Book Reviews


This book, based on the author’s doctoral thesis, offers new perspectives on the development of the politics and culture of provincial Ireland. In the past, historians were inclined to focus predominantly on a narrowly-defined political history, giving a limited perspective on people and places. Concentrating on the two counties of Sligo and Limerick, David Fleming broadens this analytical framework and uses the lens of local studies to examine the world of politics in its economic and social contexts. The result is a much broader and more nuanced study of provincial political culture than was heretofore available. Fleming’s work weaves together a wonderfully rich tapestry of sources from numerous English and Irish repositories.

In some instances according to the author, there was a dearth of primary source material for Sligo: however, this was not the case for Limerick. In addition to examining substantial family papers and contemporary print items, Fleming goes a step further and looks at book subscribers’ lists and the subject matter of Gaelic poetry to unravel the very tangled web of relationships that existed. While the general reader might find some of the detail heavy reading, Fleming provides tables and graphs which are helpful in illustrating the complex nature of his findings. His bibliography clearly reflects the depth of intensive study undertaken in order to create an informed, thought provoking book that shines a light on provincial and indeed national politics.

This study provides a comprehensive analysis of the demographic make up of Limerick and Sligo and employs a certain amount of quantitative material to support the analysis. However, the book is primarily a qualitative study of eighteenth-century people and how they populated the world of provincial politics. The introduction outlines the dilemmas that historians face when trying to tightly define their research. Eighteenth-century geographic and demographic boundaries were fluid concepts to grapple with and Fleming quite correctly notes that ‘Ireland was a patchwork of distinctive social, economic and political localities.’ The eighteenth century was also a century of significant socio-economic change much of it following that which went on in England. However, Fleming states that ‘Ireland would be no slavish imitation of England’ and he sets about examining and tracing the process of provincial political culture commencing in the seventeenth century.

Part one of the book is an examination of the formal world of politics which was built on landownership and the social elite. A chapter is devoted to each of the two cities contrasting their economic and demographic make up. In the case of both areas seventeenth-century Protestant military victories over a Catholic propertyed elite resulted in a redistribution of property and influence and saw the beginnings of a new political culture. Relationships based on old family loyalties and land ownership had to be maintained and strategised. Ownership of land led to more than economic betterment, it also offered links to power and politics. Fleming shows that Ireland’s political culture was firmly set in property ownership where land was used as an outlet to dispose of the profits of office among family and friends alike.

The author digs deeper, beyond family and friends and looks at the increasingly complex manipulation of relationships involving municipal individuals, freemen, agents,
clergymen and those with vested interests. Those enfranchised were not an homogenous group but a diverse set of people with expectations that had to be met. It is clear that differences between town and county existed and Fleming illustrates how elite landowning magnates manipulated and controlled elections and the electioneering process for their own personal gain. Political ideologies such as Whig and Tory and the later ‘patriot’ ideology were not the driving forces in the development of a provincial political culture. Fleming argues convincingly that it was local rivalries, clashes of interest, family and kinship that sustained Limerick’s and Sligo’s political dynasties in the eighteenth century.

Part two of the book expands on the previous chapters’ thesis and examines how the formal and informal process of provincial political culture operated. Chapters three and four could be described as an anatomical analysis of the evolving institutional framework of parish, barony, municipality and county and of the people that operated within them. Fleming’s aim is to disentangle a complex set of relationships in order to illustrate how the body politic functioned in a diverse and unequal urban and rural society. These chapters deal primarily with the expansion of the political public sphere looking at those strata of society that sit at the level below that of land owning dynasties and what he termed as a ‘middling sort’. However, Fleming makes it clear that he is not attempting to define a ‘middling sort’ in an Irish political framework even though the term afforded him a convenient title or label by which to categorise those that sat below the elite in eighteenth-century society. In addition to the growing numbers drawn into the world of provincial political intrigue there was a significant expansion of eighteenth-century print culture, including the arrival of provincial newspapers resulting in the development of public opinion.

Fleming goes further and examines the informal world of provincial life, linking the expansion of the political public sphere to the growing phenomenon of associational culture. This led to the development of economic and social organisations comprised of both Catholics and Protestants alike and of dedicated political clubs. The informal process involved public demonstrations of loyalty or dissent; it also afforded women an opportunity to participate in the world of politics. Fleming’s conclusion is that both the formal and informal world of provincial politics was extremely complex and diverse in its administration and composition. In addition he also concludes that the process of provincial politics enforced the bonds that facilitated political discussion, patronage and clientage.

