

# MEETING THE CLACKMANNAN STONE (-PERSON) ON THE MAIN STREET

Andrew Gryf Paterson



## BACKGROUND

Scottish artist-organiser, cultural producer and doctoral candidate, based in Helsinki, Finland.

My practice involves variable roles of initiator, participant, author and curator, according to different collaborative and cross-disciplinary processes.

I work across the fields of media/ network/ environmental arts and activism, pursuing a participatory practice via workshops, performative events, and storytelling.

# ARTIVISTIC FIELDWORK

## Participatory Platforms, Devised Events and Socially-engaged Storymaking

Doctor of Arts candidate, Media Lab, University of Art and Design (TaiK) Helsinki

Reflecting upon the issues and concerns of an artist-organiser's activity in the field.

Storytelling as a means of sharing experience;  
In a particular place over periods of time and involvement.

### **What might be artistic and activist-orientated fieldwork?**

What are the responsibilities involved?

# **LOCATING AND TELLING ABOUT THE CLACKMANNAN STONE**

Firth of Forth, Central Scotland, NW Europe

(References mostly from materials on Internet & books accessed in Helsinki)





# Clackmannanshire

From Wikipedia, the free encyclopedia

Coordinates: 56°10′N 3°46′W﻿ / ﻿﻿ / ﻿

**Clackmannanshire** (*Siorrachd Chlach Mhannainn* in **Gaelic**; nicknamed "the wee county") and sometimes called **Clacks** is one of the 32 **local government council areas of Scotland**, and a **lieutenancy area**, bordering **Perth and Kinross**, **Stirling** and **Fife**.

The council area was created in 1996, under the **Local Government etc (Scotland) Act 1994**, with the boundaries of the former Clackmannan district of the **Central region**. The district had been created in 1975, under the **Local Government (Scotland) Act 1973**, to include the county of Clackmannan and **Muckhart** area of the county of **Perth**.

According to the legislation of 1996, the council area was to have the name, *Clackmannan*, of the former district, but this was changed to *Clackmannanshire*, by the council using its own powers.

In terms of population, it is the smallest council area in mainland Scotland, with a population of 49,000, around half of whom live in the main town, **Aloa**, which is the administrative centre, having outgrown the town of **Clackmannan** in 1822.

The motto of Clackmannanshire was "*Look Abooi Ye*" (*Circumspice* in **Latin**), however this was dropped in 2007 as part of a re-branding exercise to "*More Than You Imagine*".<sup>[*citation needed*]</sup>

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## Council political composition

[[edit](#)]

Party	Councillors
<span><span></span></span> Labour	8

## Clackmannanshire Siorrachd Chlach Mhannainn



Logo



Coat of arms

### Location



### Geography

<b>Area</b>	Ranked 30th
- Total	159 km²
- % Water	?



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# Clackmannan

From Wikipedia, the free encyclopedia

Coordinates: 56°10′N 3°45′W

*This article is about the administrative area, for the town see [Clackmannan](#), [Clackmannanshire](#).*

**Clackmannan District 1975-96**

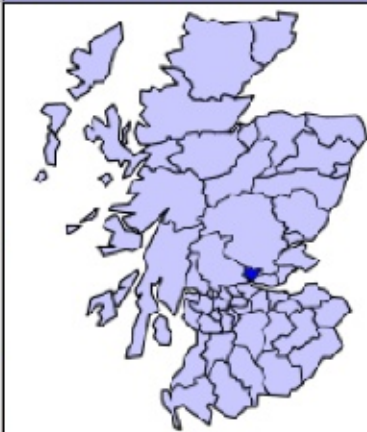


The Mercat cross & Stone of Manau at the 'tolbooth' in Clackmannan, 2005.

From 1975, **Clackmannan** (from the Gaelic *Clach Mhanainn*, 'Stone of Manau') was the name of a small town and local government district in the **Central** region of **Scotland**, corresponding to the traditional county of **Clackmannanshire**, which was Scotland's smallest. The town of Clackmannan, in which the 'Stone' - a prehistoric monolith of probable cultic significance in the **Iron Age** - remains, was the chief settlement of its area from the **Middle Ages** (if not earlier), until supplanted from the second half of the 18th century by the growing manufacturing town of **Alicoa**, on the north shore of the **Firth of Forch**. The medieval castle of Clackmannan Tower (**Historic Scotland**) stands above the town and is a landmark visible for many miles around. Dating from the 14th century, though much altered, the Tower is at present not open to the public, having been rendered dangerous by subsidence due to coal-mining (view from exterior).

The Stone of Manau stands by the market cross and the surviving tower and west gable of the former burgh tollbooth (built late 17th century) in the centre of the old town. Manau or Manaw was the name of the surrounding district in the **Dark Ages**.

The **Local Government etc. (Scotland) Act 1994** transferred the name to a **unitary authority** with the same boundaries, but the authority has subsequently re-adopted the traditional name of **Clackmannanshire**.



## Bruce family of Clackmannan

[\[edit\]](#)

Sir **Thomas Bruce 1st Baron of Clackmannan** was a member of the **House of Bruce** and received lands in Clackmannan from his cousin **Robert II**

## See also

[\[edit\]](#)

- [Clackmannan \(UK Parliament constituency\)](#)
- [Subdivisions of Scotland](#)
- [Undiscovered Scotland](#)

**Main Website** - [Clackmannan Tower Website](#)



*This [Clackmannanshire location](#) article is a *stub*. You can help Wikipedia by [expanding it](#).*





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<http://agryfp.info/>

"Meeting the Clackmannan Stone (-Person) on the Main Street"  
<http://apaterso.info/projects/clackmannan/>











# The Stone of Mannan



**C**lackmannan is named after this ancient whinstone boulder. Although the spelling has changed over the centuries, the name is made up of two words - the British words *clog* (stone) and *Manann*, from the name of *Manau*, a Celtic sea-god.

