

NEWSLETTER 47

www.acfabaseline.info

October 2016



Professor Eddie Peltenberg at Gort Na H- Ulaidhe Chambered Cairn, Kintyre (CSA Summer School 1985.)

Gort Na H-Ulaidhe Chambered Cairn, (NGR 74500 26850) high above Glen Lussa. A Clyde Group Long Cairn, multi-phased, five chambers, constantly robbed but cairn material survives over the whole site and up to 2.0m high behind the chambers. Four lateral chambers set parallel, two lie back to back and it is proposed that these are all earlier chambers incorporated into a long cairn. The edges of the cairn contract from the horns of the façade and neatly incorporate the portals of the first lateral chamber. The front part is edged by a peristalith but the back is dry walling perhaps originally a normal trapezoidal cairn has been subsequently lengthened

.A large quantity of human bones was found before AD1868 and “a large wadge of gold...” found by Alex McPhail’s grandfather (pers. com.)

Summary of Canmore Entry.

Welcome to the Autumn Newsletter from Editors Ian Marshall and Richard Anderson.

Please contact either for submissions, queries or corrections and best wishes for 2017.

This Autumn 2016 issue of the Newsletter contains the following articles for which we are as always very grateful to all our contributors and, for the possibly libellous or litigious items, we are of course indebted to that regular benefactor – *Anon*.

Editors: Richard Anderson & Ian Marshall.

CONTENTS.

1: Tribute: Emeritus Professor Eddie Peltenberg (1942-2016)	Frances Hood	P2
2: Memories of Dr V.G.Kidde.	Ava Pint.	P3.
3: Faith in Cowal: Early Religious Sites in Cowal.	Jennifer Boag.	P3.
4: Scandinavian Rock Art in Norway and Sweden.	Susan Hunter.	P7.
5: John Downie (1937 – 2016).		P11.
6: Revue of new Gallery of Human Origins. Natural History Museum, London.	Ewen Smith.	P12.
7. Lost Logos of ACFA.	Ian Marshall.	P14.
8. Summer Surveys and Future Plans	Contributors.	P20.

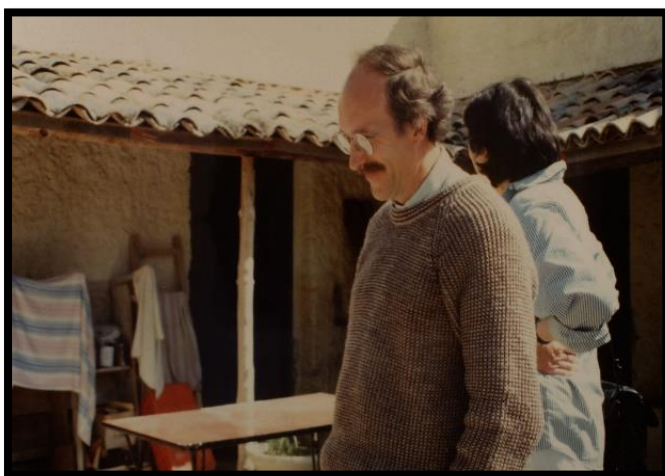
Emeritus Professor Edgar J. Peltenberg (1942-2016).

Frances Hood (ACFA).

Eddie Peltenberg was born on the 28th May 1942. He received his BA in Ancient History and Archaeology from the University of Birmingham in 1963 and his PhD in 1968.

He lived in Oban for ten years when he was the Extra-Mural Tutor for Argyll and gave lectures in archaeology all over the county. He conducted excavations at Balloch Hill in Kintyre from 1973-1978, at Culcharron cairn near Oban and Kildonan Gallied Dun near Campbeltown.

He was a partner with Lionel Masters in the inception and first years of the Certificate Course in Field Archaeology, which became the gestation of ACFA. He is remembered with fondness in Argyll by the many friends and neighbours who benefited from his outreach teaching activities and by the elders of ACFA who came in contact with him.



Eddie in Cyprus 1993.

Eddie was a lecturer in Canada, England and Scotland until his appointment as a Lecturer in the Department of Archaeology at the University of Edinburgh in 1979 and he remained there until he retired in 2007. He was the Director of several excavations in Cyprus, Iraq and Syria from 1969 – 1973 and from 1976, the Lemba Archaeological Project and others which solved the mystery of the first Neolithic occupation of the Island.

He was in fact to have given a lecture in September – “Four Decades of hiatus in Archaeology in Cyprus: Towards Restoring the Balance” It is the intention of the Department of Antiquities to dedicate a workshop in his memory.

Our sympathies go out to his sons and daughter and to the eight grandchildren who enlivened his retirement, and to his wife Diane, who is continuing his unfinished work.

Famous Archaeologist Noted at Dalrymple Lecture: Ava Pint.

“Following the Dalrymple lectures last Friday, our correspondent had the unique opportunity to interview the elusive Glasgow University graduate Dr V.G. Kidde, who graduated in 1947 with third class honours in Archaeology with Scottish Folk Lore, fuming to hear of recent work to calibrate radio – carbon dates by the study of fluctuations in malt whisky. It transpires that Dr. Kidde has been studying malt whisky for the last thirty years and firmly believes that the result of his experiments were stolen by the recent researchers in order that they may take all the credit for the results. Dr Kidde commented “There was a wee fellow came nosing around Inverquichien a couple of years back. Well, he’ll no get awa’ wi’ it this time”



Dr Kidde was on his way back to buy more samples for his experiments before returning to his laboratory at Inverquichien.”