The third and final part of the book examines the role of the State in the development of provincial politics using as examples the Revenue and the Military. He identifies three significant stages in the regularisation of these agencies. Firstly, this process entailed a re-definition of their raison d’être, secondly, it offered additional State employment for a significant number of collectors and their attendants, army officers and soldiers and thirdly it also led to an increased number of new building projects. Fleming dissects these agencies (Revenue and Military) to illustrate how their presence ultimately altered the dynamic between the State and provincial Ireland. Chapter five examines the role of the Revenue in provincial Ireland. He finds that indeed the Revenue was a key political agency and that corruption was endemic but the degree of corruption varied. Relationships with local communities were harmonious until the Revenue actually tried to enforce the laws on smuggling, illegal distilling and tax evasion. His overall findings illustrate that the increased State activity in Limerick and Sligo and its associated economic spin-off was tapped into by political magnates and their followers who appeared to view the accompanying posts as a reward system to be dished out to loyal family, clergy and friends who were, in the main, Protestants.
Chapter six looks at the role of the military noting that having a military barracks in a particular area offered improved economic opportunities for some. While the military’s core activity was security of the State, it was used at times by the civil powers in the absence of a police force. The military rarely became involved with local politics but garrison towns were different. Fleming contrasts Sligo and Limerick and clearly shows that the presence of the military led to volatile situations straining local relationships. Indeed, military relationships with the local community depended largely on individual personalities and the chapter cites numerous events to illustrate the nature of some disputes. It would seem that Limerick as well as Waterford, Kinsale and Cork all experienced disturbances involving military men due to misunderstandings on broader political issues and these disputes offer insights into local communities and how their opinions were manipulated by local factions. Harmonious relationships between the military and the local community were important to the economic development of areas, indeed social events were enhanced by the presence of uniformed men. Apart, from the very colourful and noisy military displays, members of the military participated in a broad range of social activities including sport and culture. Fleming’s analysis of Limerick’s city and county parish registers offers a rare insight into the lives of the lower ranks in the military and illustrates clearly that assimilation occurred through marriage.

David Fleming’s Politics and provincial people, Sligo and Limerick 1691-1761 is an excellent study. His work clearly reflects the extensive, meticulous and tenacious approach that he followed in his research. From the outset he has broadened the analytical framework within which provincial politics should be studied and in doing so illustrates the depth of political intrigue that existed particularly in Sligo and Limerick. The process of provincial politics operated within a very complex set of relationships, which he manages to untangle, resulting in a nuanced and astute perspective of provincial politics. This book represents a major contribution to eighteenth-century Irish political studies nationally and locally. It has much to offer those interested and working in eighteenth-century studies. While his cut off point of 1761 fits nicely into his narrative it could also be said that it lays the foundation for future historians to take on the challenge of using his template in examining the rest of the century.

Ursula Callaghan


The aim of this book as the author points out is to provide for the non specialist reader a survey of how the Irish landscape has changed and developed since the end of the last ice age. She combines the information from the standard works on this subject, Lloyd Praeger’s The Way that I Went I and Frank Mitchell’s The Irish Landscape with more recent scholarship, which is only available in specialist reports and journals. It synthesises research from a variety of subjects, history, geography, archaeology, geology, zoology, botany and climatology.

The first chapter discusses the sources of evidence ranging from maps, writings and drawings for the more recent period to fossils, old bog wood, dead mosses and beetle cases for the era before c.1000AD. Chapter two focuses on the end of the last ice age roughly from 13,800 to 11,500 years ago. Key issues discussed are the nature of climate change as the ice melted and the subsequent colonisation of the island by flora and fauna. She suggests that the south of Ireland, roughly south of a line from counties Limerick to
Wicklow, was already free of ice and probably had been throughout the 120,000 year long glaciation. The disputed issue of when Ireland actually became an island is not discussed, merely suggested that it may have been between 18,000 and 14,000 years ago nor is there much explanation of this offered beyond the rather trite observation that it resulted from the Irish sea becoming filled with water. On the other hand the separation of Great Britain from mainland Europe is dated precisely [6100 cal. BC] and resulted, it is suggested, from a giant tsunami that began off the coast of Norway.

