

Keynote Speaker

Rónán McDonald

University of New South Wales

Abstract

Rigour or Vigour? Disciplinarity in Irish Studies

Irish Studies is always presented as an interdisciplinary venture. But what are the stakes of interdisciplinarity in the field? What sort of interdisciplinarity is it? What is its history? What is its relation to multi-disciplinarity, and post-disciplinarity? How do disciplinary modes in Irish Studies relate to international institutional and structural shifts in the humanities and social sciences? What underlies the values that cleave to it and the language it deploys? Interdisciplinarity, like ecumenism or credit unions, tends to attract reflexive and universal approval. Both university management and humanities academics tend to speak of it as a desirable method. But the recent history of Irish Studies reveals friction and even hostility when disciplines (such as cultural studies and history) encroach upon one another. This lecture seeks to address the collusions and the collisions between the disciplinary lines within Irish Studies and thereby to delineate promising pathways for the future of the field.

Biography

Rónán McDonald took up the inaugural Australia Ireland Fund Chair in Modern Irish Studies at the University of New South Wales in April 2010, where he is also the Director of the John Hume Institute of Global Irish Studies. He was educated at University College Dublin and the University of Oxford and has published widely in the field of Irish Studies, especially modern Irish literature. Rónán is also interested in modern criticism and theory and the intersections of literature with ideas of 'value'.

Keynote Speaker

Professor Cormac Ó Gráda
University College, Dublin

Abstract

An End to Famine? Perspectives from Ireland and Beyond

Human history, not least Irish history, is pockmarked by famine. Recent famines have been small in scale, however, and different in character from cataclysms such as the Great Famine. Where has this left aid agencies traditionally dependent on revenues raised during famines? In Ireland one the result has been a shift from disaster relief agency to government-assisted development-focused NGO. The transition, which presents its own challenges, has many resonances for the history of famine and the NGOs. This lecture will explore the links between Ireland's history of famine and the evolution of our NGOs from amateurish agencies to sophisticated bureaucracies.

Biography

Cormac Ó Gráda is Professor of Economics at University College Dublin. His research interests span the comparative history of famines, Irish historical demography, the economic history of migration, and the economic and demographic history of Irish Jewry. He has authored, co-authored, and edited several books and over a hundred journal articles and book chapters, with his most recent book being *Famine: A Short History* (Princeton, 2009). In 2010 Cormac was awarded the Royal Irish Academy's Gold Medal in the Humanities.

Keynote Speaker

Louise Ryan
Middlesex University

Abstract

Beyond the Ethnic Lens: Irish Migration to Britain in Comparative Context

This paper engages with Nina Glick Schiller's recent calls for migration studies to move beyond the 'ethnic lens' (2008). Research on migration is often weakened by the marked tendency to use a single ethnic/national group as the unit of analysis. Analysing migration from the experiences of a particular ethnic group, may exaggerate ethnic exceptionalism and understate the extent to which experiences are shared across different migrant groups.

This paper considers some of the benefits and challenges of going beyond the ethnic lens. What would be gained but also lost by viewing Irish migration to Britain through a more comparative perspective? I explore how such comparative analysis might contribute firstly, to a wider understanding of migration processes, experiences and inter-migrant relations, and secondly, to a fuller appreciation of varied dimensions of migratory experiences in Britain.

Biography

Dr Louise Ryan is Reader in Migration and Gender at Middlesex University where she is also co-director of the Social Policy Research Centre and programme leader for the MSc in research methods. A sociologist, she has research interests in gender, migration, ethnicity, and religion and identity, and has published widely on the Irish, Muslim, Polish communities. Her most recent book is an edited collection with Wendy Webster titled *Gendering Migration: Masculinity, Femininity and Ethnicity in Post-War Migration to Britain* (Ashgate, 2008).

Keynote Speaker

Graham Walker
Queen's University Belfast

Abstract

Ireland and Scotland: From Partition to Peace Process

This lecture will primarily consider the political character of relations between Ireland and Scotland since partition and the creation of Northern Ireland as a devolved entity within the UK. It will highlight the relationship of both Scotland and Northern Ireland to the theme of devolution and constitutional change, and will be concerned with the re-formulation of Irish-Scottish relations in the context of the Northern Ireland peace process, the re-shaping of the UK, and the social and cultural transformation of the Irish Republic.

Biography

Professor Walker is Professor of Political History at Queen's University Belfast. His research interests include the political history and contemporary politics of Scotland and Northern Ireland, particularly the politics of Unionism; the history and contemporary role of the Labour movement in the UK; political biography; and the politics of sport.

Fidelma Breen
University of Adelaide

Abstract

Ireland Online: So Close No Matter How Far

The explosion of online communities in recent years means the world appears smaller than ever. Paradoxically, ethnic communities can appear larger and more widespread having the ability to reach out to members of their diasporas in ways previously unimagined. The Irish have been considered both a temporal and spatial nation but now, more than ever before, they are a people unbound by physical borders. This paper investigates the impact of social media and technology on Irish migrants to South Australia in the 21st century in comparison with those who came to Adelaide in the 1970s. Impact is measured in terms of return visits, regularity of familial contact and the settling in process with regard to family, social networks and working life. Also considered are questions of ‘home’ – where is that now?

Biography

Fidelma Breen is a Masters student at the University of Adelaide, Australia. Her thesis concerns the identity of the Irish in South Australia between 1883 and 1912. During these years the Home Rule movement was a regular topic of news and several parties of Irish delegates visited Australia on fundraising missions which secured millions of dollars (in contemporary terms) for the Irish Parliamentary Party. Using the local press and archival material, the study investigates the notions of colonial and Irish nationalism, loyalty, identity and social and cultural capital as mechanisms of colonial support for Home Rule and the cohesion of a South Australian Irish community. The research uses public declarations of identity and loyalty made during the visits of the Irish parliamentary delegates and on occasions such as St Patrick’s Day as its framework.

In 2009 Fidelma founded a website and online Facebook community called Adelaide Irish Connect which serves as a social connection point and a quasi-migrant information service. The group holds regular functions to welcome new Irish arrivals to South Australia and facilitate the making of friendships and the building of social and business connections. Fidelma is a graduate of Magee College, University of Ulster and the University of Leicester.

Seán Brosnahan
Centre for Irish and Scottish Studies, University of Otago

Abstract

From the Utter West to the Farthest South: Thomas Heffernan and the South Dunedin Hotel

Thomas Heffernan was born in 1839 into an impoverished Gaelic-speaking community in Co Mayo, in mainland Ireland's utter west. Evicted from his home in 1860, he had few options but to join the stream of young people migrating abroad. After goldfields' adventures on both sides of the Tasman, he ended up in Dunedin, New Zealand, where his hotel became a key Irish institution in the city and made him both wealthy and respected. Thomas's story was in many ways exceptional but it provides useful insights into the transnational experiences of immigrants of his generation. This paper will examine Thomas Heffernan's life and career and use extant records of his hotel-keeping to illuminate the place of 'Heff's Hotel' in the life of South Dunedin's Irish community.

Biography

Seán Brosnahan is an affiliate member of the Centre for Irish and Scottish Studies at the University of Otago.

