

AN
introduction
to the
schools
manuscripts
1937/
1938

CAVAN

FOLKLORE



MAY 1994

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CAVAN FOLKLORE

**AN INTRODUCTION TO THE
SCHOOLS MANUSCRIPTS COLLECTION**

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Professor Seamus O'Cathain
Danny O'Hanlon
T. C. Maguire
Brian Connolly
Yvonne Brady

Preface

Sean O' Suilleabhain, Archivist to the Irish Folklore Commission, in the foreward to **"A Handbook of Irish Folklore"** (1963), stated that the first edition,

"attracted the attention of thousands of people who had hither to been only passively interested in Irish folklore...".

While not expecting to attract such large numbers, we trust that this booklet will give people a "feel" for Cavan folklore and prompt them to view the microfilms now housed at Cavan County Library. The foreward and instructions from the original booklet issued to schools in 1937 are included. A copy of a lecture by Seamus O'Duillearga, co-devisor of the Schools Scheme with Sean O'Suilleabhain, and Professor Seamus O'Cathain's thoughts on the 1937-1938 scheme are also contained in this booklet.

We are particularly delighted to publish the reminiscences of T.C. Maguire who commenced his long teaching career in 1937.

Samples of some of the work to be found in the collection are transcribed verbatim in this booklet. (See Pg. 14-23)

Hopefully you will enjoy the contents and bring them to the notice of your friends. We look forward to meeting many new faces in the Library. Long may Irish oral tradition continue to flourish.

4th May, 1994

INTRODUCTION.

The Schools Scheme of 1937-38 represented one of the greatest drives ever undertaken in the field of folklore collecting. Over a period of eighteen months, almost 100,000 children, aged eleven to fourteen, in 5,000 primary schools were involved in seeking out and setting down for posterity material dealing with a wide range of Irish folk tradition. This investigation embraced folk tales and folk legends, riddles and proverbs, songs, customs and beliefs. Games and pastimes as well as descriptions of traditional work practices and craft - e.g. the manufacture of homemade toys - and many other topics were covered.

The Schools Scheme was devised by Seamus O'Duilearga and Sean O'Suilleabhain of the Irish Folklore Commission and carried out in cooperation with the Department of Education and the Irish National Teachers' Organisation. According to guidelines laid down by the Commission and under the directions of the teachers, the children collected this material, mainly from their parents and grandparents and other older members of the local community or school district.

The result of the Schools Scheme was the Schools Manuscripts Collection, a body of material which extends to more than 500,000 manuscript pages. A substantial part of this collection is bound and paginated in 1128 volumes; the remainder is contained in a large collection of the school copybooks in which the bulk of the raw material was originally taken down by the children. The Schools Manuscripts Collection is now preserved in the Department of Irish Folklore at University College Dublin.

This fascinating material is not only of enormous value to scholars of folklore and related disciplines but it also is of great importance to people from every walk of life. It is of special interest, needless to say, to those who actually joined in collecting in the first place. These individuals are now aged between 65 and 68, their teachers - a dwindling band - more or less a generation older.

Through the operation of the Schools Scheme, teachers and pupils alike were brought into contact with numerous aspects of their local tradition, a process which put them in close touch with the local culture and, in the case of children, led to the formation of a special link between the generations which might not have been otherwise secured.

The work in which the youthful collectors of 1937-38 were so enthusiastically engaged seems to have made a vivid and lasting impression upon them. The memory of this experience does not seem to have been dimmed by the passing of the years; many of the participants in the Schools Scheme have visited the Irish Folklore Commission or its successor the Department of Irish Folklore in order to view what they themselves wrote as children and to show the fruits of their labour to their own children or grandchildren.

The collection covers each of the twenty-six counties - it did not extend to Northern Ireland - and draws material in both Irish and English from many parts of Ireland which, for one reason or another are not otherwise particularly well represented in the national folklore collection held by the Department of Irish Folklore. The returns from each county are available under licence on microfilm in most of the respective county libraries throughout the state while the entire 1128 bound volumes of the Schools Manuscripts Collection are available under licence on microfilm in University College Cork and St. Patrick's College Drumcondra.

Over the years, a number of important books and articles drawing on the Schools Manuscripts Collection have appeared and increasing use of this material is being made by local historians and others throughout the country in the writing of parish and county histories and in articles in local journals, magazines and commemorative booklets.

Department of Folklore
U.C.D.
September 1991.

