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Appendix 2 - Creative

Rioters and Radicals

MORAY

A local injustice
The townsfolk amass
Ne'er summon the fury
O' a fisher lass

STORIES FROM THE SHADOWS

Rioters and Radicals

A local injustice The townsfolk amass Ne'er summon the fury O' a fisher lass

The spectacular Moray Firth is home to an abundance of wildlife. Grey seals, otters, harbour porpoises and the world's most northerly population of bottlenose dolphins make it their home.

Many traditional fishing villages line the north coast of Moray and the old fisherman's cottages take the brunt of the coastal winds. They stand sideways to the sea, built to endure whatever storms may come their way. The fishing industry was thriving here in the 19th century. As well as sea exports, the railways allowed for wider land distribution.

Processing the catch was the task of the fishwives who would clean, salt and pack the fish ready for distribution. They would fill a large wicker basket with fish, this was known as a creel and could weigh up to 40 pounds. The women would walk for many miles in all weathers to sell the day's catch, leaving early in the morning for the long journey ahead. This could be a 26-mile round-trip, stopping at farms and villages along the way. The fish was traded for milk, butter, cheese, meat, potatoes, oatmeal and household goods.

The women had many other duties besides selling the fish. They made and repaired the nets and prepared the hooks, assisted in hauling the fishing boats onto the beach, as well as occasionally carrying their husbands to and from the boats in bad weather.

In January 1980 a trawler called the Bounteous of Buckie capsized and three men lost their lives. Among them was 25-year-old Russel Hillier. Later that year Russel's mother, Mrs Hillier, met with two other women, Mrs Lobban who had lost her husband and son in the Buckie registered boat Carinthia, and Mrs Bowie, who had also lost her son in the Bounteous tragedy.

The women realised that there was no dedicated place to grieve and commemorate their lost loved ones. They subsequently set up a petition for a community memorial room. The petition was passed around the local villages where it gained unanimous support.

They then approached the Chairman of the local branch of the Scottish White Fish Producers Association, whose son-in-law had also lost his life in the Bounteous tragedy. He agreed to help the ladies with their project and thanks to their tireless fundraising, The Fisherman's Memorial Chapel in Buckie opened on Sunday 4th July 1982. The beautiful stained glass windows show

depictions of fishing and the sea.

There are records of riots taking place in the Seatown of Cullen when a local midwife was threatened with eviction. Since her husband's death, she had remarried and was living with her children and new husband, a Mr James Mitchell. Her late husband's mother, Mrs Harthill, claimed the house rightfully belonged to her and the Mitchell's were issued with an eviction notice. On hearing this news the women of the town rallied to her defence, barricading the house and returning the furniture through the back door as quickly as it was removed.

There is the story of the ferocious women of Garmouth who demanded that grain was offloaded from ships to feed the struggling community there. This became known as the Battle of Kingston Beach and is recounted in great detail in David Gordon Mackay's book *Leave it to the Wives*.

The community banded together to raise money where it was needed. 'The Barefoot Walks' included an 800-mile walk from Lands End to Cullen. The money raised went to local hospitals, the elderly and a local woman who had recently lost her husband in a fishing tragedy.

The fishing communities held many superstitions. These included avoiding the use of certain words whilst on a boat and not referring to churches by name. An ancient superstition that was still prevalent until recently amongst the fishermen of the Moray Firth was that no fisherman would venture out to sea at the beginning of a New Year until blood had been shed, this was believed to bring good luck for the year ahead.

Life in fishing communities wasn't easy and as these stories demonstrate the townsfolk have always been fiercely loyal and supportive of one another, both in times of prosperity and hardship.

Timmer Floater

MORAY

Steering his timmer
With cleek and currach
Treachorous waters
Spur on the raft

STORIES FROM THE SHADOWS

Timmer Floater

Steering his timmer With cleek and currach Treacherous waters Spur on the raft

The restless River Spey gathers in speed as it descends from the Cairngorm mountains to the sea. The fastest flowing river in Scotland, for centuries the Spey has shaped the landscape and character of Moray, driving local industry and passions.

