



Islay Conference

From Gall to Gael and Gallowglas

12th – 15th April 2012

CONTENTS

- LIST OF DELEGATES
- CONFERENCE PROGRAMME
- ABSTRACTS

LIST OF DELEGATES

Rorke	Donald Adamson	Audrey Horning	Molly
	Michael Ansell	Michael Hoy	David Sellar
	Martin Axford	Michael Jones	Gordon Shiach
	Wendy Axford	Arne Kruse	Margaret Shiach
	John Baldwin	Judith Langley	Alison Skinner
	John Barber	Crawford Langley	Margaret Storrie
	Ellen Beard	Ceilidh Lerwick	Geoff Waters
	Steve Boardman	Jesse Luciani	Ralph Weedon
	Candice Bogdanski	Iain MacDonald	
	Colin Breen	Margaret Mackay	
	Alison Bromage	Alan Macniven	
	Alan Calder	Iain Matheson	
	Ethne Calder	Lorraine Matheson	
	David Caldwell	Elizabeth McLean	
	Janette McDonald	Ralph Moffat	
	Alison Cathcart	Christopher Nicol	
	David Cochran –Yu	Janay Nugent	
	Robert Diamond	Malcolm Ogilvie	
	Clare Downham	Venke Olsen	
	Sean Duffy	Richard Oram	
	John Dyce	Russell O	
Riagain	Elizabeth Ewan	Gavin Parsons	
	James Fraser	William Patterson	
	John Gerard	Shirley Patterson	
	Catriona Gray	James Petre	
	Richard Grindley	Rachael Pickering	
	Ian Grohse	John Raven	
	Mark Hall	Linda Riddell	

CONFERENCE PROGRAMME

Day 1: Thursday 12th April

SESSION 1: THE ROUND CHURCH, BOWMORE (OPEN TO THE GENERAL PUBLIC)

18:30 Doors open / Registration

19:00 *Welcome* (Margaret Mackay)

19:15 *Landscape & Natural History*. (Malcolm Ogilvie)

19:55 *Prehistoric Settlement Patterns*. (John Barber)

20:35 *Settlement & Society over the Past 300 Years*. (Margaret Storrie)

21:30 Finish

Day 2: Friday 13th April

COACH TRIP 1

08:45 Meet in *The Square, Bowmore* (outside Bowmore Information Centre)

09:00 Depart Bowmore by coach for Ardbeg via The Carragh Bhàn, Dunyvaig and Kildalton High Cross

SESSION 2: ARDBEG DISTILLERY

10:45 Arrive Ardbeg / Registration / Coffee

11:00 *A Kingdom of the Isles? Thoughts on Islay and its Position in pre-Viking Times*. (James Fraser)

11:40 *Christianity during the First Millennium on Islay and Preliminary Conclusions Regarding the Chronology and Classification of its Dry-Stone Chapels*. (Geoff Waters)

12:20 *The Vikings in the Irish Sea*. (Clare Downham)

13:00 Lunch

14:00 *What's in a Name? The Viking Invasion of Islay?* (Alan Macniven)

14:40 *Loot as Symbol? Celtic Goods and the Unification Process of Norway*. (Arne Kruse)

15:30 Ardbeg Distillery Tour (in groups)

16:30 Coffee break

17:00 Depart Ardbeg by coach – **Return to Bowmore c. 17:30**

SESSION 3: COLUMBA CENTRE

19:10 Door open / Registration

19:30 *Man and the Hebrides 1079 - 1266: The Nature of the Kingdom of the Isles*. (David Caldwell)

20:30 *The Centre of the Lordship? Finlaggan, Inauguration, and the Council of the Isles*. (Steve Boardman)

