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*Súgán an Dúchais: Aistí ar Ghnéithe de Thraidisiún Liteartha Chúige Uladh i gCuimhne ar Dhiarmaid Ó Doibhlin*. Sraith Adhamhnáin 1. Edited by Nioclás Mac Cathmhaoil, Máire Nic Cathmhaoil and Conal Mac Seáin. Éigse Cholm Cille, Doire, 2018. 551pp. £25/30€. ISBN 978-0-9565136-8-7.

This volume inaugurates a new series devoted to Irish and Celtic Studies. It presents 24 papers (all but one in Irish) relating to the Irish-language literary tradition in Ulster from the Middle Ages down to the modern period. Most of these were invited contributions in honour of Diarmaid Ó Doibhlin (1942–2017), while others originate in papers given at one of three different conferences (pp. 4, 11). In only one case is the length of time between the paper's first being written up and its publication particularly noticeable – the strange, sermon-like contribution of Tadhg Ó Dúshláine ('Beannacht ar Nama Éireann: Scáthán Mhic Aingil mar leigheas ANAMA nó Ceannaireacht nó Langarach? Féach sa Scáthán', pp. 57–68), obviously written in 2011 (see in particular the reference to 'anuraidh' at p. 63), in which the author seeks to draw lessons from Aodh Mac Aingil's *Scáthán Shacramainte na hAithrighe* (1618) to guide the nation out of a political, spiritual and cultural crisis, which the author believed it was experiencing at that time (p. 58). All of the papers in this volume were subjected to peer-review (pp. 6, 12).

After some preliminaries and Séamus Mac Mathúna's tribute to the honorand ('Dúchas Doibhlineach: An Dr Diarmaid Ó Doibhlin 1942–2017', pp. 15–20), Katharine Simms provides a masterful survey article in English on 'The literary tradition of Ulster to the sixteenth century' (pp. 23–41). Mícheál Mac Craith's paper, 'Donnchadh Ó Maonaigh: *De provincia Hiberniae S. Francisci*' (pp. 43–55) provides a summary in Irish of an account of the Franciscans in Ireland written in 1617. After Tadhg Ó Dúshláine's contribution, to which reference has already been made, comes Máire Nic Cathmhaoil's account of Féilim Ó Néill/Sir Phelim O'Neill (1604–1653) (pp. 71–91), before Nollaig Ó Muraíle's useful overview of Ulster genealogical collections from the period 1600–1850 (pp. 93–105).

Several of the contributions present detailed historical and literary analyses together with editions. The first of these is Nioclás Mac Cathmhaoil's study, 'Uaisle agus aos dána ag deireadh ré na bairdne: cás mhuintir Mhéig Uidhir' (pp. 107–42), which not only provides a detailed account of Mág Uidhir patronage of poetry in the period 1560–1730, its background and broader context, but also contains editions of two poems on Brian 'Cnoc Ninne' Mág Uidhir (*Cnoc os cnocaibh Cnoc Ninne* and *Tarla lá le sliabhradh sinn*). Peadar Mac Gabhann (*alias* Peter Smith, when writing in English) edits a text on the prerogatives and dues of Ó Domhnaill prior to 1609 from an eighteenth-century manuscript in Cambridge and discusses similar texts (pp. 145–76). In a wide-ranging paper A. J. Hughes sheds light on 'post-Classical' literature in Monaghan (pp. 179–237). Hughes edits *Trom na gártha-so do Leith Chuinn*, an elegy for Brian Mág Mathghamhna (d. 1689), studies the role played by Mág Mathghamhna as a patron of literature, looks at the career of Diarmaid Mac an Bhaird and his literary networks, and examines some of the characteristics of poetry in the transitional period between Classical and more modern verse.

Four papers concentrate on eighteenth-century verse. Meidhbhín Ní Úrdail ('Pádraig Mac a Liondain: bard a bhí i stát ins an chrích seo', pp. 239–59) gives an account of the life and work of Patrick Linden and his contested place in the literary canon. Gearóid Trimble's essay focuses on the poet Ragnall Dall Mac Domhnaill (pp. 261–86). Seosamh Watson surveys various types of satirical verse produced by Oriel poets and discusses the interaction of love poetry and satire (pp. 289–309). Seán Mac Labhraí provides an overview of lewd or bawdy Ulster poetry in the eighteenth century as well as the attitudes of later collectors and editors towards such material (pp. 311–27).

Ciarán Dawson ('Seachtain i gcuideachta Pheadair Uí Ghealacháin, scríobhaí') edits four poems and a prose text copied out by a single prolific scribe (born 1792/3) as a sample of his work (pp. 329–52). Seosamh Ó Labhraí prints a sermon on penance by Fr John Healy (1759–1831) (pp. 355–69). Séamas Mac Annaidh ('Dhá lámhscríbhinn ó Fhear Manach i 1798', pp. 371–80) examines NLS Adv. MSS 72.3.1 and 23.3.2 and their background at the interface of traditional scribal culture and antiquarianism. Conal Mac Seáin edits the song *Gráinne Fhánada*, attributed to Tadhg Ó Tiomanaidhe, and in the process sheds light on the *modus operandi* of Énrí Ó Muirgheasa/Henry Morris, a pioneering editor of such verse (pp. 383–99).

Ríona Nic Congáil ('Banscoláirí Ultacha na hAthbheochana') looks at some of the leading female figures in the Gaelic revival movement in or associated with Ulster (pp. 401–15). Brian Lacey discusses the historical work of Séamus Ó Ceallaigh, in particular his *Gleanings from Ulster History* (1951), with a digression on historiography in Ulster from the medieval annals onwards (pp. 417–28). Ó Ceallaigh is also the subject of Antain Mac Lochlainn's contribution (pp. 431–40), a study of *Lucht Píicí a's Sleagh*, Ó Ceallaigh's translation of Samuel Robert Knightley's *The Pikemen*. The remaining contributions are all concerned with the history of scholarship: Pádraig Ó Tiarnaigh discusses Seán Ó hEochaidh as a collector of folklore (pp. 431–60); Pádraig Breatnach gives a biography of Gerard Murphy (pp. 463–85); and Séamus Mac Mathúna pays tribute to Proinsias Mac Cana (pp. 487–98).

This is a weighty book both literally and figuratively. It is colourful and spaciously laid out on glossy paper between hard covers. The recto page is left blank on several occasions when a contribution finishes on the verso, something which detracts from the appearance of the volume. It is a pity that the book as a whole was not subjected to more rigorous proofing. Some contributions abound in typographical errors. Ignoring trivial slips and inconsistencies, the bibliography and index exhibit some oddities too. On the first page of the bibliography, for example, David Greene is transformed into Gerard Murphy (p. 509), while in the index, one of the references to Clann Aodha Buidhe will be found (or not!) under the letter G ('gCloinn Aodha Buidhe', p. 542). The index only covers proper names with no listing of first lines of poetry, tale titles or the like – a real pity in a volume such as this, which presents not only detailed literary and historical analyses of texts but whole editions and translations. These criticisms aside, the above summary of contents will have made clear that *Súgán an Dúchais* is an important publication with material of interest to anyone in the field.

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