



DROMBOUGHIL COMMUNITY ASSOCIATION 1999-2019

# A CELEBRATION OF OUR HISTORY AND HERITAGE

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## FOREWORD

Community is at the centre of any society and this publication, with the memories of community members of 'by-gone days', reminds us that this has always been the case. *Dromboughil Community Association 1999-2019: A Celebration of our History and Heritage* preserves some of the history of Dromboughil, offering the reader an opportunity to learn a bit about the area. This is important as we should all know how the places we live have been shaped and formed; bearing in mind our past makes us what we are today and shapes our future.

Dromboughil Community Association celebrates its twentieth anniversary this year and I wish to take this opportunity to thank the members for all the work they have done over the years to strengthen, develop and build good relations between and among all sections of the local community.

Their dedication and hard-work is a credit to them and this publication also gives a brief insight into what they offer the local community.

One key aspect of their work in the community has been in building peace and reconciliation and it is appropriate that this book – which is about people and places – was supported by the Peace IV Understanding Our Area – People and Places project. I would like to congratulate Dromboughil Community Association and wish them well for the future.

**CLlr Dermot Nicholl**

Chair, Peace IV Partnership  
Causeway Coast and Glens Borough Council

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*Valerie Buchanan worked tirelessly as the Administrator at  
Dromboughil Community Association  
until she passed away on the  
25th March 2013*

## NOTE ON SOURCES

Many of the articles, including the histories of the schools reproduced from *Benbradagh* magazine with kind permission of the editors of *The Winding Roe*, quote from the *Ordnance Survey Memoirs of Ireland*, volumes 15 and 30, published by the Institute of Irish Studies:

Vol. 15: Parishes of Co. Londonderry, IV – Dungiven (1992)

Vol. 30: Parishes of Co. Londonderry, X – Banagher (1995)

Anyone interested in the history of our area will find these publications an excellent starting point. The blurb is, for once, entirely accurate:

*The Ordnance Survey Memoirs are a uniquely detailed source for the history of the northern half of Ireland immediately before the Great Famine. They were written in the 1830s to accompany the 6" Ordnance Survey maps, but with one exception were not published at the time. In this new edition they act as a nineteenth-century Domesday Book and are essential to the understanding of the cultural heritage of our communities. The Memoirs document the landscape and situation, buildings and antiquities, land-holdings and population, employment and livelihood of the parishes.*

*The material paints a fascinating portrait of life in this largely agricultural area whose "wild and romantic" mountains and glens hold both a great wealth of antiquities and a huge variety of wildlife, notably wolves and eagles. As well as recounting the population, through marvellously detailed tables of schools, emigration and manufactories, these volumes contain a wonderful collection of local traditions and superstitions. These Memoirs provide a unique insight into life in this area over 150 years ago.*

## NOTE ON SPELLING

The official spellings of the townland names are now Carnanbane, Magheramore, Teeavan and Turmeel.

With so many variant spellings over the years, someone had to make a random choice from all the attempts to record the Irish names in English! We have not tried to standardise the names but have left them as they appear in the Census and other documents.

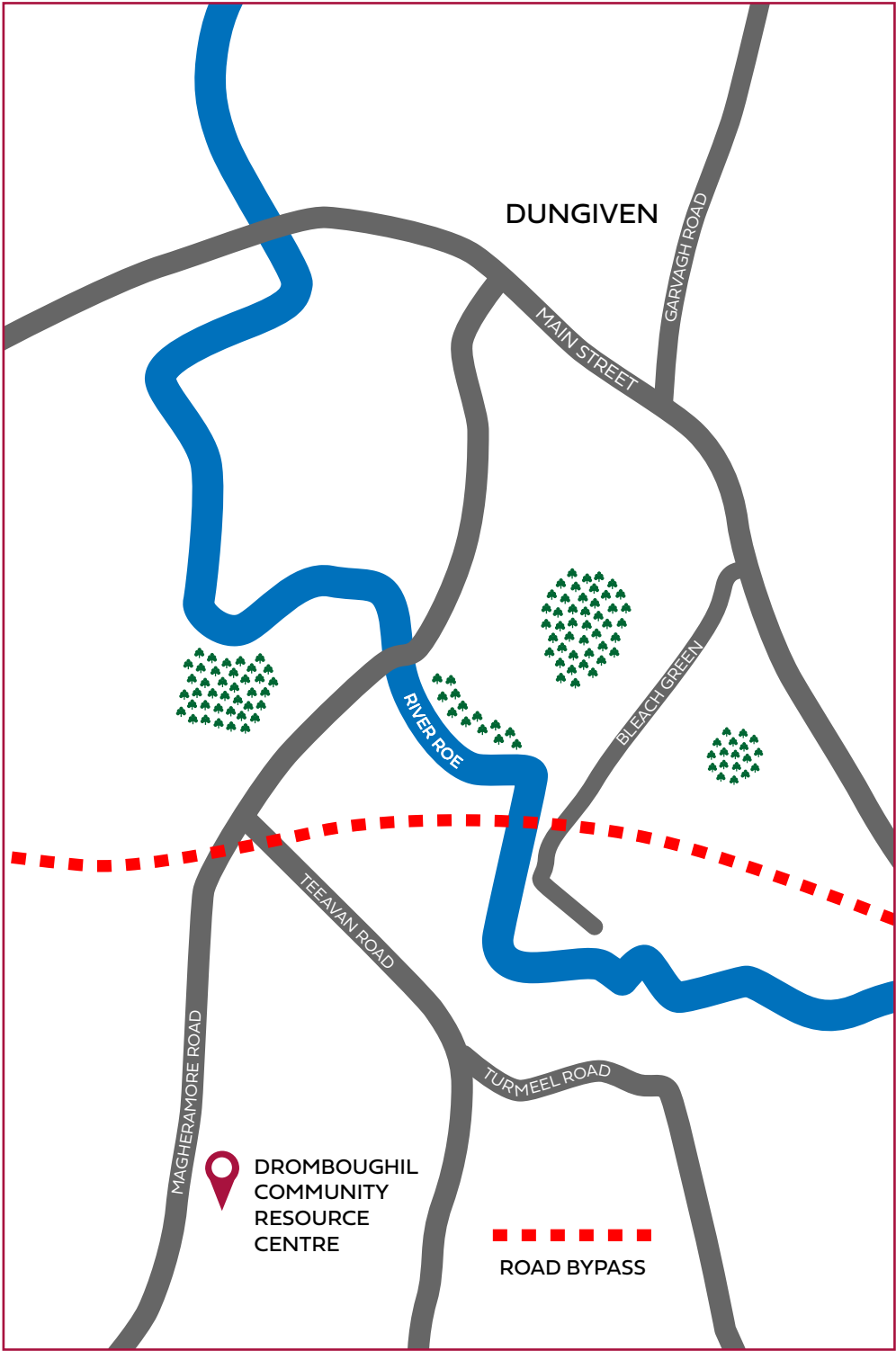
## ACKNOWLEDGEMENTS

Dromboughil Community Association produced this publication as one element within Causeway Coast and Glens Borough Council's PEACE IV Understanding Our Area programme, delivered by Museum Services with a wide range of community partners. PEACE IV Understanding Our Area set out to increase the understanding and expression of the borough's culture and history, our people and places, through museum collections, historic sites and cultural heritage to create a peace building legacy.

We are very grateful to the local people who shared their memories with us, to their families for the hospitality on our visits, and to those who conducted the interviews. We would also like to extend our thanks to those who brought photographs to our community archiving events.

We thank all those who have contributed to this publication, and especially acknowledge the generosity of *The Winding Roe* editors for giving us permission to republish articles which originally appeared in *Bendradagh* magazine.

We appreciate the support provided throughout the process by PEACE IV and Causeway Coast and Glens Borough Council Museum Services staff.





## DROMBOUGHIL 1999-2019

Dromboughil Community Association is a community initiative set up by the residents of Dromboughil area, near Dungiven. This area consists of the townlands of Carnanbane, Magheramore, Teavan, and Termeil but, of course, everyone is welcome at Dromboughil.

Peace and reconciliation: The central role of the association has been to encourage contact and co-operation between communities.

Rural regeneration: We work to transform social and economic conditions, helping to develop the capacity of the community and individuals to help themselves, and provide people with the skills, resources, and self-confidence to undertake the task of regenerating their area.

The promotion of local arts and crafts is one area we have focused on, and craft classes are organised weekly, throughout the year, in our custom-built Variety Crafts extension. We organise a variety of other activities, including painting classes, flower arranging, and yoga.

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PART ONE  
DROMBOUGHIL 1999 - 2019

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Alfred Canning with the gift presented by Dromboughil Community Association.  
Photo courtesy of A Canning.

## PART ONE TWENTY YEARS OF DROMBOUGHIL

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***A**s a youngster, Alfie Canning broke the windows in the old Dromboughil school which is now our Resource Centre. For this serious crime he has been doing Community Service ever since. He has, for 20 years, been our go-to man in all matters to do with the construction of the building and its maintenance. His Community Service Order has recently been extended for another twenty years, a lucky break for us!*

Alfie recounts the history of Dromboughil Community Association below: Early in 1999, Ian Buchanan called in with me, and asked for my thoughts on forming a community association to help get the minor roads gritted, and to get traffic lights at the junction of Magheramore Road and Main Street in Dungiven. I reckoned it was a good idea, so Ian arranged a meeting which took place in Dungiven Presbyterian Church Hall on 12th February 1999.

The meeting was attended by Ian Buchanan, Robert Buchanan senior, Felicity Buchanan, Drew Semple, Olive Canning, Joe and Kathleen Canning, Alfred Canning, Sidney Canning, Ruth Canning, Willie James McElhinney, John Hill, Alice Morrow, Matthew Poston, Harry and Violet Morrow, Cecil Ross, and Billy Ross, who chaired the meeting. Discussion also covered the

aims of the group, a name, where we would meet, how we would raise initial funds, grants that might be available, and who the officers would be.

A second meeting was held on 25th March, at my brother Sidney Canning's showroom. Subsequent meetings were held at various locations, including my business office, Ian Buchanan's 'Wee Barn', Robert and Valerie Buchanan's home, and Mary Kathleen Muldoon's home.

Mary K Muldoon was elected as the first chairperson, with Ian Buchanan as the vice-chair, and by November we had decided on a name – Dromboughil Community Association. Dromboughil, meaning "the Height of the Boys", had been the name of the 'old school-house', and it incorporated the four townlands of Carnanbane, Magheramore, Termeil and Teavin.

Funding was secured from the Rural Community Network, Limavady Borough Council and others, to conduct a community audit within the four townlands. The audit was carried out in 1999 and analysed by the Rural Development Council in January 2000.

The population of the rural area was approx 350 people, 55% Protestant and 45% Catholic, with members of the community drawn from a wide range of backgrounds. Along with the expected representation of farmers, we had nurses, social workers, housewives, as well as business people – for example joinery manufacturers, building contractors, plumbers, and self-catering accommodation providers.

The survey indicated that we needed a neutral and central meeting place to hold our meetings, plan a way forward, hold events, and develop relationships within the area. So, our primary aim was to acquire a centre,



Dromboughil Fun Day, July 1999. Photos courtesy of A Canning.



from which we could develop other projects and ideas.

A successful fun-day was held on 31st July 1999, with events and entertainment for all age groups. Radio Ulster's Hugo Duncan broadcast from the well attended event. Other activities included a walk to Banagher Glen and a Duck Derby, which helped raise some much-needed funds. The Duck Derby was subsequently held annually as a fund-raising event for a number of years.

In March 2000, members of the Community Association and others met with planners, to voice community concerns in regard to the planned siting of a mobile phone mast at Lurgan Lane. Unfortunately, despite community fears relating to long term health effects, the mast was erected.

In 2001 we had a business plan prepared by Judith Annette for a Conservation & Shooting Project. Some traps were set around different farms, but the project did not proceed as it was not deemed viable. Another idea, which came about in 2002, was the Hydro Project, which was not deemed viable either.

We applied for charitable status in 2003, when a business plan was prepared by TL Associates. Ian Buchanan, a founding member of the Association, stepped down due to other commitments. Robert Buchanan's wife, Valerie, replaced Ian as chairperson, and I became vice-chairperson.

It was agreed the Association would approach Robert Buchanan and enquire if he would sell the 'old school-house', which would then be developed as a new community centre. I called with Robert and, during a conversation over a cup of tea and some home-baked scones, I asked if he would consider selling the old school to the Association. After discussing this with his son, also named Robert, he agreed. I then produced a drawing for the renovation of the school-house, including an extension, with an estimate of what it would cost, to present to the committee. The committee considered various ways the building could be used, for example, an after-school club, information technology, dancing, crafts, and bowls. We then realised we needed professional advice.

W.J. Dickson Architects were awarded the contract, and after detailed discussions, they produced primary drawings to meet the Association's requirements. Planning permission was applied for, and this was a very

frustrating process, which took so long we almost lost our funding. The Community Association had to raise a considerable amount of money to make up the difference between the contractor costs and the funding we were allocated. Many members of the local community, including committee members, carried out work in-kind and the builder, a local resident, deducted this from the final bill.

The hall was opened on 29th May 2009 by our oldest member, the late Miss Fanny Mullan OBE, accompanied by Valerie Buchanan (Administrator), Leslie Craig (Vice Chairman of the Rural Development Council), John James O'Kane (Association Chairman), Eamon McMullan (RDC) and myself (Committee Member). The event was well supported, and many compliments were given to the Association. The committee later presented me with a plaque for overseeing the project, which I am very grateful for.

The hall was soon being used for many different events including craft classes, art classes, flower arranging, scrap booking, dance classes, computer clinics, first aid classes, Dromboughil and Benedy Farmers Association (DaB Farmers), and Cancer Research meetings. In 2013 it was agreed to convert the attic space into a dedicated crafts room. Fortunately, we had envisaged the need for future expansion when the hall was being built and had attic trusses installed at that time. We again found ourselves in the position of acquiring planning and building control approval, and seeking funding, on this occasion, secured from the Big Lottery Fund. The contract was awarded to Sperrin View Construction Ltd, and work was completed for the opening date on 29th November 2013.

Over the years several committee members have passed away, but it was a massive shock to the entire community when Valerie Buchanan passed away at our AGM on 25th March 2013. Everyone agreed the best way to honour Valerie's memory was to press ahead with the work arranged by herself and the committee.

Development of the centre continues. Solar panels, with a battery back-up system, were installed in 2017. Not only has this reduced running costs, but it is also environmentally friendly.

Dromboughil Community Association is currently in the fortunate position to have John James O'Kane as Chairperson, with Liam Campbell as

Vice Chairperson. Siobhan Campbell and Sandra Smyth take care of the day-to-day running of the centre, and Kathleen Canning runs Variety Crafts. Current committee members assisting the centre to grow from strength to strength are, Sean Mackie, Cecil Keys, Matthew Poston, Anne McLaughlin, Alan Miller, Ruth Canning, Alice O'Kane, Robert Buchanan and myself.

Our hope and prayer is that the community will continue to work and live together in the same spirit they have done for hundreds of years.



The official opening of Dromboughil Community Cente on the 29th May 2009. Miss Frances Mullan, the oldest resident in the community, cut the ribbon accompanied by Mr Leslie Craig, Rural Development Council.



The Directors of Dromboughil Community Association, 2007. Photos courtesy of A Canning.



Anne McLaughlin and Esme Rutherford at Variety Crafts.  
Photo courtesy of Dromboughil Community Association.

## PART ONE ACTIVITIES AT DROMBOUGHIL

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### VARIETY CRAFTS

On Friday 29th November 2013, the new Variety Crafts Centre was officially opened by Joe Mahon (presenter and producer of *Lesser Spotted Ulster*), with the Buchanan family as guests of honour. The need for self sufficiency and sustainability was the driving force behind the creation of Variety Crafts. Kathleen Canning ensures all crafters are catered for with the wide range of materials available at the centre. Classes are held weekly, with workshops on specialist projects.

Variety Crafts meets every Monday evening.



## OTHER ACTIVITIES AT DROMBOUGHIL

The art class started shortly after the opening of the Centre, with former tutor Cecil Ross. It is still extremely popular, and meets on Tuesday mornings, with current tutor Sheila Byrne, for what is agreed is "the fastest two hours of the week!" New members, experienced or beginners, are always welcome.

**CROCHET CLASS** - meets on alternate Monday evenings

**FLOWER ARRANGING CLASS** - meets on Wednesday evenings

**SPECIALIST CRAFTS CLASS** - meets on 1st Saturday every month

**YOGA CLASS** - meets every Wednesday morning and Thursday evening



Crochet Class.



Flower Arranging Class.



Specialist Craft Class.



Yoga Class.



Painting of "old Dromboughil School"  
by Kathleen Canning.



Painting of Dungiven Priory  
by Lorna Mullan.



Art Class.

## FADA ANNIVERSARY – 10 YEARS AT DROMBOUGHIL

February 2019 marked the tenth anniversary of Feeny and Dromboughil Association (FADA) at Dromboughil.

For a group devoted to helping our citizens have a lively and active long life, the initials of the group FADA, which in Irish suggests long life, was an inspired name. The senior citizens' lunch club set up by Moira O'Kane of Feeny, along with Bridie McCloskey and Valerie Buchanan, both from Dromboughil, meets every Thursday and, in addition to a healthy lunch, provides companionship and activities.

Ida and Ivor Canning, two of the regulars said, *"We enjoy the company most of all, and there is always something interesting to do, a wide range of activities has been arranged over the years, such as zumba, armchair aerobics, yoga, and bingo."*

Bridie McCloskey, Alice O'Kane, David and Kathleen McElwee, Willie Balls, Mary McDermott, and Alice Morrow were all founder members.

Moira and Valerie are sadly no longer with us and are very much missed. The scheme has succeeded and prospered over the years due to the support and dedicated commitment of staff and volunteers.

Free transport to the venue is provided by North West Community Transport, without whose help it would not be possible to run the scheme in a rural area.

At the 10th anniversary celebrations held in the centre, entertainment was arranged by Alice Lewis of Live Music Now. Traditional/folk musicians, Deirdre Galway and Conor Lamb, entertained the audience, who were particularly appreciative of two tunes on the uilleann pipes – 'Give Me Your Hand' and 'Danny Boy', composed by the Roe Valley harper, Rory Dall O'Cahan.





FADA members at the group's Christmas dinner.



Founding FADA members with musicians Realta.

Back Row: David McElwee, Alice O'Kane, Willie Balls.

Front Row: Catherine McElwee, Bridie McCloskey, Alice Morrow.

Missing from photo - Mary McDermott.

Photos courtesy of Dromboughil Community Association.



W J McElhinney outside the old Dromboughil schoolhouse with I Buchanan in the background.  
Photo courtesy of Dromboughil Community Association.

## PART ONE EDUCATION IN DROMBOUGHIL

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**D***romboughil Community Resource Centre is built on the site of a nineteenth century school, so it is fitting that in this publication celebrating the Association's twentieth anniversary, we are focusing on the history of education in our townlands.*

The name 'Dromboughil', means the 'Hill of the Boys', which suggests there may have been a school here while the area was still Irish speaking. We only have glimpses as to the education that may have been available pre-Plantation. The school at Dungiven Priory was famous from the seventh century, and attracted students from as far as Scotland, and even France. However, the Viking raids sadly curtailed its progress, and it seems to have fallen into disuse.

It is recorded in *The Ulster Clans* by Mullin and Mullan (1966), that in 1600 the Rector of Banagher Church in Magheramore spoke Latin, English, and Scots, as well as Irish, and had been educated at Glasgow University. It seems likely that only privileged members of society, such as priests and

bards, received much education.

Throughout the seventeenth and eighteenth centuries there were a few schools belonging to the Established Church of Ireland, however, no record exists of this type of school in this area.

Protestant Non-conformists and Catholics found it more difficult to obtain an education. The most common solution was provided by the hedge schools which took their name from the basic to non-existent accommodation. Hedge schools met wherever they could find shelter. School 'terms' were arranged around the agricultural practices of the neighbourhood.

The *Ordnance Survey Memoirs* written in the 1830s are a great source of information about many aspects of life in the Dromboughil area, including education. A recurring theme is that schooling was considered a matter of great importance, the local people "*have a great thirst for knowledge and would sooner stint themselves in their daily food than neglect to send the 'childer' to school.*"

#### THE OS MEMOIRS STATE:

There are many private schools in the parish established and wholly supported by the peasantry themselves. They are generally held in some waste outhouse or barn, and every scholar is obliged to bring a sod of turf, by which a large and comfortable fire is formed which lasts until the hour of dismissal. Their number fluctuates greatly. It is not uncommon for one school to vary at different times of the year from 10 to 50 attendants. The usual amount of fluctuation is one half the whole number. 25 may be taken as an average for them all. The usual instruction is reading, writing and arithmetic. One great cause of the variation in attendance is the frequent inability of the parent to pay the small sums usually charged by the school master, 1s 6d a quarter. The child after the first quarter stays away, being ashamed to come with-out having been paid for. The school is always taught in summer.

The number of such schools in the parishes of Banagher and Dungiven is surprising, over 20 are mentioned in the *Ordnance Survey Memoirs*. Each townland in the Dromboughil area had at least one hedge school. The *OS Memoirs* reported "*Tiavan school, master Peter Hagan, Roman Catholic; pay school, income 8 pounds, and 1s 1d to 1s 3d per quarter from pupils; schoolhouse an inconvenient room rented at 15s a year; number of pupils by the Protestant return: 23 Established Church, 14 Presbyterians, 14 Roman Catholics, 31 males, 20 females; by the Roman Catholic return: 15 Established Church, 9 Presbyterians, 6 Roman Catholics, 20 males, 20 females; connected with London Hibernian Society.*"

There were similar schools in Carnanbane, Magheramore and Turmeel, although less detail is reported about them, so it seems likely all the children in this area had a chance of learning to read and write. Some children started school at 4, but others did not begin schooling until they were 12! The teachers' level of education varied as well. In schools supported wholly by the peasantry, the master typically received board and lodging every night from the parents of each pupil in rotation. Teachers were usually individuals who had been so absorbed by efforts to acquire knowledge in their youth, that the pursuit turned into a profession. A profession in which they were supported by the efforts of the peasantry. However uncertain and temporary these institutions were, they fulfilled a need until more formal schools were founded, either as church or national schools.

This publication contains reports of four of these more formal institutions, successors to the hedge schools, which served the community in Dromboughil.

1. **Dromboughil (Termeil) School**
2. **Magheramore National School**
3. **Rallagh Church School**
4. **Templemoyle (Caugh) National School**

## DROMBOUGHIL (TERMEIL) SCHOOL

BY IAN BUCHANAN

This article was originally written in 1993 for *Benbradagh* magazine (volume 23).

Termeil School is situated at the crooked bridge, in the townland of Termeil. It was a typical old school-house, being whitewashed inside and having a fireplace at the end where the teacher stood.

The school is still referred to as Dromboughil or Termeil – there have been many different spellings of Termeil – including Termeil, Teirmeel, Tirmeil, Termeel, Turmeel; numerous variations still exist.

The earliest recorded mention of a school in Termeil can be found in the 1814 'Statistical Account of Parish of Dungiven' by Reverend Alexander Ross, included in *A Statistical Account or Parochial Survey of Ireland*:

*"There is as yet no public or endowed school in the parish of Dungiven. The present vicar must be considered as, in some measure responsible for not having sooner carried into effect the patron's (Robert Ogilby) plan for this purpose, and applying his liberal offer of £100, annually for the establishment of a school, on the Lancastrian system, in the village. There are however, private schools in almost every townland, which are kept in general by the native Irish, who, having pursued their tastes for literature, as before mentioned, can afterwards find other employment for their talents or acquirements.*

*The school more immediately under the incumbent's inspection in Termeil is almost the only one in the parish with a Protestant teacher. It has succeeded well, and is daily increasing under the care and attention of the young man who at present superintends it. The usual prices for teaching are from 2/6 to 5/- a quarter. There is one excellent master in Dungiven who charges, and well deserves, half a guinea per quarter. Besides this school there are two others in the village."*

To put the fees in perspective the same survey reports, *"The price of labour is very low in this parish; two pence a day in winter and a shilling in summer."* So, on average, it took 8 days wages to pay for 3 months schooling.



No mention is made in the Schools section of the Social Economy in 1824, but in the draft *Ordnance Survey Memoirs*, written between November 1833 and November 1834, it states, "*Tiermeel, 1 small Sunday school supported by Mrs Ross*". Mr Ross supported a similar school in Dungiven. In the *Ordnance Survey Memoirs*, the report for December 1834 states,

*"Tirmiel: Henry Ross, teacher, a Protestant; pay school, total annual income of teacher 21 pounds viz. 8 pounds from the Association for Discountenancing Vice, 5 pounds from the London Hibernian Society and 8 pounds from the children. One acre of land attached, value for one pound. A small, thatched house, cost 6 pounds. Of the Established Church there are 22, Presbyterian 16, Roman Catholics 12, total 50. Males 30, females 22".*

The one acre of land was known as the school-house field, and was used by the teacher to graze a cow. Originally half of it belonged to Phillips, and the other half belonged to James Scott. It is interesting to note that there were fifteen schools in existence in Dungiven Parish at this time, with annual teachers' incomes ranging from £3 to £45, with an average of £15 12s. Only four teachers had incomes in excess of £20.

A *Topographical Dictionary of Ireland*, 1837, by Samuel Lewis, states, "*The male and female parochial schools are situated on the glebe of Turmiel and are aided by the Vicar*". By 1810, Termeil was the only remaining glebe land, meaning that the rent (tithes) derived from the tenants of the lands was due to the Church.

There has been a school in Termeil since the early nineteenth century, however, it was not a church school until sometime after 1824. It is possible the roll book starting at the 19th July 1826, in J. C. Meenagh's possession, dates from the opening of the church school. The names of ninety pupils, ranging in age from 3 to 20 years old, were recorded in the first year (see list in Appendix 1). The hard-backed book is 7 and a half inches by 13 inches, and every page contains a very distinctive watermark of the 'Britannia rules the waves' emblem.

At this time there were 15 pupils with the surname of Scott, and 13 pupils named McCloskey. It is interesting to note that when compiling the 1834 *Ordnance Survey Memoirs*, G Downes, in a letter to J Stokes, stated "*In Mr*

*Ross's school in Turmeel '60 of the children were McLoskies': query Mac or Mc, Closkeys or Closkys or Closkies? (Answer) McCloskey is the usual mode."*

The census of 1831 recorded 61 families living in the townland of Termeil – 164 males, 166 females, 1 male and 4 female servants, giving a total population of 335. Of these residents 157 were Established Church, 107 Roman Catholic, and 71 Presbyterians. Today a similar census would show a reduced population of 18 families, consisting of 37 males and 34 females. Total 71.

A complete list of teachers is not available, however, Henry Ross was the teacher in 1834. Henry McCloskey (Ever) father of the late Master Hugh, (Dernaflaw) and grandfather of Mrs Madge O'Neill and Mrs Bridie Murray of West Winds, Dungiven, lived in Termeil up to 1847. He taught in the school before moving to Dernaflaw, and starting teacher training in 1850. The most famous teacher was, perhaps, James Maxwell who taught for a period up until 1858. He wrote a poem, *'The Emigrant's Farewell to Dungiven'*, for a former pupil of his, John Cromie, who emigrated to Australia in 1863.

As John Cromie was born in 1841, Maxwell may have started teaching in the 1840s. Maxwell was married to Mary Scott of Termeil. He died, aged 62, in 1881 and is buried in Dungiven Church of Ireland graveyard.

We do not know a lot about Ms Philips, who taught at the school in the 1860s, however, she had a very controversial end to her teaching career, according to William Scott of Limavady, late of Dungiven and Termeil. Ned and Alec Scott of Teavin were two of Ms Philips' pupils who received corporal punishment one day. The next day their mother came to the school to 'even the score', and during a heated argument Mrs Scott's temper got strained, leading her to reach for the heavy metal key of the school-house door, which hung on the inside wall. In a fit of rage, she struck the teacher on the head. We don't know how serious Ms Philips' injuries were, but this unfortunate incident brought Ms Phillips' teaching career to an end.

The final teacher was Mrs Hanna (nee Phillips), who lived in a small house in Phillips' yard, maybe this is the house mentioned in the *Ordnance Survey Memoirs* of 1834. Mrs Hanna may have taught from the mid 1860s until



**THE EMIGRANT'S FAREWELL TO DUNGIVEN**

Adieu to the Banks of the Roe.  
 My happiest moments flown,  
 Must I leave this dear country I know  
 For scenes far remote and unknown?  
 On leaving old Erin I feel,  
 Deep grief and unspeakable woe,  
 Farewell to the burn of Termeil,  
 Owenreagh, Owenbeg, and the Roe.  
 Farewell to sweet Banagher Glen,  
 Benbradagh, whose top white with snow  
 I'll ne'er perhaps see again,  
 The old church on the banks of the Roe.  
 Dungiven, sweet village farewell,  
 Every object around thee is dear,  
 Every hill, every valley and dell  
 Where I've rambled for many a year.  
 Farewell to the Church on the hill,  
 The Pastor who taught me the truth,  
 I pray that Jehovah may still,  
 Protect that dear guide of my youth.  
 Farewell to Drombohill, "Old hill",  
 From all my dear friends I go,  
 Yet I'll think of my parents there still,  
 And weep for the Banks of the Roe.  
 Dear brothers and sisters farewell,  
 Your tears at my absence may flow,  
 I feel as if bound by a spell,  
 To you and the Banks of the Roe.  
 As I climb the Australian hills,  
 Or dig for the gold buried low,  
 I think of dear Erin's pure rills,  
 And sigh for the Banks of the Roe.  
 Necessity urges to roam,  
 Should fortune her favours bestow,  
 I'll return to Dungiven my home,  
 And sleep near the Banks of the Roe.