21:30 Finish

Day 3: Saturday 14th April

SESSION 4: COLUMBA CENTRE

08:45 Door open / Registration

- 09:00 *An Archaeology of Lordship and Plantation, the MacDonnells of Ulster and the Isles in the Later Medieval Period.* (Colin Breen)
- 09:40 *Gaming, Material Culture and Hybridity: the Kingdom of the Isles at Play.* (Mark Hall)
- 10:20 *Hebridean Gallowglass in Later Medieval Ireland: the Scandinavian Legacy.* (Sean Duffy)
- 11:00 Coffee break
- 11:20 *Nidaros Cathedral, Norway and its North Sea Connections.* (Candice Bogdanski)
- 11:50 *Late Hebridean 'Vikings' in Orkney?* (Ian Grohse)
- 12:20 *Heraldry in Islay and the Isles.* (David Sellars)
- 13:00 Lunch
- 14:00 *The Kingdom of the Isles and its Scandinavian Dimension.* (Richard Oram)

COACH TRIP 2: KILARROW & KILMENY

- 15:00 Depart Bowmore by coach for Finlaggan via Kilchoman
Welcome by Donald Bell, The Finlaggan Trust.
Tour of Finlaggan led by Rona McKenzie & David Caldwell

EVENING ENTERTAINMENT: BALLYGRANT COMMUNITY HALL

- 18:00 Dinner
- 19:45 Ceilidh
- 23:00 Depart Ballygrant Community Hall by coach – **Return to Bowmore c. 11:30**

Day 4: Sunday 15th April

SESSION 5: COLUMBA CENTRE

08:45 Door open / Registration

- 09:00 *Islay and its Wider Maritime Context in the Early Modern Period.* (Alison Cathcart)
- 09:40 *Telling Tales?: Islay and the Archaeology of Goodland, North Antrim.* (Audrey Horning)
- 10:20 *John Francis Campbell - A Scottish Polymath and his Norwegian Connections.* (Venke Åsheim Olsen)
- 11:00 Coffee break
- 11:20 *Islay Tradition in the School of Scottish Studies Archives.* (Margaret Mackay)
- 12:00 *Concluding Remarks* (Margaret Mackay)
- 12:20 Lunch
- 13:00 Conference ends**

ABSTRACTS

SESSION 1 (12TH APRIL)

Dr Malcolm Ogilvie

Islay's Landscape and Natural History.

When man first arrived on Islay about 8,000 years ago, the landscape he found had been shaped by ice and the sea. The latter has continued to affect the coastal landscape to the present day, while man has brought about changes throughout the land areas. We have only broad-brush knowledge of the natural history from the last ice age until comparatively recently, based on studies across Scotland rather than specifically on Islay. The many changes over time have produced a landscape rich in variety, which in turn means that the island holds a great many different types of habitats – woodland, moorland, cliffs, dunes, freshwater and marine lochs, and much else – in sum enabling Islay to support, for an island, a considerable diversity of different fauna and flora, and in some cases, significant numbers of individual species, in regional, national and, in one instance, international contexts. As well as using examples illustrating the relationship of the island's natural history to its landscape, man's continuing influence on both will be discussed.

Dr John Barber, AOC Archaeology

Islay's Prehistoric Settlement Patterns.

The tale of the prehistoric settlement of Islay is a short story, simply told, because at face value there seems to be so little of it. In this, as in so many similar cases, the absence of evidence is not evidence of absence. The few extensive excavations and surveys of the island have returned a relative wealth of information, a good deal of it yet to achieve general recognition in the archaeological literature. With the advent of Christianity, which I shall take as my terminus, this picture changes and we have a relative embarrassment of riches. Treated as an exploration of settlement niches that would provide ecologically suitable locations for humanity, it will be apparent that Islay ought to have been vigorously exploited from the earliest times. Islands in the inner Hebrides with more extensive settlement remains are thought to have attracted humanity by virtue of their suitability for settlement and their access to more central places, wherever we conceive them to be. Islay lies at the south end of the island string and in current map-able terms, is somewhat isolated. However, these are not the most relevant maps and I hope to show that they provide an unnecessary distortion of the evidence, when it comes to issues Islay's centrality.

