Co. Chorcaighe

Bar.: Béara

Par.: Killaconenagh

Scoil: Cóbh Labhráis (C.)

Oide: Áine, Bean Uí Shéilleabháin

Bere Island.

10.1937 – 11.1.39

From Miss B. Regan, Greenane, Beare Island, Bantry.
Age 86, Farmer, reared in Greenane & spent her life there

. John Harrington of same place, age about 50, from his father who died about 26 years ago - reared and spent his life in Greenane.

29 - 10 - 1937

Local Cures

In olden times the people suffered from many diseases just as we do to-day. but in those days medical men were almost unknown. therefore people had to treat themselves or depend on their neighbours who may possibly be more skilled than themselves.

The practice, being traditional, the people, thoroughly relied on its application for the recovery of a patient. Some of those cures were good and had a measure of success but others were nonsensical and originated from superstition and charms. Many diseases were cured by herbs found in the fields and

many of the older generation would pick those herbs to-day and show how they could be used

The following diseases and their cures are known to us being handed down from our ancestors:—

For toothache they used the liquid that remained in the stem of a smoker's pipe. It was put into the tooth which gave instant relief.

Extraction:- A string was tied around the tooth being held by a second person who also held a lighted cane candle which he pushed against the face of the afflicted person who suddenly jerked his head away to find the tooth drawn.

Ring-worm. was treated with the blood of a black cat.

Rheumatism. Sea water in which a herb called "button grass" was boiled and was applied to the affected parts.

Measles. A medicine made from the root of a weed called "Lismore" and a quantity of old whiskey.

Thrush. Honey rubbed down the child throat with a feather. Charm - to hold a goose so that its breath entered the child's mouth

Fever. Drinks made from boiled wheat to which a little whey was added and a quantity

of blood was taken from the person by a skilled man called a "quack" presumable to reduce the temperature.

Whooping Cough. As much donkey's milk as could be procured.

Abscess or boils were cured by a poultice made from a poisonous plant the root of which was boiled bruised into pulp and applied. This plant was known as the "river parsnip"

Cuts and bruises. A plant called rib-leaf was chewed in the mouth and placed on the wound. Cobweb was used to stop the flow of blood.

Persons who died suddenly were supposed to be carried away the good people and others who suffered from prolonged disease or decline were supposed to be taken away and replaced by a witch or wizard or the ghost of the original person.

This ghost or witch the people often tried to expel from their houses in a most crude and cruel fashion such as throwing fire on them, pouring paraffin oil, and burning them over a fire made of brushwood. We know of course that our medicines to-day have originated from the herbs used by our fore-fathers.

Julia Garrington Lawrencecove, Beare Island.
John " Greenane "

Toothache - The cure for toothache was to put whiskey and salt into the tooth.

Ringworm - The cure was to kill a black cat and rub the blood to the ringworm.

Rheumatism - The cure long ago was to get salt water and weeds boiled together and bathe the sore part.

Fever - They used whey - the people would boil buttermilk and newmilk together and give it to the sick person.

Wildsage was a cure for a cough. They used to boil it and drink the juice of it.

Camomile was used for a cold. It was drawn like tea and then they used to drink it.

Sorethroat - They used to put boiled hot potatoes in a woollen cloth and make a poultice of it.

If you had a sore hand or a cut in it they would use a plant called ribleaf, they used to call it in Irish "Slinlus"

Mary Quinlan, Lawrencecove G. S. Beare Island.

From - Miss Regan, Greenane, Beare Island.

Florence Sullivan Ardagh, Beare Island, Bantry
Age 65 Farmer. Reared and spent his life in above mentioned townland. Got the knowledge from his mother - the late Mrs Katherine Sullivan who died about twelve years ago, and who spent her life in Beare Island.

Mr Michael O'Neill, Ardaragh, Beare Island.
Age 58 Farmer. Spent life in Beare Island. got knowledge from his late father - Jeremiah O'Neill who died about 30 years ago.

29-10-1937 & 4-11-1937
Famine Times.

There is not a man or woman in Bere-Island over fifty years who has not a good many stories about the great famine of 1846 and 1847, as it was all told to them in their youth by their parents who I suppose had a good experience of those days. The chief cause of the ofamine of those years was - the failure of the potatoe crop they being their only support for every meal, blackened those two years in the ground and then the poor people were left without any food.

The people were so hungry that they use to eat horses, rats, rotten turnips, and pick the eyes

out of the blackened potatoes and keep them for seed. They died in such great numbers that they were never put in coffins but carried to the church in baskets and thrown into some holes. Even some people were buried around their own homes and their graves are still to be seen in some places.

At that time there lived a man and his wife and family in the townland of Ballinakilla just a few yards from where I live now. These poor people had not a bite to eat from morning to night nor had they a penny to buy food. One day he and his wife went down to the sea to gather some weeds; and the first hook he pulled up he noticed a strange stone ~~stone~~ attached to the weeds.

He brought it home and showed it to his neighbours, who told him that there was some mineral in it. At that time there lived an agent in Milcove called Mr Patrick Sullivan and he bought the stone from the man and gave him a few shillings, but Patrick himself got a good few pounds for it, as it was known afterwards that there was gold in the stone. From that time on the place where he found the gold is called Cúisín Óirlaig.

It is easily known nowadays that Bere-

Island in the olden days was very thickly populated there being over 600 rate-payers and now there are only 163, and what made the hunger still worse the English Government bought all the grain of the country for a very small price. Then it was brought back to Ireland again after it was ground, and was sold for a high-price, but the people were not able to buy it. They also had another diet called coarse-meal but it was of the worst quality, so bad that it killed some of the people.

Ohow the poor, starving, people of that period would long to have a piece of bread like we have at present.

Margaret Sullivan. Lawrencecove P.O. Beare Island.

From:— Mr. J. Sullivan, Ardagh. Beare Island.

This district was very thickly populated before that because there were three times as many people on the island as there are now. When the blight came on one stalk it ran through the whole field but there was not any sign of a potatoe under the stalks. They were sown during the following year just like the people sow them nowadays because they got some of the seed from England and Scotland. During the years of '46-'47 the people had to eat nettles grass and everything they could get and it was

that which gave them the sickness.

They died in great numbers and if one person died their friends carried them to the grave-yard in baskets where they were all buried in baskets one grave without coffins. Once there was a girl bringing her brother to the graveyard and with the weight of her brother she fell dead, and where she there was a heap of stones, and ever since anyone who passed that place had to throw a stone on the heap and say a prayer. This place is still to be seen to the west of Mr. michael murphy's house in Ardragh.

Kholera was the name of the disease which followed the famine and it was that disease which killed the people. The English government gave the people a little relief but this did not help them very much because nothing was even sold at that time. Some few people escaped it because when they were digging the potatoes they always left a few in the ground and then when they needed them badly they always had some to eat.

Brigid Neill. Lawrencecove ƒ. S. Beare Island

From :— Mr M. Oneill. Ardragh. Beare Island.

Shipwrecks 15-11-1937

On the night of the 17th of February in the year 1876 a vessel named "The Joseph Howe" was wrecked in the of Bantry Bay and convenient to the entrance to Beare-haven harbour. She was a vessel of about 400 tons burden and was of the Brigantine class. carrying a cargo of mahogany from South America and bound to the part of bork for orders to where she was to deliver her cargo.

Being several months at sea on such a long voyage some of the crew fell sick owing to lack of fresh food and for want of medical attendance two of the men died and were buried at sea. When nearing Bantry Bay coming from the west the Captain decided to put into Beare-haven harbour having still two sick men on board but in his way to the entrance a thick fog made visibility very bad and at mid-night he found the ship was being driven ashore on a dangerous reef in a place known the bight of "Trall na Dug". The captain knew his ship was doomed and his first thought was of the sick men he decided to lower a

boat and placing these men on board he began to lower away but the boat was smashed against the ship's side by a heavy sea and both men were drowned. Soon they wer driven on the rocks where they remained until daylight. Two men arrived and at once descended the cliff to render help and save the lives of the men still clinging to the rigging of the ship.

These men whose names were Michael Shanahan and Denis Harrington were brave and fearless men and descended this precipice which was about 300 feet high at a great risk and by their direction the crew go a rope ashore to the end of which they tied a barrel which carried the rope to where the rescuers stood. They then secured the end to a large stone the other end on board was taken to the winch and hove tight, and by means of both rescuers got on board the ship and by the same means the crew were taken ashore and hauled up the cliff and taken to the homes of Shanahan and Harrington and cared for until the report of the wreck reached the owners and provision made to carry the seamen home.

The ship now a total wreck her

valuable cargo floating about, was picked up by numerous small boats and conveyed to Castletown Beare. The crew of the "Joseph Howe" consisted of ten all told when leaving port for homeward voyage - two died of sickness, two were drowned. the night of the disaster, the six remaining were of different nationalities. one Austrian, one Dane, two Irish, one English and one Portuguese.

Julia Harrington, Lawrencecove P.O. N.S. Beare Island.

From

Mr John Harrington.

Greenane.

Beare Island.

Funny Story

One night two people were coming with a horse and car. When they were coming along the road it was late at night and they saw a person up against the fence. The horse put his mouth down on the person's head and the person put up her hand to save herself from the horse. The horse got frightened and the person disappeared.

One night a party of fishermen were fishing along the shore, a man spoke to them from the land and one of the men in the boat began joking him.

Then the man came again and tried to catch the person who spoke. The rest of the men carried him home. The man followed them until they reached the house. When they got inside the door he turned away and left an awful groan.

Mary Quinlan. Lawrencecove. ℔ S. Beare Island.
From :- Miss Regan, Greenane. Beare Island.

Composition 15 - 11 - 1937

In the olden days big steam-ships were rarely seen, but sailing-ships always came into the harbour for shelter if there was bad weather out at sea. It happened one evening in the month of February 1842 that there was a French ship with a cargo of wines, making for the harbour, but owing to the great gale that blew from the south-east she was unable to beat her way up the bay. The people in the townland of Greenane at that time could not possibly go to pilot her in.

As night came on the gale blew stronger and stronger, and she dropped her anchor south-east of "Fsoc" rock in a lee shore. Her anchor dragged and she hit in the east end of "Carraig Trianain" and was lost with all hands. The people of Greenane watched all night on the shore but could not go to the rescue. When day dawned the bodies of the crew were found dashed against the rocks. They were gathered up and buried in a nice plot at a place called "Bun-Abs" in the townland of Greenane, and their graves are still to be seen, called the "French men's Graves." This ship's name was the "Leon" and it is said that anyone who was born the year

of the "León" had never any luck.

Margaret Sullivan. Lawrencecove G. N. S. Beare Island
From Mr. J. Sullivan. Ardagh. Beare Island.

Shipwreck "Reggio" 15 - 11 - 1937

In former years there were many ship-wrecks around the coast of Beare Island because they had no knowledge of where rocks or breakers were and therefore they were unprepared for the danger. There was a big boat went on the Dog Rock off the Island's point in the month of October 1908. She was known as the "Reggio" a coal collier and was coming from England with a cargo of three or four thousand tons to supply the British fleet which lay at anchor in the harbour.

There was a heavy fog the night she was coming and as the crew did not know the course to take, and she ran on the Perch or dog rock. It was a sad disaster but they had life-boats on board and they all came ashore but the ship was a total wreck and she remained there until the storm and wind washed the wreck away. Some of the cargo was taken by the people of Beare Island, Carbery, and the mainland, and the British fleet had some tons of it also.

When she went on the rock she stood straight just as if she were anchored and she remained in the same position for eighteen

months or so. until the cargo was discharged. She was one of the biggest boats ever lost on that rock. Another boat which went there was the "Bessie Young; she was a three masted schooner and had a small supply of coal. She remained on the rock also until she was wrecked to bits.

Brigid Neill. Lawrencecove G. N. S. Beare Island.
From Mr Michael O'Neill. Ardragh. Beare Island.

Shipwreck

About forty - five years ago there was a rowing boat coming from Castletown. three men were on board it and they were drowned, namely; Mortimer Downey. John Orpen; and Jim Callaghan. Another drowning occurred some years before that. At that time the people used carry their butter to the market in Bantry. Three men and two women were on board and the boat overturned as the day was bad and rough. One of the men who was drowned was my grand uncle John Hurley. All the bodies were recovered and buried

A three masted schooner named "The Fox of Runcorn" was lost in the "dog rock"

She had a cargo of slate on board and was coming from Penarth. Another schooner called "Lowangsaga" was coming from Cardiff with a cargo of coal and the wind drove her ashore and smashed her.

Mary Callaghan Ardagh Beare Island from
Patrick " " " "

Lots of tragedies happened years ago around Beare Island shores and also shipwrecks. The people long ago used to go through great hardships and danger. There were no shops or flour stores in Beare Island and the poor people had to go in small boats to Castletown for all their provisions and they used to bring their fish to Bantry in small boats about eighty yearg ago. A very sad event happened to five people coming from Bantry. two women and three men were drowned. The boat was loaded with provision and the night was so dark that they never saw the rock which is called the Calla rock just to the east of Reon Carraig light house and to the west of it the rock is called the perch.

