TUDOR & STUART IRELAND

Abstract Booklet

11th Annual Conference
Maynooth University
18-19 August 2023

Maynooth University
National University
of Ireland Maynooth

MACMORRIS

IRISH RESEARCH COUNCIL
An Chomhairle um Thaighde in Éirinn

Session 1A

Speaker: Evan Bourke (Maynooth University)

Title: An Exploration of the Poet-Patron relationship in Irish Bardic Poetry *ca.* 1541 – *ca.* 1660

Abstract: The literary landscape of Early Modern Ireland was dominated by bardic poetry, the work of a professional caste of poets (or *filidh*) who were trained in the bardic schools in Ireland and Scotland during the period c. 1200–1650. This poetry was the product of highly sophisticated, transactional, and mutually beneficial relationships between poets and their aristocratic patrons. This paper combines innovative methods of network analysis with traditional textual scholarship to engage in an act of decolonialization and relabeling by visualizing and examining the social relationships that played a role, at both a national and regional level, in maintaining and upholding the values of Gaelic Ireland's elite. Focusing on the period from the declaration of Henry VIII as King of Ireland in 1541 to the beginning of the Restoration period in 1660, it highlights and explores an under-studied aspect of Renaissance Ireland; and it shows how incorporating these cultural connections into a wider analysis of prosoprographical analysis of Early Modern Ireland produces an inclusive account of creative, scholarly, and intellectual activity in Ireland that goes against the prevailing Anglocentric perspective of literary-historical scholarship.

Speaker: Deirdre Nic Chárthaigh (Trinity College Dublin)

Title: Poems on the Uí Chaoimh

Abstract: A relatively large number of bardic poems were composed on members of the Ó Caoimh family of Dúiche Ealla, most of which were composed at the end of the sixteenth century or at the beginning of the seventeenth century. Though these poems have not been the focus of any recent scholarship, they are valuable sources for our understanding of early modern Munster, supplementing the kind of evidence that can be gleaned from more well-known sources such as the annals and the state papers. In this paper I will offer a description of the corpus of surviving poems on the Uí Chaoimh. I will then look more closely at a single poem, Caointear feasta clann Uí Chaoimh, which is an elegy on the deaths of the four sons of Art (mac Domhnaill) Ó Caoimh
(†1582).

Speaker: Philip Mac a' Ghoill (Maynooth University)

Title: English or Irish? Or both?: Insights from Gaelic poetry into the cultural identity of the Anglo-Norman nobility in Munster 1569–1607

Abstract: As the Tudor Conquest of Ireland was accelerating in the second half of the 16th century, the long-time aim of the colonisers to promote English law, language, customs and faith, while suppressing Gaelic culture, was becoming ever more evident in Irish society. It is clear, however, that the vast majority of Irish nobles still embraced and were active in the promotion of Gaelic culture – even the Anglo-Norman families, or the "English-Irish", were Irish speakers who patronised Gaelic poetry schools, and had harpers and bards entertain them in their homes at feasts and banquets. Based on information we can gather from surviving sources in both the English and Irish languages, it seems aspects of both English and Irish cultures were being embraced by these noble families and flourishing simultaneously during a period of greater socio-political chaos. This paper draws on and presents a "Deep Map of Munster", developed by *Macmorris,* which can augment the archive by presenting elements of the unedited and previously untranslated Gaelic archive alongside the English language texts used by Anglophone scholars to represent the region. It explores the insights we can find in the corpus of Classical Gaelic poetry into aspects of cultural identity among the Anglo-Norman nobility of Munster from the beginning of the Desmond rebellions in 1569 and the Flight of the Earls in 1607.

<u>Session 1B</u>

Speaker: John McCafferty (University College Dublin)

Title: 'Keeping the 'R' number low: Roman and recusant in thinking about early modern Catholicism'

Abstract: *The Oxford History of British and Irish Catholicism* will be the first ever scholarly work to cover the whole period of post-Reformation Catholicism in these islands from the sixteenth- century reformations to the present day. Volume 1 of the *History* edited by James E. Kelly and John McCafferty, covers 1530 to 1640, from the early stages of the reformation and the break with Rome to the start of the civil wars.