FOREWARD

(From the original booklet issued to schools in (1937))

The collection of the oral traditions of the Irish people is a work of national importance. It is but fitting that in our Primary Schools the senior pupils should be invited to participate in the task of rescuing from oblivion the traditions which, in spite of the vicissitudes of the historic Irish nation, have, century in, century out, been preserved with loving care by their ancestors. The task is an urgent one for in our time most of this important national oral heritage will have passed away for ever.

In every rural school in Ireland the children will vie with one another in collecting from their parents and friends these traditions, and with the friendly help and encouragement of the teachers there is no doubt that a huge body of very valuable information will be recorded from every part of the country.

First of all it must be stressed that very great importance is attached to the recording of variants of the same story, tradition, belief, custom, etc., from every district in the country. From this huge mass of variant material it will be possible for scholars to show geographical distribution of certain aspects of our oral traditions. For example, it may be discovered that a custom, belief, or story is confined to a certain area, or again, it may be found from a study of hundreds of variants of the same story, that a certain international folk-tale which is known to have three distinct types, a Central European type, an Eastern European type, and a type mainly associated with Western Europe, occurs in one or more of these types in Ireland, associated according to type with different regions of the country. Then the question will arise as to why a story which is found perhaps in Kerry and certain districts of Cork and Limerick is only known to science elsewhere from South-Eastern Europe.

In the same way customs and beliefs, which in a conservative country like ours, come down from the Bronze Age as well as from the Early Christian Period, will throw light on our relations with the outside world during these two periods of our history.

There is also in Ireland a rich amount of material which is medieval in origin. Take, for example, the stories which, it is thought, were introduced from the East of Europe through the influence of the preachers of the Contemplative Orders from the twelfth century onwards. A study of these stories, known as *exempla*, will be of great importance to students of Medieval Irish Literature.

But apart from all this, the social life of the country people-the historic Irish nation-is mirrored in what is known in Irish-speaking districts as *seanchas* but little attention has been paid to this type of oral tradition in the past. Due to the lack of documentary evidence the story of the Irish countryman will never be known unless all this *seanchas* in English and in Irish, *in all its variants*, is recorded from every townland in Ireland.

When this urgent task of collecting is over, a vast store of immensely important material will be available to research. We appeal to the children of the Primary Schools and to their teachers to help in this great work.

In writing down these traditions the standpoint should be taken that this is the first time, and perhaps the last time, that they will be recorded.

The children should remember that very little is known about the traditions of their district and they should record everything which throws a light on these traditions. It does not matter for the carrying out of this scheme whether similar traditions have been written down already. Even if it is believed that certain people have recorded them before, the only safe standpoint for teachers and pupils to take is to proceed as if nothing had been recorded in the district, and to remember that if they do not record the material it will die and be forgotten as if it had never been.

INSTRUCTIONS

(From the original booklet issued to schools in 1937)

1. The pupil should enter at the end of each composition, story, etc., his (or her) name and address and the name and address of the person (or persons) from whom the material in the composition, etc., was obtained.
2. A margin of about 3/4 inch is to be left blank on each page.
3. Practically every composition subject here suggested offers matter for several single compositions, *e.g.* "Old Crafts": one pupil may write down an account of the making of candles in the district in former times; another may describe how soap was made locally; a third, basket-making; a fourth, dyeing; a fifth, rope-making; a sixth, leather-tanning, and so on. Similarly with "The Potato Crop": some children may describe in detail the preparation of the soil prior to the planting of the seed; others the choice and preparation of planting of the seed; others the actual planting; others the care of the growing crop; others the lifting (digging) of the crop out of the soil; yet others the storage of the potatoes, and so on.
4. Every composition irrespective of its length is valuable, provided the matter has been obtained locally.
5. The exact location of each place (rock, road, lake, etc.) mentioned in the composition must be given: townland, parish, and county being stated.

NATIONAL TRADITION

IRISH FOLKLORE: LECTURE IN CAVAN

(From ANGLO CELT - JUNE 22, 1935)

Professor Seamus O'Duilearga, a lecturer in Irish folklore, Universtiy College Dublin, and honorary director of the Irish Folklore Commission, speaking at a meeting of National teachers held in the Town Hall, Cavan, on Saturday afternoon, said that the I.N.T.O. by arrangement with the Department of Education, had undertaken to rescue from oblivion and to preserve for all time the oral traditions of the Irish people. This was, probably, the largest and most ambitious scheme of its kind ever attempted in any country in Europe, and the return by each teacher to the Folklore Commission of the note book issued to him with its pages filled with the folklore of his own district would result in an immediate collection of material greater in extent than the world-famous collections of Finland and the Baltic countries combined, and in his opinion, of greater scientific value. The chief foundation of folklore, to be considered seriously as material for human history, was its antiquity, its value as a connecting link with things of a time long since passed away. It was a link with the past in a deeper sense even than old documents and archaeological remains, leading them, in fact, not to the empty shell or what once was alive, but to the innermost mind of their ancestors. "Our immediate duty in Ireland" the speaker continued, "is to record the material which still exists in every corner of the land in amazing variety and profusion, from which the cultural and social life of the country may be studied. In this world, we must be content to leave its exploitation to others and to a later time; our sole reward will be that we are transmitting the voice of dead generations of our people to our descendants.

