

MUMMING



Handbook





THIS HANDBOOK



This book is designed to offer an introduction to the tradition and practice of mummery in Ireland. Included are practical resources to bring mummery to life with a class or community group.

Mummery is, by its very nature, a changing and evolving tradition with every area and group interpreting it as they see fit.

This book is not designed to be an academic text on the history of mummery and is not an exhaustive example of the wide variety of customs and traditions of mummies throughout Ireland and around the world.

Further reading resources are listed at the end of this booklet should you wish to explore the history of mummery in further detail.



TABLE OF CONTENTS



01

WHAT IS MUMMING?

02

THE ORIGINS OF MUMMING

03

MUMMING TODAY

04

CULTURAL SIGNIFICANCE OF
MUMMING

05

CHARACTERS

06

CHARACTER LINES

07

COSTUMES

08

SONG & DANCE

09

SCRIPTS



WHAT IS MUMMING?



The masked tradition of mumming or rhyming with its unique blend of music, drama, song and dance dates back over 2,500 years.

There is a strong tradition of mumming throughout Ireland (also known as Strawboys, Wren boys, Biddymen and Mayboys) which continues to the present day with each community having their own individual customs.

The practice of mumming involves groups of musicians, performers, singers and dancers dressing up in fantastical costumes made from items found around the home such as sackcloth, old clothes and straw masks to disguise their identity.



These troupes, led by a 'Captain' or 'King' would go from house to house performing music, dance, theatre and poetry for their friends and neighbours. They would be given a few pounds for their entertainment and would move on to the next house.

Traditionally associated with Christmas and the winter months, mumming was a way to entertain each other on the long, dark nights.



When the group had completed their house visits they would organise a 'Mummers Ball' in January where all the participants and neighbours would come along and join a mighty night's craic where there would be lots to eat and drink.



ORIGINS OF MUMMING

As an oral tradition, it is almost impossible to pinpoint the exact origins of the mumming tradition.

It is believed that this tradition dates back as far as 2,500 years in Ulster. The mummies' play is considered the first instance of folk theatre in Ireland.

In the ancient annals of Ulster, men in tall conical masks are mentioned as chief entertainers to King Conor, who lived at the royal fort of Emain Mhacha. (Navan Fort, Armagh).

Hanner's Chronicle describes King Henry's celebration of Christmas in Dublin in 1172 as "...the sport, and the mirth, and the continual musicke, the masking, the mumming and strange shewes, the gold, the silver, and plate, the precious ornaments, the dainty dishes..."

The word mummer, believed to be Germanic in origin, is used to refer to a masked actor in the countries where this tradition has prospered, including Ireland, England, Scotland, and Canada.

Historically, mummies were an all-male troupe and portrayed Irish heroes like Saint Patrick, controversial political figures such as Britain's Oliver Cromwell and King George, folk characters like Jack Straw and Biddy Funny, and mythological creatures including Beelzebub.

In the traditional 'Mummies' Play', a fight would break out between two of these characters, one a villain, the other a champion. One would be slain and a Doctor is called to bring the dead character back to life.

Although each region and troupe would interpret the tradition in their own way the theme of life, death and rebirth are common throughout, reflecting the natural cycle of the seasons.

The tradition has inspired many poets such as Seamus Heaney, Brendan Kennelly, John Montague, Patrick Kavanagh, and John Hewitt.



MUMMING TODAY

Today, mumming is having a resurgence. In communities and in popular culture, more and more people are interested in this unique custom.

The Armagh Rhymers were founded in 1978 by Artistic Director Dara Vallely and a group of like-minded musicians and performers.

The group was formed as a response to The Troubles, when children and young people were denied access to live theatre and performance. The Armagh Rhymers decided to use the mumming tradition to bring live theatre directly to children by visiting schools and bringing Catholic and Protestant school children together, often for the first time.

Today, The Armagh Rhymers continue to entertain and educate children across the country and around the world, introducing straw craft, costume, poetry, rhythm and rhyme via interactive workshops and performances.

Their work has also captivated the world, with tours of the USA, Europe and China and many TV and media appearances.

With the Irish diaspora the tradition is now common in other parts of the world, in particular Philadelphia USA and Newfoundland, Canada.

The Philadelphia Mummers Parade attracts around 15,000 mummers annually on New Year's Day, blending traditional mumming elements with contemporary celebrations.





CULTURAL SIGNIFICANCE OF MUMMING



Mumming plays an important role in reflecting cultural identity and preserving local traditions. It is a way to connect communities, bring joy, and maintain the link between past and present customs and generations.

