period of the site. (Explaining why this particular site was chosen.)

5. Period of proposed excavation (starting date and number of weeks).

JAN/FEB 2001 - ONE DAY

6. Nature of excavation (eg trial, first season of multi-season project, complete one-season project).

Execusée to a depth of 203 mm to form founded the for the concrete plants. (1250 mm x 915 mm x 305 mm thick)

MFA00236

SCHEDULED MONUMENT CONSENT APPLICATION SUPPLEMENTARY FORM FOR EXCAVATIONS

(To be completed by or on behalf of the applicant in BLOCK CAPITALS or typescript) (Please ENSURE that you read the accompanying notes before you complete this form)

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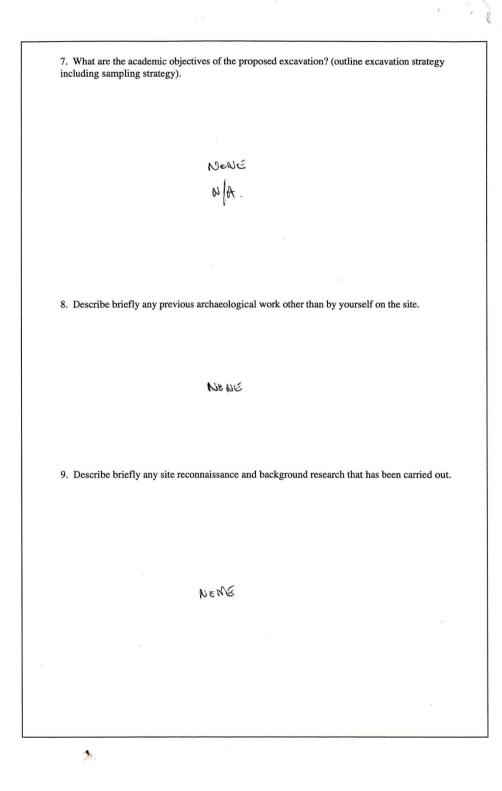
5. Period of proposed excavation (starting date and number of weeks).

JAN/FEB 2001 - ONE DAY

6. Nature of excavation (eg trial, first season of multi-season project, complete one-season project).

Execusée to a depth of 203 mm to form founded the for the concrete plants. (1250 mm x 915 mm x 305 mm thick)

MFA00236



- 10. Name of proposed excavation director.
- 11. What briefly is his/her excavation, post excavation and research experience?
- 12. What are his/her outstanding excavation and post excavation commitments?
- 13. Details of supervisory staff and size of workforce.
- 14. How will the excavation be funded? ((Indicate, when applicable, when results of pending grant application(s) will be known.)

FUNDED BY SOUTH AYRSTIRE COUNCIL.

15. What are the arrangements for reinstating the site after excavation?

A/4

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FUNDED BY SOUTH AYRSTIRE COUNCIL.

15. What are the arrangements for reinstating the site after excavation?

A/4



Mr Ian McLarty
Head of Planning & Economic Development
South Ayrshire
Burns House
Burns Statue Square
AYR
KA7 1UT

Your Ref: JY/HD

Our Ref: AMH/8138/1/1

22 November 2000

Dear Mr McLarty

ANCIENT MONUMENTS AND ARCHAEOLOGICAL AREAS ACT 1979 APPLICATION FOR SCHEDULED MONUMENT CONSENT OLD DAILLY CHURCH AND CHURCHYARD

I acknowledge receipt of your application for scheduled monument consent (SMC) dated 17 November 2000 which has been passed to the Area Inspector of Ancient Monuments for consideration.

Following consideration by the Area Inspector and District Architect (if necessary) a provisional decision letter will be sent to you.

Yours sincerely

MISS SANDRA ARCHER

1

Our Ref: AMN 8138 1, 1

Mr yearn

ANCIENT MONUMENTS AND ARCHAEOLOGICAL AREAS ACT 1979 APPLICATION FOR SCHEDULED MONUMENT CONSENT OLO AMUY CURCIT

Please see the attached application for scheduled monument consent dated $7/\sqrt{10}$ for your comments. If there are any conditions to be attached to the granting of consent, these should be supported by reasons.

Please return the application to Ma Good as possible.

Thanks

MISS SANDRA ARCHER

AMAB Room G49 Ext: 8756

Date: 23 11 20

3

Me Archer

Me Archer

Please write to the applicant requesting further information; and preferably a photo, of the location to be affected by the construction of the concrete plints.

What is the nature of the ground surface?

Please also request further info and the 'Charter Stones', what they are , and where they are from.

Thankyer.

22.12-60

P. Jean



Mr Ian McLarty
Head of Planning and Economic Development
Strategic Services
South Ayrshire Council
Burns House
Burns Statue Square
AYR
KA7 1UT

Your Ref: JY/HD

Our Ref: AMH/8138/1/1

4 January 2000

Dear Mr McLarty

ANCIENT MONUMENTS AND ARCHAEOLOGICAL AREAS ACT 1979 APPLICATION FOR SCHEDULED MONUMENT CONSENT OLD DAILLY CHURCH AND CHURCHYARD

I refer to your application for scheduled monument consent dated 17 November 2000 on behalf of South Ayrshire Council to provide a concrete foundation and plinth for embedding and securing two Charter or Blue Stones of Dailly, within the walls of Old Dailly Church ruin.

In order that we may determine your application, I would be grateful if you would supply the following information:

- 1. Details of the location to be affected by the construction of the concrete plinth, preferably accompanied with a photograph.
- 2. What is the nature of the ground surface?

Could you please also provide us with information regarding the 'Charter Stones' i.e. what they are and where they come from.

We look forward to receiving the information in due course.

Yours sincerely

clocapitin D. Edward

MRS J D EDMOND

30















Strategic Services

Director: Archibald D. Harkness, Dip.T.P., M.R.T.P.I.

Head of Planning and Economic Development: Ian D. McLarty, Dip. T.P., M.R.T.P.I.

Burns House, Burns Statue Square, Ayr, KA7 1UT. Fax: (01292) 616161 E-Mail: James.Yee@south-ayrshire.gov.uk

Our Ref: JY/HD

Your Ref: AMH/8138/1/1

If telephoning please call: Mr. James Yee (01292) 616183

12 January, 2001

Mrs. J.D. Edmond, Historic Scotland, Longmore House, Salisbury Place, EDINBURGH., EH9 1SH.



Mr. Yeonan,
The attached in for you conneto
please,
shaper Edward

15.1.01.

Dear Mrs. Edmond,

ANCIENT MONUMENTS AND ARCHAEOLOGICAL AREAS ACT 1979 APPLICATION FOR SCHEDULED MONUMENT CONSENT OLD DAILLY CHURCH AND CHURCHYARD

I refer to your letter of 4th January, 2001 concerning this Council's application for scheduled monument consent to provide a concrete foundation and plinth for embedding and securing two Charter or Blue Stones of Dailly, within the walls of Old Dailly Church ruin.

I have now obtained the following information as requested by you.

- The location of the concrete plinth is at the inside of the south wall of the west wing of the roofless church; adjacent to the opening in the stone wall, as shown in attached photographs.
- 2. The ground surface is grassed in soft top soil.
- 3. The Charter or Blue Stones of Dailly were known to be used as "Sanctuary Stones" in the parish of Dalmaolkan (latterly known as Dailly) in the period between 1404 and 1490. These stones, which have a bluish tinge when wet were believed to be washed down from Girvan by glaciers. Most churches at that time had possession of stones of this nature, used as "Sanctuary Stones", and a great number of them have not been traced presently. These two particular "Sanctuary Stones" were likely to have been situated close to the alter in pre-reformation times; and have been mentioned by Sir Walter Scott in his historical notes accompanying his "Lord of the Isles" publication.

In/.....

In 1695 worship was discontinued at Dailly when William Hamilton, 3rd Lord Bargany built a new church at Milncavish, which later became New Dailly.

There was a proposal to move these two Charter Stones to New Dailly; but after a bitter confrontation between inhabitants of Old Dailly and New Dailly, these stones remained in Old Dailly.

