

PAS Newsletter

Peeblesshire Archaeological Society

December 2024

December 10th lecture: Prof Jane Bower on the Twelve Towers of Rule

Armchair Photo Quiz - Gillian Brown tests your knowledge

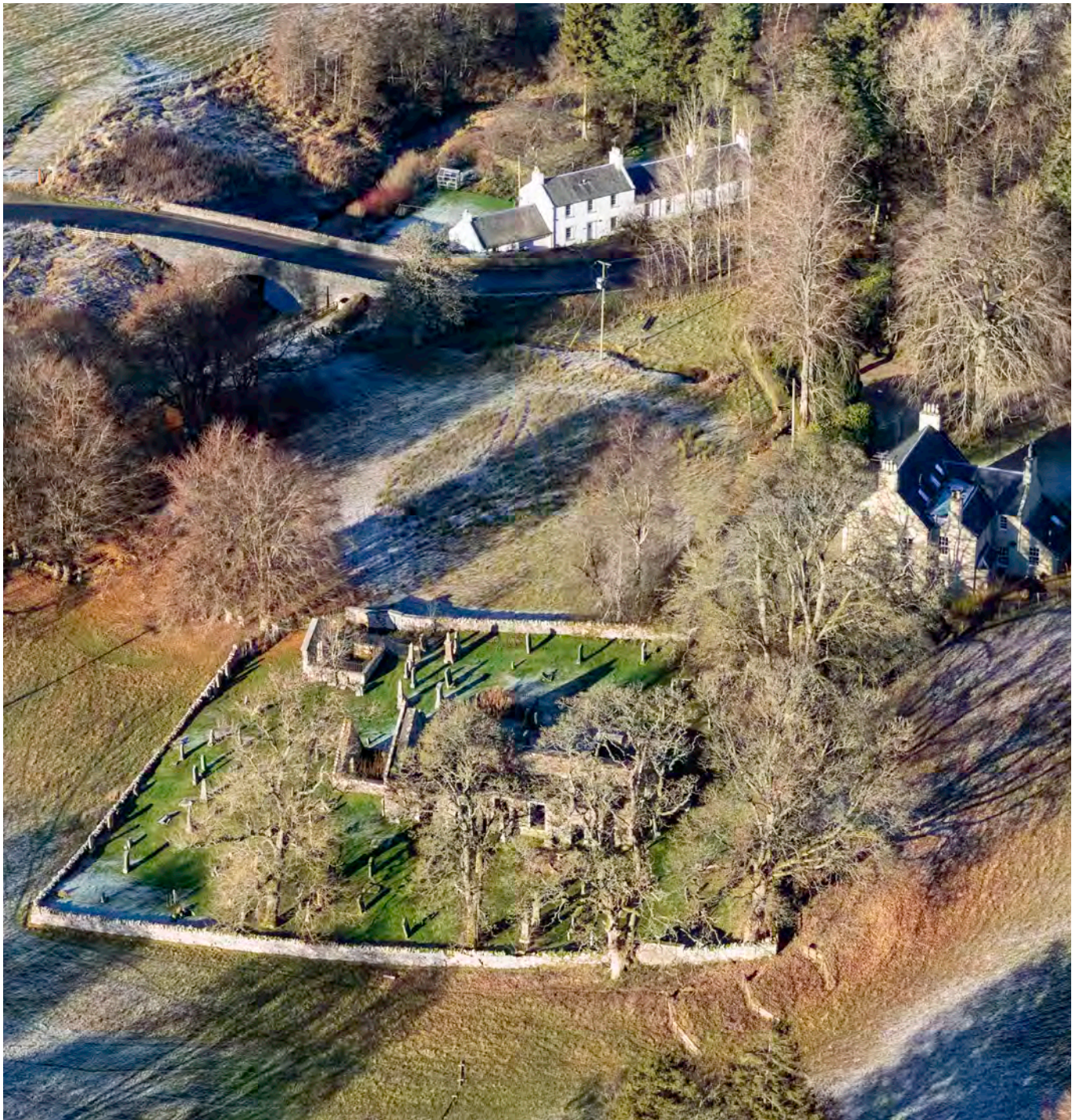
Footsore and Penitent - Peter Yeoman writes about pilgrimage in medieval Scotland

Colin Bell visits Neolithic Malta

James Halkett Hendrie - Trevor Cowie on a notable local figure

Events

“best read this month of any magazine”
- PAS member's description of the November '24 issue



Welcome

Colin McLean, Newsletter Editor

Winter is upon us, with a sharp drop in temperatures as November progressed. For me it brought crisp clear sunny days when it was a delight to get out with the camera and drone, to appreciate what a beautiful and interesting landscape we enjoy here in Peeblesshire. I had the opportunity to try to capture some of this with the benefit of the low autumnal sunlight that throws the land into relief.

