



COLLOQUE INTERNATIONAL ET INTERDISCIPLINAIRE
PRÉSENTIEL ET DISTANCIEL

PACIFIC "CELTS" ?

DES « CELTES » DANS LE PACIFIQUE ?

PROGRAMME

MERCREDI 23 OCTOBRE - AMPHI 80, CAMPUS DE NOUVILLE

- | | | |
|-------------------|--------|--|
| 08 h 00 - 08 h 20 | 🔊 | Accueil des conférenciers |
| 08 h 20 | 🔊 | Propos introductifs : Louis Lagarde, Directeur du laboratoire TROCA, et Noémie Beck |
| 08 h 45 - 09 h 15 | 🔊 | Frédéric Armao, University of Toulon
<i>"Children of the sea-divided Gaels":
identity and remembrance on Saint Patrick's Day in New Zealand (Online)</i> |
| 09 h 15 - 09 h 55 | 🔊
🔊 | Maebh Long, University of Waikato, and Matthew Hayward, University of the South Pacific
<i>Palming the Shamrock: Irish Writers, Oceanian Universities and Pacific Literature (Online)</i> |
| 10 h 00 - 10 h 30 | | Pause café |
| 10 h 30 - 11 h 00 | 🔊 | Hélène Roelens-Flouneau, University of New Caledonia
<i>Boudicca : quelle réception de la reine celtique dans le Pacifique ?</i> |
| 11 h 00 - 11 h 30 | 🔊 | Jeff Kildea, University of New South Wales
<i>Asserting Their Identity: Sectarian Rioting in Australia and the Celtic Irish</i> |
| 13 h 45 - 14 h 00 | 🔊 | Rohan MacDonald, Consul général adjoint d'Australie en Nouvelle-Calédonie et Wallis et Futuna |
| 14 h 00 - 15 h 30 | 🔊 | Paula Kehoe, independent filmmaker and writer
<i>Présentation et diffusion du documentaire An Dubh ina Gheal:
Assimilation (Online – réservé aux participants)</i> |
| 15 h 30 - 16 h 00 | 🔊 | Pause café |
| 16 h 00 - 16 h 30 | 🔊 | Ciara Smart, University of Tasmania
<i>Mythmaking and Empire Building: Reevaluating Colonial Irish Relations with Indigenous Peoples
of Australia and New Zealand (Online)</i> |
| 16 h 30 - 17 h 00 | 🔊 | Heather Williams, University of Wales (Online)
<i>Writing Australia in Welsh in the nineteenth century</i> |



COLLOQUE INTERNATIONAL ET INTERDISCIPLINAIRE
PRÉSENTIEL ET DISTANCIEL

PACIFIC "CELTS" ?



DES « CELTES » DANS LE PACIFIQUE ?

PROGRAMME

JEUDI 24 OCTOBRE - AMPHI 80, CAMPUS DE NOUVILLE

- 08 h 00  Accueil des conférenciers
- 08 h 15 - 09 h 15  Keynote Speaker: Malcolm Campbell, University of Auckland
Irish Diasporic Identities in the Pacific World
- 09 h 15 - 09 h 45  Emmeline Gros, University of New Caledonia
Can Celts teach us how to live with Kanaks?
- 09 h 45 - 10 h 15  Pause café
- 10 h 15 - 10 h 45  Stéphanie Geneix-Rabault, University of New Caledonia
*Circulation de mélodie et création de traditions musicales :
l'exemple du titre « Nengone hnegu hna » et de ses liens avec des cultures celtiques*
- 10 h 45 - 11 h 15  Peter Kuch, University of Otago
Madame Giovanni visits Noumea: or did she?
- 11 h 15 - 11 h 45  Dominique Barbe, University of New Caledonia
*« Celtes semés sur le sillon de la mer. »
Missionnaires bretons et irlandais catholiques, de l'éveil à la foi au réveil de la culture. (Online)*
- 13 h 15 - 14 h 15  Keynote Speaker: Pamela O'Neill, University of Sydney
Gaelic Scots in the Pacific
- 14 h 15 - 14 h 45  Peter Moore, independent researcher
A Clann Chief's son as colonizer of New Caledonia, 1839-1842
- 14 h 45 - 15 h 15  Pause café
- 15 h 15 - 15 h 45  Noémie Beck, University of New Caledonia
Une épopée irlandaise en Nouvelle-Calédonie : Mary Girard, née Allender (1840-1880).
- 15 h 45 - 16 h 15  Gwénael Murphy, University of La Réunion
Mary Jane Heannessy et Wainya. Un mariage controversé à Lifou (1863-1864) (Online)
- 16 h 15 - 16 h 45  Nadine Le Dily, independent researcher (Cercle celtique de Nouméa)
La Présence bretonne en Nouvelle-Calédonie : réalités au-delà des mythes
- 16 h 45 - 17 h 15  Amandine Aiglehoux, University of New Caledonia
*Teñva brezhoneg : troioù-lavar ha krennlavariou
(« Goûter le breton : expressions et proverbes »)
Atelier initiation à la langue bretonne*
- 17 15 - 17 h 30  Conclusion

VENDREDI 25 OCTOBRE - TERRASSE BU, CAMPUS DE NOUVILLE

- 08 h 00 - 09 h 30  Atelier découverte des instruments typiques des musiques celtiques
Animé par Laurent Guillaumot
- 09 h 30 - 11 h 30  Atelier initiation aux danses celtiques
Animé par le Cercle Celtique de Nouméa



PACIFIC “CELTS” ?

DES « CELTES » DANS LE PACIFIQUE ?

PROGRAMME

CONFÉRENCIERS ET CONFÉRENCES

☪ Amandine AIGLEHOUX, professeure de Breton (Breton teacher)

Originaire de l'est de la France, Amandine Aiglehoux est tombée amoureuse de la Bretagne adolescente. Elle a ainsi appris le breton à l'université de Rennes, avant de l'enseigner, notamment en collège dans la filière bilingue français-breton.