If you require any further information or clarification about the history of these two stones, please contact the local historian Mr. David Hunter in New Dailly at telephone number (01465) 811327.

Yours sincerely,

Ian Johnson,

Policy, Projects and Research Manager

Mrs Edmond

SMC APPLICATION - OLD DAILLY CHURCH AND CHURCHYARD

I have serious concerns regarding the impact of the proposal on the buried archaeology of the site, and also on the visual amenity. I consider the proposal to be inappropriate to the historic environment of the ruined church. The physical act of embedding these stones within a concrete plinth is likely to be damaging to the stones.

I would therefore recommend that the applicant should withdraw this proposal.

Why Yeona

Should they still wish to pursue a scheme to achieve the securing of the stones, then I would suggest that they submit a new SMC application. A more appropriate scheme might be to simply secure the stone within stainless steel cramps. The cramps would be fixed to joints in the stonework of the adjacent wall, with a layer of neoprene cushioning between the cramps and stones. The stones would sit on the ground surface as they are now, and ideally should not be moved.

PETER YEOMAN 22nd January 2001

h...



Mr Ian Johnson Strategic Services South Ayrshire Council Burns House Burns Statue Square AYR KA7 1UT

Your Ref:- JY/HD

Our Ref:- AMH/8138/1/1

31 January 2001

Dear Sir

APPLICATION FOR SCHEDULED MONUMENT CONSENT OLD DAILLY CHURCH AND CHURCHYARD

Thank you for supplying the additional information to enable Historic Scotland to determine your application for scheduled monument consent of 17 November 2000, on behalf of South Ayrshire Council.

Historic Scotland has serious concerns regarding the impact of the proposal on the buried archaeology of the site, and also on the visual amenity. We consider the proposal to be inappropriate to the historic environment of the ruined church and the physical act of embedding these stones within a concrete plinth is likely to be damaging to the stones. We recommend that the South Ayrshire Council should withdraw this proposal.

Should the Council still wish to pursue a scheme to achieve the securing of the stones, we would suggest that they submit a new SMC application. A more appropriate scheme might be to simply secure the stone within stainless steel cramps. The cramps would be fixed to joints in the stonework of the adjacent wall, with a layer of neoprene cushioning between the cramps and stones. The stones would sit on the ground surface as they are now, and ideally should not be moved.

Yours faithfully

Jacquetie D. Edward

MRS J D EDMOND

Strategic Services

Director: Archibald D. Harkness, Dip.T.P., M.R.T.P.I.

Head of Planning and Economic Development : Ian D. McLarty, Dip. T.P., M.R.T.P.I.

Burns House, Burns Statue Square, Ayr, KA7 1UT. Fax: (01292) 616161 E-Mail: James.Yee@south-ayrshire.gov.uk

Our Ref: JY/HD

Your Ref: AMH/8138/1/1

If telephoning please call: Mr. James Yee (01292) 616183

19 February, 2001

Mrs. J. D. Edmond, Historic Scotland, Longmore House, Salisbury Place, Edinburgh. EH9 1SH. 2 2 FEB 2001

HMUTT 1 -..

Dear Mrs. Edmond,

APPLICATION FOR SCHEDULED MONUMENT CONSENT OLD DAILLY CHURCH AND CHURCHYARD

I refer to your letter of 31st January 2001 concerning the above matter.

I noted your comments about the inappropriateness to secure the two Blue or Charter Stones by embedding them within a concrete plinth. I therefore withdraw this proposal.

However, I submit herewith for your consideration, an application with accompanying relevant forms duly filled in, for scheduled monument consent for the securing of these stones with stainless steel cramps as suggested by you. The cramps would then be fixed to joints in the adjacent stone wall, with a layer of neoprene cushioning between the cramps and stones.

In light of South Ayrshire Council's approved allocated funds for this project, which must be used up by the end of this financial year 31st March 2001, I would therefore be much obliged if you could please consider this application with urgency for the processing of consent approval.

Thank you for your co-operation and assistance.

I look forward to receiving an early reply in due course.

Yours sincerely,

Ian McLarty,

Head of Planning and Economic Development

MG Edmonal JE. 23/2/01

Please process.

27/2/01 1M000

Piecose Ack, Regioter SNC and PWF. Please

Pass file to 1 Am For Comments. Jacqui Folland. 29/2/6)

APPLICATION FOR SCHEDULED MONUMENT CONSENT

ANCIENT MONUMENTS AND ARCHAEOLOGICAL AREAS ACT 1979

(To be completed by or on behalf of the applicant in BLOCK CAPITALS or typescript) (Please ENSURE that you read the accompanying notes before completing this form)

NOTE THAT ANY PLANNING CONSENT NEEDED MUST BE SOUGHT SEPARATELY IN THE NORMAL WAY.

NORMAL WAY.
1. Applicant
Name HEAD OF READINGS & ECONOMIC DEVELOPMENT
Address SOUTH AYRSHIRE COUNCIL, BURNS HOUSE, BURNS STATLE SOUTHE
Post code 5A7 10T Tel No 01292 616113
Applicant's legal interest in the monument (please tick)
Owner □ Joint Owner □ Occupier □ Other ☑ None □
If OTHER, please specify Agous for South Appolite Council
Name Community Rolling Services Community Rolling
Address South Ayrelin down
Browns House
Burns Starne Square, fry Post code KAT JUT
Tel No 01292 616115
3. Monument to which application relates
Name (if any) of monument old Dailly Church
Local authority area South Agrative Council
Local authority area
National Grid Reference (if known) Wx 22694
Description of proposed works (including their purpose)
To secure two charter or Blue Stones of Doully with stainless steel cramps. The stones will not be visual
Sien its sitting positions on the ground surface.
The wounds would be fred to joints in the
of me and all the advantation wall turter a
layer of veopene endiering lestwanthe stamps and

1

	5. List of plans and drawings accompanying application
	Socation Plan
	Sketch of stamfen steel cramp
	6. Any other information relevant to application (including details of planning permissions obtained or to be sought)
-	I/We hereby apply for scheduled monument consent for the works described in this application and shown on the accompanying plans and drawings
4	Signature M. M. Marty Date 19/02/01
	on behalf of South Asshwe Courses
	*Where the application is being dealt with by an agent to whom correspondence should be sent, state the:-
	Name of Agent
	Address of Agent Defents on Joseph Court
	Post code Tel No
	Return to (with all relevant plans, photographs and drawings):- Ancient Monuments Administration Branch, Historic Scotland, Longmore House, Salisbury Place, Edinburgh EH9 1SH

CERTIFICATE

ANCIENT MONUMENTS AND ARCHAEOLOGICAL AREAS ACT 1979

One of the following certificates must be completed by or on behalf of the Applicant