Five ships went to the bottom but there were no lives lost, and to the north of it is called the dog rock where eight young men were lost about fifty years ago. They were going

with their nets to fish all night and one man was late for to go with them and they were not long gone from the shore when they were struck up on the rock. Another ship was wrecked to the South of Beare Island and the name of her was the "Joseph ~~Howe~~we". She was loaded with mahogany to York for orders bound. "In fiall-na-Diaz Beare Island side her destiny she found." There is a very nice song composed about it. All the crew were saved only the little cabin boy was lost. They were saved by throwing ropes from the shore. This happened about sixty four years ago.
Sheila Sidley Lawrencecove G. S. Beare Island.
From :— Mr Tim Sidley. Cloughland. Beare Island.

Tim Sidley, Cloughland, Beare Island.
Age 55. Farmer. lived on Beare Island all his life
Information from his father who died about 30 years ago.

John Harrington, Greenane, Beare Island.
Michael Neill Ardagh " " } as already
Florence Sullivan Ardagh " " } stated

25 - 11 - 1937

My home district

The name of the town-land is Greenane. Parish of Killocan - aonac and the Barony of Beare It derives its name - Greenane from its situation being in the southern side of the island and facing the sun. There are fourteen families resident there consisting of seventy eight persons all told but in former years a much greater number resided there as is shown by the number of ruins which are to been seen here and there.

Of these there are seven which can still be identified as dwelling place in days gone by. The families having emigrated to America. The houses are well built with slated roofs and the family name most common is Harrington. There a few old people none of whom can converse in Irish although they could probably understand

it when spoken to them All can relate stories very intelligently. The town-land of Greenane might be described as a rocky and stony valley surrounded on the north and west by hills. to the south and east by lesser hills thus forming a saucer shaped valley.

Julia Harrington. Greenane. Beare Island
From Mr John J Harrington Greenane

My Home District

My house is situated in the townland of Ardragh which was once called No 1 and in the barony of Beare. The population of the town-land is about one hundred and ten and Sullivan is the most common name there. The majority of the houses have slated roofs except one thatched and about six zinc roofed houses. There are not very many old people in the townland only two who are over seventy years. They can speak a little Irish for example "Conus tsoi" "Dis is Mure ouc" etc. They could tell many stories in English but they do not know any in Irish because they did not learn but the English language.

We know that the houses were more

plentiful long ago because there are ruins of many in the townland in which people were living about sixty or seventy years ago. There is one still to be seen to the west of Lonehort Battery where a man and his sister lived about fifty years ago. There is a fire place and settle still there, but the roof was taken off a year ago. Two others are a little bit further west and now used as cow-houses or hay sheds. Nearly every family had some members who emigrated to America, because they had to seek employment and some of them used go away in ships and never return home again.

There are small heights here and there in the townland and a good part of the land is marshy but there are only four or five bogs in it. Ardragh which means High Fort takes its name from a high fort which the English built to keep a watch for any ships which would be coming to help the Irish.

Brigid Neill. Ardragh, Beare Island
From Mr. M. O'neill. Ardragh.

There are many townlands in Beare-Island namely Greenane, Blougland, Ardragh, Revrin etc, but the one in which I live is called Ardagh so called

-from it's situation near a hill. There are twenty-one houses in Ardagh most of which are slated, two or three thatched, and a few zinced. The population of the townland is one hundred and five persons.

At the south-side of the townland there stands a mountain about 580 ft high with a martello tower on the very summit of it, built by the English in the year 1798. The land is flat and fertile in most places with only two streams as they are called running through it-, one dividing Ardagh from Ballinakilla and the other entering the sea at a place called "Góleen".

There is only one very old man in the townland, infact he is the oldest man in Beare-Island. He is eighty-eight years of age and is able to go about the fields every day. His name is Mr Jermiah Hanly and he lives in a place called the Point. This man is not able to tell many old stories, as he has most of them forgotten now. Sullivan is the most common name in Ardagh. There is not a field in the townland without having a ruin of an old house.

Margaret Sullivan, Ardagh, Beare-Island,
From-, Mr. J. Sullivan.

From

The townland that I am living in is called Cloughland which means rocky land. There are twenty families living in it and twenty houses - seven of which are slate, seven zinc and six thatch. The names most common in this townland are Sullivans. The houses were much more numerous than they are now and they are all close together. Most of the people emigrated to foreign countries in former years. They went to America and Australia when they were very young.

The land around here is very hilly and there is a lot of marsh land stretching along it also which is good feeding land for cattle. There are no rivers but two lakes one situated in the west of Cloughland and the other in the middle of Cloughland and there is a stream leading from the one in the West to the sea which never dries and the other lake supplies the British Military with water. One old woman lives in the townland whose name is Mrs Sidley.

Lizzie Sullivan Cloughland. Beare Island
From Philip " " "

13-12-1937 126

The Holy well

At this well "rounds" are performed and decades of the Rosary and prayers are said. There is a story told that a ship came into the harbour and there was a blind sailor on board. As he slept in the night he had a dream that if he went to this well which was in the moantain that he would be cured. Guided by another in the morning he went ashore and found the well and at that moment his sight was restored.

The Holy Well

There is only one holy well in Beare-Island which is situated in Ballinakilla mountain and it is called St Michael's well. A great number of people go there on St Michael's day to pay some visits to get relief from any troubles they would have.

In the olden times they came in from all parishes and made a great day of dancing there. Women from Castletown came in to sell apples and biscuits and after it was a place for selling drink. This was stopped by a priest called Fr Sheehy, and now the people do their visits in a much quieter and religious way. This well is situated between two hills on a small height called "Cnoc an Suisig", and in the olden times when priests were forbidden to say Mass they use to celebrate it near this well and it's waters

were used for Mass purposes so some of the old people tell us.

It stands to reason, because history tells us that there was a church to be built a few hundred yards away from the well about seven hundred years ago. The stones were collected and are still to be seen in a place well known to everybody as "Lisan Séipeal." This well and church must be very ancient as it would be very likely that it was from this well our church long ago derived it's name St Michael's Church.

Margaret Sullivan, Ardagh, Beare-Island.
From -, Mr J. Sullivan.

16-12-1937

Christmas Customs

Long ago Christmas was thought more of than at the present time as money was not so plentiful as it is now when the Christmas cake and puddings and whiskey was bought, and it was thought a lot of because some of the houses could not have it only at that time. Some houses used to kill a cow and others a pig or a sheep and they used to give pieces around to the houses and the rest used to be salted down. Long ago the

people of all the houses used to go to confession and communion on Christmas day. Long ago the people used to have a better Christmas than they have now as things were not so plentiful as they are now they used to save up and have a great feast.
Mary Quinlan. Lawrencecove. G. S. Beare Island
From :- Miss Regan. Greenane. Beare Island

Christmas Customs

Christmas was celebrated in a much different way in the olden days to it's celebration now. Nowadays a great supper is held in every house Christmas Eve night of every kind of sweet cakes, and on Christmas day we have a great dinner of roast turkey, and pudding etc.

Long ago on Christmas night they use to have a large pot of potatoes and an amount of beef as a cow was always, the day before the feast. After the dinner whiskey and rum was drunk for the rest of the night. As a preperation for the feast, every shelf, window, dresser and all that were in the house were covered with shelf-paper and tissue paper and not a chimney was left without being brushed with a bush. Very few clocks were in the parish

at that time, and therefore the people had no idea of the time during the night and they all use to get up in the middle of the night and go to the church to take their seats early as the priest was always in very early from Castletown to say Mass.

Margaret Sullivan, Ardagh, Beare-Island,
From-, Mr T. Sullivan.

Christmas long ago was held with great demonstration. The first sign of the approach of the festival - the women went to Castletown with the fowl and then brought home the Christmas goods. The members of the family were very proud because they knew they had some luxuries in the house which were unknown during the year.

The next sign was the school-boys with big sticks going out to catch the wren and the wren bush was prepared with brightly coloured papers and the wren was placed on the topmost bough. The dressing of the shop-windows was the next excitement the children crowding at them in admiration. When darkness fell on Christmas Eve the candle was lighted reverently by the father of the family

while the rest stood round and made the Sign of Cross.

Christmas morning dawned. Breakfast was celebrated by the cutting of the currant cake. The dinner was held soon after Mass. One house would kill a cow, and give a piece of her to the neighbours. When night fell the fireplace was heaped with logs of wood, and punch was handed around.

On St Stephen's day the people visited each other and carried whiskey, because it was very cheap. The children used to rush to see the crib. The joy of Christmas in olden times was greater than now. Amusements are common nowadays all the year round and therefore they are not wished for at Christmas. The hard-working mothers used to have their own day on "Little Christmas Day."

Julia Harrington. Lawrence cove, G.S. Beare Island.
From -: Mr John J Harrington. Greenane.

A candle was kept lighting all during the night just like we have nowadays but they used not have as many novelties. They went to Mass in the middle of the night because they had no time; and people often met ghost and spirits on their journey to the

church but people do not see these things now.

Brigid Neill. Lawrence cove. G.S. Beare Island.
From -: Mr Michael O'Neill,
Ardragh,
Beare Island.

St. Stephen's Day.

St. Stephen's day every person longs to listen to the "Wren boys. Great is the joy when they come because they are covered with masks and sheep skins and other things and they use to go around in great batches to every house singing the song which runs thus. -

"The wren, the wren the king of all birds.
St Stephen's day he was caught in the furze.
Although he is little his family's great.
I pray you good lady give us a treat.
My box would speak if it had but a tongue.
And a penny or two would do it no wrong.
Sing holly, sing ivy, sing ivy sing holly.

A drop just to drink would drown
melancholy
And if you draw it of the best.
I hope in heaven your soul may rest."
But if you draw it of the small
It won't agree with the When boys at all."
They keep going around all day and when
they night comes they divide the money
between them and sometimes they have a
fight between themselves.

Lillie Cotter Laurencescove G. N. S. Beare Island.
From- Mr. J. Mullins
East End
Beare Island.

John Mullins, East End, Beare Island.

Age 60 Farmer. on Beare Island all his life.

20 - 12 - 1937

John Farrington, Greenane, Beare Island
Michael O'Neill Ardaragh " " } as already stated

10 - 2. 1938

The Care of the Feet

In former times people reached the age of men and women before they wore shoes or boots and then only occasionally. During the Summer months the farming was done without boots and as the bad weather approached boots were worn. At present boots and shoes are repaired by a handy man in Kerrin Village but a few years ago a shoe-maker was living in the centre of the Island. He used to make working boots for men and repair other shoes.

When old women used go to Castle-town they used put their boots in a basket and walk bare-foot to the pier and then put them on. Sometimes clogs are worn at present but our fore-father wore them as we do the leather shoes to-day. There were times when people wore shoes with leather uppers and soles called "gutta perca". As long as can be remembered leather was never made in the district. The children at present go to

school bare-foot but only in very fine weather in Summer.

Julia Harrington, Lawrence cove G.S. Beare Island.

From -: Mr John J Harrington.
Greenane
Bere Island

Tailored blothes

There is usually a tailor in every district and Beare Island is no exception. Two work in the district - one in a tailor's shop at Rerrin, and the other works at home. They do not stock any cloth but when a person gets anything made he usually buys it in the shops and brings it to the tailor. The people wear more tailored clothes than ready made because they can get them made to their measure.

Formerly the tailors used go from house to house to make clothes for the people but now they work in a tailor's shop. The implements he uses are a foot machine, tapes, a big scissors, a thimble which has no bottom to it, needles - large and small, and spools of thread and in strong cloth he uses housewife thread. People do not make any shirts nowadays but they knit socks, jumpers, caps, gloves, and pullovers. They

buy the thread in the shops because they do not spin it at home. In the olden times there was a spinning wheel in every house but there is not one in the district now. There are special clothes worn on certain occasions such as on the feast of corpus christi the children wear white and red but the elderly people wear the ordinary clothes. When a relative dies the people of the house wear black for a year or so and at weddings white is usually worn.

Brigid Neill, Lawrence cove. y. s. Beare Island.

From -: Mr Michael O'neill.

Ardragh

Beare Island.

John Garrington, Michael O'Neill & Florence Sullivan
as already stated

14. 2. 1938

Local Monuments

In Beare Island marking out the centre of the Island stands a huge stone. A legend tells us that a giant in barbury used it as a hurly stick to strike another stone which fell on a field in Mr Patrick Greene's farm in Ardagh. When the giant hit the other stone he left the hurly fly and it landed in the centre of the Island. It is known as the "Gullán".

In Greenane down by the sea in a place called "bun abs" three stones stand erect marking the graves of three Frenchmen who were shipwrecked. In our cemetery are still to be seen the common stones which were placed over the dead with dead carvings. If these head-stones were cleaned to-day you could see the person's name. In Ardragh there is a monument called the "Druids' altar" made of huge but on account of its being so ancient some of the

stones are knocked down. It is in this monument sacrifice was offered by the druids in olden times
Julia Harrington, Lawrence Cove, G.S. Beare Island.
From -: Mr John J Harrington.
Greenane.
Beare Island.

There are ancient crosses and standing stones in the parish - the crosses are chiefly in the churchyard but there are standing stones around the parish. One stone stands in one of the fields of our farm and a number of big slabs stand about a quarter of a mile from Kerrin which is called the "Druids Altar". It is situated in the corner of a field by the roadside and has four stones, one on each side and one in the middle while the sixth stands and supports the others.

