



Muckross must Expand
 —this means more
 staff says Muckross
 Chairman, Sean
 O'Connor
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Sean Phaidreacha

Le déannaí, ar thuras scoile, thugas cuairt ar Thig Mhucrois. De réir mar bhíomar ag dul ó sheomra go seomra, ag feachaint ar an seana-shaol—de réir mar tá sé léirithe acu—chuir sé i gcuimhne dhom na paidreacha bréatha a bhí ag an sean muinntir agus iad i mbun a ngnó—an creideamh fighté, fuaite leis an gnáth saol.

Seo cuid de's na paidreacha a bhailíos tamall maith ó shoin ó sheanóirí an Ghleanna—iad san go léir ar slí-na fírinne anois. Istig i gCistin na Feirme agus an ciotal dubh iarainn ar crochadh ós cionn na tine shamhluós bean-a-tí ag rá paidir na maidne

"An Rí na bhFlaitheas iarraimid Beatha na Naomh go dtuigimid Ceolta na nAingeal go gcloisimid Ríocht na bhFlaitheas go dtuilmid".

Agus ansan **Altú roimh Bia**
 "Bail na gCúig aran agus an dá iasg ar an gCúig mhíle duine do roinn Dia Rath an Rí do rinne roinn Go dtigidh ar ár gcuid is ar ár gcóirinn".

Ansán **Taré's an Bhéile**
 "Moltar duit a Rí na Rann Moltar duit gach am an Bhia Moltar duit anois is air's Ar son an méid ithimid is nár ithimid den mbia".

Nuair a chuamar go Tig an Bhainne agus nuair a chonnaiceamar an mheadar agus an lóinthe, bhí **Amhran na Cuiginne** agus an rithim ag bualad im chluas.

"Rath Dé ar an gcuiginn seo, Sop agus ribe uirthe, is ceirtlíní ime innte.

Im an bhaile seo thoir, Im an bhaile seo thiar, Im Cháit is Shíle, is Mháire is Bhríde, I gcóir an chíosa, chun an tsoithig a líonadh,

Is in an tsagairt féin cé gur deacair líom é iarraidh

Ach mar sin féin tagadh sé—
 Come Butter! Come Butter! Come Butter! Come!

Ansúd ar crochadh ar fhalla na Cistineach bhí an seana-lampa oile agus sé deireadh bean-a-tí agus í á lasadh—

"Nár mhucaidh Dia solas na bhFlaitheas nár n-anam".

Ansán ag deire an lae agus i ag coigilt na tine roimh dul a choladh diarr sí ar Chríost is ar a Mháthair an tig agus a raibh ann a shábhail rith na h-oiche—

Coigilt na Tine
 "Coiglim an tine mar ar choigil Chríost cách,
 Muire i gcionn an tí agus Bríd na lár,
 An dá-réag Aingeal is fearr i gCathair na nGrást
 Ag gárdáil an tí seo is ár Muinntir go lá.

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Coiglim an tine de bheannacha bhuaidh Pádraig,
 Go gcoigil na h-aingil is nár scaipidh ár namhaid é
 Nár dótar ar dTig is nár marúotar ár bhfir
 Claoimh Chríost ag an ndoras go dtigidh solas an lae 'mairig'".

Nó **leagann eile de Choigilt na Tine**
 Coiglim an tine in ainm na nGrást Bríd na Bhun agus Muire na Páirt Ceithre aingle fichead i bhFlaitheas na nGrást,
 I gcoimhdeacht an tí, is a bhfuil ann go bráth.

Tá alán paidreacha eile ó bhreith go bás ar eolas againn ach ní ortha sin a bhíomar ag cuimhneamh an lá geal aerach úd a chaith mé féin is mo scoláirí measc seoda na sean i dTig Mhucrois.

—"Carraig Éanna"



This crib in Cullen (near Cork/Kerry Border) was the work of five young boys from the village and is a fitting picture of our Christmas wish for you.