Clambering up to one or two hilltops recently has allowed me to better understand just how many of our local hills have “lumps and bumps” on their summits as evidence of those before us who inhabited these parts. We also have so many interesting historic buildings sprinkled around the countryside (see Newlands Old

Kirk, above). At least I had the advantage over our prehistoric ancestors of my down-filled jacket and woolly hat and gloves, for it certainly was just a tad chilly.

Gillian Brown’s Armchair Photo Quiz will surely encourage you to get out and about to enjoy our unique cultural landscape ... and to write about it for future issues.

We had an excellent talk in November by Peter Yeoman on pilgrimage and we are fortunate that Peter has written an essay on that subject for this month’s Newsletter.

The “best read” quote on the front cover arrived from PAS member John Vipond and that was kind of him (the tenner should be safely in your account now John).

Warm wishes to all of you and your friends and family for the festive season. May your glasses always be full!

December Lecture: The Twelve Towers of Rule - Life and strife in the Valley of Rulewater in the late medieval period

Professor Jane Bower FRSE

The Halkett Hendrie Memorial Lecture, our annual joint event with the Tweeddale Society, will be held in the Eastgate Theatre, Peebles on **Tuesday December 10 2024**.

Jane Bower (right) chairs the Campaign for a Scottish Borders National Park and became interested in the area's history. The 16th century was a period of great turbulence in Scotland. What was it like for a community to live through this time of major change in a rural valley in the Southern Borders? The Campaign team was intrigued by the story of the devastation of Tweeddale and Teviotdale in 1545. Inspired by a contemporary report of the burning of "*The Twelve Towers of Rule*" in the Valley of Rulewater, they enlisted the help of Roger Curtis of HES, and Archaeology Scotland, to begin an investigation of the remnant structures which hold clues to everyday life in the Valley.

They had the good fortune to attract support which allowed them to involve young people (below) and others as volunteers to help, and to learn archaeological techniques as well as to gain insights into the lives of the past at Fulton Tower, Bedrule Castle and now a bastle on Bonchester Hill. Professor Richard Oram and Tom Turpie reviewed the archival records, which are helping to flesh out the story of the area in the late medieval period. ■ *Photographs supplied by Jane Bower.*

