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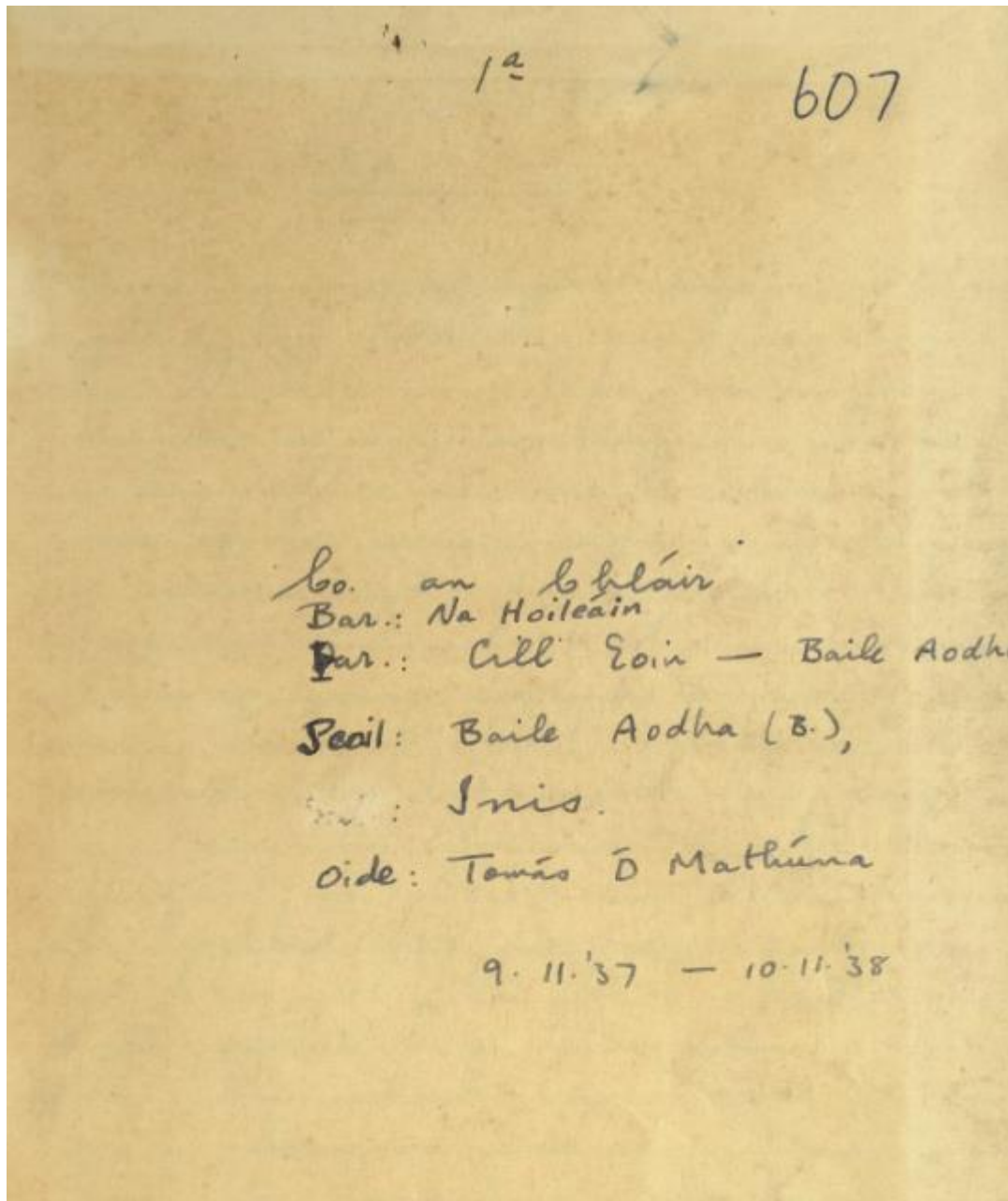
Baile Aodha (B.), Inis
(roll number 13418)

Location:

Ballyea, Co. Clare

Teacher:

Tomás Ó Mathúna



Story 01

There was once a man living in a place called New Hall. His name was Mr Mc Donnell. There is a lake near his house. He was a very wealthy man. He kept a big cellar of wine. He found that some of his wine was being drunk by a mermaid who lived in his lake. He planned to shoot this creature if she was going to keep drinking his wine. He got a bit cranky and

watched the lake with his gun. One day he chanced to see this creature on whom he had revenge. He levelled his gun and fired at her. She got the effect of the shot and cursed him. She jumped into the lake, which turned into blood and she died. Ever since it is thought that the lake turns into blood once every seven years.

COLLECTOR

[Sylvie Barrett](#)

Story 02

A free mason was staying in Limerick one time he had his head out the window and saw another man crossing the street at a distance. He wanted to play a trick on him so he put a lake in front of him. The man in the street looked around and saw this man with his head out the window of the hotel and there and then he put a pair of horns on him. So the fellow on the top could not pull in his head and had to clear the way for the man on the street. It seems that the man on the street was a free mason too.

COLLECTOR

[Christy O' Shea](#)

Story 03

There is a story attached to New Hall house where Mrs. Joyce now lives. A gentleman named Mr. McDonnell lived there about forty years ago. He was a protestant, and was very greedy and cruel to the poor. He kept his wine in a cellar and one day he missed some of it. He thought the servants or neighbours might be stealing it. He remained up one night to watch. To his great surprise, the thief was a mermaid from the lake near by. She came from the lake to the cellar through an under ground channel or cave. He stabbed her and she went back bleeding to the lake. It is said that the water turned red for a day and a night and that this occurs every seven years to the present day. The mermaid cursed Mr McDonnell. She said he would never have a son to take his place in New Hall which was a fact as he had several daughters but no son. She also said that a crow would never build its nest or live in the wood near his house and this is said to be true also.

COLLECTOR

[Brendan Walle](#)

Story 05

Long ago the McDonalds were living in New Hall. There was a mermaid living in the lake. She was half a fish and half a woman. She used to go up to the house and drink the wine every day. She used to go in through the key hole of the door, into the parlour and drink all the wine that was on the shelves. She used then go down to the lake and stay there until the next day. One day Mr Mc Donnell saw her coming up from the lake. He got his butcher's knife and stuck her when she was coming in the key hole. She went down to the lake then and all her blood was along the field. From that day to this the lake turns red every seven years.

COLLECTOR

[Thomas O' Connor](#)

Story 06

Once upon a time a man had a grey-hound and a small terrier. As he was living in a poor country, he had no hares or rabbits to see. One day, it happened that he saw a hare drinking a cows milk in the fields. She could turn herself into a woman by blowing into a horn. The man had a gun but did not like to fire at the hare because he might break the cow's leg. He set the hound and terrier after the hare. The hare escaped until she was going in a window of a house. She and the terrier took a bite off her going in. She blew into the horn and turned herself into a woman. The man came and asked them did any hare come in to them and they said, "No." He went up in the room and found her in bed bleeding.

COLLECTOR

[Thomas O' Connor](#)

Story 07

About the year 1819 there lived in a town in Co Limerick a shoemaker. He reared a niece with his own family. Her name was Ellen Hanlon. She lived with him until she was seventeen years. One night she disappeared. She was induced by a big Co Limerick gentleman to go away with and to get married. About a fortnight afterwards two fisherman got her dead body in the strand a few miles from Hilrush, Co Clare. This gentleman took her out in a boat, she her, tied a rope around her neck, tied a stone to the other end, and dropped her into the sea. It was then found out that a terrible crime had been committed. Police and soldiers searched the country for the murderer. The most important information was given by Ellen Walsh of Hilrush. She went down to the quay to try to get a seat in a boat and whom did she meet but the grand gentleman. A lady who was supposed to be his wife and a work man named Sullivan were there. here were also three boat men putting out for Jarbert. They landed Ellen Walsh in Glyn where she had a job. She afterwards identified all the parties at the trial. The murderer was found concealed in a heap of straw and was brought to Limerick jail. He was tried at the assizes in Limerick. A clean verdict of murder was brough against him for the murder of this beautiful young girl. On the day of his execution the horses that were attached to the carriage refused to take him over the bridge that crossed the Shannon at Limerick. He had to be taken out of carriage and dragged and mobbed to the place of execution. The "Colleen Bawn" is buried at Brawn Church Yard in the parish of Killimer, Co Clare. My grandfather told it to my mother.

COLLECTOR

[William Neylon](#)

A Story 08

One night a woman in the locality threw out a basin of water in a chanel near the house. She heard a lamb screaming. She went to bed about twelve o'clock and she heard the lamb mourning with pain lying by the fire. Next morning however they found a black lamb with black scalds. They took him and buried him in a deep hole. Every night they heard the same mourning. They sent word to the priest. He came and banished the black lamb. That story shows that we should not throw out water at night.

COLLECTOR

[Bernie O' Shea](#)

Story - Biddy Earley 10

Along time ago a woman lived in East Clare named Biddy Earley. She was supposed to be able to cure any kind of sickness of people. People came from both far and near to be cured by her. It is by charms and spells that she cured sicknesses. She was married but her husband died. She had a bottle which must have been magic because she cured the people with its contents. If a patient sent a messenger to her and if she saw him coming a-far off, she could tell what was his trouble before he told her at all. She could tell him when the patient was alright. The priests were very much against her. But however Biddy did a very peculiar thing before she died. She changed to be a great Catholic in her old age.

COLLECTOR

[Sylvie Barrett](#)

Story 11

Long ago a man escaped from prison and as he was making his way he met a wizard who inquired why he was in such a hurry. The man told him his story and offered him a reward if he put the seekers astray, and the wizard agreed. Then the man went away and the wizard put a cross on the road and whether they went astray or not he put another on the next road at the cross. When the police men came he put a spell on them and they could not stir forward or backwards. They had to remain there all night until the wizard would take the spell off them. Then they went to the barrack and in great terror told of their adventure and how the prisoner put the spell on them, as they thought. They never again made an attempt to capture him, for fear he might turn them into some wild animal.

COLLECTOR

[Brendan Walle](#)

Story 13

Three men went to steal the plate from New hall. They came along until they came to a Cragbrine field. It was day and they hid it under a tree in Cragbrine. They made their escape and went to a far off country. For if they were found out they would be killed. But they sent word to their relatives that they had hidden a crock of gold under a Cragbrine tree. Many have looked for it but did not succeed in finding it.

COLLECTOR

[Bernie O' Shea](#)

Story 14

When Daniel O'Connell was at bar, a case came on for hearing. A man who was drowning was rescued by a fisherman who stuck a fishing hook in his eye. After a time he went to law with the fisherman for the loss of his eye. After hearing the case for three days the Judge could not give his decision. As Daniel was walking on the street three youths were discussing the case. One of the boys said "I would settle that quite easily. I would put him out again where I found him and if he came in again I would compensate him for the loss of his eye. Daniel went to court next day and gave the boy free education for his cleverness.

COLLECTOR

[Christy O' Shea](#)

A Story 15

Once a man had two hounds of which he was very fond. He had no way to exercise them, as there were no hares in the country at that time. He had one son of whom he was very fond. He changed his son in to a hare to exercise his grey hounds. He ment to change him back again. The first day he let the hounds after the hare he escaped them. The second time he let them after him, they killed him. The man was very sorry then because he could not get back his son. He was so sorry that he killed his two grey-hounds. He had not a hound or a son after his trouble.

COLLECTOR

[Vincent Walle](#)

Bread 16

They had no special kind of grain to make the bread.They used to make it of raw potatoes.First they grated them. Secondly they squeezed and dried them in the griddle.This was called stampy or boxty.The name of the thing they placed the griddle on was a brand.They made bread from flour long ago. They made bread of oat meal too.They do not use querns now because they have the mill.This is the way they used the querns.They had a round stone with a hole in it and another to put on the top. Then they put down a stick in the hole .Another man put in the wheat and keeps twisting it round and round.

COLLECTOR

[C. O' Shea](#)

A Story 17

Once upon a time there lived an old couple having one son.They loved very happily until the father died.They lived in a mud cabin at the foot of Sliabh Mis. After the husband dying the wife had no one to support her but her son,She had a black garden and in the year of the famine the potatoes rotted.They had no way to support them but to cut the wild heath to make brooms to sell. The son spent a few days cutting the heath. Coming on the market day she sent him for it.He got a car and went for it,but he could see none but a little man with a red cap.The little man said he would make him very happy and gave him a bag of gold.When he got the bag of gold he went home to his mother.They bought a few cows and lived happily ever after.

COLLECTOR

[William Neylon](#)

A Story 18

They used not haver nice bread long ago like we have now. They had no special kind of grain for making bread.They used make it of potatoes and the coarsest of meal from India. They used have no ovens or bakeries for baking it but left it on the hearth to bake.

COLLECTOR

[Thomas O' Connor](#)

Bread in Ancient Days 19

Bread long ago was mostly made with potatoes. They had things called graters for grinding it. They rubbed the potatoes to the grater. This grater made them very fine. All graddles they used for baking. They had iron stands to put under the griddles. These stands had three legs. They called these brands.

COLLECTOR

[Sylvie Barrett](#)

The Food of Our Forefathers 20

The principal food of our forefathers was potatoes butter ,and milk.They grew their own wheat,threshed it a flail and took the chaff off it with a breeze of wind.Then ,they dried the wheat at the fire for about a month.After they crushed the wheat with two large stones which are called quernsThe flour made beautiful wheaten bread.The people long ago made bread called scampy.They washed potatoes clean peeled them and grated them.next they mixed them with a little flour and baked it.But this bread should be eaten whilst hot otherwise no one could eat it because it would be too hard.

COLLECTOR

[William Neylon](#)

Bread 21

We have very nice bread to eat nowadays compared to what our grandfathers used about fifty years ago.They made their bread from coarse Indian meal.The richer people used oaten meal as they had very little flour.They also ate stampy or cakes made from potatoes.They used querns to grind their wheat when ever they made it which indeed was very seldom,because they had no mills.They had no ovens or griddles to bake it like we have.They laid it down on the red coals,or sometimes on sticks but these took too after a while.

COLLECTOR

[Brendan Walles](#)

Treasure of Gold 22

There is a hill in Tiermaclane which is as flat a table on top and there is a big fort in it. When the Danes came to Ireland it is supposed that they robbed, killed,murdered and destroyed churches and took the gold and hid it in the fort.When the Irish gave battle to then they fled out of the fort and left the gold off them. Every night there lights seen there and crying heard.Some of the old people say that the light is keeping guard over the gold and that the crying is the Danes crying because they lost there gold.

COLLECTOR

[Patrick Purtill](#)

Treasure of Gold 23

There was once upon a time a boy whose name was John. He was a shoemaker. He used to be hard at work every day. One night as he was sitting by the fireside a friend of his came in and they were telling stories about a leprechaun. The leprechaun used to be seen sitting under a tree every night. The tree was growing a small distance below John's house. John thought of a plan and stayed up all next night until eleven o'clock. He went out and got his spade he went to the place the tree was growing. Then he dug down deep into the ground until he came upon a box. He opened the box with great glee and saw that it was full of gold. Then John went home with his box of gold and was rich for life.

COLLECTOR

[Michael Reidy](#)

Treasure of Gold 24

It is believed that there are treasures of gold hid under a big fort about a mile from my house. It is said that several people went searching for it but failed to find it. Some people say that an old miser lived near the place. When he was about eighty years of age he hid the treasure there.

About three centuries ago that this old miser used to go around begging for alms although he was as rich as a king. It is believed before he died he hid the gold in the old fort. Around this fort there are three strong fortifications build of earth and stone. Outside those walls there is a big trench. This trench is about thirty feet in breadth and about fifteen feet in depth.

COLLECTOR

[John Slattery](#)

Treasure of Gold 25

It was always said by the old people of long ago where ever they saw a big flat stone it was supposed that gold was hidden under it. One night a man and a woman dreamt that there was gold in the back of the house under a big stone. When morning came the two of them began to dig and continued for a full day. Next day they started again. After a few hours a man was passing saw them and said "O you foolish man you are digging at the wrong side of the stone, but if he was digging since he would not find it. Dreams seldom come true. One Sunday while the people were at Mass a man was going along a bye road. He saw a very old man sitting under a palm tree and near him were three crocks of gold. The old man said "Tóg é, "Tóg é, "Tóg é,. The man ran home to tell his wife and they both came back immediately but all had disappeared. It is supposed that there is either a man, a hound, or a dog, left minding it. Near Ruan a party of men and a few women with them to hold the lanterns. They (went where) were told not to speak any word in the dream. When they had just found the crock of gold one of the women said "We have it." Afterwards the lanterns were quenched and a terrible thunder storm arose and all was in darkness. They were so frightened off with them home. Next day they came to see the place. All was the same as the first day.

COLLECTOR

[Christy O' Shea](#)

A Funny Story 27

Once upon a time a man was going to his neighbours house on his cuaird. It happened one night as he was going home he met a fairy. He lived a small distance from a graveyard. He spoke to the fairy. "What is troubling you now?" said the man. The fairy said nothing but after

a few minutes said to him "With what eye do you see me?" see you with my left eye said the man. When the man got up next morning he was blind in his left eye. It is never right to say anything to a fairy except he spoke it to you first.

COLLECTOR

[Thomas O' Connor](#)

Queer Story 28

About a month ago a man named Mr Maher went hunting with two greyhounds. He had not gone far when he met a fox and signaled to the dogs to attack him. The fox ran across the field with the dogs in pursuit. As the dogs overtook him he fell to the ground as if dead and lay there. The huntsman seeing the fox lying on the field called back the dogs so that they would not harm the fox's skin thinking he was dead. When the dogs were at their master's heels the fox got up and fled to its burrow which was in the far offside of the field. The man to his horror saw the fox each his burrow in safety. This shows the cleverness of foxes.

COLLECTOR

[Brendan Walle](#)

Funny Story 29

Once there was an old man named Patrick Riordan. He lived in Co Mayo. Everyone in the neighbourhood knew that he was a sort of a fool. One day he went to the fair to sell an old horse and to buy a young one. When he had the old one sold he started to buy a young one. When he was about to buy it a man came up to him with another one. He bought that one from the other man and brought her home that evening. That morning he told his family to go out and see the young horse he bought. When they came in they told him it was the same old one he had before.

COLLECTOR

[Thomas O' Connor](#)

Marriages 30

People get married usually in their own parish. If the man and woman were living in two different parishes they might get married in the woman's parish. They go on their honeymoon after being married. They tie old shoes on to the motor car and let them hang along the road. They get married during Shrove and especially on Shrove Tuesday or on the seventeenth of March. They used give cattle and other things as fortunes long ago. The husband and wife must never leave each other unless one of them dies. They tell some straw boys to attend and they give them tea, wine and sweet-cake.

COLLECTOR

[Thomas O' Connor](#)

Marriages 31

In this locality the greatest number of marriages takes place in Shrove. There was an old saying there long ago.

"Monday for health,
Tuesday for wealth,

Wednesday the best day of all,
Thursday for losses,
Friday for crosses,
Saturday the worst day of all."

Tuesday is supposed to be the luckiest day and Thursday the unluckiest. Long ago the people used not get married in harvest. It was their belief that what ever was tied in harvest was loosened in Spring. When a match is spoken of first their parents meet in Ennis on a fair day. Probably they go into a private house .They inquire how many acres of land has the bridegroom and how many cows and stock has he. Then they arrange about the fortune .Next day they walk the land and say if it is value for the money. If it is they fix to meet again in town. Then they "draw the writings" and pay half the dowry and buy the ring. Then they arrange , "to pick the gander", and on that night they fix the wedding day. In the evening they went on horse back to the chapel to get married. The bride was supposed to wear "Something borrowed ,something blue ,something old and something new".