Ornamented stones and stones with carved letters are in the churchyard. It is mostly all Beare Island people who are buried there except a few military who are buried in one portion of the churchyard. The stones were erected to the memory of those who are dead, and also, so that their friends would be buried beside them. There are not any stones with peculiar markings, or strokes, or hollows found in the parish. Monuments are not to be found in any part of the Island except in the churchyard where they are differently erected - some with crosses on the top and the

names of the deceased carved out and others with no crosses.

Brigid Neill. Lawrence cove ½. S. Beare Island

From :- Mr m. o'neill

Ardragh.

Beare Island.

There are only two standing stones in the district that I know of- one situated in the townland of Greenane and the other in Ballinakilla. The one in Greenane is very large and an ancient one. Its height overground is about ten feet and some people say that it was placed there to mark the centre of the Island but that is not so. Some more learned people say that it was a great battle was fought and ~~fought~~ won there, and this stone was put standing there in honour of their victory, whether this is so or not we do not know as we have no history to tell us about it.

The stone in Ballinakilla is a much smaller one and we do not know anything about it but the place around it is called "Rinne-Gollúin". I know of two stones in the townland of Ardagh with writing called Ogham which was their method of writing in olden times. One is to be seen by the roadside near Mr. J. Sullivan's house, and the other is at the entrance of a "tios" in Mr E. Mc Carthy's farm. There are

four standing stones placed there as grave marks. situated a few yards from the near Mr John Sullivan's house. and there are several of the same grave-marks in Turk Island.

There is a stone-Circle to be seen in Greenane mountain. and history tells that it was a place of pagan Worship. Now in the centre of this circle there is a stone standing which was their altar. There is but one "Druids altar" to be seen in Beare Island and that is in Ardragh. There are four big stones standing from the ground and three across the top.

Margaret Sullivan. Lawrence cove. S.S. Beare Island.
From :- Mr Florence Sullivan
Ardagh
Beare Island.

Mrs Margaret Sullivan, Rerrin, Beare Island. aged 85, Lived her life on Beare Island. Farmer.

10-3-1938

Marriage Customs

Marriages frequently take place here during Shrove. The unlucky days for marriages are Mondays, Wednesdays and Fridays. When the people are coming home after being married the other people always light bon-fires for them. Easter is also an unlucky time for marriages. On the wedding-day there is usually a great feast held in the bride's home and a big ball in the night. All the friends of the district are invited to it. The friends alway give presents - the girls give presents to the bride and the men to the bridegroom. Sometimes there are matches made this district and money is given as dowry. If they are unable to give money they give goods, stock and lands. In this district at every marriage there is a Nuptial Mass and a Nuptial blessing. The people

are very careful not to break any delph on the wedding-day as it would bring bad luck to the bride or bridegroom.

Brissy Sullivan, Lawrence Cove ly. S. Beare Island.
From:- Mrs Margaret Sullivan.
Kerrin Village.
Beare Island.

Marriages were celebrated in a much different manner in the olden times than nowadays. The people were married at the very young age of seventeen, and the women were dressed in a beautiful, dear, red or blue hooded cloak descending to the knees and tightened with a belt. The men wore suits as they wear now. Potatoes, plenty of meat and whiskey were the order of the day, while the house was packed until the break of day.

The newly married people never went on a honey-moon but celebrated the week athome, or going on invitations to their neighbours' houses.

The boy and girl never went to the church together, but one went before the other. If delph was broken at the feast that would be a sign of bad luck for the newly- married persons.

Margaret Sullivan Lawrence bove G. S. Beare Islan

From Mr Florence Sullivan.

Ardagh.

Beare Island.

10- 3.- 1938

Old Houses

As far as I can ascertain the houses of this district were as a rule thatched in former times. A slated or zink roofed house was sometimes found but thatched roofed houses were more common. Oaten straw, reed and rushes were used as thatched. A bed was place near the fire in the kitchen and the eldest member of the family or a sick member slept in it.

The fire-place was in the gable- wall and the front of the chimney was made of stones and mortar. The old people still tell stories of houses having no chimney but they placed a bottomless basket on the opening in the gable- wall and bound it around with straw.

The people in former times had very little glass for windows and those who had none

used fill a bag of hay and close the opening with it. In every old house there was an earthen floor and when it began to wear it was repaired with a new coat of earth. Half-doors were common long ago but to-day there are two or three to be seen in the district. Bog-turf was plentiful long ago and wood also and that was used for fire. The fir that was found in the bog was used for fire and a piece of it was used for light. Another way of showing light was the rushlight - the rush was peeled and soaked in fat. Candles were made locally and the tallow was got by the sea when some ship was wrecked.

Julia Harrington Lawrence Cove, G.S. Beare Island.

From -: Mr John J. Harrington,
Greenane,
Beare Island.

In former times mostly all the houses in the district were thatched mostly with straw and about a dozen slates and they were tied down with súgáns twisted with a "crócín" made from straw. There were a few slated with slate got near "Trall-ns-Dusz" in Beare Island and more slate was got from "Snáin" near Bantry. Most of the old houses used have a bed in one side of the fire called "Réiò-leabaiò". The fire-place was always kept in

the gable-wall. All the houses in the district as far as can be remembered were made of clay and mortar, with an exception of two or three which the front of the chimney's used to be made with rods and bags to leave the smoke pass up, and there was never a house without some kind of a chimney. Over a hundred years ago there was never a pane of glass in the windows only bags were put up when the wind would blow. The doors were made of rods with a cord on either ~~on~~ side and they all bound together very tightly these were called "cuiríos". Half-doors were very common in the district in former days but now there are only two or three.

Margaret Sullivan, Lawrence Cove S. S. Beare-Island.

From - Mr. J. Sullivan

Ardagh,

Beare-Island.

The old floors were made of earth, but now they are either cemented or boarded. Half-doors were common in the parish formerly every farm-house had one to keep out the fowl. There fuel was mainly turf and wood, and very little coal was used in those days. Splinters of fir and rushes which were in a shell of fish-oil were used as night lights and also candles which they made at home with tallow and wick.

Brigid Neill, Lawrence Cove P. O. Beare-Island.
From:- Mr Michael Oneill
Ardragh,
Beare-Island.

It is usually from Christmas to the end of Shrove that marriages take place in Beare Island, and also during Summer. There are not any months or days thought unlucky for marrying except Lent and Advent, but Shrove is the principal period. In former times matches were made in the district but there were not any made recently. There is a dowry given in most occasions especially if the property is big. Stock is rarely given nowadays like former times when cows, sheep etc. were given but goods are given as presents.

Marriages never took place in the house. it is always performed in the church and a wedding takes place in the house. During the wedding feast friends and neighbours are invited to the house where they sing and dance and amuse themselves in every way especially during the night and very often the reception carries on after midnight. Straw boys do not visit the house in Beare Island neither do they have wedding processions except those who are in the wedding and it is by motor car or trap they go when the journey is long.

Brigid Neill. Lawrencecove G. S. Beare Island.
From :- Mr. M. O'neill
Ardragh.
Beare Island.

In my district Friday is thought to be an unluck day and also the month of may. It is the custom nowadays that the bride wears a veil. People who are of a marriageable age and who do not get married during Shrove are supposed to be shipped off to the "Skelligs" an island off the west coast of Kerry, early on Shrove Tuesday and end their days there. On the wedding-day care must be taken than any delph will not be smashed as this would be a sign of bad luck for the newly married pair. A very nice custom that is in Beare-Island is a marriage is always celebrated with Nuptial Mass and blessing.
Margaret Sullivan, Lawrence bove. G.S. Beare Island.
From -: Mr J Sullivan.
Ardagh.
Beare Island.

Mrs Margaret Sullivan. Rossin. Beare Island.
Age 85. Farmer. Lwied all her life in Beare Island

24-2-1938

Grave-Yards.

There is but one puplic grave-yard in Beare Island and its not more than a century old. It contains only two tombs and a very ancient grave with a cavin on it. There are some very high monkey trees and other trees growing there. It is not a level yard, but there is an incline in it sloping to the north-east. There are some wooden crosses in it but none of them are very old. Before this grave-yard the people used to be buried in any field in this district.

Very few people nowadays can remember any of the old graves, but a few are to be seen in certain places in the district. In a small island called Turk Island a few yards from the shore, are to be seen a great number of graves and along by the

shore at a place called Bank there is a little patch of land called a "Cilleanac" where non - baptised persons were buried. There are stones standing straight in a field owned by Mr J. Sullivan Ardagh and there are supposed to be several graves in that field. There is "Cilleanac" in the west - end of the Island also. There are five graves to be seen in the west - end of Cloughland near the shore in which five French - men were buried who were lost out of the "Leon".

From Margaret Sullivan Lawrence Cove Gy. S. Beare Island
Mr Florence Sullivan Ardagh Beare Island

John Farrington & Michael O'Neill as already stated

18-3-1938

Local Fairs

The advantages of Beare Island are many and disadvantages are few and one of these is having to cross the sea to a fair. Fairs are generally held in town or ajacent to towns in enclosures called a fair green. Occasionally buyers travel through the country and buy numbers of cattle which they collect and ship them off to the towns. In towns without a fair green or a town square the animals are sold in the street.

It is customary to pay toll when going into market but this does not apply everywhere. The amount paid is two or three pence per head of cattle the money to the corporation in town where one exists. When the animals are sold exposed for sale the buyers come along and price them after which a lot of argueing is entered into by the seller and buyer, the seller endeavouring to drive the best bargain he can and after a lot of stick welding and hand striking the bargain is made. The money is then paid over to the

selber and the buyer claims back money at the rate of two or three shillings per head at which there is a lot more argueing and stick welding.

The markings of the cattle when sold are done in various ways - all buyers having different marks some used blue chalk others red and also a scissors is used and markings are made in different parts of the body - some clip the tail others the right or left flanks. Animals' fethers are always removed by the seller when sold. Locally the pig fair precedds the cattle fair. In this district there are fourteen fairs held every year the principal ones are June, July. August. and September.
Julia Harrington, Greenane. Beare Island,
From -: Mr John J Harrington,
Greenane,
Beare Island.

Sometimes the buyers come to the farmers' houses when buying cattle but they never transact business at cross-roads. The fair at Castle-town is always held in the square. Toll is never paid on the cattle they sell but "luck money" is always given to the man who buys the animal.
When a bargain is made the parties agree by

striking hands and split the difference. When the animals are sold the buyer puts a mark on the side by cutting the hair at the side. Halters and ropes are never given away with the cattle except if it were short or of no use. A fair is held monthly at Castletown but the fairs of June. July. and August are the most important. Special fairs are never held for sheep or pigs. or horses, all the cattle are bought and sold at the monthly fair and the pigs are sold the day preceding the cow fair.

Brigid Neill. Ardragh. Beare Island

From —: Mr. michael O'neill,
Ardragh,
Beare Island.

Mr Michael O'Neill, Mr John Farrington and
Mr Florence O'Sullivan as already stated also from
Miss B. Regan Greenane

29-3-1938

"Fairy Forts"

In Beare Island there are four or five "fairy forts" which we call lisses, but in other places they are called rinn or rath. One is in the townland of Greenane, another not far from the church while the third is situated in the west end of the Island. Some lisses are encircled by stones but in this district trees do not surround them. They are circular in shape but owing to rocks, stones, and mounds of earth it is difficult to explore them.

One was explored by people who went in through a hole at one end and went out the opposite side, but these lisses are very small and shallow. These lisses are supposed to be belonging to the fairies or lepracauns but there were not any Danes ever built them. Stories of cats and of other animals have never been heard in the vicinity of these lisses. The owners of the land where these lisses are never interfere with them when planting crops as it is thought

unlucky and that any of their crops would not grow. Lights or music or other sounds have never been heard in the lisses locally but in raths and forts throughout the country strange noises and sounds of churning are often heard.
Brigid Neill. Lawrencecove S. S. Beare Island.
From :- Mr. Michael O'neill
Ardragh.
Beare Island.

The existence of fairies nowadays is thought to be nonsensical but in olden times they were the common belief of the people. In my district there are five "fairy forts" known as lisses. Three of them are straight opposite each other and the remaining two are in different farms. There is hardly any sign of these lisses to be observed to-day as the land has been tilled.

Usually there is only one entrance now existing in these lisses. Sometimes the entrance is difficult and sometimes it is easy and it is through this hole the people entered and explored the interior. The inside is supposed to be dreary and desolate with icicles hanging from the top and water dripping down the walls. It is said that the Danes built these lisses and lived under the ground and called themselves the fairies.

In one of these forts the owner never knew it existed in his land until when ploughing, his horse put its leg far down into the soil. In this liss there are three chambers and a long passage leading away to other smaller caverns.
Julia Harrington, Lawrencecove G. S. Beare Island.
From :— Mr John J. Harrington.
Greenane.
Beare Island.

I know a good of forts and "Lioses" in the district, but there is one in Mr J. Harrington's field in Ballinakilla which was supposed to be full of dangerous fairies long ago. They use to come out as soon as the darkness would come, and travel long journeys during the night. There are three of these "Lioses" in Ballinakilla and one is supposed to have been used by the Danes as a hiding-place.