Karen Elizabeth Brown
Trinity College, Dublin/University of Cambridge

Abstract

Ut pictura poesis Revisited in the National Gallery of Ireland

Writing from a hotel in Portstewart in September 1926 to his old school friend the art historian Anthony Blunt, Louis MacNeice expressed his interest in a number of paintings that he had recently seen in Dublin's National Gallery. 'Jolly for you seeing so much Giotto', he wrote, 'I saw some interesting stuff in Dublin - six Poussin's. One (marriage of Peleus & Thetis) rather like that print, like golden tea without milk.' His poem 'Poussin' (1925-9) attempts to transpose this picture into verbal form, and he was followed in this pursuit of Poussin by W. B. Yeats in 'News for the Delphic Oracle' (1939), and Paul Durcan in 'Acis and Galatea' (1991). The painting referred to by MacNeice was donated to the National Gallery in 1916 as part of the Hugh Lane bequest, and it was mistakenly entitled Peleus and Thetis until the corrected identification and title Acis and Galatea (ca. 1629-31) were given by Thomas MacGreevy (Gallery Director from 1950-64). Both MacNeice and Yeats interpret the painting as the marriage of the shape-changing goddess of the sea, Thetis, to her chosen male suitor, Peleus, while Durcan responds to the correct identification and myth and strikes a more liberal and witty interpretation in both form and content. These three cases of museum-inspired ekphrasis, which attempt to transpose the pictorial into the verbal, highlight the different ways in which a poet, depending on his own theoretical stance and the conditions of creation of the poem - a holiday visit to the National Gallery of Ireland in the case of MacNeice, a lifetime familiarity with the gallery in the case of Yeats, and an actual book commission in the case of Durcan -, can express his debt to, or independence from, the *ut pictura poesis* tradition.

Biography

Dr Karen Elizabeth Brown is IRCHSS CARA Mobility Postdoctoral Research Fellow (Trinity College, Dublin/University of Cambridge). She was educated at Trinity College, Dublin, Universités de Paris VII and X, and Queen's University Belfast, where she was also appointed Curator of Art. Her current research project involves writing a book on the poetics of ekphrasis in Irish poetry since Yeats, and lecturing the Display of Art in Dublin and Cambridge. She is author of *The Yeats Circle: Verbal and Visual Relations in Ireland, 1880-1939* (Ashgate, 2010), and editor of *Women's Contributions to Visual Culture, 1918-1939* (Ashgate, 2008).

Philip Bull
La Trobe University

Abstract

An Irish Landlord and his Daughter: A Story of War and Survival in America and Ireland

Edward Moore Richards was not by birth the heir to the Monksgrange estate in Killann, Co. Wexford and being a younger son he had to make his own way in the world. As a qualified engineer he decided in 1848 to try his fortune in the United States, where the advance of the railways guaranteed him work. Marriage to a young American woman in 1851, the death of their first child and then of both his wife and their infant third child not long after birth, left him alone with their only surviving offspring, Adela Elizabeth born in 1855. In this paper the remarkable story of the relationship of father and daughter will be told, first of all in civil war-torn Kansas and then in Ireland, when after the death of his older brother he inherited Monksgrange. A powerful personal story of an exceptional bond between a man and his daughter, it also highlights important aspects of the experience of Irish landlords. Adela, who succeeded to the estate in 1900, was involved directly in two civil wars, one as a nine year old supporting her father in the fight against slavery and the other defending her house against Republican irregulars in 1923. The narrative is framed by the historical experience of the house itself, twice rescued from intended rebel destruction, in 1798 and 1923, by actions of leading rebels whose secret loyalty to the house and family caused them to manipulate their fellow conspirators away from their planned course. The paper will contribute to our understanding of the ambiguities and peculiarities of landlords in Irish society and of the political and social complexities of rural life in nineteenth century Ireland.

Biography

Philip Bull is the author of *Land, Politics and Nationalism: A study of the Irish land question* (Gill & Macmillan, 1996) and of a number of articles on Irish politics in the late nineteenth and early twentieth centuries. He has taught at La Trobe University since 1975 and was before that employed in the Department of Western Manuscripts at the Bodleian Library. He is currently working on a history of Ireland from 1865 to the present.

Trevor Burnard
University of Melbourne

Abstract

Ireland, Jamaica and the Imperial Crisis of the 1780s

The end of the American Revolution in 1782 dramatically reduced the numbers of white Protestants in the British Empire. Moreover, those white Protestants who remained in the British Empire – Irish Protestants and West Indian planters- were dominant minorities in societies where they were surrounded by large majorities of people – Catholics in Ireland; slaves in the West Indies – who were opposed to their rule. For both dominant minorities, the key question in the 1780s, as the British Empire was reconfigured to adjust to the loss of the thirteen colonies and to the majority of its white colonists, was how they would protect their privileged position within their own societies using the authority of the imperial centre. Irish Protestants wanted to ensure that embryonic ideas of Catholic Emancipation did not form part of government policy. West Indian planters wanted protection from the imperial state from the threat, as they saw it, of a developing abolitionist movement. Both dominant minorities believed that they should be rewarded for their loyalty in the greatest crisis of the eighteenth century British Empire. They both wanted the British government to learn their lesson from the American Revolution and stop their heavy handed treatment of colonists (though many Irish Protestants did not see themselves as colonist but as members of a kingdom coeval to England and Scotland). They wanted a new empire based on an old concept - communities of free peoples of largely British origin, white and Protestant, in which metropolitan Britain was merely *primus inter pares*. They did not want what the Empire had evolved into and which was to become the abiding ethos of empire during the “Imperial Meridian” which was an authoritarian if benevolently humanitarian empire where an authoritarian imperial centre ruled and made rules for a polyglot worldwide population made up of subjects of diverse colour, ethnicity and religion. This paper explores how the issues raised by colonists during the American Revolution continued to resonate after the American Revolution, especially in places of colonial British settlement, such as Ireland and Jamaica. It also examines how these issues played out differently in Ireland – where the major division was religion – as opposed to Jamaica – where the major division was race – in order to investigate how developing ideas of a humanitarian and authoritarian empire coexisted with a intensification of ideas of racial difference and a weakening of anti-Catholicism.

Biography

Trevor Burnard is the author of several books on Atlantic history and on white slave owners in the Chesapeake and Jamaica and a large number of articles on such things as the history of early Jamaica; gender, whiteness and slavery in plantation societies; and the character of the planter class in the British Atlantic World. He is Head of the School of Historical and Philosophical Studies at the University of Melbourne.

Gemma Clark
University of New South Wales

Abstract

‘Every man went in fear of his neighbour’: Violence, Intimidation and Communities in Conflict during the Irish Civil War

The war over the acceptance of the Anglo-Irish Treaty was short and geographically contained; military activity was confined to the first couple of months, July–September 1922. Ireland’s Civil War was characterised instead by guerrilla violence and vicious, intra-community conflict; arson, intimidation and murder continued into May 1923. This paper draws on previously unexplored accounts of wartime injury, from counties Limerick, Tipperary and Waterford, to assess the local and international significance of violence during the Irish Civil War.

It shows how violence was used during 1922–3 to regulate local communities and shape the identity of the emerging Free State; state-sanctioned ethnic cleansing did not take place, but religious and political minority members (Protestants, ex-Servicemen and British Loyalists) faced deliberate persecution, resulting in their flight from Ireland. The Civil War represented the final stage in what has become known as the Revolution (1916–23) in Ireland’s governance. This paper acknowledges the social, economic and religious conflicts stirring alongside what is usually viewed as a purely political transformation, a transfer from Britain to Ireland of state power. The second half of the paper assesses not only the form but also the intensity of civil-war violence, highlighting the relative restraint (by global standards) shown in Ireland. Dangerous republican tactics and notorious incidents of Free State brutality aside, the gruesome violence and large-scale loss of life witnessed in other post-World War I conflict-zones did not become the norm in Ireland. Counter-revolutionary forces in Central Europe perpetrated horrific acts against women, children and the wounded; Irish paramilitaries, by contrast, did not resort to rape as a weapon of war, and mutilation was reserved for animals.

