

SCOLÁIRE S STAIRE



**A HUNGARIAN VIEW OF NORTHERN IRELAND:
ISTVÁN BIBÓ ON THE CONFLICT
AND RESOLUTION**



It's that time of year again, when the postgrads and postdocs of Ireland finally get the news they've been waiting months to hear. The Irish Research Council

announced the results of its postdoctoral and postgraduate funding competitions on Monday 15 July. I, like ninety percent of the postdoctoral applicants, was unsuccessful. This being my second application, I am now prohibited from applying for the funding ever again.

This year's application process was a different affair to previous years. The merger of IRCHSS and IRCSET and a move to a completely electronic system left many scratching their heads. After the arduous process of building an application there was a long wait, followed by an anti-climatic change in online status from 'application pending' to 'application unsuccessful'. Although that anti-climax would probably have been a great experience had my status read 'application successful'.

The new application system had its good and bad points, although I think overall, it is better than the old paper and email system. For example, applicants were spared the hassle of organising meetings with various academics and administrators in order to rubber-stamp the hardcopy before both emailing everything and cramming a bulky envelope (complete with writing samples) into the nearest postbox. I would suggest that the IRC put a large notice on their online system next year though, warning applicants to compose their responses in a word processor (then copy and paste) rather than adding them directly in the web browser. I turned the air blue for while back in March when I lost a significant amount of work due to the session timing out and the system not informing me of this development until I hit the save button.

It is a huge disappointment to those of us who were unsuccessful but we all knew the

success rate when we applied, and therefore we were prepared for the likelihood of rejection. A huge congratulations to all those who were successful. We here at *Scoláire Staire* hope that Irish history will feature prominently in the humanities this year and into the future. As for the rest of us, we'll keep scoping out funding opportunities, trawling through the archives and publishing as much as we can. It is difficult to find anything positive to say about the current competitive atmosphere amongst early career historians...but at least there is a lot of high quality research being published; by those with and without funding.

For an account of the postgraduate experience of the IRC competition see Shay Kinsella's *PhD Diary* on p. 27.

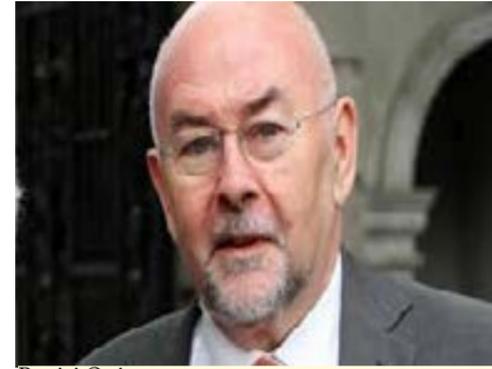
The last issue of *Scoláire Staire* carried an advert seeking help with the production of the magazine. There was a great response to this and I'd like to thank everyone who applied for any of the positions. We now have an editorial team that is finding its feet and beginning to work together quite well. Joanne McEntee, Deirdre Rodgers and Barbara Curran are our new editorial assistants. Áine Mannion will take up the position of review editor, while Gerard Madden takes on the role of news editor and is currently increasing our presence on the social networks.

I would like to welcome the new members of the team and I look forward to working with all of them to ensure that *Scoláire Staire* can continue into the future. The support of you, the readers, is also of paramount importance to the success of the publication. You can advertise your events etc. at competitive rates, which helps us meet our annual costs. Please continue to submit articles, reviews and other features, and encourage your peers, colleagues and students to do the same.

Dr Adrian Grant
Editor

scolairestaire@gmail.com

History Teachers Slam Quinn Proposals



Ruairi Quinn

The History Teachers' Association of Ireland (HTAI) has vocally criticised proposals to remove history as a compulsory subject for junior cycle students before a Oireachtas Education Committee hearing last month. There are widespread concerns that it will cause numbers studying history at secondary level to plummet, despite Department of Education Principal Officer Breda Naughton's assertion to TD's that it would be 'very difficult for schools not to teach history' under regulations which compel students to leave school with an understanding of the relationship between past and current events.

HTAI President Gerry Hanlon noted that subjects like History and Science could be used to fulfil this requirement, however, effectively forcing history as a subject out of schools. Senior academics also appeared before the committee, with Caitriona Crowe of the National Archives raising the vista of 'Neil Jordan's bad movie' becoming the key means of Irish children learning about Michael Collins if there was a serious rollback of the availability of history in our secondary schools – the recent declaration by a Direct Democracy Ireland protestor on RTÉ News that 'Constant Markievicz gave up his life' in the Easter Rising would seem to echo her argument! She also queried why Ireland is moving away from compulsory history education while Britain is moving towards it, and indeed Tory Education Secretary Michael Gove has recently been forced to back down on imposing his planned education curriculum on British children. UCD Professor of Modern Irish History, Diarmuid Ferriter, also criticized Quinn's proposed move, while Sinn Féin TD, Jonathan O'Brien, noted the irony of the state allegedly downgrading history in schools while it put effort into the decade of commemorations. During his recent Michael Littleton Memorial Lecture on the Dublin Lockout, Michael D. Higgins declared that 'Without good history teaching there is no shared understanding of a public past' – hopefully Ruairi Quinn will take note!

Military History Summer School at Aughrim

The third year of the Colonel Charles O'Kelly Aughrim Military History Summer School took place in the East Galway village from Friday 12 July to Sunday 14 July in honour of the eponymous battle, arguably the most decisive of the Jacobite-Williamite conflict in Ireland. The event was organized by Dr. Pádraig Lenihan of the National University of Ireland, Galway, a noted expert on the period, who discussed the folk memory of the battle.

Among the other speakers was Éamonn Ó Cíardla, an expert of Jacobitism from the University of Ulster and Professor Keith Sidwell of UCC, who is working with Dr. Lenihan in publishing a Latin account of the Jacobite wars. The conference opened with a talk from Julie Cruise, Aughrim Interpretative Centre Manager, who discussed an ancestor who was a surgeon at the battle of Aughrim. The event is named after Charles O'Kelly, who participated in the battle alongside his brother and son despite being 70 years of age and survived to authorise the only Jacobite account of the battle, *Macarie Excidium*.

The Battle of Aughrim Interpretative Centre was also officially opened for the year at the beginning of the event, and shall remain open till the end of August. Further information can be found at: <http://www.discoverireland.ie/Arts-Culture-Heritage/battle-of-aughrim-interpretative-centre/49840>

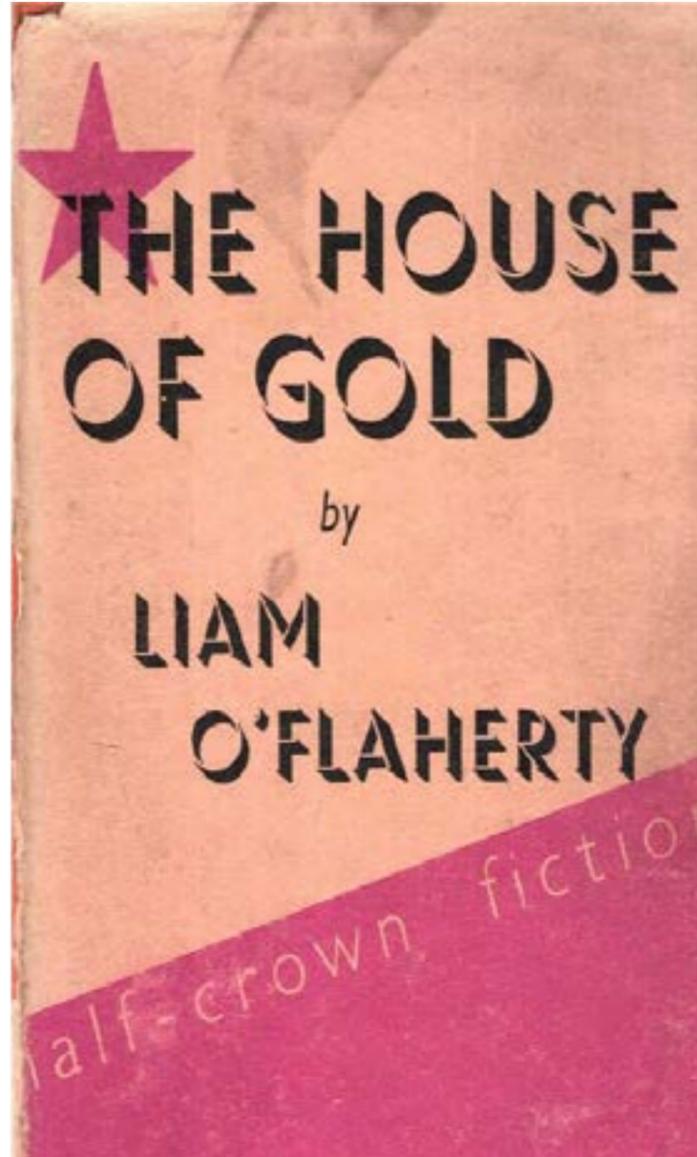
Banned O’Flaherty Book Launched in Galway

The re-release of the first book banned in the Irish Free State, Liam O’Flaherty’s *The House of Gold*, took place in Galway City Library on Thursday June 13 at 6pm. The book’s reappearance, after its 1930 banning by Irish Censorship of Publications Board for its discussion of themes like priestly lust, greed, and murder, is thanks to publishers Nuascéalta Teo and the Tom and Liam O’Flaherty Society, a group formed to promote the two Connemara-born writers. A scathing portrayal of the Catholic Church and Ireland’s ‘gombeen’ post-1922 ruling class, the book tells the story of Ramon Mor Costello, a businessman who dominates the fictional town of Barra. Ramon is based heavily on Connemara-born Galway businessman Mairtín Mór MacDonogh, a relative of O’Flaherty’s and a fascinating figure who NUIG postdoctoral candidate Dr. Jackie Uí Chionna is currently writing a biography of.

The launch, which attracted a crowd of well over fifty people, was first addressed by Councillor and long-time Gaeltacht activist Seosamh Ó Cuaig, who argued that the previously neglected book is indispensable in telling the story of the Southern Irish state. He paid tribute to Margareta D’Arcy of the Tom and Liam O’Flaherty Society for first raising the idea of re-releasing the book, noting that it was arguably Tom and not the much better known Liam who was the more impressive of the two brothers and that he hoped the society would help increase knowledge of Tom’s work.

Ó Cuaig then went on to introduce the next speaker, Connemara-based cleric and author Fr. Pádraig Standún, who praised the literary qualities of the book. Referring to O’Flaherty, Fr. Standún argued that Catholicism and socialism have much in common despite the past antagonism between the two in Ireland and elsewhere, arguing that the liberation theology of South America helped produce Pope Francis. The launch then concluded with the reading of different extracts of the book by Tom and Liam O’Flaherty Society members.