COLLECTOR

[C. O' Shea](#)

Marriages 33

The part of the year people generally get married is during Shrove. Tuesday was the best day to get married. Straw boys used dress up and go to the house and in disguises and go to the house to dance. The captain of them used to take the bride to dance. A lot of drink was given out at the wedding and hams and geese were cooked. They had a great many people invited. The bride and bridegroom went in a side-car to and from the chapel. Very often instead of money there was a piece of land or stock given for a fortune. Here is is pisreog they had.

"Monday for health,
Tuesday for wealth,
Wednesday the best day of all,
Thursday for losses,
Friday for crosses,
Saturday no good of all."

COLLECTOR

[Willie Neylon](#)

Marriages 34

At the present time people get married at any time of the year except in Lent. Long ago ,the people always got married during Shrove ,tide and gave big weddings .Long ago they had superstitions customs such as ,whichever of the newly married couple came out of the chapel first would be the master through life. The bride generally borrowed something to wear at her marriage as she believed it would be lucky. There is an old saying to the effect ,Something borrowed and something blue was lucky. There was an other old saying as regards the day of the marriage as follows.

"Monday for health,
Tuesday for wealth,

Wednesday the best day of all,
Thursday for losses,
Friday for crosses, and Saturday the worst day of all"

As regards fortunes ,the bride must have money if she marries a man with a house and farm.The same applies to the man if the girl holds the house and farm.

COLLECTOR

[Brendan Walle](#)

Garrdha Mháirtín 36

One of our fields is called after it's owners name.If the name is Garrdha Mháirtín.Its owners name was Martin Garry.The other is called the Long Garden. An other is called L field because it is in the shape of an L.There is another called the Sunny "Creagan".the Sunny Crag"Another belonged to a man called Daly and it is called Daly's haggard.Another was called Reidy's field because it belonged to a man named Martin Reidy.Another is called Queens field Others are called the long ruanand the lower ruan.Woulfe was landlord of the place at that time and every place was what everyone only got an acre lot living around at the time.The landlord gave anyone that wanted to go to America gave them the money. and took up their land.

COLLECTOR

[Donal Kelleher](#)

Place Names 38

We have over fifty acres of land the names of some fields. I will mention later on how they got their names.First we have Griffin's meadow páirc na gcaorach,the páircín,the fortfield, the poplar tree field ,the blackthorn field. How Griffins field got its name is there was a house there long ago in which the Griffins lived. It was in páirc na gcaorach all the sheep used to be kept the night before going to the fair.There is a fort in the corner of the field. In the poplar tree field around there is a grove of poplar around it.

COLLECTOR

[John Slattery](#)

Place Names 39

We have over twenty acres of land. We have names for each field such as :-The bog, the paddock,pump field,the crag, the calf field, the big field,the marsh ,Burke's acre and the riasg.The pump field is so called because there is a pump in it.The calf field is so called because there is a calf shed in it.The bog field is so called because there is nothing there but a swamp. The pane field is so named because it is in the shape of a pain of glass. The wet field is so called, because whenever it rains the rain lodges in it. The crag is so named because it is all rocks and many a heap of stones was quarried there, and because it is covered with bushes and hedges. The paddock is so called, because it was there the black and Tans were firing at the barrack and they called it a paddock.

COLLECTOR

[Thomas O' Connor](#)

Place Names 41

There are forty six acres in our farm. We have different names for each field such as:-The well field, the pony field, the calf field, the paddock, the valley, the long field, and so on. We call each of those fields after something which is in them. The forge field is so called because Mr Meaney's forge is near it and we call another the well field because there are five wells in it.

COLLECTOR

Vincent Walle

Place Names 42

Some of our fields are so named Páirc an Leasa, Gort na bhfear, The black meadow, The orchard, Ríosc na breatha, Pender's field. One was called the orchard because in olden times Apples, pears, gooseberries and currants, were growing in it. Pender's field is because it once belonged to a man named Pender. It is in the townland of Darragh and in the parish of Ballyea.

COLLECTOR

Christy O' Shea

Place Names 43

In my father's farm of forty six acres there are fifteen field. To distinguish the different fields we call each by a name. Some of the names are, - The house field, the calf field, the forge field, the fort field, the paddock, the close field, the valley, the well field, the long field, Balangers field, the ray, the limekiln field, the milking lawn and the green. All of these fields are called after something which is in or near them. We call one the well field because here are five springs in it, another, the house field, because there was a house built in it once. Balangers field is so called because a man by the name of Balanger lived near it. Another is known as the forge field because Mr Meaney's forge is near it, and so on. A river which comes from Kilmaley lake flows through the most of it and supplies plenty drinking water for the cattle.

Writer Brendan Walle

The Penal Days 45

Long ago if an Irish Priest was captured saying Mass in a church or any other place he would be put to death immediately. Also if they were caught teaching they would be put to death because they were disobeying the English rules. The priests were always hiding in caves and woods for fear they would be killed. They came out looking for food and to say Mass. There is a cave in the side of a cliff in Lynch's land in which priests are said to have hidden from the English soldiers. No Irish person was allowed to have any rights such as possessing a valuable horse or a valuable farm and were deprived of teaching in the schools or saying Mass in a church. Daniel O'Connell brought an end to this. He succeeded in getting Catholic Emancipation.

Writer. Vincent Walle

In Penal Days 46

Long ago the people were better Catholics than they are now. They used to walk ten miles or more to be present at the sacrifice of the Mass. There were wars in Ireland and they plundered, and ruined all the crops, and then a famine set in and most of the people died of

hunger on the road sides and every where. The people long ago were very good to back up each other, and they used help each other every way they could. The penal times were very bad times. In those present times there is nothing for each other but envy and hatred,

Teller. Michael Hoare 73

Tiermaclane P. O.

Ennis

Co Clare

Writer. Thomas O'Connor

The Penal Days 47

Long ago no Irish person was allowed to have any rights such as possessing a valuable farm, or having a valuable horse and were deprived of teaching in the schools or saying Mass in the Churches.. There was an end put to this when Daniel O'Connell succeeded in getting Catholic Emancipation. Before that if any Priest was captured saying Mass in a church or elsewhere he was put to death immediately and also those who were found with him, because they were disobeying the English rules which were trying to destroy the Catholic Religion. The priests were always hiding in caves and woods for fear they would be killed except when they came looking out for food and to say Mass. There is a cave about two miles from our house in the side of a cliff in Mr Lynch's land which priests are said to have hidden from the English soldiers.

Writer. Brendan Walle

In Penal Times 49

The penal times were in the year 1605, King James ruled Ireland at that time. It was in those days that they wanted to wipe out the religion from Ireland. Churches were burnt and the Priests were hunted. They said Mass in the houses and while saying it they had men on look out fearing that the soldiers would be informed of their hiding place. One time a priest was hiding in a cave in Burren. There were two apartments in the cave one he used for living in, the other he used to say Mass. On fine days he said Mass in the open air. A big stone at the entrance to the cave served as an altar. The priest had to change their priestly clothes to that of a working man. It often happened whilst saying Mass that they had to flee for the lives, and some of them were captured and put into prison.

Christy O'Shea

Diseases and their Cures 50

They had no doctors long ago but had wise men called fir feasa who were very clever. Some of the diseases and cures they had for a horse with warts was to get a snail and to stick through him a blackthorn. Also a person with warts could be cured if he rubbed to them the water he would get in a stone. For the whooping cough they put a child under a asses stomach. Also for the whooping cough they boiled ferretts leavings and gave them to the child to drink. They brought their patients to the wise man and those sometimes worked charms over them. At times they told them some cure to give them. When they rubbed the on the stone to the wart they often said. In the name of the Fr and of the son and of the Holy Ghost, Amen.

Teller. Tom Meere 66

Kilmoraun

Writer: Sylvie Barrett

Diseases and their Cures 51

Long ago, there were no doctors so the people suffered greatly from diseases and from the harsh methods they used to give relief. Some people made plasters and others tried to cure the disease by spells or charms. One of the most severe cures was to redhen a flat iron in the fire and place it on the diseased place. Another was to place a plaster which was made of certain things to the cure and burn into the flesh like a blister does to a horse to cures curbs. A cure for a horse with warts was to get a snail and to stick a black-thorn through him and rub him to the warts. Then he would die and according as he rotted the warts would disappear also. A person with warts could be cured if he rubbed to them the water he would get in a hole in a rock. He should not be looking for the water and no one should see him doing it.

Teller: Lot Malone, 86 Barnageeha.

Writer: Brendan Walle. 7/4/38

List of Diseases and their Cures 52

Whooping cough. A man riding on a white horse and what ever he would say it would cure you. Another cure is to drink asses' milk.

Measles. Sheeps manure boiled in new milk and drinking it. Toothache. Boiled milk b and add a pinch of bread soda. Earache. Olive oil and a piece of cotton. Boils. Leaf of tobacco.

Burns. The white of an egg to keep it from blistering. Poison. Drink salt in water. Sore throat. St Blaize oil. Corns. Wash in washing soda. Mumps. Roasted bran put into a stocking.

Teller: Mrs Mary O'Shea. 78

Darragh,

Ennis,

Co Clare.

Writer: Christy O'Shea,

Darragh. 7/4/38

Diseases and Cures 53

These see the cures they had for diseases long ago. For warts if you got water in a stone, in warm weather without ever looking for it, and rubbed it to wart to cure it. The cure they had for the whooping cough was, the first man they would see going the road with a white horse to ask him for a cure. The cure they had for a tooth-ache was there was a tree in Spancihill where a Friar was hanged in ancient times and if you put a bit of it in your pocket you would never get a tooth-ache but it was as hard as a stone to cut. The cure they had for corns was to go out in the dew in the morning. For measles was to eat a ferretts leaving's. The cure they had for wounds was slounds. They used to get charms for the yellow jaundice.

Teller. Mrs Mary Neylon 50

Killerk

Darragh

Writer: William Neylon

7/4/38

Diseases and their Cures 54

The cure they had for tooth-ache was, to put soot into it. Warts to get water out of a pool in a rock and rub it to them. Whooping Cough, to put the person who would have it to put him under the stomach of an ass. A blood poisoned leg, to put a certain herb up to it. Ringworm, to put a ring round it. The cure they had for warts was to get a snail and put a blackthorn out through and rub him to the horse if he had warts.

Writer: Patrick Purtill

Teller: Elizabeth Purtill 45
Tiermaclane
Ennis
Tiermaclane
7/4/38

Tramps 55

An old tramp called into a little cottage of a very old widow. The traveller was a bent old aged man and he looked very sorrowful. He looked hungry and tired. The woman got some food for him immediately. He was very thirsty. She gave him a cup of sweet milk. When he had drunk it he asked for more. "I am sorry to have to refuse your request" said the old woman. "The king of breffny is building himself a new castle and he his putting the blood of the cattle through the walls of the castle so that it would be everlasting." "My little cow was the last little cow to be driven up to the castle. You have got the last drop of milk in Breffny. The tramp thanked her very much and disappeared. Next morning the little widow looked sorrowfully on the side of the little hill because she had no little cow to see there. Suddenly a door opened in the side of the hill and a snow white cow came forth to the little widow. When the little woman had her milked the cow went back again. This little cow attended this woman every morning and every night from that day until the day of her death.

Writer. Sylvia Barrett
7 th April 1938

Teller. Tom Meere 66

COLLECTOR

Sylvie Barrett

Tramps 57

A tramp always walked from house to house asking for alms long ago. They used sell brooches, tincans and soap. They used carry them in a yellow basket with a handle in the middle of it. They used sleep in out offices and so that a dog would not attack them they used throw a bone to him. While the dog was eating the bone the tramp would have refuge got. The prayers they had were "God bless you and that you may be ten times better when I'll come again, and God increase you." The names of the tramps that come to our house are:-
Burker's, Falkner's, Delaney, Casey's and Carty's

Teller:- May O'Neill 19
Killerk
Darragh

Writer:- Willie Neylon

Tramps 58

Tramps are so called because they go from house to house looking for food and clothes during the day and stay by night in any house they chance to be left in. These tramps sometimes have money but they deny it. I once heard of a tramp who begged from house to house in this district about forty years ago. He went by the name of the man of the barrow, because he always pushed a barrow before him. In this barrow he kept a few old blankets and a pillow which served as a bed at night. When allowed to sleep in a house by night he always kept the barrow by his side. He dressed in shabby clothes as was often known to be hungry. When he got too feeble to travel the police took him to the work-house as the county home

was called that time. When his barrow was searched it was found to contain one hundred and fifty pounds hidden in the pillow,

7/4/38

Writer:- Brendan Walle

Tramps 60

Tramps beg from door to door looking for alms. Sometimes some of them have. Most tramps tell stories, sing songs, and play music. There was a woman from Ennis who used to come to our house very often. She used sell small things to the people. If you gave her money or bread she would say "God bless you." She came round in an ass cart. She often stayed at our house. An old man used come. He was from Limerick. He also carried an ass and car. He sold many things such as:- tie pins, studs, cuff links, and nice flowers. He made these flowers himself.

Transcribed by a member of our volunteer transcription project.

COLLECTOR

[Vincent Walle](#)

Tramps 61

Long ago tramps generally went to the houses to beg. They told stories, sang songs, and played music. The name of an old woman that came around was The Woman from Limerick. She wore a long brown shawl and brown hair. If you gave her money or bread she would say, "God bless you." Another old man that came around the Kerry Tramp. He was a very nice old man and he would stay for a couple of nights. The most of them carried ass carts. They sold many small goods such as tie pins, studs, cuff links, and artificial flowers. They made the artificial flowers themselves and they much money on them.

COLLECTOR

[Patrick Purtill](#)

Tramps 62

There are different families of beggars going from place to place. The most noted ones are the Caseys, the Cartys, and the Delanys. They had a great number of asses and they had no fixed home. They had nothing to sell but canteens, saucepans, lanterns and coffee pots. When they went into the houses they asked for food and the nights lodging. That had leather bags and the implements for mending things in it. One day a tinker said in a house that the way they had for getting married was that the boy and the girl jumped the budget three times. At times people had a welcome for them in the houses when they had things to be mended. They stayed only one night, and used to sleep on a bed of straw spread on the floor of the kitchen. Potatoes and flour they asked for alms. They were great to pray when they got alms and they wanted to get alms they used to say the "Blessings of God on you and may the Lord have mercy on the souls that left you."

COLLECTOR

[Christy O' Shea](#)

Tramps 64

Long ago the tramps used to stay for nights with people of the districts. At whatever house they were staying the neighbours came in to hear the old stories the newcomers had to tell and to hear the news of the day. Now the gipsies sleep on the side of the road and others have

caravans. At whatever houses they were staying, they very seldom asked for alms as they had always food with them. Now they go around selling ware and such things. They have baskets made of sally rods, They had also scuttles made of the same sort of rods. They had ponies and traps made of the horses and caravans.

COLLECTOR

[Donal Kelleher](#)

Forts 65

It was the Danes that built these forts. There are many forts in this district. It is said that where ever you see one you see seven. It is supposed that there is a underground channel going from one fort to another. The time of the stealing of the cattle the people put them into the forts for safety. In some of them light is seen every night and they say that it is lucky to see the light on a Sunday night. There is no opening in the forts on our district. Once a man ploughed a fort and sowed oats in it. Next morning it was turned back again the same way and the same oats was gathered into the heaps.

COLLECTOR

[Christy O' Shea](#)

Forts 66

There are forts in nearly everyones farm in this district. They are supposed to be built by the Danes in the early ages for the purpose of protecting themselves from their enemies. They were usually round and made of clay with deep trenches around them. They were also built to protect the Danes who lived in the from wild boors, and many other wild animals which were very in Ireland at that time. They are usually built opposite each other and are supposed to be inhabited by the fairies now, They say that it is unlucky to cut a bush or harm anything in them, Once a man who lived in Kilmaley cut a tree in a fort and it is said that he got queer in the head afterwards.

COLLECTOR

[Brendan Walle](#)

Forts 67

There is one fort built in Carrigg's field. It was built by the Danes soon after they coming to Ireland. The forth is now surrounded by bushes and briars. There is a hole in the middle of it. It is about three feet deep. The hole was made about twenty years ago. For three days they kept at it but on the third day they did not return home for dinner. Their parents went on search of them. One of them was found about twenty yards from the hole. Another was found where they used to go in. The third was found in the hole. That shows that no one should have anything to do with forts,

COLLECTOR

[Donal Kelleher](#)

Forts 68

There are old forts in nearly everyones farm in this district. They were supposed to be built by the Danes when they came to Ireland first for the purpose of defending themselves from their foes. They were also made to protect the Danes from wild boars and many other wild animals which were plentiful in Ireland at that time, They were built opposite each other and are supposed to be inhabited by fairies now.

COLLECTOR

[Patrick Purtill](#)

Forts 69

A fort is an old fortress containing a rood with a round embankment. When you stand in one fort you are bound to see three more. It was the Danes that built them and there are bushes in nearly all of them. It is considered that it is very unlucky to meddle with them except to keep them clean of byres and weeds. There are generally corks of gold hid in these forts.

COLLECTOR

[William Neylon](#)

Blessed Wells 70

Blessed wells are very scarce in this district. I only know of one in this parish it is St John's well Newhall. Newhall lake is very near it. It is noted all over the County for cures. People visit it especially during the month of June. There is one special day for visiting it and that is the twenty ninth of June. A little girl who had no talk and was seven years stayed up there St John's night and when they were leaving in the morning the girl was able to speak. A boy with a crutch and his mother did the same thing and when they were leaving in the morning the boy left the crutch hanging on the tree.

COLLECTOR

[Sylvie Barrett](#)

Blessed Wells 71

Although there are many blessed wells in this parish the most important one is situated in New Hall. It is called after St John and the people of the parish visit it and do rounds there on the 29th of June. There is great credit given to its waters for cures to the eyes and other parts of the body to which it is rubbed. There is a tree growing at the back of the well, of which the bark is supposed to be a cure for tooth-ache. It is surrounded by a stone wall and is very close to Killone lake. There is an altar erected at the side of the well, and people usually leave statues, blessed medals and other things near it. There are two larger statues erected near it also one of Saint John and the other of Our Lady.

COLLECTOR

[Brendan Walle](#)

Blessed Wells 72

There are a great many blessed wells in this county. There is a beautiful blessed well in Ballycoree near Ennis and rounds are performed there on 18th of March it is called St Joseph's well. There is another one on our land called St Erk's well. There is one also in our Parish called St John's well. Many people went in there with crutches and walked home. There is St Michael's well in Doora and one in Kilmihill. The one in Doora is for sore eyes.

COLLECTOR

[Willie Neylon](#)

Blessed Wells 73

There are a good many blessed wells in Ireland. Long ago Saints appeared in different places all over Ireland and wells sprang up in those places. The people opened those wells and decorated the places with flowers and shrubs. They put the statue of the Saint over the well and more statues around it. There is a blessed well in Newhall dedicated to St John the baptist. People come there to perform rounds on the 29th of June.

COLLECTOR

[Michael Reidy](#)

The Famine Period 74

In the days of our grandfathers the potato was a very important food and it on it the people depended for food as they had very little wheat and flour. It happened one year that a change came upon the potato stalk when it was nearly fully grown. This change caused the stalk which was always a green colour to turn brown as if it were burned and it decayed. This caused the potato to rot and so started off the famine. As the farmers never saw this disease before they knew no remedy to cure it. Scarcity of food set in and poverty and starvation stared the people in the face. Soon people began to die of hunger as their supply of food was used. People got sick and fever and many other diseases broke out and spread through the country. People were dying of hunger in hundreds as the government was able to give very little assistance. Brendan Walle 3rd/8/1938
Teller Lot Malone

COLLECTOR

[Brendan Walle](#)

The Famine Period 75

The famine years were 1846, 1847, 1848. The way they used to sow the potatoes long ago or around the years of the famine was first they would get a spade and a ball of soogans to make a line or to direct them straight, Then they would dig at both sides of the line and make a furrow. Next they would put one [?] on the centre, and one under the sod at both sides. There was a street of houses on the road I come to school and they all died of Cholera in the famine year. There were three times more people in my district than there are now.

