

Co. bhorcaighe

Bar.: Béara

Par.: Killaconenagh

Scoil: Baile na Bille

Oide: Donncha Ó Longaigh

Bere Island.

The matter in the following pages was obtained in all cases by the pupils from their parents. In no case had any pupil a grand-parent in the house.

V. Storz.

The wreck of the Joseph Howe.

The Joseph Howe was wrecked in the southern side of the Island on the eighteenth of February in the year 1846. She was coming from Minnitipilis in south America with a cargo of mahogany. She had a crew of five. The skipper's name was William Templeton the bosun's was the same, the "steward's" name was Peter Seymour the other was Harry Grant. The night was wild and foggy and they were going into the harbour. The night was so dark and foggy that it was into "fall na drad". (Three) Four of them were saved but one was lost. They were putting him into a boat from the ship (and) the boat capsized and he was drowned. The people that came to rescue them were from the Island. One of the rescuers (made a poet named Denis Harrington from Greenane made a poem about it which I am now going to relate:-

It was on the fifteenth of February,
just at the break of day
As I arose,
Put on my clothes
And to the seaside made my way.
On coming to the seashore

I spied an awful scene,
 For dashing against the rocks below
 Was a large brigantine.

II

I was struck with amazement looking
 at the wreck,
 The ship was loudly creaking,
 With three men on her deck,
 Another to the bow-line
 Was swinging from the boom,
 To reach the shore his object was
 Or death would be his doom.

III

The Joseph Howe I beg to state
 Was the name in which she sailed,
 She came from Minnitipolis,
 From London town she hailed
 With a cargo of Mahogany
 To Cork by orders bound
 But Fall na drady Bere Island
 side
 Her destiny she found.

IV

The four brave mariners
 I now intend to name
 The captain was William Templeton,
 The boswain was the same,

The chief mates was Peter Simon
 A kind good natured man
 The other was a seaman
 And his name was Harry Fran.

Above written by Patrick Sullivan
 Ballinakilla.

Finbar Murphy, Derricreeven.

There are several different versions of
 the wreck of the Joseph Howe in Bere
 Island. Here is one which I heard from my
 father.

On the eighteenth of last February,
 Just by the break of day,
 As I arose, and put on my clothes,
 To the sea I made my way.
 When coming to a seaside ribb
 I espied an awful scene
 Dashing on the rocks below
 Lay a large brigantine
 With little ^{II} hesitation

Another man and I
 Descended this great precipice
 Which was, both steep and high
 The bo's'n swung a lifeline (which)
 Which we risked our lives to take
 As the Atlantic waves rolled furiously
 And upon the rocks did break.

#

With the help of the lifeline
 We saved four lives that
 Who, but for our exertions
 Would have been washed away
 Another on the bowline (stay)
 Lays clinging to the boom
 To reach the shore his destiny
 But death would be his doom

#

They launched out the longboat
 Not thinking of their fate
 The boat capsized
 Four men were drowned
 On that unlucky date

#

The four surviving mariners
 I now intend to name
 The captain, William Gempleton
 The bo's'n's was the same

7

The steward's Peter Seymour,
A kind good-natured man,
The other was a seaman,
And his name was Harry Grant

4

The Joseph Howe I beg to state
Was the ship in which they sailed
She came from Minnititlin
And from London town she sailed
With a cargo of mahogany
To look for orders bound
And on Fall no. 5, Bere Island side
Her destiny she bound.

Local Place-Names.

Páirc na Sgoile, got its name because there was an old school there long ago. This school is situated in the old High-Road. This is the oldest road in Berehaven. This school is the first school built in Bere Island by the Board of Education. It was the only school in the island until the schools at Lawrence Cove and at Ballinakilla were built. It was a one storied, slated, and mixed school. It had two play grounds, one for the (girls) boys and a smaller one for the girls which are still to be seen. Jeremiah O'Shea was the name of the teacher there. He was the last teacher in this school. The school was closed and he was transferred to Lawrence Cove school when it was built in the year 1857. It was along this road, the High-Road, Carew brought his guns and troops. He landed in Lonehort and came down as far as the Presbytery.

Páircín na Ceardáin got its name because there was a forge there long ago. A man built a forge there and he was a black-smith and a nailer. In those days all nails were made by hand. Tóraig Ceardáin got its name because Saint Ceardán visited the island long ago and it was in that strand he landed. The strand

is situated in the north side of the island.
 Zauyffin got its name because the people used to
 spread manure in the field and they used to
 make ridges. Then they used to graze it and
 set turnips. The next year they used to set
 potatoes in the same field.

Uab got its name because anything used not
 grow in it because the soil in it is wet and
 heavy.

Above written by Mary C. Sullivan
 Ballinakilla.

Chris. Lowney, Derricreeven.

+ Pura our, The field of gold. My grand-father
 used say that gold was found there long ago
 but I suppose it is not true.

Pura Curly Oz, Long ago poor people used
 live in a field and every year they used
 till that field. A man by the name of Curly
 Oz lived in this field.

Pura Mure Foa. Long ago Mure Foa wa

living there.

Paurc oubi, The black field is so called because the soil is very black and turfy.