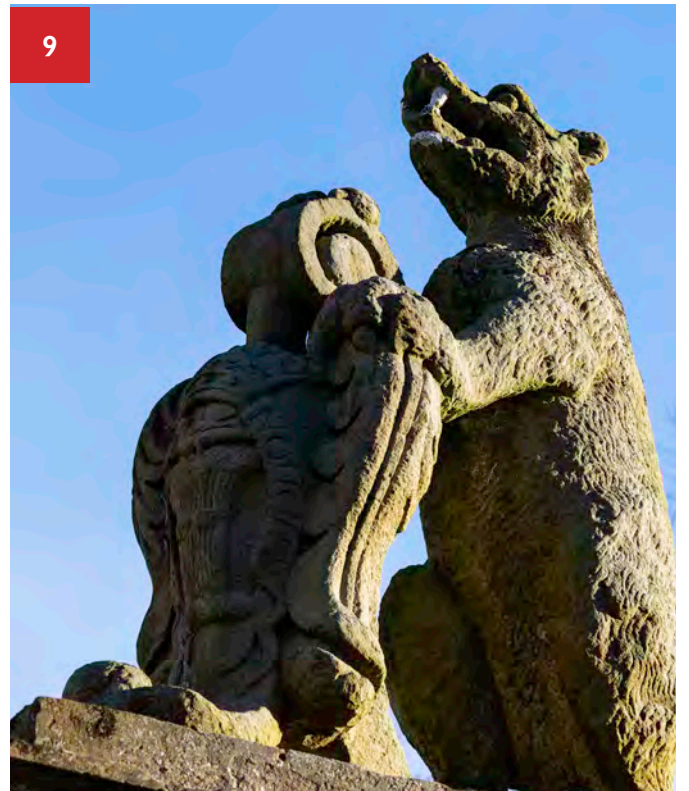


Armchair Photo Quiz for Amateur Archaeologists

Gillian Brown

It's the season for finding excuses to stay close to the fire and be entertained; if you're not walking the dog, getting the shopping or searching for sunshine. Here's a quiz that might prompt you out of your chair to look at some of Peeblesshire's upstanding monuments sparkling in the frost or glistening in the rain. Can you identify these ten photographs? (Answers on pages 11-12)





Footsore and Penitent – on Pilgrimage in Medieval Scotland

Peter Yeoman

The pilgrim's journey provides us with a helpful metaphor of the central theme of medieval life - the need to attain salvation to avoid the fiery pit.

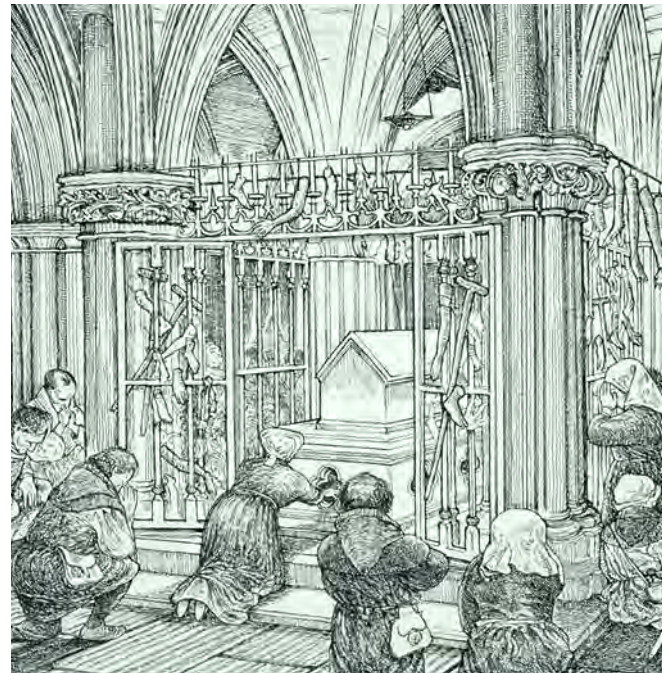
This could only be achieved through the supernatural intervention of God mediated through the intercession of the saints. This was one of the only means that ordinary folk had of seeing their prayers carried to God, and so for them this was a way of attempting to control their sinful, unpredictable lives. Their prayers and vows had to be channelled through the relics of the saints at the places where they "lived" in death, in other words at the shrines established by the Church containing saintly relics.

A MEDIEVAL PILGRIM WITH STAFF, FLOPPY HAT, AND SCRIP POUCH DECORATED WITH SHELLS



The cult of saints, and the practices of pilgrimage to their shrines, was universal across Christian Europe, and the medieval Scots were not to be left out. After all, they were blessed with our dynamic trio of native saints - Ninian of Whithorn, Columba of Iona, and Kentigern (*aka Mungo*) of Glasgow. We also had a royal dynastic saint in Margaret of Dunfermline, and to top it all were chosen as a nation by the Apostle Andrew, of the absolute top tier of saints.

The pilgrims were drawn to churches which contained the physical relics of the saints, either their whole or partial bodies, or objects associated with them. They believed that these contained great spiritual power and provided a conduit to God. Where no relics existed, they could sometimes be miraculously discovered, as



PILGRIMS AT THE TOMB OF ST MUNGO IN GLASGOW CATHEDRAL: THE TOMB ENCLOSURE IS FESTOONED WITH MODELS OF AFFLICTED LIMBS LEFT BY PILGRIMS SEEKING CURES. © HES

happened at Peebles in 1261 in the presence of king Alexander III (1249-1286) when a splendid cross was found supposed to be associated with a grave inscribed with the name of St Ninian. A shrine was established, and the cross placed on the altar became the provider of miracles. Consequently, by late medieval times, the Crosskirk had become an important place of pilgrimage.

