The fairy figure has had a long association with Ireland in popular cultural discourse. While often the source of children’s fairy tales, their history in Ireland is far from kitsch. Their enduring association with the Irish has been one of adaptation in the face of colonialism and is linked to the land itself as well as Irish identity. The Gaelic Revival and emerging field of archaeology in the nineteenth century pulled from a strong tradition of myth and storytelling to craft a narrative of authentic Irishness that could resist the English culturally and spiritually. This paper explores the relationship between nationalism, landscape, and mythology that created a space that the fairy survived in as a product of colonial resistance and identity.

Recommended Citation
https://scholarworks.gsu.edu/rs_theses/47

Unionism III. Nationalism IV. The birth of modern Irish politics, 1867-1886 V. The Construction of the Unionist and Nationalist Coalitions VI. The Role of Ambiguity in Irish Nationalism. Extracts. I. Introduction. Historians of Parnellite nationalism have laid particular stress on the way in which the rhetoric of ‘the land for the people’ concealed what were in fact sharp conflicts of interest between medium and larger farmers and the landless and land poor, with the latter being marginalised as Home Rule returned to the centre of the Parnellite programme (5.2). National (‘ethnic’) loyalties can be strong among the people in Britain whose ancestors were not English. For many people living in England who call themselves Scottish, Welsh or Irish, this loyalty is little more than a matter of emotional attachment. But for others, it goes a bit further and they may even join one of the sporting and social clubs for ‘exiles’ from one of these nations. These clubs promote national folk music, organize parties on special national days and foster a consciousness of doing things differently from the English.