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## Book Reviews

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**The Catholic Question in Ireland & England 1798-1822: The Papers of Denys Scully.** Brian MacDermot, Editor. (Irish Academic Press, Dublin, 1988). pp. 748. £65.

Denys Scully (born in 1773) of the Kilfeacle grazier family (for whom see the 1989 issue of this journal) was a leading activist in Catholic politics in the early decades of the nineteenth century. This edition of his correspondence by a former ambassador in the British diplomatic service must be welcomed as an important contribution of primary source material to this most complex and neglected period in Irish and English national politics.

Scully was educated at the Kilkenny Academy (later St. Kieran's College) and Trinity College, Cambridge, where he was one of the very first Catholics to attend the university for centuries. He was called to the Bar in the Hilary term of 1794. Document no. 3 in this collection contains the advice of the infamous John Scott, Earl of Clonmell and Chief Justice of the King's Bench, to Scully on how to succeed at the Bar.

From the early 1800s, however, Scully divided his talents between the Bar and his commitment to Catholic affairs in Tipperary and at national level. His anonymous *Statement of the Penal Laws* (in two parts, 1811 and 1812) was an important spur to the developing Catholic agitation for which his publisher was jailed.

Scully is sometimes credited with being the leading figure in Irish Catholic politics in the second decade of the nineteenth century, but he has never figured in the front rank in nationalist historiography — if, indeed, he is remembered at all. Mr. MacDermot's work redresses that balance somewhat. Here we find Scully's extensive correspondence with the leading Catholics: Charles Butler, the able secretary of the English Catholic Board, and Dr. John Milner, the decidedly controversial Vicar Apostolic of the Midland District, as well as with significant Catholic supporters such as Lord Donoughmore and the Parnell brothers, William and Henry, particularly the latter.

There is a much less voluminous correspondence with the leading Whig politicians of the day, indicating that while Scully was important within Catholic circles his impact where it really counted (even if the pro-Catholic Whigs were in opposition) was much less significant than one might, perhaps, have expected. Indeed the vast preponderance of the 651 documents here collated are letters to Scully; only a little over ten per cent of the entire correspondence are letters penned by Scully himself.

Thomas Wyse in his history of the Catholic Association said of Scully that he never took tea without a stratagem, and this book with its evidence of Scully's interminable manoeuvrings bears this out. Scully had none of the dynamic aggressiveness of O'Connell, who was only two years his junior. Scully was neither an orator nor a popular agitator, but a behind-the-scenes operator who in fact gradually withdrew from political involvement as the 1810s came to a close.

Scully's period of political activism was coterminous with the veto controversy, which deeply split Irish Catholic opinion and made impossible a united agitation for Emancipation which had been promised after the act of union was passed. This split lasted until the foundation of the Catholic Association in 1823, by which time Scully had effectively abandoned national politics and was also sidelined by a stroke.

Thus Scully missed the crucially decisive phase of the Catholic agitation, which culminated in the concession of Emancipation in 1829. A new era had begun, at least in theory, by the time Scully died



in 1830. He is buried on the Rock of Cashel.

The controversy over whether Irish Catholics should concede "securities" in return for Emancipation, principally a royal veto on Catholic episcopal appointments, was deeply divisive in Ireland, as opposed to other European countries (e.g. Napoleon's concordat with the Papacy in 1801). This divisiveness occurred not least because the king in his coronation oath was sworn to uphold the "Protestant Constitution", but chiefly because Irish Catholics viewed their church as a 'national church', the only Irish institution which had been preserved intact from British interference (ironically through its persecution).

Had a veto been granted, it is quite possible that it would have been followed by a state payment of the clergy, which was also proposed at several times in the early nineteenth century and would ultimately have led to a severe loss of confidence between the faithful and the clergy. This period in Irish politics has always seemed sterile to subsequent generations because it was marked by division in national politics, but it was quite important for the development of the Catholic Church as an independent body in nineteenth century Ireland.