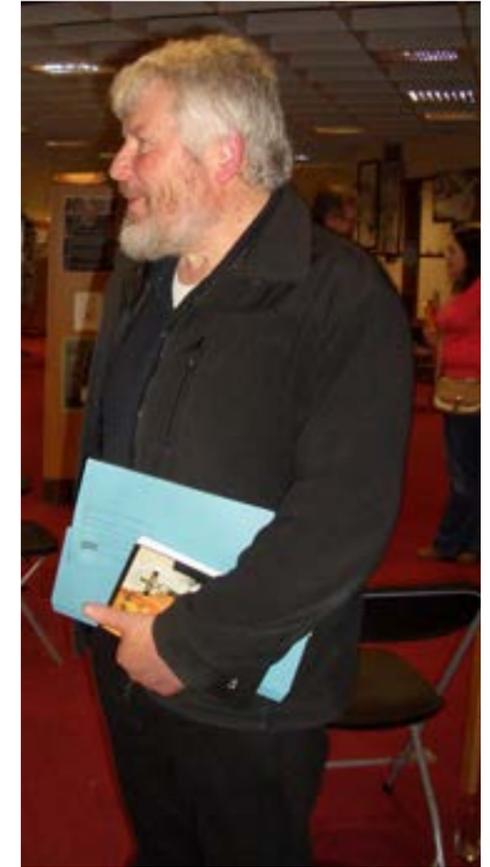
The House of Gold will be of note to anyone interested in the history of Galway City or of early twentieth-century Ireland more broadly. For more information email info@nuascealta.com



An older cover of the banned book.



Members of the Tom & Liam O’Flaherty Society from left to right Úna McMahon, Kathleen McMahon (Treasurer), Renate Mitchell, Jenny Farrell and Celine Seoighe (committee members).



Fr. Pádraig Standún at the launch.

NUIG History Society

Two members of NUI Galway’s An Cumann Staire (History Society), Annika Stendelback and John Devlin, are appealing for former members of the society to contact them in order to assist with their research into the society’s history.

Drawing on local newspapers in Galway, minutes of the society from the 1970s, and most importantly, oral testimony from former Cumann Staire committee members, the two have already generated much information on the society. Other interesting facts include the Soviet Ambassador to Ireland’s visit to the society in the late 1980 when it operated under the English version of its name. The ambassador exercised diplomatic immunity to park outside the Skeffington Arms, where the Gardaí watched it for him! Student publications are also an important part of the research;

Annika is working with Dr. Sarah-Anne Buckley in digitising *Unity*, University College Galway’s student newspaper from 1959 until the 1990s, a move which will go a long way towards uncovering the history of political activism and cultural activity in Galway more broadly. Photographs of society events, most notably the Arts Ball, are also requested, and anyone with relevant information is invited to contact the Society at cumannstaire@gmail.com

Lecture Series at the Tower Museum, Derry



A series of lectures on Ulster Scots History & Heritage is due to take place between now and November. The series, hosted by the University of Ulster and the Derry City Council Heritage & Museum Service, includes a wide range of topics and speakers.

Tuesday 30th July 2013, 7pm:

Annaleigh Margey (Dundalk Institute of Technology)

'Visualising Scottish Settlement in Ulster: the legacy of the plantation maps'

Saturday 21st September, 3pm:

Symposium on Derry/Londonderry, the North-West of Ulster, and the Stuart Civil Wars.

Andrew Robinson (University of Ulster)

'The North West of Ulster and the coming of the Covenant, 1644-1649'

Pádraig Lenihan (NUI Galway)

'Settler armies of West-Ulster, 1641-1690'

John R Young (University of Strathclyde)

'Scotland, North-West Ulster, and the Wars of the Three Kingdoms (1637-91)'

Friday 27th September, 3 pm:

Brendán Mac Suibhne (Centenary College, New Jersey)

'Suck-hole Rascals?'; or, North-West Ulster Presbyterians, from Republicanism to Loyalty, 1798-1823'

Friday 25th October, 7pm:

Don MacRaild (University of Ulster)

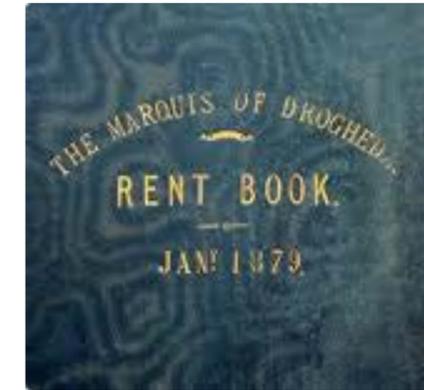
'The North-West and the Scotch-Irish Diaspora in the 18th and 19th Centuries'

Friday 8th November, 7pm:

Andrew Holmes (Queen's University Belfast)

'The Presbyterians of the North-West: religion, politics, and Magee College, Derry, 1798-1914'

Upcoming Conferences



Landlords, tenants and their estates in Ireland: 1600-2013

Moore Institute, NUI Galway

13 - 14 September 2013

Proposals for conference papers on the theme of landlords, tenants and their estates in Ireland from 1600 to the present day are invited for a conference which seeks to offer fresh perspectives to landed estate historiography. Life on landed estates in Ireland often varied from estate to estate and altered significantly across the centuries due to ever changing political, economic, and social landscapes. Research on landed estates in Ireland are frequently limited to studies of single estates. While such studies are vital and informative, a great potential remains for a deeper penetration of sources and for the development of new perspectives if a more comparative or trans-estate model was adopted within the island of Ireland, along with a much needed transnational approach. The conference intends to encourage new pathways for research and ultimately reshape understandings of Irish landed estates. Postgraduates and early-career researchers are particularly welcome.

Appropriate topics for 20-minute papers may include, but are not restricted to:

Estate management and employees
Secret societies, agrarian agitation, nationalism, and the land wars
Politics, the courts, and religion
Women and the estate
Education, emigration, and leisure
The media and representations in literature

Speakers:

Professor Ewen Cameron, (University of Edinburgh)

Dr. Olwen Purdue, (Queen's University Belfast)

Prof. Christopher Ridgeway, (Curator Castle Howard and Adjunct Professor at NUI Maynooth)

Convenors:

Dr. Brian Casey

Dr. Joanne Mc Entee (NUI Galway)

The convenors welcome both individual proposals and suggestions for panels on additional themes. Please send your proposals (200 word abstract) as attachments to j.mcentee@live.ie by **9 August 2013**. Proceedings will be funded by PRTL I 4.

Upcoming Conferences

The Research Institute of Irish and Scottish Studies, University of Aberdeen, has issued a call for papers for its forthcoming conference, 'The 'Strike' in Scottish and Irish Labour History', which shall take place in the University on the 8-9 November 2013.

Scotland and Ireland historically possess many common concepts and ideals which make them suitable comparators. In terms of labour history, Irish émigrés have constituted a strong presence among the working class in Scotland. There have also been many individuals who possessed dual relations with both Labour Movements, such as the Scottish-born Irish socialist, James Connolly. This conference will draw on these common themes in relation to Scottish and Irish Labour History. Papers are especially encouraged issues such as

- Anti-Conscription in Scotland and Ireland
- Community based struggles and the role of women
- The influence of the American Left
- Political developments of the Left in Scotland and Ireland
- The inter-war depression year

The keynote speakers include Professor Arthur McIvor of the University of Strathclyde and Dr. Emmet O'Connor of the University of Ulster.

Abstracts of about 100 words should be sent to Chloe Ross (chloe.ross@abdn.ac.uk) before Friday 2 August.

The annual conference of the **Irish Economic and Social History Society** will take place at NUI Galway over the weekend of 22-23 November 2013. This conference will run alongside the ICHLC conference which takes place on 21-22 November. The organisers of both events are in contact to ensure as little conflict in timetabling as possible.

Plenary speaker (Connell Memorial Lecture): Prof. Cormac Ó Gráda.

Papers on all aspects of the economic and social history of Ireland are welcome. Please send proposals for papers to:

Niall Ó Ciosáin (niall.ociosain@nuigalway.ie) or Caitriona Clear (caitriona.clear@nuigalway.ie)

There's still time to submit a proposal, which should include an abstract of 100-250 words, a very brief CV and full contact details.

Deadline for receipt of proposals: July 31st, 2013.

Upcoming Conferences

The Sports History Ireland conference will take place at Magee College, Derry on 14 September. The programme is now available to view of their Facebook page and includes some interesting papers on topics like

- Local sports history
- Sport, politics and religion
- Sport and identity
- International sports history
- The history of lacrosse in Ireland

For more information contact sportshistoryireland@gmail.com



The Irish Centre for the Histories of Labour and Class is an exciting new initiative founded earlier this year in NUI Galway. Noting its formation in the July/August issue of *History Ireland*, veteran labour historian Fintan Lane hailed it as a 'game-changer', arguing that it could help end the marginalisation of labour history as a discipline within Irish academia. The group is holding its debut conference in NUI Galway's Moore Institute on 21-22 November 2013. Suggested themes include, but are not limited to, the following:

labour struggles & political mobilisations;
 experiencing & resisting poverty;
 institutionalisation of children & adults;
 class & gender;
 labour & theatre;
 working-class life in autobiography,
 literature & art;
 power & society;
 labour, class & archives;
 digital history;
 mobile labour;
 transnational classes.



The chief focus of the conference will be on the Irish working class, both at home and abroad, but submissions unrelated to Ireland which contribute methodologically or theoretically to the study of labour and class are also welcome.

Proposals and panels are invited from all disciplines and postgraduate students are particularly encouraged to apply.

Please send proposals to sarahanbuckley@nuigalway.ie You can find out more about the Irish Centre for the Histories of Labour and Class at its Facebook page.

The correspondences of Dr Richard Pococke and his cousin Jeremiah Milles, tracing in detail their eighteenth century travels through Europe and the Orient, have been previously overlooked in historiographical terms. Rachel Finnegan's article brings these letters to life, charting the personal and professional lives of these two clergymen, revealing the disparate range of subjects dealt with in their correspondences and thereby highlighting the potential value of these documents as historical sources.