	A. Certificate in accordance with paragraph 2(1)(a) of Schedule 1 to the Act - Sole Owner
	It is hereby certified that no person other than the applicant was the owner(x) of the monument to which the accompanying application relates at the beginning of the period of twenty-one days which ended on the date of the application.
	Signature of applicant
	B. Certificate in accordance with paragraph 2(1)(b) of Schedule 1 to the Act - Applicant who is not Sole Owner.
	It is hereby certified that the applicant has given the requisite notice of the accompanying application to all the persons other than the applicant who, at the beginning of the period of twenty-one days which ended on the date of the application, were owners(x) of the monument to which the application relates, namely(y)
۷	Signature of applicant Date 19/02/01. C. Certificate in accordance with paragraph 2(1)(c) of Schedule 1 to the Act - Applicant who is
	C. Certificate in accordance with paragraph 2(1)(c) of Schedule 1 to the Act - Applicant who is not Sole Owner and is unable to identify one of more of several Joint Owners.
	It is hereby certified - (1) that the applicant is unable to issue a certificate in accordance with either paragraph 2(1)(a) or (b) of Schedule 1 to the Ancient Monuments and Archaeological Areas Act 1979; (2) that the applicant has given the requisite notice of the accompanying application to the following persons who, at the beginning of the period of twenty-one days which ended on the date of the application, were owners(x) of the monument to which the application relates, namely(y)
	(3) that the applicant has taken such steps as are reasonably open to him to ascertain the names and addresses of the remainder of the persons who at the beginning of that period were owners(x) of that monument and has been unable to do so.
	Signature of applicant Date
	D. Certificate in accordance with paragraph 2(1)(d) of Schedule 1 to the Act - Applicant unable to identify any Owner. It is hereby certified that the applicant is unable to issue a certificate in accordance with paragraph 2(1) (a) of Schedule 1 to the Ancient Monuments and Archaeological Areas Act 1979, but has taken such steps as are reasonably open to him to ascertain the names and addresses of the other persons who, at the beginning of the period of twenty-one days which ended on the date of the accompanying application, where owners(x) of the monument to which the application relates and has been unable to do so. Signature of applicant
	NOTES
	(x) "Owner" or "owners" means a person or persons who, in respect of any part of the monument, is under the Lands Clauses Acts enabled to sell and convey the land to the promoters of an undertaking, any person who is entitled to possession of the land as tenant under a lease, the unexpired period of which is not less than ten years, an agricultural tenant as defined in the Agricultural Holdings (Scotland) Act 1949 or a crofter as defined in the Crofters (Scotland) Act 1955. (y) Insert names and addresses.



Mr Ian McLarty
Head of Planning and Economic Development
South Ayrshire Council
Burns House
Burns Statue Square
AYR
KA7 1UT

Your Ref:- JY/HD

Our Ref:- AMH/8138/1/1

26 February 2001

Dear Mr McLarty

ANCIENT MONUMENTS AND ARCHAEOLOGICAL AREAS ACT 1979
APPLICATION FOR SCHEDULED MONUMENT CONSENT: OLD DAILLY CHURCH

I acknowledge receipt of your application for scheduled monument consent (SMC) dated 19 February which has been passed to the Area Inspector of Ancient Monuments for consideration.

Following consideration by the Area Inspector and District Architect (if necessary) a provisional decision letter will be sent to you.

Yours sincerely

MRS M BAXTER

Mr Jeoman

Our Ref AHH 8138 11

ANCIENT MONUMENTS AND ARCHAEOLOGICAL AREAS ACT 1979 APPLICATION FOR SCHEDULED MONUMENT CONSENT

ald Dailly Church

Please see the attached application for scheduled monument consent dated 19: 2:0 (for your comments. If there are any conditions to be attached to the granting of consent these should be supported by reasons. Rease return to the Edmand

AMAB
Room G49
Ext 8762
26:2:01

Mrs Edmond

OLD DAILLY CHURCH REVISED SMC APPLICATION

This revised application follows the recommendations I made to the applicants in response to their original application, which they withdrew. I would therefore recommend that consent be granted without conditions, other than that they execute the works as defined within their application.

PETER YEOMAN

Rm G.41 Ext 8673

5th March 2001



Mr Ian McLarty
Head of Planning and Economic Development
South Ayrshire Council
Burns House
Burns Statue Square,
Ayr
KA7 1UT

Your Ref: JY/HD

Our Ref: AMH/8138/1/1 -

8 March 2001

Dear Sir

ANCIENT MONUMENTS AND ARCHAEOLOGICAL AREAS ACT 1979 APPLICATION FOR SCHEDULED MONUMENT CONSENT OLD DAILLY CHURCH

I refer to your letter dated 19 February 2001 advising Historic Scotland that, after noting our comments regarding your proposals set out in your application for scheduled monument consent dated 17 November 2000, you wished to withdraw the application.

I can confirm that that we have noted our records accordingly.

We will contact you in due course regarding your application for scheduled monument consent dated 19 February 2001, which was submitted with your letter.

Yours faithfully

Jacquelie D. Elward

MRS J D EDMOND

Mrs wood, the attacked Provisional SMC letter is for your approval and signature, please.

J- Edual



Mr Ian McLarty
Head of Planning and Economic Development
South Ayrshire Council
Burns House
Burns Statue Square
AYR
KA7 1UT

Your Ref:- JY/HD

Our Ref:- AMH/8138/1/1

9 March 2001

Dear Mr McLarty

ANCIENT MONUMENTS AND ARCHAEOLOGICAL AREAS ACT 1979
APPLICATION FOR SCHEDULED MONUMENT CONSENT: OLD DAILLY CHURCH
PROVISIONAL CONSENT

I refer to your application for scheduled monument consent of 19 February 2001 on behalf of South Ayrshire Council to secure two Charter or Blue Stones of Dailly with stainless steel cramps to be fixed to joints in the adjacent stone wall, with a layer of neoprene cushioning between the cramps and stones within the scheduled area of the above scheduled ancient monument.

In the terms of Part 1 of Schedule 1 to the Ancient Monuments and Archaeological Areas Act 1979, before determining whether or not to grant scheduled monument consent the Scottish Ministers must provide South Ayrshire Council with an opportunity to appear before and be heard by a person appointed for that purpose. This right to a hearing can also be extended to any other person whom the Scottish Ministers consider has an interest.

To enable South Ayrshire Council to decide whether or not to exercise their statutory right to a hearing, which would normally take the form of a public local inquiry, I can advise you that on the basis of the information at present available and the advice given to the Scottish Ministers, they are minded to grant scheduled monument consent for the execution of the works as defined within your application dated 19 February 2001.

If South Ayrshire Council wish to contest the above advice they may use their statutory right to a hearing as set out above. Any request for a hearing should be made within 28 days of the date of this letter. Alternatively, instead of a hearing they may wish to submit their written representations in support of their application.

If I do not have a reply from you within 28 days either requesting a hearing or making representations, the Scottish Ministers shall proceed to a final determination of the matter and their decision will be notified to you.

MFA07205

Longmore House, Salisbury Place, Edinburgh EH9 ISH Telephone: 0131 668 8600
WE SAFEGUARD THE NATION'S BUILT HERITAGE AND PROMOTE ITS UNDERSTANDING AND ENJOYMENT



A form of reply and a pre-paid self addressed envelope is enclosed for your use.

I must remind you that no works may be undertaken without a formal grant of scheduled monument consent.

Yours sincerely

Pamela Wood
MRS P WOOD

Community Protection Services, South Ayrshire Council cc:

Dr Carol Swanson, Local Authority Archaeologist

Mrs Jennifer Marshall, Monument Warden

Mr Peter Yeoman, Area Inspector, Historic Scotland

Mr Gordon Barclay, Historic Scotland

-MAR-2001 15:49 FROM

Our Reference: AMH/8138/1/1

Historic Scotland Heritage Policy Group Room G49 Longmore House Salisbury Place EDINBURGH EH9 1SH

ANCIENT MONUMENTS AND ARCHAEOLOGICAL AREAS ACT 1979
APPLICATION FOR SCHEDULED MONUMENT CONSENT: OLD DAILLY CHURCH

I refer to your letter of 9th March 2001

- *1. If my client(s) accept(s) the provisional decision contained in your letter and I/does not wish to exercise my/his/her/their right to a hearing in terms of Part I of schedule one to the Ancient Monuments and Archaeological Areas Act 1979 before the Scottish Ministers determines whether or not to grant scheduled monument consent.
- *2. Hmy client(s) wish(cs) to exercise my/his/her/their right to a hearing before the Scottish Ministers determine whether or not to grant scheduled monument consent.
- *3. Hiny client(s) ato/does not wish to exercise my/his/her/their right to a hearing before the Scottish Ministers determine whether or not to grant schoduled monument consent but ask(s) that the enclosed written representation be considered before a final decision is taken

Date 12th Warch 2001 Applicant/Agent on beholf of Bouth Ayishire Council

*Delete whichever is inapplicable and return to Historic Scotland as soon as possible but certainly no later than 28 days from date of provisional decision letter.