If then we accept, *pro tem*, that Islay is suited to human settlement, accessible to human transport and potentially central to regional affairs (even if only sporadically), why do we know so little about its prehistory? The archaeological monuments that survive to us are not, I shall assert, directly representative only of the original population of monuments. Where the evidence, archaeological and historical, is better preserved, some conservative multipliers can be derived, by which the current counts may be inflated. To understand the prehistory of Islay we need further work on the filters which distort the information we have. Of these, the extent and intensity of land use in the more recent periods is probably the most critical factor and I look forward to hearing more about that during the conference. However, the net result of this interplay of factors is that the bulk of Islay's archaeological heritage subsists in sites, i.e. archaeological deposits and structures that do not present at ground level. This makes it a challenging environment for the professional archaeologist but potentially an ideal one for the involvement of local community groups. In addition, it suggests that Islay is probably a rich source of largely untapped wealth for the archaeologist.

Dr Margaret Storrie

Settlement and Society in Islay over the Past 300 Years.

The Campbell of Shawfield dynasty financed and shaped fertile Islay's landscape, settlement and society from purchase in 1726 to bankruptcy in 1847. The original investment of £12,000 was reduced by calling in mortgages of middlemen tacksmen, agrarian improvements followed the mid-eighteenth century surveyors and fishing and linen industries were initiated in the later eighteenth century villages of Portnahaven and Bowmore. Heirs successively succumbed before lairds, and grandchildren inherited the entailed estate. The Campbell of Shawfield use of direct leases and gradual changes from joint to single farms were much lauded by contemporary chroniclers. But despite waves of emigration during absence of conflict overseas, population rose inexorably, reaching 15,000 by the third decade of the nineteenth century. Many villages were planned and established to relieve pressure on the land, creating a Georgian landscape unique in the West Highlands and Islands. The core of the estate was also much embellished with policies. With costs vastly exceeding income, the last Shawfield laird was sequestered with debts of £800,000. It was the trustees' duty to make as much as possible for creditors, and the estate was sold in 1853 for £453,000 to the richest commoner in Britain, James Morrison, who in turn established a dynasty. He also recouped part of his outlay by selling off several parts of the island, many 'overpopulated', and by 1861 the population had dropped to just over 11,000, and by the turn of the century was under 7,000. The agricultural and sporting estate was well run through the rest of the century, with Victorian additions and plantations, but successive generations were also better at spending than generating income. Only the core Islay estate and Dunlossit Estate remain, the others having been broken up over time, suffering varied

fortunes. The outside world began to impact more and more on the island, especially during and after World War II; the last three decades, however, have increasingly witnessed multiple and multifarious threats to the 'outstanding' Georgian landscape created by the Shawfields and Morrisons.

SESSION 2 (13TH APRIL)

Dr James E. Fraser, The University of Edinburgh
A Kingdom of the Isles? Thoughts on Islay and its Position in Pre-Viking Times.

Textual sources of evidence for the study of the early medieval kingdoms of Dalriada on the Atlantic seaboard of Scotland are scarce, but for the period 650-750 a body of evidence is available which enables a degree of understanding of its political landscape and history. Much of this evidence emanates from the monastery of Iona, and naturally sheds the most light on the Dalriadan persons, places and things that interested Iona most. Islay was not one of those places, but this unfortunate fact notwithstanding there are indicators in the sources that the island was one of the more important places in Dalriada in the period 650-750. This paper explores these sources, their character and their testimony about Islay and its inhabitants in an attempt to get to grips with a Dalriadan realm whose study has attracted little attention to date.

Geoff Waters, The University of Edinburgh
Christianity during the First Millennium on Islay and Preliminary Conclusions Regarding the Chronology and Classification of its Dry-Stone Chapels.