The Grand Tour Correspondence of two Eighteenth-Century Clergymen from the Diocese of Waterford & Lismore

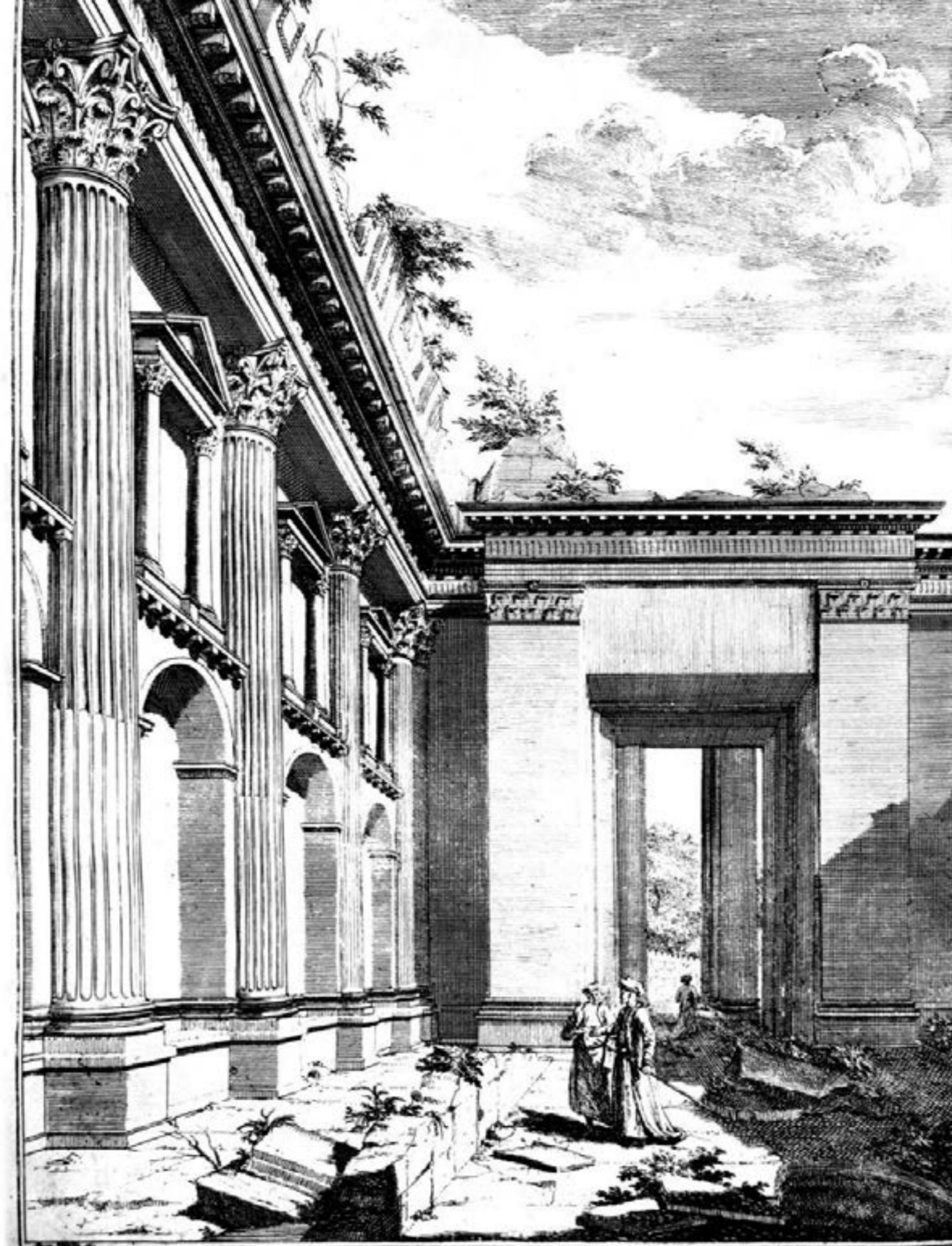
First Grand Tour: 1733-34

Dr Richard Pococke and his cousin Jeremiah Milles set out on their Grand Tour of Europe in the summer of 1734. Pococke was then Precentor (or Chantor) of Lismore Cathedral, a position he had earned by being the nephew of Thomas Milles, Bishop of Waterford & Lismore, and Milles had just graduated from Oxford with a BA. Both wrote copious letters back home, Pococke to his widowed mother in England (sister of Bishop Milles) and Milles to his uncle. The former comprises a huge collection of chatty, witty and at times irreverent entries in a daily journal informing his mother of his daily activities abroad; and the latter is an equally large collection of

counts of the history and the architecture of places they visited. Both collections exist in their original manuscript form and in books of fair copies compiled by Mrs Pococke and by the bishop's scribe, respectively. These manuscripts, which all bear evidence of subsequent editing by the original authors, are in the British Library and were published for the first time in 2011 under the title, *Letters from Abroad: the Grand Tour Correspondence of Richard Pococke & Jeremiah Milles, (Letters from the Continent, 1733-34)*.

This first Grand Tour taken by the two cousins followed the traditional route from Dover to Calais, across France, with a month in Paris and then to Italy, until they reached the pinnacle of their travels, Rome. Here

they spent their time viewing, measuring and drawing classical antiquities, building up their collection of coins and inscriptions, and visiting renaissance and more modern libraries, hospitals, and palaces. They mixed with other foreign visitors and residents while in France and Italy and encountered a number of people from Ireland. In Avignon, for example, they spotted at the theatre the Irish peer, James Butler, 2nd Duke of Ormonde (1665-1745) who had lived in that city for the previous year. He is described by Milles as 'very old and wrinkled' and by Pococke as dressed in 'scarlet embroider'd with gold'. In the same city they spent the evening with the Major of the Garrison, the Irishman Captain Lawless, who is described as a 'very good natur'd affable man'. At



A VIEW of ONE END and PART of the SIDE of the
TEMPLE of BAALBECK.

Lismore Cathedral, from James Ware's History of Ireland, 1739



Florence, Poccoke informed the Duke of Liria ('the Duke of Berwicks son by Lady Vah's sister, who is Lady of Col. Butler of Killcash') that he was well acquainted with Lady Vah (Iveagh), and on hearing this the Duke vowed that 'he would do [them] any service that lay in his power'. Also in Florence, as recorded by Poccoke, 'we went to visit Mr Moor of the Barn in the County of Tipperary who is travelling these three years to educate his two sons, one of 12, the other about 17 years of Age, I knew him in Ireland, he has about 3000 pr An...' Here Poccoke refers to Colonel Stephen Moore (1689-1750) who was Mayor of Clonmel in 1724 and in 1726, and infamously killed his opponent, Counsellor Slattery, in a duel. The two sons referred to are Richard and Stephen, who later, during their Grand Tour, attended the military academy

at Turin (the Royal Academy of Savoy).

On reaching Verona, the cousins received news from their uncle the bishop, to the effect that Rev. Barbone (Waterford) was on his death-bed, leaving a vacancy for Jeremiah Milles in the Diocese of Waterford & Lismore. Though Milles had not even considered taking Holy Orders, Poccoke advised his cousin to accept this offer and they returned to Waterford as quickly as they could, thus cutting short their continental tour. Poccoke's original letters for this first grand tour are full of complaints about his Irish banker 'Mr Bagwell' (John Bagwell of Clonmel), and allude to malice from the church authorities who were allegedly withholding his, not inconsiderable, pay of £300 per annum. It emerges from the letters (in extracts which were later scored out of Mrs

Poccoke's copies) that the eminent Chantor not only had to borrow money from his younger cousin, but also had to ask for a loan from his mother, in order to keep afloat whilst travelling abroad. On their return to Waterford, Jeremiah Milles was hastily ordained by his uncle and installed as Treasurer of Lismore Cathedral.

Second Grand Tour: 1736-37

Two years later, in 1736, the cousins decided to make a second Grand Tour, but this time took an unconventional route through the Low Countries, Austria, Germany, Hungary, Poland and the Balkans. As with their first voyage, they continued to write to the same correspondents, and likewise copy letters were made by each. On this occasion Poccoke did not suffer any financial problems, since he replaced his unreliable Irish banker with the famous London banker, William Hoare. As the cousins travelled through the various countries of the Hapsburg Empire they met with fewer Irish people than they had on their earlier travels, the most notable example being James Kirkland, a soldier in the King of Prussia's curious regiment of Potsdam Guards. Both cousins described their encounter with

this giant, Milles giving his uncle the following account:

'It is doubtless for the honour of Ireland that the tallest Grenadier in all the Kings regiment is an Irishman. His name is Kirkland born in the county of Longford; and only twenty two years of age. We measured him exactly and found his height to be seven feet three inches of English measure; and his reach from the ground is nine feet four inches. What makes this man a great prodigy is that he is every way well proportioned; and all his limbs of a thickness suitable to the length of his body. He has been about two years in the service, during which time he grew an inch or two. As he far exceeds the rest of the soldiers in height so is he the Kings greatest favourite. His constant pay is twenty Dollars per month, which amount to about three pound ten shillings English money. The two tallest in the regiment after this Kirkland do not come up to him by half the head.'

At Prague they met a Mr Hogan, Guardian of the Irish College or Monastery of that city, and

several other 'City of Waterford men of that place', and in Vienna they regularly dined and visited the sites with an unidentified Irish priest.

Their travels this time around were dominated by news of the bishop's health. He had been suffering for years from the 'gravel', or gallstones, and regular updates were provided in the letters from both his doting sister Mrs Poccoke and from himself. On reaching Trieste, just a year into their journey, the pair received news of a deterioration in his health and Poccoke persuaded somewhat reluctant Milles to return to Waterford immediately. This was a wise move, since (as was well known) Milles was to be his wealthy uncle's heir; and on his return he

was appointed Precentor of Waterford Cathedral. In the meantime, having promised his ever-anxious mother that he would follow at a more leisurely pace, Poccoke instead busied himself putting into action his real plan: to obtain a Firman (Ottoman passport) which would make him 'master of the East'. Though, as is evident from the correspondence, Milles was originally to have joined him on his eastern voyage, it appears that Poccoke was in truth relieved that his cousin had returned home, since he had become rather tired of his boastful and tiresome ways. The more youthful Milles was more proficient in foreign languages and was a better draughtsman, and the expurgated sections of Poccoke's letters from the second

Waterford Cathedral, from James Ware's History of Ireland, 1739





: (i) Mrs Pococke 'insisted' on his keeping a journal and telling her 'the most trifling particulars' of his journey; (ii) he felt guilty for being the cause of her anxiety ('If I had thought you would have taken my voyage so very much to heart, I would not have gone, but now that I am so far from home, I have a great desire to see everything this way, & make it a complete voyage'); (iii) he was totally reliant on his mother to manage both his travel manuscripts & the boxes of objects (antiquities, 'trumperies', seeds, specimens of natural history, etc.) regularly sent back home to her; and (iv) he required her to continually forward letters and relay messages to the bishop and to Jeremiah Milles, the latter of whom had been charged

tour are full of unflattering and spiteful comments about him.

The Eastern Tour: 1737-41

Having at last confessed his plans to his mother (in a letter from Livorno in September, 1737, which marks the end of the letters reproduced

in Volume 2 of Letters from Abroad), Pococke stayed in constant contact with her, keeping a daily journal in letter form, which he dispatched every 3 or 4 weeks. The regularity of this continuous and voluminous correspondence can be explained from the content of the letters themselves, as follows

with organising his 'License of Absence' from the Diocese of Waterford & Lismore.

During his subsequent three-year voyage of the Eastern Mediterranean he very cheerfully and without any great degree of danger spent six months in Egypt, nine

months in the Holy Land, Lebanon & Syria, six months in Egypt, six months in the Greek islands & six months in Turkey & Greece, including three in Istanbul. On reaching the Greek mainland, in late August, 1740, he heard the 'melancholy news' of his uncle's death (which had taken place three months earlier) and decided to make his way back home, presumably realising that he could no longer neglect his church duties in Waterford. His return journey from that point took a year and the correspondence includes a record of his dangerous descent into Mount Vesuvius, and a week's jaunt, with six Englishmen, to the 'ice mountains' of Chamounix, where he surprised the company by appearing in eastern garb. He landed at Dover on 29 August, 1741, and immediately proceeded to Dulwich where he met with the new Bishop of Waterford & Lismore (Bishop Este), and then made his way to Newtown, in Berkshire, for his promised reunion with his mother. By this time, Jeremiah Milles had inherited his uncle's huge fortune (in return for which he set up a handsome memorial for him in his native Highclere Church, Hampshire) and had returned to England where he was to marry Edith Potter, daughter of the Archbishop of Canterbury and subsequently become Dean of Exeter.