But what was the motivation for ordinary Scots peasants and townsfolk to up sticks and head off on an often-dangerous journey to one of the shrines, near or far? This might be for healing, protection against war, famine and plague, a penance for a crime, fulfilment of a vow, or intercession on their behalf to secure salvation. Some even ventured far afield, maybe absent for a year or more, to Rome or to Santiago de Compostela, or to other shrines in England or the Continent.



PILGRIMS GETTING THEIR FIRST GLIMPSE OF THE GREAT CATHEDRAL OF ST ANDREWS. DRAWN BY DAVID SIMON © HES



MAY ISLAND MONASTERY AND CLOISTER UNDER EXCAVATION IN THE 1990s © FIFE COUNCIL/PETER YEOMAN



Success in attracting pilgrims (and thereby their rich offerings) relied on new building work and the creation of magnificent shrines, the recording of famous miracles, along with the writing of a Life of the Saint outlining the miracles they worked during their pious lives. And above all, the sensory experience of the pilgrim – incense, golden vessels reflecting candlelight, magnificent architecture, choirs singing – could all be carefully stage managed by the church officials and thus overwhelming. In this heightened state, so unfamiliar to the ordinary person in medieval Scotland, no wonder they believed that miracles were granted.

My own pilgrim journey of exploration began in the 1990s when I was excavating the small Benedictine monastery on the May Island at the mouth of the Firth of Forth. We made a remarkable discovery of a unique burial in front of where the high altar would have stood. A young man had died in his 20's around 1300, and been buried in this prestigious location indicating a person of high rank, maybe a noble benefactor. But what was so extraordinary was that soon after death his mouth had been wedged open, and a scallop shell placed inside.

The scallop was (and still is) the universal badge of pilgrims to the great shrine of the Apostle St James the Greater (Santiago) at Compostela in north-west Spain. Many pilgrims across Europe were buried with the shell they had gained at the goal of their arduous pilgrimage, but this is the only find of a man buried with the shell in his mouth. Maybe it was so that when he rose from his grave at the Last Judgement he would immediately be seen as one of the blessed. When I set about researching this phenomenon, I discovered that very little information was available about medieval Scots on pilgrimage, which set me on the path to write a book on the subject.

For the folk of medieval Scotland, Saints were one of

the wonders and blessings provided by God. Heavenly physicians and familiar friends, they could cure their ills and even save their souls. And today we now see the re-creation of pilgrim trails as long-distance routes: in the Borders the *St Cuthbert Way*, another to Iona, and another from Glasgow to Whithorn. Those promoting these routes, including the wonderful *Fife Pilgrim Trail* to St Andrews, are not so concerned with supplying miracles, but instead are keen to help us reconnect with a vibrant medieval past, all around us if we want to seek it out.

Peter Yeoman's book *Pilgrimage in Medieval Scotland* (Batsford/Historic Scotland 1999) is out of print, but can be found online. Peter delivered a lecture on this theme to the Society on November 21 2024, and is the author of this essay. ■



PETER YEOMAN EXCAVATING THE REMAINS OF THE SANTIAGO PILGRIM FOUND AT THE MAY ISLAND MONASTERY, FIFE

Neolithic Architecture in Malta: The Ġgantija Temples

Colin Bell

In October 2023 while on vacation in Malta we took the 90-minute ferry from Valletta to Gozo, the second largest of the Maltese islands in the Mediterranean.

Facing south-east on the edge of the Xaghra plateau, in the heart of Gozo, lies the Ġgantija Temples complex,

fairly rudimentary boats.

Built over a period of 1,000 years, the unique style of architecture of the temples draws on inspiration from local materials, especially limestone. It is thought that the inhabitants of this Temple Period did not depend on external influences but rather constructed the temples as part of a single internally-driven cultural process.

The construction is all the more remarkable when you consider the resources available to the builders - just an average-sized community with no metal tools and before the development of the wheel. The community



a unique and ancient UNESCO World Heritage site. The temples are at the centre of an important Neolithic archaeological landscape comprising the remains of a range of structures and settlements in various states of preservation, including the nearby Xaghra Circle. Its situation is thought to be largely due to the availability of water and fertile soils in what is otherwise quite an arid island.



The oldest part of the Ġgantija Temples complex dates from 3600 BCE, some 1000 years before construction started on the Egyptian pyramids and around 500 years before work started on Stonehenge. It is one of the earliest free-standing man-made structures in the world and the second-oldest religious structure in the world.

