

2018   
EUROPEAN YEAR  
OF CULTURAL  
HERITAGE  
[#EuropeForCulture](#)

# MATTERS FRENCH

LEARNING FROM LIBRARIES

SOCIETY FOR FRENCH STUDIES  
JULY 2018

BOOLE LIBRARY  
UNIVERSITY COLLEGE CORK



## MATTERS FRENCH

The Old Norman French that William brought to England after 1066 became part of the political and cultural environment of this island a century later — at just the point where Anglo-Norman had become embedded as a literary and administrative medium in England, where the conquering Normans had become proficient in English, and where several of the varieties of medieval French were on the threshold of a period of extraordinary literary innovation. The effects of the arrival of the Anglo-Normans and of Henry II in Ireland were to be as momentous as they were far-reaching; for one thing, it meant that the Irish language came much more closely into contact with French and with English. The interactions that resulted — variously linguistic, literary, intellectual, confessional, political — endure to this day, nearly a century after Irish independence.

These distinct and interconnected traditions — in their first emergence and in their more recent continuations — are represented in the rich collections on which the exhibition draws. Queen's College, Cork was established in 1845, more than half a millennium after the Anglo-Norman conquest, and the intervening centuries witnessed contacts with France and with French that straddled religious and political divisions. Thus, Irish scholars and intellectuals took refuge in Paris and Louvain, where Irish-language materials could be printed and where French was to become a medium of antiquarian and historical research that took Ireland as its object. Conversely, the arrival in Ireland of Huguenot exiles created new French-speaking communities, so connecting the island with French humanist writing and publishing, and, in particular, of course, with French-language Protestant thinking. More than a century later, French continued to be widely read in this city and this country, and at decisive moments in the quest for independence the politics of post-Revolutionary France was to be a highly potent — and highly contested — reference-point.

This exhibition testifies to all of these connections and more, and is being mounted to celebrate the occasion of the annual conference of the Society for French Studies. We wish all of those present — from France and Britain, but also from much further afield — a highly successful visit and hope that some of items here and in the exhibition devoted to Claude Pélieu will provide you with novel matter for reflection.

Elaine Harrington  
Crónán Ó Doibhlin  
Patrick O'Donovan  
Emer Twomey

July 2018

Where in documenting the lives and work of the writers, thinkers, historians, prelates, pamphleteers, administrators, grammarians, translators, printers and compilers mentioned below we have drawn upon the *Dictionary of Irish Biography*, ed. by James McGuire and James Quinn (Cambridge: Cambridge University Press, 2009), or the *Oxford Dictionary of National Biography*, ed. by H. C. G. Matthew and Brian Harrison (Oxford: Oxford University Press, 2004), these sources are cited using the abbreviations *DIB* and *ODNB* respectively. We have also drawn on *The Cambridge History of Ireland*, ed. by Thomas Bartlett (Cambridge: Cambridge University Press, 2018).

AN IRISH HISTORY OF IRELAND

GEOFFREY KEATING

*Foras Feasa ar Éirinn*

UNIVERSITY COLLEGE CORK MS 92

Keating, or Seathrún Céitinn, priest and historian of Anglo-Norman descent, obtained a doctorate in theology in Reims; a treatise on sin, repentance and death, *Trí Bior-Ghaoithe an Bháis* (1631), appears to draw on contemporary French works of pulpit oratory. Keating was renowned for this narrative history of Ireland, from the creation of the world to the Norman conquest in the late twelfth century. The work, which circulated widely in manuscript form, argues for a common Catholic identity shared by the Irish and the Old, or pre-Elizabethan, English. This late seventeenth-century manuscript is in an unknown hand. (*DIB*; *ODNB*)

*Tóruídheacht Dhíarmoda et Ghráinne sonn*

UNIVERSITY COLLEGE CORK MS 96

This prose narrative, translated as *The Pursuit of Diarmuid and Gráinne*, exists in many variants and here forms part of a substantial manuscript written by a County Waterford schoolmaster in 1780 (the overwhelming majority of written sources in Irish were in manuscript form almost until the beginning of the twentieth century). The surviving texts of this tale date from the sixteenth century or later, though the material is earlier in origin and forms part of the Ossianic cycle. While the story is likely to have shaped the Tristan and Iseult legend — its plot is centred on a triangular relationship (at the point where Gráinne is about to be betrothed to Fionn Mac Cumhaill, she falls in love with Diarmuid, one of his warriors) and Gráinne makes use of a sleeping potion to secure the lovers' escape — it is possible that later texts of the *Tóruídheacht* were influenced in turn by the innovative French romances written at and after the time of the Anglo-Norman conquest.

