

been a revival in cross-carving in the late 11th and 12th centuries, and in the West HIGHLANDS and Islands earlier Celtic crosses influenced the production of new crosses in the 14th century (Fisher, *Early Medieval Sculpture in the West Highlands and Islands* 23).

#### §II. THE CELTIC REVIVAL

In the second half of the 19th century and the early 20th century one result of burgeoning antiquarian interest in the early Christian period in Ireland, coupled with nationalist aspirations, was that the carving of Celtic crosses resumed, modelled on their early medieval counterparts. They functioned primarily as grave-markers, e.g. in the cemetery of 19th-century Catholic bishops at Maynooth, Co. Kildare (Má Nuad, Contae Chill Dara; Sheehy, *Rediscovery of Ireland's Past* 73–5). In Scotland, Wales, the Isle of Man, and Cornwall similar crosses may also be found in graveyards, or occasionally functioning as war memorials. Arthur G. Langdon, author of *Old Cornish Crosses*, was responsible for designing new ones, e.g. in St Stephen by Launceston churchyard.

#### FURTHER READING

ALBA; ART; BAILE ÁTHA CLIATH; CYMRU; DÁL RIATA; DRAGONS; EILEAN Ì; ÉIRE; ELISEG'S PILLAR; ELLAN VANNIN; GENEALOGIES; HIGHLANDS; INSCRIPTIONS; IRISH; IRON AGE; KELLS; KERNOW; LA TÈNE; LHUYD; MORGANNWG; NATIONALISM; OGAM; PICTISH; PICTS; UÍ NEILL; Allen & Anderson, *Early Christian Monuments of Scotland*; Bailey, *Viking Age Sculpture in Northern England*; Edwards, BBCS 32.393–410; Edwards, *Medieval Archaeology* 45.15–39; Fisher, *Early Medieval Sculpture in the West Highlands and Islands*; Hamlin, *Ireland and Insular Art* 138–40; Harbison, *High Crosses of Ireland*; Harbison, *Ulster Journal of Archaeology* 58.43–54; Henderson, *Picts*; Kermode, *Manx Crosses*; Langdon, *Old Cornish Crosses*; Margeson, *Viking Age in the Isle of Man* 95–106; Nash-Williams, *Early Christian Monuments of Wales*; Royal Commission on the Ancient and Historical Monuments of Scotland, *Pictish Symbol Stones*; Sheehy, *Rediscovery of Ireland's Past*; Stalley, *PRIA C* 90.135–58; Stalley, *Irish High Crosses*; Stuart, *Sculptured Stones of Scotland*; Veelenturf, *Dia Brátha*; Westwood, *Lapidarium Walliae*.

Nancy Edwards

The **Highland Games** can best be defined as a social gathering (whether informal or formal) organized around musical and sporting competition. The origin of the Games remains unclear, and thus recourse to folklore provides a romantic image which has been sustained since their Victorian 'invention' around the 1820s. According to tradition, the Games were begun

during the reign of MAEL COLUIM MAC DONNCHADA, 'Ceann Mór' (i.e. Malcolm Canmore, king of ALBA, who lived 1031–93), when the king initiated a hill-run up Creag Choinnich in Braemar (Bràigh Mhàrr) to find the fastest athletes, who would be fit enough to be royal messengers. A more prosaic possibility is that the Games originated as a method of choosing the best men at arms by developing athletic events to test the contestants for strength, stamina, accuracy, and agility. In other words, there were probably many antecedent forms of sport and cultural practices, which existed before their formalization into what can now be recognized as the Highland Games.

Whatever the origins, the modern idea of the Highland Games began in Braemar, where it can be traced to the Braemar Wright's Society (a charitable organization, later reconstituted as the Braemar Highland Society in 1826) founded in 1816. The patronage of Queen Victoria in 1848 gave the Braemar Highland Games the royal seal of approval, after which they began to mushroom—a development which lasted until the beginning of the 20th century, at which period most of the currently recognized Highland Games were established. The competitions have remained much the same to the present day, and include the following: athletics—hill races, jumping, pole-vaulting, sprinting; heavy events—putting the stone, throwing the hammer, tug-of-war, wrestling, and, of course, tossing the caber. There are also musical events: Highland dancing (see DANCES), pipe bands, and piping (both *ceòl beag*/light music and *ceòl mòr*/classical music), usually referred to as *pibroch*, a corruption of the Gaelic word *piobaireachd* (see BAGPIPE).

