Morash has written a tremendously informative book that briskly navigates four hundred year of Irish history. He succeeds in contextualising the impact of print and electronic culture, explaining how it helped to shape and even transform Irish life. For those interested in Irish cultural history, media history and Irish studies, this will prove an important book.

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The politics and culture of honour in Britain and Ireland, 1541–1641. By Brendan Kane. Pp 302. Cambridge: Cambridge University Press. 2010. £55.

'Honour-talk' was as central to sixteenth and seventeenth-century political discourse as what Ronald Dworkin has called 'rights-talk' is to our own. This is the case successfully made by Brendan Kane in his thought-provoking study, which began as a Princeton Ph.D. thesis about political culture and discourse among the varied elites of early modern Ireland and England. Kane's erudite book challenges those Irish historians who would reduce all political action to the pursuit of material self-interest; in this, and in his expert readings of Gaelic Irish poetry and prose, Kane writes in the tradition of Brendan Bradshaw.

Close readings of texts alternate with analysis of political practice throughout. Kane begins with the establishment of the kingdom of Ireland in 1541, and emphasises that the Crown's policy of surrender and regrant depended for its success on a common understanding of honour and nobility among the nobilities of Britain and Ireland. Kane's second chapter introduces the topic of honour in Gaelic Ireland, and examines the two terms central to honour discourse: *eineach* and *onóir*. Kane pursues these words and concepts through the Annals of Loch Cé, the poem book of Cú Chonnacht Maguire, and the poems of Tadhg Dall Ó Huiginn. Chapter 3 offers an account of the place of honour in political practice during the Nine Years War. Next, Kane turns to Tadhg Ó Cianáin's account of the journey of the earls of Tyrone and Tyrconnell through Europe between 1607 and 1609, and to Lughaidh Ó Cléirigh's *Beatha Aodha Ruaidh Uí Dhomhnaill*, and explores the attempts of both authors to recast their heroes as Continental noblemen. Chapter 5 considers fears of social inversion among Gaelic intellectuals in early Stuart Ireland, and the self-fashioning of Donough O'Brien, earl of Thomond, into an Anglicised nobleman; in this chapter, Kane also analyses the ability of Richard Burke, earl of Clanricarde, to act in the English peerage as the earl of St Albans. Kane then offers an account of the sale of peerages and inflation of honours, with an emphasis on their social impact in both Ireland and England in the first thirty years of the seventeenth century. Chapter 7 describes the honour politics of the lord deputyship of Thomas Wentworth, earl of Strafford.

The most exciting and intriguing part of Kane's book for this reviewer was the long chapter on honour in Gaelic Ireland. Many points of interest are raised by Kane's careful account of the words *eineach* (face/honour/hospitality), *onóir* (honour), *féile* (hospitality), *clú* (fame), *glóir* (glory), and *uasal* (noble), the uses to which these words were put, and the possible changes of that use over time in the Annals of Loch Cé, the Maguire poem book and the Ó Huiginn poems. Tracking the use of *eineach* in the Annals, Kane posits an abandonment of the old connection to the Brehon-law term *eineachlann* (honour price) and a new coupling of *eineach* with *uasal* as the compilers gave more thought to translating Gaelic terms to European norms; this Gaelic engagement with the Continent is convincingly treated later in an analysis of Tadhg Ó Cianáin's work (pp 123–35). When treating the Ó Huiginn poems, Kane cautiously interprets *eineach* as an internal and heritable virtue, a tendency towards hospitality passed down in the blood (pp 75–6); *onóir* is seen as something more like external honour, praise or privilege (p. 76). Kane returns to this distinction when discussing Ó Cléirigh's *Beatha Aodha Ruaidh* (p. 136). This analysis is important, but

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it is unfortunate that Kane does not employ a comparative approach in his analysis of this vocabulary: these key terms are not compared to similar contemporary terms in English, French, Spanish or (perhaps most importantly) Latin. Could it be that as Renaissance humanism – the spread of Latin learning to lay elites – established a hold on the Gaelic Irish nobility in the later sixteenth century, poets and other authors tended to bend *eineach* from 'face' toward the meaning of *virtus* or *honestas* (virtue or honourableness), and used *onóir* to mean simply *honor* (honour in the sense of reward)? Kane is well aware of Bradshaw's criticism of those who assumed Gaelic Irish isolation from the Renaissance (p. 26), and so it is a pity that Kane does not explore the place of honour in the traditional scheme of ethics promulgated by Irish humanists, grammar schools and British and Continental universities. Perhaps this would have been impossible in one book alone. Nevertheless, Kane's *Politics and culture of honour* is a valuable and rewarding study, good to think with, and, as such, will be vital reading for all students of early modern Ireland.

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The queen's last mapmaker: Richard Bartlett in Ireland, 1600–3. By J. H. Andrews. Pp 120, illus. Dublin: Geography Publications. 2008. €40.

Although Richard Bartlett is reasonably well known to students of Irish history through G. A. Hayes-McCoy's *Ulster and other Irish maps* (1964), Andrews argues that this book is needed as Hayes-McCoy did not publish Bartlett's maps outside of the National Library of Ireland collections, and also that Bartlett's gifts as a cartographer 'should have made him a figure of international importance' (p. 9). This book can be divided into four sections: first, an introduction to the practice of cartography in Elizabethan Ireland (chapters 1 and 2); second, a chronological treatment of Bartlett and his cartographic output between 1600 and 1603 (chapters 3 and 4); third, a thematic examination of Bartlett's Irish maps (chapters 5 to 11); fourth, a tracing of the archival history of the maps (chapter 12).

Andrews stresses the strangeness of Ireland's geography for the English cartographer in the Elizabethan period. The county network was still in a fluid state and the great majority of the people had been severed from the parish system by the Reformation. For the government, the province was perhaps the most important geographical frame of reference. To those familiar with England, the landscape was dominated by what Andrews calls 'the obtrusiveness of nature' (p. 11). Ubiquitous mountain masses, drumlins, threatening woodlands, amorphous stretches of bogland and unforded and unbridged rivers all presented particular challenges to the cartographic eye familiar with the 'neat stockaded parks' (p. 11) of, for example, John Speed's maps of England.

Maps in Elizabethan Ireland were pretty well exclusively documents and agents of conquest and territorial expansion. The cartographers themselves, including Bartlett, were either soldiers or employed by the military. Andrews argues that Bartlett can be identified with '"Richard Bartelett, a young English Gentlemen"' (p. 21) recommended to Robert Cecil by Sir Thomas Norris in May 1597; tantalisingly, Norris notes that this young gentlemen had spent the previous four or five years in Spain. Beyond the fact that he probably came from Norfolk, we know very little else about Bartlett's background.

Andrews divides Bartlett's map-making career in Ireland into two phases. The first phase (1600–1) includes two regional maps that record Mountjoy's thrust into south-east Ulster in 1600 and in 1601. The Cotton map records the scene of Mountjoy's campaign in 1600. The Trinity map records the campaign of 1601, and, as Andrews sardonically comments, 'Like Mountjoy's campaigning in the same season, the Trinity map was not much of an advance' (p. 25). Andrews casts serious doubt on a recent identification of Bartlett as the author of an oil painting of the siege and Battle of Kinsale now housed in the Old Library

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