MFA07105

Strategic Services Burns House Burns Statue Square Ayr, KA7 1UT

Tel: (01292) 616183
Fax: (01292) 616161

File Respected Type 12/3

F.A.O: Mes Pamela Woods, Historic Scotland

From: <u>Sames Yee</u>

Pages: <u>L</u>

Date: 12/3/01

Subject: Application for Scheduled Manument

Consent: Old Dailly Church - Provisional

Consent.

Dear Mrs Wood, PM 12 301. Mrs Edmond, Please prepare a final consent of refer to our telephone diremmon this afternoon on these hegarding the above mother; and subjust honough PM 12/3/99 the attacked reply as requested. The original reply is in the post to you fin your fite reference.

I look forward to trecoiving the found grant of rededuted moment consent as some as presente resoluted moment about as some as presente as funds allocated for this project will be last in the project will be last.

If not spent by 31st Most look.

Fax Message



Strategic Services Burns House Burns Statue Square Ayr, KA7 1UT

Tel: (01292) 616161 Fax: (01292)

F.A.O: Mes PAMELA WOOD FISTERIC SCOTLAND REF: AMH 8138 111 SAMES YEL From: Date: 12 03 0 Pages: APPLICATION FOR SCHEDULED MOHUMENT Subject: CONSENT: OLD DANLY CHURCH
PROVISIONAL CONSENT

inspector way dough Garan Regards 13.3. 01 an content. P. Jeen 2.3.01 AM13/3/00 mrs wood The attacked letter is for your approved and signature, please

JEhond.

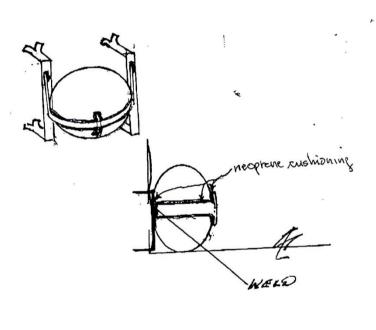
13.3 01

JOHN GILMOUR & Co. Metal Workers LTD.

Client .. BOUTH AYRSHIRE COUNCIL

Title .. CHARTER STONES

STAINLESS STEEL CRAMP. AND ANCHORS



date... 5.3.01



Fax Cover Sheet

DATE: 13/3/01

TIME:

TO: MR. IAN McLARTY

FAX: 01292 - 6/6/6/

FROM: BILL BONAR

À.

PHONE:

0131 668 87€2

FAX:

0131 668 8765

Number of pages including cover sheet: 2

MESSAGE:

Inn,	
PLEASE FIND ATTACHED FINAL CONSENT LETTER	2
FOR OLD DAILY CHURCH. THE ORIGINAL WILL BE SEN,	
OUT 1Pt. CLASS POST TONIGHT	

ANCIENT MONUMENTS DIVISION, LONGMORE HOUSE, SALISBURY PLACE, EDINBURGH EH9 1SH



Mr Ian McLarty
Head of Planning and Economic Development
South Ayrshire Council
Burns House
Burns Statue Square
AYR
KA7 1UT

Your Ref:- JY/HD

Our Ref:- AMH/8138/1/1

13 March 2001

Dear Mr McLarty

ANCIENT MONUMENTS AND ARCHAEOLOGICAL AREAS ACT 1979
APPLICATION FOR SCHEDULED MONUMENT CONSENT: OLD DAILLY CHURCH
FINAL CONSENT

I refer to your application for scheduled monument consent on behalf of South Ayrshire Council to secure two Charter or Blue Stones of Dailly with stainless steel cramps to be fixed to joints in the adjacent stone wall, with a layer of neoprene cushioning between the cramps and stones within the scheduled area of the above scheduled ancient monument.

You indicated that a hearing is not requested before the Scottish Ministers determine whether or not to grant scheduled monument consent.

The Scottish Ministers are satisfied that the works summarised above can be carried out without detriment to the historic, archaeological or architectural integrity of the monument. Accordingly, they hereby grant scheduled monument consent for the works outlined in the application dated 19 February 2001.

Yours sincerely

Campla Wood
MRS P WOOD

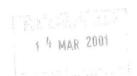
cc:

Community Protection Services, South Ayrshire Council Dr Carol Swanson, Local Authority Archaeologist Mrs Jennifer Marshall, Monument Warden Mr Peter Yeoman, Area Inspector, Historic Scotland Mr Gordon Barclay, Historic Scotland

MFA08105
Longmore House, Salisbury Place, Edinburgh EH9 ISH Telephone: 0131 668 8600
WE SAFEGUARD THE NATION'S BUILT HERITAGE AND PROMOTE ITS UNDERSTANDING AND ENJOYMENT

Our Reference: AMH/8138/1/1

Historic Scotland Heritage Policy Group Room G49 Longmore House Salisbury Place EDINBURGH EH9 1SH



ANCIENT MONUMENTS AND ARCHAEOLOGICAL AREAS ACT 1979
APPLICATION FOR SCHEDULED MONUMENT CONSENT: OLD DAILLY CHURCH

I refer to your letter of 7th March 2001

- *1. #/my client(s) accept(s) the provisional decision contained in your letter and #/does not wish to exercise my/his/her/their right to a hearing in terms of Part I of schedule one to the Ancient Monuments and Archaeological Areas Act 1979 before the Scottish Ministers determines whether or not to grant scheduled monument consent.
- *2. I/my client(s) wish(es) to exercise my/his/her/their right to a hearing before the Scottish Ministers determine whether or not to grant scheduled monument consent.
- *3. H/my client(s) do/does not wish to exercise my/his/her/their right to a hearing before the Scottish Ministers determine whether or not to grant scheduled monument consent but ask(s) that the enclosed written representation be considered before a final decision is taken.

Date 12th March 2001

New (Ho-Faggins)
Applicant/Agent on beholf of Bouth Ayishire Council

*Delete whichever is inapplicable and return to Historic Scotland as soon as possible but certainly no later than 28 days from date of provisional decision letter.

15-FEB-2002, JM

The scheduling covers the ruin of Old Dailly Parish Church and the surrounding churchyard. The scheduled area is situated at the W end of the village to the S of the old manse, both are contained within a parcel of land bounded by roads to the N, E and S and a burn to the W. The manse garden with mature trees and shrubs borders the churchyard wall to the N and to the S and E there are wide grass verges alongside the road.

The building is of 17th-century date, although a built-up round-arched doorway in the N wall of the modern mausoleum which lies within the E end of the church indicates the existence of a pre-Reformation structure on the site. The church is rubble-built save for the outer face of the E gable which is constructed of ashlar sandstone. Both gable walls stand to full height and each is topped by a belfry: that on the E gable is the more ornamental of the two. The stone burial vault of the Dalrymple Hamilton family of Bargany occupies the E end of the ruined church whilst the single-storey, slate-roofed crypt of the Cathcarts of Killochan adjoins the church at the NE.

A monument in the churchyard, erected in 1835, marks the site of the graves of several Covenanters who were shot in the vicinity in 1685. There are also several decorative grave slabs from the 18th and 19th centuries.

An architect's report was produced for the site in March 1999. I have not received any notification of SMC being granted for any building work since that date and no obvious work has taken place. There are signs of some repointing having been done in the past but I do not think that this has been carried out since the site was scheduled.

There are several major problems concerning the buildings, all of which are laid out in the architect's report. Most obvious are is the collapse of the SW corner of the Cathcart Crypt. There are also many small saplings growing from the roofs of both crypts, ivy is starting to take hold on the W gable and there is some weed growth on the wall heads.

The churchyard is well maintained and the grave slabs are in reasonable condition. There is no sign of vandalism. There are several large yews adjacent to the perimeter wall, all appear sound.

SMC was granted in March 2001 for two Charter or Blue Stones of Dailly to be secured to the interior of the S wall of the church. This has been carried out and the conditions of the consent appear to have been followed.

AMH 8138. 1.2 AUG 2008 am writing to you of the growing movement of worldwide, to approach you, regarding the of the now imprisoned the importance of thank you for your efforts in quardin had a lengthy history as testing of strength and have survived

testing stones, all of which are still in perfect condition and in their proper location, and lifting them is still a challenge and readily invited.

