



Irish Conference of Folklore and Ethnology

Incorporating the annual Almqvist Lecture/Léacht Almqvist

Tionól Béaloideasa agus Eitneolaíochta

ULSTER UNIVERSITY
BELFAST CAMPUS
YORK STREET
BELFAST

17 NOVEMBER
9:30AM-6:30PM
2018



Programme

Fáilte / Welcome 9:30 (Maxim Fomin)

Panel 1: 9:40-11:10 (Chair: Críostóir Mac Cárthaigh)

Fionnán Mac Gabhann (UCD) Popular Justice at Shrovetide in Ireland

Sebastian Graham (QUB) “The Men Through the Stour”: Memories and Forgotten Words of the Ulster Flax Scutchers

Luke Murphy (UCD) “Remember Brave Bodyke”: Eviction in Irish Tradition

Tae & Caife / Tea & Coffee 11:10-11:25

Panel 2: 11:25-12:25 (Chair: Síle de Cléir)

Aoiffe Kenny (UCD) An Examination of the Female Hero’s Journey in some Co. Longford Folktales

Alvard Jivanyan (Yerevan State University) Anthropomorphic Dolls as Otherworldly Helpers in the International Folktale

Panel 3: 12:30-1:30 (Chair: Marcas Mac Coinnigh)

Ailbhe Nic Giolla Chomhaill (UL) “Sin mo scéalsa agus codlaíгі”: Cíoradh ar chúrsaí cumhachta i scéalta iontais Shorcha Chonaill Uí Ghrianna

Seaghan Mac an tSionnaigh (University of Uppsala) “Is iad na focail chainte chéanna a bhíonn aige gach uair”: Insintí éagsúla ar scéalta i gcorpas Sheáin na Cille Mhic Criomhthain

Lón / Lunch 1:30-2:30

Panel 4: 2:30-3:30 (Chair: Barbara Hillers)

Ciarán Walsh (Maynooth University) “The Go Between”: Alfred Cort Haddon and a Forgotten Engagement Between Irish Folklore and Anarchist Ethnology

Anne Byrne (NUI Galway) Woolfs in Ireland: The Lure of Language and Place

Panel 5: 3:40-4:40 (Chair: Bairbre Ní Fhloinn)

Tomás Mac Conmara (UCC) “Always in the Human Consciousness”: The Oral Heritage of the Irish War of Independence

Deirdre Nuttall (Independent Researcher) Protestants in Independent Ireland Talk about Land and Landscape

Tae & Caife / Tea & Coffee 4:40-5:00

Almqvist Lecture / Léacht Almqvist 5:00-6:00

Chair: Séamus Mac Mathúna

Guy Beiner (Ben Gurion University) Penetrating Social Forgetting: The Challenges of Collecting Ulster Folk History Traditions in the Mid-Twentieth-Century

Fáiltiú / Reception 6:00-7:00

Abstracts

Popular Justice at Shrovetide in Ireland

Fionnán Mac Gabhann, University College Dublin

Forms of popular justice were often directed at members of the community, particularly the unmarried, during Shrovetide in Ireland. My research focuses on a body of traditional songs or rhymes, primarily satirical in nature, which were composed and which circulated in Co. Kerry, and certain regions of adjoining counties, in the 19th and 20th centuries. The songs, known as the Skellig Lists, were a local manifestation of a more widespread tradition of expressing disapproval of members of the community who continued to remain unmarried.

In this paper, I intend to outline the various forms of popular justice enacted during Shrovetide in Ireland, placing particular emphasis on discerning the targets of this punishment. I will also comment on the distribution patterns of these traditions, some of which were previously mapped by Kevin Danaher four decades ago. Comparison will be made between my own distribution maps and those of Kevin Danaher. Particular aspects of the symbolic vocabulary available to people will be shown to be present in certain areas of the country.

Reference will also be made to elements of popular justice that manifest themselves in the guising traditions of Ireland, particularly in the Straw Boys who were active during Shrove.