COLLECTOR

[Willie Neylon](#)

Proverbs 76

A proverb is an old, true, wise saying. There are many proverbs such as, "A rolling stone gathers no moss." "one bird in the hand is better than two in the bush." "A good run is better than a bad stand." "Have it yourself or do without it." They had proverbs for certain doings of people. Grey hairs must be respected. "A fish in a plate is worth four in a river." People believed very much in these proverbs. This is another proverb, "Early to bed early to rise, makes a man healthy, wealthy and wise." "For the want of a nail the shoe was lost, for the want of a shoe the horse was lost, for the want of a driver the horse was lost." "Save hay while the sun shines." "Look before you leap." "The more the merrier." "Better is a little fish than an empty dish."

COLLECTOR

[Thomas O' Connor](#)

Proverbs 77

A proverb is an old, wise saying. There are many proverbs but the ones mostly used are as follows. "A stitch in time saves nine." "A rolling stone gathers no moss." "A fish in a plate is worth four in a river." "Grey hairs must be respected." Each proverb has a meaning as for instance. Number one means if your coat is torn and if you put one stitch in it at first it will save nine stitches afterwards, The second means that a person who journeys from place to place and from house to house never gets rich or wealthy. The third means that if you have a fish in a plate you can eat it but if there are four in the river you must catch them before you can it. The fourth proverb means that an old afflicted must be respected because he was young once as we are now. "Better is a little fish than an empty dish." That means if you have very little to eat it is better than nothing.

COLLECTOR

[Brendan Walle](#)

Proverbs 78

This is a proverb. "For the want of a nail the shoe was lost. For the want of a shoe the horse was lost. For the want of a horse the driver was lost." "Early to bed early to rise makes a man healthy, wealthy and wise." "A stitch in time saves nine." "Silk and satin, scarlet and velvet, often put out the kitchen fire." "Better late than never"

COLLECTOR

[Willie Neylon](#)

Proverbs 79

A proverb is an old wise saying. They were numerous in olden days. They had them for certain doings of people. For instance for saving a thing before it goes too far they had a "A stitch in time saves nine." Another is as follows, "A rolling stone gathers no moss." "Grey hairs must be respected, is also one. "A fish in a plate is worth four in the river." "Praise a fair day at night." "Early to be and early to rise. Makes a man healthy, wealthy, and wise," is also a proverb." "Have it yourself or you will be without it," means it would be better to have what you want for yourself than to have to borrow it from your neighbour. "Better a small fish than an empty dish." Another is "Look before you leap." "The more the merrier."

COLLECTOR

[Sylvie Barrett](#)

Proverbs 80

The proverb, “A bird in the hand is worth four in the bush.” “It was composed or made by the people of Tiermaclane. It was made because the people of the district were always praising themselves by saying that they could do this and the other thing. The proverb means it is better to have one thing done than to be thinking of doing two things. It is better to have one rabbit than to be looking at two of them. A proverb is old, old, true, wise saying. Another one that is well known in the district is, “A stitch in time saves nine.”

COLLECTOR

[Donal Kelleher](#)

Our Cows 81

The farm is composed of horses, sheep, cows, bullocks, heifers, pigs, calves, and hens. The cows are kept apart from all the other cattle. Each cow has a name. We call them after their colours. The names of our cows are, broken horn, pet heifer, big star, makpie, small red cow, big red heifer, Tulla heifer and the one that follows the dog. If we buy a cow at a fair we call her after the man we bought her from. Every cow has her own stall and when she puts in her head in the stall she is stalled. We call the calves after their mothers. When a person is driving the cows they say How, How. The produce of the cows can be taken May night by a person milking the cows and saying some mysterious words.

COLLECTOR

[Willie Neylon](#)

Our Cows 82

These are the farm animals we keep, cows, horses, sheep, calves, pigs and goats. We call each cow by a name and each calf by a name also to distinguish them. Some of the names of the cows are, Meehan's cow because we bought her from Mr Meehan the kicker, because she kicks at the dogs. Dysart cow because we bought her at Dysart fair, Cahill cow because we bought her from Mr Cahill, sore hips cow, because she hurt her hip once, long horned cow because she has long horns and we have many others. We call the calf the same name as the cows. We put straw as bedding under them all because if we put rushy or dirty hay under them it would be put out in the field as manure and would yield rushed and musty hay, so we burn the dirty hay. They tie the calves with a rope around one of the front legs, and leave them tied for two to three days. They tie the cows with chains. They do not make these chains at home but buy them.

COLLECTOR

[Brendan Walle](#)

Our Cows 83

We have six cows, and four calves. We have given names to the cows, such as, Dysart, the black cow, Lisheen cow, Matilda, Malone's cow and Scully. We tie them in chains in a cow-house. We call the calves :- Broderick, the roan calf, the honest calf and the polly. When we are putting them in to milk they all know their places. The tieings we have for them were not made in this country. If ever a cow spilt the milk we would say “Bad luck from you.” We put straw as bedding under them.

COLLECTOR

[Thomas O' Connor](#)

Our Cows 84

We never keep less than fifteen or sixteen cows. We have at present sixteen cows. The names of them are as follows, Cahills cow, Considine, King's Grey, King's special cow, Nugent's, Coo-coo and Corn-crake. Black with white legs, Big soft red cow, Barrett's cow, Kerry cow, blue cow, red cow. We use chains for tying them. The people never make in this district. In olden times old witches had some charm for taking the butter from all the cows of the parish on May morning.

COLLECTOR

[Sylvie Barrett](#)

Our Cows 85

We have eleven cows at home. Every farmer has a name for nearly every one of his cows. The names we have for them are as follows:- the grey cow, the speckled cow, the red cow, the white cow and so on. We gave them those names in order to distinguish one from the other. We tie them with chains that are not made in the district. The people used to tie them long ago with spancils which were made in the district of horse hair. Straw, rushes or the butts of trams we have for bedding under them. There were old witches there long-ago that used to take the butter from the cows.

COLLECTOR

[Johnny Slattery](#)

The Names of Cows 86

he names of Mr Joyce's cows are, the polly cow, the broken horn cow, the grey grove cow, the black cow, the blue cow, the white cow. Sullivan cow, the five year old cow. He has about twenty cows. Long ago the people had no stalls to tie their cows. Instead they used to put a big plank of timber across the cabin and tie chains around it and then tie the cows with these. They used to put straw and old hay as bedding under the cows long ago. Some people milk the cow after calving and feed the calf with the milk and other people let the calf suck the cow. Small thatched houses they used have long ago with a window for throwing out the dung and bringing in the hay and a door for letting out the cows and putting them back in. The people used to hang horse shoes over the cows so that so that they would be lucky. I often saw a cow that lost her milk and her udder would dry up.

COLLECTOR

[Michael Reidy](#)

Our Cows 87

The farmers have different kinds of stocks, horses, cows, heifers, bullocks, calves, sheep and pigs. The people have names for their horses and cows. The name of our horses are, Fanny, Sandy and Charley. The name of our cows are Polly, Neylon, Connell, Milking strain, Daisy, Red Limerick, Grey Limerick, Inagh, Cocked Horns, Young Heifer and magpie. We stall some of them and tie the rest of them with chains. They buy the chains in Ennis and the smith makes the swivel. The food we give the horses is, mangolds, hay, oats and turnips.

COLLECTOR

[Christy O' Shea](#)

The Names of Cows 88

The names of Mrs Carroll's cows are, the raspberry, the ginger cow. short horns, the Kerry cow and the pet. Cows are very useful to the people. They give milk. Out of the cream butter and cheese are got Out of the milk cream is got.

There were old women there long ago who could bring the bring butter or cream from their neighbours churns. When the owners could look into the churn they would only see the froth of the milk.

COLLECTOR

[Patrick Purtill](#)

Our Horses 89

We keep three horses and a stallion pony. They are all able to do farm work. We keep them stabled during the Winter. We put straw as litter under them. We feed them with oats, hay, mangolds and grass. The pony is generally fettered because he might kick the horses. We call one horse "Charlie," the mare "Poll," the pony, "Dick." We horses have no name for the filly yet. There all willing to work.

COLLECTOR

[Vincent Wall](#)

Our Horses 90

We keep three horses and a pony. Two of the horses one working horse and the other is a filly. We stable the horses in the Winter, and when they are clipped if the weather is cold. We put straw as litter under them and we feed them with mangolds oats and hay in the Winter. We fether the pony with a chain and leather straps because he would kick the other horses. We buy the fether in Ennis as they do not make them in this parish. We call one horse, "Charlie" and the other which is a mare, "Polly." Each one answers its name. We call the pony "Dick," but we have no name for the fillie yet.

COLLECTOR

[Brendan Walle](#)

Our Churns 91

We have staff churns at home. It is about three high and one and a half feet round about. It is about fifty years since it was used. There are different parts in it ,such as a body,the lid, the staff and the cup. People poured boiling water into the churn in order to make it more quickly. The man of the house that usually made it. The hands were used to push the staff up and down.

It was the custom that if a stranger came in he would not be let out without doing a dreas of it or as it is said to put the big of his head in it. Butter was made twice a week in it. It was the custom too, to hang a horse shoe to it so as to put the luck in it. People set milk in tubs which was kept in kitchens and others in the rooms. They knew when the butter was made when the small grains of butter came up in the staff. Some people have great trouble in butter making and they put it down to some spell.

COLLECTOR

[Christy O' Shea](#)

Churns 92

Long ago every farmer had a churn to churn his cream. They have no churns nowadays as they have a creamery and most people send their milk to it. There are very many different kinds of churns but the one we use is like a barrell with batters inside and resting on a wooden frame. it has two handles ,one at each side which you twist round the churn the cream. Some people used to think if a person came in and went out again while they were making the churn without offering to help to make it ,that ,that person intended to take their butter by some evil way.

COLLECTOR

[Vincent Walle](#)

Churns 93

All farmers keep churns in their dairies to churn the cream. There are many different makes of churns but the one we keep is round like a barrel and stands on a wooden frame. The farmers do not use the churns now as they send their milk to the creamery and do not require the churns. There are beaters attached to the inside of the churn which go round as the handles are turned. If a person comes into the house while the churn is being made, they give him or her a turn at it. Some people used to think if a person came in and went out again while they were making the churn without offering to help to make it that, they intended to bring the butter by some evil way such by pisreoga.

COLLECTOR

[Brendan Walle](#)

Churns 94

In every farm house a churn is kept. They people see them for making butter. There are many different kinds churns. We have an end over end churn. it is composed of a frame a barrell and two handles. Most small farmers keep a staff churn. This is one with a handle and a small board at the end of it and a small barrel. You beat the cream up and down with a staff until it is made into butter.

COLLECTOR

[Sylvie Barrett](#)

Churns 95

Every farmer has a churn to churn his butter. There are many different makes of churns but the one we keep is of a round shape like a barrell with a handle attached to each end and resting on a wooden frame. It is about six feet round and about four feet in length and can make about forty two pounds of butter. In Summer we make butter three times a week and once a week in Winter but it depends on the amount of cream we have. It is very few farmers who make butter or use the churns now because they are sending their milk to the creamery and buy creamery butter instead.

COLLECTOR

[Brendan Walle](#)

Churns 96

In every farm house a churn is kept. Without butter we can scarcely live so we must have churns. We use a churn every Monday or some Tuesdays Our churn is an end over end one. A frame stands on the ground on four legs. An ordinary barrell with two handles is laid on the frame.

Most small farmers who have but a few cows keep a staff churn. Our churn can make seventy two pounds of butter. It takes at least one hour and a half to make the full of our churn of butter. A staff churn can make about thirty pounds of butter.

COLLECTOR

[Sylvie Barrett](#)

Churns 97

There are several sorts of churns, but the one we use is like a barrel with beaters inside and it rests on a wooden frame. There are two handles one at each side of it which you twist round to make the butter. It can make over forty pounds of butter .In

Summer we make butter three times a week and in Winter we make it twice a week. Long ago if a person came in while the butter was being made, and went out again without offering to make it the people used to say that, that person was to bring their butter in some evil way.it is very few farmers make their own butter now as they send their milk to the creamery.

COLLECTOR

[Vincent Wall](#)

Churns 98

There are many different kinds of churns, such as barrel churns, hand churns, end over end churns and glass churns. The glass churn can make from one to three pounds of butter. The hand churns are the ones you place up on a table They can make from three to six pounds of butter. There is a handle on one side of it and a beater inside in it. The end over end churns can make from to twenty six pounds.it is about twenty two inches from one side to the other. There is a cover on the top of it. The barrel churn can make from one to seventy pounds of butter. They keep some of the butter milk and let it get sour for to make bread.

COLLECTOR

[Donal Kelleher](#)

Churns 99

We have a churn at home .We have no staff churn.it is a barrell churn we have. There is a timber frame for it.It can make about eighty pounds of butter.it would take an hour to make it in our churn. It is three feet long and three feet arond. You know that butter is made by the noise.It can be worked with a pony or by hand. If a stranger came in when you are making it you would give him a dreas of it.

COLLECTOR

[Willie Neylon](#)

My Townland 100

The name of my townland is Barnageeha or the windy gap. It is called that name because is composed of two hills and a large valley through which a bye road rubs. On the warmest day of the year there is a very cool breeze blowing from the north on the hills and especially in the valley so that is why it is called the "Windy Gap". It is in the barony of the Islands and there eleven houses in it namely Malones', Barretts ', Freemans', Meaneys', Clearys Mc Donnells, ', O'Keefes, Walles', Falveys', and the other two are cottages are occupied by Mr Mc Mahon, and the Brennan family. I know of eight old people who are over 30 years. Three of these namely Mr and Mrs Brennan and Mr Falvey are Irish speakers but the other five are not. Six houses are slated and the rest are thatched. There are many more houses now than long ago because the people used huts as houses then. There are many more people living here now than long ago also and many young people go to other countries to earn their living. The land is very good and many crops are sown and reaped from year to year.

COLLECTOR

[Brendan Walle](#)

My Townland 102

My townland is Tiermaclane. I live in the barony of the Islands. There are many people in my townland namely, Mrs Pender, Ml Hoare, Mrs Carroll, Mrs Hogan, Mrs Farrell, James Nagle, Pk O'Donnell, Mrs McTigue, and Mrs Mc Mahon. There are more houses in it now than there were long ago. There are many trenches and drains in it. It is called after Cullinan and the Irish for it is Conleán. I often heard of Tiermaclane in books and stories. There are the remains of old houses and ruins. There are two in Newhall one was a school house and the other was the Guards Barrack. All ny townland is not Tiermaclane but some of it is Ballyeskill. There are cows and calves kept in Tiermaclane. It is covered all over with bushes and briars. There are many houses there namely Penders, Sextons, Carriggs, Monahan's, Scullys, Frosts, Reidys, Purtills and many others. Some of them are slated and more of them are thatched.

COLLECTOR

[Thomas O' Connor](#)

My Townland 104

I live in the townland of Darragh in the parish Kilone and the Barony of the Islands. The names of the houses in this townland are Clearys', O'Sheas', Costellos, ', O'Deas', Meanys', Arthurs', Hayes', Mc Donnells, Sheedys', O'Connors Mc Carthys, ', Purtills', Frawleys', Barretts' and O'Sheas'. There are two people in this townland over seventy years of age, my grandmother Mrs O'Shea and a man named Johnny O'Dea. My grandmother has a few stories in English but none at all in Irish. A good many crops grow in this townland, such as wheat, oats, rye, barley, potatoes, turnips, cabbage, and onions. It is hilly land and is not wooded but in parts at present. Numbers of people went to America, Australia and England years ago but not so many lately. The people are comfortable, farmers, for the most part, with a few labourers in between. It is called Darragh because it is wooded long ago with oak trees and then and then old people called Darmhagh.

COLLECTOR

[Christy O' Shea](#)

My Townland 106

The name of my townland is Barnageeha which is in the parish of Ballyea and the Barony of the Islands. There are eleven houses in this townland, namely ,Malones Freemans,Barretts,Mc Mahons; Meaney's,Cleary',Mc Donells' Brennans',Falveys'and Walls'. I know of eight old People three of whom can speak in Irish and the other five are not. Mr and Mrs Brennan and Peter Falvey can speak in Irish. Mr Lot and Marter Malone Mr Cleary and Mr Mc Mahon and Mr Meaney are not Irish speakers. Six houses are slated and the rest are thatched. Barnageeha is situated very high up and in the warmest day of the year there is a cool breeze there and thus it got its name as the "Windy Gap". The land in my townland is very good and great crops are grown in it from year to year.

Transcribed by a member of our volunteer transcription project.

[History](#) | [Edit »](#)

COLLECTOR

[Vincent Wall](#)

The Forge and Blacksmith 107

I know of two forges in this parish ,one in the townland of Ballyea ,which is owned by Mr Sullivan and the other in the townland of Darragh and is owned by Mr Meaney. It is a thatched roof and is built by the side of the road leading to Ballymacooda and also near sheed'ys bridge. The smith is a married man and his eldest son working in the forge with him.He makes iron gates horseshoes, scufflers, shoes cars, repairs ploughs, harrows rollers, scythes, mowing machines ,rackers,and all other farm implements. He has a bellows in the forge also to redden the fire when it is quenched.There are some implements he uses in the forge, a sledge, a hammer ,a chisel ,a punch ,a pincers, an anvil, a hack saw ,a clinching hammer, and many other articles. The other forge is situated at Ballyea Crossand Mr Sullivan does the same work and the same implements as Mr Meaney.

COLLECTOR

[Brendan Wall](#)

Forges 108

Forges are not very numerous in this parish. There are two in it. One is in Darragh and one in Ballyea. The one in darragh is owned by Mr Meaney and the one in Ballyea is owned by Mr Sullivan.Mr Meaney seems to be doing much more trade than Mr Sullivan Mr Meaney mends all sorts of farm implements such as ploughs ,harrows ,and all sort of machines. It is very little Mr. Sullivan does. They both shoe horses ,asses and common cars.They use hammers ,sledges, billows, anvil and many other implements when they are at work.

COLLECTOR

[Sylvie Barrett](#)

The Smith and the Forge 109

There are two Forges in this Parish, one in Lismaelbreeda and the other in Ballyea The one is Lismaelbreeda belongs to Mr John Meaney, and the one in Ballyea belongs to Mr Peter Sullivan. Meaney's forge is thatched and Sullivan's, galvanized. The latter was once a Chapel then a school and now a forge. Both are dilapidated looking buildings and the doors are wrecked looking. The tools the smith has are, an anvil, a sledge, a hammer, nails, and iron.

COLLECTOR

[Christy O' Shea](#)

Forges 110

There is only one forge in the parish of Killone and that is the one belonging to Peter Sullivan. It is situated in the townland of Ballyea. It is roofed with galvanized iron. There is a fire in it built of stones. He also has an anvil which was not made in this place. The implements he uses are as follows a hammer, a sledge, a bellows, a pincers an anvil, a vice, and some nails. He puts shoes on horses and asses but does not put them under cows or bullocks.

COLLECTOR

[Donal Kelleher](#)

The Smith and the Forge 111

There are two forges in this parish. One of them is near the school and the other one is near the mail road. The articles that are used there are a bellows, an anvil, a sledge, plenty iron and enough of smith's coal. They are thatched. The door is in two halves and it is hung from both sides. The fire place is built about three feet high on a block of stones and the fire is placed on top.