There are four in Greenane, and one in Ardagh and the fairies are supposed to have dwelt in the one in Mr C. Harrington's and Mr. J. Sullivan's farms. Some of these "Lioses" are circular in shape but others are square, and there are a good number of passages going through them. People never interfere with these forts now but a few years ago a man in Ballinakilla was ploughing his land and his horse's leg went

down into a hole, and he found there was a "Lios" underneath.

Lights were often near the fairy ones and wild cats were seen in the vicinity of them. Music was heard in the fairy forts, and sounds like churning were heard also. It was very dangerous to be passing these places late at night as the fairies would attack mortals.

Margaret Sullivan, Lawrence, Cove, G. S. Beare-Island.
From -, Mr J. Sullivans
Ardagh
Beare-Island.

There are five lisses in this district. The five lisses are in the townland of Greenane and all are with in view of each other. There is a fence of stones and earth around them. In some of the lisses there are three openings. Long ago some of the people used to go into the lisses and inside some of the lisses there are stones as well. The people said the lisses were belonging to the Danes. They were built to defend themselves from ships coming in the bay. Lisses never were tilled by anyone because they said it was not right to do so. There

is a liss above my house and there are stones and earth around it. In the liss there are three openings. Miss

Mary Quinlan Lawrence bove G. S. Beare Island. 8-

From Miss B. Regan Greenane, Beare Island.

are Miss Regan, John Garrington + Florence Sullivan
liss as already stated

and. 8 - 4 - 1938

The Local Roads.

The main road in Beare Island was made ninety years ago. It runs from the east-end to the west-end of the Island. There was an old road before that. It was started from the height of Golleen right up the fields and up the high road. The remains of the old road are still to be seen. There is another road running from Ardragh. It was made forty-three years ago and it brings us right into the main road. There are many paths and side-ways in Beare Island.

When we are in a hurry we go up Locha thats what the old people call it There are three roads running from the main road to the sea. They are called "Rinn na Cóirna", "Trá'ja Gallo" and "Lé na ball". The oldest road

in Beare Island is the road going up to Cloughland tower.

Mary Quinlan Lawrence Cove G.S. Beare Island.
From. Miss B. Regan Greenane, Beare Island.

About. three- hundred years ago the first road was made in Beare - Island from the east - end to the west - end and part of it is still to be seen running into Ballinakilla mountain and coming out joining the main road now at Mr James Murphy's. The old road is running to the extreme west - end of the island. A few years after there was a passage made through the townland of Greenane. but it was not repaired until forty five years ago. The main road at present was made eighty - eight years ago as relief work after the famine.

From

There was another one made through the townland of Ardagh running to the sea at a place called "Ri "ns h-Córna"

and also another two in the west-end at places called "Oileán na gCaorac" and Breac-a-tac" these three roads were made eighty years ago. There is also a road leading to the sea at "Cnoc Gallo" not far from the church, and one leading to the presbytery and to "Cnoc Ciaran" also. Both these roads were made by Fr Enright seventy-six years ago. The path used by people from the east-end, and bloughland going to Mass was beginning at Ardagh bross, passing up Mr Mac barthy's, going along the side of Ardagh mountain, and coming out meeting the puplic-road at present near my house. They also used to go up the high-road and pass down by Mr Jim Harrington's house. This path is used up to the present day. A road known as "Locán Road" was made in Greenane seventy-six years ago.

From Margaret Sullivan Lawrence bove Gl. S. Beare Island.
Mr Florence Sullivan Ardagh Beare Island.

There are no local records to show when or by whom the old roads of this district were made. The road

by which we travel through the Island. might be called the main or central road only portions of this could be called old. From the east end to Ardagh bross and from the west-end to Ballinakilla bhurch. would appear to be the commencement of road-making in this district.

Continuing from Ardagh bross into the town-land of Greenane and leading on to the mountain was made about the same period. These roads must be between 150 and 200 years old. That portion which connects the first two mentioned roads was known and is still referred to as the "newline". That was made about the year 1856. All the above were made by the Board of Works. The high-road so called on account of its high position, connects the townlands of Greenane and Ardagh and it is said to be made as a relief work immediately following the famine period, the others are arms or arterial roads and were made:- some by the Landlord agreeing with

From

the tenantry whose land it went through and with whom he made an allowance in rent or some other concession of payment.

This agreement the people readily agreed to as in many cases these roads led to the sea-shore and provided a great convenience to procure sea-weed and sand for manure. A number of roads are of recent date. Wages paid by the Board of Works was eight-pence per day and to handy or skilled men one shilling. Working hours whether Summer or Winter were as long as it was light.

Julia Harrington. Lawrence bove Q. S Beare Island.
From Mr John J. Harrington Greenane, Beare Island.

The main roads are Rerrin road going to the east end of the Island. From Rerrin it would lead you to Bloughland and the town-land of Greenane. The road to Ardagh leads you to the church then to the west-end of the Island. The roads are very old and the people who were

working on them used get fourpence and six-pence a day. Most of the roads are still used. Some roads were made by relief and others were made by volunteer labour.

You can see a path of an old road going through Mr Murphy and Mr Sullivan's field and that was the way they used to go to school before the present road was made. There is a road in Greenane that leads down to the sea. This was made some time ago. There is another road going to the mountain and it is called "Locinsn". There is another one and it is called Ballinakilla road going to the mountain.

There is another road in Greenane and it is called "The Rock of Ages" that was the road by which they used to go to Mass in olden times and then they made a shortcut by going down near Mr Sullivan's to Mass.

Mary Quinlan. Laurencecove. G.S. Beare Island.

From -: Miss B. Regan.

Greenane,

Beare Island.

The main roads lead from the east end of the Island to the church, then there is a cross road one goes to Ballinakilla pier and the other to the west end. The main road was made sixty years ago, and the people who made it were Harrington's grandfather and his people. The high road is an old road and is still used and there is a print of a road in Mr Murphy's field, which was the main road. The short cut that passes Mr Callaghan's is old and still used.
Joan Sullivan, Lawrencecove Gl. S. Beare Island
From :— Mr J. Greene. Rerrin. Beare Island.

There were not very many roads in Beare Island long ago. but they were all mostly paths, except the main road and that was very narrow and rough. The signs of these roads are still visible but they are now covered with grass. There is a road leading from the main road and passing by Mr Murphy's at the cross where it joins the main road but it is not used now because there was another road made. Another road was made about ninthy years ago branching from the main road and going down to the sea and it is known as "Oilein na gCaorac" or the island of the sheep. There are many other roads known by Irish names, such as "Ri na n-Eorna" called after the

townland being good for growing barley. There is a high road going along through the townland of Greenane and this was made long before any others roads because it is known as the "Rock of Ages" with many years and the rocks were never levelled.

There were roads made here as relief work during the famine period but the pay was very small. Sometimes the workmen only got sixpence or a shilling a day and that was the most they could afford in those days. The road that is going to the Ballinakilla pier is called "Tráig Ciaráin" because it was there where Saint Kiaran landed and ever since it is called that name. Another road branching from the main road and going down to the sea to the east of Ballinakilla National School is known as "Cson na Dall".

Brigid Neill, Lawrencecove G. S. Beare Island.
From:- Mr. M. O'Neill, Ardragh. Beare Island.

There were many lanes and boreens long ago, which we know very little of now only a few. There is a very old road leading up to Cloughland's tower and also one to Ardagh's tower. The one leading up to Cloughland's tower is still in use. It is very old as they were

made soon after the French came into Bantry Bay.
They made roads and drains here as relief work during
the famine period. The conditions of work were very
severe as they had to work ten hours a day or more and
the rate of pay was very small as they got only 8d a day.
Most of the villagers worked at the roads that are now
dead and gone. The main road to the church was
made about one hundred years ago.
Lizzie Sullivan. Lawrencecove. G. S. Beare Island.
From:- Mr P. Sullivan. bloughland. Beare Island.

From same sources as already given

28-9-1938

Forges

There was a smith long-ago living on the Island and his forge below the present hotel. His name was Silve Harrington. As he was the only smith he had a lot of work to do. If a farmer wanted shoes made for his horse he would have to bring him the iron, then the smith would make the shoes for him for two shillings. He also made pot hangers, thongs, ~~tongs~~, cranes and many other articles. Long-ago it was an old house they had for a forge. He used to have a big turf-fire to heat the irons. He had a large bellows and an anvil in the forge. It was a block of iron they used as an anvil. The

man who had his forge in Ardagh shifted to Kerrin as he was not making much money in Ardagh.

Mary Quinlan Lawrence bove, J. S. Beare Island.

From :- Miss B. Regan
Greenane,
Beare B Island.

Over a hundred and fifty years ago there was a smith in Ardagh who made spades and nails. The foundation of this forge is still to be seen. That is still the oldest forge that can be remembered nowadays. Some time after that another smith started a forge in the townland of Greenane, heaps of stones and earth are to be seen still in a splendid centre bounding Greenane mountain with Mr O'Brien's farm. After a time this man saw that his business was slackening, and resolved to shift his forge to another centre. So he shifted east to a place called the "bold Slat" where he remembered he coubd make fairly good trade and he remained there for six years. Sixty years ago

there was a man named Sylvester Harrington opened a forge near where the present hotel is situated. He was a great smith and was very skilled in making spades and nails. In those days the smiths had no iron of their own, and therefore they had to be supplied with old iron stakes and other things. by the people. Two shilling or a half- crown for a set of horse-shoes in the olden days, and that wa on account of the scarcity of the iron at that time.

Margaret Sullivan. Lawrence bove. Beare Isl
From :- Mr J. Sullivan.
Ardagh.
Beare Island.

In years gone by there were four or five forges or blacksmiths' shops in this Island at each of the following townlands, Derricreeveen, Greenane, Ardagh and Rerrin Village. The work of the smith was very different to what it is to- day. The work was chiefly making spades, shovels, sleans, nails,

mattocks, pickaxes and various other articles of this kind, all which are made in the factory by a special machine nowadays. Although the forge and smith are still existing all over the country. There is a mecanical advancement in that trade and the use of small machines in his shop and many up-to-date conveniences have made the smith perfect in his trade. In olden times the smith had first the fire with a self-made bellows, a hammer, tongs and a block of iron to serve as an anvil. The work done was only an imitation of the article intended as without the proper anvil no curves or angles could be made. The trade was generally a thing that passed from father to son. A person who wanted horse-shoes made, procured the smith with the iron.

Julia Harrington Lawrence bove G. S. Beare Island.

From -: Mr John J. Harrington.
Greenane.
Beare Island.

Forges

Many changes have taken place since the days of our ancestors, and one of these was a forge which was a great advantage to the Island people. This is not on Beare Island nowadays but there is one in Castletown and when the people want implements made they only give the measure of the horse-shoe or whatever it may be. The forge which was in Beare Island was in the centre, owned by Mr Harrington and horse-shoes were made more than any other implements because in those days every farmer owned a horse. On that occasion numerous horse-shoes were made but each man would bring the iron for his implements and on a certain day of the week all the horses were shod. Mattocks cranes, racks etc. were also made in this forge but they were not so nicely shaped as those which are made now. The furnace was composed chiefly of turf in those days because coal was never burnt. Two or three shillings they charged for each set of horse-shoes and the nails were not as long as those made nowadays.

Brigid Neill. Lawrencecove G.S Beare Island

From:- Mr. M. Oneill, Ardragh. Beare Island

Mr Michael O'Neill, Mr Florence Sullivan as already stated from Mr P. Callaghan. Ardagh. Beare Is.
Age 57 Farmer. Lived all his life on Beare Island.

9-5-1938

Buying and Selling

What a great disadvantage it was to our ancestors in olden times. People had to purchase their goods at Castletown which was the nearest town to Beare Island because there was only one shop in this district. Very little business was carried on after Mass because it was a custom in those times to purchase double the quantity Saturday evening for Sunday. It is still practised very little, and groceries are the chief articles sold. Money was not always given for goods - sometimes tea and sugar used be exchanged for eggs, vegetables etc. When people were buying and selling many phrases were used, as "book it" when they had

not money or "I'll tick it". Business was transacted all days of the week except on Sundays when it was forbidden to sell all day. Castletown - Beare was the principal market town for this district and it is there fairs are still held. Dealers in feathers and rags never visited this district but it is thought that hucksters were selling small articles once in the district but they never come nowadays. All the coins are referred different names - half-penny, penny, three penny piece, sixpence or a tanner, shilling or a bob and sometimes a half-crown is half a dollar. All these are still in use but crowns, farthings and sovereigns are rarely seen nowadays.
Brigid Neill Lawrence bove. ty. S. Beare Island.
From :- Mr Michael O'Neill, Ardragh, Beare Island

Shops were very few and small in this locality in the olden days, the number being never more than four. The people had, as a rule to go to Castletown for most of their purchases. Buying and

selling were never practised in this district after Mass. In some cases such as -, when the people would not have the money to pay for their goods, home-spun flannel or ground oat-meal would be given in exchange for their groceries. In thoss days also labour was given in exchange for goods, and that custom was very commonly practised. The word "booth" was often connected with buying and selling in former days. Supposing if two articles were bought and the person had not enough money to pay for one of them as it was dearer they would have to give "booth" to make up the price so as the two of them gave an even price. When the person would not have the money for the article when being bought they would be given a time to pay that was called "ticking" and it is still practised.