Manau was also the name of the land at the head of the River Forth. This was part of the territory of the *Gododdin*, the descendants of the Iron Age *Votadini*. The stone stood in Lookabooye Brae, to the south of Clackmannan. The River Forth was much wider than it is today and this place was quite close to the shore. Perhaps the people who lived nearby believed that the spirit of Manau lived in the stone and worshipped it in their religious festivals.

The stone was moved later to Clackmannan Tower, but in 1833 it was placed next to the Tollbooth on top of a huge stone block, brought from the Abbey Craig at Stirling by the Bruce family of Kennet and dragged to Clackmannan by sixteen strong horses.

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For further information contact Susan Mills, Museum and Heritage Officer, Clackmannanshire



Penguin Classics



A CELTIC MISCELLANY



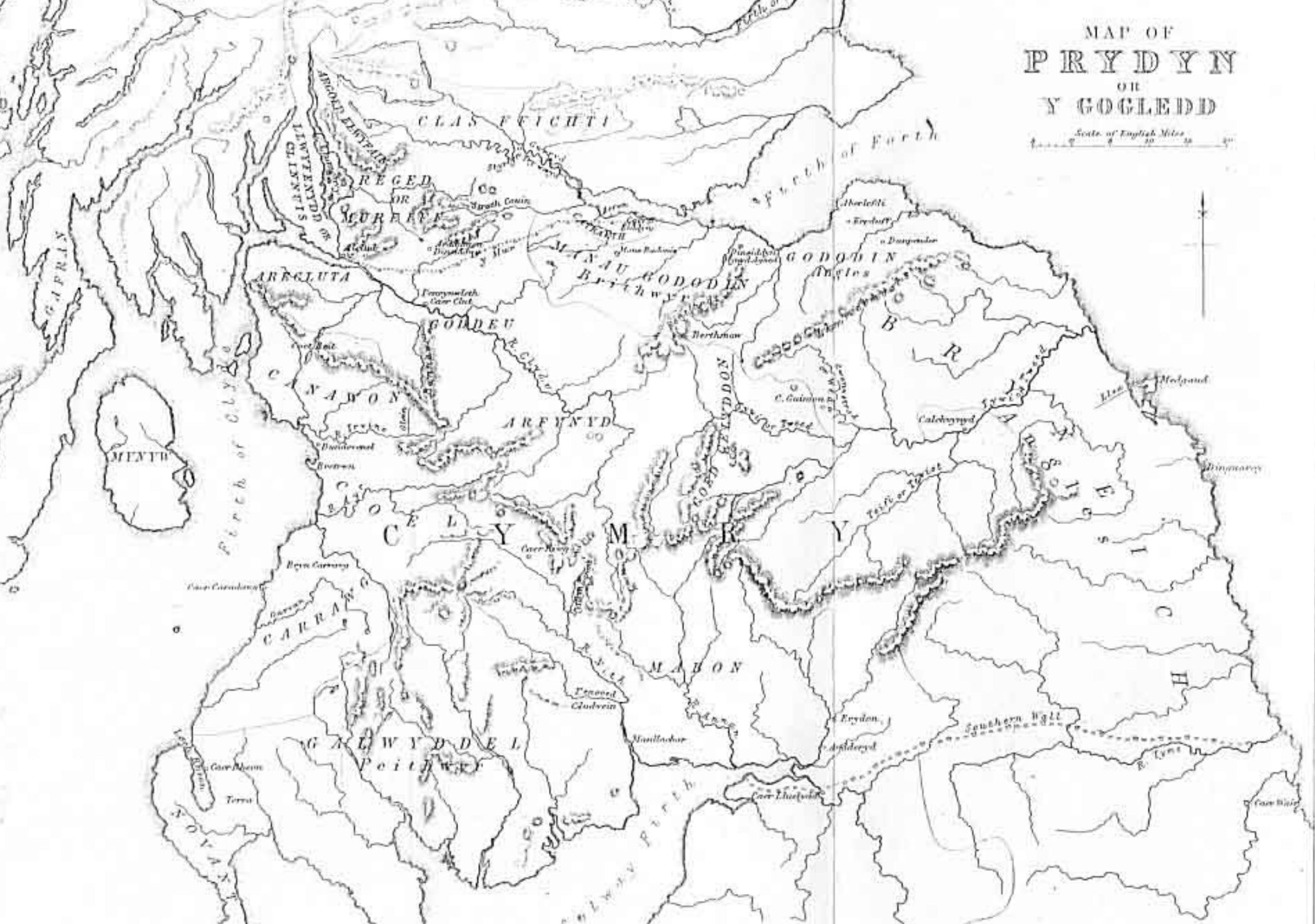






MAP OF  
PRYDYN  
OR  
Y GOGLEDD

Scale of English Miles  
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## Manannán mac Lir

From Wikipedia, the free encyclopedia

In **Celtic mythology**, **Manannán mac Lir** is the god of the sea. He is often seen as a **psychopomp**, and considered to have strong connections to the **Otherworld** islands of the dead, as well as to weather and the mists between the worlds. He is usually counted as one of the **Tuatha Dé Danann**, although most scholars consider him to be of an older race of deities. He features, under slightly varying names, across early **Irish**, **Scots**, **Welsh**, and **Manx** myth.

