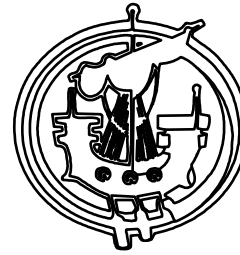




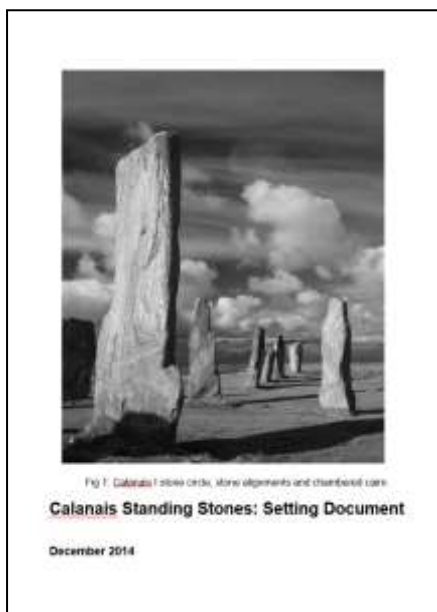
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**Comhairle nan
Eilean Siar**

Calanais Standing Stones: Setting Document



This document was prepared by Historic Scotland in conjunction with *Comhairle nan Eilean Siar* in 2015. The document was produced as an aid to informing their discussions about the setting of the Calanais standing stones complex.

Since then, Historic Scotland has been replaced by Historic Environment Scotland, Scottish Ministers' policy for the historic environment, the *Scottish Historic Environment Policy* (2011), has been replaced by the *Historic Environment Scotland Policy Statement* (2016) and the *Managing Change in the Historic Environment Guidance Note: Setting* (2010) has been refreshed:

www.historicenvironment.scot/advice-and-support/planning-and-guidance/legislation-and-guidance

This document will be used to inform the development of any future advice note in consultation with others.

Historic Environment Scotland is the lead public body set up to investigate, care for and promote Scotland's historic environment: www.historicenvironment.scot



Fig 1: Calanais I stone circle, stone alignments and chambered cairn

Calanais Standing Stones: Setting Document

December 2014

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All photographs Nicki Hall © except for Figs 1 and 10 © Andrew Stevenson.

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All background mapping © Crown Copyright 2014 Ordnance Survey [Licence Number 100021521].

NB: As the maps generated are indicative only, please bear in mind the following factors when viewing them:

- all visibility data and terrain models have generated from Ordnance Survey open source data, based on 10m contours (this is available as a free download from their website)
- all areas shown as 'visible' are theoretically visible, not taking into account built features or vegetation
- the data for visibility of Calanais I show where the highest stone (based on a height of 4.75m) is theoretically visible to a person of height 1.8m
- the data for visibility from Calanais I, II and III show where a person of height 1.8m is theoretically visible to a person of 1.8m
- the data for visibility from Calanais XI shows where a person of height 1.8m could see a stone of height 1.5m (this was based on the indicative standing stone heights for the other sites), as it is designed to show visibility of the other sites in the complex from this location
- all data showing the height of development visible from sites is based on a person of height 1.8m
- the visible peaks data is based on height data and identifies those peaks which theoretically form the skyline from Calanais I

The main point to note is that it is not only about whether a development is visible from a receptor, but assessing the impact on that receptor and how significant that might be.

1. Introduction

Background

This report has been prepared by Historic Scotland in consultation with the Comhairle nan Eilean Siar to provide a description of the setting of the Calanais standing stones complex, and guidance on how to assess potential impacts from development proposals on the setting of the complex.

Structure of the report

The following briefly outlines the structure of the report:

- Section 2 provides a description of the Calanais standing stones and places them within their archaeological and historic context. This includes brief descriptions of the Neolithic period in which the stones were first constructed and used, the antiquarian interest in the stones, the excavations that have taken place there and the folklore associated with the stones.
- Section 3 explains the concept of setting. It includes references to the relevant setting documents that have been produced. It also discusses the broader context of landscape archaeology.
- Section 4 identifies the key elements of the setting of the Calanais complex as we understand and appreciate the stones today. This includes a brief description of the geology and topography of the Western Isles, and the landscape in which the Calanais stones are located.
- Section 5 includes the relevant policy context in relation to the Calanais complex, and provides guidance for assessing the potential impact from development proposals on their setting.
- Section 6 provides a list of suggested reading. This includes the major publications on Calanais, the Neolithic, setting and landscape archaeology.
- Section 7 provides a list of the relevant legislation, planning policy, other policy documents and guidance.
- The Annex contains photographs and maps that illustrate the setting of the Calanais complex.

2. The Calanais standing stones

Description

Twelve sites comprising a variety of stone settings are generally considered to make up the Calanais complex (Figure 2). A more detailed description of three of the monuments and their setting is provided in Section 4.

Site	Site name and reference	Scheduled Monument?	Brief description of site
I	Calanais or Callanish Standing Stones (Index No. 90054). A Property in the Care of Scottish Ministers.	Yes	Stone circle of 13 stones around a larger monolith and a small chambered cairn, with long lines of stones including an 'avenue' radiating in four directions.
II	Ceann a'Gharaodh, stone circle and cairn 250m N of (Index No. 5433).	Yes	Closest to Calanais I, this is a stone ring comprising 8 stones (5 standing and 3 fallen), and a cairn and sockets for timber uprights within it. Also known as <i>Cnoc Ceann a' Ghàrraidh</i> .
III	Cnoc Fillibhir Bheag, stone circle and stone settings (Index No. 5437).	Yes	A stone circle with 14 visible and 6 turf-covered stones, a sub circular stone setting, a small cairn with a nearby fallen standing stone and a further, broken standing stone.
IV	Sron a'Chail, stone circle and cairn 450m SSE of Ceann Hulavig (Index No. 5457).	Yes	A circle of standing stones comprising 5 upright and 1 fallen standing stone surrounding a small burial cairn. Also known as <i>Ceann Thulabhaig</i> .
V	Airidh nam Bidearan, standing stones N of (Index No. 6018).	Yes	A group of standing stones - possibly perhaps the remains of a prehistoric stone circle or setting. The most prominent of these are 3 upright stones.
VI	Cul a'Chleit, standing stones, Garynahine (Index No. 6019).	Yes	Two standing stones plus other large stone slabs which may represent the fallen stones of a larger setting.
VII	Cnoc Dubh	No	Ruined house/homestead, a standing stone and a possible burial cairn.
VIII	Bernera Bridge, stone setting, Great Bernera (Index No. 5548).	Yes	Stone setting in the form of a semi-circle, with 3 large and one small standing stone. Also known as <i>Cleitir</i> .
IX	Druim nam Bidearan	No	Two fallen stones.
X	Na Dromamen		A stone circle comprising 11 large pillar stones which have fallen.
XI	Beinn Bheag, standing stone, cairns and shielings 500m SSE of (Index No. 5499).	Yes	A standing stone plus 7 other stones and the sockets for at least 3 further stones, plus 2 burial cairns and a group of shieling huts. Also known as <i>Airidh na Beinne Bige</i> .
XII	Stonefield	No	A standing stone

Figure 2: Table of sites mentioned in the text (after Ashmore 2002)

The most well-known of the Calanais standing stones is Calanais I. This monument comprises a stone circle of 13 stones up to 3.5 m tall centered around a larger 4.7 m tall monolith, and the remains of a small chambered cairn. From this, long lines of stones including an 'avenue' leading northwards radiate in four directions.

Calanais I is designated as a nationally important scheduled monument which is given legal protection under the Ancient Monuments and Archaeological Areas Act (1979). It is also a Property in the Care of Scottish Ministers and Historic Environment Scotland are responsible for its protection and management. The monument is one of the foremost heritage assets in the Western Isles and is widely promoted, drawing large numbers of visitors from across the world for its cultural, aesthetic and spiritual associations. As such, Calanais I is not just an iconic and important archaeological monument, it also contributes to the local and national economy.