Producing a history of an increasingly globalised church and its early modern adherents across the islands of Britain and Ireland is complicated. Just after Henry VIII's break with Rome there were three kingdoms – England, Ireland and Scotland – and today there are two states the Republic of Ireland and the United Kingdom. The journey from one set of polities and jurisdictions to the current ones has left a deep impression on the historiography and terminologies used for denomination, identity, nation and state. This paper will look at two of these terms, 'Roman Catholic' and 'recusant', as a way of discussing the challenges of multi-authored 'History of' works and suggesting how thinking around common labels can lead to creative and fruitful suggestions for further research.

Speaker: Raghnall Ó Floinn (Independent)

Title: 'Apish toys' and Papal 'trash' – Devotional objects in late medieval and early modern Ireland

Abstract: This paper examines the evidence for the circulation and use of portable objects of Catholic devotion – crucifixes, pendants, reliquaries, rosary beads, images, paper prints and the like – in the century before and after the Council of Trent. Made for personal use to be worn about

the person, these objects (sometimes referred to as sacramentals) have survived largely ignored in public collections and their importance has only recently been recognised. The surviving corpus will be examined, showing how their form and iconography changed over the period. It will address issues such as who wore them and for what purpose, where they were made, the role they played in the Counter Reformation

missions of the Jesuits and Franciscans to Ireland and Scotland and how they were perceived by both Catholic and Protestant reformers. It will also touch on what the Australian historian R. W. Scribner called 'folklorised and magical ritual'.

Speaker: James Leduc (University of Cambridge)

Title: 'Imperium, Obedience, and Vocation in the English Reformation: John Bale and the 'Reform' of Ireland under Edward VI

Abstract: This paper revisits John Bale's episcopal mission to Ireland as first Protestant bishop of Ossory to explore larger questions about Christian sovereignty and English political theology in the mid-sixteenth century Atlantic Archipelago. A seasoned veteran of early Reformation controversy in England and Europe, Bale arrived in Ireland in early 1553 and immediately set out to build the 'true Church' amidst widespread clerical and lay hostility. Edward VI's death in July, however, jeopardised the modest successes he had achieved: upon Catholic Mary's ascension to the throne, he, fearing for his life, fled the island. Setting aside the more conventional focus on the doctrinal and devotional impact his mission achieved, this paper examines both it and Bale's thought more generally within the wider worlds of English evangelical political theology and Anglo-Irish constitutional relations. It does so in two ways. First, it draws attention to two central concepts of Protestant political theology in England (obedience and vocation) and highlights their central role in defining an evangelical preaching ministry. Second, and through a close reading of Bale's account of his mission, *The vocacyon of Johann Bale*, it shows how English evangelical understandings of Christ's true ministry broke down under Bale's imperial pretensions in Ireland. A new perspective on Bale's mission to Ossory, the paper suggests, thus draws a different portrait of the Edwardian Reformation in Ireland that helps recast our understanding of mid-Tudor Protestant political theology, Anglo-Irish relations, and the legacies of the royal supremacy.

Session 2A

Speaker: Jade Scott (University of Glasgow)

Title: 'your disordered subjects […] of fowle lyf manifest': Mary, Queen of Scots and the O'Neills

Abstract: This paper challenges the historiography of early modern Ireland which has underestimated the role of Mary, Queen of Scots in diplomatic relations between Ireland, Scotland, and England. Scholarship has viewed Mary's influence through the prism of her son James VI, as a failed moderator of his settlement policies, and generally jumps from considering interactions with Ireland by the earlier Stewart kings to the later, glossing over Mary's personal reign from 1561-1567 and her imprisonment years in England from 1568-1587.

By reconstructing Mary's relationship with the O'Neill lords, described by Queen Elizabeth of England as Mary's 'own disordered subjects' 1 because of their mutual support, the paper will illuminate the breadth of surviving archival sources, arguing that this material encourages a re-assessment of Mary and Ireland. It will present a case study of Mary's own letters to Shane O'Neill and his successor Turlough Luineach O'Neill revealing how she strategically employed this network to her own advantage. Mary's relationship with the O'Neill lords was shaped by her own royal self-awareness and her desire to undermine or, at times openly challenge, Queen Elizabeth, albeit at a safe distance. The paper will show how the O'Neill connection was used by Mary during her imprisonment as a conduit for Spanish support and also interrogate why the O'Neill lords themselves maintained a connection to Mary despite her deteriorating circumstances.