SEÁN Ó TUAMA

*An Grá in Amhráin na nDaoine: Léiriú Téamúil* (Baile Átha Cliath: An Clóchomhar, 1960)

Ó RÍORDÁIN COLLECTION

Ó Tuama was a leading Irish-language poet, playwright and critic, and Professor of Modern Irish Literature. Here, he argues for a durable French influence, following the Anglo-Norman conquest, on the tradition of Irish folksong; *an grá* refers to the theme of love. The book had a major impact on publication. Seán Ó Ríordáin was the leading Irish-language poet of the second half of the twentieth century, with whom Ó Tuama collaborated closely and on whom he wrote at length. (*DIB*)

## IN FORMULIS JURIS

JOHN DAVIES

*Le Primer Report des cases et matters en ley resolues et adiudges en les courts del Roy en Ireland. Collect et digest per Sr. Iohn Dauys Chiualler Attorney Generall del Roy en cest realme* (Dublin: John Franckton, 1615)

Davies was named Solicitor General for Ireland by James I on his ascent to the English throne in 1603. A New English administrator, he became Attorney General in 1606, and worked to secure the legal foundations of civil society for the purpose of consolidating the colonial government of Ireland, writing of his hope that ‘after the people ar acquainted with the forms of justice [...] this kingdom will grow humane and civile’. He here recalls that William the Conqueror, ‘to honor his owne language, and for a marke of Conquest withall, [...] caused the pleading of divers Actions to be made and entered in *French*’. Following the Norman invasion, Anglo-Norman was used as the language of the law in Ireland and continued until this late date to be the medium of law reports. In the course of the seventeenth century, the use of English spread to all parts of the country. (DIB; ODNB)

## IRISH LEARNING IN EUROPE

*Emanuel leabhar ina bhfuil modh iarrata agus fhagala fhoirbhtheachda na beathadh riaghaltha: ar attugadh drong airighthe Sgáthan an Chrábhaidh drong oile Desiderius ar na chur anosa a ngaoidhilg lé brathair airidhe dórd S. Fpronsias F.C., tr. by FLORENCE CONRY* (Louvain: [St Anthony’s College], 1616)

An allegorical pilgrimage narrative of unknown authorship, this work was originally published in Catalan in 1515. Florence Conry, Franciscan friar and Archbishop of Tuam, studied in Salamanca, was present at the Battle of Kinsale in 1601 and was an active opponent of the English interest in Ireland. His many interpolations in this translation were intended to sustain Irish resistance in the face of English oppression. The work was printed at the Franciscan College in Louvain, of which Conry was a founder in 1607, using the newly created Louvain Irish type. (DIB; ODNB)

DAVID ROTHE

*Brigida thaumaturga, sive dissertatio, partim encomiastica in laudem ipsius sanctae, partim archaica ex sacra et antiqua historia ecclesiastica, partim etiam parennetica ad alumnos collegiorum* (Paris: Sebastianum Cramois, 1620)

Rothe was bishop of Ossory and a member of a well-established Old English mercantile family. A student in Douai, where he became prefect of the Irish college, he held his see for thirty years, was for a period the only resident Irish Catholic bishop, and actively implemented Tridentine pastoral and diocesan reforms. This work,

drawing on a sermon delivered on her feast day in the Irish college in Paris, presents Brigid as a model of Counter-Reformation spirituality. Rothe also describes the ancient ecclesiastical and other links between Ireland and France, likening these to the miracle of the wood of an altar growing green once more at Brigid's touch. (DIB; ODNB)

HUGH MACCURTIN

*The Elements of the Irish Language: Grammatically Explained in English* (Louvain: M. van Overbeke, 1728)

MacCurtin was a member of a family belonging to the hereditary learned caste of Gaelic society serving the O'Briens of Thomond as chroniclers. The author of a substantial body of Jacobite verse, he travelled to Louvain probably in 1727, where he published this work, which is very largely derived from the unpublished *Grammatica Anglo-Hibernica* of Francis Walsh, a Franciscan. (DIB)

CONOR O'BEGLY

*The English Irish Dictionary. An Foclóir Bearla Gaoidheilge* (Paris: Seamus Guerin, 1732)

O'Begly, who was assisted by MacCurtin, by then resident in Paris, in the preparation of this work, the first comprehensive English–Irish dictionary, defends the excellence of Irish against attacks on the part of Swift and others. The work was partly modelled on Abel Boyer's *Dictionnaire royal*. (DIB)

[ANDREW DONLEVY]

*An Teagas Críosduidhe, do réir ceasda agus freagartha — The Catechism; or, Christian Doctrine by way of Question and Answer* (Paris: James Guerin, 1742)

