

MUINNTIR UÍ LAINÍN: CLANN MO MHÁTHAR, IN IARTHAR CHORCAÍ

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Bhunaigh Rialtas na Breataine an Córas Bunscolaíochta in Éirinn, i 1831, a raibh sé mar aidhm acu bunoidreachas a sholáthar do pháistí uile na tíre. Agus an ceart aige, thug Pádraig Mac Piarais ‘The Murder Machine’ [An Meaisín Dúnmharaithe] ar na Scoileanna Náisiúnta. Ní raibh an focal ‘Éire’ nó ‘Gaeilge’ sa Churaclam Náisiúnta. Bhunaigh An Píarsach scoil darbh ainm Naomh Éanna di, a chuir an Ghaeilge chun cinn.



Scoil an Ghleanna, in Iarthar Chorcaí

Nuair a bunaíodh Saorstát na hÉireann, ghlac na Scoileanna Náisiúnta le caighdeán oideachais an-ard. Thuas, tá pictiúr de Scoil an Ghleanna, ina raibh daltaí de gach bliain, in aon tseomra amháin. Caitheadh bróga i gcóngar na scoile. Cuireadh béim ró-mhór ar smacht in amannaibh. Fá coinne oideachas ag an tarna leibhéal a fháil, chuaigh mo mháthair dhíl, Máire, go Coláiste na Toirbhirte (i nDroichead na Banndan), a bhunaigh Catherine O'Neill ón Sciobairín, sa bhliadhain 1829. Más ea, bhain mo mháthair an chéad áit in Éirinn amach, i nGaeilge, sa Mheánteastas.

Tar éis dó slí bheatha i gCabhlach Ceannaíochta na Breataine agus an BBC a bhaint amach, d'fhill a deartháir Seán go hÉirinn, don am deireannach. Labhair sé liom i nGaeilge ar feadh achair. Bhí an teanga ar a thoil aige. Ní dhearna sé dearmad ariamh ar a raibh foghlamtha aige sa Ghleann. Choinnigh a deirfiúr Mairéad na scileanna céanna. Rinneadh Príomhoide Scoile Náisiúnta de Sheirse, deartháir eile agus saineolaí ar flóra agus fána dúchasach. Bhailigh beirt eile, Joseph agus Frank, cuntais ar an stair áitiúil. Is nasc beo é Frank anois, agus é 90 bliain d'aois, le daoine a mhair le linn an Ghorta Mhóir.

Foghlaimíodh scileanna arda teangan agus eile tráth, don **Bhunteastas** (a cealaíodh). I Maigh Eo, dúirt fear liom tráth, go ndearna siad staidéar sa Scoil Náisiúnta i Béal an Mirthead, ar úsáid **Na Copaile** i nGaeilge, sa Mhódh Fhoshuiteach (aimsir láthair agus caite).

Ciallaíonn **Copula** (ón Laidin) ‘briathar nasctha’ agus léiríonn sé an gaol idir ábhar agus ainmfhocal réamhaithrise. I nGaeilge, ní áirítear **An Chopail**, san fhoirm shimplí ‘*is*’, mar fhíor-bhriathar (cé go mbaineann sé le ‘*ist*’ i nGearmáinis agus le *ser* agus *estar* i Spáinnis freisin). I measc na n-úsáidí tá:

- i) cúpláil ábhair agus ainmfhocal réamhaithrise (i gclásail aicmiúcháin agus sainaithe, m.sh.: *Is dochtúir é*, nó *Is é an dochtúir é*) agus
- ii) úsáidí aidiachta áirithe, m.sh. úsáidí cosúil le briathair mhodha (i.e. mar úsáidí le briathar cunta riachtanais nó féidearthachta) - le réamhfhocal *le*, *do* 7rl, m.sh.: Ba mhaith le Máire an carr.

