

# **Boggart Dialect Literature and a Handlist of Boggart Works**

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## **Abstract**

In the nineteenth and early twentieth century dialect writers from the north, and particularly from Lancashire, often included boggarts in their works. These boggarts, however, were not treated as terrifying supernatural entities, as tradition demanded. Rather, they were a source of comedy, for dialect boggart tales were usually based on misunderstandings, and dialect “boggarts” had prosaic explanations, e.g. a sheep in a cellar, a cow ... The author includes a handlist of thirty four boggart works in dialect.

## **Introduction to Boggart Literature**

Boggarts are supernatural creatures associated, above all, with the north-west of England: they are frequently described as “fairies”, sometimes as “ghosts”.<sup>1</sup> Today boggart belief, even, indeed, in many places, knowledge of boggart belief has died out. But, in the nineteenth century, “boggart tales” were an important part of folk culture in the north and these tales were recorded by folklore collectors, particularly from the 1850s onwards.<sup>2</sup> This is all well known. What has not been appreciated is the importance of boggart stories in dialect literature. In the nineteenth century a series of writers, particularly in the north of England, composed stories, poems and even plays in their own dialects. Dialect literature demanded, of course, local themes, and local folklore could be quarried, much as it had been in the Scots renaissance of a hundred years before.<sup>3</sup> Not surprisingly, then, boggarts became a permanent fixture of northern dialect productions and, as we will argue below, we can talk of a boggart tradition, above all, in Lancashire dialect literature.

In what follows we have put together a handlist of boggart poems, stories and plays written in dialect from 1850 to 1950, straddling the golden age of English dialect literature.<sup>4</sup> We have not restricted ourselves to any one dialect, however; of the thirty four boggart works listed in our handlist, twenty eight *seem* to have been written in the Lancashire dialect. We say “seem” here because ten of these thirty four works do not, apparently, survive; a reminder of just how ephemeral dialect writing was; and only eight are easily read.<sup>5</sup> We know that boggarts appeared in local lore across the north of England and in parts of the Midlands as well. But why is it that boggarts are such a fixture of Lancashire as opposed to, say, Yorkshire dialect literature? Boggart belief fell away in the late eighteenth and nineteenth century in much of England, including Lincolnshire, Nottinghamshire, and the Ridings. However, boggart belief prospered in what might be called a “Greater Lancashire”, namely Lancashire, the Pennine fringes of the West Riding, and northern Derbyshire and northern Cheshire. Boggarts became, with this new geographical configuration, as “Lanky” as spinning looms and red roses, a natural choice for Lancashire dialect poets and writers.<sup>6</sup>

And when did boggart literature begin? There are some eighteenth century boggart mentions and boggart locutions in the work of “Tim Bobbin”: but these tell us almost nothing about boggart belief.<sup>7</sup> There are, in fact, very few descriptions of boggarts from Lancashire

prior to 1850 and those descriptions that do survive are in standard English. The earliest extensive work might have been a now lost work by R. J. Richardson entitled “The Incontation o’ Spirits wi’ Sam Bamforth i’ Boggart Hoyle Cloof”, which was composed c1850.<sup>8</sup> However, there is a strong suspicion that this is actually Richardson’s take on an episode from the life of Samuel Bamford. That episode does not involve boggarts, but takes place in Boggart Hole Clough, Blackley, and is about a magical ritual gone horribly wrong.<sup>9</sup>

The first definite work partly in dialect is Edwin Waugh’s *The Grave of the Grislehurst Boggart* in 1855: no. 1 in our handlist. Waugh’s work is an autobiographical sketch, combining standard English with Lancashire dialect in a conversation the author had with a Lancashire farmer and his wife. This farming couple defend the tradition – one which Waugh confesses to being shocked at: “if the old man had fired off a pistol close to my ear, I should not have been so much astonished” – of a boggart grave and boggart haunting in the area. Waugh’s *The Grave* is difficult to classify. It is lyrical and nostalgic, something brought out by the author’s powerful evocation of a wooded Lancashire landscape as evening closes in: Waugh is not given enough credit for his evocations of place. Yet *The Grave* is also comic, particularly in the dialect passages, and this was the element picked up by subsequent “boggart writers” as they themselves termed to describe the nightmarish bogie of the Lancashire imagination. Indeed, of the twenty five surviving boggart works, eighteen are humorous.

But there is more than just humour holding together the boggart tradition. Of these eighteen humorous works not a single work actually introduces a boggart centre stage. In Waugh’s *The Grave*, the boggart is described as a relict from an earlier, more supernatural age, now rapidly passing. In the other seventeen the boggart is entirely absent: these are, then, boggart works without boggarts. Typically, the narrator or a companion meets a “boggart”. However, the “boggart” has a non-supernatural explanation: in one case “the boggart” is a donkey with a chain, in another case it is a transvestite widower, in another case a hidden telephone and in another case still it is a pudding rolling downhill. Where does this habit of debunking actually come from? Folk traditions can provide these kinds of humorous doubting episodes: in fact, there is one notable example of a boggart misunderstanding that allegedly dates back to the 1730s. A wizard lays a “boggart” in the local woods, when he discovers that a ghostly sound heard by locals was actually the wind blowing through two branches.<sup>10</sup> However, for tradition bearers, debunking is necessarily an occasional sport. If it was too often practised it would undermine the tradition it fed upon.

It is more likely that the Lancashire dialect writers were drawing on a mid-Victorian tradition of killing fairies with jokes. Early Victorian writers had tended to elevate traditional material, particularly fairies: an aspect this of late romanticism. There was a tendency in late Victorian Britain and Ireland, meanwhile, to take fairies seriously. Yeats, for example, included a spiritualised, nationalist fairy in his Celtic “mythologies”. Spiritualists and later theosophists also included fairies in their systems, reclassifying fairies as elementals and nature spirits.<sup>11</sup> However, mid-Victorian England was almost uniformly hostile to fairy folk traditions. Fairies were either reduced to mawkish allegories in children’s fiction or fairy sightings were mocked in popular writing.<sup>12</sup> This Victorian habit of laughing at fairy belief

has not been much studied because it tends to appear in *ephemera* (newspapers, magazines, letters etc) rather than in “high literature”. However, it repeats itself so often that it was clearly a reflex of the age. For example, a girl in Scotland is visited by what she believes is a fairy queen (actually the Duchess of Gordon dressed in green); a man on the Isle of Man sees a *buggane* (actually a drunk giving a woman a piggy-back); a child in Wales sees a fairy (actually a turkey); a man captures a leprechaun only to find that he has jumped on a travelling pipe player of diminutive size...<sup>13</sup> These examples could be multiplied many times over. But one that is particularly relevant here appeared in the *Preston Chronicle* in 1873.

