



TAYSIDE & FIFE
ARCHAEOLOGICAL
COMMITTEE
TAFAC

Newsletter of the

Tayside and Fife Archaeological
Committee

Issue Forty-four – Oct 2023

TAFAC is registered in Scotland as a charity (SC002450).

2023 Conference

This year's TAFAC annual conference '*Recent Archaeological work in Tayside and Fife*' will be held on Saturday 4th November at the University of Dundee, Dalhousie Building, Old Hawkhill, Dundee, DD1 5EN. The conference will run from 9.40am to 4.40pm.

Richard Oram - *From Scone to Gamla Uppsala: Royal and Lordly Inauguration and Assembly Places in North-West Europe. Remembering Oliver O'Grady*

Jordan Barbour – *Prehistoric Settlement in the Lomond Lowlands*

Kate Britton – *PALaEoScot: archaeo-ecological approaches to Scotland's elusive Pleistocene past*

Nyree Finlay, Marta Innes and Paul Duffy - *Digging Up Kirkcaldy's Bronze Age Stories: the community value in revisiting legacy projects*

Joe Fitzpatrick and James O'Driscoll - *Within the Walls - Recent excavations at East Lomond*

Linus Girdland-Flink - *Exploring the genetic ancestry of the Picts with ancient DNA*

Derek Hall - *Publish and be Damned...*

Rory McDonald and Kirsty Millican - *What have cropmarks ever done for us?*

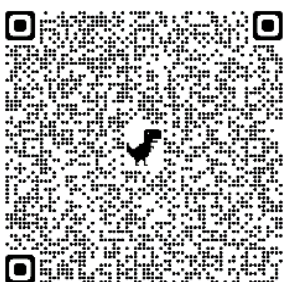
David McGovern - *Something Old, Something New. New Pictish Sculpture in Perthshire, Angus and Ross-shire*

Cathy MacIver - *A whirlwind tour of a late Iron Age settlement and earlier features at Forfar Road, Meikle*

James O'Driscoll - *Recent work by the Northern Picts at Aberlemno*

Jess Shaw and Jenny Robertson - *1000 Fingerprints, 1000 voices: Prehistoric pottery at the Scottish Crannog Centre*

Amy Stewart and Rich Hiden - *Journey to Dalerb*



Tickets: In person £20, Zoom £12.50,
Students **Free** **Eventbrite/Recent
Archaeological work in
Tayside and Fife 2023**
or email tafacinfo@gmail.com
or phone 01738 850489



Some more boundary stones from Fife

Surprisingly, it has taken your editor 27 years of living in Inverkeithing to examine whether five boundary stones just a couple of miles or so north of the town still survive. The five stones in question are first depicted on the OS 25-inch map (Fifeshire 1896, Sheets XXXIX 3 and 7). It is not clear from the map evidence what boundary the stones stand on but as one of them is on a fence-line that did not exist in the 1856 (when the 1st edition map was surveyed) it seems likely that all five were erected in the latter part of the 19th century.



Three of the four stones were found, two of them close to Prathouse and the third, the top edge of which is damaged, 750m further north at Muir Edge. All are identical, measuring 0.3m square with a flat top which is chamfered. A shallow groove running across the flat top of each stone indicates the alignment of the boundary. The stones are otherwise uninscribed. Images copyright: JR Sherriff.



Two images taken by your editor in the past month, shown here to illustrate how the archaeology of foreign places can be so similar to that here at home. The milestone on the left stands in the village of Pelekas, 12km from Corfu Town; the image on the right stands on the B934 public road 8 miles south of Dunning and 1 mile north of Yetts of Muckhart. Images copyright: JR Sherriff

A review of:

Royal and Lordly Inauguration and Assembly Places in North-West Europe
edited by Oliver J. T. O'Grady and Richard Oram, 2023, Donnington: Shaun Tyas.
312pp, viii, 106 colour figures and plates; 125x117cm.

It is always a pleasure to welcome a long overdue and anticipated book, and that is certainly the case with the *Royal and Lordly Inauguration and Assembly Places in North-West Europe*. The book is couched very much as a memorium for the not-long deceased Oliver O'Grady. Long-standing member of TAFAC, he had a keen research interest in assembly places and was a co-lead in the setting up of *Royal Scone: A Medieval Scottish Royal Centre in its European Context*, a Royal Society of Edinburgh funded networking programme, that followed on the heels of geophysical and excavation work at Scone, led by Oliver and Peter Yeoman. This book is a direct outcome of the network's conference on Royal Scone, held in Perth in November 2014. It is a book of great contributions but also of great absences, which I will come to in due course.

