



Dark Age Tweeddale School Pack



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This School Pack contains cross curricular information and activities to compliment the teaching of Curriculum for Excellence at Level 2

This Pack Includes:

- *Information on 'What is Archaeology, History and Legend'*
- *Information about Dark Age Tweeddale*
- *Information about the Scottish legend of Merlin*
- *Legend versus History - investigating the historical roots of the Scottish legend of Merlin*
- *Legend versus archaeology - investigating the archaeological roots of the Scottish legend of Merlin*
- *2 suggested activities for teaching 'What is Archaeology?'*
- *4 suggested activities suggested for investigating the archaeology of Tinnis Castle*
- *1 suggested activity for understanding the archaeology of Thirlestane Barrows*
- *1 suggested activity for understanding the archaeology of Merlin's Grave*
- *1 suggested activity for understanding the impact of research upon our knowledge*
- *3 suggested activities for understanding 'The Dark Ages in Tweeddale'*

What Is Archaeology?

Key Questions:

- Do you know what archaeology is?
- Do you know what an archaeologist does?

Archaeology (literally meaning ‘the study of the past’) is the study of past people based on the things they left behind – the material past. We look for where they lived, and even better we look for their **rubbish** and other **artefacts (finds)** they may have buried. From these things we can find out **facts** and start to build a **story** about the people: who they were, what they did, how they shaped their landscape around them and how they lived with each other.

Archaeologists, then, are like **detectives**. We look for **clues** and piece together a story from these. These clues are often small: like tiny lumps and bumps in the ground, little pieces of stone or pottery, or even things that are invisible to the eye like pollen from ancient plants that you need a microscope to see. But sometimes the clues are big: like roads, stone circles such as at Stonehenge, hillforts with their deep ditches and large banks, or even ruined buildings like castles. Large and small alike, all of these objects are called **material culture**. The clues from people’s material culture add to what the archaeologist knows and the story they can tell.

But the archaeologist needs to know some things before they can start. They need to know where to look! The first step is to look for a place to investigate. Sometimes archaeologists and historians in the past already found these places for us, and may even have started the detective work. At other times, we need to look at old maps, read old historical books, and look at photographs taken from airplanes or even satellites. Once we’ve found the place to look, they call this the **site**. The site is where all of the clues will be for the story we want to tell.

Once we have the site, we then need to know more about its shape and size, and maybe even have a look under the ground without digging. To do this, the archaeologist will **survey** the site. This may include taking very accurate measurements of all the lumps and bumps on the ground, also known as the **topography**. This will usually tell us how the site was shaped and will give us the first clues about how people built their homes or worked in the landscape.

Sometimes, we may also want to peek beneath the ground without digging. Impossible? No. We use a scientific technique called **geophysics**. If you’ve ever watched Archaeologists on TV, you may have seen ‘Geofizz’ used by people holding instruments and walking up and down the fields in straight lines. These instruments send signals into the ground that bounce back or sense changes when they hit buried **features** like walls, ditches or pits. The instruments mark where these are, and when put into a computer the archaeologist can make a map of some of the buried features. But ‘Geofizz’ doesn’t always work, and sometimes only gives you a few more clues. It also doesn’t show you very small things.

The next step then is to get muddy! Once we’ve found the site, surveyed it and found some hints about where important clues might be, it’s time to dig into the ground and find them. This is called an **excavation**. The archaeologist will dig measured holes called **trenches**. As they dig down in the trenches, they look for the features like stone walls or different coloured dirt that may show where a pit or a post-hole is. And all around these you might find bits of old rubbish, called **artefacts** or **finds**, like pottery. The deeper the archaeologist digs, the farther back in time they go. That’s because older things are buried deeper than newer things. It’s like a layer cake. When you bake it, the first layer is older than the jam above it or the cake layer above that...and the icing is the youngest of all. This is the same with the ground and with features and artefacts. We call this layer cake effect **stratigraphy**. It’s very important to archaeologists, because it tells them if something is older than something else and allows us to tell the whole story of the site and its people from beginning to end. As we excavate our site, we are always mapping the things we find and the depths they are found, taking photographs and making notes. This allows us to show exactly where things were and the **relationships** they had with other things.

Once we've excavated our site, we take all of things we found, our maps and pictures back to the **laboratory**. It's in the lab where everything is pieced together and the story comes together, just like a picture puzzle. The archaeologists take their time to understand how everything fits together and pieces together the **facts** of the story. Once they have their story, they then share it with others. They may write it in a report, or an article or even a book about the story. You may even see a documentary about it on TV. Sharing the story is very important, it helps everyone learn about their past. But if nobody knows the story, then that piece of our history is lost!

What is History?

Key Questions:

- Do you know what History is?
- Do you know how we study History?

History is the study of people, places and events in the past based on the documents they left behind – the documentary past. By learning about history we can understand how things change over time. People who study history are called historians. They look at documents, drawings and images such as old maps, letters, legal contracts and even photographs and videos. They study the documents to find out **facts** about the past and, just like archaeologists, they use those facts to build stories about events, people and places. Archaeologists often use historical documents in their work to help understand the different clues that they have found during archaeological excavations.

What is a Legend?

Key Questions:

- Do you know what a legend is?
- Are legends based on truth and facts?

A **Legend** is a traditional story based in the past. These are often created through verbal communication - people telling stories and passed from one generation to the next. These stories were later written down centuries later and collected as folklore. Sometimes they are thought to be about people, places and events in history but they have not been proven to be completely true and based on **facts**.

The Dark Ages in Tweeddale

Key Questions:

- When were the Dark Ages? Why are they called 'Dark'?
- Who were the Britons? The Picts? The Scots? The Angles? The Vikings?

The **Dark Ages** (or early medieval period) started about 1,600 years ago and ended about 1000 years ago (400 AD – 1000 AD). Why was it called the Dark Age? It's not because it was darker than it was today. In fact, it was during the Dark Ages that the first documents were being written down in Scotland, mostly by monks in Christian monasteries. But in subsequent conflicts such as Viking raids, many of the early texts stored in these places were destroyed. And as very little of what they wrote survives, so the period is dark to us.

Southern Scotland was home to the **Britons** early in the Dark Ages (about 400 AD to 650AD), while the lands to the north of the Forth were inhabited by **Picts**. Both of these were the native peoples of Scotland, descended from the tribes that the Romans encountered three centuries before. The Britons had settlements on hills, sometimes defended by big ramparts like a castle, called hillforts, but also had many smaller farming settlements in the valleys. They spoke an ancient Welsh language called '**Cumbric**' and many local place-names, such as Peebles, Traquair and Dreva, derive from this ancient Welsh language. Many of the Britons were also **Christian** and able to read and write Latin; early Christian stones found in and around Peebles demonstrate this. Tweeddale may have been part of a kingdom at this time but we do not know what this kingdom was called.

Over time, many newcomers moved into Scotland. These included the **Scots**, who originally came from Ireland and spoke Gaelic. They settled mostly on the north-west coast of Scotland, modern day Argyll and Bute, and established the kingdom of **Dalriada**. Another new people who came to Scotland during this period were the **Angles** (one half of the **Anglo-Saxons**), who were originally from modern day Denmark. The Angles had a kingdom in eastern Britain called **Northumbria** which by about AD 650 extended from York to Edinburgh. In eastern parts of the Scottish Borders are Anglo-saxon place-names: Hawick, Berwick and Coldingham. Upper Tweeddale may have been on the very edge of this Northumbrian kingdom.

The Northumbrian Angles held sway for a time, but by the end of the 8th century AD a new threat emerged. The **Vikings**. They came from Scandinavia in their dragon ships, to attack and rob the places where the Britons, Scots, Picts and Northumbrians kept their precious objects of gold and silver...mostly the monasteries. While the Vikings probably did not raid Tweeddale, which lies far from the coast, this was a time of much turmoil that affected all the peoples of Scotland.

During this turmoil over the next three centuries, the **Kings of the Scots** rose to dominance and **Gaelic** became the dominant language. Even across the Scottish Borders are Gaelic place-names, like Eshiels, Galashiels and Auchencrow. But the early English language of the Northumbrians survived and evolved into Scots, which became the dominant language of lowland Scotland later in the medieval period.

The Scottish Legend of Merlin

The earliest surviving copy of the Scottish legend of Merlin is the *Life of Merlin of the Forest* (Vita Merlini Silvestris) which was written (in Latin) in the early fifteenth century. This may be a copy of an earlier account written in the twelfth century, perhaps for the Bishop of Glasgow. But it is set in a much earlier time, during the Dark Ages. In two parts, it tells the legend of Merlin.

Part 1

Saint Kentigern was praying outside one day when all of a sudden, a hairy half-naked man ran him by, raging like a wild animal!

The wild man was named Lailoken. Some say that he was Merlin, who was regarded by the Britons as unique in his powers of prophecy.

Saint Kentigern called out to him, 'Who are you and why do you wander around alone and naked like a wild beast?'

Lailoken immediately stopped and replied, 'I am a man who is guilty of a great crime and I live like a beast as punishment for my sins. I do not deserve to live with people because I am guilty for the slaughter of many people who died in the battle that was fought in the plain that lies between Lidel and Carwannok. During this great battle the sky opened above me and a voice like thunder said to me:

Lailoken, Lailoken – you and you alone are guilty of the deaths of all those who have fallen in battle here, and so you alone will pay the penalty of all their sins. From this day forth you shall live like a wild beast.

When I looked up towards the thunderous voice, I saw a light too bright to look upon and a huge army wielding spears and weapons that flashed like lightning. An evil spirit then possessed me and turned me into this wild beast you see before you.'

