

ULSTER AND SCOTLAND

ULSTER-SCOTS CONTRIBUTIONS
TO A SHARED INHERITANCE

25-26 MARCH 2014 • EUROPA HOTEL, BELFAST



CONFERENCE REPORT

I do not recall a more effective reaching-out from Ulster-Scots organisations to the whole community and clarification of who may be regarded as included by ‘Ulster-Scots’.

This conference may well be talked about for years to come as having pioneered a breakthrough in community relations.

DR BRIAN LAMBKIN
MELLON CENTRE FOR MIGRATION STUDIES

ACKNOWLEDGEMENTS

Ulster Historical Foundation would like to acknowledge the many individuals and organisations who helped to support this conference. First the Ministerial Advisory Group – Ulster-Scots Academy for the invitation to partner in the project, and the MAG conference steering group who provided much useful advice and additional suggestions as the conference plan was developed.

We would also like to acknowledge the Minister for Culture, Arts and Leisure, Carál Ní Chuilín, who endorsed and supported the conference programme, and who took time from her schedule to formally open the event on Tuesday 25 March. And also to Michelle McIlveen, CAL Committee Chair, for her personal contribution when opening the morning lectures on Wednesday 26 March.

We wish to thank sincerely the funders and donors: Ministerial Advisory Group – Ulster-Scots Academy, the Ulster-Scots Agency, the Northern Ireland Community Relations Council, Colmcille and Foras na Gaeilge, and Europa Hotel, without their support the event would not have been possible.

We are grateful to the speakers and performers for their individual contributions on each day of the conference, and in many

instances, also for their valuable input and suggestions at the planning stage, which helped to improve and refine the conference programme.

The exhibitors who attended the event greatly added to the colour, energy and diversity of the programme, and they brought a positive and open tone to the whole proceedings. We would like to acknowledge also other community groups who were unable to attend (given they are voluntary) but who contributed materials for participants to take away with them.

We thank those who attended the event, and who were enthusiastic and appreciative of all the speakers, performers and exhibitors. The conference was aimed at the general public as well as professionals in the various fields, and it was vital to have delegates drawn from such a wide spectrum of the local community.

Finally our appreciation goes to the staff of the Foundation and MAG/DCAL who worked so hard to ensure the conference was a success and that the event was enjoyed by all who took part.

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ULSTER AND SCOTLAND

Ulster-Scots contributions to a shared inheritance

Introduction

The dynamic history and culture of the Ulster-Scots is part of the shared narrative of the people of this place. It need not and should not occupy a place apart. Therefore from the outset, as the title of the conference makes clear – ‘Ulster and Scotland: Ulster-Scots contributions to a shared inheritance’, the Ulster Historical Foundation was determined to deliver a significant public event which highlighted and explained the contribution, influence and myriad connections of Ulster-Scots history and culture with the wider community in this place, and in so doing challenge any idea of separate histories and competing identities and cultures, to make the rich heritage of Ulster-Scots accessible to all.

The brief from the Ministerial Advisory Group – Ulster-Scots Academy detailed many other important objectives including the ‘exchange of information and views between academics, activists and officials working in the Irish and Ulster-Scots sectors’ and the particularly important, ‘promotion of mutual understanding’. However, the achievement of all these goals was inextricably linked to and dependent on demonstrating the interconnectedness of the Ulster-Scots, Scottish and Irish histories and the existence of a significant cultural overlap, as the contributions during the conference attested.

The brief

The brief for this conference was to deliver an event which would demonstrate the Ulster-Scots contributions to a shared inheritance on the island of Ireland, while also drawing attention to the mutually beneficial opportunities to interact with the Irish language community, through the inclusion of not only Ulster-Scots but also Gaelic cultural connections between Ulster and Scotland.

The objectives for the event included:

To build awareness and debate the contribution of Ulster-Scots to Northern Irish society today; exchange information and views between academics, activists and officials working in the Irish and Ulster-Scots sectors; demonstrate how

these two sectors have evolved; promote mutual understanding; share lessons of experience; identify new directions for research and collaboration in relation to language, heritage studies, education and cultural expression; advance the Departmental objective in relation to promotion of Irish and Ulster-Scots languages and cultural heritages; and engage the media and wider public in this conversation.

Answering the brief

Answering this brief and such an extensive list of objectives, in one event, was a difficult challenge, but one the Foundation embraced energetically and in a collaborative and inclusive spirit with appropriately skilled and enthusiastic partners.

Considerable time was invested in carefully selecting the programme content with the objective of bringing the Ulster-Scots story out of its own silo, as perceived both by fans and critics, and placing it in the wider context of Ulster and Scotland connections.

The title of the event was considered crucial in addressing the key priority, that the conference was primarily about Ulster-Scots contributions but not exclusively so. This was to be an inclusive and broad-ranging event, with apposite examples drawn from across the cultural and heritage spectra and reflected in the breadth of exhibitors taking part in the conference.

It was also felt that the tenor of the brief should be reflected by including performers and contributors, who spoke with authenticity, authority and passion for their specific subject or artistic endeavour; in essence, people who were comfortable in their own skin.

Speakers and performers were chosen to reflect key aspects of the cultural, linguistic and historical exchanges between Ulster and Scotland, and for being able to bring insights to subjects with which a non-specialist audience would not be immediately familiar. Similarly so, the performers were selected to demonstrate the natural commonalities between music and dance in Ulster and Scotland. Some

feedback referred to the gender imbalance of the speakers (ie too few women presenting). While this is an issue to be addressed in future events, those taking part were selected primarily as being best placed to speak on the subject areas identified for the conference themes, though the Foundation does acknowledge other competent speakers and performers are available.

The exhibition was seen as a key and integral part of the event. First, to demonstrate the breadth and diversity of groups who celebrate, investigate, research and promote Ulster and Scottish links; second, to provide additionality and further depth to the offering above what the speakers and performers could contribute in a short two day event; third, to showcase in particular the many grassroots and voluntary/non-professional organisations, and new entrants to this sector; fourth, to ensure that groups and individuals representing marginalised and socially disadvantaged communities, had an opportunity to be part of a bigger event, and have their voice heard; and fifth, to provide an introduction and networking opportunity for the many groups in this sector, given that, as is commonly acknowledged, so few networking opportunities currently exist for them.

Promoting equality and tackling poverty and social exclusion

Costs of participation and lack of individual/community confidence are common barriers which preclude those from isolated and disadvantaged communities from engaging meaningfully with their Ulster-Scots or Irish heritage, without some support.

To address these issues the event was made free to the public and exhibitors to attend; simple but good quality hospitality was available for all taking part; the Europa Hotel was chosen for its central location, good travel connections, being immediately and easily located by any party, and by being in a 'neutral space' for people of all backgrounds to meet. It was also selected as being easily accessible to the media and the general public to drop in during the course of the conference.

In addition, the exhibition itself was one strand of a strategy for promoting equality and tackling social exclusion by encouraging groups and individuals to participate and have an opportunity to contribute to the conference outputs and recommendations for further action. UHF and MAG/DCAL staff went to

great lengths to secure the participation of the widest possible range of groups.

A second strand was the approach taken to promoting the event widely across Belfast, Ulster and beyond, and specifically targeting organisations and individuals, including community representatives and opinion formers from all backgrounds. A concerted effort was made with marketing and promotion, via leaflets, email, posters and direct personal contact to reach parties who might otherwise not be aware of, or feel able to participate.

Conference Structure and Content

Running over two days, the Foundation endeavoured to provide an innovative conference programme consisting of talks by acknowledged experts in the field and cultural commentators from a variety of backgrounds, verse speaking and musical and dance presentations. The opening night established the template for the remainder of the conference with *The Other Tongues* showcase and a set from west Ulster band Sontas. The former comprised poetry and verse recitals (from Scots Gaelic speaker Aonghas MacLeòid, Irish speaker Maolcholaim Scott (and others), and Frank Ferguson on the significance of Ulster-Scots literature to the publication, identifying the contribution and position of Ulster-Scots within the diverse linguistic and literary mosaic of these islands. The group Sontas entertained the delegates with their exciting blend of Ulster-Scots and traditional Irish music and dance, perfectly in keeping with the conference theme.

The following day's hectic schedule was composed of talks and presentations from a diverse range of contributors. Broadcaster Paul Clark was the perfect choice to be Master of Ceremonies for the morning session. In addition to his competence and skill in keeping the proceedings to time, he alluded to his personal family history which perfectly demonstrated the interconnectedness of our history and the sometimes complex weave of cultures and religions in this place. Similarly actor and comedian Tim McGarry, the host for the afternoon session, told of his own Ulster-Scots journey and of his surprise and delight when he learned of his Ulster-Scots lineage. Thus two of the contributors were the actual living embodiment of the conference theme and the contribution of Ulster-Scots to our shared inheritance.

The keynote speaker, Billy Kay, from Glasgow and author of *Scots: The Mither Tongue* and *The Scottish World*, set the scene by exploring the many historic and cultural links spanning the Irish Sea and focussing on the ties that bind and separate Scotland and Ulster today, in the context of the wider Scottish diaspora. Further thought-provoking and enlightening addresses were given by the other speakers. Mark Thompson referred to his childhood on the Ards Peninsula, the strong sense of community (which prevails to this day) and the close relationship and interdependence which the different communities had with each other, thereby challenging the myth of separateness.

Prof. Martin Dowling of Queen's University spoke on Ulster musical traditions and their place in the fabric of the wider musical traditions on this island, while Aodán Mac Póilin highlighted the many historic, cultural, trading and linguistic connections traversing the Sea of Moyle, linking Antrim with Argyll. Moore Sinnerton used some powerful images of documentaries that he has made which have explored and exploded some of the recurring stereotypes as presented in the media.

During the conference lunch break, the delegates were entertained by a demonstration of country fiddling and dance by Nigel Boullier and friends. The music of this place has been shaped by many influences, Irish, Scottish and also mainland Europe. Nigel's speciality lies in the traditional fiddle playing and dancing culture specific to east and central Co. Down, a culture embraced by both unionist and nationalist communities.

After lunch, Dr William Roulston took a large stride back in time to examine one of the most significant historical events in Irish and Scottish history in the late medieval period, long before the Plantation of Ulster – the impact of the Edward Bruce campaign in Ireland 1315–18. Dr Roger Blaney, author of *Presbyterians and the Irish Language*, spoke about the loom of language and the roots of the Presbyterian Irish-speaking tradition in Gaelic Scotland. Iain Carlisle gave some important insights into the challenges and rewards of developing Ulster-Scots heritage and culture in the community. The work of the Ulster-Scots Community Network was a useful résumé of the many activities being undertaken at the grassroots level by groups across the province of Ulster.

Dr Andrew Holmes' presentation focussed on the subject of Presbyterians and politics in the nineteenth century to consider the oft quoted proposition of Ulster Presbyterians going 'from rebels to loyalists' in the wake of the 1798 Rebellion to the Home Rule crisis of the late nineteenth and early twentieth century. This was complemented by Dr Linde Lunney's fascinating study of the Scots community in Dublin: the English nonconformist origins of their form of Presbyterianism and the rather difficult relationship between Dublin and Belfast Presbyterians. Linde's presentation was followed by Tim McGarry's amusing and lively account of his *Ulster-Scots Journey*, going from arch-critic to proud celebrator of his Ulster-Scots lineage as he traced his family roots.

Dr Bill Smith, as *rapporteur*, concluded proceedings by providing a succinct, accurate and insightful summary of the presentations delivered during the conference.

Conference exhibition

Providing a showcase for local heritage, cultural and community groups which would also demonstrate both the dynamic cultural diversity of this place, and also the many commonalties, the accompanying exhibition was an integral part of the conference. Some 54 groups were invited to participate in the conference exhibition with 37 able to participate on the day. Of those groups unable to take part, staffing and logistical difficulties of mainly voluntary groups, were the main reasons given for not being able to avail of the opportunity to exhibit. Indeed the response to the initial invitation was invariably gracious and enthusiastic as potential exhibitors grasped the importance of the event and the opportunity it provided to promote their goods and services. The grand ballroom of the Europa Hotel was full to capacity with community groups (operating at grassroots level) from the four corners of Belfast including: An Droichead (South Belfast), Skainos Centre (East Belfast), Spectrum Centre/Cultúrlann McAdam Ó Fiaich (West Belfast) and 174 Trust/Small Steps Adult Education Group (North Belfast) and many others including the Ulster-Scots Agency, the Ulster-Scots Language Society, the Gaelic Athletic Association, the Orange Order and the Ultach Trust. All of the exhibitors added value and colour to the conference and provided proof positive of the Ulster-Scots contribution to our shared inheritance vindicating Aristotle's dictum, 'The whole is greater than the sum of its parts'.

Conference promotion

Since its inception in 1956, the Foundation has sought to tell objectively the story of all the people of the historic province of Ulster, be they Gaelic Irish, Ulster-Scots, English, Welsh or from other backgrounds. Consequently the Foundation occupies a rather unique position as an honest broker, with convening authority, working and connecting with a host of heritage, language, cultural and community groups to reflect the diversity of our people. Indeed the Foundation's ethos and mission actually personified the conference objectives of highlighting our shared inheritance. Coupled with the Foundation's considerable experience and expertise in delivering educational and community outreach projects, the organisation was therefore ideally placed to host a major multi-disciplinary and broad-ranging event.

Critical to the success of the conference was the marketing and promotion of the conference, ensuring that the information was circulated widely in the public domain to secure that – all important – high level of public participation. Time was short in that staff had less than a month available for promotion between receiving final confirmation that the event would take place and its actual execution. However, by utilising extensive networks and databases built up over many years (both to personal individuals and community/heritage groups, etc.); by distributing over 3,000 flyers; and by requesting the many exhibitors to forward the conference details to their own respective constituencies, the event attracted an audience of more than 150 people from a variety of community backgrounds and geographic locations throughout Ulster, in addition to some 37 organisations that took part in the conference exhibition. Thus the event achieved one of the key priorities of delivering a sizeable cross-section of civil society to the conference, to meet and interact with others and hear the important messages that the presenters and exhibitors came to impart.

Conference benefits

The conference, we believe, successfully answered the brief by creating a major opportunity for an improved understanding of identity in Ireland and Northern Ireland in relation to connections between Ulster and Scotland, and in particular Ulster-Scots contributions to a shared inheritance. The event also considerably increased knowledge and improved understanding of the subject amongst the participants and commentators (as indicated by the conference

feedback), as will the conference report, and related DVD/audio recordings of proceedings to the wider public, when made available.

The interaction and positive tone created by the conference exhibitors, as expressed by many in the feedback received, we believe, has helped with the identification of common interests amongst participants and will facilitate further dialogue amongst individual parties, enabling them to pursue joint and mutually beneficial opportunities. Indeed the networking between not only the Irish language and Ulster-Scots language communities, but those involved in the heritage sector more widely has been a notable, significant achievement and benefit from this conference. And it is a very clear demonstration of the willingness of these sectors to work together.

Aside from direct discussions which participants may have had with each other, in terms of their own forward planning for future research or other programmes, the conference feedback and recommendations make a number of suggestions and proposals (some of a general nature, others more specific) for further research and further artistic and cultural expression projects.

To facilitate and encourage on-going debate and dialogue amongst parties (those in attendance as well as those unable to be there), the conference report and video/audio recordings of the proceedings will be made available in easily accessible formats for downloading from the Foundation's and/or DCAL's website.



CONFERENCE OPENING

Tuesday, 26 March 2014

Conference welcome

Guests were welcomed to the evening event with music by Sylvia Crawford and Brenda Malloy, a musical duo, who play a combination of historical harps, fiddles and flutes. To open the conference, Sylvia played 'Amhrán na Leabhar' (Song of the Books), followed by 'Lord Galway's (or Galloway's) Lamentation' on the early Irish harp.



The music selected, and played on the small Irish harp, reflected the historical significance of the famous 1792 Belfast Harp Festival, organised by northern Protestants, including many Presbyterian merchants of Belfast, at which men like Edward Bunting recorded what he referred to as the 'ancient music of Ireland' – songs and airs which were collected at this hugely important festival and during tours of the countryside where the traditional music was kept alive by singers, pipers and fiddlers, as well as harpers.

number of speakers, including editors from the new publication, *The Other Tongues*, addressed those gathered for the start of this prestigious event.

The two-day conference was organised by the Ulster-Scots Academy – Ministerial Advisory Group working in partnership with the Ulster Historical Foundation.

Minister opens Ulster-Scots shared inheritance conference

Culture Minister Carál Ní Chuilín opened the conference on Tuesday 25 March at the Europa Hotel, with an evening of music, dance, and recital. A

In her opening address the Minister said:

This evening and tomorrow we will reflect on our shared heritage across Ireland, Ulster and Scotland. Through music and speech we will celebrate the bonds that exist between our communities.



Ulster-Scots traditions are key components of Ireland's culture in this part of the island, which we can all celebrate and cherish. A meaningful appreciation of our society's rich diversity is central to building a future based on equality and excellence in arts and culture.

Culture Minister Carál Ní Chuilín, with members of the Ministerial Advisory Group – Ulster-Scots Academy, from left to right: Dr Ivan Herbison, Dr John McCavitt, Minister Ní Chuilín, Dr Bill Smith (MAG Chairman) and Brian McTeggart (MAG Secretary)

BILL SMITH

Opening Remarks

I would like to say a few words about the Ministerial Advisory Group – Ulster-Scots Academy. There are presently seven of us. Together we represent a range of academic and community interests. Our mission is ‘to promote research, knowledge and understanding of Ulster-Scots language, history and cultural traditions’.

We advise the Minister on priorities for research and development funding in relation to Ulster-Scots language, literature, history and heritage. Our goal is to help tell the story of the Ulster-Scots tradition and its relationships with the other traditions on this island, and to see that it is well told.

We have to date invested over £2.2m in 69 separate projects, ranging from archaeology and orthography to maps and music. Some of these we initiated ourselves, others we have financed in response to proposals from the sector.

We try to ensure that the outputs from the research which we commission are openly shared, widely distributed and appropriately applied. We are keen to ensure that all the work we do has a tangible benefit to society, whether economic, cultural, academic or social. For example, our heritage tourism projects both bring new knowledge and understanding and have the potential to deliver social and economic benefits through increased tourism revenue.

As the Minister indicated, we are also working to set up an independent Ulster-Scots Academy with its own premises. Like us, the Academy will apply internationally established principles of evidence-based research and sound scholarship. It will promote debate and diversity. It will open up access to the wonderful and often misunderstood tradition that is Ulster-Scots.

You can find out more about our work at our exhibition stand tomorrow or by looking at the DCAL website. Follow links to ‘Ulster-Scots’.

Partners

Most of our work we do in partnership with others. I would like to take this opportunity to pay tribute to our partners in the organisation of this event: the Ulster Historical Foundation, the Ulster-Scots Agency, the Ulster-Scots Community Network, the Northern Ireland Community Relations Council, Foras na Gaeilge and Colmille.

We invited the Ulster Historical Foundation to take on the lead role, and we were delighted when they agreed. The Foundation has a long and distinguished track record extending over 55 years. It is a major resource for heritage studies covering both main traditions. Its Directors Fintan Mullan and William Roulston are widely acknowledged to be amongst the best in their field.

We asked the Foundation to organise a conference which would demonstrate the contributions of Scotland and its people to our shared cultural inheritance here in Ulster. We also wanted to stimulate new ways of thinking about possible co-operation between the Ulster-Scots and Gaelic cultural sectors, given our common interest in matters of language, history and heritage.

The Conference

What we had in mind was an event which would make a positive statement about the links between the Ulster-Scots and Gaelic traditions. Which would be scholarly but not anaemic. Which would provide a forum for reflection on important issues.

Which – as the Minister indicated – would challenge the perception that Ulster-Scots and Gaelic are two separate and mutually exclusive cultures, each inextricably attached to a single political perspective. There has been and is far more interaction than the common but crude binary paradigm allows for.

We hope that the conference will result in:

firstly, greater appreciation across the community of the Ulster-Scots tradition and its relationships with the historic traditions of Scotland and Ireland;

secondly, better understanding of our complex cultural inheritance here;

thirdly, new opportunities for working together between the Ulster-Scots and Gaelic cultural sectors.

Tomorrow’s programme will touch on many areas of our work: in language, history, music, religious and political thought. We will have Scotsmen and Irish speakers, fiddlers, academics and at least one comedian. I hope that you will all be engaged, educated and entertained.

After the event we will be preparing a conference report with recommendations for future activity which we will publish on our web pages.

We would be particularly interested to hear from you if you have ideas for collaborative projects between the Ulster-Scots and Irish cultural sectors that we could take forward in the coming years.

A Poet's Benediction

I recently came across a piece by Ireland's most popular poet, Seamus Heaney. He famously grew up here in Mossbawn with Ulster-Scots words and rhythms in his ears. He wrote this tribute to Scotland's most popular poet. It shows his affection both for Burns's poetry and for 'the Hamely Tongue':

A Birl for Burns

From the start, Burns' birl and rhythm,
That tongue the Ulster Scots brought wi' them
And stick to still in County Antrim
Was in my ear.
From east of Bann it westered in
On the Derry air.

My neighbours toved and bummed and blowed,
They *happed* themselves until it *thowed*,
By *slaps* and *stiles* they *thrawed* and *tholed*
And *snedded thrissles*,
And when the rigs were *braked* and hoed
They'd *wet their whistles*.

Old men and women getting crabbèd
Would hark like dogs who'd seen a rabbit,
Then straighten, stare and have a stab at
Standard habbie:
Custom never staled their habit
O' quotin' Rabbie.

Leg-lifting, heartsome, lightsome Burns!
He overflowed the well-wrought urns
Like buttermilk from slurping churns,
Rich and unruly,
Or dancers flying, doing turns
At some wild hooley.

For Rabbie's free and Rabbie's big,
His stanza may be tight and trig
But once he sets the sail and rig
Away he goes
Like Tam-O-Shanter o'er the brig
Where no one follows.

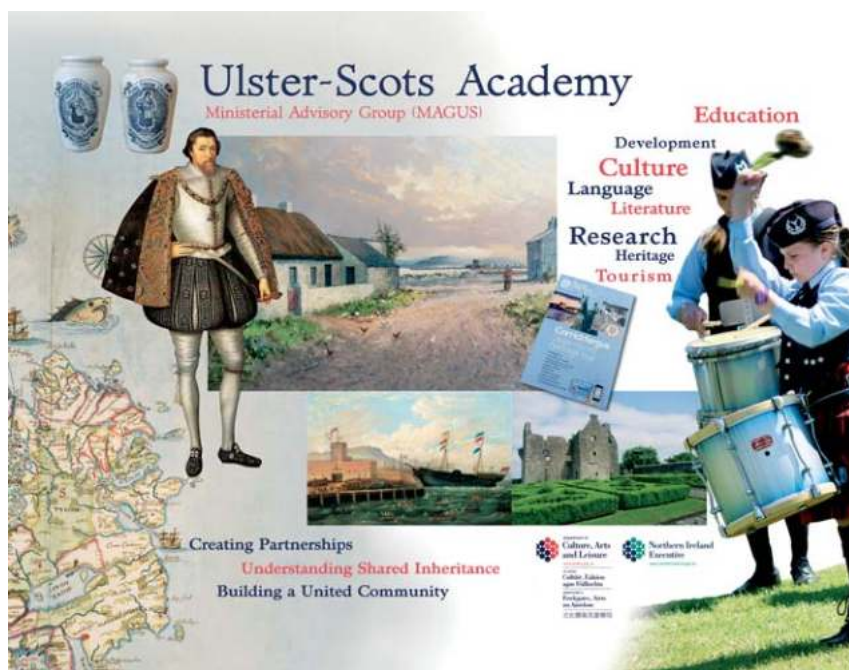
And though his first tongue's going, gone,
And word lists now get added on
And even words like *stroan* and *thrawn*
Have to be glossed,
In Burns's rhymes they travel on
And won't be lost.