The book has a bi-partite structure of two evenly poised sections. The first, *Scone – 'The Principal Seat of Our Kingdom'*, contains five contributions and the second, *Inauguration and Assembly Places in North-Western Europe*, contains six contributions. The reader thus begins, naturally, with Scone and then moves out to various contextual frames of other Scottish and European sites. The two sections are preceded by Richard Oram's introduction, which pays tribute to his late co-organiser and editor, Oliver, and narrates the project's genesis, summarizing both conference and book.

Appropriately, Section One kicks off with David Caldwell's current thinking on the Stone of Scone/Destiny. Readers will soon be able to see the Stone for themselves, when it goes on display in the new Perth Museum, opening in Spring 2024. Through a detailed description of the Stone, Caldwell guides us around several issues, including the Stone's various names, its authenticity, its inauguration role, its various scientific and archaeological analyses, early beliefs about the Stone and the Stone at Westminster. It's notable that the underside of the Stone is its unworked, natural surface. The full realization of this made me recall Stephen Driscoll's suggestion (from his essential 2004 paper on Scone) that the Stone may have started out as a *leac*, an earth-fast stone described as for inauguration at several Irish sites (and also touched upon later in the book, in David Rollason's chapter). One of the fascinating lines of enquiry pursued is that the Westminster Coronation throne (made to contain the Stone once it was in Westminster) could have been modelled on a Scottish throne that similarly housed the Stone in Scone Abbey. For potential Scottish precedents Caldwell explores Pictish examples carved in sculpture (notably the Fowlis Wester cross-slab – its ninth century date seems a long way from the Stone and its two 'thrones' are surely clerical, linked to a story about the desert Fathers?). More apposite is the idea that the several thrones depicted as elements of the Lewis chessmen give clues as to royal furniture that may have been used in Scotland (albeit the figures were carved in Norway). Caldwell's concluding summary of the Stone's biography posits its origin as a threshold in an architectural setting, from which it was co-opted to serve as an inauguration stone. It is suggested that this could have been as early as the late 9th century and the emergence of Alba. I'm more persuaded to see it as a 13th century creation, probably for Alexander III's inauguration and crowning.

The second paper, contributed by Lucy Dean, seeks to assess "the use of spaces at Scone and their impact on ceremonial development, followed by the influence of the associations with place on subsequent locations of coronations in Scotland, to explore the importance of the interconnected issues of space, place and location in Scottish king-making ceremonies" (p. 54).

The chapter is an engaging reminder that with the theft of the Stone by Edward I, king-making at Scone did not come to an end (perhaps the ambition of his unenacted plan to demolish Scone Abbey and rebuilt it in the North of England). By the time of Robert II's crowning in 1371, it was a two-day affair, with coronation within Scone abbey and, the following day, oath-taking with the new king sitting on a throne atop the Moot Hill. What ended the use of Scone as the place of king-making was the assassination of James I in Perth in the mid-15th century. Subsequently coronations took place at Kelso and Holyrood Abbeys, and in Stirling (at the Royal chapel in the Castle and at the Church of the Holy Rude). Dean seeks to trace the differing procedures in use across these sites, aware that rituals are never static. She argues that a Scone seal and an illumination in the 15th century *Scotichronicon* are 'contemporary' depictions of the 1249 inauguration. Caldwell's paper convincingly debunks the date of the seal, a generic rather than specific depiction of inauguration, and the *Scotichronicon* illumination can only be 15th century. Nevertheless, Dean's argument about Scone as a persistent shaper of coronation ceremonial remains strong and compelling. That ceremonial made a final return to Scone for the Scottish coronation of Charles II in 1651, an event thoroughly detailed and analysed in the succeeding chapter, by Alastair Mann.

Mann brings a sense of complex continuity to the use of Scone as a royal centre, with the particular circumstance of a Covenanting agenda. Several Biblical references to stone thrones are included. The religious tone was very different from even his father, Charles I's coronation (at Holyrood) in 1633, which included anointing and communion. The Covenanting context appears to show us that the king-church friction interpreted as a staple of medieval king-making can seem overstated and under nuanced. There was friction but within agreed parameters of sacredness, king and church vying for the most immediate proximity to God. It seems most valid to speak of the secularization of the coronation with Charles II, where a Presbyterian-Covenanting mix is anxious to avoid all hint of popery and the sacredness of kings. Mann's paper is complimented by a detailed table comparing the elements of the 1633 and 1651 coronations.