For plants or animals to be classified as a native Irish species they must have originated in or reached the country before human occupation. About 850 seed-producing plants currently have this status while we can boast of about 400 species of spider. In addition to the well-known snakes, other absent species of fauna are common toads and crested and palmate newts. While most of the new species probably came from the neighbouring island, the author points out that we should not rule out a European origin either as DNA analysis of Irish pine marten, pygmy shrews, stoat and hare suggests that they are closer to continental types than to those in Britain. Pollen analysis is used to study the origin of trees in Ireland and a recent discovery that modern oak trees in Kerry have different genetics from those in Fermanagh so that a single or common origin even for the same species may not be assumed. Neither beech, lime nor hornbeam are native to Ireland and the author suggests that one cannot assume that they were never here but perhaps they did not seed [as neither the lime or hornbeam do even today] and in that way failed to put down roots (if one may be forgiven such an expression in this context!). The lack of any fossil evidence for any mammals or any significant amphibians or fresh water fish seems to mean that all of these only came with human settlement and were presumably brought here by the early settlers.

These first Irish people are the subject of chapter 4 where the environment in which they lived, their diet, tools and general lifestyle are discussed. The dramatic growth in the number and spread of alder trees is highlighted and explained while the development of bog forests, initially of pine and then of oak, is noted. The arrival of the first farmers and their impact on the landscape, especially their destruction of woodland, is the main topic of the next chapter. A useful summary of early farming practices is supplemented by discussion of the well-researched Céide fields in Co. Mayo. Intriguingly the author suggests that the decline in elm, which occurred in the early fourth millennium, may not have been the result of human activity as formerly assumed but due to Dutch elm disease. This is basically the same disease that devastated elm trees in Britain and Ireland in the 1970s and while the evidence is circumstantial, a good case is made.

The succeeding Bronze Age brought further woodland loss and in particular a decline in Pine trees. This had a serious effect on the species which were dependant on it, mostly insects and birds. The possible impact of the use of the new metal axes on this is considered but ultimately rejected as unlikely. Copper and gold mining are similarly seen as having little damaging effects on the environment. Changes in farming are considered to be responsible for much of the decline in forests due to an increased emphasis on animal rearing and a resultant need for more grazing land. Climate change in this period is also seen as a major influence which led to a growth in blanket bogs. The possibility that climatic deterioration was due to the effects on Ireland of a volcanic eruption in Iceland c.2345 BC is explored.

One of the more surprising suggestions is that Irish people became nomadic in the Iron Age. This is largely based on the lack of archaeological material relating to settlement but as this period is a ‘dark age’ in general archaeological terms, more convincing evidence would seem to be needed. The debate on when dairying became significant in
Ireland is also reviewed and linked to the introduction of ring forts as the normal farm dwellings. This was a purely Irish development as no clear parallels for such structures exist elsewhere but whether a shift from beef to milk products in the Irish diet dates to this period is still unclear. An interesting point is made in regard to the growth of scriptoria in Irish monasteries after the introduction of Christianity and the resultant demand for calf skin for vellum. This would appear on the surface to have created a tension and potential problem in terms of supply and demand.

Chapter eight covers the vast period from the arrival of the Normans to the Great Famine. The popular notion that the Norman invasion led to an increase in tillage is questioned and some evidence is cited to show that it had occurred earlier. An interesting suggestion put forward is that it was linked to an increase in pig production. We are indebted, if that is the correct word, to the Normans for the introduction of rabbits and black rats and later on frogs, hedgehogs and mute swans.

The final chapter, which ostensibly deals with the past century, does not attempt to summarise or evaluate the vast changes in the landscape which are, sensibly, considered to be too complex to deal with in such a short space. Instead the author makes a plea for conservation and suggests that schools and community groups could have an important role in safeguarding local habitats.

Though written by a distinguished scientist, this work is intended for a popular readership and is written in a jargon free and accessible style. The text is supplemented by a wide range of excellent illustrations which enliven and illuminate the work. Each chapter has a front page which outlines its general subject matter, chronological span, a time line and list of the key issues discussed. There is an index and a comprehensive and up-to-date bibliography so that anyone interested in more detailed reading on any specific topic is directed to reliable sources. This is an entertaining, informative, and timely publication and should be read by anyone with an interest the Irish landscape and its long, complex and fascinating history.