### Contents [hide]

- In mythology and folklore
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### In mythology and folklore

[\[edit\]](#)

Manannán appears in many **Celtic myths** and tales, although he only plays a prominent role in some of them.

In the tale "His Three Calls to Cormac" Manannán tempts the Irish King **Cormac mac Airt** with treasure in exchange for his family. Cormac is led into the Otherworld and taught a harsh lesson by Manannán, but in the end his wife and children are restored to him, and Manannán rewards him with a magic cup which breaks if three lies are spoken over it, and is made whole again if three truths are spoken.<sup>[1]</sup>

The tale "Manannan at Play" features the god as a clown and beggar who turns out to be a harper. Manannán, here in his trickster guise, plays a number of pranks, some resulting in serious trouble, but by the end of the tale he once again sets everything to right.<sup>[2]</sup>

In the **Ulster Cycle** tale, *Serglige Con Culainn* ("The Sickbed of Cúchulainn") Manannán's wife, **Fand**, has an ill-fated affair with the Irish warrior **Cúchulainn**. When Fand sees that Cúchulainn's jealous wife, **Emer** is worthy of him (and accompanied by a troop of armed women), she decides to return to Manannán, who then shakes his magical cloak of mists between Fand and Cúchulainn, that they may never meet again.<sup>[3][4]</sup>

In the **Voyage of Bran**, Manannán prophesied to Bran that a great warrior would be descended from him.

The 8th century saga *Compt Macgáin* recounts the deeds of a legendary son, **Mongán mac Fiachnaí**, fathered by Manannán on the wife of **Fiachnae mac Báetáin**.

### Associations

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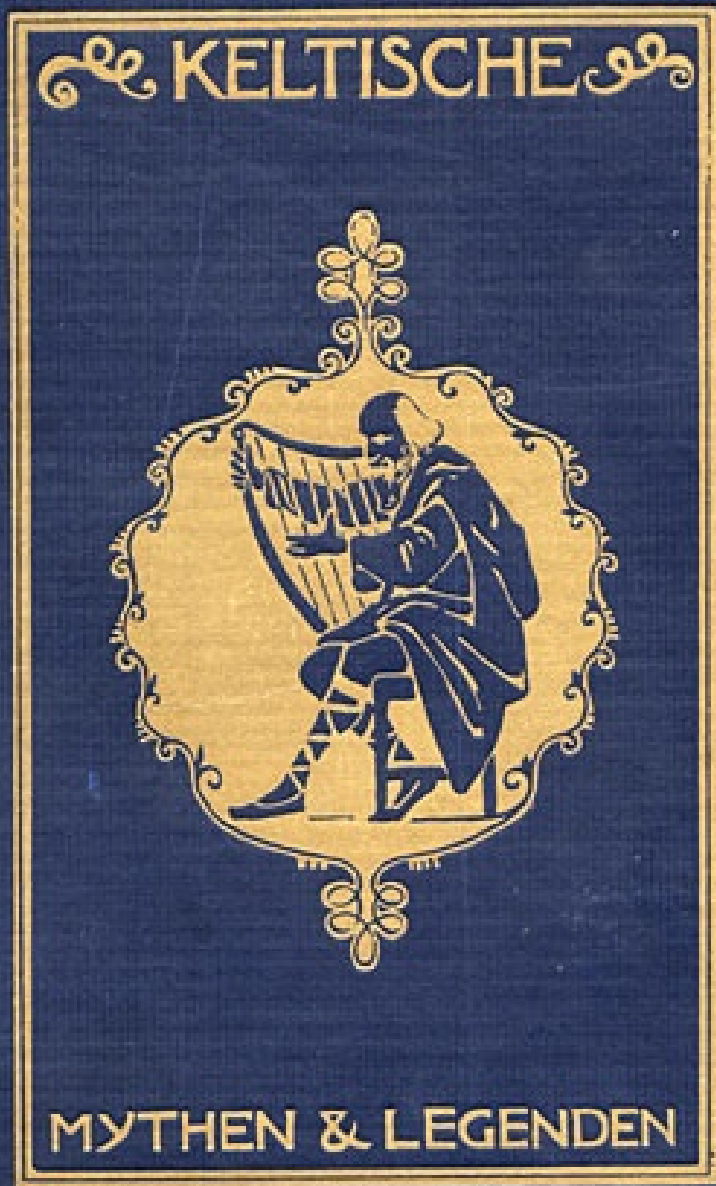
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# CELTIC CULTURAL STUDIES

AN INTERDISCIPLINARY ONLINE JOURNAL

ISSN 1468 6075

## Shaping the Shape-Shifter: Cultural Revival, Spirituality & the Manx Manannan

*Breesha Maddrell*

*Lecturer in Manx Studies, Centre for Manx Studies  
University of Liverpool, England*

### Introduction

Some years ago, the son of a friend of mine, aged around six, reached the point where he needed to come to terms with concepts of heaven and earth. After much time mulling it over, he announced that he had worked it out. With a surety beyond his years, he declared to his strongly Methodist grandparents that Jesus was for the English people and Manannan was for the Manx. To complicate matters further, he thought the then Manx language officer, Dr Brian Stowell, with his white beard and seeming omniscience, to be an incarnation of Manannan himself!

