

FOLKLORE - MONTGOMERY CO.

Folklore and folkways in Montgomery co. seem rather a "far cry" to the casual visitor or more youthful residents of this area close to the Bluegrass and enjoying the advantages of a rapidly developing civilization. However, there are traces of many folk customs which have been practiced in this section over earlier years. The amiable relation of white and colored races harks back to the time when "darkies" were comfortably housed, fed and clothed in quarters on the farms of their masters and were accorded recognition in the family life of the owner of the plantation. This section was comparatively free of the slave speculators, which made of slavery such a hot-bed of corruption. There was no "auction block" in Montgomery co.

In the early years of Montgomery co. schooling history (around 1800) the teacher went round with a subscription paper, and patrons listed children they would send. The teacher was not expected to "spare the rod." Tables were turned sometimes, however, when, just at the close of the term, the older boys would collect in the schoolhouse, barricade doors and windows, and bargain with the teacher concerning his future policies and conduct. Ducking was a penalty of refusal to yield to demands.

In the rural areas, weddings and wedding feasts were conducted in the early primitive fashion of the log home era. The entire neighborhood was invited to the home of the bride, and guests contributed their share of work, sewing, cooking and the more sturdy tasks assigned to men to aid the young couple. A big "infare" followed the ceremony. In the midst of the dancing and merrymaking, the bride was stolen away by the girls, and tucked away in bed. Then followed bringing in the groom by his attendants and tucking him in beside her.

Log rolling celebrations were a part of the early community life. While the men worked, the women had quiltings and prepared the feast, which

which was followed in the evening by dancing to the music of an old-time country fiddler.

Singing schools and spelling bees were the order of recreation in the post Civil War era as well as quiltings, maple sugar harvests, brush burning and other celebrations. The side saddle, the riding skirt and carpet bag began to pass with the "horse and buggy" days around 1900.

County Court Day, once a month and Saturday night inflow of ruralites into the small towns, keep alive the folk spirit of the various communities of this co.

BIBLIOGRAPHY

Old diaries and stories related by descendants of earlier generations, and presented by Mrs. Gladys Robertson, life long resident of Montgomery co.

Reference sources: Mr. and Mrs. A. R. Robertson, of Mt. Sterling.

John S. W. Holloway, grandson of Gen. John S. (Ceoor Gordo)
Williams, of Winchester.

(H)

Mt. Sterling, Montgomery co., Ky.

Oladya Robertson

Folkways, Language.

Words.

You all--one person

Howdy--how do you do

Knowed--Knew

Ain't--haven't

Seed--seen or saw

fite--fight

fit--fought

Shore--sure

Inshorance--insurance

Holler--hollow, valley

Kinda--Kind of

Fur--for

Ain't got no--Haven't any

Idioms.

How's all, meaning how are you all.

I'm common, " as well as common or usual.

Come all " all of you come.

A right long piece, meaning distance.

How-do-you-do, meaning an inquiry of ones health or a salutation.

How-dy folks, meaning how are you folks.

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Right pert--meaning right well or very well
carried away, meaning overcome with delight

"Head up and tail over the dash board, this is used now to describe
any person who is mad or excited, but in olden days of the buggy
when a horse got excited he threw his head up and his tail over
the dash board.

"He doesnt know as much as a pig does about Sunday"
an expression used to describe ones inferior knowledge

Negro dialect. Pronunciations, grammar and phrases.

How do you like married life?; this is a great question with negroes.

All bowed down, meaning down with grief or work.

Git, meaning get

I'se gwine, meaning I am going

Nigger, meaning negro

Old Marse- meaning Old master

Old Miss, meaning old Miss. Name given the mistress of the household.

Missy, meaning young mistress. These names have been handed down
from old slave days and are only found among the very old darkies.

Dar, meaning there.

thru, " Thru

Hoss " Horse

Fetch " Bring

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Whar, Meaning where .

Oh Lawdy, meaning of Lord .

Yas um, meaning Yes ma'am, or Madam .

Yas suh, meaning yes sir, or Sir.

Queer Words of Blame and Praise.

Sorry, meaning an individual or animal who looks depressed, poor, sad,
or in other words down and out.

Can't give him much, meaning no credit due.

Aint he the berries, meaning praise

Expletives. Dog gone it, meaning an expression of exasperation.

Shucks, same meaning

Darn it, " "

Fetch take it, Exasperation.

Dad blame it, . "

Dad burn it, "

Glory be, delight.

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Sayings, Children's Rhymes.

"Riddle de, riddle de, ree,
I see something you can't see
Used in a game. The color of the object is given and
the other participants in the game guess the object.

" A bushel of wheat,
A bushel of clover,
All that's not ready
Can't hide over."

" A bushel of wheat,
A bushel of Rye,
All that's not ready
Holler I "

" Bee, Bee, bumble bee,
All that's out come in free"

These Rhymes are used by the children when playing hide and go-seek.

Reference Source:

The above information was collected by field worker Robertson.
I found that if I kept my ears open and my mouth shut, I heard more natural
speech than if I asked for it.

There are, no doubt, in the eastern end of the county, many
people who speak as their forefathers spoke when they came into Kentucky,
but this part of the county is rugged and I have been unable to visit the
community/