From (Ava Pint: Barrow Volume 1 1974/75 Glasgow University Archaeological Society Magazine.)

Faith in Cowal

Jennifer Boag. (ACFA)

The Faith in Cowal project has drawn together information on early religious sites on the Cowal peninsula and put together a pilgrim trail round the area with ten locations to visit on a circular route together with a further five which they call “Tempting Tangents” – sites somewhat off the main circuit. There is an overall booklet showing the trail, the locations of the sites and a short description of each, as well as individual leaflets giving more details about each site together with information on the saints commemorated in the names and a good description of exactly how to get to each one.

The sites vary from Neolithic chambered cairns at Auchnaha and Ardnadam, through holy wells such as St Modan’s well, remains of ancient chapels at Ardnadam, Ardtaraig and Fearnoch, to mediaeval carved stones collected in the lapidarium at Kilmodan Church and built into the wall of Strachur church, and six churches which are still active today, all of which have a story of the religious faith of the area to tell. You will find several of the active churches open to visitors and they have the leaflets about the trail available to take away – you can also get these at the Tourist Office in Dunoon. St Munn’s Church in Kilmun has more to see than the others and is open Thursday to Saturday 10-4 for a small fee, all other sites are free.

The booklet suggests that the whole 80 mile circuit can be done in one day – but I doubt it! ACFA members would certainly want to take plenty of time to look at the sites and speculate and perhaps disagree with the descriptions in the leaflets. Also, while some sites are close to the road, others require a bit of walking. I have visited five of the sites,

which took all of one (leisurely) day. And I plan to go back and visit a few more. I thoroughly enjoyed finding out about the history of religion in an area which is quite close to the central belt but often overlooked. It is amazing how much was going on in this area in the past.

List of sites - Main Trail:



Ardnadam Chapel:

Close to Dunoon, but requiring a bit of easy walking, the outline of the chapel is to be found among several other excavated Iron Age buildings with some information boards to help. From the car park it is a short walk in the other direction to the remains of a reasonably well preserved Neolithic chambered tomb in the middle of a field

Ardtaraig Chapel:



Again involving a bit of easy walking along a private road, this is a beautiful little site among trees by the side of Loch Striven. As at Ardnadam, only the footings of the small chapel remain, which may be Mediaeval, along with a carved cross. Just beyond the site is the modern looking Ardtaraig House, privately owned, a 20th

century extension of an 18th century house.

Kilmodan Church, Glendaruel: The lapidarium in the church yard contains several mediaeval carved stones. The church itself is an 18th century replacement of a much earlier church.

St Modan's well, Glendaruel: Another walk required to reach this small spring on the hillside. This site may predate Christianity and its 6th century saint's designation.

Kilfinan Church:



A working church incorporating much earlier elements. There has been a church on this site for a very long time. There is also a collection of mediaeval stones some of which are associated with the Clan Lamont.

Auchnaha Cairn: A short walk from the road is another reasonably well preserved Neolithic chambered cairn, but there is a small cross inscribed on one of the stones in the forecourt of unknown date.

Kilmorie Church: The Mediaeval parish church of Strathlachlan and the burying ground of the Chiefs of the Clan Lachlan. The graveyard is circular, suggesting an ancient Christian site. The current church is the whitewashed building by the road about half a mile away which was built at the end of the 18th century by the Clan Chief.

Kilbride Chapel: An hour's walk round the shore from Kilmorie Church past the ruins of Castle Lachlan which has been receiving some restoration work recently to prevent collapse. Only the wall footings remain of a church dedicated to St Brigid.

Strachur Church: Another ancient church site on a mound with a circular wall round it. The current church has a number of mediaeval carved grave slabs embedded in its walls, unfortunately much eroded. The present church is another 18th century building but was much altered internally in the early 20th century.



St Munn's Church, Kilmun:

Perhaps the most interesting site. There is a 19th century church, still in use, with a 15th century tower at one side – the remains of a collegiate church (think Roslyn Chapel) founded by the Campbell's of Lochawe, one wonders why here? The Argyll mausoleum lies beside the church and can be visited on the days it is open. I was also fascinated by the very steep

Victorian cemetery on the hillside behind the church.

Tempting Tangents

These sites are off the main circuit and require detours, or they could be visited separately.

Inverchaolain Church: Church lies on the shore of Loch Striven – but is accessed via Dunoon and Toward – and is relatively recent – 1912 – but is no longer in use. The old manse next door is a museum to the Clan Lamont.

Kilmorich Old Church: At the head of Loch Fyne – next to the Oyster Bar! Only the churchyard remains.

Cairndow Church: The replacement church for Kilmorich dates from 1816. The carved stones here were probably brought from the old church, so are not in situ.

Lochgoilhead Church:



Also known as the Church of the Three Brethren – who they were is unknown. Situated in the village of Lochgoilhead, road access to the village is by way of narrow single track roads. Parts of the church date to the 15th century and contains some interesting stones.