“As I was going,” says [a young man], “down back lanes, last night, I was frightened, for just as I turned at the side of Glover’s Pit I saw something white, and it kept rising up and then going again; sometimes it seemed a big thing, and then very little. My hair fair stood up, and when I got past, didn’t I run home, and when I told our folks, my father said it was nothing; but I said it was; so at least we agreed to go with a lantern, and see what the boggart was; and when we had got each of us a great big cudgel, we went; but I was not so keen of getting so near. When we had got 20 to 30 yards off the pit, the white thing began to lift up, and my father said that he did not know what to think about it: but after a while we got a bit nearer, and I felt a little bit bolder with having company, so at last we got close to the pit, with our cudgels ready. Then we got it out, and found that it was nothing but a lot of wire and paper, but it did look like a boggart, and if we had not gone that night and found what it was, I dare not have come that way to work in the morning.”<sup>14</sup>

The boggart was actually a helium balloon! This is so similar to Benjamin Brierley’s hilarious *Hazel Clough Boggart* (2), where the boggart is, it transpires, also a helium balloon that there is the suspicion that this was perhaps an anecdote adapted from Brierley’s work.<sup>15</sup> If so, dialect literature has fed back into local folklore at the level of an urban legend. As noted above, this demystifying humour did not break through into mainstream literature. However, Lancashire dialect writers celebrated “the misunderstood fairy” and made it into one of the central *topoi* of the Lancashire tradition. Indeed, if you read a Lancashire dialect story or a poem with boggart in the title, you will be waiting to find out the “answer” to the boggart mystery: what animal or natural phenomenon or jest has been misconstrued as a boggart? Any proper understanding of nineteenth century boggart folklore, the vast majority of which was written down from the 1850s onwards, needs to take this simple fact into account.

## **Handlist**

The handlist below brings together the thirty four instances of boggart plays, poems and stories in dialect, lost or surviving, that we have been able to find, dating from 1850 to 1950, in chronological order. We have included all works partly or entirely in dialect; or in the case of lost works, those probably written in dialect.

## 1) The Grave of the Grislehurst Boggart, 1855

**Author:** Edwin Waugh (obit 1890). Waugh was perhaps the greatest name in nineteenth-century Lancashire dialect literature. He was born in Rochdale in 1817 and then worked, for many years, as a journeyman printer. From the mid 1850s he was able to live as a writer. Martha Vicinus, *The Ambiguities of Self Help: Concerning the life and work of the Lancashire Dialect writer Edwin Waugh*, Littleborough, George Kelsall, 1984; and John A. Hargreaves, "Edwin Waugh", *Oxford Dictionary of National Biography*, Oxford: Oxford University Press, 2004; online edn, May 2005.

**Status:** Common

**Publication Details:** *Sketches of Lancashire Life and Localities*, Manchester, James Galt, 1855, pp. 213-234; *The Goblin's Grave Revised from Lancashire Sketches*, Manchester, Edwin Slater, 1861

**AKA:** "The Goblin's Grave"

**Digital Availability:** <http://archive.org/details/sketchesoflancas00waug>

**Genre:** Autobiographical Sketch

**Location:** North of Heywood (Lancashire)

**Summary:** Edwin Waugh and a friend visit the hamlet of Grislehurst and are there told the tale of the Grislehurst Boggart by an elderly husband and wife.

**Impact:** This is the first Lancashire dialect work on boggarts known to us. It was frequently quoted and referred to in the nineteenth century in folklore collections: John Harland and T. T. Wilkinson, *Lancashire Folklore Illustrative of the Superstitious Beliefs and Practices of Local Customs and Usages of the People of the County Palatine*, London, Frederick Warne, 1867, p. 62; Charles Hardwick, *Traditions, superstitions, and folklore (chiefly Lancashire and the north of England): their affinity to others in widely-distributed localities; their eastern origin and mythical significance*, Manchester, A. Ireland, 1872, pp. 131-137; William Dinsmore, "Lancashire Novelists Series: Miss Lahee", *Papers of the Manchester Club*, 21 (1895), 70-85, at 77.

## 2) The Hazel Clough Boggart (1860)

**Author:** Benjamin Brierley (obit 1896). Brierley was born in Failsworth in Lancashire and lived there till he was six, when he and his family moved to Hollingwood. In his mid-twenties he became sub-editor for the *Oldham Times* and began to publish sketches in Lancashire dialect. Along with Waugh and Laycock, he became one of the great Lancashire dialect writers. C. W. Sutton and John D. Haigh, "Brierley, Benjamin (1825-1896)", *Oxford Dictionary of National Biography*, Oxford, Oxford University Press, 2004, online edn, October, 2008.

**Status:** Common

**Publication Details:** *Bunk Ho or A Lancashire Merry Christmas*, Manchester, Abel Heywood and Son, 1860, pp. 56-64

**AKA:** "Hazel Clough Boggart", "The Hazel Cloof Boggart"

**Digital Availability:** [http://gerald-massey.org.uk/brierley/c\\_bunk\\_ho.htm](http://gerald-massey.org.uk/brierley/c_bunk_ho.htm)

**Genre:** Short story

**Location:** No "Hazel Clough" appears to exist in the north west, though, of course, "Hazel" is common in placenames: e.g. Hazel Grove Farm (Lancashire), Hazelbrow (Derbyshire), Hazelhurst (Greater Manchester) ... This sounds like a credible but invented name.

**Summary:** A team of rustics go to Hazel Clough to find a boggart, seen there by one of them: after an encounter they flee terrified and only the day after does it transpire that the boggart was a helium balloon.