Every scrap of unpublished information existing orally which would help to throw light on any aspect on the religious, political, social, literary or economic history of the Irish people should be recorded. Even the most trivial details deserved noting, and the best collector was he who did not disregard what appeared to be unconsidered trifles. Tales and anecdotes, ghost and fairy tales, songs, ballads, rhymes and customs; beliefs and superstitions, charms and cures; stories of the faction fights, traditions of sports and pastimes that had ceased to exist, and children's games, in short, everything which served to illustrate the life of the countryside in all its phases, descriptions of trades and occupations of former times and primitive methods of agriculture should find a place in the collection.

In a series of suggestions as to the carrying out of the work, Professor O'Duilearga said that the aid and co-operation of the senior pupils should be enlisted by the teacher in the collection of oral tradition. He had seen this plan carried out in other countries with excellent results, the children vieing with one another in supplying their teachers with information.

He added that the teacher should not be afraid of overlapping, as one of the chief merits of the finished collection would be the large number of variants of the same story, belief, custom, or superstition contained in it. Several variants should be faithfully noted, so "When in doubt write it down" being the first axiom of a good collection of folklore. Referring to the decay of the Irish language in Co. Cavan, the speaker said that Mr. E. O'Toole, Professor of Irish, Trinity College, had made "investigations in Glangevlin recently, but he had not touched on folklore in English and this should be recorded. Appealing for immediate return of the completed questionnaire on the holy wells, Professor O'Duilearga said that great interest was being taken in this matter by scholars at home and on the Continent as it was believed that much light would be thrown on Irish hagiography when the completed returns permitted of the presentation on maps of the information supplied. In those areas where, after diligent research, no holy wells could be located this fact should be communicated, as sometimes negative information had an especial value and significance.

Concluding, Professor O'Duilearga said that in this collecting and preserving of oral tradition the teachers were engaged in a work of undoubted National value; they were attempting something never done before, and that would never be done if they did not do it. He added that credit for the work would be given to the teachers, their pupils and all who helped them and for all time the M.S. collection of the I.N.T.O. would remain a monument to the zeal and patriotism of those who had carried out this noble work.

Mr. S. McGovern referred to collections made by Rev. O. O'Reilly, P.P., Mrs Smith-Brady, and Professor P. O'Connell.

Professor O'Duilearga said that Mrs. Smith-Brady's work was more in the antiquarian and archaeological field, but she had drawn on oral tradition, and deserved great credit for her research. However, one person working alone could do little in the collection of folklore and what they had to rely on was the team work of the National teachers. He added that if all the notebooks sent out were filled, they would have a collection of 900,000 pages. He said that the history of County Cavan had yet to be written, but it would be idle to attempt it until the oral tradition had been collected.

The Chairman conveyed the best thanks of the teachers to Professor O'Duilearga for his interesting and instructive discourse.

Professor O'Duilearga acknowledging said that he was very pleased to come to Cavan owing to the family connection with the county, his grandfather having been born in the Cootehill district. He added that as the meeting had been rather hurriedly organised and his time with them limited he would gladly come back during the winter if a meeting were arranged for Cavan town or some other centre. He also stated that some Swedish servants who were in the Free State studying old types of farmhouse were anxious to visit Glangevlin and he hoped that somebody interested in the district would show them round when they came.

In most parishes the old houses were fast disappearing and the traditional type of dwelling that had housed so many generations of their people were giving way to modern buildings of a non-traditional type; but he had noticed a good many farmhouses on the traditional type of his journey from Kells to Cavan that day.