Passionnée par la voile et les rencontres interculturelles, elle a entrepris depuis quelques années un voyage en bateau en famille. Son escale calédonienne est riche de découvertes et de partages.

Teñva brezhoneg : troioù-lavar ha krennlavarioù
(« Goûter le breton : expressions et proverbes »)

Atelier d'initiation à la langue bretonne au travers de quelques expressions idiomatiques et de proverbes populaires.

☪ Frédéric ARMAO, University of Toulon

Frédéric Armao is currently an Associate Professor at the University of Toulon (France). His primary research focuses on the link between Irish folklore (both modern and contemporary) and Celtic mythology. His work has examined the evolution of Irish calendar festivals from their pre-Christian beginnings through their syncretic contemporary celebration. He recently published *Uisneach or the Center of Ireland* (Routledge, 2023).

“Children of the sea-divided Gaels”: identity and remembrance on Saint Patrick’s Day in New Zealand (Online)

This paper will review the history of St. Patrick’s Day in New Zealand, from its introduction by Irish migrants in the 19th century to its more recent evolution. Comparative analysis (in this case with St. Patrick’s Day celebrations both in Ireland and in Australia) will highlight the singularities of this celebration in New Zealand over the decades. We’ll see that the various traditions – banquets, parades and collective events of all kinds – were as much a way of remembering and affirming Irish identity across the oceans as they were of creating new “narratives” and integrating into a new society. St. Patrick’s Day acted as a cultural “hyphen” between Ireland and New Zealand: the festival dissociated as much as it brought people together.

☪ Dominique BARBE, University of New Caledonia

Dominique Barbe, enseignant-chercheur à la retraite, vit à Nouméa. Il est membre du laboratoire TROCA. Après avoir fait une thèse sur la genèse de la communion des saints dans le monde romain tardif, ses travaux, tout en restant axés sur l’histoire religieuse et l’épistolaire latine antique, se sont peu à peu orientés sur l’histoire et l’histoire de l’art de l’Océanie. Auteur d’*Irène de Byzance* et de *l’Histoire du Pacifique* dont une réédition complétée vient de paraître, il a écrit de nombreux articles et a participé à de nombreux colloques et ouvrages. Ses travaux actuels de recherche et de rédaction portent sur l’histoire de l’Océanie ancienne et sur l’histoire de l’Église catholique en Nouvelle-Calédonie.

« Celtes semés sur le sillon de la mer. » Missionnaires bretons et irlandais catholiques, de l’éveil à la foi au réveil de la culture. (Online)

La Bretagne comme l’Irlande, deux régions longtemps marquées par un catholicisme vivant, fournissent un grand nombre de missionnaires qui partent vers l’Océanie dès l’envoi des pères de Picpus à Hawaï en 1827. Membres de nombreuses congrégations, ils partent aussi bien en Mélanésie qu’en Polynésie et il y reste de nombreuses années le plus souvent jusqu’à leur mort. La plupart d’entre eux ne sont pas insensibles aux cultures qu’ils rencontrent, mais ils se contentent de comprendre les langues et les us et coutumes de leurs ouailles et souvent de collecter des objets qui iront enrichir les musées missionnaires.

Avec la lettre apostolique de Benoît XV, *Maximum Illud* de novembre 1919, l’étude des cultures rencontrées devient une nécessité pour que les Églises missionnaires laissent la place à des Églises locales et que les fidèles de ces dernières expriment leur foi avec des concepts, des mots et des gestes qui leur appartiennent. L’étude des sociétés océaniques devient dès lors une nécessité. Patrick O’Reilly, un prêtre mariste érudit en la matière, s’y emploie et fonde en France la Société des Océanistes en 1945. En même temps, dans ces îles qui ont perdu leur culture à la suite de l’effondrement démographique lié aux contacts avec les Occidentaux, il faut aussi aider les autochtones à retrouver leur culture ancestrale et à la ressusciter avant de la mettre au service de leurs aspirations religieuses. Qui mieux qu’un Breton qui a dû abandonner sa langue maternelle pour faire ses études de séminariste et devenir homme d’Église, peut relever ce genre de défi ? C’est ce que va faire Hervé Le Cleac’h, évêque de Taiohae aux Marquises qui, aujourd’hui, fait figure de restaurateur de la culture ancestrale marquisienne.



PACIFIC "CELTS" ?

DES « CELTES » DANS LE PACIFIQUE ?

PROGRAMME

CONFÉRENCIERS ET CONFÉRENCES

🌀 Noémie BECK, University of New Caledonia

Noémie Beck est Maître de Conférences en Etudes Anglophones et Responsable pédagogique de la Licence LLCER (Langues, Littératures et Civilisations Anglaises) à l'Université de Nouvelle-Calédonie (en délégation). Elle a soutenu une thèse en cotutelle entre l'Université de Lyon 2, France, et University College Dublin, Irlande, intitulée *Goddesses in Celtic Religions: Cult and Mythology. A Comparative Study of Ancient Ireland, Britain and Gaul* (2009). Avec Frédéric Armao, elle a publié un ouvrage collectif *Mythes et folklores celtiques dans le monde anglophone* (2022) <https://babel.univ-tln.fr/mythes-et-folklores-celtiques-dans-le-monde-anglophone-2/> En 2022, en collaboration avec Gaël Hily, Université de Rennes II, ils ont lancé une chaîne YouTube, intitulée *Imaginaire celtique*, qui publie chaque mois une interview grand public d'un spécialiste de la question : <https://www.youtube.com/@imaginaire-celtique>

Noémie Beck s'intéresse aussi aux histoires (stories) et Histoires (histories) culturelles et identitaires de la diaspora irlandaise en s'appuyant sur l'histoire écrite, l'histoire orale et l'ethnographie. En 2010-2011, elle a entrepris un postdoctorat sur l'histoire culturelle et identitaire des Irlando-Québécois francophones à la School of Irish Studies, Concordia University, Montréal, Québec. Depuis 2023, elle étudie les Irlandais qui se sont installés en Nouvelle-Calédonie au 19ème siècle et qui ont aujourd'hui de nombreux descendants dans les différentes communautés calédoniennes.