John Kelly


The greatest competition in the Olympic movement is that between cities and countries for the opportunity to host this, increasingly out-sized and extremely serious, pageant of sport. The bidding rivalry between nations is complemented by a rivalry within nations, ranging from the duel between Melbourne (1956) and its brasher Australian sister-city, Sydney (2000), to the more complex nation-within-nation-state contests in which Montréal (1976, French city and province in otherwise Anglophone Canada) and Barcelona (1992, Catalan city in an uneasy relationship with the Spanish kingdom), each successfully outwitted their dominant ethnic and linguistic majority populations and the cities of Ottawa and Madrid, respectively. Outside the political machinations around the event much of the actual sport in the Olympics has been co-opted to suit the political exigencies of the competitor’s sponsoring governing bodies, peoples and states. The Cold War era trials-by-sport/combat, in water-polo between Hungary and the USSR (Melbourne, 1956), and in ice-hockey (Lake Placid, 1980) and basketball (Munich, 1972), between the USA and the USSR, were matched by Fascist-era Berlin’s attempts to attach the Nazi world-view to competitive sport (1936).

Kevin McCarthy’s book reminds us that this tension between the athlete and team, the governing body (or bodies), the state and competitor states is a common-place of Olym-
pic history and can be dated to the beginning of the modern games, in Athens in 1896. In focusing on the complexity of Anglo-Irish sporting relationships in the late decades of the Union between Great Britain and Ireland, and by carefully distinguishing between the motivations, aspirations and strategies of sports administrators, on the one hand, and the cultural, political and sporting ambitions of Irish athletes, on the other, he has demonstrated that nationalism was, from the outset, programmed into the DNA of the Olympic movement. He elucidates the positions adopted and the difficulties faced by each of these agents in separate chapters devoted to the experiences of Irish and Irish-Americans competitors in the modern Olympic Games from 1896 to the Paris tournament in 1924, just two years after the Caesarean birth of Saorsiat Eireann. Relying on extensive and careful study of Olympic movement archives, memoirs and letters, national and local archives, collections, local and national press, and shoe-leather-taxing trips to sites in Ireland and the USA where many Irish Olympians are commemorated in sculpture, photographs, folklore and locally-treasured publications, McCarthy has produced a comprehensive account of Irish involvement in this, quadrennial extravaganza of competitive sport (though now a biennial experience, considering the late twentieth-century entry of Irish competitors to the Winter Games).

McCarthy’s focus on a relatively narrow, but well-defined part of the international dimension to sport in Ireland at the turn of the twentieth century, and his treatment of the interaction of sport, sports administration, sports politics and wider politics; the competition between varieties of Irish and British nationalisms in the sporting arena; the importance and symbolism of individual athletic achievements; the opaque relationship between Irish agencies, Great British sports bodies and their international, Olympic brothers in sport, is an important addition to Irish sports historiography.

The limits of this book are ones of emphasis, structure and of its treatment of the GAA. Speaking positively, the focus on track and field athletics (with some attention to tennis, among some other, in Irish terms, relatively minor sports) gives a consistency and coherence to McCarthy’s work, but the athletics in those early Olympiads were simply one subset of international athletics, itself a subset of wider, international sport. Yachting (the America’s Cup), pugilism and rifle shooting each had an earlier, equally exclusive presence on the international scene, yet lawn tennis, cricket, rugby union football and association football had both an earlier international presence, and a more frequent, accessible and popular appeal to out-shadow those early, Olympic sports shows. The emphasis on the athletics/Olympics story, without a sufficient acknowledgement of its place in the wider international sport context may, on the one hand, lead to an over-estimation of the importance of the early Olympic experiences in Irish sport, and may, conversely, have the effect of extending some of the myths of the Olympic movement, on the other. In Ireland, we are familiar with the creation and sustaining myths of Irish sports bodies, like the GAA and IRFU, it is important to remember the Olympic movement has a similar objective, to “tow its own trumpet.”