Nollaig fé Shona agus fé Mhaise dhaoibh go léir

KERRY HOUSING

The Trustees of Muckross House are carrying out a survey in Kerry of dwelling houses, and associated buildings, built before 1900.

In a comprehensive survey form they are looking for details on location; date of building and any alterations; present use and state; occupation of owners or users; building materials used; furniture; farmyard; any traditions about the house or those who lived in it, etc.

"This survey should be as wide and as detailed as possible with no locality overlooked" Ned Myers, who is directing the work explained, "we are largely dependent on local contacts and we shall be grateful for any help we get".

Anybody who is interested can get copies of the survey questionnaire from: Housing Survey, Muckross House, Killarney, or by ringing Killarney 064-31440.



Riasc—one of the oldest extant examples of Housing in Kerry.

As a result of the survey Muckross hopes to:

1. Have a comprehensive reference record of traditional Kerry buildings.
2. Have an exhibition of Housing in Kerry, both in the House and around the county.
3. Publish a small illustrated book on Kerry Housing.

4. Provide information to bodies interested in preservation.

"We would be grateful for even partial information — photographs, sketches, no matter how rough, will be most useful. Anybody who wants to retain an original illustration we would like if possible to make a copy". Ned Myers explained: "This survey is essential for us because housing is probably the most important aspect of a folk display".

Muckross is attempting to gather the information for this survey mainly through primary schools throughout Kerry. When one looks at what two young boys from the Beara peninsula were able to do on the archaeological sites in their area (see page 4) it should be possible to collect the required housing information

CEAD BLIAIN

(Céad Bliain: le Michéal Ó Ciosáin. Fiacha £1.05½).

Is iondual ná ríomhtar ins na leabhra stair-sheanchais ach tuairiscí ar chathanna móra, ar léagair cathracha mar aon leis an ár agus an eirleach is gnáthach a bheith ina niarsmaí ortha comh maith le cúntais ar na giueráil is na taoisigh a bhí i gceannas ortha agus ar na polaiteoirí a d'ionnrambáil iad. Ach is fíor annamh aon tracht ortha siúd—na milliúin acu—a d'fúlaim an cruatan is an t-anró i dtosach gach catha agus in deireadh gach ruaige. Ní áirítear iad siúd ach mar bhaill d'fhoirinn fichille, nó uimhreacha ar rolla nó statisticí ar dhoiciméidí.

A mhalairt ar fad atá sa leabhar seo "Céad Bliain" mar is ar na daoine sin, na gnáth-dhaoine, an chos-mhuintir atáthar ag tracht, ar chonas a mhaireadar, scéala a mbeatha, na hamhráin a bhíodh á gcanadh acu ar ócáidí bróin is áthais, conas mar a chlaoidheadar leis an gcreideamh ainneoin carcair, teine is chaidhtamh, an dúil tharghnáthach a bhí acu sa léann agus an dubhshlán do-chloite a thugadar faoi thiorántacht phoiliticiúil is eaglasta. Ní dearmhitar, ach comh beag, a thabhairt chun ár gcuimhne ainmneacha na ndaoine, idir chiéir is tuath, iséal is uasal, a threoraigh is a mhisnigh a muintir in am an ghatair nó a sheas sa bhearnain in am an anaíthe.

Bheadh an leabhar seo molta dá mbeinn i mo thost ach ní fhéadfainn gan tagairt don saibhreas litríochta deismireacht teanga, cumas scríofa, agus smaointe dearsnaíthe atá le fáil sa leabhar seo. Is mór an chreidiúint atá tuillte ag muintir na leith-inse an leabhar seo a léiríonn gach gné de shaol a gceanntair féin a chur ar fáil dúinn agus ní beag an mhoráil atá orainn go léir—Clarraigh uile—de bhárr cnuasacht aistí comh breagh san a sholáthar dúinn—agus ar phraghas a chuirfeadh na cait ag gáiridhe. Aon phúnt amháin ar an leabhar léannta, stairiúil seo! Praghas ceithre phaicéid tuitíní! Cúis iontais chughainn ar na saolta seo! Ciúta an Chiosánaigh a thabharfá ar an mion-mhiorúilt sin, is dócha.