Furthermore, I will compare and contrast these traditions with forms of popular justice known in other parts of Europe and Britain which are known by a host of various names such as *charivari* in France, *Katzenmusik/Polterabend/Haberfeldtreiben* in Germany, *Thierjage* in Holland, *Cencerada* in Spain, *Scampante* in Italy, Rough Music in England, *Ceffyl Pren* in Wales, Tin-Panning and Belling in North America.

“The Men through the Stour”: Memories and Forgotten Words of the Ulster Flax Scutchers

Sebastian Graham, Queens University Belfast

Flax Mills were once a common sight across rural Ulster. Despite their massive number from 580 in 1830 to over 1400 in 1867 little information was collected from them. As part of my dissertation proposal at Queens University Belfast I have set about collecting information on the people who worked in the flax mills. I have been interested in mills and recording workers for several years which has culminated in the webpage www.millsofnorthernireland.com. To begin with I struggled finding any information regarding scutching. Luckily, I soon made contacts through local historical groups who introduced me to some remaining men who had worked in these mills. I have subsequently interviewed 6 individuals across Ulster from Monreagh, Donegal to Martinstown, Antrim.

Scutchers handled flax that was processed by putting it through scutching handles. The flax would be continually hit by the rotating handle to produce the fine flax fibre ready to be spun in the spinning

mills. Despite the past abundance of flax mills little was recorded from the workers. Local history journals are still the best source to utilize. Many refer to the working day, characters and dangers of the mill. I have combined this with oral testimonies from flax scutchers to add some form of structure to their working life and techniques. Additionally, I have created a glossary of words used in the process from the “rollers” to the “buffing”. Poems have also been collected from the different sources. Regionalism defined how words were said and used. Ulster Scots refer to flax as lint but in other parts it is just flax. This paper will show the different phrases used, the process of scutching and the memories of the interviewees.

“Remember Brave Bodyke”: Eviction in Irish Tradition

Luke Murphy, University College Dublin

Oral sources including narratives, ballads and poems provide a case study of an event as transmitted and carried through the lens of folk history. Community, social memory and identity are elements which shape the framework needed to approach a topic of ‘folk history’ from the angle of the folklorist. Oral tradition carries messages both implicit and explicit. The historical event or topic as carried through the oral often forms a shape and narrative of its own which may be easily distinguished from the official historical record. However, it is for the folklorist researching such topics to recognise and expand on the validity and value of ‘history’ carried by the people through oral tradition.

Bodyke is therefore a case study to explore questions surrounding this avenue of folklore. Viewing it through the lens of oral tradition,

this paper was completed in fulfilment of the MA programme in folklore and ethnology at UCD in May 2018. The Bodyke evictions crop up in the oral tradition of East Clare and the transmission and communal memory appears strongest within a core geographical sphere. From investigating the evictions and the stance of the tenants against Colonel O'Callaghan, it was apparent that what is left out of the oral can be as important as what is included. It is through the lens of oral and popular tradition that we see how topics such as Bodyke are extant in communal memory and identity. It is also evident that such topics carried through these means may differ greatly to the conventional historical record and deserve to be recognised and explored by the folklorist.

An Examination of the Female Hero's Journey in some Co. Longford Folktales

Aoiffe Kenny, University College Dublin

The journeys undertaken by female folktale heroes are different to the journeys of their male counterparts. This is both in the structure of the journey the female hero undertakes and in the experiences of the hero on her journey.

Too often women can be overlooked, and the area of folklore is no different. Many scholarly theoretical frameworks focus on the male hero, whether it is in defining a hero or in examining the structure of the hero's journey. Where only in relatively recent times are women beginning to be recognised and seen as equals, more feminist approaches need to be applied, especially in areas like folklore,

where women's narratives went somewhat unexplored for so long.