The Calanais complex is comparable with other great late Neolithic ceremonial sites elsewhere in Britain, such as the Heart of Neolithic Orkney World Heritage Site, the Kilmartin Glen in western Scotland, the henge monuments at Thornborough in North Yorkshire and Stonehenge and Avebury in Wessex, southern England.

As with these comparable sites, the setting of Calanais is central to our understanding, appreciation and experience of the monument and this contributes to its cultural, aesthetic and spiritual values. It forms the centre of a wide prehistoric ritual landscape, incorporating a number of related and often intervisible stone circles such as Calanais I & II, standing stones and natural features. Further discussion about its setting is provided in section 4 and a series of photographs and maps illustrating this is included in the Annex.

Calanais: date and context

Calanais I was constructed during the later Neolithic (c. 3300 BC to 2500 BC), a period associated in Britain and Ireland with the construction of standing stones, the widespread woodland clearance and an increase in cereals and weeds associated with agriculture. This implies that people were clearing the land, although this process may have also been influenced by climate change and the decline of elm.

Excavations at Calanais I in 1980/1981 suggest that the stone circle was constructed between 2900 BC and 2600 BC at a time when people were already cultivating the surrounding land. Shortly afterwards, a small chambered burial cairn was built. Finds discovered during excavation include Beaker pottery dating to between 2500 and 1750 BC, and quartz and Skye mylonite arrowheads. It is thought that Calanais I continued in use as a place of ritual activity until between 1200 BC and 800 BC. By the Iron Age, the climate had deteriorated and Lewis became wetter and cooler resulting in the build-up of peat, and this process continued into the 19th century. It is generally considered that the other 'satellite' Calanais stones were built later.

Generally considered to be 'ritual' sites, many standing stones replaced earlier settings of timber circles. The variety of forms often reflects the geology of the region: some sites comprise small squat boulders, others comprise tall monoliths. The layout of stone circles also varies considerably, with some being perfect circles and others being flattened circles. The arrangement of stones at Calanais is unique however as no other known stone circle is accompanied by a cruciform of stones.

The ritual traditions at Calanais I have similarities with Neolithic archaeological sites in Orkney. For instance, the finds suggest connections with Neolithic people at Skara

Brae and the Stones of Stenness. In addition, the triangular stones at both Calanais I (stone 18) & Calanais III are similar in shape to one of the stones at the Ring of

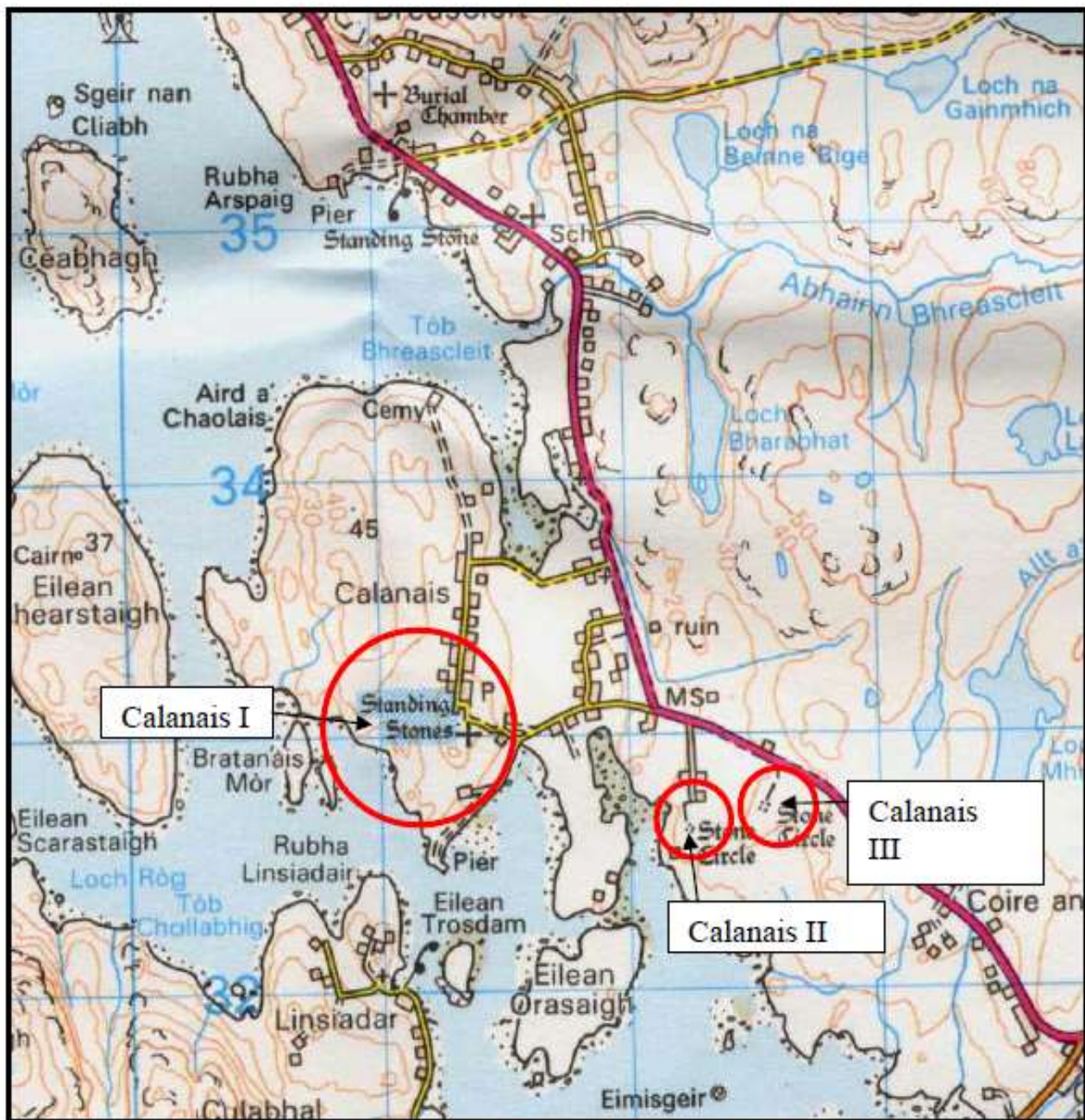


Fig 3: Calanais I, II & III Location Plan

Brodgar, and the sloping central megalith at Calanais I (stone 30) is similar to one of the stones at the Stones of Stenness. There are also topographical similarities between the Stenness monuments in Orkney and at Calanais I. Both are located at the head of a sea inlet on a peninsular that divides freshwater and seawater lochs, and views at both sites are framed by the lochs with the hills and mountains beyond.

Early interest in the stones

A rich antiquarian tradition is associated with Calanais I. As early as 1680, John Morisone noted that the stones were as 'men converted into stones by ane Inchanter' with Martin Martin describing it as a place of 'Worship in the time of Heathenism' in 1695 and publishing the first known (inaccurate) plan of this 'heathen temple' in 1703. Other antiquarians to sketch or plan the monument include William Stukeley, John MacCulloch, J. J. A. Worsaae and J. Palmer.

The first excavation of Calanais I was undertaken in 1857 with the resulting paper by James Matheson in 1862 reporting that a circular cairn which included human bones has been discovered. This prompted a number of other antiquarian visitors to the site to survey and draw the stones, including General Augustus Pitt-Rivers, the first Inspector of Ancient Monuments, who visited the site in 1885.

Folklore traditions and modern interpretations

The stones at Calanais have also given rise to a rich folk tradition. Early accounts of the stones by antiquarians included stories that the local people told them (many of these are recounted in Otta Swire's *The Outer Hebrides and Their Legends*, 1966). Early 17th century local accounts describe the stones as *fir brèige* ('false men') and men turned into stone. One story tells of a priest king arriving on Lewis with a fleet of ships and labourers and building the stones at Calanais I. Another tale describes how a magical white cow fed people at Calanais during a time of famine. Common to many of these stories is that the stones hold sacred significance or other-worldly powers, and this belief continues among many people to this day.