**Impact:** As a clear work of fantasy this had no impact in the folklore collections. However, as one of the most popular boggart stories, this story was often resorted to for evening recitals in the twenty years after its publication. “Padiham: Mr B Brierley’s Readings”, *Burnley Advertiser* (July 11th, 1863), 2; “Penny Readings”, *Preston Chronicle* (November 12th, 1864), 1, read by folklorist James Bowker; “Penny Readings”, *Lancaster Gazette* (January 21st, 1865), 9; “Whitefield: Readings by Mr Brierley in Aid of the Aged Poor” (January 28th, 1865), 3; “Entertainment”, *Burnley Advertiser* (November 22nd, 1873), 3; “Concert at Catforth”, *Preston Chronicle* (November 3rd, 1877), 5; “Kirkham Winter Entertainments”, *Preston Chronicle* (February 19th, 1881), 3; and “St. Thomas’s Mutual Improvement Society”, *Blackburn Standard* (October 8th, 1881), 5.

### **3) Th’ Boggart Blacksmith! Or the return of the Boggart Bridge Ghost”, 1863**

**Author:** Edward Slater (obit c1884). Slater was a Tory cotton worker from Burnley who put on a series of plays based on local history, employing Burnley dialect. He worked together with his brother Frank and the Burnley Part Song Union. See Simon Young, “The Lancashire Boggart Plays: A Lost Local Theatre Tradition?” *Transactions of the Historic Society of Lancashire and Cheshire*, 163 (2014), 93-110.

**Status:** Lost. Two notices survive: “Local and District News: Dramatic Entertainment”, *Burnley Advertiser* (January 3rd, 1863), 2; see also “St Mary’s School”, *Burnley Gazette* (January 3rd, 1863), 4.

**Publication Details:** N/A

**AKA:** “The Boggart Brig Blacksmith”

**Digital Availability:** N/A

**Genre:** Play

**Location:** Burnley

**Summary:** The newspaper gives only approximate details of the plot but we learn that two Irish men intervene in a local dispute to prevent the “unjust retention of property”. The role of the boggart is unclear.

**Impact:** The play is the first recorded work of Edward Slater and marks the beginning of a twenty-year period of local dialect plays put on by Slater to great acclaim. Simon Young, “The Lancashire Boggart Plays: A Lost Local Theatre Tradition?” *Transactions of the Historic Society of Lancashire and Cheshire*, 163 (2014), 93-110.

### **4) A Queer Soort ov a Boggart (1865)**

**Author:** Uncle Owdem (J. W. Mellor) (obit ?). Of Mellor, Brian Hollingworth, *Songs of the People: Lancashire Dialect Poetry of the Industrial Revolution*, Manchester, Manchester University Press, 1977, p. 153, writes: “A rather mysterious figure ... I have been unable to discover anything of his history.”

**Status:** Rare

**Publication Details:** *A Book for Penny Readings. Uncle Owdem’s Tales in the Lancashire Dialect*, Manchester, 1865, pp. 1-6.

**AKA:** “A Queer Sort of a Boggart”

**Digital Availability:** N/A

**Genre:** Story

**Location:** In the Chadderton area outside Oldham.

**Summary:** Spindle and Owdem meet a “boggart” on a night walk, actually a jackass.

**Impact:** Reported at two evening readings in the years following publication: “Entertainment at the Baptist School”, *Bury Times* (November 30th, 1867), 5 and “Scotforth Penny Readings”, *Lancaster Gazette* (January 8th, 1870), 5.

### 5) The Boggart of Hellen-Pot: A Tale of the Yorkshire Moors, 1867

**Author:** Sabine Baring-Gould (obit 1924), a British clergyman and a popular late Victorian and Edwardian writer. Baring-Gould lived in Yorkshire for most of the 1860s.

**Status:** Common

**Publication Details:** *Once a Week*, 3 (1867), 368-372; more conveniently read in S. Baring-Gould *Yorkshire Oddities: Incidents and Strange Events*, London, Methuen, 1890, pp. 326-339.

**AKA:** N/A

**Digital Availability:** <http://archive.org/details/yorkshireodditie00bari>

**Genre:** Short story

**Location:** Above Arncliffe (Yorkshire)

**Summary:** A walker gets lost in the fog on the moor and is almost pulled over into a pit (pot) by a boggart; a subsequent visit reveals that this pot contains the body of a dead man. Note that only certain dialogues are written in Yorkshire dialect.

**Impact:** The story appeared in a national publication and from there was given local coverage, *Leeds Times* (March 30th, 1867), 6. Note also that *Yorkshire Oddities* was a popular book that went through several editions.

### 6) Th’ Boggart Hunt (c1869?)

**Author:** Unknown (though see below)

**Status:** Lost

**Publication Details:** N/A

**AKA:** N/A

**Digital Availability:** N/A

**Genre:** Short Story, Poem?

**Location:** “Carnforth Readings”, *Lancaster Gazette* (December 4th, 1869), 5. This story or poem was read (“the reading”) by a Mr P. Whiteside (the author?), at the Iron Works Reading Room, Carnforth. Of course, this does not mean that the story was set in the locality.

**Summary:** The article in the *Gazette* gives no clue as to the story. However, note that a “Boggart hunt” is referred to by Edwin Waugh, *Tufts of Heather*, Manchester, John Heywood, 1881, p. 34: “An’ th’ woint went whistlin’ an’ yeawlin’ reawnd that heawse as if o’ th’ witches between theer an’ th’ big end o’ Pendle had bin frozen eawt o’ their holes, an’ wur ridin’ reawnd upo’ th’ stonn, like a boggart-hunt i’th air.” There is also a reference to “boggard-catching”, Harry Speight, *Chronicles and stories of old Bingley. A full account of the history, antiquities, natural productions, scenery, customs and folklore of the ancient town and parish of Bingley, in the West Riding of Yorkshire*, London, Elliot Stock, 1898, p. 268.

**Impact:** Unknown.

### 7) The Boggart of Orton Clough, 1870

**Author:** W. E. A. Axon (obit 1913). Axon was the intellectual of the Lancashire dialect movement. Not only did he write in dialect, he also wrote on the importance of Lancashire

dialect poems and songs in a number of essays, e.g. *Folk Song and Folk Speech of Lancashire*, Manchester, Tubs and Brooks, c1871).