Fearnoch Chapel and Baptismal well: This site also requires some walking and is situated on a farm near Colintrave. There is the footings of the old chapel within an enclosure and nearby a small pool which was supposed to have been used for baptisms.

As an afterthought, I was struck by how many of the current churches date from the end of the 18th or early 19th centuries. I am sure some ACFA members will know why!

Anyone with an interest in early religious sites would find something of interest in this trail and I can certainly recommend it.

For more information: www.faithincowal.org and www.historickilmun.org

Scandinavian Rock Art in Norway and Sweden:

Susan Hunter. (ACFA).



In July I went on a most enjoyable trip led by Tertia Barnet of Edinburgh University. She is a leading expert on Rock Art and has travelled extensively recording this art all over the world. The Rock Art in Norway and Sweden was created between 10,000 and 1500 years ago, and is found on smooth glacial rocks (mainly granite) facing towards the coast in areas which at one time would have been near or on the coast. The artists carving these images were from farming and fishing communities which still probably carried out occasional foraging and hunting as shown by the images. Some may have come by boat to a sacred spot at certain times of the year to venerate images already engraved or to peck out new images. The rock art lies in areas between the land and water close to fertile land of Bronze and Iron Age settlement and burial. Boats, as seen in the images, played an important part in their lives. Today the seashores lie at some distance from the rock art, separated by later areas of fertile farmland and woods accumulated over the years due to the sea levels rising. They were carving the images of the world around them showing human activity at this period in time.

Although it is very difficult to date the rock carvings, recent ideas are based on the changes in the height of the sea shore over the years. Since the Ice Age the Scandinavian land mass has been rising and today is still rising at about 4-5mm per year. As the shoreline lowered more rocks became available, and a new shoreline became available for carving. Therefore the earlier carvings are further away from today's shoreline. The Southern Tradition carvings (see below) have comparisons with artefacts from secure dating in excavations of settlement and burial sites, dating mainly to the Nordic Bronze Age through to the Pre-Roman Iron Age, a span of over 2000 years from 1800 BC to 400AD.

There are two different traditions of Scandinavian rock art the Southern and the Northern Traditions. First discovered in 1927 the two traditions were developed at different times and by different cultural groups. However there is an overlap in central Scandinavia. The images were made either by hitting the stone surface with a hard tool, another rock

(direct percussion), making a peck mark, or with a pointed stone or piece of antler used as a chisel (indirect percussion) making an indentation on the rock surface. The latter method would allow more control in making the art work. However as granite is very hard a lot of physical labour and time would have been invested in producing this art which is only a few millimetres deep. Over the last 100 years a lot of the art has been painted red making the art easier to define, certainly the red painted rock art is much easier to see than that which has not been painted.

The first area we visited was where the most numerous concentration of the Southern Tradition can be seen in Sweden in the area of Ostfold-Bohuslan near the border with Norway and particularly around Tanum. The Tanum rock art is found around the Vitlyche Museum and takes in sites at Vitlyche-hallen, Aspeberget, Litsleby, Fossum, Rastplats and many more.

A lot of the carvings depict humans or ships. Male figures are most prominent, the female figures are smaller and they are shown with ponytails and associated cup marks. Males are generally shown as warriors carrying spears or axes. Commonly found are groups of human figures which have been interpreted as possible ritual battle scenes.



The other common carving, ships, are longboat in design and often have animal-headed prows and sterns and are shown with defined keels. They also are shown with passengers or a crew on board. This depiction is sometimes simplified by showing simple lines. The boats vary in size some are very long and are often seen together in lines or rows and around them warriors as if a battle is in progress. An unusual boat design has a figure which appears to be an acrobat circling above the boat; this could depict a ritual ceremony.



Other carvings depict musical instruments (lur), bulls, birds, deer, horses and carts.

The cart wheel is sometimes incorporated into the body of a figure. Rarer depictions are of dogs, snakes, deer and ploughs with oxen. Carvings show men ploughing using an ard. There are also abstract carvings, some show outlines of feet, and others are cup marks, solar shapes and spirals. The cup marks are very prolific in the Southern Tradition and occur with the figurative

images. Other carvings interpreted as the 'sun disc' are large circular carvings held by female figures. The solar carvings incorporating possibly snakes, birds, horses and marine creatures may represent, like Egyptian Mythology for example, supernatural beings that were responsible for the movement of the sun across the sky ensuring the daily birth and rebirth of the sun that was necessary for their livelihood. It is thought that possibly some Norse mythology may have started its life in these depictions on the rock art, the large figures carrying an axe or hammer could equate to the thunder god Thor or male figures holding a spear may represent Odin.

Another large figure has been seen as 'Odin'. A lot of the above carvings look similar to depictions on Bronze Age metalwork artefacts and this has helped with the dating of the rock art. For example Bronze Age razors are decorated with ship, bird and solar motifs.



The carvings which today have not been painted in red are probably more like the original intention of the carvers appearing mysterious to those looking on, possibly in the dusk with torches depicting the images. We were fortunate to be taken at dusk to be shown carvings in just this situation by the private Underslos Museum run by the Scandinavian Society for Prehistoric Art which acts as a centre for recording and research on the rock art, it was quite magical. We were also given a demonstration of the techniques involved in recording the rock art. This was in daylight and most of our party participated in carrying out a recording of part of one of the rock art panels.