This paper presents the findings from a corpus of English language, feminine narratives from two female storytellers in Co. Longford which demonstrate that female heroes are heroes in the same way that male heroes of folktales are. It will also show how female heroes align with the frameworks designed around male heroes to an extent, but that the female hero's journey works in a structurally different way. Finally, it will show how applying strategies of coding can reveal messages and symbols woven into the narratives, where the storytellers apply their own experiences as women to the tales they choose to tell.

Anthropomorphic Dolls as Otherworldly Helpers in the International Folk Tale

Alvard Jivanyan, Yerevan State University

Although considerable research has been devoted to the study of doll characters in children's fiction rather less academic attention has been paid to dolls in folklore. Folktales that include doll characters are found in the folklore repertoire of most cultures. The Aarne-Thompson-Uther's *Index* refers to the following tale types involving doll characters ATU 510 ('Cinderella'), ATU 560 C ('Doll Producing Gold Stolen and Recovered'), ATU 894 ('The Ghoulish Schoolmaster And the Stone of Pity'). Being radically different in theme, motif and storyline the doll personages in the aforementioned tale types share certain commonalities. Most folktale dolls are closely connected with the ritual doll. What is more, the folktale doll shapes at the expense

of the personification or the anthropomorphization of the ritual doll. This paper will examine some correspondences between doll stories and the unique fantasy tropes found in folktales.

“Sin mo scéalsa agus codlaíge”: Cíoradh ar chúrsaí cumhachta i scéalta iontais Shorcha Chonaill Uí Ghrianna

Ailbhe Nic Giolla Chomhaill, Ollscoil Luimhnigh

Bhronn an sárscéalaí Sorcha Chonaill Uí Ghrianna as Rann na Feirste, Co. Thír Chonaill, líon mór scéalta iontais idirnáisiúnta ar Aodh Ó Domhnaill agus Aodh Ó Duibheannaigh, beirt bhailitheoirí óga a bhí fostaithe go páirt-aimseartha le Coimisiún Béaloideas Éireann sna 1930dí. Ba óna máthair, Gráinne Ní Dhuibheannaigh, a fuair Sorcha an mhórchuid dá scéalta béaloidis agus cuimsíonn an bailiúchán seo roinnt mhaith scéalta ina bhfuil bean óg mar phríomhcharachtar, na sraitheanna ATU 425 (‘The Search for the Lost Husband’), ATU 510A (‘Cinderella’), agus ATU 707 (‘The Three Golden Children’), san áireamh. Sa pháipéar seo, áitítear gur fianaise thábhachtach iad na scéalta iontais seo de thraidisiún reacaireachta na mban, traidisiún a raibh ról tábhachtach aige i gcíoradh agus i gceistiú streachailt agus fhulaingt na mban sa tsochaí phatrarcach. Tarraingítear ar an taighde atá déanta ag scoláirí béaloidis mar Joan N. Radner, Stiofán Ó Cadhla, agus Lillis Ó Laoire ar theachtaireachtaí códaithe faoin inscne i scéalta béaloidis na hÉireann chun tuiscint níos doimhne a fhorbairt ar eispéireas na mban mar a léirítear é i gcuid de na scéalta iontais a d’inis Sorcha Chonaill. Áitítear gur uirlis fhóinteach í teoiric an chóadaithe chun mionanailís a dhéanamh ar na

straitéisí reacaireachta ar tharraing Sorchá Chonaill orthu mar scéalaí agus ceisteanna sóisialta casta á gcóradh aici faoi bhrat na healaíne.

Portrayals of power in the wonder tales of county Donegal storyteller Sorchá Chonaill Uí Ghrianna

English abstract: Rannafast-born storyteller Sorchá Chonaill Uí Ghrianna contributed a large number of international folktales to the Irish Folklore Collection in the 1930s. Sorchá inherited many of her tales from her mother, Gráinne Uí Dhuibheannaigh and, perhaps unsurprisingly, her repertoire contains many tales whose central focus is on a young female protagonist, for example ATU 425 ('The Search for the Lost Husband'), ATU 510A ('Cinderella'), and ATU 707 ('The Three Golden Children'). This paper draws on the work of Joan N. Radner and others on coded feminist messages in Irish folklore in order to explore the experience of the female protagonist in a selection of Sorchá Chonaill's wonder tales. Such tales, it is argued, can contribute to our understanding of women's storytelling traditions and the outlet these traditions provided to discuss female struggles and suffering within a male-dominated society.