*Une épopée irlandaise en Nouvelle-Calédonie :
Mary Girard, née Allender (1840-1880)*

Une quarantaine de noms de famille irlandais et environ 120 individus ont été recensés dans la deuxième moitié du 19ème siècle en Nouvelle Calédonie (Cercle généalogique de Nouvelle-Calédonie), qui était une deuxième, voire une troisième étape après l'Australie, la Nouvelle-Zélande et parfois les Etats-Unis. La moitié de ces individus était des femmes, pour la plupart célibataires, dont le nom, l'histoire et l'identité irlandaises se sont bien souvent perdus lors de leur union avec des francophones. L'une d'entre elles était Mary Allender mariée à Emile Louis Girard, un Suisse protestant, en 1861 à Nouméa et décédée en 1880 à Houailou. Trois mois de recherches dans les archives irlandaises, australiennes et calédoniennes nous ont permis de retracer sa vie de Kilrush, dans le comté de Clare (Irlande), à Nouméa puis Houailou, en passant par ses huit années à Sydney. L'histoire inouïe de cette femme oubliée s'ancre dans l'Histoire de trois contrées aux destins singuliers et croisés : l'Irlande, l'Australie et la Nouvelle-Calédonie de 1840 à 1880.

🌀 Malcolm CAMPBELL, University of Auckland, Keynote Speaker

Malcolm Campbell is Professor of History at the University of Auckland, New Zealand, where he teaches Irish and Australian history and the history of empire. From 2012 to 2023, Campbell served as the Head of the School of Humanities. A graduate of the University of New South Wales, Australia, he has published widely on the history of Irish emigration and settlement in North America, Australia, New Zealand, and the Pacific. His books include the comparative history *Ireland's New Worlds: Immigrants, Politics, and Society in the United States and Australia, 1815-1922*, published by the University of Wisconsin Press in 2008, and his recent transnational study *Ireland's Farthest Shores: Mobility, Migration, and Settlement in the Pacific World* (2022). Campbell has held visiting appointments at the Australian National University, Trinity College Dublin, the University of Washington in Seattle and the University of Liverpool.

Irish Diasporic Identities in the Pacific World (Online)

Focussing on the Pacific, Australia and New Zealand, this paper considers the complex history of Irish diaspora identities within the oceanic region. Commencing in the late eighteenth century, the Irish-born arrived in the Western Pacific Ocean in significant numbers, initiating a long-term process of immigration and settlement that flourished in the mid-nineteenth century as gold discoveries and industrialisation powered large-scale migration from Europe. The paper discusses the fluidity of Irishness and its meanings over time across this Pacific space, including among populations of indigenous descent. Finally, it considers the longer-term implications of the Irish presence for this oceanic region, one that confronts an uncertain future as climate change and rising oceans pose unprecedented challenges.



PACIFIC "CELTS" ?

DES « CELTES » DANS LE PACIFIQUE ?

PROGRAMME

CONFÉRENCIERS ET CONFÉRENCES

🌀 **Stéphanie GENEIX-RABAULT**, University of New Caledonia

Stéphanie Geneix-Rabault est ethnomusilinguiste, MCF-HDR membre de l'équipe de recherche ERALO à l'université de la Nouvelle-Calédonie. Ses recherches portent sur les liens entre langues-cultures et expressions artistiques. Elle a co-dirigé avec Monika Stern un ouvrage collectif intitulé *Quand la musique s'en mêle dans le Pacifique Sud. Créations musicales et dynamiques sociales* publié chez L'Harmattan (2021). Depuis 2022, elle participe au programme mondial «State of the Arts of Indigenous Languages in Research» dans le cadre de l'International Decade of Indigenous Languages (IDIL) initié par l'UNESCO (2022-2032).

*Circulation de mélodie et création de traditions musicales :
l'exemple du titre « Nengone hnegu hna » et de ses liens avec des cultures celtiques*

Cette présentation se focalisera sur l'analyse de « Nengone hnegu hna », une chanson populaire en langue kanak nengone. Ce titre, souvent qualifié de « chanson traditionnelle » dans les discours sociaux, fait partie du patrimoine musical de la Nouvelle-Calédonie. L'exploration de cette mélodie, nous amènera à effectuer un voyage musical vers des traditions parfois fort éloignées dans le temps et dans l'espace. Cette investigation sonore permettra de mettre au jour des parentés inattendues, des points communs avec d'autres chants populaires du répertoire musical celtique, écossais et irlandais notamment. Ces similarités invitent à questionner les catégories usuellement mobilisées en ethnomusicologie pour qualifier les genres musicaux, et enrichissent les représentations des objets musicaux associés à un espace, une langue et une culture donnée.

🌀 **Emmeline GROS**, University of New Caledonia

Emmeline Gros is an Associate Professor of English at the University of New Caledonia. She is also the Chair of the Bachelor's Degree of Modern Languages Applied to Business Studies (LEA). Her fields of research deal with the American South and questions of masculinity/ies—more specifically with men's entrapment or imprisoning models and narratives. She seeks to explore the mechanisms through which masculine (but also feminine) resistance or challenges to dominant systems can be either productive or co-opted by existing hegemonic structures. As a fellow of the Georgia Rotary Student Scholarship, she attended Georgia State University from 2002 to 2008 and then the Université of Versailles St Quentin en Yvelines in France from 2008 to 2010. She later became Associate Professor of English in Toulon on the French Riviera before joining the UNC last February.