**by James Maxwell**

its closure in the late 1800s, as she was born in 1839. Her final years were spent in Mrs Clyde's house at New Street corner (now Millar's shoes), before she died on 21st January 1929.

The school may have closed in 1895, as a minute in the Church of Ireland records, dated 16th April 1895, by Reverend Thomas Conway states "*The subject of Termeil School was discussed, after which the meeting concluded with prayer.*"

J. C. Meenagh tells an interesting story of his grandmother, Anne Jane Phillips, and her schooldays at Termeil. Before the footbridge was built across the Owenreagh River her brother, Andrew, carried her across on stilts during floods. Gilbert Poston tells of his grandfather, Paul Poston, born in 1870, who walked past Termeil School to attend school at Caugh, over 2 miles further away, because Caugh School had better agricultural teachings.

A very good debating society met in Termeil School in the evenings. John Hasson and Alec Scott both of Teavin, were prominent members. William Scott tells of his father moving to Termeil from Dernaflaw in 1914, and buying the old school and land for £100. They started a business in it – Johnny had a small smithy at the fireplace end, while the carpentry work occupied the rest of it. The open school grounds were all grass, and access was via the narrow laneway at the uppermost end of the site. The access to the site used today was opened during the Second World War, when flax was stored in the metal clad extension that was added at the road side. For the last 30 years the 'school-house,' as it is now known, has been used for housing livestock and fodder.

**Thanks for assistance in the compiling of this article are due to J. C. Meenagh, William Scott, Sam Cromie, Gilbert Poston, and the Public Record Office of Northern Ireland.**

## MAGHERAMORE NATIONAL SCHOOL

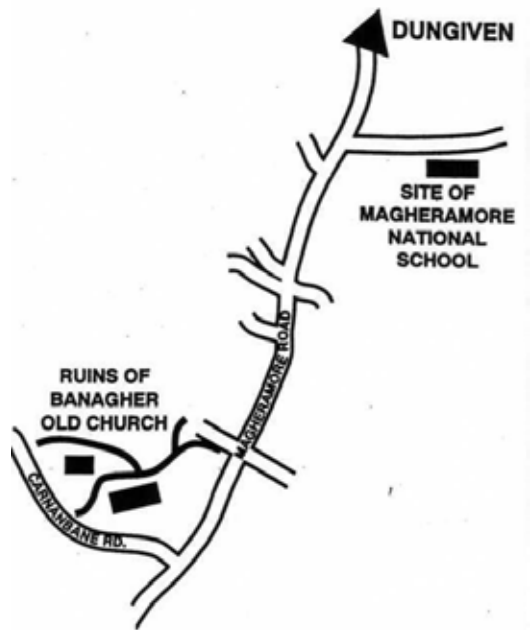
BY IAN BUCHANAN

This article was originally written in 1994 for *Benbradagh* magazine (volume 24).

Magheramore National School was situated in the townland of Magheramore, and Banagher parish. It was a private school, meaning it did not receive any support from official bodies such as landlords or churches. The earliest reference is in the Ordnance Survey map of 1830. It is marked along with Termeil and Templemoyle (Caugh) schools, which lie in opposite directions, about one mile from Magheramore School.

The school is not listed in the parliamentary papers of 1835, but perhaps the private school in Carnbarn (Carnanbane?), kept by John McCloskey Junior (Master), might be Magheramore School. The area included in the townland of Carnanbane often includes Magheramore. Lewis' *Topographical Directory* of 1837 again mentions six schools in Banagher, including the "three private schools in which are about 200 children ..."

Education records in the Public Record Office of Northern Ireland record the school as Magheramore No. 2 National School. In the 1851/52 records it states that the school was established "many years ago", and although it has no connection with any religious house, the Clerical Applicant and Correspondent was Reverend R. L. Rogers of Feeny. Robert Buchanan Esq. was Patron, and there was no committee. It was taken into communication by the Board of Education on 2nd January 1851. Thomas H. Millar was the teacher, on a salary of £17, and books for 50 children were available. The



Site of Magheramore school

dimensions were "one room 30 feet by 12 feet". By 1854 the rate of salary had increased to £18.

Robert Buchanan, born in 1798, was my great great grandfather. From 1844 until his death in 1850, he held the post of a Poor Law Guardian for Owenreagh, and the school was situated on his land. The Rev. R. L. Rogers, minister of Banagher Presbyterian Church from 1847 to 1879, was correspondent, and as the holder of this position, could have been involved in applying for aid from the Commissioners of Education on behalf of Magheramore School. The following extracts from a Patron who was also a member of the Synod of Ulster (Presbyterian Minister), is for a similar school, which is recorded in the Parliamentary Papers of 1840, and give a fairly clear account of how this type of school existed.

*"The school-house was built by private subscription in 1820, is 30 feet long by 12 feet wide in the clear, and about 7 feet high in the side wall. The roof is thatched. There are some tables for the use of those at writing, accounts, &c, &c, but no regular desks. It is in one large apartment wholly for the use of the school.*

*The times for reading the Holy Scriptures, and for catechetical instruction, are so arranged as not to interfere with, or impede the scientific or secular business of the school; and no child whose parents or guardians object, is required to be present at, or take part in those exercises; and no obstruction is offered to the children of such parents receiving such instructions elsewhere as they may think proper.*

*The school opens in summer at nine o'clock a.m. and continues to six p.m. with an interval of an hour for dinner, from one to two. In winter the hours are from ten a.m. till three p.m. It is, throughout the year, held during six days of the week.*

*Had we books and encouragement for the poor, we expect that the number of scholars would in a little time be greatly increased."*

It was quite common to receive a negative reply to such an application. It is clear the area was very well catered for regarding education, however, at that time the population in the area was much higher, with pupils ranging in age from 4 to 18 years old attending the schools.

Griffith's Survey of 1858 details 20 occupiers in Magheramore, whereas today there are only five. The family names were McCluskey, Stewart, Keily, Philips, Keane, Buchanan, Magill, Carton, Heany, McFarlane, Millfane, Cassidy, Poston, and Kane, whilst names in neighbouring Carnanbane included Irwine, Mcguiggan, Murphy, Kennan, Dunne, McShane, McCully, McSheffrey, and Rogers.

Griffith's Survey described the school as the 'National Schoolhouse', and named Eliza Buchanan (1819-1891), wife of the aforementioned Robert, as the Immediate Lessor. We know that pupils attended Magheramore School from Carnanbane, as Edward Murphy related a story about his grandfather, George Murphy, who attended the school in the 1840s. On one occasion, after a row, the master dished out some very severe corporal punishment to George. It was so severe that a fellow female classmate intervened by threatening to strike the master with her slate! At which stage the fracas ceased. The master must have been a fairly astute boxer because none of the Murphy family ever carried out any of the threatened reprisals. We do not know when the school ceased to operate, and no trace of the building remains today.

				Exemptions.	1844	3 23	345 17 0	34 13 0	383 10 0
<b>MAGHERAMORE.</b> (Ord. S. 30 & 31.)									
1	Rep. Arthur M. Cluskey.	Stewart C. Bruce.	Land.		2 1 10	1 10 0	—	1 10 0	
2	Michael Stewart.	Same.	House, offices, and land.		0 3 20	5 10 0	0 10 0	0 0 0	
3	William Keily.	Same.	House, offices, and land.		11 0 0	5 10 0	0 10 0	6 0 0	
4	Henry Philips.	Same.	House, offices, and land.		12 1 0	7 0 0	0 15 0	7 15 0	
5	Patrick Keane.	Same.	House, offices, and land.		14 0 20	7 5 0	0 15 0	8 0 0	
6	Michael Keane.	Same.	House, offices, and land.		0 0 20	0 1 0	0 14 0	10 0 0	
7	Eliza Buchanan.	Same.	House, offices, and land.		18 1 0	3 5 0	—	—	
8	National school-house.	(See Exemptions.)			00 1 20	30 0 0	5 0 0	44 0 0	
9	John Magill.	Eliza Buchanan.	House.		—	—	0 5 0	0 5 0	
10	Edward Carton.	Same.	House and office.		—	—	0 5 0	0 5 0	
11	John Heany.	Same.	House.		—	—	0 5 0	0 5 0	
12	William M. Farlane.	Same.	House and office.		—	—	0 5 0	0 5 0	
13	Eliza Buchanan.	Stewart C. Bruce.	Mountain.		101 2 7	1 5 0	—	1 5 0	
14	William Buchanan.	Same.	House, offices, and land.		86 2 0	33 0 0	4 0 0	42 0 0	
15	Unoccupied.	William Buchanan.	House.		—	—	0 15 0	0 15 0	
16	George Millfane.	Same.	House.		—	—	0 3 0	0 3 0	
17	Michael Cassidy.	Same.	House.		—	—	0 3 0	0 3 0	
18	William M. Farlane.	Same.	House.		—	—	0 3 0	0 3 0	
19	William M. Farlane.	Same.	House and office.		—	—	0 5 0	0 5 0	
20	Archibald Buchanan.	Stewart C. Bruce.	House, offices, and land.		23 3 0	14 15 0	2 0 0	10 15 0	
21	Patrick M. Cluskey.	Archibald Buchanan.	House.		—	—	0 5 0	0 5 0	
22	Grave-yard.	(See Exemptions.)			—	—	—	—	
23	Archibald Buchanan.	Stewart C. Bruce.	Herd's house and land.		341 2 10	4 15 0	0 10 0	5 0 0	
24	Andrew M. Farlane.	Same.	Herd's house and land.		273 2 10	8 10 0	0 10 0	9 0 0	
25	Jane Poston.	Same.	House and land.		17 3 0	5 0 0	0 10 0	5 10 0	
26	Francis Kane.	Same.	Water.		0 3 20	—	—	—	
Total of Rateable Property.					903 3 27	153 5 0	18 14 0	172 0 0	
EXEMPTIONS:									
7	National school-house.	Eliza Buchanan.			—	—	1 10 0	1 10 0	
10	Grave-yard.	Stewart C. Bruce.			0 2 0	0 5 0	—	0 5 0	
Total of Exemptions.					0 2 0	0 5 0	1 10 0	1 15 0	
Total, including Exemptions.					903 1 27	153 11 0	20 4 0	173 15 0	
<b>CARNANBANE.</b> (Ord. S. 30, 31, 34, & 35.)									

## RALLAGH SCHOOL 1820 – 1961

BY MARGARET BUCHANAN

This article was written in 1986 for *Benbradagh* magazine (volume 16).

Rallagh School can no longer be seen from the main Dungiven to Londonderry road, as it was when the school was in operation. The straightening of the road in the early 1960s has altered this. The old school-house is now used as Banagher Parish Church Hall, and has recently undergone extensive modernization.

Built in 1820, at a cost of £190, Rallagh was one of six schools in the parish of Banagher.

Reverend Alexander Ross resided there, and was rector of the united parishes of Banagher and Dungiven. He was a nephew of Mr Robert Ogilby of Pellipar, who, no doubt, contributed in kind to the establishment of the school at this early date, just five years after the Battle of Waterloo.



**Rallagh 1905**

Teachers - Miss Glasgow, a sister to Mr Glasgow.

Girls dressed alike in second row from the back are twins – Fanny Witherow Donaghy and Maggie Witherow Robinson. There could also be 10 Postons, Gallony; 5 Cannings, Aughlish; 11 Gibsons, Templemoyle. Photo courtesy of M Buchanan.

From the Census of 1821 we know there were 942 houses in this part of the parish. Scholars came to Rallagh School from townlands such as Rallagh, Auglish, Knockan, Gallany, Feeny, Derrychrier, Magheramore, and Carnanbane.

In John McCluskey's *'Statistical Reports of Six Derry Parishes'* 1821, we read that the school

*"was built by voluntary contributions from different landed proprietors, a grant from the 'Society for Discountenancing Vice and Promoting Christian Knowledge' and a donation of £100 from government. It was a comfortable well-lighted building comprising two spacious classrooms and apartments for the teacher."*

The Lancasterian system of education was adopted, by which the teacher taught the monitor, who then taught ten of the younger children. Lancaster claimed that one teacher could teach a thousand children! When Rallagh school opened in August 1820, there were 113 pupils and the genders appear to have been taught separately. Fifty three girls were instructed in reading, writing, knitting, sewing, and plain work. The benevolent young ladies of the neighbourhood provided the girls with work, which was sold at a modest rate, and the profits used to furnish the schoolrooms. The then curate, the Reverend George Scott, deserves much of the credit for the success of this mini-co-operative. There is no record of what the boys were taught, it was likely to be numeracy, and some practical skills involving cultivation.

The master's salary was £25 besides apartments, and 2 acres of land free. The female teacher received £5 per quarter. The Society for Discountenancing Vice and Promoting Christian Knowledge contributed £15 annually towards the master's salary, and the scholars were charged 1s 3d per quarter, roughly 1d per week.

Evening schools were held in the winter, mainly for the boys, who were working during the day. They were charged the princely sum of 1s 8d for thirty nights, and Sunday School, supported by a grant from the Fishmongers' Company, was also held in this well-used building. It is claimed that children, chiefly girls, whose circumstances precluded education learned to read at Sunday School, and were *"instructed in habits*



*of order and cleanliness as well as receiving Spiritual instruction."*

In the Commissions of Irish Education Inquiry of 1826, we find the principal was James Boyd, and his assistant was Mary Faith. The master received £33 6s 2d, and Miss Faith about £20, the master's salary alone showing a handsome increase since the school opened. The school house is described "as having five rooms in an excellent house built of stone and lime", confirming the previous description. Pupil numbers were given as sixty-one, 47 Presbyterians, 9 Established Church, and 5 Roman Catholics, a considerable drop on the 113 pupils six years earlier.

The school was described as '*a Parish School*' and remained a Church school throughout its 141 years under the management of the Rector, and later under a 4 and 2 committee - 4 Church of Ireland and 2 Presbyterians. These were drawn from the parents and prominent citizens.



**Rallagh 1924**

**Back Row:** Willie Meenagh, Bobby Glasgow, Norman Glasgow, Eddie Meenagh, Rachel Craig, Sarah Witherow, Mary Jane Haslet, Gladys Wilson, Laurence Montgomery, Sammy Smyth, David Nutt, Jack Deans;

**Third Row:** Mr Glasgow, George Irwin, Herbert Glasgow, Laurence Glasgow, Violet Poston, Maggie McSparron, Nina Gourley, Sam Moore, Bertie Lochart, Alex Jarvis, Harry Craig, Cecil Rutledge, Miss Stewart;

**Second Row:** Henry Wilson, Victor Glasgow, David Irwin, John James Taylor, Jean Wilson, Maggie Meenagh, Isobel Robinson, Bessie Meenagh, Iris Irwin, Beatrice Smyth, Violet Deans, Lilli Deans, Jean Smyth, Lizzy Taylor, Andy Montgomery, Willie Robinson, Jim Henry;

**Front Row:** Willie Logan, Tommy Poston, Jackie Irwin, Willie McCaughey, Alex McCaughey, Ralf Haslett. Photo courtesy of M Buchanan.



The famine years of the 1840s and the subsequent high emigration to America from the port of Londonderry doubtless depleted Rallagh's numbers. However Griffith's Survey of 1858 records the following family names, which appear again in the registers of 1882, and were still resident in the area in 1986: Gibson, Smith/Smyth, Witherow (Mrs Margaret Robinson, Gallany, was Witherow), Irwin, Craig, Canning, Murphy, Robinson, McSparron, and Poston.

Around 1882 Thomas Lennox was the master, followed by William Glendenning. William's wife, who taught for a time, was a sister of the late Mrs Sam Scott of Killycorr. During this period Master Glendenning had a brass band in the school. Prior to 1893 education at Rallagh was not free, and the registers show a very haphazard record of payment.

Some paid as little as 2d or 3d per annum, while one pupil's family paid as much as 7s 2d. This boy was no doubt receiving further advanced instruction in a greater number of subjects. There were some children being educated for free, while others were struck off for a period of time due to non-payment. This shows a degree of benevolence from the master.

A surprising number of children went to school aged 3 or 4 years old, one was the late Mrs Catherine Semple (nee Gibson), of Derryduff. Admission to school from age 10 upwards was common, and a few boys stayed until they were 19.

Records show one boy's first admission at 12, not leaving until nine years later! The pupils stayed on average 6 or 7 years and one as long as 13 years. A few pupils attended less than 50 days of the school year.

### **PROFESSOR WITHEROW**

In 1824, Thomas Witherow was born near Limavady. He was reared with his clan in Aughlish and is presumed to have attended Rallagh school in the 1830s. He had significant influence in the community as he became a minister of the Presbyterian Church, and later the Moderator in Ireland. He was editor of the *Derry Standard*, and a Professor of Church History and Theology at Magee College, now part of Ulster University.

He is immortalized in a stained-glass window in the University Library, erected by his colleagues and students. It bears the inscription *"It is alike the interest of all to bury old feuds in a common grave, to turn a new page in the nation's history"*.

The Professor died in 1890, but this inscription is still relevant today.

Another old pupil who became a Presbyterian clergyman was Reverend Dr J.A.H. Irwin, who became a member of the Fianna Fail National Executive and was a personal friend of Eamon de Valera.

There were seven Witherow families in Auglish in 1881, and their connection with the school lasted until 1954 when Gilbert, Mavis, and Linton Witherow were 'struck off', the reason for leaving given as *'emigrating to Australia'*.

Mrs Margaret Robinson, formerly Witherow, was the very last of her family to attend Rallagh school in the 1890s. She remembered the school as one room, the original building had been replaced, and a separate residence built. There was a range at one end, and five long desks across the room, with forms around the side. The pupils alternated between desk and form according to the task on hand.

There were 72 pupils, and sometimes only one teacher. They did sums, spellings, meanings, tables, and head line copy. The girls wore brown dresses and boots. Even pupils from as far away as Feeny came in their bare feet throughout the summer months. Clogs were often worn too. It is not surprising then that it was the master's socks that were cut and used by the girls to practice darning!

After leaving Rallagh School aged 13, Margaret Robinson cycled to Limavady to further her education. Mrs Robinson's mother was married in 1894, and her wedding dress, of maroon grosgrain, and some other items are currently displayed at the Ulster Folk and Transport Museum at Cultra.

## THE GLASGOW ERA

Mr Glasgow followed Mr Glendenning as Master in 1902, and his 'reign' lasted until 1930. Charles Herbert Glasgow came from Armagh, with his

sister as assistant, and two younger brothers, who also attended Rallagh. Mr Glasgow married Miss Josephine Faith and they had six sons: Herbert, a minister in Kidderminster, died a young man; Lawrence, retired from the bank in Ontario; Bobbie, joined the Merchant Navy and died in Australia; Norman was an accountant in Dublin; Victor, lived in Londonderry, on library van, died early; Wilfred was an English Professor in Cornwall. The school flourished in many aspects, and great credit must go to Mr Glasgow and his assistants. There were academic successes, among them James Poston of Gallany, Herbert Glasgow, and Robert McLenahan. All passed the Junior Intermediate examination. It was the same James Poston who provided Feeny with electric light in the 1930s. Pupil numbers again rose to over one hundred, with pupils coming from Dungiven and further afield. Older pupils came for a few years to further their education. Subjects like algebra, geometry, French, book-keeping and agriculture were taught.



#### Rallagh 1930

**Back Row:** Jim Henry, Bolton Menagh, Reggie Moore;

**Fourth Row:** Master Young, Lily Deans, Florrie Henry, Mabel Reilly, Isobel Robinson, Andy Meenagh, John Simpson, Wilson Craig, Jean Smyth, Daisy Dickson, Lily Parke, Miss Stewart, Mrs Young;

**Third Row:** Roland Henry, Joe Gibson, Rene McLaughlin, Betty Buchanan, Lizzie Gibson, Robt Hargan, Willie Nutt, Peggy McLaughlin, David Deans, Tommy Reilly, Alex Buchanan;

**Second Row:** Marion Gibson, Maggie Irwin, Lena Deans, Doreen McLaughlin, Florence Hargan, Anna Henry, Mildred Semple, Jean Buchanan, Ethel Robinson, Jean Semple, Moyra Semple, Bobby Craig;

**Front Row:** ?? Craig, ?? Craig, Jim Burke, Bobbie Smyth, Joe Deans, Alex Robinson, Ted McLaughlin, Matthew Smyth, Ethel Hargan, Charlie Nutt Haslett. Photo courtesy of M Buchanan.

At this time a number of Roman Catholics attended Rallagh, among them Annie and Elizabeth Kealey from Killerfaith, Patricia McLaughlin from Dungiven, Martha McHenry from Crebarkey, Bridget O'Connor from Magherabuoy, Kathleen McElhinney, and Jim Bourke. Four of the girls, Annie, Elizabeth, Patricia, and Bridget went on to be nuns, an achievement any school would be proud of. Thus, Rallagh contributed sons and daughters to the Anglican, Presbyterian, and Roman Catholic faiths, who served their Churches well.

An hour was spent each day teaching temperance, and the school repeatedly came first in the All Ireland examination. On two occasions, the aforementioned Annie Kealey won a gold medal for her essay on temperance. Bible Study was also well taught and brought examination successes. The school competed in Verse Speaking in Unison at Londonderry Feis, and Mrs Stevenson of Knockan came to train the choir. Annie Beatty tells us *"it was Noreen Dallas who played the harmonium each morning for the singing of the hymn."*

## THE GARDEN AND THE CRICKET

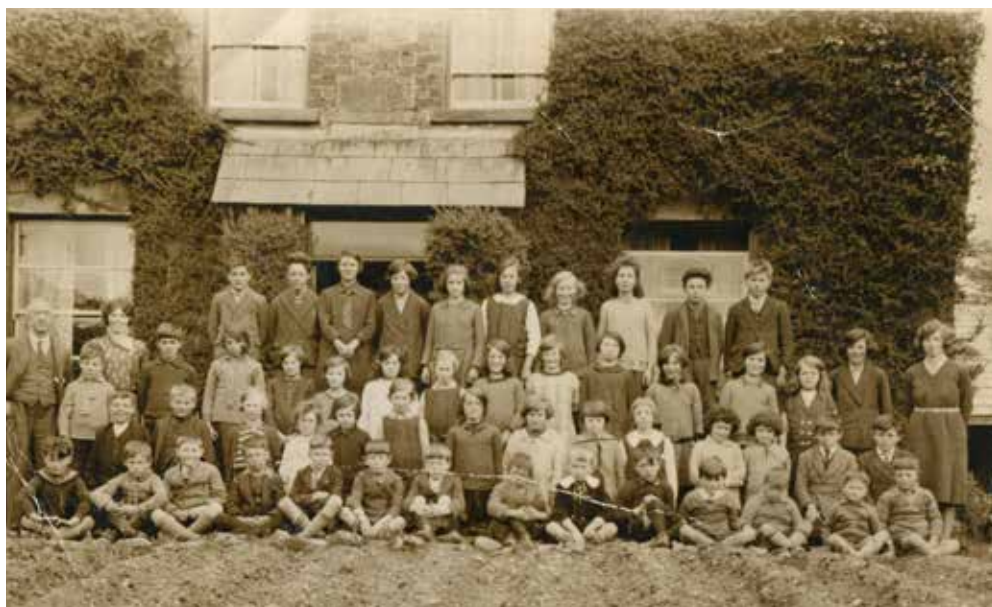
Joe Poston, former merchant in Dungiven, said people came from all parts to see the garden, and it won many trophies. Photographs show the garden at the back of the school, large and neatly laid out in plots. Potatoes were grown at the front. Joe's sister-in-law, Mrs Peggy Poston (formerly McSparron) of Termeil, said it was a special day when the judges came and they all had tea and buns!

Cricket was played on the road at Rallagh. The Rector, Reverend Rutledge (1897-1931), gave much encouragement, time, and money to the game. Past pupils continued to play, and male and female teams were formed in the late 1920s and 1930s. They practised in the Rectory field and played their matches at Knockan Green. The men had annual matches with the inmates of the asylum in Londonderry, and travelled as far away as Articlave. Names like Robert Wilson, James Poston, Herbert Glasgow, Lawrence Glasgow, Willie Meenagh, Sammy Smyth, Bobby Smyth, Davy Nutt, and Willie Deans are recalled.

The ladies had a very good team who played matches at Ardkill, near Londonderry, and much further afield at Castlerock. They either travelled

by hired bus or in Semple's lorry, driven by Willie Quinn. The team was always accompanied by the Rector, and the Master, and often by Johnny Kidd. Mr Glasgow constantly reminded them '*Nobody beats Banagher – Banagher beats all!*' The team members were Florrie and Winnie Dallas, Annie Cooke, Sarah Witherow, Gladys and Annie Wilson, Jeannie and Rachael Craig, Violet Poston, Sadie Dallas, and Mary Stewart, the captain.

Mr Glasgow had a number of assistants, one of whom was Miss Mary Stewart. She was for a time a pupil herself, and came from Ballyness. She talked nostalgically of the cricket, and the garden, and of the difficulties of having two teachers in one room. Former pupils remember her motorbike, and later her Austin 7. Miss Stewart left in the 1930s and went to teach in Lislane. She married Mr Ralph Robertson, of Garvagh.



**Rallagh 1931 – 32**

**Back Row:** Joe Irwin, Andy Montgomery, Nan Irwin, Jeannie Smyth, Jean Wilson, Bessie Meenagh, Isobel Robinson, Lily Deans, Tommy Smyth, Alex Hargan;

**Third Row:** Master Young, Mrs Young, Bobby Irwin, Bolton Meenagh, Mary Ann Gibson, Minnie Hutton, Anna Henry, Jean Smyth, Jean Semple, Irene McLaughlin, Maggie Hutton, Betty Gibson, Daisy Dixon, Florrie Henry, Florence Hargan, May Smyth, Miss Stewart;

**Second Row:** John James Taylor, Wilson Craig, Mildred Semple, Lena Deans, Maggie Irwin, Moyra Semple, Peggie McLaughlin, Martha Hutton, Maggie Gibson, Ethel Robinson, May Ross, Tillie Ross, Andy Meenagh, Jim Henry;

**Front Row:** Willie Nutt, Jim Wilson, Kenneth Thompson, Joe Gibson, John Simpson, Davy Deans, Robert Hargan, Matthew Smyth, Alex Robinson, Bobby Craig, Roland Henry, Andy Craig?, Roy Rosborough?, Teddy McLaughlin. Photo courtesy of M Buchanan.

The school year was as long as 230 days, today it is 190 days, and holidays were very different, with two days at Christmas and two at Easter, the month of September, and two weeks in October, which were spent gathering potatoes.

There was no caretaker, and the children took it in turn to do the chores. The boys washed the floor on a Friday afternoon using buckets of water and brushes, there were no mops. It had time to dry by Monday morning! Care would have been taken not to wash off the compass points Mr Glasgow had drawn on the floor. The girls took it in turns to wash, brush, and dust daily, and they vied with each other to have the nicest bunch of flowers in their window on a Monday morning.

The McSparrons lived beside the school, and their fruit trees were very tempting, known as *'Rallagh's Forbidden Fruit'*. Jack McSparron was a United Irishman, and a later McSparron, Archie, took many a traveller from Feeny to Londonderry in his side-car for half-a-crown.

Fathers' occupations were mainly farming or labouring but weaver, blacksmith, grocer, land steward, shoemaker, carpenter, coachman, miller, and stone mason are all mentioned on the registers.



1930s. Photo courtesy of M Buchanan.



Eight sets of twins attended the school in the 1920s. The Kealey girls, Annie and Elizabeth, previously mentioned, Florence and Winifred Dallas, Mildred and Noreen Dallas, Jean and Moira Semple, Martha and Minnie Hutton, Andy and Tommy Smyth, May and Jeannie Smyth, and Ralph and Mary Jane Haslett.

There was the Alice Tait Memorial prize for attendance, a tidy sum of 10 shillings. Eddie Meenagh won it five years in a row, and Mrs Violet Smyth quite a number of times too.

The First World War saw former pupils enlisting, William Meenagh died in Egypt and James Lockhart, Norman Glasgow, Joseph and Robert Deans, and John McSparron all saw active service.

Mr Glasgow left Rallagh in 1930 and went to teach in the Irish Society School in Culmore. Subsequently, Mr and Mrs Glasgow were buried at Banagher Parish Church in 1947 and 1958.

## MR YOUNG

Alfred Young succeeded Mr Glasgow. He was a Londonderry man, and had previously taught in Bonds Glen. He was bald and walked with a limp. He repeatedly used the phrase *'By Golly. Gee-Whizz.'* Mr Young was a scholar and a travelled man, having been to America and Canada. He talked of men going to the moon much to the children's amusement, but he was only thirty years ahead of time. The idea that each family would own a small aeroplane isn't so far fetched now either.

Mr Young had a number of assistants too, the school continued to have examination successes, and at one stage there were about 100 pupils. Parents still brought turf to the school, or gave money for coal, and a caretaker was appointed.

In 1936, the school was extended, a porch added at the side and a partition installed. The extension was built of stone by Michael Hassan of Coolnamonan. The range was still at the Master's end, and a tall, round stove at the road end for the assistant. Small dual desks arrived, graded in size for the junior end.



Alex Robinson, of Auglish, started school the same day as Tillie and May Ross, also of Auglish, and all three shared a desk. Alex in the middle! Some past pupils have fond memories: the white stone left at the end of Robinson's lane if you had gone on to school; the apple man who came and sold apples at four for a penny; the 1lb weight of old woollen garments exchanged for a goldfish; the glass case with the stuffed birds and eggs; the boys who did a handstand on the desk each day, and the penny left in the master's residence to test your honesty when sent there on an errand. The penny remained as long as the master!

## THE CORONATION AND WORLD WAR TWO

The coronation of George VI in 1937 brought a great thrill for two children, Leana Deans and Alex Robinson, who were chosen to go to Balmoral for the visit of the King and Queen. They travelled by train, and must have been the envy of their friends.