“Is iad na focail chainte chéanna a bhíonn aige gach uair”: Insintí éagsúla ar scéalta i gcorpas Sheáin na Cille Mhic Criomhthain

Seaghan Mac an tSionnaigh, Ollscoil Uppsala | Uppsala University

“Is iad na focail chainte chéanna a bhíonn aige gach uair”—mar sin a chuir Seosamh Ó Dálaigh síos ar mhodh inste an tseanchaí Dhuibhnigh úd, Seán na Cille Mhic Criomhthain (1875–1955). Is minic seanmhaíomh mar é déanta ag bailitheoirí béaloidis as a gcuid faisnéiseoirí. Chuala Séamus Ó Duillearga ‘an chuid ba mhó do sgéal Dhiarmuda agus Gráinne do réir mar atá sé i gcló, focal ar fhocal’ ó Sheán Ó Conaill, más fíor. Tuigfear nár bhain aon mharbhántacht le hinsintí an Chriomhthanaigh, ach go háirithe, ach comparáid chórasach a dhéanamh idir na leaganacha éagsúla de na míreanna seanchais a thras-scríobh an Coimisiún thar tréimhse fiche bliain uaidh. Baineann tábhacht leis an ngné chomparáideach seo d’obair an bhéaloideasóra dar le Bo Almqvist a leag béim ‘ar an tábhacht a bhaineann le staidéar comparáideach a dhéanamh ar insintí éagsúla ar scéalta ó scéalaí ar leith’ (Almqvist agus Ó Cathasaigh, 2010: 17; Dégh, 1969: 177–79) agus *Coiglimis an Tine* á chur in eagar i bpáirt le Roibeard Ó Cathasaigh aige. “Scéalaí ar leith” ar ar thrácht Bo ó am go chéile ar feadh a shaothair ab ea Seán seo na Cille ónar bailíodh suas le ceithre leagan ar fad de roinnt míreanna dá chuid.

Tá léargas le fáil ar chuimhne an scéalaí agus ar an gcomhlúadar seanchaíochta sna hathruithe a thagadh go nádúrtha ar insint an scéil. Anuas air sin, cuirtear lenár dtuiscint ar chur chuige an Choimisiúin Bhéaloideasach ach plé a dhéanamh ar dhearcadh na mbailitheoirí i leith éabhlóid na scéalta. Le hathruithe suaithinseacha a tháinig ar mhíreanna áirithe a bailíodh ó Sheán Mac Criomhthain a phléifidh an páipéar seo ar thraidisiún béil na Gaeilge.

English abstract: “He uses the same words every time” — an approximate translation of Seosamh Ó Dálaigh’s description of a narrative technique attributed to a West Kerry storyteller by the name of Seán na Cille Mhic Criomhthain (1875–1955). Many folklore collectors have erred on the side of hyperbole in making claims on behalf of the consistency of their informants’ material. Séamus Ó Duillearga, for example, claimed to have heard from Seán Ó Conaill ‘most of the tale of Diarmuid and Gráinne, matching word for word what previously had been published’. However, a systematic comparison of the tales for which multiple versions have been collected from Seán Mac Criomhthain relieves that latter storyteller of the peculiar charge of using “the same words every time” during a period of collaboration with state folklorists spanning over twenty years. Bo Almqvist has previously remarked on the insight to be gained from “comparative studies” of differing versions of tales collected from a single storyteller (Almqvist & Ó Cathasaigh, 2010: 17; Dégh, 1969: 177–79). Seán na Cille, from whom up to four versions of the same tale have been recorded, happens to be one of the storytellers to whom Almqvist made reference in his extensive work on the folk tradition of Ireland, although his folkloric repertoire nonetheless has yet to be examined from the perspective of narrative evolution — or from any other perspective, either. The process of mapping the natural evolution of a particular tale’s narration can contribute to our understanding of the relationship between the faculty of memory and oral tradition. Furthermore, an exploration of institutional attitudes to narrative evolution is facilitated by a study of the IFC folklorists’ attitudes to perceived deviation in versions of tales. This talk will attempt just such an exploration taking inspiration from a selection of tales from Seán Mac Criomhthain’s repertoire.