The stones have also been studied in terms of their architecture and location in relation to astronomical and celestial events. Alexander Thom's investigation of megalithic sites led to greater interest in how such sites were interpreted, particularly in relation to geometry, measurement and how stones are aligned with celestial movements. Margaret Ponting [now Curtis] (424, 1988) for instance argues that Calanais is a 'lunar observatory' which is 'specifically positioned in the landscape to utilise the horizon circle to maximum dramatic advantage' She notes that the moon skims over two distinct hill ranges: the first is the *Cailleach na Mointeach* ('Old woman of the Moors') - also known as the 'Sleeping Beauty' - which is located to the south-east (Fig 4). The moon at the maximum southern declination rises from the 'neck', skims the tops of the stones in the east row, sets into the nearby horizon of Cnoc an Tursa before reappearing within the circle, and this event can be seen from all of the Calanais sites.

Ponting also observed that the moon in the second range of hills lying to the south-west of Calanais I sets at maximum southern declination into the Clisham, before disappearing and then reappearing in the V-notch at Glen Langdale (Fig 5). Interestingly, this phenomenon can be witnessed from all of the sites to a greater or lesser extent except for Calanais I. For instance, the moon reappears in Glen Langdale right over the standing stone circle at site IV when viewed from the fallen monolith at site XVII. Margaret and Ron Curtis built on and refined these theories and discovered numerous other sites which supported them.



Fig 4: The *Cailleach na Mointeach* mountain range to the south-east of Calanais I



Fig 5: The Clisham mountains with the distinctive Glen Langdale V-notch.

3. The concept of setting

Setting as a concept

The International Council of Monuments and Sites (ICOMOS) define setting in their Xian Declaration on the Conservation of the Setting of Heritage Structures, Sites and Areas (2005) as:

‘the immediate and extended environment that is part of, or contributes to, its significance and distinctive character’.

It goes on to state that:

‘Beyond the physical and visual aspects, the setting includes interaction with the natural environment; past or present social or spiritual practices, customs, traditional knowledge, use or activities and other forms of intangible cultural heritage aspects that created and form the space as well as the current and dynamic cultural, social and economic context’.

Setting in the planning process

As the setting of heritage assets is a material consideration in the planning process, planning authorities must take account of the settings of heritage assets when drafting local development plans and supplementary guidance, when considering environmental and design assessments and in determining planning applications.

Although setting can be a challenging concept for heritage professionals, planners and the public to understand, there is a range of guidance available. *Scottish Planning Policy’s* (SPP) 2014 glossary for instance defines setting as being

‘more than the immediate surroundings of a site or building’. It may for instance ‘be related to the function or use of a place, or how it was intended to fit into the landscape of townscape, the view from it or how it is seen from areas round about, or areas that are important to the protection of the place, site or building’.

Historic Environment Scotland’s *Managing Change in the Historic Environment: Setting Guidance* (2010) advises planning authorities and other interested parties about how to apply the policies in the *SPP* and the *Scottish Historic Environment Policy (SHEP)* 2011. It defines setting as:

‘the way in which the surrounding of a historic asset or place contribute to how it is experienced, understood and appreciated’ (Section 2.1)

In defining setting, the guidance states that monuments ‘were often deliberately positioned with reference to the surrounding topography, resources, landscape and other monuments’ (Section 2.2). It goes onto state that the ‘visual envelope, incorporating views to, from and across the historic asset or place’ contributes to setting (Section 3.1). This is based on research which suggests that the landscape is a vital part of the experience of place. How a person moves through the landscape and approaches monuments in that landscape are important elements in understanding and appreciating them - both in the present, as well as in the past.

The guidance advocates a three stage approach in how to assess impacts on the historic environment:

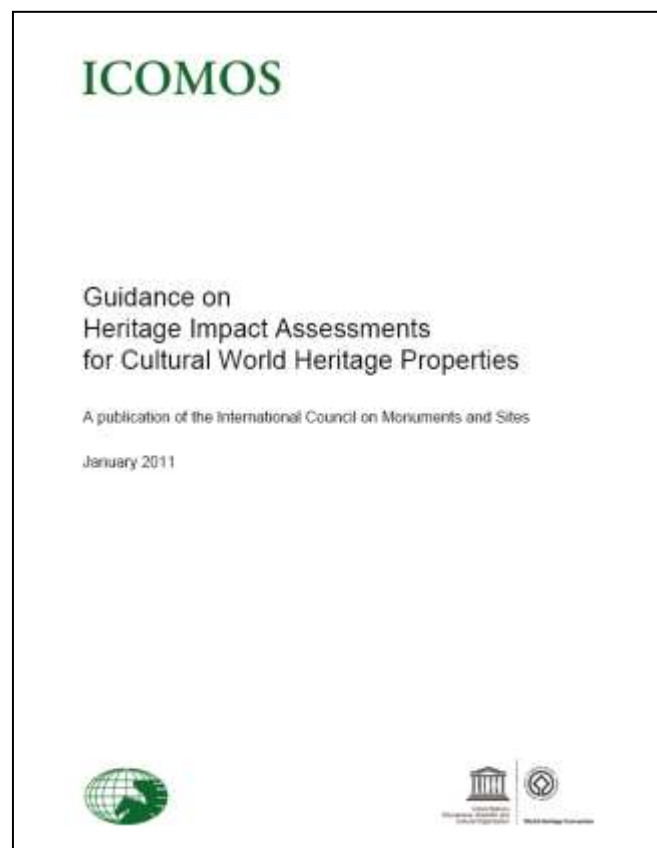
1. identify the historic assets that might be affected;
2. define the setting of each historic asset;
3. assess how any new development would impact upon this.

A further document entitled *New Design in Historic Settings* (2010) by Historic Environment Scotland explores how good design in historic settings can be achieved. It illustrates this using a number of case studies.



Elsewhere in Britain, English Heritage has produced two documents: *The Setting of Heritage Assets* (2011) and *Seeing The History in the View* (2011), as well as specific guidance in relation to *Wind Energy and the Historic Environment* (2005).

Although the Calanais complex is not a UNESCO World Heritage Site, it may be useful to consider the advice contained in ICOMOS *Guidance on Heritage Impact Assessments for Cultural World Heritage Properties* (2011).



Landscape archaeology and the significance of a 'sacred geography'

Crucial to understanding setting in relation to archaeological monuments is landscape archaeology. Emerging during the 1970's and 1980's as a way of investigating the relationship between monuments and topographical landscape features, it tries to gain a greater understanding of why such monuments were erected, and how they were experienced by the people that built them. Modern theoretical approaches to landscape also take account of how people in the past would have regarded the landscape as source of information and a record of past events - a 'sacred geography' - with every feature linked to a significant mythological event

A number of leading archaeologists argue that the landscape in which Neolithic and Early Bronze Age monuments sit is crucial in determining their setting, form and appearance. Many Neolithic ritual monuments are positioned in relation to distinctive topographic features such as major rivers, hills and mountains for instance. Their relationship to access routeways across and between different terrestrial and marine landscapes, location near to good upland pasture and views over specific areas of land (perhaps relating to different communities) also seems to have held significance.

Richard Bradley (1998, 116) argues that many stone circles appear to represent a 'microcosm of the local landscape' in that the high ground forms a topographical bowl around the monument. This is certainly true for Calanais I as it has extensive 360 degree views out to the skyline (see Section 4). However, this is not true for all stone circles – for example, those which are situated in elevated positions affording extensive views over the landscape below and which appear 'skylined' against the horizon.

Phenomenological approaches - the study of how humans experience the world through their senses - have also been used by a number of archaeologists to study the relationships between monuments and natural landscape features. Central to this concept is the idea of movement – moving through space to and from places. Added to this, is the recognition that the landscape is not just space but a series of culturally constructed places.

Materiality has emerged recently as a way of understanding monuments. Their significance is further enhanced by the incorporation of materials from the natural world – with what Richard Bradley calls 'pieces of places' (2002, 81). The varying colours and textures of megalithic architecture which are reminiscent of the hues and natural surfaces of the earth could help to explain why coloured and textured stones are found at a number of monuments.

More recently still, the role of the wider landscape in archaeology has extended the discussion of the role and importance of the sky – the 'skyscape'. Building on previous research into the link between stone alignments and movements of the sun and moon (as mentioned in Section 2), this approach attempts to reintegrate archaeoastronomical approaches into mainstream landscape archaeology.