Monday was always considered an unlucky day for buying, as it was reckoned if money was given out on Monday that it would be going out for the rest of the week. Markets were never held in the district but people from other pra parts of the country used to visit this place peddling

old rags and feathers and these people were called "Peddlers". Another crowd of people used to come from the inland parts of the country in old cars and waggons to buy all the cured fish especially cured herring. These people were called "Joubsters"

Margaret Sullivan. Lawrence Cove. G.S. Beare Island

From:- Mr T. Sullivan. Ardagh. Beare Island.

Long ago there were not many shops in the district. There was a small shop in Ardagh in a place that is now called the "Shanty". Mrs Sullivan owned the shop and she used not sell after Mass on Sunday. Some of the people used go to Castletown in a small boat and buy enough of goods to last for a week. It was considered unlucky to transact business on Sunday. Markets were not held in this locality in former years but the nearest place was Castletown to which nearly all the

people used go. As money was not plentiful the people gave eggs, or butter or small apples in exchange and sometimes labour was given. Sometimes the people used go to Bantry or Cork with their butter and eggs. The sugar and tea in olden times were very cheap - the price of the sugar was only 2d a pound. The ragmen used go gathering rags and horses' hair and they used weigh it with stillers and give the people 1½d pr: lb. Another woman named Miss Mc Carthy used sell tobacco and other small articles. Some of the poor people used only get ½ oz of tea and sugar as they could not afford any more. The goods in olden times were much cheaper than they are nowadays.

Mary Gallaghan. Lawrence Cove, P. O. Beare Island.

From :- Mr. P. Gallaghan. Ardagh. Beare Island.

In olden times there were only a few shops in Beare Island and these were very few. The inhabitants of the island used go to bastletown to purchase their goods. as the only goods sold in the small shops were tobacco. candles and other small articles. These shops were called "shebeen". People purchased goods after Mass on Sundays as it did not make much difference in a country place. In former times poor people who wanted goods and as money was scarce gave their labour instead of the goods. Other people exchanged a cow for a horse and a sheep for a pig and so on or in other words exchanging raw material.

Men used visit the island in former times gathering feathers. rags. and jam pots and other thing that we render useless. A person who got goods without money were said to get goods on "tick". The money owned by our fore-fathers was the same as ours but a few of the £ coins have gone out of use.

From -: Julia Harrington, Lawrence Cove. Beare Island

From -: Mr John J. Harrington, Greenane, Beare Island

As already given in previous pages

9-5-1938

Food in Olden Times

In olden times the people used have three meals - breakfast, dinner and supper. They used to work first before having their food. Potatoes they used to eat for their breakfast and dinner and milk for their supper as tea was unknown at that time. They used to sit round the table in the centre of the floor when at their meals. The tables were hung up against the wall when not in use. Meat was eaten very seldom at that time but sometimes they used have a piece of salt meat. They had the same vegetables as we have now. They ate fish very often, especially at night - time. Before cups became

common the people had tin mugs and wooden bowls. They had cakes made of meal and flour and mixed with milk and water but they had no such thing as baker's bread. They used to eat potatoes, yellow - meal and porridge.

brissy Sullivan Lawrence bove ty . N.S. Beare Islan

From :- Mrs Margaret Sullivan Rerrin Village. Beare Islan

Long - ago some of the people used to have three meals and others had onl two. They used to have potatoes and plenty of fresh fish. Long - ago the peop used to work before their breakfast. Most of the people used to have potat for every meal. They used to drink sour milk. The people used to have the table near the rack and some of the people used to hang up the tables. They had meal cakes and oaten meals cakes. Some of the people used to kill a cow or

a sheep for Christmas and that would do them for a year. Long - ago the people on Easter Sunday used to have a great feast and another time they used to have a great feast was on Christmas day. They used to drink the tea without sugar or milk and the cake should not be made with milk during Lent. Before cups became common in the district they used to have basins or saucepans. Long - ago if the people were leaving home to go working they used to bring small bags of meal with them and get some milk and mix the meal with the milk.

Mary Quinlan. Lawrence bove. Y. N. S. Beare Island.

From -: Miss B. Regan, Greenane, Beare Island.

Most of the people in the olden days lived on two meals a day which were - potatoes milk and fish in the morning at 10 . a. m. and in the evening oatmeal porridge and boiled yellow

meal, called stirabout and perhaps potatoes in the evening also. The people used to have most of their work done before breakfast. The table was usually placed near a seat along side of the wall and in some houses the table was hung up against the wall when not in use.

Bread which was made from home-ground oatmeal placed to bake near the fire in a griddle, was chiefly eaten Long ago meat was rarely eaten. except Christmas time and then it was a great luxury, but fish was eaten everyday and perhaps at every meal and it was the fish that made the people so healthy The last meal was taken about 10 p. m. The night which we call "pancake night" was called "Stampi night" long ago as they used to be grind up potatoes with a piece of tin nailed on to a piece of wood called a grater. and then squeeze the juice out of them and bake them. Then eat them with butter and this was called "stampi cake" which was a great treat. It is only about a hundred years ag since tea was first used, and abou

eighty since cups were first used in the district.

Margaret Sullivan. Lawrence bove. Y. N. S. Beare Island.

From :- Mr J. Sullivan. Ardagh. Beare Island.

The same people as previous pps.

12. 5. 1938

Weather Lore

There are certain signs by which the old people can tell breaks in the weather such as - when gulls are seen in the land it is a sign of bad weather, also swallows when they are flying near the ground. Certain rocks around the coast make a great noise before the rain. If the smoke from the chimney goes up straight in the sky good weather is ahead, but if it turns down that is a bad sign. When a bird called the "góirín-ró" is heard in the night the next day is sure to be fine. When the sun goes down red is another good sign. When rain is near, the young people feel sleepy and the old people have pains in their bones. If a dog is seen making a feast of grass and bones rain is expected very soon. When distant hills seem near it is a great sign of bad weather. Birds named

stormy petrels are seen in some fields before a storm.
Margaret Sullivan, Lawrencecove G.S. Beare Island.
From:- Mr J. Sullivan, Ardagh, Beare Island.

There are many ways of foretelling inclement weather such as, when an evening is dark and cloudy. When the moon is surrounded by a ring or if it were gloomy it is a sure sign of wet weather. South westerly winds are always followed by rain and storms, and often when the shores are high and noisy severe weather follows. It is not a good sign to see dust rising off the road, or when a dog eats grass, bad weather comes after. A sky which appears red in the morning is followed by a wet or cold evening. If the horizon is not clear rain and wind continue for many bad days. Thunder-storms are preceded by dark warm days and without any wind. South and south westerly winds are the surest signs of bad weather because the wind blows over the Atlantic ocean and brings with it moisture which falls as rain. When hens pick their feathers is also a sign of rain and when animals gad on a day which is not warm.

Brigid Neill, Lawrencecove & ly. S. Beare Island
From:- Mr. M. O'neill, Ardragh, Beare Island.

There are various signs well known to the people which tell us if we are going to have good or bad weather - when a storm is coming the shores are very high. If we are going to have rain the sky becomes very dark and cloudy and gnats and flies are seen flying around very plentifully. The swallows fly high when good weather is coming and they fly low when bad weather is approaching. It is said that when the "Norry The Bogs" comes inland th bad weather also comes. When the shores are calm it is a sign of good weather. Another sign of good weathe is when the sky is blue and a shade of red in it. When the cows are gadding and the rocks are shining are signs of rain. Some peopl say that we going to have rain when they feel pains in their hands or legs. The people also say "Isn't barbery Near" we are going

to have rain or a storm.

Crissy Sullivan Lawrence Cove. Co. N.S. Beare Island.

From :- Mrs Margaret Sullivan, Rerrin Village, Beare Island

Sources as already stated

19-5-1938

Old Schools.

It is a great blessing to the children nowadays to have such fine National schools compared with the schools their forefathers were taught in. In disused houses which we call "Cowlscis" the children got their education in former days, except in the Summer when school was held in the open-air. Some local men who taught in those schools, or perhaps strangers who were considered very clever.

Reading, Writing, and Arithmetic were the subjects most frequently taught there. The writing was done with a pencil or local slate, and on paper it was performed with a goose's quill. Very few attended those schools, and the teacher's pay was very small - a few shillings or so in the end of the month and it was wealthy children who went to them also.

In some schools Irish was taught, but the children learned their catechism and prayers in Irish all the time, and the master and pupil use to converse in Irish. Later on both English and Irish were taught. Irish books were used also. The children when taught were seated on sods of turf arranged on an earthen floor. They had chalk and a black-board in the olden schools. They use to shift from townland to townland now and again. One was held in a field called "Leabaio a Báio" in the top of Ballinakilla for a good term.

These schools existed up until 1834 when National schools started. Mr Sullivan (Sear) was a teacher in one of them for a good while. He was a local man.

Margaret Sullivan Lawrence bove G. N.S Beare-Island.

From :- Mr Florence Sullivan Ardagh Beare-Island.

Oh what a great change is in the world nowadays to the days of our ancestors when modes of travelling and many other inventions were unknown. Even schools like we have were not made but hedge schools and very often they were taught in the open air. In Beare Island there was only one hedge school to which the scholars from all over the Island attended. It was in the townland of Greenane and situated at the side of a hill, and a road passing right along and joining the main road.

Very seldom they were taught in the school except when the weather was inclement but they usually worked outside the school especially in the Summer. The teacher was a native of Beare Island and every evening he used go home even though the distance was far. there were no lodgings to be procured. They did not get paid as the teachers do nowadays but the children used bring something to the teacher but very little money was given. The subjects taught were - reading. writing, Arithmetic, grammar and it was all Irish was spoken by master and pupil. In these schools hardly any books were used or even pencils; and pens were never handled when writing, but a big slate or slab on which they did sums and writing of all description. Desks or seats were not

used but the children were standing for every subject during the day.
Brigid Neill. Lawrencecove G. N. S Beare Island.
From :- Mr M. O'neill, Ardragh, Beare Island.

Yes, hedge schools were in our district and the local name was free schools because no inspector ever came to the school. On the side of the road one of the hedge schools was, and another on the top of Greenane. They were taught indoors. Big people used to go to school as well as young people. A Mr oShea and a Mr Mortan were teaching at Greenane school. Mr O'Shea was from Rossmacowen and Mr Mortan was from Queenstown. They were taught Writing, Reading, Catechism, Sums and other things. They were taught English and Irish. Writing was done with pencil and pen.
Mary Quinlan, Lawrencecove G. S. Beare Island.
From :- Miss B. Regan. Greenane, Beare Island.

Sources - As already stated

27 - 5 - 1938

Bird Lore

There are several wild birds to be found in my district in Summer but as the cold weather of Winter approaches they migrate to warmer countries. The Robin Redbreast is the only bird which remains with us during the Winter.

A tradition tells us how the robin has a red breast. It is said that ~~to~~ he tried to free Our Lords Sacred hands and feet from the cross and in the attempt his breast was stained with blood. The swallows are well-known Summer friends though they do not rank high as songsters. In the still evening you would hear their shrill call as they swoop to and from the eaves of the houses where their nests are.

The swallows when flying low are said to be a sign of bad weather also if the sea-gulls fly inland. A loud strange noise is heard all through the Summer

nights from the meadows - it is the corn-crake. We may notice the cuckoo which is always pursued by a small bird. This is the bird that hatched the young cuckoo out.

Before the swallows migrate they sit on the telegraph wires and seem to ask one another where they will go. The wren the "king of the birds" builds its nest on the gable walls of old houses and sits on the eggs for a period of three weeks.

The linnet's nest is to be found in a furze bush or in a tuft of grass. His plumage in Winter is grey but in Summer it changes to a bright reddish brown. Near a hedge a blackbird or thrush may be found. When the blackbird is startled she flies out with a loud alarm call which she repeats several times.

Julia Harrington Lawrence Cove G.S. Beare-Island.

From:- Mr John J. Harrington Greenane Beare-Island.

The wild birds found in this district are the magpie, hawk, snipe, wood-cock, curlew and a lot of others. The starling hawk, cuckoo, snipe, wild duck and a lot of others migrate. At the fall of the year when the starlings arrive it shows that Winter is finisked and they go to a colder climate. When we hear the cuckoo in April that is a sign of Summer. When we see the swallows that also is a sign of Summer. From the month of March onwards they build their nests. They build their nests on fences, holes in walls and under eaves shoots and several other places. The nest is made of twigs, moss, hay, mud and feathers. The birds' eggs are different colours. The bird sits on the eggs twenty one days. When the swallows are flying high that is a sign of fine weather also when they are singing. When no sea gulls are about that is a sign of good weather because the gulls are out to sea. When the sea gulls are very noisy and coming in to the land that is a sign that the weather is breaking.

Mary Quinlan Laurence Cove. G. S. Beare Island

From :- Miss B. Regan. Greenane. Beare Island

It is interesting to know the different birds of the district and the song of each one. The most common birds of the district are the crows gulls, and the robins. They do not go to other countries but remain around the British Isles during the whole year. Each bird builds her own nest in the first of Spring, some make it in the bushes and others on the fences. Blackbirds usually build their on the trees and robins in the fences. The crows always build their on the tops of the highest trees they can find and gulls' nest are usually build on the side of a cliff or cave. The blackbirds make theirs of sticks and hay and line them with moss and the eggs are spotted blue. The gulls' eggs are similar to the hen eggs and robin's are small white spotted eggs. Birds are hatched in less than three weeks and about a week after when their feathers are on they fly away and provide food for themselves.
People often foretell bad weather by the way

birds act, such as, when the gulls make a loud cry or when they fly in circles and cry at the same time. It is not right to kill a robin wilfully because the red breast signifies the blood which dropped on his breast when Our Lord was on the cross.