In his introduction the editor attributes the pamphlet entitled *A Letter to Daniel O'Connell Esq. . . by a Munster Farmer* (1824) to Denys Scully. However, the pseudonym "Munster Farmer" is usually attributed to the Clonmel convert and evangelical clergyman, the Rev. Mortimer O'Sullivan. The internal evidence of the pamphlet, with its strong support for tithes, suggests a Protestant rather than a Catholic source.

Readers hoping to gain an insight into the landholding and grazing operations of the Scullys at Kilfeachle and elsewhere will be disappointed. References to the Tipperary context are surprisingly scarce.

Thomas G. McGrath.

**History of South Tipperary.** By Patrick C. Power (Mercier Press, 1989). £50.00.

This is a very attractively produced book, copiously illustrated with photographs, drawings and engravings. The author describes the work as "an attempt to sketch the history of a part of Ireland that has been an administrative unit since 1839". In that year the county was divided into the present North and South Ridings.

Tipperary — both the county as a whole and sub-sections thereof — has received considerable attention in recent years from historians, and from scholars in cognate disciplines such as archaeology, geography and folklore. The two most notable results of this scholarly attention are *Tipperary: History and Society*, edited by William Nolan, and Denis G. Marnane's *Land and Violence*, both published in 1985. Eoghan O'Neill's *Gleann an Oir* (1988) also covers a part of the county.

Nolan's book, a historically comprehensive work dealing with the entire county, contains essays from nineteen specialists; Marnane's account is, of necessity, narrower both in its historical and in its geographical scope, documenting the history of the barony of Clanwilliam from 1660. Dr. Power's subject, while relatively narrow geographically, brings the reader from the twelfth century to the present — an ambitious undertaking for a single author.

*History of South Tipperary* consists of seventeen chapters, with four appendices. The first chapter outlines the pre-Norman background from prehistoric times, with special emphasis on the ecclesiastical importance of Emly, and the ecclesiastical and secular importance of Cashel. The statement on page 2: "The great kingly family in historic times in this region was the Eogantacht (sic), whose seat was Cashel" is something of an over-simplification; the reference here is to *Eoganacht Caisil*, one dynastic group within the larger Eoganacht federation, who were dominant all over Munster at the time.



Chapter 2 begins with the Norman Invasion. This and the subsequent chapters follow the development of the principal towns of South Tipperary as we know them today, throughout the period of Norman consolidation, the Reformation, the seventeenth century (when the ownership of the land changed radically), the turbulent Whiteboy years, the Famine, the Land War, the War of Independence and the Civil War.

The final chapters describe the changes that modern industrialisation has brought to the region. The first three appendices deal respectively with the history of Bianconi's cars, railways in South Tipperary and distinguished people of the region. Appendix 4 consists of population statistics for 1981 and 1986; the significance of these is not immediately apparent.

While the theme of violence is prominent in the whole account, this is not just a story of wars and rebellions. It describes the people and events responsible for determining the appearance of the region — both town and country — as it is today; the architecture of a country town, the layout of its streets, the shape and size of the fields in the surrounding countryside, the abandoned building, the familiar ruin — many things commonly taken for granted but considered to be of no interest. In placing such familiar sights in a historical context Dr. Power creates an enriching link for his reader between present and past in South Tipperary.

It would be unrealistic to expect a work of original research covering as vast a period as 800 years from one individual. Consequently this publication relies substantially on secondary sources. Oral accounts provide a good deal of material for the later chapters, where the author was able to talk to individuals personally involved in the events in question.

Drawing (as it must) on many diverse sources, yet intended to be read as a continuous whole rather than as a series of separate essays, this history makes considerable demands on the narrative skills of its author. These skills are, sadly, inadequate to the demands.

Attempts at summary frequently result in meaningless generalizations. Here are some examples; the italics are mine:

Arrests were made all over Ireland *and in Tipperary it was even more so.* (p. 167).

By 1702 a new building had been erected and the headmaster was now a Church of Ireland minister, Robert Morgan. The Abbey Grammar School *had various experiences through the years and eventually* by the early nineteenth century there were Roman Catholic pupils on the rolls. (p. 170).