The young boy's desire to make equivalent the concept of the Christian god he knew from Sunday School with the god at the centre of stories and songs told in his family home and at school is not altogether surprising. For the Isle of Man has long been associated with Manannán—spelled and pronounced without the *faada* in the Manx context—son of Lir, sea god and ruler of the Otherworld and keeper of the magic tools of the Tuatha dé Danann. Even today, when British monarchs visit the Island for Tynwald Fair Day—the national holiday and open-air gathering of the Manx Government held each year on held on 5 July—it is Manannan who is said to wrap his cloak of mist around the Island to hide it from their view, to complicate or prevent their travel. And he is not exclusively found within the Gaelic continuum—his Welsh counterpart is Manawyddan fab Llŷr.

This paper will look at the image of Manannan in Manx sources and will briefly















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**C**lackmannan is an ancient word. Although it has changed over the centuries, it is made up of two words: *clog* (stone) and *Manau*, of *Manau*, a Celtic name.

Manau was also the name of the River Forth. This was part of the *Gododdin*, the descendants of the *Gododdin*. The stone stood in Lookaloe, Clackmannan. The River Forth is today and this place was perhaps the people who lived in the spirit of Manau lived in their religious festivals.

The stone was moved late in 1833 it was placed next to a huge stone block, brought from Stirling by the Bruce family. Clackmannan by sixteen



Graham Harvey **Animism**  
*Respecting the Living World*











CLACKMANNAN TOWER

natural defensive site commanding the Forth and the country around about. It takes its name from its strategic advantages, appear to have built, and occasionally occupied, some form of structure on the thirteenth centuries, and possibly before that. Anxious to offload the responsibility, King David II so











*Statistical Account*

Clackmannan is terminated by the Campsie Hills, and the high grounds in the neighbourhood of Falkirk and Linlithgow. The intermediate country is all rich and diversified: a great part of it also is classick ground. Not far from the extensive Carron iron works, the Tor-wood, famous for the retreat of Sir William Wallace, appears in full view; at a small distance from which is seen the well known field of Bannockburn, the pride of the Scotch warrior.—The bleak and barren track of land, bounded by the Saline hills, to the E. and N. E., intersperfed here and there with fresh water lakes, and some very thriving plantations, forms a striking contrast to the whole scene.



## THE STONE

THE STONE OR CLACK, ORIGINALLY PLACED AT THE FOOT OF LOOKABOUTY BRAE, WAS SACRED TO THE PRE-CHRISTIAN DEITY MANNAN AND IS AN UNIQUE RELIC OF PAGAN TIMES. IT WAS RAISED ON THE LARGE SHAFT IN 1833.

## THE CROSS

THE SHAFT OF THE CROSS, ENGRAVED WITH THE BRUCE ARMS, DATES FROM THE SEVENTEENTH CENTURY WHEN SIR HENRY BRUCE WAS SHERIFF. THE BALL FINIAL IS NOT ORIGINAL. THE STEPS WERE RENEWED IN 1949. THE LOWER PART OF THE SHAFT HAS BEEN WORN BY PRISONERS' CHAINS.

## THE TOLBOOTH

BUILT IN 1592 AT A COST OF £284 THE TOLBOOTH, COMPRISING COURT ROOM, PRISON, JAILER'S HOUSE AND INSTRUMENTS OF PUNISHMENT, EXTENDED SOME FORTY FEET EAST OF THE SURVIVING BELFRY TOWER. PREVIOUSLY THE SHERIFF COURT WAS HELD ON THE STEPS OF THE CROSS. SIR LAURENCE DUNDAS GAVE THE BELL IN 1765 AND MR. FRANCIS HORNE GAVE THE CLOCK IN 1865.

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## Stone of Mannan

### Standing Stone / Menhir



Image © winterjc

Also known as:

- Clackmannan Stone
- King Robert's Stone

Nearest Town:   Alloa (3km W)  
 OS Ref (GB):    NS911919 / Sheet: 58  
 Latitude:        56° 6' 26.47" N  
 Longitude:       3° 45' 4.4" W

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Times Online 

From [The Times](#)  
September 26, 2005

## Fertility stone remains in place after women protest

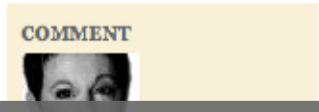
By David Lister, Scotland Correspondent

A PLAN to move an ancient phallic stone said to contain the spirit of a Celtic god has been abandoned by councillors after locals threatened to stage a sit-in around the monument. Councillors confirmed last night that they had shelved a proposal to shift the Stone of Mannan just five yards from its site in the Scottish town of Clackmannan after furious opposition from local women. Harry McLaren, a local councillor who proposed moving the stone while repairs were made to an adjacent 16th century Tolbooth, said last night that he had been astonished by the level of opposition to the plans and had shelved them indefinitely. "I'm afraid it kindled up a vast reaction, more than we've seen for anything for ages, and just about everyone was against this," he said. "We've now said that we won't consider moving the stone unless there is very good reason for it."

The Stone of Mannan, a whinstone boulder three feet long by two feet high, occupies pride of place in the town's main street, where it has perched on top of a monolithic plinth since 1833. Although locals dispute how long it was at its previous location, near an old road by the River Forth, legend has it that the stone has played a role in the community since pagan times, when it was worshipped for supposedly containing the spirit of Mannan, a Celtic god of the sea and fertility. Even today locals joke that

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## £160K STONE REPAIR

Mar 28 2006

A giant stone penis is to be repaired at a cost of more than £160,000. Work starts today on the crumbling 2500-year-old Mannan Stone, which stands on a plinth in the centre of Clackmannan.