For the next four years Pococke remained in London, since his name appears continuously in the records of the Egyptian Society and

the Divan Club, which he co-founded with Irish nobleman William Ponsonby, Lord Duncannon (future 2nd Earl of Bessborough), who had been travelling in the East at the same time as him. During this time he wrote and published Volume I of his famous book, A Description of the East & some other Countries (London, 1743) which described his travels in Egypt and presented to the world seventy six magnificent engravings, largely of buildings and antiquities. Encouraged by the success of this book (though it did receive severe

criticism from two rival eastern travel writers whose help he had failed to acknowledge, and who accused him of academic malpractice), he brought out Volume II (1745) which described his travels in all of the other Eastern countries, together with some of the countries he had visited in Europe. This volume contained almost a hundred even more magnificent engravings and is particularly noted for those representing Egyptian and Classical antiquities. His act of dedicating this volume to Lord Chesterfield, Lord Lieutenant of Ireland, led to



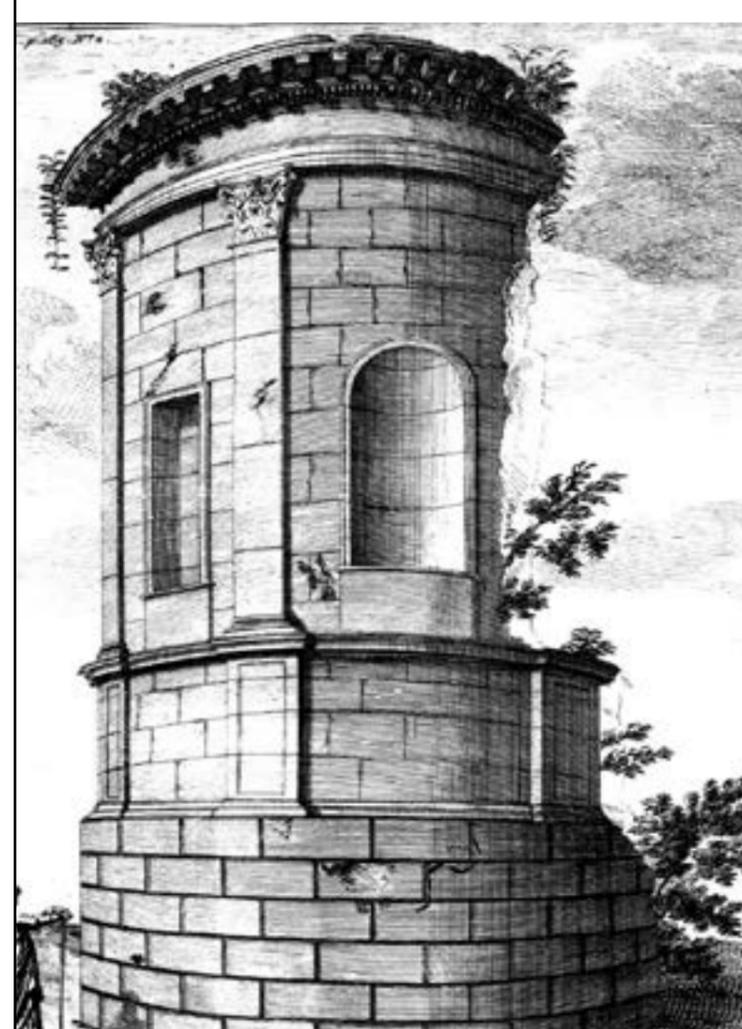
Elaborate Dedication Plate to Philip Earl of Chesterfield, Lord Lieutenant of Ireland, from Pococke, A Description of the East, Volume II. Photo: David Kane

his appointment as Chaplain to his Lordship, whereupon he was at last (after a career of two decades in the Diocese of Waterford & Lismore) obliged to take up residence in Ireland. This preferment led to his being appointed successively as Archdeaconship of Dublin (1745), Bishop of Ossory (1756) and Bishop of Meath (1765). Never having married, he died of suspected mushroom poisoning in September, 1765 and is buried in Ardbraccan churchyard, Co. Meath.

French, German and Dutch, the correspondence from this voyage has been ignored. This has now been reversed and the complete set of letters from Pococke's journey to the East (1737-41) is reproduced in Volume 3 of *Letters from Abroad* (2013). The daily entries in his journal are generally brief (though he sometimes 'filled a sheet' with a more detailed account of a particular person or place) and constitute a fascinating account of an intrepid three-year voyage in little-known and allegedly dangerous ter-

ricance of his ever-changing attire (he chose to travel in oriental dress), the progress of his beard and 'whiskers', and his health, which he had 'never had so better in [his] life'; (ii) a daily account of his meals, ranging from simple 'collations' or picnics to the sumptuous feasts he enjoyed at the houses of native or foreign residents; (iii) the course of his journey, including descriptions of the routes and the various modes of transport he took, whether travelling by boat, by horse-back or by camel); (iv) the formalities of travel in the East, including the need for the constant provision of letters of introduction, and the custom of giving gifts and bribes to the Ottoman officials; (v) the geography and the changing landscape of the eastern countries, with frequent updates on the weather, earthquakes and plague; (vi) the eastern flora & fauna, with endless descriptions of the variety of plants and wildlife (including skirmishes he had with crocodiles on the Nile) and notes relating to the seeds & samples sent home to England; (vi) brief accounts of the history & antiquities of the East, including the Egyptian Pyramids, the Sphinx and of course numerous classical monuments such as those found in Baalbek and Athens; (vii) fascinating and detailed descriptions of buildings and other remains of biblical significance in Egypt and the Holy Land, together with accounts of the religious ceremonies of the eastern Christian churches and the exotic costumes of their

ritories. The letters are filled with a variety of topics, as follows: (i) personal details, including the nature & signif-



Sketch of a sepulchral monument in Athens from the Pococke, *Description of the East*.

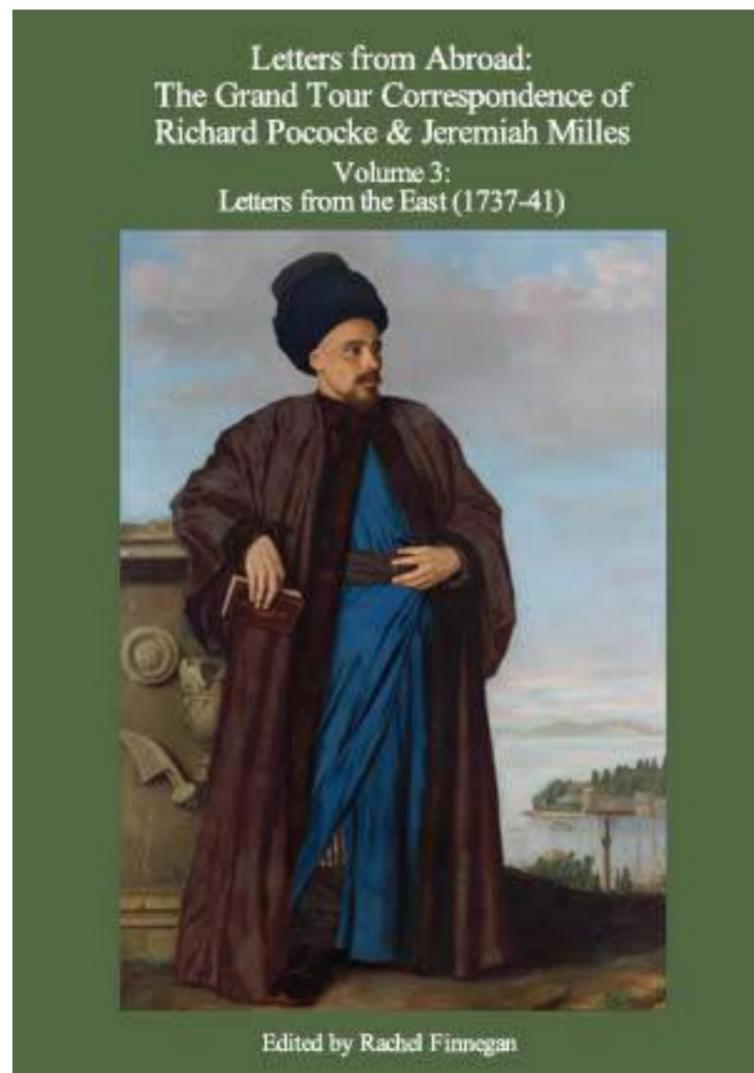
civil'. However, the letters contain many references to Waterford City & to members of his uncle's congregation. In Cairo, for example, he: 'staid up with Mr Upton talking about Mr Christmas & the two Masons, Harry Alcock & Billy, all whom he know[s] well at London'; and at Messina, where he was

ence in the sources to the whereabouts of this portrait during his life-time. This oil on canvas was painted by the Swiss artist Jean-Etienne Liotard, who was 'discovered' by William Ponsonby (future 2nd Earl of Bessborough) and was persuaded to join him and his company on his voyage to the East, in 1738. Liotard remained in Constantinople for several years taking portraits of numerous resident foreigners as well as English and Irish Grand Tourists.

In Letter 35 of his Eastern correspondence, sent from Ephesus (December 1739), Pococke describes to his mother the outfit he is wearing, which (apart from his turban) corresponds with the one in the portrait (in Fig. 5 above):

'As to my habit; - now it is winter, I have a blew linnen garment lined with an ordinary fur & over that such a coarse great coat, as the common people here wear, these girded about me; - & today I wear a red cap turned up with black hair, & on the road a red cap of the strangers a sort of grade of the Grand Signr.'

Dr. Rachel Finnegan lectures at Waterford Institute of Technology. Her new edition of Richard Twiss's A Tour of Ireland in 1775 was published in 2008 by UCD Press; and her three-volume edition of Richard Pococke's travel correspondence (Letters from Abroad) was published over the course of 2011, 2012, & 2013.



Though *A Description of the East* earned Pococke great fame, and in the late 18th century was translated into

priests; and finally (viii) the hospitality of the East, and in particular the 'extraordinary civilities' he received from the foreign residents (merchants, diplomats, clergymen etc.) in the trading centres of Cairo, Aleppo, Smyrna (Izmir) and Istanbul.

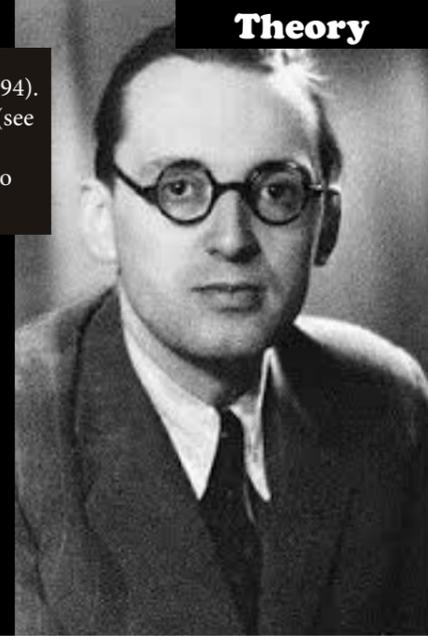
As with the second Grand Tour, the number of Irish people/contacts Pococke met in the East is limited. He spent time with a Father Quirke from 'County Gallwey', who is described as 'an ingenious man, & much more polite than the Irish priests commonly are'; he met and socialised with a community of Irish Fathers at Jerusalem; and at Saloncia was: 'in the house of Consul Horsewel [Horowell], who was at Waterford when Mr Milles had the smallpox & is exceeding

obliged to undergo a period of quarantine before his return journey through Italy, he notes: 'a very fine harbour & Quay near half a mile long; - with the houses all built finely in a regular manner, & does really exceed the Quay at Waterford, being the finest I have seen.'