The Irish language died by the will of the people and all schools helped. The broad mass of the children of the county were taught in schools connected with the Board of Education at the time that the Irish language died out as the spoken tongue of the majority of the people of Ireland. *This is how it happened in South Tipperary.* (p. 180).

Solecisms, misprints and errors occur so frequently that one wonders if the book was ever proof-read. Here are just some examples:

Cormac *informs us about* the different types of roads in early Ireland, *as well as the information . . .* (p. 6). *There was some interesting results* from some of the Cromwellian grants. (p. 78).

Wool and hides were important *exports*, as well as the *cutting down* of much of the old forests. (p. 80).

As for everybody's cows and sheep, the commonage on the park land was used by all. (p. 87).

*Memories* of what had happened to the ruling classes during the French Revolution a few years before, *were remembered.* (p. 104).

The number of meetings and demonstrations continued to rise through the autumn of 1880 *everywhere and also in South Tipperary.* (!) (p. 185).

. . . the board of guardians *set in train a very important training ground . . .* (p. 197).

Children received three means. At breakfast they had three-and-a-half *pounds* of oatmeal . . . (ounces . . . ?) (p. 140).

Maurice Brown, who used the penname Joseph Brady (page 255) should read Maurice *Browne*.

The Eoganacht are incorrectly referred to as the Eoganachta throughout Chapter 1.

Marnane, Denis G, *Land of Violence . . .* should read *Land and Violence . . .* (Bibliography, p. 261).



*Sources of the Early History of Ireland* should read *Sources for . . .* (Note 2, p. 11).

The Huguenots are referred to as *Hugenots* on page 81, again in the reference on page 86 and in the Index on page 272. Captain Benjamin Bunbury is referred to as Captain Benjamin *Banbury* on page 100 and again in the Index on page 267. It is implied on page 226 that the Condensed Milk Company no longer operated in Tipperary town after 1922; this is not so.

A list such as we find in Appendix 3, *Distinguished People of South Tipperary*, will inevitably omit some worthy names. In this case I would suggest that the poet Liam Dall O hIfernáin merits at least as many lines as Denis A. McCarthy.

References, when cited, are frequently unhelpful, even incomplete. For example, references numbers 4 and 6 respectively in Chapter 1, omit the name of the author; reference 6 also omits the name of the editor. No list of abbreviations is provided to help the general reader to identify sources such as *HMC 3rd Report* (ref. 5, Chapter 2) and *Rawlinson B434, fo.40.* (ref. 12, *ibid.*).

Yet the general reader rather than the scholar would appear to be the target of this book — a reader whose knowledge of Irish history is minimal, to judge by references such as this one on page 246:

The year 1847 became known as Black 47 (sic), a reference to the 'black', i.e., the blight that destroyed the potatoes and the general outlook for so many of the people of the nation.

A comprehensive bibliography might have gone some way towards rectifying the shortcomings of the reference system, but the Bibliography on page 261 consists of a mere 27 titles, not all of which were referred to in the course of the book. On the other hand, the majority of the sources cited in the course of the book are absent from the Bibliography.

Perhaps the latter is merely intended to provide the reader with a list of titles for further reading? If this is the case, then the list is more remarkable for its omissions than for its inclusions. The Index is incomplete, as a search for a number of personal and place-names chosen at random from the text will demonstrate. Both as a scholarly work and as a popular book for the general reader this publication falls short of the target.

The history of South Tipperary from the mythological past of Fionn Mac Cumhail to the high-tech present of Atari, Digital and Merck Sharp & Dohme is a very promising subject for a book. It is regrettable that, apart from the excellent photographs and drawings, Dr. Patrick C. Power and his publishers, The Mercier Press, have not done it justice.

Pádraigín Riggs.

### **Kilkenny: History and Society: Interdisciplinary Essays on the History of an Irish County.**

Edited by William Nolan and Kevin Whelan. pp. 715. (Geography Publications, Dublin, 1990). £37.

A remarkable publishing venture began in England in 1900 with the appearance of the first volume of the *Victoria History of the Counties of England*. To date, about 150 volumes have been published. The intention was to bring to local history something comparable to the co-operative scholarship found for example in the Dictionary of National Biography.