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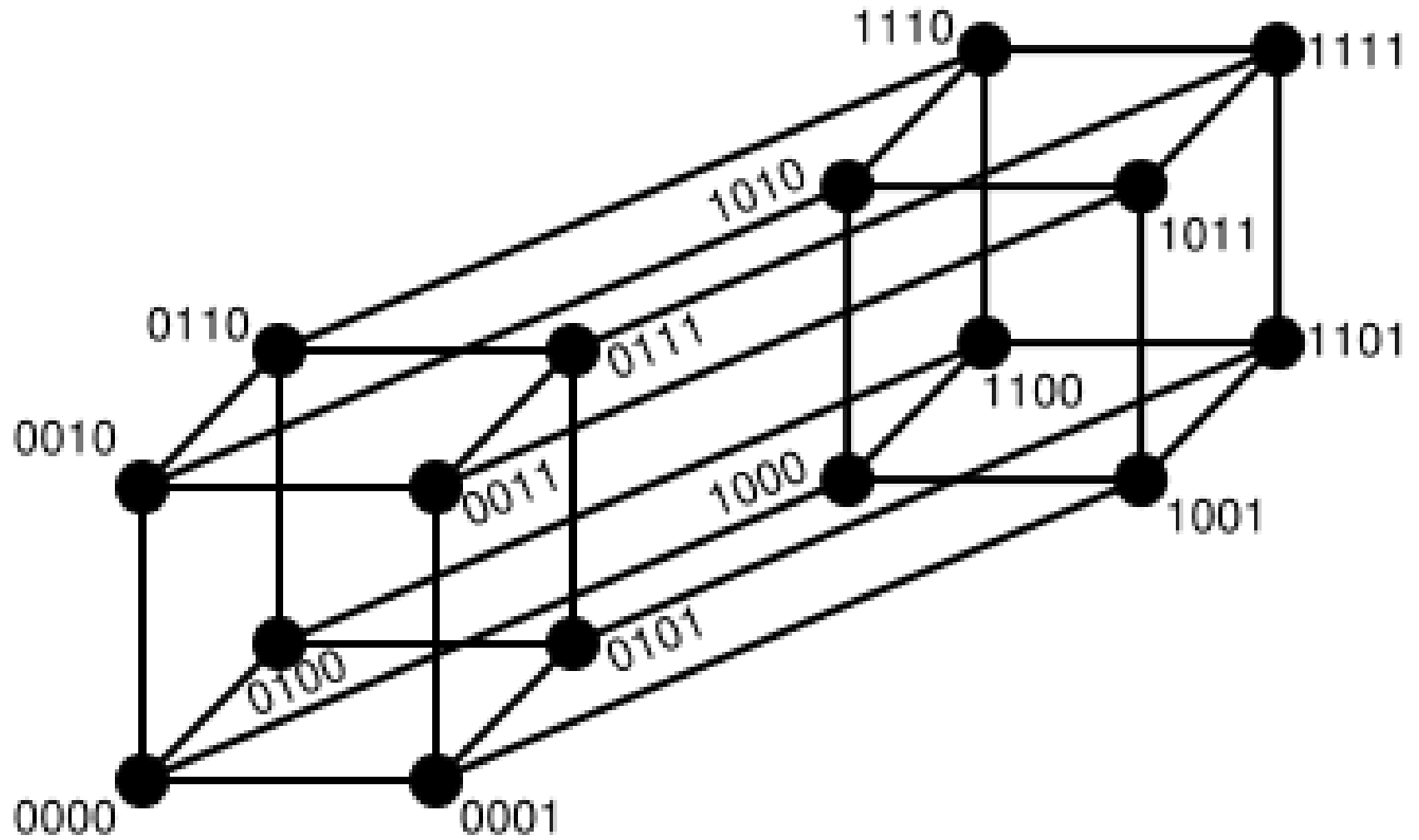






















An aerial photograph of the town of Alloa, Scotland, showing a dense residential area with various buildings and a church spire. In the background, there are rolling hills and mountains under a cloudy sky. A yellow text box is overlaid on the top left of the image.

## **DIALOGUE WITH HERITAGE AND MUSEUMS OFFICER ABOUT THE CLACKMANNAN STONE**

Alloa, October 2008





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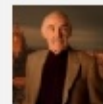
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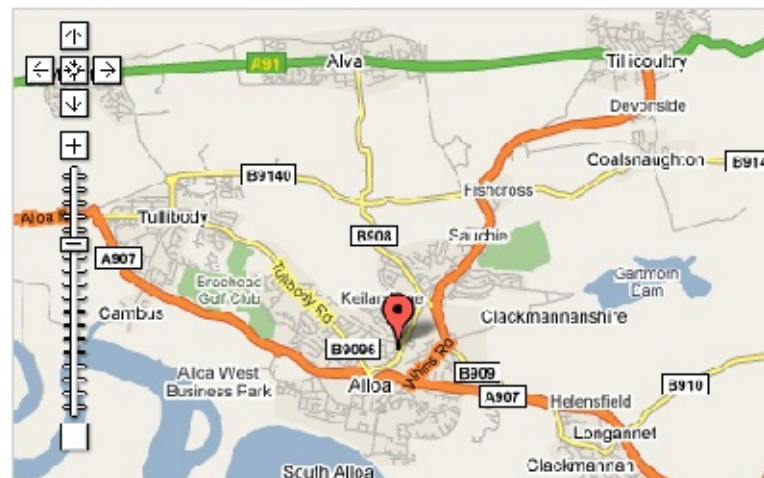
Discover your roots in Clackmannanshire, by coming home to do the Historic Kirkyards Trail, see an art installation inspired by the atmospheric surroundings of the Old Kirkyard and Greenside Cemetery in Alloa, then take part in a promenade performance and meet some of the people who helped to shape Clackmannanshire.