Though famously described by Mrs Delany as 'the dull-est man that ever travelled', Pococke proves to the reader of the travel correspondence (which is every bit as amusing as the correspondence of Mrs Delany herself) that he was far from dull. The very fact that he chose not only to wear eastern dress during his travels but also to sit for his portrait in this costume shows a certain spark, though curiously there is no refer-

Opposite page: A photograph of a boy getting ready to launch a petrol bomb during the 'Battle of the Bogside', Derry, August 1968. This image makes up the central part of the Bogside Artists' first mural (1994). The Rossville Street flats, CS gas and other elements were added by the artists to create the iconic mural (see over).

Right: István Bibó (1911-1979) was a Hungarian lawyer, civil servant, politician and political theorist who spent time in prison after the Hungarian Revolution in 1956.



The Hungarian political theorist, István Bibó, was well known for his writings on self-determination. He is less well known for his thoughts on the Northern Ireland conflict. Here, **Maria Kurdí** assesses Bibó's suggestions for bringing an end to the conflict.

István Bibó (1911-1979) was a Hungarian political theorist, sociologist as well as expert on the philosophy of law. He came from a Calvinist intellectual background and received his doctorate from the Faculty of Political and Legal Studies at the University of Szeged. In the 1930s he joined a left-wing association of writers and university students called Márciusi Front ('March Front'). He was also a member of the Philosophical Society, and from 1940 gave lectures at the University of Szeged. Following the German occupation of Hungary he became more active politically and drew up 'Plans for a Peace Proposal' in 1944, envisaging workable post-war domestic policies. The communist regime found Bibó's thoughts too dangerous; in 1950 he was made to retire from his lecturing post. During the 1956 revolution he became minister of state in the government headed by Imre Nagy. When Soviet troops invaded Budapest on 4 November, he issued a proclamation to the nation; then prepared a

proposal for 'a compromise to solve the Hungarian question'. Some months later he was arrested and sentenced to life-long imprisonment for activities which threatened 'to overthrow the state order of the people's democracy'. In 1963 he was released due to an amnesty and managed to get a job as a librarian. Due to his health undermined by the years spent in prison, he had to retire in 1971. In 1974 he received an invitation to do research in Geneva, at the Institut Universitaire des Hautes Etudes Internationales, which he, full of plans, was eager to accept. However, characteristic of the contemporary political milieu, the Hungarian communist authorities did not grant him a passport to leave the country, giving the explanation that his trip might be potentially dangerous for the public good. Shortly after his wife's death István Bibó died of a heart attack in May 1979.

In spite of the severe hardships he experienced, Bibó was a prolific author. His postwar essays include 'A magyar demokrácia válsága'

('The Crisis of Hungarian Democracy', 1945), 'Zsidókérdés Magyarországon 1944 után' ('The Jewish Question in Hungary after 1944', 1948) and 'A kelet-európai kisállamok nyomorúsága' ('The Misery of Small Eastern European States', 1946). Later important works by Bibó include 'Magyarország helyzete és a világhelyzet' ('Hungary's Situation and the World Situation', 1960) and *The Paralysis of International Institutions and the Remedies: a Study of Self-determination, Concord among the Major Powers, and Political Arbitration* (The Harvester Press, Hassocks, 1976). Volumes of his collected works were published in the course of the 1980s, the decade leading up to the political transition of 1989-1990 in Hungary. István Bibó has since been revered as an example of free-mindedness by Hungarian intellectuals concerned with the democratic change and future of the country in the context of world-wide politics.

Bibó's shorter writing entitled 'The Question of Northern Ireland in the Light of a De-

A HUNGARIAN VIEW OF NORTHERN IRELAND

cision by a Possible, Impartial Political Tribunal' was completed in 1976, following the internationally known major study, *The Paralysis of International Institutions and the Remedies*. Notwithstanding its unusual focus in Bibó's oeuvre, the essay on Northern Ireland fits in with issues he addressed in his earlier works, issues like national self-determination, the situation and possibilities of ethnic minorities and the responsibility of the international community. 'The Question of Northern Ireland' is one of the author's case studies, written in the wake of his discussion of the conflicts in Cyprus and Israel. As the author of the

1946 'The Misery of Small Eastern European States', which examines the complicated and conflict-ridden histories of small nations, Bibó continued to be interested in the political methods and wider implications of conflict resolution. His essay on Northern Ireland needs to be assessed in view of the contemporary context: it was conceived at a time when it had become evident that the two opposed communities living in the region were unable to handle the conflict themselves and any kind of solution seemed possible only with the participation of outside forces (see Dobrovits 51-52). In the introduction to his

essay, Bibó remarks that the ensuing train of thought is that of an outsider about a debate which is, admittedly, the internal affair of the United Kingdom. However, the bulk of the text proves that the author had reliable information about the historical dimensions of the Northern Irish question and that he possessed the ability and sensitivity to discuss the irreconcilable views of the Protestant majority and Catholic minority without partiality. The essay is concise, divided into sub-chapters which make up a whole through their constant dialogue with and reflection on each other. As a point of departure the author argues for the estab-



lishment of impartial political arbitration, which could advance the settlement of various political disputes. In the case of Northern Ireland, Bibó contends that a court of arbitration should have members delegated from countries of the British Commonwealth in a way that they represent both those close to the Cath-

olics and those close to the Protestants. The United States could also send delegates given that it has inhabitants who sympathise with one or the other side in Northern Ireland. Thus Bibó stresses that a reconciliation process in Northern Ireland needs the participation of the wider world, international help being undoubtedly necessary to move things away from the deadlock.

Mapping the historically based facts relevant to the subject and the envisaged solution process, Bibó enlists seven points based on the available data, starting with the religious differences present in the region since the

sixteenth century. As a core problem leading to the Troubles (a designation the author never uses, but once refers to as a decade-long near civil war), the sub-chapter provides an informative summary of the creation of the Irish Free State in 1922 and its aftermath. According to Bibó, the tension

between the two communities had sharpened by the 1960s because the Catholics, increased in number due to their better demographic rates, began to give voice to their demand for a greater sharing of political power. As a result of their sense of aggravating insecurity, the Protestant majority reacted

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to these changes by applying diverse sophisticated methods to diminish the political chances and parliamentary representation of the Catholics. Throughout the analysis Bibó uses the words Irish and Catholic synonymously while he tends to speak about Ulster Protestants in reference to the other side.

Under the title 'The conflicting groups: religions, classes or nations?' the following subchapter aims at identifying the nature of the dividing differences between the two main communities in Northern Ireland. The definition of nation and national identity in their interconnectedness with territory is of crucial importance to the text. In this writing the author claims that although significant religious and concomitant economic differences obviously exist in Northern Ireland, these can be found in other countries too, for instance in Germany,

France, Switzerland and the Netherlands, but have not escalated into a war. He reaches the conclusion that these differences could not be the real reason for the unprecedented conflicts in Northern Ireland either. There, the root of the conflict, he argues, is a confrontation between groups whose political identity has been shaped by different historical and political experiences, thus nations or parts of a nation are in opposition with each other. The Northern Irish Catholics belong to the Irish nation, the Protestants are part of the British nation, Bibó says. About the two sides he makes some further remarks to underscore their peculiarities, which are noteworthy in this context. On the one hand, because of their unflinching loyalty to the Crown, the Protestants, with some exaggeration, may be seen as the truest representatives of the British nation after the

dissolution of the Empire and because Great Britain itself can be seen as inhabited by the English, Scottish and Welsh nations. On the other hand, because of their deprivation of political agency during colonialism, for the Irish, the Catholic Church has become the organizing body of nationhood. It is unusual, Bibó adds, that in the case of the Northern Irish the religious criterion is the most significant element of a national opposition, but only as far as Western Europe is concerned. In this respect the situation of Northern Ireland displays notable similarities to the problems of certain Central and Eastern European regions like Transylvania or the Balkans.

Both antagonistic sides, Bibó continues, have their territorial claims which they articulate by referring to the notion of majority: the majority of the Irish (understood



Unionists mobilise against the Sunningdale Agreement during the Ulster Workers' Council Strike of 1974.

as Catholics) on the whole island or the majority of the Protestants in Northern Ireland. However, neither of the two territorial demands can be justified by applying the principle of national self-determination, which is a key-term in Bibó's argument. In the part of the essay entitled 'The Illusions of the Ulster Brits and the Illusions of the Ulster Irish' Bibó contends that the conflicting demands of Ulster Protestants and Catholics to fulfil their own needs are equally irrational, chimera-like. Analysing the Protestant side Bibó emphasizes that the strength of their viewpoint is that the existence of the borders of the Northern Irish statelet drawn in 1922 is a legal situation. However, the arrangement was made according to the borders of

the counties, with not enough regard to their ethnic composition. On the other hand, the aspiration of the Catholics to have a unified Irish state is also irrational, he says, since the reparation of unjust acts dating back to the seventeenth century is evidently not possible three hundred years later. Thus Bibó gives a soundly argued account of the irrationality and fanciful nature of the demands on both sides as the main cause of the contemporary deadlock in the Northern Irish situation.

What kind of solution can be envisaged then? Bibó first discusses the chances of a referendum about the political future of Northern Ireland as a primarily democratic process which would meet the requirements of

the principle of self-determination. He opines that a referendum could be carried out in two steps, with utmost circumspection. In step one the issue would be to vote for or against an All-Ireland Federation which, he believed, would be rejected by the majority of the voters. This was a well founded supposition because the federative solution did not have enough supporters at that time. In the second round the voting would be about the decision whether to remain part of the United Kingdom or to unite with the Irish Republic. Since the outcome was predictable because of the majority of Protestant voters, Bibó, motivated by the need to search for a way-out of the situation which was beginning to cost more and more lives, proposed a solution based on

considering practical steps to ease the conflict. Bibó's proposal involved the geographic re-arrangement of the territory of Northern Ireland, which was not an absolutely unprecedented idea at that time. Garrett FitzGerald for example had explored this argument in *Towards a New Ireland*. In his view, to lessen the number of Irish Catholics there, and to remove the fear of the Northern Protestants that they might become a minority group in a unified Irish Republic was only possible by redrawing the borders and reducing the territory of Northern Ireland to make its population more homogenous; that is predominantly Protestant. At the same time he was well aware that such a new borderline, drawn according to the presence of different nationalities,

would become extremely winding. Yet Bibó was of the opinion that cutting across mountains, fields, rivers and railway lines would be still much less expensive in spite of its economic impracticability than the tragic cost of continued antagonism in terms of human life and the constant lack of normality in the region. He claims that even the creation of enclaves and the political partition of larger towns could be considered, for instance in the case of Londonderry because of its Catholic majority.