SEAMUS HEANEY

A good illustration of what can occur when the two traditions engage together in mutual respect.

Conclusion

Writing in the *Irish News* and the *Newsletter* last Wednesday, a Belfast taxi driver said that this Conference promises to be 'challenging, thought-provoking and entertaining'. He went on, 'I sincerely hope it will be much more than that and will mark a watershed in our understanding and appreciation of our amazing shared past. Maybe then we can begin to build an amazing shared future.' Let us hope so.



THE OTHER TONGUES SHOWCASE

The master of ceremonies for *The Other Tongues* showcase was Maolcholaim Scott, Development Officer with Colmcille. Colmcille is a partnership programme between Foras na Gaeilge and Bòrd na Gàidhlig (Scotland), promoting the use of Irish Gaelic and Scottish Gaelic in Ireland and Scotland and between the two countries.

Maolcholaim spoke of the importance of the new publication, *The Other Tongues*, by *Irish Pages* which brought together work in English, Irish, Scots Gaelic, Scots and Ulster-Scots in what was a groundbreaking model for the presentation and study of language and literature within these islands.

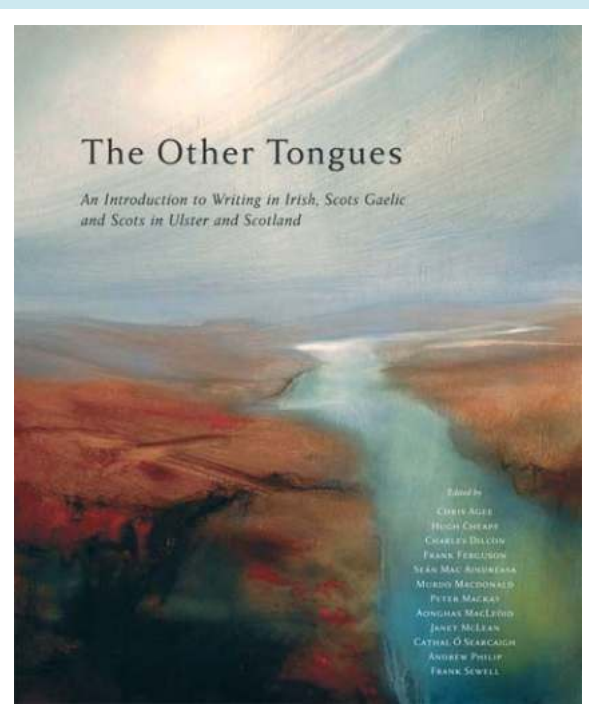
Chris Agee, editor of *Irish Pages*, a leading literary journal in Ireland, and general editor of *The Other Tongues*, introduced the showcase by reflecting on the importance and strength of this collection:

... *The Other Tongues* is a long-overdue literary *démarche* across three jurisdictions (the Republic, Northern Ireland and Scotland) aimed at bridging the Gaelic and Scots traditions on the two islands and within the two overarching states. As the following three introductions make clear, the links between the three tongues are not only persistent, but increasing in new and supple ways.

He invited a number of the editors of the publication, respectively in Irish, Scots Gaelic and Ulster-Scots to address the gathering on aspects of this stunning trilingual collection.

Cathal Ó Searcaigh, native Irish speaker from the foot of Errigal in the Donegal Gaeltacht, and Irish language editor of *Irish Pages*, entertained the audience with stories of growing up on a small rural farmholding in Donegal, and the impact of home and family life on the development of his interest in language. He made the interesting observation that Irish speakers from his district learned to speak English while working in Scotland, and thus carried with them many of the phrases and vocabulary of the Scots speakers with whom they worked.

Aonghas MacLeòid, a doctoral student at the University of Glasgow, introduced many in the audience to what was possibly their first recital of Scots Gaelic poetry, reflecting the personal interests of a



childhood spent between Inverness, Barra and Edinburgh, and his doctoral research on writing on the long poem in Scottish Gaelic in the twentieth century.

Birlinn Chlann Raghnaill (Clanranald's Galley)

Gum beannaicheadh Dia long Chlann Raghnaill A'
cheud la do chuaidh air saile,
E fein 's a threin-fhir da caitheamh Trein a chuaidh
thar maitheas chaich,
Gum beannaich an Coimh-dhia naomh An iunnrais,
anail nan speur,
Gun sguabte garbhlach na mara, G'ar tarraing gu cala
reidh.
Athair, a chruthaich an fhairge,
'S gach gaoth a sheideas as gach aird,
Beannaich ar caol-bhairc 's ar gaisgich
'S cum i fein 's a gasraidh slan.
A Mhic, beannaich fein ar n-acair,
Ar siuil, ar beartean, 's ar stiuir,
'S gach droineap tha crochte ri 'r crannaibh 'S thoir gu
cala sinn le d' iul.
Beannaich ar racain 's ar slata,
Ar crainn 's ar teudaibh gu leir,
Ar stagh 's ar tarraing cum fallain,
'S na leig-s' ann ar cara beud.
An spiorad Naomh biodh air stiuir,
Seolaidh e 'n t-iul a bhios ceart
'S eol da gach longhport fon ghrein,
Tilgeamaid sinn fein fo 'bheachd.

‘Clanranald’s Galley’ is one of the key works of Scottish Gaelic literature. A long poem published in 1776 it focuses on a sea voyage from South Uist to Carrickfergus. The excerpt read features in the book, *The Other Tongues* and is the invocation of the Trinity’s protection prior to departure.

Dr Frank Ferguson, lecturer in English and Ulster-Scots at the University of Ulster, concluded *The Other Tongues* showcase by considering the importance of the inclusion of Ulster-Scots language and literature in an anthology alongside, Irish, Scots Gaelic and Scots.

In this presentation Frank argued for the significance of the inclusion of Ulster-Scots writing in an anthology of Scots, Irish and Scots Gaelic literature. He suggested that this was a major accomplishment for Ulster-Scots as it formed a coming of age of the literary and linguistic tradition.

Frank sees this as a singularly positive step for Ulster-Scots, a means of official recognition in literary, linguistic and cultural terms, being placed amongst its peers, not for any reason of tokenism or condescending gestures, but as a vibrant partner and contributor to the literature and tongues of these islands. He outlined briefly the nature and variety of the texts included, alluding to their inherent liveliness and authenticity as art, their resolution to speak their mind as texts and their unfailing capacity to please and interest the reader.

He alluded to the timeliness of the book, *The Other Tongues*, coming as it does, when the Ulster-Scots Education Project is providing resources and materials for schools and the public, and how important such a text is in underlining the richness of the shared traditions of Ulster and Scotland.

Maolcholaim Scott brought this showcase of *The Other Tongues* to a close, by thanking all those involved, and the funding partners who supported the publication. He thanked the Minister for attending the event, for opening the conference and for addressing the audience in attendance.

We close this section on *The Other Tongues* by quoting again from the general editor Chris Agee’s foreword:

One personal pleasure attendant on this anthology was fully appreciating the strength of the tradition of Scots writing in Ulster in the wake of Robert Burns. If this literary tradition has now dwindled to a rural Ulster remnant, that is not the same as gainsaying its subterranean influence. ... Just as the Irish language has profoundly shaped the English of the island, so too has Scots clearly influenced its Northern-Hiberno branch. Is there not, for instance, something of Ulster-Scots in the famed earthiness and precision, the blend of the demotic and the sophisticated, that so inflects Heaney’s poetry?

... Against those who reckon the value of a language in terms of the number of its speakers, this book upholds the view that every language is its own world of inestimable value, a veritable inner rainforest of experience and consciousness: one irreplaceable facet of the world heritage of the human tongue.



Minister Carál Ní Chuilín speaking at the opening of the conference on Tuesday, 25 March 2014

Music and dance from Sontas

The evening concluded with a superb performance by Sontas who provided a fusion of Scottish and Irish music and dance traditions. This relatively new group from west Ulster (Tyrone and Donegal), developed spontaneously out of a desire by the musicians and dancers to perform a repertoire which reflected their own musical and dancing interests, and which demonstrates how music and dancing traditions are many and varied, but are a common 'language' that all can share in and enjoy. It is an oft quoted maxim that music has caused few wars, and taking the commonalities of musical experiences and traditions, Sontas delivered a performance that was powerful, engaging and highly entertaining – a perfect way to close the opening session of the conference, and a hugely apposite demonstration of the conference theme: Ulster-Scots contributions to a shared inheritance.

Sontas playlist for the evening

1. Flubadub – Darren Milligan

This tune was named after the language that the children's TV show Bill & Ben The Flowerpot Men spoke. This was because while Darren was studying in Newcastle upon Tyne, all the Geordie people couldn't understand his rural Northern Irish accent.

2. Hard Times (Trad.)

Reworking of Steven Foster's piece.

3. Prospect Road – Darren Milligan

This piece was written in memory of Darren's grandparents who lived on Prospect Road in Strabane. This was a fitting name for our first album, which we hope is one of many.

4. Tango in Harris?

- The Locaber Badger (F. Morrison)
- The Ghosts of Ballybrolley (B. Finnegan)
- Last Tango in Harris (R.S. MacDonald)

5. Oh Frustration – Darren Milligan

Up Tempo Reel.

6. Raggle Taggle Gypsy (Trad.)

7. Raggles Return

- Out of Air (Trad.)
- Jimmy Ward's Jig (J. Ward.)

A traditional Scottish pipe jig followed by a traditional Irish jig.

8. Factory Times – Ciaran Carlin

Ciaran names this tune 'Factory Times' as the building where he studied at college was an old shirt factory.



Ciaran tries to regenerate the sounds of the old factory through this piece.

9. **Edinburgh Rock** – (D. Lim.)

10. **The Parting Glass** (Trad.)
Traditional ballad sung in both Scottish and Irish traditions.

11. **Holly's Air** – Darren Milligan

A tribute to Michael's dog who unfortunately passed away, but then we later found out that he didn't have a dog, and it was just an excuse for arriving late to a gig!



CONFERENCE PROGRAMME

Morning Session

MICHELLE McILVEEN MLA

Welcome

The conference proceedings on Wednesday 26 March 2014 were formally opened by Michelle McIlveen MLA, Chair of the Assembly's Culture, Arts and Leisure Committee.



Representing the Strangford constituency, located in the Ards Peninsula, described as the 'home of the Ulster-Scots', Michelle referred to her involvement in the 400th anniversary celebrations in 2006 of the Hamilton-Montgomery settlement and the challenges faced at that time of convincing people of the benefits of highlighting the story of the Ulster-Scots and more importantly, telling the story 'accurately and well'. Michelle then spoke of her delight when the Ulster-Scots Tourism App for North Down and the Ards became available last year and of her support for the development of an Ulster-Scots Academy and its planned work on language, research development and advocacy. Highlighting the massive contribution of the Ulster-Scots to our cultural heritage through the richness of dance, music, history and language (which would be celebrated at the conference), Michelle emphasised that the Culture, Arts and Leisure Committee understands and values the role the (Ulster-Scots) community plays in our society and has embraced the aspiration of a shared future, making tangible connections with the Irish speaking communities. Alluding to the conference exhibition, Michelle pointed out that these connections were evident in the diversity of exhibitions. Ms McIlveen wished the conference well.

PAUL CLARK

Chair, morning session

Broadcaster and journalist Paul Clark told a very personal story, sharing much about his family background. With a father of Ulster Presbyterian stock and a Catholic mother from Leinster, Paul is comfortable that he is both part Ulster-Scot and part native Irish. Brought up in the Catholic faith, Paul was educated by the Christian Brothers, culturally a 'world away' from his home. At school he discovered a history of separation, quite at odds with the socially mixed part of Belfast where he lived and was taught there were no connections between the communities in Northern Ireland. The mantra was Ireland Gaelic, Ireland Free. However, Paul's own views, formed by his family history, were different. His Ulster-Scots grandfather signed the Ulster Covenant while his great-grandfather fought with the 14th Battalion of the Royal Irish Rifles at the Battle of the Somme. Paul's maternal grandfather, born in Co. Louth came from the other tradition and told Paul of the excesses of the Black and Tans. Growing up, Paul recalled that commemorations and celebrations were invariably separate, reflecting the parallel worlds of both communities. In the 1960s one person's victory was seen as another person's defeat and for that reason commemorations were divisive. Paul suggested that fifty years later, is it not now time to examine who we really are? Television and modern technology have made the world a smaller place making neighbours of us all. Perhaps our identity is not defined by others. In Paul's own case, if he says he is British, he does not

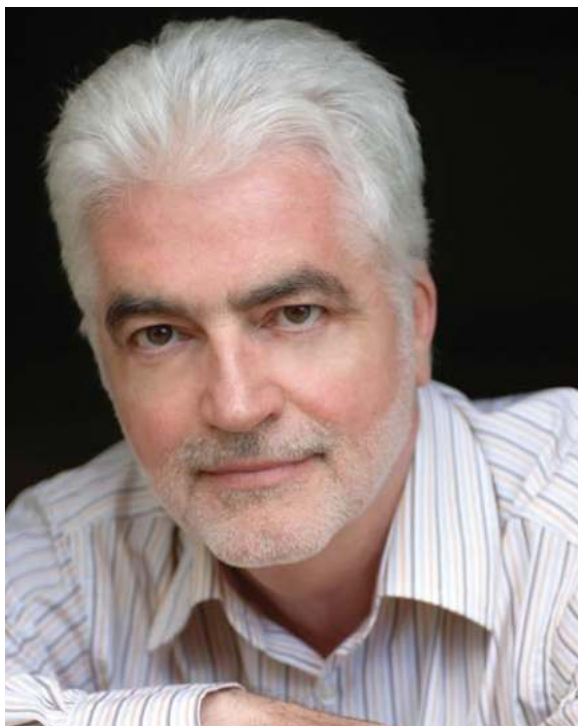


want to say that he is not Irish. He has found it possible to be both, so is it not now time to allow ourselves to be who we are, without condemning others for what they are not? Our history is more shared than we have ever been allowed to believe and what matters as much as the two or more traditions to which we may belong are the many places in between. Paul advised that he is comfortable in that knowledge, concluding his thought provoking address on the complexity of culture and identity and its interconnectedness.

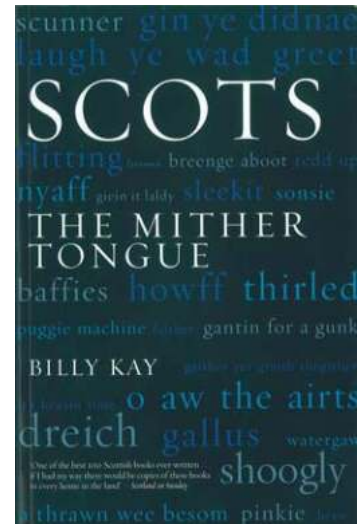
BILLY KAY

'As ithers see us'

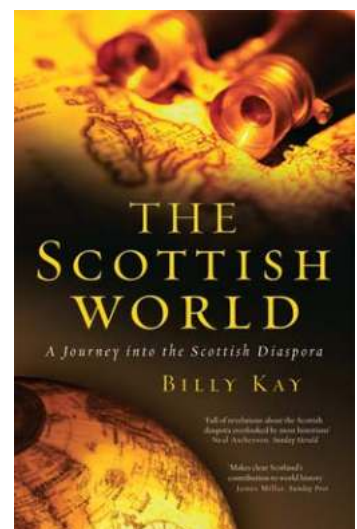
In a presentation entitled, 'As ithers see us', Scottish writer and broadcaster Billy Kay explored the many historic and cultural links spanning the Irish Sea, focusing on the ties that bind and separate Scotland and Ulster today within the context of the Scottish diaspora. Steeped in the Burns tradition, Billy began his presentation with a quote from 'The Bard' particularly appropriate in Belfast where Burns' egalitarian principles have united rather than divided communities. Quoting from Co. Antrim poet Thomas Beggs on the dual identity of the Ulster-Scots, Billy emphasised the historical importance and extent of the Scottish diaspora. In the late sixteenth and seventeenth centuries, in addition to migrating west to Antrim and Down and later west of the Bann, substantial numbers of Scots were also emigrating east to Danzig, Warsaw

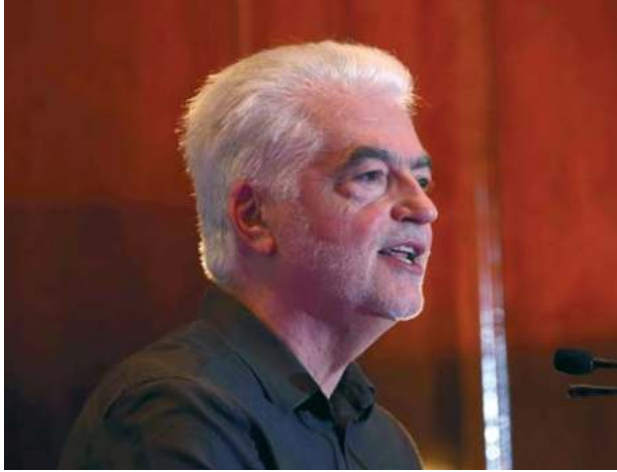


and Moscow making their mark as soldiers and mercenaries, peddlers, merchants and diplomats. Many Scots fought with the Swedish army (some of them subsequently becoming diplomats representing Sweden and also Norway) and to this day there are 25 noble families in Sweden with Scottish names. We know much about the Scottish migration to Poland through the travel writings of Sir William Lithgow and his reference to the rich Scottish merchants of Krakow. Lithgow believed there to be some 20,000 Scottish families in Poland at this time and while probably an exaggeration, the number was definitely substantial and they were sufficiently strong to set up one of the earliest fraternal societies in Europe, the Scottish Brotherhood. Billy suggested that it would be interesting to research how many Ulster-Scots left our shores and migrated east to Poland.



Turning to Scandinavia, in Norway, for example, there are many Scottish connections with the composer Edvard Grieg descended from the Greggs of Aberdeenshire and Norwegian seventeenth-century pastor and poet Petter Daas the son of Peter Dundas, a merchant from Dundee, whose hymns are still sung in Norway today. Indeed it was the literacy of the Scots which facilitated their success in continental Europe, a literacy of poetry and language which they also brought with them to Ulster and America. With most lowland Scots and Ulster-Scots settling in the American south, many Scottish words and phrases have survived to this day in the southern states. Acclaimed American authors including Carson McCullers and William Faulkner described themselves as Scotch Mississippi, highland and lowland.





Billy made the important point that identity changes over time. The Scots of the Middle Ages would find the embracing of the kilt and highland culture by those of a pan Scottish-Ulster and Scottish identity hard to understand. In Ulster a strong identity developed with the language and literature of Scotland as recorded by the Rev. John Graham in the nineteenth century with reference to the dissenting communities of Co. Londonderry speaking broad Scots. During the eighteenth century all the great Scottish literature was published in Belfast while Burns was a huge influence, particularly on Ulster's rhyming weavers. Further linguistic connections were highlighted with Billy telling of an interview he had conducted with a Glaswegian who had moved to Portavogie in Co. Down where he came across words such as 'thrawn' which had disappeared from his Glasgow dialect but were still spoken in Portavogie.

Referring to the current Scottish Referendum campaign, Billy advised that the two most solid pro-union, anti-independence blocks comprised the remnant of the old working class conservative and unionist vote descended (in part) from shipyard workers from Harland and Wolff who moved to Glasgow and brought a 'semi-orange' identity, and, astonishingly, the descendants of Irish working class people such as George Galloway. During their formative years their identity was Irish republican but as Scots they have a British unionist identity reflecting the fluid and changing nature of identity. Billy stated that throughout history the same ethnic stock of people can be one thing politically in one social/political area and then be totally different in another. Ethnicity is no guarantee of morality. In conclusion Billy name checked Neil Armstrong, the first man to walk on the moon who was also of Scottish reivers descent, evidence of the spread of the Scottish diaspora beyond this planet and into space!

MARK THOMPSON

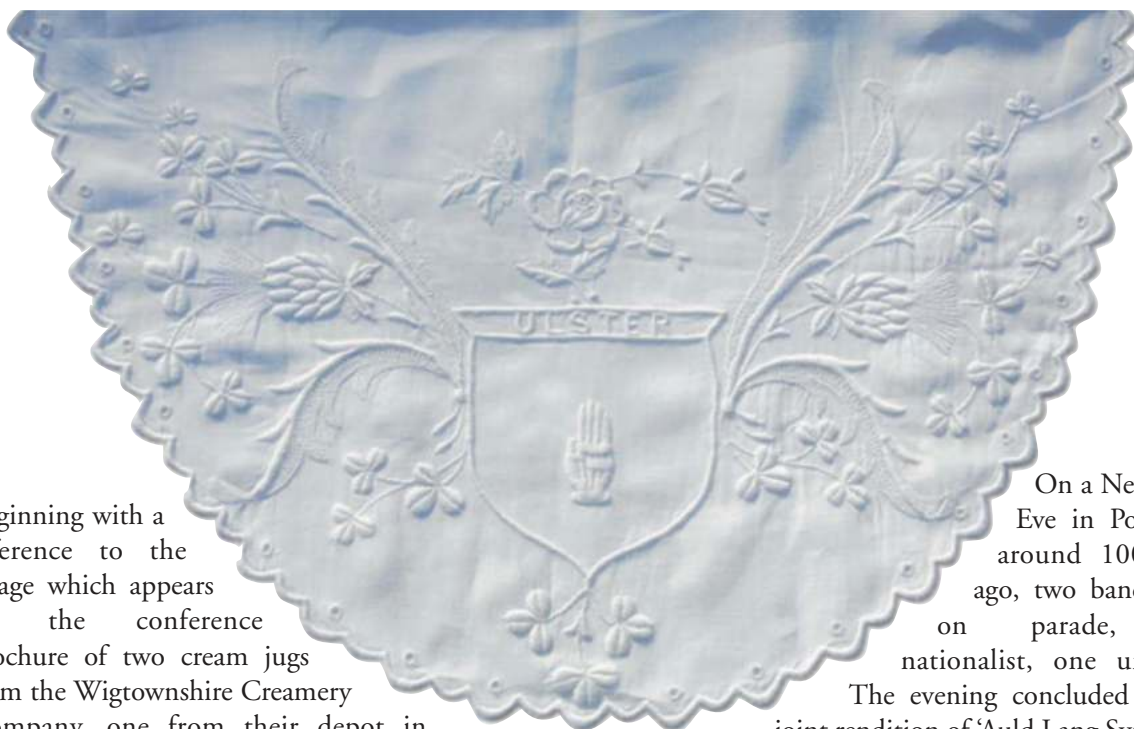
A Shared Future – what about our shared past?

Whilst a 'Shared Future' is a term in regular use today, does it carry with it the inference that 'sharedness' is not a feature of our past. Mark Thompson explored this theme in his well-illustrated presentation.

Steeped in Ulster-Scots history and culture, Mark can trace his roots back to the mid-eighteenth century when his forbears migrated from an area between Kilmarnock and Troon to the Ballyfrench townland on the Ards Peninsula, the most easterly point in Ireland. In a robust and often personal presentation, Mark lamented the lack of knowledge and understanding of the Ulster-Scots displayed by many commentators and the little emphasis placed on the reality and importance of our shared and interconnected past. For the communities here have shared and connected with each other for centuries as Mark made clear during his presentation.



Giving some of his own family background, Mark outlined some moments of the history of the Ards Peninsula, its natural relationship with Scotland, the naturally integrated nature of the rural families of the area. He made the case for a cultural understanding of Ulster as a province where Irish, English and Scottish (and other) elements are interwoven, not just the 'two tribes' political stereotype which predominates today.