In the period prior to the establishment of the Games, the cultural transformation of the HIGHLANDS continued apace after the failure of the 1745 JACOBITE REBELLIONS, which, in turn, saw the Gaelic Diaspora in which thousands of Gaels were cleared from the Highlands and Islands to resettle in the New World—the American colonies (and the later US), Canada, Australia, and New Zealand (see CELTIC LANGUAGES IN AUSTRALIA; CELTIC LANGUAGES IN NORTH AMERICA). The influence of these population movements cannot be overestimated, since the Highland Games have had a direct influence on international athletics, especially on Canadian and American sport.



*Hammer throwing at the Highland Games*

Paradoxically, some of the ROMANTICISM, which reached its apotheosis with Sir Walter SCOTT (1771–1832), can still be seen at Highland Gatherings today. This can be best summed up as Balmorality (“kitsch” symbols of the Highlands which have since been appropriated by Scotland as a whole as markers of national identity). As the popularity of the Games increased, parts of the Highlands were transformed into a sporting playground for the rich and privileged, which was in stark contrast to the everyday life of an ordinary Highlander. And again, paradoxically, the landed gentry who were partially responsible for the repression of GAELIC culture were now seen as leading doyens of that very culture. Thus, the symbols of the Highland Games today are completely divorced from their original social context. The modern Highland Games are a major tourist attraction and appear to satisfy the stereotypical image of Scotland to a world-wide audience. This can still be seen at the Braemar Highland Games—the premier World Games—which mark the end of the season.

#### FURTHER READING

ALBA; BAGPIPE; CELTIC LANGUAGES IN AUSTRALIA; CELTIC LANGUAGES IN NORTH AMERICA; DANCES; GAELIC; HIGHLANDS; JACOBITE REBELLIONS; MAEL COLUIM MAC