Can Celts teach us how to live with Kanaks?

If Scottish writer Robert Louis Stevenson is famous for being the writer of boys' adventure stories featuring tales of piracy, hidden treasures and islands (if not known as the author of key Victorian texts like *The Strange Case of Dr. Jekyll and Mr. Hyde* (to quote only one)), one too many readers seem to have forgotten that R.L. Stevenson is also the author of *South Pacific Tales*, which he started to write during the final years of his life that he spent in the Pacific (1888-1894).

When setting out for the Pacific in 1888, Stevenson's objective was to search for a healthier climate, not to become a chronicler of the South Seas. And yet, his travelogue of what he encountered on the various islands in the South Pacific, published posthumously as *In The South Seas* in 1896, became recognized as one of Stevenson's finest books and invaluable source for historians studying the archipelagos of Oceania - the Marquesas, Tuamotus and Gilberts Islands. Writing to one of his friends Sidney Colvin, Stevenson himself considered that, with his South Pacific novella "The Beach of Falesa" (1892), readers "will know more about the South Seas after [they] have read my little tale than if [they] had read a library" (Selected Letters 467-468). In his own words, Stevenson believed that he had acquired "the smell and the look of the thing" and could write with conviction about the people, places and cultures of the South Seas (Selected Letters 467-468).

After a life of traveling, Stevenson eventually settled in Samoa and ended his life there, becoming an ardent defender of the Samoan desire for home rule and a defender of their rights and condemning European colonial exploitation. To do so, Stevenson often draws a parallel between the South Sea Islanders and the "barbaric" Highlanders, noticing "points of similarity between a South Sea people and some of my own folk at home" (In *The South Seas* 23).

If Michael Shaw reads this as a proto-Celtic tendency in Stevenson's works (typical of some Scottish romance revivalists) –making the Samoan situation a new efficient paradigm for Stevenson to look back upon and reassess the situation of imperial domination imposed upon Highlanders—(what Stevenson himself acknowledged in *The South Seas*), studying some of Stevenson's *South Pacific Tales*, and in particular "The Beach of Falesa," also proves a formidable lesson into intercultural encounter, one that may well be needed in times like the ones we are currently facing in New Caledonia as we speak.

Not only does Stevenson avoid some of transcultural pitfalls that often threaten the writing of milieux that are considered too exotic by the average European or American reader, but he also resists the colonial narrative polarized into domestic versus exotic. By portraying white missionaries as 'partly Kanakaized' (34) and by organizing the plot around the marriage between the English trader Wiltshire and the Polynesian Uma, this novella, as I shall argue, reads as an exercise into cultural crossing and maybe more than anything else, an exercise into domesticating the unknown and creating contact zones. To get to the sense of the other, as this communication will show, Stevenson encourages the reader to discard generalities, revise traditional oppositions, and embrace ways of seeing and knowing the "stranger" that refuse normative, absolutist and universal (European) truths.



PACIFIC "CELTS" ?

DES « CELTES » DANS LE PACIFIQUE ?

PROGRAMME

CONFÉRENCIERS ET CONFÉRENCES

🌀 **Paula KEHOE**, independent filmmaker and artist – Keynote Speaker

Paula Kehoe is an award-winning filmmaker and artist with a dynamic background in film, television, digital media and Virtual Reality. Passionate about social justice, the environment, language and culture, Paula's work explores the connection between language and land, women's embodied experience, and the possibilities for visualising poetry. Paula was born in Australia to Irish parents, and she moved to Ireland in the nineties and began her love affair with the Irish language, first learning Sean Nós singing from Treasa Ní Mhiolláin on Inis Mór where she lived for several years, followed by a year in Inis Oírr. Her journey of reclaiming the language took her to the heart of the Conamara Gaeltacht making work through the Irish language from a unique insider-outsider perspective.

Notable recent projects are Deargdhúil: Anatomy of Passion, a portrait of the revolutionary poet Máire Mhac an tSaoi (2016), An Diabhal Inti (The Devil's in Her), a creative documentary series featuring Olwen Fouéré and Aoife McAtamney (2022), and Cathair na Mílte Grian (City of a Thousand Suns (2022)). Her documentary An Dubh in a Gheal: Assimilation (2013) explores the complex relationship between Indigenous Australians and the Irish in Australia, winning a Radharc Award and a Prix Circom for excellence in social documentary.

An Dubh ina Gheal: Assimilation (Online – 53 minutes)

There is a new colonial identity in Australia, that of the Indigenous Irish Australian, proud to be Aboriginal and proud to be Irish. But what of the history that forged that link?

An Dubh ina Gheal explores this relationship, and how, as a founding people in the story of white Australia, the Irish were complicit in the dispossession of Aboriginal people.

A pastoral industry dominated by Irish immigrants sets the scene for the dispossession and exploitation of the indigenous inhabitants. Yet an Aboriginal land rights campaign draws strength from the rebellious spirit of the Irish in their own battles against British colonial authority. By the 1970s, a resistance led by "Shamrock Aborigines" of Irish descent, saw theirs as a shared struggle against a common oppressor.

Against the backdrop of a colonial history with devastating consequences for First Australians, An Dubh ina Gheal explores the relationship between Aboriginal people and the Irish. At the heart of this exploration is the story of the Stolen Generations, mixed race children who were taken away from their families under assimilation policies.

Weaving social and personal history with poetry, An Dubh ina Gheal questions the romance of the Irish experience and reveals the hidden story of the Irish in Australia.