Agus féach cad tugtar dúinn ar phraghas na gceithre phaicéid tuitíní sin! Pictiúir de shaol Muintir Chorca Dhuibhne sa chéad bliain is iomraí, is dócha, i stair na tíre nuair a bhí gach comhacht is udaráis ag obair i gcoinibh na ndaoine, a gcreideamh faoi lagmheas, a dteanga dá dísbéagadh, an córas oideachais agus na scoileanna dá n-úsáid chun ceann-síos a thabhairt dóibh, plúr na mban is na bhfear dá dtiomáint thar lear, iad ag teicheadh ó thiorántacht de gach aon tsaghas. Ach do mhair an pobal. Sháraigh siad in d'aidh a chéile gach aon fhórsa políti-ciúil, eachnamaíoch agus eaglasta. D'éirigh siad ó umar na hainnise agus inniú bláthaíonn an pobal san faoi réim is faoi rachmas.

Léirítear gach gné de stair an cheann-

tair go glé, glan liteardha ins na haistí éagsúla—an t-Athair Ó Mainnín agus stair achannach an chreidimh ón meáú-aois anuas ón dtaobh istigh is amuigh dá ríomhadh go healaíonta, leannta aige, Donncha Ó Conchúir ag innsint go hacadiúil scéal éirí amach na nGearallach. Seán Ó Luíng ag cur síos go spéisiúil ar chogadh na talún is ar chogadh na Saoirse na blanta fada ina dhiaidh s'n. Máirín Ní Bhrian ag scrí go tarrainteach ar dhicheall na ndaoine chun a gcuid scoileanna claí is gearra a choimeád ar súl in ainneoin gach saghas fóirnirt agus conas mar a dhíthaigh an gorta, an imirce, na scoileanna náisiúnta, polasaí an Rialtais Ghallda agus neamh-shuim cuid mhaith d'udaráis na heaglaise-beatha na teanga. Art Ó Beoláin (an t-éan corr imeasc na healta!) ag scrí go heolgaistach i dtaobh filí is filíocht an cheanntair, An t-Athair Pádraig Ó hÉalaí agus é ar a dhícheall ag iarraidh a gceart féin a thabhairt do scríobhnóirí iomadúla an pharóiste, mirabile dictu et visu, an tSiúir Ní Mhóráin ag tochairt is ag taighde faoi eachnamaíoch shóisialta ins na blianta dorcadh s'n idir 1847 agus 1857, Eibhlín Ní Mhurchú ag leignt solais isteach ar an sínséarach laistiar den lascach agus an stair is an béal oideas a ghabhann leis. Nóra Ní Shé ag scéalaíocht go haibidh, beomhar ar chúrsaí pósta is cleamhnas. Seán Mac Gearailt ag deifriú idir na haicmí cuairteoirí go dtí an Ghaeltacht, agus an Feiritéireach, an Dálach is an Gearallach ag tabhairt chun cuimhne stair speisiúil tógala na seipéal.

Cad é mar ór-chiste é an leabhar seo! Nár éagaidh Gaeltacht Chorca Dhuibhne coiche!



An tAth. Michael Ó Ciosáin, Sagart Paróiste an Fheirtéaraigh údar 'Céad Bliain'.

Naomh Fionán

Locha Laoich — Uibh Rathach

"Ach sé Naomh Fionán Locha Laoich mo naomh sa a rug ó'n bpláig Uibh Rathach saor leis". Tá ná líntí seo ó "Aiste" Sheáin Uí Chonnaill a rugadh ar an gCathair mBeárnain lamh le Loch Laoich agus a thug dúinn an tAiste fontach ina bhfuil stair na hEireann i bhfuirm laoidh. I seanchas Uíbh Ráthaigh cuirimid aithne ar an Naomh, sa "Ghleann"—mar a thugtar air—is é ina shagart ina aonar.