Our next stage of the trip was by plane from Oslo to Alta in Finnmark in Norway within the Arctic Circle. As well as the famous rock art Alta is the key tourist destination for the Northern Lights and certainly at midnight it was like midday. In Northern Europe this area has a high concentration of varied rock art made by hunter-gatherer communities dating to around c.9000 BC. The Northern Tradition can be seen over into Sweden and northern Russia. The images around Alta lie on the upper shores of the Alta Fjord and in the vicinity of the Alta museum. This area is known as Hjemmeluft with 3000 known images on more than 85 panels. The rocks are mainly engraved by shallow pecking and some of the rock art in this area remains unpainted and not so easy to see in the daylight. Dating is difficult as there are no secure artefacts from excavations to help with dating. As with the Southern Tradition the dating relies heavily on the movement of the shoreline. It is thought that a rough date would be approximately 8000 BC to 1800 BC (Mesolithic to the Early Bronze Age). With these dates in mind it is assumed that these carvings were carved by hunter-gathers as farming did not commence in this area until the 3rd millennium BC but may have continued into the later period.



Here the carvings contain figurative images of terrestrial and aquatic animals especially elk, red deer, reindeer, brown bears, birds, whales, fish, porpoises and other varieties of fish which can today be identified, as well as human figures hunting or fishing. It is thought that a lot of the images of animals etc. may be totemic beings that protected the communities and the more complex panels may represent myths, narrative and ritual practices. The rock is also thought to show the seasonal changes of the arctic, for

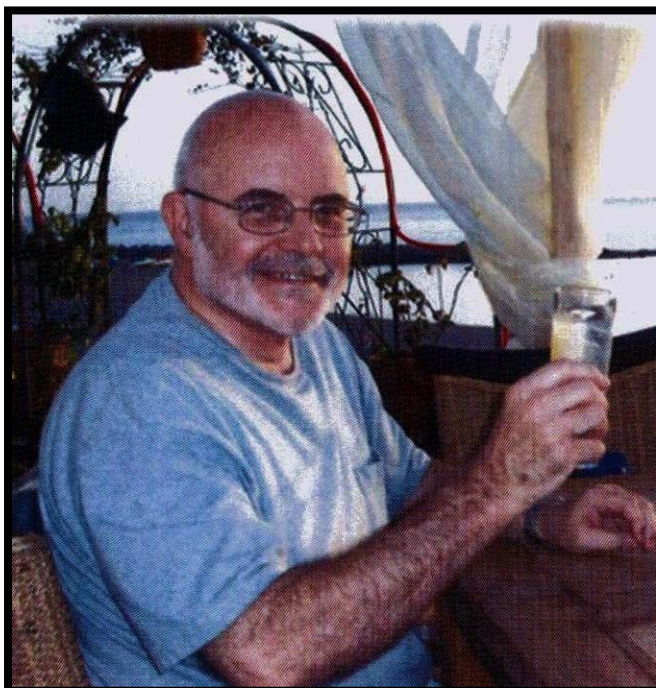
example hibernation of animals like the bears and the migration of reindeer. This rock art is a pictorial history of the earlier people who once roamed the area, the ancestors of the modern herders like the Sami who still inhabit the land. The scenes show their relationships with the land, their hunting methods, the animals within their territory and their belief systems possibly as well as any written sources.

In the area of Alta rocks have been painted with local red ochre, blood and grease, the ones we saw at Transfarelv were on a rock face and were quite crude. These paintings are unknown in the Southern Tradition. Around 50 images have been found located in the Rafsnes Mountain on the eastern side of the Alta Fjord and mostly depict humanlike images, deer or reindeer and various geometric shapes, lines and coloured stains. The paintings were made with fingertips, and brushes of animal hairs or plant fibres.



Both the areas of Tanum and Alta are listed as UNESCO World Heritage Sites because of their uniqueness and international importance. If anyone would like more information of the above please let me know and I will be happy to help.

John Johnstone Downie (1937 – 2016)



It is with sadness that ACFA and especially the class of 1981 – 84 record the loss of John Downie. John was a much loved and convivial member of this year, appreciated for his kindly companionship, his sweet temperament and good nature and competence on the end of a baseline on a dreich day.

He was always interested and kept abreast of the growth and doings of ACFA, and the careers and lives of our team, although circumstances and responsibilities to work and family prevented him from joining us in the field. He was a staunch member of GAS with a particular interest in all items Roman or Romano – British and I