The Go Between: Alfred Cort Haddon and a Forgotten Engagement between Irish Folklore and Anarchist Ethnology

Ciarán Walsh, Maynooth University

Why did Haddon have Douglas Hyde's name in his "little black book"? Haddon delivered an uncompromising critique of Anglo-Saxon colonialism at a packed meeting of the Anthropological Section of the British Association in 1895. He equated the policy of killing Home Rule with kindness with a fundamental misunderstanding of the nature of civilisation and demanded that institutional anthropology consider the terrible consequences of British Imperialism. Haddon had, in many ways, called for the urgent de-Anglicisation of British colonies, at home and overseas. Was he influenced by Douglas Hyde? Haddon is remembered in disciplinary histories as an evolutionist and an exponent of "scientific" folklore. He is popularly remembered as a "head-hunter." This paper proposes an alternative view; that (1) Haddon was a radical ethnologist and (2) that his practice was shaped by an engagement with anarchist ethnologists in Paris at the same time that he was conducting his first experiments in ethnological fieldwork—collecting folklore—in the West of Ireland. The evidence comes from recently discovered papers and other, overlooked, "Irish" material in the Haddon Papers in Cambridge. This material relates to two interconnected networks. The first comprised of anarchists and social reformers in Paris, including Patrick Geddes, Havelock Ellis, Pyotr Kropotkin, and the Reclus Brothers. The second involved Haddon's own network of Irish folklorists, especially Daniel Lane, son of Denny Lane, the Young Irelander from Cork. I will argue that Haddon's arrival in the Aran Islands in 1890 transformed his idea of

folklore collection as a form of cultural anthropology. Haddon had discovered an undisturbed ethnical district in which he could apply radical theories of social organisation and anthropology, opposing biological constructions of race (physical anthropology) with a sociological engagement with ethnicity (ethnology). This begs another question: was Haddon radicalised through contact with Hyde or his experience of “folklife” in Ireland?

Woolfs in Ireland: The Lure of Language and Place

Anne Byrne, NUI Galway

The Woolfs’ record of their 10-day tour of Ireland in April-May 1934 neglects to mention meetings with indigenous Irish, or so it seems. From a close reading of letters and diaries, the Woolfs, particularly Virginia, experienced an unanticipated immersion in indigenous Irish culture, albeit a mediated one. The Woolfs met with Apostle, Celtic scholar and classicist George Derwent Thomson in Galway, an English intellectual with intimate knowledge of the Irish language, folklore and life on the Blasket Islands. In Dublin, Virginia observed the cast and crew of *The Man of Aran* (1934), a documentary of the Aran Islands filmed by the Canadian, Robert Flaherty. Woolf’s fascination with the Irish language and the Aran Islands are the subjects of this article. I argue that experiences of immersion in Irish culture, despite herself, led to the realization that Ireland was no country for Woolf, and not only because of Irish loquacity or ‘the talk’. Virginia was animated and overwhelmed by Irish language and indigenous culture as re-represented by J.M. Synge, Thomson and the Aran Islanders. Consequently, she understood the magnitude of

her separation from Ireland as artist and writer. The distance and barrier created by an oral culture, a vernacular language, an historical and contemporary non-Anglophone literary tradition, continuing conflicts over belonging and representations of Irishness by cultural nationalists, could not be crossed without prodigious investment of time and effort and with little or no guarantee of success. Ireland, in the midst of its own history, could not offer refuge for the Woolfs, personally, professionally or politically.