Speaker: Naomi McAreavey (University College Dublin)

Title: Rereading Rape and Sexual Violence in the 1641 Depositions

Abstract: This paper will use the tools of literary criticism to analyse narratives of sexual violence and rape in the 1641 depositions. Historical research on gendered experiences of violence during the 1641 rebellion has largely interrogated the veracity of evidence of rape in the depositions, debating whether the relatively small number of accounts of rape indicate the under-reporting (O'Dowd, Hall and Malcolm) or low incidence (Canny, Robinson) of rape during the rebellion. These debates have offered valuable insight on the complex meaning of rape in early modern Ireland. But more attention needs to be paid to the particular circumstances in which these accounts of rape were given, how they were mediated by the questions and structure of the deposition commission, and what this reveals about the ways rape and sexual violence were

speakable during the 1641 rebellion.

Recent work on narratives of rape in the early modern period (Chaytor, Walker) have identified common patterns in the way women and girls spoke about rape. Accounts of rape in the 1641 depositions follow this blueprint but also establish new conventions specific to the context of violent conflict in Ireland, as my paper will show. As I point to the slippery and ambiguous language typically associated with rape narratives, my paper will locate rape within a broader spectrum of sexual violence experienced by men as well as women. In doing so, my paper will suggest that evidence of sexual violence in the 1641 depositions might be more extensive than previously acknowledged. Ultimately I hope that this contributes to a broader understanding of how literary analysis can inform historical research and generate new insights into complex and difficult topics in the history of early modern Ireland.

Speaker: Victoria Pearson (Ulster University)

Title: Keeping Faith: Honora 'Nano' Nagle and the Jacobite Twilight

Abstract: Honora 'Nano' Nagle (1718-1784) is a crucial figure in the history of Irish women religious. She invited and facilitated the Ursuline Order's establishment in Ireland (1771) and later founded her own Order, the Presentation Sisters, (1775). Much, if at all, of the traditional scholarship of Nagle focuses on the theological and spiritual aspects of her ambitious social mission: to educate the Irish Catholic poor in a deeply divided society. Nagle's personal relationships, with her family, relatives, and collaborators, are largely explained, therefore, in terms of her work and its success. Yet, this approach reveals only a glimpse of Nagle's extensive, international milieu. Nagle's early personal life, at the exiled court of St Germain-de-Laye and the Benedictine Abbey in Yprés, the influential status of the Nagles, as the leading Jacobite family in the south Munster region and their committed support for the Stuart cause shaped and defined Nano Nagle's worldview and, indeed, motivated her missionary work.

In Cork city, where Nagle lived and worked, Catholicism was a multifaceted belief system where devotional practice intrinsically coexistent with a complex political conviction; an identity that was diametrically opposed to the ruling monarchy and government. This paper will discuss Nagle, and her mission, as a potent example of how the Irish Catholic nation navigated, survived but also crucial resisted discrimination, recrimination and exclusion in the society that emerged after the Treaty of Limerick.

Session 2B

Speaker: David McIlreavy (IAC Archaeology)

Title: Reconstructing the 'Jeacock House', Little Mary Street, Dublin during the early reign of James II

Abstract: In AD 1686 Captain William Jeacock, a former Cromwellian officer of the Irish Brigade, bequeathed a property on Petticoat Lane, Dublin to one of his wife's grandnieces Constance Burne. The property had been part of the gatehouse belonging to the former St Mary's Abbey in Dublin, and although there is little evidence as to the date of his acquisition or use, it would appear that Constance took up residence shortly afterwards.

Archaeological excavations conducted in 2020 in advance of development at the site revealed tantalising insights into Constance's residency within the property. These insights included evidence from the substantive remodelling of the structure in order to function as a domestic space, through to elements of the material culture that she chose to surround herself within this setting. In particular the ceramic assemblage, including objects such as a chinoserie vase, produced in London during c. 1685 AD, give us a rare insight into the interior of a fashionable domestic dwelling in this area of Dublin in the early years of James II reign.

This paper will provide an important contribution to studies of the development of this area of Dublin during the early reign of James II, importantly shining much needed light on the first important developments that would be later overshadowed by the myriad of property transactions which characterised this area in the later Hanoverian period.

