

## CURIOSITIES

Curious objects, structures, monuments, landmarks, sights, etc. For example, Wishing stones or "chairs," freaks of nature (i.e. grotesque rock formations)—in fact, any scene or object which may be regarded as queer, quaint or mirth-provoking. Location and description. Any story or legend to be related.

none.

## CUSTOMS, PATTERNS, ETC.

Brief account of old customs, traditional cures, etc., still practised in the district. Pilgrimages to Holy Wells, Shrines, etc. Patterns.

Taber Fein in Knockree. Land of John McKevie. People yet go to this well but it is not by any means a noted well in the district. There is a heap of stones near the well.

Garland Sunday is a day said to be special for the station. It may also be done on Fridays and Sundays throughout the year. The station consists of walking around the well three times, the Rosary also being said three times. Three stones are usually brought or collected near the well and thrown on the heap beside it. A piece of cloth is also fastened on the bush near the well. The station, done three times, is said to bring prevention of disease. The water is also brought away by pilgrims who use it for various ailments.

In St. Martin's Eve, a fowl is killed and its blood sprinkled in the four corners of the house.

(Signed) Donald A. Faghanan  
Surveyor.

DATE May 2nd 1944.

ITA/3/16(8)

Parish of Milgawan. Barony of Galen. Co. Mayo.

Customs - Cures etc

At fairs the bargain is sealed by the buyer taking up, on the end of his stick, a piece of cash, and rubbing it on the animal's back.

A visitor should always give a hand with the dash if he calls when churning is in progress.

A bride borrows something on the morning of her marriage.

Haire after hair cutting is, by some people, not burnt or thrown away but is gathered and put away in some well-secured or such like spot.

In some houses when a death occurs, all clocks are stopped. They are reset after the funeral.

The coffin and lid are not brought together into the house. The lid is usually left upright against the outside of the house until the coffin is closed and until the corpse is placed in the coffin for washing when the lid may be brought indoors.

The cow having been milked, the milker usually dips his (her) thumb lightly in the fresh foam and makes the sign of the Cross with the thumb on the cow's side.

Cures.

There are no cures of outstanding traditional interest in the area. Some minor cures are listed below.

Chin-cough... Heret'savings. Milk which the animal leaves on the saucer.

King-woman... Cured by the seventh sow.

Yawl-mouth... Cured by a child that has never seen its father.

The child breathes on the affected person's face.

Warts... A jerking spittle rubbed on each morning.

Parish of Kilgarvan. Barony of Jellin.

ITA/3/16(9)  
Co. Mayo.

Customs - Cues etc.

The chains on which a coffin rests are tipped over flat on the ground as soon as the coffin is taken out to the hearse.

Gravediggers often place shovel and spade in the shape of a cross over the open grave where they remain until the interment.

Wakes are always held. They are quiet and solemn. Tobacco (and sometimes snuff) is passed around to the men-folk on a plate. All pipe-smokers take fills for their pipes and it is not usual or right to refuse the proffered tobacco.

After a marriage - boys and girls of the neighbourhood, friends of the wedded couple, go to the home of the latter pair and enjoy a merry evening. Custom sometimes called 'wotthing'.

On 23rd June, Bonfire's night, fires are lighted in the open air.

On St. Stephen's Day the 'mummers' or 'ween-boys' go from house to house, where, dressed in all kinds of fantastic raiment they play music, sing and dance and are suitably rewarded for the entertainment.

Hallow E'en is a night for pranks and practical jokes. Also called "cabbage-stump night" from the custom of going around pitching cabbage-stumps against the doors of houses. This and other practical joke playing survives now only in a very mild and minor way.