So we are asking of you to help us release these stones, so we can continue to enjoy them as men have for centuries before.

Yours

Govan S (Sarah)

From: Sent:

Govan S (Sarah) 12 August 2008 17:44

To: Subject:

Old Dailly Church



Thank you for your letter regarding the blues stones at old Dailly Church. As you have noted, the church is designated as a scheduled monument of national importance, and the stones lie within the protected area.

I will consider your request and get back to you with a response as soon as possible.

Regards

Sarah

Sarah Govan Senior Inspector of Ancient Monuments Historic Scotland Inspectorate (South West Team)

Tel: 0131 668 8659 Fax: 0131 668 8765

Govan S (Sarah)

From:

Sent: 12 August 2008 19:04
To: Govan S (Sarah)
Subject: RE: Old Dailly church

This email has been received from an external party and has been swept for the presence of computer viruses.

thanks Sarah, I have pictures of the stones when they lay outside the old church amongst the rubble and "normal" stones, where they must have lay for many, many years relatively undisturbed except for the occassional passing strongman/stonelifter wishing to pay his respects to them, before they were deemed in need of protection, yours respectfully,

Subject: Old Dailly church

Date: Tue, 12 Aug 2008 17:44:09 +0100 From: Sarah.Govan@scotland.gsi.gov.uk

To:

Dear

Thank you for your letter regarding the blues stones at old Dailly Church. As you have noted, the church is designated as a scheduled monument of national importance, and the stones lie within the protected area.

I will consider your request and get back to you with a response as soon as possible.

Regards

Sarah

Sarah Govan
Senior Inspector of Ancient Monuments
Storic Scotland Inspectorate (South West Team)
Tel: 0131 668 8659
Fax: 0131 668 8765

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The original of this email was scanned for viruses by the Government Secure Intranet virus scanning service supplied by Cable&Wireless in partnership with MessageLabs. (CCTM Certificate Number 2007/11/0032.) On leaving the GSi this email was certified virus free.

14/08/2008

Parsons D (Dara)

From:

Parsons D (Dara)

Sent:

To: Subject: Old Dailly Church



First of all, please accept my apology for the lateness of my reply.

You enquired about the status of the 'Charter' or 'Blue' Stones at Old Dailly Church.

The stones are adjacent to Old Dailly Church and are within the area of the Scheduled Ancient Monument. Historic Scotland do not own the church or the stones, but we do have a regulatory role as any work proposed within the scheduled area requires Scheduled Monument Consent.

South Ayrshire Council applied for Scheduled Monument Consent in 2001 to set the stones in mortar. We considered that setting the stones in mortar could cause long term damage to the stones and any underlying ...haeology. However, we agreed to the alternative solution involving padded metal bands which would address the Council's wish to secure the stones and minimise any damage, while also being reversible.

I would refer you to South Ayrshire Council, as the owners of the church and the stones, with your enquiry. The Council will be able to let you know whether they would consider removing the bands. If they do consider removing the bands, the work would require Scheduled Monument Consent and we would be happy to advise the Council on that process.

I hope this clarifies the situation for you. Please let me know if there is anything further I can help you with.

Dara Parsons

Dara Parsons Inspector of Historic Buildings Historic Scotland (*131) 668 8779



ment of King's Ease. This patronage continued in the family of Craigie, till it was sold along with the lands of the late Sir Thomas Wallace. The burgh of Ayr then purchased the right of applying the donations of King's Ease to the support of the poor-house of Ayr. The lepers' charter-stone was a basaltic block, exactly the shape of a sheep's kidney, and weighing an Ayrshire boll of meal. The surface of this stone being as smooth as glass, there was not any other way of lifting it then by turning the hollow to the ground, there extending the arms along each side of the stone, and clasping the hands in the cavity. Young lads were always considered as deserving to be ranked among men, when they could lift the blue stone of King's Ease. It always lay beside the well, till a few years ago, when some English dragoons encamped at that place wantonly broke it, since which the fragments have been kept by the freemen of Prestwick in a place of security. There is one of these charter-stones at the village of Old Daily, in Carrick, which has become more celebrated by the following event, which happened only a very few years ago :- The village of New Daily being now larger than the old place of the same name, the inhabitants insisted that the charter-stone should be removed from the old town to the new, but the people of Old Daily were unwilling to part with their ancient right. Demands and remonstrances were made on each side without effect, till at last man, woman, and child, of both villages, marched out, and by one desperate engagement put an end to war, the commencement of which no person then living remembered. Justice and victory, in this instance, being of the

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same party, the villagers of the old town of Daily now enjoy the pleasure of keeping the blue-stane unmolested. Ideal privileges are often attached to some of these stones. In Girvan. if a man can set his back against one of the above description, he is supposed not liable to be arrested for debt, nor can cattle, it is imagined, be poinded, so long as they are fastened to the same stone. That stones were often used as symbols to denote the right of possessing land, before the use of written documents became general in Scotland, is, I think, exceedingly probable. The charter-stone of Inverness is still kept with great care, set in a frame, and hooped with iron, at the market-place of that town. It is called by the inhabitants of that district Clack na Couddin. I think it is very likely that Carey has mentioned this stone in his poem of Craig Phaderick. This is only a conjecture, as I have never seen that work. While the famous marble chair was allowed to remain at Scoon, it was considered as the charter-stone of the kingdom of Scotland."

Note IX.

"Bring here," he said, "the mazers four, My noble fathers loved of yore."—P. 47.

These mazers were large drinking cups, or goblets. Mention of them occurs in a curious inventory of the treasure and jewels of James III., which will be published, with other curious documents of antiquity, by my friend, Mr Thomas Thomson, D. Register of Scotland, under the title of "A Collection of Inventories, and other Records of the Royal Wardrobe,

Digitized by Google

Dear Sir/Madam,

I have recently heard of a campaign by Peter Martin to try and have the testing stones of Old Dailly unshackled from the wall, and once again made available from their historical purpose as "manhood stones"

Upon publication of "Stones of Strength" some 15 years ago, I decided to widen my interest of Weight lifting and take up the challenge to get to know the legends and history of Scottish strength challenges and culture and attempt to lift some of the stones featured in the book.

Some 15 years later I have made numerous trips up from London to Scotland and have successfully managed to lift the majority of testing stones featured in the book, some taking me almost 10 years solid training to achieve success.

I have also made trips to Iceland to attempt to lift the famous and publically available testing stones over there, which are a big part of their strength culture, and generously made available for all visitors to attempt.

I am aware that this activity may seem slightly strange to most individuals (we are talking about lifting up rocks after all), but it is no more strange than any other physical challenge that a person may set themselves as a goal, be it swimming the channel, climbing mount Everest, or lifting a seemingly impossible manhood stone.

Challenges in life matter, and the training to overcome something that could not at first be done, I am not alone in this philosophy.

Most of my visits have been to the Highlands and east coast of Scotland, as not many stones from the west coast have been publicised and made available. but the Blue Stones of Old Dailly have always been on my list of "must lift" stones due to the significant historical background of the challenge, as well as the sheer magnitude and difficulty of the stones.

I had been very disappointed therefore to find that these stones had been shackled to the wall with the sole intention of preventing people from lifting them.

Whilst I do understand your concerns on the safety of these historical objects, I do think that to prevent them from serving their intended and historical purpose is to chain the centuries of Scottish Strength culture to the wall also, and would ask you to please look at alternative means of protecting these stones whilst making them available as the strength challenge they are intended for.

For your information I am flying up to Aberdeen in a few weeks, to attempt to lift the Dinnie Stones, and in the spring making another tour of Scotland to attempt some more of the freely available testing stones of Scotland, it would be nice if I could finally visit South Ayrshire and Old Dailly to complete the full circuit.

regards

Roger Davis

Dear Peter,

As the president of IronMind Enterprises, the publisher of Of Stones and Strength and of MILO: A Journal For Serious Strength Athletes, I must say that this unwarranted imprisonment of the Blue Stones of Old Dailly so enraged one of our readers who had made a special trip to Scotland to test his mettle that he attacked the metals bands.