Dr. D. Crowley, Oldcastle, Chairman Cavan County Committee I.N.T.O. presided and the other teachers present were:- Mrs. Smith, Knocknagilla; Mrs. Tiernan, Currin, Ballyconnell; Mrs. McGovern, Aughakee, Crosserlough; Miss Finegan, Drumcrave; Miss Smith, Killyconnon; Messrs. T. Magee, Greagharahan; Sean McGovern, Belturbet; J. J. McGovern, Arva; G. McGovern, Staghill; J. Tiernan, Currin; T. Plunkett, Ballyhaise; Philip Ruddy, Coolbogue; J. Gilheaney, Drumcrave; P. Keaveny, Kilnaleck, Butlersbridge; P. Kearney, Killyconnon (Lower Lavey); - Kelly, Stravicnabo; T. Greene, Crosskeys; Owen McGovern, Drumkilly; Philip McEnroe, Carrigabruise; J. Brady, Ballyjamesduff; J. Cosgrove, Baileboro; J. Eames, Correagh, Virginia, Secretary County Committee.

THE FOLKLORE OF DERRYNACREEVE

by T.C. MAGUIRE

The sun shone brightly on the 1st of September 1937 as I cycled from Bawnboy to do my first day's work in Tomena National School, Derrynacreeve. I had been appointed to the post on 30th July but that first day was given over to introductions, a concert, a party, and finally the summer holidays. It was on the 1st September too, after the summer holidays of four weeks and two days, that the Department of Education introduced the Folklore Project.

I can remember my feelings of inadequacy in the situation due to my total ignorance and innocence of school district, its people, history and customs. The children, however, took on the project with enthusiasm, questioning fathers and mothers, aunts, uncles, and grandparents. It didn't stop at that; neighbours were approached and the grilling continued. The wonder is that lies weren't told to get rid of the inquisitive youngsters. Mother, of course, was the general director in the home. The Master had given the orders and orders had to be obeyed. Mother would see to it that her child got the required information and if she couldn't supply answers to all the questions she knew someone who could. It must have been a jolt to her when she was told that her name, address and **age** (oh, no!) had to be given at the end of each contribution. It would all be written out again in a big book in the school and sent off to the Department of Education in Dublin.

"Our names in a big book in Dublin! Well, glory the day and the night".

For several months after the start of the campaign there was still some hay to be tidied up, oats to be harvested and later still, the potatoes to be dug and pitted. This was a sort of mixed blessing for the man of the house. He might be working in the fields until after the children's bedtime and so escaped a lot of the cross-questioning - today it might be called harassment, with the accent on the second syllable.

Grandfather never had the same excuse for avoiding the avid researchers and apart from reddin' his throat, scratchin' his head or tappin' the ground with his stick he was generally most obliging in passing on all he knew to his eager offspring.

For my own part I couldn't possibly forget that particular time. After twelve years doing real composition at different educational levels, everthing had changed. Now I was at the top of the classroom looking in a new direction. (*Seas siar on rang, a mhic*). The subject matter of the work was new also. Grammar and spelling would now and then be a little different. If Grandpa talked about the trinnel of a wheelbarrow or the straddle and gret or even the britchen worn by the donkey, there was no point in referring to the Oxford Dictionary for the correct spellings. If you wanted plenty of help with the folklore you took all that was offered and you were delighted with and thankful for such generosity.

Then there was a visit by the District Inspector to see that all things were being done in the proper manner. An enthusiastic folklorist he was, and if there were any doubts about procedure he allayed all fears with a kind and encouraging word. It was a matter, he said, of prodding and probing the folk-memory of the people. I remember him telling me there was a copy of the Annals of Ireland in the area and that I should try to lay hands on it. When after years of searching, I traced it to its owner I was just in time to hear it was gone, lost or stolen. The project went ahead successfully. It could have been better if I had had some knowledge of local history but with so many young eager beavers doing the rounds in the district I decided to defer my research.

And so we increased our knowledge of the past. In our imagination we saw our great ancestors, who erected dolmens, cairns and tombs, and later on built churches and schools for the glory of God and the edification of our people. We sang the songs of our local minstrels and celebrated the deeds of our local heros. At night we listened to our *seanchaithe* as they discussed the affairs of the Nation and of Derynacreeve. When we look back at the 1930's we know that life was hard - but we were happy.

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WEATHER LORE

Old people judge the weather in many ways. If a dog eats grass or if the hens pick their feathers, it is the sign of rain. If the stars twinkling, rain will come soon. If the smoke goes up straight, it is the sign of a frost or if there is a blaze in the fire it is the sign of a frost also. If the seagull lights on land it is the sign of a storm. If there is a rainbow in the morning it is a sign of a storm; if there is one in the evening it is the sign of good weather. If the swallows fly high it is the sign of good weather; or if they fly low it is the sign of snow. If there is a red sky it is the sign of wind, but if the sky is red in the west it is the sign of good weather. If the cat sits with her back to the fire it is the sign of a storm. If the smoke blows to the ground it is the sign of rain. If there is a circle round the moon it is the sign of rain. If the sun goes down pale it is the sign of rain also.

