

Lear highlights the implicit ethnocentrism in this, and other, creations of an imagined homogeneous Anglo-Protestant past, in the same decade that saw nativist agitation and restriction of immigration.

While Orvell does not focus specifically on folk objects, this book does provide a detailed and wide-ranging discussion of the circumstances which led to a nostalgic idealization of the American past and the motivations for labeling folk items as valuable. His discussion of the process underlying their valuation will be of interest to folklorists and to students of the emergence of an "American" culture, who may wish to follow through some of the political and ideological implications suggested by Orvell's predominantly aesthetic treatment.

Janet Egleson Dunleavy and Gareth W. Dunleavy. **Douglas Hyde: A Maker of Modern Ireland.** Berkeley: University of California Press, 1991. Pp. xii + 475, bibliography, index, photographs, illustrations. \$35.99 cloth.

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Considering their subject matter, biographies of Douglas Hyde (1860-1949), Irish folklorist, poet, playwright, essayist, professor of literature and first president of Ireland, cannot fail to be interesting to students of Irish folklore, history, literature and politics. And the fact that Hyde's life was intertwined with an era of cultural revival and nationalism which spawned movements such as Home Rule, the Land League, the Gaelic League and the Irish Literary Theater, makes chronicles of his life and times worthwhile reading for all folklorists interested in the interrelationship of nationalism, land, language, and culture.

Hyde, who grew up in the West of Ireland's County Roscommon as a member of the Anglican Protestant Ascendancy, spent much of his boyhood socializing with his lower class Irish-speaking neighbors who introduced him to the Gaelic language and oral traditions. This early exposure to native Irish language and lore significantly affected his life's work. He was the first to publish collections of Irish folklore in Gaelic and he wrote poems and plays in Gaelic. He was dedicated to establishing Gaelic (alongside English) as an official language of Ireland. To Hyde, Irish culture and language were inextricably linked. He felt that the Irish language was the key to Irish heritage and that the imminent extinction of the language would mean the loss of generations of oral tradition. He further believed that if the Irish people were educated about their heritage and made to feel proud of it, they would develop a sense for a unique Irish identity (lost when English rule imposed the English language and customs upon Ireland), which would help them achieve nationhood and the capability of Home Rule.

The authors' rendition of Hyde's life is a rather detailed one which includes a study of Hyde's intellectual and psychological development as an adolescent. On the basis of the diaries which he began to keep in his early teens, and whose entries were sometimes in English and sometimes in Gaelic (and sometimes in

French), the Dunleavys propose that Hyde's sense of belonging to both Ascendancy and Gaelic worlds led to his developing both an Anglo-Irish Ascendancy persona and a native Irish one. Growing up in nineteenth century Anglo-Ireland, "he was struggling. . . . to make of the hyphen between the two cultures that claimed him a mark of connection rather than division" (p. 50). His different persona enabled him to associate with various circles of Irishmen throughout his life. The Anglo-Irish persona won academic honors at Trinity College, while his Irish persona was active in societies which advocated the preservation of Gaelic (an involvement which would quite likely have been criticized by many Ascendancy acquaintances). According to the Dunleavys, the publishing of political nationalistic Irish poems was the public emergence of what had been until then Hyde's private Irish persona.

The Dunleavys present Hyde's public and private life, his professional and personal relationships. They culled information from Hyde's and his acquaintances' diaries and personal letters, from the mass media of the day, and from his articles and speeches. One cannot read this book without periodically reflecting on and being impressed by the vast amount of material the authors researched and organized into a biography. For some readers many of the details included in the volume might seem tedious, but for others this book will prove a valuable sourcebook. It includes dates and locations of Hyde's lectures both in Ireland and on tour in America, the names of those who attended the various organizations to which Hyde belonged, the prices he paid for various goods, records of game he hunted, and details of his social engagements and everyday life. The book features several pages of photographs and sketches and an extensive list of works written, edited, and translated by Hyde.

For the most part the writing is clear, but occasional attempts at poetic writing result in overly flowery or confusing sentences. Also, at times the authors' voices have the tone of an omniscient narrator of fiction, and it is unclear whether statements about the thoughts and feelings of individuals are the creations of the authors taking poetic license, or if such statements are supported by their sources. Finally, there are some editorial oversights resulting in unclear organization of information. One exemplary instance is improper word choice. They describe Hyde's inaugurations as the "penultimate" moment in Irish history. Another is contradictory information. They first list an American's contribution to the Gaelic League as \$1,200 and later as \$1,700.

The authors assume that the readers have some familiarity with Hyde and some knowledge of Irish culture, history and politics. The reader who is not yet acquainted with Hyde and the movements in which he was involved should read *The Young Douglas Hyde* by Dominic Daly. It is shorter, is a good introduction to the issues, and is useful to folklorists since it more fully details Hyde's methodology in collecting Gaelic folklore and translating it into English than the Dunleavys' book. Still, the Dunleavys' documentation of the development, expansion and struggle of the Gaelic League is recommended to all. A reader whose primary research interest is not Hyde may not want to read the Dunleavys' book in its entirety, but anyone searching for information on a given area of Hyde's life or of Ireland in the late nineteenth and early twentieth centuries would do well to consult *Douglas Hyde: A Maker of Modern Ireland*.