Then just as suddenly as he appeared, he ran off into the woods.

Saint Kentigern felt great sadness for Lailoken and began to pray for him.

After this first meeting Lailoken often appeared at a steep crag near Glascu where he would disturb Saint Kentigern and his people with horrifying shrieks. He would foretell the future with strange prophecies that they were afraid to believe but still wrote them down, just in case.

One day Lailoken appeared and demanded that he be blessed. A priest was sent to speak with him. Lailoken calmed himself and said, 'I beg you, please send Kentigern to bless me because later today I shall happily pass away and leave this world.'

Kentigern did not believe Lailoken and sent another priest back to ask him how exactly he believed he would die that day. Lailoken replied, 'I shall die crushed by stones and cudgels today.'

The priest returned but Kentigern still did not believe Lailoken because his prophecies were always strange and he never said the same thing twice. So, another priest was sent to see Lailoken who said, 'Today I will be impaled on a wooden stake.'

Upon hearing this, Kentigern exclaimed, 'he changes his story every time, so you see I am afraid to give him the blessing he asks for.' By now the priests were very disturbed and asked Kentigern if someone could return one more time to speak with Lailoken. Kentigern agreed and this time Lailoken said, 'Today I shall drown.' At hearing this the priest had had enough and declared, 'Liar! You are behaving foolishly and asking a holy man to bless you when he can only give such blessings to good and faithful people.'

At hearing this Lailoken cried and said, 'Alas! How long must I endure this awful fate, why do you reject me? Why do you not believe my words? I beg you please, send Kentigern to see me urgently as I have been sent to him by God with a message.'

This final cry for help persuaded Kentigern, who then went to Lailoken with the bread and holy wine for the blessing. Upon seeing him Lailoken climbed down from the crag and knelt before him, 'Greetings holy father and champion of the king. Your prayers led God to take pity upon me and I am once again a believer. The Lord has sent me to you today so that you may prepare me to join him.' Kentigern was greatly moved by this speech and offered Lailoken the holy sacramental blessing that he requested.

Once he had finished, Lailoken offered him one final prophesy. 'As I die today, later this year so too will the highest king, the holiest bishop and the noblest lord.' Once again Kentigern still did not believe Lailoken and replied, 'Why do you persist in this foolishness? Go in peace and may the Lord be with you.' At once, Lailoken leapt happily away.

Later that same day Lailoken was stoned and beaten by shepherds of king Meldred, but whilst fleeing he fell down a steep bank of the river Tuedense near Dunmeller. Landing face down in the water, poor Lailoken was impaled upon the wooden stake of a fish trap. And there he drowned, just as he prophesized.

When Saint Kentigern and his people heard that Lailoken's prophesy had come true they cried in fear that his other prophesies would come true and began to pray.

Part 2

Lailoken was imprisoned by the king Meldred in Dunmeller in the hope that he could hear his prophesies. For three days they bound and starved him, giving him neither bread nor water, but Lailoken refused to speak. On the third day King Meldred's wife entered the hall with a leaf resting upon her head. King Meldred removed the leaf and tore it into tiny pieces. Lailoken saw this and burst out laughing!

Amused by this, king Meldred asked, 'Why do you laugh? Tell me and I shall set you free.'

Lailoken replied, 'You imprison me here to hear my prophesies and so I shall give you this riddle: *Sweetness dripped from poison and bitterness dripped from honey. Neither is so, but both are true.* There, I have given you my riddle, solve it if you can and set me free!'

King Meldred was very confused by this and said, 'I do not know how to solve this riddle, please give me an easier one.'

Lailoken replied with another riddle: *Wickedness paid good with evil and evil with good. Neither is so, but both are true.*

Frustrated, the king gave up. 'No more riddles! Tell us why you laughed and give me the answer to your riddles, then I shall set you free.'

Lailoken replied, 'But if I speak simply, it will bring you sorrow and me death!'

But the king still wanted the answer so Lailoken said, 'Since you are a learned king and judge, first tell me the judgement passed on one case and then I shall obey your commands.'

The king agreed so Lailoken said, 'One who gives their enemy their greatest reward and one who gives the worst punishment to their friend...what do they both deserve?'

The king replied, 'Tit for tat.'

'You have judged correctly.' replied Lailoken, 'Your queen therefore deserves a crown and you deserve the worst death. Neither is so, but both are true.'

King Meldred remained confused and asked Lailoken to explain himself, promising to grant whatever he requested. Lailoken replied, 'In addition to my freedom, once I die, bury me near where the Pausayl Burn meets the river Tuedense, for soon I shall die threefold.'

The king agreed, freed Lailoken from his bonds and swore an oath to arrange his burial.

As soon as Lailoken was freed he began to speak once again and explained his riddles. 'Today your wife gave your enemy the greatest reward and you tore your friend up into little pieces. But neither were so because you were both unaware of your actions despite both being true. Wickedness did a good deed when the wicked woman gave her enemy a great honour and goodness did an evil deed when a good man destroyed a friend, but neither were so because both man and woman were ignorant of their actions. The queen was in the garden betraying you when a leaf fell upon her head to reveal her actions. She then entered the hall, leaving the leaf upon her head and therefore paying it respect but you took the leaf which was there to reveal her betrayal and tore it into little pieces. The queen therefore did the leaf honour but you punished it.'

Then off Lailoken ran, back in to the woods and the wilds.

No one went after Lailoken. Instead, they sat and thought about what he had said. The queen burst into tears and tried to convince the king that Lailoken was lying because he just wanted to be set free. 'After all, it is impossible to die threefold. You can only die once,' she said. 'You must go after him and punish him for he has insulted me greatly and dishonoured you.'

But now the king understood Lailoken's words. 'If I go after him everyone would know what he said, everyone would know of your betrayal, bringing sadness for you, death for me and prove him to be a real prophet!'

Furious at this the queen made secret plans to have Lailoken killed.

Some years later, on the evening of the day he had received the blessing from Saint Kentigern, Lailoken passed by Dunmeller. Spotted by the queen's shepherds, they stoned and clubbed him. He fell down the river bank, head first into the water, impaled on the wooden stake of a fish trap. And so Lailoken died threefold as he had prophesized.

King Meldred had him buried not far from where Pausayl burn meets the Tuedense, as he had promised.

Legend versus History

Investigating the historical roots of the Scottish legend of Merlin

Key Question:

- What historical facts are there to prove or disprove the Scottish legend of Merlin?

The legend includes real people recorded in other historical documents:

St Kentigern was the first bishop of Glasgow and lived around AD 600, around the same time as St Columba. His other name was Mungo and he is the patron saint of Glasgow.

But it also includes people who are not recorded in any other historical documents:

There is no historical record of Lailoken - he is only known from this legend. But his name is a nickname – ‘little brother’ – in the ancient Welsh language that was spoken in southern Scotland around AD 600.

There is no historical record of King Meldred - he is only known from this legend. But his name too sounds like other names (eg Maelgwn; Medraut) in the ancient Welsh language of the **Dark Ages** when the legend is set.

The legend includes real events recorded in other historical documents:

The Battle of Arfderydd was fought in AD 573. This may be the battle that Lailoken tells Kentigern about - ‘fought in the plain between Liddel and Carwannok.’ The parish of **Arthuret** in northern Cumbria lies near the Liddel Water and Carwhinley in northern Cumbria. Carwhinley derives from ancient Welsh Caerwenddolew (the fort of Gwenddolau) – in other medieval Welsh stories Gwenddolau is said to have been a king who perished at the battle of Arfderydd (Arthuret).

The legend includes real places:

Glascu – is **Glasgow**

Dunmeller - is **Drumelzier** in Tweeddale (recorded as Dunmedlar c. 1200; Dunmelliare 1305; Drummeiller 1326). During the medieval period the castle at Drumelzier was the stronghold of the Tweedie family who were the lords of Drumelzier. The ruins of Tinnis Castle are located on a small rocky knoll overlooking the modern-day village. The name Tinnis means ‘fort’ in the ancient Welsh language that was spoken in southern Scotland around AD 600.

Pausayl – is the old name for the **Powsail Burn** that joins the Tweed at Drumelzier.

Tuedense – is the river **Tweed**

The prophesy of Thomas the Rhymer in the fourteenth century gives us a clue about the location of Merlin’s Grave:

‘When Tweed and Pausayl meet at Merlin’s Grave, Scotland and England shall one monarch have.’

Since 1775, maps have marked ‘Merlin’s Grave’ in a field to the north of Drumelzier Church. But there is no record of anything to be seen or found at this place.

While the legend of Lailoken (Merlin) is clearly set in and around Drumelzier and Glasgow around the late sixth century AD, none of these connections with real people, events and places prove that the legend is true.



