

***Taking Shetland out of the Box:  
Island Cultures and Shetland Identity***  
7-10 May 2009, Lerwick, Shetland



**Programme**  
and  
**Book of Abstracts**

## ***Taking Shetland out of the Box***

is a collaboration of:

Elphinstone Institute, University of Aberdeen  
Centre for Nordic Studies, UHI Millennium Institute  
Shetland Museum & Archives

The conference is sponsored by:

Nordic Culture Fund                      European Commission Office in Scotland  
Royal Historical Society                Shetland Fudge Company



**norden**  
Nordisk Kulturfond

### **Conference Committee**

Ian Russell      Brian Smith      Donna Heddle  
Thomas McKean      Adam Grydehøj

### **Conference Convenor**

Adam Grydehøj

## The Conference and Its Legacy

*Taking Shetland out of the Box: Island Cultures and Shetland Identity* is the first of the biennial *Taking Islands out of the Box* conference series, which seeks to facilitate interdisciplinary dialogue among academics and practitioners working with island issues.

By bringing together folklorists and brand developers, anthropologists and politicians, historians and economists, *Taking Shetland out of the Box* marks a major event in the emerging field of Island Studies and promises a broader dialogue on the opportunities and challenges facing island communities. With 57 speakers representing 22 sovereign states and self-governing regions, the conference presents a highly-international outlook as well, which is fitting for an event with the theme of the role islands play as meeting places for cultures.

The conference is a collaboration of the University of Aberdeen's Elphinstone Institute, the UHI Millennium Institute's Centre for Nordic Studies, and the Shetland Museum & Archives. Funding for the keynote speakers was provided by the Nordic Culture Fund, and the European Commission Office in Scotland sponsored a dinner and reception at the Shetland Museum and Archives. The Royal Historical Society and Shetland Fudge Company both contributed to student grants and bursaries.

*Taking Shetland out of the Box* is having a direct impact on Island Studies literature. In association with the conference, a Shetland publishing cooperative, North Idea ([northideashetland.weebly.com](http://northideashetland.weebly.com)), has published *Identity: Essays*, a pamphlet exploring island identity. Furthermore, October 2010 will see the publication of a special issue of *Shima: The International Journal of Research into Island Cultures* ([www.shimajournal.org](http://www.shimajournal.org)) devoted to articles adapted from presentations at the conference.

Two years from now, *Taking Islands out of the Box* will move on to Malta, which will host *Taking Malta out of the Box: Island Cultures, Economies, and Identities* on 4-8 May 2011. This event will be a collaboration of the Elphinstone Institute, the University of Malta's Islands & Small States Institute, and Eastern Mediterranean University's Center for Cyprus Studies. For more information on the conference, visit its website: [www.islanddynamics.net](http://www.islanddynamics.net).

## Programme

### Thursday, 7 May 2009

09:00-17:00

#### Central and North Mainland Excursion

Meet in the parking lot of the Shetland Hotel no later than 08:45. Prior registration required.

19:00-21:00

#### Conference Dinner at the Grand Hotel

Meet at the Grand Hotel. Prior registration required.

### Friday, 8 May 2009

Registration Opens: 07:30

08:30-08:50

#### Session 1: Introduction

**Adam Grydehøj** (Elphinstone Institute, University of Aberdeen, Scotland) *Why Islands?: An Introduction to Taking Shetland out of the Box.*

Break: 08:50-09:00

09:00-10:30

#### Session 2.1: Place Brands and Island Economies 1 (Auditorium)

**Kate Coutts** (Shetland Islands Council School Service), chair

09:00: **Alistair Audsley** (Truly Consulting, Isle of Man) *Cultural Identity and Country of Origin Effect*

09:30: **Risto Järv** (University of Tartu, Estonia) *Using Oral Folklore as an Argument for Tourism: The Case of the Island of Hiiumaa*

10:00: **Lino Briguglio and Nadia Farrugia** (Islands & Small States Institute, University of Malta) *The Cultural Impact of Economic Conditions in Gozo*

#### Session 2.2: The Music of Islands (Learning Room)

**Owe Ronström** (Gotland University, Sweden), chair

09:00: **Cathy Lane** (Creative Research in Sound Arts Practice) *Listening out for the Past: A Composer's Ear-Led Approach to Exploring Island Culture Past and Present in the Outer Hebrides*

09:30: **Kathryn Jourdan** (Cambridge University, England) *The View from Somewhere: Coming to Know the 'Other' through the Indwelling of a Local Musical Tradition*

10:00: **Katarina Juvancic** (University of Ljubljana, Slovenia) *'This is Shetland at Its Best': Examining the Shetland Folk Festival*

Break: 10:30-11:00

11:00-12:30

#### Session 3.1: Emigrants and Immigrants (Auditorium)

**Malachy Tallack** (*Shetland Life*), chair

11:00: **Jill Harland** (University of Otago, New Zealand) *The Emigration of Orcadians and Shetlanders across Three Colonial Boundaries and Their Subsequent Creation of Island Communities in New Zealand, Australia and Canada (1840-1914)*

11:30: **Anders Errboe** (Danish Musicians' Association and The Old Town Folklife Museum) *Migratory Islanders: The Quillin Family's History in the Hebrides, Isle of Man, Faroe, Sylt, and Ærø*

12:00: **Anne Sinclair** (George Waterston Memorial Centre) *Fair Isle: Definitely Not Situated in the Right-Hand Corner*

### **Session 3.2: Place Brands and Island Economies 2** (Learning Room)

**Alastair Hamilton**, chair

11:00: **Ruth MacKrell** (Isle of Man International Business School) *What is National Identity? Can it be Branded?*

11:30: **Emma-Reetta Koivunen** and **Deirdre Hynes** (Manchester Metropolitan University, England) *Sun, Sand, and Sweaters: A Visual Analysis of the Touristic Representations of Shetland*

12:00: **Michel J. Leseure** (Isle of Man International Business School) *Island Branding, Identity, and Economic Self-Discovery*

**Lunch Break:** 12:30-14:00

14:00-15:30

### **Session 4.1: Guising Traditions** (Auditorium)

**Ian Russell** (Elphinstone Institute, University of Aberdeen, Scotland), chair

14:00: **Linda Riddell** (University of Edinburgh, Scotland) *Up-Helly-Aa: Stories, Myths, and Misconceptions*

14:30: **Joy Fraser** (Memorial University of Newfoundland, Canada) *Mumming and Violence in Newfoundland's Conception Bay (c.1830-1860): New Evidence from Criminal Trial Proceedings*

15:00 **Terry Gunnell** (University of Iceland) *The Nature and Function of Shetland Guising in Yell, Unst, and Fetlar (in an International Context)*

### **Session 4.2: Perspectives on Island Autonomy 1** (Learning Room)

**Michel J. Leseure** (Isle of Man International Business School)

14:00: **Sandy Cluness** (Convener of Shetland Islands Council) *Autonomy and Growth*

14:30: **Høgni Hoydal** (Member of the Danish Folketing and Faroese Løgting, Representing and Leader of the Independence Party, Faroe) *The Periphery is in Our Minds: The Ways and Means to Break the Culture of Dependence and Place Ourselves as Living Centres of the North Atlantic*

15:00: **Richard McMahon** (External Relations Policy and Legal Advisor, States of Guernsey) *Guernsey's Maturing International Identity: Evolving States of Dependency*

**Break:** 15:30-16:00

16:00-18:00

### **Session 5.1: Narratives and Discourses** (Auditorium)

**Valentina Bold** (University of Glasgow, Dumfries, Scotland), chair

16:00: **Phillip Drummond** (New York University in London, England) *Scottish Island Identities in British Film and Television*

16:30: **Lynn Abrams** (University of Glasgow, Scotland) *Labouring Men and Powerful Women? Some Thoughts about the Nature of Gender Relations in Island/Peripheral Communities in the 19<sup>th</sup> and 20<sup>th</sup> Centuries*

17:00: **Brian Smith** (Shetland Museum & Archives) *A Lingering Reputation: Surly Cunningsburgh*

### **Session 5.2:**

#### **Perspectives on Island Autonomy 2** (Learning Room)

**Neil Mitchison** (European Commission Office in Scotland), chair

16:00: **Harry Jansson** (Member of the Lagting, Representing Ålands Framtid, a Member Party of the European Free Alliance, Åland) *Challenges for the Åland Islands: Self-Determination through Autonomy or Independence?*

16:30: **Anne Craine** (Minister for Education, Member of the House of Keys, Isle of Man) *The Isle of Man: Autonomy & Dependency— A Successful Blend*

17:00: **Mehmet Ali Serak** (Arts and Cultural Advisor to the President of the *de facto* government of the Turkish Republic of Northern Cyprus)

17:30: **Drew Ratter** (Crofters Commission & Shetland Islands Council) *Practical Autonomy*

19:00-22:00

**Buffet Dinner and Music, Hosted by European Commission Office in Scotland**

A delicious buffet dinner catered by Hays Dock Café. From 20:00, music by Fullsceilidh Spelemannslag. Takes place in the Shetland Museum & Archives auditorium. Open to all conference registrants, free of charge.

**Saturday, 9 May 2009**

08:30-09:30

**Session 6.1: Language and Identity Formation** (Auditorium)

**Andrew Jennings** (Yealtaland Books, Shetland), chair

08:30: **Simon Brooks** (Cardiff University, Wales) *How Insular is 'Insular'? Nationalism and Two Culturally-Insular Peoples: The Romani in Welsh-Speaking Rural Wales*

09:00: **Ulrika Wolf-Knuts** (Åbo Academy University, Finland) *The Island of Finland-Swedes*

09:30: **Anders Källgård** (Insula, Sweden) *Island Language as a Tool for Reconciliation: The Case of Pitkern*

**Session 6.2: Northern Isles Archaeology and Identity** (Learning Room)

**Jacqui Mulville** (Cardiff University, Wales), chair

08:30: **Lauren Doughton** (University of Manchester, England) *It's Always Ourselves We Find in the Sea: An Examination of the Material Expression of Identity in Early Prehistoric Shetland.*

09:00: **Elizabeth Pierce** (University of Glasgow, Scotland) *Views from the Norse: Island Archaeology and the Norse in Shetland.*

09:30: **Val Turner** (Shetland Amenity Trust) *Delling Up Wir Past: Ownership, Community, Identity, and Shetland's Archaeology*

**Break:** 10:00-10:30

10:30-12:30

**Session 7.1: History and Identity Formation** (Auditorium)

**Phillip Drummond** (New York University in London, England), chair

10:30: **Jacqui Mulville** (Cardiff University, Wales) *Islands in a Common Sea: Archaeologies and Archaeologists in the Isles of Scilly and the Western Isles*

11:00: **Atina Nihinen** (Åbo Academy University, Finland) *Island Identities and Use of History: Shetland from a Comparative Nordic Perspective*

11:30: **Mari Sarv** (Estonian Literary Museum) *The Song Tradition of Estonian Islands: Contacts and Conservativeness*

12:00: **Maysam Behravesh** (University of Tehran, Iran) *Britain's Insularity and British Exceptionalism: Internal Democracy, External Autocracy*

**Session 7.2: Folk Belief** (Learning Room)

**Terry Gunnell** (University of Iceland), chair

10:30: **Andrew Jennings** (Yealtaland Books, Shetland) *The Lost Hags of Shetland: Grotesque Females in the Landscape The Lost Hags of Shetland*

11:00: **Anna Pietrzekiewicz** (Polish Academy of Sciences and Humanities, Warsaw) *Huldufólk Beliefs in Iceland and the Problem of Isolation: Interpreting Supernatural Folklore in the Context of Building Identity*

11:30: **Fiona-Jane Brown** (Elphinstone Institute, University of Aberdeen, Scotland) *'Ut til Fisk, Oot at Sey': Shetland Fishermen and the Influences of their Counterparts in North East Scotland on Belief and Identity*

12:00: **Elma Johnson** (Shetland storyteller) *Trows, Seal Folk, and Other Creatures*

**Lunch Break:** 12:30-14:00

14:00-15:30

**Session 8.1: Heritage and Identity Formation** (Auditorium)

**Val Turner** (Shetland Amenity Trust), chair

14:00: **Owe Ronström** (Gotland University, Sweden) *Islands as Heritage Sites: Gotland- In and of the Past*

14:30: **Sebastian Seibert** (Clausthal-Zellerfeld, Germany) *The Norse Past and Orcadian Identity*

15:00: **Donna Heddle** (Centre for Nordic Studies, UHI Millennium Institute, Orkney) *Where is Orkney?: 'Beyond Britannia, where the endless ocean opens, lies Orkney.'* - Orosius, Fifth Century AD

**Session 8.2: Island Texts and Island Contexts** (Learning Room)

**Eileen Brooke-Freeman** (Shetland Amenity Trust), chair

14:00: **Lydia Klos** (University of Kiel, Germany) *Myth, Magic, and Murder in the Sea: Islands in Old Norse Literature*

14:30: **Kate Coutts** (Shetland Islands Council School Service) *Metasaga: Using Culture, Heritage, and Environment to Develop Educational Leadership in Three Island Authorities*

15:00: **Gideon Thomas** (University of Edinburgh, Scotland) *"I am a Man upon the Land, I am a Selkie on the Sea": An Ethnographic Analysis of Contemporary Sociolinguistic and Cultural Traditions of Orkney*

**Break:** 15:30-16:00

16:00-17:00

**Session 9: Keynote Presentation: Carsten Jensen** (Auditorium)

*At Sail on the Sea of History: The People of Marstal and Their Relationship with the Past.*

**Adam Grydehøj** (Elphinstone Institute, University of Aberdeen, Scotland), chair.

20:00-22:00

**'In Aboot da Night': Shetland Culture Evening** (Learning Room)

Prior registration required.