Following an introduction to the Islay chapels, conclusions from recent research into the Irish pre-Romanesque church are discussed and then used along with local chronological indicators, to analyse the corpus of extant Islay chapels. The assumptions and criteria used in this process are explained. Some new chapels are identified and probable early chapels are differentiated from those that may have been founded after the arrival of the Norse on the island, and those that may date from the introduction of the parochial system. Eremitic sites which became early monastic sites are discussed briefly. The results of casual investigation into late Iron Age boundaries are explained that suggest that a different population group occupied the area at the head of Loch Indaal that adopted Christianity later than other areas of the island. The talk concludes with the presentation of an overall relative prototype chronology for ecclesiastical sites in Islay in the first millennium AD.

Dr Arne Kruse, The University of Edinburgh
Loot as Symbol? Celtic Goods and the Unification Process of Norway.

The discussion is centred on the Norwegian aristocracy who established themselves in Scotland and Ireland, how their not so peaceful relationship might be explained by events in Norway, and how Celtic symbols of power might have influenced these events.

What the Vikings brought back home had a profound effect on the internal unification process that took place in Norway in the 9th century. The Norse aristocrats who established the Dublin dynasty and possibly took over the remains of Dal Riata brought home more than just loot. They also picked up ideas of governance and the paraphernalia of power that came with these ideas; items that can be traced in the battles for control of Norway.

Dr Alan Macniven, The University of Edinburgh
What's in a Name? The Norse Invasion of Islay?

Despite a highly strategic location on the Viking Age 'sea-road' from Norway to Ireland, the Inner Hebridean isle of Islay seems to have escaped the attention of contemporary annalists and chroniclers. Between AD 740 and 1095, in fact, there are no references to the island at all. As a result, there is no direct witness for a Viking presence on the island – let alone the way in which these people might have interacted with the native *Ileach*.

Traditional attempts to fill this gap in the narrative have looked on the apparent continuity of Gaelic language and culture on the island – from the Early Historic period to the Later Middle Ages – as suggesting that any Norse influence must have been short lived or insignificant. At the same time they have also tended to underplay the importance of other sources of evidence, such as archaeology and the local names of places.

This talk will highlight the importance of place-names in framing our understanding of Islay's Viking experience. After considering the properties of names which help them preserve evidence for cultural interaction, like flies in amber, I will discuss how this information can be extracted and classified; before considering what this can – or cannot – tell us about the nature of the relationship between Norse and native in Islay.

SESSION 3 (13TH APRIL)

Dr David Caldwell, National Museums Scotland

Man and the Hebrides 1079 - 1266: The Nature of the Kingdom of the Isles

The Kingdom of the Isles, one of the lost kingdoms of Britain, has been seen as peripheral, of little substance. From a Scottish perspective, the doings of clan ancestors rather than the dynasty of kings based in the Isle of Man have been highlighted, and the monuments and material culture of the Western Isles in the period in question have been re-labelled as Scottish. This paper will explore, using a combination of documentary sources, archaeology and a study of monuments and material culture, what we really know about the Kingdom of the Isles. The picture we can build from this is of a relatively wealthy kingdom with a sophisticated administrative structure. It had clearly failed, politically, as a unified state long before the Norwegian invasion in 1263, but that should not lead us to dismiss all its achievements and its significance out of hand.

Dr Steve Boardman, The University of Edinburgh

The Centre of the Lordship? Finlaggan, Inauguration, and the Council of the Isles?

The extant narrative accounts of the inauguration of medieval Lords of the Isles and the functioning of the 'Council of the Isles' date from the sixteenth and seventeenth centuries, long after the Lordship had ceased to function as a coherent political unit. This paper reviews these non-contemporary accounts and asks how far they can, or should, be regarded as useful and accurate in terms of their discussion of the operation and structure of the medieval Lordship of the Isles. How far were they shaped by the conditions and expectations of the periods in which they were actually composed?