Extract from Portlongfield N.S.

Written by:

Gretta Curran,
Derry,
Killeshandra,
Co. Cavan.

HIDDEN TREASURE

There was a crock of gold found in Degnavanty Fort, Cootehill, Co. Cavan, about fifty six years ago. It was supposed to have been hidden there by the Danes. It was found by a man named Philip King, Corragarry, Cootehill.

He was hunting for rabbits, and one went into a burrow in the fort. He started to dig him out of the burrow. When he had dug down a few feet he turned up a broken sword. He dug some distance further and struck a crock of gold. He lifted it up and brought it home.

Collected by

Lena McCabe,
Crann,
Cootehill,
Co. Cavan.

THE LOCAL FORGE

The oldest forge in Ballinagh belongs to John Dillon. It has been carried on by the same family for generations.

His father was a noted Fenian and the leader of the Land League. He was engaged in making pikes for the Irish in olden times.

This forge was put on fire once and when yeomen endeavoured to seize him he fled to the hills and escaped. In revenge they set the building on fire. It was rebuilt again, it now contains a fire, one bellows which was not made locally and one large through of water to cool the irons. The water cures chilblains also.

The blacksmith makes his own tools and every iron implement that the farmer works.

Collected by Isabella Connolly.
Ballinagh N.S.

THE CARE OF OUR FARM ANIMALS

The farm animals are the cows, the calves, the horses, the sheep, the pigs, the dog and the cat. Some of the names cows are called are Banie, Blackie, Grumpy, Polly and Spoty. When driving the cows home from the fields the word used when driving them is bail-up or pruggy. Calves are called home by saying suck-suck. The cow house is called a byre. Some cows are tied to stakes by the neck with a chain. Some are put into bails.

On May Eve, dowan-tree is put over the byre door to keep away witchery. When starting to milk the first few drops are milked on to the floor for the fairies. A big farmer keeps two horses. There are stalls in the stable for each horse and also mangers that the feeding is put into. Horses are tied to the manger with a short rope which goes round their neck. Horses are shod by the black smith. The hair clipping is done early in the spring. When calling the pigs you say "A Muc" or Deoc-Deoc. When calling the goats you say "tuddy". When calling the horse you say "Phrugh".

"Tuck'-tuck" is used for calling the hens. "Bee-bee" for the turkey. "Weat-weat" for the ducks. "Pish-wish" for the cat. Eggs should not be put down for hatching in an east wind as it is said there would be no birds. Some people put the sign of the cross on hatching eggs.

Written by

Molly Tully,
Drummany,
Killeshandra,
Co. Cavan.

Told by

Mrs. Tully,
Drummany,
Killeshandra,
Co. Cavan.

OLD OBJECTS

There are two old books in our house called "The Nation". One is a late edition 1884, but the other one is 1844. The cover of the first one is very old and worn but there is only one side of the cover on the second one and some of the pages are torn out. My Daddy says that they belonged to my Great Grandfather.

I have also got a sabre and some people think it is very ? Daddy found it in the garden. It has got a blade handle with notches at the sides. It is about two feet long and as it gets narrower. I have heard that it was used in duelling long ago. It has got a case the shape of a walking stick. You could use it for that purpose. The reason is that in the time of the wars long ago, when walking along the road you could be killed. But having the walking stick with the sabre you could defend yourself.

I have also got a sword which Daddy found in the back yard. He says that it is not very old though it is all rust and is about one and a half feet long.

Collected by

Betty Brady,
Dublin Street,
Ballyjamesduff,
Co. Cavan.

Obtained from

John Brady,
Dublin Street,
Ballyjamesduff,
Co. Cavan.

OLD CRAFTS

Baskets: Baskets were very common in this district some time ago, and are to be seen in some country houses still. They used to be made from sally rods. There were three or four different kinds, one for bringing eggs to the market, another for teaming potatoes.

When the potatoes were boiled this basket was put on top of another pot and the potatoes were put out on the basket. The third kind was used for putting out ashes, it had two handles, as two people were supposed to carry it.

Soap: There was no soap long ago. When washing their faces they used to steep oaten meal and rub it to their faces for scrubbing. They had no scrubbing brushes. They used a bundle of heather for sweeping. They called this a beesom. When this was wore the green heather fell off and what was left was made into a scrubbing brush.

Collected by
Winnie McEntee,
Main Street,
Ballyjamesduff,
Co. Cavan.