The war came, and with it, twelve evacuees. Some stayed only a few months, but one, John Taylor, stayed for three years. Former pupils again saw active service, among them three brothers Robert, Herbert, and Edward Parke.

Water had to be provided each day, and the senior boys took it in turn to fetch it from Wee Willie Craig's well. Two buckets of water had to be carried a mile.

Mr Young retired in 1948 and moved to Carrickfergus.

## MR GLENN

Mr Young was succeeded by another Londonderry man, Mr Thomas Mitchell Glenn, fresh from training at Stranmillis, and only four years older than his oldest pupil, Jeannie McArthur. Mr Glenn soon became a familiar figure on the road, first on his scooter, and later in his black A30. He was an author of short stories, and while at the school made a little film "Maudie, Maudie", starring his pupils. Later, he made more ambitious productions when seconded to Dupont. His musical instrument was the mouth organ, and very adequate it was too at Christmas parties.

Mr Glenn had a number of assistants, qualified and non-qualified, but was often the only teacher. His pupils continued to bring credit to the school, and further their education at Grammar and Technical Schools. May Harkness became the first female chartered accountant in Londonderry. May, and her brother Cecil, were amongst the last local children to be enrolled at Rallagh. Their father was the late John Harkness of Feeny, whose links through his mother, Martha McArthur's, family go back to those early registers of 1882.

I was an assistant from 1957 to 1960. Numbers had dropped to around 30, and modern facilities never reached Rallagh, there was no running water, flush toilets, or electricity. The once renowned garden had returned to its natural state, and the children continued to play on the road. There were never any cooked dinners, but milk was delivered, frozen in winter and too warm in summer to be readily consumed. The older boys and girls did, however, travel into Dungiven Controlled Primary for woodwork



**Rallagh 1959**

**Back Row:** Harry Logan, Freddie Meenagh, Norman Logue, Oliver Murphy, Uel Smyth;  
**Third Row:** Mrs Margaret Buchanan, Lawrence Logan, Andy Meenagh, Samuel John Smyth, Ivan Craig, David Robinson, Norman Deans, Martin Hamilton, Mr John Glenn;  
**Second Row:** Raymond Logan, Annie Houston, Eleanor McArthur, Jean McGaughey, Barbara McArthur, Ivy Smyth, Iris Smyth, Victor Meenagh;  
**Front Row:** Beth McSparron, Raymond Meenagh, Hazel Craig. Photo courtesy of M Buchanan.

and cookery. One of them, Samuel John Smyth, became a teacher of woodwork in the Secondary School there.

In 1957, Gavin and Laurel Manley came on a holiday, and chose to attend Rallagh. History was being repeated, as their mother, Colleen (Stevens), and their aunts, Ethel and Lorna, and uncle Ivor, did the same in 1936. Although the children's grandmother, Bella Poston, sister of James, never attended Rallagh, most of her family did along with their Canning, Gibson, and Smyth relations. In 1957, only the Smyths were present, cousins Uel, Ivy, Samuel, John and Iris. Along with the 8 Meenaghs and 8 Logans (7 boys and 1 girl), they are some of the *"good, clever, and obedient children"* Mr Glenn remembered.

From the registers of 1882 to 1961 these family names kept occurring throughout the years, and were present at the last: Jervis, Hargan, Logan, McGaughey, Meenagh, Smyth, Craig, Murphy, Robinson, McSparrow, and McArthur. How many still reside in the area? A very static population indeed.

When the school closed on 7th July 1961, the 31 children transferred to Dungiven, the under 12s to be absorbed into Dungiven Controlled Primary School, and the other 16 going into the newly opened Secondary School. Mr Glenn went to teach in Limavady Secondary. He left in 1964 to join the construction firm of Galliford and Sons, Hinckley, Leicestershire. He became Managing Director of Galliford Brindley Advisory Services Limited, a separate company offering services to the expanding group.

My thanks to all those who helped me to recall Rallagh School. From a small rural community it has sent out its scholars to all corners of the world, but it has also retained many men and women to carry on the daily round and the common task, men and women who are the life blood of any society. Doubtless many of them will, like myself, remember the audience of bats in the roof of the school. When the roof was removed, hordes of disturbed bats flew off, like the pupils - school days in Rallagh were over.

## TEMPLEMOYLE (CAUGH) NATIONAL SCHOOL 1849-1971

BY JOHN JAMES O'KANE



Painting of Templemoyle (Caugh) School by D O'Kane.

For well over a century, generations of young people were educated at Templemoyle National School. No trace of the building now exists, and even the boundary wall is almost invisible, so overgrown is it with ivy. We could not find a printable photograph of the school. If you have one we'd be delighted to borrow it.

However, it still has a place in the hearts and vivid memories of those who attended the school. One curious fact is that the school was never referred to by its official name, it was universally known as Caugh School due to its location on Caugh Hill.

Below we include a brief outline of Caugh School's history. In the *Benbradagh Schools of Yesterday* series there is an excellent history of the school written by Eugene Conway. This article uses material from that history, and is also based on the following sources:

- 1849–1922** The school was administered from Dublin and some Dublin records are in the archives of the Public Records Office Northern Ireland (PRONI), Belfast.
- 1922–1930** The new Northern Ireland Ministry of Education took over responsibility. Again, some records are kept in PRONI.
- 1930s** Pat Murphy of Carnanbane attended the school in the thirties, and we include his recollections.
- 1940s** John Mullan (originally from Templemoyle) shares his memories.
- 1950s** Brendan Kelly of Strieve, another past pupil, describes his experiences.
- 1960s** Siobhan Campbell – nee (Dubh) McCloskey – was one of the last generation of students.

Taken together these sources give a partial picture of what Templemoyle was like. However, the written records are fragmentary, and in places illegible. While we are grateful to those who agreed to be interviewed, every child who attended the school will have had different experiences. We hope that this outline history will trigger some of your memories, and we will be delighted if you share them with Dromboughil for future publications.

One serious gap is that the roll books are not available: the early ones cannot be traced, and the later ones, if they still exist, are embargoed until 2045. This makes personal stories all the more essential.

## HEDGE SCHOOLS

Schools existed in this area before the Templemoyle National School was set up. These were “*hedge*” schools set up by enterprising individuals who had a decent level of education. They would seek a building to rent and set up a school, charging a small fee in money, or in kind, for the privilege of attending. One, in Templemoyle, is recorded in the OS Memoirs: “*Templemoyle, master O. Mahoney, Roman Catholic; pay school, income about 6 pounds; just commencing.*” There were also such schools in Teeavin, Magheramore, and in Carnanbane, but little is known about these so-called hedge schools. The best of them are reported to have provided not only a rigorous grounding in the three Rs, but also included Latin in the curriculum.

## COMMISSIONERS OF NATIONAL EDUCATION

From 1832 onwards, the Commission, a government body based in Dublin, assisted in the foundation of thousands of new schools all over Ireland. All the administrative procedures were standardised, and the work seems to have been very efficiently organised. It is thanks to their records that we can get some idea of Templemoyle's progress in the early days. The curriculum was standardised as well, ensuring, in theory at least, a wide education for all pupils attending. The teachers were now to be paid from a central fund, but their salary still depended on the number of children the school could attract. This, in theory, freed these non-denominational schools from the local influence of the clergy of any church.

## BEGINNINGS OF TEMPLEMOYLE (CAUGH) SCHOOL

In 1849, Reverend James Kearney succeeded in an application to have a new school "vested" by the Commission. The plot of land on Caugh Road was granted by James Kane of Templemoyle, for three life-times, with a minimum term of 31 years. The trustees included Andy Murphy from Carnanbane, and two other Murphys from the same townland. The contract for the one room building went to Pat Kane, who by 1850 had completed a schoolhouse measuring 24 feet, by 18 feet, by 11 feet. The relatively high ceiling allowed the inclusion of high windows so the children would not be distracted, this feature lasted for the entire history of Templemoyle, as all past pupils will testify. A few years later the same contractor, Pat Kane, was paid just over £5 for repairs.

## TEACHERS

The first teacher was John Kane, about whom little is known. The new school found itself in an unfortunate situation; it could not attract enough pupils to gain good resources and, because it was poorly resourced, it failed to attract sufficient children. Reports from inspectors in the early days dwelt on problems such as the need for new blackboards, and threats to reduce the teacher's salary unless numbers, and sometimes the teacher's performance, improved. These were not idle threats, in 1857 the salary of James Logue was withheld for a period and, in 1863, pay for a quarter was reduced as the average attendance was only 24, not 28 as promised.

## NUMBERS

There were between 22 and 28 children attending during the first decades of the school's life, not enough to justify a second teacher. Attendance was also an issue, especially amongst the older children. This correspondence with Dublin – held in PRONI – is typical of the difficulties the teacher faced.

*From Dublin: "Regarding your application appointment of permanent workmistress we are to request you to be good enough to state what was the cause of the very low average attendance during October and November 1887."*

*Reply from school: "The smallness of the attendance during October and November is accounted for by the fact that during these months numbers of the children are employed at home in gathering in the crops especially potatoes."*

Rural schools had, for the above reason, generally smaller pupil numbers during these months.

Epidemics were also mentioned as a cause of the low attendance, and we can only imagine how much heartache for children and their parents lay behind the bland comments about such outbreaks.

## DEATH OF TEACHER

The same can be said about the death of the teacher, Mr Hasson, which was reported in an equally unemotional tone, *"Manager informed of teacher's death in Sir Patrick Dun's Hospital [located in Dublin, closed in the 1980s]. 3 pence found in teacher's pocket and box of clothes forwarded to his mother. Mrs Hasson informed that her son has been paid up to 31 March 1859."*

In that year the average attendance was 22, so Mr Hasson would have been the only teacher.

## THE MCGAUGHEY FAMILY

From about 1863 to 1935 there seems to have been a strong McGaughey connection to the school. It was reported in 1863, *"Unless next report shows that the teacher John McGaughey has conducted the school in a*





**Templemoyle (Caugh) School**

**Back Row:** Brian McGinnis, Jim Gillen, Liam Mullan, John Moran, Patsy McGrellis, Patsy O'Kane, Brendan Kelly, Patsy Moore;

**Third Row:** James McGinnis, Joe Moran, Sarah Moran, Bernie Mulhern, Mary McGrellis, Bridget Kelly, Florrie Murray, John O'Connor, Raymond McCloskey;

**Second Row:** Neil Moran, Danny Moran, Christine Henry, Marie McCloskey, Kathleen Campbell, Alice Mullan, Marie O'Kane, Mary Frances Heaney, Raymond Henry, Brian Henry;

**Front Row:** Martin O'Kane, Willie O'Kane, John J O'Kane, Lawrence Murray.

Photo courtesy of A O'Kane.

*satisfactory manner commissioners will consider the propriety of withdrawing salary."* Whether due to this threat or not, the fortunes of the school subsequently improved.

Eugene Conway gives more detail about Mr McGaughey, *"One of the early teachers in the school was John McGaughey who came from Aghabrack, Donemana. At first he lodged in Mulhern's in Templemoyle, and later married Ann Heaney of Strieve and went to live in Derrychrier where the Post Office was."*

Under his stewardship the school's reports improved. The inspector noted:

*"Although the attendance was seriously affected by epidemics during the winter, the teacher has succeeded in improving the proficiency since the last inspection. This is a difficult school to work, as the master has no-one but the workmistress to help him. Oral composition in infants' class and first Standard, and arithmetic in junior standards should be improved; and all pupils should be trained to read and recite with more life and expression. The children are polite and well behaved, and the school well kept."*

## EXPANSION

In the 1890s school attendance became compulsory, which led to an increase in numbers, though the older children, particularly the boys, still took time off to work on the farm when needed. Before this, children may have started school aged 4 and stayed until they were 14, but some started at 11, and stayed until their late teens. Robert Hasson told Eugene Conway that he remembers the older boys with beards chewing tobacco. John McGaughey's son James was appointed in 1891 and it was during his time that Caugh became a two-teacher school. At first, as was common at the time in many schools, such as Rallagh, two teachers shared the one classroom, a difficult teaching environment.

In 1932, Magheramore Ancient Order of Hibernians Hall, at that time located in Carnanbane just above the Owenreagh River, was used as a temporary classroom while the enlargement work was being carried out. Eugene Conway wrote: *"Contractors from Dungiven, the well-known firm of Deeny's were called upon to erect the extension. The stones for the extension were raised in Paddy Heaneys quarry in Caugh ... The newly modernised building incorporated many up-to-date features, brand new stoves were installed in both the old and the new classrooms. Folding doors separated the two rooms; while closed during normal classwork, they could be easily opened for special occasions when necessary. The original length of the school was increased to 54 feet."*

Things improved in other ways too. In 1914, at the request of the manager, it was reported that the teacher was to be relieved *"of all liability in the matter of defraying cost of Heating."* The boundary wall was also erected while he was teacher.

James McGaughey retired in 1935 with a pension of £187. In this respect he was lucky. Miss Catherine McGaughey, his sister, known as Cassie, worked for decades as workmistress but was refused a pension. When she retired in 1925, she suffered because, decades earlier, the Commissioners had refused to make the position full-time due to low pupil numbers. *"Miss C McGaughey Workmistress informed that it has never been the practice to provide from state sources for superannuation allowances to persons who are only part-time employees."*

The two teachers when Pat Murphy attended school were Master McCloskey, and Miss Minnie Cunningham. James McCloskey was from Oville and, in 1943, he left to become principal of Muldonagh. Pat remembers him with fondness, but it is Miss Cunningham whose name occurred most frequently when we interviewed the past pupils. As assistant teacher, first to James McGaughey, then to Master McCloskey, and from 1943 as principal, she dominated the history of the school for decades.



**Templemoyle School**

**Back Row:** Colm Mc Nicholl, Pat Heaney, John Heaney, Sean D Mc Closkey, Micheal Heaney, Sean McCloskey, Dermot Mc Closkey, John B Reilley, Kieran Murphy, Mrs McKenna;

**Fourth Row:** Irene Lynch, Mary Reilley, Maire Mc Closkey, Dolours Murphy, Bernadette Murray, ? Heavron, Marie McCloskey, Mrs O'Kane;

**Third Row:** Martin Heaney, Seamus Lynch, Patricia McCloskey, Siobhan McCloskey, Bernadette McCloskey, Ursula Murphy, Teresa McCloskey, Finvola McCloskey, Susie Reilley, William Heavron  
**Second Row:** Murragh McElhinney, Lawrence McCloskey, Micheal O'Neill, Donal McCloskey, Gerard McCloskey, Thomas Heavron, Susan Heaney, Ann Heaney, Patricia O'Neill, Patricia Heavron, Marie Moran, Brendan McNicholl;

**Front Row:** Annmarie McElhinney, Kevin O'Neill, Fergal McCloskey, Martin McCloskey, Gemma McNicholl, Pascal McCloskey, Margaret Heavron, Geraldine Gilfillan, Karen McCloskey, Michael McCloskey, Michael Heaney. Photo courtesy of S Campbell.

Miss Cunningham, as she was before her marriage to Thomas McKenna, arrived in 1928. She described in the *Benbradagh* magazine how she was appointed. She had been in training with Sarah McKenna of Derry, who was teaching with Master McCloskey in 1928. When Miss McKenna left to move to a school in Derry, she immediately informed her Kilkeel colleague of the vacancy. Father Anthony O'Neill, parish priest of Banagher, had stipulated Irish and music as requirements, and that the teacher should live locally. Miss Cunningham got the job and Father O'Neill got her a room in the Klondyke, with George Mullan. She was in Caugh from 1928 until 1969, finally as Mrs McKenna, Principal.

### PARISH LIFE

Although, in theory, National Schools were supposed to be separate from any church, this seems to have been more an ideal, rather than practice. The managers named were all priests, Rev. Kearney, the founder, was succeeded by Rev. O'Donnell and later by Rev. McEldowney. The patron was always a priest in Banagher parish.

These managers determined to what extent the building could be used for social activities:

*"Manager stated that he has no objection to holding concerts in school for raising funds for repairs and improvements provided any damage done to premises will be made good and that no contentious matter will appear on the programme."*

Dances continued in the school up until at least the 1940s, taking advantage of the moveable partition between the two classrooms. By this time the religious nature of the school had been formalised. Religious Instruction played a key role in the school day, and religious feasts punctuated the school year. Most students remember the Religious Inspector coming. In the build-up he was presented as a bogeyman to motivate learning, though in practice Father McGlinchey was the mildest of men.

### THE SCHOOL DAY AND CURRICULUM

As a rural school the school day did not start until almost 10am. Children

had to walk long distances in many cases, and each family had their own shortcuts through country lanes, and across fields. Pat Murphy remembers his father bringing loads of turf to the school, as did many parents. All students remember taking it in turns to collect kindling, and draw water from the well or the spout.

James Stevenson of Carnanbane, one of the oldest surviving former pupils, described for Eugene Conway the school routine:

*"The school work was done on a slate and the slate wiped clean by the sleeve of the coat. Sums were always done in the morning time. There was a break of half an hour at dinner time and those with 'pieces' ate them. Some had already eaten theirs during the lessons but the Master did not mind. If a child had a penny to spend he could go across the fields to James Devine's shop which was where the Klondyke Bar now stands. Others played marbles or rig on the sandy school yard. Lessons resumed after the break and finally at three o'clock two children were picked to stay behind to sweep out the classroom."*

## WAR YEARS AND AFTER

In the war years soldiers preparing for D-Day were a regular sight on all the country roads, and they used Thompson's field, behind the school, for artillery practice. John Mullan described how the school routine was punctuated by the firing of these huge guns. After the war, Father McNamee obtained this field from Thompson as a playing area, and for the first time the students had a large play park – put to good use, mostly for football.

The end of the war brought little respite from the noise of explosions, in the 1950s teaching was interrupted by the explosions from Hogg's quarry, which would make the school walls shake.

It is, however, the little things that past students remember best. The arrival of the library box of books caused great excitement. The most colourful event was the circus coming to town, children were allowed a half-day, and even if their family could not afford the admission price the children used their initiative anyway to get some time off school.

## THE END OF TEMPLEMOYLE

Attempts were made to keep up the numbers to forestall the inevitable closure, children even came by taxi from Dungiven. However, times were changing, and schools with no running water and long-drop latrines were doomed. The reorganisation of education with the opening of intermediate schools was the final straw and the school closed in 1971.

Siobhan Campbell was one of the last students to complete her primary education at Caugh School. She reports that Brendan Murphy of Carnanbane, and Eamon McCloskey of Templemoyle, were the last students to be enrolled. St Canice's in Fincairn was extended to prepare for the arrival of less than 40 children from Templemoyle.

Mrs Jack O'Kane, who succeeded Mrs McKenna who had retired in 1969, finally locked the doors in June 1971. An interesting symmetry is that Mrs Jack O'Kane was the last teacher in the school while Mr John O'Kane was the first back in 1850, over one hundred years earlier.

During that century the school provided an education for a huge number of students who pursued their careers far and wide in all fields.

## MRS MCKENNA

Many students still associate their school days with one person, Mrs McKenna, who is fondly remembered by generations of students because of her long association with the school.

After she retired Mrs McKenna was a familiar figure walking the rural roads with her bunch of wild-flowers, this image of her with her wild flowers seems a final fitting symbol for a rural school, where both teachers and students lived a simpler life.





#### Templemoyle School

**Back Row:** Micheal Heaney, Kieran Murphy, Conal McCloskey, Pat Heaney, Danny Reilley, Ursula Murphy, Siobhan McCloskey, Patricia McCloskey, Ann Heaney;  
**Third Row:** Murragh McElhinney, Donal Murphy, Seamus Lynch, Thomas Heavron, Lawrence McCloskey, Donal McCloskey, Patricia O'Neill, Marie Moran, Susie Reilley, Patricia Heavron, Susan Heaney;  
**Second Row:** Miss Doherty, Martin Moran, Martin McCloskey, Micheal Moore, Annmarie McElhinney, Jackie Moran, Mrs O'Kane;  
**First Row:** James Moran, Kevin O'Neill, Kevin Lynch, Michael Boyle, Collette Moran, Kathy O'Neill, Sharon Heaney. Photo courtesy of S Campbell.

#### CARNANBANE COTTAGES

The building of Carnanbane cottages in the 1950s was the most significant change in housing here for generations, bringing new families to an area where the population had seen sharp declines. There were 10 houses, all built with modern amenities at a time when most rural houses lacked water and electricity.

People wanted to have high quality houses with modern amenities, but they also wanted to stay in their local parish close to their families and friends, as well as enjoying the idyllic rural location.

Carnanbane Cottages were seen at the time as a life-line for Templemoyle School which usually had a problem with enrolment. Families such as the McCormacks, Morans, McCloskeys, Murrays, O'Neills, Heavrons, McDermotts, Stevensons, Muldoons and Lynchs did indeed attend the school and for a number of years kept pupil numbers up. However the families grew up and moved on so the school had to close eventually because of the small number of pupils.



### ULSTER NAMES

*"I take my stand by the Ulster names,  
each clean hard name like a weathered stone;*

...

*Even suppose that each name were freed  
from legend's ivy and history's moss,  
there'd be music still in, say, Carrick-a-rede,*

...

*The names of a land show the heart of the race;  
they move on the tongue like the lilt of a song.  
You say the name and I see the place*

...

*But you have as good a right as I  
to praise the place where your face is known,  
for over us all is the selfsame sky*

*"*  
...

**by John Hewitt.**

## PART ONE

# TOWNLANDS OF DROMBOUGHIL

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These few lines from the beautiful poem *Ulster Names*, by John Hewitt (1907-1987), reflect how our identity is tied up with the townlands we come from.

Our landscape is sub-divided in a unique way; counties into baronies, baronies into parishes, and parishes into townlands. The townland is a unique feature of the Irish landscape, and is one of the most ancient divisions in the country. The origins of the townland remain a mystery, but they are undoubtedly of great antiquity, much older than parishes and counties. Townlands originally consisted of a number of sub-townlands, and these still exist in Carnanbane and Turmeil.

A complicating factor was that, in Gaelic times, land was measured in terms of its economic potential rather than in fixed units of measurement; by the number of cattle that an area of pastureland could support, or by the time taken to plough an area of arable land. Therefore, the size of an 'acre' in this system could vary enormously depending on the quality of the land.

Maps and statistics courtesy of Townland Maps (<https://www.townlands.ie>).

CARNANBANE



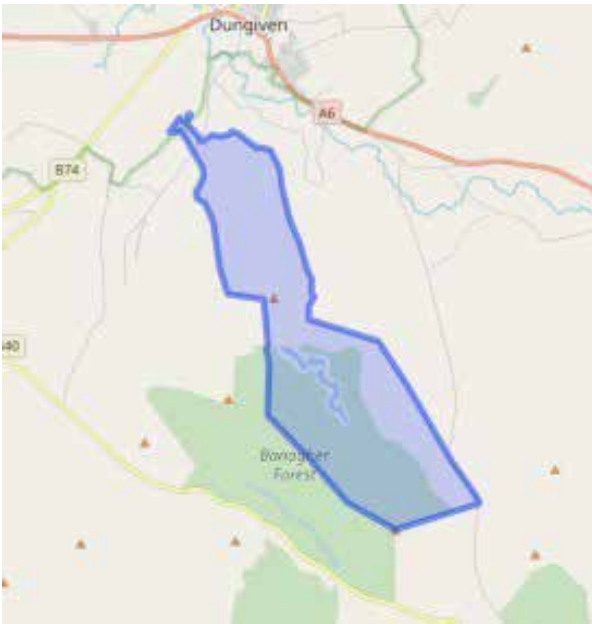
Carnanbane has an area of 6,439,917m2 / 643.99 hectares / 6.4399 km2  
2.49 square miles  
1591.34 acres / 1591 acres, 1 rood, 14 perches  
Subtownland – Streeve

MAGHERAMORE



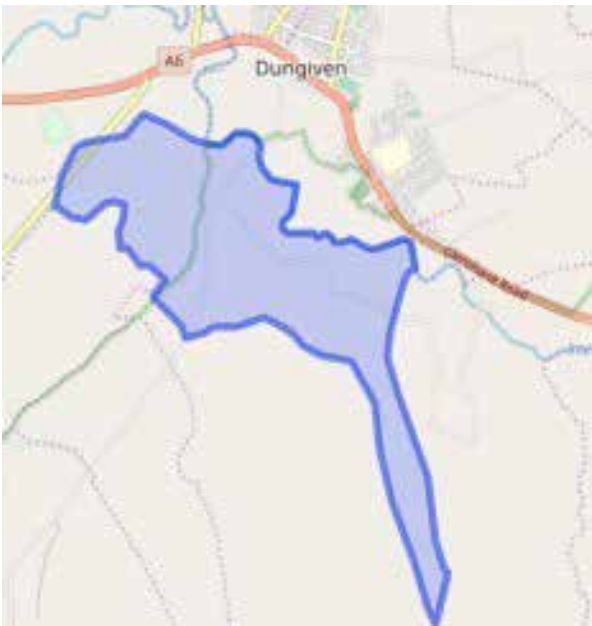
Magheramore has an area of 3,656,658 m2 / 365.67 hectares / 3.6567 km2  
1.41 square miles  
903.58 acres / 903 acres, 2 roods, 12 perches

TEEAVAN



Teeavan has an area of  
10,885,954 m2 / 1088.60  
hectares / 10.8860 km2  
4.20 square miles  
2689.98 acres / 2680  
acres, 3 roods, 36 perches

TURMEEL



Turmeel has an area of  
2,55,299 m2 / 265.53  
hectares / 2.6553 km2  
1.03 square miles  
656.14 acres / 656 acres, 0  
roods, 22 perches  
Subtownlands – The Hollow,  
Lisnakillog, Hill Quarter

## VERSIONS AND MEANING OF NAMES

Dromboughil itself is usually translated “*Hill of the Boys*”. The origin is unclear; John Mullan suggests there may have been an earlier school predating our Dromboughil School.

The following information about our townland names is taken from the Northern Ireland Place-Name Project (<http://www.placenamesni.org/>). There have been many variants of the name over the centuries, and even the Place-Name Project cannot reach an agreement on meanings of some of these place names. This is because the names were written down, more or less phonetically, often by someone who did not know Irish. For example, in the same Census document, part one documents Tiyaven and part two documents Toyaven.

### CARNANBANE

TOWNLAND	CARNANBANE
Parish	Banagher
Barony	Keenaght
Carnaban, Carnanbane Karnan, erenagh land of p. of Benchor Carnán Bán “white cairn”	

### MAGHERAMORE

TOWNLAND	MAGHERAMORE
Parish	Banagher
Barony	Keenaght
Ballnetempell, erenagh land of p. of Benchor Ballnetemple, Maghremore lomaire Cam “crooked ridge” Machaire Mór “great plain”	

TEEAVAN

TOWNLAND	TEEAVAN
Parish	Banagher
Barony	Keenaght
Trayavan, erenagh land of p. of Benchor Tyanan Taobh Aoibhinn "delightful side" Taobh-aoibhinn "the pleasant hillside/countryside" Taobh-bheann "the sloping side of the peak" Taobhan "the sloping countryside" Tigh-abhainn "the house or church of the river" Taobh Abhann "riverside, beside the river"	

TURMEEL

TOWNLAND	TURMEEL
Parish	Dungiven
Barony	Keenaght
Tiremeely Tyremaely Formaoil i.e. round hill Tor-maol "bare bush, the bare bush"	

WHO LIVED HERE?

The table below gives the population figures for Dromboughil in 1659.

MAGHERAMORE	Irish 12	Scots/Eng 0
CARNANBANE	Irish 10	Scots/Eng 0
TEEAVAN	No figures available	
TURMIEL	No figures available	

It is doubtful if these figures are reliable. However, the Census figures from 1831 onwards are considered reliable, and the figures are well worth studying, for example, note the startling drop in the population of Teeavan from 270 down to 93.

The tables below give summaries of the 1831, 1841, 1851, and 1901 Census returns, and Griffith's Survey of 1862, and the appendices contain the Census returns for the four townlands in 1831, 1901, and 1911.

1831 CENSUS			
TEEAVAN	CARNANBANE	TURMEIL	MAGHERAMORE
52 Households	39 Households	60 Households	11 Households
263 Inhabitants	213 Inhabitants	335 Inhabitants	83 Inhabitants
120 Males	108 Males	165 Males	45 Males
143 Females	105 Females	170 Females	38 Females

1841 CENSUS			
TEEAVAN	CARNANBANE	TURMEIL	MAGHERAMORE
54 Households	34 Households	51 Households	21 Households
270 Inhabitants	181 Inhabitants	297 Inhabitants	123 Inhabitants
131 Males	91 Males	157 Males	62 Males
139 Females	90 Females	140 Females	61 Females

1851 CENSUS			
TEEAVAN	CARNANBANE	TURMEIL	MAGHERAMORE
41 Households	25 Households	41 Households	21 Households
223 Inhabitants	132 Inhabitants	229 Inhabitants	127 Inhabitants
111 Males	74 Males	112 Males	60 Males
112 Females	68 Females	117 Females	67 Females



GRIFFITH'S SURVEY 1862			
TEEAVAN	CARNANBANE	TURMEIL	MAGHERAMORE
30 Households	21 Households	39 Households	13 Households

Griffith's Survey gives the number of households. Other details are to be found in the easily searchable [www.askaboutireland.ie/griffith-valuation](http://www.askaboutireland.ie/griffith-valuation)

1901 CENSUS			
TEEAVAN	CARNANBANE	TURMEIL	MAGHERAMORE
21 Households	21 Households	32 Households	13 Households
93 Inhabitants	94 Inhabitants	128 Inhabitants	61 Inhabitants

## LOST FAMILIES

One sad fact emerges from these lists – many families have died out or have moved on. It is important that we preserve as much as we can of the local heritage, and we hope that this publication will encourage more research, and above all the recording in some way of information passed down by word of mouth before it disappears.