Human occupation in Malta is believed to have started around 5000 BCE with settlers of Sicilian origin. Sicily lies some 90km away across the Mediterranean Sea, so that is quite a journey for ancient peoples in presumably

must have been at a stage of development where they had free time from eking out a living on the land to design and build a substantial structure. One wonders, however, whether there was one visionary who was the driving force behind the design and plan or whether it purely came out of collaboration of ideas over time. Whatever, this community clearly included some skilled artists, planners and engineers.

Ġgantija consists of two temple units, shaped a little like clover florets, enclosed by a massive common boundary wall. The boundary wall's foundation layer is formed from gigantic limestone megaliths, expertly positioned to give structural soundness. They are positioned alternately face out and end out to give a strong masonry chain, anchoring the inner and outer skins of the wall and also to the filling between them – a mix of soil and rubble. A number of the massive foundation blocks measure over five metres in length and each weigh several tonnes.

A forecourt in front of the temple leads to the two entrances, each defined by two large orthostats, each with a notch on the top which is thought to have supported a capstone. Each entrance leads to a passage paved with limestone flagstones and which was probably originally covered by roofing, from which a series of semi-circular chambers open to each side. Inside two of the chambers in the southern (older and larger) temple are the remains of an altar structure and an elaborate trilithon niche structure.



The nearby Xaghra Circle represents the remains of a multi-generational burial site sitting in a hollow cavity containing upright stones within a now-collapsed concentration of natural caves. This was found and disturbed in the 1820s and then lost again until the 1960s. A methodical excavation between 1987 and 1994 using modern archaeological techniques yielded a vast quantity of grave goods as well as a contextual understanding of the period of use. Finds included ornaments, ceramics, tools and miniature statuettes.

An Interpretation Centre opened about 10 years ago, part-funded by the European Regional Development Fund. Overall, I found the temples to be a very impressive sight in fairly modest surroundings. ■

Sources: *Heritage Malta insight guide*; *Wikipedia*

All photographs supplied by Colin Bell





TINNIS CASTLE

Armchair Quiz Solutions

1. Whiteside Fort and Enclosure on a spur which overlooks the junction of the Flemington burn with Lyne Water at Romanno. It's accessible by a footpath which starts opposite Newlands Kirk car park. You could walk back to Peebles over the Drove road!

<https://hillforts.arch.ox.ac.uk/records/SC3623.html>

2. Lyne Roman Camp, 4 miles west of Peebles, situated north east of a bend in Lyne Water on a broad level plateau given over to grazing. It's hard to see from the A72 but it's accessible on foot from a gate or stile on the dirt lane west of Lyne Kirk. There's (limited) parking on the A72. Abbey Knowe grave site (a monument adopted by PAS with its own interpretation panel) overlooks the fort and affords a good view. Excavation of the Roman Camp in 1900 determined that the fort was built in the Antonine period (c.AD 139-165) and was probably occupied for only a few years. Other smaller Roman sites are available nearby!

<https://www.roman-britain.co.uk/places/lyne/>

3. Standing Stones, Sheriff Muir. A pair of standing stones about 1.3m in height, aligned north-south, set

2.1m apart in a large field given over to grazing. They can be seen from a minor road which leaves the A72 at Lyne station and joins the B712 in just over a mile. The Meldons provide a scenic backdrop and Lyne Water runs eastward a few hundred metres north. Canmore notes that earlier records posit other stones "*c. 1ft high, which were erected at regular distances on a curved line running E from the two surviving stones*".

<https://canmore.org.uk/site/51525/sheriff-muir>

4. Tinnis Castle. A drone view of the remains of the north tower. The castle, site of recent excavations by GUARD Archaeology, and the subject of several PAS talks, is located near Drumelzier off the B712. It's accessible by a side road on the south east side of the village. There's a very small car park and a footpath from it up to Tinnis Castle.