### Where and When

Start Date: **Monday, June 01, 2009** *(to be confirmed)*  
 End Date: **Monday, November 30, 2009** *(to be confirmed)*  
 Address: **Throughout Clackmannanshire**  
 Postcode: **FK10 2AP**  
 Local Authority Area: **Clackmannanshire**  
 Region: **East Central Scotland**

### Contact Details

Official Event Website:  
<http://www.clackweb.org.uk>



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An aerial photograph of Clackmannannan, Scotland, showing a dense residential area with a mix of brick and stone buildings. In the background, rolling hills and mountains are visible under a cloudy sky. A prominent mountain peak is seen in the distance.

**MEET YOUR ANCESTORS:  
THE CLACKMANNAN STONE(-PERSON)**

'Fieldwork'/Project Proposal to:

Susan Mills, Heritage and Museums Officer,  
Clackmannanshire Council

November 2008



Graham Harvey **Animism**  
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Local residents and workers, visitors to the region,

Call to:

professional and amateur, artists and storytellers, historians and heritage workers, geographers, archaeologists, social studies researchers, ecologists, performance artists, 3d modellers, gamers, role-players..

– into the process of fieldwork.

2-4 weeks / 1-2 months depending upon funding/resources.

'Labs' set up for investigation in community hall.



## 'OPEN FIELDWORK LAB' PROPOSAL (e.g AUGUST 2010)

**Local interpretations and memories** connected to the stone can be gathered as oral history sessions.

**Storytelling sessions and workshops** can be centred around the legends which are already connected to the stone (For example the Bruce connections)

**Dialogue and drama development** between character of 'Manau' and other historical characters who may have 'met' the stone.

**Online collaborative platforms** such as wikis introduced as a participatory way to gather many voices and perspectives from different persons, including texts, audio and media around a particular topic (in this case Stone of Mannan).

**3D graphics and craft modeling, online/offline game environments** (e.g. WarHammer, Second Life, World of Warcraft) can offer a creative space to explore virtual characters, and the attachments we make to them.



**IMAGINED OUTCOMES.. EXPANSIONS/  
DEVELOPMENTS/MANIPULATIONS/RELATIONS/  
ASSEMBLAGES/'MASH-UP's/DATA/TEXT/  
STORIES/REPRESENTATIONS/ARTEFACTS/**









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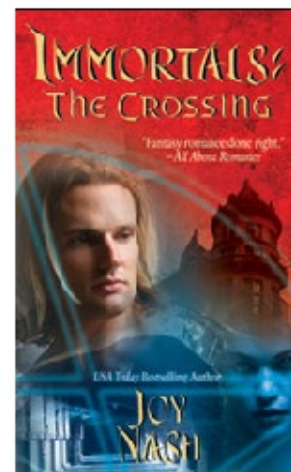
## Immortals: The Crossing

NOW AVAILABLE

October 2008

Dorchester Love Spell  
Trade Paperback  
ISBN: 0305527677

Book #2 of Dorchester  
Publishing's second  
installment of the hot  
four-book continuity  
series, *Immortals*



Read an Excerpt  
Watch the Trailer

Celtic demigod **Manannán mac Lir (Mac)** is hot on the trail of **Artemis Black**, a stunningly dangerous witch who is inexplicably able to intertwine life magic with death magic. Her rare talent nearly killed a faerie infant under Mac's protection. For the safety of his people, he should punish her severely for this crime.

But once Mac runs Artemis to ground, he finds he just can't handle the sexy, infuriating witch. Artemis is both vulnerable and cunning, and it's not often that Mac meets a female who can tug at his heartstrings and challenge his magic. Each time Mac thinks he's got Artemis cornered, she slips from his grasp. Soon, he's obsessed.

Artemis is desperate. So desperate, she's been skimming life essence from faeries, despite the inherent danger, intending to barter the stolen magic for the assistance of a ruthless demon.