Andrew Donlevy, a Catholic priest, entered the Irish college (then located in the Collège des Lombards) in Paris in 1710. This work was Tridentine in inspiration: Donlevy saw Irish as an essential medium of religious education and sought also to remedy the dearth of catechetical material in Ireland. The text, which is accompanied by a treatise on the Irish language, was written in Irish; the English version is a literal translation. (DIB; ODNB)

## THE QUARRELSOME IRISH

CHARLES-LOUIS DE SECONDAT DE MONTESQUIEU

*Œuvres*, III, *Lettres persanes* (Amsterdam — Leipzig: Arkstée and Merkus, 1758)

The Irish college in Paris came into existence in the late sixteenth century when a community took up residence in the Collège de Montaigu. Following defeat in the Battle of Kinsale in 1601, the Gaelic lords left Ireland for the continent,

followed by priests and scholars in increasing numbers. At the foot of letter xxxvi, Usbek comments on a relish for scholastic dispute that is remarkable even by the standards of the *Querelle des anciens et des modernes*.

### HUMANIST TYPOGRAPHERS

ÉTIENNE DOLET

*Stephani Doleti De re navali liber ad Lazarum Bayfium* (Lyon: Seb. Gryphium, 1537)

#### CATHEDRAL COLLECTION

The Church of Ireland Cathedral Collection was acquired in 1982, and notably extends holdings in theology, politics, philosophy and humanist production in the Library, which is otherwise strong in early Irish materials. This copy of Lazare de Baïf's treatise on naval terminology belonged to Charles Crow, a native of the Isle of Man who taught in Dublin and was Bishop of Cloyne from 1702 to 1726. Crow's collection was large and also includes *Thesaurus Graecae Linguae* among other works by Henri Estienne, together with works by Descartes and other later writers.

GUILLAUME ROUILLÉ

*Promptuaire des medalles, commençant à la Nativité de nostre Sauveur Jesus Christ, et continuant jusques au treschrestien roy de France Henri II. du nom, à present eureusement regnant* (Lyon: Guillaume Rouillé, 1553)

This work was also published by Rouillé in Latin and Italian in the same year. He also notably printed Scève's account of the entry of Henri II into Lyon.

### REFORMATION TROUBLES

*Recueil des choses memorables faites et passées pour le faict de la Religion et estat de ce Royaume, depuis la mort du Roy Henry II jusques au commencement des troubles* (s.l.: s.n., 1565)

This collection, which contains a wealth of material in defence of the Huguenot cause and on the earlier period of the Wars of Religion, was historically attributed to Louis I, prince de Condé, though none of the contents were written by him.

### REFORMED SCHOLASTICISM?

THÉODORE DE BÈZE

*Quaestionum et responsionum Christianarum pars altera, quae est de Sacramentis* (Geneva: Eustache Vignon, 1587)

#### CATHEDRAL COLLECTION



## MATTERS FRENCH

Bèze was established as a professor in Geneva by this date, having succeeded Calvin as pastor in 1564. This and other works were important contributions to the codification of reformed theology.

## THE KING IS SOVEREIGN

JEAN SAVARON

*De la souveraineté du Roy, et que Sa Maiesté ne la peut souzmettre à qui que ce soit, ny aliener son domaine à perpetuité. Avec les preuves et autoritez, contre un autheur incogneu* (Paris: Mettayer, 1620)

Savaron was opposed to ultramontanism and was an active participant in the États généraux of 1614. He was also a critic of the popular culture of the late sixteenth century and published a *Traitté contre les masques* in 1608.

## VARIETIES OF RHETORICAL EXPERIENCE

NICOLAS CAUSSIN

*De eloquentia sacra et humana libri XVI.* (Lyon: Ioannis-Amati Candy, 1657)

CATHEDRAL COLLECTION

Caussin was a Jesuit and confessor to Louis XIII for a time in 1637. Though rigorous, he engaged on behalf of the Jesuits in quarrels with Arnauld in 1644. This work first appeared in 1619; *La Cour sainte, a traité des passions* intended for a lay readership, was to be published in 1624.

## CAUSSIN IN CORK

NICOLAS CAUSSIN

*The Holy Court, in five books*, tr. by T[HOMAS] H[AWKINS] (Cork: Eugene Swiney, 1767)

Swiney was publisher of the *Corke Journal* and sold books from a variety of locations in the city, including Paul Street, near the Huguenot temple. One of the most significant printers outside Dublin, he produced books of a high standard for a growing gentry and mercantile readership. This copy belonged to James Dease of Turbotstown in Meath, a member of the same family as Thomas Dease, rector of the Irish college in Paris and later Bishop of Meath. Sir Thomas Hawkins's translation of Caussin, first published in France in 1626, was widely read among English Catholics. (DIB; ODNB)

## MONSIEUR PASCAL

BLAISE PASCAL

*Pensées de M. Pascal sur la religion et sur quelques autres sujets* (Paris: Desprez and Desessartz, 1715)

HARRISON COLLECTION

BLAISE PASCAL

*Pensées*, tr. by A. J. KRAILSHEIMER (Harmondsworth: Penguin, 1966)

Ó RÍORDÁIN COLLECTION

Ó Ríordáin read widely in European literature and here highlights segments from the *Pensées* concerned with the imagination ('samhlaíocht') in particular.