As we recall, your father's comment was something to the effect that while he did not condone vandalism, he could understand the young man's dismay and his resulting outburst. We at IronMind echo that sentiment.

Best wishes, Randall J. Strossen, Ph.D. President IronMind Enterprises, Inc. www.ironmind.com

To whom it may concern,

My family comes from the Dundee and Isle of Mull areas and I am planning a future trip to explore my heritage and visit some of the famed testing stones. I am not much of a stone lifter and while I may not be able to lift many of the testing stones, it would be a worthwhile visit just to see and touch stones that have challenged the might of men.

I have been reading up on some of these testing stones and came across an article describing the blue stones of Old Dailly. According to the article, these stones, as of 2001, were secured to the walls of the old church and can no longer be lifted. Apparently securing the stones was done to protect them and prevent their removal. I beg the South Ayrshire Council to reconsider this course of action and free the stones. There has to be another way to secure the stones while still allowing the Scottish people and international strength athletes access to the stones.

Thank you for your consideration

Al Dargie York, ME USA

Peter.

I am writing to tell you why I consider it so important that the Blue Stones of Old Dailly be freed for their intended purpose. I'm sure that those who laid the challenge of lifting the stones would be astonished at the suggestion that the stones would be banded to prevent them from being used for their intended purpose. Is strength now so irrelevant in this modern era of ease and excess that the traditional value the stones embody is now quaint and suitable only for passive consideration as a curiosity? This does a terrible disservice to the traditions and history of Scotland, where challenges and competitiveness were essential attributes for survival in difficult circumstances.

Everyone who turns a hand at the stones, successfully or not, keeps the traditions of Scotland alive in a very real sense. Those that fail demonstrate that the challenge is meaningful. Those that, having failed once, go away and improve themselves to try again, demonstrate the persistence that all people of strength value so highly. Those that succeed provide an example for others to emulate, and commune with their forebears as brothers separated by generations. Anyone who makes the attempt feels the presence and approval of his forebears. This sentiment may seem like mere words to those who have not felt a calling in lifting stones, but the modern stone lifter is an active participant in keeping ancient history alive.

I hope one day to come to South Ayrshire to make my own attempt at lifting the Blue Stones of Old Dailly. I could not bear visiting there to see them chained up. I wish you the very best of luck in your efforts to free the stones,

Very truly yours,

Wayne S. Hill Member, Board of Directors New Hampshire Gathering of the Scottish Clans

Dear Peter,

I heard about your email campaign regarding the lifting stones in Old Dailly though the Ironmind Forum and I would like to offer my support.

I think it is a great shame that these have been shackled to prevent people attempting to lift them and I hope that you can find a better way to secure them without denying this historic test to the current and future generations of enthusiasts.

I live in Australia and to travel such a long way without being allowed to attempt them would be a huge disappointment. Especially given that other lifting stones are still available in other parts of Scotland. e.g. The Dinnie Stones in Aberdeen, Menzies stone in Aberfeldy, Dalwhinnie Stone, Fianna Stone in Glen Lyon and Inver Stone to name but a few. My wife is Aberdonian and I too am one quarter Scottish, I think it would be a great loss to the lifting community to lose access to these historic items.

Kind regards, Mark Shuetrim Hello To Those Concerned,

My name is Bill Crawford and I am physician and a stonelifter. And even though I am several generations removed as an American, I am a son of Scotland. Expressing the love of my heritage through lifting the ancient lifting stones of Scotland is something that many others share.

The ancient tradition of lifting stones in Scotland is a living tradition. In Gaelic they are known as Clach Cuid Fir, or Manhood Stones. These stones were the measure of a young man's physical readiness to assume the role of manhood in his clan or even to fight for the clan in battle.

Along with many, many others I too have traveled to Scotland to lift the Clach Cuid Fir. The Dinnie Stones in Potarch and The Inver Stone near Braemar are two of the iconic stones that men from all around the world come to lift. I have personally been to Old Dailly to lift the famed Blue Stones, only to be bitterly dissappointed to see the stones shackled to the wall of the old kirk.

A friend of mine Steve Jeck, lifted the stones in the 1990's and subsequently featured the Blue Stones in his classic book, along with Scottish stonelifting authority Peter Martin, Sr., in their book "Of Stones and Strength". This book has a world wide distribution through IronMind Enterprises and stonelifting in Scotland has been written about many times in the world's premier strength sport publication "Milo". I have personally written many articles about stonelifting for Milo and also in the North American Scottish heritage publication "The Highlander". Each of these publications has a worldwide distribution in the tens of thousands, and each is read by people who actively travel to Scotland to either see these historic stones or to attempt to lift them.

The Blue Stones are another peice of the living history of stonelifting in Scotland. Please regard these stones as part of Scottish heritage and as such please free the stones from their shackles so that they may be lifted. This would restore The Blue Stones of Old Dailly to their rightful place of those iconic stones for those who come to Scotland to lift the Clach Cuid Fir.

Thank you for you kind consideration in this matter.

William Crawford, MD

Dear Mr. Martin,

Please bring my message to South Ayrshire Council, and let them know, that if the Blue Stones of Ol´ Daily is released, I am surely going to travel to Scotland, and try to lift them.

Sincerely, Peter Jensen, Denmark Dear Peter,

I heard about your email campaign regarding the lifting stones in Old Dailly though the www.cagedanimal.net forum and I would like to offer my support.

I think it is a great shame that these have been shackled to prevent people attempting to lift them and I hope that you can find a better way

to secure them without denying this historic test to the current and future generations of enthusiasts.

I live in England and to travel such a long way without being allowed to attempt them would be a huge disappointment. Especially given that other lifting stones are still available in other parts of Scotland. e.g. The Dinnie Stones in Aberdeen, Menzies stone in Aberfeldy, Dalwhinnie Stone, Fianna Stone in Glen Lyon and Inver Stone to name but a few.

kind regards

Daniel Evans

Hi Peter, in connection with the stones it is my aim along with a few others to take a "stone lifting" holiday in Scotland in the next few years. Any help in making some stones available to the public for lifting is a good thing.

All the best, Lol Owen

Dear Peter,

I heard about your email campaign regarding the lifting stones in Old Dailly though the www.cagedanimal.net forum and I would like to offer my support.

I think it is a great shame that these have been shackled to prevent people attempting to lift them and I hope that you can find a better way to secure them without denying this historic test to the current and future generations of enthusiasts.

I live in England and to travel such a long way without being allowed to attempt them would be a huge disappointment. Especially given that other lifting stones are still available in other parts of Scotland. e.g. The Dinnie Stones in Aberdeen, Menzies stone in Aberfeldy, Dalwhinnie Stone, Fianna Stone in Glen Lyon and Inver Stone to name but a few.

Kind regards

Nick

Dear Peter

I visited Scotland in 2007 and competed in the Highland Games Season. It was my goal to also lift the famed testing stones of Scotland.

I was lucky enough to successfully lift the Inver stone, Dalwhinnie Stone and Dinnie Stones, all recorded for prosperity. I was very disappointed to not be able to lift the Blue Stones of Old Dailly due to them being locked to the walls. How will this assist to preserve history if men cannot lift these stones.

Please add me to the petition for the stones to be released from captivity for us all to have a chance of lifting. My next visit is 2012 and I want the Blue stones available for lifting.

Thanks

Craig Reid Australia

Dear Peter,

I heard about your email campaign regarding the lifting stones in Old Dailly though the <u>aussiestrength.com</u> forum and I would like to offer my support.

I think it is a great shame that these have been shackled to prevent people attempting to lift them and I hope that you can find a better way to secure them without denying this historic test to the current and future generations of enthusiasts.

I live in Australia and look forward to one day travel to Scotland and attempt to lift these stones. I would be bitterly disappointed if it were not allowed, especially given that other lifting stones are still available in other parts of Scotland. e.g. The Dinnie Stones in Aberdeen, Menzies stone in Aberfeldy, Dalwhinnie Stone, Fianna Stone in Glen Lyon and Inver Stone to name but a few.

kind regards

Ivan Zovko

Dear Peter,

I heard about your email campaign regarding the lifting stones in Old Dailly though the aussiestrength forum and I would like to offer my support.