Section I concludes with a brace of papers that broaden the context of our understanding of Scone. Richard Fawcett's chapter explores the possibilities of the shape and impact of the buildings of the Augustinian Scone Abbey and Richard Millar's details the wider footprint of the Abbey through its accumulation of lands, rights and churches across Scotland. Fawcett's chapter develops his earlier analysis for the 2003 Stone of Destiny monograph, this time in the light of the geophysics and excavation work of 2006-08. He summarises the abbey's institutional history before considering where the Abbey church was located, the architecture of the Church (including a ground plan based on the geophysics and a speculative sketch reconstruction – figure 10) and the non-church buildings. The account touches on the Abbey's role as a reliquary, which, of course, it had to reconfigure after Edward I's ransacking of its treasures. The rather gentle statement that the head of St Fergus became its principal relic rather belies the fact that the Abbey at least strong-armed it from the possession of Glamis church, the main shrine of Fergus's relics (the alternate view is given in Hall's 2005 paper on Perthshire saints' cults in the *Innes Review*). Figure 17 shows the Viscount Stormont burial aisle, which sits atop the Moot Hill and was originally part of the parish church built there during the Reformation – a final supplanting by the (Reformed) church of the Moot Hill's independent authority (and a Presbyterian rejection of Catholic accommodative practices around king-making). Millar's chapter on the Abbey's holdings would have benefitted from a map showing their distribution but otherwise is a thorough overview of the Abbey's endowments and acquisitions. These were Scotland-wide but principally had a local, Scone-Perth-Gowrie focus. Scone was the first Augustinian house in Scotland, founded under the patronage of Alexander I in c. 1115-20 and royal patronage was a key strand of benefaction throughout the Abbey's lifetime. A unique feature of the Abbey's land holding, no

doubt a factor of Scone being the place of royal inauguration, was that Alexander did not endow the Abbey with the immediate lands of Scone, retained in royal control. It took the Abbey some 200 years of assiduous and gradual accumulation to acquire these.

Symmetrically, Section II also opens with a chapter by David Caldwell, presenting the first of the book's comparanda for Scone, the site of "Scando-Gaelic" lordship inauguration at Finlaggan, Islay. Again, this refreshed account builds on Caldwell's 2003 paper through new information about Finlaggan and the exercise of power more widely on the Atlantic Seaboard of Scotland. Finlaggan was the seat of the Lordship of the Isles, but that institution's cultural balance between Scandinavian and Gaelic roots remains tricky to pin down. The paper explores the naming of St Findluggan, the documentary evidence (problematic in all being post dissolution of the Lordship at the end of the 15th century) and then toponymic, geological and archaeological evidence. Drawn together, the evidences confirm for Caldwell that Finlaggan was a key power centre of the Lordship of the Isles and where inauguration took place in the context of annual assemblies but now suggest rather than the paraphernalia being invented tradition of the MacDonalds in the 14th century that they could well be older and possibly linked to Islay as a power base of Godred Covan, who took control of the Isle of Man in the late 11th century.

The frame both narrows and broadens with the next chapter, in which David Rollason explores the Europe-wide reliance of kings on stone thrones and their equivalents, expanding and refocusing the coverage and approach taken by Stuart Airlie in his contribution to the *Stone of Destiny artefact & icon* volume of 2003. Narrow because it focusses on stones and stone thrones and broad because the canvas is Europe. Underpinning this adventure is the question of whether Celtic and non-Celtic traditions of kingship is a meaningful distinction, picking up an argument long ago aired by Patrick Wormald. Examples ranged over include Kornburg, Carinthia; various French *perrons* (esp. in Paris and close-by); Rhens and Aachen (they are linked) and Tulach Og, its detailed analysis teasing out similarities and distinctions. In Ireland there seems to have been an evolution from the earth-fast *leaca* to unadorned often crudely hewn stone thrones/chairs. The French *perrons* don't become thrones as such but as blocks of marble they are similar to *leaca*. They are variously stood on, lain on and used as mounting blocks (another form of threshold? Presumably such use would create the same 'stepping' ware as on the Stone of Scone?). The notion of centre and periphery adopted seems a little simplified and the Hexham frith stool could support a fuller exploration of episcopal and relic thrones – there are many further examples in stone, at least three of them in Venice. But perhaps the most notable omission is the Throne of Solomon, which medieval royal houses sought to acquire and imitate, an important nodal point in the medieval focus on stone thrones. It may well be that it influenced Charlemagne's throne at Aachen. Contra Rollason I share the view that this was probably created in the 12th century as a relic supporting the culting of Charlemagne, canonised in the 12th century (never sat on by him explains its essential unusability or at least discomfort of use) and may reflect Charlemagne's "guardianship" of the Holy Places. Rollason may have hit upon something in describing stone thrones as a point of difference with an homogenizing church approach but equally (as Mann's paper reminds us) the Bible refers to many stone thrones (including Solomon's).