It was during the 1600s that pine trees felled in the ancient inland forests were first transported downriver by men known locally as 'timmer floaters.' There were no roads or railways and the most efficient way to dispatch the logs was by water. Over time demand increased and for 200 years Moray became the leading exporter of timber in Britain.

By the late 1800s, the industry was thriving and many pit-saws had been constructed in the forests. In the winter months, farmers and crofters would drag the felled trees to the pit-saws where the timber would be cut into railway sleepers and floated downriver to the sea.

The floaters would buckle the sleepers together to form a raft before embarking on the forty-mile journey to Garmouth. They were equipped with a long stick called a floater's cleek. A cleek was about 12 feet in length with wooden handles and an iron hook. It was used to manoeuvre the raft downstream, preventing it from becoming caught on large rocks or boulders. The journey down the Spey was perilous and the rafts would often be made up of 150 to 200 sleepers.

They had no waders, just ordinary woollen clothes and they would be up to the knees, up to the belly sometimes in the river. It made no difference. They were hardy.

This extract is taken from an account by a man called Joseph Lobban whose father was a skilled timmer floater. His raft once became lodged on the rocks at Carron for three hours. By the time he reached Garmouth, he had missed the return coach and proceeded to walk the forty miles home. Leaving Garmouth at eleven o' clock in the morning and arriving home the following morning. When he eventually arrived home he had some breakfast and walked down the Spey to start buckling his next raft.

When the rafters reached the estuary at Garmouth, a rope boom would be waiting, stretched across the river, to snag the rafts. On at least one occasion, two rafters were drowned when the river was low. The rope was too high to snag the raft and caught the men at chest level. They were

knocked from the raft and swept to their deaths.

Once the timber from the forests of Rothiemurchus had been rafted down the Spey, it was shipped from Garmouth to the rest of Britain and beyond. Much of the timber was initially loaded onto ships and exported to London where it was used to meet the high demand for railway construction in England. Archaeological excavations of the area of the Great Fire of London have uncovered timber bearing the Rothiemurchus mark. At certain points along the Spey, there were mills for boring drainpipes that were used throughout London.

Shipbuilding was also thriving in the 1800s. Over 500 vessels were launched from Kingston and Garmouth, once the centre of North East Scotland's shipbuilding industry. The many shipyards that once existed here benefited local industries, whose goods could now reach more distant markets. Alexander Johnston, the founder of the now world renowned woollen mill in Elgin, began investing in shipping in 1799. As well as providing transport, investing in shipping also provided financial returns for Johnstons

Timber was still being floated down the River Spey until the early 1900s when the railways it had been used to build took over its transportation. Today the River Spey continues to support local industries and many recreational activities. A long distance footpath, The Speyside Way follows the river through the county of Moray.

Illicit Stiller

STORIES FROM THE SHADOWS

An underground network
To deliver a dram
Here's to freedom an' whisky
To the distillery man

MORAY

Illicit Stillers

An underground network To deliver a dram Here's to freedom an' whisky To the distillery man

The hills of Moray once disguised a complex web of activity. The Cabrach was once the heart of Scotland's illicit whisky trade. Its mountainous terrain and remote location made an ideal environment for covert distilling and smuggling.

Following the Scottish Excise Act in 1644 the whole community became on some level involved in the business of distilling and distributing illicit whisky, evading the authorities on a remarkable scale. Many had relied on their own private whisky stills in order to pay rent and so the ongoing trade affected people from all levels of society, benefiting both tenants and landowners.

The distilling process involved malting barley in water and heating it to form a 'mash'. This was transferred to a pot and boiled to release the alcohol vapour which would then be cooled in the attached 'worm', a metal tubing submerged in cold water, where it would turn to liquid.

It has been suggested that at one time every farm in the parish contained an illegal still from where the whisky would be smuggled far and wide. Large quantities were transported by land to the ports of Inverness, Cullen, Banff, Portsoy, Rosehearty, Fraserburgh and Aberdeen where most of it was sold directly to the people of these towns.