Biography

Gemma Clark holds the Sarah Sharkey Postdoctoral Research Fellowship at the John Hume Institute for Global Irish Studies at the University of New South Wales where she is exploring the supposed Irish propensity for certain modes of violence and the relative lack of brutality in Ireland during the nineteenth and twentieth centuries. Gemma was awarded a DPhil in History by the Queen’s College, Oxford, in May 2011. Her doctorate, co-supervised by Professor Roy Foster and Dr Tim Wilson, analyses the range of harmful and frightening acts (arson, intimidation, murder and sexual assault) largely ignored by military histories of the Irish Civil War, and places Ireland’s conflict in an international perspective. *Everyday Violence in the Irish Civil War*, a monograph based on this research, will be published by Cambridge University Press in February 2014. Gemma also holds a Master’s in Historical Research and a First Class Honours degree in History from Queen’s College, Oxford.

Jenny Coleman
Independent Researcher

Abstract

An Emerald Greening of Political, Literary and Religious Identity in 19th Century Dunedin

The Irish ‘natives’ Thomas Bracken, Patrick Moran and Rutherford Waddell were born within the space of two decades, in the adjoining provinces of Ulster and Leinster, and arrived in Dunedin by indirect routes within a decade of each other. Individually, their respective lives could hardly have charted more disparate courses; but in nineteenth-century Dunedin they emerged as a high-profile trilogy. This paper explores the dynamics of their interaction within the multi-disciplinary contexts of politics, literature and religion, against a cultural backdrop of Scottish Presbyterianism.

Biography

Jennie Coleman is a graduate of the Universities of Otago, PhD, PGDip (Tertiary Teaching), MusB(Hons) and London, MMus(Ethnomusicology). Her areas of interdisciplinary specialisation include Scots Gaelic culture; Folklore; New Zealand religious history; New Zealand rural history; Scottish migration, settlement patterns, and culture in New Zealand; Highland Games/Caledonian Sports in New Zealand; Traditional and Popular Maori music; Organology. Jennie was the inaugural New Zealand Studies Fellow at the University of Otago and co-editor of *The Heather and the Fern: Scottish Migration and New Zealand Settlement*. Currently she directs her own Dunedin-based business, Research Write NZ Ltd, and in 2011 launched the ‘Dunedin Literary Walk’.

Patrick Coleman
Lincoln University

Abstract

Robert Maunsell: Missionary to the Maori and Orange Sympathiser

Irish-born Robert Maunsell (1810-1894) is best known as a pioneering missionary to the Maori and as an exceptional linguist who produced Maori translations of the Bible and his famous *Grammar of the New Zealand language*. With the exception of a 1967 thesis the only biographies of Maunsell were written by family. What is noticeable in all these works are the absence of his connections with the Loyal Orange Institution (LOI) and the downplaying of his staunch evangelical views.

His life and work provide an excellent example of Ireland's contribution to emerging settler societies. The interaction between cultures, in this case Irish and Maori, show a sensitivity that was not always evident among other settlers. The invisibility in regards to his Orange sympathies and strong evangelical belief need further investigation.

Drawing on Orange sources and other archival research I will attempt to show: how involved he was in the LOI, how others viewed his activities, how his evangelism linked to Orange beliefs, what shaped his views towards Maori and what was recognisably Irish about him.

Biography

Patrick is a Senior Tutor at Lincoln University where he teaches EAP (English for Academic Purposes), which provides the necessary language and study skills for international students gaining entrance into undergraduate or postgraduate courses. Previously He has taught refugees, migrants and international students in various educational institutions. He is also a prolific reviewer and has reviewed over 100 books for various newspapers and journals. His research interests have focused on the Irish in New Zealand with an emphasis on the Loyal Orange Institution. He has worked closely with current Orange Lodge members to record their history, which has focused on grandmasters, parades and Ladies Lodges.

Anne Cunningham
Independent Researcher

Abstract

'Follow the Money Trail': Coningham – v – Coningham Revisited

On 3 December 1900, one Arthur Coningham, chemist and member of Australia's cricket team playing England, petitioned his wife, Alice Stanford (nee Dowling) Coningham, for divorce. In so doing he took a civil case against the man whom he believed to be her lover, one Dr. (Fr.) Denis O'Haran, private secretary to Cardinal Patrick Moran of Sydney and graduand of the Irish College, Rome. For the loss to his nuptial bed Coningham sued the priest to the tune of £5,000. Today's equivalent would amount to approximately \$500,000. O'Haran vociferously rejected Arthur's accusations.

The divorce case reinvigorated strong sectarian tensions bubbling, constantly under the surface between the Catholic and Protestant communities of 1900 Sydney. Despite this animosity, all, whatever the divide, were mesmerised, so much so that the debate concerning Australia's Federation was pushed aside as ordinary Sydneysider's rushed to get their daily dose of the trial from their newspaper. This paper acknowledges what has been written before – Dan Green's *The Secret History of the Coningham Case by Zero, Zero*, but most particularly Cyril Pearl's inclusion of it in his *Wild Men of Sydney*.

It seeks to move on because to date no analysis has been completed of the money spent in order to clear Dr. Denis O'Haran of these adulterous charges. The paper will point out that the witnesses in O'Haran's defence were paid copious amounts for their testimony. Could it be that this left their advocacy open to question? An analysis of the sums spent by ordinary Catholics of 1900 Sydney in order to exonerate O'Haran will be proffered.

Biography

Anne Cunningham holds a Doctorate in History from Macquarie University in Sydney and regularly lectures and writes on New South Wales Church history. She has two projects on hand, one the biography of Christopher John Coveny – Australian Exile and that of the Coningham Divorce Case which transfixed Sydney in 1900.

Ann Elder
Journalist

Abstract

Paling of the Green

The globalisation of descendants of the Irish diaspora as they scatter to various parts of the world seems an historical phenomenon still in process. In the earlier nineteenth century, forced acculturation to the unfamiliar new environment in a British penal colony such as Van Diemen's Land produced extraordinary psychological trauma in an Irishman used to the age-old traditions of Irish rural life. But his offspring born in the colony proved adaptable, up to a point. When as a two-generation family group they relocated to Dunedin in the early 1860s to escape the convict slur, they found themselves members of what has been termed an alien minority. But the talent for blarney of generations of Irish proved its value. An able son worked with conspicuous success in the dynamic world of Dunedin daily newspaper journalism and took advantage of opportunities for higher education when Otago University College opened. His core ethnic and religious identity, however, was maintained, attested by his speaking on the platform along with a Jesuit priest and poet Thomas Bracken at a meeting of the Irish Catholic community to support the Irish National Land League in 1881. In pursuit of his ambition to enter politics, he showed shameless tergiversation on the matter of state aid to Catholic schools. The result was that his own bishop, Patrick Moran, stood as a candidate to oppose him in a Parliamentary by-election in 1883. Forced for family reasons to leave Dunedin, this colonial Irishman moved to anti-Catholic Christchurch, became a respected editor of an evening newspaper, then switched to law. By 1900 he was a highly rated criminal barrister and in 1917 became president of the Canterbury Law Society. Anglo-style education enabled his sons, one a lawyer, the other a journalist, to be part of the Canterbury professional elite, their father's marriage to a Scottish Presbyterian breeding in his offspring a tolerance unthinkable to previous generations. Ultra-globalisation resulting from jet travel has followed in the current rising generation, so the Longford Irishman's great-great-grandchildren are half-Chinese, half-French, and half-German. As Mark Boyle, of the National University of Ireland, Maynooth, is reported as saying: New Zealanders are a globally networked nation.

Biography

Ann Elder née Donnelly is the great-granddaughter of Longford-born hedge schoolteacher Michael Donnelly. After attending Sisters of Mercy convents in Timaru and Auckland, she studied history and literature at Canterbury and Auckland University Colleges, then entered journalism as a newspaper reporter in Christchurch and Auckland. Following her marriage, she lived in London between 1962-69 doing occasional freelancing, then resumed her career as a reporter on the *Auckland Star* in 1970-83, doing part-time university studies in philosophy, education and classical studies. Based in Athens from 1984-2004, she was a freelance reporter and feature writer on cultural affairs contributing to Athens-based English-language newspapers and periodicals and a specialist correspondent for various UK publications. She is currently completing the biography of a neglected New Zealand literary and journalistic figure.