Figure 1: Mostyn Armstrong's 1775 map of the County of Peebles

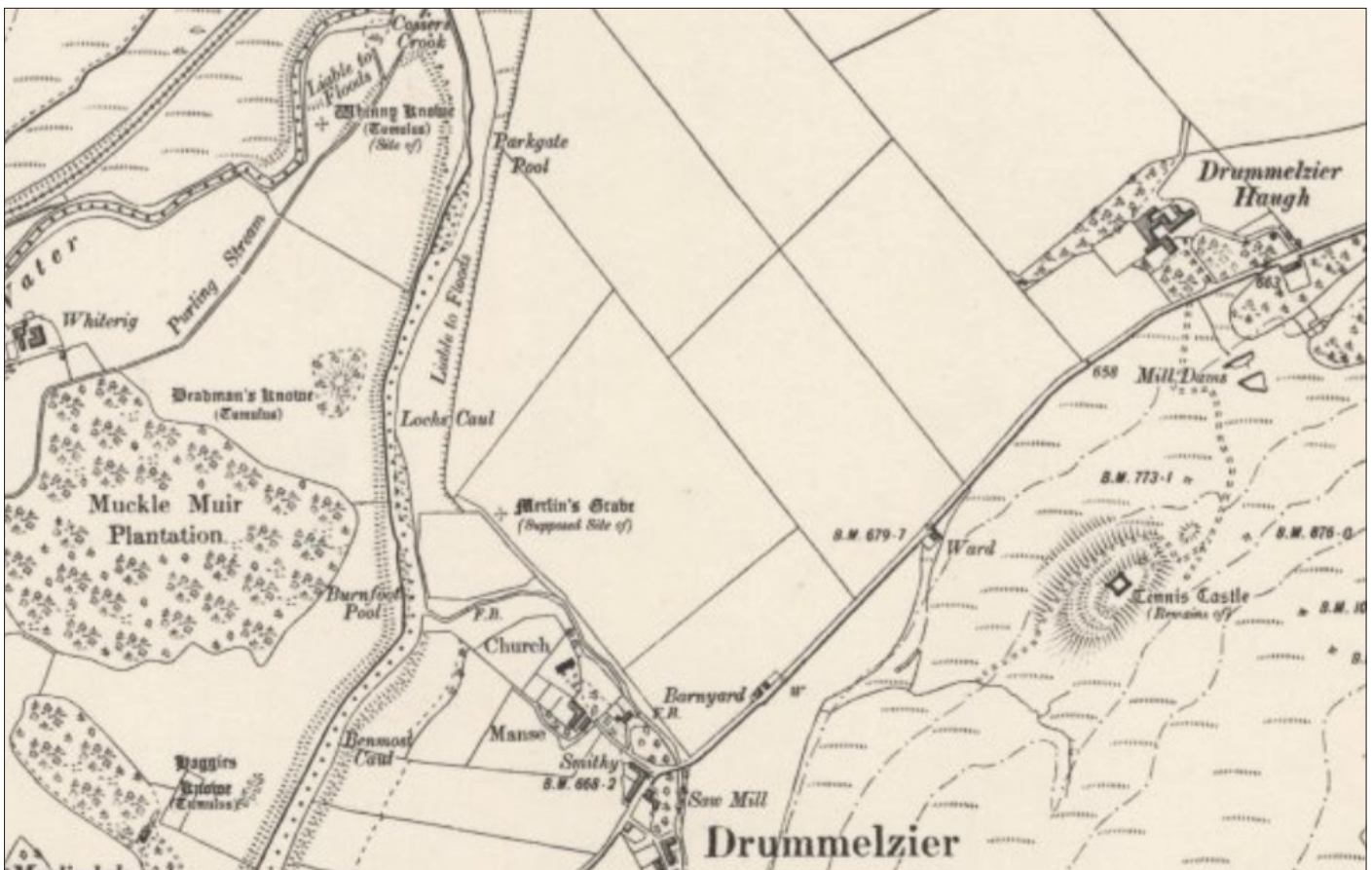


Figure 2: Ordnance Survey map of mid-19th century showing Tinnis Castle and Merlin's Grave

Legend versus Archaeology

Investigating the archaeological roots of the Scottish legend of Merlin

Key Questions:

- Are there archaeological sites to investigate the Scottish legend of Merlin?
- What kind of archaeological sites are they?
- Did people use these sites during the period when the legend is set?
- What archaeological facts are there to prove or disprove the Scottish legend of Merlin?

The historical research has identified a few sites that have been connected to the Scottish legend of Merlin. **Archaeological investigations of these sites are needed to find out if these connections are real or not.**

Tinnis Castle

Tinnis Castle sits on a rocky hilltop overlooking Drumelzier. All that is left of it are stone ruins. But enough survives to show that it had two round towers. This type of castle dates to around the fifteenth - early sixteenth century when the Tweedies of Drumelzier lived here. It was said to have been blown up with gunpowder around 1525 by the Flemings of Biggar, who were feuding with the Tweedies.

But there is more to Tinnis than the **castle**.

There are also traces of an older fortification that underlies the castle. The remains of a rampart can be seen around the edge of summit of the hill. There are also more stone ramparts further down the slopes.



Figure 3: Aerial View of Tinnis Castle and Fort



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Figure 4: Map showing the location of three archaeological sites that can be investigated

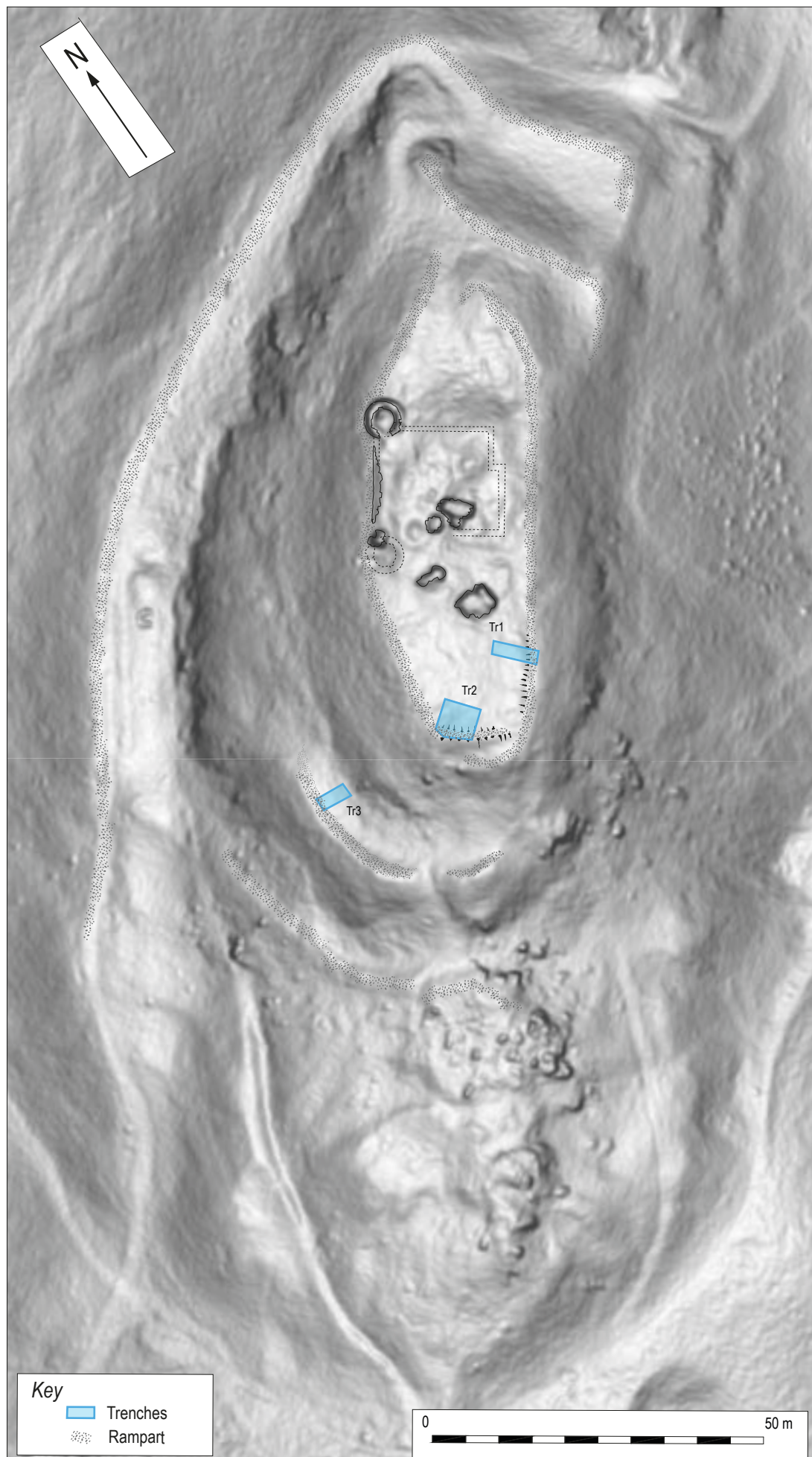


Figure 5 Plan of Tinnis Castle and Fort showing where the excavation trenches were

The archaeological site underlying Tinnis Castle is a **hillfort**: a hilltop settlement that was circled and defended by one or several deep ditches and high banks so it was very hard to attack. The original hillfort at Tinnis Castle is thought to be much older than the stone castle. We can still see the older hillfort today in the form of the large deep ditches and banks that encircle the hill.

Hillforts generally date from the **Iron Age** (from approximately 800 BC to 400 AD in Scotland; called the Iron Age because of the discovery of iron metal working and its use throughout the period). But some hillforts were also used in the **Dark Ages**, when the legend of Merlin is set.

This layout of ramparts at Tinnis – a fortified summit and smaller enclosures lower down the rocky slopes - is typical of forts in Dark Age Scotland. Excavations of other such forts have demonstrated that these were occupied by wealthy families, sometimes even kings.

Archaeological excavations at Tinnis Castle

In August 2022 a team of archaeologists and volunteers excavated three trenches at Tinnis Castle Fort.



Figure 6: Archaeological excavations at Tinnis Castle Fort

The archaeologists found the base of the rampart that once encircled the top of the **hillfort**. It was 1.7m wide. The outer and inner face of this rampart was built with large stones. Smaller stones were placed in the middle of the rampart.

The archaeologists noticed that the rampart was built with dry stones – that is the stones were fitted together without being joined together with mortar. The archaeologists also noticed that the stone ruins of Tinnis **Castle** were bonded together with mortar.