SESSION 4 (14TH APRIL)

Dr Colin Breen, The University of Ulster

An Archaeology of Lordship and Plantation, the MacDonnells of Ulster and the Isles in the Later Medieval Period

In 1544 the MacDonnells from Islay were invited by the MacQuillans of Dunluce to fight for them in Ireland. They quickly established themselves in north Antrim building Kinbane castle initially before taking Dunluce castle a decade later and rebuilding it in an architectural style typically found in Scotland. Over the following decades they controlled much of the north coast and the Glens of Antrim and continued the near constant cycle of conflict with the surrounding families including the O'Cahans, the MacQuillans, now pushed southwards towards Lough Neagh and the O'Donnells of Donegal. Allegiances constantly shifted as the individual lords sought to further strengthen their individual positions and increase their landholdings. By the 1590s the Ulster Gaelic chieftains had again risen in rebellion against the English. Throughout the war the MacDonnells, as they became known in Ulster, largely supported the rebellion but their position remained relatively ambiguous. In 1601 Randal MacDonnell became head of the family and he joined Hugh O'Neill at the battle of Kinsale where the Irish revolt essentially collapsed. Randal quickly returned to Ulster and surrendered to the English at Carrickfergus. In a display of the remarkable survival abilities of the family he was pardoned and granted the territories of the Route and the Glens in 1603, in effect the coastal area of Antrim from the River Bann to Glenarm. In a plan mirroring the official Plantation of Ulster Randal now engaged in an extensive scheme to bring large numbers of settlers across from Scotland onto his lands. He established the new town at Dunluce and a series of new settlements across north Antrim. The historical sources tell us little about these ventures but recent archaeological investigation has yielded exciting information relating to their morphology and development. These were planned settlements laid out in a regular format with newly laid streets, houses and administrative buildings. Many had associated fairs and markets where agricultural goods were traded and general business conducted. By 1620 Randal was created earl of Antrim and his large estates were enjoying considerable success. Despite his accomplishments he had, however, made a number of crucial mistakes. Most importantly he had built Dunluce town at the edge of a cliff without any suitable port. This was to prove especially costly as the economy became more dependent on shipping and the large-scale movement of bulk commodities allowing the river-port at Coleraine to prosper while Dunluce began to struggle. With the advent of the 1641 rebellion the MacDonnells again lost their estates and Ulster entered a period of prolonged conflict.

Dr Mark Hall, Perth Museum

Gaming Material Culture and Hybridity: the Kingdom of the Isles at Play.

This paper will present an overview of the material culture of board and dice games ranging over the Hebrides and parts of the Mainland - including Finlaggan, Bornais, Lewis, Inchmarnock, Kilwinning and Perth - and with reference to Scandinavian parallels. It will explore the material chronologically, culturally and for the range of games played, with a view to asking what the material can tell us about Gael, Gael and Gallowglass identity.

Prof Sean Duffy, Trinity College Dublin

Hebridean Galloglass in Later Medieval Ireland: the Scandinavian Legacy.

It is regularly remarked that the galloglass warriors from Islay and elsewhere who turn up in Ireland from the thirteenth century onwards were not Scotto-Scandinavian mercenaries but were considered to be Irish noble lineages and as much a part of the Irish world as the royal dynasties who recruited them. How integrated into the Irish nobility were the galloglass? How potent was their Scandinavian inheritance and what impact did it have in determining the role and image of the galloglass in later medieval Irish society?

Candice Bogdanski, York University, Toronto, Canada

Nidaros Cathedral's North Sea Connections: Archbishop Øystein's Initial Building Campaign in Trondheim and North Sea Medieval Architecture.

In 1152/3, Nidaros Cathedral in Trondheim, Norway, became the centre of a vast archiepiscopal authority reaching across the North Sea. The cathedral then became the site of much architectural activity, beginning with the addition of transepts (1150s-1160s) and a 'Chapter House' (1165-1175). This paper will consider the patronal efforts of Nidaros' second archbishop, Øystein Erlendsson (1161-1188) in relation both to the transept's second phase of construction and the contemporary erection of the 'Chapter House' parallel to the cathedral's north side. In order to determine the cathedral's influence among Norwegian architecture, I will examine the relationship between the Nidaros stone workshop and similar Romanesque churches, including Stiklestad and Old Sakshaug. Subsequently, I will identify related structures across the North Sea in Orkney, Scotland and northern England, such as Kirkwall Cathedral, St Andrew's Cathedral, Lincoln Cathedral, Southwell and York Minsters, thus expanding on the concept of a 'North Sea School of Architecture,' as briefly discussed by Eric Fernie on St Magnus Church, Egilsay (1988) and Malcolm Thurlby on Kirkwall Cathedral (1997). This will begin to establish a group of buildings that can comprise this North Sea school, emphasizing an argument for the paramount role the sea played as a conduit of stylistic transmission.