## **Sunday, 10 May 2009**

09:00-10:30

**Session 10: Discussion Panel: Obdee: Storytelling, Community, and Connectivity** (Auditorium)

Discussion panel featuring **Valentina Bold** (University of Glasgow, Dumfries, Scotland), **Michael Given** (University of Glasgow, Scotland), **Davy Cooper** (Shetland Amenities Trust), and **Lawrence Tulloch** (Shetland storyteller).

**Break:** 10:30-10:55

10:55-11:25

**Session 11: Performance of the Papa Stour Sword Dance** (Auditorium)

**Break:** 11:25-11:30

11:30-12:30

**Session 12.1: Discussion Panel: Perspectives on Island Autonomy 3** (Auditorium)

Discussion panel featuring **Sandy Cluness** (Convener, Shetland Islands Council), **Høgni Hoydal** (Member of the Danish Folketing and the Faroese Løgting, Representing and Party Leader of Tjóðveldi, Faroe), **Richard McMahon** (External Relations Policy and Legal Advisor, States of Guernsey), **Harry Jansson** (Member of the Lagting, Representing Ålands Framtid, a Member Party of the European Free Alliance, Åland), **Huseyin Gursan** (Social and Political Advisor to the President of the *de facto* government of the Turkish Republic of Northern Cyprus), and **Drew Ratter** (Crofters Commission & Shetland Islands Council).  
**Alistair Audsley** (Truly Consulting, Isle of Man), chair

**Session 12.2: The Papa Stour Sword Dance** (Learning Room)

**Michael J. Preston** (University of Colorado, Boulder, USA), chair

11:30: **Paul Smith** (Memorial University of Newfoundland, Canada) *Dr. James Scott, Md. Rn. (1785-1859) and the Papa Stour Sword Dance.*

12:00: **Michael J. Preston** (University of Colorado, Boulder, USA) *The Very Old Manuscript: A Re-Examination of the Relationship between Samuel Hibbert's and Sir Walter Scott's Descriptions of the Sword-Dance from Papa Stour, Shetland*

**Lunch Break:** 12:30-14:00

14:00-15:00

**Session 13: Keynote Presentation: Bo Almqvist** (Auditorium)

*Seal Woman, Fairy Midwife, and Finn Messenger: Shetland Migratory Legends in a Nordic Perspective.* **Brian Smith** (Shetland Museum & Archives), chair.

15:00-15:15

**Conclusion** (Auditorium)

**Brian Smith** (Shetland Museum & Archives).



## Individual Presentation Abstracts

(Listed by surname of presenter)

**Abrams, Lynn** (University of Glasgow, Scotland) *Labouring Men and Powerful Women? Some Thoughts about the Nature of Gender Relations in Island/Peripheral Communities in the 19<sup>th</sup> and 20<sup>th</sup> Centuries.*

It has long been asserted that relations between the sexes in Shetland have historically exhibited unique characteristics or at least that an egalitarian pattern of gender relations existed in Shetland in contrast with greater sexual inequality elsewhere. While there is some truth in this statement, especially if one compares Shetland with the mainland of Scotland, an analysis of male and female roles and relationships in Shetland in comparison with other island and 'peripheral' communities suggests Shetland's difference may be overstated. Indeed, the factors that give rise to differences in gender relations here, namely a skewed sex ratio for all of the 19<sup>th</sup> century, high migration rates amongst young men, and a marginal economy, are also to be seen elsewhere, notably northern Portugal, northern coastal Spain, parts of the Nordic countries, and the eastern seaboard of Canada.

I have argued elsewhere (Abrams, 2005) that Shetlanders themselves have used the distinctive historic role of Shetland *women* to make a statement about Shetland identity in the modern world. This paper aims to position the Shetland experience within the wider historical and anthropological literature and focus more closely on the role and experience of labouring *men* in this island community, where they were relatively few in number and economically weak. Drawing upon legal records and church court minutes, I will ask how the specific economic, demographic, and cultural circumstances in Shetland impacted upon men's relationships with other men and with women in a variety of circumstances and using insights from men's experience to re-examine the egalitarian picture.

### *Biography*

Lynn Abrams is Professor of Gender History at University of Glasgow. She teaches and researches European women's and gender history. She wrote *Myth and Materiality in a Woman's World: Shetland 1800-2000* and *The Making of Modern Woman: Europe 1789-1918* and co-edited *Gender in Scottish History since 1700*. She is also convenor of 'Women's History Scotland' and co-organised the 2007 'Shetland Women: past, present and future' conference at Shetland Museum & Archives.

**Bo Almqvist** (Royal Irish Academy) *Seal Woman, Fairy Midwife, and Finn Messenger: Shetland Migratory Legends in a Nordic Perspective.*

Paradoxically, tales about supernatural beings and supranormal forces are excellent reflectors of reality. This holds especially true of migratory legends which, though they are not indigenous to the areas to which they have spread, easily adapt to local conditions. Shetland versions of three such stories (the marriage of a man with a seal woman, the woman who acted as midwife to the fairies, and the Finnish sorcerer who could procure instant information from far-away places) will be scrutinised in an attempt to assess when and from where these stories came to Shetland and to explain how and why they took root and got their particular shapes there.

### *Biography*

Bo Almqvist was born in Värmland, Sweden. He taught for many years at both the University of Uppsala and the University of Iceland in Reykjavík. From 1972 until 1995, he served as Professor and Head of the Department of Irish Folklore at University College Dublin. His research has focused on Nordic and Celtic folklore contacts in the form of folktales, legends, and beliefs. Among Almqvist's numerous publications is the book, *Viking Ale*, a collection of articles on Icelandic, Irish, Orcadian, and Shetland folklore. Almqvist is a member of the Royal Irish Academy and has received awards from several Nordic institutions. A festschrift, *Northern Lights: Following Folklore in North-Western Europe*, was published in honour of his 70th birthday.

**Audsley, Alistair** (Truly Consulting, Isle of Man) *Cultural Identity and Country of Origin Effect*.

Although the theory and practice of country branding is fairly new, the Country of Origin effect on consumer purchase decisions is well established. In many respects, Country of Origin effect is the precursor to the desire to develop a Country Brand and is also an eventual strategic objective. The role of culture as a key component of Country of Origin effect will be discussed, as will the practical implications for Islands and small nations embarking on Country Brand strategies.

As a proxy for experience, Country of Origin is a short cut to an informed decision for consumers. As a proxy for reputation, Culture will be demonstrated as providing enriched understanding of a country. Culture will be shown to communicate the essential 'truth' of a country in a way, which is as unique as its geography.

The talk will also investigate the process by which cultural identity can progress the current image of a nation to one which is more 'magnetic', through destination marketing, country of origin effect for exports and through to inward investment. It will conclude by suggesting a practical process by which Islands can analyse their cultural equity and use this to create new, competitive propositions. Some success stories will be identified, together with the lessons, which can be learned from these.

#### *Biography*

During an international career in marketing and advertising, Alistair has deployed on a consulting basis for both clients and communications agencies in London, Singapore, Panama, and extensively in Moscow. Alistair is retained to provide strategic marketing consultancy for the Isle of Man Government and is in charge of the Island's country brand strategy, "Freedom to Flourish" and has shared insight from this strategy with other Island communities. He has provided place brand strategy for new city developments, such as International City in Dubai. His consultancy, Truly, is also a leading destination marketing agency, having worked with Yorkshire, Finland, India, and California. For some Islands, he is probably better known as an athlete! He was the 1995 Island Games 100m gold medalist in the Gibraltar games, defending his title in 1997 in Jersey.

**Behavesh, Maysam** (University of Tehran, Iran) *Britain's Insularity and British Exceptionalism: Internal Democracy, External Autocracy*.

Britain is not "an island entire of itself" but neither is it "a part of the main". Many British have seen themselves as a "fiercely independent" nation, uniquely different from "others", even the mainland Europeans with whom they have much in common in terms of race, language, and culture. This is, to a great extent, the result of Britain's insular status, which has played a role in shaping the life and history of British islanders by complexifying the British national character and reinforcing a sense of xenophobia.

This paper's primary objective is to explore two main factors that have wrought a strong influence on the British exceptionalist identity and that originate mainly, it is claimed, in Britain's insularity. These factors are its long history of domestic democracy in the form of "constitutional monarchy" and Parliamentarianism and the construction of a massive British Empire – which is here called external democracy – ranging from North America to the Indian Subcontinent.

It will be argued that Britain's island position has prevented its rulers from exercising an authoritarian "coercion-extraction system" of government, for they had, first and foremost, to build powerful navies rather than land armies in order to safeguard the island from alien invasion. This prepared the ground both for the formation of democratic institutions such as the British Parliament and for the expansion of Britain's territory through colonisation of other regions. Hence two main dimensions, as well as causes, of British exceptionalism.

To show this, I will draw on a range of references on British history, politics, culture, and society. Dennis Kavanagh, Nigel Rapport, Peter Childs, Lawrence James, Paul Wards, and T.W. Heyck are some of the scholars to whom I am intellectually indebted.

#### *Biography*

Maysam Behavesh is studying an MA in British Studies at Univeristy of Tehran. He contributes to the website the Hamshahri newspaper, including translation of cultural studies in collaboration with Dr Younes Shokrkah, Professor of Communication Studies at University of Tehran. He also translates for publication literary and critical texts in collaboration with Dr Amirali Nojumian, Professor of English at University of Sistan and Baluchistan.

**Brooks, Simon** (Cardiff University, Wales) *How Insular is 'Insular'? Nationalism and Two Culturally-Insular Peoples: The Romani in Welsh-Speaking Rural Wales.*

In debates on national identity, nation building, and latterly multiculturalism, it is sometimes claimed that peoples traditionally regarded as 'culturally insular' are in fact 'culturally closed'.

Exploring the interaction of two culturally-insular peoples in the British Isles, this paper will use one example to challenge this view. The paper will show how in the first half of the 20<sup>th</sup> century a discourse was constructed in rural Welsh-speaking Wales celebrating cultural interaction with a non-Welsh ethnic group, the Romani. In part, this romanticised the Romani in a way common in many European cultures at the time. But the discourse also contained features peculiar to the fact that this was a meeting between two cultural and linguistic minorities.

Welsh-language culture highlighted features common to both the Welsh and Romani minority groups in order to differentiate both from the dominant English and Anglophone culture of the State. In particular, attention was paid to the Romani language as the preservation of Romani could be used in its turn to legitimise the maintenance of Welsh. Indeed, many Romani were bilingual in both languages and contributed to Welsh-language culture. This theme was taken up with particular vigour by romantic Welsh nationalists, such as T. Gwynn Jones (1871-1949). Celebrating linguistic diversity in rural Welsh-speaking Wales thus became part of nationalist discourse, on the condition of course that this did not challenge the predominant position of Welsh, which the Romani language and customs did not. Aware as they were of the accusation that minority nationalism was culturally exclusive, Welsh nationalists employed the Romani to suggest a 'culturally insular' identity could be both multi-ethnic and multi-faceted.

#### *Biography*

Simon Brooks is a Lecturer in the School of Welsh, Cardiff University and studies multiculturalism and diversity within autochthonous minority language communities. He is writing a book on non-Welsh ethnic identities in 20<sup>th</sup>-century Welsh-language culture, and his *O Dan Lygaid y Gestapo* discussed the Enlightenment's influence on Welsh-language nationalism. Brooks has been Editor of *Barn*, the Welsh-language current affairs magazine.

**Briguglio, Lino and Nadia Farrugia** (Islands & Small States Institute, University of Malta) *The Cultural Impact of Economic Conditions in Gozo.*

This paper attempts to show that economic realities have a major influence on the culture of a society, and this hypothesis is discussed with reference to the island of Gozo, which is the second largest island of the Maltese archipelago. Gozo has a population of about 30,000 and a land area of about 65 km<sup>2</sup>.

The word "culture" is often associated with artistic behaviour and scholarly achievements (as in the German tradition), but the definition used in this paper is wider and covers various aspects of human activity such as language, customs, norms, values, and beliefs. It should be emphasised from the outset that the arguments to be presented in this paper are not intended to serve as evidence that culture is determined by the economic base only and that there is a one-way causation between the economic base and culture.

The paper first describes the economy of Gozo and focuses on some characteristics which are thought to have a major impact on Gozitan culture. The Gozo's major characteristics, its smallness and insularity, have major cultural impacts. Three other specific characteristics of the Gozitan economy are considered, namely emigration and return migration, the high dependence on agriculture and fishing, and the high incidence of self-employment. It is argued that these characteristics have influenced the Gozitan culture. The paper concludes with a prediction that the Gozitan culture will be radically transformed as the Gozitan economy further modernises itself and as certain forms of production become more expensive to maintain while others become more profitable.

#### *Biography*

Professor Lino Briguglio is the Director of the Islands & Small States Institute and Director of the Gozo Centre, all at the University of Malta. Briguglio has published a large number of studies on islands and small states, one of which is a seminal article on the economic vulnerability of small island states in *World Development* (September 1995). He has also edited a series of four books on the *Vulnerability, Resilience and Competitiveness of Small States*, published by the University of Malta in collaboration with the Commonwealth Secretariat.