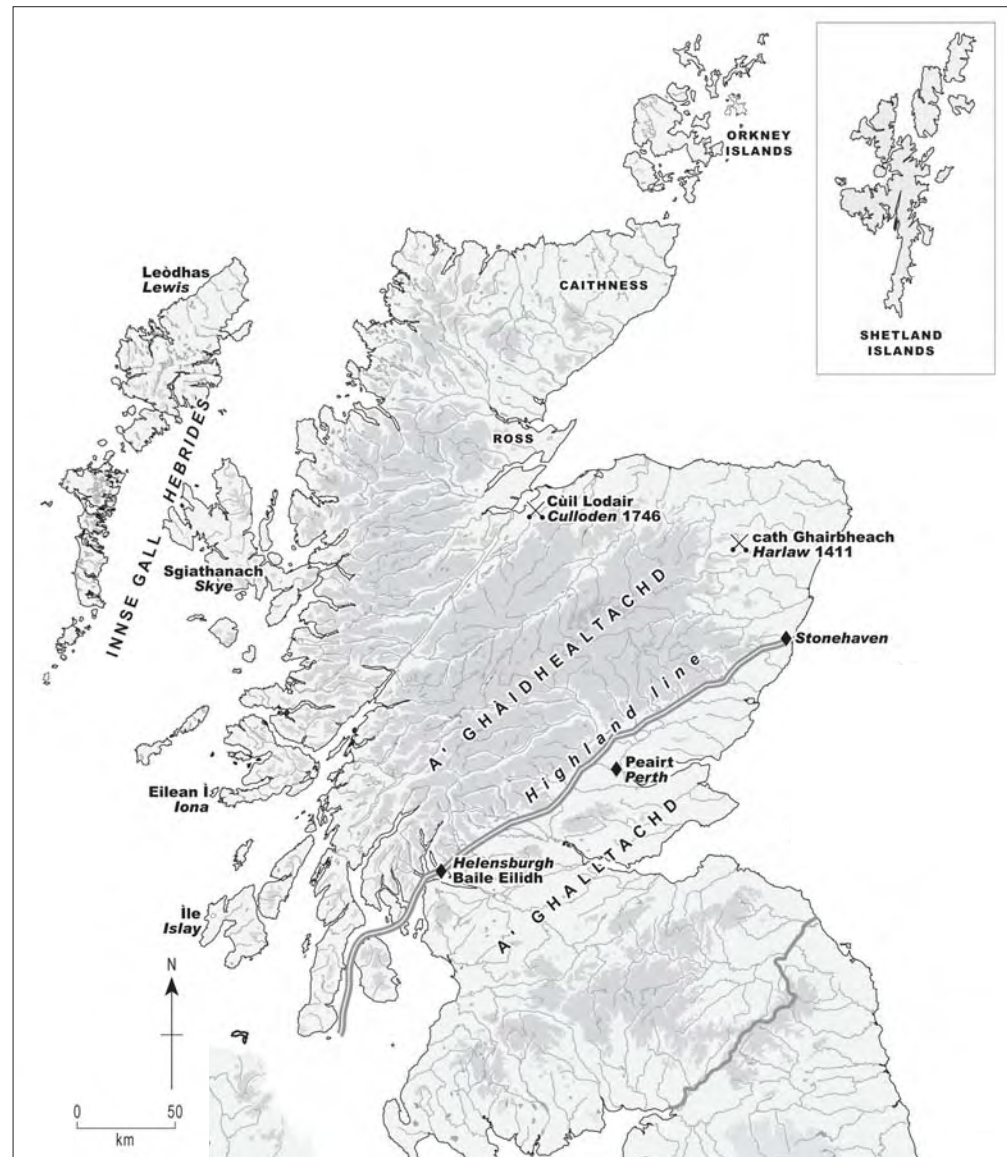
DONNCHADA; ROMANTICISM; SCOTT; Brander, *Essential Guide to the Highland Games*; Colquhoun & Machell, *Highland Gatherings*; Donaldson, *Scottish Highland Games in America*; Gunn, *Scots Magazine* 15.412–16; Jackson, *Sport in the Making of Celtic Cultures* 26–40; Jarvie, *Cenrastus* 32.21–3; Jarvie, *Highland Games*; Jarvie, *Making of Scotland* 189–206; Jarvie, *Sociology of Sport* 13.4.344–55; McOwan, *Scots Magazine* 147.280–1; Telfer, *Scottish Sport in the Making of the Nation* 113–24; Webster, *Scottish Highland Games*.

Andrew Wiseman

The **Highlands and Islands** cover a large area of northern Scotland (ALBA) which can be geographically identified by a geological boundary fault (known as the Highland line), running from Helensburgh in the south-west to Stonehaven in the north-east, which divides the Highlands (A’ Ghàidhealtachd) from the LOWLANDS (A’ Ghalltachd). This division, though geographic, can also be compared with a cultural and linguistic divide, which, at one point, was more or less coterminous with the boundaries of GAELIC speakers. However, this process only began to take place during the Middle Ages, and the divide only became apparent during the modern period (17th century) when SCOTTISH GAELIC began slowly to decline and recede towards the Highlands.

According to the traditional history of Gaelic Scotland, the Scots began to migrate from Ulster (ULAIÐ), in north-east Ireland (ÉRIU), to Argyll (Earra-Ghaidheal 'the coastland of the Gaels') before AD 500, and established the kingdom of DÁL RIATA under FERGUS MÓR mac Eirc (†c. AD 501; see also LEGENDARY HISTORY). To all intents and purposes this was an Irish colony, which became the embryonic kingdom of the Scots. Dál Riata (named from the ancestral tribal group which originated in a small region of north-east Ulster) was organized around the TUATH, a political grouping of around 2000 or more people, presided over by a *rí* or king. By the 7th century there were three distinct kindreds in Dál Riata, namely, Cenél Loairn

(Kindred of Loarn), Cenél nOengusa (Kindred of Oengus) and Cenél nGabráin (Kindred of Gabrán). The last of these kindreds, in the main, provided the overkings for Dál Riata; this was the dynasty of the powerful late 6th-century ruler AEDÁN MAC GABRÁIN. This burgeoning Scottish Dál Riata came under political pressure, both from within and particularly from outside, especially under an aggressive expansionist policy pursued by the Scots against their near neighbours, the PICTS. Political stability between the two peoples was not realized until the reign of CINAED MAC AILPÍN (†858), who united the Scots and the Picts c. 843. This new-found cooperation may have been caused by the arrival of a common enemy, namely the Vikings.