The structure emphasises a strict, linear, chronological and episodic narrative that has the merit of clarity of storyline, but contains the significant demerit of thematic neglect. McCarthy has identified the principal themes of sports’ politics, history and culture during the period, but the discussion of themes must be assembled, kit-like, chapter to chapter, and linked together in the reader’s mind, from treatments in previous chapters. The teleological interpretations that are possible by the utilisation of this episodic method also require wariness on the reader’s part. The linear approach suggests a movement towards a pre-determined outcome, the inevitability of events and their results.
McCarthy is tough, and not a little unfair on the GAA. While Baron de Coubertin and his fellow Titans of sport administration attempted to generate a romantic iteration of the classical Greek festival of sport, to meet the needs of modern industrial societies, in Ireland, a rural society that enjoyed a political tradition seeking greater distance from its nearest neighbour, cultural movements, such as the Olympic movement, that sought to elide the distance between nations, were unlikely to gain a great deal of traction. Thus, it was left to individuals and random groupings to represent Ireland in this new addition to the international sport infrastructure. In the period under discussion the GAA at parish, district, county, provincial and national levels, was not the turbo-charged engine of sporting development we see today. Its emphasis was on the past and on preservation, not the future and innovation in sport. The original title of the GAA was the Gaelic Athletic Association for the Preservation and Cultivation of National Pastimes, its timetable was built around the rhythms and pace of rural life, its initial emphasis was to bed down, in every locality, a force – read club, to achieve these objectives; GAA sporting entrepreneurs had not the time, focus, resources or inclination to chase the romantic visions of Europe's aristocratic elite and sought to create a sporting infrastructure in its own image, conservative, rural, dynamic, local and, in every sense, grounded.

McCarthy, like the sporting culture in which he was formed, also remains grounded. One of the strengths of his approach and his treatment of the material is evidenced in the title: by comparing the tale to a journey and not the more romantic term Odyssey, a tendency that propels much sport and sport history writing to take flight, this book stays grounded and deals, methodically and painstakingly with the mundane detail of letters, memoirs, newspaper accounts and sport governing bodies' archives. Like a good historian of sport, it is the caravan of sport, its meanings and representative function that matters more to him than results and hagiographical attention to sportsmen and women – though Ireland's successful Olympians are recorded in a helpful appendix. In his treatment of local and national press coverage of Olympic affairs McCarthy also highlights the localisation of pride at Olympic success, a tribute to, and acknowledgement of localism, the very force that the GAA embraced wholeheartedly, but which the more nationally-focused Olympic movement neglected.

Tom Hayes


The province of Munster was administered in the late sixteenth and for most of the seventeenth century by a governor, titled the Lord President, assisted by a Council. While this might appear to suggest the granting of greater autonomy to the region, in fact the reverse was the case. The presidency of Munster established during the reign of Queen Elizabeth I in an effort to increase the power of the Crown in an area dominated by local magnates, in particular the Earl of Desmond. Like its counterpart in Connacht it was modelled on similar administrative structures in the north of England and in Wales that had been established in the reign of Henry VIII for similar purposes, to bring remote and potentially rebellious areas under closer royal control. The extension of this device to Ireland was due to Sir Henry Sidney, Lord Deputy of Ireland, as part of a wider plan for the pacification of Ireland. The introduction of the presidency in Munster in 1570 was a factor in the revolt of James Fitzmaurice Fitzgerald, cousin of the Earl of Desmond and
the forerunner of the main Desmond rebellion in 1579. This gave undue emphasis from
the beginning to the military character of the presidency there, which was to last for the
rest of the Tudor period. Each lord president was both a military leader and a civil ad-
ministrator. However the Munster Council only really began to operate as intended in its
administrative and judicial dimensions after the completion of the conquest in the early
seventeenth century.

In the exercise of his executive and judicial functions the President was assisted by a
provincial council (nominated by the Lord Deputy), two judges, a clerk of the council,
and numerous lesser officials. While he was empowered to exercise martial law if
necessary, his main duty was to expand and administer the common law through a pre-
rogative jurisdiction and had commissions to hear and determine both civil and criminal
cases. Unfortunately most of the records of this body have not survived; the single
exception being a register which mainly covers the period 1601-24 though there are
documents ranging from 1599 to 1649. Its unique value is reinforced by the fact that no
registers for either Connacht or North of England survive and only a single one also for
Wales. The original, now in the British Library, catalogued as Harleian MS 697, has been
transcribed and edited with great care and expertise by Dr Margaret Curtis Clayton and
published by the Irish Manuscripts Commission.