COLLECTOR

[Willie Neylon](#)

The Smith and the Forge 112

I know of two forges in this district, one in Darragh which is owned by Mr Mooney, the other in the parish of Ballyea which belongs to Mr Sullivan. One smith is married and has a son working in the forge with him. Some of the implements he uses are as follows sledge, hammer, punch, pinchers, chisel and others. He also has an anvil and a bellows. He puts shoes on horses, asses, ponies, gennets. He makes iron gates, horse shoes, repairs ploughs, harrows, rollers, mowing machines, rackers, scufflers, and all other farm implements. He also has a farm for his sons. The forge is a small thatched house at the side of the road.

COLLECTOR

[Vincent Wall](#)

Blacksmith and Forge 113

The owner of the forge in Darragh is Mr Meaney of Ballymacooda and his son John is working with him in it. His brother Michael Meaney worked with him before his son and before him again a man named Mr James Guinnane of Ennis. This Mr Guinnane was known as the "Smith of the forge". Once a man named Mr Cleary brough a horse to the forge to get a shoe. They were arguing about the price Mr Cleary offered Mr Guinnane a shilling but he wanted two. Mr Cleary gave him a florin and wanted a shilling back. Mr Guinnane took it and leaving it on the anvil cut it in two and handed back the other half to Mr Cleary. Another time Malone of Barnageeha brought a jennet there to get him shod. They agreed about the price as usual but Mr Malone would not agree. Mr Guinnane made the shoes but put them on backwards on the jennet. He often put the hoes on upside down and was always sure to play some trick on who-ever they disagreed about the price. So he was known as the, "Gabha na gCleas".

COLLECTOR

[Brendan Walle](#)

The Forge 115

The smiths of this district shoe wheels and horses. The forge water is supposed to be good to cure warts. In olden times the people used to show grow respect to the smith. They do not now show him much respect. Every beast the people used to kill long ago they gave the smith the head and if they did not give the head they gave him some other part of the beast. The beast nowadays just pay smith for the little job he does for them and they never give him a present of anything like that afterwards.

COLLECTOR

[Sylvie Barrett](#)

The Smith and the Forge 116

He makes gates, cranes, thongs, shoes horses, wheels, and used pikes for fighting. He mends ploughs and machines. They gather up the waste pieces of iron in to one heap and later on sell them as scrap-iron. In olden times smiths often pulled teeth with pinchers. At the forge the latest news is to be got. It is a meeting place for the men of the district to exchange view and discuss matters.

COLLECTOR

[Christy O' Shea](#)

Forges 117

There are two forges in this parish. One of them is near the school and the other one is near the mail road. The smith can shoe wheels and repair them. If the horse stirs when he is shoeing him he says, "Whoa", and if he puts his head to the ground he says, "Hold up". The rule of the forge is First come first served". The smith has great strength and mustle to hold a filly while shoeing. They can stand great heat and can't bear the cold on account of the fire.

COLLECTOR

[Willie Neylon](#)

The Forge 118

The black smith used to make pick axes, axles, hatches, forks and every iron article. It is an old saying "Go to the forge if you want any news
They used tell stories about the Fianians long ago. They used tell about Fionn and bran. The strongest smith I ever heard of was John Doyle.

COLLECTOR

[Willie Neylon](#)

Clothes 119

There were no tailors living in this parish years ago. When the people had clothes to make they brought him to the house from the town. They usually had a bundle of home made frieze and brought corduroy. They kept him in the house till he had a suit made for all the male member in the house. He sat on the kitchen table with his legs crossed and a lap board across

his knees. He uses a needle, thread, thimble without an end, scissors, chalk and a tape. In olden times the people knitted socks, and stockings for all the household.

COLLECTOR

[Christy O' Shea](#)

Clothes 120

There are very few tailors in this county. Some of them are employed by drapers to make clothes. The draper sells the cloth and sends it to the tailor to get it made.

Tailors are also employed at the County home to make clothes for the patients. There are no tailors in the country nowadays compared with long ago. The people used to weave the cloth in their own homes long ago and there were spinning wheels in every house. The people nite jerseys and socks in this parish yet but they buy the tread in town.

COLLECTOR

[Brendan Walle](#)

Clothes 121

Tailors are very busy people. They have a clean job. They make all sorts of coats and frocks. Some tailors are employed by drapers to make clothes but the drapers sell them the cloth. The people used to weave the cloth in their own homes long ago. They have no spinning wheels nowadays but they have sewing machines. Tailors are always singing when they are sewing. They charge a pound to make a suit of clothes for a man. They have an electric iron called the tailor's goose, which they had not long ago. They are always kept busy especially during Summer. There are always tailors kept busy making clothes for the patients in the mental hospitals and the County homes.

COLLECTOR

[Vincent Walle](#)

Clothes 122

There is no tailor in this district but there are a few in Ennis. People buy the cloth themselves. The thread is not woven in this district. The women of this district can knit stockings and jumpers. Nearly every tailor is good to tell stories. Mr Stack makes clothes for the clergy and doctors. He lives in Ennis.

COLLECTOR

[Willie Neylon](#)

Clothes 123

In olden times nearly every one had a spinning wheel. Tailors used to go around to the houses when they had work to do. Sometimes they used to make the clothes of bought cloth and at other times of home spun cloth. If you brought the cloth to the tailors house it would be cheaper than if he came to your house. The implements he has are as follows a sewing machine, a kneedle, a thimble and some thread. There are many tailors around here bu there are many dressmakers.

COLLECTOR

[Donal Kelleher](#)

The Patron Saint of My Parish 124

The patron saint of my parish is St John. There is a blessed well in New hall dedicated to him. It has many wonderful cures in its waters. People rub the water to their eyes. I heard of a boy who had crutches going to the blessed well, and left them hanging on a tree, and walked home without his crutches. He did many rounds there that day. If you were living in St John's Parish you would never get struck by lightning. There is a tree over there and people bring home the bark of it. When they get sick they rub it to their bodies The people drink the water and bring some of it home in bottles. There is a little box over the blessed well and people throw pennies in to it, every twenty ninth of June. They visit it on the twenty fourth of June also.

COLLECTOR

[Thomas O' Connor](#)

The Patron Saint of My Parish 126

Saint John the Baptist is the Patron Saint of this parish. There is a well dedicated to him at Killone. This well is given great credit for its cures. Many people sick, lame and blind who have spent a night there or given rounds went home cured. On the 24 of June, St Paul's day, and on the 29 of June, Saint Peter, and St Paul's day people go and make rounds there. There is a lake near it called New Hall lake. Neither Saint John's parish nor anything in it ever been struck or damaged by lightening.

COLLECTOR

[Brendan Walle](#)

The Patron Saint of My Parish 127

A saint lived in our land about three hundred years ago. It is said he built a monastery there. Where it was there is a grave yard now. It is said too that Cromwell set fire to it. The Saints name was Eve. There is a blessed well near the graveyard. It is a cure for sore eyes. A brother of the Saints lived in Killglasey. His name was Glasey.

COLLECTOR

[Willie Neylon](#)

Fairs 128

Fairs are usually held in fairgreens - sometimes on the streets - and in the Black-and-tans times they were held at the cross-roads in the country. There were a few fairs held at Darragh Cross near meaney's forge. Often buyers went from house to house buying stock usually when they were in the upward tendency. Shopkeepers objected to fairs being held in the streets as it make puddle of the place and traffic used to be held up. Now they are held in the fair greens which arrangement is more suitable for buyers and sellers. Sellers always gave a luck penny for every beast they sold. In olden times they only gave a penny for luck, but nowadays they have to give a half-crown. Some buyers mark the beasts which they buy with red or blue raddle. Others put a cut with a scissors on one thigh. When a horse is sold a haltar is bought put on her and given with her. The most noted horse fair in Clare in in Spencilhill on the 24th of June.

Writer: Christy O'Shea

Fairs 129

Long ago the people held fairs on the streets and fair greens. They also held them at the cross roads in their own country. Buyers went from place to place and from house to house buying stock. They marked them with red or blue raddle. They only gave a penny as luck long ago. They have to give a half crown or more nowadays. There were fairs held at Darragh cross in the times of the Black and Tans. They gave a good price for stock that time. They gave about twelve pounds for a year old calf.

Writer: Vincent Walle

Fairs 130

Nowadays people do not go to the fair greens but they hold the fairs in the streets. There is no place around here that they call the fair field. They hold fairs in the most villages and towns. They have a certain date every year for the fairs such as the fourteenth of July in Ballynacally and the thirtieth of May in Clare Castle.

COLLECTOR

[Donal Kelleher](#)

Fairs 131

There is a fair held every month in this county. They are held in every town and village also. There is a special field in every town in which to hold them. The field in Ennis is called the "Fair Green", and is near the Christian Brothers School. The fair green in Clare Castle is near the Church. The fairs used to be held in the streets of Ennis but as that very unsuitable they were removed to the fair green. Any person who sells the sells cattle before the fair will be prosecuted because sixpence per head toll must be paid on every beast sold and by selling before the fair they avoid the toll. So they are prosecuted. On every beast sold a look penny of five shillings or so is given by the seller to the purchaser as a look penny.

COLLECTOR

[Brendan Walle](#)

Fairs 132

Fairs are numerous enough nowaday They have fair-greens with big walls all round them. In the time of the Black and Tans all the towns were held up by soldiers and they had to have the fairs at cross roads and and places away in the quiet. Some people had to go very long distances to fairs. A short time ago also they used hold them in the streets but now they hold them in the fair-greens. In the time of the terror it is often people used have to go 12 or 14 miles to a fair. If the night were wet then they might get a terrible wetting and they would be soaking the wet all day at the fair. When they sell animals now the seller has to give a luck penny to the buyer.

COLLECTOR

[Sylvie Barrett](#)

How a Bargain is Made 133

Before anything is sold a bargain must be made. First the seller sits the beast at a certain price for instance £12. The buyer offers something less as he values the beast at such as £10-10. As they argue about the price a neighbour comes along and they tell him about the bargain. He

values the beast also and if the prices he fixes is too much for the buyer or too low for the seller he splits the difference if he can and lays the bargain at £11-5. They both at last decide on this price and the buyer offers to sell. They both spit on the palm of their palms and strike them together as a token that the bargain is made. The seller gives back five shillings or so as a luck penny to the buyer. The buyer marks the beast then with raddle, red or blue, or with tar. If there is a halter on the animal it is given with him if he is cross but if not it is carried home. If it is a horse and if the buyer has not a head-collar it is usually given with him.

Writer: Brendan Walle

Fairs 134

There is no fair held in Ennis every month. How we know there is a fair is it is advertised in the papers. The only country fair that I know of is Spancilhill where there is a two day fair. They mark the cattle and sheep by cutting hair on the right hip with a scissors or rub raddle on them or to put mud on the top of a stick and to rub it on the beast. They know they have the bargain made is they hit each others hands.

There are several fairs held in Ennis the most noted horse fair is held in Spancilhill on the twenty fourth of June a few miles outside Ennis. When a horse is sold, a halter is bought put on her and given with her. There are mostly cattle fairs held in Ennis. Every kind of stock is exposed for sale. They are now held in the year green, but long ago they were held in the streets and lanes. Some buyers mark the beasts they buy with red or blue raddle, others put a cut with a scissors on one of their thighs. In olden times they only gave a penny luck but nowadays, they give a half crown or more as a luck penny.

COLLECTOR

[Willie Neylon](#)

Fairs 135

The buyer comes up, to the man that has a cow to be sold and says, "How much for the animal? The man says, "Ten pounds," and of course the buyer offers something less such as eight pound ten shillings. Then again the man says, "Not at all." Nine pound nineteen will not buy her. As they argue about the price a neighbour comes along and they tell him about the bargain. If he thinks the price is too much or too low he will split the difference and say "Let her go for nine pounds." Then he will ask the seller is he satisfied. He will also ask the buyer is he satisfied. If the buyer is not pleased with the bargain the seller will say, "Are you going to break the honest man's word.?" The seller keeps at him until he agrees with the man's word. Then the buyer marks the cow with red or blue raddle. The seller has to give the buyer five shillings as a luck penny.

COLLECTOR

[Vincent Wall](#)

Fairs 137

Fairs were generally held in villages, towns, and cities long ago. They used pay custom also. They used charge 3d for cattle that was sold and 2d for sheep that was sold. They charged nothing for unsold cattle or sheep. Where the fair is held is called a fair green. They used always to give a "luck penny" long ago. There is a fair held monthly in Ennis.

COLLECTOR

[Willie Neylon](#)

Weather Forecasts 138

The people could tell you long ago what sort of weather you get by the sun, moon, stars, rain-bow and the clouds. The sun rising red in the morning denoted a wet day or the sun setting in a bank of fog was also the sign of wet weather. The new moon thrown back was also of bad weather. If they saw the smoke going up straight from the chimney in the morning they were sure of a fine day. Also if they saw fog rising from the foot of Mount Callan to the top it was the sign of a fine day but if a cap of fog appeared on the top of the mountain they expected rain. If they saw the cat with his back to the fire they thought they were going to get bad weather. "The rain bow in the morning is the shepherd warning, and the rain-bow at night is the shepherd's delight."

COLLECTOR

[Christy O' Shea](#)

Weather Forecasts 139

There are many signs of the weather given. wind, sea, water, sun, moon, and stars. People can tell by those whether the weather will be good or bad. The old people are better to judge the weather than the young people. If the sun goes down with a golden sky the next day will be fine. If the sky is red towards the North west it will be fine next day. The moon gives signs also. If there is a misty cloud about the new moon the weather will be bad. The wind gives signs also. For instance, the wind from the west brings rain. Another bad sign of the weather is the swallows flying low.

COLLECTOR

[Bernie O' Shea](#)

Weather Forecasts 140

It is a sign of wet weather to see a cat sit with its back to the fire. It is bad sign also to see a dog near the fire or the animals looking cold, or looking for shelter. It is a bad omen to see a shine on the rocks or see a fog or mist on the hills in the morning for you are sure to have frost and then rain follows. The people long ago believed it was the sign of a storm to see the cat scraping the bark of a tree or the leg of a table or if they saw the sheep and goats coming down from the top of the mountain to the valley it was a sign of rain. To see the dog eating grass was the sign of rain. It was the sign of rain too to hear the crow, screaming or to see them dipping in their flight. It was a forecast of the mountains seemed near you in a hazy blue.

COLLECTOR

[Brendan Walle](#)

Weather Forecasts 141

Other signs or forecasts of the weather are as follows. When the cat is near the fire it is a sign of rain. It is also said that the sheep are great weather forecasts. When the sheep are grazing in the morning early it is a sign that that day will be wet and when they are lying down in the early morning it is a pointer of a fine day. When the mountains seem to be near you it is a proof of bad weather but on the other hand when they (?) are covered with a mist it is a forecast of fine weather. When there is a shine on the rocks it is a forecast for bad weather.

COLLECTOR

[Sylvie Barrett](#)

Trades Long Ago 143

Trades long ago are much the same as the trades now but they had not the way of working that they have now. The carpenters shops long ago were not half as well furnished as the ones now because they were poor and they were not able to buy the furniture. The smiths long ago had a lot more to do than they have to do now. Because long ago they had no motors. That gave a lot to do for the smiths compared with now.

COLLECTOR

[John Markham](#)

Olden Trades 144

Long ago there were no factories to make things, such as, laces, candles, soap, chairs, and many other things, and the people made them themselves. As for candles, they got a mould the shape of the candle; then they got lard or sheep's tallow. They melted the lard and poured it into the mould placing twine in the centre as a wick. When this dried the candle was made. They cut blocks of timber as chairs. No one of these trades is left because we have things made in factories.

COLLECTOR

[Brendan Walle](#)

Trades 145

There were different kinds of tradesmen long ago, such as smiths, shoemakers, carpenters and weavers. The smith's name was Denis Carle who lived in Ballymacooda. He made pikes, hangers, gates, spades and planes. Charles O'Connor made different kinds of baskets. The housekeepers in the country made their own candles, from the tallow of the sheep, and there was a mould or two in every farmer's house for the purpose.

COLLECTOR

[Christy O' Shea](#)

Old Roads 146

There were many roads long ago namely Moneen, the Avenue, the Wash road, the Old road, Bog road and Corcass road. Kerins road, and the Cow road. They lead into the tar road, out by Melaheen out past Kelleher's, and down past the Post Office. More of them lead, down to the Corcass, up the Old Avenue, and over past Connell's. They used to make them ten and twelve feet wide with green stones pencil gravel and other classes of stone. All the people of the districts used to work in these roads long long ago. All these old people are nearly dead and gone except a few. The pay of these people was yellow meal. The most of these old roads are in use yet. In the time of the famine the English made these old roads, as an excuse to give work to the poor people. Some of the old women used to work on the road too in order to have a lot of pay at the end of the week. There is one road leading to the graveyard.

COLLECTOR

[Thomas O' Connor](#)

The Old Roads 147

There are many old roads in my parish such as, the Corcass road, the Old road, Wolf's Avenue, and Kilone Road that leads into the church yard which was once a great monastery. The most of them were built the time of the famine and are in use to the present day. The old road and Wolfs Avenue lead to Ballyea school and chapel. Kilone road leads to the grave yard, and the corcass roads leads to the Slob Lands. The people repair them very often because they are very useful. All of them are in use yet. The English employed the Irish the time of the famine to make them, and for payment they gave them yellow meal

COLLECTOR

[Patrick Purtill](#)

Old Roads 147

There are not many old roads in the parish to be seen now but still there are a few. There is a road going through our land and it is covered with grass now it is so old. It is supposed to have been made the time of the famine. The most of the old roads of the country were made the time of the famine. The people who worked on them got yellow meal as their payment. Women as well as men were to be seen earning the yellow meal on the roads.

Writer: Sylie Barrett

Old Roads 148

The oldest road I know of is the one leading from the Tiermaclane road up to Cahills and the "old wake" is a very old road too. The "Buttermilk" is also a very ancient one. The Clarecastle Hilrush road up the Tiermaclane road, up by the school house, back by Mahon's and back to Reaffa. There is also a very old road called the bansh road leading from the Reafa road o the Ennis Kilrush main-road

COLLECTOR

[Willie Neylon](#)

Old Roads Long Ago 149

There were no public roads there only all rocky old roads. There were not many people working in the old roads only in very few of them. Some of them were leading into the peoples houses and more of them were leading to towns and villages. They were no roads there ago only a very few bye roads and they were not kept like the roads now at all. There are only a very few of the old roads there now. Some of them are leading to houses and more of them are leading to public roads . There were motors or cars long ago because they could not travel on the roads.

COLLECTOR

[John Markham](#)

Old Paths and Shortcuts 150

There are many old paths in my district Some of them lead out past Pender's, past Sexton's, and out in Frost's. Others lead up through Mrs Carroll's crag out in the old road and off through Mr Garvey's meadows. Some of go over past Pender's out to the well and on in to the corcass road. Short cuts I go up across Mr Frost's, in to Mr Carriggs and out by the river. Few of them lead in through Mr Dan Carrigg's meadow and down to the well. These paths were therein our grandfather's time and are the night off for the past hundred years.

These paths and shortcuts are very useful to people nowadays, But for them, people would have to put many a foot past another to be out in the mail line.
All the people to whose land they lead cannot stop the people from going to mass or school

COLLECTOR

[Thomas O' Connor](#)

Old Paths 151

There were many paths in the district. Some of them were, The old road, Markhams Old Walk and one going from the lower-road to the blessed well. It is said that if you see Jack-in-the-lantern in those paths you are sure to go astray. There is also a path going through Frosts field in Tiermaclane and any night people are going to a wake through this path they are sure to go astray.