Paurc Csolin, The long narrow field.

Shab, so called because it is very rough and coarse.

Paurc ban, the white field because it is full of daisies.

Paurc na zolan, the field of the zolan because there is a zolan in that field.

Paurc na h-sbann, the field of the river because a river is flowing down to the sea in that field.

Cnocan a loc, so called because there is a big lake there.

Fall na zabaur, the cliff of the goat.

Fall bruide, the broken cliffs.

Cill ban, is so called, because there was a church there.

Mgnorin because it is a wet Marshy field.

Cumin leyrresc. The flat of the names because there are a lot of names wrighting on it. A slat is a flat stone or rock.

Sile Sullivan, Ballinakilla.

Quake, is so called because the people were confirmed there in the Penal days, as there was not enough room in the church at that time. The Bishop did not come only once in the twenty years. Pauric na Seole, is so called because the ruins of an old school are still to be seen there. It is situated in the old high-road about a quarter of a mile east from Áno na Zaoie. There is a man still living who went to that school named Jerry Hanley in Greenane. He is a very old man. It was the first school that was built by the Board of Education, and it was also the first school that was built in Bere Island. But it was not like the schools we have at the present day. They had not any desks or seats. They had not any copies to write on, they wrote on slates with chalk. They had a fireplace built with stones and there was no chimney but the smoke managed to get out some way through the door and windows. There was a very small attendance at that time; some of the scholars would not go to school because there were no guards. There was a teacher named Jeremiah O Shea. Pauric na Blohane, is so called because there is a big stone standing in the centre of the big field and at the other side of the stone there are four or five big holes. It was said that they were used as hiding places in the Penal days and it was said that some people died there of starvation at the time of the Domes and for that reason they were never closed since. Pauric a

Cannaige, is so called because there was a cow bought in Kerry and she died in that field, and since then the people called it Páirc a Cannaige. Páirc na cionain, so called it is the field of the boundary.

Finbarr Murphy, Derricreeven.

Here are the names of some of our fields. Cúilín saozim is the first. It is called after the Blackthorns that grow on the lower side of the field and also in the middle of the field.

Then there is Gaunaise Doimin, Gaunaise Com, and bun na Gaunaise Com. Gaunaise Doimin because it is a deep field, Gaunaise Com because it is a level field, and bun na Gaunaise Com because it is the field below Gaunaise Com.

There is another field called Páircín Nellie Kane. It is the story that everybody used to have a field of their own long ago and that this field was owned by Nellie Kane.

Poll na Muc is a small field near the boundary. It is a very wet swampy field and the pigs used to be rolling and rooting there in the hot days in the summer.

I will now tell some names of the places.

Clas, Barle Anilaoti, Some Craotin, and Barlena Cille.

Clas because there is a deep glen there and the ground rises again below near the sea.

Barle Anilaoti because there was a man there long ago called Anilaoti.

Some Craotin because there are a lot of blackthorn growing there.

15

Timbarre Murphy, Derricreeveen.

Trades and Occupations.

There are a lot of old trades in the island. One of them is basket-making. Most of the men are able to make baskets but some can better than others so the men that can make best make them for the rest. The way to make a basket is this:-

First some bally rods are got. These rods should have been seasoning for about a month in water. The time to cut the rods is at the dark moon in November which is called "Doras na Glar". Sixteen strong rods are stuck in the ground in a circle each two being about three inches apart. Then the weaker rods are woven in and out between the strong rods which are called standards. It is the top of the basket that is stuck in the ground. When the basket is about two feet from the ground the remaining halves of the standards are folded in and the bottom is made. About halfway up the basket there is a space left without any rods except the bare standards and spaces between the standards are called windows. Then the basket is complete.

Another trade is candle-making. This was done by pouring melted fat into a long thin mould and sticking a cord down

the liquid. When it was cold it was taken out of the mould and was used as a candle. Another way of making candles was to see a feebled rush in melted fat and light it. According as it burned it was pushed out farther over the edge of the scallop shell on which it was resting. Sometimes oil was used instead of fat. This oil was got out of fishes.

Another trade was spinning. First the wool was washed. Next it was carded:— This was done by making rolls of the wool between two wire brushes. Next it was put on the spinning wheel which was on a three-legged stool. The wheel was spun around, twisting the wool and making thick thread out of it.

ed
at
n
use
es.
w
w
en
a
gg
t.
t.

Mary B. Sullivan, Ballinakilla

Food in Olden Times.

Long ago the people ate three meals a day. In the morning they ate griddle cakes, butter, milk and honey, and for their dinner they ate fish, and milk, and potatoes, and they ate the same for supper. The people were fishing, or digging potatoes, or saving the butter and other things like that before their breakfast until the breakfast was ready. They drank fresh milk if they had any with their potatoes, or else, skim-milk, or sour-milk, or butter-milk.

They had wheaten bread and oat bread, and meal bread, and meal-and-flour bread, and all of them mixed together and they made bread ^{out} of it, and they had stampy and potatoe cakes. The usual meat they used to eat was veal and mutton when it was available. The people used never sell the calves only kill them and eat them. The people had the same vegetables as we have now. At Christmas they ate fowl, and at Easter they ate eggs. Noggins were the names of the vessels they used before cups came common. The first knives were made out of flint.