Brigid Neill. Lawrence Cove, G. S. Beare Island

From :- Mr. M. Neill. Ardragh. Beare Island.

Sources as already stated

23-6-1938

Games I Play.

~~Home-made~~ Toys

Nowadays the children play a lot of games for example — hide-seek, skipping, see-saw, swinging and others. They were fond of making rag dolls and of shoe-boxes they made prams. The games are something similar to those which they played in olden times. To play "hide and seek" the players stand in a ring and the eldest child says, "Hide and seek all the week, sheeps head upon Sunday, half a crown on Saturday morning and the deuce of a min on Monday." The child on which the last word lies, runs out and they repeat the same words until one child remains. That person stoops her head and closes her eyes while the others go a hide, and when they are ready they say "cook". The other child comes in search of them and when she succeeds in finding them all they restart the same thing. For skipping each

child has a piece of rope and turns it over her head. As it touches their feet they jump and they continue the same thing until they miss. When skipping they say "Early in the morning at six o'clock you can hear the postman's knock postman postman drop your letter, lady lady pick it up." As they come to the word "postman postman drop your letter" they drop a ~~pebble~~ and that the words "lady lady pick it up" they pick up the pebble and skip at the same time. For swinging they tie a piece of rope to a tree - each end a little distance apart. One child sits on it and the other pushes it to and fro.

Brissy Sullivan Lawrence bove Y.N.S. Beare Island.

From :- Mrs M. Sullivan Rerrin Village, Beare Island.

Children nowadays amuse themselves by playing with dolls mostly and by making dresses and hats for them They also have a great delight

in making dolls of rags. Some children like to sit in a cosy corner of a field and make daisy chains for their dolls. They might also play school if they had a good number of dolls. More children pass their leisure hours by playing shop with china ware, and gathering earth for tea and sugar. They also pick the hairs off the cows and make nice soft balls to play with. Another great past-time is playing on a sea-saw, which was more common in former days than at present.

Swings are great past-time in the Summer evenings. Some children have swings tied on to trees. We often make necklaces out of the "sciorai" berries which grow on the wild rose-bush and which are very nice

Margaret Sullivan. Lawrence Cove. G.S. Beare Island

From:- Mr J Sullivan. Ardagh. Beare Island.

Long ago the children going to school had different games and toys but theyo are different nowadays. Most of them used to make dolls of stones and rags and make daisy-chains and put them around the dolls neck. They used make necklaces and bangles for themselves out of daisies and butter-cups. Some of them used make dolls' cots out of match-boxes. After school they used make shops out of broken china and bottles and gather earth for sugar. Others used get a big deal and put it on a high fence. One used sit on each side and they used go up and down and it was great fun. Some of them make bubbles with a pipe and soapy water. Others got the stem of straw and cut a hole in it and used it for a whistle. Skipping was a great game long ago and it was a great past-time

Mary Gallaghan Lawrence Cove, G.S. Beare Island
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Trom -: Mrs Gallaghan. Ardagh. Beare Island.

Sources as already stated

23-6-1938

Home made Toys

Long ago the people had to make their own toys because they had no money to buy them. They used to make rag dolls, hats made from rushes and several other things. Any wet day I would make clothes for my doll when I would be at home from school. We used to make necklaces from daises and belts for the dolls. We used to gather the used matches and make houses for our dolls and used to cut girls out of paper and say they were the dolls photo. For their cradles we used to get carboard boxes. For a ball we used to get cow's hair and used to make a ball of it with water.

Mary Quinlan. Lawrence Cove G.N.S. Beare Island.

From:- Miss B. Regan, Greenane, Beare Island.

In olden times children did not buy toys, but they passed many hours by making toys of cloth and paper. They made little boats of paper especially of finished composition books which their elder sisters brought from school. Often they made dolls by stuffing a cloth with straw and feathers and made a face of paper which they thought very nice to play with. Others drew shapes of cows and men and other pictures, then they cut them out. During the fine days of Summer they made strings of daises by connecting the daises with a long thin piece of grass and wearing it as a necklet or bracelet. When a pig was killed the bladder was preserved and when it was strong inough they used it as a football, because leather footballs were unknown in those days. Toy boats were made also by pointing the two ends of a piece of wood to the shape of a bow and stern.

Brigid Neill, Lawrence bove G.S. Beare Island.

From :- Mr M O'Neill. Ardragh Beare Island.

Long ago the children use to make their own toys. They used to make pop-guns out of the alder tree. It is how they used to cut the branches in lengths about one foot long. Then they got a ram-rod which was made of wood and make balls of any sort of waste and put one on each side and pushed the rod and then the shot went off.

To make a bow and arrow they used to get a twig and make a bow of it. Then tie both-ends with a cord and get the arrow and place it in the centre and draw the cord and then shoot at whatever they would want. They made a kind of a ball by pulling the hair off the cows' backs and making a nice round ball of it. To play a game called "Cap-of-the-ball," they used to put all the boys' caps in a row and ~~trying~~ to put the ball in one of the caps and whoever would fail to put it in, the other boys would beat him.

Margaret Sullivan, Lawrence bove G. S. Beare-Island

From :- Mr J Sullivan, Ardagh, Beare-Island.

In olden times people seldom used their money in buying toys for their children as is done to-day. The children made their own toys such as -, rag dolls, "pipereen play", bugles, water pistols and whistles.

The "pipereen play" was made from the stem of the oats and a little verse was said through it.

"Pipereen play" if you do not play
I will chew you up and throw you
away into the deep, deep sea".

The water pistols were made by two sticks fitted into one another and when the water was sucked in it was shot out by pressing one stick into the other.

Hand-balls were made from the cow's hair by wetting it so as to make it stick together. In Summer the girls made daisy-chains and hung them around their necks, while the boys made snares for rabbits or cribs for birds. The boys in olden times used blow bubbles with clay pipes and soap, and cutting shapes of men, women and animals out of paper. The school-boys played a game called "cap of the ball" it was played by standing a cap upright so as to throw the ball into it. This was often very

dangerous because stones were used instead of balls.

Julia Harrington, Lawrence Cove Q. S. Beare-Island.

From:- Mr John J Harrington, Greenane, Beare-Island.

Sources as already stalid

28-6-1938

Churning

We have a barrel churn at home and its height is three feet. The sides of it are round. It is seven years old. The various parts are. the stand, handle, cover and the plug. In the side of the churn there are two arms to fit on the stand. The butter is made three time a week in Summer and twice a week in Winter. The woman of the house does the churning. When churning if a person comes to the house they must give a hand at makin the butter as the old saying is if not she will take the butter away with her. a half an hour it takes to do the churning. The churning is done by hand with a rolling motion

Hot water is put into the churn when the weather is cold. They take the butter ou with butter spades and wash the butter with water to take the milk out of it. The butter milk is used for making cakes or for drinking. In Greenane there was one churn different to the others. It was like this. The churn stood on the kitchen floor. The churn staff in it

and the handle was a leather strap made fast to a wooden pole. The pole was put through a hole in the beam of the kitchen ceiling. The worker would pull the wooden pole down and this would lift the churn staff and that was how the butter was made.

Long ago the people said it was not right to give a coal of fire away when churning as it was a great custom at that time when the men would be working they would come to the house for a coal of fire to light the pipe, and also they said it was not right to give away a churn staff. They used to say it was not right to give milk away on May Eve.

Mary Quinlan, Lawrencecove S. S. Beare Island.
From:- Miss B. Regan. Screenane, Beare Island.

Ever since the history of Ireland began the Irish women were very proud of their churning and firkins of butter. In the very olden times people churned by means of a plunge-churn. They had a pole going along the beams of the house with a hole in the middle of it. Then they tied a strap of

leather on to the dasher of the churn and put it through the hole on the beams, and by pulling the strap up and down this caused the dasher to churn the cream in to butter. This work could be done sitting down.

Most of the people nowadays have a barrel-churn resting on stands and turned by a handle, this churn twists around and they know when the butter is made by looking through a glass in the side. More churns are done with a beater in the middle and a big stick going through the cover

Margaret Sullivan Lawrence bove Gd. Beare-Island.

From-1, Mr. F. Sullivan, Ardagh, Beare-Island.

28-6-1938

Riddles

As I went up a slippery slat I met my Aunty Mary she had an iron nose and silver toes, I tipped her in the middle and away she goes — a gun.

As I went up a rocky hill I met two men hanging, I sucked their blood and left their bones hanging — Blackberries.

Ninny coat Nanny coat she wears a white petticoat the longer she stands the shorter she grows — a candle.

Riddley, raddley, rideo, my father gave me seed to sow the seed was black and the ground was white. You can riddle me that till to-morrow night. — Black ink and white paper.

White bird featherless flew from Paradise over high walls Landlord Landless took it up mouthless rode away horseless. — Snow.

It is broad in the bottom and narrow in the ~~the~~ top and a stick in the middle playing hoppedy, hop. — a churn.

Aunty Mary behind the ditch if you go near her she will give you the itch – A nettle.
An iron bar and a woolly tail – A darning needle and thread.
What makes a pair of shoes. – Two shoes.
Its under the fire and over the fire but it never touches the fire –. a cake in a bastable.
As round as a saucer as deep as a cup all men in the world could not fill it up–
a Strainer.
Jack's father was Paddy's brother what call had Jack to Paddy's mother. – Grandmother.
How many sides in a bucket –, Two, inside and outside.
The man who made it never wore it, but the man who wore it never saw it, – a boffin.
If a man was going along the road with a patch in his coat, what time would it be –, Time to get a new one.

Sheila Sidley, Lawrence Cove G. S. Beare-Island.

From –, Mr Tim Sidley, Cloughland, Beare-Island.

Rollie, Bollie against the wall, rollie, bollie
got a great fall, three score men and three
score more could not put rollie, bollie together
again — An egg.
A little messenger between two houses. It is
out by night and never goes in, — a path
between two houses.

Mary Quinlan, Lawrence Cove G. S. Beare-Island.

From —, Miss. B. Regan, Greenane, Beare-Island.

6-7-1938

The Landlord

In the year of 1836 Lord Bantry was the landlord of this district. People tell us now that he was a very harsh-man, that he used to seize their cattle and pound them, and also seize their butter which used to be in firkins and sell it at the end of the year and keep the rent out of it and give back the rest. We never heard of him evicting anybody. One time his agent Patrick Sullivan who lived in Milcove made an attempt to come to Beare Island to seize two stacks of barley which was owned by a tenant but he didn't succeed. Nearly all the people of Beare Island, men and women collected together in a strand called "Trá Casán" and stoned him, and his men, and didn't allow them to come ashore.

Some of the Island men were sent to prison for a good term after. Over eighty-five

years ago Lord Bantry sold the estate to Mr Blinton, who never seized any cattle or evicted anyone. But his agent Mr Wright was a very severe man and used to take out decrees against the tenants for nonpayment of rents and he used also put them to a lot of expense which the people were unable to pay. About eighty years ago Mr Blinton came over to Beare Island, and gave his tenants a great party and dance at Lawrencecove. so he was not a bad man. There is a grave in our churchyard to be seen still in which Patrick Sullivan was buried.
Margaret Sullivan, Lawrencecove. G. S. Beare Island
From:- Mr T. Sullivan. Ardagh. Beare Island.

As far back as we can remember there was no landlord in Beare Island, but it is said that they were in the surrounding parishes thirty or fifty years ago. There was one in Bantry and he was called "Lord Bantry" and another landlord was in Kenmare. These used send agents around to collect the rents. Sometimes they would be hard on the tenants especially if the people refused to pay or if they owed a big sum of money and did not intend to pay it. In olden times evictions

took place in the district when they were unable to pay the rent and they were often found on the side of the road or some of them would go to America in search of work and others were in the workhouse.

The owners of big estates were made landlords and they would need wealth to become an educated landlord. All the land was divided into farms some larger than others. Many punishments were inflicted on the tenants, as they were bound without payment to have fences around every dangerous field. Tithes were collected to pay for the land and if the farmers could not afford money they would take cattle or something of the kind to pay for it.

Brigid Neill, Lawrencecove G. N. S. Beare Island
From :- Mr. M. Óneill, Ardragh. Beare Island.

The local landlord was named Lord Charles Pelham Clinton who had temporary residence in Cork city - his real home being in England. The duties of his estate were carried out by his agent who received rents and settled any grievances between the tenants and landlord.

This agent would be changed and replaced by another from time to time. Lord Clinton was considered a good landlord. He did not carry out evictions to the extent other landlords did but his agents and others employed in connection with the collection of rents were harsh tyrants.

There was a re-allotment of the land about sixty years ago by a land engineer named Mr Gilman who created new boundaries which made the farms more compact. There was always trouble between the landlord and tenant- the rents being high, almost three times greater than they are to-day and being beyond the power of payment by the tenant. Tithes were collected annually the landlord sending a gang of men to collect them. Potatoes and oats were generally taken by the gang and brought away, regardless of whether the farmer could spare it or not. Had he put up any resistance he would be evicted on the spot.