In 1707 The Scottish Excise Board was created as a result of the Treaty of Union, the political union of England and Scotland. The Board was responsible for the policing of excisable liquor, an interference which was widely unpopular. Evading the excisemen, or gaugers as they were known, became a matter of honour and principle as much as a source of income.

Over time the community devised and developed inventive techniques to outwit the gaugers. Cupboards beside kitchen fireplaces would conceal stairs leading to the distillery below, meaning smoke could be drawn up through the chimney without attracting suspicion.

Complex alert routines included optical signalling using fire, smoke and flags. Placing white linen on a peat stack was another clear warning that excisemen were in the area. Stories have passed down through the generations about these warning systems. One such tale is of a man who provided accommodation for the gaugers, when they were finally asleep he would ride out on a white horse, a warning that would be visible for miles around against the dark hills.

"We were just freebooters and cattle drovers, farmers, whiskey distillers."

As the gauger's searches became more frequent and determined new locations for the stills were sought and the sites of these secret whisky bothys are still being discovered. Beautiful low walls beside the burns now overgrown with moss and vegetation serve as relics to a once thriving yet hidden industry.

Certain logistical requirements dictated their locations. A bothy would ideally have a good view of the road and a ready supply of running water was vital to the process. Production was at its height during the winter months when water from the burns would be plentiful and cool. The excisemen would struggle to navigate the landscape in harsh conditions, whereas the smugglers knew their way instinctively in and out of the Cabrach. The smoke from the bothys was also presumably harder to spot against a cloudy winter sky.

Old droving routes were often used to transport whisky to the coast. In order to meet the high demand smugglers often had to travel unarmed and in the daylight. Women would wear two-gallon 'belly canteens' disguised as pregnancy bumps. Whisky would be hidden in a coffin or hearse to be transported by a fake funeral procession, the gaugers removing their hats and bowing their heads as it passed.

There are romantic tales of groups of smugglers who went to make fast money as pirates on the Spanish Main, sending chests full of gold and jewels home to the Cabrach.

From 1823 onwards it was possible to be granted a license to distill, this largely dispelled the network of stillers and smugglers that inhabited the lawless landscape of the Cabrach, but whose stubbornness, willpower and ingenuity paved the way for the Speyside brands we know today, lending credence to the claim that the Cabrach is the cradle of single malt whisky.

The Real Macbeth and Gruoch



MORAY

Mac Bethad mac Findláich
All hail the true story
A history in shadow
King of Alba, Mormaer of Moray

STORIES FROM THE SHADOWS

The Real Macbeth and Gruoch

Mac Bethad mac Findláich *All hail the true story* *A history in shadow* *King of Alba, Mormaer of Moray*

Mac Bethad, meaning 'son of life' in Gaelic was known during his long reign as *Rí Deircc*, the Red King. Before he became King of Scotland Mac Bethad ruled the kingdom of Moray, where he was born in the early 11th century.

The enigmatic real figures behind the characters in Shakespeare's tragedy have no less of an enthralling and tumultuous story to tell than that of 'The Scottish Play', in which fact and fiction are intertwined. Shakespeare wrote Macbeth in 1606, over 500 years after the time of Mac Bethad, who ruled Scotland from 1040 until his death in 1057.

There are various references to real places in Shakespeare's play. Forres is one of the oldest towns in Scotland and was once a place of great importance. Shakespeare chooses Forres as the location of Duncan's castle. In Act 1, moments before the encounter with the three witches, Banquo asks Macbeth 'How far is 't called to Forres?'. At Cluny Hill just outside Forres there was once a powerful hill fort that would have existed at the time of the real Macbeth. Nelson's Tower stands on this site today.

We also know that Sueno's Stone would have been looked upon by Mac Bethad. The historical battle it depicts was once thought to be the same battle that has just taken place at the opening of the play, but it is now thought to be much earlier.

Unlike the Macbeth of Shakespeare's play Mac Bethad held a legitimate claim to the throne. His father was Finlay, Mormaer of Moray and his mother was the daughter of Malcolm, the King of Alba. Mac Bethad spent much of his youth in the household of his grandfather, the King, along with his cousins Duncan and Thorfinn.