After the famine when the people were poor they had to give a certain amount

of grain to the landlords, and then the landlords shipped eggs and chesse and oatenmeal and wheat to foreign lands. While ships were coming in with shiploads of Indian meal, to the starving people of Ireland. Out of this meal the people made stirabout, and at that time the principal food all over the country was stirabout. This is a thin gruel of yellow meal and oatenmeal mixed. The people used be beating each other for the scrapings of the pot. This is mentioned in story and song such as in one song :- "Cheer boys cheer, for the stirabout is boiling,

Cheer boys cheer, for the scrapings of the pot." They used to put the grain over the fire to dry and harden it. Then they used to grind in with a quern. This is how they roasted the meat. They made a hole in the ground and got some middle-sized stones, and put them into the fire to get red, and when they were red hot, they used to put them into the hole, and put the meat down on them. Then they covered it with nice clean moss, and put some earth down on top of the moss. Then they left it there until it was cooked. When it was

cooked they took it out and covered up the
hole again.

Joseph

21

Joseph Sullivan, Ballinakilla

Food

In older times things were not the way as they are at present. The people used have two meals a day one in the morning about ten o'clock and dinner about five or six o'clock. These meals used consist of gruel for breakfast. The way that it was made is they used get a bowl of meal into a pot and put water into it and it used thicken very well and they used eat it with milk. They used eat potatoes for ~~breakfast~~ supper with butter milk. The men usually worked over two hours before breakfast.

They used grind their own barley and oats with a quern. That flour used not be like the flour we have now when it was baked it used to be black. Some people used grind a lot of it and sell it to people that used not have it for themselves. Sometimes they used make flour out of rye and this flour was very black in colour. The cake that was made out of rye was very black too. They used make cakes out of potatoes too this cake was called "Scampaise". It was made in this way. First about a half

dozen big potatoes were got and was
very clean. Then they used get a cocoa
bisc and take out the bottom and open
the tin and put holes in it with
nail. Then got a dish and put this
grater over it and then got a potato
and started grating and as fast as
you would grate it would fall into
the dish. Then when they had all the
potatoes grated it was put into a
cloth and squeezed to take the water
of it. Then a grain of flour was shaken
it then it was mixed up with a
grain of salt and then it was bak

Timbarr Murphy, Derricreeven.

How we spend Christmas.

Christmas Day is always celebrated on the 25th of December. On the night of Christmas eve everybody lights a Christmas candle in the window of the kitchen and other common candles on the other windows. Everybody hangs strings of holly up on the wall and decoration papers on the loft.

Everybody of the family has to be at home before supper time and then the whole family eat supper together. All the children hang their stockings up, near the fire and then everybody goes to bed.

On St Stephens Day all the boys from about eight years to eighteen go around the parish with a holly bush singing the wren. They have masks and all sorts of coloured papers on them. Every crowd tries to get the wren a couple of days before and hang him on the bush. This is the song they sing:—

X

The wren, the wren, the king of all birds,
 St. Stephens Day he was caught in the burze
 although he is little,
 His family is great,
 So rise up our landlady,
 And give our boys a treat.

And if the treat be rather small,
 It won't agree with our boys at all,
 But if the treat be, all the best
 I hope in Heaven your soul will rest.

Chorus.

Ti-ree-raw-raw

Ti-ree-raw-raw

The wren, the ^{III}wren, that you can see,
 Hanging from our Holly tree,
 With a bunch of ribbons by our side,
 And the Bere Island boys to be our guide

ti-ree-raw-raw,

ti-ree-raw-raw,

~~II~~
 As I went up to Brandy Hall
 I met a wren upon the wall
 Up with my stick and I gave him a fell
 And I brought him here to visit ye all.

ti-ree-raw-raw,

ti-ree-raw-raw.

When evening comes they all go into some shop and
 get sweets and lemonade. Then they go home.

Joseph Sullivan, Ballinakilla

Place names on the shore

Every stream, rock, harbour, and island has a name of its own. Mostly all the names are in Irish. That shows us that it was Irish was spoken at that time. Mostly all the names come from the shape of the rock or the harbour itself or from something that happened there. Some are hard to explain because with the passing of time the first names and reasons for the names are now lost.

Oileán na gcearca, is situated in Sevicereven. Long ago the sheep used stay there all the time. There is a road running straight down to it and there is a slip near it and the tide does not cover it because it is a big island. Another island is Oileán na yard that is also situated in Sevicereven at the west end, it is very near to the lighthouse and it is a very high island. Teáirg galbos is situated in Ballinakilla, there is a slip there too. Some say that long ago the French, others say that the English landed there on their way to bomb Dunboy. Teáirg Ciskáin is situated in in Ballinakilla also, long ago St

Ciarrán landed there and ever since it is called
 Traig Ciarrán. Another is Traig na Bascáin that
 is also situated in Ballinskilla. There is a river
 running down near it and there is a
 road on the east side of it. Traig Cocl is
 situated in Ballinakilla. It is east side of
 Traig Gallua it is all shells and it is
 covered with cocls.