Tá an Gleann féin dúnta isteach ó'n saoghal amuigh ag ré de dhrom íseal cnoch a dheineann leath chiorcail ina thimpeall. Tá a aghaidh ar Bhágh Fhionáin a bhuaileann a thontracha go réidh cneasta ar Thráig na Cille lá ciúin ach a bhuaileann iad lá stoirme le fraoch agus mór thorann. Tá an dá mhór charraig mhaordha ar agaidh an Ghleanna amach—an Sceilg Mhór agus an Sceilg Bheag, fá mar a bheadh dhá mhór eaglais i lár na farraige ag árdú a spuaic ar neamh.

Annsúd do mhair an naomh i mbothán beag cinn tógthe is dócha agus sean bhean ó'n gcórsannacht ag choimeád tíghe dho.

Cómhairsireach leis sa Ghleann do mhair taoiseach an Gleanna—Maolmhúirne. Níor lean an taoiseach seo ró dhlúth do theagasg Chríost agus do choin an naomh os cómhair an phobail le linn Aifrinn an Domhnaig. Tháinig fearg thar meón ar Mhaolmhúirne de bhárr an cháine, chómh mór san gur bheartuig sé ar Fhionán do dhúnmharbhú.

Bhí sé seal aimsire sa seipéal bheag ag guidhe chun Dé. Dubhluachair na bliana do bhí ann agus de bhárr giorrachta an lae, bhíodh an oíche ann le linn bheith ag guidhe.

Bhí sé de bheas ag an naomh imeacht ón dtig san iar-nóin agus chaithheadh sé seal aimsire sa seipéal bheag ag guidhe chun Dé. Dubhluachair na

bliana do bhí ann agus de bhárr giorrachta an lae, bhíodh an oíche ann le linn do bheith ag guidhe.

Shocruig Maolmhúirne a ghiolla a chuir le tuagh ina láimh taobh istig do dhoras an tseipéil agus an naomh do bhualadh le linn de theacht doras an tseipéil isteach.

Thárluig an trathnóna áirigte seo ná feadfhadh an naomh ceann dá shlipéidí d'fáil thall ná a bhus. Chuardaig sé féin agus an bhean aosta an tig go mion ach tásg ná tuairisg ar an slipéid ní bhfuairadar. Fá dheireadh taréis mhoill neamh ghnáthach do ghluais sé fá dhéin an tseipéil.

Feadh na haimsire seo, bhí Maolmhúirne ag feitheamh go mí-fhoidhneach le filleadh an ghiolla mar ba é sin díreach an lá a shocruig sé ar an naomh do dhúnmharbhú. Fá dheireadh do bhris an fhoidhne air agus do ghluais go himníoch fé dhéin an tseipéil agus shiúl an doras isteach.

Ní tuisce a bhí sé thar dhoras ná tharraing an giolla buille den tuagh air agus do bhain an ceann de. Shabháil seachrán na bróige Naomh Fionán.

Tá uair Mhaolmhúirne taobh amuigh do falláí chlóis an tseipéil sa Ghleann. Thug na daoine Muintir na Bróige ar chlann na sean mhná agus a síolrach agus táid beo bríoghmhar in Uíbh Rathach inniu.

Tuille le teacht.

"The Year in Ireland—A Calendar"

by Kevin Danaher

By Paula Lyons

Published by The Mercier Press.

Price £3.35

This book by Kevin Danaher is a work of considerable scholarship and research. It is concerned with Irish Folklore tradition with emphasis on Calendar Custom. It is a work that needed very much to be written. The information is detailed and authentic as one would expect from Kevin Danaher. Perhaps a little unfairly I expected to be able to read the book straight through but found that it was presented more in dictionary style than as a straight commentary. This does have the advantage of being easily referred to.