4. The setting of Calanais

Geology, topography and climate

The stones at Calanais are made of Lewisian gneiss, a material which represents much of the underlying geology of the Western Isles. More recent climatic events have shaped the Lewis we know today with its rolling treeless moorland, rocky shores, white sandy beaches and machair.

Although its current climate is generally wet and windy, the island was warmer, drier and less windy, and the sea level was lower during the Neolithic. Therefore the sea loch south of Calanais I for instance, could have been mostly dry land. Pollen analysis indicates that silver birch and hazel grew in the vicinity of Calanais, but around 1500 BC these trees were cleared and the cultivation of cereal crops began.

Calanais I: Calanais or Callanish Standing Stones (Index No. 90054)

Calanais I (Fig 6) comprises a stone circle, a small chambered cairn and lines of stones radiating in four directions. It is situated on the summit of a low ridge at the head of the Loch Roag sea inlet on the west coast of Lewis. The immediate setting of the monument includes *Choc an Tursa*, the rocky crag and tail just south of the monument. This is an important natural feature because the arrangement of monoliths appear to be centrally positioned on it. The immediate setting of the monument also includes the fields surrounding the site to the east and west, and the modern township of Calanais to the north.

The wider setting of Calanais I comprises the wide 360° panoramic views out over the surrounding area which extend towards the skyline. This includes views to the waters of East Loch Roag, the mountains of Harris and the hills of Pairc and Uig (Ponting and Ponting 1984). In essence, the monument sits within a topographic bowl, and it is the horizon around the bowl which is of great importance in our understanding and appreciation of the monument. These outwards views include both Calanais II and III which are located c. 1 km to the east-south-east.

Of equal importance is the monument's presence in the views from the surrounding landscape. Approaching Calanais I from the east for example, the stones appear silhouetted against the skyline. The stones are also visible from Calanais II and III, and it is thought that this inter-visibility which was likely to have been of importance in the past and forming part of a processional route.



Fig 6: Calanais I

To the north of Calanais I lies the small township (see VP 4 in Annex. The surrounding area comprises a relatively open landscape, incorporating low-lying and scattered buildings and a few telecommunications masts which break the skyline to the north, and to east at Eitseal at a distance of c. 9.5 km. Beyond Eitseal, a few of the blade tips of the Stornoway wind farm are visible at a distance of over c. 12.5 km.

The gneiss at Calanais I is characterised by thin veins of black, red, pink, grey and cream, within a grey-white quartz and feldspar mix which sparkles. As the stones have weathered, their surfaces have become rounded with preferentially eroded mineral banding planes. Lichen growth colonises most of the stones, particularly their top surfaces.

The stones with their inclusions of crystalline nodules seem to have been preferred) and many include hornblende inclusions (Fig 7) a phenomenon which has also been found at Cnoc an Tursa. This adds to the association between the crag and suggests that the materiality of the stone was important to the builders of Calanais.



Fig 7: The western face of stone 37 (Calanais I) with its hornblende inclusion

Calanais II: Ceann a'Gharaodh, stone circle and cairn 250m N of (Index No. 5433)

Also known as *Cnoc Ceann a' Ghàrraidh*, Calanais II (Fig 8) is the closest to Calanais I, being located approximately 985m to the east-south-east. Originally comprising 18 stones, the monument is a slightly elliptical, elongated N-S circle of 8 standing stones (5 standing and 3 recumbent/fallen), surrounding a much reduced burial cairn. Both features date to the late Neolithic or Early Bronze Age. All of the stones are Lewisian gneiss, although there are variations in their lithography.

Calanais II is situated on slightly raised level ground which drops to the sea on the south-western side. Its immediate setting is in fields within an open moorland and pasture and some scattered farmsteads. Its wider setting includes views towards the west-north-west which includes Calanais I, towards Calanais III to the east and extensive southerly views which include the Glen Langdale mountain range.



Fig 8: Calanais II with Great Langdale visible in the background

Calanais III: Cnoc Fillibhir Bheag, stone circle and stone settings (Index No. 5437)

The monument comprises a stone circle with 14 visible and 6 turf-covered Lewisian gneiss stones, a sub circular stone setting, a small cairn with a nearby fallen standing stone and a further, broken standing stone. It is located on a raised area of ground and the immediate setting of the monument is its location within fields in open pasture and moorland. To the north is the A858 road, and to the west is a number of buildings along another smaller road.

The monument's wider setting includes extensive outward views which are relatively free of modern development. These views across the landscape to the skyline, and to Calanais I and II are of particular importance.



Fig 9: Calanais III

Intervisibility/lines of sight

As noted above, Calanais I, II and III are all located in prominent positions in the landscape and are intervisible with one another. Here is a summary of some of the other monuments in the Calanais complex.

Calanais VI

The site commands a high level of visibility across the landscape, and is particularly visible over long distances to the south and southeast, and along the course of the Black River.

Calanais IX

This stone circle is extremely prominent when viewed from along the Black River. Calanais I, II, III IV, VI, X & XI are all visible from this monument

Calanais XI

This monument is situated in a dominant position on a south-facing terrace/platform on the middle slopes of Airigh na Beinne Bige. It is highly visible in the landscape and appears to be the only stone circle from which most of the other Calanais monuments can be seen.

Conclusion

In summary, the Calanais complex forms the centre of a prehistoric ritual landscape, incorporating a number of related and often intervisible stone circles and natural features. The complex comprises important monuments which are comparable with other great late Neolithic ceremonial sites elsewhere in Britain.

The complex is an iconic site in the Western Isles which is widely visited, not just as an archaeological site, but so as to appreciate its wider landscape. Many present day visitors are drawn to the folklore and mythology surrounding Calanais, just as were antiquarians in the past.

As with many other Neolithic and Early Bronze Age monuments across Britain and Ireland, people gathered various elements from the landscape and chose specific places in which to build these monuments to reflect that landscape in which they are situated. The Calanais complex appears to reference and frames natural landscape features, plot the movements of the sun and moon and placed along processional routes through the landscape – whether this by over land or by sea.

Colin Richards (2015) suggests for instance that Calanais I, II and III formed the central point of terrestrial and marine routeways. These routes includes approaches from the Atlantic Ocean into Loch Roag through the Great Bernera sound and passing Calanais VIII, an approach from the north-east and passing Calanais XI and Calanais X (the 'Pentland route'), and an approach from the south-east and passes Calanais VI, IX and IV (the 'Black River route').

Richards (2015) also suggests that the 'high circles' which include Calanais VI, X, XI & IX overlook valleys and routeways and provide a 'sequential order' (2013, 234) into the heart of the Calanais complex (I, II & III) – all of which are located on lower ground and therefore defined as 'low circles'. Many of the high stone circles such as Calanais X are visually prominent with many having a skyline position.

While it is likely that practical reasons (e.g. avoiding boggy ground) would have also played in their part in the siting of these monuments, their location on geological features known as crags and tails formed by glacial action afford them good outward views, and a visual prominence in the landscape.

Views from and between these monuments, and their presence in views from the surrounding landscape, are important parts of how we understand, experience and appreciate their setting today. It is critical that these views and relationships are protected. The next section and the maps in the annex provide some guidance about how to do this.



Fig 10: Calanais I

5. Assessing the potential impact from development proposals on the setting of Calanais

National policy context

The *National Planning Framework* (NPF) 2014 recognises the contribution that cultural heritage and irreplaceable historic places make in enriching our lives, contributing to our sense of identity, and as an important resource for the tourism and leisure industry.

Scottish Planning Policy (SPP) 2014 sets out Scottish Ministers' policy on the historic environment. It describes Scotland's historic environment as 'the physical evidence for human activity that connects people with place, linked with the associations we can see, feel and understand'. It states that the planning system should: 'promote the care and protection of the designated and non-designated historic environment (including individual assets, related settings and the wider cultural landscape) and its contribution to sense of place, cultural identity, social well-being, economic growth, civic participation and lifelong learning; and enable positive change in the historic environment which is informed by a clear understanding of the importance of the heritage assets affected and ensure their future use.