Ian Grohse, Norges teknisk-naturvitenskapelige universitet, Trondheim, Norway

Late Hebridean 'Vikings' in Orkney?

Reports from Orkney in 1460 and 1461 tell of recurrent and heinous attacks by 'cruel enemies' from the west. The Lord of the Isles, John MacDonald of Islay, together with his men from the Hebrides, Ireland and other 'Scottish wildlands' reportedly invaded Orkney in a piratical fashion and left the community straightened and poverty stricken. In this paper I will draw links between these and other attacks by so-called "Wild-Scots" four decades earlier and propose some explanations for the development of this Hebridean piracy in Orkney in the 15th century.

David Sellar, Lord Lyon King of Arms

Heraldry in Islay and the Isles

The beginnings of heraldry. The language of heraldry: Gules, Sable, Azure etc; the 'blazon'. To an extent an international language. Heraldry in Scotland well established by the middle of the 13th century. The Office of Lord Lyon King of Arms; Heralds and Pursuivants. Heraldry in the Kingdom of the Isles: the Kings of Man and the Isles; Somerled and his descendants; MacDonalds and MacDougalls. MacDougall arms from the Balliol Roll. The seal of Donald of Islay, Lord of the Isles, 1410. The symbolism of the Galley. West Highland arms in the Armorial de Berry. The fall of the Lordship. Islay Herald and Kintyre Pursuivant.

Distinctive features of later West Highland heraldry. 'Quartered' coats. Examples from the Public Register of All Arms and Bearings in Scotland established in 1672. Maclean of Duart; Maclean of Lochbuie; MacNeil of Barra; MacNeills of Gigha; Angus MacDonald of Dunyveg; Lord Macdonald of Slate. Campbell arms: Duke of Argyll; Campbell of Cawdor; Campbell of Shawfield and Skipness. Other Islay surnames? MacBrayne; MacVurich; Macbeth/Beaton; MacPhee.

Prof Richard Oram, The University of Stirling

West Highland Lordship and its Scandinavian Dimension.

A Scandinavian contribution to the culture and society of the medieval West Highlands and Islands has long been recognised but the scale and longevity of that influence has been understated consistently. A historiography stretching back to the late Middle Ages has stressed the Gaelic character of Somairle and his descendants, presenting them as the kindred who did so much to free the region from the yoke of Norse domination, yet this vision is at odds with the regular close association of the meic Ruaidri and meic Dubgaill especially with the authority of the kings of Norway. This paper will explore the intrusion of Norwegian lordship into the zone of Norse-Gaelic culture down the Atlantic seaboard of Scotland in the late 11th century, its decline during the long period of civil war in Norway in the late 12th century, and its vigorous re-imposition by the aggressively expansionist King Håkon IV. It will examine the social and

economic foundations upon which the kingdom of Man and the Isles was constructed in the 11th century and the retention of those lordship structures under the meic Somairle. It will conclude with a brief consideration of the breakdown of the remains of a characteristically Scandinavian culture and society in the Isles in the 14th and 15th centuries.

SESSION 5 (15TH APRIL)

Dr Alison Cathcart, The University of Strathclyde
Islay and its Wider Maritime Context in the Early Modern Period.