Julia Harrington, Lawrencecove S. S. Beare Island.
From :- Mr John Harrington, Greenane Beare Island.

The local landlord was Lord Bantry and he had an agent named Wright. The landlord was all right to the people as he did not mix amongst them. The agent Mr Wright was not so good as he had to collect the rent for Lord Bantry and if the people did not pay the rent he would have them evicted from the lands. Evictions were carried out in all the townlands of Beare Island. The people evicted had no place to live and they had to go to the work house or if they could get a passage on a ship to America they would go. Land was given to the landlord by some English nobleman or prince as a reward for service rendered long ago in taking country walls from Irish chieftains. The land was divided in small farms and was given to people whom the agent thought were suitable. When the people could not pay the rent they could take the cattle from them.

Mary Quinlan Lawrence Cove G. S. Beare-Island.
From -, Miss B. Regan Greenane, Beare-Island.

6-7-1938

Bread

Most of the people in the olden days lived on two meals a day which were — potatoes, milk and fish in the morning at 10 a.m. and in the evening oatmeal porridge and boiled yellow-meal called stirabout, and perhaps potatoes in the evening also. The people used to have most of their work done before breakfast. The table was usually placed near a seat along side of the wall and in some houses the table was hung up against the wall when not in use.

Bread which was made from the home-ground oatmeal placed to bake near the fire in a griddle, was chiefly eaten. Long ago meat was rarely eaten except Christmas time and then it was a great luxury, but fish was eaten everyday and perhaps at every meal and it was said that it was the fish made the people so healthy. The last meal was taken about 10 p.m.

The night which we call "pancake night" now, was called "Stampi night" long ago, as they used to grind up potatoes with a piece of tin nailed on to a piece of wood called a grater and then squeeze the juice out of them, and bake them. Then eat them with butter, and ~~wa~~ this

was called "Stampi cake" which was a great treat.

It is only about a hundred years ago since tea was first used, and about eighty since cups were first used in the district.

Margaret Sullivan, Lawrence Cove & S. Beare-Island.

From :- Mr. F. Sullivan, Ardagh, Beare-Island.

They made oaten bread by drying the oats in a pot, then by sieving it, then by grinding it with a quern and they made a cake of it, and baked it in a griddle - a kind of a thing with three legs under it.

For most meals they ate potatoes. Every house used fish for itself and these fish they salted for the Winter. They roasted them on the tongs for their dinner. They also made potato cakes called "stampy" which was very indigestible, very thin, and stiff. On "Hallow's Eve" they used to have "stampy". Sometimes for a change they used to put wheat into a pot over a slow fire and they used to keep stirring it all the time until it was soft. They used to put a

little sugar into the pot with milk and they called it "grúnsecán".

Maura Sullivan, Lawrence Cove G.S. Beare-Island.

From:- Mrs Sullivan, Ardagh, Beare-Island.

6-7-1938

Old Graveyards

There is but one public graveyard in Beare-Island, and its not more than a century old. It contains only two tombs, and a very ancient grave with a cairn on it. There are some very high monkey-trees and other trees growing in it. It is not a level yard, but there is an incline in it sloping to the north-east. There are some wooden crosses in it but none of them are very old.

Before this graveyard the people used to be buried in any field in the district. Very few people nowadays can remember any of the old graves, but a few are to be seen in certain places in the district. In a small island called Turk Island a few yards from the shore, are to be seen a great number of graves and along by the shore at a place called Bank there is a little patch of land

called a "Cilleansi" where non-baptised persons were buried. There are stones standing straight in a field owned by Mr J. Sullivan Ardagh and there are supposed to be several graves in that field.

There is a "Cilleansi" in the west-end of the Island also. There are five graves to be seen in the west-end of bloughland near the shore in which five French-men were buried who were lost out of the "León"

Margaret Sullivan Lawrence Cove G.S. Beare-Island

From -, Mr. J. Sullivan, Ardagh, Beare-Island.

In Beare-Island there is one grave-yard near the church in which the people of the parish are buried. There are places in which children who are not baptised are buried the places are called "Killeenock".

There is one in the townlands of Greenane, Ardagh, and bloughland. There is a place called "Bunow" in which some French sailors are buried who were lost in the sailing ship "Leōne" about 1831.

The "Killeenocks" are not used now. None of the graveyards are round in shape. They are all square. The graveyard in Ballinakilla is surrounded with trees and is facing east. - There are several old crosses over the people who are buried a hundred years or more.

It is said that monks are buried in the south-side of the church. Bones of the monks were found when digging the churchyard. The graveyard is sloping east. Around Ballinakilla church there is a stone-wall and two gates. There is a place in Mrs Harrington's field in Greenane where the druids used to offer up sacrifice long ago. There are large stones standing against each other in the shape of an altar, and the druids used to go in ~~it~~ to it to say mass. They say it is not right to break it away. It was in the corner of the field above the road. The mass rock that was in Greenane is not there now as it was broken by the late owner and he had some of the stones to build a house.
Mary Quinlan, Lawrence Cove G.S. Beare-Island.

From - Miss B. Regan Greenane Beare-Island.

In my father's farm in a field called "Killineaic" under a hawthorn tree are the graves of several unbaptised children because long ago these children were not buried in consecrated ground. Placed over them are common stones with carvings on them.

Julia Harrington. Lawrence Cove. G. S. Beare Island.

From -: Mr John J Harrington. Greenane, Beare Island.

In the townland of Ardnagh there is a neck of land called the range and it is said that people were buried there, and it is thought they were people who were drowned.

Brigid Neill, Lawrence Cove G. S. Beare-Island.

From -; Mr M. Oneill, Ardragh, Beare-Island.

15-12-1938

Storms

About eighty seven years ago there was a great storm the worst that was ever here. It knocked a big rock in the harbour's mouth known as the "Piper's Rock". In the year of 1868 another storm arose which knocked the "Calf Rock lighthouse". At that time there was a British fleet in Bearehaven harbour and they tried to relieve the men in the lighthouse for twelve days but they failed and so a boat from the Dursey Island under a man named OShea rescued them. He was afterwards known as Captain OShea. The worst storm of all was in 1915. The wind was from the north and it did more damage to houses and trees than any other storm. Christmas night eleven years ago a great storm arose and it was the highest ever known. There was a stone in the south-side of Beare-Island over three ton weight which was never moved until that Christmas night when it was lifted a few yards away. The greatest snow-storm that was ever in this district was in the month of Febuary in the year 1854 when the snow reached up as far as

the door-post and remained there for a week or so. Most of the sheep in the mountain were lost and those of them that lived clustered together, and their breath thawed the snow and left the air in.

Margaret Sullivan, Lawrence Cove, Q. N.S., Beare-Island

From:- Mr J. Sullivan, Ardagh, Beare-Island.

One of the greatest tragedies that ever struck the Irish people and perhaps the saddest event in all Ireland's history was the night of the big wind which struck Ireland on the night of January 6th and 7th 1839 exactly 100 years ago the 6th of January next 1939. At 3 o'clock in the afternoon of January the 6th a green cloud as the old people described it no bigger than a man's hand appeared over Cork harbour. It started with a little snow. The place got in darkness and then started the big wind, Cork was the first in the path of

the wind as it is situated in the south west.

There was a ship near the pier called the "Brigg Henry" which was lifted clear out of the water, and a schooner called "Eliza" was put right up on a beach. All the boats in Cork harbour sank, and all the lights went out and no one could stir out. Even the livestock in the fields was picked up like feathers and hurled along for miles. The worst of all was the fire that broke out all over Ireland's towns, and villages were all wiped out. Not a soul could venture out with the cold and darkness, this dreadful scourge Columbkille prophecied hundreds of years before that. "The child in the cradle shall be rocked without the aid of human hands, and the water of the sea shall rise up and cover the land, and all boundaries shall be swept away and no man shall know his own or his neighbour's fields." This was the scourge that struck the poor people.

Sheila Sidley, Lawrencecove G. N. S., Beare Island.
From :- Mr Tim Sidley, Cloughland, Beare Island.

Beare Island being facing the great expanse of ocean naturally suffers severe weather of which the most usual are storms. During the past years great storms swept over the district. In the years 1915, 1923, and 1929 very severe storms occurred. The one in 1915 began on Nov 12 th and blew from the north-east. It continued all the night and ended the following evening. The people knew this storm was coming because it rained heavily the previous day and when it ceased raining the wind rose. This gale caused damages to outhouses and sheds by blowing the roofs off, but there was not any stock lost.

In 1929 it blew strong from the south-west and the tide rose to an immense height, in such a way that it broke a big tank, which was on high ground about a quarter of a mile from Kerrin village. This tank as it was called was a big deep well and cemented all around, from which the people got water. Nobody ever thought that the tide would rise to such a height as it did that evening and it put big boulders of stones far inland leaving the whole coastline cut up.

Thunderstorms occur occasionally but they never did any serious damages in this district

except a few cows were killed one night while taking shelter.

Brigid Neill, Lawrencecove P. N. S., Beare Island.
From :- Mr. M. Oneill, Ardragh, Beare Island.

15 - 12 - 1938

The Potato-crop.

Potatoes are grown in this district to a great extent considering the size of the farms, the means of tillage and the suitability. The amount land sown under potatoes is from ½ to 1½ acres as this would depend on the size of the farm. The men folk practise prepare the ground by spade generally, but ploughs are used in a number of cases. Wooden ploughs were used some years ago but are not to be seen now. Spades are not made locally, nowadays, but were made years ago by the local smith now they are

factory-made. People assist each other especially in turning over the ground as this job requires two men. A lone farmer must have the help of his neighbours whom he helps in turn. The ground being prepared and formed into ridges or beds, the sets are put in by both men and women, the ground being already manured. The first mounding is done about three or four weeks after planting and the second mounding when the plants are four or five inches high. Before the plants or stalks are fully grown they are treated with a solution of sulphate of copper and washing soda to protect the crop from a disease called the blight. About October the crop is lifted, picked by women and stored in a dry cool building. There are numerous varieties of potatoes such as Arran Banner, Arran Chief, Arran Victor, Arran Comil, Arran Crest, Kerr Pink, Epicure and Duke of York.

Julia Harrington. Lawrence Cove, G. S., Beare Island.

From:- Mr John J. Harrington, Greenane, Beare Island.

15 - 12. 1938

The Care of Our Farm Animals

In olden times the people used never milk the cows until after feeding in the morning as they used to say the dew in the morning was very good for making butter. Then they used to drive them home to the yard and fether them, and then sit on their stools and start milking but it was said that the cows would give a good deal of milk if the person would sing a nice song and in fact some cows needed a special song. The calls for the different animals were "Tuc tuc" for the hens "Feén feén" for the ducks. "Hi ze" for the geese "bon bon" for the bonham, "Huiksc" for the pig, "Sup Sup" for the cows, "sucy suc for the calves. "Polly pet and "bharlie" for the horse. "shón shón" for the sheep

and "Bill" for the donkey etc. They also used to put a mark on the different eggs to see which hen's eggs would be the most fertile. As regards goats they used always be kept with a herd of cattle to protect them from evil. They were also kept for their milk was supposed to be very good for invalids.

Margaret Sullivan. Lawrence Cove, Gy. S., Beare Island.

From :- Mr F. Sullivan, Ardagh. Beare Island.

Sources as already mentioned

10-1-1939

The Lore of Certain Days

The people in the olden times never tackled a horse on Saint Brigid's day or on Easter Monday. They had a custom also of never starting to build a house or to start living in a new house in the month of May. They thought it very unlucky to build a house across a path or across ridges in a field, or to build an addition on to the eastern side of the house. They had a great number of piseógs then, that we have not now such as -; never to throw ashes out the front door on a Monday morning nor never to give away money on a Monday. If a person was jealous of their neighbour's property he would go and skim their well with a shell on May day and that was supposed to take away their neighbour's luck. If fishermen going to

work met a barefoot woman they would turn back as they would have no luck that day. They also thought it very unlucky to put a new shoe on top of a table.

Margaret Sullivan, Lawrence bove, G. S. Beare-Island

From -, Mr J. Sullivan, Ardagh, Beare-Island.

Long ago our ancestors would have a certain time for doing everything. Ploughing was always done in February so that the ground would be ready for planting the crops and the potatoes were always planted before or around Saint Patrick's day. As soon as the fine days of Summer approached those who had houses to make, made them. When the house was built the owner would not live in it for some time after. They would never go into a new house in Lent or at Christmas.

"The Harvest of the Geese" was in September because at that time of the year the feathers would be falling off. They used say if you plucked seven geese, for seven years you would have a feather

bed for seven years, you would have luck. Some used always plant oats on Tuesdays and Saturdays, and wheat on Mondays, but very few had any special days for this work, only any fine day of the week.
Brigid Oneill, Lawrence Cove, G.S. Beare-Island.
From:- Mr M. Oneill, Ardragh, Beare-Island.

Long ago if a person got sick and was very bad and got a turn for the better on a Friday they would say that was a good sign of the person. If you gave money out on a Monday that was a sign you would be giving money out during the week. If a person went ploughing on St. Abigal's day they thought it not right as long ago a man and his horses were ploughing in a field on that day and they were both thrown off the cliff. Also another man in Greenane some years ago was digging on the same day and one of his neighbours asked him why he was working on that day and he said in Irish "Beó thiall agam inou sa Gobnait." he left the field and went

home and a few days afterwards he sailed for America and his family and they never heard from him or his family since. Long ago the people used to set their crops before St. Patrick's day which is the 17th March. The first three days of April are very cold and they used to call them "The Days of the Old Cow". The people would not leave the cows out on those three days because if they had any old cow she would die and then they used to say they would have no luck with the other cows.