M Heaney presenting J J O'Kane with some Banagher sand. Photo courtesy of J O'Kane.

## PART ONE

# THE HEANEY FAMILY AND BANAGHER

---

**F**ew families in the world have as rich a heritage as the Heaney family, and few can trace their pedigree back as far – almost 1,000 years.

It all began around AD 1100, when St Muiredach O'Heaney founded what is now called Banagher Old Church. It is more correct to say that the building we have nowadays, is in fact the new Banagher Church. The old church was in the townland of Templemoyle, but all that remains now is a mound of earth. The clue however is in the name 'Templemoyle' which translates as 'the church without a spire'.

We will never know for sure why the location of the church changed. Legend has it that St Muiredach was guided by a stag; in this more secular age we might speculate that flooding in the Owenreagh valley played a part. It was only in the 1800s that the river was tamed by deepening and straightening its course.

Whatever the reason, it was St Muiredach who ushered in the age of the Heaneys, and for 500 years the fortunes of the family rose and fell with Banagher Church. The Heaneys were the erenaghs, a family whose hereditary duty it was to be responsible for the upkeep of the church,

and the welfare of the clerics. The erenagh controlled seven townlands; Magheramore (also known as Ballintemple, *the townland of the church*), Derrychrier, Templemoyle, Aughlish, Killunaght, Rallagh, Teavin, and Carnanbane.

Sometimes the Heaneys were also the priests. In 1600 an O'Heney was Rector, educated at Glasgow University, he spoke four language; Scots, Latin, English, and Irish. He was the last of the family to hold such a prominent position. During the Plantation of Ulster, the lands were given to the Church of Ireland Bishop of Derry; the church was burned down some time after that.

However, the story of the Heaneys was kept alive by the piety of the local people. St Muiredach's relics in the mortuary continued to be venerated, and only a Heaney could lift the miraculous Banagher sand, which lies underneath the saint's relics in Banagher mortuary. From generation to generation the tradition was handed down, and many still have great faith in the efficacy of the sand when lifted by a Heaney.

John James O'Kane had the great privilege to interview Mickey Heaney, the present representative of the ancient lineage, and has high hopes that the sand, which he so generously presented him with, "*will bring me luck in the future.*" We have included excerpts from the interview with Mickey in this publication, and the full interview can be found online at **[www.niarchive.org](http://www.niarchive.org)**

## CHURCH LANDS

It is an interesting curiosity that all the townlands in the Dromboughil area were, historically speaking, church lands. Turmeil was granted to Dungiven Priory when it was endowed by Domnach O'Cahan in the 12th century. For 500 years the riches of the townland helped ensure the upkeep of the Priory. Its other townlands were Crebarky, Magheraboy, Boviel, Cashel, Carn and Cluntygeeragh. As well as the founding family O'Cahan (O'Kane), the other family associated with the Priory was Murray. I wonder is there any local tradition indicating which Murray that was?

## INTERVIEW WITH MICKEY HEANEY

John James O'Kane who interviewed Mickey began by asking him what his first memory of the family connection to Banagher was.

*"When I was probably 7 or 8, and I was at school, I used to see the people coming looking for the Banagher sand. People would arrive looking for this Banagher sand, you didn't pay much attention at that age to who they were, or what was going on, I always remember my father going to the tomb and getting it. Whenever you went over there with him and saw the tomb, and saw the name O'Heaney, you started thinking then well there's something sort of different about this here.*

*He [my father] assumed that with Saint Muiredach O'Heney in the church there, that he, or anybody with the name of O'Heaney from the parish of Banagher, could lift this sand. He had always done that, and his father before him obviously did it as well ... There's been lots of different types of people, and a lot of people came a good distance. I remember people coming from away in County Down, places like Newcastle, looking for sand. I can remember two particular men coming one night about 8 or 9 o'clock on a winter's time looking for sand, and that's where they'd come from, Newcastle, and I always remember them saying that name.*

*My father didn't have any sand in the house but we went over to the tomb, and of course, they had a car with them. We'd no car at this time, so I was mad to get a sail in the car, so I went as well – I was maybe about 10 or so – and my father had a torch light and he brought out some of the sand. Your man, he took out a white bag ... flour bags that's it, and he [my father] put some into the flour bag for him; and I remember the fella saying 'Aw I want the bag filled up to the top', and I remember my father explained to him 'You know a small taste is all you need' and he says 'No, we've come all this distance, so we want to take plenty back with us.' So my father filled the bag*



St Muiredach O'Heney's tomb. Photo courtesy of the Sam Henry Collection, Coleraine Museum.

*up to the top, and then the other fella he wanted some as well, so he gave him some as well. Then he went back to the house, and I can remember my mother making them tea and all, before they set sail to go all the way home again.*

*It was some sort of a deal they were doing, or it was something to do with law, and he needed a bit of luck. Then he heard about this sand from somewhere that would bring him a bit of luck. A lot of people would have come who were going to law, or maybe doing a deal – a land deal or some sort of a deal that that they needed help with. The folk I spoke about there, I can remember my father getting a letter back from them ... saying that they were very happy with the outcome of whatever they were involved in, and they thanked him very much."*

*Asked if people still come to him now, Mickey replied: "Aye, mostly fairly local now – a couple of people came from Limavady there not too long ago. And I remember a young lad from Feeny, Ryan O'Doherty, he died very suddenly whenever he was forty playing a football match up in Claudy. He played football and hurling for Banagher, and then when he passed away and they were doing a headstone for him, he's buried down in Dungiven graveyard, and his wife and people, they had heard him talking about the Banagher sand, so they came and asked me for some to put into the sand that they were making the headstone with. So, I gave his wife some, and she took it down, so every time I'm in Dungiven, and I walk past Ryan's grave, I can always say there's some Banagher sand in that gravestone there.*

*I actually read it somewhere that Seamus Heaney had been up at the tomb, and up at the church, and there was some talk that he might have had a connection, or his people might have had a connection, with the Banagher Heaneys as well."*

*Mickey showed John a framed picture, on which there was a script and a wee bottle, about an inch long, of Banagher sand. The plaque is inscribed, "St Muiredach O'Heney lies at rest in the ancient graveyard of Banagher church, just between Dungiven and Feeny. Local tradition holds that the sand from the Saint's tomb has miraculous powers. Tales abound of how it brings good fortune to those who possess it, with success claimed in law suits, property deals, examinations, even the sport of kings. Apparently, it takes just a pinch of the stuff to do the trick. Once the Banagher sand has been lifted by an*

*O'Heaney there are set customs about its usage. For example, in law suits when the adversary turns his back the possessor must throw some of the sand towards his upper body. In the case of examinations, long journeys, or even a flutter on the horses, a little of the sand is kept on one's person. The sand is also said to ward off spells and to send old Nick packing. The last claim gave rise to the saying, 'Now that beats Banagher, and Banagher beats the world.'"* Mickey said: *"This came from a fella named Ruairi (Roe) McCloskey, he got married there about three or four years ago. He plays a lot of football, and hurling and all, for Banagher, and he'd be very interested in Banagher. His mother asked me to get him some Banagher sand for the actual wedding reception. They wanted to put some on each of the tables, so I got her some sand, and she went away with it, and then about a couple of months after the wedding he arrived up at my house, very kindly gave me this picture, and it tells you about the Banagher sand on it and he has a wee bottle of Banagher sand in it as well."*

At the end of the interview Mickey presented John with Banagher sand and said: *"I couldn't come without bringing you some Banagher sand."* John replied *"I'll tell you that means a lot to me, it means a lot. I think it will bring me luck!"*



Banagher Old Church, Residence and Tomb. Photos courtesy of J O'Kane.



## BANAGHER OLD CHURCH

Banagher Old Church is the pre-eminent feature of our area. It stands high on what is left of an ice age drumlin, though much of the sand and gravel have been removed. It is first mentioned in 1121, but it is accepted that in the seventh century an earlier church stood in the valley below in Templemoyle – the mound is still visible but it has not been excavated. The hill top site may be much older even than that: the area abounds in Neolithic remains, and many of the pagan sites simply became centres of the new religion so the site has probably been sacred for thousands of years.

There are many technical descriptions of the church published online and in books, but it takes a wander round the site to appreciate the skill of the stone masons whose creation stands solidly still, and where the beauty of the windows, doors and carvings is still striking.

Of great local interest is the mortuary of St. Muiredach – for information on this see the interview with Mickey Heaney, the descendant of the saint. Also the carving of the saint on the tomb is now worn away and its features lost – the illustration below done in the 1830s shows much more clearly the saint's hat, vestments and what looks like a staff.

## BANAGHER IN 1397

Few records exist of Banagher in the Middle Ages. Fortunately, we do have details of Archbishop Colton's visit in 1397. During the Archbishop's visit the Erenagh of Banagher was able to provide accommodation for two nights for his retinue, of whom fourteen are named.

The Erenagh and inhabitants of the village also gave him five horses to carry his baggage. The village was named as Banagher, suggesting there could have been a settlement around the church at that time.

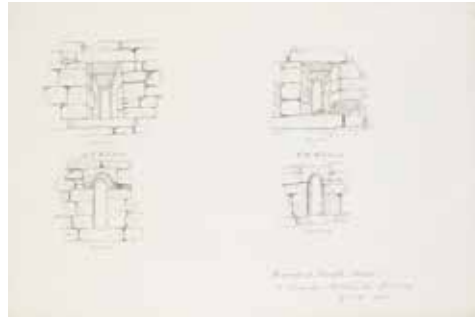
The Archbishop held court in Banagher, one of the cases he had to settle was a marriage case brought by Catriona O Doherty. She claimed her husband, Manus O'Cahan, had divorced her, and taken another woman in her place. Manus denied the marriage and the judgment, claiming that even if Catriona O Doherty should prove they were lawfully married,

he (Manus) had already been lawfully married to another woman, Mór NicBhloscaidh (McCloskey).

Colton also had to reconsecrate the Church, one of the O'Cahan chiefs had been killed in the graveyard.



Tomb of Muireadheach; Figure of St Muireadheach in Relief in Tomb in Bannagher [Banagher].



Windows of Monks House near Banagher old church, County Derry, 1838.



Banagher old church and sacristy, County Derry, 1838.

Reproduced courtesy of the National Library of Ireland.

## SAINTS AND SINNERS IN BANAGHER CEMETERY

In the review of *Burial in Medieval Ireland 900 – 1500* by Susan Leigh Fry on the History Ireland website, Clodagh Tait says, “*The medieval Irish cemetery did not resemble today’s graveyards. Many cemeteries ... might be used for a variety of everyday activities such as games, livestock grazing, and even as places of habitation ... resulting in a lively picture of the comings and goings on this section of communal ground.*”

Banagher graveyard was the centre of communal life in a way that we would consider strange and even sacrilegious today. However, the people were devout, and in death as well as life the graveyard was important to them: those who had the means to do so were keen to ensure that they were buried as near as possible to the church or to the saint's grave.

One anomaly which puzzles archaeologists is the presence in the church - right below the chancel - of three gravestones. Two are illegible. The middle one reads: *Mary O'Kane. Departed this life 1784. Aged 18 years.*



Mary O'Kane gravestone.

## THE NOTORIOUS HIGHWAYMAN – SHANE CROSSAGH O'MULLAN

Shane Crossagh, after whom Glenshane Pass is said to be named, was buried at Banagher Old Church after his death in 1722. He was hanged, with his sons, in the Diamond in Derry. Stories of the exploits of this anti-establishment figure abound, usually focusing on his Robin Hood image, and his skill in evading the authorities. One story relates how he jumped across the river in Ness Wood, a feat commemorated in the names Shane's Leap, and Shane's Bridge. Another story tells how he tricked General Napier and his men into surrendering, by pretending to have a large force at his disposal. The spot where this happened is still called General's Bridge.

As with all such figures, stories of his hidden loot circulated widely after his death, and there have been centuries of speculation as to where his foal skin of gold coins could be. A century or so later a group of men started digging for treasure at Banagher Old Church, all they found were burned timbers.

Unfortunately, this is not the only example of treasure hunters destroying archaeological evidence, some cairns were also dug up in the search for treasure, and stones taken away by horse and cart for reuse.

## THE BANAGHER BUS

BY JOHN JAMES O'KANE

(Originally written for the Dromboughil Christmas Newsletter around 2005)

One vivid Christmas memory from childhood is getting the Banagher Bus to Mass on cold frosty mornings. As with all children, then and now, that was the one morning when getting up was a lot easier, with all the excitement of Christmas ahead. I now recall these childhood days with some sadness as very many of those who peopled my childhood have passed away, but I have happy memories of them all. In those days not many families had cars, the Murphys in Carnanbane, Eddie, Pat, and Harry, did have as far as I can remember, and that made the bus very important for families in the area. This bus came from Dungiven out to the Magheramore Road, at about 8.30 every Sunday for years and years. My mother was usually the first to get on, as she always went to early Mass in Dungiven. Sometimes, for example, when the Mission was on in Banagher, she would be joined by some of the McElhinneys and the Murphys.

The bus next stopped at Andy's corner where it waited for the Carnanbane people to board, and Jimmie Stevenson, one of the conductors, walked up the shortcut from his house to meet the bus there. Mary Jane Murphy, Rosie Cunning, and Lena Broomfield, the Campbells, Gladys Murphy are among the Carnanbane people I remember who usually went to early Mass. Jimmy, Brendan, and Bridget Kelly had walked from Strieve to get the bus, and in those pre-Vatican II days all were fasting, especially on the first Sunday. Annie Duffy was picked up at the crossroads before the bus headed for Dungiven, stopping on the way at Kennedy's to pick up Dennis Farren and his wife. At the Foreglen Road, where the petrol station is now, so many people were waiting that often the bus could not take them all.

After early Mass the bus retraced its steps back to Andy's corner for the second trip, this time to late Mass in Banagher. Its first stop was at the Sandy Road, where Daddy and Madge Kealey got on. The next stop was at Diseart (Irish: hermitage), where Jimmie Stevenson left the bus, then Jimmy Lynch's lane, and on to the Caugh Road, where John Hasson and his parents got on. Willie John (Dubh) McCloskey was the second conductor, and with him on board, the bus then headed up Gallany to Banagher. Fanny Mullan sometimes helped to collect fares.

The only driver I remember was Jackie Fearson, and I assumed he was called that because with his bushy beard he looked fierce! One very cold, snowy day Fearson decided he would leave the McGuinness family down home, and when he got down to the bottom of the Wood Road it took him ages to get the bus turned round.

On the way back from Mass, Francie Murphy often got off the bus at our lane. He would join us for a cup of tea and a chat, sometimes with Alec Buchanan there also, before heading across the fields for Sunday lunch at Muldoon's.

One Sunday absolute tragedy struck. A young boy, George Ward, a brother of Paddy's, was knocked down and killed, after alighting from the bus, and the whole community was in a state of shock.

The years of childhood at the time seem to last forever, but time passes, and Willie John and Jimmie passed on the running of the bus to Colum Stevenson and Liam Mullan. I don't know when the bus finally stopped, but presumably, as more families got cars it became uneconomical.



St Joseph's Church Banagher. Photo courtesy of Kevin G Moore Photography.



## BANAGHER GLEN

One of the oldest ancient oak woodlands in Ireland, Banagher Glen is a Nature Reserve and Special Area of Conservation. It has been designated a European Area of Nature Conservation. Even in the Sperrins, where natural beauty abounds, it is a special place.

This hidden gem owes its survival to its remoteness which saved it from the saw, and which inhibited invasive species. The trees are all native, mostly oak and ash, with a mixture of rowan, hazel, hawthorn, and holly. The unpolluted air has stimulated the growth of lichen on the trees, and there is an abundance of wild flowers.

In Banagher Glen we get a glimpse of a lost landscape, where the first people to set foot in Ireland would have hunted and gathered, nearly ten thousand years ago. The boars which these hunters would have chased are long gone, but the area is still rich in animal and bird life. The list includes rare visitors, such as the redstart and the wood warbler, as well as larger birds of prey, such as the peregrine falcon and the buzzard.

Perhaps they may even be able to re-introduce the lovely red squirrels. And if you are lucky you may hear the cuckoo.



Banagher Glen. Photo courtesy of N Wright.



Lig na Paiste. Photo courtesy of the Sam Henry Collection, Coleraine Museum.

## LIG NA PAISTE

Paiste, the ancient name for 'dragon' or 'snake', was said to be the last of the serpents in Ireland who was, and presumably still is, trapped by a holy man in Lig na Paiste (The pool of the Serpent) in Banagher Glen. There are many versions of this story, some centred on Saint Patrick and others on Saint Muiredach O'Heaney. As in all oral traditions there are as many versions of the story as there are storytellers. Here is one version.

Just after Saint Patrick's death, the lands that were around Lough

Foyle were plagued with a monster. This creature, the Paiste, was said to be huge, and could breathe flame, for the Paiste was said to be something ancient; something left over from the beginning of the world. So, people came to see a very holy man known as Saint Muiredach O'Heaney. They begged him to drive out the serpent, so he prayed for nine days and nine nights, then took three rods of reeds, and made his way to where the dragon Paiste lived. When Paiste saw the saint, he was sure that this was merely a sacrifice from the local people. He continued to challenge Muiredach by telling him that he would soon devour the saint. However, Saint Muiredach remained calm, and he asked the dragon if he could perform an 'ancient task'. This, however, was not an ancient task, and most certainly not in the Christian religion, but Paiste, unknowing of this, obliged Muiredach.

So, Paiste allowed Saint Muiredach to lay the three rods over his back. When Paiste told the saint that it was time to be eaten, Muiredach asked for just a bit more time so that he could pray over the rods, thus finishing the 'ancient task'. It was then that Saint Muiredach prayed as he never had before, and, sure enough, the rods grew over Paiste, covering him and enclosing him in bindings as strong as steel.



Unable to rid himself of his imprisonment, Paiste cried out that he had been tricked. Saint Muiredach told the creature he must promise not to harm the Children of God any more, and so the great dragon promised, and demanded he be set free. However, Saint Muiredach knew that he was an evil creature, so he explained that, as he could not be trusted, Paiste was to remain trapped in the rods until the Day of Judgement. Furthermore, he exiled the dragon into the waters of Lough Foyle.

In this version the serpent had been missed by Saint Patrick who, years before, had exiled all of the serpents from Ireland, with the exception of Paiste. While it is strange that Saint Patrick made this mistake, it had some life-saving consequences according to Pat Murphy. Fear of the man eating Paiste keeps adventurous children from swimming in the pool where, centuries ago, a young boy drowned, after getting his foot trapped between two rocks in the depth of the waters.

A sculpture of Paiste by Patrick Harron can be seen at the picnic site on the Feeny Road.



New generation meets Lig na Paiste. Photo courtesey J O'Kane.

Carnanbane has been the home place of many families of Murphys for several generations. In the last century Eddie Murphy, Andy Murphy, Pat Murphy, Francie Murphy, and Jimmy Murphy were all well known farmers in the townland.



L-R: Jeannie McCloskey (nee Murphy), Sarah Murphy, Mick McCloskey, Edward Murphy.  
Photo courtesy of C Hasson.

## PART ONE

# THE MURPHYS OF CARNANBANE

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Written by Grainne Palmer (nee Murphy)

Over the following pages there are two accounts of this extended family, one based on Eddie Murphy's family tree, and the other an interview with Pat Murphy. In writing about the Murphy family from Carnanbane, I am immediately drawn back to 1999 when I worked on the family tree with my father, Edward Murphy. Then, I did a booklet called *Descendants of a Man called Murphy*.

The man called Murphy I was referring to was Patrick Murphy, my great-grandfather, who was born circa 1793, and died in 1881. This is the first Murphy I can find records for, including a death certificate. Patrick Murphy was to be found in records such as Griffith's Valuation, and Tithe Applotment Books. His brother, Michael, also appears in these records. He is the great-grandfather of Pat Murphy, of Carnanbane. According to my father, we owe a great deal to Patrick, who went to Scotland where he worked hard to earn the money to buy his land. His hard work continued, removing the gorse bushes to make the land more habitable.

I could tell a story for each of Patrick's children, but for the purposes of this article – the Carnanbane Murphys – we are interested in George.



Spouse and children of Patrick Murphy  
(c1793-1881)

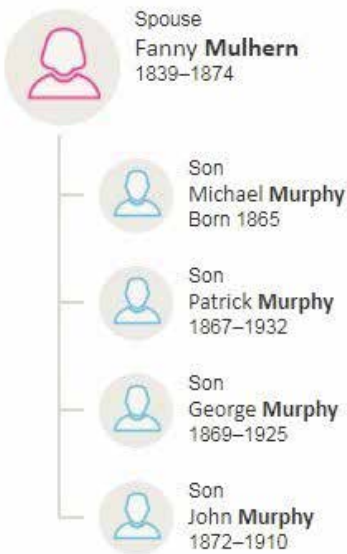
**GEORGE (C.1838-1915)**

George was my great-grandfather, and it would seem that he was one of only three siblings who stayed in Carnanbane. The other two were Rosie and Mary Ann. George's brother Michael went to Pittsburg to become a priest. He returned to Carnanbane, where he passed away at a relatively young age. His sisters, Martha and Peggy, went over the hill to South Derry – Granaghan and Swatragh respectively.

Susan went to America with her husband, Thomas Murphy, before returning home to look after him when he was sick. When Thomas died he was buried in Banagher churchyard, and Susan returned to New York with her family.

George was rumoured to be quite a character, my dad has told me he could be a bit on the angry side sometimes. Dad also told me a lovely story, in around 1890 George was at home with his family, just before many of them were to take the boat to the new world of America. He told them to capture the picture in their mind's eye because they might not see each other for a long time.

George was married twice, first to Fanny Mulhern, and then to my great-grandmother, Jane McFarland.



Spouse and children of George Murphy  
(c1838-1915)



Spouse and children of George Murphy  
(c1838-1915)



Spouse and children of Edward Murphy  
(1890-1961)



My father thought there was a daughter Margaret from the marriage to Fanny Mulhern, however, I have found no evidence of her. All the sons went to America, I think Michael worked on the railroad tracks, Patrick made money in the Gold Rush, John died in New York in 1910, and I have little information about George. During a trip to New York in 1999, I visited Calvary Cemetery, where John and George are buried. Martha, Jane and Mary Ann (from George's second marriage to Jane McFarland), are also buried there, as is George's sister, Susanna.

George's second family with Jane McFarland are significant to the Murphys of Carnanbane today. Francis Joseph Murphy (1884-1959) was father to George (known as wee George), Patsy, and William Bernard. Andrew Murphy (1886-1965) was father to Henry, William, and George (known as Big George) and my own grandfather Edward.



Francis Joseph and Mary Jane Murphy. Photo courtesy of G Murphy.



George, Jeanie and Eddie Murphy. Photo courtesy of G Murphy.



Eddie Murphy Snr.



George (Doy) Murphy.



Kathleen Murphy.



Johnny Murphy, Orla McLaughlin, Seamus McLaughlin, Harry Murphy (late 1980s). Photo courtesy of A McLaughlin.



Martin Murphy, Andy Murphy, Anne McLaughlin (nee Murphy), 1958. Photo courtesy of A McLaughlin.

## PAT MURPHY

The senior member of the Murphy clan now living in the area, Pat Murphy, spoke to Ann McLaughlin and shared his memories of growing up in Carnanbane. His sister, Bernie, also contributed some of her memories of life on the family farm.

*"Well the Murphys were all kind of related, and mostly all were big families. In my family [there were] fourteen. And there's quite a lot in Jimmy's. And Eddie's was a big family too ... there was a lot more houses around here at that time, than there is now. Kealeys, and Mary Celia Henry, or as she became, Mary Celia O' Donnell. George Kane, up Caugh – there's no Kanes up Caugh now. The Harrens lived up Caugh too, Micky and Arthur. They had a sister, a nun, Annie.*

*And then down at Magheramore, there was families lived down there, they've all emigrated now, and from Tiaven also there was Kealeys, and Bradleys too. Kealeys lived in Tiaven, but Bradleys lived in that lane opposite, where Dan Hampson came to live. So around Tiaven, there must have been more people living there than there is now. Paddy (Frank) McCloskey, and Manassas, and two sisters, one married Dan Hamson. And there was a family down there. Eliza Buchannan, who would be a sister of old Robert Buchanan, had a shop ... I remember she sold feeding meal. For stock. Later Paddy Kealey and Madge, who lived in round the back of the sandpit, lived in that house.*



*I remember Pat Murphy who went to Ballymena. Stout and minerals. He came back often to visit Magheramore where he was brought up."*

*Lena Broomfield. She wasn't married now. She came with her father from Scotland. Aye, two of the sons were in the army, what'd you call them, Jimmy and another. Lena had the right to sell the land. Sold to Pat Kane. McFarlands. McFarlands of Dungiven. They were farmers. They were very good. That was their land there, those fields there are now Eddie's.*

*Aye ... a lot of people have moved on. And then there were the Murphys. Doard (George) he emigrated to Canada or to America. Young George Murphy's dead. George's nephew bought that house and he's living there.*

As a young man, Pat not only farmed, but could turn his hand to almost any task. He built an extension to the family home, and built many other buildings too. Some of his skills he picked up by attending night school at the technical school in Dungiven. There was always a social life as well.

Anne: *"And then what happened, did that family just die out or did they emigrate?"*

Pat: *"Just died out, died out in my time, aye. So he was the one that looked after the AOH hall. He'd have been the caretaker, as the saying is. Willie Kane. Some relation of Pat Kane, I used to hear."*

Anne: *"And when you were young did you go to the sports? Parish sports?"*

Pat: *"Aye you would have. There were sports in that field at Dubh's Corner. There was, plenty. That's right. It was a good field for Banagher. Banagher played in it, down the bottom, it was nice and level. Well I think the Mc Elhinneys were very big in the Gaelic team. They had a good, big family as well. And they went to Caugh School. They did. Aye, for funny I mind the McElhinneys came from the Alts, that's where they lived. The Alts, aye over the mountains over by Draperstown. And that's where the McElhinneys came from. Herding the sheep and that. Then they came down to Teavan."*

Anne: *"When was your first birthday cake, Pat tell me?"*

Pat: *"Never had a birthday cake before my 80th ... Well if you'd fourteen in a family, your mother would have been baking a birthday cake every week. Never*

*had a cake, never had a celebration, my 80th birthday was the first time ever I had a cake."*

Anne: *"Well your birthday is coming up soon on 15 November. So best wishes to you for that, and thanks for sharing your memories with us."*



**The Murphy Family**

**Back Row:** Patrick (Father), Francis, Pat, John, Catherine (Mother), Rose, Mick;

**Middle Row:** Vera, Jeannie, Bridie, Kathleen, Marie;

**Front Row:** James, Donna, Bernadette, Margaret.

Photo courtesy of A McLaughlin.



The Canning Family. Photo courtesy of A Canning.

## PART ONE THE CANNING FAMILY

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(Based on Alfie Canning's interview with Kathleen Canning.)

*"I was born in 1955 in the townland of Teavin, then moved to the townland of Termeil in 1959, where I still reside. My late father Tommy, and late mother Olive, came to the townland of Termeil 60 years ago in 1959."*

### TEAVIN HOME

*"My father came from Tamniarin, which is a short distance from the townland of Teavin, and my mother came from Bovevagh. My father and mother got married in 1949. At the time he had been working in John Young's garage as a mechanic, at the bottom of Main Street, Dungiven. A local man, Eddie Clyde, offered my father and mother a house to rent, which he owned in Teavin. This was to be their first home together. I was told by Albert Hill that he recalls them coming to live in the house, and Albert helped to clean it out as hens had been kept in it!*

*My sister Violet remembers that there was only a blanket hung up on the bedroom opening instead of a door. In the winter, snow would blow in through the slated roof, as there was no felt or lime plaster below the slates. There was no hot or cold water, no electricity, and an outside toilet, but that was quite common 60 years ago.*

*When I was about 3 years old, I remember my grandfather Joe killing a pig that my mother had reared, and this was taken in to Joe Semple's shop in Dungiven. My mother also reared hens and sold paraffin oil as well."*

### TERMEIL HOME

*"I was about 4 years old when we all moved down to our Termeil home, Mum and Dad, my sisters Violet, Anna, and Rosemary, and my brothers Joe, Sydney, and William. I remember on the day we moved down, my sister Rosemary and I were dressed in wee green dungarees. The beds and whatever little furniture that my family had, was loaded on to a trailer which my father made, and hitched to a Ferguson tractor borrowed from his father in Tamniarin. Previous to us moving into this house, my dad's sister Ethel and husband Willie Scott, brother of Jonnie Scott, had been tenants there until they moved into Main Street, Dungiven. Mum and Dad added to their family in this home, with another sister Margaret, and brother Robert."*



Ruins of Canning home at Teavin. Photo courtesy of A Canning.

