

THE MIDNIGHT COURT

Ciaran Carson



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

The Midnight Court

Timothy Keane



The Midnight Court:

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

The Midnight Court Gregory A. Schirmer, 2015 Many translations into English verse of Brian Merriman's celebrated eighteenth century narrative poem *Cúirt an Mheán 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 / Cúirt an Mheán 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 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,Yam Cashen,2005 *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* **The Midnight Court** Brian Merriman,1945 **Brian Merriman's the Midnight Court** Brian Merriman,2012 *The Midnight Court* Brian Merriman,1966 **CUIRT AN MHEAN-OICHE. THE MIDNIGHT COURT. BY BRIAN MERRIMAN. TEXT AND TRANSL. BY PATRICK C. POWER.** Brian Merriman,1971 **Cuirt an Mhean-oiche: The Midnight Court. Text and translation by Patrick C.Power** Brian Merriman,1971 **THE MIDNIGHT COURT. CIARAN. CARSON,2013**

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 **The Midnight Court: [a Gaelic Miscellany]** Timothy Keane, 1880. The *Midnight Court* is a single volume collection of 18th-century Irish writings by Brian Merriman and Donough MacConmara, copied out with comments and occasional translations by Timothy Keane at Clodagh Crookstown, Ireland, during the 1880s. The volume includes a printed edition of Michael O'Shea's English translation of the *Midnight Court*, a long poem on Irish marriage and celibacy, printed privately by O'Shea in Boston in 1897. *The midnight court, by bryan merryman translated by frank o'connor* Bryan Merriman, 1945. *The Midnight Court* Brian Merriman, 1897. [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. **The Midnight Court** Cliona Ní Chiosóig, 1987.

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. **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

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Table of Contents The Midnight Court

1. Understanding the eBook The Midnight Court
 - The Rise of Digital Reading The Midnight Court
 - Advantages of eBooks Over Traditional Books
2. Identifying The Midnight Court
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an The Midnight Court
 - User-Friendly Interface
4. Exploring eBook Recommendations from The Midnight Court
 - Personalized Recommendations
 - The Midnight Court User Reviews and Ratings
 - The Midnight Court and Bestseller Lists
5. Accessing The Midnight Court Free and Paid eBooks
 - The Midnight Court Public Domain eBooks
 - The Midnight Court eBook Subscription Services
 - The Midnight Court Budget-Friendly Options
6. Navigating The Midnight Court eBook Formats

- ePub, PDF, MOBI, and More
 - The Midnight Court Compatibility with Devices
 - The Midnight Court Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of The Midnight Court
 - Highlighting and Note-Taking The Midnight Court
 - Interactive Elements The Midnight Court
 8. Staying Engaged with The Midnight Court
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers The Midnight Court
 9. Balancing eBooks and Physical Books The Midnight Court
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection The Midnight Court
 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
 11. Cultivating a Reading Routine The Midnight Court
 - Setting Reading Goals The Midnight Court
 - Carving Out Dedicated Reading Time
 12. Sourcing Reliable Information of The Midnight Court
 - Fact-Checking eBook Content of The Midnight Court
 - Distinguishing Credible Sources
 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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