Calendar Custom is influenced by environment, climate, fertility of the soil, sea, rivers, lakes, mountains and moors. It is connected with the daily and yearly routine of work and is associated with travel and trade. It embodies devotional and religious practices, divination, healing, mythology and magic. It includes all manner of

amusement, sports and pastimes and it reaches back through time into the remote and unknown depths of pre-history.

Kevin Danaher has for the material of his book drawn from a wide variety of sources, together with over thirty years of research into Irish Folklore tradition.

Illustrated description of merry-making, devotional and religious practices, superstitions and business matters can be found throughout the book and one is able to step into the minds and hearts of people long ago.

It is an interesting book that can sometimes be amusing. It goes through the year beginning with St. Bridget's Day:—

St. Bridget's cross hung over door which did the house from fire secure as Gillo thought, O powerful charm to keep a house from taking harm; and tho' the dogs and servants slept, by Bridget's care the house was kept.

And ending with the Epiphany which

Helped by an archaeological dog!

This is the story of two young boys, who, at the age of 14, did an amazingly comprehensive listing of 151 archaeological and historical sites on the Beara Peninsula . . .

When Bishop Casey's F.L.Y. project scheme started in January, 1972, we welcomed it enthusiastically as it gave us a reason to do something we wanted to do for a long time. This was to list all of the archaeological sites (or as many of them as possible) both pre-historic and historic, on the Beara Peninsula.

We knew that Mr. Maddison O'Brien published a list of 151 sites in the Journal of the Cork Historical and Archaeological Society (Vol. LXXV, No. 221) January/June, 1970, but we felt that his descriptions of the sites were not detailed enough. We realised that this was due to lack of space but we wanted to enlarge these descriptions, include a number of sites which had come to our notice since publication of Mr. O'Brien's article and to look for more sites.

THIRTY NEW SITES

We were very successful finding about 30 extra sites. In the months from February to April, 1972, we travelled all around the peninsula visiting as many as possible of those sites on Mr. O'Brien's list and as well all of the new sites. Each site we visited we studied it, photographed it and measured it, placed its position on the Ordnance Survey six-inch maps and tried to decide what type of monument it might be. We had some difficulties in doing all this because the weather was bad, as we climbed mountains, waded rivers, made our way through muddy marshes—and then

DEVELOP SIX SITES?

Would it be possible to take one outstanding site from perhaps half a dozen of the different archaeological categories listed in this extremely comprehensive survey—develop access to these, signpost them properly, clear up the sites and put adequate information plaques on them? This would be an outstanding educational, civic and tourism facility.

there was a bull—but luckily he was placid and paid no further attention to us when he saw we were only interested in old stones!

Since we finished the survey eight or nine more sites have come to our notice, but we have not had time to make a close examination of these. Before doing this and bringing the project up to date, we want to do a survey of the sites on Bere Island. Because of lack of time we were not able to include the island in the original project.

It may be of interest to describe one of the sites included in our survey. More or less at random we have picked on the hill fort, or settlement, of Dromard, near Ardgroom. This earthen ring fort lies slightly to the north of the 162 foot high Dromard Hill and has a fine view over Ardgroom Harbour, Kenmare Bay and the Kerry Mountains to the north and to the south of a ruined cashel, the fine circle of standing stones at Canfie, and an almost completely destroyed Caher, with the mountains rising steeply behind them.

The banks of the fort are about 15 feet high and the fosse (or trench around the fort) is about seven feet deep. Beneath the fort is a group of three small rooms, or soutterains, access is through three entrances from the inside of the fort and two from the fosse. Two of the entrances are blocked up.

THAT DOG!