Islay has a long and intimate connection with both Ireland and Scotland and this is particularly evident during the early modern period. It was an island central to the Macdonald Lordship of the Isles, and critical to the extension of Macdonald power into the north of Ireland during the fourteenth through to the seventeenth century. As well as focusing on the links with Ireland and Scotland, this paper seeks to place Islay into its wider maritime context and explore the importance of its geographical location as well as the social, economic and political connections of its inhabitants with the peoples of other areas and regions more often neglected in an Irish-Scottish context. Not all of these connections, however, were beneficial for Islay's inhabitants as will be highlighted in this paper which bridges the period between the end of the Lordship of the Isles and the connections between Islay and Ireland in the seventeenth century.

Prof Audrey Horning, Queen's University Belfast
Telling Tales?: Islay and the Archaeology of Goodland, North Antrim.

This is a story of five 'sites', one landform, and 129 turf huts on the cliffs above Murlough Bay on the north coast of County Antrim, in Goodland Townland. Since the 1940s, the site has been alternatively interpreted as a post-medieval booley village (Emyr Estyn Evans 1945), as an extensive Neolithic settlement (Jean Sidebotham 1950), as a prehistoric ritual landscape (Humphrey Case 1973), and more recently (Audrey Horning 2004) as an early seventeenth-century settlement associated with Randal MacDonnell and his support for the Ulster Plantation scheme of James I(VI) which was designed to supplant the native Irish. This story of Goodland highlights the involvement of Catholic Scots in MacDonnell's unofficial plantation efforts, and offers up a challenge to traditional interpretations of plantation as a stark process of Protestant usurpation of Catholic lands. Yet this tale hangs upon a few scant evidentiary threads: late sixteenth-century map evidence highlighting use of the locale for 'Scots' warning fires'; leases granted by MacDonnell to two brothers from Islay (Donal and Alexander Magee) that required settlement; similarities between the Goodland houses and those found at Finlaggan; and equivocal descriptions of post-medieval artefacts from previous excavations that have since been lost. Recent excavations at the site, coupled with a thorough digital survey, have complicated the story and introduced other possibilities for the occupation of the site and its connections to Islay. In addition to presenting this new data, I will also reconsider the ways in which different scholarly traditions categorise, characterise, and construct the past, in addressing the divergent interpretations of Goodland.

Venke Åsheim Olsen, Trondheim, Norway.
John Francis Campbell: A Scottish Polymath and his Field Notes from Norway.

Through a wide range of publications Campbell is mainly known internationally for his collections of folk-tales in Gaelic (e.g. *Popular Tales of the West Highlands*, 1860-62). His publications within natural sciences are less known, e.g. *Frost and Fire*, 1865, with many geological examples from Norway, especially glaciers. His field notes and illustrations can be used today as sources to investigate retreating glaciers relevant for the study of climatic change.

Dr Margaret A. Mackay, The University of Edinburgh
Islay and the School of Scottish Studies Archives.

Founded at the University of Edinburgh in 1951, the School of Scottish Studies began immediately its important work of gathering, archiving, studying and publishing the rich and varied oral heritage of Scotland's people in Gaelic and Scots with the aid of the most up-to-date technology of the time. The portable sound recorder and magnetic tape allowed the field collectors to work with their interviewees in the out-of-doors, in the work-place or in the familiar surroundings of the home. Now the most up-to-date technology of our own time allows us to hear the voices and lore of the men, women and children recorded over the past sixty years in our homes, through the digital on-line resource *Tobar an Dualchais /Kist o Riches*, a legacy for the future.

The School of Scottish Studies' first full-time collector, Calum MacLean, undertook field work in Islay in 1953 and since then over a hundred recordings have been made by many collectors with well over a hundred individuals (sometimes several on one recording), producing many thousands of separate items. These include information and lore on a wide range of topics from Gaelic songs, stories and historical legends to place-names, customs, beliefs, the

supernatural, domestic life, cures, diet, sports and past-times, occupations, shipwrecks, building techniques, historical events and much more. This paper presents the collectors and those from whom they gathered this unique body of cultural riches, and includes a tribute to a native of Islay, Mary (Doyle) MacDonald, who was responsible for the inception of the School's archive publication *TOCHER*, plus a taste of the archive material itself.