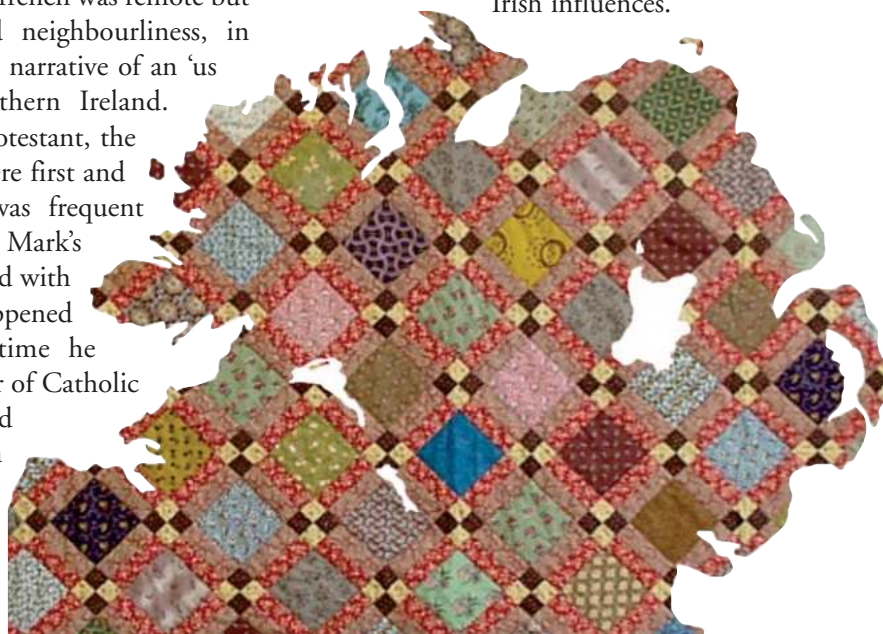
Beginning with a reference to the image which appears on the conference brochure of two cream jugs from the Wigtownshire Creamery Company, one from their depot in Ballymoney and one from their depot in Stranraer, a very tangible reflection of the Ulster and Scotland connection, Mark then quoted a poem from *The Ulster Scot, His History and Religion* written by the Rev. James Barclay Woodburn of Castlerock in 1914,

He came from the North and his words were few
but his voice was kind and his heart was true

and suggested that this was not an image which would be associated with Ulster-Scots celebrities of the last decade. During his formative years, Mark could see the Mull of Galloway from his house but rarely travelled west of the Bann. Ballyfrench was remote but this created an intimacy and neighbourliness, in contradiction to the established narrative of an 'us and them' mentality in Northern Ireland. While Mark's background is Protestant, the family's Catholic neighbours were first and foremost neighbours. There was frequent interaction and mutual support. Mark's father, a builder by trade, worked with plumbers and joiners who happened to be Catholic. At harvest time he borrowed the combine harvester of Catholic neighbours. A unionist, he would erect the flag on the eleventh morning and take it down on the night of the thirteenth (of July), so as not to annoy his Catholic neighbours.

On a New Year's Eve in Portaferry around 100 years ago, two bands were on parade, one nationalist, one unionist. The evening concluded with a joint rendition of 'Auld Lang Syne' after which all dispersed peaceably. An image was then shown of a fractured Northern Ireland with the stereotype of two traditions, unionist and nationalist. In earlier times however the understanding was not of two traditions but three or more.

Mark showed an image of a piece of embroidery which contained the Red Hand of Ulster, surrounded by the Irish shamrock, the English rose and the Scottish thistle, representing three other cultural strands rather than two tribes. The tiled floor of the Ulster Reform Club in Belfast also depicts these cultural strands, a three-way weave of English, Scottish and Irish influences.



Quoting from Nesca Robb's unpublished autobiography, Mark compared Ulster to a quilt, a coming together or interweaving of many threads and colours, of Scottish, English, Irish and indeed other influences (including Italian and, in Belfast, Jewish):

... the Ulster dialects, with their basis of Lowland Scots, their borrowings from the Gaelic, their echoes of Elizabethan English and their individual colour as of the fields that nurtured them, are an image of the mixed psychological factors, here in fusion, there in conflict, that make the Ulsterman by no means the simple block of stone that his enemies like to depict ...

Another quote was from *Ninety Eight and Sixty Years After* by Andrew Strahan:

And though, in general, my father only kept company wi' his ain folk, the Scots or Protestants as they're now known, still he was no sae bigoted that he couldna see merit or find pleasure onywhaur else.

Ulster is far more interesting and authentic than the stereotypes suggest. In *Three Wee Ulster Lassies* published in 1883, the three characters featured are the Ulster-Saxon, the Ulster-Scot and the Ulster-Kelt all of whom contribute to our story. Many Presbyterians and Catholics found common cause in the 1798 Rebellion and also during the Tenant Right campaign in Ulster in the nineteenth century.

Mark cited a number of statistics:

approximately 6 million people live on the island of Ireland;

approximately 6 million people resident in Great Britain are of Irish descent;

20% of Scots (approximately 1 million people) have Irish heritage;

approximately 1 million Scots live in England and Wales;

a quarter of the current population in Wales was not born there while there are approximately 750,000 Welsh born people living in England.

He referred to the constant whirlpool of cultures, shared influences and heritage. The Bruce commemoration later this year will provide the opportunity to reassess all our relationships in these islands. Politics has its place but not everything should be defined in terms of two tribes. Our past cannot be squeezed into that mould.

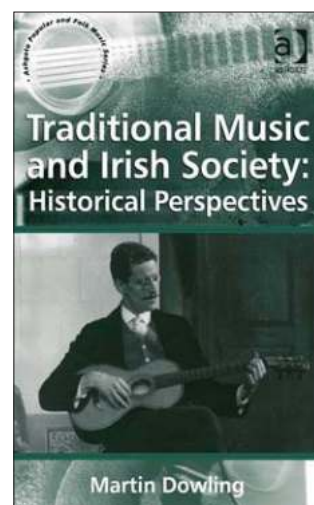
Mark finished by posing the question, how can Ulster-Scots contribute to a shared future? His answer – by showing we have a truly shared past, by breaking down the old stereotypes and by showing the younger generation that we have not always been enemies but friends and neighbours in a three-dimensional cultural blend.

PROF. MARTIN DOWLING

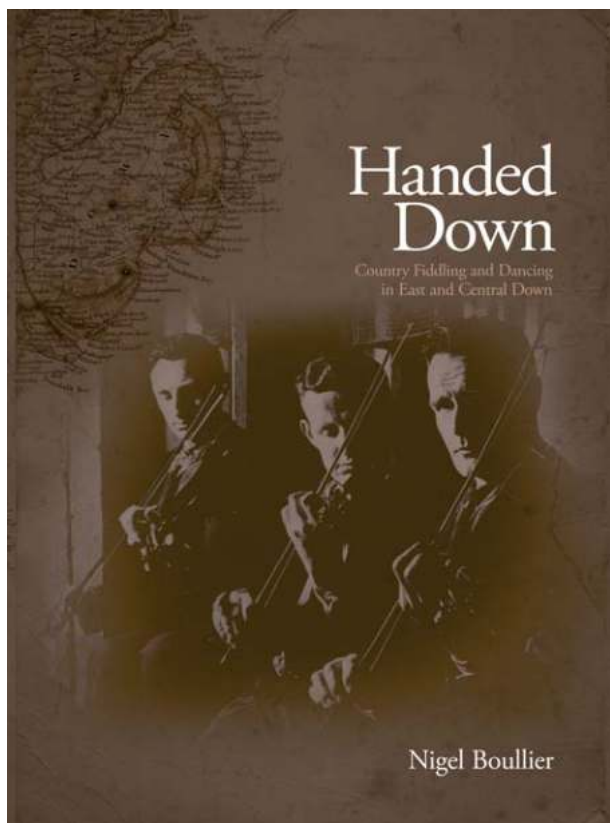
Northern Ireland in the fabric of musical traditions



Following a break, during which the conference exhibition became a hive of activity and the delegates enjoyed the performance of the Pipes of Peace Project (Ian Burrows and Patrick Martin), Professor of Irish Traditional Music at Queen's, Martin Dowling, took to the stage. He mentioned his new book (*Traditional Music and Irish Society: Historical Perspectives* [forthcoming]) which offers some historical perspectives on traditional music and Irish society and also *Handed Down: Country Fiddling and Dancing in East and Central County Down*



by Nigel Boullier (published by the Ulster Historical Foundation) which Prof. Dowling regarded as an amazing lifetime achievement, detailing over 500 tunes from some 300 fiddle players in Co. Down.



In a complex and highly informative address, interspersed with tunes on the fiddle, Martin alluded to Mark Thompson's use of a quilt as a metaphor for Northern Ireland, very much in keeping with his own theme of Northern Ireland in the fabric of musical traditions. He sees traditional music covering a wide geographical area, Europe, these islands, the English speaking and transatlantic world, a patchwork or quilt of musical traditions which are whole or single and not divided in half ('us and them') or three but are multiple and randomly stitched together. It is this stitching together that is important. In his historical enquiry into the evolution of traditional music, Martin is concerned with a binary opposition between the music as it is practised and as it is represented. We have musical traditions which are thought to be organic in their evolution in juxtaposition with those that are invented. It is only at the end of the nineteenth century that the name of traditional music appears. We have this disparate hybrid vernacular tradition on the one hand and one which is commercialised into something called traditional music on the other. Before that the music was simply an aspect of social life in Ireland, Scotland and elsewhere.

By way of illustration, Martin played two versions of the tune 'Maid on the Green', one in fifing outdoor march time and the other in indoor uilleann piping jig

time. While we can identify a common set of forms, we also have a fabric of distinct regional and local styles which the repertoire blends together. This complexity can be viewed as a shared tradition but it can also be the accidental and simultaneous practice of certain musical forms, rather than them actually being shared. We have the ingredients of the quilt but it is the stitching together which constitutes the act of sharing.

To play music which includes both march time and jig time Prof. Dowling gave the example of 'The Waves of Tory', one of the main social dances 'invented' by the Gaelic League in the early twentieth century. Growing up in America, Martin played the 'Waves of Tory' as a jig. Coming to Northern Ireland, he finds the tune played as a jig and a march interspersed, turning this Gaelic League dance into a combination of two regional styles. Rhythm is key. Our communities cultivate a certain rhythmic pulse and the melodies change (sometimes radically) as a result.

The explosion of repertoire dance styles and rhythms around Ireland came into conflict with the cultural nationalism of the Gaelic League in the 1890s and its need to standardise and package music. Referring again to *Handed Down*, Martin sees the Co. Down fiddling tradition in a similar way to other areas in Ireland which for different reasons were less affected and were resistant to the Gaelic League's attempts to



homogenise traditional music. When Martin plays the tunes in *Handed Down*, you do not find the popular tunes promoted by the Irish national media and agencies in the 1960s and 1970s but rather tunes that were commercial in the nineteenth century such as ‘the Mason’s Apron’ and ‘Dusty Miller’. Martin cites Nigel Boullier’s metaphor of a tide of influences, French, English and Scottish impacting on Irish music. When the tide receded and was also pushed back by the efforts of the Gaelic League, in certain tide pools these influences remained as exemplified by the country fiddling tradition of the dance halls and Orange halls of east and central Down, part of the fabric of musical traditions in Northern Ireland.

AODÁN MAC PÓILIN

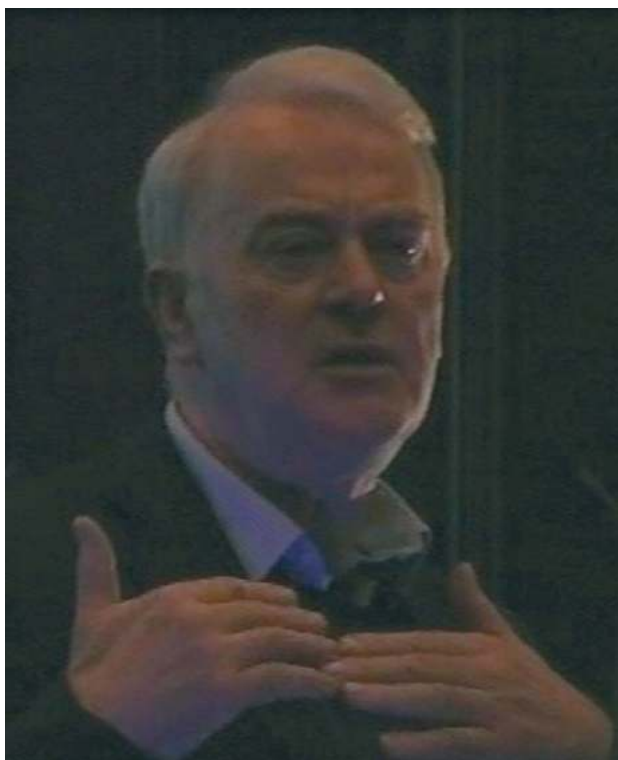
Antrim and Argyll – Gaelic traditions of the Sea of Moyle

Aodán is the Director of the ULTACH Trust, a cross-community Irish language organisation. His talk ‘Antrim and Argyll: Gaelic Traditions of the Sea of Moyle’ explored the many connections, particularly geographic and linguistic linking Antrim with Argyll. Indeed *Aontroim* is a Gaelic word meaning the single ridge (referring to the Antrim plateau). *Earra-Ghàidheal* (Argyll) is also Gaelic and can be translated in three different ways with different nuances: ‘coast of the Gael’, ‘region of the Gael’ and ‘frontier of the Gael’. The Sea of Moyle, the stretch of water between



Antrim and Argyll, can also be translated from Gaelic and Norse and means ‘turbulent current’. Another important place name is Dalraida (rather than Dalriada) and at one point the Kingdom of Dalraida straddled Argyll and parts of Antrim.

The Gaelic links between Antrim and Argyll go back more than 1,500 years. Aodán referred to the large archipelago or chain of islands off the west coast of Scotland which at its southern limit is only a few miles from the shores of north east Ireland.



In earlier times it was often easier to journey by sea rather than over land, so the Sea of Moyle was effectively a highway between Antrim and Argyll rather than a barrier. The mountainous topography of Argyll was such that it was easier to travel by sea to Antrim than east over the mountains. The first settlers came from what we now call Scotland to what we now call Ireland about 8,000 years ago and people have been constantly travelling across the Sea Of Moyle, back and forth ever since. While it is not clear when the Gaelic links were originally forged, in historic times the language of Argyll was Gaelic, and an early form of Welsh was used in southern Argyll. We know that during the second half of the sixth century St Columcille in Iona required translators to talk to the Picts while Scottish Dalraida seems to have been Gaelic speaking. At this time the situation linguistically was complex. Galloway was Gaelic



Gaelic clans claimed descent from the Kings of Ireland. Regardless of the accuracy of such claims, Irish descent was important to them. The Buchanans, Mac Causlands, Mac Millans and Munros all claimed descent from the O’Cathain’s of Derry reflecting the fact that at this time the centre of gravity of the Gaelic world of Scotland was Ireland. In the sixteenth century the Bishop of Argyll translated Knox’s *Book of Common Prayer* into pure classical Irish stating it was written for

speaking, Antrim was Gaelic speaking and north east Scotland was Pictish. Much of Wales, the north of England and part of lowland Scotland was Brythonic. There were also some English speaking Angles in a pocket of south-east Scotland.

the men of Ireland and Scotland. In one of the volumes of Campbell of Islay’s *Popular Tales of the West Highlands*, perhaps one third of the tales commence with the line, ‘there was a King of Ireland’. Yet this Irish cultural hegemony is now rarely recognised in Gaelic Scotland.

Aodán then moved forward 1,300 years to the end of the nineteenth century. Argyll was still mostly a Gaelic speaking area and the 1881 census revealed that 65% of the population could speak Gaelic (however, by 1971 this had collapsed to only 1%). Aodán suggested that attempts to revive the Irish language in Ulster in the nineteenth century and the involvement of Presbyterians in groups such as the Ulster Gaelic Society and their passion for the language might be explained by the existence of this large Gaelic hinterland just across the sea and why they felt relaxed about their identity. For the Gaelic spoken in Argyll was very close to the Gaelic spoken in Antrim and east Derry and identical to that spoken in Rathlin.

Sometimes the cultural traffic flowed in the other direction with Scotland appearing in Irish legends. For example, Cúchulainn learnt to be a fighter in the Isle of Skye. While Presbyterianism never became popular with the Irish Gaels, we know of Irish speaking Presbyterians in certain areas within the Scottish sphere of influence including Glenarm, Dunluce and Kilconway. Aodán concluded his presentation by emphasising that there are many other themes which could be explored which reflect the close, particularly linguistic, connections between Antrim and Argyll. There is the case of the Church of Ireland community in Cullybackey which could not speak English and contemplated embracing Catholicism before they were provided with a Gaelic speaking minister. Or the nineteenth-century poet John Mac Cambridge whose genealogy can be traced back to Kintyre. The nineteenth-century Islay poet William Livingstone, one of the finest poets in Gaelic Scotland, wrote a long and powerful lament for Ireland during the time of the Famine. The song tradition of Rathlin only had a Scottish repertoire in contrast to the song tradition of the Glens of Antrim which had both Scottish and Irish songs. The Gaelic traditions of the Sea of Moyle are historic, many and varied.

Regarding the history of Dalraida, Aodán advised that we need to exercise care as there is much mythology. According to the Gaelic sources, Scottish Dalraida was founded around AD 500. Later the Venerable Bede gave his version of how the Gaels came to be in Argyll. Irish Dalraida was in North Antrim and Kenneth MacAlpin was the first king to unite the Gaels and the Picts. His genealogy gave him authority as he was descended from Niall of the Nine Hostages reputedly the High King of Ireland. This was a society which placed value on ancestry and subsequently many

MOORE SINNERTON

What's the Story? Ulster-Scots and the media – Ulster-Scots in the media

A documentary film-maker specialising in the arts, history, politics and cultural identity, Moore's presentation was entitled, 'What's the story? Ulster-Scots and the media – Ulster-Scots in the media'. Moore began by posing a number of questions including, what is an Ulster-Scot and how do you qualify to be an Ulster-Scot? Do you have to be Presbyterian or is Ulster-Scots a blanket term covering most Protestants? Does it describe people whomsoever they are and whatever they are but who would not describe themselves as Irish in any shape or form? Bearing these questions in mind and also the conference focus on shared inheritance, and fresh approaches to our history, Moore proposed to share his thoughts on what he had gleaned personally from more than 25 years of making television documentaries which might be broadly regarded (but not exclusively) to be of interest to the Ulster-Scots community. Extracts from his documentaries would be used to illustrate three themes:

the induced amnesia on all sides about key parts of our history;

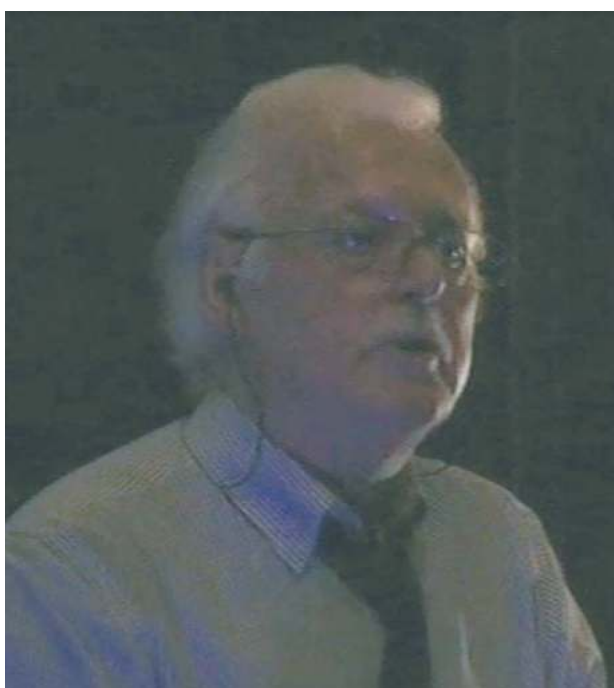
the Ulster-Scots journey and associated stereotypes especially when they reach America;

the one event which in Moore's experience consistently tops the poll in the Protestant cultural questionnaire.

We viewed a video of an actor on Cave Hill playing Henry Joy McCracken with words from Stewart Parker's play *Northern Star* reminding us that notwithstanding his (McCracken's) Scottish great-grandfather, we on this island come from many different ethnic strands. *The Patriots' Fate* documentary tells the story of the United Irishmen and the Presbyterian inspired rebellion of 1798 (with republicanism emerging from Presbyterian thinking) and the often forgotten fact that Ulster Presbyterians were in the vanguard of European thought, intoxicated by a potent mix of radical ideas from the Enlightenment, Presbyterian moral philosophers at the University of Glasgow and the recent French and American Revolutions. Moore advised that growing up in a home where Scottish and Presbyterian

connections abounded none of this history was mentioned. He attended Broadway Presbyterian Church (now the home of Culturlann McAdam Ó Fiaich), home of the metrical psalm, the daffodil tea and the Boys' Brigade but there was never any mention of that key episode in Ulster Presbyterian history, the 1798 Rebellion.

In the mid-1990s Moore was making a programme on the Shankill Road called, *The Working Class War*. When asking local people what they meant by the term Protestant culture, the same two themes of band culture and the Somme were always mentioned but never Scotland and Presbyterianism. Some years later following a screening in the Queen's Film Theatre of the National War Museum's Great War footage and a discussion by the late David Ervine and Tom Hartley of the 'hot potato' of Irish service in the British Army during 1914–18, Moore spoke to both men. He proposed a documentary to them which resulted in *Somme Journey* with David and Tom walking the former killing fields of the Somme and Flanders at Thiepval, where the 36th Ulster Division fought, Ginchy where the 16th Irish Division saw action and Messines, where both regiments fought (reflecting our shared history). While their journey did not dilute David's loyalism or Tom's republicanism, David's participation in the documentary and his political courage caused him some difficulty with his, 'own side', particularly when he stated that he would not 'besmirch' the name of the 36th Ulster Division by suggesting they were the same as the recent UVF, of which he had previously been a member.



Meanwhile Tom Hartley, a long-time student of the Great War, was ploughing a distinctly lonely furrow in terms of republican and nationalist recognition of Irish soldiers' service in British regiments. Tom's interest had been sparked by his discovery of the grave of Belfast Orangewoman Annie Bridget in the City Cemetery. On the side of her grave was an inscription to her son William who was killed at Messines. Visiting William Bridget's grave at Messines, Tom remarked on the connection, the bridge to Belfast and Annie Bridget's grave. So the initial discovery of the grave of an Orangewoman encouraged Tom on his First World War journey where he learned of the broader picture of Irish service in the British Army during the War. This is why historical enquiry is exciting as you can never be sure where your journey will take you.

If the sacrifice on the Somme is conceived as the key element at the heart of wider Protestant culture and the Presbyterian-inspired 1798 Rebellion constitutes the untold story of northern Protestants, unquestionably the major push in recent years in the 'culture wars' has been the highlighting of the Ulster-Scots odyssey from the Scottish lowlands, first to Ulster and then across the Atlantic. However Moore argued that no topic in the Ulster-Scots canon has delivered more myths, legends and entrenched stereotypes than their exploits in the New World. Accordingly, when Moore was asked to produce a

documentary to accompany John Anderson's musical *On Eagle's Wing*, Moore requested and was subsequently advised that he would have complete autonomy to look for the real story of the Ulster-Scots – the Scots-Irish in America. The search begins in the Scottish borders, the home of the reivers and prompts two questions: why did large numbers of lowland Scots flee to Ulster and when? The answers are revealing but rarely appear in the public domain or in the Ulster-Scots promotional material. On screen Prof. Tom Devine related that the massive migration to Ulster of some 30,000–50,000 lowland Scots occurred in the 1690s, the last decade of the seventeenth century. They were escaping famine and the per capita loss of population in Scotland due to this migration and famine related disease was of the same order of magnitude as that experienced in Ireland during the Great Famine. Moore noted that famine is part of the shared Irish and Scottish heritage, that these Scottish migrants arrived in Ulster after the Battle of the Boyne and Siege of Derry and some spent perhaps only 20 years here, prior to migrating to America in the wave of migration which took place between 1717–20.