The archaeologists were able to say that the rampart was much earlier than the castle because it is only during the medieval period that builders in Scotland began to use mortar.



Figure 7: The base of the hillfort rampart that once encircled the summit of the hill.

The archaeologists also found signs of burning, indeed such a fierce fire that it had turned some stones red and melted (or vitrified) other stones within the rampart. This was no accident but deliberate destruction, probably after the **hillfort** had been captured by enemies.

Vitrified stone from the south-west corner shows that this was once a timber-laced drystone rampart that was deliberately burnt to the ground, causing the rubble to melt (or vitrify). This phenomenon is apparent on over 100 hillforts across Scotland that can date to anywhere between 800 BC to AD 900, from the **Iron Age** to the **Dark Ages**.



Figure 8: Vitrified ramparts at Tinnis Hillfort – see the burnt red stone

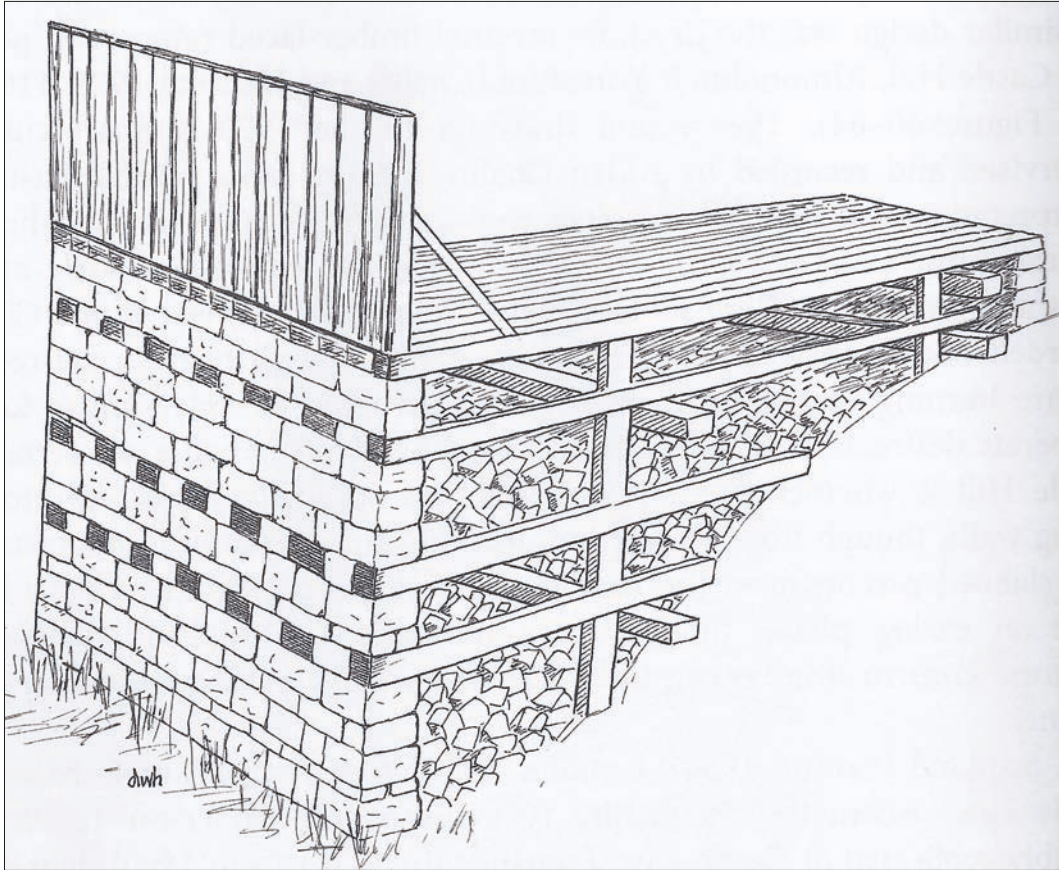


Figure 9: Timber-Laced Drystone Ramparts (before being burnt and vitrified)

All of this tells the archaeologists that Tinnis Hillfort could have been occupied during the Dark Ages. But it could have also been occupied much earlier in the Iron Age. The archaeologists did not find any clear proof of exactly when the hillfort was built and destroyed.

But they did find lots of charcoal and animal bones from within the rampart. These can be radiocarbon dated, which will reveal when Tinnis Hillfort was occupied.

Check out the project website <http://www.dark-age-digs.com> to find out what radiocarbon dates were revealed.

Archaeological survey of Merlin's Grave

Merlin's Grave has been marked on maps since 1775.

Some have speculated that an ancient **cist** grave was once found near here and led to the origin of this legend.

A **cist** grave is a type of burial where the dead were buried inside a pit lined with stone slabs. Cist graves can date to the **Bronze Age**, the **Iron Age** or the **Dark Ages**.

But no one knows for sure. As far as we know, no grave has ever been found here.

In November 2022 archaeologists and volunteers carried out a geophysics survey of the field where the site of Merlin's Grave lies. They wanted to see if there are actually any archaeological remains near this location.

Geophysics is a technique for identify potential archaeological features buried beneath the surface, without having to dig the soil.

The geophysics results revealed nothing at the location of Merlin's Grave marked on maps.

However, the geophysics did show an anomaly in the same field, a little distance away to the south-east.

This indicates that there is something archaeological beneath the ground near the reputed site of Merlin's Grave.

This could be the location of a grave.

But only excavation may prove this.



Figure 10: Merlin's Grave geophysics survey results

Archaeological excavations of Thirlestane Barrows

There is another site nearby, where people may have been buried during the Dark Ages.

Thirlestane Barrows is located to south of the village of Broughton.

A **Barrow** is an ancient burial place covered in a mound of earth, often with a ditch dug around it. Some barrows also had stones piled up on top of them, these are called **Cairns**. Most barrows are circular (called round barrows) but some are square shaped (square barrows). When several barrows were built in one place, we call it a **Barrow Cemetery** where many people might have been buried, just like a modern cemetery. The archaeological site at Thirlestane Barrows is a barrow cemetery.

Where barrows have been excavated, a grave containing a skeleton or cremated (burnt) bones is usually found near the centre of the barrow. These would originally been buried beneath a small mound of earth that was cast from the ditch when it was first dug.

The Thirlestane Barrows were not discovered until 2018. This is because their surface had been ploughed away over hundreds of years. However, during the dry summer of 2018, **cropmarks** were spotted from a nearby hillside. An aerial photographic survey revealed at least four barrows, two round barrows in the western field, plus one round barrow and one square barrow in the eastern field.

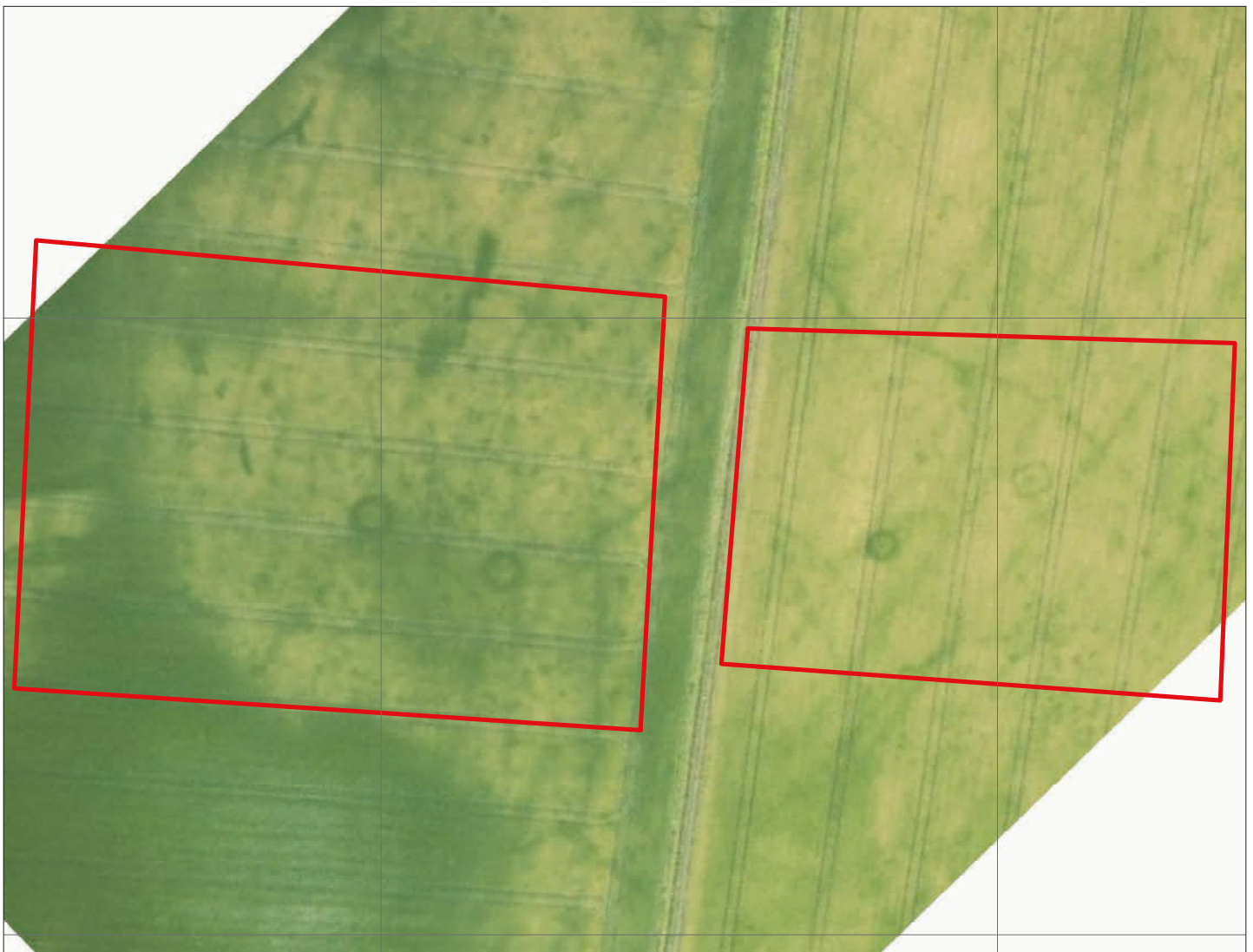


Figure 11: Aerial Photo of Thirlestane Barrows, the one to the right is a square barrow. DP 277947 © Historic Environment Scotland

Round Barrows like those at Thirlestane Barrows were built for many years, from the **Bronze Age**, until the Iron Age. The **Bronze Age** (from approximately **2,500 BC to 800 BC** in Scotland) is called this because of the discovery of bronze metal working and its use throughout the period.