For the next two chapters, respectively by Ekroll and Ljungkvist & Kjellberg, the frame narrows once more to explore the Scandinavian context. Ekroll tackles various royal chairs in Norway, in particular the chair and platform that existed in Nidaros (Trondheim) which has striking similarities with the example from Rhen (discussed by Rollason). Given the connection between Rhen and Aachen and the later cult of St Charlemagne it maybe that it was an influence on the archbishop of Nidaros in commissioning the throne and the platform in the name of St Olav (?).

The other parallel considered by Ekroll is Tynwald, Isle of Man. The date of Nidaros' throne is uncertain but if it was as early 1381 then it would predate Rhen (but not Aachen of course). Ljungkvist & Kjellberg skillfully unpack some of the detailed archaeological evidence that tells the story of assembly at Gamla Uppsala, Sweden. Taking a step back from the immediate dynamics of assembly and inauguration (at the core of the site's meaning in the 6th-8th centuries) they explore much of the recent archaeological work at Gamla to help understand the royal and ecclesiastical natures of the site and their interconnectedness. Gamla's conversion was marked by a huge Romanesque cathedral with 'palace' and ancillary buildings. Their analysis cogently draws out the importance of the site as a place of movement and animation, as a place where tradition was reinvented several times.

The next chapter returns us to Scotland, with Oram taking us on something of a grand tour of a number of the country's late medieval judicial and local assembly sites. Despite the problem of a very patchy documentary record, it is still clear that there was a significant tradition of judicial meetings at ancient sites. Oram's main focus is on the problem of the duration of and the nature of proceedings at judicial assemblies, with examples including Longforgan (its mound known both as 'Hund-hil' and 'Market Knowe'), the Stayt of Crieff (former court of the Earls of Strathearn), Cairncoran Hill, Angus and Easter Kingussie, Highlands, all with exploitable prehistoric earthworks with which to fashion tradition. The analysis generously folds in aspects of O'Grady's PhD, but always with a valuable critical focus. For example, O'Grady argues for a late medieval decline in local courts which Oram suggests is in fact illusory, an "aspect of the fragmentary nature of the medieval record and a 19th century editorial tendency to focus on 'curiosities' as seemed to be represented by such court processes than a reflection of a lived reality on the ground" (p.235). One might have expected references here to the work of Richard Bradley and Stephen Driscoll who have done so much to set the archaeological agenda for the understanding of the medieval use of the distant past in Scotland and North Britain. Oram usefully stresses the multifunctionality of these judicial sites – legal, markets, fairs and executions – which enabled them to continue when they lost their legal assembly function. The book's final chapter takes us to Westminster Abbey, London, with a contribution from Erica Utsi that takes us through some of the recent results of ground penetrating radar surveys, seeking to better understand what lies beneath the floors of the Abbey. It provides data of historical, conservation and building management interests and facilitated the reconstruction of the exquisite Cosmati pavement. It has provided detailed mapping of graves and other structures beneath the abbey floor. However, what these elements mean individually remains to be resolved and so the paper feels a little out on the limb as it does not directly deal with assembly. Had there been something alongside about the geophysics carried out at Scone the two would have been very complimentary. This leads me to a key aspect of the book as indicated at the start of this review, those great absences.