Speaker: Derek Whayman (Newcastle University)

Title: Hovenden, Saunders and Lord Annesley: A Close Look at two Cases of Land Forfeiture, Restoration, Legal Loopholes and Judicial Policy in the Post-Restoration Period

Abstract: The law reports might seem an unusual historical source for early modern Ireland. Few manuscripts of the era survive and the few formal reports of that era are not comprehensive. But by the early nineteenth century the Irish Chancery reports contained detailed, specific facts.

This paper focuses on two such cases, *Hovenden v Lord Annesley* (1806) 2 Sch & Lef 607 and *Saunders v Lord Annesley* (1806) 2 Sch & Lef 73, decided by Lord Redesdale, English Lord High Chancellor of Ireland. They concerned land restored to the Hovendens in the post-Restoration period and the machinations of all three parties to cling on to or recover it by fair legal means or foul.

The law of conveyancing was in a poor state and Annesley secured for himself special privileges in the Acts of Settlement.

We thus see close up the bitter struggles of: Lord Annesley, Earl of Anglesey, the great landholder who prevailed; Saunders, the Cromwellian officer whose title to land became precarious following the restoration; and the Hovendens, whose failure to produce legitimate heirs endangered their estate tail in favour of Annesley. We see the use of Saunders by Annesley as a pawn to fight the Hovendens with and several ill-fated attempts to leverage defects in the law to salvage titles to land. What ultimately won out, formally, was legal policy: the long lapse of time and the felt necessity to quiet disputes irrespective of fault, though it is hard not to see the political imperatives behind it.

Session 3A

Speaker: Coleman A. Dennehy (Dundalk Institute of Technology)

Title: Examining the low execution rate at the Irish assizes - some tentative explanations

Abstract: Whilst early modern Ireland was undoubtedly a violent kingdom, and the state perpetrated some of the worst occasions of ultra-violence in the period, there remains an anomoly in relation to the state system of criminal justice. The assize system of itinerant justice that visited almost all counties every six months in the seventeenth century appears to have rarely produced a guilty verdict. Even on the occasion when guilty was the verdict and a capital sentence should have been handed down, there was no guarantee that it would be carried out. Thus if you were accused of a felony or treason in the seventeenth century, it would appear that you had nothing short of an excellent prospect of avoiding the ultimate sanction at your local assize. This obviously counters a narrative, common across Europe, that early modern justice was swift and brutal.

This paper will examine the system of assize justice in the period in Ireland and try to come to some tentative conclusions as to why the system saw the gallows remain relatively unused. These will include grand jury and petty jury verdicts, archaic legal fictions, growing use of prisons, and the frequent uses of mercy, pardons, and clemency.

Speaker: Bríd McGrath (Trinity College Dublin)

Title: Local democracy in early modern Limerick

Abstract: Information on the decision-makers in early modern Irish towns is generally very difficult to locate and this limits our understanding of their operations, power structures and influencers. The fortuitous survival of lists of Limerick City's panel, the group of superior freemen who voted for the mayor and made other decisions about Limerick's government, election of officers, allocation of leases, taxation and other matters for the years 1632, 1641 and 1644 provide unique information about that city's government and élite and raises questions about the extent of its population.

This paper discusses the 1632 panel and the men included on it, to determine the composition of the panel and explore the implications for our understanding of early modern Limerick and other Irish towns.

Speaker: Steven Ellis (University of Galway)

Title: The earls of Kildare and the development of the English Pale, 1460-1534

Abstract: Successive earls of Kildare were the English kings' usual chief governor from the 7th earl's restoration in 1454 until the 9th earl's death in 1534; but without financial or military support from England, they had little option but to concentrate on defending 'the four obedient shires' around Dublin. Here, they built up an impressive military frontier, with standing defences of earthworks and towers, described in 1495 as the English Pale. This paper explores the earls' role and strategies in building up this military frontier; but to date, their achievements have remained unappreciated. The wider frontier strategy, supposedly culminating in a shrinking Pale, has long been dismissed as a failure; and the English Pale, a new name for the same strategy coined thirty years after the military frontier's initial construction, has largely underplayed the earls' role in its development which was in fact among their finest achievements. The earls stabilized the military situation around the four shires without subventions from England, reversing previous contraction of English rule, and facilitating instead a marked expansion of the English Pale. Concurrently, the earls brought in 'poor Irish earthtillers', now 'sworn English', to extend tillage and English manorialism on conquest land, deployed them as English archers for defence, and integrated into English local government as jurors and subsidy collectors. This revival of English culture matched a modest prosperity restored across the enlarged Pale region.