BLAISE PASCAL

*Pensées*, tr. by W. F. TROTTER, with an introduction by T. S. ELIOT (London: Dent, 1943)

CORKERY COLLECTION

Daniel Corkery became a major figure in the nationalist cultural revival that followed the War of Independence. In 1924, he published *The Hidden Ireland*, a study of Gaelic poetry in eighteenth-century Munster. His evocation of the cultural loss of Gaelic Ireland, and insistence on the importance of Irish-language sources to an understanding of its culture, account for its seminal influence (on Ó Tuama, for instance) and often contested reception. He was Professor of English from 1931 to 1947. In his introduction to this volume, Eliot cites Maritain's 'brilliant criticism of the errors of Descartes from a theological point of view'. (*DIB*; *ODNB*)

RENÉ DESCARTES

*Meditationes de prima philosophia in quibus Dei existentia, et animae humanae à corpore distinctio, demonstrantur; his adjunctae sunt variae objectiones doctorum virorum in istas de Deo et anima demonstrationes, cum responsionibus auctoris* (Amsterdam: Elzevir, 1678)

CATHEDRAL COLLECTION

[JAMES ROCHE]

*Critical and Miscellaneous Essays: By an Octogenarian* (Cork: printed by G. Nash, 1850–51)

Roche came from an Old English Catholic family and was educated in France. He lived there throughout the period of the Revolution and associated with Vergniaud and Guillotin; after the execution of the former, he was himself arrested and

## MATTERS FRENCH

narrowly escaped death. A banker and bibliophile, he again resided in France in the late 1820s and returned to Cork in 1832, where he was an active member of the Cuvierian circle in the city and led the campaign for the establishment of Queen's College, Cork as a liberal and non-sectarian institution. This collection in two volumes was privately circulated and draws on his many contributions in his later years to the *Gentleman's Magazine* and *Notes and Queries*, among other outlets; it includes a piece on 'The Universality of the French Tongue' that gives a critical account of Rivarol, on the one hand, and the conservative influence of the Académie française, on the other. (DIB; ODNB)

JACQUES MARITAIN

*Three Reformers: Luther — Descartes — Rousseau* (London: Sheed and Ward, 1944)

CORKERY COLLECTION

## CHRISTIAN MAXIMS

MICHEL BOUTAULD

*Les Conseils de la sagesse; ou, Le Recueil des maximes de Salomon les plus nécessaires à l'homme pour se conduire sagement, avec des réflexions sur ces maximes* (Paris: Sébastien Mabre-Cramoisy, 1684)

Originally published in 1677, this work contains ascetic reflections purportedly written by Nicolas Fouquet following his disgrace and imprisonment in 1661.

## THE HUGUENOT PRESENCE IN IRELAND

JEAN CLAUDE

*An Account of the Persecutions and Oppression of the Protestants in France* (London: s.n., 1686)

CATHEDRAL COLLECTION

Following the revocation of the Edict of Nantes, some 5,000 Huguenots fled to Ireland, with hundreds settling in Cork. One of them, Joseph Lavitte (later Lavit), quickly established himself as a prominent trader, was mayor of Cork in 1720 and was a leading proponent of the reclamation of land around the ancient city centre. A temple was established in this area, which gives its name to French Church Street, along with a school and an almshouse; for more than a century, services were delivered in French. A section of the Huguenot burial ground survives to the west of the former site of the temple. (DIB)

JACQUES ABBADIE

*A Vindication of the Truth of Christian Religion against the Objections of all Modern Opposers*, tr. by H[ENRY] L[USSAN] (London: Jonathan Robinson, 1694)

CATHEDRAL COLLECTION

A translation of Abbadie's widely read *Traité de la vérité de la religion chrétienne* (1684). Having left France following the Revocation, Abbadie became Dean of Killaloe in 1699; a proponent of the 'happy revolution' of 1688 and the 'protestant succession', he owed his preferment in part to his defence of the penal laws in Ireland, in his *Défense de la nation britannique* (1692). (DIB; ODNB)

## FRENCH HISTORIES OF IRELAND

LOUIS-AUGUSTIN ALEMAND

*Histoire monastique d'Irlande. Où l'on voit toutes les abbayes, prieurez, convents, et autres communautés régulières qu'il y a eu dans ce royaume* (Paris: Louis Lucas, 1690)

Born a Protestant, Alemand converted to Catholicism in 1676. He was a noted *remarqueur*, author of *Nouvelles observations; ou, Guerre civile des François sur la langue* (1688) and a commentator on Vaugelas. This work was dedicated to the recently deposed James II; it was published in the year in which Williamite forces seized control of Cork from James's supporters shortly after the Battle of the Boyne.

