

# THE MIDNIGHT COURT

Ciaran Carson



*A new translation of  
'Cúirt an Mheán Oiche'  
by Brian Merriman*

# Midnight Court

**C Cleary**

## Midnight Court:

The Midnight Court Gregory A. Schirmer, 2015 Many translations into English verse of Brian Merriman's celebrated eighteenth century narrative poem *Círt an Mheáin Oíche* The Midnight Court have been made by Irish poets over the past two centuries All translators have tackled the problem of being Irish poets working in English and drawing upon the Irish language tradition in various ways as well as having to negotiate between Merriman's world and their own historical moments This tension in translation is the major focus of *The Midnight Court* Eleven Versions of Merriman The author sets out the problems of translation in an introductory chapter and gives a general note on the tradition of translating Merriman's poem He then focuses attention on eleven translators who are given a chapter each for discussion Denis Woulfe Michael C O Shea Arland Ussher Frank O Connor Lord Longford David Marcus Patrick C Power Cosslett Cuinn Thomas Kinsella Seamus Heaney and Ciaran Carson As the book progresses a picture forms of a layering in the life of the translated poem as translators rescue overlooked themes or stylistic approaches This interesting undertaking with its keen scrutiny of the text on a line by line basis brings something new to Merriman scholarship with examples of the myriad options available to the translator that illuminate nearly two hundred years of poetic translation and exchanges across two cultures

**The Midnight Court / Círt an Mheáin Oíche** Brian Merriman, 2011-10-18 Banned and beloved in equal measure *The Midnight Court* is a canonical eighteenth century text widely considered to be one of the greatest comic Irish poems Despite its simple storyline Merriman's poem addresses a wide range of themes from its satirical treatment of sexuality to its biting social commentary This volume the first critical edition offers readers a fluid translation and five essays that contextualize the poem making it an ideal text for any student of the poem and eighteenth century Irish literature

*The Midnight Court* Brian Merriman, Ciaran Carson, 2006 Originally written in the Irish language by the 18th century poet Brian Merriman circa 1745-1805 *The Midnight Court* is here translated by one of Ireland's distinguished contemporary poets Ciaran Carson This extended satiric poem assesses the growing economic political and familial constraints of late 18th century Catholic Ireland under British colonial rule while subversively playing on the tradition of the *aisling* or vision poem in which a beautiful woman represents Ireland's threatened sovereignty At the beginning of *The Midnight Court* a dreadful female envoy from the fairies appears in a dream to the unmarried poet She summons him before the court of Queen Aoibheall in order to answer charges of wasting his manhood while women are dying for want of love He listens to complaints that vary from the celibacy of the clergy to marriages performed between old and young for purely economic reasons In all their bawdy tales the female courtiers praise fertility as well as sexual fulfillment and condemn the conventions of the day At last the Queen pronounces judgment on the poet who awakens as he is being severely chastised by all of the women of the court While containing many insights into 18th century social conditions *The Midnight Court* is also an exuberant even jaunty work of the comic imagination As the translator Ciaran Carson states in his foreword The protagonists of the Court including Merriman himself

are ghosts summoned into being by language they are figments of the imagination In the Court the language itself is continually interrogated and Merriman is the great illusionist continually spiriting words into another dimension **Cúirt an Mheán-Oíche** Brian Merriman,1971 This is a racy word rich bawdy poem full of uncompromising language and attitudes which have earned it increasing admiration and popularity since it was first composed by Brian Merriman in 1780 The bachelor uninterested in marriage and the aged bone cold married man the spouse hunting lady and the dissatisfied spinster the celebration of a woman s right to sex and marriage disapproval of clerical celibacy all these elements form part of the subject matter of The Midnight Court Years ago few speakers of Irish were without some knowledge of this full blooded piece of literature while very many people could recite the entire thousand and more lines of The Midnight Court in the version popular in their own area It is one of the most interesting as well as entertaining survivals of the literature of Gaelic Ireland in the Penal times where humour irony literary tradition and sense of proportion had not fallen victims to oppression and humiliation The translation supplied with this edition of Merriman s poem is an endeavour to come as near as possible to the rural expression and attitudes which are part and parcel of the style of the original Although actual use of dialect is avoided the translator has used words and modes of expression occasionally which are found in English as spoken in the Irish countryside Publisher s description back cover **The Midnight Court** Brian Merriman,1986 **The Midnight Court**