**Brown, Fiona Jane** (The Elphinstone Institute, University of Aberdeen, Scotland) *'Ut til Fisk, Oot at Sey': Shetland Fishermen and the Influences of their Counterparts in North East Scotland on Belief and Identity.*

This paper seeks to reflect the major theme of the conference of meeting places for cultures. The sea is probably where the greatest maelstroms of peoples meet, in that those who are 'out to fish' as the title suggests, can be from anywhere. Thus cultures meet, mix, influence, and undoubtedly leave their mark on the communities to which the fishers return.

In comparing Shetland fishermen to their 'brothers-at-sea' in North East Scotland, where the Elphinstone Institute is based, I seek to show, that despite a commonality of traditional belief amongst fishermen in both areas, Shetland fishermen have distinct beliefs and identities even to this day. Yet that identity has been influenced by its connection with the Grampian area and its fishing communities as fishermen from both areas have interacted since the height of the herring boom in the late 19<sup>th</sup> century up to the present day. I will look at some of those influences, both historical and contemporary, on Shetland, including the North East Scots settlers, folk belief and religion.

I will also look at the state of folk belief amongst contemporary Shetland fishermen in comparison with North East Scotland which will show a stronger acceptance of some taboos and traditions in the Northern Isles than in ports such as Peterhead and Fraserburgh. I will conclude with a short exploration of perceptions of Shetland identity among Shetlanders themselves and their North East counterparts to show that Shetlanders are indeed seen to be uniquely 'Shetlandic' rather than Scots.

#### *Biography*

Before returning to university in 2003 to start the M.Litt at the Elphinstone Institute, Fiona Jane Brown taught Information Technology at Aberdeen College, previous to which she worked in various academic and council library services since 1997. In addition to studying for my doctorate, she is currently the Force Curator for Grampian Police, dealing with police artefacts, historical crime productions, and police genealogy. Her thesis' working title is *Faith, Fear and Folk Narrative in Scottish Fishing Communities*, in which she is researching belief and identity in the fishing communities of North East Scotland, Shetland, and the Western Isles.

**Cluness, Sandy** (Convener of Shetland Islands Council) *Autonomy and Growth.*

#### *Biography*

Alexander Cluness, better known as Sandy, was re-elected Convener of Shetland Islands Council in May 2007. Prior to this appointment, Sandy was Reporter to the Children's Panel (a welfare-based approach to justice for young people) for 12 years. He is a qualified solicitor and had his own business for a number of years. Sandy was a member of Zetland County Council representing one of the northern isles in 1973. He resigned as a Councillor to become Procurator Fiscal for Shetland. He became a member of the Shetland Islands Council for Lerwick from 1978–1986 and again from 1999 onwards. Sandy has particular interests in constitutional law for islands and the effects of self-determination and subsidiarity on island groups potential for growth. Sandy has had a longstanding interest in cars, preferably comfortable saloons, of which he has owned a considerable number over the years. He is married with a grown up family.

**Craine, Anne** (Minister for Education, Member of the House of Keys, Isle of Man) *The Isle of Man: Autonomy & Dependency— A Successful Blend.*

Like a good whisky, the Isle of Man is a unique blend of many distinct cultural, historical, and political ingredients, and yet, it has a character all of its own.

Over the last two thousand years, the Manx have welcomed or repelled various invaders, settlers, and traders, from around the British Isles and Scandinavia. They have used their ingenuity to make good use of their few natural resources and small size and have protected their Island autonomy, whilst often being a dependency of another, invariably larger, neighbour.

Using the production/ingredients of whisky as a simple metaphor, it is possible to discover how the Isle of Man through its progression from a simple society based on agriculture (malt), then taking to the seas as expert fishermen and traders (water), then exploiting the Island's natural landscape in the tourist boom (earth – or peat...), and finally, as an international financial centre of high repute (environment – the barrel!), has ended up as a unique blend.

Running through all of these like, perhaps, the very best whiskies (which come from a single malting), the Isle of Man retains at its heart its core (or pure) ingredients of democracy, autonomy, adaptability, and pragmatism.

What we can conclude is that the blend of time honoured autonomy, exercised judiciously and sensibly whilst remaining a crown dependency, achieves a successful blend.

### *Biography*

Hon Anne Craine has been a Member of the House of Keys since 2003 and a Member (equivalent to Junior Minister) of several Departments between then and 2006, including Local Government & Environment, Trade & Industry, and Health & Social Security. Minister for Education since 2006, she has overall responsibility for the provision of pre-school, primary, secondary, and adult education and for the support of Isle of Man students studying in the UK and further afield. Craine comes from a 'political' family; her sister, Clare Christian is a Member of the Legislative Council (the Island's upper chamber), and her late father, Sir Charles Kerruish, was a former Speaker of the House of Keys and the first President of Tynwald. Craine is a committed and enthusiastic supporter of Manx culture (Chairing the Manx Heritage Foundation since 2007) and is also an active participant in the Commonwealth Parliamentary Association.

**Coutts, Kate** (Shetland Islands Council School Service) *Metasaga: Using Culture, Heritage, and Environment to Develop Educational Leadership in Three Island Authorities.*

Metasaga is a journey through the culture, heritage and physical landscape. It allows leaders at all levels to engage in deep self-reflection by exploring their environment. It utilises a strengths-based, whole system approach to evaluate how they operate as leaders and the performance of the organisation they lead. It makes them reframe their thinking using metaphor, narrative, tradition and artifacts found in their own physical environment. It combines the business techniques of non-directive coaching, dialogue and appreciative inquiry with the traditional storytelling teaching of our culture, the Norse saga.

The first group Metasaga took place in Unst, Shetland in June 2008 and brought together senior leaders from the Education Services of Orkney and Shetland. Since then it has been developed in Orkney to create a 'Medley of Metasagas' to enhance student leadership and staff professional development. These Metasagas, created by pupils, allow the individual to explore their own development through the rich tapestry of the Orkney landscape.

Metasaga grew from the work of Leif Josselson (Metafari) among the Massai in Tanzania. Links are now being forged between Shetland, Orkney, Norway, Sweden and the Massai to explore the differences and similarities of the experience. It has been transformed from Metasaga to Metasgeul in the Gaelic culture of the Western Isles.

We are beginning to share the stories, both ancient and new, that are emerging from these journeys.

### *Biography*

Kate Coutts is Head Teacher of Uyeasound Primary School in Unst, Shetland. She has served as an Associate tutor on Scottish Qualification in Headship with the University of Edinburgh and graduated from the Columba 1400 strategic leadership academy. As well as teaching, she has a keen involvement in Educational research and is on the advisory committee of the Applied Educational Research Scheme. Coutts has delivered In Service Training and conference workshops to teachers from all over Scotland. She is leader of the Shetland Coaching and Leadership Programme and is engaged as a consultant on Educational Leadership by Orkney and CNES.

**Doughton, Lauren** (University of Manchester, England) *It's Always Ourselves We Find in the Sea: An Examination of the Material Expression of Identity in Early Prehistoric Shetland.*

In this paper, I aim to explore how the earliest residents of the Islands identified themselves in relation to the land and sea on which they lived and worked and to the people who they encountered upon it. By examining the materials and architecture that they have left behind, in comparison to those found elsewhere in Neolithic and Bronze Age Europe, I hope to demonstrate that then, as now, Shetland was home to a busy, thriving community with a strong sense of local identity. Moreover, I will argue that this sense of identity is inextricably linked with their status as an island people and is bound up with the sea and the numerous resources, challenges, and pathways of communication and contact that it afforded them.

#### *Biography*

Lauren Doughton began researching her PhD part-time in 2006 at the University of Manchester after completing an MA in Prehistoric Archaeology in the department. Prior to that, she studied for a BA in Archaeology and English at the University of Wales, Lampeter. Her current research interests focus on the Early Prehistoric Archaeology of Shetland, and she is primarily concerned with notions of island identity and with re-integrating a maritime context into the understanding of early life in Shetland. Other research interests include the perception and use of landscape, performance, and the relationship between ritual and domestic uses of sites.

**Drummond, Phillip** (New York University in London, England) *Scottish Island Identities in British Film and Television.*

British Cinema has traditionally emphasised urban experience, especially focusing on the internationally-recognisable iconography of London. Attempts to create national cinemas in Scotland, Wales, and Northern Ireland have thus struggled against the urban tendencies of the international film imagery as well as the institutionalisation of film production in the South-East of England. At the same time, these nations nonetheless enjoy a rich cinematic history, created from both 'inside' and 'outside' local communities and identities. This paper explores some of the cinematic representations of the very edges of Scotland – ie its island formations, northerly and western – as test cases of cinema's ability to understand liminalities and limit-cases.

The emphasis is on questions of nationality and regionality, on islands as locations for intercultural encounter and confrontation, as fully-connected geographies and yet insular psychic and subjective spaces. Particular attention is paid to the invocation of island communities and identities against the particularities of their unique landscapes – sparse and yet abundant, elemental and yet highly complex, 'empty' and yet 'full' of social and semiotic meaning – within the representational regimes of the cinematic audio-visual spectacle. Films considered include: Michael Powell's *Edge of the World* (1937), *The Spy in Black* (1937), and *I Know Where I'm Going* (1945), Kimmins' *Bonnie Prince Charlie* (1948), Mackendrick's Ealing comedies *Whiskey Galore* (1949) and *The Maggie* (1954), as well as Marquand's *Eye of the Needle* (1981) and Davis's *Hold Back the Night* (1999). I also draw examples from the indigenous Orcadian cinema of experimental filmmaker Margaret Tait and from popular television series such as *Hamish Macbeth* and *Oliver's Travels* (both 1995).

#### *Biography*

Phillip Drummond teaches British Cinema, Urban Representation, and Intercultural Communication on the London programmes of New York University, the University of California, and the University of Southern California (Annenberg School). While studying at Saint John's, Oxford, he founded the University's largest arts society, the New Cinema Club. In 1980, he founded the MA in Film, TV and Media Studies at the Institute of Education, University of London. He was Senior Lecturer in Film and TV Studies at Leicester Polytechnic. A Fellow of the Royal Society of Arts since 1982, he has co-directed the International Television Studies Conference.

**Errboe, Anders** (Danish Musicians' Association and The Old Town Folklife Museum) *Migratory Islanders: The Quillin Family's History in the Hebrides, Isle of Man, Faroe, Sylt, and Ærø*.

When the Danish merchant, Niels Ryberg, moved his shipping trade from the Isle of Man to Faroe in 1768, he brought with him a number of Manxmen, who taught to Faroese new crafts and customs. One of these Manx incomers was a man named Quillin, great-great-grandfather to Anders Errboe. In 1788, Ryberg closed shop, and Quillin – together with his business partner and future son-in-law, Henrik Groot from the then-Danish island of Sylt – took over the business. The Continental System put an end to this venture in 1796, and Quillin and Groot moved on to Copenhagen. Errboe's side of the family eventually relocated to the island of Ærø, at that time part of the Duchy of Schleswig. Ærø achieved equal standing in the Danish realm in 1864, at which point Errboe's great-grandfather became the island's first Member of Parliament.

This paper will use documentary evidence to follow the Quillin family's progress across islands and time, questioning to what extent the family's status as islanders influenced its economic, social, and familial trajectory. Emphasis will be placed on the role of immigrants in late-18<sup>th</sup> Century Faroe, especially their involvement in the islands' flourishing smuggling culture.

#### *Biography*

Anders Errboe debuted at the Århus theatre in 1957 and went on to found Harmoniorkestret Kærne (*Harmony Orchestra Core*) in 1963. He studied History at University of Århus and contrabass at the Royal Academy of Music, Århus. In 1972, Errboe founded Østjydsk Musikforsyning (*East Jutland Music Supply*). He is a board member for the Danish Musicians' Association and the Market Town Museum as well as chairman of the Mårslet Parish Local Historical Society. Errboe has won numerous prizes, including the 2004 Actors' Association Honour Prize, making him the first non-actor to receive this award in the Association's 125-year history.

**Fraser, Joy** (Memorial University of Newfoundland, Canada) *Mumming and Violence in Newfoundland's Conception Bay (c. 1830-1860): New Evidence from Criminal Trial Proceedings*.

This paper investigates violence surrounding Christmas mumming practised in the towns of Conception Bay on Newfoundland's northeast coast in the mid-19<sup>th</sup> century. It is based on the proceedings of criminal trials recently uncovered at the Provincial Archives of Newfoundland and Labrador, the majority of which resulted in convictions on charges of assault and battery committed while the perpetrators were dressed as mummers.

Several scholars have discussed social and political factors underlying violence's association with mumming in Conception Bay during this period. To date, however, few contemporary accounts have come to light between the first known description of mumming-related violence in the area in January 1831 and the notorious murder of twenty-nine-year-old Isaac Mercer by mummers in the town of Bay Roberts in December 1860. The Mercer case is widely perceived to have directly resulted in the statutory licensing and subsequent banning of the custom in Newfoundland in 1861-62.

This paper argues that the evidence of the recently uncovered trial proceedings helps to confirm that Mercer's murder was the culmination of an escalating relationship between mumming and violence in Conception Bay that began in the 1830s and reached its peak in the early 1860s. The paper also explores the wealth of information that the trial proceedings reveal about the practice and social context of mumming in the area during this period, including details of the mummers' costumes, props and behaviours; the temporal and spatial settings of their activities; and the numbers, ages and occupational backgrounds of participants. The proceedings also offer valuable insights into the social attitudes and tensions encoded in the violence surrounding the custom and in the responses of the authorities.