In 1020 Mac Bethad's father was murdered by his own nephews, Malcolm and Gillecomgan. Malcolm became Mormaer of Moray and the young Mac Bethad was left fatherless and stripped of his potential birthright.

In 1032, Gillecomgan and 50 of his followers were trapped in a hall and burnt to death. It is not known for certain who ordered the killing, but the one who stood to gain the most was Mac Bethad, to avenge his father and reclaim control of Moray.

The following year Mac Bethad married Gillecomgan's widow. Gruoch was a royal princess and her union with Mac Bethad was to last 24 years.

Although it is not known where the wedding took place, there is a church near Elgin called Birnie Kirk, built on the site of an ancient monastery. The Celtic bell within the church is thought to be over 1,000 years old, meaning it would have existed at the time of Mac Bethad and could have come from the original church.

Following the death of the King in 1034, Mac Bethad's cousin Duncan became King of Scotland. He was not the mature and valiant King of Shakespeare's conceiving but a feeble and ineffective leader. After several failed campaigns, there was little confidence in Duncan's ability to rule. He marched his army north to Moray to confront Mac Bethad.

Their armies clashed at Pitgaveny near Elgin in 1040 where Duncan was fatally wounded. His body was carried to Elgin Cathedral where he is buried and Mac Bethad was declared King of Alba.

Duncan's son Malcolm fled the country and formed an allegiance with the English. In 1054 he returned to Scotland, marching north in an attempt to take the throne. Mac Bethad was defeated but managed to escape alive. He returned to his homeland of Moray where he continued to rule the northern regions of Scotland. Malcolm launched another attack in 1057 in which Mac Bethad was killed.

Although the struggle for power was no less determined and bloody than that depicted in the play, Mac Bethad was acknowledged as a wise and brave king whose long reign was largely peaceful and prosperous.

The play takes place over the course of a year whereas in reality Mac Bethad Mac findláich reigned as King of Scotland for 17 years, with Gruoch as his queen, the first queen of Scotland to be named in historical records. Mac Bethad was far from the weak and unstable villain of the play, but perhaps the last of the great Celtic Kings.

The Picts of Fortriu

MORAY

A painted people
Language unknown
Mysteries and mirrors
Picters in stone

STORIES FROM THE SHADOWS

The Picts of Fortriu

A painted people Language unknown Mysteries and mirrors Picters in stone

The Picts or Picti thought to mean 'painted people' were by the fourth century AD the predominant people of northern Scotland. Whilst the Romans referred to these tribal people as 'Picts' the Irish named them *Cruithni* meaning 'people of the designs'. Both these terms suggest that the Picts painted or tattooed their bodies.

Despite their dominance, it is still a matter of contention as to who the Picts were and where they originated. Many believe them to be the descendants of Scotland's first indigenous people. We do not know how the Picts referred to themselves, though it has been suggested that they may have used the word 'Pecht', meaning 'the ancestors'.

The Picts left behind no written records, the language they spoke has been lost and their way of life remains shrouded in mystery. What we know of the Picts comes largely from the accounts of their enemies. The Romans depict them as savage warriors defending a wild and uncivilised existence. Stories of fierce, independent woodland folk have since permeated folklore and legend.

Prior to the Roman invasion, the Picts existed in separate tribes or clans, acting in their own interests. The formation of a Pictish kingdom was probably in response to the threat of invasion, uniting the various tribes against a common enemy and strengthening their defensive capabilities.

The area that is now defined as Moray was central to the Pictish kingdom. Although the Picts themselves called the area *Fortriu*, it is in the Pictish Chronicle that the name 'Moray' first appears, thought to mean 'beside the sea'.

The Romans never succeeded in conquering the region we now know as Scotland, despite repeated attempts. There were no large towns or cities and the Picts travelled with ease from one place to another, living off the land. They defended their way of life with tireless determination.

Traces of Pictish culture can be found throughout Moray. The ancient fort at Burghead is the largest to have been discovered anywhere, three times the size of any other enclosed site in early medieval Scotland. The fort is likely to have been the main power centre of the Kingdom of Fortriu. An ancient chambered well was also discovered at Burghead in 1809. The chamber has been hewn out of the rock and is thought to have had some form of ceremonial significance.