*The Highlands and Islands of Scotland, the Highland line, and the modern English-Scottish border*

Previous to this, St Columba (COLUM CILLE, †597) had established a monastic settlement on Iona (EILEAN Ì) in AD 563, and from this base had begun a missionary movement to convert the pagan population to CHRISTIANITY. The effect of this gradual conversion of the Picts may help to explain the cultural victory of the Scots, who eventually gave their name to Scotland. Not only was Iona of religious and political significance, it was also a centre of immense cultural importance, where the monks most probably produced the Book of KELLS c. 750 × c. 800 and where sculptors produced monumental ART.

Not long afterwards, at the turn of the 8th/9th centuries, a new threat emerged in the form of Viking invaders who began raiding the Hebrides and the western and northern seaboard of the Highlands. At first, they came in search of booty, but then began to settle in larger numbers, especially in the Hebrides, Orkney, Shetland, and Caithness. Linguistically, Norse began to predominate in these areas, where Scandinavian dialects held sway in the latter three regions until early modern times. However, Gaelic held its own in the Hebrides, and was still expanding to encompass the greater part of mainland Scotland. Evidence for the expansion of Gaelic is provided by settlement place-names (see SCOTTISH PLACE-NAMES).

The Norse settlements established in the Highlands and Islands during the 9th century owed a nominal allegiance to the emerging kingdom of Norway. However, over the course of time various local rulers began increasingly to assert their independence. During the three centuries which followed, a political unity, known latterly as the LORDSHIP OF THE ISLES, was to form in the Highlands and Islands under a powerful Gall-Ghàidheal (i.e. a Gael allied with the Norse), namely Somerled (Somhairle Mac GillBhrìde †1164), from whom descended the powerful Clan Donald (Clann Dòmhnall). Gaeldom under the hegemony of the Lordship of the Isles, a semi-autonomous kingdom, eventually saw political stability and a cultural golden age under John MacDonald of Islay (†c. 1386)—the first to be styled *Dominus Insularum* 'Lord of the Isles'—and his successors. Patronage of the arts, indicated by the Book of the DEAN OF LISMORE 1512 × 1526 and in the commissioning of Highland monumental sculpture, bears witness to the vitality of Gaelic cultural achievements at this time. A close

relationship was also maintained with Gaelic Ireland at both cultural and political level. However, this semi-independent lordship became increasingly embroiled in Scottish politics, causing it to come into conflict with the Scottish Crown as the latter tried to gain influence in the Highlands and Islands. Such was the power of the Lordship of the Isles over the area, however, that this proved futile. At the battle of Harlaw (*cath Ghairbheach* 1411), Donald of the Isles (†c. 1420) fought to uphold his wife's claim to the earldom of Ross, but his advance was checked and, though the claim was eventually conceded, it proved to be a pyrrhic victory. Such was the resolution of the Crown to curtail the lordship's influence that it was eventually forfeited in AD 1493. Nevertheless, during the half century following the forfeiture, there were no fewer than six attempts to restore the lordship, but they all ended in failure. Giolla Coluim Mac an Ollaimh (*fl.* 1490) lamented their fall as follows:

*Ní b-éibhneas gan Chlainn Dombnaill*  
It is no joy without Clan Donald.

The collapse of the Lordship of the Isles created a power vacuum which destabilized the Highlands and Islands, leading to the period known as *Linn nan Creach* (the era of plunder). Tribal jealousies and CLAN feuds, substantially checked during the time of the lordship, broke out with renewed vigour as many clans jockeyed for predominance and influence. The emergence of Clan Campbell (who allied themselves with the Edinburgh (DÙN ÈIDEANN) establishment as a political force—at the expense of Clan Donald—can also be seen at this time. This aroused the Scottish government to take some sort of action. Through a process of political intrigue and manipulation, the government sought a policy of divide and rule in order to exert control over the region. The medieval Scottish kingdom, despite its Gaelic origins, became increasingly hostile towards both Gaelic and the Gaels. Politically, the Statutes of Iona (AD 1609) were an attempt by the Scottish Crown to Anglicize the leaders and institutions of Gaelic society so that they could gain better control of the area. Soon after, in 1616, an Act was passed in order to set up parish schools in the Highlands so that:

the youth be exercised and trayned up in civilitie, godlines, knowlege, and learning, that the vulgar

