

Introduction

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Irish immigration in Latin America and its connections with the world can be analyzed from multiple perspectives. From a historical standpoint, the Great Famine (1849-1853) was the main cause of Irish mass migration, during which Irish emigrants were predominantly seeking survival. However, for the receiving countries, it signified a redefinition and reimagination of their cultural borders. In the economic realm, Irish brought different levels of knowledge and experience to countries eager for progress and development.

This tenth issue of *IMSLA Journal* comes from two conferences: “Commemoration, Memory, and Dialogue with the Past” which was hosted by the Universidad del Pacífico, in the city of Lima, Perú in 2021 – though virtually due to COVID – and “Reimaginings and Reconstructions. Ireland, Latin America, Spain and the Caribbean in Times of Change and Uncertainty” which was held at the National University of Ireland, Galway, in 2023. Both conferences look towards the past Irish Revolutions through memory and the centenaries in order to project creatively the future untrodden paths of Irish Studies in the relations between Ireland and Latin America. Thus, the journal is divided in five sections: The Caribbean, South America, History and Literary Narratives, Translations, and Fictional Narrative. Within these sections, readers will find diverse topics, including history, literary narratives, poetry, and work in translation.

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Irish immigrants played a crucial role in the period of modernization of Latin American countries. They were agents in the social, religious, economic, and political life of the adopted land bringing their few belongings and cultural traditions. The Irish abroad played different roles either in the military or civil administration – as travelers, adventurers, or settlers; as soldiers in the wars of independence or as mercenary soldiers to fulfill the expansionist plans of new republics; in the control of lands and grazing herds or in the development of the Atlantic trade. Wherever they settled, they built schools, hospitals, orphanages, and churches to maintain the Irish ethos. Whether in the cities or in the countryside the patterns of Irish settlements in non-English speaking countries vary according to personal and community factors to face the tensions of cultural encounters. Though successful narratives of assimilation, integration and contribution triggered counternarratives of oppression and silenced histories, the Irish became undoubtedly the workforce that contributed to the construction of major infrastructure projects such as railways, roads, and canals. Railroads were the symbol of economic prosperity of those times and many Irish, American and indigenous workers looked for employment in those companies; such as in Peru, the *bracero* contributed to the construction of railways both in the Coast and the Andean regions; the Madeira-Mamoré Railway (1907-1912), known as the “Devil’s Railroad”, also attracted workers when Dom Pedro II of Brazil signed a treaty with Bolivia allowing free use of frontier rivers by both nations to link the Pacific to the Atlantic. We can also point out Irish contribution to the Panama railroad (1850-1855) 60 years before the inauguration of the Panama Canal in 1914, as Peter Pyne explains in his opening article. Railroads were spread in the vast territory of Latin America, being British (Irish were also identified as such) and U.S. engineers responsible for their construction across swamps and jungles, mountains and rivers facing great engineering challenges. Many workers’ lives were lost, killed by malaria, and buried beneath the track. Their dreams, ideals and courage shall never be forgotten.

South America has been the focus of the largest Irish migratory waves to non-English speaking countries in the nineteenth century, mainly to Argentina which configures a typical chain migration. A cartography of the Irish is being constructed with the research of many scholars and Laura Izarra’s essay “The presence of the Irish in Brazil within the Latin American Context” is an invitation to complete this map, focusing here on a country that has no history of continuous Irish

settlements since the end of the sixteenth century as in the United States or Argentina. Though in the middle of the century the riches of saltpeter, copper and coal attracted a greater number of Europeans who settled successfully in Chile, few were the Irish who chose the country in the colonial period as Ambrosio O'Higgins, a successful merchant in Cadiz and America who became governor of Concepción (1788-1796) and then viceroy of Peru (1796-1801). Later, his son Bernardo O'Higgins Riquelme, hero of the Independence wars in the first decades of 1800s, among others, contributed to the development of the country. Roberto Arancibia reveals the story of Patrick Egan and his son Frank in the connections between U.S., Ireland, and Chile in the period 1891-1916 looking towards the Irish revolution. In Argentina, many of the first immigrants sent news home about job opportunities in the great extension of fertile lands and the urbanization of the cities supported by the new government laws. After the Confederation, the 1853 Constitution divided the Executive, Legislative and Judicial powers and initiated the transformation of the country into a modern nation-state. In "The Courts and the Irish in Argentina: Victims and perpetrators (1853-1900)" Maria Eugenia Cruset discusses the relationship of the Argentine Judicial Court with the Hiberno-Argentines through the case study of three important historical figures of the Irish community: Camila and Miguel O'Gorman, the Dillon family and Felisardo Kelly. Memory is the focus of Justin Harman's "The decade that keeps coming back" who reflects upon the times he was an Irish diplomat serving in Buenos Aires over the turbulent years of the 1970s. He argues that it left deep social and political fissures which do not allow the country to reach a national consensus to support essential structural change even after the return of democracy in 1983.