Escaping from the oppression of the Anglican establishment in Ulster, the exploits of Ulster Presbyterians in America have become the stuff of legend and their achievements are recognised fully in the *On Eagle's Wing* documentary. However, Moore argued that what has become increasingly the Scots-Irish (Scotch-Irish) stereotype of frontier pioneer men clearing wilderness, fighting Indians, inventing bluegrass music, distilling moonshine in the back country while waiting to become President, has done a disservice to the overall story. This colourful stereotype may have helped to bring attention to the Scots-Irish story in the last 20 years or so but Moore suspects that the discourse is now suffering from an overdose of Davy Crockett. There is so



The hard bit: exploring our shared heritage TOGETHER (The late PUP leader David Ervine and Tom Hartley of Sinn Féin in Chistera Productions' *Somme Journey*)



much more to the story yet high-profile books, such as Senator Jim Webb's book, *Born Fighting*, which Moore regards as a manifesto for the southern-type 'redneck'

mountain and military man, continue to perpetuate the crude stereotype.

However, research during the last 20 years or so, on both sides of the Atlantic, reveals a wider, much more complex and nuanced Scots-Irish narrative – the real story is so much better than the 'propaganda'. Moore referred to an interview with American historian Prof. Richard MacMaster who explained that when the Ulster migrants came to Pennsylvania in their quest for religious freedom, they quickly developed mercantile and commercial operations of which Invest NI would be proud! Extracts from interviews with other American historians featured in the *On Eagle's Wing* documentary were then shown including Dr Katharine Brown who advised that the Scots-Irish migrants in the Shenandoah Valley of western Virginia had a huge impact, facilitated by the fact that they spoke English. This gave them an advantage (political and economic) over German migrants for example as they could therefore connect better with the entire colonial society of Virginia, particularly the English power brokers in the east of the colony. Consequently the Ulster settlers moved quickly up the political ladder. Notwithstanding their trail-blazing impact, it must be remembered that the Scots-Irish were accompanied every step of the way by German migrants and we must avoid the danger of 'ancestor worship' when evaluating the history of ethnic groups. Objectivity is required as nobody's ancestors are that pure, that good, that saintly. An image should not be constructed of the Scots-Irish or any ethnic group as being an impossibly perfect people.

For Moore, while the Ulster-Scots did act out of self-interest, they also learned to work with and marry into other groups for the good of all. Historian Katharine Brown suggests that people in Northern Ireland might find it interesting to reflect on the fact that it was their people who came to America and showed how people of different faiths, ethnic and language backgrounds

could learn to form a culture which worked: a multiple culture in which you could retain your own way of life but also be part of a bigger whole.

Moore concluded his presentation by returning to the conference theme of shared contributions and also our shared past and hopefully our shared future. He referred to what we have lost during the last 40 years and mentioned seeing footage on television of the Dalai Lama at the iron security gate which separates Workman Avenue from the Springfield Road in west Belfast. This is the area where Moore grew up and acquired his values and attitudes from close interaction with people (across the divide) be they the Wilsons, the Burnsides and the Taylors, or the Currans, Caffreys and McKennas, the best families and influences which a child could have around him. It is these attitudes and influences which have been reflected in Moore's conference talk. Moore suggested that many of today's young people are not so lucky and he argued that, notwithstanding the strength of feeling on issues of parades and flags, the top priority particularly in the Protestant community should be the education of Protestant working class children (especially boys). So what is the story? Maybe it is the need to seek out not just a shared inheritance, not just a shared present but especially with regard to our young people, a shared future with the two traditions working together rather than travelling separately on parallel tracks, otherwise to quote Moore's father, 'we're beat'.



Still photograph from *On Eagle's Wing* – produced and directed by Moore Sinnerton

Panel Discussion



A panel discussion involving all the previous speakers was then convened by Paul Clark. Billy Kay referred to the First World War and the great sacrifice made by so many Scots, giving the example of 450 men in the same battalion from Dundee, killed in one day at

the Battle of Loos in 1915. This huge sacrifice and significant contribution to the British Army is part of Scottish and British history. In the year of the Independence Referendum in Scotland, Billy then gave an example of how history is being politicised. June sees the 700th anniversary of the Battle of Bannockburn which will be marked by events in Stirling, where the tourist industry is effectively based round the story of William Wallace and Robert the Bruce. On the same day the Labour-controlled council in Stirling will host a British Armed Forces Day which Billy views as counter-propaganda to the 'nationalist' celebration of Bannockburn. He regards this as tragic and inexplicable behaviour.

Bruces and later Scots, the Gallowglasses and Gaelic tradition and the 1798 Rebellion. In this knowledge vacuum, propaganda and stereotypes find room.

Martin Dowling informed us that he is not of Ulster lineage, with his mother hailing from Co. Sligo and his father from Co. Offaly. They emigrated to Chicago where Martin was born. An interest in Ulster's agrarian history prompted Martin to come to these shores, part of a strategy which would bring him to Ireland, where he could immerse himself in country fiddling.

Bringing Aodán Mac Póilin into the conversation, Paul was taken by the fact (in Aodán's talk) that the centre of gravity of Scots Gaelic was here. Aodán explained that this had been the case for about one thousand years with many of the clans in Argyll established between the twelfth and thirteenth centuries looking to Ireland for authority. The decline in Irish on this side of the Sea of Moyle (with the exception of certain areas such as the Glens of Antrim where Irish survived into the 1980s) may have been a factor.

Paul stated that in 1998 he had been very touched by Moore Sinnerton's documentary (*Somme Journey*) and



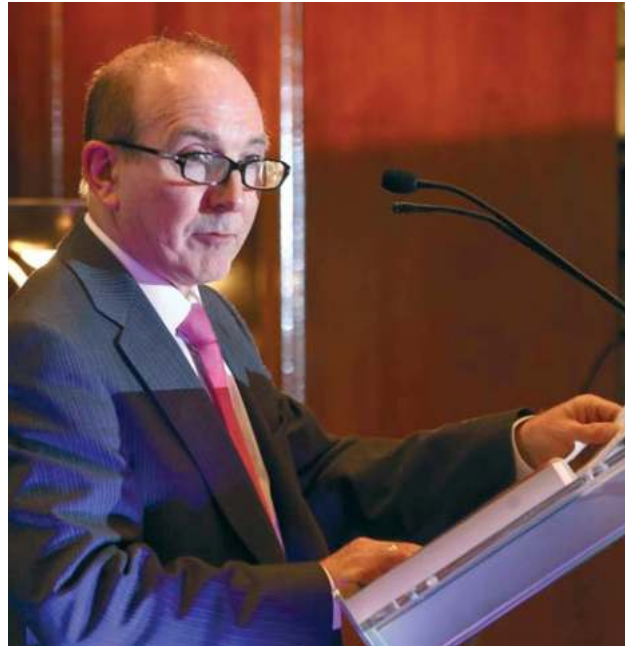
The panel (left to right): Mark Thompson, Prof. Martin Dowling, Moore Sinnerton, Aodán Mac Póilin, Billy Kay

Paul Clark then asked Mark Thompson why we do not recognise the quilt pattern? Mark blamed the education system and advised that as a child he was not taught about the history of this place, the arrival of the

contributions of David Ervine and Tom Hartley. He asked Moore what he had learned from the experience as a television practitioner. Moore replied that he had learned an enormous amount particularly

when listening to David Ervine and Tom Hartley speak so openly and honestly following the screening of the Great War footage in the Queen’s Film Theatre. Similarly we need to start sharing and be educated about our past. Ulster-Scots is the perfect place to start. Paul remarked that he had spoken recently to Tom Hartley who is currently researching the members of Broadway Presbyterian Church who fought in Canadian, Scottish, English and Irish regiments in the Great War and would like to see their contribution acknowledged.

Paul then opened up the conversation to the conference audience and was asked, out of the fifteen speakers participating in the conference why there was only one woman? Paul replied that this was perhaps a logistical question which would not be fair to try and answer right now. An audience member then posed the question of why so much of our past and amazing shared history had been kept hidden and secret and what could be done to change the situation. Paul posed to the panel whether it was about ‘divide and conquer’ while Moore suggested fear was the motivation behind keeping people in the dark (although access to information on the internet was



Brian McTeggart, Secretary to the Ministerial Advisory Group – Ulster-Scots Academy

The conference then concluded for lunch, exhibition viewing and a performance of country fiddling and dance by the author of *Handed Down: Country*



changing the situation). The questioner asked who was orchestrating this and received the reply, ‘possibly the political masters’. Billy Kay thought our history had been kept hidden because Ulster, like Scotland, is a cultural colony.

Fiddling and Dancing in East and Central Down, Nigel Boullier and friends.

Afternoon Session



TIM MCGARRY Chair, afternoon session

The afternoon session was chaired by Tim McGarry, actor, and comedian who, in addition to introducing the speakers, would speak at the end of the day

about *Tim McGarry's Ulster-Scots Journey*.

DR WILLIAM ROULSTON

A different perspective on the Ulster-Scots story: The Bruces and Ireland 1315–18

Dr William Roulston prefaced his talk by reinforcing the point made by other speakers that the story of the relationship between Scotland and Ulster goes back much further than the early 1600s and the period associated with the Ulster Plantation. He drew attention to his own McKean ancestry, through his paternal grandmother, and commented that the first of this family to come to East Donegal might well have been a Redshank from Argyll – a Highland mercenary who came to Ulster to fight for one of the Gaelic lords in the late sixteenth century. And the migration of 'redshanks' is another aspect of the Ulster-Scotland connections which has not been fully explored. In 1598 a report said that some 60 to 80 Scottish families were living in Strabane, maybe 400 Scots at the end of the 1500s, before the Plantation.

There is perhaps a danger of concentrating too much on that early seventeenth century period. And the



conference heard Aodán Mac Póilin, talk about the much earlier story of that interaction between Scotland and Ulster. In his presentation Dr Roulston chose to explore a particular event from the fourteenth century, which is worth bearing in mind in the overall study of links between Scotland and Ulster.

In 2013, Mark Thompson, John Edmund and William Roulston led the Ulster Historical Foundation research team appointed by the Ministerial Advisory Group – Ulster-Scots Academy to look into the Bruce story and Ireland. Historians have long recognised that the Bruce campaign in Ireland of 1315–18 was an event of far-reaching significance. Prof. Sean Duffy of Trinity College, Dublin, has written that 'The Bruce invasion of 1315 to 1318 represents the high-water mark of Scottish involvement in Ireland in the later Middle Ages', while the late Prof. James Lydon called the campaign 'an event of the greatest importance in Hiberno-Scottish relations and, certainly of the Middle Ages, must rank as the greatest single occasion when Scottish soldiers were involved in the affairs of Ireland.'

The story is a far from straightforward one and reflects all of the complexity of the relationships between these islands in the medieval period. For example, Robert Bruce was married to a daughter of Richard de Burgh, the Earl of Ulster, the man who would be the Scottish army's principal opponent in the north of Ireland. At other times Scots fought Scots and Anglo-Normans battled Anglo-Normans. Crucial to the Scots' early successes was the support they received from a number of the Irish leaders, to some of whom the Bruces were related.

In the course of this presentation, attention was drawn to a fascinating letter, dated to the early part of 1315 (although an earlier date has also been suggested) that Robert Bruce wrote to 'all the kings of Ireland'. In this famous letter he asserted his own Gaelic background, writing that: 'we and you, and our people and your people, share the same national ancestry ... common language and common custom ...' with the aim of 'permanently strengthening and maintaining the special friendship between us and you ...'.

The aims of the project delivered by Ulster Historical Foundation were, first of all, to



'Edward Bruce crowned King of Ireland' illustration from *The Story of Ireland*, c. 1867

identify the events of the Bruce campaign in Ireland and the locations in which they occurred. Secondly the research team was instructed to provide recommendations on how this story could be developed into a cultural tourism event and/or product and to include consideration of the development of a Bruce Trail in Ireland.

There are three critical events in the northern story in 1315, around which commemorations could be developed. These are:

The landing on the east coast of Co. Antrim in late May.

The 'coronation' of Edward Bruce as king of Ireland in or near Carrickfergus, probably in June.

The decisive battle of Connor of September which left Edward Bruce as the effective 'master of Ulster'.

The Bruce campaign of 1315 is a major event in the history of the island of Ireland. Edward's campaign raged far and wide and has the potential to provide a connected tourist route that will take in some of the most important medieval sites across the island linking for the visitor interesting places, monuments and buildings under a single and highly significant historical narrative.

Importantly, it has the potential to build upon the 2014 Bannockburn commemoration, which is receiving significant investment and promotion worldwide and at a more local level in Scotland with the various initiatives that are

underway. From a Northern Ireland pan-community perspective it introduces to the modern public consciousness a story that predates, by hundreds of years, the starting point for the common Ulster-Scots narrative, reinforcing older historic links between Ulster and Scotland that have none of the political baggage that have been attributed to post-Plantation relationships. In so doing it, importantly, provides a storyline that any community can build in to their engagement with tourism.

The Bruce campaign in Ireland was brutal and Edward Bruce was no heroic figure. It would be wrong, therefore, to romanticise this period. However, this story does present us an opportunity to discover more about our medieval past and to understand about the events and processes that have contributed to the history of Scotland and Ulster and the relationships between them.

The fixation with events of either 100 years ago or of 400 years ago is often used to cement and justify Northern Ireland's present-day tensions of identity. However, the 700 year old Bruce story predates these divisive issues and demonstrates medieval connections across the British Isles, underpinned by the age-old themes of ambition, power and control.

DR ROGER BLANEY

The loom of language

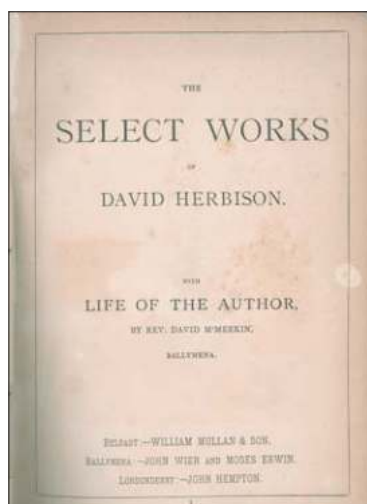
Beginning his presentation, Dr Blaney, could not resist the opportunity to comment on the name of 'Warwick Event Services' which was displayed on the overhead screen. He told the audience, that people know Warwick is an English name, and that there is an



English county of Warwickshire. He then explained that it could be an Irish surname, and that Warwick could be Mac Patrick. Because, *Pádraig* is the Irish for Patrick, and *Páraic* is a variant, ie of *Mac Pháraic*, which in east Ulster is pronounced *Mac bháraic* (Mc Warwick), take off the *Mac* and you are left with *bháraic* or Warwick.

On the question of language, the choice of the title, ‘the loom of language’, was arrived at independently, Dr Blaney did not know other speakers would refer to weaves and looms, etc., and it was chosen because handlooms are well known in Ulster, a textile machine for weaving yarn in to fabric; the strands – the web and the warp, such as wool, cotton, or linen. If we think of linen it recalls weavers for example in the area where Dr Blaney comes from, namely Lurgan. The Blaneys arrived there in 1768, simply because the linen industry was taking off, described by Arthur Young in his book on Ireland at the time. The weave and the rich pattern of language in Ireland, in particular in the province of Ulster are as a result of a chequered linguistic history.

The word loom also recalls the rhyming weavers, who wrote in Ulster-Scots, also known as the weaver poets. They included schoolmasters, weavers and artisans, and they were supported within their own communities to the extent they were given individual titles, such as the Bard of Ballycarry – James Orr of course, the Bard of Dunclug – David Herbison, and the Bard of Carngranny – Samuel Thompson.



Growing up in the Lurgan area, one could not help but notice the ways people would speak. The countryfolk spoke rather differently from the townfolk, this is a universal observation, and they would have different intonation, pronunciation and used different words. It is clear that the influence of Irish is still greater with the rural community than it is with the urban people. And one heard phrases such as [the speaker did not translate them all and not all mentioned are listed here]:

a bealing finger	a suppurating finger
a sprog	a child
a neuch	likely to steal things
blootered	if you have taken too much to drink
I'll come cuff off your ear	a very common expression
Ye coley ye ...	
It was teaming rain	
He dandered to'oast the town	
Well dar ye	
I was only gegin'	
a kitling	kitten
a dooer	a door
a flooer	the floor
chimley	for a chimney
chalin	for a channel
kribben	for a kerb
napper	for a head
bargin'	giving out in a loud voice
goose-gabs	gooseberries
he mitched from school	he played truant
he cogged in his exam	he cheated, ie copied in his exam
he crigged his toe	he hurt his toe
I 'hink it's a roadbleck	I think it is a roadblock
There is a dinge in your cyar	there is a dent in your car

The forms of English spoken in Lurgan are heavily influenced by Ulster-Scots, by Ulster-Gaelic and indeed also by Elizabethan English, and there is also the actual living Irish too – for example, Irish was spoken quite extensively in Dr Blaney's own home and local community.

He also learned some Italian from emigrants living in the neighbourhood and the speaker's mother would speak Italian from time to time, as she knew them very well [Roger quoted some examples]. So language is all around us, all we have to do is open our ears and listen. And it is something that we should celebrate.

The linguistic relationship between Ulster and Great Britain is very important, and has already been alluded to. Originally the actual British people [ie Britons

living in what is now England and Wales, before the arrival of the Angles, Saxons, Jutes, Danes, etc.] were Celtic speakers. And while Welsh is very different from Gaelic-Celtic, at that time, of course, there would not have been a great deal of difference, and there would be a lot of toing and froing between the Celtic peoples of these islands. They were Celtic speakers when the Romans were in Britain and they called England and Wales, Britannia, and of course they called Scotland, Caledonia, and we must assume that the victory of the German language, which came later – after about AD 410, over much of the Celtic areas and over the Latin/Roman outposts, must have been peaceful. Just as in Caledonia the advent of the Irish-Celtic tongue was peacefully spread, as has been pointed out, among the Picts, and eventually all over Scotland after the arrival of the Irish ‘Scots’ led by Fergus Mac Eirc.

The most British place was Wales, which in Irish is ‘An Bhreatain Bheag’, which means ‘little Britain’ and that is because the word ‘British’ simply refers to the original Celtic people of Britain.

The Welsh language, which is thriving, is a modern living monument to the failure of the Romans over 400 years to conquer Britannia, and no less Caledonia, from which they had to protect themselves by erecting Hadrian’s Wall. The Romans did not do a very good job in Britain and Caledonia [in relation to spreading the Latin language], because in many other countries which they conquered such as Italy, France, Spain, Portugal, Romania, and a host others, they now speak a descendant of Latin – the Romance languages. But the remarkable fact is this: modern Britain speaks a Germanic language called English, from the Angles, and also from other Germans such as Saxons, Jutes. The closest language to English is Friesian in the northern Netherlands.

The province of Ulster is itself an area of great linguistic interest and importance. It has been described by Edna Longley ‘as a cultural corridor’ between Ireland and Great Britain. Her metaphor describes this ‘cultural corridor’ as being open at both ends to a flow of Irish on one side and British traffic on the other, which would be linguistic, cultural and many other influences. The English language spoken here is itself a complex construction and of disparate origins. Ulster-English is a form of Hiberno-English, and is divided geographically into three main groups: the northern Ulster-English, mid-Ulster-English (a term more frequently used) and southern Ulster-English. These differ, maybe not very noticeably, but

with investigation, quite substantially. They reflect events that accompanied the Plantation of Ulster and the Montgomery and Hamilton settlements in Antrim and Down. The overwhelmingly Scottish settlement in these areas were significantly heavier than in other parts of Ulster. A significant portion of these Scots were Gaelic speakers and they came from some of the places already mentioned, e.g. Galloway, Argyll, Kintyre, Islay and so on. And the present day distribution of Ulster-Scots or Ullans – as it is also called – reflects these settlements. This area stretches in a crescent, from Portavogie on the Ards Peninsula, up to north Antrim, and Ballymena, Ballymoney, Ballycastle and to the north-west in Donegal, an area also called the Laggan, a place which is very interesting and often neglected in studies.

As well as English and Ulster-Scots there is also the historic influence and modern presence of Irish, which was the native language of all Ireland from about 300 BC up to relatively recent times. Irish is important in the mix and must be looked at seriously. Thus we are considering three different languages which all have their role to play in the linguistic make up of Ulster. These are the indigenous languages and they are protected by the European Charter for minority languages. We should not forget of course the Italian, Chinese, Indian, Polish, etc., languages in Ulster.

The Donegal Gaeltacht is in the west of the county, and is the largest Irish-speaking district in Ireland – 30,000 Irish speakers living in Fanad, Gweedore, Glencolmcille, and the islands of Tory and Arranmore. In these areas Irish is spoken in everyday life and is reflected in song, literature and folklore of the people. Dungloe (An Clochán Liath) is the most populous town in the Donegal Gaeltacht, with residential classes, and Irish colleges held during the summer months, as well as at Rannafast and Gweedore. Donegal is the most vibrant Gaeltacht area in Ireland and is in the province of Ulster.

Ulster-Irish itself has different forms. That of east Ulster is quite different from Donegal. For example in Donegal they would say *athair* (pronounced *ab-her*) for father, while in east Ulster, it would be pronounced *aa-rr*. The most recent census for Northern Ireland indicated 185,000 or 11% of the population have some knowledge of Irish, an increase from previous censuses. The data shows Irish is spread across Northern Ireland and the levels of knowledge vary from area to area. In addition some 14,000 or 7% of this cohort were from a Protestant background.

Interesting because people from the Protestant tradition have had little chance to learn the language as it is not taught in schools.

The district of Moyle, in north Antrim is one of the strongest locations for Ulster-Scots, and has also been a very recent Gaeltacht. The statistics show that over a quarter of the Ullans speakers are from the Catholic tradition. This north Antrim Gaeltacht, is also one of the very strongest places for Ulster-Scots speech as well.

In the context of Dr Blaney's work on *Presbyterians and the Irish Language* (published 1996, reprinted 2012), he drew attention to a few points of historical interest, and identified some important individuals in the story of Presbyterian support for the Irish language, who appear in his book.

Presbyterians are noted for their involvement in events such as the American War of Independence, of supplying Presidents of the USA, and in, for example, the 1798 Rebellion. The religion came to Ulster with Scots settlers in the early seventeenth century, and as has been said, there was another wave of settlers at the end of the century. But as far back as 1567, only seven years after the Scottish reformation, when, almost 'overnight' John Knox changed the Scottish population from being Catholic to being Presbyterian, the first book published in the Irish language was produced. It was the first book published in Irish and Scottish Gaelic, as the written words were then the same in both languages. It was produced by the Presbyterian Church in Scotland and was John Carswell's translation of John Knox's *Book of Common Prayer*. He produced this book for speakers of Irish, as well as Scots Gaelic – as it was the common language of the two areas at that time.



William Neilson
1774–1821

In 1715, a time of unrest for Presbyterians, while the Presbyterian community in Ulster was quite small, there were 17 ministers who were fluent in Irish and could speak and preach in that language. One of these was Rev. James McGregor, a native of Co. Londonderry, and in 1718 he led the first major emigration of



Sir William P. MacArthur
(1884–1964) as a young officer in 1915.
Postcard from Aden written in Irish by William
MacArthur to his son

northern Presbyterians – from Derry to Londonderry, New Hampshire. He was probably an Irish and Ulster-Scots speaker.