## CANNING GENERATIONS

*"My father was called Thomas James, better known as Tommy. He was born in 1927 and died in 1990. He worked as a carpenter, builder, mechanic, and did various other types of work. However, he was best known for his work in shed building and steel erecting. Many of the buildings he erected are still standing in the local community, and further afield today. My father had a great work ethic, and passed this on to his children.*

*My grandfather was called John Joseph, better known as Joe. He was born in 1892, he married Anna Quigley from Straw, Bovevagh, in 1925, and he died in 1968. He was a farmer, as was his son David, and David's sons John and Andrew.*

*My great-grandfather was also called John, and was born in 1833. He married Margaret Hill from Tamneyagan, Banagher, in 1892, and he died in 1908. My father, grandfather, and great-grandfather are all buried in the Church of Ireland burial ground in Dungiven.*

*My great-great-grandfather was again another John. (1831 census shows a Henry Canning) I believe Henry may have been his father, Charles his grandfather, William his great-grandfather, and Henry his great-great-grandfather. They all resided in the townland of Tamniarin, where Cannings live to this day, and at least two of them are buried in the Old Priory burial ground in Dungiven. It's quite a list, and my research is not yet complete, but I think it gives a reason why our family is proud of our connection to the local area. The Canning Family have been farming since the late 1600s, early 1700s. My understanding is that Canning is one of the oldest surnames connected to Dungiven Church of Ireland, since I recently discovered Henry Canning's signature on the vestry minutes of 6th August 1707." (These documents are currently held at PRONI).*

Explaining why he had remained living in Termeil for so long Alfe continued, *"A love of the area! It's less than one mile from Dungiven, and the church where my wife, Ann, and I worship. I also own my own business, A. D. Canning Joinery, which I started in 1975, manufacturing windows, doors, and stairs. My brothers also have a love for the area and all have their own businesses. Joe carried on my dad's business as steel erector of farm buildings. Sidney is manufacturing kitchens and bedrooms. William works in concrete products. Robert, who is now deceased, had a plumbing and tiling business.*





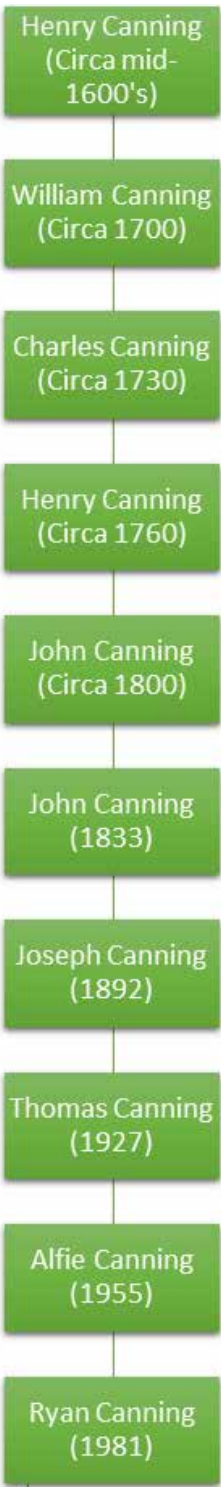
The Canning home at Termeil. Photo courtesy of A Canning.

*When Dad built our new home in 1972, my sister Violet got married to Harry Morrow from Teavin, then went to live in what was our Termeil home, which they also rented from Robert Buchanan Senior. At one stage Magheramore Road was nicknamed 'Canning Town'. As time went by, after my Dad had built his new home, my brothers and I built our new homes and stayed in the area.*

*Other properties I have mentioned are still connected to the Canning family. For instance, my first home in Teavin is where my brother Joe's son, Alan, now lives with his family, and my son Ryan, now lives where my second home was.*

*The photographs show the vast changes over the years with both properties now having new homes on them, with a lot of services we never had. As you see, I live close to most of my family. My neighbours, and the people in the community are helpful and have respect for each other."*





Alan Canning's home. Photo courtesy of A Canning.



Ryan Canning's home. Photo courtesy of A Canning.



Sam & Lizzie (nee Morrison) Smyth, c.1953. Courtesy of S Smyth.

## PART ONE SMYTH FAMILY OF TEEAVAN

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(By Sandra Smyth.)

Existing records have allowed us to establish that 52 Teeavan Road has seen four generations of the Smyth family farming the land.

**SAMUEL SMYTH** (father of Thomas, grandfather of Samuel, great grandfather of Raymond and Mervyn)  
Born 1838, died 1908 aged 70, married Jane Scott, born 1867, died 1902 aged 35

**THOMAS SMYTH** (son of Samuel, father of Samuel, grandfather of Raymond and Mervyn)  
Born 1896, died 1984 aged 88, married Mary Kealey, born 1900, died 1977, aged 77

**SAMUEL SMYTH** (son of Thomas, father of Raymond and Mervyn)  
Born 1923, died 2003 aged 80, married Margaret (Lizzie) Morrison, born 1929

**SAMUEL (RAYMOND) SMYTH** (son of Samuel)  
Born 1955

**MERVYN SMYTH** (son of Samuel Senior)

Born 1967, married Sandra Warke (nee McCloskey), born 1971

During my interview with Margaret (Lizzie) Smyth, I discovered that Thomas's mother died when he was just six years old, and his father when he was twelve. Following the death of his father, Thomas and his three remaining siblings, Mary, Hannah, and Ellen (George died aged 2 years in 1892) went to live with their father's brother, Tom, and aunts, Lizzie and Ann-Jane, just a few fields away. Thomas returned to the family farm when he married Mary, here they raised their five children, John, Samuel, May, Tom, and Jean. John and Samuel later farmed with their father. Lizzie remembers Thomas telling her he had supported the farm by working on the construction of the road to Banagher dam for 17 shillings a week, and by going to Scotland to work at the hay harvest. Thomas also often told the story of when he was raided by the police for illegally making poteen, he was fined £100, a large sum of money in those days.

Samuel and Lizzie married in 1953. Lizzie recalls coming to Teeavan to a house full of people, Samuel's father (Thomas), mother (Mary), brother (Tom), and sister (Jean), her husband (Jim), and child (Alistair), Samuel, and herself. Samuel and Lizzie also had five children, Phyllis, Samuel (Raymond), Marlene, Mabel, and Mervyn. Raymond and Mervyn, like their great grandfather, grandfather, and father continue to farm today. Lizzie recalls the year of 1969 being an exciting one, as this was when electricity was installed in their house. Until then they had used oil lamps, then gas lamps for light. This was quickly followed by running water in 1970, although there was no inside lavatory facilities until 1973.



Thomas & Mary (nee Kealey) Smyth. Courtesy of S Smyth.

PART ONE  
DROMBOUGHIL COMMUNITY  
ARCHIVE

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Johnny Murphy. Courtesy of A McLaughlin.



Deane Buchanan, Alex Buchanan, Margaret Buchanan (nee Bunn), Patricia Bunn, Barbara Bunn; 1958. Courtesy of M Buchanan.



Malcolm, Alexandra and Colin Buchanan; c.2001. Courtesy of M Buchanan.



Standing: Dr John Buchanan, Lizzie Buchanan. Seated: Jane Buchanan, Ellen Jane Buchanan, Alexander Buchanan. At front: Lillieanne and Gladys Boyle; c.1892. Courtesy of M Buchanan.



Alexander Buchanan  
(1842-1920).  
Courtesy of M Buchanan.



Anne Jane Buchanan  
(nee Deane; 1842-1924).  
Courtesy of M Buchanan.



John, Alex, Betty and Jean  
Buchanan; c.1930.  
Courtesy of M Buchanan.





Molly, Robert and John Buchanan; c.1933.  
Courtesy of M Buchanan.



Joseph Hill. Courtesy of  
K Canning.



Albert, Mary and Jack  
Hill. Courtesy of K  
Canning.



The Hill Family. L-R: Victor, Jean, Jack, Mary,  
Albert, Mary and Jamie; 1950s.  
Courtesy of K Canning.



Painting of Teeavan Ford by Kathleen Canning.



Wedding of Joe and Lizzie Morrow, c.1933.  
L-R: Leslie Ross, Eddie Clyde, Joe Morrow, Lizzie  
Morrow (nee Smyth), Nora McShane, Nessie  
Poston. Courtesy of V Morrow.



Joe and Lizzie Morrow (early 1960s).  
Courtesy of V Morrow.



Victor Morrow, Joe Canning,  
Ann Canning, Alfie Canning.  
Courtesy of V Morrow.



Joe Morrow jnr and Lizzie  
Morrow. Courtesy of V Morrow.



William & Maggie Campbell.  
Courtesy of S Campbell.



Bridget & Sam Smyth, Willie  
Scott. Courtesy of V Morrow.



Anna and Joe Canning.  
Courtesy of V Morrow.



Tom Smyth, c.1930.  
Courtesy of V Morrow.



Harry, Ken, Margaret, Lizzie & Victor Smyth, Albert Morrow,  
Lilian Smyth; 1960. Courtesy of V Morrow.



Harry and Violet (nee Canning)  
Morrow, 1973.  
Courtesy of V Morrow.



Ena Meeagh (nee Morrow), Robert & John Morrow. In front: Harry Morrow.  
Courtesy of V Morrow.



Mary Smyth. Courtesy of V Morrow.



The Morrow Family. Back: Albert, Derek, Victor, Robert, John Harry, Joe. Front: Margaret Milliken (nee Morrow), Ken, Lizzie, Ena (nee Meeagh).  
Courtesy of V Morrow.



Billy, Kathleen & Bridie Campbell.  
Courtesy of S Campbell.



Tommy and Olive Canning, Lizzie and Joe jnr Morrow, 1973. Courtesy of V Morrow.



Tommy and Olive (nee Quigley) Canning, 1973.  
Courtesy of V Morrow.





Andy Scott and Jean Smyth.  
Courtesy of S Smyth.



Sam Smyth, c.1950.  
Courtesy of S Smyth.



Sam and Jean Smyth.  
Courtesy of S Smyth.



William Poston.  
Courtesy of M Poston.



L-R: Gilbert, Irene and Matthew Poston.  
Courtesy of M Poston.



Gilbert Poston and Alfie Dallas.  
Courtesy of M Poston.



Gilbert Poston during the 'Big  
Snow' of 1963.  
Courtesy of M Poston.



Victor Morrow.  
Courtesy of M Poston.



L-R: Jackie Hill, Albert Hill, John Hill (boy), Matthew Poston, Robert Morrow. Courtesy of M Poston.



Christine (nee Hazlett) Ross with her father, early 1970s. Courtesy of W Ross.



Edith Ross. Courtesy of W Ross.



Felix O'Neill, 1950s. Courtesy of W Ross.



Mary & Edith Ross.  
Courtesy of W Ross.



Mary Ross.  
Courtesy of W Ross.



Mr & Mrs William J Logan and  
William Logan jnr.  
Courtesy of W Ross.



Mrs Leslie Alexander Ross (nee Leningstone).  
Courtesy of W Ross.



2 men & a dog.  
Courtesy of W Ross.



The Buchanan Family,  
Christmas 1966.  
Courtesy of M Buchanan.



Rallagh National School, c.1918.  
Courtesy of M Buchanan.



Rallagh Public Elementary School, 1949/50.  
Courtesy of M Buchanan.



Rallagh Public Elementary School, 1953.  
Courtesy of M Buchanan.



Mr Glasgow and Miss Stewart.  
Courtesy of M Buchanan.





PART TWO  
DROMBOUGHIL 1999 - 2019

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## INTERVIEWS

This section contains extracts from interviews with senior citizens about their memories of times past. We thank them and the interviewers for their co-operation. The full unedited tapes of the interviews are available online on the Northern Ireland Community Archive ([www.niarchive.org](http://www.niarchive.org))

### INTERVIEWEES:

Ian Buchanan  
Margaret Buchanan  
Alfie Canning  
Joe Gilloway  
Mickey Heaney  
Albert Hill  
Brendan Kelly  
John Mullan  
Pat Murphy  
Matthew Poston  
William Ross

### INTERVIEWERS:

Siobhan Campbell  
Alfred Canning  
Kathleen Canning  
Alan Miller  
J J O'Kane  
Sandra Smyth

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Flax Flowers - (commons.wikimedia.org – Author: D. Gordon E. Robertson).

## PART TWO FLAX AND LINEN

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Linen has always been prized in Ireland, with flax being grown as long ago as 1000 BC. Ancient Irish Brehon laws made it obligatory for farmers to learn how to grow flax, and early Christian manuscripts refer to linen as being worn by people of high standing in early Irish society.

Linen was exceptionally valued by the O'Cahans here in the Roe Valley, in particular by the warriors. In 1260 at the Battle of Druim Dearg, near Downpatrick, also known as the Battle of Down, warriors rode into battle in colourful embroidered linen tunics. Unfortunately, they were almost all slaughtered by the mail-clad Normans; it was one of the most catastrophic defeats the clan ever experienced.

In medieval times flax was grown on such a vast scale that effluent from the retting of flax in rivers threatened fish stocks. The volume of linen was likely due to the overly long lengths of linen used in shirts, typically over 20 yards per shirt.

In the 1700s almost every farmer in our townlands was involved in growing flax. In 1796, the linen manufacturers of Ireland wanted to encourage



Harvesting Flax. Photo courtesy of the Sam Henry Collection, Coleraine Museum.

flax growing. To do this, they awarded spinning wheels on the basis of the number of acres of flax planted. People who planted one acre were awarded 4 spinning wheels, and those growing 5 acres were awarded a loom. The Flax Growers List of 1796 is available online [[www.failteromhat.com/flax1796.htm](http://www.failteromhat.com/flax1796.htm)], and records names of growers in Banagher and Dungiven parishes.

In the 20th century, the two World Wars gave a boost to the linen industry. High demand and government price controls caused the linen industry to flourish. Linen was used for aeroplane wings in World War One; it was said '*The War Was Won on Ulster Wings*', and in World War Two it had multiple uses, including as a fabric for parachutes.

Lint dams from that time are still a common feature in our countryside, and the joys and troubles of flax growing were mentioned in almost all of the interviews with our senior residents. They all agree that the words of the song '*Fincairn Flax*' ring very true!

### FINCAIRN FLAX (HASSON-COLLINS)

It's like a thousand years ago I first left down me pen  
 With brogan boots and wrinkled coat I went to join the men.  
 For one and six a day we worked and broke our backs  
 Pulling fields of lint to make the Fincairn flax.

We wash our hands and faces and we disinfect our clothes  
 We scrub behind our kneecaps and we clean between our toes  
 We douse our hair with hair oil and run it down our backs  
 But sure as hell you still can smell the Fincairn flax.

We steeped it and we spread it and we dried it in the sun  
 And we lifted it and tied it and the work was never done  
 We only wanted rest, for we were dropping in our tracks,  
 But the ladies wanted hankies made of Fincairn flax.

Well our hands were cut and blistered our knees were all in red  
 And the achin' in our muscles ah you might as well be dead  
 But the farmer stood and glowered as we built the linden stacks  
 And he thought about the money from the Fincairn flax.

And when we meet Saint Peter he'll say come right through  
 For its pointless giving penance to a man who worked liked you  
 To ask you to do penance is to ask you to relax  
 For Hell is fun compared with working Fincairn flax.

## THE ROSS FAMILY AND LINEN

Alan Miller interviewed William (Billy) Ross about his family's involvement in the linen industry. Billy began by speaking of the local mills, *"Well Northern Ireland was littered with flax mills, in any place where there was a stream of any size there was usually a mill on it. There's a large number of mills on the Roe, and we certainly had two previously. One just across the footbridge, and one where the present one is. Before we bought that piece of land in 1923, it belonged to the Campbells who were landowners in Dungiven. The eldest son*



*was killed on the first day of the Battle of the Somme, and the land was sold when the war was over. Before that my grandfather owned where Billy Turner's mill is, and what was unusual about that particular mill is, that the weir that sent the water to the mill also went down to Turner's mill, it served those two mills.*

*There were previously mills above that, right on up above what we call the hollow footbridge, the hollow footstick, and of course there's Cashel Green up there, which was also a bleach green. There was of course the mill out beside where Dromboughil is, and in Owenbeg there were a number of mills. Wilsons had a mill for electricity supply, and the Henrys had a mill. Knockan had two water mills, one below the other. A family called Postons had a mill, and then further up, my late great-uncle, Johnny Ross, had one right up off the Draperstown Road; and that's just in this area - there were mills all over."*

When asked about the closure of flax mills, Billy continued, *"Flax was always up and down but it was a very useful crop, it was a cash crop, an early cash crop, you see, people had the money in their hands fairly early in the winter. The flax mills were generally family owned. Linen is a very important fibre; in fact, it was the fibre before synthetics came into being, the second strongest fibre. The strongest one is silk, but silk gets soft, and rubs and breaks very easily. Linen is totally different, it's a very tough strong fibre - very, very strong. It was actually possible to use it in the green form, which was extremely strong rope used for pulling gliders and things like that in the Second World War. Of course, all*



Billy & Christine Ross. Photo courtesy of W Ross.

*the webbing that was used by military personnel was made out of linen.*

*In the late 1930s it became apparent that there was going to be a war, and Britain depended on the flax, mainly from the continent and from Ireland, so they set up a system of developing the flax industry in Northern Ireland.*

*They proceeded to build modern scutching mills. The machines came from Belgium, and the government did a deal with the mill owners; the government would put up a new mill, pay for it and over a period of five, six, or seven years, the person on whose land it was built purchased it – sort of*

*a hire purchase system. That was quite revolutionary in those days this idea. About 1938, it got going in a big way. My father took it on, and they built one down here, and, of course, that meant that they got rid of the old waterwheels and installed a turbine, which was manufactured by Craigs in Belfast. The turbine's still there, still run."*

Billy went on to describe his memories of going to see the building work when he was a small child visiting his grandparents, *"There was a whole bunch of folk there, a lot of relations, and I remember being carried up in my father's arms and looking up at this monstrosity of a thing. I remember my brother Leslie, who was sixteen months older, he was out and climbing up ladders, and clambering about on the framework; my mother nearly having hysterics.*

*[It was] all shuttered concrete, mixed in those days, I think, with shovels, and most of the gravel came out of the river. The mill machine was installed, and then of course the Germans overran Western Europe, and there were quite a number of refugees came to Ireland, including a number of Belgians, who had knowledge of the flax industry. Two of them came to work in our mill.*

*They built a set of tanks, about 15 or 16 foot square, where the flax was put in packed tight, then watertight doors were screwed shut, water was put in, heated water and air, so they could rett the flax in three days, instead of the two weeks it normally took. It was a very good system, for it was a closed*



Ross' Mill. Photo courtesy of W Ross.

*system. They had a big boiler, it's still there, and they burned the wooden part of the flax. The waste bit, called 'shows', was set on fire, and it burned like mad, and most years they had enough to heat the water and keep the mill going. It not only heated the water, it ran a mill for finishing off the flax, so the whole thing was a very economic, you hear a lot of talk now about the heat initiative, that was actually the waste heat being used.*

*There was another building down there which was for getting the seed off the flax. Flax seed was mostly imported during the war years from Canada, and, of course, there was lots of it going to the bottom of the ocean on the way over. The end result was that they set up a deseeding thing down there. The green flax was pulled, dried, put through a machine which combed the balls as they call them - the seeds - off the top of it, cleaned it up just like a threshing mill and the seed was saved for sowing for flax here."*



The Ross Family.

Standing: Leslie A Ross, William J Ross, William Ross

Seated: Mary Irwin Ross, Jane Ross

Children: John Ross (RoseBrook), Charlotte Ross (married William G Dixon)

Possibly taken at the christening of John Ross in the early 1900s. Photo courtesy of W Ross.

When asked about the building of the chimney, Billy said he believed it was built by Jimmy Roe (McCloskey). He went on to describe the heavy work involved, *"[It was] Heavy work. The flax was put into the lint dams, and it was weighed down with stones. Until the bacteria got working, the flax would still float, so you had to go and tramp it twice a day. If you were lucky you would have a pair of wellies, if you were very lucky you would've had a pair of thigh boots or thigh wellies, or if you weren't lucky you'd have a pair of boots, or even bare feet and you tramped it - and the stench of it!*

*Shocking, sour water basically, and after a few days, after three or four days, it [the flax] went under the surface, and there it stayed until the retting process was complete. It was then thrown out. Now this is not as simple as it appears. Some of the lint dams that we had were situated in such a place that we were able to run the water, down out over a piece of low ground, where it soaked away. You couldn't run it into the river because the oxygen and all had been taken out of this water, and if it went into the river, it would have suffocated the fish. Everyone said it would've poisoned them, but the poor things were just suffocated, and you simply couldn't put it into the water system. There were people being fined for water going into the river all the time, and many a big fish kill there was as a consequence.*

*Whenever it was put out, it was put in carts and taken away, and thrown off every few yards in the fields. You then went out, spread it out in the field, you shook it out, so that it was lying loosely on the surface ... Like shaking out hay, and there it was in rows, acres and acres of it.*

*Many a time, and if you were lucky and you got one of the good days, it dried, and then it had to be lifted. It was lifted into beets with a lifting hook, which was usually made out of a bucket handle - when it was full you had a beet ... And you went along, and you just lifted it up, you could do it quite quickly, and of course it was light and dry, and if you'd good weather, it was only out there for a couple of days and it was then set up in stooks. If you could get it in that day, you would have done, there were sheds at the mill, and they were stacked full of flax, but most people did not have that facility at all, and therefore it had to stay in the field. They put it in a stack and they thatched it immediately.*



Horse carrying raw flax, 1937, Drumcovitt. Courtesy of Limavady Museum.

*Now don't forget, some of this flax was also used for thatching houses. Oh yes, most houses were actually thatched with flax, because flax lasted a long time. Whenever it went into the mill for scutching they had a set of rollers. These rollers were actually toothed wheels, resting one on top of the other, and there was a number of them in a double row. They fed it in at one end, in handfuls, and it went through and that crunched it up so that the woody thing was broken into short lengths, and whenever it came out the other end it was set up for the scutchers, and they scutched it by hand – a dusty, dangerous, difficult job – a highly skilled job. Scutchers would have been comparatively well paid."*

*Alan went on to ask Billy about the bleaching greens, "Well they took the woven linen to the bleach green, and it was rolled out on the grass, and it sat there, where it would get dew at night. Quite often rain of course in this country, hopefully sunshine through the day, and the bright beige colour disappeared over a period of time, and then it was bleached linen. It was white linen, and probably shrank a bit during that process as well. And then it was taken off and beetled, and so forth.*

*Well, what actually happened at the end of the war. Flax was heavily subsidised, because it was a vital raw material for the army, and whenever the war was over there was a huge shortage of materials of all sorts, so they stopped making soldiers' webbing with it, and they started to use it for cloth of all kinds. They then discovered that in the low countries, France and Belgium mainly, and to some extent in Holland, the local people they had a lot of their flax hid from the Germans. They didn't want to give it to the Germans, so at the end of the war every little cottage in the Low Countries had a few bales of flax tucked away in an attic somewhere. What was far worse, [than the surplus] was the position here. The government had given a guarantee that they would support flax after the war, but, of course, the economic conditions were such that their hand was forced, and the end result was that they withdrew the subsidy on flax, on scutch linen, scutch flax. The end result of that was, that flax went from about eighteen or nineteen pounds a hundred weight for the best qualities, to ten or eleven pound a hundred weight.*

*Now, if you were a farmer who just happened to have your flax, you'd taken a hit, there was no doubt about that, but you survived. The flax mill owners, people who had built the mills and had actually been out buying the flax, they had paid on the basis that they were going to get seventeen or eighteen*



*pound a hundred weight, so within a couple of years nearly everyone that had built a mill was bankrupt, including my father.*

*There were some interesting tales came out of that. At the time there was one fellow - he was that deep in the banks they didn't dare sell him out, and he kept out of the way until the Korean war started. Then flax doubled twice in forty-eight hours, and he sold the whole lot and came out of it with a full hand! But he was the only man that did; everybody else was in the soup. There were one or two others who hadn't actually taken over the complete ownership of the mills, the government still owned them ... They were only part owners, so they didn't lose anything, the government, but the people who owned them, they were snookered, they were snookered completely. And the end result was that by 1951 flax was history."*



Removing lint from the flax dam. Photo courtesy of Dervock & District Community Association.

## FLAX GROWING - A SIMPLIFIED GUIDE

Flax seed is sown in much the same way as corn. After about two months the beautiful blue flowers appear, and about a month after that the flax plants are ready for harvesting.

The plant is pulled up with the roots - not cut, so as to increase the fibre length - and tied in beets (sheaves). A few beets are then stood together, making a stook.

Next comes the slimy and smelly task of retting the flax, described beautifully in the song "The Fincairn Flax", and by many of the people we interviewed, including Billy Ross and Pat Murphy. This involves soaking the flax to soften the woody layers (called shows) which have to be removed later by scutching - in the early days by hand, and later at the mill..

If retting was unpleasant then scutching at the mill was exceedingly dangerous, and many's a scutcher lost a finger as the powerful mill machine removed the outer layer leaving the beautiful fibres for the next stage - making linen.

In the linen mill the fibres are spun into thread, and then the threads are woven into beautiful linen cloth before being bleached.

The full process to produce linen was of course much more complicated than this - and at each stage there were special skills involved. For hundreds of years before linen mills the weaving was done by women in their homes, and spinning wheels were to be found in most farm houses in Ireland.



## MORE MEMORIES OF FLAX

*"... We all produced flax. We all helped each other ... even at the flax, called it lint. And then every framer would help out, that was the way it worked. You see you had to put it into a dam, well it was heavy old work. Flax was very heavy to put in and taking it out of the dam was worse. You stepped in, with your toes, aye, and [it] had to be tramped."*

**Pat Murphy**

*"Oh yes, I worked on the flax. One of the things I can remember well, when you were pulling flax it was probably the first type of cooperative system that you ever seen, because the local farmers would send a man for a day's pulling free of charge. He'd help you to pull for the day. And I remember my job, and my brother's job ... our job was to get a crate of Guinness, and walk along with this crate of Guinness and lift the tops off, and give these guys who were volunteering ... they were coming to give my grandfather a free day pulling, so they would get a bottle of Guinness, or maybe more than a bottle. And then when it would be all over ... it would be a big night. The adults would get a lot more beer, and Guinness, and then the music would be a bit of old melodeon and fiddles and stuff, and dancing in the barn ... There were a lot of hard times for farmers you know, because the main crop at one time was flax, and then the whole linen business went down the chute."*

**John Mullan**

*"I walked to school and got the day in school ... We got out around three o'clock. Down the Bleach Green Lane at that time there was about 33 or 34 of us in the lane, and you passed all them men working at the lint – Ross's men at the Mill, both mills, and you headed home ... There were two mills; what you called the wet lint and then the Cedar Mill up at the top, it was what we called the New Mill down at Ross's. And as I was saying there, there was about thirty men worked at the mill at that time. I knew most of them, they were all local men."*

**Albert Hill**

## TRAGEDY AT THE FLAX MILL

BY DOROTHY O'KANE

The Cooke family, my grandfather's family, lived on the Magheramore Road – the brae is often still called Cooke's Brae – where I often visited as a child. I did not know then that my husband-to-be was living on an adjacent farm, and the two families knew each other well.

In 1831, Jesse Cook lived in Turmeel, there were nine in the family in total. In the same year a William McCook lived at Toyavan. We do not know if the two families were related, nor how long they had lived in these townlands.

At the end of the nineteenth century, Cooke documents suggest that, as well as the home farm at Turmeil, they had also acquired two other farms; Quigley's farm, and Knox's farm. We know little about these farms. However, the 1901 Census records a Quigley family in Carnanbane, and a Knox family in Crebarkey.

The home farm contained a mill, and although the Cooke children were not supposed to go near the scutching mill beside Dromboughil Hall, it proved too great an attraction for one of the young Cooke boys, and he went exploring. Somehow, he became caught in the machinery. Badly injured he started home, but lost too much blood, and died.

No-one is certain of the origin of the Cooke family. The name can be found in Scotland, England, and Ireland. The family is now widely dispersed, in Canada and England, as well as Ireland, and little of the family history can be traced.



The old flax mill at Dromboughil. Photo courtesy of D O'Kane.

## BENBRADAGH & ROE VALLEY HAND EMBROIDERY INDUSTRY, 1913-1940.

The industry was started by Mrs Lilian Boyle, in 1913, and initially made white underwear laced with ribbon. Lillian Haslett Buchanan was born in 1874 at Magheramore and married Patterson Boyle in 1895, the family lived in the Castle. The industry provided employment for local people, with the necessary skills being handed down from generation to generation. The high quality lace produced was sometimes entered for competitions and was displayed at Arts and Crafts exhibitions in Britain and Europe - Queen Alexandra placed an order for collar and cuffs which had been exhibited in Paris, a tea cloth which won 1st prize in a competition was presented to the Queen Mother and the Savoy Hotel in London was supplied with Duchess Sets. After Mrs Boyle's death in 1940, a combination of factors lead to the decline of the industry.



Painting of Dungiven Castle by Breidh McCloskey.



Photo courtesy of M Buchanan.



Photo courtesy of M Buchanan.

## PART TWO TURF CUTTING

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**T**he residents we interviewed about the old days in Dromboughil had varied experiences growing up, but one topic united all of them. Pat Murphy, John Mullan, Mickey Heaney, Ian Buchanan, Joe Gilloway, Brendan Kelly, Matthew Poston, and Albert Hill all mentioned turf or turf cutting. There was clearly some magic in the Alts, which left an indelible memory with all Dromboughil people – man, woman and child alike!

Their accounts cover all manner of turf-cutting, from the simplest – the skilled turf-cutter with the formidable turf spade – to the advanced turf cutting machines driven by huge, modern tractors. However, the turf was cut, and whether it was transported home by horse and cart or tractor, all the memories are equally vivid; involving a rich experience for the whole family.

These trips to the 'mountain' are no longer a rite of passage, or a coming-of-age ritual for many of the present generation. Though we applaud efforts to protect our rich bog habitats, many of us wish, nostalgically, that young people could be dragged away from modern technology long enough to do a good day's work 'footing' or 'rickling'.

The world, however, has changed, so let us explain a character forming day working at the turf. No words can bring to life the smell of the turf fires on a sunny summer day in the Alts; nor the sense of community experienced, as the panoramic scene unfolded across the side of the hill, with each and every family labouring apart, but also – in an intangible sense – together, as one community. And that's before we get to the midges!



Turf Cutting. Photo courtesy of Sam Henry Collection, Coleraine Museum.



Turf chair made by Sheila Morrison, art class tutor at Dromboughil. This chair is a wonderful homage to all the generations who worked at the turf (and it is a real chair!).