Bhí eolas ag Oidí Scoile ar scoláireacht. Do bhí. <https://www.duchas.ie/en/cbes/5235093/5234958/5235348>
<https://www.daltai.com/discus/messages/13510/38247.html?1233770150> <https://greener2.gitbooks.io/gramadach-gaeilge/content/an-briathar-the-verb/an-chopail.html> <http://nualeargais.ie/gnag/gram.htm> <http://www.nualeargais.ie/gnag/kopul4.htm>

Na Sriannta a bhí ar Saol Mhuinntir Uí Lainín

1] Ba é an daonra coilínithe in Éirinn, de bhonn tola na dtiarnaí talún, an daonra ba bhoichte san Eoraip. Go hiondúil, b'é an t-aon bhia a bhí acu ná an práta, agus uisce an t-aon deoch a bhí acu: gan leaba nó brat a bheith acu. Go minic bhí na tiarnaí thar lear, ina gcónaí faoi shó i Sasain, iad mar choimhthígh dá gcuid tionóntaí, ó thaoibh náisiúntacht agus reiligiún de agus go rialta ó thaoibh teangan de freisin.

Sa bhliain 1842, bhain gníomhairí na dtiarnaí i Sasain cíosanna arda as na daoine, ag déanamh tíorántachta ortha - tuairim is £6m (£c740m inniu) a tógadh. Thug an taistealaí Gearmánach **Kohl** faoi dear go raibh tithe na dTiarnaí Talún Neamhláithreacha ina seasamh 'maorach, ciúin agus folamh'. Ba ghearr go mbeadh a gcuid eastát áille amhlaidh.



Oileán na Carraige, Iarthar Chorcaí

Gearradh ardú cíosa ar aon tionónta a dheinfeadh feabhsuithe ar a phlota, rud a d'fhág gan phuinn dreasachta é. Is beag obair rialta a bhíodh ag Spailpín (oibrí gan talamh), ach amháin ag am bailiú na bprátaí. Mura bhféadfadh sé prátaí a fhás in áit éigin dó féin, bheadh sé agus a theaghlach ar na ngannchuid, ar feadh tríocha seachtain den bhliain. Tháinig an Gorta sa **bhliain 1845**, nuair a bhuail galar an barr prátaí.

I dTeach na mBocht i gCathair Chorcaí, seachtain amháin i bhFeabhra **1947**, fuair 49 cónaitheoir bás den ocras agus den dísinéireacht. Timpeall na háite, bhí botháin plódaithe le daoine breoite, iad ag fáil bháis. Bhí paistí tuí salach ar urláir chré, gan troscán. Chuir na radharcanna seo turasóirí as a riocht – daoine marbha nó ag fáil bháis, nó 'speictreacha garbha' de dhaoine a chuaigh i dtuilleamaí na déirce ar na sráideanna. Ní raibh Oibreacha Poiblí éifeachtach chun an t-ocras a laghdú sna ceantair ba mheasa.

Fuair fear darbh ainm Denis McKennedy dó bás agus é fostaithe ar oibreacha bóithre poiblí i Scoil Mhuire, Iarthar Chorcaí. Gan tuarastal faighte aige ar feadh dhá sheachtain, léirigh scrúdú iarbháis nach raibh aon bhia ina bholg nó ina stéig bhig. Ina stéig mhóir bhí cabáiste neamh-dhíleáite, ámh. 8d sa ló an pá a bhí sé ag feitheamh leis – nó €12 in aghaidh na bliana. Níor leor é chun beatha a chinntiú dá theaghlach. Ba mhínic le fostaíocht dá leithéid, ba pianbhreith báis é, i ndáiríre.

Sa bhliain 1846, agus nósanna reiligiúnacha agus sibhialta fós á gcur i gcrích dosna mairbh, adhlacadh fear ó **Eaglais Naomh Mhuire (réamh-Reifirméisean)** i Scoil Mhuire. Shíl an sagart nach dócha, ina shaol ar fad, gur chuir an fear oiread is £5 trína lámhaibh – .i. timcheall £600 in airgead an lae inniu. Chaith sé saol ar anchaoi, é i gcónaí neamhdhaingean, gan dóchas ar bith aige.

2] Sa bhliain **1845**, scrios fungas dorcha thart ar leath **an bharr prátaí**. D'éirigh na prátaí bog agus bhí boladh bréan uatha. D'allmhairigh **Príomh-Aire na Breataine, Robert Peel**, rud ar a dtugtaí '**arbhar Indiach**' ó Mheiriceá Thuaidh, le díol ar lascaine dosna boicht. D'aisghairm sé na '**Corn Laws**', a chuir cosc ar allmhairí arbhair isteach sa Bhreatain, le rachmas gnó fheirmeoirí Sasanacha a chosaint.