- **Community Bonding:** Mumming brings people together through shared performances.
- **Preservation of Folklore:** The oral storytelling aspect of mumming preserves local legends, myths, and historical events.
- **Cultural Identity:** It serves as a celebration of local identity and customs, especially in regions where it is still practiced.
- **Inclusivity:** The mumming tradition is one of the most democratic artforms with few barriers to entry. All ages, backgrounds and abilities can participate in the tradition and there is no need for expensive instruments, equipment or costume.
- **Diversity:** Mumming is known as the 'theatre of the people', where the kitchen floor became the stage. It is a tradition that was by, and for, everyone. With no political or religious affiliations it is a cross-community tradition that focuses on what unites, rather than divides our communities. With a focus on rhythm and mime, the performances break down language barriers and are accessible for all both as performer and audience.





CHARACTERS

The mummer's characters should reflect what is important to the performers – they can create their own hero or villain and tell their own unique story.

A 'Hero' and a 'Villain' can take many forms, encourage participants to think outside the standard 'superhero' mould.

Characters can be drawn from nature – think of characters that could be half man/half animal; what about a cunning fox or sneaky little bird, a wise owl or a fast hare.

Other characters could be drawn from myths, legends or Christian characters; Cúchulainn, Fionn MacCumhail, Macha, St Colmcille and St Brigid all feature in The Armagh Rhymers performances.

Other characters can be drawn from current events or pop culture – in 2021 The Armagh Rhymers made the villain character of 'Covid' reflecting the biggest threat at that time.

Each character should have their own rhyming lines; they announce themselves with "Here Come I..." and then introduce the next character "If you don't believe a word I say, enter in...and they will lead the way."





TRADITIONAL CHARACTERS



The Captain

"Here come I the Captain of the Play! Room, room me gallant boys. Give us room to rhyme and we'll show you some activity this happy festive time. Act of youth and act of age, never acted on the stage. And if you don't believe a word I say, enter in Jack Straw and he will clear the way!"



Jack Straw

"Here come I oul Jack Straw, my father was straw, my mother was straw so why the dickens wouldn't I be straw? Kissed an oul woman through a reel, a spinning wheel, a bag of pepper and a bag of salt and a bullocks egg! And if you don't believe a word of that, I'll play a wee tune, you can put it in your hat!"



St Patrick

"Here come I Saint Patrick, with my armour shining bright. I once was a noble champion, and now I'm a worthy Knight. I fed my sheep on oats and hay, and after that, they ran away. If you don't believe the words I say, here's a wee tune that'll make your day!"



TRADITIONAL CHARACTERS



Oliver Cromwell

"Here come I, Oliver Cromwell as well you may suppose. Many nations I have conquered with my long and copper nose. And if you don't believe a word I say enter in the Doctor and he will clear the way."



The Doctor

"Here come I Doctor Brown, the best 10 pound Doctor in the town. I can cure the plague within, the plague without, the pox, the palsy and the long spit out."



Mousey Mick

"Here comes I Old Mousey Mick, walking on a crooked stick. I had a row the other day with a mouse in a cup of tae, I got a boat to take it out — the boat capsized and I fell out. And If you don't believe a word I say, enter in Slick Slack and he'll clear the way."



TRADITIONAL CHARACTERS



Slick Slack

"Here come I Slick Slack, with my wife and children on me back. Five fingers on the fiddle five fingers on the griddle, that I'm brave is beyond doubt. Well known in here and round about. On the board and on the level, I'm the man who slew the devil. And if you don't believe a word I say, enter in wee Devilly Doubt, they'll have a tune to make your day."



Devilly Doubt

"Here come I wee Devilly Doubt, the biggest devil ever out. Money I want and money I crave and if you don't give me money I'll sweep you till your grave. And if you don't believe a word I say, enter in Biddy Funny and she will clear the way."



Biddy Funny

"Here come I Biddy Funny, I'm the wee woman that collects the money. I have a tin box under me arm a penny or shilling will do you no harm. All silver, no brass! Bad pennies won't pass!"

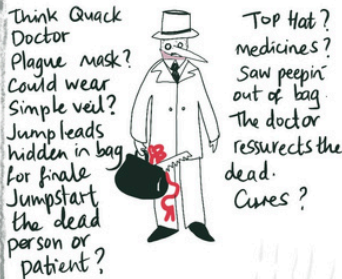
COSTUMES

Below are some suggestions for costumes. Even one item is enough to portray a character if you haven't much time to make entire costumes. See what is available to you, if the children have anything at home they could bring in and add to what is available to you. Mumpers are creative and resourceful.