## A BEGINNER'S GUIDE TO WINNING THE TURF

- |                  |  |
|------------------|--|
| <b>Paring</b>    | Removing the top layer of moss from the black peat – tough work.               |
| <b>Cutting</b>   | Digging out the turf from the bank face – skilled work.                        |
| <b>Spreading</b> | Each turf-barrow pile had to be spread to dry – messy work.                    |
| <b>Footing</b>   | Placing the turf in pyramids to allow air to circulate – back-breaking work.   |
| <b>Rickling</b>  | Building a criss-cross wall of the drying turf – now you were making progress. |
| <b>Stacking</b>  | Long stacks about 2 metres high – co-operative work.                           |

Finally, drawing home the turf – satisfying work.



*"Well, my uncles ... cut the turf up in what they call Stick Hill. That's about two-and-a-half-mile up Caugh ... but we went on horses and carts, we didn't walk ... I loved to get to the mountain – you'd put on the fire, and then you'd go for the water, and you'd boil up tea and the eggs anyway. Plenty of eggs, and butter, and scones, and stuff like that there, so like a big picnic. I can never remember being up there on a bad day. It always seemed to be good weather. You could see all over the mountain, maybe nine or ten families ..."*

**John Mullan**

*"The moss belonged to the farm, it was Teavin, that's where the turf was cut. We had what you called a cut, it was ditched in, it belonged to the farm. It was called 'Turbary rights' then, it was undivided, nobody really owned it. I mind your father, Tommy Canning, cutting out, it was the time he lived in Clyde's, he had a bank out there, and I mind as a matter of fact I filled turf till him."*

**Albert Hill**

**Joe Gilloway** described to Ian Buchanan how cutting turf with the spade gave way to machines, and how he made his own cutting machine,

*"There was always turf around this area, from I was a young boy. Dennis, my brother, we always hated to see Easter Monday and Tuesday coming, for the simple reason my father was away to the mountain to get the bank pared, and to get turf cut. Oh, there was a lot of people up there at that time, there was all the whole area around like you know, you'd have the all the Kealey's down, there's five or six brothers of them ... Then you'd have Alex Ross up."*

Ian asked if that was Turmeel townland, and if they had cutting rights in the Alts, "Aye, they were up in the Alts. Andy Christie, the Morrows, the Postons, Willie Myles, and Charlie, he's another McCloskey ... But in later years, sure it's all flasks and stuff now, but you'd have nobody to go today to the mountain. You wouldn't get a being to go with you!"

Speaking about the arrival of tractors, Joe continued, "Aye the Fordson, the only thing about the Fordson when you went up to the mountain, you had to watch where you were going. They were a very low tractor ... we were never the first men getting turf in the mountain ... Hugh McCartney, God rest him, was

*up with the big Major, and he had the road bravely wrecked up. It was a bit of a problem to get through, but we managed anyway ...*

*Years ago, I'm sure you maybe seen turf banks pared, very neatly pared, but that was a lot of work, so we came up with this idea about paring it with a wire rope ... There was a man who kept the pin in ... and fed along the track, and Jimmy was at the bank hole, and he kept the rope, and I drove the tractor down the top of the bank, and it pared the bank; but the man in below he had to be very careful to make sure the rope was brave and level ... I used to wheel turf, and mind it was a sore auld job ... so I got fed up with the wheeling and got a wee idea. I worked with the link box, took the turf out and tipped them off with the link box, and it was a lot handier! ... And the older ones were looking at us, [thinking] look at this carry on."*

Joe went on to speak about the first machinery being introduced by Liam Myles in the 1970s. Liam had seen a turf cutting machine Tommy McGuire of Maghera had, and reckoned he'd 'a notion of getting him to come in'.

*Joe said, "Everybody was there, the whole townland gathered to see this operation. She was a one row machine, she put out like a big pipe, shaped like a round pipe going up the field. There was a lot of discussion that evening about it, [about] how they turned out. But they seemed to turn out not so bad. So, Jimmy and me, we were thinking this is a great job, how about trying to get something like that made. So, we gathered up bits and pieces here and there, the making of the auger was a serious thing."*

He explained how a man named Ian Currie, from Garvagh, helped them make the auger, how they solved the different problems encountered, and how they continued to improve their machine until, "... at the end I was running at a 5:1 ratio at 540 revs, so it meant I was going pretty well. I had to put 3 rows of turf out ... She went about three foot [into the moss] ... and at times you had to watch, we had to put a disk in front of her to cut the ground because she'd have tore the whole ground up; to tell the truth they're sort of sore on the ground besides the bin machine of today, but she worked not too bad. I got all that done and then by that time I was getting too old for turf."

Talking about the introduction of turf cutting on a commercial basis by the Murphy family in the 1980s he said, "... They brought in two bin machines ...

*They're a good job, they still work with them today. You fill the stuff with the digger, and you're cleaning up, you're not leaving the same mess behind you, water holes or nothing ..."*

## WHAT SECRETS LIE HIDDEN UNDER THE TURF IN DRUMBROUGHIL

*"There's a megalithic tomb dating back to about 2000-3000 B.C. It was a burial site, and it was interesting to read in the Ordnance Survey Memoirs that were compiled in the 1830s, that the locals went up and pillaged the site. They hadn't a clue what it was; it was a mound of moss, and they pillaged the site, and took stones away to where they were building houses – to act as door lintels, window lintels – they didn't know the significance of it at the time. There is a lot of history up the lane."*

**Ian Buchanan**

If we don't want to repeat the mistakes of the past, we need to have a greater appreciation of what is under our turf. There are interesting parallels between Ceide Fields, in Mayo, and Dromboughil. This extract from the website <http://www.museumsofmayo.com/ceide.htm> explains

*"The discovery of what is now known as Céide Fields really began back in the 1930s when a local schoolteacher, Patrick Caulfield from Belderrig, often noticed piles of stones in the bottom of the bog when cutting his turf. To everybody else these were meaningless but he realised two very important points - firstly, the way the stones were piled up couldn't be natural so somebody had to put them there, and secondly, because they were down underneath the peat they had to be put there prior to the growth of the bog and so must be very ancient.. It is now known that these are the remains of a Stone Age landscape of stone walled fields, houses and megalithic tombs over 5,000 years old, preserved beneath the growing blanket bog over thousands of acres in North Mayo. The continuing research, and excavation of habitation sites and tombs is yielding a unique picture of the way of life of our ancestors 200 generations ago. We now know that they were a highly organised large peaceful community of farmers who worked together on clearing hundreds of acres of forestry and dividing the land into regular field systems. Their main*

*economy was cattle rearing but they were skilled crafts people and builders in both wood and stone and also had strong spiritual beliefs."*

Over the years, farmers and turf cutters in this area often found similar evidence of early farming. In the *Ordnance Survey Memoirs* there are many reports of finds, such as stone ditches, burial chambers, and what were called 'Viking fences'. It is clear that structures under the bogs must have already been built before the bogs developed, and therefore are evidence of very early inhabitants in our area. These ancient farmers lived and worked here before climate change led to bogs developing. If we could unearth some evidence, then perhaps tourists from all over the world would visit Drumboughil, as well as Ceide Fields!

An account of the destruction of one of these ancient sites in Magheramore is given in the *OS Memoirs* for the parish of Banagher:

*"On the western mountain face, in the townland of Magheramore, and holding of Mr Buchanan, there are the ruins of an ancient enclosure or cairn of large size. The enclosure, wholly composed of large and small stones, stands a rectangle 60 feet long by 22 feet wide. In the interior there were several graves of the same shape and composed of the same description of head, foot, side and canopy flagstones as are usual in giant's graves. There are some traces of these graves still visible, with the dilapidated ruins of a cove or passage that led through and beneath the whole, and extended on each side, as is believed, to about 100 perches. The above building is called the Cove Stones and was first discovered in the following manner.*

*It stood unmolested in the form of a large convex mount apparently wholly composed of turf bog, with several feet deep of rich heath growing on it. Many conjectures were afloat among the local inhabitants concerning this extraordinary pile. At length some persons, in order to satisfy their curiosity and discover if possible the interior of the mount, set fire to the growing heath on its surface, when it burnt for 8 days together and at length fully exposed to wind and weather the ancient stonework.*

*The farmers of the vicinity immediately carried off so many cart-loads of the best of the stones for door and window lintels, hearth- stones, stepping stones, dykes. However, there still remains on the premises between 200 and 300 cart-loads."*

Luckily the cairn at Carnanbane is still visible. The court tomb is located about half a mile south of Banagher old church. It is the remains of a long two-chambered grave. There are two sets of stones grouped together, one cluster has some pillars standing, like the remains of two cists without table stones. A circle of standing stones, forty feet in diameter, is believed to have surrounded the cists. The cairn itself has been disturbed over the years. Court tombs are generally situated on, or near to, fertile ground. Archaeologists believe that Neolithic settlements existed in the general vicinity of these tombs. The court tomb builders appear to have been members of a society, consisting of small social units numbering between fifty and five hundred people. Each group was economically and politically independent from their neighbours. The open court area at the entrance to the tomb would have been used in rituals which the whole community would have attended.



Carnanbane Court Tomb. Photo courtesy of Causeway Coast and Glens Borough Council.

## PART TWO

# SCHOOL DAYS

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**Albert Hill** shared some of his memories of school with us:

*"Well in them days it was different from now when you were going to school. In the morning you had so much work to do, you had so many spuds to put in the boiler and so many pigs to clean out, and then set sail to school with your wee bag, sometimes I had no bag. I had the jotter in my pocket, in my hip pocket, and walked to school and got the day in school and came home again, we got out round three o'clock ... You had shoes sometimes, but there were times you hadn't, you were in your bare feet ... Oh, the teachers weren't too bad, I got on alright with those teachers; there were times when maybe it would come to the spring of the year and maybe you were off three or four weeks putting in potatoes and helping with the land ... and then it came to the back end of the year, the harvest time, and again you were off – maybe corn and potatoes again and pulling lint."*

**Pat Murphy** told of some memories from his days at Caugh School:

*"All the Murphy families went to Caugh school. I was taught by Master McCloskey (Oville) and Miss Cunningham mostly, she came out from Dungiven on her bicycle. Unlike most children I didn't take a lunch - never cost me a thought ... Most of the rest of them you saw them with a loaf, bit of a heel. A piece we called it. We didn't get milk when we went to school, that*



*was the younger ones. The milkman came from Derry, I remember it, always remember that milkman coming for the younger ones ... Ah heat, not much heat. A stove, a big cast iron thing. Some ones could bring in turf every day. They would appreciate it if you did. I remember my father would come over with a load now and again. And you wouldn't have had electricity. You had to brush the school in the evening, no cleaners. They always had somebody appointed, on a rota."*

**Anne McLaughlin** added,

*"I remember cleaning the toilets up there, that was a filthy job!"*

**Pat** added his recollection,

*"... [the] toilet was away up on that wee hill. And toilet roll was the newspapers cut up."*

**Matthew Poston** recalled,

*"Well I attended Dungiven Primary School with Mr and Mrs Bunn, and I remember the first day I went to school. Jean Scott from Tiaven called and took me to school. There were no cars in those days to take you to the school gate. We also had two evacuees stay with us from Belfast."*



Rallagh School & teacher's residence.



Pupils tending Rallagh School vegetable garden.

Photos courtesy of M Buchanan.

**John Mullan** also shared his memories with us:

*"I was born in 1933, on a farm, and spent all my young days on a farm, but I went to Caugh School, which was the closest. We were the nearest house to the school ... Only a five-minute walk from home to school, and it was nice ... When I went to school the principal was Master Jim McCloskey, (Jim Roe) who lived in Upper Oville, and the assistant was Mrs McKenna, she was Minnie Cunningham then, before she was married. I started to school in 1937. Probably one of the reasons is because we were close to the school, and I got into school at four years of age. Other children at that time were maybe a mile, a mile and a half away, and had to walk to school, so were normally five years old by the time they got to school. There were, if I can remember it correctly, approximately seventy pupils at the school ... That's a big number, but then if you take a mile and a half radius from the school you'd take in an awful lot of farms, it was all farming. Some of the pupils came from Teeavan, Magheramore, Carnanbane, Upper Carnanbane, Strieve, Ederwall, Finglen, Aughlish, Caugh, Templemoyle, Derrycrrier, and even Ralliagh. So an awful lot of families."*

Recalling some of the names of other children, John continued, "Matt McElhinney, Eddie McElhinney, God rest him, John McElhinney, all from Teeavan, James McElhinney. In Carnanbane there would be probably the biggest family of the lot, [that] was the Murphys ... Pat Murphy's family, and I can remember Pat at school when I started, Pat would be the oldest at this time. But I think there was six of that family at school at the one time. That's Pat, Anne-Marie, Vera, James, Mick, Bernadette, and God rest Donna, who was the youngest. And the Campbells were there, Billy Campbell, and Bridget and Kathleen from Carnanbane, and then Murphys, Jamie Murphy's family, Francis Murphy's family. It was William Bernard, and George and Patsy, all from Carnanbane, and then close to Magheramore there was a Paddy Kealy lived over on the side of the hill there. There were a couple of girls there, Philomena Kealy, and another girl Bernadette Doherty, and then the Muldoons, who lived in the cottage where my brother Liam is living now. And there was at my time at school Philomena, and Lizzie, and Brenda, and next door was the Stevensons - a big family of the Stevensons - there was Annie-Mary, Kathleen, Bill who was my best friend, and Thomas Bernard ... Well the Kellys came from Strieve, Dinky and Charlie both came from Strieve, and that was a long walk I can tell you, especially in wintertime, and they didn't miss many days. Next door to them, which was on the other hill, there was a family called the Mullans, probably in my time there was John, and Peggy and Rosie, and Jamie at Caugh School. There must have been another younger one, but then they got a

*move to Feeny, so they moved to Feeny ... but they were all at Caugh School." John was at school "... till the age of 12. You see when I went to school there, the leaving age was 14, then came the system in 1946, where you could have secondary school education, so you left school or you went to secondary school, at the age of 12. But in my time, up until 1946, people left at 14, and being mostly farmers, and farmers' sons and daughters, a lot of them went back to farming ... I can remember well, probably late 1938, '39, '40, some of the older boys coming back in the wintertime. They went home to work on the farm, then there was no work on the farm in the wintertime, so they were sent back to school, so they were coming back like big men in the school.*

*When it came to the wintertime we used to bring turf, because there was a coal ration, or some kind of system where the school got so much coal, and that had to last the winter, and it never did. So the bigger boys in the school would be sent out, along the ditches, to pull out rotten timber and bring it in to keep the fire going, which was very necessary because you had children who were walking a mile and a half from Finglen or Upper Templemoyle, and even Teeavan in the rain, in the wintertime or the snow, and they'd come in starving. The place only had a pot-bellied stove on one side, and a wee Stanley range on the other side, and if you had to get dried everyone stood around, and the steam was flying up round them. It was either that or sit wet all day.*



John Mullan. Photo courtesy of J O'Kane.

*No electricity or running water. The water at Caugh School, originally it was taken from a place down at the bottom of the road called the 'Horse Well', and we used to go down there and take up a can full of water - that was really used for making the teachers' tea. Sometime later there was a tank built just at the bottom of the brae, about maybe 6-foot square, and there was a tin copper put over the top of it, so then you were getting something near hygienic water at that time. Somebody had to go every day for water.*

*Oh, you brought your lunch, lunch would be a fresh scone bread. A fresh scone bread and plenty of butter, plenty of home-made butter, and stuff like that. Possibly jam. I can remember rhubarb jam was one of them. And then I can't remember the year, must have been in the 40s sometime, they introduced the milk. Aye, I was there when they introduced the free milk which was great altogether you know, small bottles, a third of a pint I think it was. It was great until it came to the wintertime, these crates of milk were stacked outside the school door, you see. In severe winter you would go out and bring them in. There was about two inches of ice in the top of the milk. And you put them on top of the pot-bellied stove to defrost, and sometimes the ice would even push the cap off.*

*You got a great introduction to religion from day one, you learnt your prayers, most of your prayers were all learned at school, not at home - you eventually then practised them at home - but lots of visits from the priests in those days. There wasn't any toys, we played football. Aye, we played football when we didn't even have a ball, we had a tin box, and that's what we used at school. We didn't have a playground at school. There was just what you'd describe now as a sandpit ... and then we would have used the road. There was no traffic on the road, so at lunchtime everybody was out on the road playing, and if you found a ball - if you had a ball of any kind that was a treasure - but when you didn't have a ball you got the nearest tin box you could get."*

**Billy Ross** talked of his school days during the war years,

*"... this was the war years, by the time I went to school the war was raging ... At that time, I was attending Dungiven Primary School, built in 1936, and there were just over one hundred pupils at that time, and there were three teachers. It was also called a technical school, or junior technical school, because the boys learnt woodwork and metalwork, and the girls learnt cookery and things like that ... The headmaster in Dungiven School when I went, was a Mr A V Bunn, he, unusually at that time, was a man who had a university degree. His wife was Mrs Margaret Bunn, she also taught in the school.*

*There were three classrooms normally in use, and there would have been about thirty children in each classroom, so the classes were ten or twelve children in each, I would have thought. I always remember that George Dallas, and his brother Sidney, and I, all started school on the same day, and we were very proud of ourselves, we were big boys going to school."*



Opening of Dungiven Primary School, 1936. Photo courtesy of Limavady Museum.

## PART TWO BANAGHER DAM

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**B**anagher Dam is a beautiful and much photographed icon of our area. Many of our senior residents, including Albert Hill, John Mullan, and Pat Murphy, are great sources of information about the building of the dam. Brendan Kelly, because of his location in Streeve, has the most detailed knowledge of the area, its history and the people who used to live there. His brother Jimmy worked for a good number of years at the filter house.



The filter house at Banagher Dam. Photo courtesy of Danny O’Kane.



Banagher Dam. Photo courtesy of A Canning.



The article below is based on these interviews, on public records, and on two articles which appeared in the Derry Journal.

As the City of Derry expanded in the nineteenth century it struggled to get water to support the growing population, not to mention the flourishing shirt factories. In 1915, after lots of bore holes, investigations, and research over a wide area, including Donegal, the City Engineer, Matthew Robinson, recommended a dam in Banagher Glen. The dam was completed in 1935.

*"At the time, this was a massive engineering and logistical project, e.g. 8,000 tonnes of cement was transported by train from Larne to Dungiven and then taken by horse and carts up a narrow path to the dam site. The pipeline from Banagher to Corrody in the Waterside was over 20 miles long and was dug using pick and shovel. Twin pipes were laid under the Foyle and up to Creggan middle reservoir ... Banagher Dam is the tallest dam in N. Ireland at 42 metres. It has a maximum water depth of 28 metres and a crest length of 100 metres. The capacity is 500 million gallons and it extends to 1.5 miles in length."*

**Derry Journal, 1st June 2018**

The story does not end there. Three people we spoke to were disappointed that the old filter house was demolished by Northern Ireland Water in 2018. Pat Murphy used to visit there regularly to ceilidh with Jimmy Kelly, and John Mullan believes the building could have been reused in some way to encourage tourism. Danny O'Kane, who used to work in Banagher Glen and has provided us with some photographs for this publication, is pleased he took a photograph of the old building in the weeks before it was knocked down, and feels it could have been used as a museum or exhibition area.

**Brendan Kelly** has an intimate knowledge of the area and its history,

*"Before the construction of the dam a man called Timlin lived there, his house is underneath the water now. I think the location of another house at the head of the dam is still visible – people by the name of Melon lived in it – up where the stream flows into the dam. You can tell by the trees that there was once*

*a house there. There's still a wee bridge you can cross. And there were other shepherds' houses around the area.*

*Before the dam was built there was a pipe supplying water to local people, and traces of it can still be seen. There was a wee narrow-gauge railway built to bring material to the breast of the dam. It brought good stone in from Altnahaskin, no gravel or sand was used, just the best. The railway lines were sold to local farmers after the dam was built.*

*There was a man killed at that building of the dam you know, just the one person was killed, I think.*

*I was going down to the gate one day, and I seen a woman standing at the gate, about twenty years ago, and this woman was standing at the gate distressed looking. I says 'Hello' and she says 'How do you do?' English accent and all, but she seemed a fair age you know ... and I says 'Are you all alone, or do you want up through the gate, or what way are you?' She says 'I'd love to get to the dam ... my husband is down the road a wee bit here', and she went away down, and got the man and brought him up. A nice big man, a fair age too, and wait till I tell you ... I took the two up to the dam, they had cameras and all with them, made me take their photos – I wouldn't be good at taking photos, showed me how to do it ... God they were lovely people, and they had an English accent, they must have been living there all their life, but he was a nephew of Robinson.."*

## STRIKE

Bob Bloomfield had worked for a few years in the mines in Scotland and had been involved with a trade union there. When he came to work on the dam he organised a union, and a strike for higher wages was called in 1919. Work was too scarce for the strike to succeed and after eight months the men had to come back.

Taken from an article in *Benbradagh* by Seamus O'Kane.

Seamus also says: The man killed was Mr McColgan from Derry. He was killed by a falling plank as he worked at the bottom of the well. His wife got £600 compensation.

**Pat Murphy** , in his interview with Annie McLaughlin, recalled:

*"The boss used to stay here at a time with us, the boss of the dam. One of the bosses stayed here until the weekend, and our John and them were only young, he lodged here. [A] Supervisor, he would not have been one of the engineers, John Heaney, from Derry."*

Asked about the old filter house: *"Oh God aye, the filter house, manys a night I went with Jimmy Kelly on my ceilidh. Because Jimmy would be working there, and I'd go and talk to him. Aye, you see his work involved washing, they washed three times a day you see to turn on the wheels. And clean out the pipes."*

*Now they've removed the filter house completely ... And there was Rosie Cunning and Dan, they lived on the corner. Came from the Dungiven area. They had a daughter Betty, who died quite young. She married McErlain, over at Portglenone. Dan Cuning, he worked up at the filter house too. Dan got a job - night shift worker. Dan worked all night in the filter house, he had to watch his clocks."*

**Albert Hill**, interviewed by Alfie Canning, also had memories to share about the building of the dam.

*"Well there was about seven or eight workers around Lisnahillog and the Mournees, and there was Charlie McCloskey, Pat the saddler, Joe the Breshkey, and there was Jimmy and Alan Bond; and I think auld Tommy Smyth worked in it too, and Mick the Pedlar – Jimmy and Paddy Moore, that was another two men. Aye, there would be a dozen about that time worked at it, they made the road up to the dam. Twelve foot of rock and clay – they dug it out and picked it out and broke it up with sledges and made the road. They spent a long time at it."*



Filter House at Banagher Dam. Photo courtesy of the Sam Henry Collection, Coleraine Museum.

## PART TWO WORLD WAR II

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In his interview **Billy Ross** talked about the connection between the linen industry and the war. Below are some of the other personal memories recounted.

*"I remember American soldiers being around, and British soldiers too. They were training here. There was some big guns over at Derrychrier, and up at Caugh, and they were shooting up into the mountains ... they'd maybe fire up into them mountains, and they'd have their own personnel watching it to see how much damage they were to do - but there was some of them shells, and they'd come on down here on the flat ground. You'd have got them up around the mountains too when you were cutting turf ... You know they were getting them there up to two years ago, not that many years. About two-foot long, aye, sure they're still talking about them."*

*"During the war, or around about that time, I was out here rabbiting for pocket money, you weren't handed out money then! No there was no money like that ... There was a man came around, John Moffatt. Aye, you hung the rabbits up, and he took them away, maybe for eating, and maybe they put it in tins and sent it to the soldiers."*

**Pat Murphy**



World War Two event at Pellipar. Photo courtesy of A Canning.

*"By the time I went to school the war was raging, and there was various dances and games nights, generally speaking, in the different church halls ... The first fish and chip shop opened in Dungiven about the end of the war, and that was an absolute feast for all of us, I think it was sixpence, or something like that, for a small bag of chips.*

*I remember during the war years seeing bombing raids in Belfast. I was carried out in my father's arms. It was a cloudyish night, and we stood at the Pound Bridge in Dungiven, just below where the supermarket is now, and we could see the search lights, and see the glow of the fires of Belfast burning – it's a picture that will stay in my mind while I live.*

*Further up the Cavan Road is where the Moores lived. Two brothers, Willie and Tommy, served throughout the Second World War, and both won the Military Medal. The only two brothers, I understand, in the history of the British army who both won the Military Medal on the same day in the same battle."*

**Willie Ross**



*"There was very few radios, never mind TV. I remember, during the war my father used to, at 6 o'clock in the evening, go to Paddy Muldoon's, which was about a quarter of a mile away from our house to hear the 6 o'clock news, the war news. We would go to Paddy Muldoon's to listen to this squealing radio, it was driven by a wet battery and a dry battery and aerals. His was the only radio in the area.*

*... The area around where we were was ideal training ground for the Americans and the British Army because of the mountains and the plain; the level land in Templemoyle and Derrychrier where they could put these big guns, and they would shoot up into the mountains ... as well as that they had a target up in Meenard. But they were all over the place, they'd be there for weeks at a time, and the only communication they had at that time was a laid-out cable between A and B. So they had a cable all along the road, right up to the mountain, and there would be a soldier up in the mountain giving back information as to the position of the shots of the shells, where they were exploding. They positioned the guns, the one I can remember most is the one at the school, there was one behind the school, a 6 inch American – big, big gun. It was perhaps not more than 15 to 20 yards from the school's back window, and they were firing up the thing and when that would go off the desks in the school would shake.*

*Mostly American [troops] at that time ... We were in great contact with them because they always had sweets, and, then we would go to the fields at night after we came home from school. We would go down to the field where they were, and they would say 'Go get me some eggs'.*

*They bought eggs, and they were paying maybe three times the price for eggs, and then when you'd get them the eggs 'Could you have them boiled, would you get them boiled for us?' They would give you two big helmets – 'fill them with eggs, get them boiled, take them down.' They paid you cash ... maybe three times as much as you'd get from Semple.*

*But they had tins of fruit - we couldn't get that here - so you were getting tins in return, as well as getting the extra money for the eggs. It was an exciting time because as children we didn't see any danger in the whole thing. You know the war was far away.*

*Rabbits was a big, big business. I can remember setting snares even myself, and rabbits were about two shillings for a rabbit, and sometimes half a crown. They were using the meat, they were all shipped, all the rabbits were shipped to England. You killed the rabbit, cleaned it out, and then you put it in a crate.*

*You shipped them off to England. There were occasions in Dungiven when [there were] about four or five rabbit buyers, they would come to the town on a Saturday, and they would buy all the rabbits – competing with each other. It was used for food for the soldiers, even English people would have used it as food, it was absolutely lovely to eat. During the war it was nice to have a rabbit, it was as good as having a chicken. These men – you could call them professional rabbit hunters - they would maybe set fifty traps at night, and they would look at the traps at 10:00 or 10:30 at night and take the rabbits out. My uncle trapped rabbits, and it was a full-time job as far as he was concerned. He had these fifty traps checked at 10:00 at night. He looked at them again in the morning, and if he was getting 25 rabbits at night, and another 25 rabbits in the morning that was 50 rabbits. That was fifty rabbits at half a crown or two shillings each, so fifty half crowns. A lot of money - compare that with the man who was working on a farm, who was probably earning only two pound a week. So, a man trapping rabbits would earn maybe three times more each night, than the man working for a full day's pay."*

**John Mullan**

## WORLD WAR TWO PLANE CRASH

Flight Sergeant (Pilot) William Benjamin Fry was from San Benito, Texas. Born on the 9th December 1919, he had joined the Royal Canadian Air Force. He was serving with 504 Squadron, Royal Air Force, who were based at Ballyhalbert in County Down.

On the 26th September 1942 his Spitfire crashed near Dungiven, County Londonderry.



Headstone of Sergeant W B Fry in CWG section at Christ Church, Limavady.  
Photo courtesy of D O'Kane.



Spitfire aircraft. © IWM (CH 1367).

## PART TWO

# FARMING AND COUNTRY LIFE

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Everyone we interviewed had been involved, in one way or another, in farming. A recurring theme in their conversations was change, a transformation of the rural lifestyle – from one close to subsistence farming to the highly industrialised farming of today. Tractors had great benefits, but many regretted losing the horses.

Almost every small farm sold eggs to the grocery van to pay for the week's groceries, although most of what the family ate was produced on the farm.

*"Oh, a big lot of changes, yes a big lot. Buchanan Brothers, as we were then, were mixed farmers so they were doing dairy, suckler beef, sheep, potatoes, barley, hay you know ... and there were a number of flax stands on the farm as well. My husband, Alec, ploughed with a horse, and I remember once the horse being tied up for a short while at the front door.*

*The second tractor was bought in 1961, a super Dexter, now I don't know when they got the first tractor, or what it was, but it made a big difference to their lives."*

**Margaret Buchanan**



Photo courtesy of the Sam Henry Collection, Coleraine Museum.

*"The cost of living was very low, there was very little money at that time, and my mother done all the baking, and you had your own bacon, pigs, own milk, you'd your own turf for the fire, all that sort of thing. There was very little food bought, and you'd your own eggs. She'd a case of eggs every week, and that bought what they call 'the goods', and then maybe every month or so a bag of flour to bake the bread.*

*Well you had to do things, feed pigs, clean out pigs, get spuds ready for the next morning. Maybe go down to the potato pit, at that time they were all pitted in the field, maybe you had three or four hundred weight to carry into the yard for the next morning. Work like that and maybe then we were putting in the hay, or hutting corn, or stacking corn, maybe the big mill was in, and you had to fill the beds at that time with the chaff.*

*We kept four horses, the horses done all the work. My father worked with them till we got up, and were more able to work with them, and then we worked with the horses, ploughed and sowed corn and lint, and done all that sort of work. My brother and myself, we thatched our house one year – the thatcher before that was Michael Kealey – we got the stuff from a man down in Magilligan,*



*and we thatched it, and that was the last thatching it got. Ours was the last thatched house in the area.*

*I remember just a wee oil lamp, on a nail driven in the wall and hooked up. And then, as the years progressed, you had the hurricane lamp – it was more for the yard, for looking and feeding the stock at night. And then you came to the Tilly lamp - that was the last light before electricity. Around the 1960s the line came up, then we got the electricity, it came into all the houses all around. We had no water, but we'd a well, we called it the spout, it ran from the well till a collecting point, that's what we had until they brought the water from Banagher.*



Mary Hill outside the family home, the last thatched house in Teeavan, which was demolished in 1970. Photo courtesy of K Canning.