Brian Merriman,1945 **Frances Molloy** Jennifer M. Jeffers,2025-09-30 Frances Molloy The Portrait of a Postwar Northern Irish Woman Writer is the story of Ann McGill Brady the woman who wrote herself into the history of the Irish novel as Frances Molloy It is also the story of a poor uneducated Catholic female in Northern Ireland in the 1960s she had few choices and they were the traditional ones marriage or work a dead end job For young Molloy marriage was out the question because she did not want to replicate her own mother s life Molloy believed that God did have a higher plan for her life and she believed that she would better serve the world as a nun than as a seamstress in a pajama factory Frances Molloy gives a voice to the poverty prejudice and violence the Catholic community endured in Northern Ireland under the Stormont Government in the post World War II era While identity is always at the forefront of society in Northern Ireland there is little record of the Catholic female bound by tradition and poverty in the North A group without a history is a group without an identity no one has yet written a history of the poor Northern Irish Catholic female in the latter half of the twentieth century Frances Molloy was a Catholic woman in a sectarian state and her story includes discrimination segregation and unjust incarceration in Northern Ireland in the latter half of the twentieth century **THE MIDNIGHT COURT.** CIARAN.

CARSON,2013 *A Frank O'Connor Reader* Michael Steinman,1994-06-01 Frank O'Connor 1903 1966 is known primarily for his short stories and fine ones they are There are seventeen of them in this Reader and the best of them in the words of Richard Ellmann stir those facial muscles which we are told are the same for both laughing and weeping Except for the masterpiece Guests of the Nation the stories included here have been out of print for twenty years and one story had been

previously unpublished But this is a Reader and it celebrates the creative diversity of one of this century's finest writers Here one can also sample O Connor's skillful translations of Irish poetry including The Lament for Art O Leary There are a number of self portraits including Meet Frank O Connor and Writing a Story One Man's Way The final section includes a number of O Connor's finest essays from pieces on Yeats Joyce and Mozart to ones on English and Irish pubs and one simply titled Ireland No one who does not love the sense of the past should ever come near us nobody who does whatever our faults may be should give us the hard word [The Poetry of Bloody Sunday](#) Kübra Özermiş, 2025-09-29

As a turning point that changed the course of the Troubles the Bloody Sunday massacre continues to define ongoing debates about the legacy of the Troubles and the impact of state violence Bloody Sunday has been at the centre of numerous cultural and literary expressions which deal with the grief and trauma of the massacre such as murals songs plays and poetry This volume is the first comprehensive study of the poetry of Bloody Sunday written by critically acclaimed Irish poets including Seamus Heaney Paul Muldoon Thomas Kinsella Seamus Deane and Medbh McGuckian By focusing on poems written between 1972 and 2015 this book examines each poet's attempt to find an apt way of articulating the anger trauma and grief over the massacre with most of the poets continuously returning to the shooting in their poetry throughout their careers The monograph outlines how in the face of adversity the poets draw on old Irish literary traditions such as Gaelic laments and Aisling poetry which offer an indigenous anti colonial and counter hegemonic response to a massacre that was experienced as a colonial aggression It also discusses the complex relationship between poetry and politics and the negotiation between aesthetic freedom and the moral obligation to write about Bloody Sunday