Lyndon Fraser
University of Canterbury

Abstract

Irish Ways of Death in Nineteenth-Century New Zealand

‘The history of death and grief is a significant part of human history’, writes historian Pat Jalland, ‘and one that takes us to the heart of any culture and sharpens our understanding of the meaning of our lives’. Although death is an inevitable experience for all of us, we know relatively little about the social and cultural dimensions of death and dying in New Zealand over time. We know even less about the regional death cultures and mourning rituals brought by newcomers from different parts of Ireland during the great migrations of the nineteenth century or the ways that these were reshaped in the colony. This paper uses archival, visual and material evidence to explore selected aspects of death and bereavement among Irish migrants to colonial New Zealand. It takes a comparative approach to this task, drawing upon a parallel study of English-born migrants. What light, it asks, does the study of loss and mourning cast on the ways in which these people understood themselves and the world around them?

Biography

Lyndon Fraser teaches at the University of Canterbury. His first book, *To Tara via Holyhead: Irish Catholic Immigrants in Nineteenth-Century Christchurch* (1997), won the Keith Sinclair History Prize. He has also published *A Distant Shore: Irish Migration and New Zealand Settlement* (2000, as editor), *Shifting Centres: Women and Migration in New Zealand History* (2002, co-edited with Katie Pickles), *Castles of Gold: A History of New Zealand’s West Coast Irish* (2007), ‘Migration Histories and Writing the Nation’, a special issue of the *New Zealand Journal of History* (2009, co-edited with Nēpia Mahuika and Rosalind McClean), a ‘New Zealand’ volume of the *Australasian Journal of Irish Studies* (2010, co-edited with Malcolm Campbell), and *Far From ‘Home’: The English in New Zealand* (2012, co-edited with Angela McCarthy). He was historian for *One Land*, an award-winning six-part series which sets three families in 1850s New Zealand.

Dianne Hall
Victoria University, Melbourne

Abstract

Gender, Violence and Memory: Writing Derbforgaill in Irish History

When later writers and historians of Ireland have recounted historical events that included sexual violence against women, many problems of interpretation were solved by ‘forgetting’: that is by simply not including accounts of sexualised violence in the narrative. However, there are some key events that were so iconic that such gendered violence could not be ignored. Historians and commentators were thus forced, sometimes reluctantly and grudgingly, to find ways of presenting physical and sexual assaults on women. The abduction of Derbforgaill, wife of Tigernán Ua Ruairc of Bréifne, by Diarmait Mac Murchada of Leinster is one such episode. The ostensible cause of conflict between the two men, this episode eventually resulted in Mac Murchada’s loss of power in Leinster, which propelled him to seek assistance from Henry II of England and thus initiate the Anglo-Norman invasion of Ireland in 1169 and change Irish history. This paper will consider the abduction of Derbforgaill as it has been retold from the late twelfth century through to the twentieth. Its retelling highlights the role how gendered violence has been shaped to fit contemporary political and social agendas.

Biography

Dianne Hall is the author of *Women and the Church in Medieval Ireland* (2003/8) and co-author of *Imperial Spaces: Placing the Irish and Scots in Colonial Australia* (2011). She is currently writing *‘Scalded Memory’: Gender and Violence in Ireland, 1300-1900* with Elizabeth Malcolm. She lectures in history at Victoria University, Melbourne.

Jennifer Harrison
University of Queensland

Abstract

‘Pitchforking Irish coercionists into colonial vacancies’: The Case of Sir Henry Blake and the Queensland Governorship.

Following the death of the Governor of Queensland, Sir Anthony Musgrave, in October 1888, the appointment of his successor created a ruckus with the announcement that Sir Henry Blake of Galway would take his place. The Queensland Premier vehemently protested to London about the unsatisfactory selection, a matter ultimately debated by several colonial parliaments and that of Great Britain. This paper considers why Blake’s earlier Irish career led to his rejection as governor of a self-governing colony, the effect on a united Federal Council and rights of colonial administrators to question Imperial decision-making.

Biography

Jennifer Harrison currently is an adviser to the University of Queensland’s School of History, Philosophy, Religion and Classics. She has published on Irish and convict topics for several years and recently has completed a book on the female convicts of Moreton Bay, the majority of whom were Irish.

Richard Hill
Victoria University of Wellington

Abstract

Applying Irish Policing Methods in Nineteenth Century Colonies: A Critical Appraisal of the Irish Constabulary Model

A two-model analysis has long dominated historical studies of policing in nineteenth century Britain and its empire. The ‘colonial model’ is explicitly based on the constabularised police forces of Ireland, whose heavily coercive methods are depicted as particularly appropriate for the imposition and maintenance of order in most colonies at most times. It is timely to re-examine to what degree and in what ways the Royal Irish Constabulary and its predecessor police forces acted as role models for imperial policing.

Biography

Richard Hill is Professor of New Zealand Studies at Victoria University of Wellington and director of its Treaty of Waitangi Research Unit. He is the author of four books on policing and social control in New Zealand, and two on Crown–Maori relations. He is currently completing Royal Society of New Zealand Marsden Fund research on the ways in which the indigenous peoples of the various empires were controlled. Among other things, it will throw light upon many consequences of colonial policing today - such as systematic use of torture by police in many ex-colonies, and coercive aspects of policing in the former imperial regimes.

Stephanie James
Flinders University

Abstract

The Place of the Catholic Press in the Diaspora: A Case Study of the Role of South Australia's *Southern Cross* in Maintaining the Links between Irish-Australians and Ireland, 1889 to 1927

Adelaide's *Southern Cross* proclaimed itself in its opening edition of July 1889 as a journal in which 'Irish affairs will ... have special prominence', and its masthead reflected this commitment until 1927. Unusually for Irish Catholic newspapers, the *Southern Cross* operated as a diocesan-sanctioned public company throughout this era. The role of the paper in South Australia which lacked either the critical mass of Irish immigrants or economic success of other colonies, was pivotal for Irish-Australians during these four decades of Irish turmoil. The individual contribution of three Australian-born editors (all of Irish descent), their gathering both of news from Ireland, and from Australasian locations in the southern end of the Irish diasporic world, and their presentation processes, will be examined in this paper.

Biography

Stephanie James is a History PhD student in the School of International Studies at Flinders University in Adelaide. Her particular research interest involves questions of Irish and Australian identity amidst issues of loyalty to the Empire particularly at times of crisis.

Miri Jassy
University of New South Wales

Abstract

‘Urban and Orbal’: The Antipodes in James Joyce’s Global Vision

Hilarious, colossal and exasperating, Joyce’s *Finnegans Wake* remaps the world from an Irish perspective. Yet there is still space in Joyce’s strangely wrought ‘environs’ for places as distant as the Antipodes – New Zealand, Australia and the Pacific Islands. Through Joyce’s research from the limited texts available on these faraway places, he was able to obtain fragments of sound – ‘etymos’ or particles of non-British English – to include his fellow colonials and ‘semi-colonials’. The distant Antipodes emerge through the text’s polyphony, but do they share an equal voice in Joyce’s dream of civilisation rewritten? Joyce cannot be reduced to a collector of the exotic, as his rethreading of the shuttle sent hurling through time and history is intended to look and sound transnational. The fusion of languages confirms this, but Joyce went further, insisting on the dissolution of difference in identity. Nothing recognisable is placed in its ‘original’ context – the myriad cast and busy map of the world’s cities are slotted into the streets of a distorted Dublin, where Joyce recasts everyone with a minor role in his pageant of the colonial cycle. Joyce practised what Lenn Platt called an ‘inverse appropriation’, reclaiming the artefacts, phrases and rites inscribed in the paternalistic *Encyclopaedia Britannica*. That Joyce identified with those other indigenous peoples labelled ‘primitive’ intersects with his global identity as a cosmopolitan exile. Change through resistance to and reconsiderations of dispossession are recurring ideas in *Finnegans Wake*, and it is implied in the refracting of Ireland’s past in the simultaneous histories of elsewhere, Australia and New Zealand included. The circumstances surrounding different experiences of dispossession present Joyce’s readers with challenging comparisons to be considered between Ireland and the Antipodes. Added to this is Joyce’s insistence on the ‘orbal’ nature of his work: his reshaping of the texture of collective global knowledge through sounds – the oral – and the parodying of the omniscient, imperialist ‘orb’ of doubtful vision.