“Always in the Human Consciousness”: The Oral Heritage of the Irish War of Independence

Tomás Mac Conmara, University College Cork

This presentation will draw on the presenter’s almost two decades of oral history collection work to address the potential for oral heritage to illuminate aspects of the Irish revolutionary period, with a particular focus on the War of Independence. It will examine the potential for a theoretically informed use and interpretation of social memory regarding the Anglo-Irish War of Independence to expand historiography and to deepen understanding on events of the period.

The presentation will underline both the importance of recording oral heritage and also the many ways that social memory can be influenced through commemoration, song, monuments, humour, the supernatural and other sites of memory, as well as attending to the fundamental dimension of silence. Critically, it will demonstrate the merit in and need to engineer a confluence of history, folklore and memory in order to better understand the period.

It will argue that the uniquely local experiential nature of the war requires a research approach operating from that basis and one which defers centrally to the vernacular understanding and narrative on the period. In addition, it will show how the primary impact of often traumatic events was felt locally and ramifications also endured and were mediated at a local level and context. By making the case for the collection and interpretation of oral history at a large scale, the presentation will shift the private discourse to the public arena and infuse the existing public narrative on the War of Independence, with experiential-based information and evidence. It will foreground the merit in problematizing the use of memory relating to the War of Independence, but will also underline and allow the profound ability of memory and oral tradition to humanise and make history relatable and to deepen understanding.

The presenter's work in County Clare has involved almost 400 recordings which have explored aspects of the Irish revolutionary period. His book on the subject, *The Time of the Tans: An Oral History of the Irish War of Independence in County Clare*, is due for release on 01 February 2019.

Protestants in Independent Ireland Talk about Land and Landscape

Deirdre Nuttall, Independent Researcher

No cultural group can tell stories about itself without some reference to the landscape that surrounds its people and forms the backdrop to the community's narratives of a shared past, of their present, and

of their aspirations for the future. The Irish landscape, with its ruins, its fields, and its farmhouses tells many stories: of conquest and colonisation; of retaking the land and attacking symbols of the past; of envy and contested ownership; and of community, cooperation, and sharing. It is a repository of the collective memory of the people who inhabit it and a critical forum in which ideas about social identity are forged. Features of the landscape, natural or constructed, are aligned with memories of the events that took place there, or people who lived there in years gone by, and serve as mnemonics to stories and storytelling.

Stories about land and landscape are often much more complicated than they first appear. There are many layers of meaning, often even within the narratives of a single person. Reminiscences that, at first glance, seem to be simple stories about country life, or scenery, or one family's personal relationship with the land, can also be full of statements of allegiance, loyalty, and territoriality, or pose challenges to dominant narratives. When Protestants tell stories about the land, they are also discussing their own right (contested or otherwise) to be in Ireland at all, the steps they collectively took at local and family level to keep the land in Protestant hands (sometimes with devastating personal consequences), and the various ways in which they have historically perceived the land per se to share in their Protestant identity.

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The annual Almqvist Lecture in Irish and Scandinavian Folklore

The annual Almqvist Lecture in Irish and Scandinavian Folklore was established in 2014. The Almqvist Lecture 2018, entitled 'Penetrating Social Forgetting: The Challenges of Collecting Ulster Folk History Traditions in the Mid-Twentieth-Century', will be delivered by Dr Guy Beiner of Ben-Gurion University, Beersheba.