The first omission relates to O'Grady. Although Oram in particular weaves in a number of references to O'Grady's work there is no concentrated assessment of the various pieces of archaeological work he undertook at Scone. Some of this has been published elsewhere but this volume was surely the place for a summary bringing together O'Grady's understanding of that work. The second concerns how well the book reflects the conference that birthed it. Of course, no book stemming from a conference automatically includes all the contributions presented, which is fair enough. But here there seems to be an unbalancing number of absences – papers from Fitzpatrick, Hammond, Johnson, Gleeson, Noble, Fallgren, Ramqvist, Ley, Maríková, Kubkova, and Miller, critical voices on the subject of inauguration and assembly, are all absent. There may be valid reasons for this, but I can only comment how it appears to a reader. The final, notable omission is the absence of references to some of the key scholarship in the field. Driscoll's work on early medieval appropriation of the past (notably at Forteviot) and his

fundamental work on Scone are not signalled nor is the volume on assembly sites edited by Pantos and Semple (2004) in which Driscoll's paper appears. Sanmark's comprehensive survey of assembly practices (with several papers between 2013-20) is not mentioned. Hall, Henderson and Scott (2005) on the overlap between churches and mounds, Gleeson's 2012 and 2017 papers on the mythic and conversion dimensions; Davies, Halsall and Reynolds (2006) on people and space and Iafrate (2016) on Solomon's Throne are likewise not referenced.

The book displays the usual high standards of the publisher, Shaun Tyas, in its production, including full colour, excellent illustrations throughout. There are though one or two typographical and editorial slips, including printer smudging (pp. 155, 166, 169), footnote confusion on pp 250 and 253 (where fn 58 is erroneously referred to as fn 2 and 57), p. 196, fn 48 belongs on p 197 and p. 93, fn 52 belongs on p. 92 and there is no list of figures despite one being indicated on the contents page. Hopefully a future edition can correct these oversights. None of them prevent me from recommending this book as a scholarly, insightful, cogent and questioning exploration of Scone's place in the story of assembly.

Dr Mark A Hall

FIFE'S "UNDISCOVERED" PREHISTORY - 2

Steve Liscoe – Fife Council Archaeology Unit

The Archaeological Unit is part of Fife Council's Planning Services and provides consultancy advice regarding planning applications and developments as well as many other duties. It also maintains records of all known sites of archaeological interest within Fife.

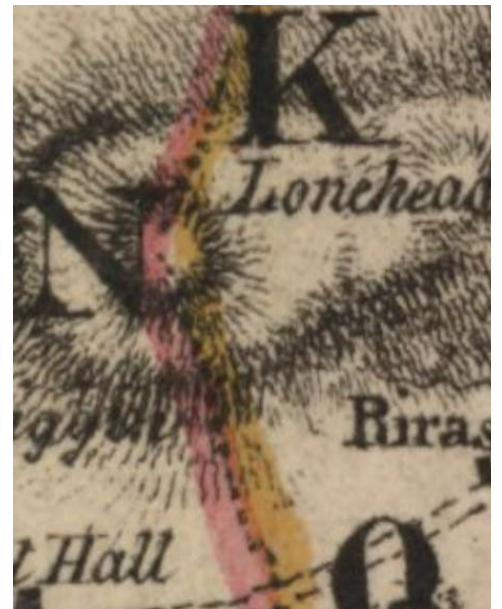
As my previous article (see Newsletter 43) intimated this HER is not an immaculate chronicle of everything archaeological in Fife. Many of its records date to a merger of the earlier Fife Archaeological Index and a Fife specific extract from the National Monuments Record of Scotland and so contains a legacy of antiquarian records and accounts or reports of archaeological finds which are decades old had not been reviewed since.

Often a chance to re-evaluate such dormant records comes from a member of the public enquiring about sites or artifacts that they have discovered, so the reassessment of old records is a constant feature of maintaining, enhancing and updating the information held. Such was the case for our second example of "undiscovered" prehistory in Fife.



View of the cairn on Crescent Hill. Image courtesy of Steve Liscoe.