Mary C. Sullivan, Ballinakilla

Traig na Cocl got its name because
 see when the water is low there are a lot
 of small shells on the strand. Traig
 Gallua got its name because there is an
 old stone slip near a river and the
 foreigners used to land there long
 ago for water. It is from this strand
 the post-boat goes out to the main-land
 every morning. Traig Ciarrán got its name

because St. Kieran landed on that strand. It is situated below the presbytery. St. Kieran was a native of Capeclear and he founded a monastery in Kilkenny and on his way to Kilkenny he landed in this strand. *Táí-Cosa-Corcáinís* is situated almost straight outside *Teivig Cúasáin*. It got its name because there are three small rocks standing up straight like three legs of a pot. *Browra* is situated a little while to the west of *uí-cosa-corcáinís*. It is a long narrow rock. *Rinn na h-loena* is situated to the west of the village. It is a point out in the sea and long ago there was barley growing there and that is why it got its name - *Rinn na h-loena*. *loena* is the Irish word for Barley. *Rinn na nZoláin*, is situated in *Derricreeven* to the west of where the river separates *Ballinakilla* from *Derricreeven*. It got its name because there is a big stone standing in the middle of it. It is an island and the people put cattle out there. There is a road going out to it. *Cé na bPoll* is situated at the bottom of a road to the east of the school.

Bac Lázac is situated straight below the school. There is a road leading to that also. Tóiz na Cearcean is situated near where the river that separates Ballinakilla from Derricreeven goes into the sea. Seice na luoz is the name of a rock west near the light-house. It is like the stern of a ship and that is how it got its name. Here are the names of some cliffs:—
 Fall na bó is situated to west of the island. Fall na Gabair is west near the light house. Fall Druice is situated to the south of the island. Fall na Stóiz is situated to the south side of island also. It got its name probably because there was a man whose name was Tóiz living near the cliff. Oileán na zlaorac is situated outside a slip in Derricreeven. It is a little green island and sometimes they put sheep out in it. That is why it got its name. Oileán na Yard is situated west near the light-house. According to Tomás Ó Ceomáin in the Blasket islands, there is a place near an old light-house and it is called Oileán Bun Yard, and that is probably why this place

got its name.

Patrick Sullivan. Ballinakilla.

Paire na gotan. Because there is a stone or a gotan standing in the middle of of that field. Paire na oty. Because in it are houses under the ground. Those houses were seen when the people were turning bann in it they took up some of the flags that were covering it and it is said that priests used stay in those houses during the penal days.

Paire na Seole. Long ago the old school the people were going to was in this field. It was an old thatched ~~of~~ shed without any desks or chimney. It was situated east on the high road. The people who were going to it used have to sit on stones for desks.

Paire na otobar. Because ~~it~~ in

that field there is a spring well. Bealac on side. This got its name because long ago a man was coming from the hill it was getting and he was passing through a valley when he saw a crowd of fairies passing by and from that time it is called bealac on side or the way of the fairies Paire Dúib. Because in that field the soil is very black.

Comin leirreac. There is a flat rock in the south side of the island and every person who is able to climb up to this rock cuts his name into the rock and lots of names are able to be seen there yet.

Rocks. There is a certain rock in the hill the shape of a rock and it is said that when the people used to be cutting turf anywhere around it they used come to eat their dinner on it. There is an other rock near in the shape of a table. People who are drawing turf or doing any thing the sits in this rack for it is a very comfortable seat

to sit on. Every house has a rack.
 The rack that are in the house a
 long board with four legs under it
 and a back in it like a chair but
 it is not like that.

Finbarr Murphy. Derricreeveen.

Here are some names along the shore:-

Sise and Sise Crickeer are two high heads
 jutting out into the sea in the south side of
 the island. There is very green grass growing
 there and it is said that fairies live under
 the ground there and that is what makes the
 grass so green. Cuas na mona is a (B.) cave near
 these heads. It is said that the people used to
 bring their turf down to this cave and
 draw it around to the north side of the
 island in boats. Cuas na Mungo is another
 cave in the west side of the island. Mungo
 means a Mermaid. It is said that a Mermaid
 used to be seen in this cave. Olean na Yord

is a high island west near the lighthouse. It is a rock
 said that it was joined on to the island once and high tide
 was part of the yard of the lighthouse but with the breaking
 breaking of the waves the land between this island and the
 and the land fell into the tide and this part of the island
 the yard of the lighthouse was left an island. There are
 There are landslides there every year. There is a
 a head into the west side of the island called
 Cere no tunge. It is so called because of its likeness
 likeness to the stern of a ship. Another name is
 name is Fall no Jabae in the west side of the island
 also. All the goats used to live on this cliff long ago.
 It is a slanting cliff and there is very green grass down there.
 Another cliff is Fall no bo. Rinn Out is a point near
 this cliff. It is so called because the rock of this point
 is black. Taignin is a strand in the west end. It is so
 called because it is a small sheltered strand. Ann no
 Cinn is a height on which there is a battery. Loo is a
 place between a rock and the land. It is so called
 because only a small drop of water stays in it when the
 tide goes out. The Strickle is a narrow strait between
 Olean na glasse and the Island. Olean na glasse is an
 island north side of the Island. The sheep go out there
 in low tide and there is very rough dry land on this island.
 Carras is