Square barrows on the other hand, can date from the **Iron Age** to the **Dark Ages**.

One of the Thirlestane Barrows is a square barrow. The archaeologists decided to investigate this square barrow to find out if it was the grave of someone who had perhaps lived at Tinnis Fort. The archaeologists excavated one of the corners of the square-shaped ditch. Inside this square enclosure, they also discovered two rectangular graves orientated east to west. No skeletons or burial remains were found.



Figure 12: The excavation trench of Thirlestane Square Barrow, showing the corner of the ditch and the two graves

These clues told archaeologists that the burials were Christian because people were not buried lying flat on their backs with their heads facing towards the east and their feet towards the west until Christianity arrived in Scotland, in the Dark Ages. Before then people were buried curled up in a ball (the foetal position, like a baby in the womb) or they were cremated. This means that the square barrow may date to the Dark Ages, perhaps around the same time as Tinnis Fort.

Environmental samples have been sent to a laboratory for analysis. These may reveal when the Thirlestane Square Barrow was constructed. Check out the project website <http://www.dark-age-digs.com> to find out what date was revealed.

Suggested Activities for your Classes

Activity 1: Starter Activity - What is archaeology?

Session aims:

- To learn what archaeology is
- To understand what archaeologists do

Begin with a group discussion about ‘what is archaeology?’ and ‘what do archaeologists do?’. Record everyone’s ideas. Possible words could include digging, bones, treasure, Romans, Vikings. Remember that archaeologists study humans, not dinosaurs (Palaeontologists study dinosaurs).

After your group discussions, share the information provided in this teachers’ pack: Classroom information “What is Archaeology?”. You could also watch a video explaining what archaeology is.

Example videos:

[All About Archaeology | Nat Geo Kids Archaeology Playlist - YouTube](#)

[PSHE KS1 / KS2: Proud to be an archaeologist - BBC Teach](#)

Discuss if this has changed the group’s ideas about archaeology – record any new words and ideas.

Writing challenge... can your pupils or group members write definitions of the following terms in their own words?

- Archaeologist
- Archaeology
- Artefacts
- Facts
- Features
- Finds
- Geophysics
- Material Culture

Activity 2: 'The Rubbish Game' – What is Archaeology (Classroom activity)

Session aims:

- To learn what material culture is
- To practice building a story from archaeological finds
- To write an archaeological report

One or more variations of this activity can be done. Where possible, use the glossary keywords from **Appendix 1** to describe what the children are doing.

Variation 1: Have the children find something in their bags, or pockets or something in the room that may say something about them. Don't let them show the other children. Put everything on a table and ask others to 'interpret' the class from the things (material culture) that are 'left behind'. How close do you get to the real class? How hard is it to do?

Variation 2: Strategically place things that are important to the everyday running of the class around the room. Have the children 'map' the room showing where the things are. Can you tell what the things relate to from this? Can you build a story of the class?

Variation 1 and 2: Have the children write an 'archaeological report' that tells the story of the class from the clues that they found. Have them read these out loud to see how different everyone's story is, and also where there are common threads.

Variation 3: Cut out pictures from various old magazines or newspapers of different dates. 'Bury' these at various levels in a cardboard box filled with crumpled paper or in a sand pit if one is available.

- Carefully excavate the box/sand pit from the top down.
- Record the order that things are excavated in from first to last.
- Can the children guess what's older?
- Can they piece together a story?

Variation 3: Have the children write an 'archaeological report' that tells the story of the artefacts from the clues that they found. Have them read these out loud to see how different everyone's story is, and also where there are common threads.

Activity 3: History, Archaeology or Legend?

Session aims:

- To learn the difference between History, Archaeology and Legends

This activity is to be completed after Activity 1.

Begin with a quick group discussion about what archaeology is. Extend the discussion to incorporate 'what is history?' and 'what are legends?', sharing the information provided in this teachers' pack: Classroom information "What is History?" and "What are Legends?".

Lay out a range of History and traditional story books and/or pictures, e.g. stories or pictures of Greek gods, King Arthur, Robin Hood, Jack and the Beanstalk, the Loch Ness Monster, newspaper or magazine pages, historical documents, e.g. a letter or contract, maps, and some recognizable artefacts, e.g. a spoon, pencil, cup, toys, food wrappers, pot fragments.

Have the children place all of the objects into three groups – Archaeology, History and Legend.

Once completed, have the children discuss why the objects were placed in each group.

Activity 4: 'Investigating the Archaeology of Tinnis Castle and Thirlestane Barrows' (classroom activity)

Session aims:

- Learn who the Britons, Picts, Scots and Anglo-Saxons were
- Practice using and drawing maps, plans and reconstructions

The children will be researching Tinnis Castle, Thirlestane Barrows and the Dark Age peoples of Britain

After telling the class all about the Dark Ages in Tweeddale, Tinnis Castle Fort and Thirlestane Barrows from the information provided, divide the class into groups and assign each with a research task:

Task 1: investigate who the Picts, Scots, Britons, Angles and Saxons were

- Using a blank map of Britain, have the group draw circles around where we think each group lived in the early Dark Ages (Britons in the west from Cornwall to Glasgow and southern Scotland, Scots in Northern Ireland and western Scotland north of the Clyde, Picts in eastern Scotland from the Firth of Forth to Orkney and Shetland, the Highlands and the Western Isles, Angles in Eastern England from Northumbria to East Anglia, Saxons in southern England from Kent to Wessex)
- Have the group draw a picture in each part of the map of what they could have looked like
- Have the group prepare a brief description of each group to be read out loud to the class

Task 2: Look at the aerial photos of Thirlestane Barrows

Using a pencil, have the group draw circles on the plans where they think the barrows are

- Can they see the round barrows?
- Can they see the square barrow?
- On a blank piece of paper get the group to draw what they think Thirlestane Barrows might have looked like during the Dark Ages.

Task 3: Look at the site plans of Tinnis Castle and Fort

- On a blank sheet of paper have the group re-draw the plan of the fort
- Can they tell where the banks are? Where the ditches are?
- Where were the buildings?
- How many buildings could you fit (the answer from the scale suggests not very many...maybe just one large hall)
- Have them draw a reconstruction of what the hillfort looked like when people lived there

When the groups have finished their work, schedule a session for 'reporting' their discoveries to each other. This can take the form of group presentations and discussions.