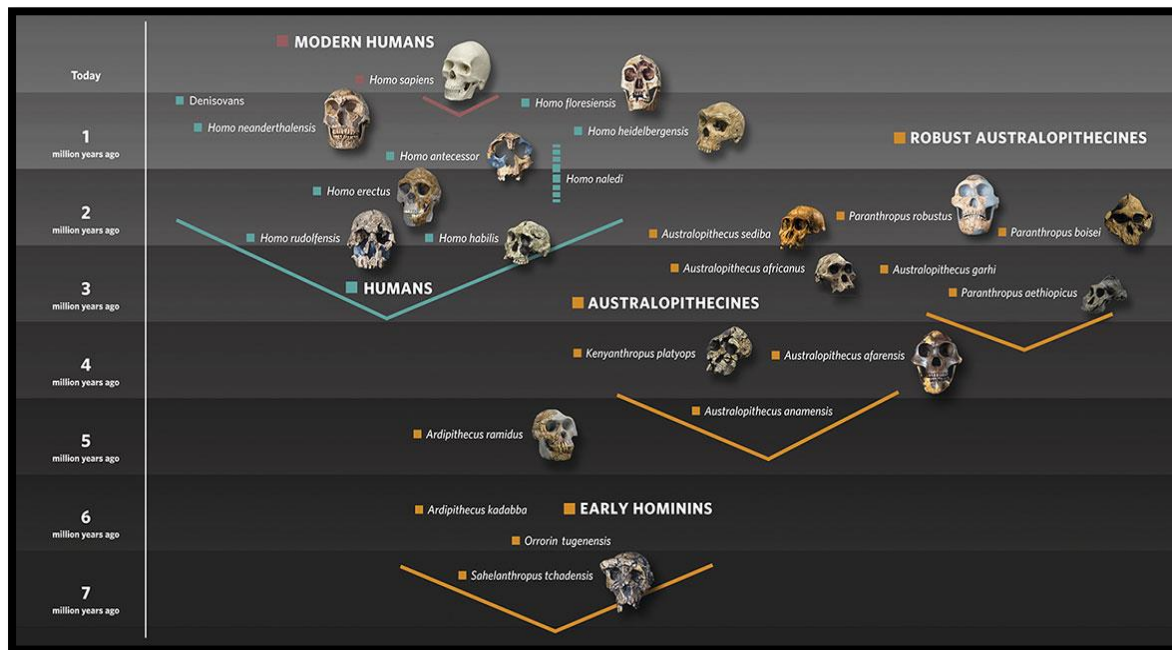
always enjoyed sitting with him on such evenings, to escape the anti – Roman aethers occasionally nurtured in the native hearts of our club, which was good fun for everyone.

He will be sadly missed and we extend our regrets to his wife Anne and all the family.

Ian Marshall.

Review:- Gallery of Human Origins, Natural History Museum, London.

Ewen Smith. (ACFA).



Just before Christmas 2015, the new gallery of Human Origins opened at the Natural History Museum, in London. I had been looking for an opportunity to visit since then, and in early July, I was able to do so ... was it worth it? Unequivocally, yes. For anyone interested in the subject, the exhibition offers an accessible and comprehensive account of our (*Homo sapiens*) evolution.

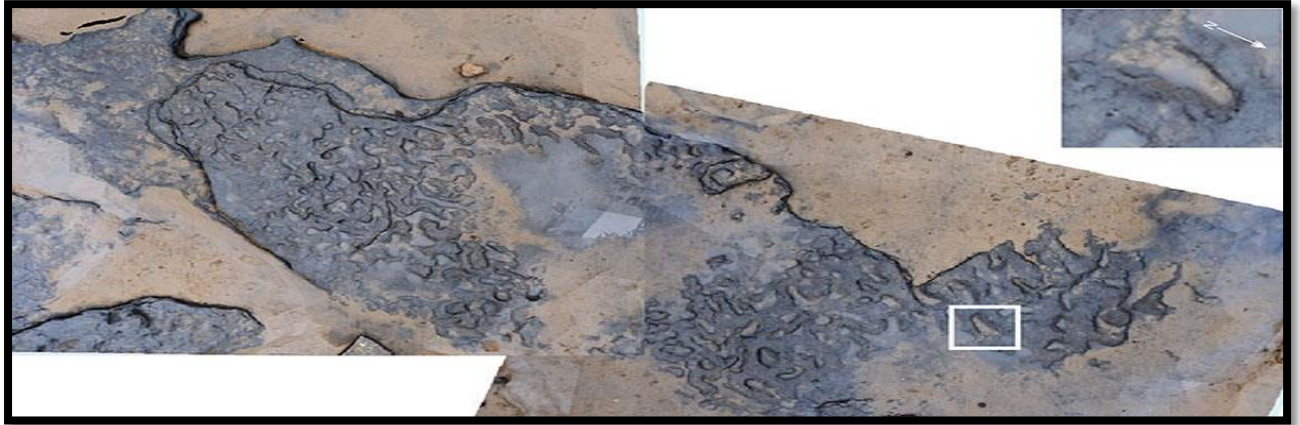
Just before the entrance to the exhibition, the visitor is faced with a large display board illustrating current knowledge of the timeline of our development, from the earliest *hominins*, through the *australopithecines*, to genus *homo* and the early modern humans, culminating with our species. (c/f Figure 1.)

Should that read terminating with our species? The exhibition doesn't hide from the fact that all other human species are now extinct, and the various possible causes for that are referenced.

The display board was an immediate attraction, and succeeded in drawing visitors into the display area proper. There we could see a 7 million year history over c. 40 metres! It begins with casts of fossil skulls, which have then been “personalised” through facial reconstruction. A bit of a highlight, if I'm honest. Next, skeletons, helpfully to scale, and examples of some of the tools different species used.

Then the pace accelerates, with approximately half of the display space devoted, understandably (given the greater wealth of knowledge), to *neanderthalis* and *sapiens*. Videos were used, though not always close to the artefacts to which they referred.