*Food wise my mother had a very good garden, wired in. She was always in the garden, and you had to be with her. And then you had your own spuds, your own bacon, your own eggs, and your own vegetables, and that's how you lived. And the cows for milk - all self-sufficient.*

*We changed from the horses to the tractor – 1953 we bought the first tractor. Aye, a wee Massey Ferguson."*

**Albert Hill**

*"One thing my mother had was chickens, she reared chickens. You bought a hundred wee birds and you took them out, there would be an incubator in there. And they reared them up into chickens and sold them on. The eggs were all sold – the shops took the eggs. And aye, my mother always had turkeys. I'd horses. Most of the time, I always had two, an odd time where I could have had a third one. And you used the horses for ploughing, and getting turf, and everything. Making hay and all. And ploughing for the potatoes, and digging the potatoes.*



Country life. Photo courtesy of the Sam Henry Collection, Coleraine Museum.

*After school, and in the evening, I always helped on the farm. We kept pigs, and sheep, and cattle. I milked the cows, Mammy made butter. Later, well I got a machine, I'd have been the first to get one. Buchanans they'd have been the next. I used to have - still have in the back of my head - fourteen cows. Every day I sold the milk, the milkman he picked it up in a wee lorry."*

**Pat Murphy**

*"At home we had possibly between 5 and 8 cows at a time. But they were all milked, and then the milk was taken in and put into big crocks – big black crocks. Poured in there, and then covered with a piece of linen, till the cream came to the top. That was taken off, and put into the churn, and at home we had a barrel churn, we turned it. If my mother could get us it was a job for the children. It was one of those jobs it wasn't too hard, but it was one of those jobs you hated to do because you had to sit in the house.*

*Ninety percent of the stuff we ate came from the farm. You would have potatoes and cabbage and turnips. That would be growing on the farm anyway, and then you would have corn, oats, and the corn would be crushed. Organic farming 100%, so that's very healthy food altogether. You bought at the weekend, only at the weekend you'd have bought beef. Hens were ideal because you'd have fresh eggs every day, and you'd have eggs for sale, and then you'd exchange the eggs for goods. The grocery man came around and picked up the eggs, and they would have had groceries with them. And then the All-Cash store was one, Pat Murphy, another grocer business in Dungiven, used to come around as well, and you could have bought everything - you cashed your eggs in and you bought your goods. It was a great system.*

*A lot of places the farmers would have replaced horses in the 1940s by tractors. John McDermott that owned the garage down there had an agency for Fordson. Fordson was one of the oldest tractors. Most of the farmers who had horses didn't believe too much in tractors because they thought they were too heavy for the land, but eventually they got round to using them. But the farmers who had wet, bad land would probably be the last to go for a tractor.*

*The horses were always nice to have about the farm. I remember taking your (John James O'Kane's) dad's horse to be shod at the blacksmiths."*

**John Mullan**

*"Our new house had no hot or cold water, nor electricity, the toilet was a dry toilet outside, and we worked with gas lights and Tilly lamps. There was a well over at the corner of the field beside the house. I remember in 1962 wondering why there was a taste from the water, when this was checked we discovered that a sheep had fallen into the well. I can recall doing a drawing of this in Mrs Bunn's class in Dungiven Primary School. My father and my great-uncle, Willie Canning, then built a block wall around the well and piped the water over to a post outside the front of the house, so this saved us from carrying water over from the well.*

*Eventually we did get electricity in the 1960s. I recall my brother and I digging out an area of approximately 3.6m x 3.6m x 1.2m deep. We carried this out after we came home from school, we used a pick and a spade, and wheeled the material away with a wheelbarrow; and then our uncle, Willie Canning, and my father built the generator house for the Water Cooled Lister Engine with a DC alternator. This engine had to be started manually by the crank shaft with a starting handle, this was called cranking, this was a dangerous job especially if you did not disconnect the handle in time when the engine started. At that*



Ploughing competition - John Hargan, Dungiven, won 1st place "Best Hired Ploughman" section.  
Photo courtesy of W Ross.

*time my father and Uncle David installed a number of lighting plants, mainly for farmers in the outlying areas, where the mains electricity lines had not reached.*

*It was good to be brought up in the countryside; listening to the lambs bleating and calling for their mothers, and I also remember watching an aeroplane spraying the potatoes in the field beside the house."*

**Alfie Canning**



Working Horses. Photo courtesy of Sam Henry Collection, Coleraine Museum.

## PART TWO DROMBOUGHIL PLACE AND FIELD NAMES

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Changes in farming, amalgamation of farms, and people moving away have all contributed to our place names being forgotten. Within our townlands there are many place names not recorded in any official source, which are part of the local heritage. Our history is reflected in our house, farmyard, street, field, and local place names, such as *"Andy's Corner"*.

This world of fields, rocks, and hills, christened with homely names, should be preserved.

Our landscape is fragmented into hundreds of small fields and has been for hundreds of years. Our field names are disappearing, they are being replaced by the numbers on farm maps, which is all that the Department of Agriculture and Rural Development now require on forms. Fields have meanings and memories for all who have associations with the countryside, and field names are our unwritten history.

We need to preserve that history, and that is why Dromboughil Community Association have enlisted the help of the local community to collect field

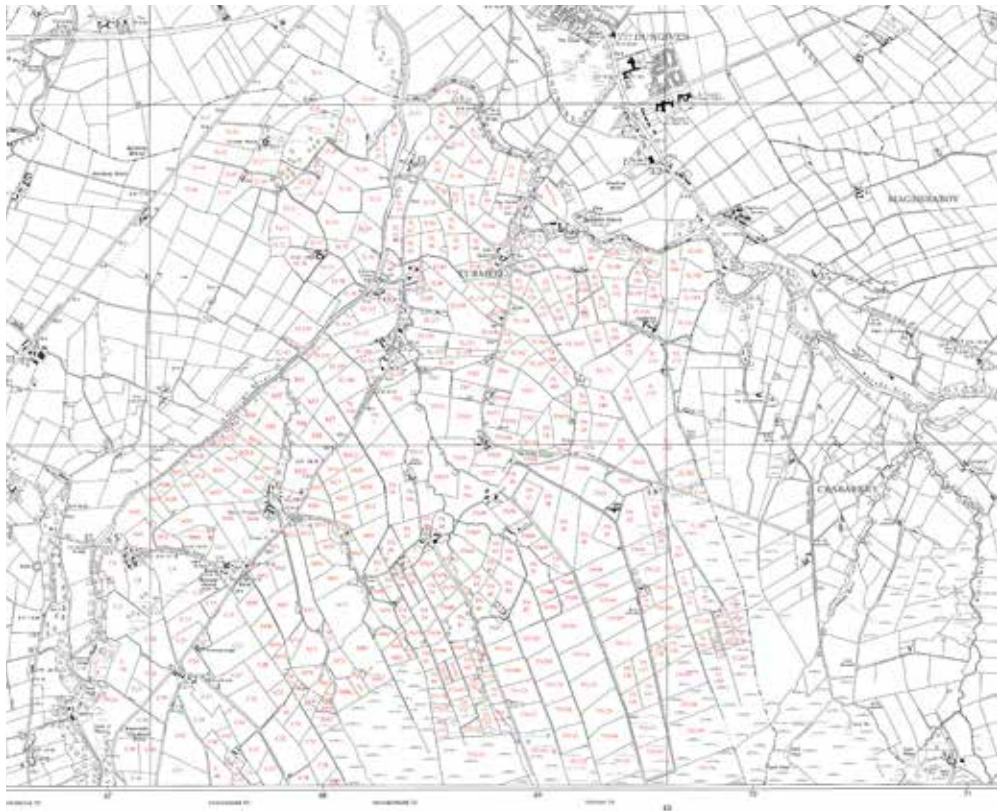


names before they disappear. The maps with field names are available in the Dromboughil Community Centre.

We would like to sincerely thank everyone who helped us with this project. If you can fill in any of the missing field names, then please contact us. One of Dromboughil Community Association's contributions to 'Our Shared Future' is to build an awareness of our shared past. The area we live in has been inhabited for thousands of years. The more we dig into the past the more we find, in the words of Seamus Heaney's poem, *Bogland*.

*"Every layer they strip  
Seems camped on before."*

If we lose the local names, we lose one layer of our multi-faceted and multi-layered history.



Field Map. Courtesy of J O'Kane.



## THE DEAD LANE AND BENBRADEN

(Taken from the interview with John Mullan.)

*"We always called it the Dead Lane. It was a short cut. My grandfather and my father would have called it that. Now it was only in recent years when I picked up an interest in the Irish language, I found out that while I was calling it the Dead Lane as a child, the people older than me were calling it the Balnamara Lane. We were saying the same thing – Balnamara is the way of the dead.*

*It got that name because the people who died up around Feeny and Ralliagh were coming to be buried in Banagher old graveyard up on the top of the hill. They were carried, sometimes they'd be taken on a horse and cart, but most of the time they were carried, from Knockan to Carnanbane.*

*The only one that always seemed to give me reasons for questioning is Benbradagh. But it was always called Benbraden. And in recent years, I could never understand why people call it Benbradagh, because Benbradagh is probably interpreted as the hill of the thieves. Benbraden would be interpreted two ways, one is the hill of the salmon which doesn't make sense. But there's another word Benbraden, which means the hill of the mist, and that would make sense. I picked up a book recently, it's the 1817/1831 survey of the parishes of Ballynascreen and Dungiven, and Bovevagh, and the guy doing the survey kept calling it Benbraden, which suggests that that is the correct name."*

### PILGRIMAGE

As well as the Dead Lane, other places in the locality are linked to religious processions. The pilgrimage from Banagher to Bovevagh in Medieval times had these Stations:

- Slanagh well in Magheramore
- Two standing crosses
- White cairn in a field
- Creig an iúir (rock of the yew)
- "where the saint stood when he addressed the serpent"
- Lig na Peiste
- Tobar na Súil (eye well)
- Tobar na Coise (foot well)
- Bovevagh well

## PART TWO EMIGRATION

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The census returns for these townlands (see Appendix 2) show how the population has declined. These figures are stark, but the personal anecdotes of those who lost friends and neighbours are even more revealing.

*"There used to be about seven families here in Streeve. Willie Kane, Richard McCloskey, and a woman, Mary McCloskey, lived up there, and Davy – David McCloskey. A man lived there where you turned down the lane. He was a robber!"*

**Brendan Kelly**

*"The Wetland Lane, opposite where we live, is a very significant lane. There used to be seven houses up that lane, and now there's no-one. So, you know, there was a lot of activity, and if you look at the census going back in the 1800s there was a lot of people lived up the lane. Indeed, some of the names of the fields are named after some of those individuals who lived up the lane, like Tam's Hill, or Jane's Ground, or Boughan's Hill – so you know there's a lot of local significance like that. Also, up the lane on a farm that my grandfather bought, it belonged to Boughan Kane, (that was a nickname), there was an*

*AOH hall on what is now called Kane's Hill, and they had a flute band at that stage, and there were dances held in the hall."*

**Ian Buchanan**

*"All the young fellows my age were looking for work and the only answer, if you didn't get a job labouring or a job in the forestry, you had to go to England or Scotland. So, one Monday morning I think it was, eleven members of the Banagher team left and went to England and Scotland at the same time. Eleven at the one time! ... In one week. And some of them never came back. They'd be working in the building trade, there was plenty of work after the war you know in England and Scotland. After the war there was lots of work to be done in roads and building and housing, all kinds of things like that. And a lot of the Irish lads who didn't even have a trade went over there and started labouring, and because they were not scared of work a lot of them did very well."*

**John Mullan**

*"Curiously, just at the turn into the present new century, I sat down [and] started to think of the people who had been in Turmeil townland when I arrived here in October 1945, and there were only two people in the townland, other than my brother and I, who'd been there when we arrived. Yeah as I say Cecil, my brother, was there, I was there, Matthew Poston and George McBurney. George must have been quite young at the time, everyone else in the townland had married, or died, or moved away. This townland was originally church land for the parish church; therefore, the population was nearly totally Church of Ireland. The oldest families in it were the Phillips, who have now disappeared. I remember Eddie Phillips telling me one time that he was at least the tenth generation to live in that house. There was Matthew Polston and his family, they were a very old family – they were a plantation family. Our family, I think, came here, I think, in the early 1700s. And then there were a number of others – Scotts, and Jamie Dallas ... and Johnny Meenah and his brothers and sisters living across the river.*

*There were the Erwins out on the Feeny Road. Willy Erwin, and his wife, and their two children, and the McShanes and the Mc Farlanes lived at the bottom of this road, [the] lower end of this road, a place which is actually called Cavan. Then, further up the road, there were the Moores. And there was also a family called Bonds, who lived in one of the cottages. Kealeys lived across the road. And of course, there was another family of Rosses; Alexander and his wife lived*

*in what is now known as Turmeil Road. They're not related to us at all, strangely enough, but that family has disappeared as well, and there was a family called Barr lived across the road. The last of the Barrs, Bella Barr, died in the early 1920s, and my grandfather bought that little farm."*

*Asked if he remembered Johnny Scott who lived at Turmeil, Billy continued, "We were very sorry whenever he left and went to Australia, because he and my father were great friends, and my mother was very friendly with Mrs Scott."*

**Billy Ross**

## POEMS AND SONGS ABOUT EMIGRATION

These townlands have been blessed with their fair share of poets and songwriters. James Maxwell, the Dromboughil schoolmaster in the mid-1800s, dedicated a poem to a past pupil who was emigrating. The poem

**SONGS OF THE PEOPLE.**

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**No. 651.—THE BRAES OF CARNANBANE.**

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23

Taken down from Mr. Pat Kealy, of Dungiven, the well-known traditional fiddler, who loves the songs and airs of his native mountains.

Air: "The Banks of Lough Foyle" (the original air of "Ye Banks and Braes"),

Key G.

:s,	d :- :d	r :- :m	s :- :m	d :- }
:r	m :- :r.d	d :- :l, s,	s, :l, :d	r :- }
:s,	d :- :d	r :- :m	s :- :m	d :- }
:r	m :- :r.d	d :- :l, s,	s, :l, :t,	d :- }
:r	s :- :l	s :r :m	s :- :l	s :- }
:r.m	f :- :f	f :m :d	r :- :r	r :- }
:s,	d :- :d	r :- :m	s :- :m	d :- }
:r	m :- :r.d	d :- :l, s,	s, :l, :t,	d :-

'The Braes of Carnanbane' is also about leaving. In 1936, Pat Kealy, the Dungiven fiddler, gave the song (to the air of 'Ye Banks and Braes') to Sam Henry, who was collecting traditional material for the *Northern Constitution*.

### THE BRAES OF CARNANBANE

*It's now I'm going to take my leave  
Of all ye woods and scented fields,  
Where naught but pleasure ever smiles,  
Nor paradise such joy e'er yields,  
But when I'm sailing through Columbia's land,  
My absent time I'll still employ  
To sing the praise of Carnanbane.  
The dreary thoughts of joyless days  
With midnight vapours fill my heart,  
When thinking of those lovely dames,  
That shortly now I'll have to part;  
In summertime oft have I strayed  
Where trees and flowers were newly blown,  
All for to view those lovely nymphs  
Along the braes of Carnanbane.  
Here Flora spreads her mantle wide  
To deck each hill and valley round  
With rarest flowers that nature yields  
And nowhere else are to be found,  
In beds of thyme the hares do course  
Together with the blithesome lamb;  
All for to breathe the evening air,  
The lads and maids go hand in hand.  
But cruel fate has signed my doom,  
Those charming maids I leave with pain,  
But still my ardent wish and prayer  
Is still with them I should remain.  
How can I leave those lovely scenes  
Where beauty's empress rules our land?  
In Erin's isle none can excel  
The lovely maids of Carnanbane.  
Its purling streams and winding rills  
Are dwelling for a monarch meet,  
There Venus in her lowly cot*

*A prince's heart would captivate.  
The trout and salmon come and go,  
How neatly glides the glittering swan,  
The thrush and blackbird change their notes  
In the shady bowers of Carnanbane.  
Here's a health to every honest heart  
Where social friendships smoothly glide  
And run with ease in crystal streams  
By virtue's never failing tide.  
May peace and plenty flow with joy  
And still on each industrial hand,  
May love and blessing brightly smile  
With golden rays on Carnanbane.*

'The Peiste Glen' can also be found in the Sam Henry Collection, while a Mr McCloskey wrote 'The Lovely Maids of Carnanbane', the words of which can be found in *Benbradagh* magazine.



Owenreagh's Banks. Photo courtesy of J O'Kane.



Another song preserved in the Sam Henry Collection is 'Owenreagh's Banks'. Described in Sam Henry's *Songs of the People* as "a remarkable instance of the preservation of an old air in the verbal memory of the people, as it has not until now been recorded. The Owenreagh is one of the tributaries of the Roe and flows through the beautifully romantic glens south of Dungiven." It was given to Sam by Edward Devlin, who had heard it from his father, who, in turn, had heard it from his father.

### OWENREAGH'S BANKS

*Farewell to sweet Owenreagh's banks and streamlets winding clear,  
And those sweet glens where cheerful swains and maidens do appear,  
To cross the broad Atlantic sea is now my destiny,  
Farewell to sweet Owenreagh's banks and a long farewell to thee.  
I do not fear the Atlantic waves, nor yet the ocean's roar,  
I do not fear a foreign grave all on a foreign shore,  
The ties of love now rent in two, it's that which troubles me,  
Farewell to sweet Owenreagh's banks and a long farewell to thee.  
There's one I rank above the rest of those I leave behind,  
She is the darling of my heart and she's ever in my mind,  
My bursting bosom throbs with pain her tearful eyes to see,  
Farewell to sweet Owenreagh's banks and a long farewell to thee.  
Come, comrades, fill the parting glass, we'll drink before we go,  
And, love, dry up those fallen tears that like the crystal flow,  
For my true love will be the same, though far across the sea,  
Farewell to sweet Owenreagh's banks and a long farewell to thee.*

Other songwriters include Willie Clyde, from Teeavin, who died in 1938. While in modern times, Brian McGinnis found fame as the writer of 'Five Little Fingers', and many other poems and songs.

## PART TWO

# GOING ON YER CEILIDH

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*"Well when I was young, people were still going on their ceilidh to visit the neighbours. It was like a habit. It was a terrible nice habit too because people would say 'Tuesday night now I have to go to Murphy's, that's the night I go on my ceilidh.' That's where you got all the news, no radio, but somebody would get a bit of news, which would spread to three or four houses, and what used to be big was card playing.*

*What I miss now is conversation ... The art of conversation is gone. My memories are of our house being full, maybe nine or ten visitors at the one time maybe, in playing cards, all sitting round the fire, it was an open fire. Turf fire, and big logs of timber, and the conversation went round, and back, and round, and you got all the news from all over the county.*

*I can remember, the older visitors would be like old Andy Murphy and Jimmy Stevenson, they would be the older ones, and then later years it would be Harry Murphy and George, young George Murphy. And then away back in the late 1930s, it would be boys like Robert Robinson, you know from Derrychrier, and Alec Erwin was another big man, and they used to come to play cards."*

John James O'Kane asked John about community relationships back then, "We wouldn't have known any difference, we wouldn't have known that Robert Robinson was a Protestant, or I was a Catholic – that never came up, just wasn't part of the conversation. Robert Robinson came to play cards

*and he got his tea. My grandfather's folk in the Benedy used to come once or maybe twice a year on bicycles, five or six of them, big Tommy, Harry McCloskey, and Johnny Harry, and Davy Harry, and James Harry."*

**John Mullan**

*"My father ceilidhed in McElhinneys ... he would go down there about half six in the evening and back up at nine, and he went straight to his bed – he'd be in bed at nine o'clock every night."*

**Albert Hill**

*"... filter house, manys a night I'd went in with Jimmy Kelly on my ceilidh. Because Jimmy would be working there, and I'd go and talk to him."*

**Pat Murphy**

*"Aye, some nights craic altogether, but there's no ceilidhing now you know. Years ago ... Dan and John McBrien would come on their ceilidh here to the house, to the original house, and there'd be craic. Dan would be sitting clapping his feet, telling yarns, and then it would come to about 9 or half 9, no matter if it was a summer evening or a winter evening, Dan was away, he just came for so long."*

**Joe Gilloway**



Pat Kealy.

Photo courtesy of the Sam Henry Collection, Coleraine Museum.

## PART TWO

# ENTERTAINMENT

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*"Entertainment? Well we were young, so entertainment was simple. You didn't have toys, for example at Christmas, at least not until later years when Eddie McCloskey, who owned the paper shop in Dungiven – the bakers they called it – started to make wooden toys, trains, and wee tractors, and wee stuff like that.*

**John Mullan**

*"There wasn't a whole lot of pastimes, whenever you were finished your work, you were ready for bed, you were in your bed maybe at 9 o'clock. My father and mother they wouldn't let you sit up either, you were never in the town at all at any time. You were just maybe out about the road, you pitched pennies and you threw horseshoes, and you made your own sport."*

**Albert Hill**

*"... there was various dances and games nights ... in the different church halls, and they weren't all that frequent, I would think, during the war years, or if they were, I certainly wasn't at them as I was too young. Whenever the war ended there were games nights periodically in the parish hall, which was the old school, back then called Ogilby Hall. And occasionally there would have been games nights in the Guildhall, which was the Presbyterian church hall. There was a cinema in Dungiven, the Picture House, which was run privately - it was a big night out whenever we got to go to the pictures."*

**Billy Ross**

*"Well there was no TV in those days, so you always got some ways of passing the time, I suppose. Dances. Templemoyle, also a hall at Muldoons. Well that hall down in Diesart, was run by a man, Willie Mullan, and his wife. They ran the hall beside their home. Willie was handy too with the building, he built walls round it, the old hall. The old one was timber, you know. Before my time there was AOH Magheramore Hall. You had to go up the bad lane there, the wetland lane, and there was a hall up there ... but I never was in it. I was never up at the dancing, there would have been dancing in there too, and it was an AOH hall. At one time there was an AOH band. A Magheramore band ... A man that they called Willie Kane, he lived there too. Right up beside the hall. Willie Bauchan, he got that for a nickname ... he'd a wild wee farm you see."*

**Pat Murphy**

*"Well if you were looking for a girlfriend or boyfriend, in my time we were going to the dances. There used to be dances in Feeny Hall ... on the upper Feeney Road. The old hall is still there. There was the odd dance in Caugh school as well, and people would be coming on bicycles from all over the place."*

**John Mullan**



Photo courtesy of the Sammy Walker Collection.

*"There were no computers, or TVs, so we had to make our own fun. I came from a big family, and we played games like rounders and tig. My brothers and I used to put a rope around our waist and tie a tyre to the rope, roll it down the lane, and then run after it. We would also spend a lot of time at the burn, the wee river down the lane, beside the house. The old school-house was at the bottom of the lane, this is where they kept hens. There was a maid who worked for the Buchanans, and every evening she would come down to the old school-house to close the hens in. She would always call 'Birdie, Birdie', and my brother Joe and I would call 'Birdie, Birdie' back at her. She never got annoyed at us mocking her. We also climbed the trees and hang-glided from the stronger branches. We had great fun and plenty of fresh air, I don't remember much sickness in our home.*

*Another memory is of Joe and I throwing stones from the lane over the burn. We broke a lot of the glass in the windows of the old school-house, and a neighbour caught us! Willie McShane was coming along pushing his bike up the road, he saw us, and reported back to my father, who then had to replace all the windows with new glass. He wasn't too pleased! The old school-house was later owned by the Scott family, and used by Scott Brothers as a joinery workshop. They later moved to Main Street, Dungiven, and I served my time as a joiner there in 1970. Jonny Scott, who was married to Jane Smyth, sold his farm, which included the old school-house, to the late Robert Buchanan, and with his family moved to Australia. This year we had Randal, son of Margaret (Jonny's daughter), and his wife Louise, call with us on a visit from Australia to the area."*

**Alfie Canning**

## **BANAGHER GAELIC TEAM**

*"Banagher Gaelic Club started, I'm going to say end of 1944 to '45, and they started a senior team. It started in our house, in the barn. The older members of the committee decided to organise school football - while Caugh School didn't even have a pitch. Three or four people got together, my father being one of them, and Jamie Stevenson being another one, and Pat Mulhern, and my uncle Willie – they all got together, and they started to organise a wee dance for buying shoes, football shoes. Then the school boys team started,*



*and on a Sunday they took us to all the sports around Craigbane and Glack. There certainly wasn't many cars but we got enough cars, going in the car there was maybe ten ...*

*Tommy Stevenson, Paddy Stevenson, Bill Stevenson, Tommy Stevenson, Carnanbane, my brother Jim, Robert Mulhern, Mickey Mulhern.*

*The Mulherns lived just across the road from the Klondyke bar. There is a nice new bungalow there now, but that used to be a lovely thatched house, a long, low thatched house. There was a big family of them, twelve or thirteen, and they were all into the football business ... they would take the shortcut just up the fields at the back, two or three fields, that took them to Caugh school." When asked about his family organising Banagher sports, John went on, "That was years later, when Father McNamee was there. I had left school at the time, but Father McNamee was the first man to organise sports here. You used the football club to do it, and they were only too happy to have sports and seven a side tournaments. It eventually died away again, but the Banagher senior team lasted until 1954.*



**Banagher Gaelic Team, 1952.**

**Back Row:** Gerry Stevenson, Eddie Murphy, Tommy Stevenson (Big), Seamus Doran, Lawrence Stevenson, Mick McCloskey, Jimmy Lynch;  
**Front Row:** Henry McCloskey, W J McElhinney, Robert Mulhern, W J McCloskey, Mac McElhinney, Tommy Murphy, John Mullan, Charlie Hampson. Photo courtesy of S Campbell.

*It was revived, but the early 1950s was a bad time. I was finished secondary school at that time, and I was in a job. All the young fellows my age were all now looking for work ... one Monday morning, I think it was, eleven members of the Banagher team left and went to England and Scotland at the same time. Eleven at the one time!"*

**John Mullan**

## BICYCLES

*"Oh, bicycles they were the only way to get around. Roads were being repaired all the time, because most of the old roads didn't have tarmac so they had potholes. I can remember them doing the road past the school – Nutt and Colgan were the main contractors in my time. There was no tarmac so they rolled the stones down, they crushed the stone, and scattered clay on it, and watered it down like mud, and rolled up until it was smooth. Then, when they dried up everything, it was nearly like concrete, lovely and smooth, but the grass kept growing in the middle of the road, and the council had full time road men on. They would keep dressing the sides of the road, and taking the water off the road, because water gushing down the road would eventually lift the stones – until the introduction of tarmacadam.*

*You had to have a reasonable good bicycle; that was the only way of getting around. The bus service wasn't bad, but the bus service was only on the main roads, so you had to find a bicycle to get there ... it was an amazing time.*

*People look and say that must have been amazing tough times. They weren't."*

**John Mullan**

*"Canon Kelly ... he done all the visiting on the bicycle, at least once a month he was with you. And our own doctor, she came from Drumcovitt, and she had a bicycle too. She was Dr Long, but she was married to Craig, Mervyn Craig, she never changed her name. She did all of Teavin and Termeil, and all around on the bicycle. Changed times, that gives you a wee idea what the times was like. When she left Drumcovitt on the bicycle to come to our house, it took her a minute or two. She lived to a big age too, so she did."*

**Albert Hill**

*"Miss Cunningham, later Mrs McKenna, she came out from Dungiven on her bicycle."*

**Pat Murphy**



Tom Smyth with his bicycle in the 1940s. Photo courtesy of S Smyth.

## WHO REMEMBERS THE CHRISTMAS RHYMERS?

Up until the 1950s Christmas Rhymers visited houses in the townlands just before Christmas, they are remembered even in the present day. Pat Murphy and others remember the Christmas Rhymers well, Pat's brother, John, and the Stevensons organised it.

It was mainly men who took part, and they would dress up in elaborate costumes, so they wouldn't be recognised by the neighbours, e.g. a top hat, armour, or something made of straw. Each carried a different item such as a broom, a frying pan, or a club. The group would visit various houses in the area, with the 'Captain' arriving first to clear a space in one of the rooms, and also to ensure there were no young children who would be frightened by the sight of these strangely masked men. The original point of the play has been lost in time but was probably a way of taking luck to the houses visited, a bit like first-footing.

There was a masked 'mumming' tradition in Ulster, said to date back 2500 years. It was a pre-Christian event to mark the change and rebirth of seasons and was celebrated in much of Europe. However, the practice of Christmas Rhyming here is very closely related to England, and dates back to the 1600s.

As the name suggests, these plays are always in verse which rhymes, and usually the main theme is a combat between two heroes, the fall of one of them, and his revival by a doctor. The play brings to life characters, such as St George, or St Patrick, and their battles with the Turkish Knight. Doctor Brown with his bag of medicines and cures, devils such as Devil Doubt and Beelzebub, and Johnny Funny, the man who collected the money. The play is a succession of mini dramas, each overlapping the other, and keeping the audience and actors on their toes. Amidst the music and comedy are the universal themes of death and resurrection, and good triumphing over evil.

For children in the 1950s before TV, the drama was very exciting, and indeed, terrifying when one character falls flat on his back transfixed by a sword. Each area had a different version of the play, and here are a few of the verses from the 1950s version performed here.