I think it is a great shame that these have been shackled to prevent people attempting to lift them and I hope that you can find a better way to secure them without denying this historic test to the current and future generations of enthusiasts.

I live in Australia and to travel such a long way without being allowed to attempt them would be a huge disappointment. Especially given that other lifting stones are still available in other parts of Scotland. e.g. The Dinnie Stones in Aberdeen, Menzies stone in Aberfeldy, Dalwhinnie Stone, Fianna Stone in Glen Lyon and Inver Stone to name but a few.

kind regards

Tim O'Shea Glasshouse Mountains Queensland, Australia.

Hello

please may you support the cause to Release these stones from there tethering to the walls, you will find that these stones will create tourism and may attract hundreds of people each year.

There is a tradition of lifting these stones and many wish for the tradition to be continued.

Regards
Graeme Cunningham

On my next visit to Scotland I would very much like to have a "try" at lifting the Blue Stones of Old Dailly.

I am an old lifter and have spent much time in Aberdeen. I also follow the Magners League.

Burr Patterson, Jr. (Hawai)

Dear Peter.

I heard about your email campaign regarding the lifting stones in Old Dailly though the www.cagedanimal.net forum and I would like to offer my support.

I think it is a great shame that these have been shackled to prevent people attempting to lift them and I hope that you can find a better way to secure them without denying this historic test to the current and future generations of enthusiasts. I plan on traveling to Scotland in 2011 with my wife, and I have plans to lift many stones of strength. I would like to lift these particular stones if given the opportunity.

I live in the United States and to travel such a long way without being allowed to attempt them would be a huge disappointment. Especially given that other lifting stones are still available in other parts of Scotland. e.g. The Dinnie Stones in Aberdeen, Menzies stone in Aberfeldy, Dalwhinnie Stone, Fianna Stone in Glen Lyon and Inver Stone to name but a few.

Sincerely,

Ben Edwards

Dear Peter,

I am a Strength athlete from the USA, specifically New Jersey. I am a Professional Strongman and proponent and practitioner of traditional lifts and feats of strength. My passion for Stonelifting was nurtured and ignited by your father's book "Of Stones and Strength". I became fascinated with the history and location of manhood stones of Scotland and other locations around the globe with your dad as my guide. It is my intent to travel to Scotland to test my mettle on the same stones that have been used to test countless generations. These stones are eternal as are the spirits of those who have taken the challenge of them.

I was dismayed to hear that some of the most enticing and challenging of these stones, the Blue Stones of Old Dailly, have recently been imprisoned with shackles. This is heartbreaking, not only to aspiring challengers like myself but also to the history and spirit of those who have challenged them in the past including your father. I support your efforts to have these stones rightfully returned to freedom. I believe these are the property of the people and transcend all boundaries of country, religion, and national origin. It is ironic that a country so steeped in history would choose to deprive their countrymen as well as any visiting challengers of one of their most cherished and primal rituals.

I can only imagine what some historical Scottish figures would think of the situation at hand.

Thank you for your efforts in freeing the Blue Stones.

Respectfully,

Patrick Povilaitis

Peter.

Here's a quick email to add my support for your campaign to free the Blue Stones of Old Dailly. I've been fortunate enough to have the opportunity to lift both the Dinnie stones and the Inver stone. Each testing stone offers its own challenges and the Blue Stones are (I believe) right up there with the most difficult to lift. I first read of them in your father's book "Of Stones and Strength". For stone lifters, they are not just another "to-do" item on a list; they're a common goal that brings together athletes from (literally) all over the world. We don't view these stones in the same way we do a lump of iron in the gym. The history and surroundings they're set in all add to the occasion.

I look forward to a successful outcome and a visit to the stones themselves!

All the best

Alan Wyne

Hi Peter,

Just wanted to send you a quick note regarding the Blue Stones of Old Dailly. I am fully behind your quest to have these famous stones set free for us stone lifters to travel and try to lift. As you know, i am an avid stone lifter and just this year made the ten hour drive to become the only person to ever lift the Dinnie stones over double figures. hitting 20 reps. Also on this trip i lifted the Inver stone. This year was my third trip to the Dinnie stones and second trip to the Inver stone. I would love to add the Blue Stones of Old Dailly to my list at some point, but up to now i have not made the trip because of them being tied up.

If it was not for your father writing the world famous book "Of Stones and strength" I and many others would not have gotten to Know about these man hood stones. I have to say out of all the stones in the book, The two stones that appeal to me as much as the Dinnie stones and the Inver stone are the Blue Stones of Old Dailly. I would love to make the trip to lift these stones, so i hope your quest to set them free is successful.

All the very best with your quest, and if i can help in any way please let me know.

Kind regards

Steve Angell

Peter, it's good to hear that someone is championing the cause to free the stones of Old Dailly! I am planning a stone lifting specific trip to Scotland for 2011 or 2012, and I would very much like to try my hand at the Blue Stones. I have lifted natural stones for years, and being Scottish by heritage it has always been my dream to lift stones in the mother country. Surely these stones, that have so rich a history, would better serve the cultural richness of Scotland if they were unshackled and allowed to be tested once again as a challenge to those that think themselves worthy. Please keep me posted on your progress to free these stones and let me know if there is anything else that I can do on this side of the pond! Thanks again!

Mark Cummings Owner, Louisiana Strength Foundation

Hi Peter,

I had to respond to this - Stan Pike and myself are planning a trip to Scotland to lift more manhood stones. I was devastated to hear the Blue Stones had been shackled to prevent lifting. Stan and myself are planning to take on the Dalwhinnie Stone, The testing stone of the Fianna, and the Menzies stone, to name but few. Stan and myself came to Scotland with Steve Angell in June of this year to lift the Dinnie Stones and the Inver Stone. My trip with Stan was to replicate the journey Steve Jeck and yourself took. A tribute of sorts to test ourselves.

I wish you every success in this petition and if I can help, please let me know!!

Best wishes,

Barry Gibson
Grapplefit Training.

Dear Peter,

I heard about your email campaign regarding the lifting stones in Old Dailly though the aussiestrength forum and I would like to offer my support.

I think it is a great shame that these have been shackled to prevent people attempting to lift them and I hope that you can find a better way to secure them without denying this historic test to the current and future generations of enthusiasts.

I live in Australia and to travel such a long way without being allowed to attempt them would be a huge disappointment. Especially given that other lifting stones are still available in other parts of Scotland. e.g. The Dinnie Stones in Aberdeen, Menzies stone in Aberfeldy, Dalwhinnie Stone, Fianna Stone in Glen Lyon and Inver Stone to name but a few.

Kind regards, Mark Shuetrim Dear Peter,

I heard about your email campaign regarding the lifting stones in Old Dailly though the aussiestrength forum and I would like to offer my support.

I think it is a great shame that these have been shackled to prevent people attempting to lift them and I hope that you can find a better way

to secure them without denying this historic test to the current and future generations of enthusiasts.

I live in Australia and to travel such a long way without being allowed to attempt them would be a huge disappointment. Especially given that other

lifting stones are still available in other parts of Scotland. e.g. The Dinnie Stones in Aberdeen, Menzies stone in Aberfeldy, Dalwhinnie Stone, Fianna Stone in Glen Lyon and Inver Stone to name but a few.

Regards,

David.

Dear Peter,

I heard about your email campaign regarding the lifting stones in Old Dailly though the aussiestrength forum and I though U would send an email for some support.

I think it is a great shame that these have been shackled to prevent people attempting to lift them and I hope that you can find a better way to secure them without denying this historic test to the current and future generations of enthusiasts.

I live in Australia and to travel such a long way without being allowed to attempt them would be a huge disappointment. Especially given that other lifting stones are still available in other parts of Scotland. e.g. The Dinnie Stones in Aberdeen, Menzies stone in Aberfeldy, Dalwhinnie Stone, Fianna Stone in Glen Lyon and Inver Stone to name but a few.