From whom obtained
Mrs. Conway,
Moodogue,
Ballyjamesduff,
Co. Cavan.

A FOOTBALL MATCH

About twenty years ago a big match was played between Cavan and Crosserlough. There were nineteen men on each side playing at the football match. The match was played in Tullys field in the parish of Crosserlough. This match was played between Cavan parish and Crosserlough parish, and the footballers of Crosserlough parish won. The score was six points to nine points.

The kind of ball was used was a ball which was made of hairy and covered with leather. The kind of goal posts that were used was two long sticks stuck in the ground, and a rope tied from one post to the other.

Collected by
Sue O'Reilly,
Ardlougher,
Ballinagh,
Co. Cavan.

LOCAL HEROS

In the townland of Crenagh in County Cavan, my birth place, there was a man our next door neighbour who was very good at throwing weights. He was Michael Reilly. One time they held a competition between Michael Brady and Michael Reilly. Michael Brady was after winning a good game and the people all had a report sent out about the competition. They held it at the cross-roads in Crenagh. There was a great alarm when it was Michael Reilly that won it. The people had every excuse made up first that the game was not fare. So with the dispute they replayed the game and the second time Michael Reilly won it. The people that sided for him the first time sided for him the second time and they said that the game was played fare the first time so he was to have the luck of winning it.

Collected by

Rose Brogan,
Drumrooske,
Killeshandra,
Co. Cavan.

KILL GRAVEYARD

Old James Comiskey, Kill, Kilnaleck supplied me with some interesting information about Kill graveyard.

Kill graveyard is round in shape and slopes to the south. There are two old ruins in this graveyard, one an old school and the other a chapel. The school and chapel were joined together but now the separation is broken.

There are three very old tombs in Kill graveyard. There is one old famous tomb over the great Colonel John O'Reilly who was elected knight of County Cavan in the year sixteen eighty nine.

There is also another tomb in memory of the Landlord of Ballinarry who died in the year eighteen forty seven. There are many old trees in this graveyard. There is one old tree over the grave of Father Smith who died in the year 1741.

Collected from
Patrick Galligan,
Corlislea,
Ballinagh,
Co. Cavan.

A FUNNY STORY

In the year nineteen hundred and sixteen, Mr. Coote who was landlord over Cootehill, and two servants went out to hunt through Maudabawn. They rose a hare in Killateer fort and he ran up hill and down hill pursued by five dogs and three men on horseback till they came to the bog at Maudabawn chapel. John McCabe was standing by and Mr. Coote asked him was their a bottom to the bog. "Of course there is", but when out a piece one of the horses sank. When Mr. Coote got out, John with a curse said "Why you are not near it yet".

Written by

Patrick Farrell,
Gallonreagh,
Cootehill,
Co. Cavan.

Story got from Patrick Farrell Senior, Gallonreagh.

Reel	No.	Serial Number	Parish	School	Date Collected
No. 1	1	S230E	Killinagh	Barran	01/39 - 09/39
	2			Kilduff	01/38 - 12/38
	3			Blacklion	10/37 - 05/38
	4			Gubaveeny	09/34 - 12/38
	5			Ard Moinin	09/37 - 12/38
	6	S230F	Templeport	Tullybrack	1/9/37 - 30/06/38 1/01/38 - 24/12/38 10/37 - 06/38
	7			Bawnboy	
	8			Currin	
	9			Tomena	
	10	S230G	Templeport	Curratavy	07/37 - 12/38
	11			Munlough	
No. 2	12	S231A	Templeport	Killyran	11/37 - 12/38 07/10/37 - 18/11/38
	13			Porturlan	
	14	S231B	Glangevlin	Derrynananta	09/37 - 06/38
	15			Tullycasson	
	16			Corrabha	
	17			Alt an Chulinn	
	18			Corlough	
	19			Tullyveela	
	20	S231D	Tomregan	Ballyconnell (B)	02/05/38 - 30/09/38 31/12/38 30/12/37 - 10/05/38
	21			Ballyconnell (2)	
	22			Ballyconnell (G)	
	23			Kinawley	
	24			Swanlinbar	
	25	Uragh (B)			
	26	S231F	Drumlane	Tircahan	01/10/37 - 31/12/38 27/01/38 10/01/38 - 31/05/38 01/38 - 05/38
	27			Uragh	
	28			Corcanidos	
	29			Moher	
				Kilcorby	