Session 3B

Speaker: Ben Hazard (University College Dublin)

Title: The Last MacWilliam Bourke

Abstract: Despite a prominent role in the Nine Years' War, an over-reliance on limited sources has led to inaccurate accounts of Theobald McWalter Kittagh Bourke, the MacWilliam Bourke. Confusion also arises because of the enmity with his namesake, Tibbott-ne-Long Bourke, that is, Theobald of the Ships. Fortunately, extant records preserved overseas help us to address the lacuna in historiography. This paper describes the last decade of MacWilliam Bourke's life, as a soldier in Ireland and as a political envoy. It provides details of his exploits and intrigues, his contact with Spain and the instability caused by dynastic rivalries. This study examines the military and economic history of a Gaelic Irish lordship in a comparative context. In the case of MacWilliam Bourke, the writing and rewriting of the past occurred in his own times. The latter part of his life epitomised the lost status of many of his generation in Gaelic Ireland. The paper closes with reference to some early modern poetry on Irish mobility overseas.

Speaker: Rachel Martin (Harvard University)

Title: "Intolerable Oppression" -- Rethinking the Fir Bolg in Dubhaltach mac Fhirbisigh's *Leabhar na nGenealach*

Abstract: Most critical analysis of the Fir Bolg, one of the pseudohistorical settlers of Ireland, in Dubhaltach mac Fhirbhisigh's *Leabhar na nGenealach* (1649-1650) has focused purely on a single passage, in which they are called, among other things, lying, treacherous, vulgar, uncouth slaves. The description of the Fir Bolg as "black haired" led to the Fir Bolg frequently being racialized throughout the 19 th and early 20 th centuries, and even Eoin Mac Neill, defending the Fir Bolg, described Mac Fhirbhisigh's work as "fine old ascendancy talk." I propose that, in the context of the rest of Mac Fhirbisigh's work, it becomes very clear that, far from having a negative view of the Fir Bolg, he in fact held a great deal of respect for them and is highly complimentary towards them in multiple passages. Most intriguingly, as one of the last members of the old Gaelic nobility, he seemed to empathize with them, writing in one passage that "a remnant of the nobility [of the Fir Bolg] happened to become enslaved in the end, just as the majority of them now in Ireland are enslaved across the sea." Mac Fhirbhisigh has often been seen as being incredibly quiet in his own political beliefs during the tumultuous time that he was writing in, however, with a close

analysis of the Fir Bolg sections, it is possible to see that he saw them both as a mirror for the present state of the Gaelic nobility as well as, potentially, its hope for the future.

Speaker: Tomás L. Ó Murchú (University College Cork)

Title: An Elegy for Captain Daniel O'Keeffe of Duhallow, Co Cork (†1669)

Abstract: This paper will discuss a formal elegy or lament composed in accentual verse by poet Domhnall Garbh Ó Súilleabháin on the death of Captain Daniel O'Keeffe of Dromagh, Duhallow, Co Cork. Daniel O'Keefe crossed to France in 1653 to follow the fortunes of King Charles II. He returned to Ireland in 1660 when a portion of his ancestral lands were restored. The textual history of the poem will be outlined. The socio-political climate in which it was composed will be considered. The career and position of its subject, as presented in the poem, will be discussed. Translations to relevant passages will be provided as required.

<u>Session 4A</u>

Speaker: Jason McElligott (Marsh's Library)

Title: Making Sense of the World by Binding Together Ephemeral Pamphlets

Abstract: Libraries with early modern collections often possess many volumes which were the result of contemporaries choosing to bind together cheap, ephemeral pamphlets. The process of binding individual pamphlets into a composite volume might conceivably have been done at random with very little active choice. However, the selection could also be done by a range of variables: author, printer or publisher, place of publication, or date of publication.

This paper will examine several composite volumes of pamphlets created during the 1680s and 1690s by an Irish clergyman named William Williams. It will show how he consciously bound together disparate items which created a unified, thematic narrative informed by a strong, pre-existing conceptual framework. Williams's composite volumes used pamphlets published in Dublin and London to tell of the mortal peril faced by the Protestants of England and Ireland in the years after 1660, and why the Glorious Revolution had been necessary. The composite volumes of pamphlets helped Williams to make sense of the times in which he lived and reinforced his political and religious views. Particular attention will be paid to the ways in which Williams chose to bind together anti-Turkish and anti-Catholic pamphlets to track what he believed was a Europe-wide struggle between Christ and Anti-Christ during the 1680s.