Learning Spanish has been the priority of the Irish community to be able to integrate in the new society. Though at the beginning it was an endogenous community, the Irish communicate in Hiberno-English incorporating native vocabulary of their everyday activities. An example of this blending of languages was the writings of William Bulfin published in the community's newspapers, *The Irish Argentine* and *The Southern Cross* and in his collection of short stories *Tales of the Pampas* (1900). Studies done by Susan Wilkinson (1997) and Juan José Delaney (2017) proved how their speech unconsciously intermingled with Irishisms and Hispanicisms while keeping Spanish words which have no equivalent in English. Following this line in "Anglophony in the Argentine context from the Río de la Plata: intercultural configurations during

the nineteenth and twenty-first centuries”, Mónica Cuello, Andrea Fuanna, and Pamela Vietri analyze the first Anglo-Argentine intercultural manifestations in Cunninghame Graham’s: “La pulpería” (1900) and Hudson’s *Idle Days in Patagonia* (1893) to compare and contrast them with the aim at showing anglophony and the role translation plays in this process when compared with twenty-first century electronic publications.

The section “History and Literary Narratives” is subdivided into three distinct articles. In the first article, “Resignificaciones de la brujería irlandesa desde la Baja Edad Media hasta inicios de la centuria”, Paula Gimena Brain utilizes sources from the archives of the Assizes courts and popular anecdotes to present a concise narrative of the history of witchcraft in Ireland. Brain’s goal is to elucidate the reasons behind the absence of policies promoting the widespread of hunting processes in Europe and the American colonies, and to redefine the concept of *brujerías*. The following two articles focus contemporary writers Emma Donaghue and the representations of World War I and 1916 Easter Rising, and Colm Tóibín and Garrett Carr introducing the reader to the contemporary issue of the Irish Border. Thus, Griselda Gugliara’s “*The Pull of Stars: Female Voices Claiming for Justice*” explores how a gendered narrative of independence is created by Irish writer in the darkness and intensity of a tiny ward in which three women change each other’s lives in unexpected ways. As Gugliara has pointed out, this novel set in Dublin in 1918, can be viewed as articulating a feminist critique of the patriarchal system, particularly in the context of the third wave of feminism which is intersectional, multivocal and inclusive. In “A Poetics of the Irish Border in *Bad Blood: A walk along the Irish Border* (1987) and *The Rule of the Land: Walking Ireland’s Border* (2017)” Silvana Fernández gives us an insight into the ambiguous texture of both works and the images which weave the relationship between the history of the Border and the world the writers’ creations bring forth.

The next section deals with the process of translation and how the de-codification of a different language brings cultural aspects of another literary tradition into the target language. Translating is a relevant strategy of cultural diaspora and a way of constructing transnational bridges of knowledges. Camille Vilela-Jones focuses on the usage of proper nouns in three Brazilian translations of *Ulysses* and on their Brazilian cultural references considering Venuti’s concepts of domesticating and foreignizing translations. On the other hand, Pedro Luís Sala Vieira

reveals the encounter of three cultures when studying intertextuality in the Brazilian Portuguese translations of James Joyce's masterpiece *Ulysses*. He focuses on "Telemachus" and "Proteus" to analyze how three Brazilian translators dealt with the different layers of Shakespearean references present in those episodes.

Finally, the last section of this journal includes for the first time a fictional narrative. Grounded in actual events and characters, the short story "Catalina" provides a glimpse into the family life of Irish immigrant Patrick Dowling. Having arrived in Peru around 1848, he established a family in different parts of Peru. Dowling's story symbolizes the challenges and successes of an emerging immigrant class that prioritized the education of both sons and daughters.

We are grateful to the authors of the essays in this issue who contributed to a variety of topics related to Ireland, Latin America, and the Caribbean.

Enjoy your reading!

The Editors