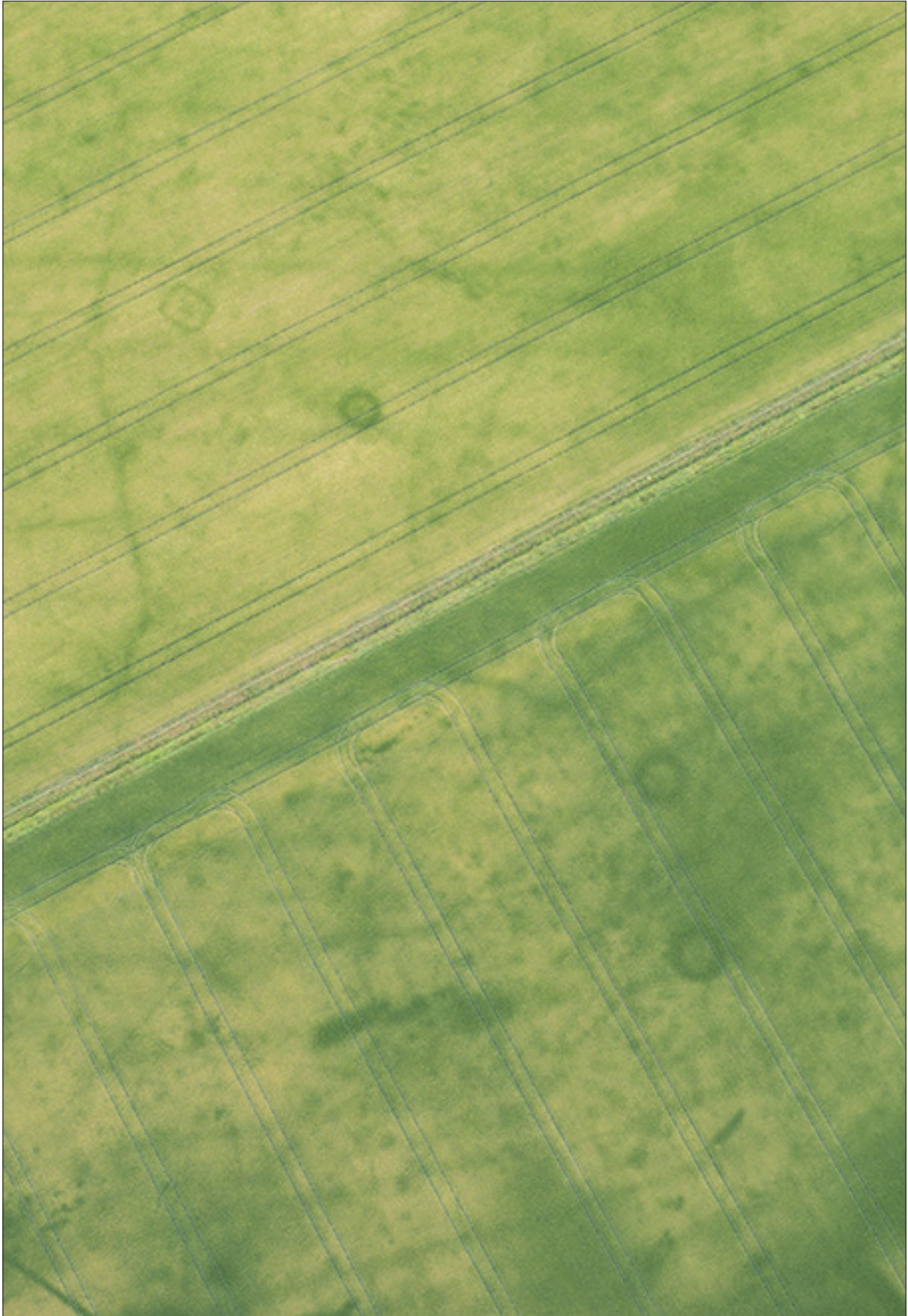


Figure 13: Aerial Photo of Thirlestane Barrows

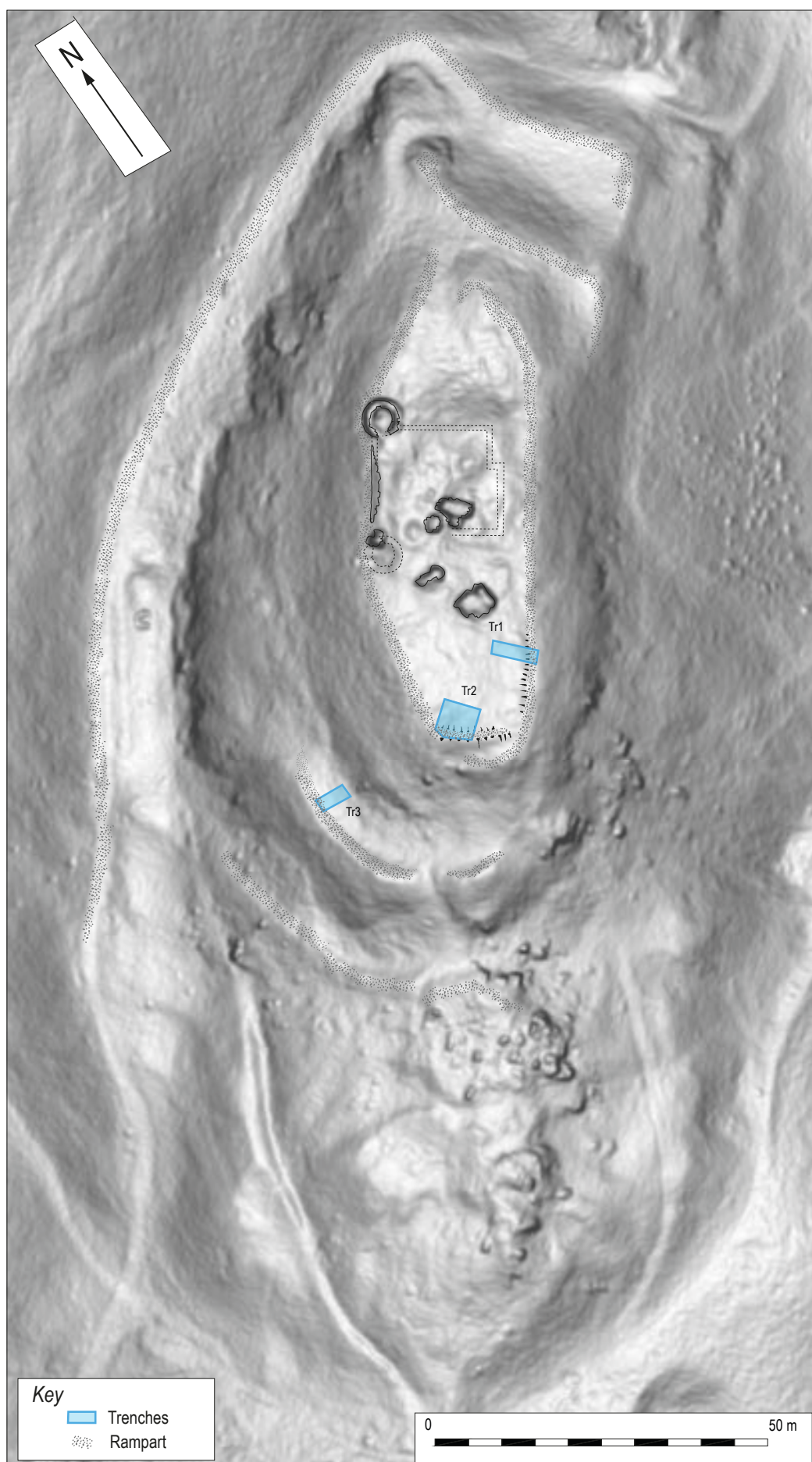


Figure 14: Plan of Tinnis Castle and Fort

Activity 5: Grid referencing and mapping

Session Aims:

- Learn about grid references
- Practice finding grid references

If the group have not studied grid referencing before:

Watch How do I use grid references on a map? - BBC Bitesize and learn about what grid references are and how they work.

Using <https://digimapforschools.edina.ac.uk/> and the site location map (Figure 3) try to:

- Find the location of Tinnis Castle
- Find the location of Thirlestane Barrows
- Find the location of Merlin's Grave
- Record the geographic coordinates (grid reference) for each site
- Label each site on the map
- Explore what other information you can find with Digimaps
- Print your own location maps

Activity 6: Site visit to Tinnis Castle and Fort

Session aims:

- To involve your group in recording an archaeological site in your local area.
- Learn about and practice field recording for archaeology

Resources required: Practical weather appropriate clothing, camera(s) and notebooks, pencils and pens or smart devices.

Before visiting the site conduct a lesson on Tinnis Castle with the information provided in this pack.

Conduct a visit to Tinnis Castle. Divide the group into teams of photographers and note-takers.

Photography Team:

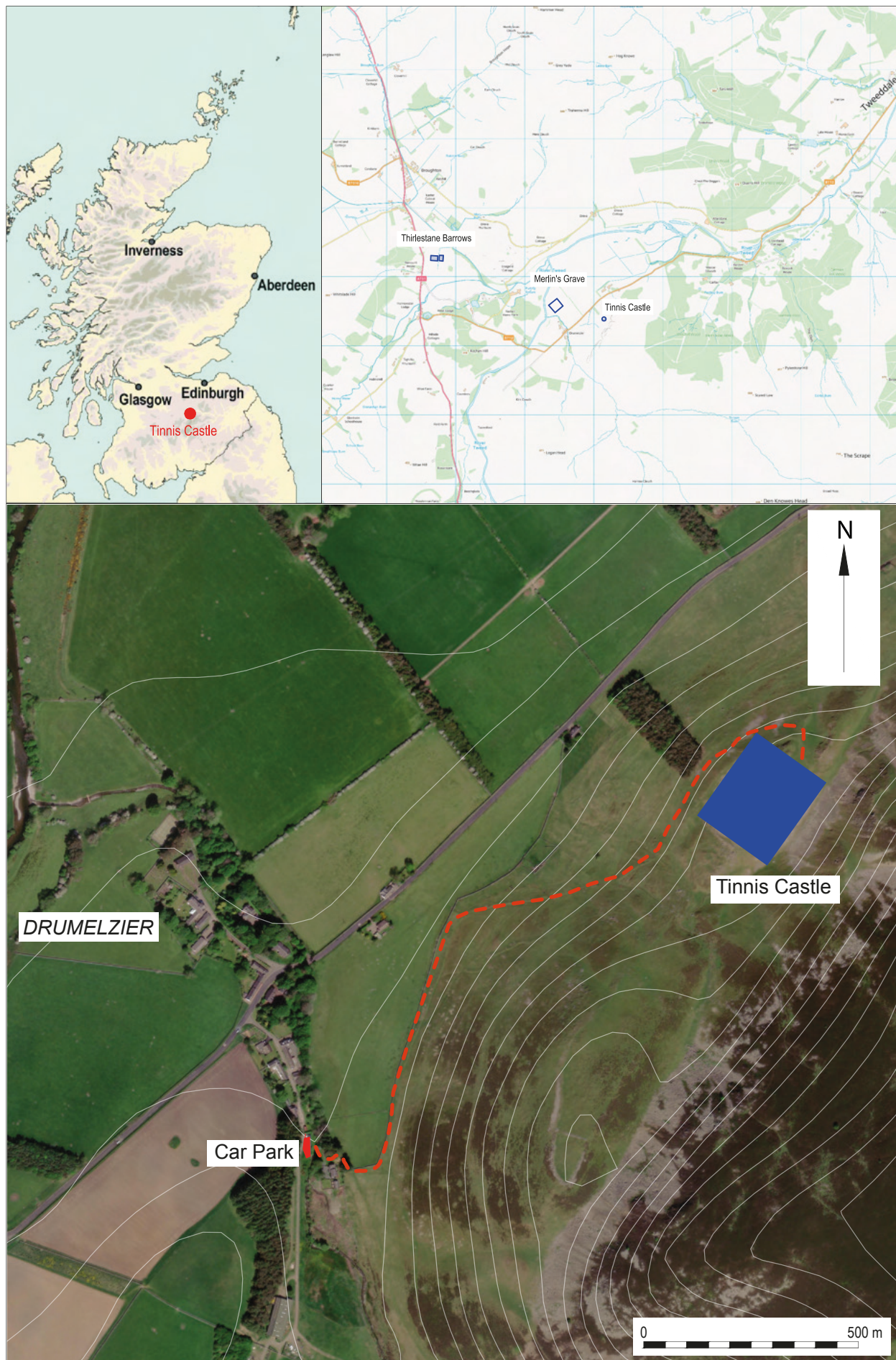
Take photographs of Tinnis Castle. Remember to photograph interesting features including signs of stonework and topography or earthworks that you can see. Make notes of the photographs that you take for future reference.