Status: Rare

Publication Details: *The Boggart of Orton Clough*, Manchester, Abel Heywood and Sons, 1870, pp. 2-8.

AKA: N/A

Digital Availability: N/A

Genre: Story

Location: An invented name: there is no Orton Clough, though, of course, both Orton and Clough are common placenames elements in the North West.

Summary: A black sheep hides in a cellar and is mistaken for the devil before a shepherd passes by and retrieves his lost animal.

Impact: Slight; one of the few references to the book comes in Axon's own, *The Literature of the Lancashire Dialect: A Bibliographical Essay*, London, Trübner, 1870, p. 4.

### 8) The Boggart of Gorton Chapelyord (1875)

Author: John Higson (obit 1871) was a historian and occasional dialect poet. H. T. Crofton, *A History of Newton Chapelry in the Ancient Parish of Manchester*, Manchester, Chetham Society, 1904, pp. 4-5 for a biographical outline. *Ballads and Songs of Lancashire: Ancient and Modern*, John Harland, and T. T. Wilkinson, eds, London, George Routledge and Sons, 1875, p. 536. They note that he was also the author of *Historical and Descriptive Notices of Droylsden: Past and Present*, Manchester, Beresford and Souther, 1859, which has some interesting boggart passages, pp. 66-71; in that book he records himself as resident at St Mary's View, Droylsden. In the *Droylsden*, frontispiece, he is described as author of: *The Gorton Historical Recorder* (Droylsden, 1852), which we have not been able to consult. James Bowker (*Goblin Tales of Lancashire*, London, W. Swan Sonnenschein, 1883, pp. 24-25), was a friend, and Higson provided Bowker with the material for two stories.

Status: Common

Publication Details: Harland and Wilkinson's *Ballads and Songs of Lancashire: Ancient and Modern*, pp. 536-539, though this poem was very probably published prior to this.

AKA: N/A

Digital Availability: <http://archive.org/details/balladssongsofla00harl>

Genre: Poem

Location: South-eastern Manchester

Summary: Billy is fooled by a passerby into thinking that there is a boggart in Gorton Graveyard.

### 9) The Boggart of Newsham Park (1880?)

Author: Unknown

Status: Lost

Publication Details: N/A

AKA: N/A

Digital Availability: N/A

Genre: Play, "St George's Boys Industrial Schools", *Liverpool Mercury* (December 21st, 1880), 6.

Location: Newsham Park is in Liverpool

Summary: *The Mercury* describes the piece as a "farce".

Impact: Local?

### 10) Trot Coffie's Boggart, 1882

**Author:** Margaret Rebecca Lahee (obit 1890). Lahee was Irish by birth, coming to Rochdale in 1855. She wrote in prose and poetry in dialect. William Dinsmore, "Lancashire Novelists Series: Miss Lahee", *Papers of the Manchester Club*, 21 (1895), 70-85; and an obituary in the *Manchester Courier* (June 22nd, 1890), 17. For a bibliography of works, see *The Literature of the Lancashire Dialect: A Bibliographical Essay*, London, Trübner, 1870, pp. 14-15.

**Status:** Rare

**Publication Details:** *Trot Coffie's Boggart: a Lancashire ghost story*, Manchester, J. Heywood, 1882.

**AKA:** N/A

**Digital Availability:** N/A

**Genre:** Short story

**Location:** "[I]n one of our industrial hamlets", p. 1.

**Summary:** The single most unusual boggart plot. Trot has died leaving her husband Daniel alone. Daniel dresses up in his wife's clothes to clean and to remind himself of her, but his neighbours and the local vicar believe that Trot has returned from the dead.

**Impact:** An extract was quoted in the *Blackburn Standard* (October 14th, 1882), 2 and it was reviewed very briefly by the *Manchester Evening News* (October 16th, 1882), 4. There is also a reference in Karl Brunner, *Die Dialektliteratur von Lancashire*, Vienna, Verlag der Hochschule für Welthandel, 1920, p. 43.

### 11) The Boggart of Fairy Bridge, 1884

**Author:** Benjamin Brierley (obit 1896), see no. 2 for biography.

**Status:** Common

**Publication Details:** *Popular Edition of Tales and Sketches of Lancashire Life: Marlocks of Merriton and Red Windows Hall*, Manchester, Abel Heywood and Son, 1884, pp. 5-43.

**AKA:** N/A

**Digital Availability:** [http://gerald-massey.org.uk/brierley/b\\_marlocks.htm](http://gerald-massey.org.uk/brierley/b_marlocks.htm)

**Genre:** Short Story

**Location:** "Merriton", often taken to be Failsworth, where Brierley lived till aged six.

**Summary:** A local beauty, Matty ("the prettiest, sauciest jade in the whole of Merriton"), tricks several young men into meeting her at the local Fairy Bridge to brave the boggart that dwells there; a bizarre concatenation of misunderstanding and trickery leads to one suitor descending the chimney of the local pub and being mistaken for the Devil.

**Impact:** *The Marlocks* was one of Brierley's most celebrated collections. The Fairy Bridge though did not lend itself to public readings. It also has many descriptive passages, which are not in dialect.

### 12) The Devil in the Kitchen, 1884

**Author:** Benjamin Brierley (obit 1896), see no. 2 for biography.

**Status:** Common

**Publication Details:** *Popular Edition of Tales and Sketches of Lancashire Life: Marlocks of Merriton and Red Windows Hall*, Manchester, Abel Heywood and Son, 1884, pp. 96-107.

**AKA:** "The Gallithumpians"

**Digital Availability:** [http://gerald-massey.org.uk/brierley/b\\_marlocks.htm](http://gerald-massey.org.uk/brierley/b_marlocks.htm)

**Genre:** Short story

**Location:** Merriton

**Summary:** In chapter two of the Gallithumpians, “The D\_\_\_l in the Kitchen”, pp. 118-130, an unlikely nineteenth-century commune is disturbed by a boggart in the kitchen in the dead of night; actually a stolen bear which has been hidden there.