Ingliche toung be universallie plantit, and the Irische language, whilk is one of the chief and principall causes of the continewance of barbaritie and incivlitie amongis the inhabitants of the Ilis and Heylandis, may be abolshet and removeit . . .  
(MacInnes, *Celtic Connection* 107)

The stereotype of the Gael as barbaric, backward, bellicose and alien, which had its origins in the Middle Ages, was continually being reinforced.

The upheaval of the English and Scottish civil wars during the 1640s had a major impact not only on Scotland but on the Highlands as well, and further fragmented a politically unstable region. Support for the Stuart monarchy by many of the Highland clans shaped the destiny of the revolt against the Covenanters initiated by Montrose (1612–50) and Alasdair MacColla Ciotaich (†1647). Although it eventually ended in defeat, many Highlanders maintained their loyalty to the exiled Stuarts. These Jacobites (a name derived from Jacobus, the Latin for 'James', thus referring to the exiled James VII) supported armed JACOBITE REBELIONS with the aim of reinstating the Stuarts, who had been removed during the Glorious Revolution of 1688. The last claimant to the throne, Prince Charles Edward Stuart (1720–88), arrived in Scotland in 1745, and signalled the last Jacobite uprising, known as the '45. The subsequent defeat of the Jacobites by the Hanoverian army at CULLODEN (1746) transformed the Highlands for ever. The system of clanship, which had underpinned Gaelic society, was largely dismantled, as the Highlands and Islands became a part of the British state. This process, already well under way from the time of the UNION of 1707, was accelerated by the collapse of the Jacobite movement. Chiefs and their subordinates increasingly turned their backs on their Gaelic heritage and culture, and became alienated from their own people.

The introduction of a capital economy in the region also had negative effects as tacksmen (the Highland gentry) found that their status had changed from military leaders to estate managers, and, with the additional burden of increased rents, the Highlanders began to emigrate to the New World in great numbers. In effect, the Highlands and Islands had now been, more or less, subdued. Dr Samuel Johnson (1709–84) remarked upon this during his famous voyage to the region (1773):

There was perhaps never any change of national manners so quick, so great, and so general, as that which has operated in the Highlands, by the last conquest, and the subsequent laws . . . Of what they had before the late conquest, there remains only their language and poverty. (Newton, *Handbook of Scottish Gaelic Culture* 69)

On the other hand, the rehabilitation of the Highlands and the Gaels was already under way through the works of James MACPHERSON (1736–96), a key figure in the Romantic movement in European literature and the arts (see also OISÍN; ROMANTICISM). The Gaels were presented as 'noble savages', a complete reversal of their unqualifiedly negative portrayal by their English and Lowland enemies during the '45. Sir Walter SCOTT (1771–1832) further perfected the ideal and romantic image of the Gael in his various poems and novels.

Despite the region's status as an international aesthetic touchstone, the Highlands and Islands suffered major depopulation and economic turmoil during the 19th century as the result of large-scale CLEARANCES and emigration. The introduction of large sheep-farms caused enforced displacement of Gaels by landlords who no longer had use for the tenants or their traditional way of life. This led to the Gaelic Diaspora, where many emigrated to the Lowlands of Scotland and also to the New World: the American Colonies and, later, the United States, Canada, Australia, and New Zealand (see CELTIC LANGUAGES IN AUSTRALIA; CELTIC LANGUAGES IN NORTH AMERICA). This period also saw the reorganization of land tenure known as crofting, a system based on smallholdings. During the 1880s, however, the unrest of the crofting population against the region's landlords had begun, and this led to the formation of the Highland Land League. Land which had been previously cleared was seized illegally. Political pressure eventually led to the Crofters Act of 1886, which led to security of tenure. Successive land reforms by the British government alleviated the situation to some extent, but failed to restore the economic vitality or population levels which had preceded the clearances.