SPP says that change should be sensitively managed to avoid or minimise adverse impacts on the fabric and setting of the asset, and ensure that its special characteristics are protected, conserved or enhanced. Permission should only be granted in exceptional circumstances where there is potential for a proposed development to have an adverse impact on a scheduled monument, or on the integrity of its setting (sections 137 & 145).

The *Scottish Historic Environment Policy* (SHEP) 2011 sets out Scottish Ministers' policy on scheduling. Although the definition of a scheduled monument for the purposes of the *Ancient Monuments and Archaeological Areas Act* 1979 does not extend to its setting, securing the appropriate protection of the setting of scheduled monuments is a principle of national policy, and is a material consideration in the determination of applications within the planning system and other development consent regimes (Annex 6, para 2 & 3). The SHEP also explains that the relative weight that attaches to the preservation of scheduled monuments is national. The national importance of scheduled monuments is therefore a factor in determining whether or not exceptional circumstances apply in any specific case (para 3.19).

The *SHEP* also recognises that properties such as Calanais are more than the sum of their constituent parts. They have important historical, cultural or emotional associations that give them a particular significance to the life of the nation, as well as to the local communities within which they are set. Many have outstanding landscape or picturesque values and settings. Scottish Ministers will conserve the Properties in Care in a way that preserves these qualities within an appropriate setting, and will work with others to protect and enhance their wider setting'. (paragraph 4.23)

Historic Scotland's *Managing Change in the Historic Environment Setting Guidance* (2010) explains how to apply the policies in the SPP and the SHEP. It defines setting

as 'the way in which the surrounding of a historic asset or place contribute to how it is experienced, understood and appreciated' (Section 2.1). It advocates a three stage approach: identify historic assets, define and analyse their setting and assess the impact of new development.

The adopted *Outer Hebrides Local Development Plan (2012)* also has policies for the protection of heritage assets from development proposals. For instance, Policy 34: Archaeology states that ' Proposals that seek to protect, enhance and interpret nationally important monuments and other archaeological sites will generally be supported in line with the policy criteria. Development proposals adversely affecting nationally important remains and their settings will not normally be permitted'.

The setting of the Calanais stones

Based on the description of the settings of the Calanais stones provided in the previous section, the following factors should be taken into consideration when assessing the potential impact of development:

- the topographic location of the monuments and their relationship with the wider landscape; particularly their extensive *outward views* towards the horizon which include the mountain ranges that are visible on the skyline.
- the extensive views *towards* the monuments from the wider landscape; especially when this is an element of the physical prominence or role the monument plays.
- the *inter-visibility* between the monuments; these views are an important part of how they were intended to be seen and used.
- the possible *routeways* between the Calanais monuments, both terrestrial and maritime. For instance, the movement across and between the sites from the north-east, from the south-east and from the west.
- *the current landscape character in which the monuments sit*; a relatively open rural landscape incorporating some low-lying and scattered buildings, with only a few larger structures visible in the distance to the east.
- *the landscape character when the monuments were constructed*. While this is a modern landscape, where there is a surviving concentration of monuments (as at Stonehenge, Orkney or Calanais), they can rightly be seen as the surviving fragments of past ritual landscapes. The impact of developments on the settings of such rare and sensitive complexes requires careful consideration.
- Other *non-visual characteristics* that contribute to the setting of the monuments; for instance, the sensory experience as one travels from one site to another across the landscape which incorporates an appreciation of light, weather conditions, the colour and texture of the monuments, sound, etc.
- Other more intangible qualities that contribute to the *sense of place* that can be gained from being at one of the monuments; for example, the spiritual

associations that people have with the stones themselves, as well as the relationship the monuments have with the wider landscape (e.g. the movements of the moon in relation to the mountain ranges).

Assessing the impact of development on the Calanais stones

Factors to be considered should include:

- does the development impact on *views from* the monument?
- does the development impact on *views towards* the monument?
- does the development impact on *views between* monuments?
- does the development impact on the *landscape character* in which the monument is presently situated?
- does the development impact on the *non-visual, more intangible qualities* that give the monument a sense of place?

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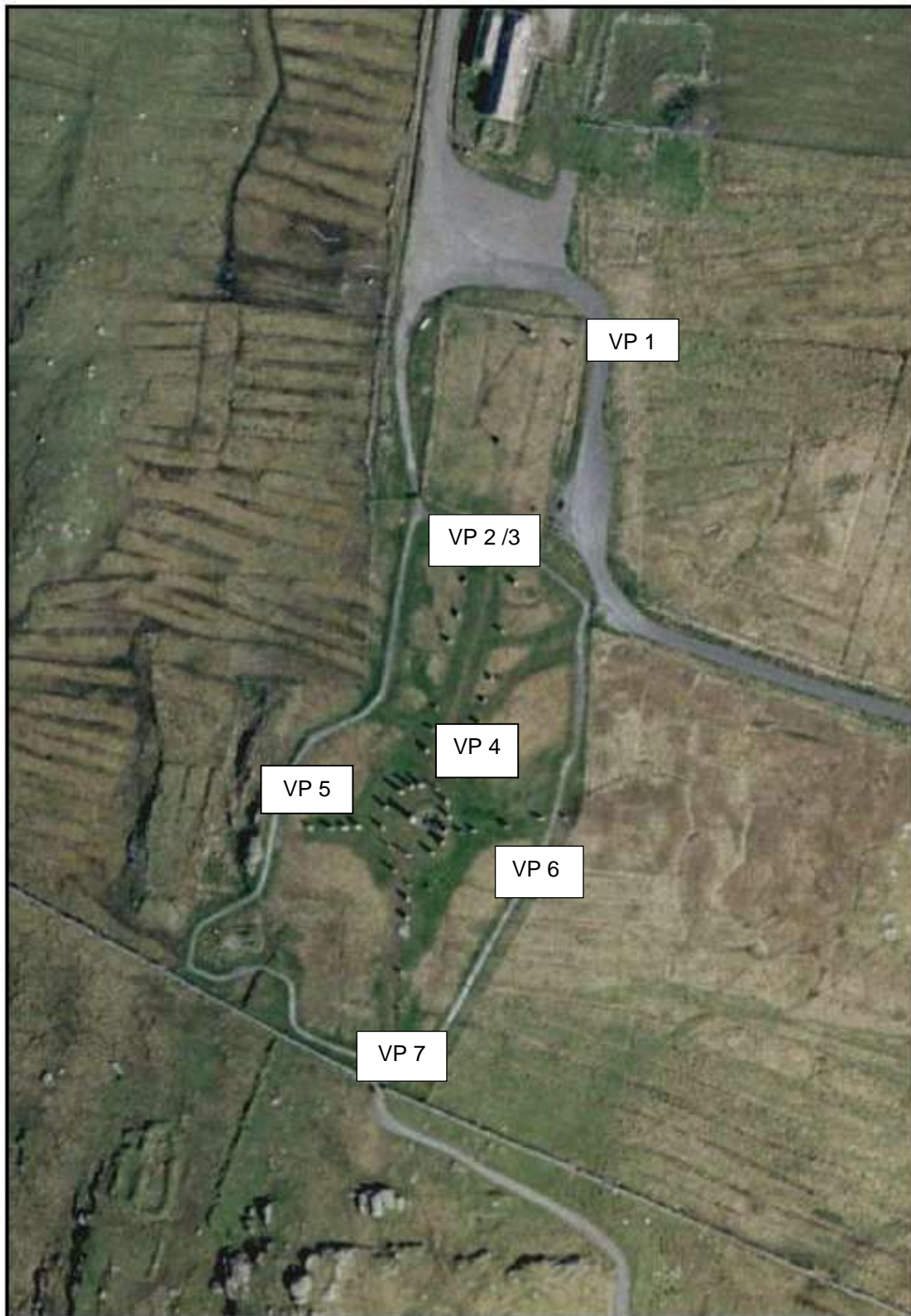
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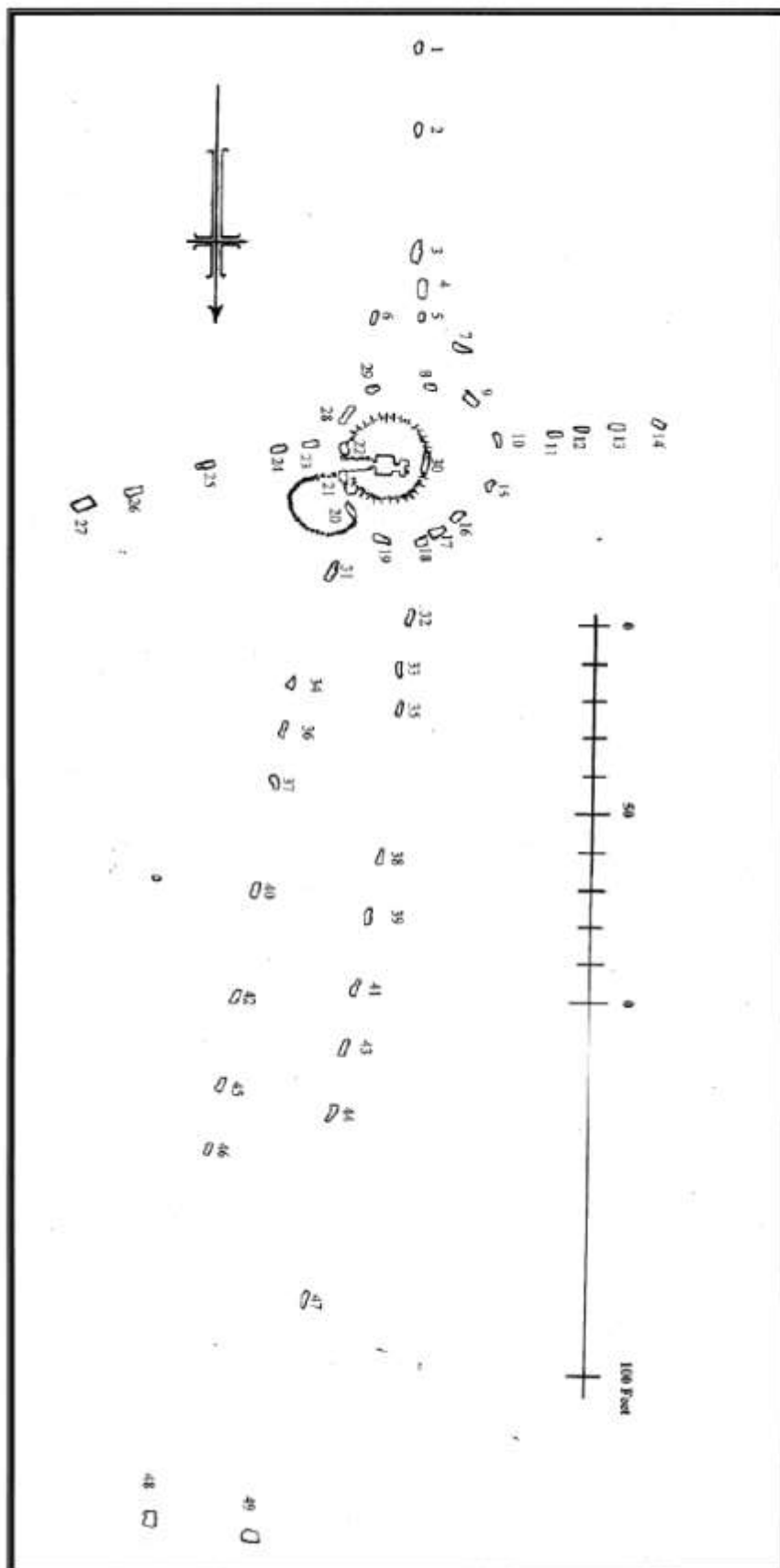
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Annex – Photos and maps