**Impact:** *The Marlocks* was much read, but this particular text did not seem to enjoy any special popularity.

### **13) The Boggart o’ Longsight (1884?)**

**Author:** J. Augus Atkinson (obit 1911). Canon James Augus Atkinson was, from 1858-1887, a priest in Lancashire. See Archibald Spike, *Bibliographia boltoniensis: being a bibliography, with biographical details of Bolton authors, and the books written by them from 1550 to 1912; books about Bolton; and those printed and published in the town from 1785 to date*, Manchester: Manchester University Press, 1913, p. 10.

**Status:** Rare

**Publication Details:** *The Boggart o’ Longsight: A Christmas Dialogue for Four Characters*, John Heywood, 1887?

**AKA:** “The Boggart o’ The Mounts”? See no. 14.

**Digital Availability:** None

**Genre:** Play, put on at Sabden (Lancashire) in 1884, “Entertainment at Sabden”, *Blackburn Standard* (March 1st, 1884), 3. A typescript in the Manchester Theatre Collection (presently closed) may have details of a performance at Longsight: James Augus Atkinson, *Christmas Entertainment and Sketches for amateur performance at St John’s School, Longsight, 18--*. 792.0942733 L550. The published version is in standard English, but with a note that the father’s role can be played in dialect.

**Location:** Longsight (to the north of Bolton), though the play could easily be adapted to other locations, as stated on the opening page.

**Summary:** A father and two daughters are fooled into thinking that they have a boggart in the house by a son, who is intent on teaching them that ghosts are nonsense.

**Impact:** The only Lancashire boggart play to be published. It may have been put on in Northampton: see no. 14.

### **14) The Boggart o’ the Mounts (1884?)**

**Author:** Rev Canon Atkinson (see no. 13)?

**Status:** Probably to be identified with “The Boggart o’ Longsight” (no. 13). “St Sepulchre’s Cricket and Football Club”, *Northampton Mercury* (May 30th, 1885), 6. *The Mercury* describes the play as a “dialogue in four characters” and “an amusing ghost story”: compare the details with *The Boggart o’ Longsight*, no. 13 above. Note that another performer at the Cricket and Football Club was one Rev. W. Chetwynd Atkinson: a brother of the author of *The Boggart o’ Longsight* perhaps?

**Publication Details:**

**AKA:** N/A

**Digital Availability:** N/A

**Genre:** Play

**Location:** See *The Boggart o’ Longsight*, no. 13

**Summary:** See *The Boggart o’ Longsight*, no. 13

**Impact:** See *The Boggart o’ Longsight*, no. 13

### 15) Th' Boggart o' th' Stump; or the adventures of a stuffed monkey (c1885)

Author: Benjamin Brierley (obit 1896), see no. 2 for biography.

Status: Common

Publication Details: “*Ab-o’-th’-Yate*” *Sketches and Short Stories*, 3 vols, Oldham, W. E. Clegg, 1896, pp. 216-224; the earliest publication we have found is in *Nights with Ben Brierley being a selection of Lancashire readings and recitations from the works of Ben Brierley adapted for schools and social gatherings*, Manchester, Abel Heywood and Son, 1885, pp. 11-19.

AKA: “Th’ Boggart of Th’ Stump”; “The Boggart O’ Th’ Stump”.

Digital Availability: [http://gerald-massey.org.uk/brierley/c\\_ab-oth\\_2\\_3.htm#216](http://gerald-massey.org.uk/brierley/c_ab-oth_2_3.htm#216)

Genre: Short Story

Location: Ashton-under-Lyne (Lancashire)

Summary: Ab purchases a stuffed monkey and he and his friends scare locals, by placing it on a stump (and other places), where it is identified as a boggart by passersby.

Impact: This was the most popular of all boggart pieces. The *British Newspaper Archive* shows a long list of recitals and readings of the same from 1894 to 1926, when the sketch appears on BBC Radio Manchester. Note that many of these were temperance readings because of the presence of a drunk in the sketch. *Burnley Express* (April 25th, 1885), 7; “Coalville”, *Leicester Chronicle* (November 13th, 1886), 4; “Chester Christian Temperance Society”, *Cheshire Observer* (March 3rd, 1888), 5; “Cooperative Entertainment”, *Lancaster Gazette* (March 24th, 1888), 5; “Good Templary”, *Northampton Mercury* (June 23rd, 1888), 10; “Saughall: Concert”, *Cheshire Observer* (November 10th, 1894), 8; “Entertainment at the Temperance Hall”, *Cheshire Observer* (February 8th, 1896), 5; “Happy Saturday Evenings”, *Derby Daily Telegraph* (January 21st, 1902), 2; “Trinity Baptist Church, Derby”, *Derby Daily Telegraph* (November 23rd, 1906), 3; “Becket Street Brotherhood”, *Derby Daily Telegraph* (December 12th, 1911), 6; “The Wireless Age: Manchester”, *Hull Daily Mail* (October 8th, 1926), 2. In 1906, a council planning session alluded to this sketch, suggesting that it was well known in the area at this date: “‘Boggarts’ Near Ashton”, *Manchester Courier and Lancashire General Advertiser* (February 8th, 1906), 8. There are even some hints that it has entered local folklore or, at least, folk memory: Karl Bell, *The Magical Imagination: Magic and Modernity in Urban England, 1780-1914*, Cambridge, Cambridge University Press, 2012), p. 68.

### 16) Th’ Man and th’ Boggard, 1886

Author: Mabel Peacock (obit 1920), a Lincolnshire folklorist.

Status: Rare

Publication Details: *North Lincolnshire Dialect: Tales and Rhymes in Lincolnshire Dialect*, Brigg, George Jackson and Son, 1886, pp. 68-72.

AKA: N/A

Digital Availability: N/A

Genre: Short story

Location: Northamptonshire (curiously as Peacock’s book is about Lincolnshire). This tale seems to have been “borrowed” from Thomas Sternberg, *The dialect and folk-lore of Northamptonshire*, London, Smith, 1851, pp. 140-141. Note though that there the “boggard” is described as a “bogie”. For a very brief modern discussion of the sources, see Jason Marc Harris, *Folklore and the Fantastic in Nineteenth-Century British Fiction*, Farnham, Ashgate, 2008, p. 65.

Summary: A boggart and a farmer battle over possession of land.