I **1846**, theip ar an mbarr prátaí arís – ach bhí sé i bhfad ní ba dhéine an turas seo. Bhí oll-ocras agus an bás le feiceáil i ngach’an áit. Bhí cúrsaí ní ba mheasa de thairbhe gheimhreadh ní b’fhuaire ná mar ba ghnách a bheith ann. Mar gheall ar teocht reo agus ocra, mar aon le galair mar thifeas agus **dinnireacht** (a dtugtaí ‘fiabhras gorta’ ortha), bhí rátaí báis ag ardú i gcónaí i measc na ndaoine a bhí gannchothaithe agus lagaithe. Ba é **1847** (ar a dtugtar ‘**Black '47**’), an pointe ba mheasa den Ghorta. B’amhlaidh nár baineadh aon phrátaí, don tarna bliain as a chéile. Mhéadaigh rátaí bás agus díshealbhú tionóntaí ní b’airde arís, le bealach a dhéanamh dosna tiarnai, airgead ní ba mhó a fháil le hinsealbhú eallaigh.

Bhí craobh de Chlainn Uí Lainín ina chónaí sa Ghleann, in Iarthar Chorcaí, ó dheas de Shléibh Gabriel. Tá a mbothán aon-seomra sa phictiúir thíos:



Bhí athair, máthair agus leanbh ina gcónaí ann. Nuair a lobb a gcuid prátaí sa talamh, ní raibh faic le n-ithe acu. Fiú má imthigh siad ag lorg cothú le fhéar, neantóga agus feamainn, ní éireoidís ach ní ba laige. Ar an gcaoi inar fuair daoine bás an uair sin, is dócha i) gur chonaic an mháthair agus an t-athair an leanbh ag gabháil in éag, i bpéin uafásaigh, ii) go bhfaca an mháthair a fear-chéile ag tarraingt a anáil deiridh agus iii) le héadóchas uirthi, gur luigh sí síos annsin, racáilte le péin, is níor éirigh arís.

Gach lá, i Scoil Mhuire, bhí sé de chúram ar fhear coirp a bhailiú lena chapall agus a chairt, ó thithe, ó pháirceanna nó ó thaoibh an bhóthair. Do thóg se an triúr, de Chlainn Uí Lainín, as a mbothán mar seo, chun iad a adhlacadh, gan chiste, ná séarmanas, i bpoill a gcuirti Uaigheanna an Ghorta ortha, ina dhiaidh sin. Dúirt mo sheanathair, John, liom go raibh fear bailithe in aice lena theach, é nocht agus le féar ina bhéal. Bochtaineacht iomlán a mba chúis le h-easpa éadaí. D’fhéadfaí ‘moncaíthe bána’ a chur ortha siúd a bhí fós beo.

3] Nuair a díshealbhaíodh tionóntaithe ar dtús, thagadh na Báilithe agus an Sirriam, le tionlacan póilíní nó míleata, go coitianta, chun iad a dhíbirt as a dteach agus ansin é a dhó nó a leagadh ar lár. Nuair a thóg an Ridire Liobrálach **John Russell** áit an Phríomhaire Choimeádaigh **Robert Peel**, tar éis toghcháin i 1847, d’imthigh cúrsaí in olcas. Chuaigh ‘**briogáidí gró**’ agus ‘**hut tumbler**’ i mbun díshealbhuithe. ‘Chreid’ na Liobrálaithe nó na ‘**Whigs**’ i ‘**laissez faire**’ - neamh-chur isteach sa ‘**tSaormhargadh Diaga**’.

I mbéal na ndaoine, bhí **Russell** agus an t-Oifigeach Státchiste a bhí i bhfeighil ar Fhaoiseamh an Ghorta, **Charles Trevelyan** (Soiscéalach amach is amach), ciontach as ollmharuithe. Chlúdaigh ionracas agus fuinneamh Trevelyan dhá dheacracht: ní raibh aon mheas aige ar Éireannaigh agus bhí sé tugtha go dogmatach do ‘theagasc’ an tsaormhargaidh. Níor thaitin sé le Peel, ‘saor-mhargóir’ níos lú cáil, a rinne iarracht an fhulaingt a mhaolú in Éirinn agus i Paisley, in Albain, sa bhliain 1842.