1. Aerial view of Calanais I (Prior to removal of perimeter path in 2008) and viewpoints mentioned in the text [Licensed to: Historic Scotland for PGA, through Next Perspectives™ Permitted use: Historic Scotland core business only].



2. Plan of Calanais I indicating position of stones [Crown Copyright 2013]



VP 1: Calanais I: taken from stone 48 looking south



VP 2: Calanais I: taken from the old road looking east with stones 42 & 45 visible in the background



VP 3: Calanais I: taken from old road looking west with stones 42 & 45 visible in foreground



VP 4: Calanais I: taken from stone 19 looking north with Calanais village in background



VP 5: Calanais I: taken from near the central monolith (stone 30) looking west



VP 6: Calanais I: taken from stone 25 looking east



VP 7: Calanais I: taken from stone 1 looking north



VP 8: Calanais I: view of stone circle and central cairn



VP 9: View looking east-south-east from Calanais I towards with Calanais II visible



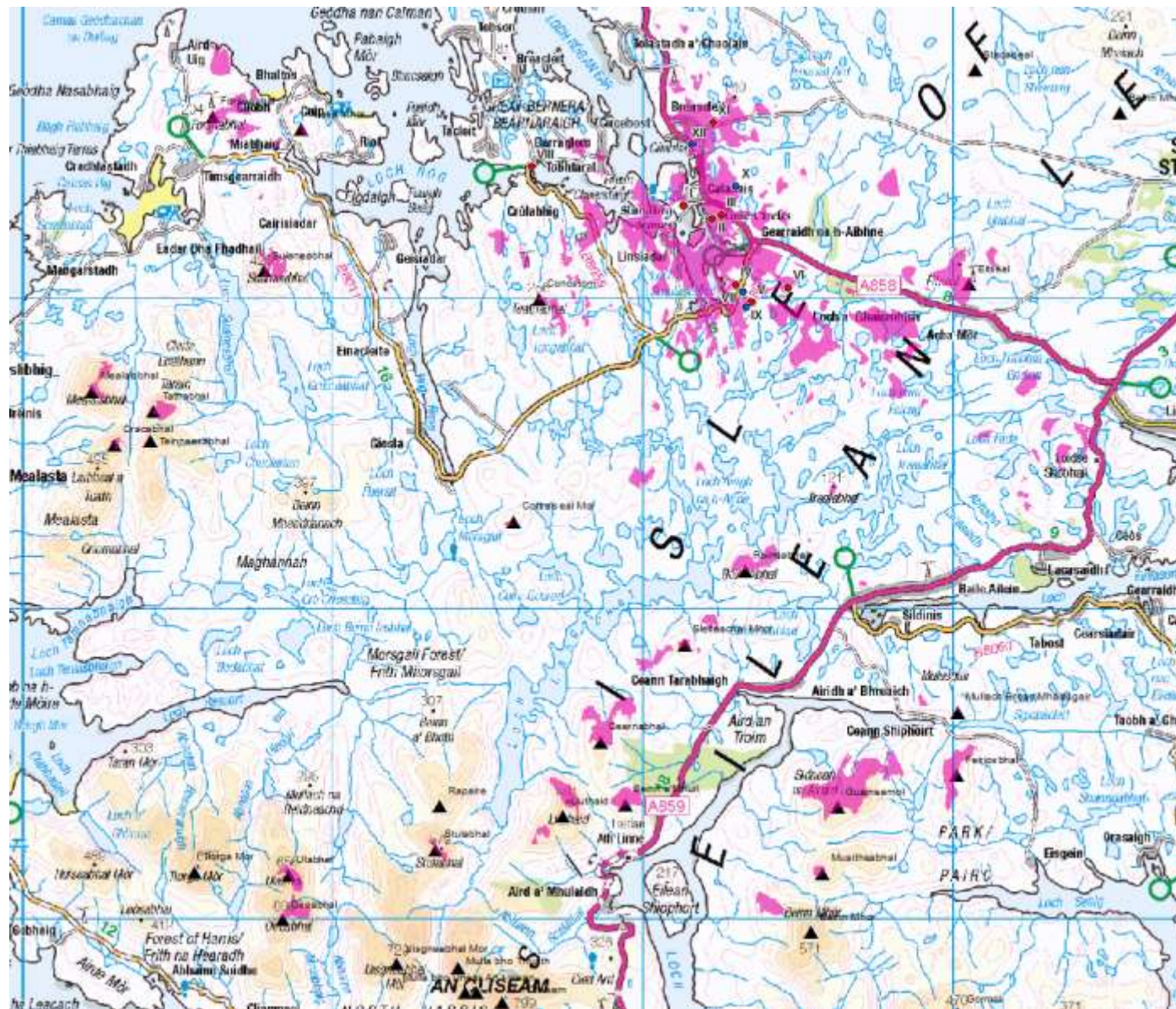
VP 10: View of Calanais I silhouetted on the skyline from Calanais II