The editor suggests that the manuscript was originally a ready-bound book probably
brought from London. She has identified the handwriting of at least sixteen different
clerks who used it as a working document for half a century. It contains a diverse range of
records, instructions to the President, details of appointments of officials and councillors,
proclamations and protections. The records of the presidential court are of particular
value, shedding light on the operation of its judicial role but also into the common law
system, which it operated for a time during the disturbed conditions at the end of the Nine
Years War. Insights into the political issues of the time are available in the corre-
respondence with the Privy Council in London while local politics especially in regard to
towns is also detailed. Useful information about the native Irish population can also be
gleaned from many of the documents, especially in the aftermath of the defeat at Kinsale.
The availability of this important historical source in printed form is to be welcomed.
It has a short but useful glossary, which not only explains Latin and legal terms but also
indicates words that have changed their meaning since that time. Among the latter are
‘cunning’, which was then a noun indicating knowledge, and ‘sufficient’ which then
meant competent.

Interestingly the word ‘presently’ was in this period a synonym for ‘immediately’, a
meaning to which it now appears to be reverting in popular usage, much to the annoyance
of pedants. The three indices, covering places, people and subjects is comprehensive and
shows the wide range of material which the register contains. While of most value to
those interested in political, administrative and legal history, it also contains disparate
information on genealogy, religious policy and social history.

Liam Irwin

Pádraig Ó Cearbhaill, Logainmneacha na hÉireann III: Cluain i logainmneacha Co.
Praghas €20.

Cluain Meala, Cill Chaise, Sliabh na mBan. Nach ceolmhar iad logainmneacha Thiobraid
Árann, agus nach binn iad na hamhráin a nascadh leo, ár mealladh chuit na cluainte
bláthmhara is na beacha Chun saothair ar thaobh na gréine iontu. Ceoltóir a dúirt liom tráth gurbh é cumas an dá chultúr, idir Ghaeil agus Ghaill sna ‘marchlands’, ba chuíis leis an mbinneas sin ina gcuid amhrán. Nár chuir Shakespeare féin Cailín ó Chois tiSiuire me mar nath ina dhhradh, *Henry V*?

Ní hionadh meas dá reir a bheit ag Pádraig Ó Cearbhail ar logainmneacha an chontae sin óna óige, agus aiste é *fhoilsíú aige orthu le fiche bliuain anuas. Scriobh sé tráchtas dochtúireachta ar cheall a agus ar chuain na chontae, beart ar bhunús don leabhar seo agus don cheann a tháinig roimhe. Ball is ea é d’tfhoireann an Bhramse Logainmneacha a d’ullmhagh agus a d’fhóilsígh an dá leabhar mhaisceacha, agus is mór an chreidímíú doibh iad, ach ba é Pádraig a bhi freagraigh as an tromlach den taighde a bhí ag teastáil.

Se leabhar bhí sé tuntos ar nach mór dhá chhead ainm ó Chontae Thiobraid Árann, iad siúd a thosaíonn le ‘cluain’ - ar uairbh ‘cluainín’ - nó cinn go bhfuil ‘cluain’ mar chuid deiridh den ainm. Tugtar suas le dhá leathanach do shonraí gach ainm diobh as a chéile. Liostaítear ar dtús sean-fhoirmneacha scrisiúla den ainm, ag tosiú leis an tagarta ba thúisce agus ag críochnú le p'fhíomh labhartha a fuarthas ó mhuintir na háite idir na blianta 1963 agus 1993. Sa Ghaeilge atá cuid desna cinn is seanad (Annála, Beatháin na Naomh, 7rl), aca sa Bhéarla a fháightear a bhfoirmhóir (as doiciméid ar nós státhpháipear, inquisitiones 7rl). Sampla maith de dhéirinínúchadh atá déanta ar gach gné den logainm is ea ‘Clonouly’ (II. 38-42) mar a bhfuil 35 cinn de thagaráid (as Béarla ar fad) idir 1280 agus 1899, chun a sheocraí gurb é *Cluain Abhla* an tseanfhóirm cheart. Ansin instear suíomh agus gearrstaí ar na cille atá ann, agus ina dhiaidh sin tagann na nótáí. Iontu so pléitear: (a) áiteanna eile i dTiobraid Árann go bhfuil abhail/ubbhall mar eileimintiont (b) claochla i dleibhchóta, c. 1600, ó abhail go dtí abhailta (c) fás ‘Clonouly’ mar fhíoirm Bhearlais; cosúlaítear idir óg agus ‘Rosouly’ sa chomharsanacht cheanna (d) eileimintí eile (e.g. muille, coille) inar athrach -ll- go dtí -ll-, agus conas mar a d’iompaigh *Carraig an Chobhlaigh* ina *Charrraig an Chabhalaigh*.