VILLIAN: OLIVER CROMWELL



DOCTOR



HERO: ST. PATRICK



BIDDY FUNNY



CAPTAIN



JACK STRAW



MOUSEY MICK



SLICK-SLACK



DEVILLY DOUBT



Strawcraft

1.



Learning to plait. You can plait with many materials, make sure you have three sections like shown in diagram. Tie the sections tightly with string or elastic band.

3

You can start from right or left what ever side is comfortable for you.

2.



Here we start on the right. The right strand crosses over the middle strand into the 'middle section'*

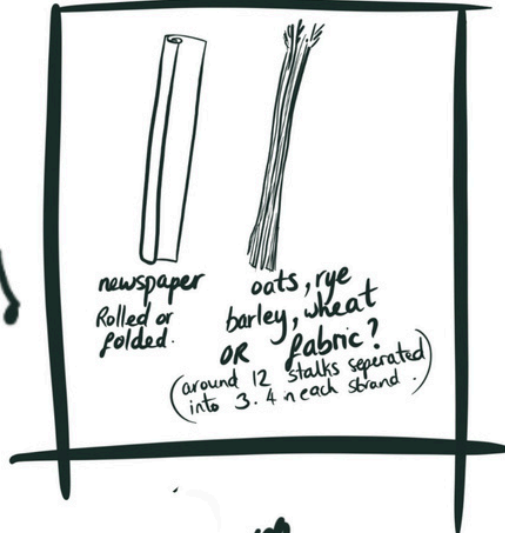
L. LEFT
M. MIDDLE
R. RIGHT

Materials to try: NEWSPAPER, HAIR, RUSHES, WILLOW, FABRICS, YARN, LONG GRASSES

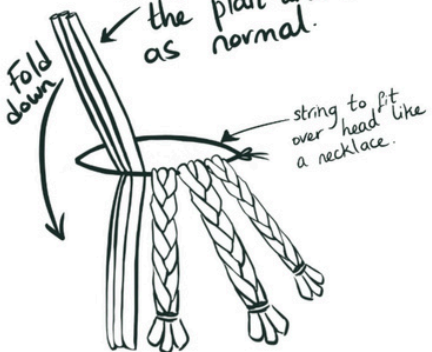
3. Next, take the Left strand and cross the middle strand² into the middle section. Repeat this action taking the Right strand then the Left strand followed by the Right then the left and so on until you are happy with the length. Tie off to finish. Nice work! 😊