**Impact:** It was published as “Th’ Man and th’ Boggard”, *Northampton Mercury* (July 24th, 1886), 6, picked up by a Northampton journalist for home consumption, and was read by one Mr Fisher, a decade later: “Parochial Smoking Concert”, *Lincolnshire Chronicle* (December 8th, 1899), 8.

### 17) Pell Mell Boggart, 1887

**Author:** William Baron (obit ?). Born at Blackpool, 1865, Baron’s family came to Blackburn in 1870 and William Baron showed himself to be a precocious and talented poet: George Hull, ed., *The Poets and Poetry of Blackburn*, Blackburn, J. and G. Toulmin, 1902, pp. 429-430.

**Status:** Common

**Publication Details:** “Bits i’ Broad Lanky: Th’ Pell Mell Boggart”, *Blackburn Standard* (August 20th, 1887), 2 (author: “Bill-o’-Jacks”); then in the book collection *Bits o’ Broad Lancashire*, Blackburn, John Heywood, 1888, pp. 10-13.

**AKA:** N/A

**Digital Availability:**

[http://gerald-massey.org.uk/Lancashire%20Miscellany/c\\_William\\_Baron\\_1.htm](http://gerald-massey.org.uk/Lancashire%20Miscellany/c_William_Baron_1.htm)

**Genre:** Poem

**Location:** Blackburn (Lancashire). There is an early reference to Pinchem, the name of some cottages in Blackburn. “Pell Mell” is a dialect phrase for “unseemly haste”, though it is a place in the poem. Alum Heawse Wood is also mentioned, which is presumably Alum House Wood on the edge of Blackburn.

**Summary:** Ned takes Polly a-courting and promises to protect her. However, Ned, on hearing a “boggart”, runs away. Some passing farmers explain to Polly that the “boggart” is no more than “Owd Flichter’s white keaw”.

**Impact:** Slight

### 18) Cuttock Clough Boggart, 1887

**Author:** “Chip” (obit?). “Chip” was a local writer who published a column in the *Blackburn Standard* for a little over a year: “Country Tales and Sketches”, *Blackburn Standard* (July 16th, 1887), 3, to “Tales and Sketches by Chip”, *Blackburn Standard* (August 25th, 1888), 2. There is a reference in the *Standard* to a published book but without title: “Sketches by Chip”, *Blackburn Standard* (February 25th, 1888), 6. We have been unable to find any trace of this book.

**Status:** Rare

**Publication Details:** “Cuttock Clough Boggart” (short story and poem), *The Blackburn Standard* (September 24th, 1887), 2.

**AKA:** N/A

**Digital Availability:** N/A

**Genre:** Short story with poem

**Location:** There is a Cuttock Clough to the south-west of Waddington (Lancashire)

**Summary:** A series of boggart stories strung together; the Cuttock Clough boggart was actually a donkey.

**Impact:** Slight and local.

### 19) Throstle Wood Boggart, 1888

**Author:** Chip, see *Cuttock Clough Boggart*, no. 18 above for more information.

Status: Rare

Publication Details: *The Blackburn Standard* (January 14th, 1888), 2.

AKA: N/A

Digital Availability: N/A

Genre: Story with poem

Location: Between Clitheroe and Longridge near Kemple End (Lancashire).

Summary: A travelling salesman, Joan, and his dog, Simon, are killed by a dishonest farm worker, Black Dick; Joan haunts Dick who is eventually hung for his crime.

Impact: Slight and local.

## 20) Tong Boggart, 1888

Author: Unknown

Status: Lost, "Todmorden: Town Hall", *The Era* (November 10th, 1888), 22, and "Tonight!", *Burnley Gazette* (December 22nd, 1888), 1.

Publication Details: N/A

AKA: *The Era* described the play as *The Long Boggart*, presumably a spelling error in a London magazine? In longhand, "t" and "l" are easily mistaken.

Digital Availability: N/A

Genre: Play, put on by the Bacup Part Song Union.

Location: Bacup: the Tong Boggart was a local bogey. Thomas Newbigging, *History of the forest of Rossendale*, Rawtenstall, J. J. Riley, 1893, p. 272: "The doings of the notorious 'Tong Boggart' are familiar to almost everyone in Bacup, and few but have heard rehearsed the story of his unearthly bowlings and knockings that kept the neighbourhood in a ferment of terror for weeks together".

Summary: N/A

Impact: Local. Bacup (where the play was also presumably performed?) and Todmorden and Burnley are close neighbours.

## 21) Gatley Shouter (1891)

Author: Fletcher Moss (obit ?). Moss was a minor Cheshire writer, who also published on folklore: *Folk-lore, old customs and tales of my neighbours*, Didsbury, privately printed, 1898, p. 103.

Status: Common

Publication Details: *Didisburys in the '45*, Manchester, Cornish, 1891, pp. 33-34.

AKA: N/A

Digital Availability: <http://archive.org/details/didisburysin4500mossiala>

Genre: Anecdote in novel.

Location: Didsbury in Cheshire.

Summary: There is a description of the laying of the Gatley Shouter, through the prayers of the whole village. Note that this is just a passage in a longer novel, and is given in Cheshire dialect.

Impact: This book seems to have been little read.

## 22) The Barlin Moor Boggart, 1894 (?)

Author: Unknown (though see below)

Status: Lost

Publication Details: N/A

AKA: N/A

Digital Availability: N/A

Genre: Story or sketch? “Entertainment at Acomb”, *York Herald* (February 16th, 1894), 3. *The Herald* reports that this was a “recitation” and that it was read by one Mr F. W. Barker: was he perhaps the author? Several other readers at Acomb that night read famous works, so he certainly need not have been.

Location: The recitation took place at Acomb just outside York, but this, of course, means nothing; see the recitation list for “The Boggart o’ th’ Stump”, no. 15. We have been unable to trace any Barlin in Britain, though there is a town of this name in France to the south-west of Lille. Presumably Barlin is an invented name.

Summary: N/A

Impact: Slight?

### 23) Boggart Nooks: A Tale of the Telephone (1896?)

Author: Benjamin Brierley, see no. 2 for details.

Status: Common

Publication Details: “*Ab-O’-Th’-Yate*” *Sketches and Other Short Stories*, Oldham, W. E. Clegg, 1896, pp. 239-254; no trace of previous publication.