## A VENERATION FOR EXALTED TALENTS

FRANÇOIS-MARIE AROUET DE VOLTAIRE

*Letters concerning the English Nation* (Dublin: G. Faulkner, 1739)

George Faulkner produced a pirated edition of Voltaire's *Letters* as soon as the work was published; several reprints quickly followed, including this one and one published in Cork in 1740. Swift, who described Faulkner as 'the prince of Dublin printers', met Voltaire in London in 1726, and won over several subscribers in Dublin for the publication of *La Henriade*. Faulkner would later issue translations of *Le Siècle de Louis XIV* and of *Mérope*, the latter being staged in Cork in 1766. (DIB; ODNB)

## THE IRISH ABROAD: HISTORIANS AND SOLDIERS

JAMES MACGEOGHEGAN

*Histoire de l'Irlande ancienne et moderne, tirée des monumens les plus authentiques* (Paris: Antoine Boudet, 1758)

MacGeoghegan was ordained in Reims and obtained an MA in Paris in 1733. He was chaplain to the Irish Brigade in France, to whom he dedicated the *Histoire*.

Drawing on Keating, he offered an account of Gaelic Ireland that is distinctly Catholic and Jacobite in orientation: Gaelic resistance to colonization on the part of the English and fidelity to the unhappy Stuart dynasty were both rooted in the identification with the latter as co-religionists having a claim to roots in Ireland. This is the first of three volumes of the work; the latter two were printed without royal permission, the result of a shift in relations between France and Britain in the wake of the Seven Years' War that made MacGeoghegan's Jacobite sympathies less tolerable to the monarchy. (DIB; ODNB)

JAMES MACGEOGHEGAN

*The History of Ireland, Ancient and Modern: Taken from the most Authentic Records, and dedicated to the Irish Brigade*, tr. by PATRICK O'KELLY (Dublin: J. Duffy, 1844)

O'Kelly lived in France during the years when he produced his translation of MacGeoghegan, first published in 1831–32. The work was highly influential in shaping nationalist thinking among the Irish in America as well as in Ireland. (DIB)

*Chevalier dans l'Ordre de St Louis*

RYAN OF INCH COLLECTION

A letter of 1 February 1779 to Edward Roche signed by Louis XVI, conferring on him the honour of Chevalier of the Order of St Louis. The Ryans were Catholic landowners in Tipperary, intermarried with Roches of Limerick.

*The Infantry of Ireland*

RYAN OF INCH COLLECTION

An order of 28 March 1785 to M. le Comte de Walsh, signed by Louis XVI, confirming that Captain Edward Roche has been made Commander of the Company of Grenadiers in the regiment of the Infantry of Ireland; with an additional note by Louis-Joseph de Bourbon, Prince de Condé, referring to Roche's appointment.

*Post-Revolutionary pensions*

RYAN OF INCH COLLECTION

A letter of 20 February 1792 to Captain Edward Roche from Louis-Marie de Narbonne-Lara, Minister of War, replying to his query regarding the payment of military pensions to persons resident outside France; Narbonne refers to the *décret* of 24 June 1791 and regrets he cannot modify the law.

## A REVOLUTIONARY ROUSSEAU

JEAN-JACQUES ROUSSEAU

*Œuvres de J. J. Rousseau, citoyen de Genève* (Paris: Didot, 1801)

This edition of Rousseau in twenty octavo volumes, compiled by Jacques-André Naigeon (who had previously produced the first collected edition of Diderot) and others, proclaimed itself to set new scholarly standards on the basis of its recourse to original manuscripts. This, the opening volume, contains a facsimile of a letter from Rousseau to Madame de Créquy of October 1751.