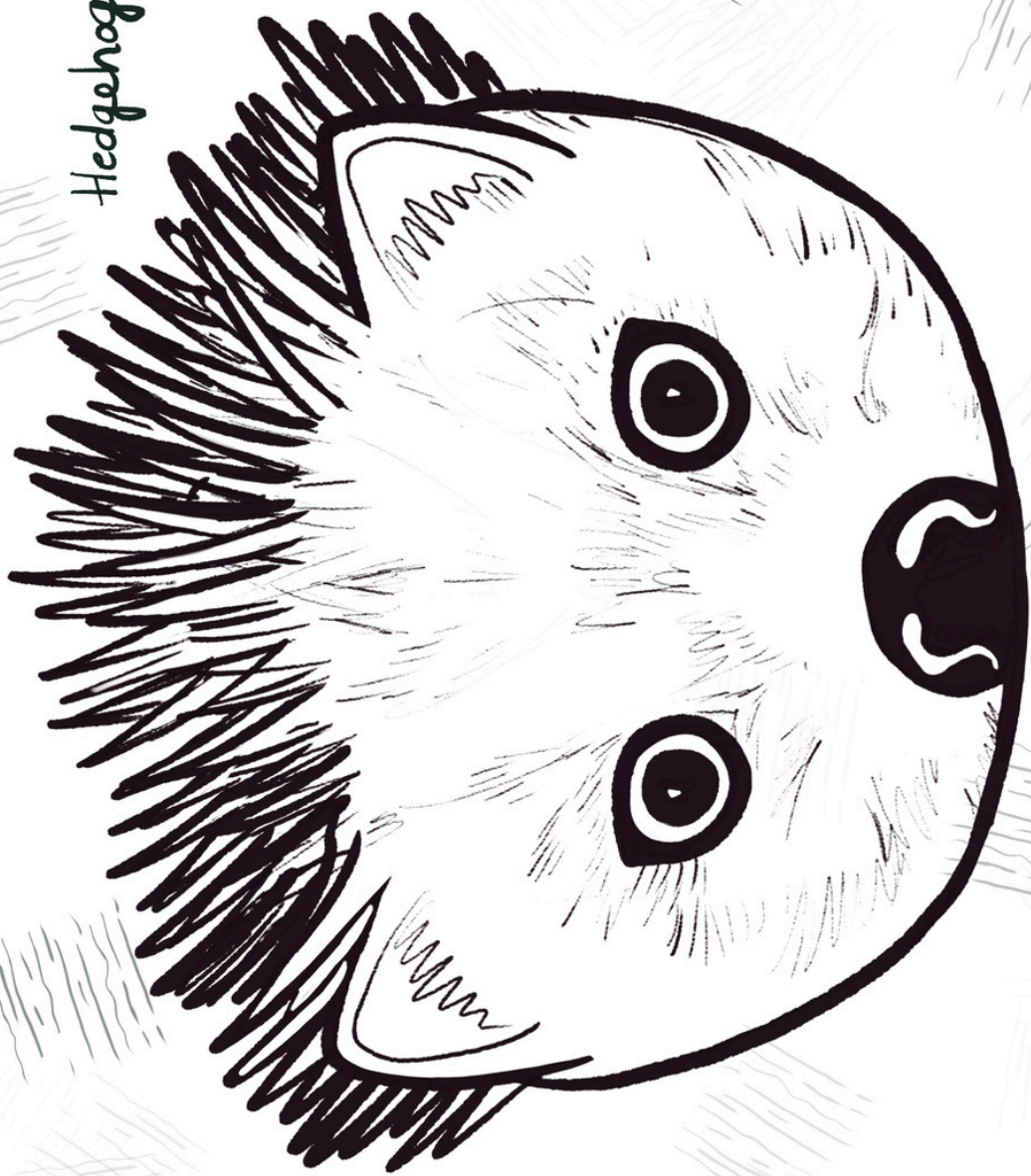
MAKING HAT, ANKLETS - SASH



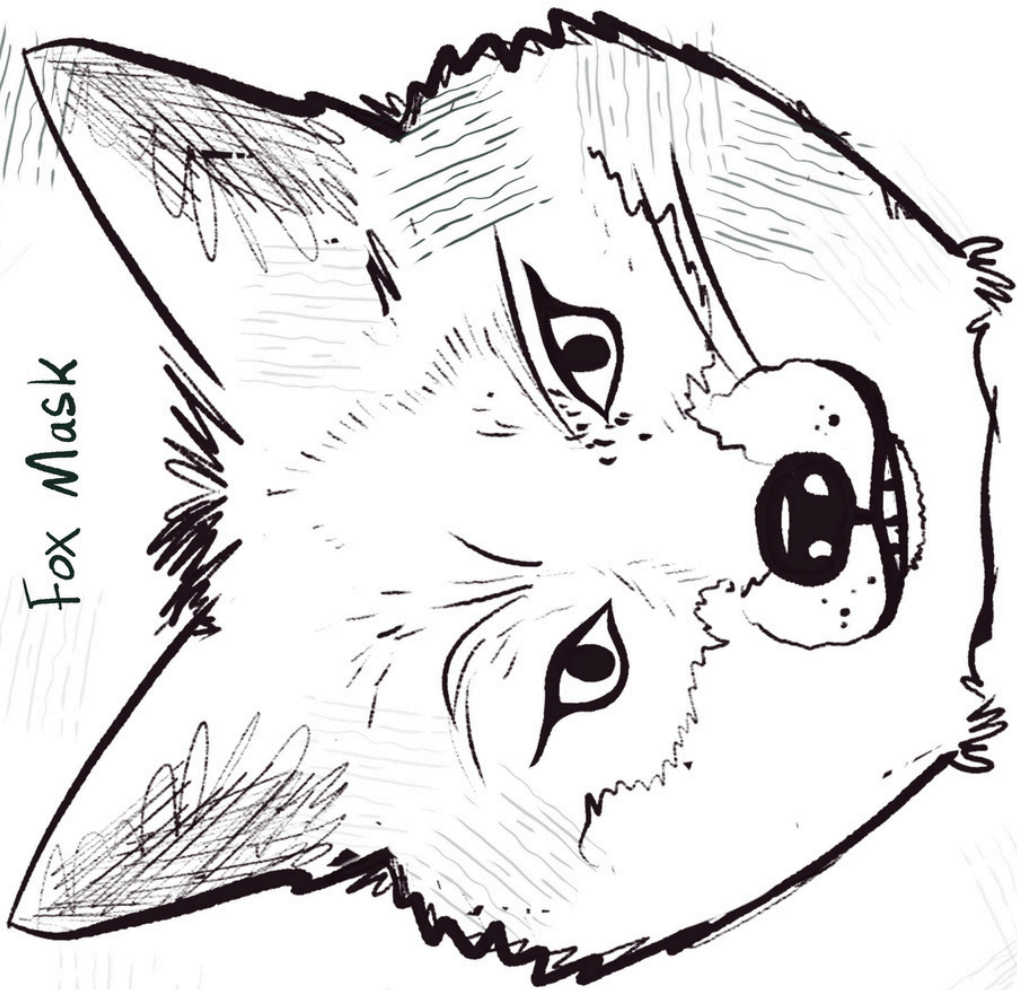
Three separate strands of newspaper folded over string. Then plait both strands into the plait and continue as normal.