(The display area itself is quite small, so this was not much of a hardship.) The best of these, in my view, told the tale of the 900,000 year-old footprints discovered during an unusually low tide, off the Norfolk coast. Great to see evidence of these family migrations from the earliest times.



Space is given over to issues of adaptation and extinction, too, with reflections on habitat, competition and climate change; of the eight human species, ours is the only one to have survived.

How up-to-date is it? Pretty much as close as it's possible to be, in the context of an object-based exhibition; thus, *Homo naledi*, whose discovery was only widely recorded in late-2015 is present ... neither completely nor literally, of course ... just casts of a reconstructed skull, hand and lower jaw. I found that pretty impressive. It will be extremely interesting to see how quickly future discoveries in this rapidly developing field of study are incorporated within the exhibition, but if the current display is an indicator, then I expect it will be managed very successfully.

Very welcome though this exhibition is, and its popularity when I visited demonstrated this, I found the lay-out rather puzzling. Pretty much everything is there, but their order is confusing. (Eric Morecambe's piano-playing comes to mind.) That said, the curator is first to advise that “the story of human evolution is not one of neat, linear progression”, so why should the exhibition not reflect that too? However, places where you are encouraged to linger (notably the excellent short videos) are confined, and at the same time act as bottle-necks. But these are quibbles; the text and display panels are first-class, lighting illustrates the objects to their optimum, and the models are brilliant in showing both similarities and differences between our species and that of our ancestors. Next time you're in London, grab the opportunity to go and see it!

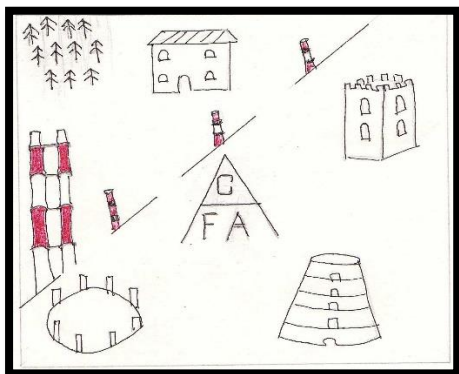


Lost Logos of ACFA: The ones which got away.

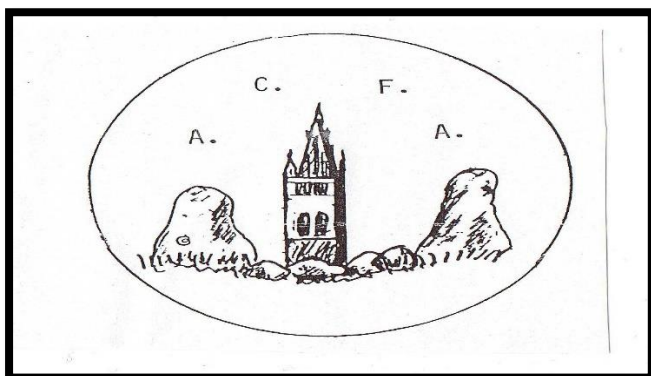
Ian Marshall.

Some years ago Lionel, in Spring Clean mode came across a collection of scraps of paper with suggested logos for a competition to design a logo for the new Association and passed them on to me. These had been forwarded to him as final judge, but he had no memory of any outcome from the exercise – and obviously, we did pick one, as seen above.

But not these ones. Some are sweet, some are professional, some are barking and some are wild, but all are wonderful – just like us?



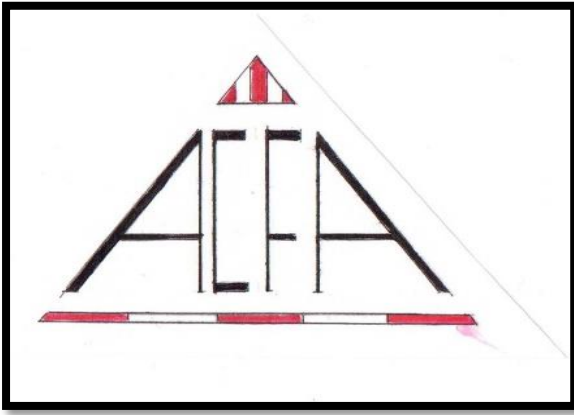
Sweetie.



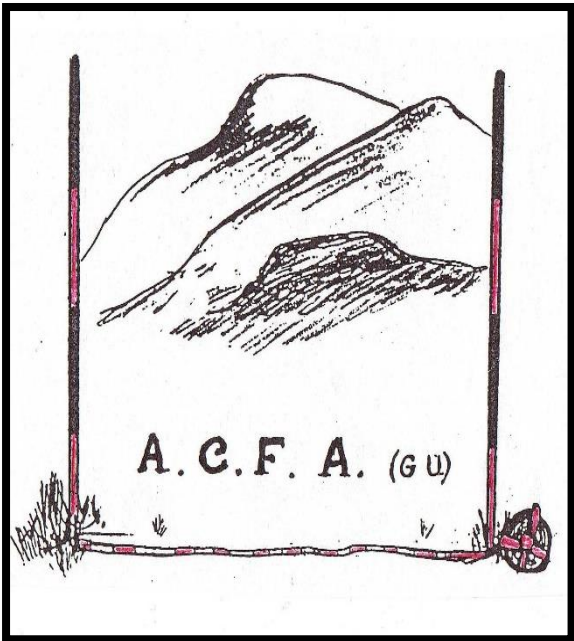
Freudian Academic.