COLLECTOR

[Sylvie Barrett](#)

Old Roads 152

There is an old path leading from the Kilrush main road down by Costello's, Shea Nugents and coming out at Neylons. It is a short cut for the people of Darragh coming to Ballyea school and Chapel. Mr Kelly who lived in Killglassey wanted to make a public road of it. There was a short cut from the Curragh road near the Kilrush main road to Newhall. Police took "poteen", from a man named Darcy. A mob followed them and as soon as they came to the stile a police fired at Darcy and shot him.

COLLECTOR

[Willie Neylon](#)

Old Paths 152

A hundred years ago the Government died so as to give work to the poor people of Ireland. One path I know of starts from Darragh to Caherea and the name of it is (?) path way. There is one path through Knockanaire. This is a short cuts from Baherea down to Ballyea with years.

COLLECTOR

[John Sheedy](#)

Old Roads 153

The people long ago paths in their fields leading to their houses. There were no roads there long ago only paths. The people made these paths for short cuts to towns and villages. They had the short cuts made in through the fields. The old cats had great stories about the old roads that were there long ago.

COLLECTOR

[John Markham](#)

Old Paths and Shortcuts 153

The old paths and shortcuts in Ireland have many ancient names. There is a path across Mr Frost's fields which leads to the chapel and school. There is a path across Mr Cahirs fields down to Buncragga House which it is called the "Ard Bawn." The path which leads to Kilone churchyard and to St John's Well is called the "Wood Path". Between twelve and one o'clock in the night it is said that a man and a woman are seen walking up and down by the walls.

COLLECTOR

[Patrick Purtill](#)

Old Roads 154

There are a few old roads in my parish now. They are mostly new roads. Some lead to the school and Church, some of the creamery and to other parishes. A very big tar road runs through the centre of it. All the bye roads are leading to this tar road. The tar road leads to Ennis and to Hilkee. There is one old road in Tiermaclane and it is used yet. Long ago in the famine years all the roads were made. The English got the Irish to make the roads and gave them yellow meal as payment which the Irish ate. It was in our own time the tar road was made. The roads are much better nowadays than they were long ago.

COLLECTOR

[Brendan Walle](#)

Old Roads 154

People made off the short cuts they could They made gaps in walls and stiles and put a bush in gaps after them. When they came to a stream of water they had stepping stones to cross it. When the river was deep they (?) a structure made of sticks called a ciaseac. The neighbours around gathered to the crossroads on Sundays where they had all sorts of amusements such as dancing pitching money and bowling.

Writer: Christie O'Shea

Old Gaps 155

There is a gap in the parish of Ballyea between two hills called the windy gap or Beamagaoite. Long ago they had no bridges to cross rivers but all stepping stones, or as they called them, fords. There is a ford going across Griffey's river yet. There is a cross below near Lynches and a white woman is supposed to be seen walking up and down there at twelve o'clock every night. At Darragh cross there was a man killed and he is often seen there yet. A man is also supposed to be seen at Bansha.

COLLECTOR

[Sylvie Barrett](#)

Old Fords Long Ago 156

There were many old fords in the time of our grandfathers. A lot of these fords used lead through the hills and rocky old place. There were also many gaps in mountains. The name of one ford is "The ford of Andy Bourke's" It was a shortcut up to Ballyea Chapel long years ago. People used to cross by means of stepping stones and these old stepping stones can still be seen. Most of the gaps are very rocky and it is often a person went astray on them. The name of these gaps are "The gap of the foxes and hares". Another one is, "The mucky and Rocky old gaps". Long ago the people used have to walk across the rivers before the bridges

were made then and they used often get pneumonia and yellow jaundice. All the people used gather together at the cross roads every Sunday and danced all night until one o'clock. This is one rhyme they had, "Dancing at the cross roads tend to make light hearts merry." Another one is, "Place a black coal in your pocket when going out at night it wards off any interference by fairies, ghosts and evil spirits". They used play concertinas at these cross roads.

Writer: Thomas O'Connor

Old Fords 157

There are a few cross cuts and fords in my district. There is a ford crossing Inch river. This ford is very handy to the people only for it people would have to walk several miles because the river is twenty feet wide. There is another ford near Griffey's house this also is very handy to the Griffey's because they have to cross it nearly every day to count sheep and cattle. A cross cut runs from the upper road out by Cahill's house back through Cahill's wood down to Bourke's hill across that and straight to the bog road. There is a row of hills in Cleary's land and another row of them in our land in between there is a big hollow and that is called the windy gap or Barnageeha.

COLLECTOR

Vincent Walle

School:

Baile Aodha (C.). Inis
(roll number 13419)

Location:

Ballyea, Co. Clare

Teacher:

Bríd, Bean Uí Dhuibhgeanáin

86

86

21

Co. an bhláir

Bar.: Na Hoileáin

Par.: Cill Eoin

Scoil: Baile aodha (C.),
Inis.

Oide: Bríd, Bean Uí Dhuibhgeanáin

1. 1938

— 7. '38

Hidden Treasure 201

In the townland of Binn about five miles from Ennis there lived an old woman named Mrs. Noonan, who dreamt three times in succession of a tub of gold. She related her story to a certain man in the vicinity who gathered eleven courageous men to dig for it. They got blessed water from the priest and went to the rock where the gold was hidden. They sprinkled the rock thinking that would keep away any ghosts or spirits that would appear. They spent three nights quarrying this rock and on the third night two of them were standing down on the cover of the tub and digging around it when a man came towards them on a white horse. They fled and left the rock and gold which is there to the present. It is said that this gold was hidden by the Dances.

COLLECTOR

[Eileen Casey](#)

Hidden Treasure 202

In Darragh there lived a man named Terry Commene and two men dreamt that they would get gold hidden under a flag outside his house, while Mass would be going on in Kilmaley Church. They went and it is said they found it under the above flag.

COLLECTOR

[Eileen Casey](#)

Hidden Treasure 202

In the townland of Lisheen there is a fort in which four men went digging for a tub of gold. While doing so a black hound (which is a very bad omen) came up and stared up at them. Some thought to kill him but the others said to leave him alone. They kept on digging when all at once three men came up bearing a coffin. The men got nervous, but never spoke only dug away in silence. They were very near the lid when to their horror a man came up from the lake in a white water steed flashing a sword to and fro. The three ran, while the earth and stones rolled back to their place.

The above accounts were given to Eileen Casey by Michael Corry Killerk, Darragh, Ennis, Farmer, aged 73.

“In Morgan McInerney's farm in Ballyea there is a fort in the centre of which is a large square stone.”

COLLECTOR

[Eileen Casey](#)

Hidden Treasure 203

In Morgan McInerney's farm in Ballyea there is a fort in the centre of which is a large square stone. It is believed unlucky to touch it for underneath are supposed to be two crocks of gold. One time a man went to uproot it to find the gold but doing so he felt sick. This man was known as the "Captain" a relative of my own and a neighbour of his named Owen Garrihy advised him to settle back the sod or he would never get rid of the sickness but doing so he got better.

On another occasion as two men were coming home from a circus they saw a light there and a crowd of men sitting round it. There is also supposed to be a black dog seen sitting there at nights guarding the treasure.

Strangers who saw it often dream of it. We sometimes wonder what caused it to be there, but

cannot find out. The fear that it has something to do with the good people prevents both young and old from touching it and there it remains to the present day as it has been for generations past. It belonged to another family at that time, but since it came into our possession we have not seen or found out anything about the gold and we have no doubt but that the old people told and believed these stories.

The above story was told to Frances Mc Inerney by her Grandfather, Thomas Mc Inerney a farmer in Ballyea, who died in the year 1922 aged 84.

COLLECTOR

[Frances Mc Inerney](#)

Hidden Treasure

In Breen's fort on the Ballynacally road there is gold supposed to be hidden. Many people made efforts to find it but failed. At one time, some young courageous men of the district decided to try their luck. They searched for a very strong man who would enable them to raise the flag under which the gold lay. At last they found him - a blind man, named John Crotty. Him they choose, because besides being strong, they knew he could not see anything unnatural that might appear to them in their perilous task.

They started to dig and came to the flag. Putting a crow-bar under it Crotty raised it above his knees. No sooner had he done so, than a swarm of bees came from under it. On seeing hem the men took to their heels and left poor Crotty under the weight of the flag and also to the bees. The flag fell and skinned his two legs from the knees to the ankles, and he also got a terrible stinging from the bees. He was released by the men but they never ventured near it again.

The following year another crowd came to search for the same money. If a two-shilling piece (in which there is a cross) was cut and put into a gun to be fired it was supposed to kill any unnatural thing. Loaded with guns containing two-shilling pieces, they set off. Some watched while others dug. When they lifted the flag, out jumped a big grey-hound. One said "Shoot him. The other answered saying "I will not, let you." The end of the matter was that they did not fire at all, but let the hound go unharmed. They ran for their lives and never went near the fort again.

It is not known who put the money there, but although it was searched for many times, no one has hitherto succeeded in getting it.

COLLECTOR

[Norah Casey](#)

Hidden Treasure 207

In Killerk, near Reighfa cross there is supposed to be gold hidden, near a wall with a weasel minding it.

COLLECTOR

[Norah Casey](#)

Hidden Treasure 207

In Newhall about two miles from Killerk, there is gold supposed to be hidden, under a stepping stone, but no one ever ventured to this either!

COLLECTOR

[Norah Casey](#)

Hidden Treasure 207

One time there was a rich man named McDonald living in Newhall House. He had a lot of gold and silver in the house with him. Three boys made up their minds to steal the Gold. They did so and looked for a place to hide it. They hid it under a whitethorn in Cragbrian Wood. They never told anybody about it. Some time later they were put to death on account of stealing the money. An old man dreamed three times about the money and where it was hidden. He also dreamed that the fairies were minding it. One day a crowd of people said that they would dig for the money. Just after starting they saw four men coming towards them with a coffin which they left down beside the diggers. A barrel rolled down the hill and right into the hole the men were digging. They got afraid and ran away. They got a priest to bless a piece all round the gold. They again attempted to dig when a man on horseback rode around outside the piece the priest blessed. He drew nearer every time and was all the time pointing a sword at them. They got afraid and ran for their lives and they never again attempted to look for the Gold.

COLLECTOR

[Bridie Reidy](#)

Hidden Treasure 209

About fifty years ago there lived a man named James Noonan, in the parish of Kilmaley. He was working for a neighbouring man named Conlon. The work he was set to do was cutting turf. He suddenly came upon some metal which when thrown up was found to be a pot. He broke the pot with the spade he had in his hands. A piece of tallow stuck to the spade and as the mark of a coin was on the tallow he knew it was a pot of gold he found. He was about to bend down for the pot when a swarm of little insects rose up and made at him. They followed him across a field making a sound like [?]"Ge Ge". He ran to the master's house to tell the story but was sacked for leaving his work.

The above was told to Agatha O'Sullivan by her father Patrick O'Sullivan aged 56 years. Tiermaclane, Ennis, Co. Clare Farmer

COLLECTOR

[Agatha O' Sullivan](#)

Animals 210

People in my district pay more attention to cows than to the other farm-animals. The following are some of the customs in regard to them: When driving cows a person says [?]"Naba Naba" and when he wants them to stand, he says "Twee, Twee."

The old people always hung a cross of St Bridget or a medal of St. Benedict, in the cowhouse, to bring luck on the stock. When cows lose the milk or get sick it is said to be the result of someone throwing a bad eye on them. It is an old saying that one should not regret new-milk if it is spilled, because there might be some unknown person waiting for it who is in need of it, but the old people say it is very unlucky to spill sour-milk. When finished milking cows some people dip their thumb in the new milk and make the Sign of the Cross on the quarter of the cow, so that she would have luck.

When the cow calves she is milked, the milk which is called the "beastings" is given to the calf. This is done for two days. The old people always boiled and drank it. After a while the milk becomes quite natural again. When the cows are after calving it is an old custom not to milk them dry for the first few days for fear they would get fever. It was customary long ago at the first milk after calving to singe the udder with a blessed candle and to put it three times

round the right lea in the name of the Father, Son and Holy Ghost.

The above information was given to Eileen Casey by Michael Corry, Farmer, aged 73, Killerk, Darragh, Ennis.

COLLECTOR

[Eileen Casey](#)

Animals 211

If a cow got sick or died people said it was the good people that had taken her away. Some people had charms. There was a man living in Kilmaley who had a charm which was supposed to take a turnip, a mangle, or a potatoe out of a cows thro(u)t. People travelled several miles to him to set it. Another custom was when a calf got a colic called [?]"ruathar peasd". The owner got a piece of string and put three certain knots on it. He then took hold of both ends and pulled it out until it came without any knot. He did this three times over the calf and believed it cured him.

There was another charm for taking warts off cattle and horses.

Some people get a horseshoe and nail it to the cowhouse-door as they believe it protects the cows from harm by fairies.

Cows are watched carefully on May night because people believe that if milked by anybody on that night, the owner would have no butter for the year.

People pay great attention to the words "God bless them" when looking at cows. The following story illustrates this:-

There is a farmer named Denis Cleary in the townland of Cahera. A year ago one of his cows had a splendid roan bull. He was brought into the kitchen a usual and Denis was very proud of him. When he was two days old a neighbour came on "cuaird". When he saw the calf he inquired if it was a heifer but Denis said not but hoped to have him at Bansha Cross the following Spring for the Bull Show Inspection. The neighbour examined it and remarked that there would be worse than it there but never said "God Bless him." The man was not long gone home when the calf got sick and died before morning. Nothing would convince Denis Cleary but the neighbour had overlooked him when he did not say "God Bless him".

The newborn calf is taken into the kitchen and placed in a bed of hay or straw where it is left for a week or a fortnight until it gets strong. It was an old custom with the people as soon as the calf was taken into the house to get a knife and put a cut in his ear as they believed that the drawing of the blood preserved him from being overlooked by anybody afterwards. That custom has died out now since the authorities at the English Ports are objecting to take any cattle whose ears are cut or punched previously.

When fowls are set hatching such as hens, ducks or geese thirteen is the number of eggs usually put under them as an even number is unlucky but an uneven number is supposed to be lucky.

COLLECTOR

[Brigid Casey](#)

Marriages 215

In this locality the majority of marriages take place during the season of Shrove which occurs between Christmas and Lent. Most of these marriages are made "matches" and often one which is called a love or a "runaway match". Shrove Tuesday is the last day of the Shrove before Ash Wednesday. In that night, pancakes are made, in which a ring is put. It is supposed that whoever finds the ring will get married the first in the family.

The following is a rhyme which was much believed in, by the old people, but which is dying out now.

Monday for health,
Tuesday for wealth,
Wednesday the best day of all,
Thursday for losses,
Friday for crosses,
Saturday the worst day of all.

An unlucky day to get married is the third day after Christmas Day. For instance, if the third day was Wednesday, then, Wednesday is deemed unlucky all the year round.

It is unlucky to have two marriages in the one house at the same time or during the same year. The following is the method in which match-making was and is done in this district:

Certain old men and sometimes women went around to the farmer's houses "match-making". The prospective girl had always great welcome for these "match-makers", as she dare not get married without somebody making her "match". The match-maker "drew down" the "match" between her and some eligible farmer and fixed the day on which both parties were to meet in town, to discuss matters regarding the marriage. They met as appointed on a fair-day, perhaps, and after much debating and arguing about means, fortunes or dowry, agreed or else "broke off" the "match". With that party. The next step was a solicitor's office was visited where the "writings were drawn". Then "the land was walked", and lastly the marriage day was fixed.

The night previous to this event, a social gathering called "the picking of the gander" was held at the bride's home, for which great preparations were made. All the neighbours, friends and relatives were invited and they had a great night of fun and merriment. The marriage usually took place, in bygone days, in the evening, in the local church. The party followed the bridal pair to the home of the bridegroom where the wedding was held which was a feast of fun and frolic. This was a great night of enjoyment. There was singing, dancing plenty of food and drink and everyone enjoying themselves immensely. If a glass was broken accidentally during the feast it was a sign of good luck for the newly-married couple. About ten o'clock a horn was heard and the whisper went round "the straw-boys are coming". They entered, brought the bride for a "set" and left the house again without taking any refreshments.

After that the newly-married pair started their new life straight away. The bride never goes to Mass on the first Sunday after the marriage, for fear of being overlooked. After a month she returns to her own home, where there is another night of fun called "The Hauling Home." The following are some old customs relating to marriage:

The bride should wear,
Something borrowed, something blue,
Something old and something new.

It is supposed to be unlucky to wear green. Also it is unlucky if a woman introduced the contracting parties.

On "Chalk" - Sunday (the Sunday following Shrove Tuesday) it is the custom to chalk those who are of marriageable age, but who did not get married during Shrove.

St Brigid's Well at Lismulbreeda 218

St Bridgid's Well at Lismeallbreeda is in a field and is overshadowed by a big tree. At this Well some eyes are cured from time to time. After visiting it three times and washing her eyes with the water, a girl from Kilrush was cured of sore eyes. Long ago people did "rounds" there, but this custom has died out now. One time the Well was disused and it dried up but it again appeared, a little distance away from where it was first.

There is a statue of St Brigid placed on an altar beside the Well. On this altar pilgrims leave blessed pictures, crucifixes and medals after them.

Blessed Wells 219

In the parish of Kilone there is a Blessed Well dedicated to St. John the Baptist. It is a beautifully situated on the brink of Kilone lake. On a slight hill overlooking it is the ruins of an Augustinian monastery, now used as a graveyard. People visit the Blessed Well, on St. John's Day (24th June) and on St. Peter and Paul's Day (29th June) which is "pattern" day in the parish, and also on the days intervening.

In the vicinity of the Well, which is surrounded by a low stone wall, are two statues, one of St. John, and the other of the Blessed Virgin. The well itself is overshadowed by a white-thorn bush and contains clear spring water which is drunk by visitors to the Well. A little distance away is another well, in which parts of the body such as, feet, eyes, etc. are bathed. There is a wooden structure near the Well where people leave, flowers, holy pictures, etc. There is an old superstition that everyone who visits the Well, should leave something after them.

The following is the way in which a "round" is performed at this Well:

The pilgrim kneels before Our Lady's statue and says five Our Fathers, five Hail Mary's, and five Glory be to the Fathers. Then he walks barefooted round the Well, reciting a decade of the Rosary. This is repeated five times. Next he advances on his knees towards Our Lady's statue saying the Apostles Creed meanwhile. The pilgrim next says seven Our Fathers, seven Hail Marys and seven Glory be to the Fathers before St Johns statue. Then he washes his feet in a stream nearby and his "round" is finished.

Many cures have been wrought here. The following are the most recent ones and a pair of crutches are witness to the truth of the first:

A woman named Katherine Kenny from Tiermaclane who could not walk except with the aid of crutches, was, after staying overnight at the well, able to leave her crutches behind her and walk home. Also a child, named Cholesty, from Kilmaley, only four years of age, who was unable to walk, after staying a night at the Well, was able to walk perfectly from that on. Killerk Blessed Well in Mr. Neylon's land is surrounded by a graveyard where children were buried, before the graveyard was in Kilone, and is overshadowed by a great oak tree. The water in this well has power to cure some sore eyes and there is moss growing on stones around the Well, which if rubbed to sore eyes is supposed to cure them.

Killea Blessed Well is about a mile and a half from Killerk. In this Well is an eel. If people with sore eyes, visited it, did a "round", teemed the well, took up the eel with a silk handkerchief and rubbed it to their eyes it is supposed to cure them.