is a rock west side of Oileán na gcaorac. When the tide is
 high it stretches a long way under the water. Casraigín
 na h-Loana is a rock north side of the island. It is
 said that a ship was wrecked long ago and was blown
 in on this rock with a cargo of barley. The barley
 was washed up on this rock and on the
 point of land near it which is called Rinn
 na h-Loana. Rinn na golan is an island north side
 of the island. It was a head once but the sea washed
 away the soft turf between it and the island
 and now it is an island. There was a big
 golan standing in the middle of it (~~about~~)
 about twenty feet high. but the gales
 broke off pieces of it and these pieces are
 standing or thrown east side of it. ~~ba~~
 Láras is a strand east side of this island,
 and Casraigín na h-Loana is a grey rock near
 bac láras. Ináig na ceannán is a strand
 east side of this rock. It is said that there was
 a barge there once.

Margaret C. Sullivan, Ballinakilla

Cures.

The people of olden times had a lot of cures for diseases and they were alot different than the cures we have now. They used to rub herbs and plants to some and boil them with milk or water for a sick person to drink. They had no ointments or liniments like we have now. Some of those cures are.

To rub a dock-leaf to a nettle sting would stop the pain. A cobweb would stop the blood if any cut was bleeding.

If you had boils to get some meacan an cāriaba from a bog and to rub it to them. This is white like a parsnip. If you had chilblains to grate a carrot and mix it with dripping, to boil it over the fire, and then to rub it to the chilblains. To leave a dog lick a sore they say would cure it.

If you cut your hand or foot the cure is, to boil brown sugar and soap, and put it on the sore. This is what they used for poultice. If you had a sore throat to put hot potatoes into a cloth and put them up to your throat. When they had the whooping cough, They got sliced turnips and sprinkled them with

sugar and left them over night, then they drank the juice. When they had the measles they got sheep's droppings and boiled them with water and then they drank the water. If they had toothache they put seagull's droppings into their tooth to stop the pain.

Joseph Sullivan Ballinakilla

Cures

a cure for a burn is boil a egg and get the white of the egg and put it against the burn or the minute you get burn rub bread soda to it and it will not blister or a grated potato will heal a burn

a cure for a sore throat is get some camomile and put it into a basin and put hot water over it and put your head over it and inhale the steam that rises from it.

a cure for a sore chest is get black unwashed wool and heat the wool and rub fresh butter to it and put it up against your chest. another cure for a sore chest is get sugar candy and black sweets and

some penny leaves and mix the three together and put them into something and put a drop of water around them and boil them well and drink a spoon of it and that is very good sweet. a cure for a sore eye is wash the eye with cold tea. a cure for a sting of a nettle is get a dock-leaf or cupressi at the bottom of the leaf there is a small ~~f~~ ~~f~~ leaf with sticky stuff around it rub that to where the burn is and that will heal it.

Chris Lowney. Derricreeven.

* When a person had the whooping cough they used give milk to a ferret and what the ferret would let after him they used give that to the sick person for a cure. When rash came on a person they used get a black cat and cut a little bit off of his ear and put the blood that

came from it, on the sore. When a person was bleeding they used put a bobweb up to the cut to stop the bleeding. When a person got a sting of a nettle they used put a cupōz up to it to stop the sting. If a rusty nail went up through

Margaret P. Sullivan Derricreeven

There are a lot of local cures for various diseases. The people in olden times never bought any cures. It is said that a dock leaf cures the sting of a nettle. The whites of eggs and turpentine and sugar of lead mixed will cure rheumatism. If you soaked seaweeds in water and keep it airtight after a while the water will be like iodine and it will cure sores. The mescan an c'riaba that is found growing in the ground if boiled would cure boils. Boiled carrigeen moss is very good for a person who would have the flu. Long ago the people used pick the yellow flowers off the furze and put them in a bottle with about a teaspoonful of whiskey and kept them airtight and then gave them to the people when they would have pneumonia. The cure for a burn is to rub bread-soda to it and also soap. Long ago the people used gather sheeps droppings and boil them with milk and then give the milk to people who would have the measles.

Finbar Murphy Deiricrevelen

The old people have a lot of old cures. Most of these are herbs. Here are some of them:- Sláncas, which in English is Ribwort is a cure for a sore. It used to be put up against the sore and it used to draw out any poison that was in it.

There is a very smooth leaf which is a cure for a burn. It is put on the burn the same way as the Sláncas. This leaf is a kind of fern and grows along near ditches.

The juice was squeezed out of penny-leaves and used as medicine for children. Probuebs were used to stop bleeding. Camomile was used as a cure for nervous people. It used to be put in a cup and boiling water poured on it and it used to be left drawing like tea. Then it was drunk. Yarrow was a cure for Rheumatism. It used to be put in a cup and boiling water poured on it and it used to be left drawing. Then like Camomile it used to be drunk. Briar leaves used to be left near the fire until they got hard and crisp. Then they used to be ground up and powder made out of it. This powder was used for tender skin.