The famous harp festival of 1792 was very much related to Presbyterianism, in one particular way. It was concluded that the music and the words should be recorded. There was someone to record the music, but there was no one to record the Irish words. They appointed Andrew Bryson to record the Irish music, he was the Presbyterian minister of Ballymascanlon near Dundalk. His own congregation was an Irish speaking one for many centuries. In 1795 the *Northern Star* (a largely Presbyterian newspaper),

printed and published the first Irish language magazine. In 1808, Rev. William Nielson of Rademon published his famous Irish grammar which has more or less been in print since. It also gives an insight in Irish as it was spoken in Co. Down at that time. In 1828, the Ulster Gaelic Society was founded, the first proper society aimed at promoting the ordinary speech of the people as it existed at that time. UGS was mainly run by Presbyterians – Reuben John Bryce, Robert Shipboy MacAdam, etc.

Initially Presbyterian interest in Irish was mainly missionary in nature. But in 1833 it became very much cultural when the Synod of Ulster made it compulsory for trainee ministers to study Irish. This measure was strongly supported by the Rev. Henry Cooke, who appears to have had quite a substantial knowledge of the Irish language himself. He also invited Scottish Gaelic speaking ministers to go to Connemara to preach to the people. Unfortunately the people could not understand them very well. However the fact that Cooke and Synod thought this might work is very interesting.

The Gaelic League was founded in 1893 and a number of Presbyterians were among the founders, Anglicans were also involved, such as Rev. R.R. Kane who was master of the Belfast Orange Lodge, and who it is said, signed his minutes in Irish. And while he was violently anti-Home Rule, and anti-Catholic, he was an ardent supporter of the Gaelic League.

Sir William MacArthur, founded the Queen's Gaelic Society. He was from Presbyterian stock, and professor of Tropical Medicine in London. He spoke fluent Donegal Irish and raised his two sons to speak Irish. When the Second World War broke out, he was head of the RAMC, and a Lieutenant General. He would



often write from overseas postings, eg Aden in Yemen, in Irish to his sons.

Roger concluded by referring to two language bodies with which he has been connected. The Ultach Trust founded in 1989 is a funding body,

and has the primary task of promoting Irish to all communities. In 1992 Dr Ian Adamson founded the Ullans Academy which seeks to support not only Ulster-Scots but also Ulster Gaelic. The Ullans Academy is currently working on the production of the first full translation of the Bible in Ulster-Scots. This is being undertaken by Dr Gavin Faulkner and Ross G. Arthur.

IAIN CARLISLE

Developing Ulster-Scots in the community

For the past 5 years Iain has worked for the Ulster-Scots Community Network. Iain lives in Spa which is in the heart of Co. Down, and despite the fact, as the last speaker (Roger Blaney) alluded, this area was not one of organised plantation settlement or large-scale settlement of Scots, it is an area rich in Ulster-Scots



culture and tradition today. Indeed many areas which were not officially planted or settled, historically often contain the largest concentrations of Ulster-Scots in Ulster. Today Ulster-Scots culture and identity remains prevalent in a lot of these areas. Perhaps this serves as an early indicator of the success of those individual's private venture over government intervention.

Next door to the speaker's farm in Spa, in the townland of Annaghmore, the farm is called Spamount and that was the birthplace of the father of Lord Kelvin, the famous physicist. His father, James Thomson, was born there in 1786, to descendants of settlers from Ayrshire. Lord Kelvin's biographers, Smith and Wise, wrote:

Ballynahinch had little more distinction than any other Irish market town, lying landlocked at the very centre of County Down, it was a



Scotland. One such settler, near Ballynahinch, in 1641 was John Thomson. The year is interesting, he picked a good year as most of the Presbyterians were actually moving back to Scotland – indicating the kind of people ‘we’ are around there – a bit ‘thrawn’.

Surnames of Scottish descent like: Davison, Brown, Chambers, Robb, Cleland, Carlisle, dominate the townland of Ballymacarn South right to this day. Those families trace their roots back to the mid 1600s in Iain’s area but what does this information about a townland in mid Co. Down have to do with what we are discussing today? What is, or rather who is the Ulster-Scots community? Iain had used his home in the middle of the county as an example of an area which has not traditionally been viewed as having an Ulster-Scots identity. Iain then referenced the work of Dr Philip Robinson who identified three markers of Ulster-Scots settlement and activity – the strength of Presbyterianism, Scottish surnames, the Ulster-Scots language and its prevalence. While Iain regards these as good yardsticks of Ulster-Scots identity and the Ards, east and north Antrim and of course the Laggan area of east Donegal are perfect examples of core Ulster-Scots settlements, Iain pointed out that there are many other areas where all three markers are not present but yet a strong Ulster-Scots cultural identity prevails. Mid Down has a strong Presbyterian presence, the existence of many Ulster-Scots names but does not exhibit strong evidence today of Ulster-Scots language use. Fermanagh has virtually no Ulster-Scots language tradition, Anglicanism is the dominant Protestant religion yet Scottish and Borders names are prevalent throughout the county. Thus there are many areas throughout Northern Ireland and the border counties of the Irish Republic which at first glance do not exhibit the characteristics to be described as strongly Ulster-Scots but do enjoy a rich cultural affinity to an Ulster-Scots identity.

meeting place for roads from market towns in the west and from Belfast in the north, to ancient Downpatrick in the south, and from there to the east coast of Down. For the most part these coasts, like those of neighbouring Antrim faced the south west shores of Scotland across 20 miles or so of turbulent seas. The waters formed a natural barrier, which however was never enough to sever the strong ties of trade, culture and religion which for so long had existed between Ulster and Scotland.

Iain then turned his attention to his employer, the Ulster-Scots Community Network. Established in 1995, the organisation was known originally as the Ulster-Scots Heritage Council with the aim of promoting awareness and understanding of the whole Ulster-Scots tradition in history, language, literature, music and dance and also the contribution to the community in Northern Ireland and the border counties and the wider Ulster-Scots worldwide diaspora. The organisation predates the Belfast Agreement of 1998 which gave the Ulster-Scots language and culture a level of statutory recognition and in turn created the Ulster-Scots Agency as part of the North-South language body. The Network

This quote sums up much about the relationship that is being explored by this conference today. Referring to Smith and Wise again, Iain pointed out that the temperate climate combined with reasonable soils, had been exploited by seventeenth-century settlers who for the most part had come from the south-west of

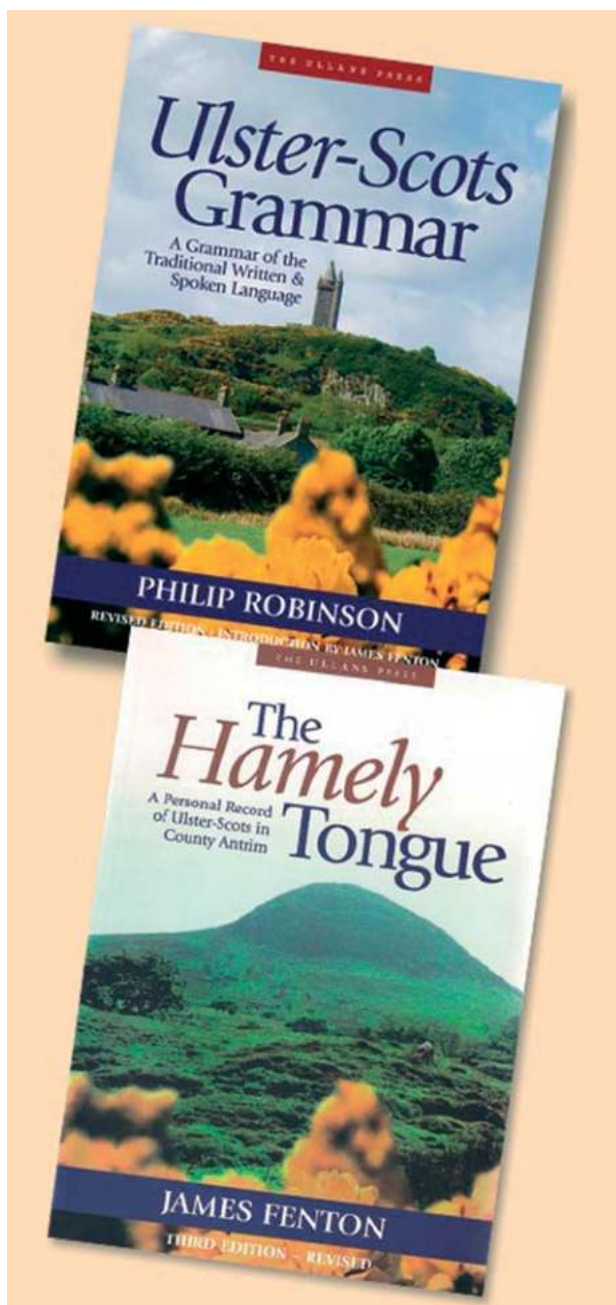
currently employs seven people and works with five hundred groups across the nine counties of Ulster and also groups on the west coast of Scotland including local history groups, community associations, churches, schools and bands. The key common denominator is that all the groups have an interest at some level in Ulster-Scots culture be it history, language, music, etc. The Network adopts a broad approach and is committed to representing the interests of these groups, supporting them and helping them to build their capacity in order to promote their activities. A community development role is central to the Network, manifest through two main work streams which are capacity building for the community and raising awareness of Ulster-Scots culture. But how is this achieved?

Iain informed the audience that the Network researches and [then] produces historical and cultural leaflets and sometimes accompanying exhibitions. The topics are targeted to build and reinforce awareness of understanding of Ulster-Scots identity and they are extensively distributed through the Network's own member groups and also libraries. Eight titles were published last year including examinations of the 1798 period (*1798 an' a' that*) an overview of the life of the Rev. Henry Cooke (*Henry Cooke: An introduction*) and profiles of key Ulster-Scots individuals in Canada and Pennsylvania (*Ulster and Canada, Ulster and Pennsylvania*) bringing the total number of titles to just over thirty. The Network has also added to its range of courses and introduced a new course on flute musicianship for the band community. This course has recently been accredited and piloted with forty participants across Northern Ireland.

A recent partnership with the Ministerial Advisory Group involved the promotion of a residential master class for Ulster-Scots musicians who regularly play at Scottish country dancing events. Twenty local musicians took part and tutors at the master class included staff and graduates from the Royal Scottish Conservatoire in Glasgow. The event was a great success and a good example of what can be achieved in collaboration with other Ulster-Scots organisations. The Network's community development team continues to advise local groups on a variety of matters including funding opportunities, policy creation, training and event planning and the Network also acts as an umbrella body for the Ulster-Scots community within the Access NI scheme (advising on issues such as child protection). Information events and road shows are hosted by the Network to provide guidance

to the Ulster-Scots community to access funding for musical instruments, the Ulster-Scots Agency festival and music and dance tuition, and the Network continues to promote Ulster-Scots culture at various levels in political and civic society, lobbying and representing the sector where possible. When appropriate, the Network responds to relevant consultations for and on behalf of its member groups.

Having outlined the Ulster-Scots Community Network's role and extensive activities, Iain asked what could be done to further develop Ulster-Scots in the community? Education is a priority and Iain stated that a commitment and investment is required from those involved in education to mainstream Ulster-



Scots language, culture and heritage and make resources available to teachers. Progress, albeit slow, is being made and Iain is conscious of the demands of the curriculum on teachers. However schools who wish to reflect the cultural traditions of the areas in which they are situated should be allowed the materials and flexibility to do so.

Iain continued by highlighting the need to challenge stereotypes. For too long Ulster-Scots culture has borne the brunt of ridicule and been generally belittled by sections of the press. While everyone should be able to laugh at themselves, the ongoing assertion that the Ulster-Scots do not have a proper or valid cultural identity is very unhelpful. Iain did qualify these remarks by referring to the work of the Ulster-Scots Broadcast Fund which has been a very welcome initiative, producing some excellent and informative content. However what happens when their remit expires in 2016? Iain queried that if as a community we are part of that shared experience and identity, should we need to rely on the financial carrot of a specific broadcast fund to encourage producers to make programmes about Ulster-Scots topics? Iain does not think we should. The Ulster-Scots influence is so central and so important to so many strands of our culture and identity here that surely the media needs to reassess its own commitment to programming and producing in this area?

Moving on to the subject of cultural tourism, Iain said that all aspects of Ulster-Scots heritage and culture had tourism potential be they historic sites, people, places and musical traditions. The Ministerial Advisory Group has again been helpful, supporting the creation of a number of Ulster-Scots tour apps, working with groups such as the Ulster Historical Foundation, local authorities and councils. There is a need to develop events and places to create attractions that are worth visiting. Ulster-Scots festivals and grassroots events require support to help them to grow. These can be and should be the shop windows for our cultural tradition. The profile of established Ulster-Scots festivals needs to be raised and marketed better and the organisers should be assisted to build linkages with similar festivals in Scotland, America and Canada. It is accepted that there is a tourist interest in authentic, local cultural traditions – we just need to learn to package ours much better.

With regard to Ulster-Scots music and culture, Iain argued for more recognition and development. We have a network of authentic and enthusiastic grassroots musicians (some of whom have been heard at the conference). From Lambeg drumming matches to the

accordion and fiddle club scene, this is a culture which is very much real and alive in our community. We have some of the most successful pipers and drummers in the world, and our flute band tradition has spawned people like James Galway but these music traditions need to be recognised, encouraged and supported to ensure that future generations will be able to enjoy and take part in this very vibrant and outward expression of Ulster-Scots culture. Iain looked forward to the imminent publication of a Ministerial Advisory Group sponsored report by the University of Edinburgh which will scope the strengths and weaknesses of the Ulster-Scots music sector and make a number of recommendations based on their findings.

In conclusion, Iain stated that culture has been summarised as, ‘the characteristics of a particular group of people defined by everything from their language, religion, cuisine, social habits, their music, their art’. Iain believes that the story of the Ulster-Scots people and their heritage is huge and one we have only begun to tell well. There is still much to do and Iain commended the ongoing work and determination of the hundreds of individuals across Ulster-Scots grassroots community groups and the various organisations involved in telling the story and who keep Iain’s culture alive. But how do we develop it further?

Iain contended that while events such as today’s conference are to be applauded, across the board there needs to be ensured, continued and enhanced recognition for Ulster-Scots culture and history. Not special, just fair treatment. The authentic cultural traditions need to be preserved so that the language, music and dance of our forefathers are not lost to future generations. Opportunities should be provided to promote and practice these cultural traditions and the infrastructure of the Ulster-Scots community should be developed to ensure sustainability and confidence. The media should be further encouraged to programme quality Ulster-Scots related content while educationalists and those who shape education policy should be persuaded to allow schools to incorporate aspects of Ulster-Scots history and culture into a mainstream teaching syllabus. Iain acknowledged that this is a long [wish] list which needs resources, not just money but people, support for organisations, buildings, grant streams, education initiatives, media budgets, publications and more research. However Iain emphasised again that special treatment is not being sought but a fair and balanced level of resources so that the Ulster-Scots contribution to a shared inheritance and shared future can be guaranteed.

DR ANDREW HOLMES

From rebels to loyalists? Presbyterians and politics in the nineteenth century



Lecturer in Modern History at Queen's University, Dr Andrew Holmes analysed the political thinking of Ulster Presbyterians during the nineteenth century in a compelling talk entitled, 'From Rebels to Loyalists? Presbyterians and politics in the nineteenth century'. Referring to the conference themes of shared contributions and experiences, Andrew cited the founding of the Society of United Irishmen in October 1791, whose original members were all Presbyterian (bar one), as a prime example of what is regarded as shared experience. There has been much discussion among historians of the transformation which occurred among Presbyterians from being rebels and republicans in the 1790s to loyalists and unionists in the 1880s. This idea of transformation is perhaps unhelpful because it implies homogeneity, that all Presbyterians thought the same in the 1790s and similarly so by the 1880s. Andrew wants to suggest the importance of contingency, the importance of events and perhaps different ways of looking at the relationship between religion and politics.

Why were Presbyterians involved in radicalism in the 1790s? Andrew argued that status was an issue. As was the case with Catholics, Presbyterians were denied full access to political power because they were not members of the Church of Ireland. Having been at the forefront of the defence of the Williamite cause, Presbyterians felt very aggrieved that their loyalty to the Glorious Revolution had been pushed aside by the Church of Ireland. Also, Presbyterians did not own land, they were tenant farmers, invariably renting land

from the Church of Ireland (landowners), so the dominance of the Anglican church had a political, social and economic identity. Consequently Presbyterians were predisposed to anti-establishment politics.

At the same time a Presbyterian mercantile business class was emerging, particularly in Belfast. With money and trade came exposure to new ideas and connections with other parts of the world including North America and the enlightenment ideas of equality and fraternity. Middle class Ulster Presbyterians absorbed these influences while still experiencing discrimination. When the French Revolution occurred, it seemed that God was doing something new, providing an opportunity for Presbyterians to seize this new dawn and challenge those structures in Irish society that were

excluding them. The French Revolution is critical because it takes place in a Catholic country with ordinary French Catholics rising up, not just against the Bourbon monarchy but also the Catholic Church, giving Protestants in general the real hope that their traditional enemy of Catholicism is in terminal decline. A space is created as Protestants feel less threatened by Catholics.

Consequently, in 1791, the Society of United Irishmen is established in Belfast with almost all of the original members being middle class Presbyterians from east Ulster. Initially the main priority was to achieve radical political reform but events during the 1790s see a significant change as the Society becomes a revolutionary republican conspiracy with Presbyterians predominant in the 1798 Rebellion in Ulster and at the forefront of the military engagements in Antrim and Ballynahinch. Andrew noted that Presbyterians were rebelling against the Anglican confessional state, a sense of Protestants being against each other. This is important when evaluating Presbyterian political thought in the nineteenth century. Furthermore, it must be remembered that most Presbyterians were not involved in radicalism and revolutionary conspiracy. More than four-fifths of Presbyterian ministers were not involved in the rebellion and officially the Presbyterian churches declared their unswerving loyalty to the state and King George. Most wanted political reform but they were not revolutionaries and many were more concerned with religion and their souls rather than politics. They were also still wary of Catholics and alarmed by the



(only joining the Orange Order in large numbers after 1870 and the disestablishment of the Church of Ireland). Andrew gave the example of Rev. Richard Smyth, Liberal MP for Co. Londonderry (1874–78) who exemplified this continued Presbyterian demand for reform, shared Henry Cooke's theology but completely disagreed with his conservative politics as he made clear in his review in 1872 of a biography published by Cooke. Smyth was almost visceral in his antipathy to Cooke but significantly, this did not mean that Smyth was against the union.

massacre of Protestants in Wexford. The picture is therefore complicated and uneven.

Andrew then shifted the focus to Rev. Dr Henry Cooke, often seen as the reason why Presbyterians were no longer radical in the nineteenth century. Cooke made his name as a champion of conservative Protestantism or evangelicalism, particularly after his *de facto* expulsion in 1829 of those ministers in the Synod of Ulster who were anti-Trinitarian. Politically conservative (a friend of Sir Robert Peel) and anti-Catholic, Cooke was concerned by the Whig government's reforms in Ireland which seemed to be challenging the Protestant nature of the state. This potent blend of conservative religion and conservative politics is often seen as being important in changing Presbyterian views. Cooke desired to bring about what he called the 'Protestant peace', uniting Presbyterians and Anglicans after 150 years of enmity against the greater threat of Daniel O'Connell and the Whig reforms. In a famous speech in Belfast in January 1841, Cooke mounted a robust defence of the union and its economic benefits (against O'Connell's demand for repeal), a stance also supported by those theological liberals he had forced from the Synod of Ulster reflecting Presbyterian support for the union irrespective of (theological) background.

However, while most Ulster Presbyterians from the 1830s shared Cooke's evangelical outlook they disliked his support for the Conservative Party and a closer relationship with the Church of Ireland. Anti-establishment politics continued to dominate Presbyterian political discourse in the 1840s–80s, signifying opposition to the Conservative Party, the status of the Church of Ireland and landlords (and support for the Liberal Party which favoured land reform). Many Presbyterians also disapproved of the Orange Order as it represented the Church of Ireland

Andrew explained that while Presbyterians were generally committed to political reform and liberal politics, they were liberal unionists. This is important when evaluating the change between the 1790s and 1880s. It is necessary to look at the changed circumstances that had occurred in the intervening period.

The union had benefited Ulster leading to economic prosperity particularly in Presbyterian dominated areas of Ulster. Accordingly, by the 1820s former United Irishmen have become reconciled to the union.

Nationalism and republicanism had changed in terms of their definition. From O'Connell in the 1820s, Irish nationalism became associated increasingly with Catholicism thereby excluding non-Catholics. Furthermore, the Catholic Church was on the ascendant in the nineteenth century. With the promulgation of Papal infallibility in 1870, symbolising what historians refer to as the Romanisation of the Catholic Church, in global terms Catholicism now looked to the Vatican for its authority and power causing considerable concern to Presbyterians.

Therefore, much had changed between the 1790s and 1880s, although there is one constant with regard to the commitment to liberal reform (but within the union). Andrew introduced James Johnston Shaw (1845–1910), professor at Magee College, Derry, Trinity College, Dublin and a Senator at Queen's University, Belfast. He published a pamphlet in 1888 about Gladstone for whom he had great affection but for his support for home rule. Writing to a friend, Johnston referred to the 1798 Rebellion making it clear that he was not ashamed of his ancestors being United Irishmen, 'we do not fear to speak of '98 ...

had we lived in '98 we should probably have been rebels ourselves ... just as our rebellious forefathers, were they now alive, would be contented and loyal subjects of the empire'. Johnston therefore recognised that the 1790s were not the same as the 1880s. To recalibrate our view of Presbyterians and politics, Andrew concluded by suggesting that we need to see Presbyterian complexity in terms of politics as the continuum through this period and how external circumstances changed how Presbyterians expressed their political views.

DR LINDE LUNNEY

English Presbyterians; forgotten Scots; and bad 'Scotch eggs' – no wonder Dublin is different!



Dr Lunney's presentation explored the disparity of experience between northern and southern branches of Presbyterianism in Ireland. The majority of Presbyterians are and have always been in the north. It is perhaps understandable that the northerners might sometimes fail to recognise the differences, and also ignore the history which has brought them about, but

it is no harm to remind everyone that the first Presbyterians in Ireland were based in Dublin, and not anywhere in the north of Ireland, and that the date of the 400th anniversary recently celebrated could be out by



almost twenty years; 1594 was the date of the arrival of the first ordained Presbyterian minister, when Walter Travers came to Dublin, not 1613, when Edward Brice was brought to Ballycarry, Co. Antrim

Dublin Presbyterianism was of English origin, and shared in the English opposition to man-made confessions of faith; New Light thought and eventually Arianism, had more of a foothold. The famous enemy of Arianism, Rev. Henry Cooke, engaged in a very public campaign against southern Presbyterianism in 1827, and for years afterwards, the General Assembly and public discourse in general in northern newspapers and sermons, urged orthodox Presbyterians to support missionary efforts, among not only southern Catholics, but also among the so-called 'degenerate Presbyterian church' in the southern synods. Obviously this rankled; there was ongoing controversy and lawsuits about property, and Synod of Munster ministers stated categorically in 1846 that there was only a similarity of name between the two halves of the denomination, and that they were not to be bound by the Scots church form of Presbyterianism.

A particularly virulent opponent of Arianism came to Dublin to get away from a very murky past in Scotland; Duncan Chisholm became George Mathews, got himself into an unassailable position in Dublin Castle, paying out government money to orthodox Presbyterian ministers and siphoning off for personal use hundreds of pounds intended for denominational libraries and Irish missionaries and so on. Henry Cooke, also involved with payment of *regium donum*, must have known or suspected something, but Mathew's support for Cooke's position versus Arians meant that no questions were asked.



Cooke somehow, mysteriously, escaped the consequences of the Mathews corruption case and his eventual disappearance, leaving behind his wife and family.

Distrust of, or at least a lack of enthusiasm for, southern Presbyterianism may still continue; for instance there have been no southern-born moderators of the General Assembly in Linde's lifetime, and possibly none for years before that also. If not distrust, there has certainly been a lack of appreciation of the differences which were increased, for instance, by the failure of southern congregations to engage wholeheartedly in the Great Revival, and by the different experiences of the denomination since partition.