#### *Biography*

Joy Fraser is a PhD candidate in Folklore at Memorial University of Newfoundland, with interests in foodways, legend, and tourism. Her dissertation explores representations and contestations of Scottishness in folklore and popular culture through a case study of expressive culture about haggis as food and legend. Her Memorial University MA thesis analysed the discourses of three ghost tour companies in Edinburgh, Scotland. She has developed an interest in Christmas mumming in Newfoundland through her work as Dr Paul Smith's research assistant.

**Grydehøj, Adam** (Elphinstone Institute, University of Aberdeen, Scotland) *Why Islands?: An Introduction to Taking Shetland out of the Box.*

This presentation offers an introduction to and the rationale behind *Taking Shetland out of the Box: Island Cultures and Shetland Identities*.

The event's collaborating partners and sponsors are mentioned, and a brief overview is given of the conference programme.

The idea of islands as symbols is considered, with reference to Japanese *kaiju* cinema. The wide variety of communities and environments present on islands is discussed, yet it is asserted that there is real value in researching islands *per se* and that comparative studies of islands are useful for learning about the dynamics of both insular and mainland communities.

#### *Biography*

Adam Grydehøj's BA studies with The Evergreen State College, USA included over two years of fieldwork in Orkney, Svalbard, and Ærø, the latter year and a half of which consisted of ethnographic research on past and present Danish folk belief. Grydehøj is a PhD researcher at the Elphinstone Institute, University of Aberdeen. He is studying local identity development in Shetland and other islands, emphasising identity's role as the nexus of place, culture, and economy. His research is interdisciplinary, and he has published academic articles on comparative insular heritage, folk belief, place branding, nationalism, and economic development. Grydehøj is founder of Island Dynamics and convenor of the *Taking Islands out of the Box* conference series.

**Gunnell, Terry** (University of Iceland) *The Nature and Function of Shetland Guising in Yell, Unst and Fetlar (in an International Context).*

"Guising" traditions (sometimes referred to as "mumming" traditions) centre for the main part on people taking on disguises, and then, alone or in groups, visiting houses in their local community, engaging in various games and repartee, presenting dances or sketches, and commonly receiving rewards from those living in the homes. As I have demonstrated in earlier articles, there is good reason to believe that Shetland guising has very early roots going back to the Middle Ages (especially the Halloween guising involving straw costumes in Yell, Unst and Fetlar), and that it has close connections to similar traditions known in not only the Nordic countries but also in the borderland areas of Ireland.

This paper will be based on information about the Shetland *skekling* and *gruleks* traditions taken from c. 25 interviews, taken with people who grew up in the rural areas in Shetland, about guising traditions they know today and knew in the past. The aim is to examine these traditions within the context of the wider framework of Nordic mumming/ guising practices illustrated in the recent *Masks and Mumming in the Nordic Area* (2007), a work which presented a detailed survey of these practices and the ways in which they can be approached by theatre, anthropology, and folkloristics scholars. The focus here will be on the individual nature of Shetland mumming and the role that the participants (those who were guising and those who received the guisers) saw these traditions as having in the past and the present. Special emphasis will be placed on Shetland "wedding guising" which offers intriguing parallels with Norwegian *skotring* and Irish Strawboy traditions.

#### *Biography*

Terry Gunnell is Associate Professor in Folkloristics at University of Iceland.



**Harland, Jill** (University of Otago, New Zealand) *The Emigration of Orcadians and Shetlanders across Three Colonial Boundaries and Their Subsequent Creation of Island Communities in New Zealand, Australia, and Canada (1840-1914)*.

My paper focuses on the emigration of Orcadians and Shetlanders from northern Scotland across multiple boundaries to New Zealand, Australia, and Canada during the mid-19<sup>th</sup> century. My initial objective is to suggest that both sets of islanders constitute very different ethnic sub-groups in regard to their migratory patterns to the Antipodes. My second objective is to challenge the assumption that Orcadian migration, unlike that of Shetland, can be considered to be a *diaspora*, a term used frequently to characterise the Highland exodus from Scotland. Utilising the contemporary multi-faceted definition of *diaspora* does not effectively describe the Orcadian experience, which is devoid of major land clearances. For many Orkney men and women, more than one colonial destination was involved, and their migration is more accurately conceptualised as an *odyssey*.

For over five thousand years, the sea has acted as a bulwark to protect the lifestyles of both Orcadians and Shetlanders. My research has identified it as a key factor in understanding the choices made by emigrants and the manners in which they preserved yet assimilated their culture with that of early settlers to New Zealand, Australia, and Canada.

#### *Biography*

Jill Harland was a senior high school teacher for over ten years in Australia and New Zealand. She is now completing a PhD in History at the University of Otago in the south island of New Zealand. Her thesis focuses on Orcadian migration and is entitled *The Orcadian Odyssey; The Emigration of Orkney islanders to New Zealand, Australia and Canada 1840-1914*. Her dissertation also includes comparative chapters on Shetland migratory patterns in all three locations. Harland recently relocated to the United Kingdom in order to undertake more intensive research of archival material in both Orkney and Shetland.

**Heddle, Donna** (Centre for Nordic Studies, UHI Millennium Institute) *Where is Orkney?: 'Beyond Britannia, where the endless ocean opens, lies Orkney.'* - Orosius, Fifth Century AD.

This paper will look at the correlation between the depiction of Orkney in early maps and early literature. It will map the evolving physical forms and metaphysical symbolism of Orkney and its strategic context in the emerging landscape. For example, by 1541, the name 'Orcaides' and details of up to 65 Orkney Islands were appearing on globes, earlier maps and charts usually having very crude representations of Scotland and indeed of Britain as a whole. The metaphysical landscape of Orkney will be explored through analysis of extracts from the sagas, Chaucer, Pope, and William Fowler.

The paper will conclude by drawing some conclusions about the legacy of this symbolism and evaluating the significance of the rise of a new Romantic focus in later texts such as Sir Walter Scott's *The Pirate*, Mary Shelley's *Frankenstein*, and the novels of Wilkie Collins.

#### *Biography*

Dr Donna Heddle has been based at Orkney College UHI as Head of the Department of Cultural Studies since June 1999. She was programme leader for the award winning BA (Hons) Culture Studies of the Highlands and Islands until March 2006. Donna is now Director of the new UHI research centre in interdisciplinary Northern and Nordic studies based in Kirkwall and Lerwick. Donna has been involved in a number of NPP cultural projects involving technology and education. Her research interests are Scottish and Northern isles cultural history, language, and literature and Old Norse.

**Hoydal, Høgni** (Member of the Danish Folketing and Faroese Løgting, Representing and Leader of the Independence Party, Faroe) *The Periphery is in Our Minds: The Ways and Means to Break the Culture of Dependence and Place Ourselves as Living Centres of the North Atlantic.*

The gravity-centre of world politics and the global agenda for change are tipping towards the North Atlantic region: Climate-change, research and focus on renewable energy, new sailing routes north of the North Pole, the enormous natural resources, and the need for viable management and harvesting of the living resources of the sea can place the peoples of the North Atlantic region in the eye of the storm.

But the main challenge for the peoples of the North Atlantic has always been to break the political structures of dependence and to change the whole culture of dependence that place us in a political, social, cultural, and economic state as a periphery. And it is still our main challenge in the globalised and fast-changing world of today.

This presentation will focus on examples from recent Faroese history in which a determined political and cultural movement has succeeded in breaking the structures and culture of dependence and has made significant progress for the Faroe Islands and placed them in the centre. In addition, it will propose a programme for a new movement to change the political, cultural, social, and economic structures of the North Atlantic region in order to create viable, modern societies that can attract people and investments and create new hope and development.

#### *Biography*

Høgni Hoydal was born in 1966 and holds a degree in History and Communications from the University of Roskilde, Denmark. Before becoming a politician, he was employed as a sailor, a temporary teacher, and a reporter for Faroese television. Since 1998, he has been leader of the biggest political party of the Faroe: Tjóðveldi (The Independence Party – a left-winged party). Høgni Hoydal held office as Deputy Prime Minister and minister for Independence and Judicial Affairs from 1998 to 2003, and in 2008 he was appointed the first Minister of Foreign affairs of Faroe. He is now leader of the opposition in *Løgtingið* – the Faroese Parliament – and has since 2001 also been elected as one of the two Faroese members of the Danish Parliament. Hoydal has published two books on Faroese political history and the visions for an independent Faroe. *Myten om Rigsfællesskabet* (*The Myth of the Union*), was published in the spring of 2000 and the second, *Frælsi er ábyrgd* (*Freedom is Responsibility*), was published in December of the same year.

**Jansson, Harry** (Member of the Lagting, Representing Ålands Framtid, a Member Party of the European Free Alliance, Åland) *Challenges for the Åland Islands: Self-Determination through Autonomy or Independence?*

The autonomous Åland Islands in the Baltic Sea are in many respects a unique example in International Law. The Ålanders are today the only population in the world that possesses the right to self-determination and at the same time live in an area which is both demilitarized and neutralized. For many years the solution to the so-called “Åland Islands question” has been called the only successful contribution by the League of Nations. This paper will explore why the Ålanders remain unsatisfied with the present situation and will consider the reasons for their pressing for expanded autonomy, even to the extent of participating in an ongoing debate concerning the need for independence.

#### *Biography*

Harry Jansson is a member of the Åland parliament, the Lagting, representing the Ålands Framtid party. Ålands Framtid advocates independence from Finland and is a member party of the European parliament party, European Free Alliance.

**Jennings, Andrew** (Yealtdand Books, Shetland, Shetland) *The Lost Hags of Shetland: Grotesque Females in the Landscape*.

Shetland is surrounded by lands that preserve traditions and tales about ancient, monstrous hags and giantesses. Norway, Iceland, and the Faroe Islands have the hideous *gygra*, *kjerring*, and *trollkona* while Scotland and Ireland have the equally-impressive *gyre-carlin* and the *cailleach*. These figures can be traced back to divine females, goddesses, and giantesses, who appear in the early Irish and Norse sources. In tradition, these females often have a role as creatrix, exercising geotectonic power, with mountains and islands owing their existence to their agency.

This paper will quickly present the traditions of these monstrous females in the landscapes of the North and West, from *Gygrastol* in Norway and *Givrinarhol* on Sandoy, the Faroes, to the Cliffs of Moher, the islands of Jura and Skye in the Hebrides, and Berwick Law in East Lothian. Comparisons will be drawn and contrasts highlighted between the Norse and Gaelic traditions. The paper will then focus on the evidence from Shetland.

Hags and giantesses appear to have almost entirely disappeared from Shetland folklore, except for a story about the *guykerls* related by Jessie Saxby in the 1930s. This name is intriguing as it is a reference to the *Gyre-carlin* and shows Scottish influence. This, in addition with the evidence from the onomastic record with names like *Gorwell* and *Trollkonastakk*, shows that Shetland was not out of step with its neighbours, and also shared a belief in monstrous, quasi-divine females. The paper will attempt to answer the intriguing question, did this belief derive entirely from Old Norse tradition, or is it possible to show that the Shetland hag owed something to Celtic tradition too, either directly from pre-Viking times or indirectly through the settlement of Lowland Scots from the 16<sup>th</sup> century onwards?

#### *Biography*

Dr Andrew Jennings is currently owner of Shetland's only antiquarian and second-hand bookshop. He has taught Scandinavian History and Place-names in the Department of Scandinavian Studies in the University of Edinburgh. As an honorary research fellow, he is still called upon to contribute to the Department. His research interests include the Norse settlement in the west of Scotland, particularly the interaction between the Norse settlers and the indigenous inhabitants, both Gaels and Picts. Having settled himself in Shetland, he is now taking an interest in the onomastics and folklore of this archipelago.

**Jensen, Carsten** (Danish author) *At Sail on the Sea of History: The People of Marstal and Their Relationship with the Past*.

Jensen is a native of the village of Marstal on the Danish island of Ærø. After years as a well-known essayist and travel writer, based in Copenhagen, Jensen returned home to do research for what would become *Vi, de druknede* (*We, the Drowned*), a rousing historical novel that tells the story of four generations of Marstal sailors and their families. In this keynote presentation, Jensen will describe the work he did with the people of Marstal in creating the novel and will discuss what history means to them.

#### *Biography*

Jensen has been a fixture of Danish journalism and one of the country's foremost social commentators over the past two decades. In 1997, he won the Danish Booksellers' Golden Laurels prize for his travelogue, *I Have Seen the World Begin: Travels Through China, Cambodia, and Vietnam*. Jensen's 2006 novel, *Vi, de druknede* (*We, the Drowned*, due in English in fall 2009), contributed to his winning the 2007 Danske Bank Literature Prize, Denmark's most prestigious literary award. His latest novel, 2007's *Sidste Rejse*, also deals with nineteenth century Marstal society and island life.