Cupóg or Doc-leaf was used to stop the pain of a sting of a nettle. A sort of thick liquid is found near the bottom of the stem and this was rubbed on to the sting.

Patrick Sullivan, Derricreveen

Long ago the people had many cures for different diseases and sores. Here are some of them:- They used use a cat web for stopping blood. If anyone used get nettled they used get a dock-leaf and they used take out the stuff that was in the roots and rub it to the nettled part and it used put away the sting. Another was if anyone sprained their ankle they used put it under a steady drop of cold water for a time and it used relieve it. They used salt water for corns and other things. Another one was the water out of raw potatoes. They used grate some potatoes and put them into a piece of cloth and squeeze the water out of the end and rub the water to the burned part and it was very good for a burn. Another one was when a person had a toothache he used put a piece of tobacco on top of it and it used put the pain away. The grease of a goose was another one of their cures they used get the grease and rub it to stiff joints or rheumatism by rubbing the sore parts hard for a while it would go away. Soap

and sugar was used for cut and sores
They used get a piece of soap and cut
it up and boil it with sugar and water
and bathe the cut and sores with it
that was the kind of ointment they had
for them.

42

Mary

Mary C. Sullivan. Ballinakilla

* There are a lot of Irish words and phrases used yet, even though Irish is not spoken here. Here are some :- People still call the shed where cattle are kept a *croí*. *Scabac* is an old path or a very rough road leading to a house, or the sea, or the hill. It breaks off the main road, usually. A place where a big lot of briars grow together is called a *scabac*. *Ravinesic* is (called) withered ferns. *Mo léis* is a phrase used very often by people. *Gaisce*. When a person does anything great, they would say oh he did a great *gaisce*. *Saoias* when a person is running very quickly they say there is a great *saoias* on him. *Mí-áois* when a person is annoying another person they say you're a *mí-áois*. *Cumas* is a big deep drain. *Scamall* is used if a person tries to do anything and does not succeed, and should be able to do it they say he is a great *scamall*. A level field near the sea is called an *ínnse*. A big high stone in the middle of a

field is called a Zolán. The word zolán is used also for the usual small stones. They say he threw a zolán at me. The baskets that people bring turf from the hill are called eiseáns. They have other baskets for drawing manure and they call them cleaióy. The tool that they cut the turf with is called a steizán. Zóilís is a narrow strand and a cuas is the same. When a person says that he does not like anything, they say I have no "mess" on it. Lócas is a name that people call to coarse grass, and a cuersic is called to a coarse field.

Patrick Sullivan Ballinakilla

There are a lot of Irish words and phrases used in this place. Although there is not any Irish spoken those phrases are used. Here are some of those Irish phrases: CRO. This is used to explain to any-one the shed where cattle are kept. Scabat. This is the name for an old road or a path. Scarac. This is said for a clump of briars. Meas. This is said when a person do not like another person he says "I have no meas on him. Saovar. When a person is blowing after running it is said there is a saotar on him. Míad. Is a person who is always doing some mischief and the way they say it is "you are always a mí-ad. Zolan. Zolan is used for a big stone standing up straight in a field. Buercín. Is a piece of timber in a tying for a salf that is put into the loop when tying him. Buercín is also used for the piece of timber that projects up over the gunwale in the bow of a boat in front of the breast hook. Thawft. The

seat in a boat is called a thauft. Szola. Is the piece of bann left between each ridge when turning bann. Szannrad. (pronounced szannain) Is a person who is always working they say "there is a fright in him for work" or there is a szannrain in him for work.

Zrains Sullivan, Ballinakilla.

✕ There is a lot of Irish words and Phrases there yet. Such as Bovieis, it is an old road that was there long ago. A szaveri is a big bunch of briars. Ravineac is withered ferns that the farmer cuts for the cattle. A zollis is a very big stone. When a person is running very quickly they say there is saoriae on him. A level field near the sea is called unnce. A ceoria is a small potato. A mi ad means if a person does a thin and not to do it right they say he is a mi ad. A scam means if a person tried to do a thing over and over and he could not they say there's some scamall on him. A

a. single stone standing up in a field is called a
ch. *zollán* and it is also called a *carrán*. A narrow
ad. long strand is called a *cua* or a *zollín*. *tóirae* is
ho. rushes and grass that the farmers cut for the cattle.
e. a scout is used for an old narrow road that was
r. made long ago leading from the main-road to
a field.

Trades and Occupations

In olden times there were a lot of different kinds of trades and occupations. Almost every one was able to make everything he wanted, and the most common of these trades now is basket-making. There are two kinds of baskets ciseans and cliveozs. The ciseans are used mostly for drawing turf, and the cliveozs are used mostly for drawing manure or seaweeds. For basket-making first of all the rods are cut and put seasoning in a river or a stream and this is to be done in the dark moon in November. The next thing they do is that they stand about a dozen strong rods in a circle which are called standers, and then the weaker rods are weaved in and out through them until it becomes wavy in the outside and each wave is called a bunne.