Up to the period of the clearances and well into the 19th century, the Gaelic-speaking communities can be equated, approximately, with the geographic extent of the Highlands and Islands. At the beginning of the

20th century there were around 200,000 speakers of Gaelic in Scotland. This number has declined ever since (for a variety of reasons), and the number of Gaelic speakers in Scotland is now under 65,000. Paradoxically, interest in this culturally distinctive area has been renewed and Gaelic revivalism—closely connected with the land reform movement of the 1880s—has been to the fore since then, particularly during the last decades of the 20th century (see LANGUAGE [REVIVAL]).

Beginning in 1992, the University of the Highlands and Islands (Oilthigh na Gaidhealtachd 's nan Eilean) has developed as a higher education institution with fourteen constituent partner colleges across the region (from Shetland in the north to Perth and Argyll in the south), taking increasing advantage of high technology

to link its geographically dispersed student body and resources. SABHAL MÒR OSTAIG on Skye (Sgiathanach) is a UHI partner institution excelling in Gaelic studies.

The history of the Highlands and Islands is inextricably connected with their linguistic and cultural heritage. Whether or not Gaelic and indeed the Highlands and Islands will survive—let alone, flourish—as a distinct region is at present uncertain.

#### FURTHER READING

AEDÁN MAC GABRÁIN; ALBA; ART; CELTIC LANGUAGES IN AUSTRALIA; CELTIC LANGUAGES IN NORTH AMERICA; CHRISTIANITY; CINAED MAC AILPÍN; CLAN; CLEARANCES; COLUM CILLE; CULLODEN; DÁL RIATA; DEAN OF LISMORE; DÙN ÈIDEANN; EILEAN Ì; ÉRIU; FERGUS MÓR; GAELIC; JACOBITE REBELLIONS; KELLS; LANGUAGE (REVIVAL); LEGENDARY HISTORY; LORDSHIP OF THE ISLES; LOWLANDS; MACPHERSON; OISÍN; PICTS; ROMANTICISM; SABHAL MÒR OSTAIG; SCOTS; SCOTT; SCOTTISH GAELIC; SCOTTISH PLACE-NAMES; TUATH; ULÁID; UNION; Bannerman, *Studies in the History of Dalriada*; Cameron, *Land for the People*; Cameron, *Modern Scottish History 1707 to the Present* 2.47–72; Clyde, *From Rebel to Hero*; Cowan & McDonald, *Alba*; Devine, *Clanship to Crofters' War*; Dodgshon, *From Chiefs to Landlords*; Grant & Cheape, *Periods in Highland History*; Grimble, *Clans and Chiefs*; Grimble, *Highland Man*; Hunter, *Last of the Free*; Inverness Field Club, *Dark Ages in the Highlands*; Kermack, *Scottish Highlands*; R. Andrew McDonald, *Kingdom of the Isles*; MacInnes, *Celtic Connection* 101–30; Macinnes, *Clanship, Commerce and the House of Stuart*; MacLean, *Middle Ages in the Highlands*; Newton, *Handbook of Scottish Gaelic Culture*; Richards, *Highland Clearances*; Thomson, *Companion to Gaelic Scotland*; Thomson, *Introduction to Gaelic Poetry*; Thomson & Grimble, *Future of the Highlands*; Withers, *Gaelic in Scotland 1698–1981*; Withers, *Gaelic Scotland*.

Andrew Wiseman

*Statue of the 'Prince' of Ditzingen-Hirschlanden, Kr. Ludwigsburg, front view, height 1.5 m, c. 500 BC, Württembergisches Landesmuseum, Stuttgart*



**Hirschlanden** is an archaeological site near Ludwigsburg (Baden-Württemberg) where a tumulus was excavated. The main find was a statue of an ithyphallic man (i.e. with an erect penis) with folded arms, wearing a conical hat, a TORC and a belt. Like HOCHDORF, the grave is connected to the princely seat on the HOHENASPERG. Another connection with Hochdorf is the form of the hat, which was at first thought to be a pointed helmet, but, following the discovery of a birch-bark hat in the Hochdorf grave, it is more likely that the statue's headcover merely represents such a hat. The features of the statue—hunched shoulders, broad hips and muscular thighs—show a Mediterranean influence. A similar figure from the 6th century BC has been found at Vestini, Italy. The position of the left hand, with outstretched thumb,