AKA: N/A

Digital Availability: [http://gerald-massey.org.uk/brierley/c\\_ab-oth\\_3\\_4.htm#239](http://gerald-massey.org.uk/brierley/c_ab-oth_3_4.htm#239)

Genre: Short story

Location: Imaginary Lancashire town.

Summary: Ab has a house-gathering, which is going tolerably well when a mysterious man appears at the door and with him a phantom boggart voice; the voice it transpires is Ab’s friend, Softly, speaking from the local pub on a microphone.

Impact: One of Brierley’s lesser known stories.

### 24) The Haunted Man, 1897

Author: “John Ackworth” (Frederick Robert Smith), obit ?1919. Smith was a Methodist minister and a Lancashire dialect writer. Contradictory details are found in many publications. The only reliable study is Stanley Wood, “*Clogshop Chronicles*, a Victorian Best-seller”, *The Dalesman*, October, 1979, 551-553.

Status: Easily available

Publication Details: *Beckside Lights*, London, Charles H. Kelly, 1897, pp. 370-406.

AKA: N/A

Digital Availability: <http://archive.org/details/becksidelights00ackw>

Genre: Short story

Location: Beckside, to the west of Barnoldswick (Lancashire): “[a]t the time of which we write, Beckside was a small Lancashire mill-village, situated on the south side of Brogden Clough, an irregular sort of glen running almost due east and west”, p. 7.

Summary: Job, a grasping miser, has alienated all those he loves. However, two boggarts, the dead spirits of his mother and a past love, Lydia, have come to haunt him. As his friend Jabe understands these are not real spirits of the dead, but Job’s conscience, and Job slowly begins to reform himself. In the finale, it is revealed that his love, Lydia, had only pretended to die and that she decided to return once she learns of Job’s conversion.

Impact: *The Beckside Lights* was less successful than Ackworth’s *Clogshop Chronicles*, London, Charles H. Kelly, 1896.

## 25) The Snow Cradle, 1898

**Author:** James Marshall Mather (obit 1916), a Methodist minister from Darlington who spent most of his adult life in Manchester: John Sutherland, ed., *The Stanford Companion to Victorian Fiction*, Stanford, Stanford University Press, 1989, p. 421.

**Status:** Common

**Publication Details:** *Lancashire Idylls*, London, Frederick Warne, 1898, pp. 123-132.

**AKA:** N/A

**Digital Availability:** <http://www.gutenberg.org/files/14414/14414.txt>

**Genre:** Short story

**Location:** Fictional Lancashire settlement of Rehoboth.

**Summary:** Young deaf Billy o' Oliver has gone missing on the snowy moor: the search party finally finds him in the cave where tradition places Jenny Greenteeth, a Lancashire boggart, who Billy wanted to meet.

**Impact:** Limited.

## 26) The Boggart o' Scar Wood, 1909 or Before

**Author:** Unknown

**Status:** Lost. The only record comes from "Hull Esperanto Society", *Hull Daily Mail* (April 26th, 1909), 6, where we learn that "Major A. H. Rishworth and Mr. P. Wilkinson proved themselves able elocutionists, reciting in the West Riding dialect, 'Noah's Ark,' and 'The Boggart o' Scar Wood'."

**Publication Details:** N/A

**AKA:** N/A

**Digital Availability:** N/A

**Genre:** Short story or poem?

**Location:** West Yorkshire? See above

**Summary:** N/A

**Impact:** Slight

## 27) The Dance of the Boggarts of Boggart Hole, 1909

**Author:** Unknown

**Status:** Lost: a description of forthcoming "Manchester sketches" at the Tivoli Theatre includes this title, "Theatres and Music Halls", *Manchester Courier* (January 16th, 1909), 10.

**Publication Details:** N/A

**AKA:** N/A

**Digital Availability:** N/A

**Genre:** Play? Ballet?

**Location:** "Boggart Hole" is presumably Boggart Hole Clough (Blakeley) to the north of Manchester.

**Summary:** Boggarts are almost always solitary creatures in legend. Indeed, they are frequently classed as "solitary fairies". However, there are some more recent works – e.g. Roger Wood, *The Boggarts of Boggart Hole Clough*, Bloomington, Indiana, Author House, 2006, where Boggart Hole Clough is said to be infested by a tribe of boggarts: was this, then, the beginning of a new tendency?

**Impact:** No reviews (as opposed to the preview note above) have been identified in the press.

## 28) The Churchside Boggart, 1909

**Author:** Ammon Wrigley (obit 1946). Wrigley was the great Saddleworth author of the early twentieth century. A working man, he wrote poetry, sketches, history, and archaeology in his spare time. The vast majority of these concern Saddleworth and the rest the South Pennines or Lancashire more generally.

**Status:** Rare.

**Publication Details:** *Saddleworth Superstitions and Folk Customs*, Oldham, W. E. Clegg Printer and Bookseller, 1909, pp. 21-23.

**AKA:** In fact, the sketch has no title, appearing *in media res*. “The Churchside Boggart” is our own title of convenience.

**Digital Availability:** N/A

**Genre:** Anecdote

**Location:** Churchside, Saddleworth (Lancashire)

**Summary:** Jamie, Joe and Jack are walking home from the pub, having drunk too much, when they encounter a boggart. They promise to reform themselves and then discover that the boggart was “owd Tallywag’s little donkey”.

**Impact:** *Saddleworth Superstitions* was one of Wrigley’s more obscure works. It is difficult to consult today.

## 29) The Whispering Well, 1913

**Author:** Frank Rose (obit 1928). Rose was a Londoner by birth and he lived for some years in Manchester, before eventually becoming a Labour MP in Aberdeenshire: Rex Pogson, *Miss Horniman and the Gaiety Theatre*, London, Rockliff, 1952, p. 140; M. Stenton, and S. Lees, *Who’s Who of British Members of Parliament*, Sussex, Harvester, 1976-1981, 4 vols, III, p. 308.