### See This World!

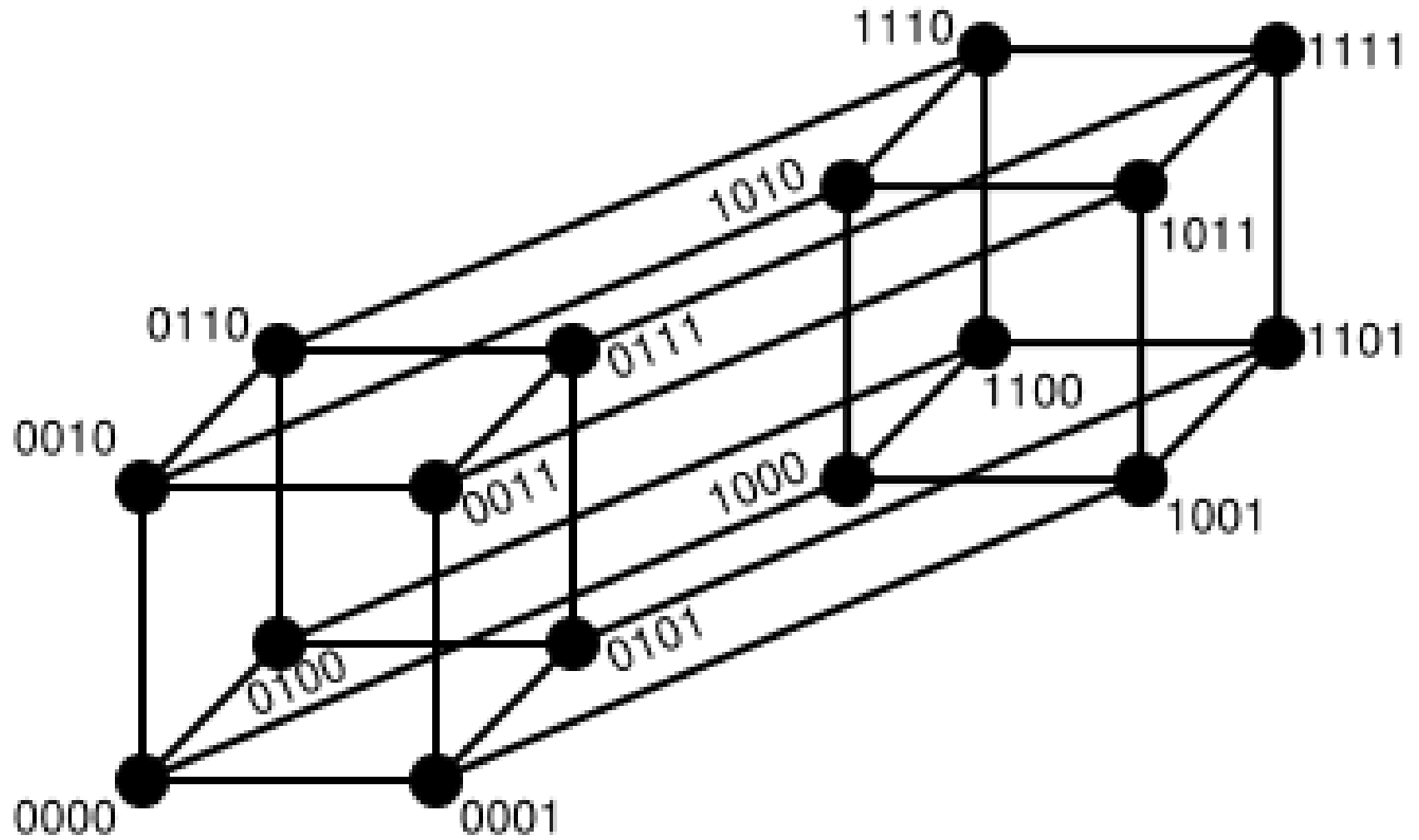
» Inside the world of the **Immortals**.