Hedgehog mask



Fox Mask





SONG & DANCE

Songs with simple rhythms are great to get everyone involved with a clap dance! The Clap Dance works well with 'Tell Me Ma', do the steps below in time to the music.



Face your partner.
Clap both hands together 3 times.



Clap opposite hands 3 times.
Repeat with other hand.



Wave your finger at your partner.
Repeat with other hand.



Turn around until you face your partner.
End with a thumbs up!

Repeat these steps until the song is finished, the music and dance should get faster each time.



POETRY & RHYME

The mummer's lines are simple rhymes designed to be easy to memorise. Mummers also use lines from famous poetry in their performances.

You could even write your own poem about your group or play. Below is an example of a poem, written by Tom Makem, about The Armagh Rhymers:

**We're The Armagh Rhymers,
Emerged from the mists of time.
From standing stones and misty bogs,
with old Druidic rhymes.**

**We're weavers of enchantment,
We cast the ancient spells,
That drove away misfortune,
and filled the Holy Wells.**

**But there's ghosts and angry spirits,
still lurking everywhere.
We'll banish them with songs and tunes,
so join us, if you dare!**





SCRIPTS

Every mumming group adapts and amends the traditional scripts to suit their own needs and local stories.

The Mummer's Play is the most famous script but not all performances have to follow that format. Stories can be taken from Irish myths and legends, local stories or make up your own unique story!

The following scripts are provided, not necessarily to be learned word for word, but rather as a jumping off point for your class to explore their own stories.





MUMMER'S PLAY

The traditional story of birth, death & rebirth traditionally performed at Christmas.

Characters include The Captain, St Patrick, Oliver Cromwell, Bidy Funny and The Doctor.

TROUPE OF MUMMERS GO FROM DOOR TO DOOR, THE CAPTAIN KNOCKS ON THE DOOR:

THE CAPTAIN: "Open the Door and let us in"

AUDIENCE FORM A CIRCLE AROUND THE ROOM, THE CAPTAIN TAKES TO THE MIDDLE.

THE CAPTAIN: "Room, room me gallant boys. Give us room to rhyme and we'll show you some activity this happy festive time. Act of youth and act of age, never acted on the stage. And if you don't believe a word I say, enter in Saint Patrick and he will clear the way!"

THE CAPTAIN LEAVES, SAINT PATRICK TAKES TO THE MIDDLE OF THE CIRCLE. ANY ADDITIONAL CHARACTERS SHOULD INTRODUCE THEMSELVES BEFORE SAINT PATRICK.

SAINT PATRICK: "Here come I Saint Patrick with my armour shining bright. I once was a noble champion and now I'm a worthy Knight. Where's the man before me dare stand?"

OLIVER CROMWELL JOINS SAINT PATRICK IN THE CIRCLE AND CHALLENGES HIM TO A FIGHT

OLIVER CROMWELL: "Here come I Oliver Cromwell with my long and copper nose, I've conquered many a nation as you may well suppose. I'll cut you into 4 quarters on the ground where you dare stand."

SAINT PATRICK: "You Sir!?"

OLIVER CROMWELL: "Me Sir!?"

SAINT PATRICK AND OLIVER CROMWELL PLAY FIGHT (LOOKS VERY SILLY). CROMWELL WINS, SAINT PATRICK FALLS TO THE FLOOR CROWD MAKES NOISE AND CHEER THEM ON, BIDDY FUNNY ENTERS THE CIRCLE.