Biography

Miri Jassy is a postgraduate student in the John Hume Centre for Global Irish Studies at the University of New South Wales, writing her PhD thesis on the Australian phrases in James Joyce’s *Finnegans Wake*. She produced the 2011 Sydney Bloomsday event at Sydney’s Gaelic Club. Miri has produced and performed in popular Bloomsday events since 2001 and worked as a secondary school Drama and English teacher.

Joan Kavanagh
Independent Researcher

Abstract

From Cronelea to Emu Bay, to Timaru and Back: Uncovering the Convict Story

Cronelea is a townland in the parish of Mullinacuffe, south Wicklow. Emu Bay is on the north coast of Tasmania. Timaru is on the east coast of the South Island of New Zealand. What connects these three locations is Eliza Davis, a 22 year old orphan apprenticed as a servant to a family in Cronelea House, south Wicklow. In July 1845 she was charged, tried and found guilty of the crime of infanticide. The sentence was death which was later commuted to transportation for life to the penal colony of Van Diemen's Land.

Eliza's life can be followed through the convict and civil records, both in Ireland and in Tasmania, from her arrest for the alleged murder of her baby son in 1845 to her death in Burnie in 1898. During the intervening 53 years Eliza Davis epitomised the convict story in that she, along with her second husband and her nine children, took on the mantle of the much sought after cover of respectability, and like so many of her fellow convicts, became the backbone of the nation.

And what of her descendants? How was the fact of her past convict stain shielded, re-invented and minimised? Was it this convict stain which made four of her grandsons emigrate to New Zealand? How was it that future descendants there, descendants of the second family, were not aware that there was a first family? Why was her crime of infanticide unknown to some descendants who thought she had been transported for a petty crime such as stealing bread? Did some descendants know of the real crime or was it uncovered through research?

This paper will examine the impact of convictism on an individual and her descendants, not just through documentary records, but by exploring the individual, diverse and complex story which lies beneath the records. It will also briefly explore the links between Ireland, Tasmania and New Zealand, an often overlooked part of convict history.

Biography

Joan Kavanagh is completing an M. Litt. at Trinity College, Dublin, on convicts transported from Wicklow Gaol to VDL. She is also working on a book with Dr. Dianne Snowden on the women of the *Tasmania 2*, the convict ship on which Eliza Davis and 138 women and 27 children were transported from Dublin to Hobart. Previously, Joan was Manager of the County Wicklow Family History Centre, having established the centre from its inception. This included involvement in the restoration and refurbishment of Wicklow Gaol as a visitor interpretative centre, carrying out the research into the Gaol's history which tells the story of penal history, and exploring the lives of the 'ordinary' inmates who were incarcerated there over a three hundred year period.

Jeff Kildea
University of New South Wales

Abstract

‘That a just measure of Home Rule may be granted to the people of Ireland’: The 1905 Resolutions of the Australian Parliament

In 1905 both houses of the Australian parliament passed resolutions in support of home rule for Ireland. On the motion of H.B. Higgins the House of Representatives resolved to send an address to the king asking that ‘a just measure of Home Rule may be granted to the people of Ireland’. The resolutions were passed despite significant opposition from Orange and loyalist members. This paper examines the circumstances surrounding the passing of the resolutions with particular emphasis on the role played by Hugh Mahon in securing their passage.

Biography

Jeff Kildea is a barrister, lecturer and author with a PhD in history from the University of New South Wales. He has taught Irish and Australian history to undergraduates at UNSW and at Sydney University’s Centre for Continuing Education and is an Adjunct Fellow at the Global Irish Studies Centre at UNSW. He has written books and articles and presented papers both in Australia and Ireland on early 20th-century Irish-Australian history. His books include *Tearing the Fabric: Sectarianism in Australia 1910-1925* (Citadel Books, 2002), *Anzacs and Ireland* (UNSW Press, 2007) and *Wartime Australians: Billy Hughes* (Department of Veterans’ Affairs, 2008). He is currently researching a biography of Hugh Mahon.

Peter Kuch
University of Otago

Abstract

Global Theatre – Global Ireland

As the newspapers of the day attest, in November 1875, in Dunedin, a twelve-night season of an Irish play attracted a combined attendance of approximately eleven thousand—an unusual but not unique event for Irish plays attracted vast audiences in colonial and dominion New Zealand and Australia. As Christopher Morash has shown and Declan Kiberd has argued the performance of the ‘international Irish play’ throughout the Irish diaspora proved provocative for social, cultural and political discourses of the nation.

Irish theatre was brought to New Zealand and Australia by a practice that began in the 1840s whereby Irish plays that had been successful in Dublin and London were taken to New York. If they continued to prove successful, an east west tour of America followed. At that point New Zealand and Australia beckoned. The preferred route was San Francisco, Melbourne, Dunedin—a tour of provincial cities—Auckland, Sydney, back to Melbourne, before rounding the Cape for home. Following the demand for theatrical entertainment generated by the Californian (1848-), Australian (1851-), and New Zealand (1861-) gold rushes, this itinerary developed into a virtual Bradshaws of venues, setting up times, anticipated audiences, and expected box-office returns. This paper will examine the extent to which performances of specific Irish plays became caught up in and contributed to certain local, national and international cultural and political debates between 1850 and 1930.

Biography

Peter Kuch is the inaugural Eamon Cleary Professor of Irish Studies and is the Director of the Centre for Irish and Scottish Studies at the University of Otago. He has published some 50 refereed articles, book chapters and books, the most recent being a chapter on Yeats and the politics of publication in Peter Marks, ed., *Pushing the World in Certain Directions* (Cambridge, 2012). He is a commissioning editor for *The Irish Studies Review* (Routledge) and is on the Editorial Board of several international journals. He is currently engaged in writing a cultural history of the performance of Irish theatre in New Zealand and Australia and is the representative for those countries on the international organising committee of the Irish Theatrical Diaspora Project.

Robert Lindsey
University of Melbourne

Abstract

Coming from over the Waves: The Emergence of Collaborative Action in Ireland and Wales

Much has been made of the impact of the Irish on the social and political landscape of Britain in the twentieth century. However, the same cannot be said of reciprocal influences from those parts of Britain often known in the present day as the ‘Celtic fringe’. In particular, much work remains to be done regarding links between Ireland and Wales, and the transmission of ideas and resources between these two ‘Celtic nations’.

This paper addresses the relationships that developed between non-governmental organisations in Wales and Ireland in the second half of the twentieth century. What may have motivated a range of cultural and political lobby groups to seek allies on the other side of the Irish Sea? What level of cooperation and dependency existed between these aligned organisations? In dealing with these questions, a greater understanding of the complex nature of Irish-Welsh relations may be gained, historically viewed through the perspective of ‘Celtic’ fraternity.