In recent years volumes have been very dependent on the financial support of the relevant local authorities. The publishers (since 1933, the University of London Institute of Historical Research) have been engaged in an ongoing debate concerning the best way to organise material in relation to a given county.

In general terms, each county receives similar treatment, since local historical scholarship is sufficiently advanced in England for the topic to determine the writer. Topics include administration, religion, education, urban history, and the development of agriculture and industry.



The *Victoria History* is relevant to a discussion of the book under review, *Kilkenny: History and Society*. With its companion volumes on Tipperary (1985) and on Wexford (1987), this is the closest that Irish local history studies have come to a venture comparable to that in England. It is to be hoped that Dr. Nolan and his colleagues continue with their 'History and Society' county collections of essays.

It is a comment on the developing state of local studies in Ireland that a standard approach to the counties in question is hardly possible so long as the availability of writers determines the topics. Each collection of essays is a mixture of topics specific to a particular county, and the Kilkenny volume has some excellent examples, especially the article on Fr. Robert O'Keeffe and the Callan Controversy. However, this reviewer looks forward to the day when a more uniform approach will be possible towards general topics.

There is much in this book to interest Tipperary readers. As a journalist remarked in 1862 (referring to Tipperary and Limerick): "The arbitrary line of demarcation between neighbouring counties cannot be regarded as forming any real distinction". This point is reinforced by a perusal of the index to places in this collection of Kilkenny essays. For example, Cahir has three entries, Carrick-on-Suir twelve, Cashel three, Mullinahone five and Tipperary county fifteen.

Professor L. M. Cullen, in a study of the "social and economic evolution of Kilkenny in the seventeenth and eighteenth centuries", points out that apart from the very great Butler impact on both Kilkenny and Tipperary, and related to this impact, was the fact of sophisticated urban growth in both Kilkenny and south Tipperary. A network of towns developed, "the most extensive and most successful in Ireland". In a region about thirty miles long and as many miles wide there were no less than ten towns, including Carrick, Clonmel, Cashel and Fethard. The author has much of interest to say about the woollen industry, especially in Carrick.

Much of *Kilkenny: History and Society* is of necessity concerned with the Butlers. At least seven of the 24 articles examine the multifarious aspects of the key members of that family and their impact on the region. John Bradley (who described the medieval towns of Tipperary in the volume dealing with that county) writes about the "early development of medieval Kilkenny", and it may come as a surprise, given the identification between Kilkenny and the Butlers, that the Ormonds did not impact on the town until quite late — 1381, when they purchased the castle.

This is analysed by Dr. C. A. Empey in an excellent companion piece to his coverage of Norman Tipperary in *Tipperary: History and Society*. A Tipperary reader will, perhaps, feel a certain satisfaction at the description of the rejection by the Tipperary Butlers of control from Kilkenny.

Empey's coverage of medieval Kilkenny is continued with Dr. W. G. Neely's account of "the Ormond Butlers of county Kilkenny 1515-1715". Tipperary readers will know this writer from his study of Kilcooley (1983). The period in question was dominated by two larger-than-life characters, Black Tom, the 10th earl (1546-1614) and James, the 1st duke (1632-88). Even though the family enjoyed palatinate powers in Tipperary, Kilkenny was favoured above all the family's possessions.

Both of these, with differing degrees of enthusiasm, embraced protestantism; but their influence with London (and in the duke's case, it was considerable, except during the hegemony of protestant republicanism) provided a degree of shelter for the majority catholic population within their territory.

When the 2nd duke was attainted for his Jacobite sympathies in 1715, the family suffered a eclipse until the Kilcash branch (in the person of Walter) was created marquis of Ormonde in 1770. However, there was no going back to the glory days when the family exercised king-like powers in Tipperary.

Professor W. J. Smyth shifts the emphasis from the high ground of politics to the more enduring impact of settlement on the Kilkenny landscape. As one expects with his work, the text is



accompanied by meticulous maps. His exposition of “territorial, social and settlement hierarchies” augments his similar study of Tipperary.