Note-taking team – notes can be written, video or audio recorded.

Take notes describing the site

- How do you enter the site?
- Is the hill steep/what is the topography like?
- What does it look like?
- What does it feel like walking up to Tinnis Castle?
- What evidence of stone works and earthworks can you see?

After visiting Tinnis Castle hold a group session to gather all of the fieldwork recording. Allow groups to present their findings.



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Figure 15: Access to Tinnis Castle and Fort

Activity 7: 'Interpreting Geophysical Results

Session aims:

- Explore how to interpret geophysical evidence and plan for an archaeological excavation

After telling the class about the Scottish Legend of Merlin from the information provided, display the Geophysics plans of Merlin's Grave (Figure 16).

Discuss as a group what you think you can see on the plans and sketch/write on them:

- Where you think Merlin's Grave could be?
- What you think the different lines and shapes on the plan could be?

Afterwards show Figure 10 and tell the class about Merlin's Grave and the geophysical results from the information provided and discuss:

- Are your interpretations the same or different to the geophysicists?
- What clues and facts do you now know?
- Did the geophysicists find enough facts to prove that this is the location of Merlin's Grave?
- Where would you do an archaeological excavation to find out more facts about this site?



Figure 16: Merlin's Grave geophysics survey results

Activity 8: ‘How has your understanding of archaeology at Thirlestane Barrows, Tinnis Castle and/or Merlin’s Grave changed?’

Session aims:

- Explore how our understanding of archaeological sites change over the course of research

As a group, review the main points from reports that were produced for Activity 2. Then, using the experience of the site visit, ask

- How the children feel their discoveries have changed? Stayed the same?
- Has the overall story of Tinnis Castle, Thirlestane Barrows and Merlin’s Grave changed in their minds?
- Why has their understanding of the archaeological sites changed over the course of their research?

Activity 9: Cross-curricular activities for understanding Dark Age Tweeddale

Art and Design, science, social studies, history: Construct a hillfort like Tinnis Castle Fort

Use paper mache, lollypop sticks, clay or other resources to design and build a 3D model of a hillfort

Creative writing: The hall of the mountain king

A common source in Dark Age history is the epic poetry created to be recited out loud in front of a raucous feast of noble lords. These poems were composed by poets hired by kings and lords to show off their deeds and to tell their stories. Read the extracts of some of the Dark Age epic poetry to the class (See **Appendix 2**).

Based on these poems and concepts, have the children write poems of the 'warriors' in your hall (classroom), have a raucous feast (maybe over lunch) and recite these to each other.

For further learning resources see Appendix 3.

Dark Age Tweeddale
School Pack

Section 2: Appendices



www.guard-archaeology.co.uk

Appendix 1: Key Words and Definitions

- **Angles** – one of the groups of raiders from Denmark and Germany who settled across the eastern part of Britain during the Dark Ages and created kingdoms such as Northumbria; the name ‘English’ comes from Angles
- **Archaeologists** – people who are paid to study archaeology
- **Archaeology** – the study of past people through the material things they left behind
- **Artefacts** – the material things that past people left behind
- **Bailey** – the outer wall of a castle
- **Barrow** – An ancient burial place with one or more burials beneath a mound of earth
- **Barrow Cemetery** – A site with multiple barrows
- **Britons** – these were the native people of Britain during the Iron Age, whom the Romans encountered; they spoke a form of ancient Welsh called Cumbric
- **Bronze Age** - a prehistoric period from approximately 2,500 BC to 800 BC in Scotland, defined by the first uses of bronze to create tools, weapons and jewellery
- **Burn** – A stream
- **Christianity** – the religion that was adopted by people in Britain from the Roman period onwards; in Scotland Christianity is first apparent in Galloway around AD 450 and spread across Scotland during the Dark Ages
- **Cist** – A grave lined with stone slabs
- **Cairn** – A pile of stones that was used as a boundary, place marker, a memorial, or a burial site
- **Columba** – an early saint of the Scots kingdom of Dalriada who lived around AD 600
- **Dalriada** – the early kingdom of the Scots during the Dark Ages; covering modern-day Argyll and Bute
- **Dark Ages** – the early medieval period from AD 400 to AD 1000
- **Din Eidyn** – the name of Edinburgh during the Dark Ages; this was a hillfort on the site of Edinburgh Castle Rock
- **Excavation** – the act of digging an archaeological site by archaeologists
- **Facts** – Things that are known or proven to be true
- **Features** – these are the elements of an archaeological site like walls, floors, pits, ditches and post-holes; mapping these helps archaeologists to untangle the layout of a site and the process of how that site was created
- **Finds** – artefacts that archaeologists find on an excavation
- **Geophysics** – a scientific technique used to read magnetic signals from features beneath the ground and help archaeologists look below the ground without actually excavating

- **Gododdin** – (pronounced Gaw-dawthin) the kingdom of the Britons of south-east Scotland during the Dark Ages; covering the lands south of the Forth and much of the modern-day Scottish Borders, these people were descended from the Votadini people whom the Romans encountered
- **Hillfort** – a hilltop settlement of the Iron Age and Dark Ages that was enclosed by ramparts and ditches
- **Iron Age** – a prehistoric period from approximately 800 BC to 400 AD in Scotland defined by the first uses of iron to create tools and weapons
- **Kentigern** – an early bishop of the kingdom of Strathclyde who lived around AD 600, though Kentigern was a real person, there are many legends about Kentigern across different parts of southern Scotland
- **Laboratory** – where artefacts are taken to after an excavation so that specialists can analyse the artefacts to find out more information about them
- **Legend** – a traditional story, sometimes thought to be historical but not based on proven facts
- **Material Culture** – objects and architecture made and used by people
- **Medieval** – the period of time from AD 400 to AD 1600 in Scotland
- **Ogham** – A form of Irish script that combine series of lines of different lengths to equal Latin letters
- **Pictish symbols** – a collection of hieroglyphic-like symbols that the Picts used on stones and jewellery; combinations of these symbols were perhaps used to communicate people's names or family names but no-one knows for sure; no-one has yet been able to translate what Pictish symbols actually mean
- **Picts** – the Britons who lived in the northern part of Scotland from Fife all the way up to the Highlands, Western Isles and the Orkney and Shetland Islands; they spoke a form of Ancient Welsh language
- **Ramparts** – Defensive walls that encircled a fort
- **Relationships** – archaeologists are always looking to understand how features and artefacts relate to one another in the ground to help tell the story of how and when that archaeological site came to be
- **Rheged** – this Dark Age kingdom of Britons was centred upon Galloway but may have stretched all the way from Ayrshire down to Lancashire at one time; Urien of Rheged was remembered as the pre-eminent king of the north during the late sixth century AD
- **Rhydderch** – (pronounced Ritherk) was a king of Strathclyde around AD 600, at the same time as St Kentigern
- **Rig and Furrow** – lines of ridges and plough scars that look like waves in the ground, created by ploughs pulled by oxen or horses
- **Roman Britain** – that part of Britain that became part of the Roman Empire between AD 43 and AD 410; this covers modern-day England and Wales; southern Scotland was briefly conquered and settled by Roman soldiers before the Empire's permanent frontier moved to the south (Hadrian's Wall)

- **Rubbish** – archaeology often looks for past people’s rubbish because often the only things that survive are the rubbish that past people threw away
- **Saxons** – one of the groups of raiders from Denmark and Germany who settled across the southern part of Britain during the Dark Ages and created kingdoms such as Wessex; they spoke a Germanic language that became English during the medieval period
- **Scots** – The Scots were originally raiders from the north-east coast of Ireland; who settled in modern-day Argyll and Bute during the Dark Ages to create the kingdom of Dalriada; they spoke Gaelic
- **Site** – a place created and used in the past where archaeological remains survive
- **Story** – archaeologists try to construct a story from the rubbish people left behind
- **Strathclyde** – the kingdom of the Britons of western Scotland; covering the lands around the River Clyde
- **Stratigraphy** – the layer cake effect of how the ground develops over time; as layers of soil develop over each other, the ones underneath are older; archaeological finds from the layers can therefore be dated relative to each other
- **Survey** – often the first fieldwork that is done is a thorough survey of the site to help the archaeologists find the best places for finding buried evidence
- **Trenches** – the measured excavation areas where archaeologists investigate archaeology below the ground
- **Urns** – Pots used to contain the ashes of people that were cremated
- **Vikings** – the 8th and 9th century groups of raiders from Scandinavia who settled in the Shetland and Orkney Islands, the Western Isles and Northern Scotland
- **Vitrified Ramparts** – timber-framed drystone walls that have been deliberately set alight and burned to such a high temperature that the stones have burnt and melted