There was a mould kept in every house and the people used melt tallow and they used put a cord into the mould with a nail at each end to keep it straight in the middle. Then they used pour in the melted tallow and leave it get hard, and then they used take off the nails and leave the candle fall out.

long ago there were no lamps but they used get the oil out of the pallock and put it in a scallop shell with the white part of the rush for a wick and that was the kind of lamp they had. Every woman had a spinning wheel of her own of which they made all their own thread. These spinning wheels were like stools with a little stand and a big wheel on top of it. Then they used twist the wheel and the wool used come off it in a big ball of thread and then they used knit it and make stockings and other clothes with it.

There was no trade of nail making but there was a black-smith who had a forge of his own and he used make nails out of a piece of iron and then he used sell them to the people as they wanted them. There was a weaver in Beare Island and his name was Mr MacCarthy. He lived in Ardagh and he used make all the clothes for the people but they used bring him their own wool. He had two frames in which he used work up and down through each other and then he used tighten it until it became into a coarse surface and was like the flannel that is used now only a lot more uneven.

Margaret E. Sullivan, Ballinakilla.

In olden times a lot of trades were carried on in this island. The people made nearly all the things they wanted. The most common of these is basket making. Nearly every farmer in this island makes his own baskets, but there are some who are able to make them better than others, and those are the real basket-makers. There are two kinds of baskets ciseans and clitheogs, ciseans are closed in, in the bottom, and they are mostly used for drawing turf. Clitheogs are the same but the bottom is made of wood, there is a hinge in one side and the other side is open, and a string is tied on to it, and then it is tied to a standard, and the string is left down when they want to empty it. They are used for drawing weeds or manure.

November is the right time for cutting (turf) rods during the dark moon. They put them seasoning in a river, and when they want them they take them out. They get the strong ones and put them standing two at a time in the ground, these are called standards, then they get the weak ones and weave them in and out through the standards until

they are up to the top. They bring them across it and that is how they put the bottom in it.

There were thatchers in the island as well and they thatched the houses for the people as it was all thatched roofs they had on the houses at that time.

Another trade that was carried on in the island was (basket) candle making nearly everybody made their own candles. how they made them was they put the oil out of fish into an scallops shell and they peeled off the green skin of the rush and put the inside part into the oil and lit it. When the first candles came out they got a piece of tin the shape of a candle and put a string through it and poured melted fat into it and when it was hard they took it out and they had a candle then.

There were nailers in the island as well; one was living in the hill above the Hotel and the other was living in Paicín

Mary C. Sullivan Ballinakilla

x St. Michael's Well.

St. Michael's well is situated straight above The Central Hotel. That is situated in the centre of Beve Island near a mountain. The place where the well is situated is between two mountains and it is called the pattern. The well is very small and there is not much water in it. It goes dry in the summer. It is almost covered with heath. There are two circles of white stones around the well. The outer circle of stones are big, but the circle near the well are small stones.

The well is called St. Michael's Well because St. Michael is the patron saint of the parish. Every person says different prayers but the most of them say at the outer circle of stones, The Creed, and five Ourfathers; five Hail-Marys; and five Glorias. Then they go up to the circle of stones near the well and they say the Rosary and at every Gloria they pick up a stone and drop it down again, with their right hand. When

They are coming home, they always leave something after them. Some people let a button after them, they throw up the button and if it comes down with the right side turned up, the person will have good luck but if it comes down with the wrong side turned up, the person will have bad luck. They also bring a bottle of water with them. Some people keep it in the house like they keep holy-water, more people give it to the sick and more people drink it. The people drinks it because they say that any sick person gets better if he would drink it. (If) A person which has sore eyes would be cured if he rubbed the water on them. Long ago on Michaelmas Day every-body turned towards the holy-well, like a fair day or a day or a Regatta at Present. The people used to put up stalls and used to sell oranges and apples and wine, whiskey and porter and they used to be wrestling. They used to have concerts, and dances, and plays near the well.

Mary C. Sullivan, Ballinakilla

The Old School.

The schools at present are different to the schools that were there long ago. Before Ballinakilla School was built there was an old school on the high-road.

It was situated to the east side of *Teo na Zaovie* on the north ^{side} ~~side~~ of the road. It was built by the Board of Education. There were no desks there, but the scholars used to sit around the walls on stones, and there was no fire-place only a hole in the wall and there was no chimney there. It was out through another hole in the wall the smoke came. There were two play-grounds there one for the girls and one for the boys. There was also a garden to the west side of it in which apples and gooseberries were growing.

In the year 1857 there were two national schools built, one at Lawrence Cove and another at Ballinakilla. Then the school on the high-road was closed and the teacher went to teach in Lawrence Cove school. The school was knocked down and the stones were taken away. But the ruins are left to be seen.

Mary B. Sullivan. Ballinakilla.

Games I Play.