## CELTS, GAULS AND GOTHs

SIMON PELLOUTIER

*Histoire des Celtes, et particulièrement des Gaulois et des Germains, depuis les tems fabuleux, jusqu'à la prise de Rome par les Gaulois* (The Hague — Paris: Antoine Urbain Coustelier, 1741)

*Histoire des Celtes, et particulièrement des Gaulois et des Germains, depuis les tems fabuleux, jusqu'à la prise de Rome par les Gaulois* (Paris: Quillau, 1771)

ARBOIS DE JUBAINVILLE COLLECTION

Henri d'Arbois de Jubainville studied law in Nancy before graduating from the École des Chartes in 1851. He was appointed to the first chair in Celtic studies in the Collège de France in 1882, and tutored J. M. Synge in Old Irish during his years in Paris. Jubainville's many publications ranged widely over law, palaeography, history, language and literature. His library came to the University in 1914. (*DIB*)

## LEARNING FRENCH IN IRELAND

LOUIS CHAMBAUD

*Fables choisies, à l'usage des enfans et des autres personnes qui commencent à apprendre la langue françoise, avec un index alphabétique de tous les mots traduits en anglois* (Dublin: Jacques Porter, 1771)

The fable of the oak and the reed closely follows the model of La Fontaine, though draws its own conclusion on the prevailing social order: 'La condition médiocre d'un particulier n'est pas exposée aux dangers qui menacent celle des grands'.

ABEL BOYER

*The Complete French Master for Ladies and Gentlemen* (Cork: Eugene Swiney, 1761)

FRANÇOIS DE SALIGNAC DE LA MOTHE FÉNELON

*Les Aventures de Télémaque, fils d'Ulysse* (Cork: J. Haly, 1800)

## MATTERS FRENCH

FRANÇOIS DE SALIGNAC DE LA MOTHE FÉNELON

*The Adventures of Telemachus, the Son of Ulysses*, tr. by JOHN HAWKESWORTH (Cork: J. Connor, 1803)

BERNARDIN DE SAINT-PIERRE

*Paul and Virginia*, tr. by HELEN MARIA WILLIAMS (Cork: J. Connor, 1806)

A committed abolitionist, Williams went to Paris in 1790 and through her *Letters from France* (1790–96) and other works came to be known as the ‘English historian of the French Revolution’. This translation was published in 1796, and was written, as Williams reports, ‘amidst the horrors of Robespierre’s tyranny’; like the translation of the perennial Fénelon, it was here reprinted for use in Connor’s large circulating library at the exchange in Castle Street. (ODNB)

## COUNTER-REVOLUTIONARY FERVOUR

*these Tigres must be totally destroy’d*

RYAN OF INCH COLLECTION

Letter of 9 January 1794 to George Ryan from his brother Denis at Valenciennes, with news of the French–Austrian campaign: ‘I am very sorry to have nothing but disagreeable news to inform you of. The Evacuation of Toulon, the uncertainty of the Situation of the Royalists in the Vendée and the unquestionable Confirmation of the Combined Armies being forc’d to abandon all their conquests in Alsace [...] One great Effort more must be made the next Campaign, these Tigres must be totally destroy’d.’

## THE FRENCH ARE ON THE SEA

THEOBALD WOLFE TONE

*The Life of Theobald Wolfe Tone, written by himself, and extracted from his journals* (London: Whittaker, Treacher and Arnot, 1830)

Tone was a major writer and thinker of the 1790s and was to become a major revolutionary figure among the United Irishmen in the period leading to the Rebellion of 1798. He saw the substitution of ‘the common name of Irishman in the place of the denominations of Protestant, Catholic and Dissenter’ as the means to achieve his ‘object’, namely, the subversion of ‘the tyranny of our execrable Government’ and the attainment of Irish independence. Charged with a mission of obtaining French support, Tone was by 1796 an adjutant-general in the French army and collaborated closely with General Hoche in planning an invasion of Ireland. A fleet of forty-three ships carrying 14,450 troops and a supply of uniforms and cockades for the Irish expected to join them set sail in December 1796. The

expedition, which encountered heavy storms, ended in disaster: though it did raise morale among the United Irishmen, who had proclaimed themselves ‘partners in revolution’ with the French, only a small number of troops landed and only thirty-five ships were eventually to return to France. (DIB; ODNB)

*The State of the French fleet*

BANTRY ESTATE COLLECTION

MS report on the numbers amassed by the French fleet set to invade Ireland, the types of ships, and their provisions, with a detailed account of the manifesto of the ship *La Ville de L'orient* which was captured by *The Druid* and brought into Kinsale. This collection was donated by the White family of Bantry House. In 1796, Richard White, later first Earl of Bantry, was instrumental in alerting the Army Headquarters in Cork to the appearance of French ships in the bay. (DIB)

*Printed reproductions of General Lazarus Hoche, late Commander of the French Troops, of the Bantry Invasion, and of a portrait of General Vicomte G. Proteau, the French Officer taken prisoner by Dan O'Sullivan, with his sailors and longboat, as Lieutenant Prosheau as he was in 1796*

BANTRY ESTATE COLLECTION

Hoche had risen rapidly in the Revolutionary Army, becoming a General by the age of twenty-five. He died of tuberculosis within a year of this expedition.