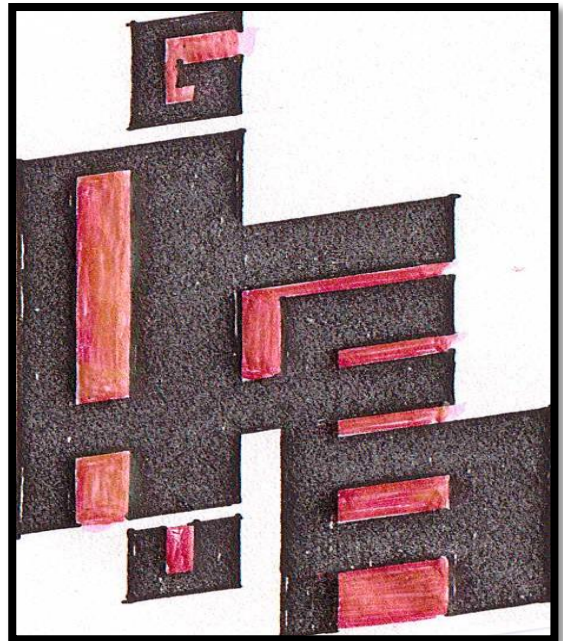
Star on the rise.



Getting there.

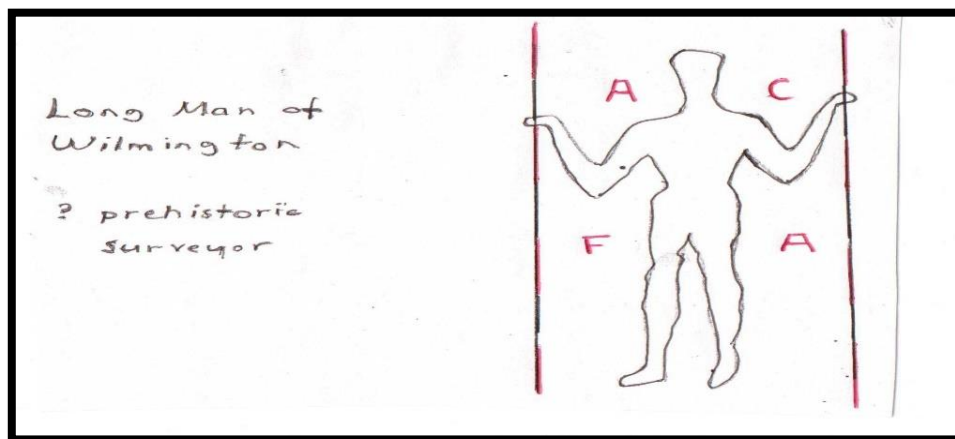


Romantic.



Seriously Scary.

American Hippy.



Summer Surveys 2016 and future plans: brief notes.

“Time present and time past // Are both perhaps present in time future.”

ACFA is delighted to welcome four new members from the last CFA course and hopeful about encouraging some others – they are Eric Gardner, Irene Dayer and Ailsa and David Smith, who were with us on the September Tiree Survey and have been out with the CAVP project. We hope that they are able to join us on prospective work and as part of the social scene.

March to October 2016:

Susan and Janie have been walking the ground of Flenders Farm east of **Eaglesham**, now an enclave almost engulfed by suburban houses and although out of the area of the Eaglesham Farms Survey, it is one of a series of contiguous areas which contain potentially interesting material.

Dugie McInnes with a small group have been intermittently surveying an area of the **Kilsyth Hills**.

Dugie also led a group to **Glenlochay** and the high shielings on the east bank of the Allt Dhuin Croisg where the remains of an extensive multi – phased shieling settlement, shared with Glen Lyon, remains to be surveyed. Definitely for the stout hearted but planned for next spring.

ACFA celebrated a very successful return to **Raasay** to celebrate 25 years since the start of that epic survey – contact was made with old friends from the Raasay community and from the surveys. Accommodation was enjoyed at the magnificently restored Raasay House and a full day was spent with groups returning to their favourite sites.

Two surveys with ACFA's finest led by Elaine Black and Wendy Raine, returned to **Tiree** consequent upon the 2015 reconnaissance , to continue with work on the Hynish area in April and September this year.

The rugged southern tip of the island has proved to be a revelation of multi – phased landscapes and features, many of which suggest prehistoric origins and a week of calm in the spring and almost perfect Indian summer in September was enjoyed by everyone.



One delight was this probable kerb cairn which appears to overlook a possible Late Bronze Age landscape of cord rig and hut circles on a terrace above the mass of Dun Haider on the coast below.

Possible BA Kerb Cairn, Hainish, Tiree



Of further interest this massive capstoned chambered cairn set in to the dunes of Balephuil Bay – previously recorded but never surveyed. A fuller piece on the work done so far is promised for the spring issue and a return for a fourth trip in April 2017.

Chambered Cairn at Balephuil Bay, Tiree.