Most intriguing are the Pictish stones, large monoliths carved with emblems and symbols have been discovered throughout Moray. The symbols depict both real and mythical beasts along with figures and objects. Abstract symbols are also a recurring feature. Whilst there have been many attempts to unlock the meaning of these symbols, their true significance remains an entrancing puzzle, waiting to be solved.

As well as an impressive collection in Elgin Museum, Pictish symbol stones can be found in various locations throughout Moray. The stone carvings are the only records that exist from Picts themselves. They demonstrate an advanced society. The Picts were skilled fishermen, farmers, architects and artists as well as warriors.

Symbol stones are still being discovered today and it is likely that there are many more yet to be found. Evidence of an enigmatic people who continue to both inspire and beguile, the stones are tantalising indicators of Moray's Pictish past.

The Wolf of Badenoch

STORIES FROM THE SHADOWS

Cathedral and toun
Wyld wrath did engulf
Lone Lochindorb Castle
The lair of the Wolf

MORAY

The Wolf of Badenoch

Cathedral and town Wyld wrath did engulf Lone Lochindorb Castle The lair of the Wolf

From his isolated island stronghold at Lochindorb Castle, the infamous Alexander Stewart, or the Wolf of Badenoch as he became known, inflicted a reign of terror upon the province of Moray. It has been suggested that at the height of his powers Alexander Stewart was more powerful than anyone in the history of the highlands since the time of Macbeth.

His father, King Robert II of Scotland, granted him the title Lord of Badenoch in 1371 along with the lands, forest and castle of Lochindorb. At the age of 32 he married Euphemia, Countess of Ross, two months after the death of her first husband. The union more than doubled Alexander's territory and further extended his powers, gaining him the earldom of Ross and the title Earl of Buchan. Alexander had a fiery temper and a fearsome reputation for murder, violence and cruelty.

In his lifetime Alexander allegedly fathered over forty illegitimate children. When his wife Euphemia proved unable to bear a child Alexander deserted her to make way for his mistress, Mariott Athyn. His request to annul the marriage had been refused by the Bishop of Moray, William de Spynie. Euphemia appealed to the Bishop who sent a monk to inform Alexander of his excommunication from the church.

Alexander flew into a rage, throwing the messenger into the watery dungeons of Lochindorb Castle. The Wolf's retribution was swift and in 1390, he descended from his fortress with his 'Wyld wykkd Helandmen' to ransack the towns of Forres, and Elgin, including Elgin Cathedral.

'The men of Lord Alexander Stewart, son of the late king in the presence of the said lord Alexander, burned the whole town of Elgin and the Church of St Giles in it, the hospice beside Elgin, eighteen noble and beautiful mansions of canons and chaplains, and - what gives most bitter pain - the noble and beautiful church of Moray, the beacon of the countryside and ornament of the kingdom, with all the books, charters and other goods of the countryside preserved there.'

Pluscarden Abbey also suffered extensive fire damage during this period. As the Bishop of Moray was patron and protector of the brothers at Pluscarden it would have been an obvious target for the Wolf. The fire caused the eventual collapse of the entire vaulted ceiling of the church.

For those who suffered at his hands it must have been horrific. It is not an easy thing to set fire to a stone building. It is a major undertaking, requiring many men and much material, all happening as the victims are standing helplessly by.