Sa tréimhse 1847-48 a tharla formhór na ndíshealbhuithe. I mórán cásanna, thapaigh tiarnaí talún an deis lena a n-eastáit a ‘ghlanadh’ de thionóntaí neamhbhrabúsacha, nach raibh in ann cíos a íoc, agus chuir siad beostoc isteach ina n-áit. Mar gheall ar reachtaíocht na nEastát Uimhrithe, i 1849, tháinig méadú ar

dhíshealbhuithe, a rinne na ‘*Exterminators*’ bruidiúla, a tugadh an t-ainm sin ortha mar gheall ar an gcóir mharfaigh a chuir siad go háirithe ar mhnáibh agus leanaí óga.



I nGoibín, le m’Uncal Proinnsias, 90 bliain d’aois, a chuir síos ar an Stair seo dom. 9/2022

Ar an iomlán, tharla breis agus 70,000 díshealbhú le linn an Ghorta, rud a d’fhág suas le 500,000 daoine easáitithe, ar bhásaigh an chuid is mó acu de bharr ghnáth-teastálacha, galar agus fuacht. Mar sin féin, ó tharla nár ghá don Chonstáblacht ach staitisticí díshealbhair a thairfeadh ó 1849 ar aghaidh, agus gur cuireadh go leor daoine **ar ais isteach i ngabháltais** mar fheighlithe, níl aon fhigiúr chruinn ann maidir le cé mhéad a díshealbháíodh go buan.

Bhí an dara craobh de Chlann Uí Lainín ina cónaí i nGoibín, in Iarthar Chorcaí. Dhíshealbhaigh an Tiarna Talún, George Becher, iad ar **thaobh an bhóthair**. [Bhí cáil ar William Becher as Caitlicigh, a bhí ní ba lú na ¼ acra ar chíos acu, a chur amach le linn an Ghorta i gceantar an Sciobairín.] D’íoc ár gClann an chíos i gcónaí, ach bhí sé ag éirí ní ba bhrabúsaí do Thiarnaí Talún déileáil le beostoc. Níor éirigh leis an athrú ámh, sa cheantar iargúlta. B’amhlaidh gur ceadaíodh do Mhuinntir Uí Lainín pilleadh ar an bhfeirm. Is féidir gur i 1849 a tharla sé seo. Tharla sé seo i 1849 do **mo shin-seanathair** agus dá bharr, tá an dream s’againne beo indiu.

Bhí leisce ar Russel agus Trevelyan deireadh a chur le honnmhairiú bídh as Éirinn nó praghsanna a rialú. Ní dhearna siad ach trúpaí a imscaradh chun bia a bhí á onnmhairiú as Éirinn a chosaint.

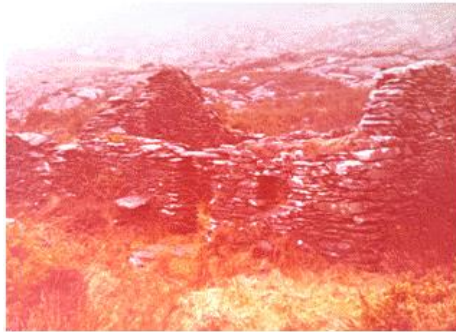


Thuas, tá pictiúr de stór i nDún Mánmhaí, Iarthar Chorcaí, a bhíodh líonta le grán le heaspórtáil. Rinne na saighdiúirí é a chosaint ósna daoine a raibh ocras orthu, agus scaoil siad leo lena ngunai ar a bhfeiceáil.

Shroich an caiteachas ar Fhaoiseamh ón nGorta in Éirinn, thar 6 bhliain, £9.5 milliún (caitheadh an formhór de seo i 1847). Chaith Rialtas na Breataine £69 milliún ar chogadh na Crimé 1853-1856. Is minic a fuair íospartaigh an Ghorta bás nár cuireadh faoi dear - i mbotháin láibe nó faoi sceacha. Níl líon deiridh an bhais a tharla ar eolas. Níl ach meastacháin ghinearálta ó oifigigh agus pearsanra míleata ar fáil.