**Johnson, Elma** (Shetland storyteller) *Trows, Seal Folk, and Other Creatures*.

Elma Johnson will tell the audience about the strange creatures of Shetland folk belief and legend:

Of all the many tales told around the peat fire on a winter's night most common were the stories about trows, who lived in underground caverns in the hills. They were a cheerful, happy people, fond of good food and drink and a considerable zest for life. To mortal eyes they appeared clumsy and indeed ugly, sometimes being described as having three eyes, the extra one being placed in the middle of the forehead above the nose. Men gave them names like Truncher Face or Peesterleetie to describe their appearance, but they were known to each other by far more attractive names such as Fivla and Tivla. A large number of stories relate to a race of people known as Finns who, it seems, inhabited Shetland, or at least visited here, before or at the same time as the Norsemen. They were accredited with extraordinary powers, being able to make themselves invisible or to adopt the shape of a fish or a bird. They could row to Norway and back between sunrise and sunset at the rate of nine miles to the stroke. They could also raise winds to wreck the ships of their enemies and then change that gale into a calm. In many northern countries, there are tales of mermen and merwomen and a strange seal people who adopt both human and animal characteristics. Here in Shetland, these creatures are frequently equated in folklore with Finns. It was said these people possessed a skin or garment like the covering of a seal, and when dressed in these clothes, they could take to the water as readily as a seal. Should they lose their skin or have it taken from them, they were doomed to spend their time on earth.

#### *Biography*

Elma Johnson lives in Bigton, Shetland and owns Island Trails ([www.island-trails.co.uk](http://www.island-trails.co.uk)), which was ranked one of the top three cultural tourism companies in Scotland in Scottish Thistle Awards 2001. She received a Four Star Tour grading from VisitScotland in 2003 and is an active member of the Scottish storytelling community.

**Jourdan, Kathryn** (Cambridge University, England) *The View from Somewhere: Coming to Know the 'Other' through the Indwelling of a Local Musical Tradition*.

This paper investigates the outward-looking aspects of life in Shetland; the relationship between a strong sense of cultural identity, developed through the indwelling of local cultural forms, and a generous embracing of outsiders/incomers. Fieldwork undertaken in Anderson High School, Lerwick explores the position of the school as nested within the wider community, questions of how pupils in school may relate to the 'other' through music education, whether a strong sense of cultural belonging has a positive effect on these processes, and how such encounters may be conceptualised.

After considering the problem within music education of how to understand the relationship between music and its cultural setting, the discourse moves on to explore the wider context for this enquiry; contemporary outlooks on contentious concepts such as tradition, community and culture, and the problem of how we can know the 'other', building up a conceptual framework through a discussion of 'indwelling', 'aesthetic knowing' and 'empathic imagining', a consideration of how interactions during fieldwork may be conceptualised in terms of a 'reflexive indwelling', and the notions of local and global citizenship.

Collected data is analysed in stages, moving from themes that emerge generally then musically of 'belonging' and 'celebrating', 'sharing' and 'renewing', to the consideration of Anderson High School practice as a model, and on to some early propositions of more general application, to be tested out in contrasting educational and community settings elsewhere.

#### *Biography*

Kathryn Jourdan is a PhD student at the Faculty of Education, Cambridge University. She read music at Clare College, Cambridge and studied viola at the Royal Northern College of Music. She was a member of the City of Birmingham Symphony Orchestra under Sir Simon Rattle, taking part in an inner city school outreach programme. She played in a London-based quartet for three years and trained as a secondary school music teacher. Now living in Edinburgh, she freelances with the Scottish Chamber Orchestra and other Scottish ensembles while continuing her involvement in the musical education and training of children in different settings.

**Juvancic, Katarina** (University of Ljubljana, Slovenia) *'This is Shetland at Its Best': Examining the Shetland Folk Festival.*

A festival is generally defined as an event, usually staged by a local community, which centres on some theme, sometimes on some unique aspect of the community. At the same time, it is an event that not only celebrates diversity of local and regional traditions but also initiates and nurtures intensive cultural contacts that spread far across the boundaries of the locality in question. In the past few decades, festivals that centre around music-making and music performance have become an integral part of the cultural fabrics of particular communities. Shetland, with its rich music traditions, is no exception.

As a bearer and, at the same time, a transfer of cultural (and musical) values and meanings, Shetland music plays a considerable part in the modern identification discourses that highlight the issues of who the Shetlanders are (self-determination) and how they are perceived by the others. Representing a vital aspect of contemporary and traditional musics from home and abroad, I argue that the Shetland Folk Festival is also an important factor in re-establishing, re-interpreting, and re-contextualising perceptions of multiple identities (local, regional, national, transnational, individual, collective, gender, music, etc.) of locals and visitors alike.

The paper will therefore focus on identification and community building processes as well as the various aspects of music making within the local context that are being impregnated with transnational or global music experience. I will use ethnographic examples from my anthropological research to illustrate how this festival constructs, performs, negotiates, and orchestrates the structures of feeling, sense of place and space, of body and community among those who are participating in this event (locals, visitors, audience, and performers).

#### *Biography*

Katarina Juvancic is a research fellow at the Department of Ethnology and Cultural Anthropology at University of Ljubljana, Slovenia, where she is preparing a thesis on the construction of identities in contemporary Scottish folk music. Her research focuses on traditional, popular, and contemporary folk music, processes of identification and identities, and contemporary cultural phenomena. She has carried out fieldwork in Slovenia and Scotland, participated in conferences worldwide, and published articles and research results in ethnological and anthropological journals at home and abroad.

**Järv, Risto** (University of Tartu, Estonia) *Using Oral Folklore as an Argument for Tourism: The Case of the Island of Hiiumaa.*

This presentation discusses the use of oral folklore in presenting sightseeing objects in Hiiumaa, Estonia's second largest island. Tourism advertising has linked Hiiumaa to keywords from the realm of nature such as "unpolluted nature", "quiet way of life", and "nature holidays". The more recent layer of tourist attractions also includes military sights. However, place-specific narratives, reliance on the concepts of *folklore* and *tradition*, are increasingly brought forward as means of attracting visitors. Today, oral folklore is coming to be seen as the island's main magnet for attracting tourists. If in tourism exposition folklore often constitutes primarily supportive data accompanying place descriptions on information boards and forms a part of the introduction of natural or artificial objects, tourist guides adapt to visitors' desires for interactive behaviour based on the stories.

In the presentation of Hiiumaa to tourists, stories about characters from older folklore are employed, such as tales about the giant (Leiger) said to have lived on the island; the notorious landlord (Count of Ungru), who used to rob ships he had lured to the shoal; and a well-known local joker (Miku Kaarel). Alongside these figures, guides also use plots they themselves have invented, serving these under the guise of folklore. The name of Haldjasaare ('The Island of Elves') that has been offered as Hiiumaa's tourism brand is more broadly connected to such recent creations and the topic of authenticity in general. If the tales from *oral tradition* are often connected with a certain supernatural flavour, many stories also include a comic element as their common denominator. The tourism industry successfully employs the image of the inhabitants of Hiiumaa as people with a peculiar sense of humour and the "kinds" of Hiiumaa people known from folklore— what used to be friendly bantering among different kins has found its way to serving the interests of tourism encompassing the island as a whole.

#### *Biography*

Risto Järv (PhD) is Director of Estonian Folklore Archives of the Estonian Literary Museum and Senior Lecturer at the University of Tartu. His main interests are contemporary storytelling tradition, theory of fairy tales, historiography of Estonian and Finnish folklore, the conception of authenticity in folklore, and the use of folklore in tourism. Risto Järv is one of compilers of the new Estonian Wonder tales typology, and he has compiled and edited several collections of and on Estonian folk tales and prepared audio recordings and publications on the same topics.

**Klos, Lydia** (University of Kiel, Germany) *Myth, Magic, and Murder in the Sea: Islands in Old Norse Literature*.

Almost everybody knows *Avalon* and *Atlantis*. Islands are often mentioned in mythology, mostly as enchanted and mysterious places. Even today, their geographical positions make them difficult to reach, independent, and hard for local authorities to control. They have always been peculiar places, awaking both longing and fear.

Today, and even more so in former times, islands induce a special reaction in people's minds. Many Scandinavian islands have distinctive placenames, which designate them as sacred areas. For example, Stefan Brink shows that the Swedish island, *Selaö*, has more than ten theophoric placenames, and numerous islands are simply called "*Helgö*", the holy island.

Islands are seldom mentioned in Old Norse literature. It is therefore important to take a close look at the references that do exist. Three different types of islands are to be found in Old Norse literature: 1) The small island as a place for battle, 2) The island as the resting place of the dead, and 3) Islands inhabited by sorcerers and inhuman beings.

My starting point will be an analysis of the Old Norse term "*hólm-ganga*", translated as "island-going". Several descriptions of battles, burials, and supernatural beings – strikingly, often mentioned as occurring on islands – will be presented and discussed. This will lead into an investigation into the special place that islands hold in Old Norse literature. The main questions will be: What kinds of islands are presented in Old Norse literature, and what makes them so special? What makes islands so perfect as mediators between the real world and the unknown? The answer to this might also explain why islands are still viewed as special places, both in Scandinavia and elsewhere in the world.

#### *Biography*

Lydia Klos received her MA and PhD at the University of Kiel, where she is now a Lecturer at the Department of Nordic Languages. She is also currently involved in a research project on archaeological monuments, runestones, and landscape in Sweden.

**Koivunen, Emma-Reetta and Deirdre Hynes** (Manchester Metropolitan University, England) *Sun, Sand, and Sweaters: A Visual Analysis of the Touristic Representations of Shetland*.

This paper concerns visual representations of Shetland that are produced in touristic publications. Due to the intangible nature of tourism, it is a business of selling 'dreams' of future travel and holidays through visual and verbal representations.

Through a detailed coding and content analysis of the images, the paper shows how a physical place is transformed into a tourist destination. The paper will explore in detail how the images of Shetland are constructed to attract different groups of visitors, what the recurring themes in the images are, and what messages about Shetland these images portray. The paper will also explore the cultural significance of these images and how they link to Shetland's cultural context.

The symbolic construction of a tourist destination involves questions of culture, history, power, and wealth. The paper seeks to understand what sort of Shetland is being constructed and how that image is being sold; in addition to this, we also want to know the nature of the relationship between this constructed *image* and the local cultural identity. The paper is based on ongoing PhD research analysing the different constructions of Shetland in the tourism context.

#### *Biographies*

Emma-Reetta Koivunen has researched in Shetland since 2005. Her MA thesis concerned internet technology use and everyday life in Fair Isle. Koivunen, a social anthropologist, studied at University of Helsinki and is a doctoral student at the Department of Information and Communications at Manchester Metropolitan University. Her thesis is entitled "Contested Narratives: tourism and the internet in the Shetland Islands."

Deirdre Hynes is a senior lecturer in the Department of Information and Communications at Manchester Metropolitan University. Her current teaching curriculum includes digital multimedia, visual methodologies, and sociology of technology. Hynes received her doctorate from Dublin City University in 2005, having studied domestication of internet technologies in the home in Ireland. She has published research papers in the field of information systems, communication studies, anthropology, educational technology, gender, and the information society.

**Källgård, Anders** (Insula, Sweden) *Island Language as a Tool for Reconciliation: The Case of Pitkern.*

Pitcairn Island is Great Britain's only remaining colony in the South Pacific and one of the world's most isolated islands. Pitcairn is also a very small island (5 km<sup>2</sup>) with a very small population (about 50 people) – descendants of the famous Bounty mutineers and their Polynesian women. Most islanders are bilingual: They speak both English and a threatened creole language formerly referred to as Pitcairnese, but since 1996 officially known as Pitkern.

Since the 1990s, newspapers all over the world have reported about Pitcairn's "sex scandal". Most of the colony's men were accused of having taken part in systematic child abuse, and after a long and unique legal process several of them had to spend time in Pitcairn's jail (which they had had to build themselves).

The "sex scandal" caused seriously strained relations not only between Pitcairn and Great Britain, but also within the small island community. Although Pitcairn has recently been described as "a community torn apart and a paradise truly lost", and although it has been questioned whether the small colony will at all survive, most islanders have decided to stay on Pitcairn, and to try to build a future on the island.

In the present paper, the island language Pitkern is described, the "sex scandal" is briefly accounted for, and the somewhat unexpected role of Pitkern as a tool of reconciliation is discussed.

*Biography*

Anders Källgård is an independent island scholar. He is a member of ISISA (International Small Islands Studies Association) and has attended a number of island conferences. He has a multidisciplinary background, and his areas of interest include island languages (he has studied, and named, Pitkern) and island medicine (he has had brief medical missions in Tokelau, São Tomé and Príncipe, and the Faroe Islands). He has written five island books in Swedish, and his current book project involves the inhabited islands in Greenland, the Faroes, and Denmark. He recently re-visited Pitcairn Island. Website: [www.insula.se](http://www.insula.se).

**Lane, Cathy** (Creative Research in Sound Arts Practice) *Listening out for the Past: A Composer's Ear-Led Approach to Exploring Island Culture Past and Present in the Outer Hebrides.*

In common with the cultures of other northern islands, the landscapes of the Outer Hebrides are littered with the visual remnants of the past. But do past events leave sonic traces? If so, how can we hear and interpret them? What part does the "mind's ear" or the listening imagination play in this interpretation? Can recording and recorded sound capture something of the embodied listening experience? What happens when history is investigated through sound? How does this intersect with the memories and experiences of the listener?

In this paper I shall attempt to address some of these questions with reference to my attempts to both explore and communicate something about history and memory related to the Outer Hebrides of Scotland through the medium of composed sound using a mixture of monologues, field recordings, and interviews collected during a number of trips to the Outer Hebrides as well as material from existing oral history archives.

One section of this work entitled, "On The Machiar," has already been released on *Autumn Leaves | Field Recording and Soundscape Compilation* published by Greunrekorder and can be downloaded from: [www.gruenrekorder.de/?page\\_id=174](http://www.gruenrekorder.de/?page_id=174).