Biography

Robert Lindsey is studying within the field of cultural history, and has a particular interest in inter-ethnic relationships, language preservation and language revival. He completed his Bachelor of Arts Honours year at the University of Melbourne, where he investigated ethnic conflict and integration in early Anglo-Saxon England. His more recent work has focussed on the history of the Celtic languages, with a special interest in Irish Gaelic and Welsh. Robert is currently a first year PhD candidate at the University of Melbourne, where his thesis research is proceeding under the working title “‘*Dlúthbhaint...nach léar*’”: The Welsh language revival, and its impact on Irish language reform in the twentieth century’.

Lisa Marr
University of Otago

Abstract

Juno at the Circa: An O’Casey Play on the New Zealand Stage, May–June 1976

On 26 May 1976, Sean O’Casey’s *Juno and the Paycock* opened for a four-week season at Circa Theatre, Wellington’s newest professional venture. Directed by Richard Campion, the production showcased some of New Zealand’s finest actors, including several with Irish connections (Michael Haigh, Sam Neill, and Edith and Anna Campion). Set during the civil war which followed the signing of the Anglo-Irish Treaty (in which partition was confirmed), *Juno* was performed in Wellington as a new civil war threatened in Northern Ireland. Opening ten nights after one of the bloodiest days of the Troubles, and only days before Protestant paramilitaries warned of ‘immediate civil war’ should Catholic extremists interfere with their patrols, *Juno* played to a New Zealand audience well aware of the realities of the civil conflict taking place half the globe away.

Biography

Lisa Marr’s research explores the relationship between Irish history and fiction. She has been involved in major projects on Samuel Beckett, the Modernist aesthetic, and the Irish Theatrical Diaspora.

Lisa McGonigle
University of Otago

Abstract

‘Why was your life worth protecting more than mine?’: The Magdalene Laundries in Aisling Walsh’s *Sinners* (2002)

Though overshadowed by Peter Mullan’s provocative film *The Magdalene Sisters* (2002), Aisling Walsh’s television drama *Sinners* (2002) similarly focuses upon the Magdalene laundries, telling the long-silenced stories of the women within and depicting the abuse and degradation to which the Magdalene women were subject. This paper examines how, unlike Mullan’s film, *Sinners* engages with the underlying theological and material reasons for the laundries, thereby seeking to explain why, within this socio-religious context, female sexuality was so strictly governed and the women subject to so punitive a societal response. To this end, this paper examines how *Sinners* engages with both the religious archetypes of the Virgin Mary and Mary Magdalene as well as attitudes towards land ownership. Finally, this paper also argues that *Sinners* firmly implicates the Irish State in the laundries, with the Gardai Síochána playing a prominent role throughout the film, and Éamon de Valera operating as a symbolic figurehead in this regard.

Biography

Lisa McGonigle is a PhD candidate in the Irish Studies programme, University of Otago, where her doctoral research is focused on how ‘the scandals’ in the Catholic Church are represented in Irish literature and popular culture. She also holds a BA (Hons) in English Studies from Trinity College, Dublin and an M Litt in Irish-Scottish Studies from the University of Aberdeen. She has published several articles and book chapters on various topics within Irish Studies.

Perry McIntyre
University of Sydney

Abstract

Relationships Revealed in the NSW Convict Indents

Despite years of historical examination of many aspects of convict lives both in the colonies and prior to their transportation, the Convict Indents can reveal relationships perhaps unknown from other documents. James Barrett, transported for seven on the *Eliza* in 1832 following his trial for stealing clothes in Limerick in March 1832, was aged 18. He was a pale, much-freckled carpenter with a scar in the heel of his left hand. He was 5'6" with brown hair and hazel eyes. All lovely details for historians to analyse but the indent further reveals that his mother, Mary Barrett, had been transported three years before him. What other such intriguing snippets of relationship between convicts can be gleaned from this still under-utilised convict source for NSW convicts? Seventeen year-old Glasgow weaver, Robert Campbell's father sailed to Sydney as a convict four months prior to his son. John McDonnell alias Douglass on the *Hero* in 1835 was a Protestant harness-maker from Dublin, shipped out for seven years for picking pockets—his second offence. He had many tattoos and his arms were marked from disease. According to the indent of the *Hero*, John's father, Matthew Douglass, had come free to VDL with his family in 1833. What ties these men together and what else can an in-depth analysis of the convicts indents show beyond the mere criminal details? This paper will reveal an intriguing social and familial aspect of transportation.

Biography

Perry McIntyre has been involved in Irish history and genealogy since the late 1970s. She has professional qualifications in history. Her PhD on convict family reunion was published by Irish Academic Press in late 2010. She has served on the History Council of NSW and was the President in 2005 and 2006; was a councillor of the Society of Australian Genealogists for 20 years and has also served as a councillor on the Royal Australian Historical Society, the Australian Catholic Historical Society and is the current Chair of the Great Irish Famine Commemoration Committee. She has published and spoken extensively on immigration, particularly nineteenth-century Irish. She has led or co-led nine successful tours to Ireland between 1991 and 2007. Perry currently works at St John's College at the University of Sydney.

Pamela O'Neill
University of Sydney

Abstract

Control of the Means of Production in Medieval Gaelic Law

This paper presents a preliminary survey of the evidence presented by early Irish law for changes in the control of the means of production in the early medieval Gaelic kingdoms. It tests the hypothesis that Irish law texts provide evidence that the control of the means of production changed over time. References in law texts to such technological equipment as mills, ploughing equipment and other crucial equipment for the transformation of resources and raw materials into consumable goods are examined, and compared to evidence from archaeology and other historical sources. The paper proposes that what law texts tell us about which social classes or groups exercised effective control over this equipment has the potential to contribute to a discussion of how the social structure of medieval Ireland changed and developed over time. It also proposes that the evidence suggests a degree of uniformity across Ireland and Scotland throughout the early medieval period. This paper is part of Australian Research Council grant DP120103684.

Biography

Dr Pamela O'Neill is an Honorary Associate in Celtic Studies at the University of Sydney, Honorary Fellow in Historical and Philosophical Studies at the University of Melbourne and Adjunct Lecturer in Global Irish Studies at the University of New South Wales. She is series editor of the Sydney Series in Celtic Studies and co-editor of the *Australian Celtic Journal*. She has published extensively on the history, law and material culture of the early medieval British Isles.

Brad Patterson
Victoria University of Wellington

Abstract

‘Green Redcoats?’: The Irish as a Component of the Imperial Military Forces in Early Colonial New Zealand

Ireland, often as an outcome of economic necessity, supplied a disproportionate share of the soldiers in the British army from the 1790s until the late nineteenth century, the supply only slackening when criticism by Irish nationalists began to gather strength. From analysis of military records, the paper offers a preliminary assessment of the extent of Irish involvement in the Imperial Regiments of Foot which served in New Zealand to 1870. It also considers the composition of the Royal New Zealand Fencibles, a pensioner corps recruited in 1846/7 for the defence of the colonial capital of Auckland. Distinguishing between officers and other ranks, there is an attempt to distinguish the Irish servicemen’s principal counties of origin, their pre-recruitment social and occupational backgrounds, and not least their religious affiliations. With the reported research constituting the foundation for a wider study of cultural legacies, some speculative suggestions as to the long term contributions of those who chose to take their discharges in the colony are presented.

Biography

Brad Patterson is an Adjunct Research Associate at Victoria University’s Stout Research Centre for New Zealand Studies. He was formerly Director of the University’s Irish-Scottish Studies Programme, and in 2010 was William Ferguson Massey Fellow at Massey University. The author or editor of a number of studies of Irish migration to New Zealand, he is co-author of a major work on New Zealand’s Scots to be published by McGill-Queen’s University Press.