I hope to one day travel to scotland and attempt some if not all of the stones so to have a few more on the list would be great.

kind regards

Tomislav Basic

Dear Peter.

I heard about your email campaign regarding the lifting stones in Old Dailly through the www.cagedanimal.net forum and I would like to offer my support.

I think it is a great shame that these have been shackled to prevent people attempting to lift them and I hope that you can find a better way to secure them without denying this historic test to the current and future generations of enthusiasts.

I live in the U.S.A. and to travel such a long way without being allowed to attempt them would be a huge disappointment.

Sincerely,

Damian Southerland

Dear Peter,

I heard about your email campaign regarding the lifting stones in Old Dailly though the www.sugdenbarbell.co.uk forum and I would like to offer my support.

I think it is a great shame that these have been shackled to prevent people attempting to lift them and I hope that you can find a better way to secure them without denying this historic test to the current and future generations of enthusiasts.

I live in the Shetland Islands and ould like to make a trip but without being allowed to attempt them would be a huge disappointment. Especially given that other lifting stones are still available in other parts of Scotland. e.g. The Dinnie Stones in Aberdeen, Menzies stone in Aberfeldy, Dalwhinnie Stone, Fianna Stone in Glen Lyon and Inver Stone to name but a few I have already lifted the dinnie stones and would like to lift the rest in a road trip style but if i cant get to the stones in old Daily then what's the point

kind regards

Neil Hamilton

Peter,

I just wanted to email you my support with regard to freeing the stones at Old Dailly.

I hope that a compromise can be achieved that would allow these stones to once again be lifted as a test of strength.

I acknowledge the need to preserve these stones and prevent theft. However, I would like to point out the more progressive approach shown by other authorities in Scotland who allow their traditional stones to be lifted. e.g Dinnie Stones in Aberdeen, Menzies stone in Perth, Fianna stone in Glen Lyon and the Inver stone in Crathie to name but a few.

There is a significant tourist (and hence revenue) interest amongst enthusiasts who lift traditional stones. I, for one, was disappointed to travel from Australia and be denied the opportunity to lift these. While being abkle to travel throughout Scotland and lift several other stones.

all the best

James Grahame Melbourne Australia

Peter Martin,

This email is sent to express my support, and wish, that the Blue Stones of Old Dailly be freed for the purpose of use as clach cuid fir. Last year I visited Scotland and while there accomplished a few unassisted lifts of the Dinnie Stones but was unable to visit any other clach cuid fir. I am currently planning a return trip for my 40^{th} birthday in 2014 where I intend to visit probably a half dozen different stones for lifting. I would like the opportunity while on that trip to visit and lift the Blue Stones of Old Dailly and of course that will not happen if they are still bound. I wish you luck in your effort to have them released and hope they will be available to myself as well as others to lift them.

Respectfully,

R. Travis Willingham

Mr. Martin,

It's been months since I checked the Ironmind forum, so please excuse my tardiness. Thank you for your efforts regarding all of the old stones. For me it is a life long dream to make it back to Scotland and spend time with each and every ancient stone available.

I know mine is but one voice, hopefully I can add to the choir - "Please free the Stones" Thanks for your time,

T. Joel Sim

Dear Peter,

I would firstly like to thank you for all your help during mine and Paul's recent trip to Scotland to lift its manhood-testing stones and your assistance in finding a number of stones which we would never have managed to find ourselves. It was an amazing experience to be able to take part in Scotland's national heritage and lift some of its Clach Cuid Fir. During our 1100 mile journey around Scotland lifting the various stones and listening to yourself about the depth of history it came as quite a shock when you talked of the Blue Stones of Old Dailly being chained up to a church wall and no longer being made available for stonelifters who travel from all four corners of the globe to Scotland to lift these types of stones. I for one support wholeheartedly your efforts to have these stones unshackled so that they can be used as they were intended to be used and test a man's strength. I hope that you are successful in your attempt to have these stones released because we would dearly love to attempt to lift them on our next trip up to Scotland in late 2011 on our next stone lifting trip.

Steven

Hi, I am writing to you as I have just read your campaign about releasing the two Stones Of Old Daily from being stuck to the wall & imprisoned. I have been trying to find contact details for some one down there in old daily to find out if I can travel through to old daily church & try the two stones. I was really looking forward to this as I am planning to travel to a few different locations around Scotland & lift the different stones.

So far I am planning three lifts, 1 the Inver Stone, 2 the Dinnie Stones & the Blue Stones of Old Daily. I am particularly wanting to try shouldering the bigger of two stones.

I am wanting to try these stones as I have always had a natural raw strength and I am planning competing in Scotland's Strongest Man under 105kg next year in July & as stones are a test of manhood & ultimate strength then lifting these stones would give me a great sense of achievement & in my strength abilities that would help in competing next year.

Yesterday I received the book "Of Stones And Strength" through the post & have read most of it already, Its a fantastic read. I would like to email Steve Jeck to talk to him about his time lifting all the different manhood stones & ask him if he mite have any advice for me to apply in my attempts at all these stones of strength.

The other month I read a book about Donald Dinnie another great strongman of our time & have now thought of writing a strong man book myself incorporating everything from the stones of strength, strongman competitions in the under 105kg & over, tug of war as this is something I competed in for a number of years & the fact that it is a strength sport plus writing about highland games. I am also hoping to write about individuals such as Steve Jeck if he will allow me, Donald Dinnie & conducting interviews with other strongmen that compete in these sports. I feel this would be a great read for any one interested in strongman sports and any one interested in competing in the sport.

I am planning trying all these stones in April of next year & am hoping to get that attempt at lifting the stones of the old daily.

I live in Elgin in Moray which is a 5 hour drive from Old Daily so I am trying to find out If the stone are lying free or are they still tied against the wall. Do you know if they are & do you have an email to contact Steve leck?

are lying free or are they still tied against the wall. Do you know if they are & do you have an email to contact Steve Jeck ?
Thanks
Martin
Peter,
Hopefully my email in support of your campaign to free the Blue stones of Old Dailly has found its way to your inbox!
It's taken me a little while to come up with something to send you and I'm sure there are many others on the forum willing to support your efforts but a little reticent to put pen to paper (or the email equivalent) because they don't feel confident that they'll get the message across (that was certainly my case). Can I suggest posting text on the forum that members can copy and paste into an email to yourself in support of the cause if they can't come up with something on their own?
Regards

Alan Wyne

From: "Ian M Nicoll" November 16, 2010 5:02 AM

Subject: free the stones!

free the stones !!!! otherwise the next time i visit scotland, how will i be able to lift

them!!

cheers!

Ian MacRae Nicoll Massachusetts, USA

From: Edward Lindemann

Sent: Monday, November 15, 2010 1:27 PM

To:

Subject: The Stones

Free the stones!

Dear Peter,

I would be grateful if you could pass this on to whom it may concern regarding these ancient and important stones. It came to my attention, from a post you made recently, that these stones were affixed to a wall, not only in contravention of laws governing the treatment of them as historical artefacts, but also of the wall to which they were attached.

As one of a small, but significant number of men, who have continued to lift ancient stones of manhood, I am appalled that the local council has behaved in such a manner.

I would wish to add my name to the numbers of people who formally request that the Blue Stones be taken down from the wall where they reside currently and be returned to a more fitting position. It would be my hope that they could also be positioned such that anyone who wished to, could again try and test themselves against the stones - as can still be done on the Dinnie Stones at Potarch, the Inver Stone just outside Braemar and several other stones.

Having already travelled back to Scotland once, since moving to Australia, to test myself against these ancient Clach Cuid Fir and others, I would certainly consider doing so again for such a challenge, as I'm sure many others would.

I consider these stones, along with the Highland Games to be very important in continuing Scots heritage. Please do not hesitate to contact me if you require any further support.

Sincerely,

Dr Lance Holland-Keen
MBChB(Dundee 1998) MCRSEd(2002)

New South Wales