The Tipperary reader will also find much of interest in Monica Brennan’s study of Kilkenny landowners 1641-1700, Fearghus O Fearghail’s account of the catholic church in the seventeenth and eighteenth centuries and Jack Burtchæll and Daniel Dowling’s examination of conflict in the region over the same centuries. In the last of these essays we are reminded that Tipperary-Kilkenny conflict predated the G.A.A. In 1770 Tipperary men working as labourers in Kilkenny were attacked and made swear that they would never work in Kilkenny again.

Two of the more specific studies in *Kilkenny: History and Society* deserve special mention. Patrick Hogan’s account of Fr. Robert O’Keeffe and the “Callan controversy” (1869-81) deals with the *cause celebre*, familiar to many from Thomas Kilroy’s novel, *The Big Chapel*, when the church eccentric came into conflict with the church militant. O’Keeffe, the parish priest of Callan, was in dispute with his bishop over schools in the town and had the temerity, to the amusement of the protestant establishment, to take his bishop to court.

The second essay (at the conclusion of the book) provides an antidote to the necessary distance between the preceding essays and their authors. Tony O’Malley, a Kilkenny artist (but with Tipperary connections on his mother’s side) writes an engaging and amusing account of life and love, in Kilkenny generally but in Callan specifically. The writer has much to say about the relationship between Kilkenny and Tipperary people, much of it based on their shared passion for skill at hurling.

His understanding of country towns and their introversion is acute:

We drove up to Mullinahone on a wet Sunday in November, a profoundly depressing day. There was a galvanised gate somewhere, painted red and, as an artist, that struck me — the red gate brought the whole thing alive. Mullinahone itself was buried inside in the pubs talking and muttering to itself.

There is a nice irony in that fact that *Kilkenny: History and Society* concludes with a select bibliography of county Kilkenny by a Tipperary man, Michael O’Dwyer, co-author of the recent history of Emly (1987). This Tipperary-Kilkenny relationship, obviously more apposite in Slieveardagh and Iffa and Offa East, provides one of the pleasures on reading this collection, namely a stimulating mixture of sameness and difference; experiences and forces shared by the two counties — set against the Tipperary reader’s belief that Tipperary is nevertheless, the better county! The absence from this book of an account of Frs. O’Shea and Keeffe and the impact of the Callan Tenant Protection Society may be remarked *en passant*. It was after all, one of the most important occasions when Kilkenny impinged on national affairs. As remarked at the beginning of this review, the *Victoria History* in England receives considerable financial support from local authorities. It may be hoped that Irish county councils will be (continue to be?) as forthcoming, and that further volumes will appear in this important series, to grace the shelves of the growing number of people interested in local studies.

Denis G. Marnane.

**Revolution? Ireland 1917-1923.** Ed., D. Fitzpatrick (Trinity History Workshop, Dublin, 1990), 173 pp. £3.95 & £12.50.

This book of essays is the third published under the imprint of Trinity History Workshop. The series endeavours, through the agency of undergraduate and post-graduate research work, to explore neglected themes in Irish history. David Fitzpatrick is a brave and resourceful editor to



tackle such a project. There is, in such a collective endeavour, the problem of maintaining quality and consistency. The editorial hand has also to be restrained, to allow each contributor individuality of expression. Overall, a good balance is struck in this book.

The twelve essays are divided into three parts. Parts One and Two have five essays each, but Part Three has only two. This 'splintering', together with the diversity of topics, gives the book a rather fragmented character. Moreover, the localised nature of many of the essays limits its claim to be a truly national study.

However, the central question posed by the book is — was there a revolution in Ireland from 1917 to 1923 — is never answered; nor is the term 'revolution' ever satisfactorily defined. It was surely revolutionary to have a national army, a national police force, a national language, government departments and one's own people in control. But the events of 1917-1923 did not produce a utopia. The working class was marginalised; many anti-Treatyites had to abandon their aspirations and even their country; Partition became a reality.