Penelope Pollard
Independent Researcher

Abstract

Sacred Shamans and the Otherworld

The pre Christian Irish revered Nature, and created hallowed ritual arenas. The physical world was interwoven with the unseen world of spirit. Animals, rivers, mountains, trees, the seas, stones and caves all possessed a special significance and were often tied to deities. The moon was at the heart of the spiritual customs of Ireland. Druids were the religious leaders of the ancient tribes. Irish society and its leaders were guided in all matters, by these priests and priestesses; in life, in death, and in war. The druids mediated on behalf of the tribe, with the unseen Otherworld of spirit. The Otherworld was the font of all healing, knowledge and insight; the home of the deities. The cult of the ancestors was strong as was a faith in reincarnation. The druids played a pivotal role in all spheres of early Irish life.

In Aotearoa New Zealand, the early Maori religion relied upon the tohungas, an aristocratic class, to mediate between the physical world and the spiritual world. The landscape was alive, a place where the divinities and mortals intersected. Magic, ritual and religion were tied to human endeavours, childbirth, war, agriculture, art and spiritual education. The invisible world of spirit was a constant presence in the lives of both the Irish and the Maori.

This paper examines some of the spiritual beliefs that were held by the druids and the tohungas; their oral traditions and teaching methods, shamanic practices and faith in animism. The similarities and the differences between these two types of esoteric masters for the indigenous tribes of Ireland and the indigenous tribes of Aotearoa, will be explored. Mythology, ritual practices, the Otherworld, seership and the spiritual value of land will be highlighted. Both island nations, Éire and Aotearoa do possess mystical customs that are in harmony, despite the distance of the time and the seas.

Biography

Dr Penny Pollard has a background in community development, which she pursued prior to moving to Ireland, to research aspects of Irish and Celtic beliefs and culture. In conjunction with the School of Languages, Literatures and Arts, at Queen's University, Belfast [Irish and Celtic department], and under the supervision of Professor Dónall ÓBaoill, aspects of Irish history, archaeology and folklore were examined. Dr. Pollard's M.Phil, explored 'The Irish and Celtic Beliefs on Life and Death', a work that was the foundation of the doctoral thesis, 'The Sacred Landscape of Ireland' (2006). Questions such as why did the early Irish consider that the terrain was sacred were investigated. Did such primary spiritual concepts survive into the folklore and traditions of Ireland? How was the landscape used for ritual and healing purposes? These studies suggested parallels between the religious convictions of the Maori of Aotearoa and those of the ancient people of Ireland. External examiner Professor Dáithí ÓhÓgáin suggested that these parallels and this new line of research would be worthy of exploration.

Dr Pollard has a strong interest in the preservation of sacred landscapes, environmental protection and advocacy. Links, especially with the traditions of the Tainui tribe, also relate to projects that celebrate 150 years of Hamilton and the Waikato region. As a member of a Charitable Trust interested in this celebration, plans to mark this event are being developed. The Trust is working closely with respected Tainui elders and academics.

Audrey Robitaille
Queen's University Belfast, Northern Ireland and Université de Caen
Basse-Normandie, France

Abstract

Stranger from/to the Other World: Jennifer Cook's New Reading of the Yeatsian Changeling Motif

This study offers to analyse the importance of Irish folklore in the writings of contemporary author Jennifer Cook, in relation to W. B. Yeats' poetry. To do so, it will focus more specifically on the young New Zealand writer's first novel, *The Stolen Child* (2010). The book starts with the story of an unnamed child - who will become Hazel, the heroine of the novel - much like the nameless boy in Yeats' famous poem. The title of the novel is indeed an obvious intertextual reference to one of Yeats' most well-known poems, 'The Stolen Child', from *The Wanderings of Oisín and Other Poems* (1889), portraying fairies luring a boy away to the Otherworld. Yeats was inspired by Irish folk stories telling of people being stolen by the fairies, sometimes to be replaced by a substitute called a changeling. This paper is interested in the links between canonical Irish literature and that of the Irish diaspora, expressed through folklore.

The story is in fact set in a context of emigration since it starts with Irish emigrants to Canada, the Donaldsons, who welcome in their poor family the baby girl called Hazel whom her father, a rich sailor, has left in their care. When she turns eighteen, she is taken on board her father's ship and finally reaches England, where it is discovered that she has a twin, Lily.

This paper will therefore address the way issues such as place, sense of belonging or family relationships are dealt with in the novel, and especially the way they shape identity. Notions like motherland and fatherland seem to be intertwined with the very symbols of mother/fatherhood in the story, through the depiction of Hazel's relationship to her father, for instance. The way Cook interprets the old motif of fairy abduction will be central to this study. Renewing the Irish motif by adding to it the idea of negotiating one's identity, especially via the twin characters, echoes the ancient changeling figure, half-human, half-fairy.

This analysis will therefore focus on how Jennifer Cook is adapting in her own way the strong symbol of Irishness embodied by the changeling, challenging Yeats' version; and possibly how it differs and parallels the way other writers have interpreted the motif. The influence of the Irish diaspora can be felt in the new meanings brought to the stolen child figure, giving both folklore and classical Irish literature a more modern take.

Biography

Audrey Robitaille, B.A. English (Université François Rabelais, Tours, France), M.A. English and Anglo-Irish Studies (Université de Caen Basse-Normandie) specialises in Irish mythology and folklore in literature. She has been researching the horse in Irish mythology and imaginary, as well as mythology in the works of James Stephens and she has participated in several conferences, including New Voices in Irish Criticism, SOFEIR and IASIL. She is now preparing a PhD on the motif of fairy abduction and changelings in folklore and literature, of Ireland and of the Irish diaspora. She is kindly supported by Le Conseil Régional de Basse-Normandie.

Julie Shearer
Independent Researcher

Abstract

The Stranger in the Mirror: 'Race', Politics and Contemporary Irish Theatre

On 27 July 1994, opening night of Donal O'Kelly's *Asylum! Asylum!*, the first black protagonist in an Irish play appeared on the stage of the National Theatre. The character was Joseph Omara, ('no apostrophe' is the joke), a Ugandan asylum-seeker, imprisoned and facing deportation. Written in 1993, when the economic boom was still pending and inward migration was yet to produce 'race' as such a significant social and political issue in Ireland, O'Kelly's play was a harbinger. A slew of productions with similar themes were to follow, particularly from theatre practitioners exercised by social justice concerns. This paper takes as its focus the representation of race on the Irish stage since this time, a period of unprecedented economic upheaval and extraordinarily rapid social transformation.

In considering under the rubric of race the portrayal of the 'new Irish', both economic migrants and those seeking asylum from a variety of ethnic heritages, and also the racialised identities of indigenous Irish Travellers, I contend with categories of 'race' defined not by skin colour or citizenship, but by 'difference' understood as a product of culture. The productions under discussion are more than just mimetic reflections of a nascent multi-ethnic society, an exploration of the 'changing face(s) of Ireland', or even simply political protest at the perceived injustices of the government's response to refugees and migrants. The use of racialised strangeness or otherness as a trope, whether 'black', 'refugee', 'non-national' or 'Traveller', explicates and challenges the construction of 'white', 'Irish' identity and society. Thus this argument considers the changing racialisation of Irish identity as portrayed in the theatre, as a consequence of and a response to immigration, and also seeks to place this in the context of an 'Irishness' already heavily constructed by experiences of colonisation and emigration and contingent on the formation of the nation.

