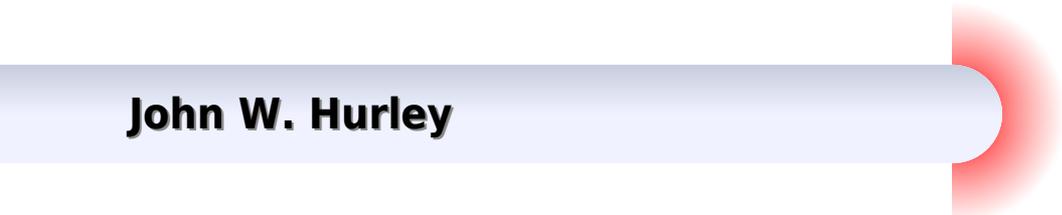




# At Weddings And Wakes

**John W. Hurley**



## **At Weddings And Wakes:**

At Weddings and Wakes Alice McDermott,1992 Slipping effortlessly between past and present between memory and observation Alice McDermott s critically acclaimed *At Weddings and Wakes* tells the story of three generations of an Irish Catholic family through the eyes of its youngest members 288 pp 17 500 print Copyright Libri GmbH All rights reserved

**At Weddings and Wakes** Alice McDermott,2009-11-24 Lucy Dailey leaves suburbia twice a week with her three children in tow returning to the Brooklyn home where she grew up and where her stepmother and unmarried sisters still live The children quietly observe Aunt Veronica who drowns her sorrows in drink Aunt Agnes a caustic career woman and finally Aunt May the ex nun blossoming with a late and unexpected love dutifully absorbing the legacy of their less than perfect family Alice McDermott beautifully evokes three generations of an Irish American family in this haunting and masterly work of literary art *The Wall Street Journal* **A Bigamist's Daughter** Alice McDermott,2005-05-16 *The New York Times* Bestselling Author of *After This* and *Charming Billy* Elizabeth Connelly editor at a New York vanity press sells the dream of publication admittedly to writers of questionable talent Stories of true emotional depth rarely cross her desk But when a young writer named Tupper Daniels walks in bearing an unfinished novel Elizabeth is drawn to both the novelist and his story a lyrical tale about a man in love with more than one woman at once Tupper s manuscript unlocks memories of her own secretive father who himself may have been a bigamist As Elizabeth and Tupper search for the perfect d nouement their affair too approaches a most unexpected and poignant coda A brilliant debut from one of our most celebrated authors *A Bigamist s Daughter* is a wise sad witty novel about men and women God hope love illusion and fiction itself *Newsweek*

*Shillelagh* John W. Hurley,2007 For centuries the Irish have been associated with a stick weapon called the Shillelagh And for generations of Irishmen the Shillelagh was a badge of honor a symbol of their courage their martial prowess and their willingness to fight for their rights and their honor In modern popular culture the Shillelagh has acquired a less appealing image one that attempts to declaw the Irish through negative racial stereotypes of the Victorian era which depict the Irish as harmless club wielding Leprecauns or drunken half witted brawlers John Hurley s illuminating study forever alters our view of this much maligned and misunderstood cultural icon by revealing the true martial arts culture of the Irish people its history evolution and decline and the resulting effects on the Shillelagh the most powerful and controversial of Irish icons **Lo, and Behold Ye!** Seumas MacManus,1917 *English as We Speak it in Ireland* Patrick Weston Joyce,1910 *English as we speak it in Ireland* P.W. Joyce,2018-05-23 Reproduction of the original *English as we speak it in Ireland* by P W Joyce **The Dublin University Magazine** ,1876 *The Master-knot* Alice Birkhead,1908 **My Life in Connaught** Thomas Armstrong,1906 *McClure's Magazine ...* ,1893 **The Brontë's in Ireland; Or, Facts Stranger Than Fiction** Wright,1893 **Tales that Were Told** Seumas MacManus,1920 **The Brontës in Ireland** William Wright,1893 **Irish America** ,1992 **Observations on the Popular Antiquities of Great Britain** John Brand,1893

**Herstories on Screen** Kathleen Cummins, 2020-05-19 From the late 1970s into the early 1990s a generation of female filmmakers took aim at their home countries popular myths of the frontier Deeply influenced by second wave feminism and supported by hard won access to governmental and institutional funding and training their trailblazing films challenged traditionally male genres like the Western Instead of reinforcing the myths of nationhood often portrayed in such films invariably featuring a lone white male hero pitted against the savage and uncivilized native terrain these filmmakers constructed counternarratives centering on women and marginalized communities In place of rugged cowboys violently removing indigenous peoples to make the frontier safe for their virtuous wives and daughters these filmmakers told the stories of colonial and postcolonial societies from a female and or subaltern point of view Herstories on Screen is a transnational study of feature narrative films from Australia Canada the United States and New Zealand Aotearoa that deconstruct settler colonial myths Kathleen Cummins offers in depth readings of ten works by a diverse range of women filmmakers including Jane Campion Julie Dash Merata Mita Tracey Moffatt and Anne Wheeler She reveals how they skillfully deploy genre tropes and popular storytelling conventions in order to critique master narratives of feminine domesticity and purity and depict women and subaltern people performing acts of agency and resistance Cummins details the ways in which second wave feminist theory and aesthetics informed these filmmakers efforts to debunk idealized Anglo Saxon femininity and motherhood and lay bare gendered and sexual violence and colonial oppression *Notes and Queries*, 1903

**The Works of Francis Beaumont and John Fletcher** Francis Beaumont, 1904 **The Works of Francis Beaumont and John Fletcher: The maid's tragedy. Philaster. A king, and no king. The scornful lady. The custom of the country** Francis Beaumont, 1904

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