

„Út vil ek“

From the Scottish Islands to Iceland and the North.

A conference on cultural connections between the Scottish Islands and the Nordic world in the Medieval Period and onwards

The Nordic House Reykjavík, Iceland
19 September 2009

Programme

09:00 - 09:30

The Nordic House opens with coffee

09.30 - 09:40

Opening of the Conference: Þorvaldur S. Þorvaldsson

09:40 - 09:50

Welcome by Katrín Jakobsdóttir, Minister of Education and Culture

09.50 - 10:20

Terry Gunnell: *Goats, Grýla, Gruleks and Skeklers: Shetland Disguise Traditions and their Nordic and Gaelic Connections*

10.20 - 10:50

Bo Almqvist: *The Seal Woman Legend – a folklore link between the British Isles and the west Nordic area.*

10.50 - 11:10

Coffee

11:10 - 11:40

Þorvaldur Friðriksson: *Mountains and valleys in Iceland carry Gaelic place names*

11.40 - 12:00

Discussion

12.00 - 13:30

Lunch break

13.30 - 14:00

Eyðun Andreassen: *The captured princess and her secret knowledge.*

14.00 - 14:30

Rosemary Power: *Theft, faith and fraud: a view of the Norse -Gaelic Hebrides in the early thirteenth century.*

14.30 - 14:40

Coffee

14:40 - 15:10

John Shaw: *The Return Song Theme with Special Reference to Scottish Gaelic and Nordic Traditions*

15.10 - 15:40

Gísli Sigurðsson: *Salmon fishing and Gaelic influence in Iceland*

15.40 - 16:00

Discussion

16:00 - 16:50

Brynhildur Guðjónsdóttir and Pétur Grétarsson musician: *Perform Gaelic songs along with heathen items from Hávamál, Rígsþula, Alvíssmál and Grímnismál from the theater show Brák.*

16.50 - 17:30

Reception and end of conference.

Chair: Ragnheiður H. Þórarinsdóttir

Terry Gunnell: *Goats, Grýla, Gruleks and Skeklers: Shetland Disguise Traditions and their Nordic and Gaelic Connections*

Summary: The lecture will contain a brief review of the nature and role of disguise traditions (guising/ mumming traditions) that are still practiced in certain parts of Shetland at certain seasonal festivals (Halloween, Christmas and New Year) and also at weddings. As will be noted, these traditions offer a cultural bridge between the Nordic and Gaelic cultural worlds, offering not only early connections with the Icelandic figure of Grýla and the Faroese grýlur, but also close connections with the Irish strawboys traditions and other Nordic traditions centring around goat figures.

Eyðun Andreassen: *The captured princess and her secret knowledge.*

Summary: The part of the girl to be rescued in fairy tales seems often to be underestimated and her role in her own rescue even ignored. In many tales she plays a key role even if she is not mentioned up to the very moment, when she is found in the giant's cave or in similar places. Then she reveals secret knowledge, necessary for the boy to fulfill this part of his quest. In my lecture I shall discuss aspects of her part in the tales and how it is treated in scholarly literature.

John Shaw: *The Return Song Theme with Special Reference to Scottish Gaelic and Nordic Traditions*

Summary: This presentation will provide a brief comparative background of the Return Song Theme followed by a survey with commentary of its distribution and variants in Scotland, Ireland and the Nordic countries.

Þorvaldur Friðriksson: *Mountains and valleys in Iceland carry Gaelic place names*

Summary: Many terms employed in Icelandic are not to be found in Danish, Norwegian or Swedish. Examples include important words such as strákur (boy) and stelpa (girl). Many Icelandic words seem to originate in Gaelic, and on close inspection appear more numerous than previously estimated. Words of Gaelic origin are found in Iceland as place names for bayous, mountains, rivers, farms and estates.