An uair a chuímnímid nár mhór don údar duin an tsaighsín sin a chaitheamh le gach aon logainm eile sa leabhar, ceann a ndíreach a chéile, is ea is mó ar mór mhaes ar a chhoigrais agus ar a chumas. Ar ndóigh bhí tacaíocht aige óna chomhghleacaithe sa Bhraimsé, agus taithi aige mar bhall fóirne ar uilbhéidh *Liostaí Logainmneacha* do chontaetha áirithe le scór de bhlianta, (e féin a bhí ina eagarthóir ar liosta Thiobraid Árann). Ni mór d’fhíoireann den tsaghas sin rialachá le agadh sios le haghaidh na hoibre ionas go mbeadh leannúnachas sa tsraith. Caitear litriú agus gramadach a chaighdeánú, ord aibhre a shocharú, agus sa chas go mbeadh malaíte tuairimi i dtáobh leagan amach aminn, long na Gaeilge labhartha na saoí aise déag a leanúint.

Bhain an fadhb faoi leith leis an gnuasaic seo, sa mhéid gur ainm fhocail firinscneach ab ea *cluan* sa *Sean-Ghaeilge* an uair a cuminadh formhór na logainmneacha agus an téarma sin iontu, ach gur bhaininscneach atá sé (si) sa Nua-Ghaeilge, mar is líetí ón ainm *Baile na Cluana* (An trína mheascadh le cluain eile (= ‘bréagadh’) a tharla sin ?). Tá rian an deighilti sa bhliain ár an ainm ‘Clonmore’, a fháithtear mar *Cluan Mór* i gCo. Mhuin eacháin agus mar *Cluain Mhór* i gCo. Lú. Tá an scéal níos casta fós i dTiobraid Árann, mar a bhfuighthear seachth cinni de *Clonmore*í. Ceithre cinn diobh seo atá i ndeisceart an chontae, *Cluain Mhór* an fhíoirm Ghaeilge a leagtar orthu (tionscar Gaeilge na ndíse, b’fhéidir?), agus fianaise dá réir ag gabháil leo: ‘Clonvoi’ agus ‘Clonwore’ (1545, 1595) na samplaí is luitithe; Seán Ó Donnabháin sna hAinmeabhair (c. 1840) a sholáthraigh na cinn eile. Tá dhá ‘Clonmore’ i dtuaisceart an chontae a fhágtaigh mar *Cluain Mór*, agus ceann amháin chomh maith sa deisceart, i bparóiste na Cathrach (atá teorantaic le
paróiste ina bhfaightear Cluain Mhóir). Ó tharla sinn ag braith ar Thonas Ó Conchúir le haghaidh fóirn an Ainnleabhair sa chás seo (agus nár bh é aon Donnabháinach é siúd), bheinn féin in bhfabhar séimhíú a fhágaint ann (faoi mar a rinneadh sná Liostaí). Ach léirionn an cheist chomh hanracch - agus chomh tarraingeach - is atá an obair seo.