The history of southern Presbyterianism may have been altered somewhat by the arrival of very large numbers of actual Scots into Dublin in the later nineteenth century; in 1911, over 4,000 inhabitants of Dublin city and county were born in Scotland, about one in every hundred inhabitants. There were very nearly equal numbers of actual Scots and Ulster-Scots (born in Antrim and Down) in Dublin. Scotland and

Scots must have had a considerable influence in Dublin; this phenomenon has not been much studied, and the nineteenth-century Scots population is now forgotten. They were in brewing, distilling, banking, engineering. Many of them went away after independence, along with Irish-born Presbyterians; 35% of male Presbyterians and 29% of female Presbyterians disappeared between 1911 and 1926. Their influence has been more or less elided through the years since the foundation of the state, and much has been forgotten. It is good to be able to acknowledge their existence in Ireland, and to try to recapture by historical reconstruction some of the heritage of religion and community life within which they would have lived up to Independence.

TIM MCGARRY

Tim McGarry's Ulster-Scots Journey

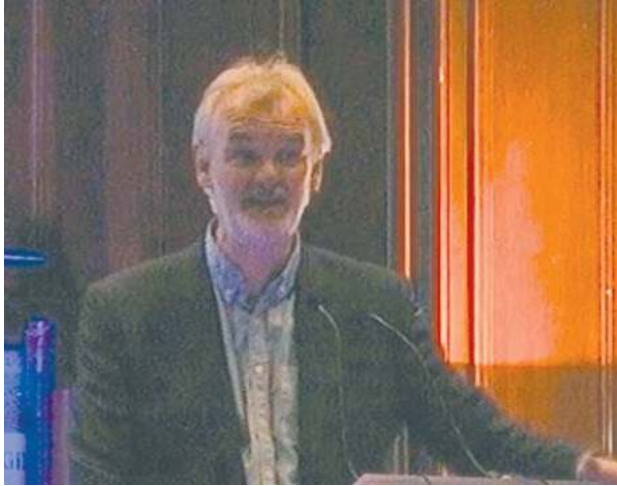
Writer, broadcaster, actor and comedian Tim McGarry injected some humour into the proceedings while acknowledging the importance of his Ulster-Scots journey and unearthing a previously hidden history and how it had challenged his thinking and changed his perceptions.

Suggesting that he had been asked to speak because they (the conference organisers) could not afford Christine Bleakley, Tim wanted to be blunt and stated that the prospect of receiving funding from the Ulster-Scots Broadcast Fund had encouraged him (as has been the case with others) to propose the making of two television programmes about the Ulster-Scots which subsequently sparked in him a genuine interest in the subject. Following the making of *Tim McGarry's Ulster-Scots Journey*, Tim advised that he now tells people (what he had not previously known), 'I am an Ulster-Scot which is something I am thoroughly proud of'.

As we are all defined by our background in Northern Ireland Tim informed the conference that he was brought up a Catholic and is now a (Catholic) atheist. His great aunt Cassie was steeped in the republican tradition and had met James Connolly, ran messages for Michael Collins during the War of Independence and was interned during the Second World War. With a Catholic background, Tim had no knowledge of the Ulster-Scots and referred to the perception that there was nothing in the Ulster-Scots story for Catholics.



The Unitarian Church, St Stephen's Green, Dublin



Vox pops conducted during the making of *Tim McGarry's Ulster-Scots Journey* which included the question, 'what do the words Ulster-Scots mean to you?' resulted in responses which were either mocking, indifferent and references to that 'made up language'. While there was some genuine interest, most people perceived (Ulster-Scots) to belong to one side of the community, a perception that Tim had shared (but one which he came to reject during the making of the programmes and now disavows). Tim mentioned that Mark Thompson had suggested that the problem with Ulster-Scots is that many people either mock it, or take it too seriously. Tim had asked Mark Thompson and David Hume (Ballycarry Community Association and Orange Order), 'I'm a Taig, can I be an Ulster-Scot?' The swift reply was, 'yes, of course', contradicting the perception that Ulster-Scots history is Protestant history, a perception that Tim thinks we

need to move beyond. Filming in Ballycarry graveyard, Tim admitted that he had been unaware of this place which he now regards as a jewel with its rich history including the remains of the 400-year-old Templecorran Presbyterian Church, graves of people involved in 1798 and generals from the Second World War and the monument to (the bard) James Orr. Indeed the Orr monument had been built and funded by a number of masons including a James Magarry, perhaps a distant relative of Tim's.

When he embarked on his journey, Tim wanted to explore the three themes of history, his family background and (Ulster-Scots) language. History is very important. 'If we did not learn our history, we could forget why we hate each other and that would be tragic.' Tim had suggested wryly, yet many people here have no knowledge of Irish history. Notwithstanding his love of Irish history, Tim had been taught an Irish nationalist version and acknowledged that there were huge tranches of our history of which he knew little, such as: Scotland's Irish origins (the Irish who had migrated to Scotland were known to the Romans as *Scotti*) and the Kingdom of Dalriada; and the fact that the grave of Fergus, the first King of Scotland, where people came in droves to pay tribute, is to be found at Mossley. Part of the joy for Tim of his Ulster-Scots journey was to find that the connection between Ulster and Scotland goes back thousands of years, it is not something new, something invented, something coming out of nowhere. Having visited Carrickfergus Castle and spoken with the Ulster Historical Foundation's Dr

Tim McGarry's Ulster-Scots Journey was first broadcast on BBC Northern Ireland on 11 December 2013



Tim McGarry during filming at Greyabbey, Co. Down for his *Ulster-Scots Journey* television programme

William Roulston, Tim now knows much more about Edward Bruce, the Plantation (the Hamilton-Montgomery settlement) and Planter names (Hugo Duncan is probably an Ulster-Scot!) and was effusive in his praise of North Down Museum and their collection of Raven Maps (mapping the development of the Hamilton estate). Tim believes a visit to North Down Museum should definitely be part of the tourist trail.

Turning to his own family history, Tim thought he had ‘impeccable papist roots’. However, after a few hours research at the Ulster Historical Foundation which Tim regards as an excellent place to learn about your family roots, he learned that four generations earlier he is an Ulster-Scot, being a successor to an illicit relationship in 1864 between a Catholic maid called Cleland from the Nun’s Quarter on the Ards Peninsula and a farmer’s assistant of Presbyterian stock called McClelland from Inishargy. Tim’s great-great-grandmother was their

illegitimate child. Cleland and McClelland are Ulster-Scots names so Tim only had to go back four generations to find Ulster-Scots blood. This was a ‘beautiful’ surprise and something of which he is very proud.

Tim admitted to his scepticism that Ulster-Scots is a language. A joke he used to tell went, ‘for some languages you need a good ear, with Ulster-Scots you need a straight face’. Tim now apologised for this joke especially having met a ‘lovely’ man from the Ards Peninsula called Jackie Thompson, a native Ulster-Scots speaker who simply told Tim that Ulster-Scots was the dialect which he had been brought up to speak.

Ulster-Scots, is it a language? Is it a dialect? It does not really matter, Tim argued, referencing Seamus Heaney who said that there is Ulster-Scots in everything Northern Ireland folk speak.

Following the broadcast of *Tim McGarry’s Ulster-Scots Journey*, the audience reaction had been good, including people who would not normally watch or like Tim’s work. Tim’s hope is that he wants people to show respect for Ulster-Scots heritage and culture, perhaps something he had not done in the past. While talk of a culture war is overblown, all any culture needs is some respect. Tim is glad that with his journey he has removed many of his prejudices. Mark Thompson had mentioned that we tend to see everything in Northern Ireland through the prism of the Troubles. Tim wants us to get beyond that. Our history is not as linear and as black and white. It is open to everybody. The image of Ulster-Scots that Tim thought he had, he has changed and he is glad to say that.



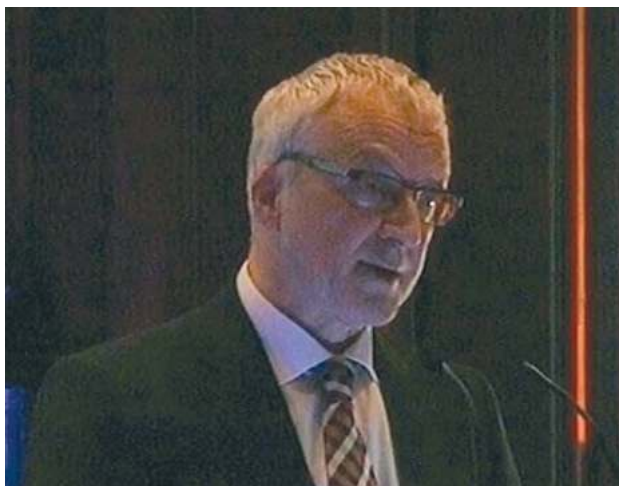
Tim McGarry with Gillian Hunt (Research Officer, Ulster Historical Foundation), explaining Tim’s family history background during the programme

DR BILL SMITH

Concluding remarks from the Chair of the Ministerial Advisory Group – Ulster-Scots Academy

Chair of the Ministerial Advisory Group – Ulster-Scots Academy, Bill Smith concluded the conference providing an overview of the proceedings in his capacity as conference *rapporteur*.

Beginning by remarking that Tim McGarry would be a very hard act to follow, Bill extended his thanks to Tim who in his own address had covered many of the conference themes. Bill referred to the previous evening when the conference had opened, featuring an energetic performance from Sontas with their fusion



of Irish and Scottish traditional music. The conference was now finishing on a high note with Tim (McGarry) disproving that the Ulster-Scots tradition lacked energy and humour. Rumours that it is dead are clearly untrue. Bill reminded the audience that today's proceedings had seen contributions from musicians, broadcasters, linguists and activists. Participants had hailed from Scotland, Ireland and Ulster, and there had been valuable opportunities for sharing information and networking. Alluding again to the previous evening, Bill advised that the Minister had endorsed the conference and announced the creation of a new Ulster-Scots Hub, a building in the Cathedral Quarter in Belfast where the Academy Secretariat would be united together with the Ulster-Scots Agency and Ulster-Scots Community Network. Then, prior to the performance from Sontas, we had enjoyed the showcase of recitals of poetry from *The Other Tongues*, bringing together Ulster-Scots with Scots, Scots Gaelic and Irish.

The main conference proceedings were opened on the Wednesday morning by Michelle McIlveen, (Democratic Unionist Party) Chair of the Culture, Arts and Leisure Committee in the Assembly, providing further evidence that the conference really was a cross-community event (with the previous evening's activities having been opened by a Sinn Féin Minister). Bill then provided a summation of the day's talks commencing with the contribution from Paul Clark who had given us his personal reflections as a broadcaster with a cross-community family background and posed the question, 'is it not time to recognise that we have more in common than divides us?'

Then we heard from Billy Kay from Scotland who told us about the Scots mercenaries, diplomats and pedlars

and their diaspora, not just to Ulster but throughout Europe (Poland, Sweden, Denmark) in the sixteenth and seventeenth centuries. Traces of the language they used still remain in the Deep South of the United States. They were continuing to write poetry in Scots and Ulster-Scots into the twentieth century, a linguistic continuum from Scotland and Ulster. Billy explained how the exile community diffused highland and lowland traditions (such as the wearing of the kilt) and how words have survived in Portavogie which have long since died out in Glasgow.

Mark Thompson, who has spent his life living in a rural area of the Ards, told us how the Protestant and Catholic communities – the Ulster-Scots and the Irish – have shared poverty and friendship (Bill referred to the example of the two bands playing together in Portaferry a century ago), again challenging the bipolar model. Mark gave us the pre-partition model of the rose, the shamrock and the thistle intertwined – the three traditions. Bill suggested that we can hardly disagree with Mark when he said that this was healthier and more interesting than the dominant stereotype of the two communities at one another's throats, the two tribes.

In a similar vein Martin Dowling alluded to the fabric of musical traditions here in his talk, illustrated by some beautiful examples which he played on his fiddle, again refuting the binary model. He too used the metaphor of the woven quilt, of the hidden musical tradition of Antrim and Down, rooted in local communities. Irish traditional music had been packaged and homogenised to support the Irish nationalist narrative. The Ulster-Scots were left out and not influenced by this, so a hidden fiddling tradition persisted.

Aodán Mac Póilin talked about Antrim and Argyll and the relationship between them in terms of place names and people's names, links going back 1,500 years. Aodán expanded on the idea of the archipelago, the land encircled sea, a highway not a barrier with a constant flow of people backwards and forwards. He informed us of the many lies of distant history, why it suited claimants to the Kingship of the Scots to say that they were descended from the High Kings of Ireland, which provided them with their centre of gravity for about 1,000 years. Then there was the example of the Bishop of Argyllshire in the sixteenth century who translated the works of John Knox into classical Irish.

Moore Sinnerton gave a presentation on Ulster-Scots and the media and posed the question ‘what is an Ulster-Scot?’, a very valid question which Bill argued will never have a full answer. Moore talked to us about the amnesia over certain aspects of our history, how Irish republicanism actually has its roots in Presbyterian thinking and how in 1798 many Catholics actually supported the authorities. Yet in the 1990s if you asked working class Protestants to explain Protestant culture they would talk about marching bands and the Battle of the Somme – not about Scots, Ulster-Scots or Presbyterianism.

The visit of David Ervine and Tom Hartley to the Somme battlefields provided a great example of two politicians coming from completely different backgrounds, dedicating themselves to having a conversation which went beyond the old antagonisms. David Ervine and Tom Hartley were moved by their visit to the Somme and what they learned moved them to a new position which was not entirely welcomed by their supporters back home. However, as David Ervine said, ‘Tom’s republicanism isn’t contagious’. Moore advised us of the stereotyping around the Scots-Irish, how the frontier stereotype does them a disservice. They were not just clearing the frontier, distilling moonshine whiskey, inventing country and western music and waiting to become President. Bill stated that this is a myth which must be tackled, the real story is much more interesting and nuanced.

Continuing his overview of the conference proceedings, Bill mentioned the contribution of William Roulston, the first speaker of the afternoon session who informed us about the Bruces and Ireland, taking the story back to a time before the Plantation and an event of great historical importance. The Bruce campaign in Ireland has been overshadowed by later events and is rarely taught in schools but Bill pointed out that there will be a chance to rectify this during the anniversary celebrations over the coming year.

In his talk on the ‘loom of language’, Roger Blaney applied the same metaphor of interwoven strands in the evolution of language as it is spoken here, in this corridor placed between Ireland and Britain where three languages have come together. Roger reminded us of the role of Presbyterian ministers in recording and preserving the Irish language.

Iain Carlisle then looked at the question of ‘what is an Ulster-Scot?’ and reminded us of Philip Robinson’s three markers of: surname, language use and

Presbyterianism. However, these are not always applicable and many communities do not embrace one or any of these (markers) but nevertheless still think of themselves as Ulster-Scots.

Andrew Holmes reminded us again that not all Presbyterians are the same in their politics and outlook on the world. In the 1790s most were reformists, not radicals or revolutionaries, reflecting their particular economic and social concerns. The consistent thread in the Presbyterian tradition over the next one hundred years was their support for reform while generally not supporting revolution. This became (as circumstances in Ulster changed) the liberal unionism which fought Home Rule in light of the clear benefits of the union as they had emerged in the 1880s. Andrew spoke of a continuum and complexity amid changing circumstances.

Linde Lunney also spoke of the diversity within Presbyterianism. In Dublin and the south, Presbyterianism was not necessarily a phenomenon of the Scots. Edward Brice was not in fact the first Presbyterian minister in Ireland but the Provost of Trinity College in 1594, an English Presbyterian. The Dublin and Munster Synods tended to follow the English model and the significant split between the north and south that occurred in the nineteenth century was the result of Henry Cooke’s attacks on non-Scots and non-northern Presbyterians.

There had been a great atmosphere at the conference and Bill concluded his summation by encouraging everyone in attendance to ‘keep the buzz going’. He asked that if anyone had ideas for future projects, to advise us of them in the suggestions form. Otherwise the ideas which have emerged from this conversation might be incorporated in the work and outreach of the conference participants (including the exhibitors). Bill exhorted the audience to use what they had gleaned from the conference and requested that people keep in touch and advise on how they had used the conference ideas. Bill stated, ‘I hope this is the start of something big, which is what we wanted it to be’. Thanking Brian McTeggart (Ministerial Advisory Group – Ulster-Scots Academy) for his efforts in sourcing funding for the conference, Tim Smyth (Ulster Historical Foundation) and Edel McMahon (Ministerial Advisory Group Ulster-Scots Academy), for their organisation of the conference, Bill then thanked the audience for attending, for their enthusiasm, for being so open to the message and ‘for taking it away and working with it as I know you’re going to do’.

CONFERENCE PERFORMANCES

Wednesday 26 March 2014

RISIN' STOUR

Iain Carlisle and Matthew Warwick

It was appropriate to open the conference with music by Risin' Stour. Given the band's role in bringing Scottish traditional music and ceilidh dancing to local



communities across Ulster, not just for entertainment but as part of the educational outreach of the Ulster-Scots Community Network and given the day jobs of



both musicians – Iain and Matthew – in developing Ulster-Scots culture in the community, it was particularly apposite that delegates were welcomed into the venue with music from Risin' Stour.

At the conference music was performed on accordion, guitar and low whistle and included a selection of traditional reels, jigs, marches and slow airs.

THE PIPES OF PEACE

Ian Burrows and Patrick Martin

Ian and Patrick were asked to play at the conference to demonstrate the commonalities of the uilleann and lowland pipes, and the similarity of styles and sounds, derived from these bellows-blown instruments.

Uilleann Pipes – Uilleann Pipes are the national bagpipe of Ireland and their name is derived from the Irish word *Uille* meaning elbow as they are powered by bellows using the piper's elbow as do the Scottish Smallpipes. They originated in the eighteenth century replacing the harp as the preferred instrument for Irish music. An interesting fact is that the Presbyterian Church used the instrument when they had no organs and also that several Presbyterian Ministers in the eighteenth century played Uilleann Pipes.

Scottish Smallpipes – Scottish Smallpipes or Lowland Pipes, as they are sometimes referred, were very common in the lowlands of Scotland around the sixteenth century as opposed to the Great Highland Bagpipe. Local lowland burgh councils employed pipers as full time musicians to attend and play at civic functions. They were also very popular at weddings, local markets and dances.

The Lowland pipes eventually became extinct until 1981 when a Northumbrian pipe maker Colin Ross, saw a set in a museum and built a replica set. The Smallpipes since then have become very popular as they are much quieter than the Great Highland Bagpipe, are pitched in concert 'A' making them more compatible with other instruments such as the fiddle and whistles.



HANDED DOWN REPERTOIRE

Nigel Boullier and friends

In 2012 Nigel Boullier published the highly acclaimed collection of musical tunes, dances and biographies of fiddle players, the seminal, *Handed Down: Country Fiddling and Dancing in East and Central Down*. A publication referred to at some length by Prof. Martin Dowling in his presentation to the conference during the morning session.



Given the importance of *Handed Down* in documenting the quite unique fiddle playing style,

repertoire and dancing culture in rural Co. Down, Nigel's group were invited to perform at lunchtime, to demonstrate a very real, authentic and living shared musical and dance tradition in Ulster. One that reflects strong influences from Scotland, and further afield, and yet which also reflects a strong, distinctive local vernacular which has commonalities with other geographically remote regional styles (notably Sliabh Luachra) of music on the island of Ireland.



THE PIECES OF MUSIC PLAYED BY NIGEL BOULLIER'S ENSEMBLE

			<u>Dancers</u>
Jigs	'My Darling is Asleep/ 'Whelan's'	3 + 3	
Mazurka	'Jackie Donnan's/'Davy Gray's'	Intro, then each tune x 2.	Bernie & Tim
Polka	'Jimmy Ward's'	3 part tune x 3	
Barndance	'Jimmy Doyle's'	x 3	Bernie & Tim
Reels	'Lucy Campbell/'Drowsie Maggie'	3 + 4	
Quadrilles	'Maggie McGeag let go o' ma leg/'Yankee Doodle'	3 + 3	
March/ Strathspey/Reel	'The Hills of Alva/The Iron Man'/ 'The High Road to Linton'	March x 2/ Strathspey x 2/Reel play out	Bernie
Jigs	'The Rose in the Heather/'Sixpenny Money'	3 + 3	
Quadrilles	'3rd of Burney's/'The Whitehouse Lass'	3 + 3	
Quadrilles	'I'm a Young Man/'Naen o' yer winkin' at me auld Man'	3 + 3	

CONFERENCE EXHIBITION

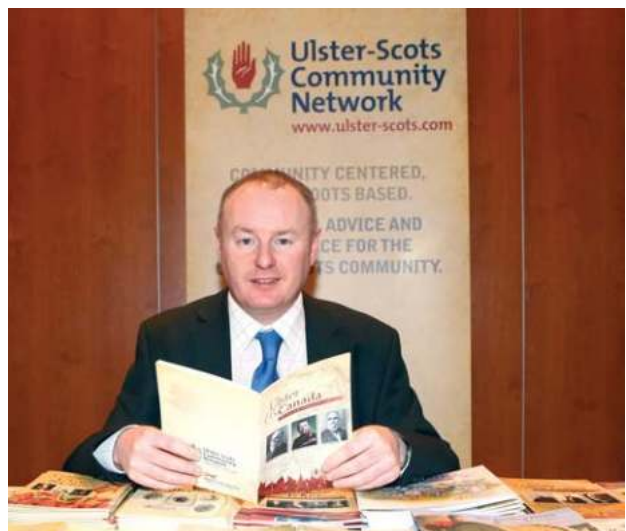
The exhibition at the Ulster and Scotland conference was an integral part of the event and another highlight. In keeping with the conference theme of shared inheritance, an extensive and diverse range of groups utilised all the available space in the Grand Ballroom of the Europa Hotel. In total 37 organisations comprising community groups, the loyal orders, language activists, and heritage, cultural and historical societies participated (indeed local business was also represented with Tweedy Acheson exhibiting their newly designed Causeway tartan), a very tangible reflection of our rich and interconnected history and culture.

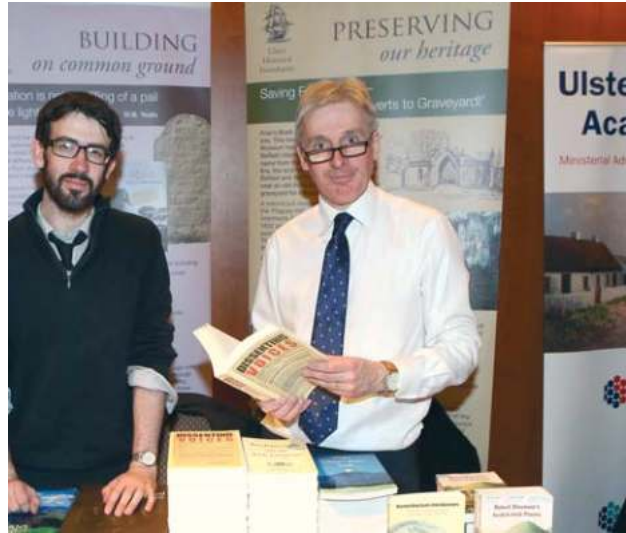
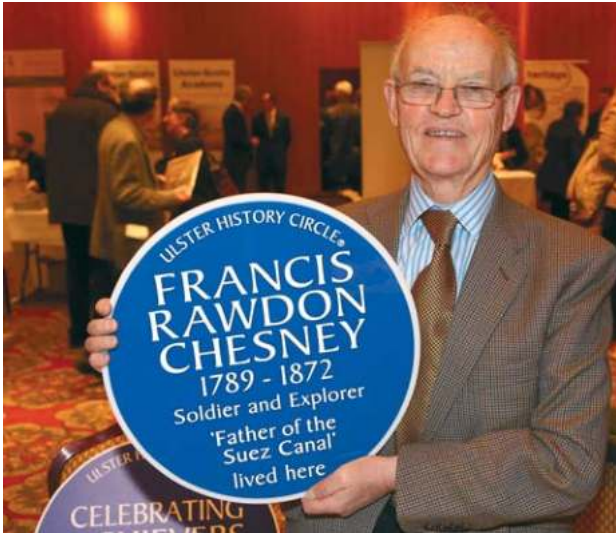


Providing a showcase for local heritage, cultural and community groups which would also demonstrate both the dynamic cultural diversity of this place but also the many commonalties, the exhibition was a central and vibrant part of the conference. Some 54 groups were invited to participate in the conference with 37 able to join us on the day. Of those groups unable to join us, staffing and logistical difficulties were the main reasons given for not being able to avail of the opportunity to exhibit. Indeed the response to the initial invitation was invariably gracious and enthusiastic as potential exhibitors grasped the importance of the event and the opportunity it provided to promote their organisation's aims and activities. The Grand Ballroom of the Europa Hotel was full to capacity with community groups

(operating at grassroots level) from the four corners of Belfast including An Droichead (South Belfast), Skainos Centre (East Belfast), Spectrum Centre/Culturlann McAdam Ó Fiaich (West Belfast) and 174 Trust/Small Steps Adult Education Group (North Belfast) and many others including the Ulster-Scots Agency, the Ulster-Scots Language Society, the Gaelic Athletic Association, the Northern Ireland Piping and Drumming School and the Ultach Trust. All of the exhibitors added considerable value and colour to the conference and provided proof of the Ulster-Scots contribution to our shared inheritance.