Mary Quinlan, Lawrence Cove, G.S. Beare-Island.

From- Miss B. Regan. Greenane, Beare-Island.

In olden times there were certain days of the week on which no remedies were applied for ailments, for instance- Friday was an unlucky day for cures. People used never plough or spin on the 1st February no matter what day it fell on they always kept it and it was also unlucky to start work on a Friday. It was a custom long ago to

keep some of the potatoes without planting until Good Friday. It was also the custom to dig new potatoes on St. John's Eve. It was an old saying that March borrowed three days from April and if the old cows put that bad weather over them, they would live for the rest of the year.

Lizzie Sullivan, Lawrencecove Ly. N.S., Beare Island.
From:- Mr P. Sullivan, Cloughland, Beare Island.

Some of the people never washed only on Monday and Wednesday. It was an old custom to have all the potatoes set before the eve of Patrick's day and they used say the potatoes set after Patrick's day never grew the full size, and the blight used come on them first. April was the month for planting mangolds and turnips and they were planted late in the evening. They used say the dew would soak the seed and the birds would be gone asleep and would not eat them. The people used sell their geese and ducks in the market every August and the farmers with the biggest geese used get a prize such as three shillings and they

used get three and six for a goose and half a crown for a big duck and the people used get more money if the fowl was a nice colour. The people always sold their cattle on Tuesday.

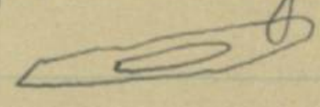
Mary Gallaghan, Lawrencecove G.N.S., Beare Island.
From:- Mr. P. Gallaghan, Ardagh, Beare Island.

Mrs Meynell Cloughland. Beare Island. Age 56 Farmer.
Lived greater part of her life on Beare Island.
Mr Patrick Mc Carthy was weaver. died about 35 years ago

10-1-1939

Spinning and Weaving

There was only one weaving-loom in Beare Island long ago which was owned by Mr P Mc Carthy who lived near our house. First of all the wool was spun and carded into thread before it went into the weaving-loom. Then it was wound into a big beam and the spools were filled at the spinning-wheel and they were spun in the shuttle. As the weaver weaves it comes through two or three reels to make it into cloth. He has to move both hands when working at the reels to make the cloth. The feet are also used

when working the loom. When the cloth is woven the weaver measures it with a rule called a bandle. For six bandles he used to get $\overset{s..}{4..}\overset{d}{0.}$ The cloth when woven was called flannel and frieze and also sheets. The shuttle which was used when spinning the wool was shaped like this.  As there was only one weaving-loom in Beare Island long ago every person used to come with the thread to get flannels and other things made and also tl people used come from the Allihies to get things spun.

Kathleen Meade, Lawrencecove, Co. W. S.

From :- Mrs Meynell, Coughland, Beare Island.

Basket Making

Long-ago the people used to make baskets for donkeys, for horses and baskets for their own use in which they used to carry turf, turnips, potatoes, sea weed and several others things. They used to call them "ciseáns" and they were made of twigs. This is how they used to make them. First they used to stand the twigs in the ground to make the shape of the basket and then they would get the smaller twigs to work around the standards until they got the required height of the basket. When they got the required height the ends were turned in so as to form the basket. Then the baskets were put away for a short time so as to get seasoned and light.

Mary Quinlan. Lawrence Cove, G. S., Beare Island.

From :- Miss B. Regan. Greenane, Beare Island.

Mr Philip Sullivan. Cloughland. Beare Is. 70 years. Lives on Beare Island

Fishing

The methods by which the fish were caught in olden times were by long lines and every line had one hundred and sixty hooks. One man used to shoot them out and stretch them all in a line with buoys at each end and leave them there for two or three hours. The chief kinds of fish that were caught in this way were ling, haddock and cod. Pollock and whiting were caught by hand lines and mackerel and herrings were caught by nets. Lobster were caught by pots the same way as they are nowadays.

Lizzie Sullivan. Lawrence Cove, Y. S., Beare Island.

From :- Mr P. Sullivan. Cloughland, Beare Island.

Beare Island being surrounded by the sea has fishing as an important industry. In olden times much more fish were caught because the people spent day and night at sea. At that time they used fish off the rocks as well as in boats and would catch just as much. When fishing off the rocks a rod and line with a hook or two at the line's end were used. Those who fished in boats used go miles away and stay out for a few days without coming home. Our ancestors chiefly fished around Blackball and Pulleen because those two places were reckoned to be good fishing spots in Bantry Bay. They caught all kinds of fish - ling, hake, haddock, skate, mackerel etc and some of them were four or five feet long. They fished also by "spillers" by putting six score hooks on a line and each hook would be six feet apart. Lobsters were caught in the same way as they are nowadays by pots and bait inside in them. Whiting was got in the Bay and Harbour and Bream in places called ledges. Every morning at 5.30. the men would be

out at the bream because they would not be so plentiful after sunrise and at noon they would return with a boat load of fish.

Brigid Neill. Lawrence Cove, Co. S. Beare Island.

From:-Mr M. Neill. Ardragh, Beare Island.

Years ago the people had different ways of fishing which were more troublesome then now. They had lines called the "long lines" and these lines could not be fished near the shore but in deep water. The men bought 200 hooks and then made what used to be called "nasels" and tied the hooks on to each one and then they had to get bait to coax the fish. They picked barnacks and boiled them and then picked them out and put one on each hook and if they could not get those they dug up the mud near the sea and got a worm called the "lug". They dug

pans of them and cut them in halves and put them on the hooks and then "shot" them in the bay. The fish they caught was, ling, haddock, and ray which is now called "skate". The people now have other means easier for catching fish. They have trap nets for pollock herring nets, and trout nets and flat fish nets and mackerel nets. They have the ways and means easier.

Sheila Sidley, Lawrence Cove, G. S. Beare Island.

From:- Mr. J. Sidley, Cloughland, Beare Island.

Candle Making.

Candle making was practised on Beare Island up to about forty years ago. When a cow was killed its fat was rendered down and having placed a wick of cotton thread right down through the centre. The mould was stuck on a bit of soap or some such material and the melted tallow poured in. It was allowed to remain until the tallow hardened and then the mould was quickly heated and the candle dropped out. Nobody makes candles locally now.

Julia Harrington. Lawrence Cove, G. S., Beare Island

From :- Mr John J. Harrington. Greenane, Beare Island

Same sources as already stated
10-1-1939

Festival Customs.

There are many customs carried out in Beare Island on certain days of the year.

On June 23rd which is Saint John's eve bonfires are lighted near the potato garden so that the crop would be good and the smoke must blow over the garden.

It is a custom on May Day to bring in the gorse or a bit of hawthorn blossom. This must be brought in before sunrise and left in the house until the Summer is gone. On May Eve the people made a churn and put a portion of the butter away to keep, and if any churn would not make during the rest of the year this butter should be put into it. On this day also the children make a speciall little altar to honour Our Lady and Summer flowers must be put on this altar,

during the month of May.

On Michaelmas eve people go to visit the holy well and do so many rounds around the well to give honour to Saint Michael.

On bandlemas day candles are given to the church for the altar, by the people.

Brigid Neill. Lawrence bove. Ly. S., Beare Island.

From:- Mr M. Neill. Ardragh, Beare Island.

If a dark-haired woman entered another person's house on May morning she would bring bad luck into that house. Any person would not light a fire on May day until they would see smoke coming from their neighbour's chimney first. then they would have all the neighbour's luck. Another custom they had on May morning was to go and skim their neighbour's well with a shell in order to take away all their luck.

In ancient times the people

of this locality used to visit some Fr Power's grave in Ross on St John's Eve.

On the eight of July long ago most of the people used to visit "loc of Caoinleáin" in Kerry to cure some diseases, to say certain prayers and do some visits.

It is said that no blackberry should be eaten after St Michael's day as the "púcáis" spit on them that night.

Margaret Sullivan, Lawrence Cove, G.S., Beare-Island.

From -, Mr T. Sullivan, Ardagh, Beare-Island.

If a person went ploughing on St Abigal's day they thought it not right as long ago a man and his horses were ploughing in a field on that day and they were both thrown off the cliff. Also another man in Greenane some years ago was digging on the same day and one of the neighbours asked him why he was digging on that day and he said in Irish "beio cuiall agam anow ar Tobnar". He left the field and went home and a few days afterwards

he sailed for America and his family and they never heard from them since.

Mary Quinlan, Lawrence Cove, G.S. Beare-Island.

From :- Miss. B. Regan, Greenane, Beare-Island.

If several people were taking water from a person's well, the person who owned the well got up early on May morning and had a bucket of water in before the next person came.

Kathleen Meade, Lawrence Cove, G.S., Beare-Island.

From :- Mr. M. Meade, Cloughland, Beare-Island.

As already stated

10-1-1939

Herbs

There are various herbs growing in every farm. some which cause no harm and others are very destructive. The farmer has to pull all these harmful herbs when cutting his crops. which indeed is a toilsome task. In Summer when he is saving the hay he has to pull the copogós which grow all through the hay. Sorrel is another herb which grows chiefly in rich ground and Sun Spurge is a poisonous herb growing in marshy ground.

Thistles also grow in rich ground but these are eaten by the donkey and do not cause much harm. "buckoo-milk" as it is called locally grows in good land near fences and is a poisonous herb. Gaosdáns are plants which come up in July and spread all through the fields. There are yellow heads on them and are not eaten by the cattle. but they are often pulled to prevent them from impoverishing the soil. Many other smaller herbs grow on ridges such as black buttons and praiseacbuidhe also grows where mangolds and

turnips are set. Other herbs were used by our ancestors for medicinal purposes - wild sage, camomile, water-cress and many others. Wild sage and camomile were used for coughs, by boiling them and drawing them like tea. Water-cress was used just as it was, and dandelion was also used for curing sleeplessness.

Brigid Neill, Lawrencecove G.N.S. Beare Island.

From:- Mr M. Neill, Ardragh, Beare Island.

In the olden times the people used herbs to cure certain diseases such as - wild sage was boiled in water and strained and that water cured any person who would have a cough. Camomile which is a green creeping plant, was an excellent cure when boiled for a sore throat, and the young girls used to wash their hair with the water in which camomile was boiled.

Mint which is a fairly tall plant, was made into mint-tea and drunk for the good of the health, water-cress was used for the same purpose. In the month of June when nettles were in bloom, the people

used to cut and boil them to make nettle-soup which was supposed to be great for purifying the blood. Ribleaf was a plant used to stop blood coming from a wound. A plant called marsh-mallows was applied to a horse's or a cow's leg when cut.

There is a plant which grows in wet land called "gout" and it kills sheep. Meacan dúcabá which is a tall green plant and which grows in damp land or near a stream, is deadly poison and often kills animals and pigs. The feoicsoán known nowadays as the thistle is a very dirty weed but never grows anywhere but in good land. bóicsoán or as we call it the "gosgoán" is a dirty plant and is very injurious to the ground, and only grows in good land. Another tall brown plant known as the "cupóg" is chiefly seen amongst the wheat.

A weed called the dock-leaf grows mostly around houses. It is a tall green leaf and is a good cure for nettle sting. Céacca is a thin tall plant and has a firm grip on the ground and it is supposed to be the only plant that would stop a plough

There is a plant which grows on certain fields called Caisearbán which was cut off with a knife and given to the pigs with meal. There is another plant on which "fraocáns" grow, and these berries were also called "huckle berries".

Margaret Sullivan, Lawrence Cove. G. S., Beare-Island.
From :- Mr J. Sullivan, Ardagh, Beare-Island.

From Mr M Martin O Sullivan, Castletownbere, Co Cork.
Age 67 Reared and spent his early manhood in
Greenane and who remembers the incident even
though only 4 years at the time. I have seen
parchment which was presented to the composer
late Denis Harrington who with Michael Shanahan
effected the rescue.

11- 1- 1939

The Wreck of the Joseph Howe

by Denis C. Harrington

I

On the eighteenth of last February
Just by the break of day
I arose, put on my clothes
And to the sea I made my way

II

On coming to the seashore cliffs
I espied an awful scene
Dasing against the rocks
Was a large brigantine

III

I was struck with amazement
While gazing on the wreck
The ship was loudly creaking
With three men upon her deck

IV

Another from the bowline
Lay swinging from the boom
To reach the shore his object
But death would be his doom.

V

Another man and I
Descended the little great precipice
Which was both steep and high
The boatswain swung the leadline

Which we risked our life lives to save
As the Atlantic waves rose furiously
Upon the rocks did break.

* * * * * * * * * * * * * * * * * (the missing line)

The Captain William Templeton
The boa'swain was the same
The Steward Peter Seymour
A good kind natured man
The other was a seaman
His name was Harry Lyan

* * * * * * * * * * * * * * *

She came from Minatitalim
With the cargo of mahogany
To bork for orders bound
And in Tile-na-Dige Beare Island
Her destiny she found.