Baineann fadhbh bhreise leis na hainmneacha tríchodacha i. ina cinn go mbíonn trí ainmfhocal i ndiaidh a chéile iontu. Cé acu is cruinne, ainmneach agus dhá ghinideach mar a bhiodh faidó (Baile Átha Cliath) nó dhá ainmneach agus gínideach mar is gnátháin anois (Contae Thibroirb Arann) Tagann seo i gcceist le ‘Clonisboe’ agus ‘Clonismullen’ gur cuireadh Cluain Lis Bó agus Cluain Lis Mullin fíomhainn neacha Gaeilge orthu. Níl ach tagairt Ghaeilge amháin ar fáil, Cluain na Spíog le haghaidh ‘Clonisboe’ (as Sean-chas Sil Bhríain), agus ba mhó an iontaobh a bhí ag an údar as ‘Clonelysboy’ (Fiant Eilé, 1584). Pléann sé an fhianaise go mion agus go tuiseachas, go háirithe na hócaidí go gcailltí ‘l’ agus ‘r’. Ach tá amhras orm i dtaoibh an ghinidigh lís; b’fhéarr liom Cluain Lis Mullin faoi mar atá aige sná Liostaí. Má ba ghinideach a bhí i gcceist, nár chosúla gur leasa a usáidh i gCuige Muirghuaí? Féach ‘Gortalassa’ i gCorcaigh, i Luimneach, sa Chlár, dha cheann i gCiarraí, agus fós in dTiobraid Árann féin, ‘Ballinlassa’, baile nach bhfuil i bhfad ‘Clonismullen’.

Ach níl ansúid ach tuairim phearsanta, agus mé buíoch nach mise a chaith an rogha a dhéanamh. Aicm ainchrannach eile go mb’éligeann do Phádraig tabhairt faoi is ea ‘Cloneská’, gurb é ‘Clononeskála’ (1615) an fhianaise scríofa ís luaithe, foirn a tháinig, dar leis, ón mbunainm Cluain Ineascleain - sampla eile d’aímn a chaith ‘I’ i lár baill. Focal Sean-Ghaeilge é inescláin a thaghtear i Sanas Cormaic a deichníu as agus an minnú ‘sruthán tréan’ leis. Ach is ionaí Droim Ineascleain in Éirinn gan aon sruthán i ngar dó, agus ba é an t-aistriúchán ar an shochair Éirinn Céarbhail (tar éis dó tóirdeach na háite a scrúdú go mion) ‘pasture of the bogland, wet-land’.

Maighdine leis an bhfhocal ‘pasture’, is breá liom an minnú seo ar cluain, ní hionann is ‘meadow’ a bhí i réim le fada. Téarma Sasanaic é síúd, a thugann an ‘Domeasday Book’ agus réimsne na Noramhach chun cuimhne. Is seanda ná sin iad na cluainte i Éirinn, agus gné fhiorthábhachtach den leabhar an cioradha atá déanta ag an údar sa réamhreacha mar shanasachtach agus ar chiall bheacht cluain. Ní folair nó b’fhadhálaí ar saothar é suíomh gach cluana a inínoch, le cabhráil, thiar, ghríanghrafána ón aer, agus, aďearfainn, taisteal pearsanta móide síúl na gcóis. Ach d’éirigh leis na cluainte ar fad a leagadh amach i dtábla le feithinach, roinnt ina sé chuid, chun a léiríú cé mhéad diobh a bhí in aice le hhabhrain nó sruthán (iad ar fad na mór), le portach nó riasc (a bhfhorgh), agus le suíomh eaglasta (beagnach a leath). Níl ach ocht geann marcáilte in aice coitile, ní nár bhí amhlaidh, adéarfainn, an tsaol suilri bhreathach sa gcoillte ar lár. Ní bhfuair an t-údar aithníte ar fad nach raibh fuchras in aice leo, agus faigheann sé tacairacht ó Fergus Kelly (1791) a bhain an chiall seo as na teacann luath a: ‘clamp pasture, untilled field’. Táimid go mór faoi chomaoín ag Pádraig Ó Cearbhhaill as an réamhrá sclóirtha seo le cois chunnaigh chluainneach ina imi-lainé. O thagair mé do léaráidí, ní miste a lua chomh másithe is atá an leabhar ag aer-fotagraif (35 doibhe) agus sliochtléarscáileanna de chuid na Stiurhbréachts Ordáinnais, gné a fhágann cuma bhreá phhoistíúnta ar an leabhar, agus a thugann tuiscint níos doimhne dún an dhiansochar an údair. Faoi láthair, tá trí cinn de leabhair áine ar fáil sa tsraith Logainmneacha na hÉireann, cearn ar Luimneach agus dhá cheann ar Thíobraid Árann. Tá ár mbúthlaíochta tuilleadh ag an mbhráinte Logainmneacha dá mbarr. Nár rabh fhada uainn an tráth go mbeadh a leithéidí ar fáil le haghaidh gach contea in Éirinn!

Diarmuid Ó Murchadhá