The first section of the book is the strongest in terms of content and analysis; one feels this is the work of the more senior members of the team. Hart examines the role of family, neighbourhood, age and tradition in shaping mentalities in Cork but his thesis on the metamorphosis of Strawboys into I.R.A. units has the whiff of unreality. Augusteijn's essay (which has a strong Tipperary flavour) is more strongly rooted in the real world, and he skillfully articulates how a sense of Irishness evolves from a variety of seed beds.

Davis, in a nicely written piece, provides an incisive insight into what he calls the "guerilla mind". Tipperary readers will note the references to Sean Treacy and Dan Breen; but why is the best book written on the War of Independence in Tipperary, *Trodairí na Treas Briogáide* by Ó Labhra (An tAthair Colmcille) ignored by such commentators?

In "The Balladry of Revolution", Whitfield emphasises that whereas "good historians and scholars" produce "detached, impressive and above all impartial history", the balladmakers are suspect. One may, however, ask: which is the real history, the ballad or its retrospective analysis? The letter written by Mary Macswiney from her prison cell in 1922, and quoted in Walsh's article, demonstrates an absolute conviction of the righteousness of one's cause. Denied access to the sacraments unless she accepted the Bishop's pastoral of 10 October 1922, she pleaded her case to Archbishop Byrne of Dublin with total conviction:

"If our fight is wrong today, then every fight ever carried out for freedom in Ireland was wrong. The men of 1916 were the murderers some of the bishops called them; my brother [Terence] was a suicide; Kevin Barry and his comrades were lawfully executed . . . we are fighting against England's claim to dominate our country just as they were".

The "realities" section of this book has not the same authority as the preceding one. It is a strange mix, ranging from Cumann na mBan and Meath's Protestant gentry to strikes in Galway. Leonard's essay on the shooting of British ex-servicemen for alleged spying is a coherent piece. Crean's essay, one of two in the "analogies" part of the book, examines the ripples made by the tide of Bolshevism in Ireland. Labour and the working class, shorn of their radical constituents by emigration, suffered from a paralysis of deference to small-town merchants and farmer-neighbours. New Ireland was to belong to the men of small property.

This book will make people think. It is a rich vein of source material and more than anything else it is young and fresh. Superbly edited by David Fitzpatrick, it is well produced and competitively priced.

William Nolan





**People Make Places: The Story of the Irish Palatines.** By Patrick J. O'Connor. 229 pp. (Oireacht na Mumhan Books, 1989). £20.00.

Over a four-day period in September 1709 794 families, comprising nearly 3,000 individuals, landed at Dublin Bay. They were later joined by a number of other families, bringing the total of Palatine families arriving in Ireland to 821. Their arrival did not pass unnoticed; the Lord Mayor of Dublin had to issue a proclamation noting the many ways in which the visitors had been cheated, and asking that they be dealt with more honestly.

For many of these German families, Ireland was to be no more than a stage in their journey to America; but for 254 families this country provided a home. They had left Germany for the usual range of reasons — war, religion, tax, adventure and, not least, the weather. In the winter of 1708-9 a combination of very severe weather and the desire of the British government to encourage Palatine settlement in Ireland resulted in an exodus from Germany.

However, settling these families in Ireland was a fine display of buck-passing, the great exception being archbishop William King of Dublin, who looked to the newcomers to bring true religion and civilization to the Irish countryside. Abetting King were three landowners in particular, Abel Ram of Wexford, Benjamin Burton of Carlow and Sir Thomas Southwell of Limerick.

By 1720 Southwell of Castle Matrix, Rathkeale, county Limerick had 103 Palatine families settled on his estate. It was from this settlement that, some fifty years later, Sir William Barker of Kilcooly Abbey invited settlement of the part of the more upland area of his estate. The townlands of Newpark and Bawnlea were settled by families such as Switzer, Baker, Smeltzer, Delmege and Jacob.

Apart from individuals who may have moved to Tipperary, this was the only colony in the county. This settlement was described by W. G. Neely in his *Kilcooly: Land and People in Tipperary* (Belfast, 1983); but Patrick J. O'Connor allows a clearer understanding of this community by providing a context.