Biography

Julie Shearer recently obtained her PhD in Drama from Trinity College, Dublin, where she was teaching Shakespeare and subjects in Performance. She has just returned to Australia with her family after 14 years abroad. She began her career as a professional actor in Australia after an honours degree in Drama from QUT. Her publications include an article on Irish writer Donal O'Kelly for *Epona*, the Hungarian journal of Celtic Studies, and review articles for the *Irish Theatre Magazine*. She is currently also in correspondence with Carysfort Press at UCD regarding a book based on her dissertation entitled *Performing Other Irelands: 'Race', Politics and Contemporary Irish Theatre*. Currently she is researching contemporary political theatre in Australia with the provisional title of *Wide Open: The Landscape of Contemporary Australian Political Theatre*.

Dianne Snowden
University of Tasmania

Abstract

Mental Distress and Forced Migration: Irish Convict Women in the Asylum for the Insane at New Norfolk, Van Diemen's Land

In colonial Van Diemen's Land, the Asylum for the Insane at New Norfolk was the principal institution for those with mental illness or intellectual disability. This paper explores the life stories of some of the Irish women admitted to the Asylum, in the context of Patrick O'Sullivan's comments about the association of mental distress with the migration experience: an experience which he states can be 'alienating and depressing'. The two main categories of nineteenth-century psychiatric classification, mania and melancholia, covered a wide range of symptoms and behaviours. Some Irish convict women were admitted for 'amentia', which referred to mental retardation or intellectual disability and was sometimes recorded as 'idiocy'. Others were admitted for 'mania', a mental illness marked by periods of great excitement, euphoria, delusions, and over-activity. As Mark Finnane stated, the criteria of insanity were ambiguous, even obscure. Popular and medical opinion equally saw fever, delirium or indeed any behaviour accompanied by sudden alterations in mental states as 'an attack of insanity' and made use of the asylum for its management.

The paper will also briefly explore the Asylum for the Insane at New Norfolk as a neglected convict heritage site.

Biography

Dr Snowden is a professional historian, heritage consultant and genealogist. She was appointed Chair of the Tasmanian Heritage Council in January 2012 and is a Director of the National Trust of Australia (Tasmania), and a member of the Tasmanian Library Advisory Board and the National Archives of Australia Advisory Council. She was recently appointed Chair of the Female Factory Historic Site Board and is a founder member of the Female Convicts Research Centre Inc. Dianne is also founder and convenor of the Friends of the Orphan Schools, St John's Park Precinct, and as an Honorary Research Associate at the University of Tasmania, is working on a longitudinal study of children admitted to the Orphan Schools. Dianne has taught Adult Education classes in family history for more than 25 years and is currently lecturer for the University of Tasmania Winter School *Researching Family History*. In 2008, Dianne was commissioned by the FAHS to write *Heritage Tourism in Australia: A Guide for Historical Societies*, published online at: www.history.org.au. Dianne's Ph.D thesis is titled '*A White Rag Burning*': *Irish Women who Committed Arson in Order to be Transported to Van Diemen's Land* (University of Tasmania, 2005). Dianne has regularly attended the Australasian Irish Studies Conferences and has presented papers at several, including Perth, Canberra, Cork and Belfast.

Abid Vali
University of Otago

Abstract

Yeats as Transnational Mountaineer: Climbing Peaks in ‘Meru’ and ‘Lapis Lazuli’

There has been little in-depth appreciation of a major personal and artistic collaboration of Yeats’ final years: that with Purohit Swami. Such a collaborative relationship provides an unrivalled opportunity to see transnational ideas at work in the trenches. ‘Meru’, last of the ‘Supernatural Songs’, was actually first in order of composition. Even when additional songs were included in the series the appropriate place of ‘Meru’ seems to be at the end; the summit attained after stages of physical, sexual, political existence have been discarded as facades of existence, precluding true knowledge of god, immersion in the divine. This is not an original reading; ‘Meru’ is certainly the fitting conclusion to a certain line of thought, whether one sees Swami’s influence here, mediating Indic sources, or argues for more lofty ideals about knowledge of the world’s cyclical history. I have in mind a rather different approach, one that actively places ‘Meru’ in contradistinction with another justly celebrated Yeatsian climb to the top of an eastern height, in ‘Lapis Lazuli’, and allows us to see what Yeats, contrarian to the end here, was possibly decrying as well as celebrating, in ‘Meru’.

Biography

Abid Vali is a PhD candidate at the University of Otago.

Valerie Wallace
Victoria University of Wellington

Abstract

Global Covenant: Presbyterianism Radicalism in the Nineteenth-century British World

The rebellions of the seventeenth-century Covenanters are more familiar to historians than the revolts and protest inspired by their nineteenth-century descendants. This paper will examine the legacy of the Covenanting movement – the inspiration provided by the memory of the Cameronian martyrs and the enduring significance of their political theology – in the nineteenth-century British world. From its inception in the early seventeenth century, the covenanting movement had been somewhat imperialistic; Covenanters believed that the Messiah was governor of all nations and they desired a broad-sweeping universal reformation. As a result, missionaries and immigrants from the Reformed Presbyterian Church made their way to Ireland and thence to North America; in the nineteenth century they travelled to Australia, New Zealand, and to the New Hebrides islands of the South Pacific. Covenanters from Ireland and Scotland thus contributed to the expansion of the British world. But the moral empire they envisioned was radical and the Britishness they celebrated was merely conditional. The Covenanters, indeed, had never been reconciled to the British state; their radical tradition of civil disobedience, this paper will argue, had an enduring and far-reaching significance, underpinning contests for slavery abolition and the establishment of self-government in the neo-British colonies. Political dissent in Britain, North America, and Oceania during the ‘age of revolutions’ and beyond was underpinned by a transnational Covenanting ideology.

Biography

Valerie Wallace is Lecturer in History at Victoria University of Wellington. In 2011-2012 she was the inaugural Fulbright Scottish Studies Scholar and Visiting Fellow at the Weatherhead Center for International Affairs at Harvard University; in 2010-2011 she was Research Associate in the Faculty of Laws, University College London, where she co-developed the award-winning ‘Transcribe Bentham’ project. She completed her doctorate at the University of Glasgow in 2010 and is currently working on a book project about Scottish and Irish Presbyterianism and political dissent in the nineteenth-century British world.

Zhanpeng Wang
Beijing Foreign Studies University

Abstract

A Tale of Two Countries: Some Reflections on Irish Studies in China and Chinese Studies in Ireland

Between 2008 and 2011, the Irish Studies Centre at Beijing Foreign Studies University (BFSU) completed surveys on Irish Studies (IS) in China as well as on Chinese Studies (CS) in Ireland. The findings show that both IS in China and CS in Ireland have undergone some rapid developments and gained greater recognitions in the first decade of the 21st century. Based on the survey results, the author will provide overviews of the Irish Studies in China and the Chinese studies in Ireland, as well as some reflections on the convergence and divergence between the parallel stories unfolded in the two countries. In spite of the differences in some important aspects, certain common features are worth considering, which may give some wisdoms and lessons for the long-term development in the fields. These include (1) a broadest interdisciplinary, multidisciplinary approach; (2) vital role of specialised academic institutions (e.g. Irish Studies Centre at BFSU and Confucius institutes at UCD and UCC); (3) a variety of topics ranging from the early encounters between the Irish and China to the reception of Irish literature in China and to the commercial links between the two countries; and (4) the increasing research interest in the contemporary Sino-Irish relations. As the process widens and deepens, developments of IS in China and CS in Ireland are facing some pressing challenges and constraints in constructing their disciplinary identities, overcoming marginalisation, and attracting governmental funding.

Biography

Zhanpeng Wang is the Director of Irish and British Studies at Beijing Foreign Studies University. As Professor of English and International Studies, he has research interests in European integration, Irish studies and British politics. He has authored and co-authored several books and over 20 journal articles. Since 2006, Professor Wang and his colleagues have established the only multidisciplinary Irish Studies centre in China. His most recent book is an edited collection entitled *Sino-Irish Relations: Cross-Cultural Perspectives* (World Affairs Press, 2011).