BIDDY FUNNY: "A doctor, a doctor, won't somebody call for a doctor?!"



MUMMER'S PLAY

DOCTOR BROWN ENTERS THE CIRCLE.

DOCTOR: "Here come I Doctor Brown, the best wee Doctor this side of Portadown!"

BIDDY FUNNY: "What's your medicine?"

DOCTOR BROWN: "Hens pens, peasy weasys, bumbees eggs and midges bacon! The brains of a hatchet and the wool of a frog, and a greyhound's egg six miles long."

BIDDY FUNNY: "What can you cure?"

DOCTOR BROWN: "The plague within, the plague without, the palsy and the gout, the ringworm and the skitters and the long spit out!"

DOCTOR REVIVES SAINT PATRICK WITH JUMP LEADS (INSERT ELECTRIC SOUNDS), PATRICK WRIGGLES AROUND AS HE IS REVIVED THEN JUMPS UP SUDDENLY.

SAINT PATRICK: "Once I was dead, now I'm alive! God bless the wee doctor that made me revived! Wonderful wonderful things I have seen 16 old women knocked into 19, and out of 19 a full 24, and if you don't believe a word of that, lets all sing a song and run out the door!"

TROUPE PERFORM A SONG AND DANCE WITH THE AUDIENCE. ONE OF THE AUDIENCE GIVES BIDDY FUNNY SOME COINS AND THE TROUPE MOVES ON.



THE ENORMOUS TURNIP

NARRATOR STANDS TO THE SIDE OF THE ACTION INSTRUCTING THE ACTORS. AN OLD SOLDIER MARCHES SLOWLY, BENT DOUBLE.

NARRATOR: "The Old Soldier returned from the war with nothing – bent double marching, then remembers the good times and they marched quickly"

OLD SOLDIER STANDS TALL, SALUTES AND MARCHES QUICKLY. LIVELY MARCH SONG PLAYS.

NARRATOR: "But then they remember the bad times, and remembers they have nothing."

OLD SOLDIER STOOPS, BENT DOUBLE AGAIN, MARCHING SLOWLY. MARCH SONG SLOWS.

THE MISER AND THE WIFE APPEAR TO THE SIDE OF THE STAGE.

NARRATOR: "The Old Soldier visits their brother and his wife as they had inherited all the land and money."

THE OLD SOLDIER KNOCKS AN IMAGINARY DOOR.

THE MISER: "Who's that!?"

MISER'S WIFE: "How should I know!?"

THE MISER'S WIFE PEERS CAUTIOUSLY AROUND AN IMAGINARY NET CURTAIN.

MISER'S WIFE "It's your Brother!!"

THE MISER: "Quick, hide the silver!"

THE MISER'S WIFE RUSHES TO HIDE THE VALUABLES. THE MISER SLOWLY, BEGRUDGINGLY OPENS THE DOOR.



THE ENORMOUS TURNIP

THE OLD SOLDIER: “Dearest Brother I am back from the war, I’m afraid I’ve no earthly possessions left and I have come to you, my dear brother to ask for your help.”

THE MISER: “HELP!?! It’s money you’re looking!”

THE MISER’S WIFE: “Sure we’ve no money!!”

THE OLD SOLDIER: “Oh no dear brother, not money. I just wondered if you could spare a bit of land, a few seeds and a shovel?”

THE MISER AND THE WIFE WHISPER CONSPIRATORIALLY AND GIGGLE.

NARRATOR: “The Miser and his wife decide to give the Old Soldier the rockiest land on the tip of Cuilcagh Mountain, good for growing nothing, they give him old rotten turnip seeds over 50 years old, and a broken shovel with no handle. Reluctantly, the Old Soldier set off to sow the field.

OLD SOLDIER LIFTS THE IMAGINARY BAG OF SEEDS AND SHOVEL AND MARCHES OFF. THEY LOOK AT THE BARREN FIELD AND SIGH, THEN START TO LIFT IMAGINARY HEAVY BOULDERS. BOULDERS ARE LIFTED AND THROWN IN TIME TO A MARCHING BEAT. AFTER A WHILE THEY STOP, EXHAUSTED.

OLD SOLDIER: “I’ll never be fit to clear all these rocks myself, is there anyone to help me!?”

3 PEOPLE FROM THE AUDIENCE ARE PICKED TO JOIN THE OLD SOLDIER AND THEY ALL LIFT AND THROW THE ROCKS IN TIME TO THE BEAT.

NARRATOR: “At last the ground was cleared and the Old Soldier took the broken spade and started to dig the ground.”