<https://dark-age-digs.com/investigations/tinnis-castle-hillfort/>

5. Early Bronze Age Burial Kists from West Water Reservoir, re-located to the roadside of West Linton Golf Course (just beyond the entrance to the Club House). This cemetery was excavated (and re-located) after erosion at the reservoir exposed the site. Nine kists

were found with various grave goods (including a cannel coal and lead necklace and some evidence of flowers) as well as skeletal remains (most of whom were thought to be children or young adults). There is an interpretation panel at the site. You can continue forward to walk a 45 minute circuit around the golf course using a small private road to North Slipperfield, (take a diversion up to West Water Reservoir), and returning back along the private road to join the minor road from Baddingsgill toward West Linton.

<https://journals.socantscot.org/index.php/psas/article/view/9518>

6. Cross Kirk, Peebles. A view of the upper section of the west tower, probably erected after 1474 by Trinitarian friars together with a cloister and domestic buildings. One third of the income of the Trinitarian Order was set aside for the ransom of Christians taken prisoner during the Crusades. In 1549 the Kirk was burned by an English army. It was repaired but the friars were forced to leave around 1561, during the Reformation.

<https://canmore.org.uk/site/51476/peebles-cross-road-cross-kirk>

7. Harehope Cairn. A rough circle of low stones about 70 feet in diameter, enclosing several stone-lined kists. Excavated in 1977,1978: four inhumations and seven cremation burials were found as well as a necklace with lignite disc beads (now in the NMS), conical shale

buttons, a shale belt fastener and a flint knife. It lies on the edge of commercial forestry which obscures the eastward view to the White Meldon, with its settlements and fort, and the valley to the south opening up towards Manor Hills. PAS adopted the site in 2014 and there is an interpretation panel with an illustration of how it may have looked when first constructed. Located to the north of Black Meldon, on the south east of the old coach road to Edinburgh which runs above the minor road through the Meldons. It can be reached by a footpath just north of the car park, or from a private road on the left of the minor road immediately after the car park. There is a left turn from the private road onto a unmetalled road which runs south. The cairn is a few hundred metres on the left.

<https://canmore.org.uk/site/51562/harehope>

8. Barns Tower. The photo is a detail of the grated iron yett at the front door of the rectangular tower house built by William Burnet and his wife, Margaret Stewart of Shillinglaw, near Traquair. The dates above the door are probably too early for the date of construction. John Buchan wrote “John Burnett of Barns” drawing on local stories about the history of the area. Built in the late 16th century and left undisturbed until it was restored at the end of the 18th century. Now freshly pink and available as a holiday let.

<https://canmore.org.uk/site/51285/barns-tower>

9. Traquair House. A detail from the carved stone Bear Gates (*the “Steekit Yetts”*) by legend locked since 1745 until the Stuart Dynasty returns to the throne. Another legend holds they were locked after the death of the Countess of Traquair in 1796. The bear holds the crest of the Earls of Traquair with the motto “Judge Nought”.

<https://canmore.org.uk/collection/760056>

10. The Mercat Cross, Peebles. A detail from the metal wind vane added to the stone column to mark the restoration of Charles II to the throne. The Mercat Cross, indicative of the town’s original trading status, has had several sites in its 500 year history. Now close to the junction of the Eastgate and High Street. The capital has carvings of strawberries (‘fraise’ for the Fraser family shield) and of three fishes, one swimming upstream, two swimming down, (illustrating *Contra Nando Incrementum* - ‘There is growth from swimming against the stream’) from Peebles’ Coat of Arms.

<https://canmore.org.uk/site/51455/peebles-high-street-market-cross>

Photo Quiz Score Card

One point for each correct answer.

- 1-3 Perhaps you’re not getting out enough?
- 4-6 Good observation skills.
- 7-9 You are an Enthusiast!
- 10 Have you thought about joining PAS committee? You should write the next quiz.

Photographs by Gillian Brown and Colin McLean



BARNSTOWER

James Halkett Hendrie: a Potted Biography

Trevor Cowie

For a number of years, the annual joint meeting of the Tweeddale Society and the Peeblesshire Archaeological Society has been designated as the Halkett Hendrie Memorial Lecture.

So who was Halkett Hendrie? According to the Tweeddale Society's website, 'Halkett Hendrie was a keen supporter of the Tweeddale Society both in his working life and after his retirement to Peebles. After his death, their Council at the time resolved that in each session there should be a Memorial Lecture to perpetuate his name and long association with the society'. Their webpage goes on to proclaim that Hendrie 'was a farmer at Mossfennan to the west of Broughton', before going on to state that, as a farmer, 'he was a lover of the landscape and a tireless commentator on how man over the aeons of time had shaped and influenced the landscape'.