Once a body of impartial political arbitration decides on the careful redrawing of borders in Northern Ireland, it is the task of Great Britain to implement the territorial changes, Bibó states. Thinking of the consequences of

such a major change, he supposes that the reduction of the size of the statelet on the one hand, and the frustration of plans for a federative state on the other, might result in the temporary strengthening of political terrorism. The British government should take this into account and make preparations for coping with the unwelcome developments. However, Bibó surmises, things are likely to calm down after a short period of transition and normal political life with respect for both majority and minority rights can be restored in Northern Ireland. The essay ends on the trustful note that to repair the economic disadvantages of implementing the above territorial rearrangement, it would be worthwhile asking for assistance from the USA.

Undoubtedly, although written in the interest of envisaging ways of reconciliation in Northern Ireland by carefully weighing the pros and cons, Bibó's essay has its debatable points. In hindsight, the territorial rearrangement seems to be unfeasible, if not dangerous. It is also strange that he did not consider the participation of the Irish government in any role in the solution of the Northern Irish crisis. Presumably, the failure of the Sunningdale agreement (1973) prevented Bibó from considering the participation of the Irish government as a partner in a successful resolution process. It was also a mistake on his part to believe that the political ideas of the Catholics of the north and south were almost the same, and they all had a fairly uniform view about the political unity of the whole of the island as a desired final result. However, Bibó was justified in thinking that any solution seemed doubtful without the help of the great political powers, as it was proven later when the Clinton Administration delegated Senator George Mitchell to Northern Ireland to move negotiations from their standstill.

Bibó's once ambitiously written essay, 'The Question of Northern Ireland' counts hardly more than an interesting document today. How-

ever, the Hungarian political thinker's often quoted words from another work ('On European Balance and Peace') are worth consideration by any of those involved in the Northern Irish question: 'To be a democrat means,

István Bibó statue in Budapest



above everything else, not to be afraid: not to be afraid of people with a different opinion, a different language or race, of revolutions, of conspiracies, of the enemy's unknown and wicked intentions, of hostile propaganda, of disdain, and more generally of all the imaginary perils that become real perils by the very fact that we are afraid of them'. Because, in a way, the story of Northern Ireland is still unfinished.

Further Reading

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Mária Kurdi teaches in the Institute of English Studies at the University of Pécs, Hungary. Her main fields of research are modern Irish literature, culture and theatre. Her publications include books on contemporary Irish drama, the most recent one being Representations of Gender and Female Subjectivity in Contemporary Irish Drama by Women (Lewiston, Queenston, Lampeter: Edwin Mellen Press, 2010). She is editor of an anthology of excerpts from critical essays for the study of Irish culture. Her articles on a broad range of subjects have been published in Hungarian and international journals as well as in scholarly volumes.

THE POOR MOUTH

Shay Kinsella

So the journey continues, from crest to pit, and (hopefully) back again. Things are becoming ever more serious at my desk. With my final pay cheque only a matter of weeks away, my future as a full-time student is drawing very close now. Deemed by some close friends and family to be senseless, because it will render me centless, they admire but don't celebrate my voluntary decision to give over a year of my life to labour that won't be financially rewarded—a position I'm really beginning to appreciate as my budget forecasts make for increasingly stark reading.

The note of buoyancy in my last diary entry can be accounted for by the optimism I felt having applied for a Government of Ireland Postgraduate Scholarship from the Irish Research Council in March of this year. The application procedure was a grueling, demanding and exhaustive procedure, which required supervisor and referee reports, detailed timelines, forecasts of expenses and a breakdown of the USP of my project. There were also reports to be made relating to gender and ethical considerations made in the course of the work. I really felt I was in a superior position, given that I had two years of self-funded research already under my belt, and that I would require only one year's funding to complete the project. Having submitted the application, I was left in hopeful limbo for a few months, warning myself to be rational about my chances, but subconsciously spending the money and congratulating myself on having solved the biggest problem posed by taking a career break.

As news filtered through in early July that the results would be made available online mid-month, I unwisely took to checking out posts on a chat forum on Boards.ie, to see how other candidates were faring with the wait and their nerves. This was an unwise move, and immediately I began to doubt the merit of my application given that other PhD candidates were hoping for funds to assist their research into cancer drugs, mental illness and engineering ethics. What hope, my diffident inner voice cried out, had my pet project against such worthy projects with such a broad interest base? Could my local study really compete with research of such public significance? Logging into this forum real-

ly knocked my confidence (that veteran of the PhD battle) but somehow, my faith in securing the scholarship persisted.

That is until, with heart ago-go and fingers trembling on Monday 15th July, I logged into my account to find a blunt two-word reply to my months of preparation and waiting: 'Application Unsuccessful'. It was like a fist in the gut. How could I have been so naive and presumptuous to convince myself that I would get this? How could I have failed to mentally prepare myself for this eventuality? The spanner was lodged in the works, but figures provided by the Research Council by e-mail have made the pill a little easier to swallow. Apparently, only 254 postgraduate scholarships were awarded from a total of 1115 applications. Feedback on my individual case will filter through eventually (in another wait that will take months), but I don't think knowing how near or indeed how far I was from securing the award will do me any favours.

Huge congratulations to the successful minority, and to those of you who found yourselves in my position that Monday afternoon, I sympathise. The chatrooms after the announcement were drowning in despair, with many bloggers announcing that they would simply not be able to start or continue their PhD now that the funds were not coming their way. However, I've suffered enough knocks to appreciate this as just another test on the road and realise that it's time to formulate Plan B. Part-time work seems a probability. Funding through VECs and the County Council is another option I have already latched on to. And what about private donations/benefactors? Appeals to business and public personalities can do no harm. It's a fine opportunity to test out those letter-writing skills I have so often tried to impart in the primary classroom. It's a cry in the dark, but someone might be listening. If not, the next year will be even tougher than I'd imagined but the work will be done. In these daunting, uncertain times, that much I can guarantee.

Shay Kinsella is about to transfer to a full time PhD programme at St Patrick's College, Drumcondra.



CENTURY IRELAND

1913–1923

As the ‘Decade of Centenaries’ gets into full swing, **Joanne McEntee** casts a critical eye over one of the more ambitious projects to have emerged in the last eighteen months.

In 1913 the following rather macabre occurrence proved a newsworthy story in Ireland:

‘Despite investigations from local clergy, the mystery of the haunted house near Fivemiletown, Co. Tyrone continues to deepen.’

‘For six weeks, the farmhouse of the Murphy family has been thrown into turmoil by eerie scratching noises on the walls, sounds similar to the kicking of a horse against a stable door and the sight of bed-clothes being shaken and pulled about.’

‘With neighbours now unwilling to visit the house, the Murphy family have been left in social isolation. Their situation has been described locally as ‘pitiable’.’

‘The Murphys, a family with young children, are now considering selling their farm and emigrating to America.’

(<http://www.rte.ie/centuryireland/articles/haunted-house-leaves-family-with-pitiable-plight>)

If this haunted tale whets the appetite for more

yarns of yore, then ‘Century Ireland’ is the site to go to. The digital historical newspaper and online archival site, ‘Century Ireland, 1913-1923’ (<http://www.rte.ie/centuryireland/>) - along with the now obligatory [Twitter](#) and [Facebook](#) pages - narrates the story of events in Irish society over 100 years ago. Published on a fortnightly basis from May 2013, the site uses a variety of archival, visual, and contextual material in order to ‘facilitate an understanding of the complexities of Irish life in the years between 1912 and 1923’.

Website production and support

‘Century Ireland’ is produced in Ireland by researchers at Boston College and receives state funding through the Department of the Arts, Heritage and the Gaeltacht. Thirteen days after the launch of the site in Ireland, the Taoiseach, Enda Kenny, delivered the commencement speech to the Boston College Sesquicentennial Class of 2013.

The website states that ‘at the core of Century Ireland is a collaborative partnership between the major cultural and educational institutions in Ireland’. All of the institutions (National Li-

brary of Ireland, National Archives of Ireland, National Museum of Ireland, National Gallery of Ireland, Dublin City Gallery: The Hugh Lane, Dublin City Library and Archives, University College Dublin, and the Dictionary of Irish Biography) are Dublin based, except for one, NUI Galway. No Northern Irish institutions are involved.

‘Century Ireland’ is hosted by RTÉ and items on the site compliment and draw from the public service broadcaster’s schedule and archives. Coverage of the launch in May was provided on RTÉ news, with the newsreader explaining to viewers that ‘Century Ireland, 1913-1923’ covered the period from ‘Home Rule to the civil war’. In an interview for RTÉ news, Minister Deenihan expressed his hopes that the initiative would ‘result in a huge upsurge of interest in this period which is a momentous period in Irish history’. He also added how the site would function as an ‘aid for schools and (hopefully) encourage an increase in the uptake of history at Leaving Cert level’. However, such hopes may be dashed due to proposals from his cabinet colleague, the Minister for Education and Skills - Ruairi Quinn, for the removal of History as a core subject for Junior Certificate cycle students (as outlined in the Framework Document and referred to in the last issue of *Scoláire Staire*).

RTÉ have been to the fore of the public awareness campaign for the site, although at the time of going to print we are still awaiting the obligatory front cover spread on *The RTE Guide* magazine. RTÉ Radio 1 listeners were informed of the existence of ‘Century Ireland’ from listening to ‘The Pat Kenny Show’ and ‘The History Show’. On 12 May 2013 in a programme entitled ‘Ireland Spring 1913’, ‘The History Show’ broadcast a discussion between Professor Mike Cronin, from Boston College who manages ‘Century Ireland’; Catriona Crowe from the National Archives; historian Mark Duncan, founder of the InQuest Research Group; Dr. Paul Rouse of UCD’s

Department of History and Archives, and the presenter Myles Duncan about events in Ireland during early 1913. Specifically, particular reference was made to emigration, the suffragist movement, politics, shopping, the weather, poverty in Connemara, court reports, and sport. Professor Cronin informed listeners how ‘Century Ireland’ seeks



A sketch of George Russell (aka AE) which accompanies a news piece on his work with rural labourers in 1913. (NLI)

to demonstrate that during the momentous years of 1913-1923 ‘people [were] just getting by and living a life’. He also stated how the website offers a twenty-first century public the opportunity to ‘live history in real time’.

Douglas Hyde (right) pictured in 1913 from the Century Ireland website. (NLI).