	30 31 32	S231G		Derryvony Drumkerl Greaghrahan	03/38 - 01/39 10/37 - 07/38 01/06/38 - 31/12/38
	33 34 35	S231H	Annagh	Staghall Belturbet Convent Belturbet (B)	
	36	S231I		Belturbet Convent	
No.3	36 37 38	S232		Belturbet Convent Belturbet Fairgreen Keeny	11/37- 12/38 11/37- 07/38 11/37- 07/38
	39 40 41	S232B	Castletara	Castletara Ballyhaise 2 Ballyhaise	31/12/38 /11/34 - /12/38 03/11/38 - 20/12/38
	41 42	S232C	Urney	Ballyhaise Coolboyogue	
	43 44 45 46 47	S232D	Urney	Cavan (B) Cavan Convent Cavan No.1 Farnham Drumcrave	08/09/37 /07/37 - /01/39 /37 - 31/12/38
	48 49 50 51 52 53	S232E	Urney and Annagelliffe Kilmore	Coill na Leac Killygarry Curlurgan Crubany Gartbratten Clonegonnell	27/10/37 - 30/11/38 08/11/38 - 10/01/39 /01/38 20/11/37 - 23/01/39 30/03/38
	54 55 56	S232F	Denn	Drumcor Denmore Lacken	/10/37- /12/38 24/11/37 - 13/12/38 21/01/38 - 21/12/38

	57	S232G	Denn	Crosskeys	
	58 59 60 61		Denn	Banahoe Arkhill Denbawn Stravicnabo	20/10/37 - /12/38 /11/37 - /12/38
	62 63	S232H	Lavey	Killyconnan (B) Killyconnan (G)	/38
No.4	64 65	S233A	Lavey	Killyconnan (G) Knocknagilla	/10/37- /07/38
	65 66	S233B	Killinkere	Knocknagilla Termon	
	67 68 69 70 71 72	S233C	Laragh Laragh	Derryham Laragh (B) Laragh (G) Stradone Tierlahood Raskall	01/11/37 - 08/05/38 30/09/37 15/12/37 /09/37- /12/38
	73 74 75 76 77	S233D	Killdallan Killeshandra Killeshandra	Killygorman Derrylane Killeshandra (B) Drumcrow Drumcoghill	01/07/36 - 09/01/39 10/09/38 /37- /12/38
	78 79 80 81	S233E		Portlongfield Corlis Coronea Arva B	09/11/37 - 11/01/39 /01/38 - /09/38 12/11/37 - 14/12/38
	82 83 84	S233F		Arva Girls Arva No.2 Killeshandra (G)	/04/38 - /12/38 18/03/38 - 10/01/39 10/11/37 - 22/02/38

	85	S233G		Killeshandra 2	
	86	S233H	Scrabby	Gowna	/01/38 - 12/38
	87			Cortober	
	88		Drumlummon	Clonoose	
	89			Kilcogy (B)	
	90	S233I		Kilcogy (G)	05/11/37
	91			Kilcogy	
	92			An Charraig	01/07/34
	93			Loughduff	01/07/38 - 11/01/39
	94	S233J		Loughduff (B)	
	95			Cloncovid	
No.5	95	S234		Concovid (cont)	
	96			Ballymachugh	
	97	S234B		Ballynarry	01/04/38 - 19/12/38
	98		Kilbride	Garrysallagh	
	99		Crosserlough	Aughaconey	
	100			Drumkilly	/10/37- /12/38
	101	S234C	Denn	Drumavaddy	
	102		Kilmore	Ballinagh (G)	11/11/37 - 27/07/38
	103			Ballinagh (B)	/09/37
	104			Crossdoney	
	105	S234D	Ballintemple	Aughaloora	/10/37-31/12/38
	106			Carrigan (B)	/11/37
	107			Carrigan (G)	//11/37- /01/39
	108		Ballintemple	Ballintemple	/11/37- /12/38
	109			Wateraghy	/11/37- /06/38
	110	S234E		Leggaganny	

	111 112	S234F	Crosserlough	Drumbrade Kiffa	
	112 113 114 115			Kiffa (cont.) Kilderry Rassan Crosserlough	/10/37 - /01/39 01/11/37 - /12/37 20/01/38 07/06/34
	116 117 118 119	S234G		Aughakee Kilnaleck {B} Kilnaleck {G} Drumrora	08/06/34 - 10/01/39 05/11/37 - 19/12/38
		S235 Discarded			
No. 6	120 121 122	S236B	Kilbride Castlerahan	Dungimmon Cormaddyduff Garryross	15/11/37 /06/37 - /09/39 12/11/37 - 21/12/38
	123 124 125			Ramonan Barconey Robinson Ballyjamesduff Convent	09/11/37 - 11/01/39 /10/37 01/11/37 - /07/38
	125 126 127	S236C		Ballyjamesduff Convent(cont.) Ballyjamesduff(B) Ryefield	
	128 129 130	S236D	Munterconnaught	Knocktemple(G) Knocktemple(B) Ballydurrow	/11/37 - /12/38 /11/37 - /11/38 /11/37 - /11/38
	131 132 133	S236E	Lurgan	Headfort Carrigabruise Corr Riabach	01/08/34 - 31/12/38 18/10/37 - 28/07/38