This presentation will showcase a new section of the work. This body of work is part of an ongoing practice-based research project into sound, history, and memory.

In the presentation I shall both talk and play examples of recorded and composed sound.

*Biography*

Cathy Lane is interested in sound and how it relates to the past, our environment, and our collective and individual memories. This informs her current work as a composer, sound artist, lecturer, and researcher. Aspects of her creative practice have developed out of these interests and concern composition with spoken word, field recordings, and archive material and writing and lecturing on these and related subjects. Lane is a co-director of Creative Research in Sound Arts Practice (CRiSAP, [www.crisap.org](http://www.crisap.org)) and founded the Sound Arts and Design Department at London College of Communication. She has PhD from City University, London.

**Leseure, Michel J.** (Isle of Man International Business School) *Island Branding, Identity, and Economic Self-Discovery.*

Finding a place within the global economy is a challenge for an island: Cultural distance, physical distance, and restricted market size are all potential hurdles to an island's future economic viability. This realisation has led many islands to invest in branding efforts in recent years in order to try to channel investments, thoughts, and island identity toward a desirable configuration. This paper is concerned with economic self-discovery, *ie* with the ability of an island to discover and learn what it is good at and with the extent to which island branding, and the related concept of island identity, can facilitate or inhibit this process.

By customising the organisational learning model of March (1991), Leseure shows that island branding can be a double-edged sword. Through a simulation, he illustrates how, on one hand, an adequate, relevant, and strong brand can support economic self-discovery, and on the other hand, how a diluted and vague brand can lead to investment ambiguity, confusion, and encourage exploitation of old ideas in opposition to exploration of new ideas.

The purpose of this paper is to enrich Leseure's 2008 model of island learning by introducing identity construction concepts as mediating variables to better understand the process of economic self-discovery. A key question, at the heart of this paper, is to study how individuals react to national branding and how the brand itself starts to evolve away from its initial design as a result of social and economic interaction around the brand.

The simulation is used to illustrate and discuss three different ongoing branding experiences on the Isle of Man: 1) Developing the Manx retail sector, 2) The "Freedom to Flourish" brand, and 3) The development of the Isle of Man international tax personality.

*Biography*

Michel Leseure holds a PhD in manufacturing management from University of Sheffield. Whilst working for 6 years in Morocco, he developed an interest in economic development and growth and especially in "soft" cultural and systemic factors that can explain why economic growth is often stalled in developing countries. Leseure is particularly interested in knowledge management and learning models that can be used to explain why some economies, such as island economies, over-rely on economic exploitation and dismiss investing in economic exploration.

**MacKrell, Ruth** (Isle of Man International Business School) *What is National Identity? Can it be Branded?*

In recent years, rapid globalisation followed by the threat of recession has meant that every country, every city, and every region must compete with others for its share of the world's consumers, tourists, investors, entrepreneurs, for imports and exports, resulting in the need for countries to investigate other methods of gaining interest in their nations.

As this desire for countries to increase and sustain competitive advantage has become more prevalent, marketers have begun to examine the impact that identity has on influencing consumer behaviour. The increased interest in identity studies indicates that although marketers are taking interest, their approach to date has been exogenously concerned with utilising the theories, concepts, and data to aid in international strategic decision making. This means that there is a theoretical and practical void in terms of examining national identity studies 1) endogenously and 2) for purposes other than tourism. At this stage, recent research suggests that whilst there are no national identity branding frameworks as such, it is hoped that models developed by marketers and corporations for the purpose of examining a nation's identity from an 'external' perspective can be developed and reconciled with the internal perceptions and processes of a nation's national identity. However, the subjective and complex nature of the subject means that before discovering how a nation's national identity can be effectively 'utilised' from a business perspective, it is necessary to distil the concepts, notions, and theories associated with it in order to reach an understanding of what national identity actually is.

The objective of this discussion paper, which presents work in progress within a doctoral project, is two-fold: firstly, to develop an understanding of what national identity comprises and secondly to ascertain whether or not it would be possible to market a nation with its identity being its 'brand'.

*Biography*

Having gained her MBA at Liverpool John Moores University, Ruth MacKrell has recently begun work towards her doctoral project at the Isle of Man's International Business School. Her research interests are predominantly marketing and strategy based. They include country, place, and nation branding, collaborative tourism strategy, and most importantly, national identity studies.



**McMahon, Richard** (External Relations Policy and Legal Advisor, States of Guernsey) *Guernsey's Maturing International Identity: Evolving States of Dependency*.

Because Guernsey is a Crown Dependency, the United Kingdom remains responsible in international law for Guernsey's international relations and defence. However, Guernsey has its own democratically-elected legislative assembly, government, and judiciary, and it enjoys a large degree of autonomy. The UK has no democratic accountability in or for Guernsey. Guernsey's long history, heritage, constitution, and international identity are distinct from the UK's. For example, Protocol 3 grants Guernsey a special relationship with the European Union. It is Guernsey's government's policy for Guernsey to develop its international identity, and a framework for doing so has been agreed with HM's Government. Guernsey's actions to date provide evidence of its capacity and desire for international engagement, demonstrating that the UK's support is not misplaced. This development in the relationship is mutually beneficial and reflects modern realities.

The relationships within the Bailiwick of Guernsey with the smaller islands of Alderney and Sark involve interdependence yet also respect for their own distinct institutions and levels of autonomy. Their relatively-small populations and administrations limit opportunities for direct international engagement, causing indirect reliance on Guernsey's achievements in this regard.

The distinction between legislation that is traditionally of only domestic concern and that resulting from international initiatives is increasingly blurred. Guernsey's legislative competence extends to implementing international measures domestically. In convention and practice, the UK will not commit Guernsey internationally without prior consultation and Guernsey's acquiescence. These are facets of the continuing evolution of Guernsey's autonomy: Although Guernsey is constitutionally a dependency, practically it is developing its independent identity.

#### *Biography*

Richard McMahon studied law at Liverpool and Cambridge Universities and was called to the English and Guernsey Bars. After 8 years lecturing at University of Reading, whilst also practising as a barrister, he became Legislative Draftsman in the Chambers of the Law Officers in Guernsey and, later, Director of Civil Litigation, representing public authorities throughout the Bailiwick. From February 2008, he has been External Relations Policy and Legal Adviser for the States of Guernsey.

**Mulville, Jacqui** (Cardiff University, Wales) *Islands in a Common Sea: Archaeologies and Archaeologists in the Isles of Scilly and the Western Isles*.

This paper considers the archaeologies and histories of the Western Isles and the Scilly Isles, in particular the contrasts between their archaeology, the islanders' attitudes to their backgrounds, and the manners in which this is translated into visitors' perceptions and broader cultural definitions.

The Western Isles lie off Scotland's west coast whilst the more southerly Scilly lies off the coast of Cornwall. These islands differ in size and population density, with tiny Scilly (16 km<sup>2</sup>) having a much denser present-day population than the Western Isles (3071 km<sup>2</sup>). Both archipelagoes have comparable geologies and archaeologies. Periglacial activity cleared them of earlier life, and they were later re-settled by humans and animals. The lifeways of the island groups are also similar, including reliance on marine resources throughout prehistory and into recent history. Both groups of islanders also faced hardships due to external ownership, experiencing the clearance of non-profitable people to make way for livestock— Though the recent community buyout on South Uist contrasts starkly to Scilly's continued Royal ownership. Antiquarians visited both archipelagos extensively, seeking undisturbed archaeology, and the islands are today described as giving visitors access to an older, slower, better way of life.

Despite their similarities, there are aspects of the islands that are very different. They have dissimilar linguistic and population histories. I would argue that this is reflected in the islanders' attitudes to their archaeology and histories with Scillonians and Hebrideans having differing pathways to their past and differing time depths within which they acknowledge the influence of previous islanders on their present day lives. This paper seeks to compare and contrast these two island groups, the construction of their archaeological and historical identities, and the contribution that archaeologists make to creating these identities.

#### *Biography*

Jacqui Mulville is a senior lecturer at the School of History and Archaeology at Cardiff University. Dr Mulville has spent the past 20 years excavating and researching the archaeology of British island lifeways. Her perspective is informed by her specialty in bioarchaeology (particularly zooarchaeology), and she is interested in the relationships between land, sea, and air and the perceived marginality of island environments.

**Nihtinen, Atina** (Åbo Academy University, Finland) *Island Identities and Use of History: Shetland from a Comparative Nordic Perspective.*

This paper examines perceptions of Shetland as a distinctive ethno-cultural entity. The author undertook fieldwork in Shetland concerning the ways in which prevailing societal discourses have influenced understanding of the decline and importance of Shetland dialect. Particular focus was paid to Shetlanders' reflections on the islanders' change of identity after the arrival of oil wealth, on the ways in which Shetlanders view themselves in relation to Scotland and Scottish identity, and on Shetlanders' views concerning Scottish devolution and independence.

Åland provides an interesting comparison. Åland and Shetland identities are multi-dimensional concepts. Åland and Shetland identity construction has been based on selectivity regarding historical elements used to support current identity perceptions or to strengthen the feelings of specific and autonomous local identity. In both archipelagos, people feel themselves to be primarily Ålanders or Shetlanders, and the island populations show a significant level of interest in and knowledge of their own history and heritage. The importance of language in identity formation, which is an obvious characteristic of Åland, is a more complex issue in Shetland.

This paper will consider some aspects of cultural distinctiveness on Shetland and Åland and the significance of history and culture in the identity formation process: What new meanings are given to culture and history during this process? How do cultural elements and traditions support the forming of identity in contrast with members of other cultures? The paper will focus on Shetland's relationship to mainland Scotland and Åland's relationship to mainland Finland.

#### *Biography*

Atina Nihtinen (MA and Phil.Lic Helsinki) is writing her doctoral dissertation at the Department of History, Åbo Akademi University, Finland. Her current research focuses on regional identity and symbolic difference in Shetland (1970-present) with some comparisons to Tornedalen (Sweden) and Åland (Finland). She has published several articles on Scots, Gaelic, South-Slavic language, and their literary histories as well as on Scottish influences in Finland and military governors. She has presented several papers on the subjects mentioned above as well as, more recently, a paper comparing Åland and Tornedalen and a paper on the Shetland dialect and its current situation.

**Pierce, Elizabeth** (University of Glasgow, Scotland) *Views from the Norse: Island Archaeology and the Norse in Shetland.*

Islands were originally seen as laboratories in which to observe social development in its purest form, free from outside influence. Over the years, that idea has changed as scholars have accepted that no society is truly isolated. However, most of the discussion of the development of island cultures as seen through archaeology has focused on societies in the Mediterranean, Caribbean, and Asian Pacific. This paper aims to bring that discussion over to Northern Europe, looking at the placement and understanding of the Shetland Islands as part of the larger Norse colonisation in the North Atlantic during the Middle Ages. Although they are considered on the periphery today, Shetland and Orkney were central points in this movement. By looking at islands from a theoretical standpoint, this paper will discuss whether the Shetland Islands were truly islands in anything other than the physical sense during the Norse Period. Did the Norse see the coastline as a boundary cutting them off from other islands or a road by which to travel to them? How did this affect the development of Norse communities both in Shetland and across the North Atlantic?

#### *Biography*

Elizabeth Pierce is currently a PhD student working with Dr Colleen Batey at the Archaeology Department at the University of Glasgow. My thesis, entitled "Finding their Place in the World: Cultural manifestations of new identities in the Norse of the North Atlantic," examines changes in cultural identity of the Norse societies across the North Atlantic based on artefactual remains. Previously, I was awarded an MPhil in Medieval Archaeology at the University of Glasgow and a BA in journalism from the University of Minnesota, USA. My fieldwork experience includes excavations in Iceland and Shetland.

**Pietrzkiwicz, Anna** (Polish Academy of Sciences and Humanities, Warsaw) *Huldufólk Beliefs in Iceland and the Problem of Isolation: Interpreting Supernatural Folklore in the Context of Building Identity*.

Between the 14th and 19th centuries, Iceland was peripheral and isolated, which profoundly influenced Icelandic cultural identity. I will examine *huldufólk* (hidden folk) legends in order to explore Icelandic how folklore manifests identity and isolation.

Because Icelanders' contact with the outside world was restricted, anthropologists saw *huldufólk* as representing absent, influential foreigners (such as Danes, who controlled Iceland at the time). Icelandic legends containing symbolic exchange with *huldufólk* were taken as evidence for this view. Furthermore, anthropologist Kirsten Hastrup developed an idea of Iceland as a society with 'uchronic vision', orientated toward a mythologised past and defining themselves in relation to past Icelanders. Only by living up to the incredibly high standards resulting from this comparison could a person be a true Icelander and a true human being. It could thus be argued that *huldufólk* represent Icelanders from the past. However, these are also supernatural beings, signifying nature, wilderness, and otherworldliness. Moreover, by dint of being supernatural, they are quite explicitly 'others', regardless of questions of national identity.

I argue that *huldufólk* of Icelandic folk-belief represent wild, untamed nature and the other world, distinctly-nonhuman categories. With time, however, they started symbolising the ideal society, derived from Icelanders' uchronic vision. These categories are contradictory, so it is hard to satisfactorily interpret the motif. Regardless, the motif expresses Icelandic identity's most fundamental element, as constructed in relation to the 'inside' rather than the 'outside'. Namely, the past as a source of pride and nature as unique and pure.