**Troubled Histories, Troubled Fictions** International Association for the Study of Anglo-Irish Literature. International Congress, 1995 Twentieth century Irish fiction powerfully reflects the intensely political nature of the Irish experience for the last hundred years and earlier The essays in Troubled Histories Troubled Fictions Twentieth Century Anglo Irish Prose focus upon the various ways in which the work of authors otherwise as diverse as James Joyce James Stephens Elizabeth Bowen Molly Keane Eimar O Duffy Jennifer Johnston William Trevor Julia O Faolain and a number of recent women writers synchronizes with items that are or were high on the agenda of Irish politics Discussion ranges from the political and ideological use to which Joyce puts etymology sex and early Irish history the symbolical importance of the Big House and the politics of sexuality in the immediate post independence period to representations of the recent Troubles [The Midnight Court](#) Brian Merriman, 1897 [Hermathena](#), 1905 [Making](#)

**Ireland Modern** Enda Delaney, 2025-10-02 A provocative and original reinterpretation of modern Irish history There is a widespread misconception that Ireland became modern much later than its neighbours in the 1960s and 1970s This is grounded in several enduring stereotypes and caricatures of Ireland as a timeless and unchanging land of saints and scholars of its society and culture in the long nineteenth century as puritanical regressive or archaic of Gaelic language and culture as backward or inward looking in contrast to a modern English counterpart and of the island as natural and rural in the face of

the urban and technological progress of modernity Drawing on an extensive range of sources from poetry and novels to contemporary historical documents acclaimed historian Enda Delaney here offers a reinterpretation of Ireland's encounter with modernity that corrects these stereotypes By situating the island's history between 1780 and 1916 within its broader European global and colonial contexts he demonstrates that Ireland's pathway to modernity was not inevitable belated or unidirectional over a complex and centuries long process it was made modern and in its own distinctive way This was related to but distinct from Ireland's complicated colonial relationship with Britain and played out in the broader contexts of globalisation and the rise of capitalism And at the heart of this history are the Irish people themselves both those who lived on the island and the millions of those who left during this period and made their lives in Britain America Australia and beyond who made sense of modernity in a variety of conflicting ways and in so doing sought to shape their own destinies and adapt the old ways of doing things in the face of relentless waves of progress Changes in values consciousness and beliefs interacted with broader social political and cultural revolutions to create a distinctive experience of becoming modern The result is a bold and wide ranging new history of modern Ireland that restores agency to those who lived and made its history raising important and timely questions about modernity globalisation modern history and post colonialism

*The Midnight Court* Brian Merriman,1966    **Duanaire Na Macaomh** Tomás Ó Flannghaile,1910    *The Midnight Court* Brian Merriman,2014-08-12 Irish literary heavyweight Frank O Connor translates the ribald and raucous Gaelic masterpiece in a work originally banned by the Irish government As a teacher and translator of Irish verse Frank O Connor brought to the world's attention many fine poems from his native land few as enduring and none as controversial as Brian Merriman's *The Midnight Court* An eighteenth century masterpiece widely recognized as the greatest comic poem in Irish literature *The Midnight Court* is a hilarious and insightful take on the battle of the sexes In the court of a fairy queen the men and women of Ireland air their grievances with one another The competing lists of complaints are as long as they are uproarious and when the queen rules in favor of the women all young Irish bachelors are doomed to a terrible fate marriage *The Midnight Court* has now taken its rightful place in the Irish literary canon but when O Connor's English translation was first published in 1945 the Irish government banned it as obscene In a delicious irony that might have been lifted from one of O Connor's short stories the Gaelic original met with no censure Here as it first appeared is Frank O Connor's faithful funny and eloquent translation of one of the most important works in Irish literature

*California. Court of Appeal (1st Appellate District). Records and Briefs California (State)., THE MIDNIGHT COURT (BY BRIAN MERRIMAN) AND THE ADVENTURES OF A LUCKLESS FELLOW (BY DENIS MACNAMARA). TRANSL. FROM THE GAELIC BY PERCY ARLAND USSHER. WITH A PREF. BY W. B. YEATS AND WOODCUTS BY FRANK W. PEERS. ,1926    Now & Then ,1925*

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