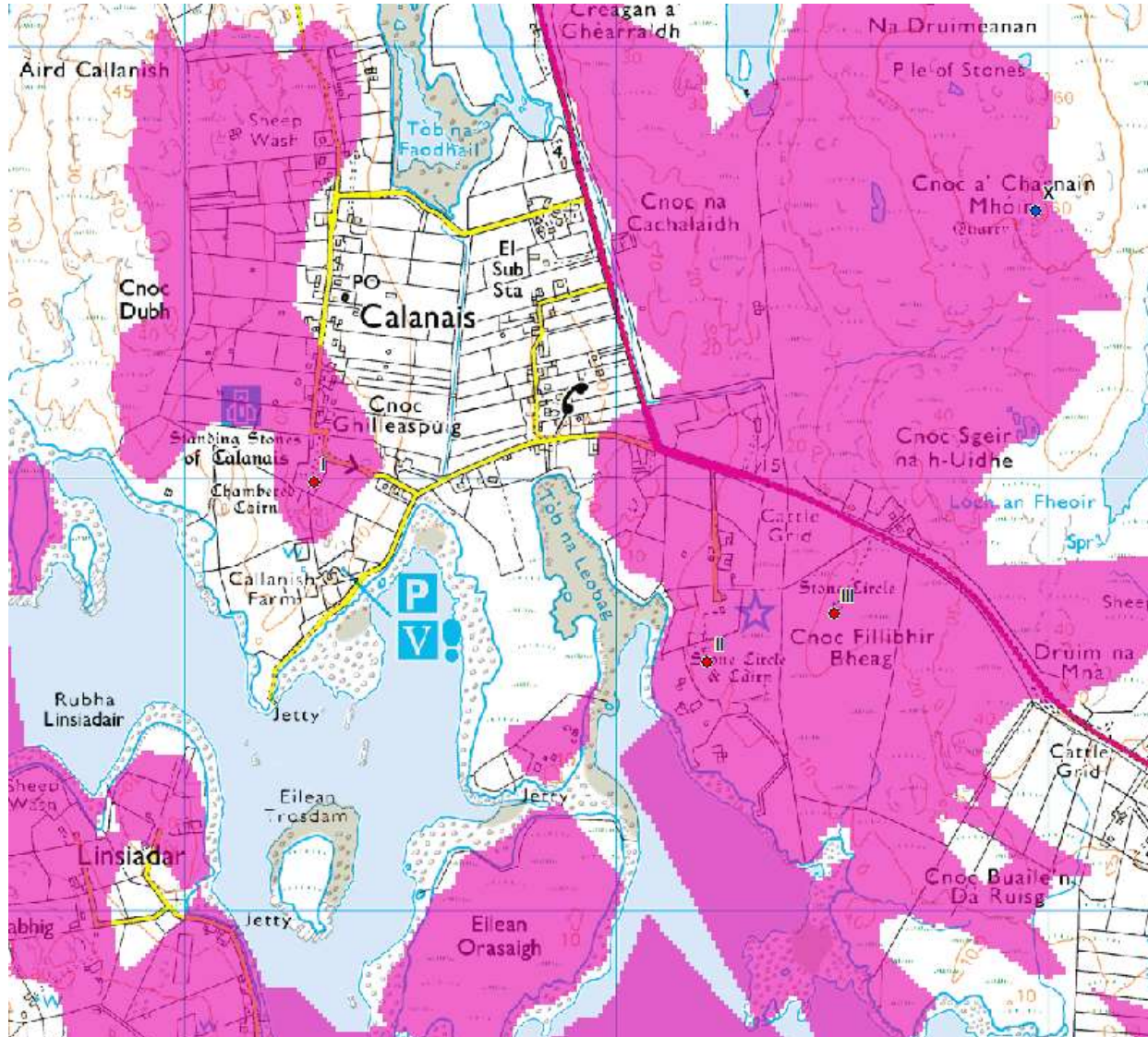
VP 11: Zoomed-in view of Calanais I silhouetted on the skyline from Calanais II



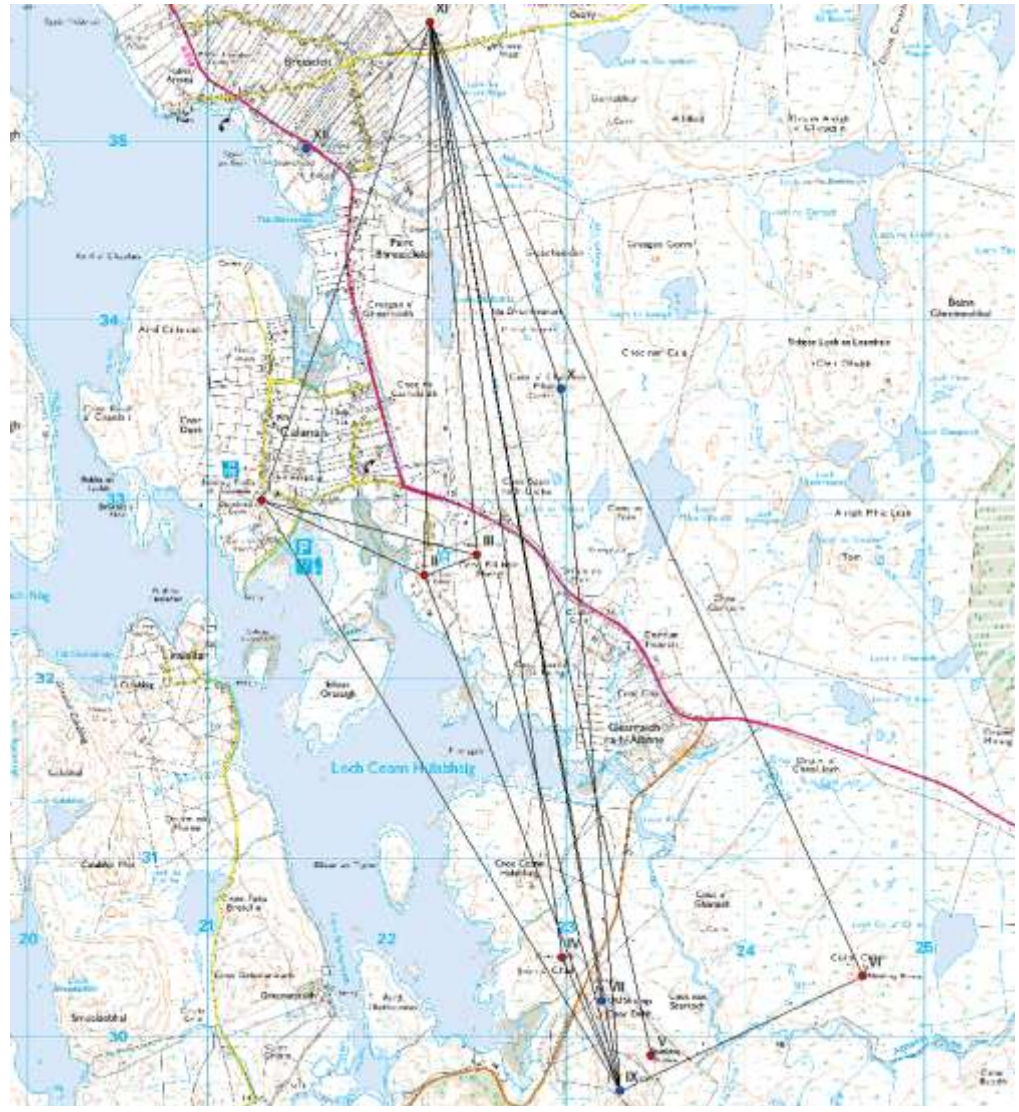
VP 12: View between Calanais II and Calanais III