THE OLD SOLDIER MIMES LIFTING THE BROKEN SPADE OFF THE GROUND, THEN STARTS TO DIG IN TIME TO THE MUSIC. AGAIN, THEY ARE FORCED TO STOP, EXHAUSTED.

THE OLD SOLDIER: “It’s no use, it’ll take me all day to dig the field with this our broken spade. Are there any friends or neighbours out there who’ll help me?”

THE ENORMOUS TURNIP



3 PEOPLE FROM THE AUDIENCE ARE PICKED TO JOIN THE OLD SOLDIER AND THEY ALL LIFT THEIR SPADES AND DIG THE GROUND TIME TO THE BEAT.

NARRATOR: "Once the ground was dug, the Old Soldier took out the bag of mouldy, stinking, 50 year old Turnip seeds"

THE OLD SOLDIER OPENS THE IMAGINARY BAG OF SEEDS AND RECOILS FROM THE SMELL. THE OLD SOLDIER BRINGS THE IMAGINARY BAG AROUND THE AUDIENCE FOR THEM TO SMELL THE AWFUL STENCH! EVENTUALLY THE OLD SOLDIER DROPS ONE SEED AT A TIME, SQUASHING IT IN WITH THEIR FOOT

THE OLD SOLDIER: "One for the rook, one for the crow, one to rot and one to grow"

REPEATS THIS REFRAIN, SQUASHING EACH SEED 3 TIMES THEN STOPS.

THE OLD SOLDIER: "This is awful I'll never have any turnips at this rate. If only I had some help"

3 PEOPLE FROM THE AUDIENCE ARE PICKED TO JOIN THE OLD SOLDIER AND THEY ALL GET AN IMAGINARY BAG OF SEEDS AND START TO PLANT. THE OLD SOLDIER REPEATS THE REFRAIN AND THE AUDIENCE REPEAT IT AFTER THEM.

NARRATOR: "With that the field was sown and the Old Soldier went to wait whilst the crops grew.

OLD SOLDIER LEAVES. GROUP OF PEOPLE HUDDLE ON THE GROUND IN A CIRCLE TO THE SIDE OF THE STAGE. OLD SOLDIER RETURNS

NARRATOR: "When the Old Soldier came back to inspect the crops they found....nothing, not a single thing had grown!"

OLD SOLDIER CRIES AND LOOKS FORLORN. CIRCLE OF PEOPLE SLOWLY START TO RISE UP, ARM IN ARM.

NARRATOR: "But wait, in the far corner of the field started to grow the biggest, most enormous turnip the soldier had ever seen"



THE ENORMOUS TURNIP

CIRCLE OF PEOPLE RISE UP TALLER AND TALLER AND EVENTUALLY POP UP TO FORM THE ENORMOUS TURNIP.

OLD SOLDIER: "I can't believe it! I've grown the most enormous turnip in the world! It's much too big for just me, I'll bring it to the King as a gift!"

GROUP OF PEOPLE MIME A HORSE AND CART - 2 ARE HORSES AT THE FRONT, 2 SPIN THEIR ARMS TO BECOME WHEELS AND THE CIRCLE FORMING THE TURNIP FOLLOWS AT THE BACK. LED BY THE SOLDIER THEY MARCH AROUND THE STAGE UNTIL THEY GET TO THE IMAGINARY CASTLE DOOR. OLD SOLDIER KNOCKS THE DOOR.

KING: "Who's there!?"

OLD SOLDIER: "A faithful old soldier your highness."

THE KING DOESN'T LISTEN WELL. THE OLD SOLDIER SHOUTS LOUDER EACH TIME.

KING: "What's wrong with your shoulder!?"

THE OLD SOLDIER: "I have a present for you"

KING: "A PHEASANT!?"

OLD SOLDIER: "I've brought you a turnip!"

KING: "Yes, I can see you have turned up!!"

EVENTUALLY THE OLD SOLDIER LEADS THE TURNIP TO THE KING.

KING: "My dear faithful Soldier that's the mightiest turnip I've ever seen. Here, you, fetch me my jewels."

A HELPER BRINGS THE KING A BAG OF JEWELS. THE KING HANDS THE JEWELS TO THE OLD SOLDIER.

KING: "Here you go, a reward for such loyalty!"

THE OLD SOLDIER IS SHOCKED AND GRACIOUSLY TAKES THE JEWELS.