4] Fungas é, dúchan na bprátaí - *Phytophthora infestans* - a ionsaíonn na plandaí go bhfágtar galrach iad. Leathnaigh an Dubh ó Mheiriceá Thuaidh go dtí an Eoraip sna 1840í. Bhí an scéal go dona in Éirinn.

Tháinig an tríú craobh de theaghlach Uí Lainín chun cónaí ar Shléibh Gabriel, in Iarthar Chorcaí, de réir mar a tháinig laghdú ar uafás an Ghorta Mhóir, thart ar 1865. Bhí athair, máthair agus beirt mhac ann. Bhí cónaí orthu sa bhothán aon-seomra thíos:



Bhí a mbothán in i bhfad ósna bóithre, i tír-raon creagach. Bhí an chlann dícheallach agus bhí dhá bhó acu. Ligeadh dóibh innilt rialaithe a dhéanamh i bpaistí clochacha, nach bhféadfaí prátaí a shaothrú iontu. Coinníodh na baad faoi bhreathnóireacht leanúnaigh agus cuireadh i mbóitheach istóiche iad.



Dhá Bhó in Iarthar Chorcaí

B'é an práta príomhbhia an teaghlach. Tharraing siad uisce as tobar i gcarraigeacha in aice láimhe, rud adúirt **mo Sheanathair** (a rugadh díreach tar éis an Ghorta) liom nach ndeachaidh an tobar i ndísc ariamh. **Bé an t-aon rud slán amháin a bhí acu.**



Sa pictiúr thuas, siar ón bothán agus suas an tsiabh, tá iarsmaí de rudaí a thug na Sasanaigh 'lazy beds' go míchuí ortha. Druileanna prátaí lámh-tochailte a bhí iontu seo – dhá shraith phrátaí chomhthreomhara néata – a sholáthair go héifeachtach táirgeacht mhaith den bharr. Tá an pháirc a bhí leithdháilte ag an Tiarna Talún marcáilte le ballaí cloiche.

Léiríonn starr charraigeach i lár na páirce droch-chomhdhéanamh na talún. Rinne **m'Uncal Joseph** (nach maireann), de Chlainn Uí Lainín i nGoibín, cairdeas leis an mbeirt mhac agus chabhraigh sé leobhtha dul ar imirce go SAM, go luath sna 1940í. D'imthigh said leo **go Butte, Montana**, a bunaíodh mar champa mianadóireachta copair sna 1860í. Deirtear gur chuir siad seoltáin fhlaithiúla eisimirceach abhaile.

Seans gurb é sin an fáth ar cuireadh deireadh le feirmeoireacht prátaí agus go ndeachaidh na tuismitheoirí i mbun ghníomhaíochtaí eile.

Faoin mbliain 1851, bhí daonra na hÉireann tithe go 6,552,385. In éagmais an Ghorta, bheadh beagán ós cionn 9m ann, mar thoradh dhóchúil ar fhás an daonra. Bunaithe ar bhonn na tuisceana seo, cailleadh thart ar 2.5m le linn an Ghorta, le 1m measta imithe ar imirce. De réir an mheastacháin seo, fuair 1.5m bás de bharr an Ghorta. Toisc nár áiríodh daoine i gceantair iargúlta, d'fhéadfadh an figiúr a bheith **chomh hard le 2m**. Tharla na rátaí báis ab airde i gcás leanaí faoi chúig bhliain d'aois agus i gcás daoine scothaosta.

5] Chosain Dlíthe Arbhair Shasana praghsanna gráin d'úinéirí saibhre talún, Tóraithe don chuid ba mhó. Sa bhliain 1845, bhí a fhios ag Sir Robert Peel cheana féin nach réiteodh allmhairiú Arbhair Indiaigh an fhadhb. Agus an gá a bhí le hallmhairiú arbhair, le haghaidh éigeandála ar leith, ró-shoiléir, áfach, chinn sé deireadh a chur le Dlíthe an Arbhair, diaidh ar ndiaidh. Bhí gá mór le grán, a bhí ar fáil, a thabhairt isteach sna calafoirt, saor ó dhleacht. B'éigean dó a rá nach bhféadfaí an dleacht a bhaint de, agus é a ghearradh arís, tar éis an Ghorta Mhóir. Mar seo do bhain Robert Peel úsáid as géarchéim na hÉireann sa bhliain 1846 chun deireadh a chur le dualgas a mheas go leor daoine a bheith gan údar.