**Must See!** The Immortals book trailer is live on [www.immortals-series.com](http://www.immortals-series.com).

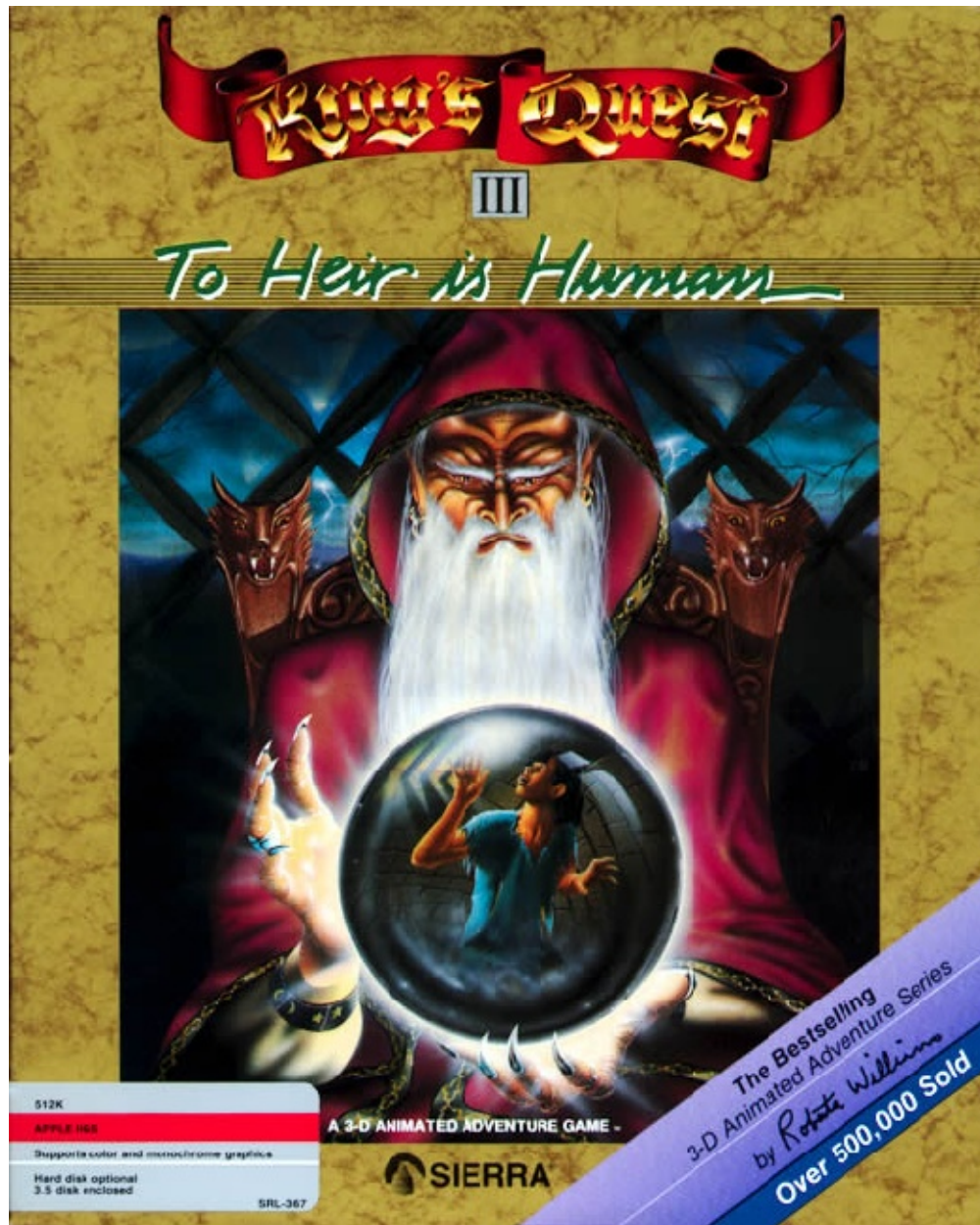














Score: 0 of 210

0:02:04

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# WORLD OF WARCRAFT

## WRATH OF THE LICH KING

**Alliance**



**Horde**



**Male**



**Death Knight**



**Randomize**

**Skin Color** ◀ ▶

**Face** ◀ ▶

**Hair Style** ◀ ▶

**Hair Color** ◀ ▶

**Facial Hair** ◀ ▶

**Randomize**



**Name**

**Randomize**

**Alliance**  
The Alliance consists of five races: the noble, adventurous dwarves; the enigmatic night elves; the ingenious gnomes; the honorable draenei; and the loathing for all things undead they fight to restore this war-torn world.

**Draenei**  
Driven from their world of Argus, the draenei fled the Burning Legion for eons to a remote planet to live. They shared this world with shamanistic orcs and Draenor. In time the corrupted the orcs in war and nearly exterminated the peaceful draenei. A few fled to Azeroth; they now seek alliance in battle against the Burning Legion.

- Jewelcrafting skill

**Death Knight**  
Death knights are powerful, malevolent, runeblade-wielding members of the Scourge. They are infamous for sowing and decay in their path, smiting them down with devastating strikes. The fallen as loyal. Their ability to focus change the style of powers makes the frighteningly new.



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# Shamanism and nature worship

## Contents [hide]

- Nature Worship
  - Druidism
  - Shamanism
- Shamanistic Magic
  - Conversation between Thrall and Grom Hellscream
  - Conversation between Thrall and Drak'Thar
  - Thrall's Monologue from Rise of the Horde
- Shamanistic Philosophy
  - The Spirits
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  - Practitioners by Race
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## Nature Worship

There are two very distinct belief systems which stem from the worship of nature; **Druidism** and **Shamanism**. While different in their effectuation, both belief systems share with each other their most basic concepts of [animism](#), [ancestor worship](#), and [spirit guidance](#). Though both [druidism](#) and [shamanism](#) seem to be separated by a very fine line, the means by which they reach their ends can be classified in a fairly straightforward manner. Druids worship the spirits through plants, animals, and the fundamental spirit of the wilds. Conversely, shamans worship the spirits through the four fundamental elements of earth, fire, wind, and water. *LoM 46-47*

This essential spark of life is looked upon as a divine force, one more fundamental than the [Holy Light](#) worshiped by the [Humans](#). The [Orcs](#), [Taurèn](#), [Night Elve](#), [Trolls](#), and [Draenei](#) commune with the spirit world in search of knowledge, guidance, and power. Though these races do not discount the humans' study and worship of the Light, they maintain the Light is merely the emergent characteristic of the interconnectivity of the spirit world, not a single person's connection with the universe. The belief that the paladin is a direct agent of the Light is a dismissal of the concept that each shaman is but a mere conduit through which the power of the spirits flow. Truly, in their rush to embrace the Light, the humans missed the very point of its existence.

## Druidism

The druids live a very spiritual life: firstly, acknowledging and honoring each spirit as an individual life; secondly, honoring the goddess [Elune](#) (known to the Taur



# GRASSROOTS 'INTANGIBLE CULTURAL HERITAGE' ACTIVISM?

UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage  
Paris, 17 October 2003

## Article 2.1

'Intangible cultural heritage' means the..

practices, representations, expressions, knowledge, skills  
– as well as the instruments, objects, artefacts and cultural spaces associated therewith –

that **communities, groups and, in some cases, individuals recognize**  
as part of their cultural heritage.

This intangible cultural heritage, **transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history,**

and **provides them with a sense of identity and continuity,** thus promoting respect for cultural diversity and human creativity.”



# GRASSROOTS 'INTANGIBLE CULTURAL HERITAGE' ACTIVISM?

What might this mean and its consequences?

Who could be involved? You?

How can it be organised appropriately?

How can such a process be sustained, (or not)?

What is left behind as digital, material and ephemeral residue of being t/here?

Contact: [agryfp@gmail.com](mailto:agryfp@gmail.com)