COLLECTOR

[Nora Casey](#)

Beggars and Tramps 222

Beggars and tramps call to my house very often but more especially in September or October when returning from the sea-side. Many families come, but a few of them are sure to visit us at least three or four times yearly. The most familiar (come) families are : Carthys, Burkes, Delaneys, Kavanaghs, Faulkners, Caseys, Dorans and Mac Donaghs. Most of these come from outside counties, such as, the Delaneys from Kilkenny, the Mac Donaghs from Athlone etc. Beggars or tramps cannot go around begging nowadays without a two and sixpenny hawker's license, so that most of them sell something such as, tin-cans, saucepans, Almanacs, cups, saucers, china-ware and lace. Nearly everybody buys something for the mere purpose of helping them. Some beggars are tin-smiths and therefore can make tin-cans and saucepans themselves from sheets of tin. The women usually have bags across their shoulders under their shawls which contain the alms they get. These beggars and tramps are welcomed in some houses, but in others the doors are shut in their faces. They stay from five to ten minutes in every house and a couple of days in the neighbourhood. They pitch their tents in a shelterly spot by the roadside, in which they sleep.

They crave for alms, especially meat, tea, sugar, bread, flour-bags and all castoff clothing. A familiar prayer used by them is "In the honour of God and The Blessed Virgin and the poor souls that left you and that you may have ten times more this time twelve months and that God may never see you lack. God increase you."

They travel from place to place by means of donkeys and carts and sometimes on foot. They travel in families and often a couple of them are seen together.

Long ago people looked on them with respect and often even gave them lodging in the houses but not so now. One stormy Winter's night a beggar came to our door and asked lodging for the night, saying it was impossible to put up a camp in such a storm. My father, taking compassion on him allowed himself and his family to take refuge in the dairy until morning.

They made a

bed of straw for themselves but did not go to bed until we did. Instead they came into the house and sat round the fire and the man began telling about their adventures and happenings. At ten o'clock they retired thanking us again and again for the our kindness towards them

It was and is thought unlucky to turn Beggars from the door. Years ago this was never done and the same persons came time after time. They were welcomed, asked for news and to tell their adventures. Then, of course, there were not any newspapers and from the Beggars, people got the local news. They were allowed to cook their food themselves and had the use of the fire etc. They got beds of hay and straw which were spread on the kitchen floor near the fire. People gathered from all sides to listen to their tales and adventures.

COLLECTOR

[Norah Casey](#)

Old Stories 225

In the townland of Tiermaclane about four miles from there lived a man named Consty Brody who married a neighbouring girl. After a few years Brody died and then his people wanted to take possession of the place and send his wife home. But her brother was a man of a bold disposition who took up the farm with is sister in spite of the opposition.

It was then that the following strange happenings took place -: A couple of weeks after Brody's death his wife's brother was taken up out of bed by unseen hands at night and lashed and whipped until black and blue. This state of affairs continued for a long time but the stern man never gave in but stayed on the farm. Finally a priest was got to bless the place. He was never harmed from that out. He often heard footsteps but nothing molested him ever since.

COLLECTOR

[Agatha O' Sullivan](#)

Old Stories 226

My great grandfather named "Michael Corry" who lived in Reaghfa about five miles from Ennis had a herdsman in his employment named Michael Roughan. During the lambing season this man. had to take care of the young lambs. In order to protect them from foxes who were plentiful at the time he kept "shoulder baskets". He used put the lambs under those at night until they got strong.

One night at about eleven o'clock he went out took a basket on his shoulder and went to a field not far from the house where the sheep were. When he arrived there he could not find them. He walked round the field in search of them and after a short saw a light in front of him which he thought was a light from the window of his own house. He faced it thinking to go in home but though it always appeared near him he could never reach it.

Thus he travelled all night long until day began to dawn when he sat down tired and weak to await the daylight and to find out where he was. To his surprise where was he but on Paradise Hill which was about six miles from his own home. Although he travelled that distance

through cross country he could not remember that he climbed a wall or crossed a river during his long night's journey. It was then it dawned on him that the fairy "Jack of the Lantern" who makes fools of people had kept him walking all night.

COLLECTOR

[Brigid Casey](#)

Old Stories 228

There are ruins of an old Castle in Ballynacally about three miles from Killerk, the latter being five miles from Ennis. In these old ruins a man named John Cleary from Ballynacally, took shelter from a shower, one night.

About midnight, four men entered carrying a coffin. They went away again, but left the coffin after them. Courageous John lifted the lid off it and was surprised to see an old man inside. The latter spoke saying "Lift that flag over there in the corner, and under it you will find three long stockings of gold. Then take me on your back to Doonbeg grave-yard, where you will have me buried before the cock crows in the morning"

The astonished John lifted the flag and there, under it, sure enough lay the gold. Then he took the old man on his back and had him buried just before the cock crew. He took the three stockings of gold, went home and lived happily every after.

Old Stories 229

In Buncraggy about three miles from Ennis, there is a [?]"boirin" going up to an old residence called Barntick House. Many strange things are supposed to have been seen and heard in this Boreen. About midnight a woman wrapped in a shawl is to be seen coming up the Boreen, talking to herself but she has always disappeared at the whitethorn bush which grows in a field belonging to Lyons. The apparition has often been seen. On one occasion it had a lamp in its hand. A lamp similar to it was found by a herdsman named Roughan near a house lived in by Larkin's. Roughan left it beside the whitethorn-bush and when he next visited the place the lamp had disappeared - where it is not known.

Where the apparition disappears a carriage drawn by horses, is heard galloping fast; always heard but never seen. Both of these things happen at midnight regularly. The carriage goes by the name of the "The Dead Coach." or the "[?]Coisre Dobar". It is supposed to be drawn by two headless horses and to pretend trouble to somebody in the neighbourhood.

COLLECTOR

[Norah Casey](#)

Old Stories 230

Once upon a time, about one hundred years ago, a(r) newly married couple named Carrig dwelt near where my house now stands in Killerk. The wife was a stranger to the place and scarcely knew anyone in the locality.

One day, however, a woman came to the house and asked Mrs. Carrig for a bowl of meal. She granted her request and the woman went her way.

A few days later she returned, again asking for a bowl of meal which she got a second time. She then told Mrs Carrig that if ever in need, to tap at the end-window of the house and that she would get what she wanted.

Some time later Mrs. Carrig started to save up for the Rent, but found she had not enough money. Just then she thought of the mysterious woman and her kind (th) words. Thereupon she went to the end-window, tapped and returned to the kitchen. When next she went to the

window she found a purse of money awaiting her. She believed the strange woman to be a fairy, from a fort nearby. she was never again in want.

People believe that it is not lucky to throw water out at night for it is said it falls upon those who last left the house. The following story illustrates this

One night about twelve o'clock a woman named Mr O'Connor threw out a basin of water in a channel near the house. No sooner had she done so than she heard someone moaning. She went to bed but heard the same moaning coming from near the fire. Next day when the people of the house got up what did they find but a black lamb lying dead by the fireside with his back scalded. They buried him in a deep hole but strange to say every night at the same time they heard the same moaning. They at last sent word to the priest of the parish who came and read prayers

COLLECTOR

[Peggy Shea](#)

Old Cures 234

Chin cough (1) If a man riding on a grey horse approached the house, to say to him [?]"A fir an capaill bain, cad a leigeasfad truc?" Whatever that man says (even if it is a drink of water) it is supposed to cure the cough.

(2) Or by drinking ferret's milk it is believed to stop the cough.

(3) To give a couple of teaspoonfuls of donkey's milk to a child having this cough.

(4) Certain herbs (to be) picked on Saturday (in honour of the B. V. M.) and boiled in milk and given to the (suffe) child threatened with Chin cough "in the Name of the Father, Son and Holy Ghost" are said to keep away the Disease Burns (1) If a person caught a lizard between his hands with two rushes and licked him three times, that person would have a cure in his tongue for burns.

(2) Laurel-leaves mixed with lard, applied to a burn, would cure it.

Warts (1) To wash them with water found unexpectedly in the hollow of a rock.

(2) To steal a piece of meat and bury it in a heap of manure. According as the meat decayed the warts would go away.

(3) To rub the juice of Sun Spruss, which grows in the garden, to them. As it soaks in the the wards go away.

Earache.

(1) A piece of wool dipped in the blood spilled for in St Martin (it is the custom to kill a cock and spill the blood in honour of St. Martin on his Feastday 11th November) and melt a bit of butter which was soaked with the wool. To put this in the ear by means of a reaping hook was supposed to be a cure.

Stye in Eye.

(1) To look through a ring three times.

(2) Rub a wedding-ring to the stye.

(3) Moisten stye with "fasting spit".

Ring-Worm.

(1) Cut off a piece of a black cat's ear and rub to the ringworm.

(2) It was supposed that if the seventh son in a family blew on the ring-worm it would be cured.

(3) Write the name of the person afflicted with the disease round the spot of ringworm with black ink.

(4) Write the name of person afflicted with disease round the spot of ringworm, with the blood of a black cat.

Colds and Coughs

(1) To eat a raw onion each morning while fasting

- (2) Boiled Garlic for cough.
(3) Corrigeen Moss boiled in milk and ale cures colds.

Wheezing in Chest

- (1) Melt some unsalted butter on sheep's wool and while very hot apply to lungs and chest.
Yellow Jaundice

- (1) Boil some of the "barbary tree" in porter.

Blood-poisoning

- (1) Boiled Indian Meal and Butter-milk.

Boils.

- (1) To rub a weed called "Meachan t-athamhail" to them.

Rash To wash in water in which there is rimilay

Place Names 240

Cnoch na Céimneach

This is a high hill in Killerk, so called because there are three steps going up its side.

Páirc an t-Sruthán

There is a stream running through this field.

An Púnnta

This field was used as a "pound" for cattle in olden times.

Ceap a Gearán

There was a quarrel about this field long ago.

Gáirdín Rie

There was rye sown in this field once.

Corrach na gCapall

Horses were reared in this "corrach" long ago.

Gleann Doimhin

This is a deep glen in Killerk

The "Caisleán"

This is a field so called, because there was a castle built there once.

Garrdha na Cloiche

This is a wide garden, so called because of its stony soil.

Páirc na gColéir

"The field of the Quarry. In this field there was a quarry out of which a lot of stones were drawn.

Gort an Aoil

So called because it got a heavy covering of lime long ago.

An Ré Dóighthe

"The burned field". In olden times there was a lot of the tilled land of Ireland very poor as there was not sufficient manure for the crops. In order to provide some, the people dug up the grassy surface and broke it into small heaps until it dried. Then they burned it and spread the

ashes as manure. Many fields in which this was done get their name from it. KILLERK (Cill Eirc)

Old church of St Eirc. There was also and is used sometimes yet a graveyard for unbaptized children.

KILGLASSY (Cill Glaisne)

There was a Church dedicated to St Glaisne in this place.

KILEA (Cill Aoda)

There was a Church of St Aodha there and also a graveyard which is still used.

KILONE (Cill Eoin)

There is a Church dedicated to St John the Baptist and at present around the ruins of the monastery there is a graveyard.

BALLYEA (Baile Aodha)

Townland of Aodha

TIERMACLANE (Tir Mic Coileán)

Townland of the Son of Collins

DARRAGH (Darac)

There was a wood of oak there at one time KNOCKANIRA (Cnoc an Aodhaire)

Hill of the shepherd

LISMAELBREDA (Lios Maol Brighde)

Bare Hill of St Brigid. There is a well dedicated to St Brigid in this place.

BARNAGEEHA (Bárr na Gaoithe)

This is a high country exposed to wind

DROMADREHID (Drom an Droichid)

There is a bridge in the vicinity

DROMEEN (Druimín)

There are bends or turns in the land

BÁN an ÉAN

Numbers of birds frequent here

BALLMACOODA (Baile Mhac Óda)

A family by the name of Óda lived here.

REAGHFA (Réathe)

This is a rushy district.

BANSHA (Báinseach)

Meadow land

LACK NAISGEACH (Leaghadh na Sgeach)

Felling of bushes. Trees are knocked in this land

BALLYVESKILL (Baile Mheasall)

A family of Mescalls lived here.

CRUACHA BREACA

This cliff is so called because it is speckled with loose stones

BINN DEAS

A cliff in which there is a cave where Diarmuid and Grania are supposed to have hidden.
There is also an underground passage from it to the sea.

CRAG BHRIAIN

A craggy district, once belonging to O'Brien.

POLL a CEÁRDTHAN

So called because there was a forge there long ago.

AN MÓINÍN

Field containing moor and marshy land

SEANACHÚL

(-)

GARRAIDHE RÓIBEÁRD

So called, because it was once owned by Robert Gorman AILL an TOBAIR

"The cliff of the well", So called because there is a spring well there.

AILL RUADH

"The red cliff"

LOCH MÓR

(-)

CNUICH CHÁITÍN

A woman named "Cháit" once lived in this hill

PÁIRCH na STEALLA

An enclosure for a stallion

ABHANNCHRE

It got its name from a muddy river which runs through it.

PÁIRCH an LOCHAIN

The field with the lake

RATHMIN

The level fort.

GLEANN DOIMHIN

The deep valley

BAILE BEAG

Small groups of houses here and there.

POLL a' FHUINNSEÓG

Got its name from a hole which is there where an ash tree grew one time.

POLL a SAGAIRT

Got its name from a hole in which a priest was drowned.

LÍOS MÓR

A big fort in this field

LÍOS na COILLE

A woody fort in this field

GORT na MUC

Pigs were fattened in field long ago

PÁIRCH na FÉARACH

It is so called because grass grew very plentifully in this field and was great for fattening cattle.

RÍASC MHÓR

It is a big marshy field

RÍASC BEAG

A small marshy field

PÁIRCH SEÁN RÚADH

This field is called after a man named "Red John" who once lived near the place

PÁIRCH na LÚAITHREACH

This field is full of rushes

PÁIRCH an LÍOS

A forth in this field

PÁIRCH an t-OB AIR

In this field there is a springy well. Páirc an Ghainibh

Sand-pit is in this field.

Páirc an Abha Dhubh

This field is in Cragbrien. It is so called because of a black river running through it.

Lios na Féarach Fhada

This fort is noted for the long grass growing in it.

An Gáirdín Dhubh

The boggy garden.

An Bhóithrín Caol Fhéarach

This little road is at Bansha Cross is so called because it is narrow and grassy.

Páirc na Searrach

Is so called because foals were reared there long ago.

Móin-fhéar na Luaithre

The meadow of the rushes.

INFORMANT

Riddles 250

As black as ink, as white as milk hopping on the road like hailstone?
a Magpie.

As round as a marble, as flat as a pan half a woman and half a man?

A Penny

As round as a marble as deep as a cup the king nor his army can't take it up.

A Well.

Black and white and redd all over?

Newspaper.

Where was Moses when the lights went out?

In the dark.

I went up the "bóithrín", I came down the "bóithrín" and carried it on my back?

A Ladder.

Twenty six (sick) sheep went out a gap one died how (l) many came back?

Nineteen.

What part of a cow goes out the gate first?

Her breath.

Twenty sheep went out a gate, twenty twenty more followed that, then a shepherd and his dog
how many feet in that?

Two.

Under the fire over the fire and not touching the fire at all?

A loaf of bread baking in an oven.

I have an old cow who lies by the wall. She eats all she gets and drinks nothing at all?

A Fire.

Why does the hen pick the pan?

Because she can't lick it.

Long legs crooked thighs small head and no eyes?

A Tongs.

Riddle me, riddle me, riddle me ro my father gave me some seeds to sow, the seeds were
black and the ground was white riddle me that and I will give you a pint?

Pen, ink, and paper.

24 white cows in a stall a red cow came and licked them all?

Your teeth and tongue.

As I went out a muddy gap I met a a man without a hat, he had iron toes a silver nose and
upon my word he would frighten the crows?

A gun.

Four stick standards, two belly binders two hookers, two crookers, and a twist about?

A Cow

As I went out a slippery gap I met my uncle Davy. I took off his head and left his body easy?

A head of cabbage.

Four bottles at the bottom of the hill turned down and cannot spill?

Four teats of a cow.

What animal walks on four feet in the morning two at midday and three in the evening.

Man, because he goes on hands and feet as a child, two feet as a young and with a staff in old
age

How many calves tales would it take to reach the moon?

One, if it was long enough.

Why is a christmas pudding like a swift(ly) running river?

A christmas pudding is full of "currants" while a swift running river is also full of "currents".

When is Santa Claus most successful?

When he is at the top of the tree.

What is the difference between a Christmas host and a hungry dog?
A Christmas host puts "wines" on the table while a hungry dog "whines" under the table
How many thorns in a furze-bush? (one)
One, and all the rest.
What goes up when the rain comes down?
An umbrella.
Why is the housewife the biggest fool all?
Because she puts out her tub for soft water while raining hard.
Why is a butcher a rogue?
Because he steels his knife.
How is it summer goes so easily?
Because there is often an evening missed (mist).
What animal would you like to be on a cold day?
A little 'otter (hotter)
What goes from Dublin to Cork without moving?
A railway line.
When it is out it stirs about when it is in it is easy, when it is wet it is like a trout

slippery wet and greasy?
A head of Cabbage.
Which is the grey goose or the white one the gander?
None of them.
Which is it right to say the yoke of an egg is white or are white?
The yoke of an egg is red.
I have an animal at home she lies by the wall all day, she eats all she gets but drinks nothing at all?
Fire.
Tin-can under a bank
Ten milking four?
A woman milking a cow.
Hairy alround rough in the skin two things eating and one going in?
A jug.
What is it that gets bigger the more you take out of it?
A hole.
What is it a woman looks for but hopes never to find?
A hole in a stocking.
What is half the moon like?
The other half.

Round and round the rugged rocks the ragged rascal ran and and if you can tell me how many r's in that I'll call you a clever man?
None (That).
Constantinoble is a great big word. If you cannot spell it you are a great big dunce?
It.
As I went up a wooden bridge I met an under-scholar. He took off his hat and drew his gloves. What was the name of the scholar?
Andrew (and drew)
Jennie inside the wall. Jenny outside the wall and if you go near her she will bite you?
A nettle.
Why does the hen cross the road?
To go to the other side.
What is bought by the yard and worn by the foot?
Carpet.
What is it we all saw but will never see again?
Yesterday.

Eight arms but no hand, a wooden leg but cannot stand, is often wet but cannot feel, has no boot but is shod with steele, a dress of silk with a belt round the middle. Now can you guess this silly riddle?

An umbrella.

Humpty, Dumpty sat on the wall. Humpty got a great fall. All the king's horses and all the king's men could not put Humpty Dumpty together again?

An egg.

Why did Cain kill his brother?

Because he was Abel (able)

What side of the cup is the handle at?

The outside.

What is it that when full holds more?

A pot full of potatoes when water is put in.

How many baskets would clear a mountain?

One if it was big enough.

When is a Queen like a piece of wood?

When she is a ruler

What is it as it gets older grows smaller?

A candle

If a cow ate the three fourth of a manger what time is it?

A quarter to eight (ate)

As I went out a slippery gap I met a man with a red cap, iron toes and a timber wish pon my word he would frighten the crows?

A Gun.

If a man got sixpence for walking a quarter of a mile what would he get if he walked thirty miles?

Sore feet.

If a man fell from a house-top what would he fall against?

His will.

What is cut but never eaten?

A deck of cards.

Two "ns", two "os" and "l" and a "d". put them together and spell them for me?

London.

Under gravel, I do travel, over board I do stand, I rode a mare that never foaled and brought the bridle in my hand?

A ship.

Riddle, Riddle-re.

Though a riddle could not be,

Through an ox, through a knee,

Through and old cow's udder,

Through a horse's skin bone,

Riddle me this, and I will give you a pint?

Thunder and lightning.

What is the cause of many tears?

Onion

What turns without moving?

Buttermilk.

What is worse than a pig at the door?

Two pigs.

Why is a drawn tooth like something you have forgotten?

Because it is gone out of your head.

What goes up a ladder with its head down.

A nail in your boot.

As I went out a slippery gap I met a man with a red cap and a stone in his belly and if you tell

me that you will be a good girl?