Content

With respect to actual newspaper material, the entertainment factor is certainly not lacking in 'Century Ireland'. Headings such as 'Boy attacked by organ-grinder's monkey in Dublin', 'Marriage annulled on grounds of hypnotism', and 'Girl shot with toy pistol in Belfast' certainly live up to expectation. It is clear to see that sensationalist headlines have a long history in the newspaper industry. The shocking header 'Dublin policeman "shot at" by Suffragette' relates the story of how seven members of the Dublin Metropolitan Police raided the home of a suffragette after an on-duty policeman reported two revolver shots had been fired at him from her window. It later transpired that the 'gun shots' were in fact the noise of firecrackers (known as dog-frighteners) used by some motorists. Another news report with the headline 'The "most dangerous" sport in the world' informed readers of the 'newest sporting craze to cross the Atlantic'. The 'sport' may perhaps be best described as a more modernized and motorized version of the tradi-

title is 'Century Ireland, 1913-1923', the site advertises itself as 'the main online portal for the Irish decade of commemorations, 1912-13' and aims, through the use of a variety of archival, visual, and contextual material, to 'facilitate an understanding of the complexities of Irish life in the years between 1912 and 1923'. Whether this apparent chronological oversight may be grounded in a desire to have a neat decennial/centennial header or primarily due to its launch date in May 2013 is uncertain. While the website includes coverage of pivotal events in Ireland during 1912 and early 1913, this frequently occurs in an indirect manner. Little or nothing is related about The Balmoral Demonstration or Ulster Day. In Easter week April 1912, four years before the Easter Rising, Unionists and Orangemen rose up against the Home Rule movement. This event, which history has remembered as The Balmoral Demonstration, was followed by Ulster Day, Saturday 28 September 1912, when thousands signed 'Ulster's Solemn League and Covenant' giving a clear signal to the world of the intransigent stance of many in Ireland against a change in relations with Britain. In January 1913 the Ulster Volunteer Force (UVF) was officially established. As 'Century Ireland' was only launched in May 2013, contemporary reports on the important developments which occurred in 1912 and early 1913, as described

Website Design

With respect to design, Professor Cronin also explained that the production team were 'deliberately not trying to make it look old'. The site certainly lives up to this aim, opting for a plain Georgia typeface instead of attempting to feign a dated appearance. Visually, what is perhaps most striking about the site is the absence of any typical 'Oirish' flourishes: not a harp or a shamrock in sight. Although there are apparently forty shades of green, not one is visible. Instead reds and blacks are used against a white background. Whether the website designers, Kooba, influenced much of this decision is unclear. But perhaps most significant, is an omission of any images of the Tricolour. This act may reveal a conscious decision among those involved in 'Century Ireland' to depoliticise the pivotal decade which witnessed the struggle for the independence of Ireland and resulted in the partition of the country.

Logistically, the website is fairly user-friendly with both horizontal and vertical options for viewing more content. Essentially a newspaper, augmented by visual and auditory resources, the site offers users the chance to access information from simply selecting the 'latest', 'watch', and 'listen' options on the horizontal tool bar. The vertical tool bar, on the other hand, gives users snapshots of the latest 'News update(s)' while a 'News in brief' section provides often tantalising headlines. Stories of interest can be accessed in full by simply clicking on any headings. There is also a twitter feed which has proved popular since the website's launch and no doubt will increase as word spreads.

- 9 May: 21 tweets, 1350 followers.
- 23 May: 61 tweets, 1744 followers.
- 5 June: 93 tweets, 1,882 followers.

Most news items provide a link with further reading for those motivated to find out more about particular topics.

horse-back polo, with 'armoured motor cars' replacing our four-legged friends. While articles such as the above are insightful and amusing, it remains to be seen if the finances which were allocated for the project will prove an effective instance of state spending. Perhaps such anecdotal news items will increase traffic on the site. Will users prove loyal returnees to the site or will it generally be used infrequently by flâneurs?

Although the website's



Recently Published

In this section we provide information on a wide variety of new publications in all areas of Irish history. Publishers can find out more about our reviews and previews by emailing scolairetaire@gmail.com

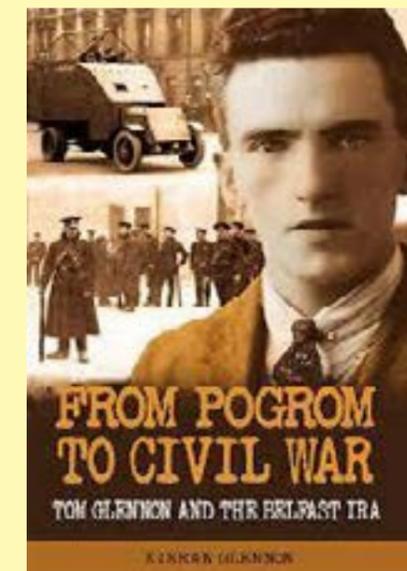
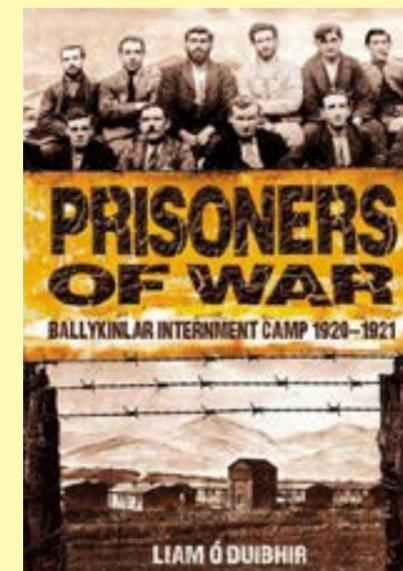
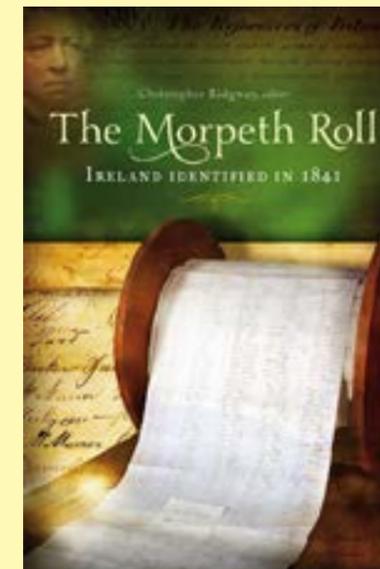
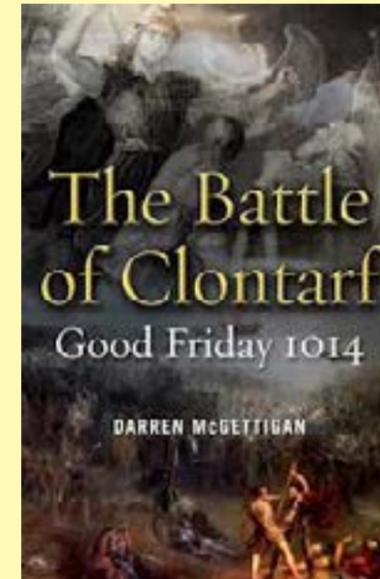
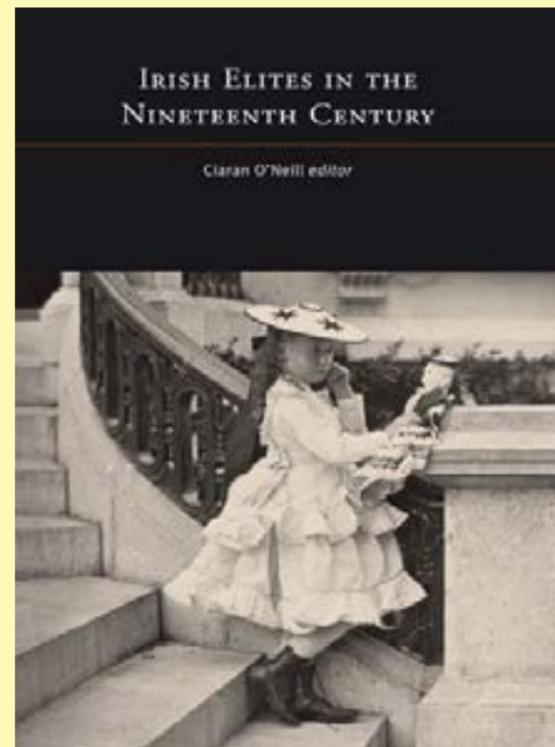
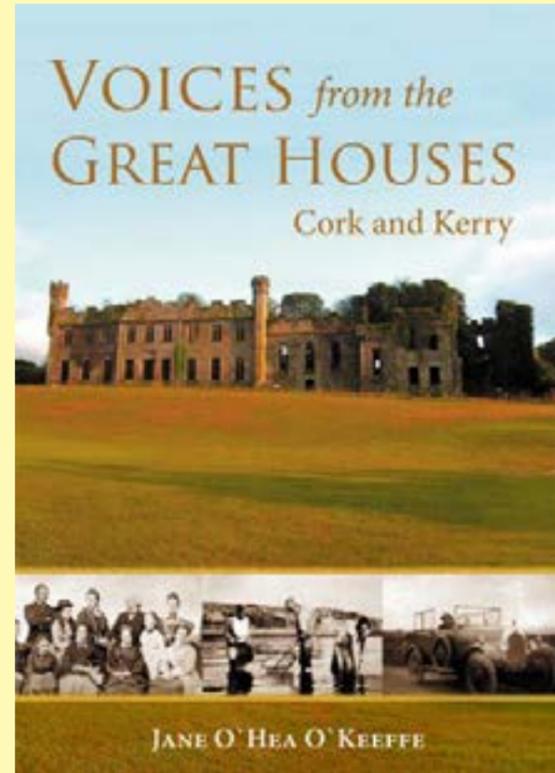
The Big House is a subject that is becoming ever more popular. Television programmes are being broadcast, conferences held and books published. There is even a Big House music and arts festival taking place at Castletown House over the August bank holiday weekend.

Two recently published books have the Big House at their core. *Voices from the Great Houses: Cork and Kerry* (Mercier, €19.99 PB) is essentially a collection of oral history testimonies from the people who still reside in some of these great mansions. The editor, Jane O'Hea O'Keefe, adds context by giving some background to the families and houses. In the main though, the interviewees are allowed to speak their minds freely. This often results in their repeating a lot of the family history (relating it to big events and high politics).

The book is a fine record of gentry life in the south of the country. Given the title though, it would have been nice to hear the other voices from the great houses; those of the servants and other workers. Many of these people are still alive and, no doubt, have some fantastic tales that would have greatly added to the story of these houses.

Irish Elites in the Nineteenth Century (Four Courts, €55 HB) is an impressive collection of essays by established and emerging scholars in the field of nineteenth century social history. Given that the collection's central theme is power, and the pursuit of power, the Big House plays a central role. The inhabitants of these houses either held, sought or relinquished power in the nineteenth century.

There is an impressive breath of topics included in the collection, edited by Ciaran O'Neill and supported by the Society for the Study of Nineteenth Century Ireland. Topics covered include architecture, politics, journalism, sport, social clubs, religion, and the professions to name but a few. There are some new avenues of research into the landed estates on show here too. Our own Joanne McEntee contributes an essay on solicitors as elites in landed society, while Maeve O'Riordan's essay on elite women as household managers gives a great insight into relations between big house employees and the various ladies of these houses. This book will most likely prove to be essential reading for students of nineteenth century Ireland..