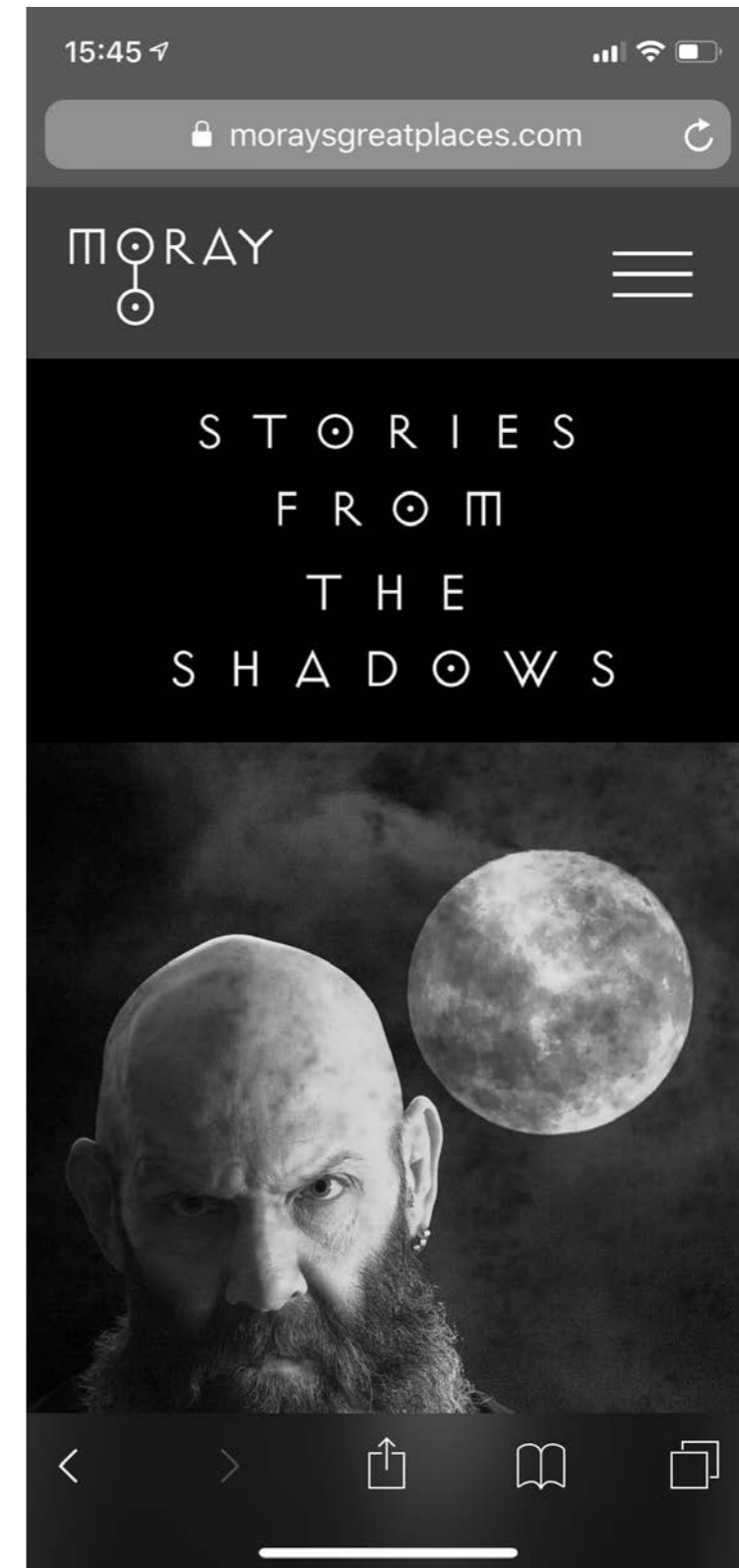
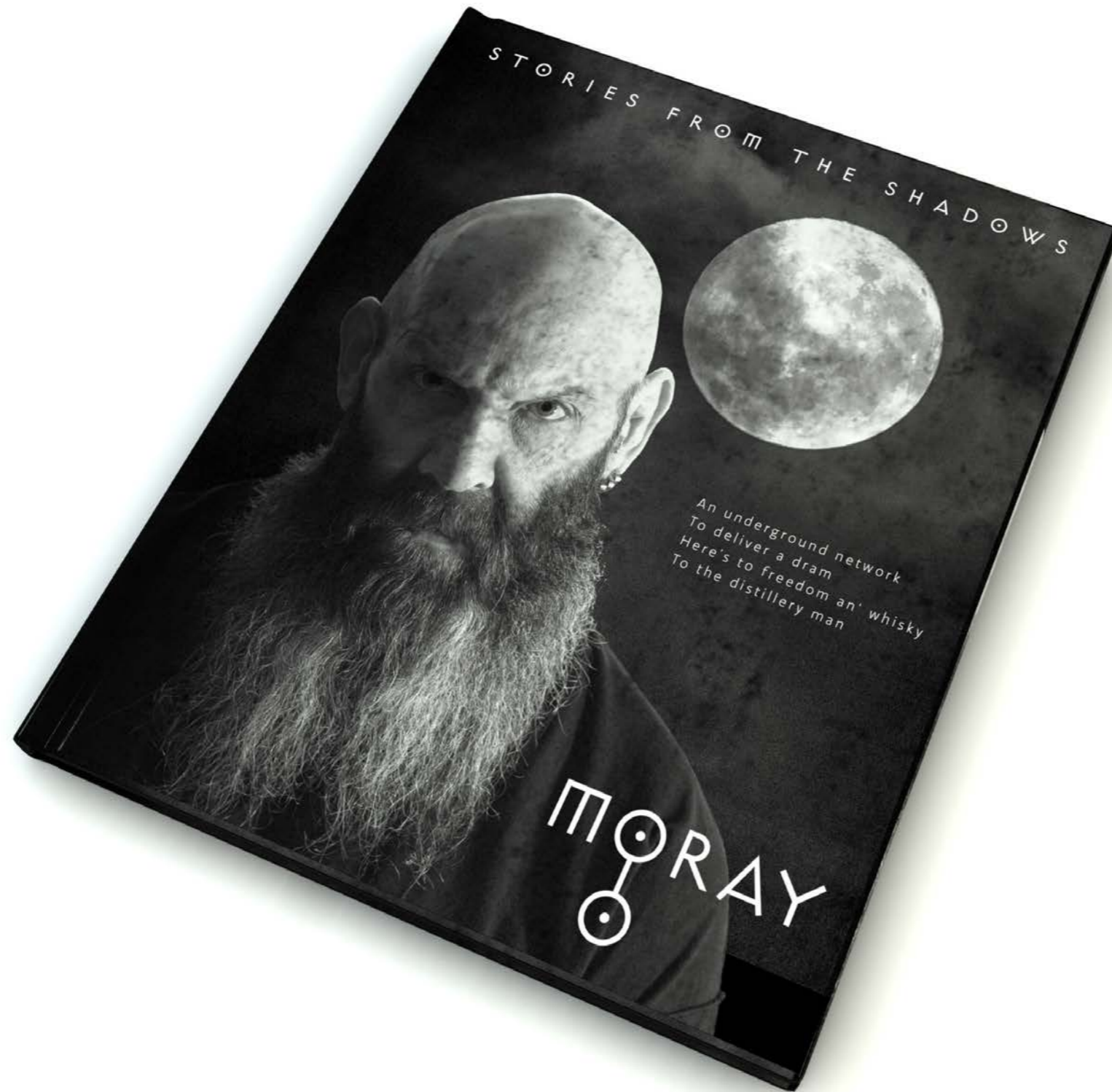
The rivalry between the Wolf and the church was ongoing. As well as his separation from Euphemia there were many other disputes over land rights.

The Wolf spent some time at Drumin Castle, a 14th-century tower house that commanded a prominent, strategic position overlooking the confluence of the Rivers Livet and Avon, near the village of Glenlivet. It is possible that he was responsible for the castle's construction.

According to legend, the Wolf met his end following an encounter with the devil. One night a tall man cloaked in black descended on Ruthven Castle, another of his residences. The cloaked man engaged the Wolf in a game of chess which continued late into the night. When the visitor eventually declared 'checkmate' there was a ferocious storm. In the morning the Wolf was found dead within the castle and his men lay lifeless outside the walls.

During the Wolf's funeral procession, it is said that another storm arose as the coffin was transported to its final resting place at Dunkeld Cathedral. There is some debate as to the official date of his death, but whatever his true fate, the Wolf of Badenoch remains one of the darkest and most formidable characters in the history of Scotland.

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