A haw.

As round as an apple, as plump as a ball can climb over churches and over steeple and all?

The sun.

What is the difference between a scissors and a butcher?

The scissors chops paper and butcher papers chops.

How many wells would make a river?

One if it was big enough.

A king of Manchester sent to his sister a bottomless vessel to put flesh in?

A Ring.

Why is an echo like a lady?

Because she will have the last word.

What is smaller than two eyes of a fly?

One eye.

Queen Victoria built a ship and (Ann) on that ship her lady sat and (Ann) I will be blamed for telling you her name and there three times I have told it yet?

Ann.

INFORMANT

[Morgan Mc Inerney](#)

Feasts of the Year 260

New Year's Day. It is deemed unlucky if a woman, especially a red-haired one, enters a house first to wish the members a Happy New Year. Long ago young boys went around to the houses wishing people a Happy New Year. To show their welcome the people gave them wine and cakes.

Little Christmas Day. Three candles are lighted on this night in honour of the Three Wise Men. This day is also called The Women's Christmas.

St. Brigid's Day.. Crosses of cardboard or timber are made and hung up in the houses, on the Eve of this feast to bring luck on their occupants during the coming year. The fires are left unquenched so that Brigid can come in and warm herself.

Shrove Is the Season for match-making in Ireland. On Shrove Tuesday (the last day of the Shrove) pancakes are made in which rings are put. It is said that whoever finds the ring will be married the first in the family.

Ash Wednesday Is the beginning of the Lenten season. Long ago people drank black tea on that day and also abstained from eggs and butter. People get ashes put on their foreheads, and they prepare for the time of fasting and penance.

Chalk-Sunday Is the sunday following Shrove Tuesday. This day gets its name from the old custom of chalking people who are of marriageable age but who did not get married during the Shrove.

St. Patrick's Day. The shamrock is worn in honour of the three-fold mystery of the Blessed Trinity, explained by St Patrick when he picked a shamrock. It is a sign of luck to find the four-leafed shamrock which few are fortunate enough to find.

Easter Sunday Long ago people never ate eggs during Lent but as many as possible on Easter Sunday. Also, if a person was up early enough, it is said they would see the sun dancing n the sky.

St. John's Eve Bonfires are lit in honour of St. John, Patron Saint of Kilone, my parish.

St. Peter and Paul's Day. People visit St. John's Well to do "rounds" as this is 'pattern' day in my parish.

St Swithin's Day (15th July) If this day is misty it is supposed to be raining for forty days afterwards. So people pay great attention to the weather on that day.

Michaelmas (29th Sept.) People spill the blood of a goose in honour of St Michael.
November's Eve It is supposed that the deceased members of each family come back among the rafters to know who says a prayer for them. Children have great fun on this night.
St Martins Day (11th Nov.) The blood of three birds is drawn, some of which is kept on a piece of wool and is supposed to be a cure for ailments.
Christmas "Bloc na Nodlag" is put behind the fire to burn. The door is left unlocked for fear Mary would be seeking refuge.

May Eve Salt is put in the wells so that the butter cannot be stolen by evil neighbours.
St. Stephen's Day. Young boys go out "hunting the wren". People seldom eat meat on this day as it is said a person would be free from all fevers during the year if he abstained from meat on that day.

INFORMANT

James Casey

Food of Long Ago 264

Long ago the people got ever so early, about four o'clock, in the Summer. The men went to work in the meadow, garden or bog as the case might be and had a good day's work done before dawn because more work could be done in the cool of the morning. The women were up also and had their washing or butter making finished at day-break so that afterwards they could help the men. They then had breakfast, which consisted of porridge and buttermilk, about eight o'clock. Then they ate nothing until about two o'clock when they had dinner which consisted of potatoes and salt, turnips, and perhaps a little meat on Sundays. The women came in about six o'clock to milk the cows and each only got a "mock" of bread in the milk-bucket to eat before milking. About nine o'clock they ate the supper which also consisted of potatoes and skimmed milk. Some people had no table at all, only left the pot of potatoes in the middle of the floor, all sat round it and ate the potatoes up with their hands. The following is how potatoes were cooked:

At first they were washed in a "scuttle" which was made of rods got on an "ozier" tree. Then they were put into a pot and boiled. When boiled they were put into the "scuttle", water and all. The water went down through the rods and through the holes in the "scuttle". The "scuttle" was placed in the centre of the floor and the whole household sat around it and contented themselves with the potatoes which they ate with a pinch of salt. They had no knives, forks or spoons only their fingers and mouths. As the old saying goes "fingers were made before forks".

The richer people killed a pig once a year and had meat on Thursdays and Sundays. The lard of the pig would be salted and hung up and used for dressing cabbage which on certain days was eaten for dinner.

They had many kinds of bread such wheaten, oaten and indian meal bread. In every house a quern was kept for grinding the wheat or oats. Another favourite kind of bread was "[?]scampi". It was made from potatoes, They were first grated with a piece of tin. The juice was then put into a bucket which was left aside until morning. Flour was mixed with the potatoes then and this was baked in a griddle. This was a very nice cake but if it let cool would get hard. When the bucket was taken next morning a white top had come on the juice. This top was put under the sun bleaching for a few days. It was then brought in and used as starch for the year. They also ate the flesh of animals such as pig, kid, calf or sheep and fowls. They killed deer and ate the flesh which was called "venison" and also fish which they found in nearby rivers. Water-cress and boiled nettles were eaten with meat.

They drank "[?]poitin". They steeped barley grain in a vat of water and left it there for a long time. when anybody (wate) wanted a drink of this they sucked it through a rush of straw and this drink was highly intoxicating.

COLLECTOR

Brigid Casey

(no title) 267

There was once a woman who boiled a pot of stirabout for three workmen. When she had done so she poured it into pigíns to cool. It was very hot and thin. A little while later the men came in. They were very thirsty. The first man took the pigín and went half way in it but was nearly scalded. He shouted "stirabout since last night" in Irish. The second man thinking it was a grand drink raised it to his head. No sooner had he a mouthful drank than he was burned. He also shouted "she had right to warm it". The third man took it and as he did he did he flung it at the woman of the house saying "I am scalded".

In the time of the famine, a woman named Mrs. Burke lived in Kilmaley. She was very charitable and had compassion on the poor whom she never turned away from the door. She had a chest of seed-wheat in the house. She gave a fistful of this to every beggar who came to the door until, when drawing near the time for sowing the seed she found she had only about a stone left in the bottom of the chest. Mr Burke was a very wicked man, and she did not know what she would do. She tried to postpone the day for sowing the seed as long as she could. At last Mr Burke went to the chest to take out the wheat and - the chest was overflowing. This was a miracle worked to this charitable woman through her kindness to the poor.

A crowd of young boys were going for a bathe in the cascade at Killerk. They saw a very huge object with his tail in his mouth trying to ascend the flow of water. They took to their heels and told a man named Hinchey of what they had seen. He went to see the object and found it to be a salmon. He captured it and had food for weeks afterwards in it.

INFORMANT

John J. Casey

Old Sayings 269

Do it like máthair "Seán Bhán" would do it.

Seán Báis mother always did everything in a correct and clever manner.

Look before you leap, taste before you sup.

The kettle calling the pot black.

Out of sight out of mind.

He's like as if you were pulling a rib out of his whisker, his is so peevish.

He's like a bag of weasels.

Smooth waters run deep.

He's like she would throw him out of her mouth or he's the dead spit of her.

Where there's a will there is a way.

The beginning of health is sleep and the end of health is a sigh.

Health is better than herds of cows.

People meet but the hills or mountains never meet.

A stitch in time saves nine.

You could not make a silk purse from a sow's ear.

He would drink Lough Erne or He drinks like a fish.

He can run like a hare.

To run with the hare and hunt with the hounds.

You cannot put an old head on young shoulders.

A bird in the hand is better than two in the bush.

All work and no play makes Jack a dull boy.

Aithnigheann ciaróg ciaróg eile or Birds of a feather flock together.

A wise man carries his coat a fine day.

To eat the face off a person.
The idle man tempts the devil.
Far away hills look green or Kerry cows wear long horns.
Every old stocking meets an old shoe.
Never put off 'till to-morrow what you can do to-day.
Better late than ever.
Fingers were made before forks.
Grey hairs should be respected.
The early bird catches the worm.
It is a long road that has no turning.
No matter how long the night is the day comes at last.
Every cloud has a silver lining.
A friend in need is a friend indeed.
'Tis an ill wind that blows nobody good. God fits the back for the burden.
Curiosity killed the cat.
When it rains it pours.
Spare the rod and spoil the child.
No news is good news.
After a storm comes a calm.
One misfortune never comes alone.
"Marbh le té agus marb gan é".
"Níl aon thíntéan mar do thíntean féin".
A son is a son until he gets a wife, but a daughter is a daughter all the days of her life.
There never was a mother who thought another woman's daughter good enough for her son.
He whom the cap fits let him wear it.
Early to bed and early to rise makes a man healthy, wealthy and wise.
There is many a slip twixt the cup and the lip.
Is maith an tiománuidhe an fear ar an claidhe.
If at first you don't succeed try, try and try again.
New brooms sweep clean.
Much wants more.
He that by the plough would thrive himself must either hold or drive
It is not the noisiest who bear most or who labour hardest.
Empty vessels make most sound.
Beg from a beggar and you will never grow rich.
Charity begins at home.
All is well that ends well
The dog in the manger will neither eat the hay himself nor suffer the hungry to eat it.
Christen the cat and you will know what to call him.
What is sauce for the goose is sauce for the gander.
All is not gold that glitters.
Fine feathers make fine birds.
It's the heaviest ears of corn that hang the lowest.
There is juice in a cow dead or alive.
She can ly on the bed she dressed for herself.
Smooth waters run deep.
Never judge by the outside.
Throwing apples into the orchard.
Kerry cows wear long horns.
A year of sloes is a year of sorrow and a year of haws is a year of gladness. When all fruit fails welcome haws.

INFORMANT

Making the Churn 276

The churn we have at present is a barrel-churn, with a handle on either side and resting on a frame. The latter is three feet high, while the churn itself is five feet long and seven in circumference round the middle, and is narrow at either side. About eight years ago it was made.

We also have a small staff-churn which has been handed down for years and is used in Winter when butter is scarce. This churn is about four feet in height, one foot in circumference on top and two in the bottom. The following are its parts.

The body itself, the staff, the lid the skimmer and the wooden "cup". There is a hole in the cover for the staff to pass through. There are three little notches in the top of the side of the churn which show where the handle of the cover should be placed.

Butter is made twice a week in Summer and once a week in Winter. Everyone in the house "puts the size of their head" in the churn by making the "[?]breas" of it. If a person comes in meanwhile he says "god bless the work and he too makes a "[?]dreas" of it in order to put the luck in it. The butter takes about twenty minutes to make. The staff is worked by the hands up and down. The following is the way in which butter is made:

First the churn is got ready and "scalded" and then the ripe cream is spilled in. Next the staff which is a long narrow piece of wood with a level piece at the end is put in, then the lid which was tight-fitting was put on and lastly the wooden cup which serves as a cover for the hole in the lid and prevents any waste of cream. Now, one of the household, catches the "staff" and begins beating the cream up and down for some time, until little grains of butter come up on top. This shows that the butter is made. The latter is taken out by means of a skimmer and put in a tub to be washed. It is thoroughly washed three times and then salted and mixed. Next it is put in a firkin or box and there are also a couple of rolls left for eating. The buttermilk is kept for making bread and some of it drank as it is very wholesome.

Butter-Making 278

Following are some customs relating to buttermaking.

A man should not go from where a churn was being made with a lighted pipe for fear of bringing the butter. If a dead man's finger was put stirring cream there would be a great return of butter. If a black cat was buried or a four pronged fork left in another person's land that person would have no return of butter. If a stranger came into the house while the churning was going on he would make a "[?]dreas" of it for if he did not the supply of butter would be lessened. Sometimes when the cream is put into the churn a drop of Holy water is shaken on it to bring luck on it. It was also believed that you would not have any produce from your cattle for the year if you gave away butter or milk on May Day. It was a custom to have Mass said in houses on May Day to bring luck on the stock and whenever there was thunder the people put a horseshoe nail into the cream to keep it cool and to prevent having soft butter. Before separators came into use the new milk was put in pans which were kept in "stillions" - (s) in the bedroom sometimes. After being set for twenty four hours the cream which had risen to the top was skimmed off with the fingers and butter made of it. The skimmed milk was given to the calves. The people wrapped a cloth around lumps of butter dug holes in bogs and buried the butter there where it kept fresh until they wanted it. These lumps are often dug up in bogs even at the present day.

The following is a story about churning:

There was a man one time who had a lot of cream. When he went to make the churn he could not and try as he would it failed him each time. He got very angry in the end so he left it by the wall and sent for the priest to have Mass said in the house. During the principal part of the Mass a great flame of fire shone about the man he shouted loudly. The priest looked around but could not see nothing

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There was once a woman who had five or six cows. One day she went making a churn but try as she would she could not make it. She had to give it to calves and it was the same for a whole year. One day she said she would make it for the last time and if she did not succeed she would not try any more. She failed so she left the churn up near the wall. Not long after the door opened and in walked a little woman. She asked why was the churn left up and was told. "Tis one of your neighbours that's bringing your butter from you" said she "and maybe I could do something for you", she left the house and returned later bringing weeds. These she boiled in a saucepan, then she put a drop of the water into the churn and began to make it. Before long the only the flame. He continued saying Mass after some time the flame disappeared and the woman was there as if nothing had happened. When the priest had gone the man started churning again and succeeded. It was thought that it was a neighbour who was supposed to work charms that caused it.

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There lived in Killerk a man named Michael Corry. May night they were making a churn. One of the neighbours came in on [?]"cuaird". It happened later on that one of the household went out and was surprised to find a tincan of water outside the door. She returned and related what she had seen. The churn was made at this time but was not opened. No sooner did the neighbour hear this than he left and brought the tincan with him. When the churn was opened they could not do anything with the butter as it was rotten. It was the neighbour that brought the water from Corry's well in order to bring them bad luck.

There was once a man called Flynn, living in Ballyea. He was enchanted and every May Eve he turned himself into into a hare and went around sucking the neighbour's cows. His neighbours found out this and watched him one night. As they passed a cow-house out jumped a hare. A grey-hound was let loose after him and almost overtook him. There was a

hole in the wall near the door of Flynn's house. Through this the hare went but not unharmed. Just as he was disappearing through it the dog took a mouthful of one of his hind legs. Nothing was heard of Flynn for a few days afterwards but at last someone broke in and found him lying on the bed, suffering from a wounded leg.

A woman was selling butter in Ennis. The butter-buyer bored the fircin and a waistcoat came up tied to the cover. "Good gracious! look at where [?]Seanin's waistcoat is that we were searching the house for" said the woman. This is what was put into the fircin in place of butter.

INFORMANT

Morgan Mc Inerney

Houses Long Ago 284

The houses long ago were entirely different from those of the present day. Then, the walls were made of mud and the rafters of bogdeal. When the timber was up scraws were put as a first covering. These scraws had to be very tough and to be cut very thin. They were about two feet wide and each one had to be long enough to reach from the eve to the ridge. They were then laid neatly with the grassy side out. It was then thatched with wheaten straw which was called reed. Once every year the houses were thatched and therefore in the very old houses the roofs are very high. On the inside the scraws were covered with canvas bags which were sometimes white-washed.

Houses are usually built in groups or "[?]bailes" as they were commonly called and each house going in the same direction, usually from West to East. In hollows or sheltered spots these old "[?]bailes" were for the most part and care was taken not to have a house built in the path of the fairies. People were very superstitious and exact as regards house-building. Friday was supposed to be the luckiest day to start. In this County when going to build they went to Biddy Early who was a "wise woman". She looked through a blue bottle and told them in what direction the house should be faced. Sometimes when houses were being built they were knocked again in the night by the "good people" because they were in the way of the fairies. To prevent this when the foundations were cut the mason made three little castles of stones before sun set. Then he said aloud "If these little castles are in the way of the fairies they can knock them to night." If the castles were knocked in the morning then he would have to change the foundation of the house.

Plaited sally bushes stuck in a large opening in the wall served as a door in these old houses. A bag of hay packed the holes which served as windows. The floors were of clay and there was a half-door in every house, to keep out the fowls and pigs. A kitchen and one bedroom were all these early houses contained. The bed which was called a "four poster" and which was made of bogdeal was in a bed-room at the far end of the house. In the kitchen was another bed called a "settle-bed" which was used as a seat during the day and in which the children of the house slept during the night.

A man in Lissycasey was once building a house. He had it ready for roofing, when one day he saw a strange, old little man coming towards the house. He was drawing nearer and nearer until he hit up against the corner of it near the window. "Good day sir" said the mason "You seem to have lost your way." "I have not lost my way" said the old man but if that house is there when I come again you will hear about it." So the man shortened the house and he never saw the old man again. His house was in the way of the fairies, hence all the trouble.

A man named Carney was also building a house. One morning the gable end was knocked. He and his men built it again that day but the following morning it was also knocked. They built it again but it was knocked a third

COLLECTOR

Houses Long Ago 288

One time a certain family were building a new house in an old road. The first day of the work they got on well and went to bed that night greatly pleased at the work they had done. When they got up next morning they were greatly surprised to find the building knocked. The boy of the house fell sick and when he was dying he told them to remove the site of the house or they would never be lucky. They did as the boy said and succeeded in building the house. Th McInerney family of Ballyea have a candle-mould at home which was first used by my great-grandmother (about 100 years ago) and was used(b) a little in my grandmother's time. We have kept it since then in remembrance of them and what it was used for.

The women made the candles in those days and the following is a description of the particular work.

Cows were frequently killed for they were very cheap and the fat was melted. The women had

COLLECTOR

[Fanny Mc Inerney](#)

Candle-Making 288

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Cows were frequently killed for they were very cheap and the fat was melted. The women had their moulds ready on the table. When sufficiently melted the liquid fat was poured into the moulds and then left to cool. Next they put the wick up through the middle of the candle.

It was made of cotton threads wound around to form a cord. Then the moulds were again heated and the candles taken out ready for use.

Told to Fanny McInerney by her father Morgan McInerney, aged 54 years. Farmer, who has in his possession a candle-mould (similar to sketch) of about 100 years old.

COLLECTOR

[Fanny Mc Inerney](#)

Old Ruins 290

There are only two old ruins in this district which I am acquainted with. One is a castle and the other an Augustinian Monastery now used as a burial-ground by the people of Ballyea. The later was founded in 1190 by Donal O'Brien, king of Thomond, and was destroyed by Cromwell's soldiers. The remains of the windows and doors are still to be seen there and also a stone stairs, a holy-water font and underneath cellars. The roof has fallen in but the aisles of

the church are still to be seen. Nearby is a blessed Well dedicated to St. John. About three-quarters of a mile from my home in the townland of Tiermaclane stands the ruins of a castle in Mr, Carrigg's farm. Judge Norbury who sentenced Robert Emmet to death was supposed to be born there. All the roof is gone but most of the outside walls are still to be seen. The last resident there was a Landlord, Mr. Woulfe. It is thought locally that the fairies inhabit it now

Killone 291

One hundred years after the destruction of the monastery a man was hunting for rabbits in Kilone. His dog ran to the rock over the Blessed Well, jumped up on it and started to bark. Fearing the barking would be heard, the owner went to the dog and thought to quieten him. To his huge amazement he saw one of the Augustinian nuns, fully robed, performing a "round". The man took to his heels and never ventured near the place again.

Woods surround the old monastery at Kilone, still, no crow is ever to be seen or heard. According to local belief, when the nuns chanted their office long ago, the noisy cawing of the crows (which were plentiful then) interrupted them. So they prayed to have them banished and never since have they returned.