A dog seems to have appointed himself guardian of the place and likes to show people through it. He was of great help to us. He pointed out two entrances to the soutterain within the fort, one of which we cleared and a second entrance within the fosse which we were not able to clear. This seemed

to disappoint the dog very much and every time we go there he rushes over to this entrance, tears at the bushes and gorse covering it and races back to us as much to say "come and help"! He seems to have a poor opinion of Mr. O'Brien, who has never gone into the fort—he catches him by his trouser and tries to pull him in!

Though it was tiring and took up so much time we very much enjoyed doing this project and intend keeping our survey up to date, as we believe there is much yet to be discovered. We feel that through this project we have learnt not only a lot about archaeology but also about how to do research and look for sources of information. It was most rewarding and surprising to find so many un-recorded sites, though we were surprised not to find any rock scribings in the area.

There are a number of sites that we can't identify with certainty and some of these we, from our slight reading on the subject, believe may well have been court cairns. If this is proved true it would be very exciting indeed

as this is a form of monument up to now unknown in this area and not believed to exist here.

SOME RESULTS

Over 80 members of the Cork Archaeological and Historical Society visited Beara for three days over the Whit week-end and because of our project they invited us to be their guests. In September we had a visit from the Kerry Historical and Archaeological Society.

A large number of people are interested professionally in the plant and animal life, history and archaeology of different areas and more and more are taking up one or more of these subjects as a hobby. We hope that this survey of ours will help some of those interested in archaeology. We feel that it already has to some extent. This summer we had more tourists than ever interested in archaeology and, although our project is not, unfortunately, generally available, our list has been helpful in guiding these people.

It has been suggested that a "break-down" of the various sites would be of interest but this is not easy because we have no archaeological training. We have prepared the following list as carefully as possible but apologise for any mistakes:

Type of Monument	Number	Age
Standing Stones	106	Used for many purposes such as grave stones, marking ancient road ways, boundaries, ceremonial sites, etc., Those marking burials are probably bronze age, say 2000 B.C.
Circles of standing stones	5	Probably bronze age.
Cairns	1	
Promontory forts	2	
Wedge graves	4	
Stone alignments	2	
Fullach fiadha (or cooking site)	1	
Forts	35	Late pre-Christian and early Christian periods, but all these types of sites were in use over a very long period, even, in the case of forts, as late as the 17th century.
Soutterains	2	
Hut sites	7	
Mills	1	
Bridges	2	Medieval
Holy Wells	5	Immediately thought of as early Christian but were probably adopted from pre-Christian use.
Killeenachs (or burial grounds for unbaptised children)	18	From the early Christian period right up to the early 19th century.
Fish Palaches	2	17th century.
Indeterminate	3	
Dunboy Castle	1	Built circa 1370.
Dunboy Mansion	1	Built at various periods from circa 1700 to 1880.
Hugueonot fishing settlement	1	1700/1706.
Churches	4	8th to 9th centuries.
Cromlechs	17	Late stone to early bronze age.
Ring crosses inscribed on rock outcrop	3	Probably early Christian but quite possibly pre-Christian, though not earlier than the late iron age.
Natural cave	1	Apparently artificially worked, said to have been priest's hiding place, possibly used as a residence.



immense research was done by these two boys—Gerald Crowley and Denis O'Shea—on a very large number of archaeological sites complete with photographs, brief descriptions and re-created drawings in many cases for their project 'Prehistory of Beara'.

in Irish was widely known as Nollaig Na mBan (Women's Christmas). Kevin Danaher quotes from Sir Henry Piers in 1682 (Description of the County of West-Meath, 124):

"On Twelve-eve in Christmas they use to set up as high as they can a sieve of oats, and in it a dozen of candles set round, and in the centre one larger, all lighted; this in memory of our saviour and his apostles, lights of the world".

For the general reader it is a book which brings to mind the customs which still exist today and many will remember the customs which have (perhaps in their area) not survived the changing years.

Feastdays, Shrove Tuesday, Chalk Sunday, St. Patrick's Day, Easter, May Day, Midsummer, the first of the Harvest, etc., are described not alone by Kevin Danaher but with the memories of many minds. This is the year that was in Ireland.