Work also continued with Dr Heather James of Northlight with both ACFA, local volunteers and some new faces on the continuing Mcfarlane Project, surveying settlements on their former heartland from **Glen Douglas** in the south to Upper Loch Lomond on the north and west. This year's work surveyed all of the recorded settlements along the glen and Heather subsequently succeeded in attaching the names of these lost sites to the ground remains.



Heather and Libby in Glen Douglas 2016.

Heather reports that funding for another year of survey and excavation has been obtained from the Clan Mcfarlane Trust Worldwide and members and volunteers for this will be sought in the new year. Heather will be presenting a lecture on this years work at the Three Villages Hall, Arrocher on November 24th 2016 : 7.30 – 9.30pm.

At least 2-3 sites remain to be surveyed - outstanding from the corpus of sites documented by Heather and plans and Ian is to put out a flyer proposing that ACFA could do these as day exercises.

Exploring the Macfarlane Landscape:
An archaeological survey of the Arrochar parish

Free talk by Dr Heather James

November 24th 2016
7.30pm – 9.30pm (with refreshments)
Three Villages Hall, Arrochar, G83 7AB

Clan Macfarlane NORTHLIGHT HERITAGE Sponsored by Clan Macfarlane Worldwide

Levencorrach Survey: Isle of Arran - this outstanding report is currently being put together by Carol and Dugie and a final visit to the site for grid refs and photos were taken by Dugie.

In June, a group (Dugie, Margaret, Libby and Ian) assisted a masters student Rachal MaCrae at the Digital Design Studio (Glasgow School of Art) in the photogrammetric capture of a series of carved stones incorporating ogham inscriptions, in **Lochgoilhead Church (Cowal)** – see Jennifer’s article above) and in Perth Museum.



Lochgoilhead Church (Cowal) – Dugie and Rachal MaCrae with Ogham Stone.

Work continued in the programme of assisting masters student Ross Wallace in the project of recording of **medieval mason’s marks** and graffiti at Glasgow Cathedral, Bothwell Castle and Crossraguel Abbey and Dundonald Castle. One of the many highlights of this being working in the clerestorey at Glasgow Cathedral under the watchful eye of the Master Mason and working with the company of young current archaeology and post grad students from the University.



Further excitement at Bothwell was access to one of the largest collection of medieval ballista balls I have ever seen, and at Dundonald, working in the pit prison with the largest collection of suspended cave spiders hanging at face level. Stampede for the ladder when head torches went on !

Bothwell Castle Vaults with architectural fragments collection, including major ballista ball cache.

A final farewell to the **SERF excavations at Dunning** by the ACFA volunteer group which has been involved at the monumental decade long excavations was arranged in July, at which we were able to view Wellhall and the early Neolithic activity evident.

An exhibition in Dunning Church Hall with artefacts provided a taster of the deep chronology revealed by these years of work, which will no doubt revolutionise our understanding of the archaeology of southern Scotland. Will we still be alive to see it in print? We also enjoyed sharing the day with Tam Ward and colleagues from the North Clyde Archaeology Group, who invited us to view their work over the last three years at Helnsburgh Community Centre – and this impressive exhibition was viewed by a group a few weeks later.



Farewell to Strathclyde Royal Forteviot Project: Wendy 2010.

A full report on the successful AGM meeting held on the 24th October at the Albany Centre will be held until the spring issue. It included a stimulating talk on the Clyde and Avon Heritage Project by Paul Murtagh of Northlight Heritage which hopefully encouraged volunteers to a wide ranging local project on our doorstep.

This large scale project can be followed and participated in at:

General William Roy (Paul Murtagh) launches the CAVP survey project on the site of his birth at Carluke.



Plans for 2017 with dates where known:

Contacts

Survey of Settlements of Ardleish, Strath Dubh – Uisge and |Garabal. (Upper Loch Lomond). (Dates TBC). Ian Marshall.

Masons Marks project: Borders and SW Scotland (Dates TBC)

Ross Wallace, Ian Marshall.

March 2017: 18th – 25th. **Preliminary walkover survey of Isle of Luing (Argyll).**

Dugie MacInnes.

April 2017: 18th – 24th . **Isle of Tiree (Inner Hebrides).** Elaine Black or Wendy Raine.

May 2017: 8th – 9th. **Glenlochay High Shielings: Bridge of Lochay Hotel.**

Dugie MacInnes.

Autumn 2017 (Dates TBC): **Galloway and SW Scotland: ACFA Field Trip.**

Based at Selirk Arms Hotel, Kirkcudbright.

Wendy Raine.

Summer 2017: **Preliminary walks based on the Irvine Valley and Dundonald Castle.**

Day walks investigating new and known sites as recorded in ACFA publication 23 *The Irvine Valley* with a view of re-survey to current standards.

Ian Marshall, Margaret Gardner, Richard Pugh.

Where dates are unconfirmed, all members will be posted with prospective dates by the regular e- mail contact.

Disclaimer: The views and opinions of authors published in this newsletter do not necessarily those of ACFA.

Submissions - It would be appreciated if submissions were sent in Word format with photos sent separately as JPEGs. Please note that the Editor reserves the right to shorten and generally edit articles, as required.

Copyright statement - All contents of this newsletter are copyright ACFA unless otherwise stated. For permission to reproduce any item please contact Newsletter editor at acfacommittee@gmail.co.uk

Registered Scottish Charity number: SC007099.