INFORMANT

Morgan Mc Inerney

Fairs 292

Fairs

Dates, Kind of Fair, Where held.

1st Jan., Horse - fair, Mullagh.

5th Jan., Horse and sheep fair, Ennis.

6th Jan., Cattle - fair., Ennis.

25th March, Horse - fair., Kilrush.

3rd Tuesday in April., Cattle - fair. Ennis.

Following Wed., Horse - fair, Ennis.

8th May, Horse and sheep fair, Ennis.

9th May, Cattle - fair, Ennis.

30th May, Cattle and sheep fair, Clarecastle.

23rd June, Horse - fair., Spancilhill.

24th June, Cattle - fair., Spancilhill.

1st August, Horse and cattle., Ennis.

3rd Sept., Cattle - fair., Ennis.

13th Oct., Horse - fair., Ennis.

14th Oct., Cattle - fair., Ennis.

1st Nov., Cattle and foal fair., Kilmihil.

11th Nov., Cattle and foal fair., Clarecastle.

2nd Dec., Horse - fair., Ennis.

3rd Dec., Cattle - fair, Ennis.

Nowadays, in towns, there is a special field for fairs called the "Fair-green" but that was not so, long ago. Then, fairs were held in the streets of towns and this custom is coming back in many places. Oftentimes too, buyers went from house to house buying stock which they sold again for profit.

Farmers with cattle to sell, go to fairs, as they have not other way of getting rid of them. On the fair-morning these farmers arise very early because the fair starts at an early hour and besides some of them might have to walk ten or twelve miles with their beasts. They trudge along the road, sometimes in rain or frost, driving their beasts before them. Long ago people

believed it very unlucky to meet a red-haired woman, when going to a fair.

There is a toll paid for every beast, to the toll-collector; sixpence per head for cattle and sheep; three-pence per head for pigs, and a shilling per head for horses. During the fair much disputing and arguing takes place. Buyers walk up and down amongst the cattle, examining and pricing them. The bargain is made in the following way: The seller asks a price. Usually the buyer considers that too dear and arguments arise between them. After long arguing the neighbours come in to "split the difference". The buyer and seller shake hands and the farmer spits in the other's palm to seal the bargain. They then have a few drinks together to finish up their business.

Cattle are marked by putting a cut of a scissors on them. Jobbers mark them with a raddle which is blue or red. When a cow or horse is sold the halter is given too.

Travelling tinkers attend all the fairs. They arrive at the district three or four days beforehand and leave their caravans on the road side. The women sell halters, linoleums etc, out the country, while the men are drinking, quarreling, selling or swopping horses.

INFORMANT

James Casey

Forts or Raths 296

The old raths or forts as they are called in my district are the only links now remaining with the superstitions of long ago. At the present day young people do not interfere with them as they are told by their fathers not to have anything to do with them. It was believed that they were built by the Tuatha De Danainn. Most of them are situated on the tops of hills and are so laid out that one can see at least three others from any one of them.

The reason for this was that if any of the forts were invaded the occupants would light a fire. This would be seen by the tribes in the other forts who would also light a fire and so continue the message until all the clans would come to their assistance.

All forts are of a circular shape with a high bank of earth surrounding them. Some of them are larger than others and appeared to have been fortified as there remains a high mound all round. This was separated from the body of the fort by a deep trench generally full of water. The old people said that the fortified forts were occupied by some prince or chief of high rank. There is a fort about a hundred yards from my house in the centre of a five acre field. You can see three forts from it one in Daly's land Killerk one in Pat Casey's Killerk and the third in Tom Gavin's Lisheen. It is a small fort. We have (heard) not ever heard music or seen lights there. A great many people who were crossing this field at night were set astray. The field is always meadowed therefore the fort is cut every year and saved.

If the old people heard anybody telling a fort they would tell the following story. Before a certain man had two "scribes" ploughed he got a sudden pain from which he never recovered. Another man went cutting bushes in a fort but after some time got a blow of a branch and lost the sight of his eye. These stories are handed down from generation to generation so the forts are left untouched to the present day and will no doubt until the end of time. The following is a story which proves it is unlucky to meddle with a fort.

Once a man ploughed a fort and in revenge for this his two daughters went in the fairies for three years. That is they were like two old hags in the corner and never went out or had any enjoyment until the three years were up.

Another man was going to build a cabin but a tree from a fort nearby was in his way. He cut it thinking it was no harm but that year he got pneumonia. He got better, however, and the following year, when the tree grew again, he cut it a second time. He got pneumonia again and almost died. He never touched the fort again and he was never interfered with by the fairies from that onwards.

In the townland of Lissycasey there is a fort owned by a man named O'Rourke: He thought to divide the field in two so early one morning he started the work. He was getting on well when one of his neighbours told him to stop or misfortune would come to him. O'Rourke continued the work and did not heed the advice, but one night he fell sick suddenly and was very bad. He was in the point of death when he said he would leave the work unfinished if he got better and to their great surprise he did. The unfinished wall is still there to be seen and was never touched.

INFORMANT

John J. Casey

Graveyards 300

In this the parish of Kilone there are three graveyards one in Kilone one in Kilea and the third in Killerk. In these three graveyards with the exception of the last named was once a burial-ground for unbaptised children, but which now lies idle people are buried still each family having a separate grave. In Kilone and Kilea two kinds of tombstones are to be seen - upright slabs of stone as crosses and also upright slabs of stones round on top each being inscribed with the name of the deceased. In Killerk however there are only ordinary stones, marking the names of the unbaptised. Owing to age some of these tombstones are moss-covered and consequently, the names are barely legible.

An old Augustinian monastery stands in the centre of the graveyard and grave(yard)s are to be seen even in these ruins. It is situated on a slope and overlooks Kilone Lake and is in the vicinity of St John's Blessed Well. The road leading to it is rough and rugged so that when funerals take place the coffin has to be carried from the public road on the shoulders of men. On some graves there are flowers placed out of respect for the dead and sometimes wreaths are left. There are many bushes and shrubs growing round the graveyard the yew tree being the commonest.

This particular graveyard was uncared for up to fifteen or sixteen years ago when the late Canon Burke parish priest of the parish at that time got the parishioners to give it a hand. The people up to that time had a habit of (of) piling stones on tops of graves when closed. These stones got displaced causing great untidiness therefore they had to be carted away. The nettles and briars were also cut down and the Canon gave orders that the graves should be finished off from that on with earth and sand and kept in repair by the owners.

There are many old tombstones which are long stone flags about six feet by three and one inch thi(ng)ck. On them the the inscriptions are engraved some in Irish. Others are marked by stone or marble crosses while more have no markings at all and it is impossible to find out whose graves they are.

Kilea graveyard is situated about two miles from Killerk. It is square in shape and is surrounded by an iron paling. It contains many headstones and from neighbouring parishes most of the funerals come. It is customary when a person is being buried in Kilea to walk twice round the graveyard with the coffin before laying it to rest. It is also a custom to make the Sign of the Cross with the shovel and spade across the grave. There is always a tuft of grass left on the breast-plate of the coffin on which the name and age of deceased are inscribed to keep it as long as possible from being eaten with rust.

There is a Cill in Killerk where unbaptised children were and are still buried. There is no care taken of this graveyard nowadays therefore it has (to) gone to rack and ruin. A few headstones are to be seen there with the names of children on them. All the graves are covered with moss, grass, and ferns.

There is also a graveyard in King's land in Lismeilbreeda where unbaptized children are buried. It is situated in a field beside the road which (it) is still used. Over each grave a stone is only placed as a distinguishing mark. Two big white-thorn bushes grow in the graveyard which is surrounded by a briar fence. It is situated in a marshy field where rushes are growing.

Long ago there was a wall near this graveyard but which has changed its position being now in O'Keeffe's land.

Long ago it often happened there were perhaps two or three funerals to the one graveyard the same day. If the relatives saw or heard another funeral coming they cleared off like the wind. The old people believed that whoever was last buried would have to draw water to the others if they went to Hell or Purgatory. A Protestant and a landlord who was not popular with his tenants, was being buried in Kilmaley. The minister was saying the prayers at the grave-side. He read "I hear a voice from Heaven." "You don't" said a voice. "I am higher up than you and I don't hear it." The voice was from one of the crowd, who was above in a crab-tree near the grave. As he said this he put a crab hopping off the minister's head. Keane was put into a vault but after a month it was found that he was missing. His friends could not discover where the corpse was and offered a thousand pounds reward to whoever would give any clue to its whereabouts. Searching was carried on for a long time but in vain.

One day, sometime after, another man was being buried in Kilmaley. One of the party who stole Keane's corpse, was drunk. He said to the man beside him "Do you know where you are standing now? It is down on that scoundrel, Marcus Keane. So he let out where Keane was buried. The man, who gave the required information got his thousand pounds reward.

INFORMANT

[John James Casey](#)

Townlands of the Parish of Kilone 306

I live in the townland of Tiermaclane, in the Parish of Kilone, in the Barony of the Islands.

This district is a most densely populated one, there being thirty six in it. At the western end the boundary is Nagle's Bridge or Craggy Kerivan while the eastern one is Buncraggy Cross. There are three families of Carrigs living there; two of Nagles; two of Griffins; two of McTigures; and three of McMahons.

The following are the names of the other families, O Donalds, Enrights, Cahills, Touhys, Scanlons, Hehirs, Hoares, O Neills, Frosts, Reidys, Penders, Minahens, Sextons, O Connor's, Carrolls, Purtills McDonalds, Scullies McCartys, Hogans, Garvies, Sullivans, Kellehers, and Spellisys.

Most of the houses are slated, with the exception of a few old thatched ones which are farmers' houses. There are nine cottages occupied by labourers one of which the post-boy lives in. The remainder of the people are farmers. The land is lime-stone land and is very good for raising crops such as:- potatoes, oats, wheat, barley, rye, beet, mangolds, turnips, and parsnips, and as grazing for cattle, sheep, and pigs.

There are only a few old people in the district. They know no Irish only a few "sean focals". The oldest person whom I know is James Nagle who is about seventy three years but still able to go to Mass.

In John Nagle's land is a quarry in which stones are quarried. In this place the shells of three old houses were found.

COLLECTOR

[Bridie Reidy](#)

Townlands of the Parish of Killone 307

I live in the townland of Ballyea in the parish of Killone in the Barony of the Islands. There were thirty-two houses in Ballyea long ago but there are only seven in it now. The following are the names of the families living here:- Neylons, Markhams, Connells, Killougherys, and McInerneys. There is hardly a family in Ballyea who has not some relation in America, who emigrated during the years known as "Black '47". The houses at that time were thatched with straw or rushes as slates were not to be had. There are the ruins of an old house in which my great-grandparents and also my grandparents lived. It is now used as a shed for keeping the farm machinery. The farm contained another house also the foundation of which was rooted up some time ago.

The commonest surname in Ballyea is Connell and there are two five families of that name there. Ballyea or " Baile Aodha " means the townland of Hayes but no family of the name Hayes live here now.

There are a few people over seventy some of whom know a good amount of Irish but the hardly ever carry on a conversation in it. They can tell many stories in English about long ago and the people who lived at that time.

Lime-kilns were very plentiful in this locality as the people used the lime for manuring the land and making it rich. The remains of four lime-kilns are still to be seen in our land. The nature of the land is greenstone and is good tillage-land. The principal crops raised are:- potatoes; turnips; mangolds; cabbage and corn such as:- oats, wheat and barley. Water is plentiful enough for cattle but sometimes in the summer the rivers run dry.

Ballyea is a pretty district surrounded by hills which look down on fertile valleys. It contains some groves, one or two rivers which are making their way to the Fergus and pleasant country roads bordered by white and blackthorn hedges. The National school and Catholic Church are pleasantly situated and are the only buildings of any importance except of course many solidly built farmhouses which testify as to the comfortable circumstances of their owners.

I live in the townland of Killerk, in the parish of Kilone, in the barony of the Islands. According to the old people, there were about forty-five houses, between the river in Killerk and the boundary line between this parish and Caherea, about sixty years ago, compared with twenty nowadays, only nine or ten of which are in Killerk. Those in the townland now are: Quin's Casey's, Mulvihill's, Casey's, Barry's, Mahon's, Fawls, Neylon's, and Mulvihills. The majority of the houses long ago, were mud-cabins and are knocked now. Almost all the houses now are slated. They are situated a good distance apart and are all, with the exception of two (one of which is a labourer's cottage, and the other a tobacco shop) farmer's houses.

The most common surnames in this townland are Casey and Mulvihill, although it only contains two families of each. Killerk is so called because in it was a "Cill" owned by a holy man named Eirc.

The land in this townland is green-stone and is very fertile. Potatoes, oats, mangolds, turnips and cabbage are the chief crops sown. The land is not wooded but is very hilly and there is a great view of the country-side all round from it. Killerk contains, three forts; a quarry; a small little river generally known as Mahon's river because Mahon's house is situated a little distance from where it flows in Killerk; a water-fall and a graveyard for unbaptised children. The river ran across the public road until a few years ago when a bridge was build across it. Killerk contains about three hundred acres of land. In each man's land there is a spring well where the family get the water for the tea and to drink. To serve other purposes there s a trough for water at the back of each house into which rain falls and stays, until needed.

In the time of the Free Emigration all the children of a family except one (who stopped at home to work on the farm) went to America.

I lived in the townland of Shannacool in the parish of Kilone in the barony of the Islands. There are only two houses in it and one of those is unoccupied. It belonged to a family

called Cunneen who sold out their place about twenty years ago. It was purchased by a man named Michael Hogan Lisheen.

In olden times there were about ten houses in Shannacool but most of the houses were made of mud and are knocked now. A great many of the people who lived in them emigrated to America and Australia. The cost of the passage to Australia at that time was only five pounds. Very few of these people could afford to pay the five pounds but a boy of the Henchy's from Killerk who had gone to Australia in former years assisted them.

He sent home a number of passages to his father every year who gave them to all the neighbours who wanted them and then they would pay the money by instalments.

It is hard to know how the people in those houses long ago as some of them had not a bit of land and a labourer's pay at that time was only fourpence a day. The land is coldstone and is fairly productive. It is very good for feeding milch cows and the butter is very sweet.

There are only two old persons in the townland my grandfather and grandmother. They both know Irish but are not much good for telling stories.

INFORMANT

[J.J. Casey](#)

Forges and Smiths 314

There are two forges in the parish of Kilone, one in Darragh and the other in Ballyea. The former is owned by John Meaney and the latter by Peter O'Sullivan. Meaney's forge is thatched, while the other is roofed with corrugated iron.

The following are the implements used by these smiths: Sledge, anvil, horse-shoes, pincers, nails, hammer, bellows and iron. The smith shoes horses, mends and settles all kinds of machinery and also all farm articles, such as ploughs, harrows, pulpurs and gates. He has a large fire in the forge, which he blows with the bellows, and in which he reddens the irons, before bending them to the necessary shape. When shoeing wheels, the smith makes a large turf-fire in the yard and works under the open air.

When a horse is injured or wounded, the smith is a great horse-doctor. Also when a farmer is buying a young horse, at a fair, he brings he local smith to help him to choose a good one. It was supposed, that if a person was very bad with tooth-ache and went to the forge, the smith could relieve the sufferer's pain, by resting his head on the anvil, wheeling the hammer thrice, round his head, leaving the implement near the aching tooth and that then the pain would cease immediately.

The bits of iron and dust of the forge are used for making manure called Basic Slag, and there is a cure for some disease in the water which cools the irons of the forge.

The forge is usually a dusty untidy place but is a favourite spot for discussions. People with horses to shoe or articles to mend, go to the forge, where they meet neighbours and acquaintances with whom they discuss all the affairs of the district.

Long ago pikes were made in forges, but not now.

INFORMANT

[James Casey](#)

Potatoes 316

There is more care taken of the potato-crop than any other sown in the farm. We sow about three quarters of an acre of potatoes every year. We have a small garden near the house where we sow Land Leaguers.

My father ploughs the garden and opens it into drills every year. The early variety of potatoes are sown about the first week of March. The seed potatoes are first cut and are called

[?]"sciollans". When they are cut a few days they are spread on the drills about twelve inches apart and are covered up with an inch of fine earth taken out of the side of the drill. This is called "bubbing". When they are bubbled the farmyard manure is spread over them and after that they get a dressing of artificial manure. The drills are then closed with the plough. The stalks are then levelled on the top to make a proper bed for the stalks. When they are two or three inches high they have to be softened and when they are fine and strong they are landed that is the plough has to be run over the furrows again to press the earth up against the stalks. This finishes the cultivation of the potatoes. About the end of June the stalks have to be sprayed to prevent the blight. Blight is a disease which attacks the potato stalks and rot(t)s them.

Preparing the soil for sowing Potatoes.

In the month of February the land is ploughed. It is not then touched for a month or so. Then it gets a second ploughing to break the hard sods of earth. Next it is rolled and harrowed five or six times to make the earth brittle last of all the drills are opened.

It is then that the woman of the house is busy. it is she that has to cut the seed into "[?]"sgiollans" to spread. The small potatoes are cut in two parts while the bigger ones are cut in four parts. An "eye" has to be left in each "[?]"sgiollain" out of which the new potatoes grow. Next comes the spreading of the potatoes which is the childrens job. Each one has on a bag apron with a piece of string or cord tying it at the back. The sgiollans have to be sown nearer to the left hand side of the drill than to the right. In the way that the pinch of earth covers them better. They are sown about half a foot apart.

In front of some houses are haggards on which ridges of potatoes are sown. Long ago the people "pinched" the drills with shovels and spades. This work would almost break ones back. Nowadays the people have only to take off the board of their plough put a piece of a bag on it instead and pinch their drills without the least bother at all. The people used wooden ploughs long ago but they were no good. The iron ones were far better.

Then the drills are closed with the plough and horses. By closing the drills means putting the earth in around the drills.

Then the drills are bush-harrowed or knocked to let the earth into the furrows. If weeds grow between the potatoes they are scuffled with a scuffler in order to leave the growth to the potatoes.

Next they are landed. Then they are sprayed twice or thrice to prevent the blight from harming them. A barrel of spray is made from a pound of washing soda and a pound of blue-stone. The washingsoda is put through the blue stone in order to counteract the poison that is in the blue-stone. The blight is a disease which appears in black spots on the leaves of the stalks.

INFORMANT

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Herbs and Plants 320

The following are the most common herbs or plants and their uses:-

Glórans

Sloundress

Meacan ataithiú

Moss

Ivy

Laurel

The deadly nigh shade

Hamlock

Garlic
Elderberries
Yew-tree
Barbery tree
Splúnc
Dandelion
Nettles
Dock leaves
Biolar
Chicken-weed
Crowfoot
Praiseac Buidhe
Flaggers
Rushes
Ferns
Thistles

Some of those are poisonous such as:- Meacan Ataithiú
the deadly nigh shade and the yew-tree but the rest are harmless.
Gloráns are to be seen in almost every place. They burn terribly.
Sloundress cures cuts or sores

Meacan Atáithiú is a little plant which grows in crags and kills every beast except goats
which wehn they meet it throw it out of their mouths.

Moss is very good for stopping bleeding from cuts.

Ivy takes stains out of clothes.

The deadly night shade is poisonous.

Garlic is very good for cough and colds.

Wine is made from elderberries.

The leaves of the barbery tree when boiled are a cure for yellow jaundice. Dandelion is very healthy. From it a syrup can be made. Biolar when boiled with meat is very nice and is found on the brinks of rivers. Praiseac Buidhe grows through the oats. The people long ago tried to cure every disease with herbs.

The following is an old verse:-

For every evil under the sun,

There is a remedy or there is none,

If there is one try and find it

If there is not never mind it.

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[John J. Casey](#)