Using the Tweeddale Society's brief sketch as a starting point, my aim in compiling this short article was mainly to fill out his biography – and in particular, to highlight his contributions to archaeology both locally and further afield.

While there is no reason to doubt Hendrie's eventual familiarity with, and intimate knowledge of, the Upper Tweed, it turned out that he was not a native of the county and in fact most of his working life was spent very far from Peeblesshire! The main key to unlocking

a more detailed picture of his life story was provided by mentions in publications which referred to him as J. H. Hendrie M.I.M.E. - indicating that he was a Member of the Institution of Mechanical Engineers. A brief exchange of emails with that Institution's very helpful archivists shed light in the form of copies of his applications for Associate Membership in 1933 and later, his transference to full Membership in 1948.

James Halkett Hendrie was born on 29th March 1900 in Tillicoultry, Clackmannanshire - one of the Hillfoots, the series of villages and small towns strung out along the base of the southern face of the Ochils in Central Scotland. However, the Hendries originally came from Ayrshire and by the time he was of school age the family appear to have returned to the Newmilns/Galston area just to the east of Kilmarnock.

In 1917 he commenced a mechanical engineering apprenticeship in the Caledonia Works, Kilmarnock. This was interrupted for a time in 1918, when he enlisted in the RAF as an engineer, but less than a year later he resumed his apprenticeship, which he completed in 1922. That autumn he took up a job in the firm's Drawing Office but by the following spring he was en route to India, having taken up a post as an Assistant Technical Sales Manager with Parry's Engineering Ltd, part of Parry's of Madras, a major manufacturing and trading company first established in the 18th century. Hendrie was to remain with Parry's for the rest of his career, eventually rising to become Managing Director and eventually Chairman by the time of his return to the UK in the early 1950s.

It was on his return from the East that he moved to the



THE UPPER TWEED VALLEY, LOOKING TOWARDS MENZION © COLIN MCLEAN

Menzion estate in Upper Tweeddale (not Mossfennan as stated in the website). It was here, in an area rich in traces of the past, that we may assume that Hendrie developed his love for the Borders landscape - and in particular a passion for its archaeology. In the words of the Tweeddale Society's website, it seems clear he became "an enthusiastic and informed amateur archaeologist".

By a happy coincidence, the 1950s-1960s saw the Royal Commission on Ancient & Historical Monuments of Scotland involved in the extensive fieldwork in Peeblesshire which was to culminate in the publication of the two-volume Peeblesshire Inventory in 1967. Hendrie clearly engaged well with the Commission staff - in particular Kenneth Steer, Richard Feachem and Alastair MacLaren - and his name crops up in various reports over that timeframe. In particular, in a paper reviewing unenclosed platform settlements, Dick Feachem credits Hendrie with the recognition of this class of site in upper Tweeddale. Hendrie's help during the survey programme was later to be singled out for acknowledgement in the Inventory itself.

Later, Hendrie was also credited, along with Peebles historian Ian Lawson, for drawing the attention of Kenneth Steer to the important but previously unrecorded Early Christian gravestone built into a wall in Peebles Old Town but probably originally associated with the Cross Kirk (Canmore 51521). The stone had apparently eluded the RCAHMS investigators during the original survey work for the Inventory because it



MENZION FARM, NEAR TWEEDSMUIR © COLIN McLEAN



HALKETT HENDRIE'S HEADSTONE IN BROUGHTON KIRKYARD © COLIN McLEAN

had been concealed by a vigorous cotoneaster shrub!

Hendrie was clearly also drawn to excavation. He was one of the participants in the Commission's excavation of the small dun at Stanhope (Canmore 49790), to the north of Menzion, published by Alastair MacLaren. Further afield, his assistance is also acknowledged in the report on excavations carried out by Kenneth Steer in 1958 & 1960 at the large Roman fort at Mumrills, to the east of Falkirk (Canmore 47870). Hendrie was also directly involved in rescue excavations carried out in 1960 on the line of the Antonine Wall (Canmore 82858) - in particular at Polmont Park where much of the initial work was carried out by machine, a technique we are familiar with today but a novelty then (I am grateful to Strat Halliday for drawing this site to my attention).