Mar sin féin, vótáileadh a Rialtas amach ó oifig i 1847. Bhí intleacht chumhachtach ag Peel agus coinsias ar chloígh sé leis, gidh go raibh se an-tinn ag an am. Do tharlóchadh go leor den fhulaingt ón nGorta in Éirinn, in aon chaoi, ach faoin PM Sasanach, Sir Robert Peel, **níor bhásaigh aon duine den ocras**. D'allmhairigh Peel 'Arbhar Indiach' ósna SA, le haghaidh Faoiseamh ón nGorta. Buí, geal - 'Peel's Brimstone' a tugadh air. Ar dtús, tháinig scaoll ortha siúd a bhi stiúgtha leis an ocras (mar gheall ar bhia do-ite a cuireadh ar fáil roimhe sin). Ach glacadh leis an Arbhar Indiach go tapaidh. Ach níorbh fhéidir luach £100,000 d'arbhar áit a ghlacadh in ionad luach £3.5m de phrátaí.

Má b'easnamhach an méid arbhair a bhí ar fáil, cuireadh bac ar a dáileadh amach, mar gheall ar 'teagasc' laissez faire ' Trevelyan, go gcaithfí é a choinneáil i stóráil, go n-ardófaí praghsanna na bpríomhbhianna eile – .i. go mbeadh daoine fágtha ar an dé deiridh. Tuairim éagórach é, go raibh geilleagar margaidh ag feidhmiú ag Éirinn, rud a léirigh a chuid eolas saobh, gan dealramh, ar eacnamaíocht agus ar Chríostaíocht. D'eagraigh Coistí Faoisimh stóráil gráin i gceantair mar Oileán na Carraige, in Iarthar Chorcaí.

Ba leis an Tiarna Talún Sasanach, **George Notter**, an talamh in Oileán na Carraige. Bhí Grán Faoisimh á stóráil aige ach bhí sé á úsáid mar bhia d'ainmhithe. Tá scéal ann gur tharraing bean í féin, le h-ocras uirthi, an duine deireanach beo ina teaghlach, le taoibh na ndíoga - thar dhá lá - go háit chónaithe Notter, chun bia a iarraidh. Diúltaíodh di agus cuireadh chun bealaigh í. Agus í ag imeacht léithe, tháinig sí ar umar bídh do thurcáithe, a bhí líonta le Grán Faoisimh. D'éirigh si cupla greim a ithe.

Tuairiscíodh ar ais chuig Notter faoi'n bhean - a chuaigh chuici agus thug sé sciúradh di le fuip marcaíochta, **agus é ag glaoch ar a mhadraí seilge**. Bhí deacracht aici gabháil amach as an eastát, ag pilleadh ar a bothán agus ar iarsmaí corp a muintire ann. Níor tháinig sí amach arís.

<https://www.historyplace.com/worldhistory/famine/after.htm> <https://www.historyplace.com/worldhistory/famine/after.htm>

<https://www.irishexaminer.com/news/arid-20470367.html> <https://www.failteromhat.com/southernstar/page10.php>

<http://rpradcliffe.com/2469.htm>

<https://books.google.ie/books?id=vm5GDgAAQBAJ&pg=PT315&dq=peels+brimstone+definition&hl=ga&sa=X&ved=2ahUKEwjHp87vqML6AhURkFwKHXhDAuYQ6AF6BAGFEAE#v=onepage&q=peels%20brimstone%20definition&f=false>

Famine in West Cork, Patrick Hickey, Mercier Press, 2002



IRISH SURNAMES: GENERAL INTRODUCTION - THE LANNINS OF SCHULL

Completed on 20/Márta/2014, on the 96th Birthday of Máire Ní Lainín's (my Mother).

Most Irish family names are today given in an anglicized form, sometimes having a number of versions. The original names have meanings and history which stretch back to the tenth century. They are oldest family names in Europe.

Anglicisation of Gaelic clans and of their names began in earnest in the 1600s, during the submergence of Gaelic, Catholic Ireland. Defeated Irish chieftains left for Europe and English landowners took over increasing stretches of territory throughout the country.