THE ENORMOUS TURNIP

OLD SOLDIER: "I couldn't possibly keep these all to myself, I'll take them back to my brother and his dear wife and share this reward with them."

THE OLD SOLDIER MARCHES BACK TO THE MISER AND THE WIFE AND KNOCKS THE DOOR. SEEING THE BAG OF JEWELS THE MISER AND THE WIFE FALL OVER THEMSELVES TO LET THE SOLDIER IN.

MISER: "My dearest brother, I knew you would repay us for our kind generosity! Tell me where did you get such riches?"

OLD SOLDIER: "I gave an enormous turnip to the King and he presented these jewels as my reward!"

MISER: "Turnip you say?! Where did you get the turnip?"

OLD SOLDIER: "From the seeds..."

MISER TO THE AUDIENCE WHO RESPOND.

MISER: "Who gave him the seeds?"

AUDIENCE: "YOU"

MISER'S WIFE: "Who gave him the spade?"

AUDIENCE: "YOU"

MISER: "Who gave him the land?"

AUDIENCE: "YOU"

MISER'S WIFE: "Our seeds, our spade, our land...that means OUR JEWELS!!!"

MISER SNATCHES THE JEWELS FROM THE OLD SOLDIER. MISER AND THE WIFE RUN AROUND PASSING THE JEWELS TO EACH OTHER KEEPING THEM AWAY FROM THE OLD SOLDIER. LIVELY MUSIC PLAYS EVENTUALLY THEY PUSH THE SOLDIER OUT AND LOCK THE DOOR. THEY LOOK AT THE JEWELS IN DELIGHT. THE OLD SOLDIER LOOKS DEFEATED.



THE ENORMOUS TURNIP

NARRATOR: "And that's the end of the story, isn't that a good ending!?"

AUDIENCE BOO, UNHAPPY AT THIS ENDING.

THE OLD SOLDIER: "Oh dear me, no seeds, no spade, no land and no jewels. If only I had a Hero to help me out."

A HERO APPEARS FROM THE AUDIENCE

HERO: "I'll be your hero!"

THE HERO FLEXES THEIR MUSCLES TO THE AUDIENCE, AUDIENCE CHEER. HERO KNOCKS IN THE DOOR TO THE MISERS HOUSE. LIVELY MUSIC PLAYS. THE MISER AND HIS WIFE TRY TO KEEP THE JEWELS FROM THE HERO BUT THE HERO IS VICTORIOUS. HERO RETURNS THE JEWELS TO THE OLD SOLDIER. CROWD CHEER, HERO CELEBRATES.

NARRATOR: "So the moral of the story is, good children help and share."

MISER: "And smart children don't!"



TEACHER NOTES

The following texts may be useful alongside this booklet.

A comprehensive list of resources, activity ideas and NI Curriculum Learning Objectives can be downloaded at www.armaghrymers.com/digital-classroom

- ALL SILVER AND NO BRASS: AN IRISH CHRISTMAS MUMMING BY HENRY GLASSIE
- IRISH FOLK DRAMA BY ALAN GAILEY
- AN INTRODUCTION TO STORYTELLING, BY STORYTELLERS FROM AROUND THE WORLD, BY THE SOCIETY OF STORY TELLING
- WISDOM TALES FROM AROUND THE WORLD BY HEATHER FOREST
- ILLUSTRATED MYTHS FROM AROUND THE WORLD BY USBORNE
- TRADITIONS FROM AROUND THE WORLD BY JOHN MCILWAIN
- TREASURY OF FOLKLORE BY DEE DEE CHAINEY
- POLISH CUSTOMS, TRADITIONS AND FOLKLORE BY SOPHIE KNAB
- A KIDS GUIDE TO NATIVE AMERICAN HISTORY BY YVONNE WAKIM DENNIS AND ARLENE HIRSCHFELDER
- THE BIG BOOK OF FAVOURITE IRISH MYTHS AND LEGENDS BY TONY POTTER
- THE ANCIENT CELTIC FESTIVALS AND HOW WE CELEBRATE THEM TODAY BY CLARE WALKER LESLIE & FRANK E GERACE
- TALES FROM THE CELTIC COUNTRIES BY RHIANNON IFANS
- THE O'BRIEN BOOK OF IRISH FAIRY TALES AND LEGENDS BY UNA LEAVY & SUSAN FIELD
- TALES OF MY GRANDMOTHER'S DREAMTIME. AUTHENTIC ABORIGINAL FABLES BY NAIURA
- THE GREAT KAPOK TREE BY LYNNE CHERRY

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