Credits

Filmmaker (Producer/Director/Writer): Paula Kehoe

Presenter and Poetry: Louis de Paor

Cinematographer: Colm Hogan

Also featuring: Gary Foley, Kev Carmody, Bill Brock-Byrne, Henry Reynolds, Ann McGrath, Shane Howard, Michael Long

🌀 **Jeff KILDEA**, University of New South Wales

Dr Jeff Kildea is an honorary professor in Irish Studies at the University of New South Wales. In 2014 he was the Keith Cameron Professor of Australian History at University College Dublin. He has taught Irish and Australian history at UNSW, UCD, and Sydney University's Centre for Continuing Education. He has written several books and articles and presented papers in Australia, New Zealand, England, Ireland, and America on the Irish in Australia. His books include Tearing the Fabric: Sectarianism in Australia 1910-1925. He is currently researching sectarian rioting in Australia in the 19th and early 20th centuries.

Asserting Their Identity: Sectarian Rioting in Australia and the Celtic Irish

When the penal colony was established at Sydney Cove in 1788, the First Fleet brought not only convicts and their gaolers but also the baggage of centuries of religious hostility and ethnic antagonism. This baggage was the product of more than 600 years of English domination of Celtic Ireland and 250 years of religious schism following Henry VIII's withdrawal of English Christianity from the jurisdiction of Rome. As a result, the English became predominantly Protestant, while the native Irish largely remained Catholic. The combination of racial and religious difference between the Celtic Irish and the English was a potent mix that led to a series of wars and civil disturbances in both Ireland and England.

Following the founding of the colony at Sydney, it was not long before the antagonisms of the old world took root in the soil of the new. Reverend Samuel Marsden, an English-born magistrate known as 'the flogging parson', regarded the Irish as 'the most wild, ignorant and savage race that were ever favoured with the light of salvation'. Marsden's stereotype took hold in the colony, where the Irish were often scorned as stupid, lazy, rebellious drunkards.

Whether Irish Catholics were ever subject to persecution in Australia is debatable. Nevertheless, whatever the reality, perception shaped their identity, so that during the nineteenth and early twentieth centuries persecuted Catholicism was the orthodox Irish Catholic historical interpretation. For the most part sectarian tensions simmered below the surface. But every now and then they bubbled up and boiled over into civil disturbances, echoing the sectarian riots of the old world in places such as Liverpool, Glasgow, and Belfast.

This paper discusses sectarian rioting in Australia and examines how the resort to civil unrest reflected and shaped the identity of the country's largest community of Pacific Celts.



PACIFIC "CELTS" ?

DES « CELTES » DANS LE PACIFIQUE ?

PROGRAMME

CONFÉRENCIERS ET CONFÉRENCES

🌀 Peter KUCH, University of Otago

Peter Kuch retired as the inaugural Eamon Cleary Professor of Irish Studies at the University of Otago in 2019. He has held posts at the University of Newcastle, Australia; Université de Caen, France; and the University of New South Wales, Australia; and been a Visiting Fellow at the Humanities Research Centre at the Australian National University; at Trinity College, Dublin; and the Keogh Naughton Institute at Notre Dame (USA). He is currently an Honorary Visiting Professor at the University of New South Wales.

He has published more than 60 refereed articles, book chapters and books on Yeats, Joyce, Eliot, Irish theatre, Irish literature, Irish and Australian film, literary theory, Australian literature, and Irish/Australian history. A commissioning editor for the Irish Studies Review (Routledge), he is on the Editorial Board of several journals. His most recent book is *Irish Divorce/Joyce's Ulysses* (New York: Palgrave Macmillan, 2017). Chapters for Cambridge and Cork are forthcoming in 2024. He is currently engaged in writing a cultural history of the performance of Irish theatre in Australia.

Kuch, P. R. (2008). Sarah Bernhardt, the Irish, et le pays de Kangaroo. *Études Irlandaises: Théâtres de France et d'Irlande*, 33(2), 31-41. ISBN: 978-2-7574-0069-2 and ISSN: 0183-973-X

Kuch, P. R. (2007). Keeping within the Borders. In E. Thumboo (Ed.), *Writing Asia: The Literatures in Englishes: Vol. 1* (pp. 412-423). Singapore: Ethos Books. ISBN 9789810593148 and 9810593147

Kuch, P. R. (2005). Seldom visited because it standeth so much out of the way: Images of Terra Australis Incognita in 1621-1622. In M. Kenneally & R. R. Kenneally (Eds.), *From 'English Literature' to 'Literatures in English': International Perspectives: Festschrift in Honour of Wolfgang Zach* (pp. 37-52). Heidelberg: Universtatsverlag. ISBN 3-8253-5084-3

Kuch, P. R. (2005). Natives, Savages, and People—The Enlightened Observations of Governor Arthur Phillip and Judge Advocate, Lieutenant-Colonel David Collins. In W. Taylor (Ed.), *The Geography of Law: Landscape, Identity and Regulation* (pp. 101-114). Oxford: Hart, 2005, pp. 101-114. ISBN 1-84113-556-9

Kuch, P. R., & Robson, J. (Eds.). (2003). *Irelands in the Asia-Pacific: Being Papers Delivered at the Second IASIL Asia-Pacific Symposium*, UNSW. Gerrards Cross: Colin Smythe. ISBN 0-86140-414-9.

Madame Giovanni visits Noumea: or did she?

This paper will interrogate Alexandre Dumas' edition of Madame Giovanni's journal in terms of aspects of post-colonial theory, nineteenth century discourses of empire with respect to "Celts", and the genre of travel writing. It will focus on the demarcation of civilization/barbarism and representations of the exotic in 19th travel literature in terms of issues raised by Montaigne in his essay *Of Cannibals* (c1580). The paper will concentrate on Madame Giovanni's visits to Sydney in the 1840s and New Caledonia in 1850 as translated from the 1856 French edition by Marguerite E. Wilbur for the English and American editions of *The Journal of Madame Giovanni*.

🌀 Nadine LE DILY, independent researcher

Généalogiste amateur depuis plus de vingt ans, Nadine Le Dily s'intéresse plus particulièrement à l'histoire des migrations bretonnes à travers le monde, un sujet qui concerne directement sa propre famille. Débarquée pour la première fois en Nouvelle-Calédonie au milieu des années 1970, elle est définitivement revenue sur le territoire en 2008.