There are special games played in the different times of the year. The boys and the girls have different games. There are a lot of games there. There is sheep, that is, a ring of girls catch each other's hands, then one girl goes in to the middle of the ring, and she says to any girl she likes, "did you see my sheep" the other girl says "no what colour is she dressed, and the first girl will say the colour of any other girl's dress and then that girl hunts the other one. When she catches her she goes in to the middle of the ring and starts again. There is skipping, the girls that play that game. They get a rope sometimes a skipping rope with a handle in each end. Then two girls hold the rope and the rest jump in, in turn. When the girl inside misses another girl jumps in. When the rope is up high they run in under it and when it comes down near their feet they jump up and let it pass away again and so on. If they miss 'tis they

jump on top of the rope. This is another
 game Oranges and Lemons. Two girls catch
 each other's two hands then all the
 other girls stoop in under them and keep
 going round like that. The other two girls
 are saying the whole time, "Oranges and
 Lemons, the bells of St. Clement's I owe you
 five farthings the bells of obey. When shall I
 pay you to-day or to-morrow, here comes
 the candle to light you to bed here comes
 the chopper to chop of your head." The girl that
 is under when you say to "chop off your head"
 they catch her and bring her away, then one girl
 says which would you rather gold or silver and
 whatever the girl says she goes to the side of
 the girl that has that colour. There is "Broken
 Bridges" That game is my favourite. It is
 almost the same as Oranges and Lemons. The two
 girls catch each other hands and other
 other girls go around them. But they say
 this, - Broken Bridges falling down, falling
 down, falling down, broken bridges falling
 down my fair Lady. What will it take to
 set her free, to set her free, set her free,
 what will it take to set her free my
 fair lady a guinea gold ring to set her
 free, set her free, set her free my a guinea

gold ring to set her free my fair lady. A
 guinea gold ring ~~we~~ we have not got, have
 not got, have not got, a guinea gold
 ring we have not got my fair lady.
 Then off to prison she must go she
 must go, she must go. Then off to prison
 she must go my fair lady. The two
 sides will full and which ever side
 will win will get the fair lady. This
 is another game colours all the girls
 stand in a line and one girl gives
 all the rest different colours. Then two
 girls stand opposite the rest of the
 girls, and start guessing the colours.
 Which-ever girl guesses a colour that
 girl goes out near her side. They keep
 guessing untill every one is guessed. Then
 they full and the side that falls
 are beaten.

Another game is hide and go
 seek one go and get a special stone
 and stoop down there. Then the rest
 go away a hide then when they are
 ready they say hide. Then the other one
 hunts her and tries to reach the stone.
 The person that is caught must stoop
 the next time and the person that reaches

the stone must have one, two, three den, said
before the other person catches her.

Chris Lowney Derricreveen

There are special games for different parts of the year. Playing Marbles is a game which is played by boys in winter at first you draw a line and then you make a hole a good bit from the line then you make two ~~more~~ more holes, the line and the three holes must be the same length apart. Two and Three boys can play together. Before they start they pitch to the middle for first shot, then who ever is the nearest to the middle hole pitches first. Then they start playing, when they have the game finished the person who hits the other two boy's marbles with his own has the game.

Playing Quoits is another game which is played by boys in summer. This is the way they are played. First they get two big stones, these

are called the bobs, two boys stand at each bob, then two of the boys get two nice stones each. Then they throw the stones at the bob. If the Quoit stands against the bob that is a stander and it counts two. If the stand stone goes on top of the bob that is called a ringer and it counts four. The first person that has twenty one has the game.

Four Corner fool is another game which is played by boys or girls. First four boys go in corners on stones and one boy stands in the middle. The boy that is standing in the middle is called the fool. Then they all run around from stone to stone and the fool tries to get into one of their stones. Then if the fool gets one of their stones the boy that has no stone is the fool.

Margaret E. Sullivan Ballinakilla

The Golán is situated in the centre of Bere Island. There are several stories of this stone and its meanings.

Some say it was thrown by a giant from Muinntir ~~avara~~ at the Caileac Béarra. She was fishing, with a hair of her head for a fishing line off the Cloughland cliffs and he claimed the sole right to fish in Cuan Daoi. It is a great pity we have not a few like him in the country now to keep out the foreign trawlers.

Others say it marks the place where a chief or leader was killed in Battle.

And others still say it is the spot where the all clear signal was given to the people who had hidden in the lisses when the raiders departed, which is likely as there are about twenty lisses, to be seen, from this part of the Island. These are big holes in the ground, and there are holes going from one to the other if there are

two or three near one another.

Gráinne Sullivan Ballinakilla

Once upon a time there was a girl named Princess Bere. A man fell in love with her and he wanted to marry. But she would not give her consent. The man had friends in barbery and one of them was a giant. The man told the giant that the Princess would ~~not~~ not marry him. Then the Giant wrote a letter to the Princess and told the girl to marry the man. The girl would not marry the man because he was a little small farmer and he was not very rich. The girl wrote a letter to the Giant telling him that she would not marry the man. When the giant heard this he went mad and he caught the nearest Golin and fired it at the Princesses house. But it slipped when he was throwing it and it stuck a couple of miles from the Princesses house. more people say that two giants were walking along the road. One said that he could throw

a stone farther than the other. Then one of them caught up a Golias and threw it away. It landed on the top of a hill. When the other fellow threw his, it stuck back of the other one.