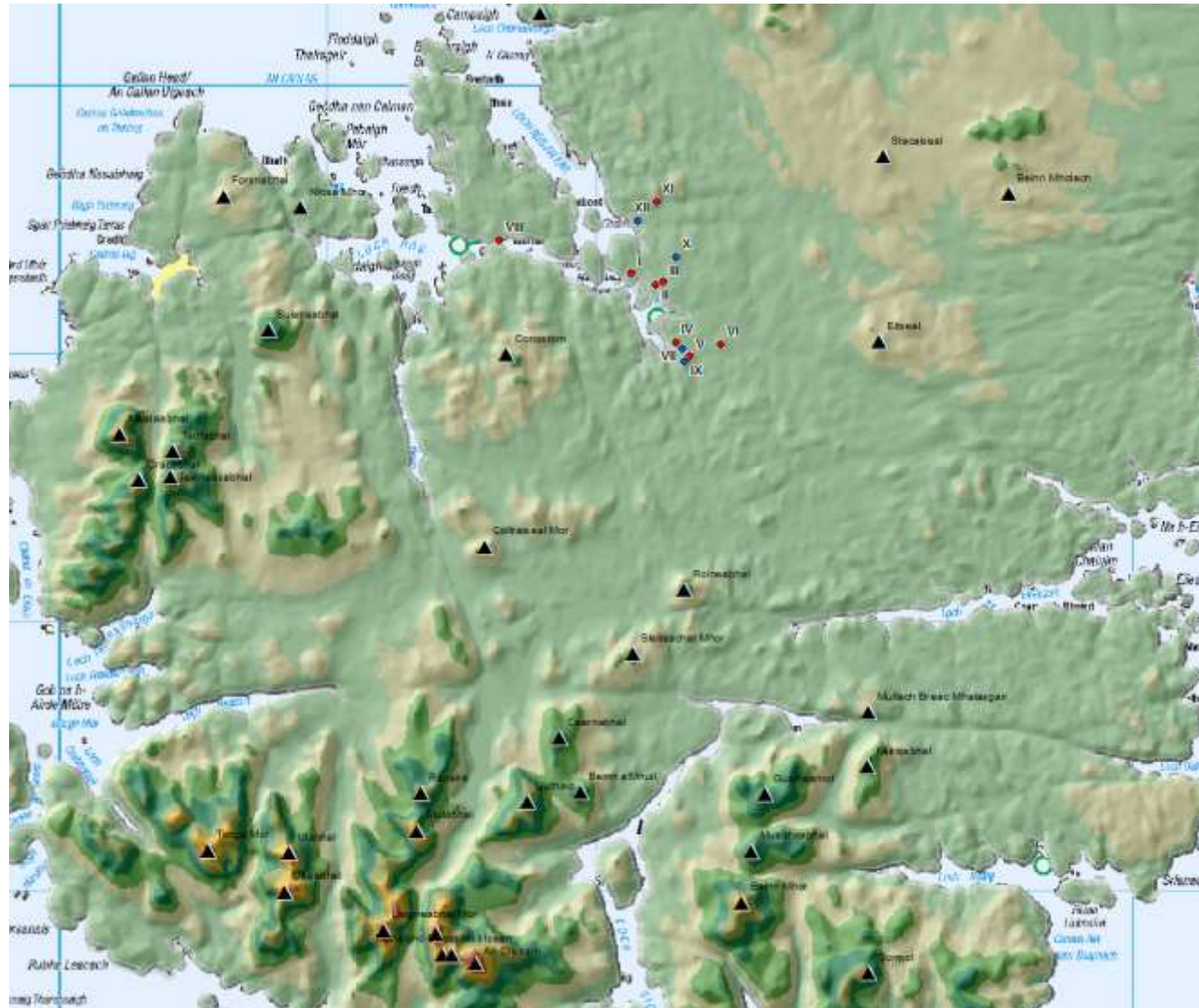
Map 1: Indicative Zone of Theoretical Visibility (ZTV) of Calanais I



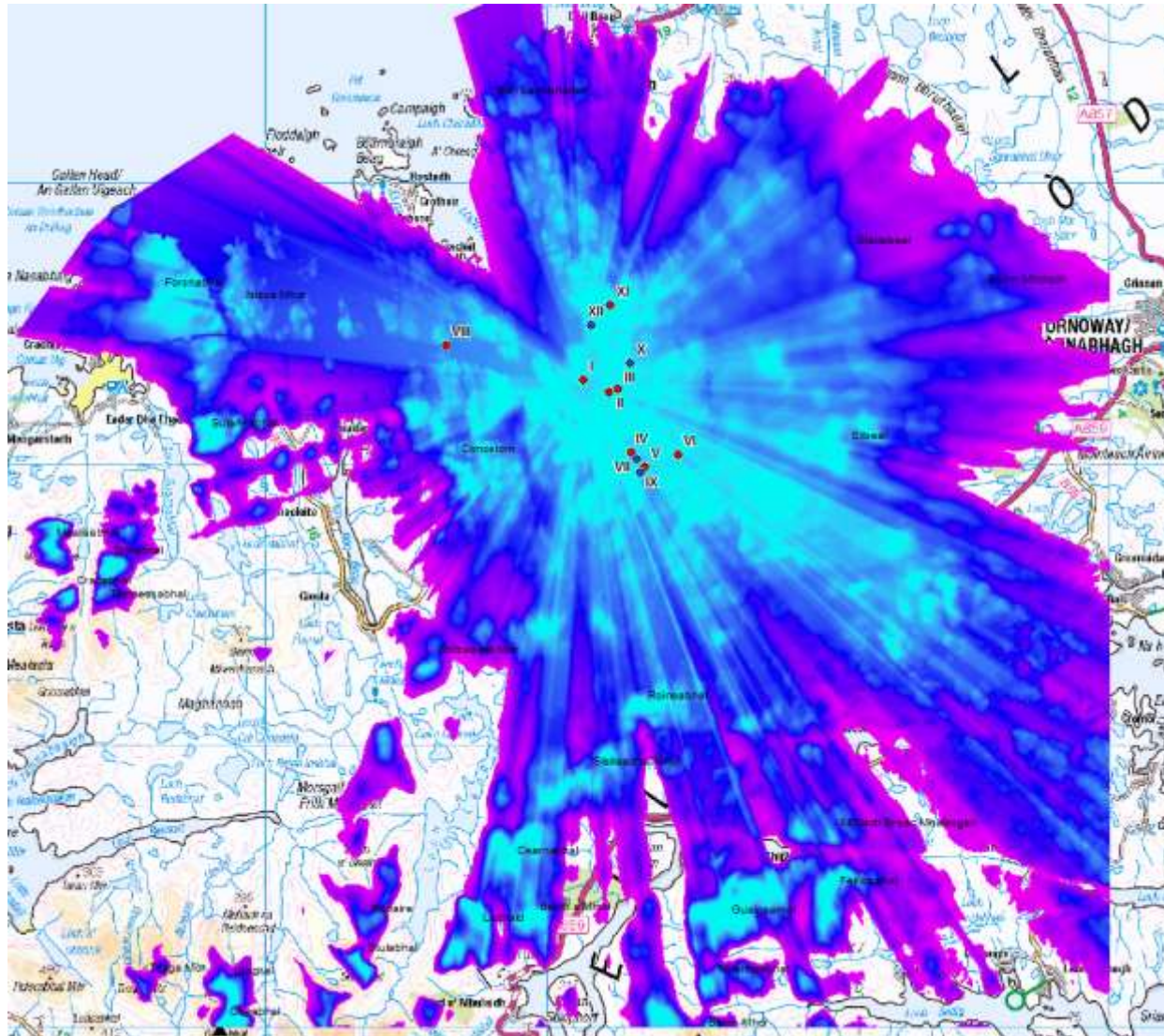
Map 2: Indicative zoomed-in ZTV of Calanais I, II and III



Map 3: Indicative lines of sight between the Calanais complex



Map 4: Indicative terrain map around the Calanais complex showing visible peaks



Map 5: Indicative height of development visible from Calanais I