As Geoffrey Hamilton & John Rogers have noted in their excellent history of the Tweeddale Society, Halkett Hendrie was a moving force behind its post-War relaunch in 1967 and he went on to serve as its President from then until 1975. In the early 1970s, he also served as a member of the Council of the Society of Antiquaries of Scotland, having originally been elected a Fellow in 1956 - back in those early days of his long acquaintance with the professional archaeologists who clearly did so much to shape and encourage his interest in the past.

He died in 1977, having spent his final years living at Helmen, Broughton. ■



TWEEDSMUIR PARISH KIRK, WHICH HALKETT HENDRIE WOULD HAVE KNOWN  COLIN McLEAN

Events

PAS Programme 2024-25 Richard Welander

Our programme for the 2024-25 session is now well under way, and here are the dates of our forthcoming meetings for you to get into your diary. The talks are at our usual venue in St Joseph's Neighbourhood Centre, apart from December's which is in the Eastgate Theatre. You can watch the recording of Peter Yeoman's talk on *Pilgrimage* [here](#).

December 10 2024 *The Twelve Towers of Rule - Life and Strife in the Valley of Rulewater in the Late Medieval Period*

Professor Jane Bower FRSE. Jointly with the Tweeddale Society. *NB in the Eastgate Theatre*

January 16 2025 *Holyrood Park, Edinburgh: Recent Excavations at Dunsapie Fort*

Jamie Humble, AOC Archaeology

February 20 2025 *Rediscovering Cromarty Medieval Burgh*

Steven Birch, University of Aberdeen

March 20 2025 *Title to be announced*

Tim Kinnaird, School of Earth & Environmental Sciences at St Andrews University

April 17 2025 AGM

Other Events



Symposium

War and Peace on Rome's Northern Frontier

12 December 2024 | MELROSE, Scottish Borders
9 am - 5 pm + evening lecture @ 6:30 pm

 A deep exploration into the intricacies and complex dynamics in Rome's northern frontiers. Trade and politics; invasion, rebellion and retaliation; Rome's perspective versus the experience of the native population.

Nine stellar speakers | Teas Coffees | Buffet Lunch | VR Sneak-peek | Museum

www.trimontium.co.uk

More information on the Trimontium Symposium and booking details [here](#).

December 12 2024 Society of Antiquaries of Scotland
December Lecture: The tools of the trade of field-working oral historians and folklorists. Professor Margaret Bennett, Royal Conservatoire of Scotland. Augustine United Church, 41 George IV Bridge, Edinburgh. Details and booking information [here](#).

February 13 2025 Society of Antiquaries of Scotland
February Lecture: Hillforts - a perspective from the Pentland Firth to the Western Mediterranean. Professor Ian Ralston, Edinburgh University. Augustine United Church, 41 George IV Bridge, Edinburgh. Details and booking information [here](#).

Preliminary Reports on Bowden Moor & Shootinglee

Piers Dixon

The preliminary Reports on Bowden Moor and the previous PAS Survey have been posted on the PAS website [here](#). Dr Tim Kinnaird of St Andrews University has confirmed that the results of the OSL dating of the earthworks are expected shortly.

The interim reports on the 2012-22 excavations at Shootinglee have also been posted on the same page as above.

PAS Subscriptions Final Reminder

We don't want to lose you but if you are among the small number of members who have still to renew their subscription, please do so as soon as possible or this will be your final PAS Newsletter!

As well as enabling us to deliver the newsletter and a high quality programme of talks each year, subscriptions help to support our fieldwork projects (for example, by helping to cover the cost of radiocarbon dating or the commissioning of scientific analyses).

We hope you will continue to support PAS!

Join PAS

If you're reading this and are not yet a member of PAS, do consider joining us: only £20 pa.

- We have monthly lectures from September until March
- We organise site visits and outings
- We run local projects and digs
- We produce a monthly newsletter
- And we're a friendly bunch!

To join, visit our web site at www.peeblesarchsoc.org.uk and go to the Membership page. Adult membership costs £20 pa (£30 for couples).

The PAS Newsletter is produced and distributed by Peeblesshire Archaeological Society - <http://www.peeblesarchsoc.org.uk>. We are always keen to publish members' news, articles or letters. Please send them to the Editor, Colin McLean: PASEditor@icloud.com