Imprégnée de culture bretonne sous tous ses aspects depuis son plus jeune âge, c'est en compagnie d'autres amis passionnés qu'elle crée le "Cercle celtique de Nouméa" en 2010, à l'image des nombreux cercles de danses traditionnelles qui fleurissent un peu partout en Bretagne depuis plusieurs décennies.

Le but était au départ de créer un simple groupe de danses et de musique traditionnelles d'Europe de l'ouest. Mais, au hasard des rencontres, l'association a, peu à peu, créé de véritables échanges culturels avec les diverses communautés dites "celtiques" de l'environnement régional calédonien que ce soit notamment en Australie ou en Nouvelle-Zélande.

La Présence bretonne en Nouvelle-Calédonie : réalités au-delà des mythes

Traditionnelle terre de marins aux confins de l'Europe occidentale, la Bretagne a vu nombre de ses enfants parcourir les océans les plus éloignés depuis déjà plusieurs siècles. De ce fait, des bretons sont parmi les premiers européens à avoir abordé les rivages de la Nouvelle-Calédonie et y avoir rencontré ses populations, dès la fin du 18ème siècle.

A partir de ce moment, marins, baleiniers, santaliers, missionnaires, colons, bagnards, fonctionnaires sont venus se succéder par vagues régulières sur le territoire, mais sans jamais réellement s'y implanter sur plusieurs générations, à quelques exceptions près. Car l'essence même de la destinée d'un breton émigré n'est-elle pas souvent un retour espéré, même si fantasmé, vers le "Bro Gozh Ma Zadoù", vieux pays de mes ancêtres, comme le titre l'hymne de la Bretagne ?

Cette présentation tentera donc d'abord de retracer les grandes étapes chronologiques de l'"épopée" bretonne en Nouvelle-Calédonie, depuis les premières dates et faits connus jusqu'à aujourd'hui. Puis, quelques particularismes récurrents à cette communauté en tant que telle en Nouvelle-Calédonie seront rapidement évoqués, toujours sur la même période. Enfin, une troisième partie se penchera sur le regard généralement porté par le reste de la population calédonienne sur cette "ethnie" culturelle, discrète mais toujours très mobile.



PACIFIC “CELTS” ?

DES « CELTES » DANS LE PACIFIQUE ?

PROGRAMME

CONFÉRENCIERS ET CONFÉRENCES

☞ **Maebh LONG**, University of Waikato, and Matthew HAYWARD, University of the South Pacific.

Maebh Long is a Senior Lecturer in English at the University of Waikato. Her publications span modernism, Irish and Pacific literature and the medical humanities, and she has co-led the decade-long Oceanian Modernism project with Matthew Hayward. Her book-length studies include *Assembling Flann O’Brien* (2014) and *The Collected Letters of Flann O’Brien* (2018).

Matthew Hayward is a Senior Lecturer in Literature and Acting Head of School of Pacific Arts, Communication and Education at the University of the South Pacific. An established Joyce scholar, he has published widely on Pacific literature and literary modernism, and is co-editor, with Maebh Long, of the collection *New Oceania: Modernisms and Modernities in the Pacific* (Routledge, 2019).

Palming the Shamrock: Irish Writers, Oceanian Universities and Pacific Literature (Online)

Formed to facilitate decolonisation across tens of thousands of square miles of ocean, the educators and students of the University of Papua New Guinea (1965) and the University of the South Pacific (1968) became leading figures in an emerging literary movement. This movement was, we argue, extricable from newly designed literature programmes, whose focus on writing a new Pacific into being made them sites of radical experiments in pedagogy and curriculum design. The literature programmes at these universities rejected content ubiquitous across British colonies, placing instead Pacific oratory and a growing body of Oceanian writing at the heart of the syllabus. From this localised core students travelled out to the literatures of decolonising nations and on to the modernist texts that had been productive catalysts across Africa, India, and the Caribbean. Encountering and reencountering modernisms through different trajectories and from multiple sites, writers were presented with an expansive, imbricated literary present ripe for repurposing.

Irish authors, particularly James Joyce and W. B. Yeats, were major parts of the new curricula. They were also major sources of inspiration for Pacific writers of this period, as references and allusions to their works ripples through student and staff poetry and prose. In this talk we chart the ways Ireland’s discursive responses to colonization, nationhood and modernity were refashioned by Pacific writers for Pacific purposes. Our study of the intricate channels forged between Ireland and the Pacific shows the breath and depth of literary engagement by Pacific writers, as well as the impact of radical new literature curricula on a new creative moment in the decolonising Pacific

☞ **Peter MOORE**, independent researcher

Peter Moore, a fourth-generation Irish-Australian, graduated in law at the University of Adelaide in 1975. He subsequently undertook postgraduate study under the Chair of Australian History at University College Dublin, with a particular interest in Robert Torrens, the Irish political economist who was instrumental in the colonization of New Zealand and South Australia. Back in Australia Peter mixed professional work with a passion for Irish and Irish-Australian history and culture. As Managing Editor of Crossing Press, he specialised in books of Irish and Australian history, from 1992 to 2019. At adult education centres in Sydney, Melbourne and Adelaide from 1993 to 2020 he taught Irish History. He has taken cultural tours of Ireland since 1994 as well as leading a walking tour of Sydney’s Irish icons: <https://gesso.fm/collections/walk-an-irish-mile>. He has a particular interest in Irish lawyers in Australia and holds a doctorate on the early colonial legal professions of New South Wales, South Australia and New Zealand.