During the breaks in the conference, the exhibition area was a hive of activity and feedback from the conference attendees makes clear that they greatly welcomed the presence of so many exhibitors. Many of the stands were flanked by colourful and





informative exhibitions, there were book displays from the Ulster Historical Foundation and An Culturlann, sporting memorabilia from the Gaelic Athletic Association, rare volumes from the Orange Order and a warm and positive tone, all helping to maintain the conference buzz and momentum. Delegates emerged from the Grand Ballroom laden with leaflets and materials and a brief vox pop of the exhibitors during the event revealed great satisfaction at the interest shown in their stands by the more than 150 people who attended the conference. In addition to interaction with the public, the conference also provided exhibitors with the opportunity to network with each other and forge relationships which might lead to further collaborative activity, particularly important in the Irish language and Ulster-Scots sectors. Post-conference feedback received from exhibitors has invariably been favourable as indicated by the following comments:

‘Great conference and networking opportunity’

‘... exhibition was very good. Excellent chance to mingle and network ...’

‘A good opportunity for our organisation to get information out about what we do and our history’

From the Foundation making initial contact in January and February with potential exhibitors to explain to them the conference aim, and its themes, all the conference exhibitors embraced the concept with enthusiasm. Of the 37 invited, there was not one cancellation, even from those who encountered logistical difficulties in providing cover for their stands during a week day. The exhibition personified the inclusive nature of the conference, added value and was of benefit to all concerned.



Some other scenes from the exhibition



CONFERENCE EVALUATION AND FEEDBACK

Any objective observer would surely agree that in terms of the content, be it the variety of musical and dance presentations, or the coherent, evidence-based arguments of the range of speakers, the conference achieved the objective of identifying and demonstrating the significant Ulster-Scots contribution to the shared inheritance of this place. This is certainly the view of the many attendees who completed and returned evaluation forms (approximately 25% of those who took part, though not every respondent answered every question) at the end of the conference. A sample of the comments received are provided below and are most revealing.

1 How did you hear about the conference?

Heard through email sent out to USLS members.
I heard about the conference from an email notice from UHF.
Through my daughter. She is on the email database of the UHF.
Through e mail received from Ulster-Scots society.
Contact directly from UHF.
By invitation from UHF.
By e-mail from Fintan.
Through the Ulster Historical Foundation.
Invitation from the Ulster Historical Foundation.
By email.
Email.
I am a Trustee of the Foundation.
By email L Maginnis to [] support and to put [].
Have great respect for UHF also.
From one of the speakers.
PRONI email.
Email. I think from North of Ireland Family History Society.
Through work – University of Ulster.
Through a fellow academic.
By email.
Word of mouth.
Friend.
On mailing list.
Email from PRONI and then details from UHF.
An email from UHF.
From a friend.
Via text message from supervisor at U.U.
I am a member of the NI Housing Executive Retirement Assoc. – the secretary notified me.
Through NIFHS and then saw info. Received from UHF of which I am a member.
Via email for PRONI.

2 Why did you decide to attend the conference?

Liked the look of the conference, interesting speakers, a chance to interact and have a stall.
I decided to attend due to personal interest in the subject.
I have an interest in local history and I thought that the conference would be interesting as there was an excellent range of speakers and topics.
To advertise the Líofo campaign and to build on our outreach work, also to learn more about Ulster-Scots.
To promote our society and to hear the presentations.
a) To support the UHF who support NIPR so well. b) To meet with N.I. publishers and authors. c) To network with others interested in local history publications. d) To publicise NIPR.
Because I was asked, it seemed interesting, I am supportive of the work of the UHF, and I felt that my organisation should be represented at such a conference.
A good opportunity for our organisation to get information out about what we do and our history.
Because of its relevance to the history of Presbyterianism.
I work for local government and Ulster-Scots is important.
I am very interested in my family history and recently discovered that I, like Tim McGarry, am also descended from Ulster-Scot.
Out of interest.
Because it is [relevant] to my identity.
To seek clarification of what constitutes Ulster-Scots.
Work/personal interest – employed in research and preparation of Ulster-Scots education materials.
My research interests include the interaction between religion, culture and politics. I'm currently studying the role of religion in Presbyterian opposition to Home Rule, in which the connection to Scotland is a significant contributing factor.
Looked interesting.
Conducting academic research into the subject.
Interested in Ulster history.
Calibre of speakers.
Interest in the subject, location and nil cost.
Interest in Scottish ancestry.
Because I have an interest in the subject – part of my course with UHI.
Interest in both Scottish and Irish dance forms and research into perception of Scottish dance in Ulster and elsewhere.

My family were originally Scottish.
To re-acquaint with recent developments in Ulster-Scots links.
Interest in Irish history.

3 Did you find the conference presentations to be challenging and interesting?

Yes [note: nine respondents simply replied 'Yes'].
I sat in on ten presentations. Enjoyed eight of these very much. Other two ok.
I found the presentations excellent.
Very. Really enjoyed them all – a good mix and just the right pitch.
Yes I found them very interesting and informative.
I only was able to sit in on one presentation and it was very interesting.
I would love to hear the others. Were they recorded and is there any chance that they might be made available?
Can't comment as I was engaged all day at our exhibition stand.
Lectures were excellent.
Excellent conference, excellent speakers.
Yes, very much.
Yes excellent.
Yes, although there should be time allocated for general discussion with the audience and panel.
Very challenging to the point of being overwhelming. There was so much information some of which contradicted.
Very much so, great diversity of papers/speakers.
Yes, I enjoyed them very much. One or two ran a bit long, but the subject matter was all interesting and informative.
Yes, they all had value and challenged perceptions.
Very much so.
Very interesting topics. Questions raised. Themes/Topics covered were varied and interesting (further back history not just political topics – very refreshing!).
Yes and quite varied themes.
Very interesting – enjoyed it.

4 Has the conference changed any of your views/perceptions on the history of the Ulster-Scots and their contribution to a shared inheritance?

My views haven't changed a great deal as a result. But the presentations expanded my appreciation, and filled in gaps.
I was given an increased appreciation and understanding of my Ulster-Scots heritage.
Yes. Although I am from an Ulster-Scots background

I have been a little dismissive of Ulster-Scots, not regarding it as a language as such. However, I learned that there is a lot more to the subject than language!

It has made me much more aware of the richness of Ulster-Scots culture.

It has definitely highlighted the idea of a shared inheritance to me and has shown that Irish language and Ulster-Scots should be working collaboratively much more.

No, but has added more knowledge.

I think it helped to clarify that Ulster-Scots is not just linked to the Protestant/unionist tradition.

It is part of our shared past and must have a place in our shared future.

A little more, partly because of the exhibitions on the day and partly because of the interest shown in my stall.

Just more informed.

Yes – I think if all the 'Nay-Sayers' in relation to Ulster-Scots who believe it is one sided were here today, they would go home with a different view!

It hasn't changed my views but it has broadened them.

Yes. It is much better than I realised.

Yes. I want more.

Not changed my views but deepened my understanding.

No.

Not changed, but deepened understanding and suggested some things I'd like to learn more about.

Yes [note: two respondents simply replied 'Yes']

I am certainly better informed and more knowledgeable regarding Ulster-Scots heritage.

Yes, especially with regard to southern Presbyterians and the middle-ages.

Yes, was made aware that the Ulster-Scots Network is advocating inclusivity and sharing.

Much information was new.

Further informed it.

No. I already know most of it.

Realise there are even more common threads.

It was re-enforced at the conference.

Not really, very much reinforced views I hold ... nice to see a varied turnout of attendees.

Greater understanding.

5 Did the exhibition/exhibitors add value to your experience of the conference?

Yes, exhibition was very good. Excellent chance to mingle and network also.

The exhibition was great and exhibitors were very useful.

Yes. A great number and variety of exhibitors with lots of interesting and informative material – most of it free to take away.

Yes, I received many networking opportunities.

Yes [note: six respondents simply replied ‘Yes’]

Yes. The exhibitors were all very approachable and willing to talk about their various areas of interest and to learn about ours. It was great that there was such a diversity of exhibitors and I thought there was a very good atmosphere on the day with a noticeable respect shown among exhibitors.

Yes. There was an interesting range of organisations present and on a personal level I enjoyed my conversations with some of the other stallholders.

As an exhibitor we feel we added value and experience.

It was a useful networking opportunity.

Absolutely – great to see so many exhibitors taking part.

Yes, got lots of useful leaflets.

Very much.

Yes this was an excellent aspect, great networking and material excellent. Very inclusive.

Yes, definitely.

Of course. It [] and be reviewed if possible.

Yes. If the extent of exhibition was better known by registrees before conference, we could have been more anxious to arrive at/near 9.00 am to have more time to go around the exhibits. By the way I saw tartan blanket company featured – if the Sekules of Killeel still manufacture and sell socks to go with kilts and Scot dancing they could have a stall (founded by Edith Sekules, Jewish immigrant from Vienna. I think her son may still be running company on smaller scale).

Yes, a lot of material was provided, and I enjoyed seeing all the different exhibits.

Yes, displayed diversity of community groups.

Very interesting.

Most interesting exhibition and stands.

Very much so.

Undoubtedly yes! Lunch time was not long enough to browse through them all and I know all of the subjects! How would a novice have had time to take it all in!

Yes, it was good to see the range of organisations that exist and learn what they did – facilities they provided for research/education.

Very much so. Excellent.

Yes, very much so and diversity.

6 What was your impression of the conference venue and facilities?

I liked the venue.

Venue and facilities were first class.

Excellent. I have been organising conferences and seminars through my work for some years now. I know the hard work and attention to detail required for a successful event.

I was impressed with all the arrangements and the venue was 1st class (convenient to train/bus and car parking facilities). Well done!

Excellent, staff and food were first class.

Both were excellent.

Very good, and the staff were all very pleasant and could not have been more helpful.

The hall was fine.

Car-parking next to the Europa – and the price of it – is a problem, however.

Very good [note: four respondents simply replied ‘Very good’].

Very good but it would have been useful to have opened up the exhibition area to the public even though they had not registered to attend the lectures.

Very plush. The acoustics in the room were not great and I missed a lot of what was said.

Good [note: two respondents simply replied ‘Good’].

Excellent [note: three respondents simply replied ‘Excellent’].

Satisfactory and comfortable.

Comfortable, spacious, convenient to public transport. Conference hall too warm, however, a bit stuffy.

Impressive facilities.

Venue: good transport links. Lunch menu not hugely suitable as finger food.

Good location.

The conference venue was superb.

Venue was very comfortable. Plenty of toilet facilities available ...

Great venue, excellent facilities.

Very good though would like to have a better facilities for deaf (as I am hard of hearing).

Excellent – staff very pleasant.

7 Can you rate the conference venue by selecting a number between 1 and 5 (with 1 being very dissatisfied and 5 being very satisfied).

Some 92% of respondents rated the venue a 4 or 5, in terms of satisfaction.

8 Can you rate the conference food by selecting a number between 1 and 5 (with 1 being very dissatisfied and 5 being very satisfied).

Some 64% of respondents rated the hospitality a 4 or 5 in terms of overall satisfaction, and 92% of respondents rated the hospitality a 3, 4 or 5, in terms of overall satisfaction.

9 Do you have any comments on the organisation of the conference?

Thought you got it just right. Well done to all organising! Both chairmen great in their own individual approaches.

Organisation was very efficient – well done.

The conference dinner and the lunch menus were excellent and a little bit different from the usual fare.

Really well organised, plenty of breaks to rest and network.

Very well organised.

I thought it was very well organised and the whole event kept to the schedule and ran like clockwork.

It was a worthy concept and very well organised.

Great conference and networking opportunity.

Excellent organisation, I was welcomed on arrival and greeted by name.

Seemed very well organised to me.

Very good indeed.

Very good but pity [the] exhibitors who [are] also part of this area of interest did not [get to] hear such great material.

Excellent. Time keeping v. good

Well organised and balanced. There was such a spread of backgrounds [abilities in the] audience.

Overall good, would have liked more female representation (3 speakers) and some time for small group discussion.

It was excellent.

Perhaps more time for questions and answers!

Very good.

Very well organised – kept to time.

Well organised, thank you.

Perhaps the variety of subjects could have been widened.

Dinner and entertainment was excellent. Well structured ... there was plenty of time for networking/talking to other delegates.

I thought it was well organised. Talking to people for 30 min. is hard for the audience. Is there any way of involving the audience?

Very good.

Excellent.

10 How do you feel the event could have been improved?

A bit too strongly weighted on the history side, and a bit too light on the language side for me. But then that is my special interest.

Only suggestion would be if it would be possible to get a reduction in parking costs in one of the local car parks?

While I enjoyed the excellent music and dance, it was disappointing that there were obviously a number of people who didn't turn up for the dinner on the Tuesday evening, as this inevitably wastes resources.

Not sure what the answer is, as I know that a free event is often the reason for people to be less careful with their commitment.

Room for talks was very hot.

Those left looking after their own stands were not able to hear the presentations.

Maybe a direct view on a screen would have been useful.

It would have been great if the exhibitors could have been able to hear the talks.

Perhaps the shinty/hurling heritage could feature next year.

Very good but it would have been useful to have opened up the exhibition area to the public even though they had not registered to attend the lectures.

A few more questions [from the audience].

More time to be allocated for general discussion with the audience and panels after each talk.

More female representation (3 speakers) and vegan/vegetarian selection could be improved. Also sound was low at times. Maybe less speakers.

It was a bit too long, 10.00–4.00 would be better.

No major improvements.

Some explicit attention to women and their experiences.

1. conference seating in U-shape would have improved sound. 2. greater interaction with those attending.

Each speaker to control their own Powerpoint presentation.

Yes ... more workshops rather than lectures.

Although the speakers were professionals, all should have had powerpoint presentations. Alternatively a copy of their presentations should have been given in a handout.

Better air circulation in the presentation room.

11 Would you attend a similar event again? What subject areas would interest you?

Definitely. More focus on language.
I would certainly attend again and would encourage others to do so.
I wish I had invited others who I know would also have enjoyed the event this year. What about a session on 'dance'?

Yes [note: eight respondents simply replied 'Yes'].
Possible talks on particular, interesting individuals or families from the past in Ulster who played a part in the Ulster-Scots story. I think personal elements make the most interesting stories.
Yes, I am interested in language particularly surnames and placenames.
Yes. Similar types of topics.
Yes. Anything on Irish and local history, culture, literature and language.
More on the shared musical, Irish-Gaelic language and sporting traditions.
Yes. More subjects along the same lines.
Yes, very interested about the Bruce event next year. Please keep in touch.
Yes, would love to know where specific families came from.
Yes, anything historical.
Yes. Religion, history and social history.
Yes. Also discussion of ways to use the information to make a difference to the Ulster society.
Yes, focus on c. 19th and 20th political history.
Yes, the rose, the shamrock, the thistle needs Welsh contribution – contribution of local groups eg Ballycarry and Carncastle.
Yes, Ulster-Scots/American links.
Yes – possibly expand into two days one workshops and one lectures.
Yes – completed yellow sheet re: idea for dance day.
Yes. I would like to know how we are encouraging Americans etc. to come to NI to search for their ancestors and what help they are being given. All I know is that the Americans contact the church offices to ask for info, and then organise to come to NI.
Yes, perhaps a look at Ulster-English.

12 Do you have any other comments about the conference?

Just to say that I thought yesterday's conference was excellent.
I really enjoyed it and learned a lot.
Well done on the organisation.
An excellent presentation delivered with passion and authority in a relaxed and highly engaging manner.

Well done [note: two respondents simply replied 'Well done'].
As I remarked to the Chair of the CAL committee at the coffee break more people need to be exposed to the narrative of the interrelated nature of our rich and varied cultural heritage.
Improved understanding through direct engagement with people like you is bound to stimulate increased respect from most.
I believe the conference succeeded in sustaining interest for a wide spectrum of folk. No mean feat! Just to thank you for the lovely Ulster-Scots event at the Europa on Tuesday night.
The decor, food and entertainment were lovely, especially the music and dancers!
Thanks again and very well done!
It was very worthwhile and interesting.
Perhaps more time for promoting it beforehand would have been useful. The talks were just the right length.
Thanks again for this excellent conference enjoyed it all thoroughly.
I want to congratulate all involved from the UHF in the Ulster-Scots Dinner and seminar. I was very pleasantly surprised as I gathered so much information about our shared heritage relayed in such an appealing way. I also thought the young band Sontas were an inspiration to all to pick up what we have and move it along the same road together.
Congratulations on the landmark event.
Congratulations on a great conference.
Everyone I talked to thought it was a great conference and all the comments about the day were very positive.
Excellent event, it was a great opportunity for our organisation to get information out about what we do, promote ourselves and our history.
Congratulations on the conference, it's the best I have attended.
It was an excellent conference and very encouraging both in terms of the diversity of representation and spirit of presentations.
I do hope this marks a new departure in Ulster studies in all dimensions, Ulster-Scottish, Ulster-English, Ulster-Irish, Ulster-American etc.
Anyway, congratulations to yourselves on the design of the conference.
Not just the level of expertise – I learned a lot – but in particular by nurturing such an inclusive ethos. Somebody who is as sensitive as I am to ideological subtexts came up to me and said 'Are we looking at a significant shift here?' It was exactly what I had been thinking.

The whole conference was a most positive and inclusive experience. I met old friends and made some new ones, including an invitation to make a visit to Uaigh Island off the Donegal coast.

Thanks again, and congratulations on a most successful event.

I am delighted to have taken part; in what was one of the more inclusive and positive events that I have been involved with! I enjoyed it, and thought it went really well and was especially well organised.

Excellent, really glad I came along. Learned a lot, good networking opportunities, good to meet people I've only emailed before.

Just a big thanks to all concerned.

What about the Ulster-English?

[] follow up, leave some space for discussion []

[] separate part of the event.

Tim McGarry was excellent but I'm not sure that it was the appropriate closing item – might have worked as the evening entertainment.

The comm[] that a conference like this shows within society here should be used in the wider society to

educate the whole Ulster society. The Dept of Educ. should be challenged to make the history taught in schools Ulster-centric as opposed to Anglo-centric.

Thought the conference was excellent I really enjoyed it and learnt a lot. Well done on the organisation.

The whole conference was a most positive and inclusive experience.

Will there be a publication, recordings available on website. Subjects a bit more original: invention of tradition – compare relations between Gaelic and Scots.

Surprising lack of academic involvement of university practitioners of relevant Ulster-Scots themes.

[Moore Sinneton] and video clips was a highlight. An excellent start ...

Well worth repeating – only its appeal needs to be widened.

Many thanks for organising such a thought challenging conference. Excellent speakers that maintained interest. Look forward to more in the future.



CONFERENCE RECOMMENDATIONS

As part of the conference objectives it was anticipated that arising out of the event a number of concrete proposals or recommendations for further collaborative work, either in research and development or in artistic or cultural expression, could be made.

People left the conference inspired, with their interest heightened. Every response to the question, 'Would you attend a similar event again?' indicated a strong enthusiasm to attend other events in the future, reflecting an almost universal appreciation of the Ulster and Scotland conference.

Within the conference feedback (see above) there were many general but brief suggestions/comments made. Many had useful ideas regarding the content and nature of future events ranging from presentations on the shared musical and dance traditions, Irish/Scots-Gaelic and Scots/Ulster- Scots languages (a number of participants would like to see much more on language), to the idea of the 'rose, shamrock, thistle' strands being explored in more detail. Some suggested they would like to see more on historical themes (others less), and also the Ulster-English and Ulster-Welsh contributions to our history and culture be given more consideration.

Also included in the completed conference suggestion forms were wide-ranging suggestions for research into Irish and Scottish family names; a booklet, film or exhibition on the history of the shared nature of hurling in Ulster and shinty in Scotland; a film about music, poetry and dancing connections; and providing more resources for Americans to help them trace their Ulster ancestors.

In relation to improving networking between organisations across the various sectors, suggestions included: encouraging annual celebrations of shared culture, undertaking more outreach work in schools on common themes, etc., (eg shinty/hurling/hockey workshops). Promoting the study of a 'shared' inheritance in schools, for example include Northern Ireland's 'shared history' in the education syllabus of state schools. Ensuring that new educational resources reflect the diversity of the conference presentations – connecting the two traditions –and demonstrating its relevance to young people. And improved and strengthen links between the 1) voluntary/community, 2) the public and 3) the university sectors.

Suggestions for collaborative research and development projects

Proposal 1 – Reconstructing the Scottish migrant community in Plantation Ulster

Researchers of the early modern period in Ireland are well aware of the difficulties of reconstructing communities in an era for which many of the standard sources used by social historians are not available. Four hundred years on from the start of the Plantation, our understanding of much of what occurred at this time is shadowy at best. Nonetheless by piecing together fragments of evidence from a disparate range of sources it is possible to recover something of the nature of society in a period of great change at many different levels.

This project would focus on the creation of the Scottish migrant community in Ulster in the early seventeenth-century. Sources that can be utilised to build up a profile of this community include the 1622 certificates, Ulster inquisitions, summonister rolls, will abstracts, gravestone inscriptions, port books, state papers, denization records and muster rolls. Through extracting information on the lives of individuals, it is possible to begin to understand the nature of the migrant community and its patterns of behaviour. The end result would be a biographical dictionary of Scots in Plantation Ulster.

Proposal 2 – Ulster and Scotland: Sporting connections

There is scope for a collaborative research project on sporting connections between Ulster and Scotland. The conference feedback already included suggestions for a booklet/exhibition and outreach work on the shared nature of shinty and hurling, which might be extended to also include hockey. In addition, the impact of Scotland on the development of soccer in the late nineteenth and early twentieth century on the island of Ireland generally, and Belfast in particular, could be explored. The research would be multifaceted exploring the impact on the industrial working classes in terms of leisure, health and social interaction (including tackling sectarianism) and on the personal stories of the individuals who played for teams across the United Kingdom. Thirdly, the history and development of golf as a sport and a social pursuit in Ulster and Scotland would warrant serious attention,

given its huge popularity around the world, among people from all backgrounds.

Proposal 3 – Post-1700 migration of Scots to Ulster

Most studies of Scottish migration to Ulster stop around 1700 in the aftermath of the heavy immigration of Scots to Ulster of the 1690s. This overlooks the fact that Scots continued to cross the North Channel in some numbers throughout the eighteenth and nineteenth centuries. A study of this subject area would do much to enhance our understanding of the continued interaction between Scotland and Ulster. Kyle Hughes' recent book on *Scots in Victorian and Edwardian Belfast* has shown what is possible for one area in a particular period.