The process of binding separate pamphlets into a composite volume might also be intended to (or at least serve to) inform later readers of the ways in which earlier readers had engaged with these items. In this sense, composite volumes could be used by later readers as signposts to guide them through the dangerous terrain of the pamphlet wars of the seventeenth century.

Speaker: Lindsay Ann Reid and Justin Tonra (University of Galway)

Title: The Werburgh Street Theatre and Digital Scholarly Editing in the Contemporary Classroom

Abstract: In the 2021-22 academic year, we first launched 'Digital Scholarly Editing: Theory and Practice', a 10 ECTS module aimed at MA students in the School of English and Creative Arts at the University of Galway. This is an offering that we co-taught for a second time in the 2022-23 academic year. In conceiving this module, our aim was to establish an experiential environment in which postgraduate students would engage in active, participatory learning both in and outside of the classroom. Recognising that early modern

dramatic texts make especially good fodder for student editing projects, we have thematically centred our module on plays associated with Dublin's Werburgh Street Theatre. In each instance, students worked together over the course of a single semester to create a new digital edition of a work that is known to have been staged in seventeenth-century Ireland: the 2021-22 cohort collaboratively edited James Shirley's The Royal Master (see: https://dh-nuigalway.github.io/Early-Modern-Plays/), while the 2022-23 cohort edited another play by the same author, The Constant Maid (see: https://dh-nuigalway.github.io/EN6138-2023/index.html). In so doing, participants deepened their understanding of early modernity while cultivating valuable transferable skills not only in areas like research and digital literacy, but also in project management, critical thinking, decision-making, teamwork, and communication. Our paper discusses the practicalities—as well as the various challenges and rewards—that have been involved in designing and delivering this postgraduate module.

Speaker: Andrew Levie (University of Galway)

Title: Reimagining Ireland's Landscape for the English: Edmund Spenser's Distortion of Irish Landscape Myths within *The Faerie Queene*

Abstract: Edmund Spenser (1554-1599), although a famed English poet, spent most of his adult life in Ireland as a planter and administrator during the Munster plantations. As a result, there are several instances within his allegorical epic poem *The Faerie Queene* (1590/1596) where he refers to aspects of the Irish landscape, such as Ireland's rivers in Book IV or the Galtee mountains in *The Cantos of Mutabilitie*. Upon mentioning such a feature, Spenser occasionally presents a Greco-Roman-styled myth to explain the feature's origin. It could be that Spenser created such myths to counter the native poetic tradition associated with the Irish landscape, such as those found in the Dindshenchas, that circulated near his plantation. However, by carefully comparing the available Irish literary topographical sources with their Spenserian counterparts in Book IV and *The Cantos of Mutabilitie*, this paper argues that Spenser was not only familiar with the native topographical tales but also purposely distorted them to suit his colonial agenda. By examining what he included, contorted, and left out, Spenser redrafts the native topographical tales to instead express his contemporary perspective as an English person living in Ireland. In this way, Spenser not only colonised Ireland's land but also attempted to colonise the mythical traditions associated with Ireland's landscape.

Session 4B

Speaker: Brendan Kane (Ollscoil Connecticut)

Title: Tréatúireacht is dílseacht i smaointeoireacht pholaitiúil Ghaelach sa Nua-Aois Luath

Abstract: Pléann an paipeár seo leis na coincheapanna is na focail 'tréatúireacht' is 'dílseacht' in aois na dTudárach is na Stíobhartach. Ní fheictear na tearmaí seo i dtéacsanna Gaeilge na Meánaoiseanna, rud a léiríonn go soiléir difríochtaí bunúsacha is suntasacha idir ríogacht mar a cleachtadh is mar a tuigeadh í in Éirinn is i Sasana agus tíortha eile ar fud na hEorpa. B'athrú criticiúil é, áfach, a dteacht chun cinn ag tús an tseachtú haois déag, i saol polaitiúil na nÉireannach idir smaointeoireacht is cleachtas. Cé gur tháinig na focail is na coincheapanna seo chun cinn ar dtús i scríobhneoireacht an Fhrith-Reifirméisin – mar shampla i saothar na mBráthar Mionúr agus an Chéitinnigh – faoi lár na haoise sin bhí siad in úsáid i measc seánraí is foirmeacha éagsúla, i ndánta aiceanta ar nós 'Tuireamh na hÉireann' agus filíocht Dháibhí Uí Bhruadair mar shampla. Rianaíonn an páipéar seo lorg na bhfocal siúd is a bhfás is a bhforbairt agus déanann sí argóint go léiríonn siad nasc idir an eaglais is an stát a bhí nua, agus b'fhéidir nua-aimseartha fiú.