Throughout this book the reader is reminded that the author is a geographer. Much of his information is presented in a series of excellent maps, though he was fortunate in his topic in so far as quite a number of people of Palatine descent (especially Americans on the trail of their roots) have published accounts of various Palatine families. The Palatines were also exotic enough to be remarked on at some length by John Wesley, Arthur Young and the Halls, to mention only three of the better known sources.

The author's theme centres on the notion of Palatine identity; the degree to which they both retained their German identity and at the same time became part of the various communities in which they lived. This reviewer is not convinced that the ethnic origin of these families was more important than their protestantism in marking them out from their neighbours. The author has little to say about those of Palatine origin who became catholics.

While this book deals far more with Limerick, no reader interested in the history of Tipperary and who has come across references to the Palatines (if only through place-names) will be disappointed in the very full coverage given the topic. In common with the protestant community generally in the south of Ireland, the Palatines were part of what the author calls "the great scattering", although we are reminded at the conclusion of the book that some of the families remain, such as the Switzers of Newpark.

*Denis G. Marnane.*

**Dúchas 1986-89:** eagr. Liam Prút. Lgh. 262. (Coiscéim, B.A.C., 1990). Níl aon phraghas luaite.

Tá freastal éifeachtach á dhéanamh ag Coiste Dúiche Thiobraid Arann de Chonradh na Gaeilge ar thaobh na Gaeilge de stair agus de dhúchas liteartha an chondae mar a léiríonn an t-eagrán is deireannaí den leabhrán *Dúchas*. Téacs na léachtaí a tugadh ag Dúchas na mblianta 1986, 1987, 1988 agus 1989 atá san eagrán seo, agus tá an t-ábhar substaintiúil inléite.

Liam Dall Ó hIfeárnáin atá faoi chaibidil ag Liam Prút san chéad aiste. Déanann sé athbhreithniú ar shaothar an fhile i bhfianaise roinnt dánta nár samhlaíodh leis an Dall in aon staidéar a rinneadh ar a shaothar go dtí seo, agus caitheann sé solas nua ar thábhacht Uí Ifeárnáin i dtraidisiún an ochtú haois déag. Is fiú go mór a bhfuil le rá aige i dtaobh an dáin cháiliúil "Ar Bhás Dawson" a léamh; glactar leis gurbh é Seán Clárach Ó Domhnaill a scríobh an aoir seo, ach taispeánann Prút go mb'fhéidir gurbh é Liam Dall údar an dáin i ndáiríre, cé nach féidir é sin a chruthú go deimhneach, dar leis. Tá an aiste seo fíorspeisiúil.

Tá an taighde agus an cíoradh téacsúil ar cuireadh tús leo san aiste "Aon Fhile an Leanúnachais" (*Tipperary: History and Society*, ed. Nolan, 1985) tabhartha céim eile chun cinn anseo, agus is léir nach bhfuil an focal deireannach ráite fós ag Liam Prút an an ábhar. Tugann Éamonn Ó hÓgáin cuntas an-thaitneamhach dúinn ar Liam Dall sa Seanchas. Chuireas suim speisialta san nóta atá ag Máirtín Ó Corrbuí ar Liam Ó Catháin agus an saothar úrscéalaíochta a bhunaigh seisean ar fhile Shrónaill.

Beirt Rianach atá faoi thrácht i léachtaí na mblianta 1987 agus 1988: an tAthair Mathúin Ó Riain, sagart paróiste Chnoc a' Bhile, agus an file Diarmaid 'Darby' Ó Riain. Is mar dhuine iltaobhach a chuirtear an tAthair Matt i láthair anseo - fear a bhí tiarnúil údárásach nuair d'oir san, ach fear a bhí flaithiúil cneasta ar ócáidí eile. Páirt an Athair Matt i gCogadh na Talún atá idir camáin ag Marcus de Burca; an sagart agus an tírghráthóir atá faoi thrácht ag Donncha Ó Súilleabháin, agus an taobh daonna - An tAthair Mathúin i Seanchas an Pharóiste - is ábhar d'aiste Dhonncha Uí Dhuibhir.