EMMANUEL GUILLON

*La France et l'Irlande sous le Directoire: Hoche et Humbert* (Paris: Armand Colin, 1888)

Guillon's doctoral thesis documents the arrival of the French in Bantry. Grouchy assumed command of the French forces when Hoche failed to make land. His proclamation, which had been composed by Tone in advance of the expedition, assures the native population that their intention is to deliver Ireland from tyranny and to secure its independence. A further French force commanded by Humbert did land in Ireland in 1798; this intervention led, however, to the capture and death of Wolfe Tone, and what came to be termed the Irish Question would dominate the politics of Britain and Ireland for more than a century to follow.

THEOBALD WOLFE TONE

*Catholics. An argument on behalf of the Catholics of Ireland, in which the present political state of that country and the necessity of a parliamentary reform are considered; addressed to the people, and more particularly to the Protestants of Ireland* (Dublin: P. Byrne, 1791)



## MATTERS FRENCH

*Vindication of the cause of the Catholics of Ireland adopted and ordered to be published by the general committee at a meeting held at Taylor's Hall, Back-Lane, December 7, 1792, to which is subjoined the declaration subscribed by the Catholics of Ireland* (Dublin: H. Fitzpatrick, 1793)

The first of these pamphlets had an immediate impact on Catholics and Presbyterians alike, prompting the latter to invite Tone to Belfast in October 1791 to help found the Society of United Irishmen. He also became agent and secretary of a newly radicalized Catholic Committee, leading to the convention in December 1792 on which the second pamphlet reports.

THOMAS PAINE

*The Rights of Man: being an answer to Mr Burke's attack on the French Revolution* (London-derry: Printed at the desire of a society of gentlemen, 1791)

Paine's response to Burke was widely read alongside Tone's treatises in the course of the 1790s; this is one of several editions printed in Ireland and includes an excerpt from Williams's *Letters from France*, in which she describes 'the rejoicings at Paris' on the day of the Fête de la Fédération in 1790.

*Report of the City of Cork Committee, February 2d, 1797*

BANTRY ESTATE COLLECTION

'The late alarm of Invasion' led to the establishment of this committee. It was just as soon disbanded: 'The ALMIGHTY stretched forth his *Arm*, and protected the Land'.

EDWARD MORGAN

*A Journal of the Movements of the French Fleet in Bantry Bay, from their first appearance to their final departure* (Cork: M. Harris, 1797)

Morgan's journal opens with a preface urging his countrymen to 'beware of that painted semblance of liberty, with which the French think to amuse you' and to 'look to the miserable examples of their conquered neighbours'.

## LE HERO DES BROCHURES

MARIA EDGEWORTH

*Life and Letters of Maria Edgeworth*, ed. by AUGUSTUS J. C. HARE (London: Arnold, 1894)

In the summer of 1798, Edgeworth was forced to flee her home at Edgeworthstown in County Longford in the face of the advancing French invasionary force. Her novel *Ormond: A Tale*, published in 1817, is set in eighteenth-century France and

Ireland, though leans ultimately towards an identification of Ireland with England. Mme de Staël disparagingly commented on the ‘triste utilité’ of her realist novels, which were widely read in France. Edgeworth reports here on a meeting in Paris in July 1820 with three Doctrinaires, among them Benjamin Constant, to whom she takes a particular dislike. (DIB; ODNB)

#### EMANCIPATION, FAMINE, REVOLUTION

GUSTAVE DE BEAUMONT

*L'Irlande sociale, politique et religieuse* (Bruxelles: Société belge de librairie, 1839)

Following their tour of the United States, Beaumont visited Ireland with Tocqueville in the summer of 1835. This work notably influenced French views on Ireland. Beaumont drew comparisons between Daniel O'Connell's campaign for Catholic emancipation and the rise of democracy in the United States (O'Connell was educated in Douai and Balzac, in comparing him to Napoleon and Cuvier in a letter to Mme Hanska of 1844, said of him that he ‘s'est incarné un peuple’). The population of Ireland fell to four million by 1871, as a result of the Great Famine and the wave of emigration that followed. (DIB)

SIMONE TÉRY

*En Irlande: de la guerre d'indépendance à la guerre civile (1914–1923)* (Paris: Flammarion, 1923)

Téry came to Ireland in the summer of 1921, just at the end of the War of Independence, and before the negotiation of the Anglo–Irish Treaty and in turn the civil war. She was a journalist for *L'Œuvre*, a daily newspaper published by Gustave Téry, and this work draws substantially on her reports from Dublin.