#### *Biography*

Anna Pietrzkiwicz received an Anthropology MA from Jagiellonian University in Kraków. In 2004, she started researching Icelandic folklore and culture, under the supervision of Dr Lech Sokół. In the years 2005/2006, she attended a course on Icelandic for Foreign Students at the University of Iceland in Reykjavik. Since 2006, she has been a PhD student at The Institute of the Arts, Polish Academy of Sciences and Humanities, Warsaw. She is currently writing a PhD on the motif of *huldufólk* as a symbol and stereotype in Icelandic arts and culture. She lives in Edinburgh.

**Preston, Michael J.** (University of Colorado, Boulder, USA) *The Very Old Manuscript: A Re-Examination of the Relationship between Samuel Hibbert's and Sir Walter Scott's Descriptions of the Sword-Dance from Papa Stour, Shetland*.

The sword dance from Papa Stour, Shetland, has been studied closely and its text reprinted many times. Any understanding of its earliest textual history rests upon the evidence contained in two sources. One of these is Samuel Hibbert's *Description of the Shetland Islands, Comprising an Account of their Geology, Scenery, Antiquities, and Superstitions* (1822). The other source is James Scott's manuscript (NLS MSS 907, ff. 1-6), which he sent to Sir Walter Scott, who printed it with some changes in the notes to his 'magnum opus' edition (1831) of *The Pirate* (1822). Hibbert noted: "The words of this drama are taken from an official prompt-book, for which I am indebted to a lady of the island; a few glaring interpolations have been omitted, and the words have been corrected according to other recitations." James Scott copied a 1788 transcription of a "very old" manuscript for Sir Walter.

This paper demonstrates the textual relationship between the two extant descriptions of the dance, not the words of the "prologue," by employing the kind of pattern-matching employed by plagiarism-detection programs. Hibbert's published account is so like James Scott's manuscript that the "prompt-book" and Scott's exemplar are arguably the same manuscript or copies of it. Ivor Allsop's *Folk Music Journal* article on the sword dancing (1978), logically distinct from descriptions of it, supports this textual study.

In the near-certainty that Hibbert worked from Scott's original, a study of the textual differences reveals that Hibbert made primarily-stylistic changes rather than added significant information from performers. My effort shows some of the ways in which editorial 'corrections' become accepted into a text's history.

#### *Biography*

Michael J. Preston is Professor of English at University of Colorado at Boulder, U.S.A. Director of the Center for Computer Research in the Humanities in 1976-1990, he edited *A Concordance to the Middle English Shorter Poem, Urban Folklore from Colorado, The Other Print Tradition, etc.* He has published essays on folklore, particularly British mumming plays. In addition, he co-authored *Chapbooks and Traditional Drama: An Examination of Chapbooks Containing Traditional Play Texts* (Part 3 is in preparation) and *The English Mumming Play: An Introductory Bibliography*.

**Ratter, Drew** (Crofters Commission & Shetland Islands Council) *Practical Autonomy*.

Drew Ratter is inclined to think that base continues to trump superstructure and would like to look at elements of resource control which might lead to a situation where a genuine level of autonomy might be an option for islands and coastal communities. He believes that the current system of local and sub-national governance is moving away, rather than towards, any such outcome, and that this must be constructively challenged if progress is to be made. He also believes that elements of the current crisis may come to be seen as as much opportunity as threat.

#### *Bibliography*

Drew Ratter is a crofter from Ollaberry, where he raises cattle and tries to produce a little food for the house, along with his wife, Vivienne. His public career has taken in various Chairmanships with Shetland Islands Council, two terms as a Director of HIE, Council Membership of the Scottish Consumer Council, as well as involvement with various other organisations. He is currently Convenor of the Crofters Commission, as well as a Director of NHS Shetland.

He is interested in the potential foundations of genuine, active autonomy in all manner of rural communities and believes that the current dependence on public sector finance is excessive in all cases.

**Riddell, Linda** (University of Edinburgh) *Up-Helly-Aa: Stories, Myths, and Misconceptions*.

Up-Helly-Aa is a festival held in Lerwick at the end of January, perhaps best known for its 'Viking' associations. The main event is a torchlight process of about 900 guizers, ie men dressed in costume, culminating in the burning of a replica Viking longship or galley. Afterwards the guizers visit in turn about dozen halls where guests are entertained by the guizers with an act, song, or dance and with food, drink, and dancing.

The principal elements of the festival evolved in the 1870s and 1880s in place of previous 'tar-barreling' practices. The Viking components were added later and new 'traditions' have accrued over the years so that the modern Up-Helly-Aa is a complex community celebration.

Many people have been interested in and inspired by Up-Helly-Aa to write a variety of works: newspaper and magazine articles, travel guides, and detective fiction as well as serious academic works in the fields of ethnography, history, sociology, and social anthropology. It has been described as a historical pageant, a calendar custom, an 'invented tradition', a means of social control, and an expression of Shetland 'nationalism'. Stories, myths, and misconceptions have accumulated. This paper will discuss some of what has been written as an introduction to themes such as the origins of the festival, the way Norse elements are portrayed, how the festival is organized, and the limits on who can participate.

#### *Biography*

Linda Riddell was born and brought up in Shetland and educated at Lerwick's Anderson Educational Institute and University of Edinburgh. She worked for thirty years in the oil industry, mainly at the Sullom Voe Oil Terminal but also on the UK Mainland. Riddell lives in Edinburgh and Shetland and is currently a student in the Department of Scottish History at Edinburgh University. Having completed a MSc in Scottish Studies in 2005, (dissertation: *When Herring was King: Boom and Recession in Shetland's Herring Industry, 1880 – 1893*), she is currently studying for a PhD on Shetland and the First World War.

**Ronström, Owe** (Gotland University, Sweden) *Islands as Heritage Sites: Gotland- In and of the Past*. This paper deals with heritage productions on islands in general and in Gotland in particular. I will discuss aspects such as the colour, taste, and sound of Gotland, in architecture, food, music, *etc*, and relate these expressive forms to the discourse and history of ideas about islands and islanders. Distance, remoteness, pastness, marginality, and distinctiveness form the core of this discourse. About this revolve two loosely connected packages of perceptions, seemingly opposite but in fact closely related, as the mirror to its reflection.

In one package, there is the negative: Inbreeding, backwater, and stagnation. In the other: Closeness, warmth, *gemeinschaft*. The double discourse about esthetical and historical compensation for relative deprivation and marginalisation is a part of the widespread discourse of difference that discerns, separates, and subordinates 'the other'.

In most places, the recent wave of interest in genealogy and local history is generated largely by people "from away". Their appreciation is constituted through a temporal distance, making them oblivious to the presentist concerns of the locals. Islanders today often find themselves promoting the image of remoteness as vital to the tourist trade while at the same time struggling against the notions of backwardness and inferiority that this image brings about. This is true of Gotlanders, who, like so many other islanders, internalise remoteness as a feeling of inferiority and backwardness, ultimately leading the younger generation to emigrate.

#### *Biography*

Owe Ronström is a professor in Ethnology at Gotland University, Sweden. He has written a large number of ethnological works on music, dance, ethnicity, multiculturalism, age, island studies, and heritage, most recently the book *Kulturarvspolitik* (2008) (*Heritage Politics*). He has also produced a film on Calus, a dance and music ritual in Romania and several hundred radio broadcasts for the Swedish Broadcasting Corporation on music from around the world, most recently in the series *Mimer i P2*, broadcast weekly 2006 and during summer of 2007. Ronström is also an active musician, playing in the bands Orientexpressen and Gunnfjauns kapell and director of Gotlands Balalajkaorkester.

#### **Sarv, Mari** (Estonian Literary Museum) *The Song Tradition of Estonian Islands: Contacts and Conservativeness*

The older Estonian folk song (*regilaul*) belongs to a broader Baltic-Finnic song culture. This archaic and orally transmitted song tradition has been preserved until the present time in some corners of Estonia. The largest portion of folk song collections derives from the end of 19<sup>th</sup> Century and the beginning of 20<sup>th</sup>.

This paper explores the varied situation on Estonian islands. In a way, the culture on islands seems to be more conservative than elsewhere, and there are some islands in Estonia where this is the case. On the other hand, on several islands, there is considerable Swedish cultural influence due to the Swedish population, now assimilated, deported, or emigrated.

The Swedish people settled in Estonia's islands and on a part of the continental coast during the 13<sup>th</sup> to 16<sup>th</sup> Centuries. The previously uninhabited island of Hiiumaa initially possessed a solely-Swedish population. There have been considerable numbers of Swedes on the biggest Estonian island, Saaremaa, as well, but the details about it are difficult to find. A hundred years ago, the populations of those bigger islands were already predominantly Estonian. There were several minor islands and a small coastal region which remained mostly Swedish until WW II.

Although the Swedes disappeared from Saaremaa and Hiiumaa for different reasons, the language and culture of the islands acquired several Swedish influences during the contacts and assimilation; moreover, several features and details have spread all over West-Estonia. The island dialects possess a particular singing intonation, feature considerable reduction of vowels, and the Estonian vowel õ has been either lost or is pronounced differently than elsewhere. In musical culture, the Swedish influence has been supposed in the case of the dance songs and singing games with different poetic form and bagpipe-music. This paper treats closely the peculiarities of older folk songs. On the basis of my studies, I think it likely that major changes in folk songs occurred during the assimilation process of Swedish immigrants.

#### *Biography*

Mari Sarv works as a senior researcher at Estonian Folklore Archives (Estonian Literary Museum). Her main subject of study is older Estonian folksong (*regilaul*). She has published two books on this topic: One about the poetical system of *regilaul* (2000) and another about the metrical developments of *regilaul* (2008). She has organized series of conferences on *regilaul* and edited proceedings from these conferences. Mari Sarv has organized several folkloristic fieldworks in West-Estonia and participated in fieldworks elsewhere in Estonia as well as in Estonian settlements in Siberia.

**Seibert, Sebastian** (Clausthal-Zellerfeld, Germany) *The Norse Past and Orcadian Identity*.

Only in the late-18<sup>th</sup> century did Orkney's ministers begin taking an interest in the islands' Norse past. In the course of the 19<sup>th</sup> and 20<sup>th</sup> centuries, new methods and discoveries in the fields of history, archaeology, and linguistic research helped bring the Norse age back from the shadows of obscurity. Also, the image of the Norse past was shaped by cultural ideas prevalent at a certain time such as the Northern Renaissance, Romanticism, and Nationalism. Likewise, works of fiction like Walter Scott's *The Pirate* had a profound impact on how people saw the Northern Isles' Norse legacy. The same applies to saga translations, among them, *Orkneyinga Saga*, which provided Orcadians with a first-hand account of their Norse history.

By no means have Orcadians only been recipients of ideas from the outside. The last 150 years have produced a number of interested Orcadians adding their own concepts to the general construction of the Norse past. Among them have been writers of fiction, historians, archaeologists, and simply enthusiastic amateurs.

This talk aims at showing how a mixture of all these elements created an image of the Norse past, which is always subject to change due to new ideas but which is nonetheless an integral part of Orkney's cultural identity.

#### *Biography*

Sebastian Seibert studied English and History at University of Kiel, Germany and specialises in the history and culture of Orkney as well as the cult of medieval saints. He has worked in a publishing house's photographic archive and is currently employed as a teacher of History and English in Clausthal-Zellerfeld, Germany. His PhD thesis "Reception and Construction of the Norse Past in Orkney" was published in 2008.

**Sinclair, Anne** (George Waterston Memorial Centre) *Fair Isle: Definitely Not Situated in the Right-Hand Corner*.

As the most geographically-isolated inhabited island in the UK, Fair Isle has, over the centuries, been at the heart of a spider's web of trading and shipping lanes. On the map, the island is often in a box within a box. In reality, it has played host to a cultural cross section spanning a sizable segment of the globe. Once considered to be worth three times more than equivalent areas in Orkney or Shetland because of its location, the Friðarey of the sagas was the place where all roads came together. Information and ideas were exchanged along with produce bartered. The community's cultural identity was shaped by constant contact with shipping, not only from Britain and Scandinavia but also from the Mediterranean, the Low Countries, and the Americas. The many shipwrecks ensured close contact with diverse nationalities, often over long periods of time until rescue could be effected. Over the last three centuries, the inclusion of many families from varied backgrounds added to the communal experience, as did its discovery as a Mecca for all serious ornithologists. Fair Isle's heritage and experience is a microcosm of maritime cultures worldwide, its reputation is one of looking outwards and welcoming in. As an islander of at least ten generations, I can truthfully say that it has never been possible to keep Fair Isle in any box.

#### *Biography*

Anne Sinclair is a retired teacher and a Fellow of Society of Antiquaries of Scotland. She is chairman and researcher of the George Waterston Memorial Centre Trust. A member of the *Fair Isle Marine and Tourism Initiative* (FIMETI) and participant in the EU/Norwegian Government's *Northern Periphery Programme* (NPP), she has presented papers at various conferences and festivals.

**Smith, Brian** (Shetland Museum & Archives) *A Lingering Reputation: Surly Cunningsburgh*.

Since the late 18th Century, the people of the small Shetland district of Cunningsburgh have had a reputation, fomented in literary works, for surliness. I try to show that, far from being a valuable or significant kind of discussion, this sort of thing just provides us with a little light relief.