In early 2022 Jeremy Eccles contacted the Archaeological Unit and drew attention to a mound on Crescent Hill in the north of Newburn parish. Unlike the Newton Braes stone, a trawl of the usual suspects for further information about this site did yield results and revealed that an old record for it already existed in the Fife HER. The mound was also shown as a distinct landscape element on maps - Ainslie, 1775 (see image on right), Sharp Greenwood & Fowler, 1824, and Ordnance Survey. However, the name attributed to it, "Grass Law", only ever appeared on the OS 1st edition where it related to a mound on Crescent Hill that was topped by an OS datum point. As the mound was named on the 1st edition map



it had an entry in the contemporary OS Name Book, only in this instance the mound had three entries, once in the parish of Newburn and twice in the parish of Kilconquhar! Though made by different OS officers, they all refer to the same location, with one describing the mound, whilst the others describe Crescent Hill and assume the mound to be its summit. However, all agree that the mound was the site of a 'Trigonometrical Station'; a place used by a survey party to mount optical instruments for their work. At 210 metres elevation it is the highest viewpoint for miles, so its use as an instrument platform for surveying is no surprise.

The Name Book also states that it was the OS team that named the mound 'Grass Law'. As the description given of the hill is 'rocky pasture', it is tempting to suggest that this name is an erroneous transcript of 'Glass Law' used by the trig. party to refer to where they had mounted their 'glasses' or optical surveying instruments. Whatever the true story of the name, a triangulation point was established here and was depicted on subsequent editions of OS mapping, even when the mound itself is not.

Below - Two depictions of the location of the cairn. On the left, the 1st edition of the OS 6-inch map (Fife 1855, Sheet 19); on the right, the 2nd edition of the map (Fife and Kinross 1896, Sheet XXI.NE).



Both the 1795 and 1845 Statistical Accounts for the parishes lack antiquarian details but it is entirely possible that a cairn here escaped the attention of the writers. The OS field surveyors were skilled in reading landscapes, and usually recognised burial cairns, barrows and other archaeological features, yet they too make no mention of a cairn here. Instead, they describe a small, un-named mound, which they dubbed Grass Law. There is no record that the OS team knew they were re-purposing a cairn, and if they did know, they didn't record the fact.

The entry relating to the site in the Fife SMR identified it as a circular earthen mound at the west end of Long Strip, which is a modern plantation, and inspirationally named it as 'Long Strip Mound' with little other information. So, with our interest piqued the Archaeological Unit took the first opportunity to neglect office commitments and visit the site to assess it.

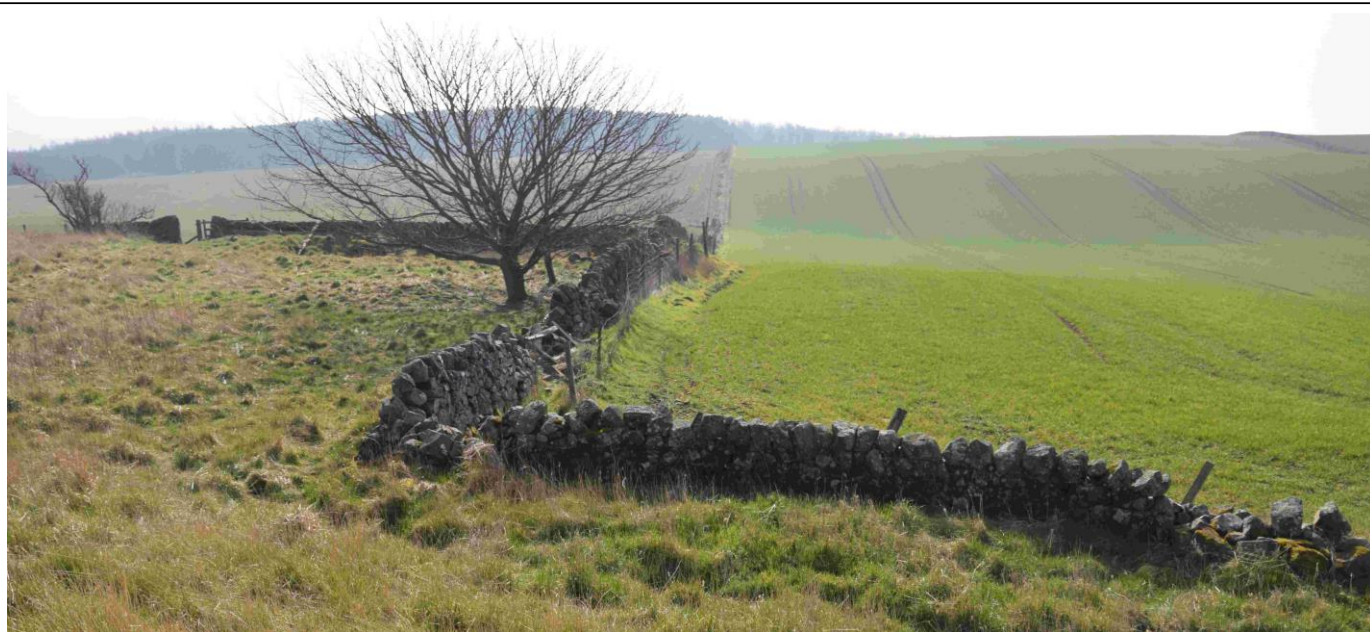
A site visit in March 2022 found an earth mound some 27m in diameter and over 3m in height situated at the western end of the Long Strip plantation on the summit of Crescent Hill. The regularity of the mound was immediately obvious, uniform in both radius and slope, indicating that it was almost certainly a man-made feature, and its prominent location in the landscape suggesting considerable antiquity, probably that of a Bronze Age burial cairn.