Speaker: Emmet de Barra (Coláiste na Tríonóide)

Title: Cumaim croinic do Chloinn Néill: Dán d'Aodh Mór Ó Néill le Dubhthach Óg Ó Duibhgeannáin, 1598.

Abstract: Sa bhliain 1598, scríobh Dubhthach Óg Ó Duibhgeannáin an dán seanchais, 'Cumam croinic do Chloinn Néill', d'Aodh Mór Ó Néill, Ó Néill is Iarla Thír Eoghain, agus é i mbarr a réimse mar thaoiseach in Éirinn le linn Chogadh na Naoi mBliana. Is é seo an t-aon dán d'Ó Néill a mhaireann ón dtréimhse chorraitheach sin. Sa dán seo, tugtar cuntas de stair Thiarnaí Uí Néill ó Niall Óg mac Néill (1402/3) go dtí 1598 agus Aodh Ó Néill fós '*i dtús a fhlaithis lánmhóir*'. Áirítear ról Aodha Uí Néill i gCath Bhéal Átha Buidhe agus na daoine suntusacha a maraíodh lena linn; '*Do thuit ann is ní holc leam / ardmharusgál na hÉireann*' (Henry Bagenal). Anuas air sin, faightear léargas cuimsitheach ar dhearcadh na nGael i leith Aodha Uí Néill agus é mar '*an seachtmhadh deighrí déag'* ar Éirinn. Sa pháipéar seo, cuirfear eagrán agus aistriúchán úr i láthair mar aon le hanailís chriticiúil ar ábhar an dáin agus é curtha ina chomhthéacs stairiúil.

Speaker: Ciara Ní Mhurchú (Coláiste na Tríonóide)

Title: 'Buaine ioná a aois iomrádh Taidhg' Clú agus cáil Chú Chulainn i ndán an 17ú céad

Abstract: Chum Somhairle Mac an Bhaird an dán seo do Thadhg mac Domhnaill Riabhaigh Mheic Chonmara as Contae an Chláir sa chéad leath den 17ú céad. Dán molta polaitiúil atá ann, ina gcuirtear Tadhg, atá tagtha in aois, i láthair an phobail. Moltar é mar dhuine uasal atá anois réidh chun catha. Leagtar béim ar stádas Thaidhg, ar an ról atá aige mar ghaiscíoch óg agus, go háirithe, ar an gclú agus ar an gcáil a bheidh air agus é ag dul chun comhraic.

Tugann an dán seo léargas ar stór scéalaíochta an fhile sa 17ú céad, toisc go gcuirtear Tadhg I gcomparáid le Cú Chulainn in apalóg sa dán. Insítear an scéal Rúraíochta ina ndéanann an draoi Cathbhadh fáistine go mbeidh cáil bhuan ar an ngaiscíoch a ghabhann airm chun catha an lá sin. Cé go mbeidh saol gearr ag an ngaiscíoch de bharr na coimhlinte, mairfidh a dhea-chlú go deo. Nuair a chloiseann Cú Chulainn óg an fháistine, téann sé sa bhearna bhaoil, in ainneoin bhagairt an bháis.

Dán luachmhar is ea é seo, mar shampla de shaothar bolscaireachta ó ré na Stíobhard ina ndéantar ceiliúradh ar theacht in aois fear óg míleata agus ina gcruthaítear íomhá mhórálach mhaorga den laoch atá ag dul i mbun comhraic, in ainneoin chruachás agus ísliú stádais na n-uaisle le linn na tréimhse achrannaí seo. Déanfaidh an páipéar seo iniúchadh ar na gnéithe seo den dán, agus pléifear an ról a bhí ag Tadhg i saol a linne de réir na líomhaintí faoi a mhaireann ó éirí amach 1641.