PLUCK TO DO A PROJECT

WHEN, IN JANUARY, 1972, I WAS APPROACHED BY TWO 14 YEAR OLD PUPILS OF ST. JOSEPH'S CONVENT SCHOOL, CASTLETOWNBERE, TOLD BY THEM OF BISHOP CASEY'S F.L.Y. PROJECTS AND REQUESTED TO ACT AS THEIR SUPERVISOR IN A PROJECT ENTITLED "THE ARCHAEOLOGICAL AND HISTORICAL SITES OF BEARA" (SOMEWHERE ALONG THE LINE THE TITLE GOT TRANSMOGRIFIED INTO "PRE-HISTORY OF BEARA — NOT STRICTLY ACCURATE!) WHICH THEY PROPOSED TO UNDERTAKE UNDER THIS SCHEME, NOT ONLY DID I THINK THAT THEY WERE VERY PLUCKY BUT ALSO RATHER RASH.

Having in 1970 published in the Journal of the Cork Historical and Archaeological Society a list of 151 archaeological and historical sites on the Berehaven peninsula I knew the difficulties involved and I endeavoured to dissuade the two boys, Gerard Crowley and Denis O'Shea, from so ambitious a task and suggested that they do a survey of portion of the peninsula but they considered that this would only be "to hedge" and insisted it was to "be all or nothing". Admiring such singleness of purpose and desirous of encouraging so youthful an interest in the distant past I agreed to act.

WORTH IT

These two boys greatly appreciated the opportunity Bishop Casey's F.L.Y. Scheme gave them of doing serious work on a subject in which they are very profoundly interested and it has proved of great benefit to them in widening their fields of interest, in learning how to do surveys, how to make comparisons, how to do precise map-reading, where to search for possible sites of pre-historic interest and how to keep their eyes open for such sites. It has also set them on the path of learning how to write for publication and, most important of all, it has taught them how to meet people and converse with them.

Muckross must expand

The first Chairman of the Trustees of Muckross House was the late Dr. F. M. Hilliard. His successor, the present Chairman, is the artist Sean O'Connor. He was one of the group of people selected in 1964 to take over Muckross House and set up there Ireland's first County Folk Museum.

"I am very proud to have been one of that original group, each member of which had something peculiarly his own to contribute, yet was not afraid, in that period of preparation for the first opening, to do anything from washing floors to searching frantically throughout the county for folk items to put on display".

Sean O'Connor feels that with the willing help of many dedicated people much has been achieved at Muckross since that start in 1964, but while some think it an advantage that progress is governed almost entirely by the money paid by visitors at the door, he is very conscious of the urgent need for an increase of specialised staff.

"The demand by Kerry people and others for acceptable Museum services is increasing daily. To meet these demands our rate of progress has to be increased considerably and this boils down simply to having more professional staff. There is an immediate need for at least two additional people who would each have two jobs to do. We need a research officer cum librarian who would help to extract information which is required from both the material objects and from books and other recorded material. Our standard of display must be improved. Therefore, there is a need for an Education Officer who would handle the duties of drawing up, promoting and servicing our Educational Pro-

gramme and of displaying our exhibits to the best advantage".

"It is obvious that this is really a make-shift solution, because ideally in a Museum each of those four jobs should be handled by a different person. Then there is the whole area of collecting lore and records of all sorts around the county. This is becoming more urgent as time goes on because the older people who had much of this information in their heads, are slowly leaving us". Again at this stage if it were possible to have one person combining the jobs of field officer plus photographic and recording expert Mr. O'Connor would be happy.

"We have never at Muckross House, based our activities on 'attracting tourists', but on providing an authentic Folk Museum representative of all aspects of life in our county. Of course, we are aware that if we manage to do this well, people, including tourists, will want to see it. It is encouraging to us and, perhaps, indicative of the measure of our success so far, that the number of our visitors from the past four years have been steadily increasing despite the tourism recession. This would point to a growing interest by the people of Kerry and other Irish people in what is being done in Muckross".