The operation of English law, during the reigns of Henry VIII and Elizabeth I, provides records of name forms of Irish people over the 1500s. Information on first names and surnames improved in the 1600s, as English law became more entrenched. With edicts, such as Elizabeth's "everywhere you see a bard, hang him", the availability of resources for preparing manuscripts in Irish diminished. The Tudor, Cromwellian and Williamite conquests were effective against a civilization of smaller size – without a steel industry. Maps of sixteenth and seventeenth century Ireland rendered key Irish family names and territories in English. The renaming of people and of landscapes was underway.

Deeper anglicisation, at the very core of Irish society, spread during the Great Famine in the mid-1800s. Where the position of a clan was most undermined, acculturation was most severe. Even the hallowed Ó (Ní) or Mac (Nic), which call to mind our forbears, was dropped from surnames. Tradition has it that relinquishment of the Ó or Mac, at the core of our Gaelic identity, was the price for being admitted to a public soup kitchen. The provision of soup kitchens and minor relief works was ineffective.

The remaining Irish lords and small farmers (termed peasants, tenant-farmers or tenants-at-will by the English) switched cultural allegiance. Their survival demanded it: to their foreign rulers (the Nua-Ghail) they were more acceptable if they spoke and acted like them. Anglo-Irish culture is comparable with provincial English culture. Gaelic culture, of unmixed Indo-European origins, is utterly different. By the early 1700s, English culture and laws had become dominant. Noble lineage had been a mainstay in Irish societal structures. A diversification of surname forms followed the shattering of surname structures.

2] RESUMPTION OF THE 'Ó' AND 'MAC'

In 1890 only 14% of the MacCarthy name was rendered in the anglicised 'Carthy/Cartie' forms. A general regaelicisation of surnames, with the growing use of the 'Ó' and 'Mac' forms, underscored anew the persistent Irish identity in Cork and elsewhere. Notably, the resurgence occurred not long after the worst ravages of the Great Famine.

For all the deconstruction of the social and historic implications of Irish family names, when a person is nowadays introduced to another, the comment on his/her surname: "that's a good name" may still be heard, a remnant of the more meaningful interactions of yesteryear.

3.1] RANDOM CHOICE OF FIRST NAMES

First names given according to traditional practices connect the individual to other members of his/her family and clan (even where formal clan structures have ceased to be). The names so used generally have meanings and associations intended i) to hold up some ideal for the person so named and ii) to honour an elder member in the family.

In recent decades, more or less fashionable new names – from the world of television, football and popular music etc. – are given, with no particular relevance or meaning. First names chosen in this way show a weakening of the nuclear family bonds. The use of some first names, sourced eg from the international media, sits uneasily even with anglicized Irish surnames. Names which reflect passing fashion now often replace those which celebrate the many generations of a family.

3.2] DO NAMES MATTER?

Strong cultures uphold family and personal strengths, inter alia. Such cultures adopt, widely enough, identifiable first- and second-name nomenclatures. In the digital age, cultures have less immediate relevance. A consequent loss of an identity and of cultural inheritance more characterizes populations in the growing mega-cities. Such effects are unlikely widely to be debated.

4] THE LANNINS OF SCHULL: ANCESTRY

In 1923, **Rev. Patrick Woulfe** published the following information, summarised hereunder.

Co. Cork: Ó Lonáin – anglicised to O’Lonane, O’Lonan, O’Lonnán, O’Lannan, O’Lennane (with severe anglicisation to Lenane, Lannan, Lannin, Lennon, Leonard etc.). The name means ‘descendant of Lonán’ (a diminutive of lon, blackbird) and was borne by a Cork family, from Rosscarbery. They were followers of the O’Learys in Cork, where the name appears to have been pronounced Ó Lionáin. There was also a Wicklow branch.

Cos. Fermanagh, Mayo and Galway: Ó Leannáin – anglicised to O’Lennane, O’Lennan (severe anglicisation to Lannan, Lannen, Lannon, Lennon, and Leonard. The name means ‘descendant of Leannán’ (diminutive of leann, a cloak or mantle) and was borne by at least three distinct families, in counties of Fermanagh, Mayo and Galway. The O’Leannáins of Fermanagh were erenaghs of Lisgoole [mentioned in M1445 of Pt 8 of the Annals of the Four Masters.]. Those of Mayo are a branch of the Ui Fiachrach and they lived near Killala. The Galway family were followers of O’Kelly of Ui Maine.