A view of the cairn from the SSE. Image courtesy of Steve Liscoe.

Further research into the location discovered an '*Ever Cairn*', less than a mile to the north, recorded on Roy's late 1740s map, with a modern farmstead at the location still named 'Cairn'. Undoubtedly, Roy should have read 'Over', which is a very common place-name element in Scots meaning 'more important, above, or northern', so 'Over Cairn' means that there was once a 'Nether Cairn', i.e., a lesser, or a southern cairn, nearby. It seemed entirely credible that Grass Law cairn was the Nether Cairn whose existence is indicated. One reason the Ordnance Officers could not decide which parish this cairn lay within was that, just like the Newton Braes stone, it was a landscape marker that had

defined very ancient boundaries. Today it sits directly between the parishes of Kilconquhar and Newburn, and where they meet the border is defined by long straight drystone field boundaries. These parish borders may have been realigned during recent centuries, but the mound has remained a crucial anchoring vertex for them and has doubtless done so for millennia, regardless of any administrative variations. To emphasise the significance of the mound in the landscape the otherwise perfectly straight 18th century walls have taken a salient detour to respect the base of the mound, a detour also now deferred to by the parish boundaries (see image below).



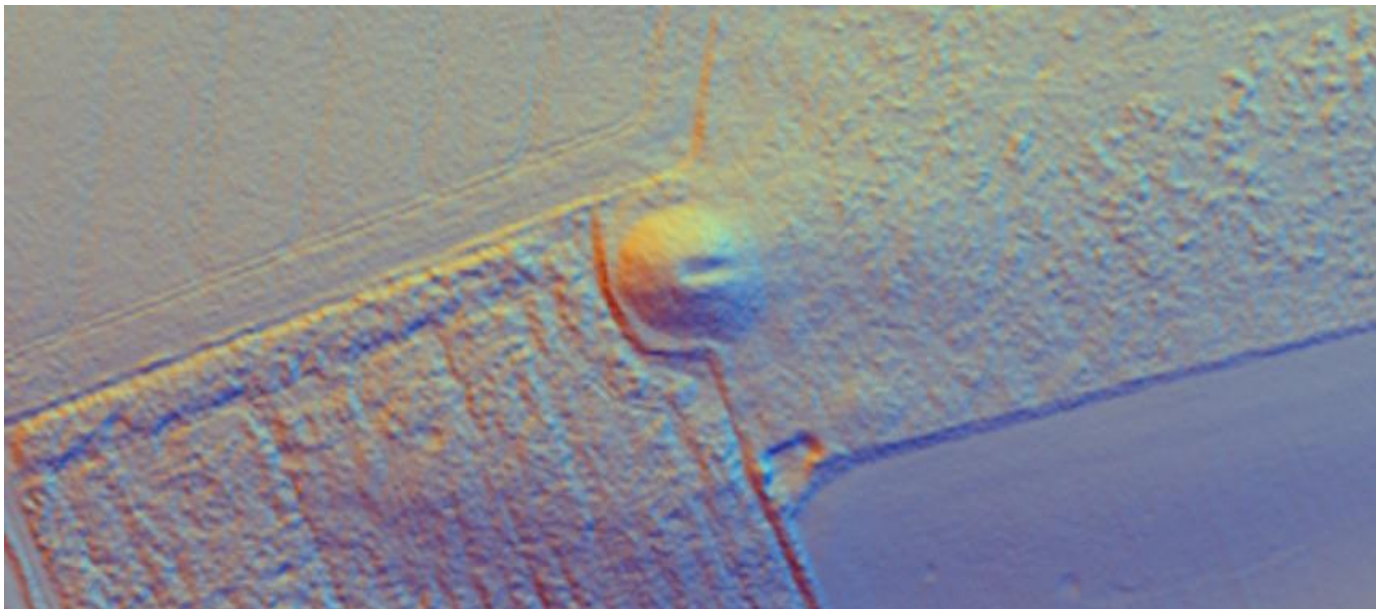
A view from the top of the cairn showing how the field boundary approaching the mound from the SSE makes a sudden diversion to the west (right on image). Image courtesy of Steve Liscoe.