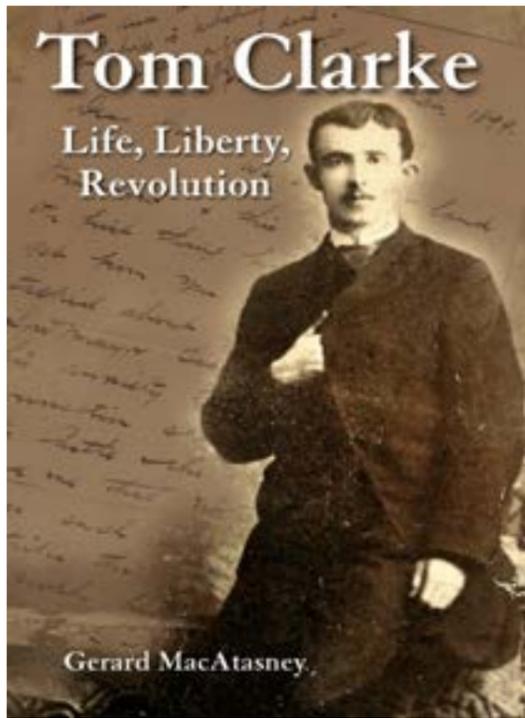
Four Courts Press have also recently published two very interesting paperbacks. *The Battle of Clontarf: Good Friday, 1014* (€14.95) by Darren McGettigan tells the story of one of the most important events in Irish medieval history. We are so caught up in the decade of centenaries though, that this 1,000 year old tale will likely pass next April without much fanfare. For those who want to know more about the battle and its hero, Brian Boru, this slim volume should make for an enjoyable read.

The Morpeth Roll was a testimonial comprising over 160,000 signatures belonging to people across Ireland who signed their names in tribute to George Howard, Lord Morpeth, when he stood down as chief secretary in 1841. Now, for the first time in 170 years, the original roll is travelling around Ireland in exhibition. Christopher Ridgeway has edited this volume on the *Morpeth Roll: Ireland Identified in 1841* which examines what the document can tell us about pre-famine Ireland.

Liam Ó Duibhir has followed up his two books on Donegal during the War of Independence and the Civil War, with a book on the Ballykinlar internment camp. The camp in Co. Down, was the first mass internment camp set up by the British during the War of Independence and housed hundreds of men at a time. The camp was notorious for its stories of ill-treatment of prisoners. Ó Duibhir's casts a light on some of the personal stories of camp life, how the prisoners lived from day to day, and how escape plans were hatched.

Kieran Glennon's book about his grandfather, *From Pogrom to Civil War: Tom Glennon and the Belfast IRA* is much more than a family history. The book tells the story of Tom Glennon, a young officer in the Belfast IRA when the pogroms took place in the city during 1920. He would go on to join the National Army and help put down the Republican forces during the Civil War in Donegal.

Kieran Glennon has taken advantage of the opening up of the archives for the period to construct a warts and all tale of his grandfather's life, many aspects of which nothing were previously known of to the family. Glennon's role in Donegal will be of interest to many. He was a hate figure to those on the Republican side, including Peadar O'Donnell who singled him out for criticism. His role in the execution of the Drumboe Martyrs will also be of interest to local historians and historians of the Civil War period generally. (AG).



Gerard MacAtasney,
Tom Clarke: Life, Liberty, Revolution
(Merrion, 2013, 330pps, €60 HB, €17.95 PB).

This is an unusual biography. Two-thirds of the book is devoted to Clarke's correspondence, while the opening narrative really serves as an introduction which helps to put these letters in their historical context. The conventional approach would have seen the author weave the evidence from its subject's mailbag into a narrative which offered a sustained analysis of the motives that drove such a determined revolutionary leader. Yet such is the impact of Clarke's voluminous correspondence that MacAtasney can claim justification for his approach. Moreover, as this is the first significant biography of such a major, yet shadowy, figure of the Irish revolution since Louis Le Roux's 1936 study, it is a welcome addition to the historiography of the period.

Clarke's republicanism was shaped by his early involvement with the IRB in Dungannon, his association with John Devoy in America but, above all, by his experience as a prisoner in an English jail. Convicted of treason-felony for his role in a bombing plot on the mainland, Clarke spent fifteen years, mostly in Chatham prison, where he was subjected to brutal treatment. His letters paint a vivid picture of Clarke's suffering but also highlight his indomitable spirit which ensured that this Irish prisoner would not be broken by the English prison regime.

While MacAtasney cannot fully explain his subject's fanaticism, the reader is given an insight into much of Clarke's thinking. He was most at home in the conspiratorial environment of the IRB where internal feuding was commonplace. Clarke revelled in the machinations which sidelined the old guard and put his younger nominees in control of the movement. There is irony here too. MacAtasney notes that rebellion was made more likely because of John Redmond's 'success' with Home Rule at Westminster.

Tom Clarke was a father figure to the 1916 leaders. The fact that he was from a different generation sets him apart from the other architects of the Easter Rising. Clarke's fierce commitment to the cause of Irish freedom over such a prolonged period, and his experience of suffering for that cause, distinguished him from the other signatories of the Proclamation.

Acutely aware that his own generation had failed Ireland, Clarke looked to younger men to carry on the Fenian tradition of rebellion. He was a subscriber to the belief that 'England's difficulty was Ireland's opportunity', and this ensured that the First World War would provide the backdrop for the rising. Indeed, Clarke had viewed the Boer War as a missed opportunity, confirming his negative view of his own generation of Irish patriots.

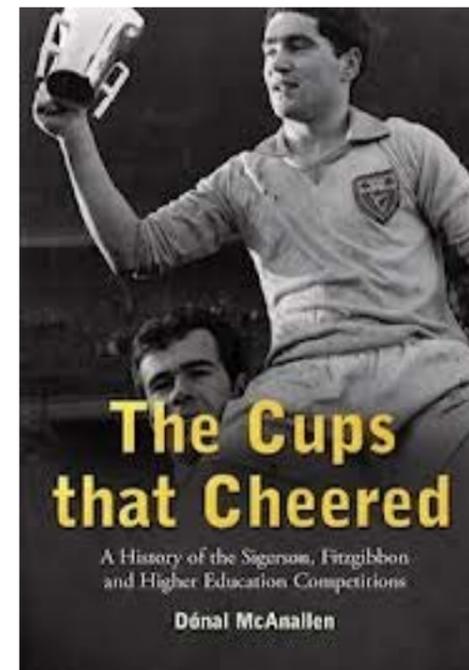
Gerard MacAtasney's interest in Clarke developed during his research for an earlier book on Sean MacDiarmada, another leader of the rebellion and Clarke's closest confidant. These two men were the key figures in making rebellion a reality. MacAtasney contends that Clarke's role was essentially to nurture these younger revolutionaries who were clearly encouraged by his stature as the senior IRB activist. In return, the old Fenian responded to the obvious commitment of younger colleagues.

While Redmondism was an obvious target for the insurgents in 1916, Clarke had previously expressed his deep gratitude to Redmond following his release from prison in 1898. Redmond had made eight or nine visits to see Clarke in Chatham jail, and he, more than other Irish public figure, demonstrated his concern for the plight of Irish political prisoners.

The final piece of correspondence highlights the sense of personal achievement felt by Clarke at such a crucial moment in Irish history. Written

just before his execution, Clarke was confident that the rising 1916 would be the catalyst for a final push which would lead to the end of British rule. Such a belief allowed Clarke to die a contented man. With the 1916 centenary approaching, Gerard MacAtasney has produced a timely piece of work which sheds much needed light on one of the major figures of the Easter Rising.

Dr Russell Rees is the author of Conflict in Nineteenth Century Ireland: The Development of Unionism and Nationalism.



Dónal McAnallen
The Cups That Cheered: A History of the Sigerson, Fitzgibbon and Higher Education Gaelic Games
(Collins Press, 2012, 350pps, €29.99 HB).

society, but as part of their institution. This is what makes Donal McAnallen's book so good – it attempts to, and succeeds in, looking at the development of Gaelic games in the Irish third level education sector as a whole, rather than in an individual college or sport.

The role played by many educational institutions in the development of sport is well-known, and sport and the school ground are inextricably linked for many in Ireland. The history of sports in Ireland's educational system usually comes as part of centennial or bicentennial histories of various schools and colleges or of individual clubs within the institutions (UCC soccer's At Least We Won the Toss for instance). Rarely are they the key focus of the publication, though there are exceptions like Trevor West's *The Bold Collegians: A History of Sport in Trinity College Dublin*. Naturally, the purpose of those books is not to provide a comprehensive history of their club, or sport in the context of wider Irish

The GAA, of course, began outside of the traditional diffusion model. Its establishment came as a response to the growing popularity of other games but its vanguard was not in the universities of Ireland, but instead outside. It was not until the close of the First World War that Gaelic Games were practiced on a competitive level in Irish universities. In this fascinating, illuminating and highly entertaining book, Donal McAnallen looks at the history of Gaelic games in the higher education sector in Ireland from its beginnings in the early twentieth century to the present day. The book is beautifully produced. Some of its most powerful elements are the photographs and reproductions of menu cards, invitations, and match programmes. McAnallen uses the photos and ephemera to good effect, bringing out through the pictures and repro-

ductions that which he evokes so well in words: the youthful joy of Gaelic games competition at third level. The only downside to the book's production and impressive length (none of which is superfluous it should be noted – there is no filler here) is its weight, but that's as minor a gripe as you could hope for.

The book is organised chronologically by decade and presents a comprehensive history of each year of both the Sigerson and Fitzgibbon competitions, as well as the others as they develop. This is usually preceded by a general discussion of the major flashpoints, on and off the field. These are perhaps the strongest passages, condensing the remarkable and staggeringly detailed research which McAnallen has undertaken for the writing of this book. It leaves no stone unturned and provides the reader with a good guide to the subsequent individual entries on each year of the competitions. Furthermore it traces the changing contexts in which the intervarsity Gaelic games were being played – this book is no mere litany of losers and winners, a log book of scores and teams – it is an important contribution to the ever growing field of Irish sports history firstly, but is also an important piece of education and social history. Reading it, one is struck by the changing shape of the Irish education sector, from the elite cohort who helped begin Gaelic games in the second decade of the twentieth century to the present day where as well as Gaelic games being played in the universities, the Institutes of Technology and other third level educational institutions take part. McAnallen's book details the changing nature of Irish society – the opening up of education to an ever greater body of young Irish people. He charts the impact these changes then wrought to Gaelic games within these institutions that were themselves coming to terms with the increasing demands of

a greater student population. The antagonisms that arose between the traditional bastions of Gaelic games and the new Regional Technical Colleges reflected a conflict, that it must be said continues, largely over the perceived quality and standing of the institutions. So we see not just Gaelic games in the university changing, but Ireland changing in the pages of McAnallen's book. The world of the student is also brought out with great humour and style in the book– the parties, dancing, smokers, dinners, drinking and messing are treated with an appropriate levity throughout the book, offering a reminder that this is a history of people in their late teens and early twenties. The intense training in the lead up to weekend tournaments and the surely detrimental all-nighters show at once the serious dedication (the pioneering of early morning training sessions) to sport and the equally serious dedication to pleasure pursued by the players and their followers who joined them on the sojourns around the country at competition time. Naturally, there were times when things got out of hand – like the students in Belfast who, worse for wear with the drink, flung about wreathes from a First World War memorial a week after Remembrance Sunday causing a near riot. McAnallen handles these tales of less salubrious excess well too. The importation of ice hockey helmets as head protection also stands out as a great story in a book full of them – the photographs of the ill-fitting helmets are a real treat. This is sports history at its best: it may be a history of the Sigerson, Fitzgibbon and higher education Gaelic games first and foremost but it offers so much more to the reader than that.

David Toms is in the final year of a PhD at UCC, writing a thesis entitled, 'Sport in Munster: A Social History of Cork, Tipperary and Waterford c. 1880-1930'.