A Clann Chief’s son as colonizer of New Caledonia, 1839-1842

Three times around 1840, Benjamin Sullivan proposed the settlement of New Caledonia as ‘The Colony of Victoria’. His motivations, explored here, were best expressed in his final proposal of 1842 in terms imperial, capitalist and strategic. The triangle formed by New South Wales, New Zealand and New Caledonia must be Britain’s. Queen Victoria’s grant of the entire island to the Victoria Company would encourage investors to subscribe £3,000,000. A London board would control the venture, and a Managing Director would govern the enterprise on the ground. Sullivan spilled less ink on the islanders, apart from mentioning their number, docility and ‘frizzled’ hair. Each attempt failed.

Sullivan had proved to be an exemplary coloniser: son and brother of British-India millionaires, one of them Undersecretary for Colonies; an army officer throughout the Peninsular Wars; in New South Wales from 1828, an energetic pastoralist, convict master, long-time magistrate, and dutiful head-of-family. His Australian experience led him to anticipate riches such as his relations had won in India. His English experience of centuries of commercial colonisation combined a crown charter and company control. More than these, his Irish heritage appeared to underpin his colonial status and aspirations. His father’s vestigial Gaelic chieftainship as the O’Sullivan Mór, draped with the mantle of Protestant Ascendancy, advanced his brothers to power, property and prestige. In form, structure, and expectation, his proposed joint stock company constituted him a Gaelic rí over túatha of New Caledonians. The company embodied the clann functions of acquisition, exploitation and succession: the Managing Director as taoiseach, directors as fine and shareholders as derfhine of the enterprise, territory held from an overlord, managers as warriors, and workers as footsoldiers. O’Sullivans were once objects of conquest; a Sullivan might once again be the agent of further conquest.

Principal source: Benjamin Sullivan, A Prospectus for forming a British colony on the Island of New Caledonia: Situated in the South Pacific Ocean, by a company, under royal charter, without causing expense to the British Government, Sydney, 1842



PACIFIC "CELTS" ?

DES « CELTES » DANS LE PACIFIQUE ?

PROGRAMME

CONFÉRENCIERS ET CONFÉRENCES

☪ Gwénael MURPHY, University of La Réunion

Gwénael Murphy, professeur d'histoire contemporaine à l'université de La Réunion, après avoir été maître de conférences à l'université de la Nouvelle-Calédonie. UR OIES, TROCA, UMR CESSMA. Thèmes de recherche : justice, violences, rapports de genre, alcool dans les sociétés coloniales. Dernière publication : (avec D. Barbe) *Le cannibale dévêtu. Traces, récits et représentations de l'anthropophagie en Océanie du XVIIIe siècle à nos jours*, Rennes, Presses universitaires de Rennes, 2024, 245 p.

Mary Jane Heannessy et Wainya. Un mariage controversé à Lifou (1863-1864) (Online)

En 1863, John Heannessy, charpentier irlandais installé sur l'île de Lifou, dans l'archipel des Loyauté, intente un procès en nullité de mariage au nom de sa fille mineure, Mary Jane. Celle-ci a épousé un chef kanak quelques mois auparavant. Selon son père, le consentement lui a été soutiré par la force, et il a ensuite vécu dans la peur des représailles, allant jusqu'à quitter Lifou pour se protéger. Alors que les troupes françaises prennent possession des Loyauté, le juge de paix de Nouméa tente de mener une enquête où s'entremêlent coutume, rite protestant et nouvelles lois du colonisateur. Parmi les archives judiciaires de la Nouvelle-Calédonie, le procès Heannessy est le premier dans lequel un Kanak est nommément impliqué. C'est l'analyse de cette source inédite qui est proposée dans cette communication.

☪ Pamela O'NEILL, University of Sydney, Keynote Speaker

Pamela O'NEILL is the Sir Warwick Fairfax Lecturer in Celtic Studies at The University of Sydney. She has published widely on early medieval Scottish and Irish ecclesiastical and legal history, landscape and material culture, and reflections of those themes in Australian history. Her teaching is primarily in medieval and modern Celtic languages, and this has led to a research interest in the history of Celtic languages, particularly in Australia.

Gaelic Scots in the Pacific – language and identity

Scholarship on the Scottish diaspora in the Pacific – notably in Australia and New Zealand – is fairly common. What is not so common is particularisation of the Gaelic subset of that group, amongst whom were monoglot Gaelic speakers. This presentation sets out to define that sub-group and consider the issues faced by them, especially in the nineteenth century. In particular, attention will be given to three questions. Firstly, how may the conditions in the Scottish Highlands and Islands, which led to emigration, have affected the lives of Gaelic Scots as immigrants in the Pacific? Secondly, how did Gaelic cultural identity shape public lives in the Pacific? Thirdly, what information can we retrieve about the survival and continued use of the Gaelic language in the Pacific? Indications are that although the use of Gaelic continued to be a treasured aspect of identity, it was largely a private activity. For this reason, a sensitive and nuanced approach is required to retrieve evidence concerning the linguistic and cultural identities of Gaelic Scots in the Pacific.

☪ Hélène ROELENS-FLOUNEAU, University of New Caledonia

Hélène Roelens-Flouneau est Docteure en Histoire et Archéologie des Mondes Anciens des Universités de Paris Ouest et Munich. Chercheuse rattachée au Centre HALMA-UMR 8164 (Université de Lille) et au laboratoire Troca (Nouméa) elle est enseignante en Histoire Ancienne et Médiévale à l'Université de la Nouvelle Calédonie depuis 2023. Elle travaille sur la circulation dans le monde gréco-romain, la réception de l'Antiquité et les femmes « barbares » dans le monde gréco-romain.

Boudicca : quelle réception de la reine celtique dans le Pacifique ?