CAMILLE BOURNIQUEL

*Irlande* (Paris: Seuil, 1955 [1972])

O'FLAHERTY SERVAIS COLLECTION

Bourniquel visited Ireland in the early 1950s and the photographs in this guide, commissioned by Chris Marker for the series *Petite planète*, date largely from this period. He formed a friendship with Kathleen O'Flaherty, then Professor of French, and her companion Yvonne Servais, who also lectured in French. They left their large library to the University. (DIB)

#### AU PASSAGE: THE POETIC QUEST IN TRANSLATION

STÉPHANE MALLARMÉ

*Dice thrown never will annul chance*, tr. by BRIAN COFFEY (Dublin: Dolmen Press, 1965)

## MATTERS FRENCH

Coffey studied with Maritain in the 1930s and his first collection of poetry was greeted with enthusiasm by the young Beckett in 1934, who saw in it a new awareness of a 'rupture of the lines of communication.' Coffey was to return to Mallarmé with a further collection of translations in 1991. This volume was designed and printed by Liam Miller. (*DIB*)

*Mallarmé*, ed. by ANTHONY HARTLEY (Harmondsworth: Penguin, 1965)

### Ó RÍORDÁIN COLLECTION

ANDRÉ FRÉNAUD

*November: A Choice of Translations from André Frénaud, with an Original Woodcut by Raoul Ubac*, tr. by JOHN MONTAGUE and EVELYN ROBSON (Cork: Golden Stone, 1977)

Montague taught in the University from 1972 to 1989, and read in Cork with Frénaud and Evelyn Robson on the publication of this translation. Montague's major collection of 1972, *The Rough Field*, was published by Dolmen Press and this item also was printed by Liam Miller.

YVES BONNEFOY

*Théâtre et poésie: Shakespeare et Yeats* (Paris: Mercure de France, 1998)

Bonnefoy recalls that while translation is governed by the imperative of fidelity it is also as an occasion to 'retendre [ses] propres cordes': 'pour être fidèle, il faut aussi être libre [...] Traduire, ce n'est pas répéter, c'est d'abord se laisser convaincre. Et on n'est vraiment convaincu que si on a pu vérifier, au passage, sa pensée propre.'

## REPRESENTING BECKETT

SAMUEL BECKETT

*All that Fall: A Play for Radio* (London: Faber and Faber, 1957)

### MINIHAN COLLECTION

*Objet: Beckett* (Paris: Centre Pompidou — IMEC, 2007)

### MINIHAN COLLECTION

Catalogue of an exhibition curated by Marianne Alphant and Nathalie Léger.

JOHN MINIHAN

*Beckett fotografieren* (Detmold: Literaturbüro Ostwestfalen-Lippe, 1996)

### MINIHAN COLLECTION

Minihan recalls how he photographed Beckett during his production of *Endgame* in London in 1980, and again in one of his haunts in Paris, Le Petit Café on the boulevard St Jacques, in December 1985. The Library acquired John Minihan's photographic archive in 2016. When Beckett left Ireland for Germany in September 1936, following the completion of *Murphy* earlier that summer, he sailed from Cork to Hamburg, having visited the church of St Anne on the north side of the city where he discovered the grave of Francis Mahony, author of the pseudonymous *Reliques of Father Prout*. (DIB; ODNB)

### THE LANGUAGE ISSUE

NUALA NÍ DHOMHNAILL

*The Fifty Minute Mermaid*, tr. by PAUL MULDOON (Oldcastle: Gallery Press, 2007)

Ní Dhomhnaill writes in Irish and is one of the best-known contemporary Irish poets. A collection published in 1990, *Pharaoh's Daughter*, opens with the poem 'Ceist na Teangan', or 'The Language Issue', in which she likens Irish to a little reed vessel, hoping that it will bear the poem to shore, 'in the lap, perhaps, / of some Pharaoh's daughter'. In this volume in Irish and English, she takes up the theme of the 'Mhaighdean Mhara', or mermaid, drawing on the figure of Mélusine in the writing of Jean d'Arras among others.

NUALA NÍ DHOMHNAILL

*The Astrakhan Cloak*, tr. by PAUL MULDOON (Oldcastle: Gallery Press, 1992)

Reviewing this first bilingual venture on the part of Ní Dhomhnaill and Muldoon in the *TLS*, Bernard O'Donoghue acclaimed it as 'the most significant and disinterested recent contribution' to a salutary as well as novel collaboration between Ireland's 'two component cultures and languages'. The book's title plays on the Irish word 'aistriúchán', meaning translation; some of Muldoon's early renderings of Irish poems appeared in the *Aistriúcháin* column of the *Irish Press*.



2018   
BLIAIN EORPACH  
NA HOIDHREACHTA  
CULTÚRTHA  
[#EuropeForCulture](#)



**UCC**  
University College Cork, Ireland  
Coláiste na hOllscoile Corcaigh

Department of  
**French**



**UCC**  
University College Cork, Ireland  
Coláiste na hOllscoile Corcaigh

**Library**  
Leabharlann