	133 134	S236F		Corr Riabach Virginia (B)	
No. 7	134 135	S237A		Virginia (B) Virginia (G)	
	136 137 138 139	S237B	Mullagh	Virginia (B) Virginia (G) Latton Graughlough	/10/37 - /04/38 25/10/38 25/11/38 - 11/01/39
	140 141 142	S237D		Mullagh (B) Mullagh (G) Corr Riabach	/01/38 - 10/01/39 /12/37 - 24/06/38 03/11/37
	143 144 145	S237E	Killinkere	Ardlow Killeeter Finternagh	/09/37 - 31/12/38 10/12/37 - 17/12/38 04/35
	146 147 148	S237F		Killinkere Lisnagirl (1) Lisnagirl (2)	04/11/37 - 31/12/38 01/11/37 - 30/12/38 /01/38 - 11/01/39
	149 150 151	S237G		Carrickgorman Lurganure Billis	27/10/37 - 30/06/38 /12/37 - /12/38
No. 8	151 152	S238A		Billis Billis	01/10/37
	153 154 155	S238B	Moybologue Enniskeen	Ballinamona Laragh Edenagully	17/01/38 - 16/12/38 15/10/38 - 10/12/38

	156 157 158	S238C		Kingscourt (B) Kingscourt (G) Cabra	01/11/37 - 30/06/38 07/02/38 - 06/07/38 /37 - /12/38
	159 160	S238D	Bailieboro	Corlea Lisball	
	160 161 162	S238E	Killan/B'Boro Bailieboro	Lisball Drumanespic The Vale	28/10/37 - 21/12/38
	163 164 165	S238F		Lear Bailieboro Model Bailieboro Girls	01/03/38 - 16/12/38 01/01/38 - 30/11/38
	166 167	S238G		Bailieboro St. Annes (B) Bailieboro St. Annes (G)	
	168 169 170 171 172 173	S238H	Shercock Knockbride	Glassleck Lecks Dhuish Shercock Shercock 2 Cullies	08/11/37 - 30/06/38 /03/38 - /01/39 /01/38 - /12/38 07/10/73 - 12/01/38 01/01/38 - 24/12/38 18/10/37 - 22/06/38
No. 9	173 174 175 176	S239A		Cullies Corlatty Carroll Greaghagarron Latsey	/09/37 - /12/38 02/03/38 - 12/01/39
	177 178 179	S239B		Tunnyduff Knockbride 1 Knockbride 2	- . 10/01/39 /10/37 - /12/38 25/01/36 - 15/01/39
	180	S239C		Beglieve	01/01/38 - /12/39

	181 182 183	S239D	Drumgoon	Derrydamph Tunnyfoyle Garvagh	/01/38 - /01/39
	184 185 186 187 188			Killyclare Knappagh Dernakesh Dernakesh B Dernakesh	28/03/38 – 29/06/38 08/06/39 08/11/37 – 22/12/38 20/10/37
	189 190 191 192	S239E		Darley Newgrove Cootehill B Cootehill Convent	/11/37 – 12/01/39 28/10/37 – 12/01/39 /12/36
	193 194			Cohaw B Cohaw G	/06/37 01/02/38 – 10/01/39 10/10/38 – 31/12/38
	195 196 197 198	S239F	Kill	Ashfield Doocarrick Benbawn Druim na dTread	01/12/38
No. 10	199 200 201 202	S240A	Larah	Druim na dTread Kill Cor na Chasain Tullyvin	
	203	S240B		Clifferna	
	204 205 206 207	S240C	Drung	Caulfield Carrickallen Drung Drung 2	/02/38 - /12/39 12/01/37 – 25/10/38 12/11/37 – 31/12/38 13/01/39
	208 209 210			S240D	Lisboduff Machaire Blaithin losa (Lappin)

	211 212 213 214	S240E Annagh		Cornakill Lisarney Killoughter Cloverhill	/11/37 - /09/39 20/05/38 - 07/01/39 03/03/38 – 12/01/39
	215 216 217	S240F		Drumlaney Keelagh Shannow	