Un groupe de punk rock hardcore basé à Awabakal et Worimi Country, un centre de bien être en Australie, un centre de remise en forme en Nouvelle Zélande, un cheval de course né en Nouvelle Zélande... Boudicca apparaît présente dans de nombreuses références qui ne semblent pas avoir grand-chose à voir avec l'histoire originelle de la reine des Icéniens qui résista aux Romains en Bretagne. D'où vient cet engouement ? Est-il lié à une revitalisation d'une culture celtique dans le Pacifique ou à la simple réappropriation d'une figure qui est de plus en plus présente dans le monde anglo-saxon ?

Après être rapidement revenue sur l'histoire bien connue de la reine du peuple celte des Icéniens, nous analyserons les références à Boudicca en Australie et en Nouvelle Zélande en nous intéressant au profil des personnes qui se réfèrent à Boudicca. Nous nous demanderons s'il est possible de définir des références locales particulières à cette héroïne celte dans la culture populaire australienne et néo-zélandaise (anciennes versions des programmes scolaires, et plus généralement rôle de l'école dans une culture ou une histoire « celte », université, théâtre) ou si celles-ci se réapproprient une culture désormais « mondialisée » à la fois guerrière et féministe de la figure de Boudicca (qui apparaît dans divers romans, séries, cinéma, jeux vidéo). Notre enquête s'appuiera principalement sur une analyse des réseaux sociaux et un questionnaire auprès des intéressés se référant à Boudicca.



PACIFIC “CELTS” ?

DES « CELTES » DANS LE PACIFIQUE ?

PROGRAMME

CONFÉRENCIERS ET CONFÉRENCES

☞ **Ciara SMART**, University of Tasmania

Ciara Smart is a final year PhD candidate in History at the University of Tasmania. Her PhD examines imagined and historical Irish relations with Indigenous peoples across colonial Australia and New Zealand. Her thesis is supervised by Associate Professor Kristyn Harman and Dr Kate Bagnall.

Mythmaking and Empire Building: Reevaluating Colonial Irish Relations with Indigenous Peoples of Australia and New Zealand (Online)

Studies of relations between Indigenous peoples and Pacific settler-colonists rarely isolate the Irish as a unique category. Traditionally, scholarship has relied on an unhelpfully binary lens of coloniser against colonised when discussing the Irish diaspora's role in empire building. In Australia and New Zealand, the Irish are typically subsumed within the perfunctory label of 'Anglo-Celtic,' perpetuating the assumption that Irish experiences fit comfortably within the dominant settler-coloniser model. This mislabelling obscures migrant diversity, while entirely airbrushing the finer demographic complexities within the Irish cohort. It also misjudges the extent to which Indigenous peoples could understand the colonial Irish as a unique group, occasionally even identifying with the nationalist cause in Ireland. Alternatively, if the colonial Irish in the Pacific survive their etymological effacement, they are often envisioned in dichotomous opposition to 'British' modes of behaviour. This flattering but simplistic lens positions the Irish as co-victims alongside Pacific Indigenous peoples. The Irish, supposedly unwilling to perpetuate a cycle of colonial violence, are afforded the moral high ground. This lens is difficult to sustain under an academic examination which inevitably exposes the Irish as enthusiastic participants of empire, albeit with some notable outliers. Only rarely can Irish-Indigenous interactions be described as genuinely self-reflective, as a transnational sense of co-victimhood seldom survived the leap to real-world application. Academics have largely accepted the conceptual limitations of this sympathetic interpretation, but it remains a popular trope in contemporary works of film and fiction where it usually emphasises Irish colonial passivity. In these works, a misleading equivalency of Irish and Indigenous suffering sometimes reverberates with problematic undertones. Occasionally, such works may even imply the moral righteousness of an Irish claim to a landscape falsely understood as depopulated of its original Indigenous custodians.

☞ **Heather WILLIAMS**, University of Wales

Heather Williams is Professor at the University of Wales Centre for Advanced Welsh and Celtic Studies. Her research focuses on cultural interfaces and exchange between French, Breton and Welsh literatures, addressing issues in translation studies, travel writing, transnational studies, postcolonialism and ecocriticism. Her publications include *Postcolonial Brittany: Literature Between Languages* (2007), with Jones and Tully, *Hidden Texts, Hidden Nation: (Re) Discoveries of Wales in Travel Writing in French and German (1780-2018)* (2020), with David Evans, *New Dialogues with Breton Culture* special issue of *Nottingham French Studies* (2021), and with Valentina Gosetti 'Bypassing Paris', *French Studies Bulletin*, 44: 167-168 (2023).

Writing Australia in Welsh in the nineteenth century (Online)

This paper will present writing in the Welsh language about Australia from the middle of the nineteenth century. Written in a lesser-studied language, these sources are untapped by scholars interested in travel writing or comparative literature, and within Welsh studies, this corpus has received considerably less critical attention than texts produced in either North America or in Patagonia, the Welsh colony in Argentina.

I shall provide an overview of sources such as periodicals: *Yr Ymwelydd* [The Visitor] and *Yr Australydd* [The Australian], which reflect the lives and cultural activities of Welsh settlers in Australia, diaries and letters preserved in libraries in Australia and Wales, and practical guidebooks for use by people planning to emigrate, such as Williams, *Awstralia* and Pughe, *Gwlad yr Aur*.

My main focus will be on travel writing, and my analysis of Williams, *Robinson Crusoe Cymraeg* [The Welsh Robinson Crusoe] will situate this work in its relation to travel writing in Welsh and minority languages, and debates on colonialism and minority cultures as well as within the reception history of Defoe's novel. Specifically, my paper will draw on exciting new scholarship on the Welsh in Patagonia, examining them as both an oppressed minority, leaving Britain, and colonizers (*Gwerddon* 36 (2023)).

The issues raised by these texts relate to genre, as the practical guides can contain both maps and poetry (by the author as well as by other poets), and to the borderline between fiction and travel writing or life writing, as well as to readership (as they are written in Welsh).

I hope to provide fellow delegates with an idea of the wealth of Welsh sources on the fascinating topic chosen for this conference.