Proposal 4 – 1718 migration

One of the most important dates in the story of the relationship between Ulster and America is 1718, the year in which large-scale organised migration from the province across the Atlantic began in earnest. In four years' time there will be the 300th anniversary of this event. This is clearly something that needs to be marked. There is still scope to build on the website (www.1718migration.org.uk) that was created some years ago under the auspices of the Ulster-Scots Agency, with which the Ulster Historical Foundation was involved.

This anniversary is important in terms of building links with New England which can then fan out across America to where the descendants of these families moved – a bridgehead, if you will, for further work. There is potential for a type of Mayflower Society (www.themayflowersociety.com) or Daughters of the American Revolution-type organisation to which those descended from the original settlers of 1718 (or eighteenth century migrants) could belong. Other outputs could be events, commemorations, identification of sites and stories here from a tourism point of view, development of genealogical resources, DNA testing techniques, etc.

Other suggestions for research projects include:

Connecting the Ulster-Scot diaspora around the world.

Highlands and Islands Scots in Ulster.

Scotland and Ulster from the Bruces to the Plantation – a gap in the historiography apart from the Gallowglass and Redshanks.

The impact on the 1690s Scottish migration to Ulster – now realised, but still little understood.

Scots in other parts of Ireland – building on Linde Lunney's presentation on Dublin Presbyterians and Scots, this would make a very interesting comparative study: the development of Scottish communities and Presbyterianism in southern Ireland.

Suggestions for collaborative projects in artistic and cultural expression

Proposal 1 – The Ulster Airs

The Ulster Airs scheme was initiated by the BBC in 1937 under the editorship of Norman Hay. Under the scheme mainly Ulster-based composers were commissioned to arrange for orchestra a considerable body of traditional melodies, mostly from the Sam Henry/*Coleraine Chronicle* collection. The idea was to preserve these 'Ulster' melodies for future generations.

However misguided a concept, the result was a collection of orchestral scores and often associated orchestral parts which are worth preserving and making available to a wider public. The BBC may be amenable to the materials being properly conserved and hosted in a library or PRONI. Just as important, new performance materials should be prepared, along with an index and associated letters and other documents pertaining to the collection. The Ulster Orchestra might be commissioned to prepare at least one CD collection (along with downloading potential) which (a) would be an excellent middle-of-the-road offering to tourists and (b) a popular addition to broadcast libraries across the globe (a Northern Ireland calling card).

The collection is a strong aspect of a shared inheritance. Sound recordings of some of these arrangements, could be provided by the proposer, to bolster a funding application.

Collaboration could be between MAG – Ulster-Scots Academy, Ulster Historical Foundation (possibly as publisher), the BBC and the Ulster Orchestra.

Proposal 2 – Great Highland Bagpipes and *Piobaireachd*

Given the interest and existing expertise in Northern Ireland amongst Great Highland bagpipers, a similar

event dedicated specifically towards the music that is part of our shared inheritance is proposed.

Prof. Dowling's talk was incredibly insightful and entertaining, however, like many of the other talks, it was just a drop in the vast ocean of our heritage and he could have talked at much greater length on the topic.

A particular interest in this subject area is *Piobaireachd*, a music that is mainly only found in Scotland today. However evidence suggests that it would have been much more widely spread in Gaelic society and an intrinsic part of their culture through its links with Gaelic song. This could, by extension, be developed or incorporated into a series of similar events that would delve into different aspects of our shared inheritance, such as language, in much more depth and specificity. Such a series of events would allow a better understanding of our culture to be developed and perhaps inspire new enthusiasts in a given field.

Proposal 3 – A practical workshop on dancing connections

A practical one-day workshop based around dance should be considered. There are different forms of Irish (step, set/solo and group) as well as traditional Scottish (Highland, country and step) and the Ulster-Scots dance form that was seen as part of the contribution from Sontas during the opening night of the conference. Many are unaware of the various styles. As well as participating in the various types of dance (taught by Ulster teachers) there could be presentations on the shared history of dance/origins of the types of dance form, putting it in a wider context of European and world dance styles.

The way forward

It is clear that the conference was a much needed and much appreciated first step in bringing organisations in this sector together. We believe more development and confidence/relationship building activities are essential to nurture the connections made by parties at the event.

In addition there is a need for more capacity building within the heritage sector as a whole and the Ulster-Scots and Irish language communities especially. In relation to language, it is acknowledged that the lack of capacity in Ulster-Scots language activities and offerings, needs to be addressed. The success of *The Other Tongues* publication and showcase at this conference point to one way forward. Collaboration,

can be achieved on collections and anthologies of writing, not only in creating more opportunities for Ulster-Scots and Irish publications/projects, but exploring in greater detail the literary connections between Ulster-Scots and Scots – 'the mither tongue'.

In terms of the way forward, it is very apparent that there is a strong appetite for more similar events. These could be on themes discussed at this conference, but which participants feel are deserving of a more fuller treatment, or other subject areas, which had to be omitted at the planning stage due to lack of time. They too could be developed in to similar events.

Not all events would need to be on the scale of this conference, or require huge financial resources, and some might be achieved via existing small event grant schemes from bodies such as the Ulster-Scots Agency/Foras na Gaeilge.

The conference has demonstrated clearly the benefit of having an exhibition space as part of a larger event. This approach can add considerable value to any event, without significant additional cost. It allows practitioners and the general public to interact, enables additional experts to demonstrate and contribute, over and above the speakers, and facilitates dialogue and swapping of ideas. Strong appreciation for the exhibition was shown by all taking part. The conference format is a template which could be replicated by others in the future.

At a more strategic level, a general feeling, supported by the conference feedback, is a desire for better networking and more effective communication between the three sectors – public, voluntary/community and academia. This conference demonstrated that a programme with strong scholarly credentials, yet one which is not overtly 'academic' in tone, will appeal to a wide demographic and can foster and encourage this three-way interaction.

Aside from the many more general suggestions, a number of specific proposals arising out of the conference have been identified which, with necessary partnership funding available, could be taken forward. Ulster Historical Foundation, for one, is interested in these ideas, and would be a willing partner in trying to progress some of the proposals outlined.

Further communication with the participants – individuals and organisations – we are sure, would elicit other positive and favourable responses for collaborative action, on these and other suggestions.

Appendix I

CONFERENCE PROGRAMME

WEDNESDAY 26 MARCH 2014 (9AM-5PM)

9.00–9.30am

Tea/coffee registration. View exhibition. Music provided by the Ulster-Scots Community Network

SPEAKERS

Paul Clark
Billy Kay
Mark Thompson

TOPICS

MC and Panel Chair for morning session
'as ithers see us'
Shared Future? What about our Shared Past?

BREAK

10.45–11.15am – Tea/coffee. View Exhibition.
Music provided by The Pipes of Peace Project – Ian Burrows and Patrick Martin

Martin Dowling
Aodán Mac Póilín
Moore Sinnerton

Northern Ireland in the Fabric of Musical Traditions
Antrim and Argyll: Gaelic traditions of the Sea of Moyle
What's the Story? Ulster-Scots and the media – Ulster-Scots in the media

LUNCH

1.00–2.00pm
Music and Dance provided by Nigel and Dianna Boullier, Geordie McAdam, Bernie Graham and Tim Flaherty

Tim McGarry

William Roulston
Roger Blaney
Iain Carlisle

MC of afternoon session

A different perspective on the Ulster-Scots story: The Bruces and Ireland, 1315–18
The loom of language
Developing Ulster-Scots in the community

BREAK

3.15–3.30pm – Tea/coffee. View Exhibition.

Andrew Holmes
Linde Lunney
Tim McGarry
Bill Smith

From rebels to loyalists? Presbyterians and politics in the nineteenth century
English Presbyterians; forgotten Scots; and bad 'Scotch eggs' – no wonder Dublin is different!
Tim McGarry's Ulster-Scots Journey
Concluding remarks from the Chair of the Ministerial Advisory Group Ulster-Scots Academy

CONFERENCE CONCLUDES 5.00pm

The event is sponsored by the Ministerial Advisory Group Ulster-Scots Academy, Department of Culture, Arts and Leisure with the Northern Ireland Community Relations Council, Colmcille and the Ulster-Scots Agency.



Community Relations Council



Appendix II

CONFERENCE SPEAKERS

DR ROGER BLANEY

Former Head of Department of Community Medicine & Medical Statistics at Queen's Belfast, currently Co-Chairman of the ULTACH Trust and a Director of the Ullans Academy, Roger Blaney has always been fascinated by and committed to the important role of language in Northern Ireland society. He is author of the ground-breaking, *Presbyterians and the Irish Language*.

IAIN CARLISLE

Iain Carlisle is the Operations Manager of the Ulster-Scots Community Network. He has acquired a comprehensive knowledge of the Ulster-Scots community through close involvement with a wide range of projects and events.

PROF. MARTIN DOWLING

Martin Dowling is a fiddle player and historian. He was educated at the University of Chicago and the University of Wisconsin-Madison, and he performs and teaches Irish traditional music regularly in Europe and the United States. He was the Traditional Arts Officer of the Arts Council of Northern Ireland from 1998 to 2004 and subsequently held postdoctoral research fellowships in University College Dublin where he conducted research on traditional music, history, and identity. He is currently lecturer in Irish Traditional Music at Queen's University of Belfast.

DR ANDREW HOLMES

Andrew Holmes is a lecturer in Modern History at Queen's University Belfast and graduate of QUB and the University of St Andrews. He was a Research Associate at the Academy for Irish Cultural Heritages at the University of Ulster, where he also taught Irish history, and a Research Fellow at the Institute of Irish Studies at Queen's. He is a committee member of the Ecclesiastical History Society, and the Economic and Social History Society of Ireland.

BILLY KAY

Billy was born in Galston, Ayrshire. He has won five international awards for his programmes, which have been broadcast on BBC Radio 4, RTÉ Ireland, BBC Radio Ulster, ABC Australia, CBC Canada and Radio Netherlands World Service. In 2006, Mainstream Publishing issued a new edition of his classic work *Scots: The Mither Tongue* while his latest book *The Scottish World* was in 2006. Growing up in the heart of the Burns country, Billy is steeped in the Burns tradition of poetry, song and language. He has also presented events based on Burns, Scottish culture and history at festivals such as Celtic Connections in Glasgow and the Smithsonian Folklife Festival in Washington DC. A Scotland football fan, he is also convinced that it was the Scots who taught the world to kick a ball. Billy Kay is passionate about Scotland and its people's phenomenal influence around the world, and is able to communicate that passion with humour and love.

DR LINDE LUNNEY

Linde Lunney was born in Co. Antrim and went to Edinburgh University, and Queen's University Belfast. Her PhD research was on eighteenth-century Ulster life and language, and she has maintained an interest in that time and place, and in identities and connections, throughout her career as a researcher and writer in the Dictionary of Irish Biography, a project in the Royal Irish Academy, Dublin.

AODÁN MAC PÓILÍN

Aodán Mac Póilín is the Director of the ULTACH Trust, a cross-community Irish language organisation, since it was founded in 1990, and has been involved in a number of Scottish-Irish cultural initiatives, such as Colmcille/The Columba Initiative and Leabhar Mór na Gaidhlig/The Great Book of Gaelic.

TIM MCGARRY

Tim McGarry is a former lawyer turned actor, writer, stand-up comedian and broadcaster. Best known as Da from *Give My Head Peace*, he was the taxi driver in *Hearts and Minds* and is currently the chair of BBCNI's popular panel show *The Blame Game*. He wrote his own one man stand-up show *Tim McGarry's Irish History Lesson*. In 2013 he wrote and presented a two-part programme *Tim McGarry's Ulster-Scots Journey*.

DR WILLIAM ROULSTON

William Roulston is Research Director with the Ulster Historical Foundation and has published a number of titles including, *Researching Scots-Irish Ancestors*.

MOORE SINNERTON

Moore is a documentary filmmaker specialising in the arts, history, politics and cultural identity.

MARK THOMPSON

Born and still living on the Ards Peninsula, Mark was Chair of the Ulster-Scots Agency from 2005–09. His background is in the creative industries and he has a wealth of experience in bringing Ulster-Scots heritage to the wider public.

THE OTHER TONGUES SHOWCASE

INCLUDED CONTRIBUTIONS FROM

CHRIS AGEE

Chris Agee was born in San Francisco and grew up in Massachusetts, New York and Rhode Island. He attended Harvard University and since 1979 has lived in Ireland. He is the author of three books of poems, *In the New Hampshire Woods* (1992), *First Light* (2003) and *Next to Nothing* (2009). He is the editor of *Irish Pages*, a journal of contemporary writing based in Belfast.

DR FRANK FERGUSON

Frank Ferguson is Director of the Centre for Irish and Scottish Studies at the University of Ulster and is Project Manager of the Ulster-Scots Education Project.

AONGHAS MacLEÒID

Aonghas MacLeòid was born in Inverness. He spent his childhood between Inverness, Barra and Edinburgh before commencing postgraduate study at the University of Glasgow. He gained a first-class honours degree, and completed an MPhil on the work of the Barra writer Donald Sinclair. He is currently researching a PhD, on the long poem in Scottish Gaelic in the twentieth century. He lives in Glasgow.

Also represented were Cathal O Searchaigh and Maolcholaim Scott who acted as MC for *The Other Tongues* showcase.

Appendix III

CONFERENCE PERFORMERS

SYLVIA CRAWFORD AND BRENDA MALLOY

Sylvia Crawford and Brenda Malloy are a musical duo, based on the east coast of Ireland, who play a combination of historical harps, fiddles and flutes. Their repertoire consists primarily (but not exclusively) of sixteen to eighteenth century Irish music, along with some Scottish and English music of the same period. Their approach is a blend of historically informed performance with traditional music. They perform for a variety of events, including receptions, weddings, historical and period events.

Contact Details

Sylvia Crawford
sylvia.crawford71@gmail.com
+44 7445 7334 50

Brenda Malloy
harpist24@gmail.com
+353 85 2749531

SONTAS

Referred to by Donegal News as a 'Northwest Super Group' Sontas has created quite an impact in a relatively short space of time. Having only formed in February 2012, the ten member group of musicians, singers and dancers have quickly set about establishing themselves in the Irish and Northern Irish music scenes, bringing their fresh brand of trad to new audiences.

By drawing on the musical styles and influences of both their Irish and Scottish backgrounds, and filtering them through a musical bedrock of contemporary playing styles and arrangements, Sontas have truly developed a sound all of their own, both unique and exciting.

Sontas recently performed in 'The Millennium Forum', 'Belfast City Hall', at 'The International Clipper Race Celebrations', and appeared as a mainstage act for the 'Olympic Torch Tour 2012'.

They were chosen to play on the opening night of the conference as their ethos and blending of Scottish and Irish musical styles and dance, perfectly complemented the conference theme, demonstrating contributions to a shared inheritance and a positive, inclusive message behind the Sontas project.

Contact Details

James Kee
www.sontasmusic.com
+44 (0)28 7184 1892 or +44 (0)75 1075 2045

RISIN' STOUR (IAIN CARLISLE AND MATTHEW WARWICK)

Risin' Stour are a local band specialising in Scottish traditional music and ceilidhs. Band members include: Iain Carlisle (accordion and keyboards); David McComb (accordion); Matthew Warwick (guitar, mandolin and whistles); Andrew Carlisle (drums); and Laura Johnston (vocals). In 2012 Risin' Stour performed at the Milwaukee Irish Fest event – a festival featuring Irish, Scottish and Canadian folk artists.

Contact Details

Iain Carlisle risinstour@live.co.uk
+44 (0)28 9756 2743
or 078 0818 3535



THE PIPES OF PEACE (IAN BURROWS AND PATRICK MARTIN)

The Pipes of Peace ensemble (as the line-up does interchange) came about when Ian Burrows was invited to play his Scottish Smallpipes for the Clones Community Forum in May 2011. The organisers had also invited Uilleann Piper Tiarnán Ó Dunnchainn to play. Ian met Tiarnán and in discussing tunes and musical arrangements, were amazed to realise the repertoire of



Scottish and Irish jigs and reels that both pipers had in common, which goes to prove just how much of both music traditions pipers learn and play.

Tiarnán suggested a few modern compositions by the Great Highland Bagpiper Gordon Duncan and Ian suggested a few Irish jigs. From these suggestions they put together a set list. With never having met or played before, the organisers suggested they play solo and then hopefully finish off with a duet. The pipes and music were so compatible that the pipers played one solo each and then played as a duet the rest of the evening!

At the end of the performance the Forum chairman, complimenting Ian and Tiarnán, on their music and playing, said 'they are the pipes of peace.' That comment was the catalyst that inspired the project.

In September of 2012 Ian Burrows was in New York City to play at the commemorations of the tenth anniversary of 9/11. This tune, 'Waves of Remembrance' was composed by Colin McClelland for the occasion.

Contact Details

www.thepipesofpeaceproject.com
07740175747

NIGEL BOULLIER AND FRIENDS

Nigel Boullier has lived all his life in Bangor, Co. Down and has been a practising traditional musician for over forty years. In addition to playing the fiddle and banjo he has, over the years, collected a considerable body of music. His early influences were from the Comber and Balloo sessions of the 1970s where the fiddle was the predominant instrument. Nigel has appeared on several television programmes broadcast on RTÉ, BBC and UTV, and whilst playing in occasional recitals he is more likely to be found amongst friends playing in music sessions and for local dances.

Nigel and friends played music and performed dances from his *Handed Down* repertoire at the conference, the group's players included:
fiddles – Nigel and Dianna Boullier, Geordie McAdam;
dancers – Bernie Graham and Tim Flaherty.

Contact Details

Nigel can be contacted c/o Ulster Historical Foundation
www.ancestryireland.com
enquiry@uhf.org.uk
+44 (0)28 9066 1988

Appendix IV

CONFERENCE EXHIBITORS

174 TRUST

www.174trust.org

AN DROICHEAD

www.androichead.com

APPRENTICE BOYS OF DERRY

www.androichead.com

ARTS AND HUMANITIES RESEARCH INSTITUTE, UNIVERSITY OF ULSTER

www.arts.ulster.ac.uk/ahri

CARRICKFERGUS VISITOR INFORMATION CENTRE

www.carrickfergus.org/tourism/tourism-information/index.php

CAUSEWAY MUSEUM SERVICE

www.colerainebc.gov.uk

COLMCILLE

www.colmcille.net

CULTÚRLANN McADAM Ó FIAICH

www.culturlann.ie

DOAGH ANCESTRY GROUP

www.doaghancestry.co.uk

FORAS NA GAELIGE

www.forasnagaelige.ie

GAELIC ATHLETIC ASSOCIATION

www.ulster.gaa.ie

GRAND ORANGE LODGE OF IRELAND

www.grandorangelodge.co.uk

INSTITUTE FOR CONFLICT RESEARCH

www.conflictresearch.org

IRISH PAGES

www.irishpages.org

LIBRARIES NI

www.libraries.org.uk

LINEN HALL LIBRARY

www.linenhall.com

MELLON CENTRE FOR MIGRATION STUDIES

www.qub.ac.uk/cms

NORTH OF IRELAND FAMILY HISTORY SOCIETY

www.nifhs.org.uk

NORTH DOWN BOROUGH COUNCIL

www.northdown.gov.uk

NORTHERN IRELAND COMMUNITY RELATIONS COUNCIL

www.community-relations.org.uk

NORTHERN IRELAND PIPING AND DRUMMING SCHOOL

www.nipods.org

NORTHERN IRELAND PUBLICATIONS RESOURCE (NIPR)

www.nibooks.org

PRESBYTERIAN HISTORICAL SOCIETY OF IRELAND

www.presbyterianhistoryireland.com

PUBLIC RECORD OFFICE OF NORTHERN IRELAND

www.proni.gov.uk

ROYAL SCOTTISH PIPE BAND ASSOCIATION, NORTHERN IRELAND

www.rspbani.org

SENTRY HILL

www.sentryhill.net

SKAINOS

www.skainos.org

SONTAS

www.sontasmusic.com

SMALL STEPS ADULT EDUCATION GROUP

www.belfastinterfaceproject.org/community-groups/small-steps-adult-education-group

SPECTRUM CENTRE

www.spectrumcentre.com

TWEEDY ACHESON

www.tweedyacheson.co.uk

ULSTER HISTORICAL FOUNDATION

www.ancestryireland.com

ULSTER HISTORY CIRCLE

www.ulsterhistory.co.uk

ULSTER-SCOTS ACADEMY (MAG)

www.dcalni.gov.uk/index/language-cultural-diversity-r08/ulster-scots.htm

ULSTER-SCOTS AGENCY

www.ulsterscotsagency.com

ULSTER-SCOTS COMMUNITY NETWORK

www.ulster-scots.com

ULSTER-SCOTS LANGUAGE SOCIETY

www.ulsterscotslanguage.com

ULTACH TRUST

www.ultach.org

Appendix V

CONFERENCE LETTER OF WELCOME



Department of
**Culture, Arts
and Leisure**

www.dcalni.gov.uk

AN ROINN
**Cultúr, Ealaíon
agus Fóillíochta**

MÁNNYSTRE O
**Fowkgates, Airts
an Aisedom**

Ulster and Scotland:

Ulster-Scots Contributions to a shared inheritance

25-26 March 2014, Europa Hotel, Belfast

Causeway Exchange
1-7 Bedford Street
Belfast BT2 7EG
Tel: +44 (0) 28 9025 8825
Text phone: (0) 28 9052 7668
email: dcalni@dcalni.gov.uk

Dear Delegate

I am delighted to welcome you to this conference hosted by the Ministerial Advisory Group (MAG) Ulster-Scots Academy and the Ulster Historical Foundation.

This conference aims to demonstrate the contributions to a shared cultural inheritance in Ulster, and more widely on the island of Ireland, by Scotland and its people and to encourage ideas for joint projects between the Ulster-Scots and the Irish language sectors. It is a great opportunity to foster new ways of thinking about how a shared inheritance can be better promoted through co-operation between the multiple strands of heritage which co-exist in our society.

Contributions to the conference will be multi-disciplinary and broad-ranging, seeking to make a positive statement about the commonalities, the bonds, and cultural exchanges between the Ulster-Scots and Irish cultures.

We intend the conference to be scholarly but not anaemically academic; to provide a platform for debate on important issues relating to identity and the past; to challenge the idea that Ulster-Scots and Gaelic are two mutually exclusive cultures, each belonging only to one political perspective. In values, music, literature, use of language and many other respects there is far greater interaction than a crude binary model permits.

We hope that the conference will result in greater appreciation of the Ulster-Scots tradition and its relationships with the other great traditions of Scotland and Ireland; an improved understanding of the complex nature of identity here and open up new opportunities for working together between the Ulster-Scots and Irish cultural sectors.

With these objectives in mind the MAG Ulster-Scots Academy will be preparing a conference report with recommendations for future activity, which we will publish on the our web page hosted by DCAL – just follow the links to Ulster-Scots. We will also be particularly interested to hear from delegates with ideas for collaborative projects that the MAG Ulster-Scots Academy could take forward with partners in the coming years.

I wish to thank all our partners and co-sponsors for working collaboratively with us to make this event possible, our lead partner the Ulster Historical Foundation, along with the Ulster-Scots Agency, the Ulster-Scots Community Network, the Community Relations Council, Foras na Gaeilge and Colmcille.

I look forward to a great event and future collaborative projects.

Dr Bill Smith
Chair, Ministerial Advisory Group (MAG) Ulster-Scots Academy





For further information contact:

ULSTER HISTORICAL FOUNDATION

49 Malone Road, Belfast, BT9 6RY

Web: www.ancestryireland.com

E-mail: enquiry@uhf.org.uk