Bo Almqvist (1931–2013)

Bo Almqvist was born in Värmland, Sweden, and studied at the University of Uppsala, where he was awarded a PhD in folklore, and in Reykjavik, Iceland, where he took the degree of Baccalaureatus Philologie Islandicae. He lived for many years in Iceland, where he taught Swedish language and literature. From 1960 until 1972, he taught folklore at the University of Uppsala, acting as head of department there from 1967 to 1969. He became Séamus Ó Duilearga's successor in the Chair of Irish Folklore in University College Dublin in 1972. He paid his first visit to the Gaeltacht area on the Dingle Peninsula in Co. Kerry in 1957, and subsequently made very extensive collections of Irish folklore there, especially in Dún Chaoin, from Micheál Ó Gaoithín, Bab Feiritéar, and many others. His work on Irish folklore, and on Irish-Scandinavian cultural connections, established him as an outstanding scholar of international repute.

Penetrating Social Forgetting: The Challenges of Collecting Ulster Folk History Traditions in the Mid-Twentieth-Century

Partition took its toll on the collecting and study of Irish folklore. The development of ethnology in Northern Ireland, under the stewardship of Emyr Estyn Evans, showed a preference for folklife over oral traditions. The Irish Folklore Commission, under the directorship of Seámus Ó Dúilearga, had an all-Ireland, thirty-two county, brief, yet ethnographic fieldwork in the Six Counties encountered various difficulties. Above all, the characteristic reticence of Ulstermen perpetuated a 'culture of avoidance' that discouraged people from talking about controversial topics in the presence of outsiders. This guardedness was particularly apparent in regards to recounting historical lore, or seanchas, which, in a deeply-polarised society, was treated with suspicion and obscured.

Looking at a case study of the documentation of folk history traditions pertaining to an historical episode that was subject to social forgetting (a term that will be clarified), this lecture compares the fieldwork of a noteworthy Irish Folklore Commission collector, John T. Murphy, with the results of a folklore collecting scheme run by the Committee on Ulster Folklife and Traditions. Calling attention to what was missed by both these competing initiatives, it will offer a critique of the state of folklore collecting in mid-twentieth-century Northern Ireland.

Guy Beiner is professor of modern history at Ben-Gurion University of the Negev. He was a Government of Ireland scholar at University College Dublin, a Government of Ireland Research Fellow at Trinity College Dublin, a National Endowment for the Humanities Fellow at the University of Notre Dame, a Government of Hungary scholar at the Central European University, a Marie Curie fellow at the University of Oxford, and next year he will be the Burns scholar at Boston College. He is the author of *Remembering the Year of the French: Irish Folk History and Social Memory* (University of Wisconsin Press) and *Forgetful Remembrance: Social Forgetting and Vernacular Historiography of a Rebellion in Ulster* (Oxford University Press).



Buíochas / Thanks

This event was organised by the Research Institute for Irish and Celtic Studies, Ulster University, in partnership with Indiana University, as well as the Delargy Centre for Irish Folklore, School of Irish, Celtic Studies and Folklore, and the National Folklore Collection, University College Dublin, and the Folklore of Ireland Society.

Tá an ócáid seo eagraithe ag Institiúid Taighde na Gaeilge agus an Léinn Cheiltigh, Ollscoil Uladh, i gcomhpháirt le Ollscoil Indiana, agus le Lárionad Uí Dhuilearga do Bhéaloideas Éireann, Scoil na Gaeilge, an Léinn Cheiltigh agus an Bhéaloidis, agus le Cnuasach Bhéaloideas Éireann, An Coláiste Ollscoile, Baile Átha Cliath, agus le Cumann le Béaloideas Éireann.

Coiste an Tionóil 2018 / ICFE Organising Committee 2018:

Ulster University: Maxim Fomin, Caroline Elvin, Séamus Mac Mathúna

Indiana University: Barbara Hillers

UCD: Bairbre Ní Fhloinn, Críostóir Mac Cárthaigh, Claire Ní

Dhubhcháin, Regina Uí Chollatáin, Anna Bale, Jonny Dillon, Kelly Fitzgerald.

Painéal Comhairleach an Tionóil / ICFE Advisory Panel

Bairbre Ní Fhloinn, Críostóir Mac Cárthaigh, Barbara Hillers, Stiofán

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Coinnigh, Roibeard

Ó Cathasaigh.