Edward MacLysaght says that Ó Leannáin was used as a synonym of Ó Luinín. He does not avert, however, to the different meanings of these names. He goes on to ascribe the derived names (O) Lennon and Lenan to septs in Cork, Fermanagh and Galway, where he infers that the innumerable other forms of these names recorded cannot be identified as adhering to a particular clan.

The commercial website 4Crests.com puts the Ó Leannáin clan in Cork, saying (incorrectly) that Ó Lonáin and Ó Luinín are other spellings of the same name. The Parish of Clooney in Co. of Clare (bounded by the Parish of Kilfenora) is said to contain Tobar Lonáin – indicating that a saint once bore the name. The commercial website Ancestry.com records that the Annals of the Four Masters refer to Ó Leannáin (Lennan) six times. Other records, from later times, are quoted – and they put this family in several places.

On the website users.skynet.be/ken.lennan, a description: “the shield argent, on a mount in base vert, a buck browsing proper”, is given of the Coat of Arms of the Ó Leannáin (Lennan) clan of Fermanagh, Mayo and Galway. The family motto is Prisco Stirpe Hibernico (of ancient Irish stock).

Commercial vendors have varied the Ó Leannáin heraldic description to provide Coats of Arms, of dubious validity, for the many variants of Lennon, correct or supposed. Not every clan had a coat of arms or can show record of one, even if it did. The Ó Leannáin clan certainly had the position to warrant gaining a coat of arms from the Crown. The Ó Lonáin clan did not have a leadership role: they were skilled in crafts, providing services (such as sword-making) to the powerful Ó Laoghairé clan. No Ó Lonáin coat of arms has survived.

On irishgathering.ie/clan, a commercial website, it says the name O’Lennon is yet to be researched – but gives the coat of arms anyway.

Most tenants were ‘tenants-at-will’, which meant that the landlord could evict them at any time. Some had a lease, for the life of the father and the eldest son, and so they were relatively safe from eviction (as long as they could pay the rent). The potato formed the main part of their diet. Herring, oatmeal, and milk (if they had a goat or cow) were occasional supplements.

5] HOW THE LANNINS OF SCHULL LIVED

The Lannins, from the late 1600’s to the early 1700s, were tenant farmers in the Schull and Skibbereen areas of West Cork. There are two major spelling variants. Lannins around Schull were Roman Catholic and Lannans, around Skibbereen, were Church of Ireland. With the changing fortunes of Protestants and Catholics in England, it was known for some Irish clans to have a foot in both camps. Depending upon who was in power in England, in the time of Protestant ascendancy, one side of a clan would affect to protect the other.

The tenant farmers’ lot was hard: they lived at the mercy of their Protestant landlord or (if he lived in England) of an agent. They lived in one-roomed botháns, with just holes in the roof or with chimneys of wicker-work, plastered over with mud. The walls consisted of mud or sods of grass. Windows were open to the elements all year round.

A pig was a most valuable possession and was kept in the house, to be sold for cash, at the local market. The main items in the house were a potato pot and a water bucket. Mothers, fathers, children and grandparents all lived in the one room. They would sleep on the floor on rushes or straw.

<https://www.duchas.ie/en/cbes/5235093/5234958/5235348>

Collected by Joseph Lannin (of Gubbeen) now in 53
 the Dept. of Lands, Dublin - 51

Local Landlords.

The first landlord of Gubbeen who lived about one hundred years ago, was Mr. Hickson, a native of Kerry. He was a very wicked man. He made his tenants pay extremely high rents. A farm containing only fifteen acres of poor land had a rent of ten pounds yearly, in Hickson's time, and its present rent is only twenty-six shillings.

No tenant would be allowed admittance to his office in Bantry, when they came to pay the rent, for he was afraid of being shot. The rent had to be put into the letter-box. He then sold the land to Colonel Longfield Gubbeen and Brewe, which contains about six hundred acres, cost fourteen thousand pounds.

Mr. Longfield was a native of Queenstown. His agent was Savage French, a native of Kusskeny, a place near Queenstown. His first rent warner was Henry Galy, a native of Toormore, who lived in Schull, in a house occupied at present by a family called Galy's. Several times when Savage French, the agent was sick or absent, he gathered the rent. He kept