Appendix 2: Further Activity Resources

Extracts of Dark Age Epic Poetry

From The Battle of Gwen Ystrad by the bard Taliesin (attributed to late 6th century AD)

Catraeth's men set out at daybreak
 Round a battle-winning lord, cattle-raider.
 Urien, he, renowned chieftain,
 Constrains rulers and cuts them down,
 eager for war, true leader of Christendom.
 Prydain's men, they came in war-bands:
 Gwen Ystrad your base, battle-honer.
 Neither field nor forest shielded,
 Land's protector, your foe when he came.
 Like waves roaring harsh over land
 I saw savage men in war-bands.
 And after morning's fray, torn flesh.
 I saw hordes of invaders dead;
 Joyous, wrathful, the shout one heard.
 Defending Gwen Ystrad one saw
 A thin rampart and lone weary men.
 At the ford I saw men stained with blood
 Down arms before a grey-haired lord.
 They wish peace, for they found the way barred,
 Hands crossed, on the strand, cheeks pallid.
 Their lords marvel at Idon's lavish wine;
 Waves wash the tails of their horses.
 I saw pillaging men disheartened,
 And blood spattered on garments,
 And quick groupings, ranks closed, for battle.
 Battle's cloak, he'd no mind to flee,
 Rheged's lord, I marvel, when challenged.
 I saw splendid men around Urien
 When he fought his foes at Llech Wen.
 Routing foes in fury delights him.
 Carry, warriors, shields at the ready;
 Battle's the lot of those who serve Urien.

From The War-Band's Return by the bard Taliesin (attributed to late 6th century AD)

Throughout one year
 One steady outflow;
 Wine, Bragget, mead,
 Valour's reward.
 A host of singers,
 A throng around spits,
 Torques round their heads,
 Their places honoured.
 Each went on campaign
 Eager for combat,
 His steed beneath him,
 Making for Manaw
 And greater gain,
 Profit in plenty,
 Eight score, the same colour,
 Of calves and cattle,
 Milch cows and oxen,
 And each of them comely.
 Go, fellow, to the door,
 see what's causing commotion.
 Is it earth shaking?
 Is it sea rushing in?
 The chant grows louder
 From marching men:
 Be there foe on hill,
 Urien will shake him;
 Be there foe on hill,
 Urien will strike him;
 Be there foe on mountain,
 Urien conquers him;
 Be there foe on hillside,
 Urien shatters him;
 Be there foe in ditch,
 Urien smites him.

From The Battle of Argoed Llwyfain by the bard Taliesin (attributed to late 6th century AD)

There was a great battle, Saturday morning,
 From the time the sun rose till it set.
 Fflamddwyn came on, in four war-bands.
 Goddau and Rheged were mustering,
 Summoned men, from Argoed to Arfynydd:
 They were not given one day's delay.
 Fflamddwyn shouted, big at boasting:
 'Have my hostages come? Are they ready?'
 Answered Owain, bane of the east:
 'They've not come, are not here, are not ready,
 And a cub of Coel's line must be pressed
 Hard before he'd render one hostage.'
 Shouted Urien, Lord of Yrechwydd:
 'If a meeting for peace talk's to come,
 Let our shield-wall rise on the mountain,
 And let our faces lift over the rim,
 And let our spears, men, be raised high,
 and let us make for Fflamddwyn amidst his war-bands,
 And let us slay him and his comrades.'
 Before Argoed Llwyfain
 There was many a dead man.
 Crows grew crimsoned from warriors
 And the war-band charged with its chieftain:
 For a year I'll shape song to their triumph.

From the Fall of Rheged (attributed to 9th or 10th century AD)

Peaceful breeze on the slope;
A marvel may well be praised:
Urien's like will come no more.

Many a lively hound and vigorous hawk
Were fed on its floor
Before this place was in ruins.

This hearth, with its blanket of grey,
More common, once, on its floor
Mead, and drunken men pleading.

This hearth, nettles hide it:
While its defender was living
It saw many a suppliant.

This hearth, green sward conceals it,
When Owain and Elphin lived,
Its cauldron seethed with prizes.

This hearth, grey moss hides it,
More common once, for its meat
A fierce fearless swordstroke.

This hearth, a layer of briers conceals it,
Blazing trees were its due.
Rheged had the habit of giving.

This hearth, thorns hide it,
More common once for its warriors
The friendly favour of Owain.

This hearth, reeds conceal it,
More common once were gleaming
tapers and true companions

This hearth, dock leaves hide it,
More common once on its floor
Mead and drunken men pleading

This hearth, a hog roots it,
More common once men making
merry and mirth over mead horns

This hearth, a hen pecks it,
Hardship could do no harm
While Owain and Elphin lived.

This pillar here and that one there,
More common once around them
War-band's revels and path to reward.

From Beowulf (attributed to 8th-10th century AD)

Beowulf and his Great warriors fight Grendel, the Nightstalker in Hrothgar's mead hall.

Came then striding in the night
the walker of darkness.
In that gabled hall
the warriors slept,
those who guarded the hall. . .
all but one.

It was well known among men
that, if God willed it not,
no one could drag
that demon to the shadows.
But Beowulf watched
in anger, waiting
the battle's outcome.

Came then from the moor
under the misty hills
Grendel stalking under
the weight of God's anger.
That wicked ravager
planned to ensnare
many of the race of men
in the high hall.

He strode under the clouds,
seeking eagerly, till he came to
the wine-hall, the treasure-hall
of men decorated in gold.
Nor was it the first time he
had sought Hrothgar's home.
But never in his life before
--or since--
did he find worse luck!

Came then to the building
that creature bereft of joys.
When he touched it with his hands
the door gave way at once
though its bands were forged
in fire. Intending evil,
enraged, he swung the door wide,
stood at the building's mouth.
Quickly the foe moved
across the well-made floor,
in an angry mood--a horrible light,
like fire, in his eyes.
He saw the many warriors in the building,
that band of kinsmen asleep
together, and his spirit laughed:
that monster expected
to rip life from the body of each
one before morning came.
He expected a plentiful meal.
(It was his fate
that he eat no more
of the race of men
after that night. . .)

The mighty one, Beowulf, watched,
waiting to see how that wicked one
would go about starting.
Nor did the wretch delay,
but set about seizing
a sleeping warrior unawares
and bit into his bone locks,
drinking the streams of blood,
then swallowing huge morsels
of flesh. Quickly he ate that man,
even to his hands and feet.

Forward Grendel came,
stepping nearer. Then
he reached for Beowulf.

Beowulf grasped his arm
and sat up. The criminal
knew he had not met
in this middle-earth
another with such a grip.
Grendel's spirit was afraid
and his heart eager
to get away, to flee
to his hiding place, flee
to the devils he kept
for company. Never had he met
a man such as this.

The din rose louder, the Danes stood
in dreadful terror--everyone
heard lamentation, a terrifying
song, through the wall:
Grendel, Hell's friend,
God's enemy, sang in defeat,
bemoaning his wound.
That man, mightiest
of warriors alive, held fast.
He would not
for any reason
allow his murderous visitor
to escape alive,
to keep the days of his life.

Beowulf's warriors brandished
many a sword, inheritances
from the ancient days,
trying to protect their chief,
but that did no good: they
could not have known, those
brave warriors as they fought,
striking from all sides, seeking
to take Grendel's soul, that
no battle sword could harm him--
he had enchantment against
the edges of weapons.

The end of Grendel's life was
miserable, and he would travel
far into the hands of fiends.
Grendel, the foe of God, who had
long troubled the spirits of men
with his crimes, found that
his body could not stand against
the hand grip of that warrior.

Each was hateful to the other
alive. The horrible monster endured
a wound: the bone-locks
of his shoulder gave way,
and his sinews sprang out.
The glory of battle went to
Beowulf, and Grendel,
mortally wounded,
sought his sad home
under the fen slope.
He knew surely that
his life had reached its end,
the number of his days gone.

Appendix 3: Further Information

Helpful Links:

The results of the project can be read on <http://www.dark-age-digs.com>

Other useful online resources:

<https://www.bbc.co.uk/history/ancient/archaeology/>

<https://digimapforschools.edina.ac.uk/>

<https://education.gov.scot/improvement/learning-resources/people-of-medieval-scotland>

<https://forestryandland.gov.scot/what-we-do/biodiversity-and-conservation/historic-environment-conservation/learning/the-picts?highlight=picts>

<https://www.historicenvironment.scot/learn/learning-resources/gaelic-resources/>

<http://www.scottisharchaeology.org.uk/?q=node/17>

<https://study.com/academy/lesson/bronze-age-scotland-first-inhabitants-settlements-burial-sites.html>

<https://www.twinkl.com/kw/resource/cfe2-h-069-the-picts-resource-pack>

Further Reading:

Angels, Fools and Tyrants: Britons and the Angles by Chris Lowe (published by Historic Scotland)

Picts, Gaels and Scots by Sally Foster (published by Historic Scotland)

Saints and Sea Kings by Ewan Campbell (published by Historic Scotland)

On the Trail of Merlin in a Dark Age by Robin Crichton (published by Edinburgh Film Productions)

Scotland's Merlin – A Medieval Legend and it's Dark Age Origins by Tim Clarkson (published by John Donald Publishers)

The Lost Dark Age Kingdom of Rheged: The discovery of a Royal Stronghold at Trusty's Hill, Galloway by Ronan Toolis and Christopher Bowles (published by Oxbow Books)

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