### *Biography*

Brian Smith has been Shetland Archivist since 1976. He co-edits *The New Shetlander* magazine with Laureen Johnson and chairs the Shetland Local Government branch of the trade union, UNISON. Smith's published books as (co-)editor and author include: *Historical Description of the Zetland Islands* by Thomas Gifford, 1976; *Shetland Archaeology*, 1985; *MacDiarmid in Shetland*, 1992; *Shetland Documents, 1580-1611*, 1994; *Shetland's Northern Links : Language and History*, 1996; *Shetland Documents 1195-1579*, 1999; *Toons and Tenants : Settlement and Society in Shetland, 1299-1899*, 2000. For the past six years, he has undertaken fieldwork and research on the brochs of northern Scotland.

**Smith, Paul** (Memorial University of Newfoundland, Canada) *Dr. James Scott, Md. Rn. (1785-1859) and the Papa Stour Sword Dance*.

Paul Smith, Department of Folklore, Memorial University of Newfoundland.

In the orthodox history of the documentation of the Papa Stour Sword Dance from Shetland, Dr. Samuel Hibbert was the first to publish a description in his *Description of the Shetland Islands...* (1822). Quite coincidentally, Sir Walter Scott included a fictional account of the dance in his novel *The Pirate* (1822), based on a dinner conversation during a visit to John Scott and family in Scalloway on August 7th, 1814. At dinner was daughter Catherine, who had married her cousin Dr. James Scott of Melby, then away serving in the Royal Navy.

One of my three Mrs. Scotts readily promised to procure me the lines, the rhymes, and the form of the [sword] dance. I regret much that young Mr. [James] Scott was absent.... Probably I might have interested him in preserving the dance, by causing young persons to learn it (Lockhart 1837: III, 162-163).

Dr. Scott returned to Shetland during 1817-19, and probably around then obtained access to the 1788 account of the dance "transcribed from a very old one by Mr. Wm. Henderson, Jun. of Papa Stour." On 29th October 1818, he copied this into his *Commonplace Book*, so providing us with the earliest known description of the tradition. Also surviving is a copy he made in 1829 for Sir Walter Scott, who incorporated it practically verbatim in the notes to his Magnum Opus edition of *The Pirate* (1831) (Smith 2003; Smith and Preston forthcoming).

Based on extensive research in the UK and Australia, this paper focuses on the life of Dr. James Scott and on the overall contribution he made to the early documentation of this tradition.

### *Biography*

Paul Smith is a Professor of Folklore at Memorial University of Newfoundland.

**Thomas, Gideon** (University of Edinburgh, Scotland) *"I am a Man upon the Land, I am a Selkie on the Sea": An Ethnographic Analysis of Contemporary Sociolinguistic and Cultural Traditions of Orkney.*

This presentation contains information relating to a PhD project which I intend to undertake at the University of Edinburgh beginning in 2009. The project will investigate language and tradition in Orkney, employing sociolinguistics and ethnology strategies, to examine how language is bound up with, and influenced by, identity in socio-cultural space. Language use will be examined using ethnographic analysis and the social uses of different language varieties will be investigated in a detailed fashion. The importance of the linguistic continuum which exists in Orkney will also be examined.

This project will examine how language choice is a reflection of local identity and tradition in Orkney, and how tradition and identity is affected by that choice. As language in Orkney takes place within a local continuum of usage, I believe that the choices made are influenced by the cultural context in which they take place. I also aim to examine the relationship between the use of linguistic varieties and the society, community and group which use them, by employing the Community of Practice model. The reflection of language choice and its connection with local identity through the performance of local oral traditions will be at the heart of the study.

The theoretical position of this study is influenced by a number of factors. The theory of the place of Scots and English within a continuum of language will be important to this study, and ideas from the Community of Practice theory, linked with overt identity practices identified within a folkloristic framework, will form the methodology which the study will employ.

I hope that this presentation will act as a platform from which suggestions and discussion will be generated, and that it can show how important both linguistic and folkloric traditions are in the area under consideration.

#### *Biography*

Gideon Thomas gained a BA (Hons) in Linguistics from University of Essex in 1999, where he specialised in language variation and change. While undertaking his MA in Folklore and Cultural Tradition at University of Sheffield, he became interested in English traditional song, also writing a dissertation on conceptions of traditionality in bluegrass music. Thomas has presented conference papers at a variety of graduate and national conferences on folklore and music and currently has a publication in preparation for *Folklore*, the journal of the Folklore Society.

**Turner, Val** (Shetland Amenity Trust) *Delling Up Wir Past: Ownership, Community, Identity and Shetland's Archaeology.*

Shetland's residents generally believe that theirs is a distinctive identity based on strong, long-standing, historical communities. Many people still live very closely with the land and most take a pride in the archaeological lumps and bumps that can be found on the majority of crofts. Frequently, these are prehistoric.

Shetland is very aware of its Viking past, evidenced as much in the place names and the dialect as in the stained glass windows in the Town Hall and Up-Helly-Aa. Shetland Amenity Trust's Viking Unst project has captured the imagination and is well supported in Unst and beyond.

Before this, the Old Scatness Broch project excited Shetland residents as well as visitors with the sheer extent and high degree of preservation of the remains of the Iron Age Village, as well as the early date, which suggests that broch building may have started in the north.

Today Shetland's Christian community is keen to discover more about early chapel sites and the early origins of Christianity in Pictish times. Meanwhile, realising that central resources are limited and building on the foundations that have been laid by the Amenity Trust, local groups are increasingly taking the initiative in developing local projects, including Shetlands' Past, Sandwick, Unst, the Bressay Burnt Mound and Papa Stour's stofa project. Lower-key professional involvement and training is empowering communities to "do it for themselves".

Why has archaeology become so important to people in Shetland that they will spend their spare time working hard to make it happen?

#### *Biography*

Val Turner took up the newly created post of Shetland Archaeologist in 1986 and, from the start, set out to "give Shetland's archaeology to the people of Shetland". She manages both the Old Scatness and Viking Unst projects, writes a summer column, "Delling inta da past," for *The Shetland Times*, and broadcasts on Radio Shetland regularly, currently as co-presenter of *Beyond the Briggistanes*. In her spare time, she is studying a PhD with Stirling University, examining early agricultural practices in prehistoric and Viking Shetland. Turner has a BA in Archaeology and an M.Soc.Sc. in Heritage Management, both from Birmingham.



**Wolf-Knuts, Ulrika** (Åbo Academy University, Finland) *The Island of Finland-Swedes.*

In my paper, I want to demonstrate how Finland-Swedes cope with their situation on a language island with many bridges both to Finnish speakers and to the Swedes in Sweden.

In Finland, there are some 300,000 inhabitants who define themselves as Swedish speakers. Swedish is their main language and, according to the Constitution, they can receive their education in Swedish from kindergarten till university, and they should receive service in Swedish in all state authorities. In a symbolic way, it is possible to regard the Finland-Swedes as inhabitants of a language island. In the daily newspapers, the situation for the Finland-Swedes is a current issue and is constantly being debated. Being a Finland-Swede is being aware of one's language as part of one's cultural identity.

#### *Biography*

Ulrika Wolf-Knuts' main fields are Finland-Swedish folklore and folk religion. She leads research projects, including Finlandssvensk populärkultur, Nordiskt Nätverk för Folkloristik, Vägen till arkivet, Folkloristens fältarbete och arkivering som process, and Migration, Minority and Compensation (EU-Commission). Her dissertation is called *Människan och djävulen*, and my most recent book is *Ett bättre liv: Finlandssvenskar i Sydafrika*. She chaired the board of the Nordic Institute of Folkloristics, was editor of *Arv*, and dean of the Faculty of Arts at Åbo Akademi University. She is currently the first vice-rector at the same university.

## Group Presentation Abstracts

(Listed by session number)

**Session 10: Discussion Panel: *Obdee: Storytelling, Community, and Connectivity*.** Featuring **Lawrence Tulloch** (Shetland storyteller), **Valentina Bold** (University of Glasgow, Dumfries, Scotland), and **Michael Given** (University of Glasgow, Scotland).

This panel explores storytelling's role in creating and maintaining place, community, and connectivity, in relation to Shetland and the world 'obdee' (out towards). To achieve this, it brings together a cultural expert from Shetland, a folklorist from southwest Scotland, and an archaeologist from Glasgow. By juxtaposing these different perspectives, we consider how a community is constructed through its stories and key places, particularly heritage sites. To avoid typecasting people and places, we focus on emic categories of what constitutes community and recognised places within the community. We also look at the ways in which island communities in particular are created and constructed through connections across the sea. We challenge assumptions about the connections between community and place by comparing Shetland with other supposedly 'insular' situations.

Our panel consists of Lawrence Tulloch (storyteller), Valentina Bold (folklorist), and Michael Given (archaeologist). By combining three brief stories/position papers and stimulating wider discussion, we hope to explore the interconnections between heritage, place, and community as well as to suggest ways in which their importance to local people differs from that experienced by visitors. We look at modern experiences of specific places such as — to take the example of Shetland — Jarlshof, Mousa, and the Sands of Breckon and the ways in which they combine the present with memories of the past, both individual and community-based. Do such places stimulate nostalgia, or conceal the more uncomfortable aspects of the past, such as lack of privacy, poor nutrition, or low life expectancies? How do the visual experiences of the local differ from those of the visitor? To what extent is the perceived 'empty' landscape of the latter different from the 'storied' and significant vista seen by the former? The papers themselves offer a cumulative overview of the issues considered here. Theoretical perspectives are combined with concrete examples, stories, and experimental narratives, mediated through the differing perspectives of the presenters themselves, as performers, interpreters, and managers. Questions from the floor will follow the formal part of the session.

In short, we want to show why the 'box' is necessary and why it is always being transcended. Specific and tangible places, structures, and artefacts help build a sense of community and landscape, but these are experienced both by locals looking outwards and by visitors looking inwards. In these different, dynamic, and interactive ways, people are constantly travelling obdee.

### *Biographies*

Lawrence Tulloch is a storyteller and author from Gutcher in Yell, Shetland. He has served as lighthouse keeper at Muckle Flugga and is former chairman of Shetland Islands Tourism. He is writer of *The Foy and Other Folk Tales* (2006). Tulloch co-owns and manages Gutcher's Wind Dog Café.

Valentina Bold is head of Scottish Studies at University of Glasgow, Dumfries. She runs the MLitt in Scottish Cultural Heritage, contributes to the MLitt in Folklore and convenes the unique MLitt in Robert Burns Studies. She has written extensively on Scottish songs, poetry, and storytelling. Her books include *James Hogg: A Bard of Nature's Making*, *Smeddum: A Lewis Grassic Gibbon Anthology*, and the Luath edition of Robert Burns's *Merry Muses of Caledonia*.

Michael Given is Senior Lecturer at the Department of Archaeology, University of Glasgow. He has a PhD in Cypriot archaeology from University of Cambridge and has held research fellowships in Jerusalem, Nicosia, and Glasgow. He researches Eastern Mediterranean, Scottish post-medieval, and community landscape archaeology. He has conducted archaeological survey and excavation in Cyprus, Egypt, Greece, Israel, Scotland, and Turkey. His books include *The Sydney Cyprus Survey Project* (with A. Bernard Knapp) and *The Archaeology of the Colonized*.

**This plenary session is supported by a generous grant from Historic Scotland's Sponsorship Fund.**



### **Session 11: Performance of the Papa Stour Sword Dance**

The dancers of Brae, a village in North Mainland, continue the tradition of the Papa Stour Sword Dance, a tradition kept alive by the remarkable antiquarian, educator, and native of the island of Papa Stour, George PS Peterson. The sword dance was made famous in the early-19<sup>th</sup> Century by Sir Walter Scott's Shetland-based novel, *The Pirate*. Even though most Shetlanders today have never seen it performed, it remains one of the islands' most spectacular and distinctive performance traditions. Claire Balfour will provide accompaniment on the fiddle.

### **Session 12.1: Discussion Panel: *Perspectives on Island Autonomy 3***

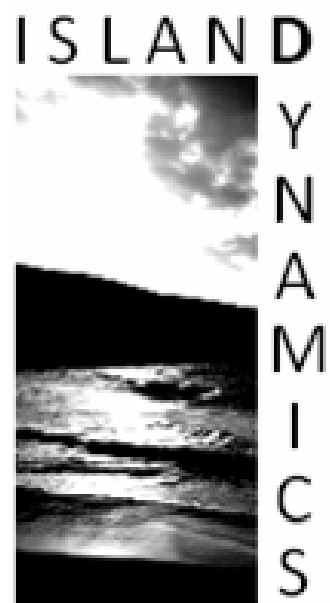
Discussion panel featuring **Sandy Cluness** (Convener of Shetland Islands Council), **Høgni Hoydal** (Member of the Danish Folketing and Faroese Løgting, Representing and Leader of the Independence Party, Faroe), **Richard McMahon** (External Relations Policy and Legal Advisor, States of Guernsey), **Harry Jansson** (Member of the Lagting, Representing Ålands Framtid, a Member Party of the European Free Alliance, Åland), **Mehmet Ali Serak** (Arts and Cultural Advisor to the President of the *de facto* government of the Turkish Republic of Northern Cyprus), and **Drew Ratter** (Crofters Commission & Shetland Islands Council). **Alistair Audsley** (Truly Consulting, Isle of Man), chair.

In this discussion forum, presenters who spoke in the 'Perspectives on Island Autonomy' paper sessions will take the stage together in order to take questions from the audience. They will also discuss among themselves the cultural, economic, and geopolitical advantages and disadvantages to various types of island autonomy.

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