Is ar a shaothar Béarla is mó atá cáil 'Darby' Uí Riain ag brath, ach tá a cheart tabhartha ag Donncha Ó Duibhir agus ag Pádraig Ó Fiannachta araon dá shaothar Gaeilge ina gcuid aistí anseo. Tráchtann Breandán Ó Madagáin ar an áit a bhí ag an Amhránaíocht i Saol na nDaoine Fadóg agus léiríonn sé a chuid cainte le samplaí ceoil.

Conradh na Gaeilge a bhí mar ábhar ag Dúchas na bliana 1989. Tá léacht chuimsitheach anseo ó Dhonncha Ó Súilleabháin ar an gConradh sna laethanta tosaigh - an léacht deireannach, nó geall leis, a thug an Gael uasal seo sular cailleadh é. Go dtuga Dia suaimhneas dá anam! Tá cuimhní pearsanta fite fuaite le torthaí a chuid taighde ag Diarmaid Breatnach in aiste dheisbhéalach dar teideal "Gaeilgeoirí Thiobraid Arann sna Laethanta Tosaigh". Protastúnaigh agus an Conradh atá á phlé ag Risteárd Ó Glaisne.

Tá coiste Dúchas le moladh ar a ndúthracht in eagrú na léachtaí is bun leis an leis an leabhar seo, ar na h-ábhair a cheapadar agus ar na léachtoirí a roghnaíodar. Tá moladh speisialta ag dul do Liam Prút, eagarthóir an leabhair, a rinne saothar inléite den chaint bheo gan aon chuid den bheocht a lot.

*Pádraigín Riggs.*

**The Cappawhite G.A.A. Story 1886-1989.** Edited by John Kelly. (Cappawhite G.A.A. Club, 1989). 368 pp. £10.

With the centenaries of the first decade of the GAA falling every year now, club histories of the earliest clubs are appearing in many counties. Tipperary, to put it mildly, is no exception, and the sheer bulk of this book shows how deep are the roots the Association has put down in one remote corner of the county.



It is appropriate that the editor should be a member of the victorious Tipperary 1971 team, for it is inevitable that the (surely avoidable) "Pa" O'Neill versus "Babs" Keating episode of the eve of the 1988 final is recorded here — at a time when the manager's future is once again being discussed. When the facts are soberly recorded as in this book, one's sympathy goes unhesitatingly to Cappawhite — a case of the heart versus the head, perhaps?

The general G.A.A. reader — a creature whose existence this reviewer has come to doubt — will (possibly unfairly) judge a book like this for its unusual features. Here (for a full-back) John Kelly scores heavily. He has unearthed Stephen Roche's Cappawhite links; he has given the ladies fair play, even covering that rather unGaelic of pastimes, tennis. Amongst the dozens of rare photographs is a genuine Ballroom of Romance one from a Miss Lovely Cappawhite dance all of 22 years ago.

Last, but (for the social historian, so often overlooked in G.A.A. club histories) not least, there is a ballad section, and (ironically for 1990) a badly-needed hurler's prayer!

*Marcus Bourke.*

**For the Poor and the Gentry.** By Mary Healy. (Geography Publications, Dublin, 1989). 100 pp. £4.50.

This is a disappointing, and in many ways a frustrating, book. An autobiographical account of a childhood of poverty in Kilkenny and of life first as a domestic servant in a Big House and later as wife and mother in Fethard, it tells more about its author's precocious (not to say self-opinionated) personality than of Kilkenny, Grove or Fethard.

Doubtless for younger readers it will be a revelation for its description of life in both urban and rural Ireland half-a-century ago. There may even be older readers who will find in the scattered portions on the Barton family sources of social history.

However, while there is no doubt that the publishers have done a fine job technically, editorially the book is full of faults. It abounds in bad grammar, incorrect punctuation and even the occasional solecism and misspelling.

The late Ernie O'Malley is made to have committed a laughable howler, and a famous quotation from Rupert Brooke has lost its question-mark. One could give many more such examples. If the explanation for all these eccentricities is that Mrs. Healy insisted on their retention, one's reaction is simply that she should not have been allowed to do so. They spoil what might have been a readable book.

*Marcus Bourke.*