The new Chairman's greatest pleasure is seeing Kerry students at Muckross. He is, for this reason, very

proud of the success of the Educational Programme devised by the manager and a group of teachers. Started in 1972 this one-day course was availed of by students from all over Kerry and the demand for it is still increasing.

"At the moment this course is available only to National School children from Co. Kerry. We intend for other students of higher levels to have a much wider content than at present".

This winter the course has been extended in the sense that the Trustees of Muckross have launched a survey of traditional buildings in Co. Kerry. "This is a very ambitious survey but it has been suggested by the Trustees, especially to teachers that it might be used as a basis for project work in the schools. The literature being sent around on this includes guide-lines on the type of survey to be done and outlines very valuable material which might be collected through it". This idea is very much in line with the Trustees policy of providing a complete service throughout the county and ultimately indeed of being in a position to put exhibitions in various centres throughout the county.

"With so much happening—people busy at the crafts we have revived, Muckross, with everything from sound of Farrier's anvil or weaver's shuttle to the smell of leather or burning horse hoof is a living and exciting place".

Sean O'Connor

Born near Killarney into a family of artists Sean O'Connor has paintings in many public and private collections and has been exhibited by the Academy and Water Colour Society. He has had a lifelong interest in the history and folklore of Kerry.

His father, the late Joseph O'Connor, author of the now much sought after "Hostage of Fortune" was a contributor to the Folklore Commission and his writings frequently appeared in such publications as the Capuchin Annual.

Fully aware throughout the years of the continuing disappearance of so many things connected with the way of life of the county Sean O'Connor was immediately interested in the first proposal to turn the empty Muckross House into a Folk Museum.

Asked recently what single thing impressed him most since the start of the Folk Museum, he said, "That's easy to answer. I am always impressed by the generosity and readiness with which people, of all degree, present to Muckross House things that they value dearly and indeed things that have frequently been treasured possessions in their families for many generations. And all this without thought of remuneration".

Real Patriotism

('Discovering your Locality' by Batt Burns; Published by Fallons; Price 60p)

"It is sometimes hard on a priest to spend long hours in the confession box, while it is difficult to rise in the middle of the night to travel long journeys on sick calls", this is an example of the kind of information collected through the pages of "Discovering your Locality" by a ten year old in Sneem.

'Discovering your Locality' should be an essential piece of equipment for everybody—teacher, youth leader, parent—who has to deal with young people under twelve. The 95 pages are divided into eight units—on history, weather, nature, people, farming, a factory, visitors and a village—all geared at the local scene.

The most exciting thing about it is that it is entirely a work book. The writing has been cut down to a minimum and the young person is guided by questions—he has to go and get the information and write in the answer.

Batt Burns, as a national teacher in Sneem, lists the following as the achievements of this kind of work:

1. what has been learned is likely to stick—it is near and real and is the result of the child's own research
2. creates a greater awareness and

interest in his surroundings—

people, mountains, flowers, factories, etc., become a new interest

3. information on countries abroad is more easily understood in the light of the local study
 4. it creates a community feeling, a big family, with rights, duties and obligations
 5. respect and pride for the locality can be instilled by this local study.
- "This I feel is the most important result of all—we are all inclined to think little of our own place even to criticise it. The reason is obvious—we don't know it".

From his experience in this area Batt Burns is obviously convinced "From knowledge comes love, pride and respect—its an essential quality for the citizen of any locality, because from it comes action. Involvement in bettering the locality in some way—and this is real patriotism—because this much misused word means love of country".

Just to balance the image in the first paragraph "A priest doesn't have the same worries which the father of the family has. He doesn't have to provide money for feeding and clothing a family nor does he have to worry about children being sick" was another part of the information collected from the interview with the local priest.

F.L.