### BEELZEBUB

*Here I am wee Beelzebub,  
And over my shoulder I carry my club,  
And in my hand a frying-pan;  
I think myself a jolly old man.  
And if you don't believe what I say,  
Enter in Devil Doubt and clear the way.*

### DEVIL DOUBT

*Here come I, Devil Doubt,  
The best wee divil ever out.  
Money I want and money I crave.*



HOYFM.L331.6 Rhymers Plays Hugh Stewart Photograph © National Museums NI  
Collection Ulster Folk & Transport Museum.





APPENDICES  
DROMBOUGHIL 1999 - 2019

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## APPENDIX 1 - 1831 CENSUS

MAGHERAMORE	CARNANBANE	TYAVEN	TURMIEL
Buchannan	Rogers	Flannigen	Ross
Buchannan	Rogers	Craig	Posten
Fidlie	Rogers	McCready	Barr
Kane	McCloskey	McClaskey	Porsten
Realey	McCloskey	McFarland	McFarland
Stuart	McCloskey	Marshall	McFarland
Buchannan	Heaney	Ross	Stuart
McCloskey	Heaney	Kenedy	McFarland
McFarland	McCully	Mulfall	Brumfield
McCloskey	McCloskey	Carr	McVea
Donaghey	Murphy	Smith	Heaney
Maginnis	Murphy	McDole	McCloskey
Mulfall	McShiffry	Posten	McCloskey
Reid	McCully	Kane	Brumfield
Heaney	McCully	McCloskey	Wilson
McFarland	Murphy	McCloskey	McCloskey
Mullen	McFarland	Ross	Heaney
Heeveran	Ross	Ross	Kane
Miller	McShane	Mcdole	Campbell
Dovies	Mulfall	Miller	Carten
Gibson	McFarland	Mullen	McCloskey
McConomy	McFall	McCloskey	Philips
McCloskey	McCloskey	Smith	Philips
Lynch	McCloskey	Smith	Philips
	Murphy	Smith	Ross
	McCloskey	Smith	Ross
	McCloskey	Hogan	Cromie
	McCloskey	McCloskey	Christy
	McCully	McLoughlin	Scott
	Andrew	Jones	Scott
	McFarland	Hasson	Scott
	Pierce	McGannigal	Scott
	McCallion	Toner	Hassen
	Canning	McFarland	Wilson
	Canning	Scott	Ross
	McQuisten	McCloskey	Thompson
	McFall	Ross	McFarland
	McConomy	Donnell	Stuart
	McNally	McCook	Miller

MAGHERAMORE	CARNANBANE	TYAVEN	TURMIEL
		Scott Scott McCloskey Irwine Henry Calhoon O'Neill Withdraw Marshall McCloskey Miller Miller	Heaney McLoughlin McCloskey Brumfield Williams Pasten Stuart Quigley Quigley McCloskey Williams Williams Brawley Cook Cook Scott Scott Ross

## APPENDIX 2 - 1901 CENSUS

CARNANBANE 1901 CENSUS			
SURNAME	FORENAME	AGE	GENDER
Murphy	George	74	M
	Jane	61	F
	William	30	M
	Jane	32	F
	James	28	M
	Francis	26	M
	Andrew	24	M
	Edward	21	M
Carten	Bridget	26	F
Muldoon	Thomas	62	M
	Mary Ann	62	F
	Henry	22	M
	Mary Ann	18	F
	James	16	M
McCloskey	Michael	35	M
	Matilda	76	F
Bloomfield	Alexander	55	M
Irwin	William James	46	M
	Mary Jane	40	F
	Elizabeth Maud	8	F
	William James	6	M
	Bessie	84	F
McCloskey	John	78	M
	Sarah	75	F
McFarland	Mary Ann	84	F
	Robert	63	M
	Mary Jane	60	F
	William	53	M
	Maggie	49	F
Murphy	Francis	72	M
	Bridget Jane	51	F
	Patrick C	20	M
	Frances Jeannie	11	F
McCully	William	50	M
Fleming	Sarah	34	F
McCully	Lizzie	15	F
McCloskey	David	76	M
	Richard	38	M
	Thomas	34	M
	Mary	36	F

CARNANBANE 1901 CENSUS			
SURNAME	FORENAME	AGE	GENDER
Kane	William	52	M
	Elizabeth	50	F
	Mary I	18	F
	Henery	20	M
Murphy	John	43	M
	Nancy	35	F
McCloskey	Francis	70	M
	Jane	72	F
	Margaret	55	F
McFarland	James	58	M
Andrews	James	75	M
	William John	48	M
	Mary Jane	38	F
	Margaret	36	F
Stevenson	John	56	M
	Mary Ann	50	F
	John	26	M
	Elizabeth	17	F
	Maggie	16	F
	Bridget	15	F
	James	9	M
	Catherine	5	F
	Patrick	56	M
	John	55	M
Crossan	Bridget	60	F
	Bridget	25	F
	Catherine	23	F
	Dines	21	M
	Ellin	19	F
	Michael	62	M
	Ellen	58	F
	Michael	23	M
	Bridget	21	F
	Philip	17	M
	Neal	14	M
	Margaret	69	F
	John	75	M
	Susan	73	F
Sharkey	Hugh	32	M
	Mary	73	F
	Susan	10	F
Cartan	Philip	29	M
Gormley	Maryann	27	F

CARNANBANE 1901 CENSUS			
SURNAME	FORENAME	AGE	GENDER
Gormley	Mary Angela	2	F
	Philip Gerard	0	M
	Neil	24	M
	Philip	67	M
	Mary	53	F
	George	26	M
	Mary	24	F
	Bridget	22	F
	Cassie	20	F
	Annie	18	F
	Susan	15	F
	Ellen Jane	13	F
Crossan	Michael	32	M
Gormley	Mary	24	F
	Frederick	56	M
	Elizabeth	45	F
	Philip James	14	M
	Annie	13	F
	Bridget Jane	12	F
	Maggie Elizabeth	10	F
	Mary Josephine	8	F
	Frederick	5	M
	Teressa Catherine	3	F
	James	86	M
Lagan	Thomas	64	M
	Mary	61	F
	James	19	M
	Lizzie	17	F
	Cassie	14	F
	Thomas	12	M
	Mary Ann	6	F
Crossan	Patrick Neal	27	M
	Micheal	26	M
Bradley	Dominick	33	M
Donaghey	Annie	30	F
Bradley	Maryanne	7	F
	Lizzie	6	F
Crossan	Nancy	46	F
	Mary	22	F
	John	21	M
	Peter	18	M
	James	15	M
	Patrick	14	M



CARNANBANE 1901 CENSUS			
SURNAME	FORENAME	AGE	GENDER
Crossan	Micheal	12	M
	William	10	M
Donaghey	James	65	M
	Ellen	53	F
	Mary	73	F
	Marget	71	F
	Lizzie	46	F
Gormley	James	50	M
Donaghey	Denis	39	M
	Maggie	47	F
Crossan	Catherine	66	F
	Patrick	29	M
	Margaret	31	F
	Ellen	19	F

TEAVAN 1901 CENSUS			
SURNAME	FORENAME	AGE	GENDER
Scott	Joseph	50	M
	William	85	M
	W J D	15	F
	A C	8	F
McCloskey	James	24	M
Semple	John	74	M
	Maggie	20	F
McBride	Mary	16	F
Scott	Samuel	45	M
	Eliza Anne	50	F
McBride	Patrick	16	M
McCloskey	Hugh	45	M
	Mary	36	F
	James	14	M
	John	11	M
	Patrick	9	M
	Mary	7	F
	Margaret	5	F
	Hannah	2	F
	Samuel	50	M
	Jane	32	F
Smyth	Mary	9	F

TEAVAN 1901 CENSUS			
SURNAME	FORENAME	AGE	GENDER
Smyth	Ellen	8	F
	Thomas	5	M
	Hannah	3	F
Scott	Thomas	35	M
Smyth	Thomas	56	M
	Jane	54	F
	Lizzie	46	F
McNickle	James	19	M
Stephenson	William	13	M
Smyth	John	82	M
	Eliza-Anne	70	F
	Thomas	38	M
	Robert	36	M
	Mary	30	F
	Ann Jane	28	F
	Lizzie	25	F
	James	15	M
McDermott	Thomas	38	M
Quigley	Matilda	27	F
	Julia	16	F
McCloskey	John	56	M
Hasson	Mary	60	F
	Edward	70	M
O'Neill	Annie	90	F
	Francis	35	M
McCloskey	Manasses	31	F
	Margaret	26	F
	Jane	22	F
	James	9	M
	Jane	42	F
Pierce	Susan	46	F
	Eliza	44	F
McCloskey	William	59	M
	Rebecca	50	F
	Adaline Weld	25	F
	Anne Mary	23	F
	Henry John	22	M
	Elizabeth	24	F
	Henry	70	M
Guiler	Robert	62	M
	Thomas	60	M
	William	50	M
	Mary Jane	45	F

TEAVAN 1901 CENSUS			
SURNAME	FORENAME	AGE	GENDER
Pyper	James	30	M
Thompson	Margret	17	F
Hasson	James	64	M
	Catherine	52	F
	Mary	20	F
	James	18	M
	Robert	16	M
	Sarah	16	M
McCloskey	Mary	11	F
Millar	Matilda	55	F
	Robert	26	M
	Maggie A	23	F
	Andrew	20	M
McNicholl	Mary	18	F
Mellon	John	70	M
	Rose Anne	65	F
	James	24	M
	Mary	23	F
	Julia Anne	5	F
	Michael	20	M
	Mary Anne	18	F
Scott	Alexander	44	M
	Edward	50	M
	Isabella	37	F
Clyd	Maggie	24	F
	William	22	M
	James	17	M

MAGHERAMORE 1901 CENSUS			
SURNAME	FORENAME	AGE	GENDER
Kane	William	28	M
	Margaret	59	F
Buchanan	Andrew	27	M
	Maggie	25	F
	Jane	23	F
Lowry	Isabella	70	F
Buchanan	Eliza	51	F
McBride	Bernard	43	M
	Martha	42	F
	Joseph	18	M
	Sarah	14	F

MAGHERAMORE 1901 CENSUS			
SURNAME	FORENAME	AGE	GENDER
McBride	Thomas	12	M
	Martha	12	F
	Susan	9	F
Kiely	William	45	M
	Bridget	46	F
	Michael	19	M
	Catherine	17	F
	Francis	15	M
	William	11	M
	James	11	M
	Bridget	6	F
	John	3	F
Buchanan	Alexander	58	M
	Annie	57	F
	Robert	24	M
	Ellen	20	F
Boylec	Gladis	5	F
Kealey	Patrick	19	M
	Mary	16	F
Kane	Richard	70	M
	Susan	55	F
	Patrick	28	M
Phillips	Henry	42	M
	Isabella	85	F
	George	60	M
	Eliza	48	F
	Catherine	46	F
	Jane	78	F
McFarland			
McFaul	Sarah	65	F
	George	32	M
Donnelly	Catherine	25	F
Rice	James	31	M
	Margret	23	F
	James	1	M
Kealey	John	48	M
	Mary	14	F
	Maggie	13	F
	Helen	9	F
	Patrick	6	M
	Annie	4	F
	John	2	M
McCloskey	Mary	56	F
	Anne	22	F

MAGHERAMORE 1901 CENSUS			
SURNAME	FORENAME	AGE	GENDER
McCloskey McElhinney	Cathrine	20	F
	John	50	M
	Catherine	48	F
	Catherine	14	F
	John Thomas	18	M
	William	12	M
	Patrick	11	M

TURMEAL 1901 CENSUS			
SURNAME	FORENAME	AGE	GENDER
Ross	Leslie Alex	64	M
	Mary Cunningham	66	F
	Wm James	28	M
	Mary Irwin	31	F
	Charlotte	1	F
	David	73	M
	Charlotte	58	F
Barr	Dinah	40	F
	Isabella	37	F
Poston	Joseph	31	M
	Minnie	30	F
	Annie	8	F
	Maggie J	7	F
	Mary E	5	F
	Eveleen	3	F
	Isabella	0	F
Deans	Maggie	11	F
O'Hara	William James	16	M
Ross	William James	60	M
	John	30	M
Moore	Jane	78	F
	Alphy Ross	4	M
McFarland	Isabella	50	F
	John	24	M
	Annie J	25	F
	Maggie	21	F
	David D	18	M
McDonald	John	27	M
McFarland	John	56	M
McGinnes	Jamina J	48	F
	Annie	16	F

TURMEAL 1901 CENSUS			
SURNAME	FORENAME	AGE	GENDER
McCloskey	John	68	M
	Mary Ann	65	F
	Michael	20	M
Hunter	James	38	M
	Martha	25	F
	Catherine	0	F
Phillips	Andrew	45	M
	Robert	35	M
O'Neill	Catherine	18	F
Mullan	James	12	M
Phillips	Edward	75	M
	Mary Anne	60	F
	Andrew	28	M
	Mary	26	F
Ross	Leslie A	21	M
Phillips	Henry	70	M
Hanna	Elizabeth	55	F
O'Harra	Patrick	12	M
McCloskey	John	54	M
	William John	26	M
	Joseph	21	M
	Cassie	18	F
	Bernard	32	M
Bradley Houston	Joseph	40	M
	Jane	26	F
	Sophia	11	F
	Mary	9	F
	Elizabeth	6	F
	Bella Jane	3	F
	Wm John	54	M
Cooke	Thomas	58	M
McDaid	John	36	M
Christie	Andrew	59	M
	Mary Anne	69	F
	Ann Jone	32	F
	Thomas	30	M
Ramsey	Frank	16	M
Morrison	Alexandr	40	M
Irwin	John	23	M
Scott	Margaret	65	F
	Margaret	38	F
	Elizabeth	36	F
Houston	Mary	70	F

TURMEAL 1901 CENSUS			
SURNAME	FORENAME	AGE	GENDER
Houston	James	40	M
	John	35	M
McCloskey	James	28	M
	Jane	38	M
	Charles	3	M
	Thomas	78	M
	David	35	M
Bradley	Margt	35	F
	Ellen	11	F
	Joseph	9	M
	Thomas	7	M
	Mary Anne	3	F
	John	0	M
	John	62	M
	Margt Jane	60	F
	Joseph	69	M
	Robert	64	M
McFarland	Annie	34	F
	Isabella	45	F
	Eliza Jane	22	F
	George	16	M
	Catherine	15	F
Mullen	Audley	55	M
Cowper	Alexander	10	M
Espie	James	26	M
	Lizzie	25	F
	Mary Anne	4	F
	Maggie	2	F
	Andrew William	34	M
Scott	Sarah	34	F
	Mary Anne	5	F
	Charlotte	3	F
	Andrew William	1	M
	James	45	M
	Mary	35	F
	Joseph	11	M
	William John	10	M
	James	7	M
	Samuel P	4	M
Harper	Frederick	2	M
	Joseph	73	M
	Eliza	75	F
Galbraith	Mary	82	F



TURMEAL 1901 CENSUS			
SURNAME	FORENAME	AGE	GENDER
Walsh	Mark	61	M
	Mary	54	F
	Lizzie	17	F
Stephenson	Thomas	34	M
	Lizzie	33	F
	Mary Anne	5	F
	Bella	2	F
Hosson	James	72	M
Gibson	Alexander	77	M
	Mary Ann	65	F
	Davey	27	M

APPENDIX 3 - 1911 CENSUS

TEEAVAN 1911 CENSUS			
SURNAME	FORENAME	AGE	GENDER
McCloskey	Francis	48	M
	Sarah	23	F
	Maggie Ann	5	F
	Manasses	3	M
	Patrick	2	M
O'Neill	Edward	75	M
Hasson	John	42	M
	Mary	79	F
Quigley	Thomas	48	M
	Matilda	38	F
	Thomas Andrew	3	M
	Margaret	9	F
Bradley	David	50	M
McWilliams	John	14	M
Bradey	Ellen	21	F
Hughes	James	42	M
	Sarah	40	F
	John	14	M
	James	11	M
	Francis	9	M
	Sarah	7	F
	Martha	5	F

TEAVAN 1911 CENSUS			
SURNAME	FORENAME	AGE	GENDER
Scott Houston	Thomas	49	M
	Joseph	52	M
	Jane	43	F
	Lizzie	15	F
	Bella	12	F
	Robert	9	M
	Joseph	6	M
	James	2	M
McCloskey	Hugh	65	M
	Mary	46	F
	James	24	M
	Patrick	20	M
	Hannah	11	F
	Edward	68	M
Scott	Isabella	58	F
Clyde	William	33	M
Scott	Alexander	60	M
	Samuel	50	M
McBride Scott	Mary	40	F
	Patrick	25	M
	Joseph	61	M
	Caroline	42	F
	Annie	18	M
	William	8	M
	Andrew	6	M
	Joseph	3	M
	Caroline	1	F
	Thomas	21	M
McReide Smyth	Elizabeth Ann	80	F
	Thomas	55	M
	Robert	53	M
	Ann Jane	48	F
	Elizabeth	47	F
	Michael	20	M
	Maria	16	F
McWilliams Lockhort Smyth	Thomas	68	M
	Elizabeth	57	F
	Mary	19	F
	Ellen	17	F
	Thomas	14	M
	Hannah	12	F
	William	23	M
Stevenson			

TEAVAN 1911 CENSUS			
SURNAME	FORENAME	AGE	GENDER
Smyth	Thomas	72	M
	Henry	82	M
	Robert	77	M
	Mary Jane	70	F
McNickle	Patrick	22	M
Piper	James	38	M
McCormack	Mary	15	F
Hasson	James	76	M
	Catherine	65	F
	Robert	26	M
	Sarah	24	F
Mellon	James	35	M
	Mary	34	F
	Joseph	10	M
	James	8	M
	Mary	6	F
	Rosanne	5	F
	Catherine	3	F
	Margaret	2	F
	Bridget	0	F
McFarland	Anna Mary	33	F
Parke	Maria	15	F
Carton	James	75	M
McCloskey	Jane	69	F
	Susan	72	F
	Elizabeth	70	F
Millar	Robert	40	M
	Maggie Ann	25	F
	Andrew	30	M
	James	30	M
McNicholl	Mary	30	F

CARANBANE 1901 CENSUS			
SURNAME	FORENAME	AGE	GENDER
Murphy	George	74	M
	Jane	61	F
	William	30	M
	Jane	32	F
	James	28	M
	Francis	26	M

CARANBANE 1901 CENSUS			
SURNAME	FORENAME	AGE	GENDER
Carten Muldoon	Andrew	24	M
	Edward	21	M
	Bridget	26	F
	Thomas	62	M
	Mary Ann	62	F
	Henry	22	M
	Mary Ann	18	F
	James	16	M
McCloskey	Michael	35	M
	Matilda	76	F
	Alexander	55	M
Bloomfield Irwin	William James	46	M
	Mary Jane	40	F
	Elizabeth Maud	8	F
	William James	6	M
	Bessie	84	F
	John	78	M
	Sarah	75	F
McFarland	Mary Ann	84	F
	Robert	63	M
	Mary Jane	60	F
	William	53	M
	Maggie	49	F
Murphy	Francis	72	M
	Bridget Jane	51	F
	Patrick C	20	M
	Frances Jeannie	11	F
	William	50	M
	Sarah	34	F
	Lizzie	15	F
McCully Fleming McCully McCloskey	David	76	M
	Richard	38	M
	Thomas	34	M
	Mary	36	F
	William	52	M
	Elizabeth	50	F
	Mary I	18	F
Kane	Henery	20	M
	John	43	M
	Nancy	35	F
McCloskey	Francis	70	M
	Jane	72	F
	Margaret	55	F

CARANBANE 1901 CENSUS			
SURNAME	FORENAME	AGE	GENDER
McFarland	James	58	M
	Andrews	75	M
Stevenson	William John	48	M
	Mary Jane	38	F
	Margaret	36	F
	John	56	M
	Mary Ann	50	F
	John	26	M
	Elizabeth	17	F
	Maggie	16	F
	Bridget	15	F
	James	9	M
	Catherine	5	F
Heaney	Patrick	56	M
	John	55	M

MAGHERAMORE 1911 CENSUS			
SURNAME	FORENAME	AGE	GENDER
Stevenson	James	50	M
	Mary	50	F
	Lizzie	16	F
	Bella	14	F
	Thomas	12	M
	Rose	9	F
	John	60	M
Kealey	Mary Ann	60	F
	Helen	19	F
	Ann Jane	15	F
	John	12	M
	James	10	M
Kane	Richard	78	M
	Patrick	38	M
	Mary	34	F
	Richard	8	M
	Annie Mary	5	F
	Patrick	3	M
Phillips	Henry	58	M
	Elizabeth	64	F
	Catherine	62	F

MAGHERAMORE 1911 CENSUS			
SURNAME	FORENAME	AGE	GENDER
Buchanan	Alexander	68	M
	Anne Jane	68	F
	Robert	34	M
	Ellen S D	29	F
Boyle	Alexander B	10	M
McCloskey	Bridget	20	F
O'Kane	William	37	M
Bradley	Philip	26	M
	Catherine	29	F
	Mary	2	F
	Bridget Alice	0	F
McElhiney	John	75	M
	Catherin	68	F
Buchanan	Elizabeth	64	F
McDonald	John	45	M
	Maggie	35	F
Buchanan	Andrew	37	M
	Maggie A	35	F
	Jane	33	F
Lowery	Isabella	85	F
Kealey	Michael	21	M

TURMEEL 1901 CENSUS			
SURNAME	FORENAME	AGE	GENDER
McCloskey	Thomas	72	M
	Bridget	50	F
	Elizabeth	16	F
	Bridget	13	F
	Mary	12	F
McFarland	Jemima Jane	59	F
McLaskey	Catherine	16	F
Rosborough	Joseph	67	M
	Elizabeth	55	F
	James	26	M
	Joseph	20	M
	Daniel	18	M
	George	15	M
	Maggie Millie	12	F

TURMEEL 1901 CENSUS			
SURNAME	FORENAME	AGE	GENDER
Rice	James	45	M
	Maggie	35	F
	James	11	M
	Patrick	9	M
	Frances	7	M
	George	3	M
	Annie Mary	1	F
Kelly	James	32	M
	Catherine	29	F
	Joseph	6	F
	Elizabeth	5	F
	Cathleen	3	F
	Margaret	1	F
McFarland	Isabella	66	F
	Anne Jane	37	F
	David D	30	M
McShane	John	32	M
	Maggie	32	F
	Dorothy	2	F
	John Thomas	1	M
Dunn	John	69	M
Poston	Joseph	42	M
	Minnie	39	F
	Margaret J	17	F
	Isabella R	10	F
	Lily	8	F
	Joseph	5	M
	James S	3	M
	Kathleen V	0	F
	William	18	M
	Maud	13	F
	Thomas	49	M
McCloskey	Mary	47	F
	Isabella	50	F
Ross	William James	76	M
	Charlotte Elizabeth	71	F
	Leslie Alexander	75	M
	Wm Jas	50	M
	Mary Irwin	42	F
	Charlott	11	F
	John	9	M
	Leslie Alexander	7	M
	William	5	M



TURMEEL 1901 CENSUS			
SURNAME	FORENAME	AGE	GENDER
Ross	Mary	4	F
	Ethel Winnifred	2	F
McFarlane	George	26	M
	Eliza Jane	32	F
Andrews	Henrietta	27	F
Williamson	Joseph	79	M
	Annie	46	F
Carton	Margaret Jane	86	F
Bradley	David	53	M
	Margeret	50	F
	Ellen	21	F
	Joseph	19	M
	Thomas	16	M
	Mary Ann	13	F
	John	10	M
	Elizabeth	7	F
	David	3	M
	Minnie	31	F
	Bernard	69	M
	Martha	68	F
Campbell McBride	Joseph	27	M
	Martha	21	F
	Susan	19	F
	Frances	12	M
	Mary	85	F
O'Connor Houston	William	57	M
	John	45	M
	Andrew	71	M
Christie	Jane	44	F
	Thomas	43	M
	Mina	25	F
	Willie	13	M
Obrine	George	44	M
McHall	Davit	41	M
Gibson Cooke	Thomas John	8	M
	Maggie Jane	6	F
	Annie	3	F
	Reachel Ross	1	F
	Thomas	73	M
Huston	Mary	17	F
Quinn	John	27	M
	Catherine	27	F
	Wm James	0	M

TURMEEL 1901 CENSUS			
SURNAME	FORENAME	AGE	GENDER
Phillips	Edward	85	M
	Mary	59	F
	Marion	9	F
Kerron	John	25	M
Hanna	Elizabeth	70	F
McCloskey	William John	37	M
	Ellen	26	F
Phillips	Andrew	62	M
	Robert	53	M
Bare	Dine	56	F
McWilliams	Thomas	15	M

TERMEIL SCHOOL

INDEX TO THE LINES IN THE REGISTER				
1826	REG	NAME	AGE	TOWNLAND
July 19	1	James Kane	11	Teirmeel
	2	John Galbraith	12	Dernaflaw
	3	Elizabeth Kane	10	Teirmeel
	4	David McCloskey	10	Derrychrear
	5	John McCloskey	7	Derrychrear
	6	Thomas Scott	6	Teirmeel
	7	Robert Phillips	6	Teirmeel
	8	Joseph Cromie	6	Teirmeel
	9	Elizabeth Thomson	3	Teirmeel
	10	Jane Dempsey	7	Teirmeel
	11	Adley Thomson	4	Teirmeel
	12	David Philips	4	Teirmeel
	13	William Poston	12	Teirmeel
	14	Thomas Phillips	5	Teirmeel
	15	Mary Scott	7	Teirmeel
	16	Rachel Scott	4	Teirmeel
	17	Anna Phillips	4	Teirmeel
	18	Frances Phillips	7	Teirmeel
	19	Gregory Phillips	7	Teirmeel
July 22	20	Mary A Ross	6	Teirmeel
Nov 26	21	Rachel Ross	3	Teirmeel
	22	Thomas Reid	9	Teirmeel
	23	Hugh Cooke	9	Teirmeel
	24	Mary William	9	Teirmeel

INDEX TO THE LINES IN THE REGISTER				
1826	REG	NAME	AGE	TOWNLAND
July 24	25	Isabelle Scott	6	Teirmeel
	26	Ann Scott	9	Teirmeel
	27	William Christy	5	Teirmeel
	28	Thomas Ross	7	Teirmeel
	29	Edward McCloskey	4	Templemoil
	30	Jane McCloskey	5	Templemoil
	31	Catherine Scott	8	Teirmeel
	32	Thomas Scott	4	Teirmeel
	33	Elizabeth McFarlane	5	Teirmeel
	34	Dennis McCloskey	5	Derrychrear
July 31	35	Margaret Ross	6	Teirmeel
	36	Jasper Cooke	10	Teirmeel
	37	John McFarlane	8	Teirmeel
Aug 7	38	Henry Ross	16	Teirmeel
Aug 28	39	Mary J Knox	7	Crebarkey
	40	Ann Ross	10	Dungiven
Sept 24	41	Peggy McFarlane	8	Tirmeil
	42	William Scott	16	Tirmeil
	43	Mary A Broomfield	7	Tirmeil
	44	Rachel McCloskey	6	Tirmeil
	45	Joseph Poston	9	Tirmeil
	46	Bolton Phillips	9	Tirmeil
	47	Thomas Phillips	9	Tirmeil
Nov 1	48	Nancy Ross	3	Teirmeel
	49	William Phillips	10	Teirmeel
	50	David Christy	11	Termeel
Nov 2	51	Elizabeth Crombie	11	Termeel
	52	Andrew Phillips	15	Magheramore
	53	Jane McCloskey	15	Termeel
Nov 6	54	Andrew Cooke	13	Termeel
	55	Thos. Dunkin	12	Termeel
	56	Alexdr. McFarlane	13	Teirmeel
Nov 13	57	Thos. McCloskey	14	Teirmeel
	58	Ross Reed	14	Teirmeel
	59	Jas. Knox	12	Crebarkey
Nov 17	60	Jas. Scott	11	Teirmeel
Nov 18	61	Jane McCloskey	18	Templemoil
Nov 20	62	Robt. McFarlane	20	Termeel
	63	Jas. McCloskey	11	Termeel
Nov 26	64	Jas. Christey	13	Termeel
	65	David Ross	20	Termeel
Dec 10	66	Mary McCloskey	9	Turmeel
	67	Joseph Scott	20	Turmeel
Dec 15	68	Alexr. Broomfield	10	Turmeel

INDEX TO THE LINES IN THE REGISTER				
1827	REG	NAME	AGE	TOWNLAND
Jan 10	69	John Kane	10	Turmeel
Jan 20	70	Wm. Scott	9	Teaven
	71	Mary Scott	5	Teaven
	72	Eliz. Scott	7	Teaven
Feb 12	72	Elizabeth Millar	8	Magheramore
	74	Jane McFarlane	6	Magheramore
	75	John McCloskey	7	Turmeel
	76	Jas. McCloskey	6	Turmeel
Feb 19	77	Robt. McFarlane	12	Magheramore
Mar 29	78	John Scott	12	Teavin
Mar 31	79	Lettiti Scott	11	Termeel
Apr 10	80	John Millar	8	Teavin
	81	Robt. Millar	6	Magheramore
Apr 22	82	Jane Reed	4	Crebarkey
Apr 30	83	Andrew Smyth	5	Teaven
	84	John Smyth	7	Teaven
May 2	85	Thos. Smyth	4	Teaven
	86	John Hanney	3	Termeel
	87	Eliza Cromie	14	Termeel
May	88	Margt. Smyth	12	Teaven
	89	Mary A. Buchanan	7	Magheramore
	90	Elizabeth McCloskey	7	Crebarky





DROMBOUGHIL COMMUNITY ASSOCIATION 1999-2019

## A CELEBRATION OF OUR HISTORY AND HERITAGE

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