



Ediphone machine: talk, off, hear

Support the National Folklore Collection

The National Folklore Collection illuminates the Irish imagination through direct personal accounts collected over the decades. To preserve the existing archive and continue to thrive and collect, the Collection relies on financial contributions from individuals to supplement limited Government funding.

A new fund-raising body, the National Folklore Foundation, has been established with charitable status, to manage and facilitate donations to support the work of the National Folklore Collection.

Your donation will help preserve, share and expand this unique collection of manuscripts, images and recordings reflecting life as it has been and is lived in Ireland.

To make your donation now to the National Folklore Foundation, see separate insert for details or go to www.comhairlebheal.ie/FBE

Cnuasach
Bhéaloideas
Éireann

National
Folklore
Collection

The National Folklore Collection
Cnuasach Bhéaloideas Éireann

www.ucd.ie/folklore/en

Marriage customs.

An old marriage custom in this district was for the bridegroom to sleep one night in the bride's house before they were married. The bride and her people would then discover if he had the habit of snoring, and if he had, he suffered for it by getting a smaller fortune.

A two-shilling piece was, and is even yet, put in each of the bride's shoes to bring her luck and plenty.

The bride should wear

"Something old and something new

Something borrowed and something blue."

An old shoe is flung after the couple when they are going out the door to get married. It is supposed to bring them luck.

Some years ago, when the married couple returned to the house both would kneel on the floor, while the wedding cake was being cut over their heads. This was done to make sure that the couple should always have full and plenty.

Mrs. B. Ward. (60).

Killimor.

The Neale.

Marriage - Lucky and Unlucky Days.

Monday for health.

Tuesday for wealth.

Wednesday the best day of all.

Thursday for crosses.

Friday for losses.

Saturday no luck at all.

Peggy Synagh (Papist).

Killimor.

Mrs. B. Ward. (60)

Killimor - The Neale.

Preserving



Preservation and conservation of the unique archive of printed, recorded and photographic material are an essential and ongoing part of the work of the National Folklore Collection. Much of the material is fragile by nature and is subject to wear and tear from handling, unsuitable storage conditions and the passage of time.

The manuscripts, recordings and images that reflect life as it has been lived in Ireland must be housed and handled in appropriate conditions to ensure their survival for future generations.

Even a modest donation can help to safeguard the Collection. For example, €100 will pay for the rebinding of an average manuscript volume; purchase acid-free sleeves to preserve precious photographs; or fund the remastering of an ediphone cylinder containing voice recordings from a long-gone era.

To make your donation now to our new fund-raising arm, the National Folklore Foundation, see separate insert for details or go to www.comhairlebheal.ie/FBE

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O'DONNELLAN COLLECTION
Cottamapa.
Box 4. Transcribed.
MURK, ENGLAND

Box of wax cylinders

Sharing



There is growing national and international interest in the National Folklore Collection, evidenced by the rising number of queries from the media and the general public including Irish residents, tourists and members of the global diaspora.

The National Folklore Collection has, over the years, made accessible a wide range of material in a series of publications of excellent quality, funded by generous donations. We want to continue this work and make the Collection even more accessible online.

Digitisation will serve the dual purpose of facilitating access to the National Folklore Collection and contributing to its preservation by reducing the amount of wear and tear from handling.

The first major digitisation project is underway: the Schools' Manuscripts collected in the 1930s for Dublin, Donegal, Mayo, Galway and Waterford are now accessible in an online searchable database that leads viewers to an image of the original handwritten page.

But this is just a fraction of the material contained in the archive. To continue with the digitisation of even the core collections of greatest interest to the public, the National Folklore Collection needs donations.

Your donation, large or small, will help to continue the digitisation project, make the National Folklore Collection accessible to a global audience and realise its full potential as a source of academic and family research.

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Candles in windows at Christmastime, County Kerry

Collecting

The National Folklore Collection aims to collect printed, digital, photographic, televisual and recorded material across the full spectrum of Irish life: from personal accounts to those generated in the educational, cultural, political and professional spheres.

This is the detailed fieldwork that captures the essence of Irish society and maintains the significance of the National Folklore Collection as a leading cultural repository.

Just two examples of the areas in which we collect material on an ongoing basis are the role of Christmas and the use of humour in our culture:

Christmas

Marking out the year is a universal custom. In Ireland, the Bealtaine festival welcomed the warmer months and as winter began, the Samhain festival marked the dwindling of the light and paid tribute to the existence of another world.

Irish emigrants brought their Samhain traditions to America where they blended with local harvest rituals such as the carving of pumpkins, to become the Halloween holiday that is such a high point of the calendar for children on both sides of the Atlantic today.

Christmas has become the main festive season in modern Ireland and its celebration has also been marked by both continuity and change over the years. The work of the National Folklore Collection in collecting and documenting current Christmas customs and rituals will contribute to the record of our society's evolution.

Humour

Humour holds a mirror to the culture of the society in which it is generated. Humour and satire are used to comment on political and sporting events as well as the lives and actions of public figures. Jokes can allow people to speak more frankly and often incorporate a very particular cultural knowledge and understanding.

Humour can also be a coping mechanism for dealing with negative and tragic events in life and this applies to a national culture just as much as to the individual. In Ireland, satirical humour was used as a subversive tool from the early days of the Irish poets through to Dean Jonathan Swift. Today, social commentary can be just as astute in its analysis of society.

But most humour is fleeting and ephemeral by nature. The fieldwork done by the National Folklore Collection captures the essence of humour in our society today, which would otherwise be lost with the passage of time.

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Samuel Lover (1797–1868),
'The Kelp Gatherers', 1835,
oil on canvas, 83 x 116 cm

Samuel Lover's *The Kelp Gatherers* of 1835 was bequeathed by his sister to a friend and kindred spirit, whose son was later to serve on the Irish Folklore Commission, to which he presented the painting. It is important both as documentary record of a ubiquitous rural practice in the west of Ireland and as one of the first conscious depictions of rural industrial activity in the Irish landscape.



National Folklore Foundation
Fondúireacht Bhéaloideas Éireann
CHY21278

Go raibh míle maith agat

Your generous donation will ensure the ongoing work of the National Folklore Collection. We look forward to sharing the riches of the Collection with you.

Is mór ag Cnuasach Bhéaloideas Éireann do shíntiús fial a chuideoidh linn obair na cartlainne a chur chun cinn. Beidh muid ag tnúth le saibhreas an Chnuasaigh a roinnt leat.

Le gach dea-ghuí

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