A triangulation point was depicted on the mound on maps, but no remnant of this remains, if indeed any masonry or concrete datum had ever been erected by the OS. However, any such datum would have most certainly have been destroyed by the most prominent feature of the mound - a large, excavated trench, some 3 metres wide, which had been cut into it from its E edge to its centre, removing the apex and giving the mound a somewhat flattened summit. (see image right and LiDAR image next page).



View of the cairn from the east. Image courtesy of Steve Liscoe.

It is likely that this excavation was dug into the cairn by antiquarians looking for whatever they believed to be buried at the heart of the mound. 'Digging' ancient burial mounds was a common practice in the nineteenth century, and though archaeologically naïve by today's standards many such 'digs' produced important artefacts and records that can now be seen and studied in our National Museum's collections.



A lidar image (north is top of page) of the cairn clearly defining the shape and limits of the mound as well as the excavation trench that has been driven into it from the east. Image courtesy of the National Library of Scotland – image derived from LiDAR DTM 50cm-1m Eng, Scot, Wales viewed as a background on the georeferenced maps function.

If, as strongly implied, the OS left a datum on the mound, and it was subsequently removed by the antiquarian excavation, it would date that excavation to the latter part of the 19th century. This was a time when the importance of reporting and recording ‘digs’ was being realised and accounts of archaeological discoveries were increasingly published. Unfortunately, in the case of the Grass Law mound any reference or report of the event has yet to be discovered in the historical record.

All the evidence pointed to the “Long Strip Mound” being another example of Fife’s prehistory having been overlooked in modern surveys and the historical record, overlooked that is by all but those who compiled that note in the Fife Archaeological index, and Jeremy’s keen eye.

Once the mound was documented for what it truly was the Archaeological Unit provided evidence and support to Mr Eccles and encouraged his submission to HES to have the monument considered for Scheduling. It was subsequently accepted as a Bronze Age burial monument and was attributed Scheduled Ancient Monument status as of 18th January 2023. (see Newsletter 42 for HES perspective on the Scheduling process)

Finally recognised for what it really was, some thousands of years after it was erected, the cairn became arguably the last and unlikely example of a previously unrecorded Bronze Age monument in Fife – but I’ve said something like that before haven’t I !



Perth milestone

More next Newsletter about recently recorded milestones in and around Perth but a snippet here illustrating one on the Glasgow Road. Not a freestanding pillar as one might have expected, it is a dressed sandstone block built into a garden wall. Information would have been painted on the two angled faces of its front face. The 1st edition OS 6-inch map indicated the stone stood 1 mile from Perth town centre, 17 miles from Auchterarder and 22 from Greenloaning. – Ed.



Society of Antiquaries of Scotland - Buchan Lecture



As part of the **Curious Minds** Lecture Series presented by
Perthshire Society of Natural Science and Culture Perth & Kinross

Dr Nick Card will talk about **“Building the Ness of Brodgar”**

Friday 20th October 2023 at 7.30pm, The Soutar Theatre,
AK Bell Library, Perth

Tickets £3.50 members, £7.00 non-members, students £3.50.



Part of the Heart of Neolithic Orkney World Heritage Site, the Ness of Brodgar is covered in, and surrounded by, archaeology. Since 2003 excavation has revealed a massive complex of monumental Neolithic buildings along with associated “artwork”, pottery, bones and stone tools.

As Director of the Ness of Brodgar Project, Dr Card is uniquely positioned to update us on one of the most important archaeological digs in the world.



**Booking Essential - Full details and tickets can
be found on the PSNS website
<https://www.psns.org.uk/programme/> or at
the Perth Theatre box office.**