**Status:** Rare/Lost. We have only been able to find one, partial script of *The Whispering Well* – “Imperfect: Act 2 incomplete (call after leaf 3 wanting)” NCOF+p.v.492 – at the New York Public Library. It is a copy from the New York 1920-1921 season: the play had been revised after its initial run in Manchester: “Manchester Playwright Conquers America”, *Manchester Courier* (January 10th, 1914), 6. However, there are detailed contemporary reviews from the original Manchester season, including that of the celebrated Scottish journalist and sometime theatre-critic Cecil Chisholm: “Robin O’ Tums: A Loom Legend at the Gaiety, Modern Morality Play, Lancashire’s Lust for Gold”, *Manchester Courier and Lancashire General Advertiser* (March 24th, 1913), 6. The play was overwhelmingly in Lancashire dialect.

**Publication Details:** N/A

**AKA:** N/A

**Digital Availability:** N/A

**Genre:** Play

**Location:** Eighteenth-century Fairbottom (near Ashton)

**Summary:** Robin O’ Tums, an eighteenth-century weaver, is tempted by the boggarts of the well and trades his happiness for the illusion of wealth; at the end of the play he awakes to find that the whole experience was a dream.

**Impact:** For background to the Manchester production see Cecil Chisholm, “Pantomime’s Passing: A New Cure for an Ancient Malady”, *Manchester Courier and Lancashire General Advertiser* (December 6th, 1912), 6. Then “E.”, “A Local Faery: The Whispering Well at the Gaiety”, *Manchester Courier and Lancashire General Advertiser* (March 21st, 1913), 9. For the London show, see John Francis Hope, “Drama”. For Chicago, Geddeh Smith, *Walter Hampden: Dean of the American Theatre*, Cranbury, New Jersey, Associated University Presses, 2008, p. 115. Tinsley Pratt, “The Manchester Dramatists”, *Papers of the Manchester*

*Literary Club*, 60 (1914), 214-229, at 228 talks about the play enjoying “remarkable success” in the US in 1914, while a *Manchester Courier* article appeared with the title “Manchester Playwright Conquers America” (January 10th, 1914), 6. The play came to New York in 1920 where it seems to have been less successful: John P. Harrington, *The Life of the Neighborhood Playhouse on Grand Street*, New York, Syracuse University Press, 2007, pp. 130-131.

### 30) Moll’s Boggart, 1916

Author: Ammon Wrigley (obit 1946), see no. 28.

Status: Quite rare

Publication Details: *The Wind Among the Heather*, Huddersfield, Alfred Jubb and Son, 1916, pp. 294-297.

AKA: N/A

Digital Availability: N/A

Genre: Anecdote or story

Location: Ogden Edge in Saddleworth

Summary: Moll bakes a marvellous pudding, but in carrying it across the fields it falls and bounces down the hill, where it is mistaken by Old Ben in the field below for a boggart racing towards him.

Impact: Slight.

### 31) Bunderley Boggard, 1919

Author: John Metcalfe (obit post 1919). The author lived in the small Yorkshire town of Baildon and seems to have been born there c1850. He was a local JP and stalwart of the Yorkshire Dialect Society: Young, “Boggart Plays”.

Status: Common

Publication Details: *Bunderley Boggard and Other Plays*, London, Heath Cranton, 1919, pp. 12-79. Written in or sometime prior to 1919, this play was one of four published by Metcalfe in his Yorkshire dialect collection.

AKA: N/A

Digital Availability: <http://archive.org/details/bunderleyboggard00metcrich>

Genre: Play

Location: Bunderley is an invented name, perhaps to be identified with Baildon (Yorkshire), John Metcalfe’s home.

Summary: The nephew of the squire, the well-meaning but immature Billy tries to scare a rival suitor, Ike, off Rose, the girl he loves, by dressing up as a boggart. Billy is then beaten by Ike who sees through the disguise and Billy is rescued, in turn, by another girl, Polly, Rose’s capable friend, who eventually becomes Billy’s fiancé.

Impact: There is no proof that the play was ever produced. Allardyce Nicoll, *English Drama, 1900-1930: the beginnings of the modern period*, Cambridge: Cambridge University Press, 1973, 2 vols, p. 267: “Metcalfe’s little collection ... belongs rather to the village movement than to the regional ...”.

### 32) Hellcat Boggart, 1920

Author: Ammon Wrigley (obit 1946), see no. 30 above

Status: Rare

**Publication Details:** *Old Saddleworth Days and Other Sketches*, Oldham, W. E. Clegg, 1922, pp. 134-137.

**AKA:** N/A

**Digital Availability:** N/A

**Genre:** Anecdote or story

**Location:** Mar Hill, Saddleworth

**Summary:** A shepherd discovers a monkey on the moor, which he kills, assuming it to be a boggart.

**Impact:** Slight.

### **33) The Cock Hall Boggart, 1926**

**Author:** Frank Ormerod (obit c1930?). Ormerod was a Lancashire author active in years during and after the First World War. The last book held in the British Library by Ormerod is *Reuben Esq.*, London: Faber and Gwyer, 1928.

**Status:** Rare

**Publication Details:** *The Cock Hall Boggart and other stories*, Manchester, Express Printing Co., 1926, pp. 11-25.

**AKA:** N/A

**Digital Availability:** N/A

**Genre:** Short Story

**Location:** Ainsworth (Lancashire)

**Summary:** Jerry Hardman, an amateur flautist, goes on a round of Christmas caroling, only to be accidentally locked into the cellar of the Hall. There he plays his flute and the local population believe that his music is played by the Boggart of Cock Hall. The truth comes out in a climactic final concert.

**Impact:** Slight or none.

### **34) Tummas and the Boggart, 1936 (?)**

**Author:** Winifred Race – we have been unable to find any information about this author.

**Status:** Lost. “Today’s Home Programmes; Northern”, *Nottingham Evening Post* (11th March 1936), 6.

**Publication Details:** N/A

**AKA:** N/A

**Digital Availability:** N/A

**Genre:** Story?

**Location:** “Tummas” (Thomas?) is likely Lancashire.

**Summary:** A reference to “Owd Tummas” appears in Chip, “Cuttock Clough Boggart” (no. 18), but the title here suggests an encounter between Tummas and the boggart, not that they are one and the same.

**Impact:** Unknown.

## **Notes**

1. See, for example, Maria Leach, and Jerome Fried, eds, Funk and Wagnalls *Standard Dictionary of Folklore, Mythology and Legend*, San Francisco, Harper, 1984, p. 153: “A hobgoblin or ghost; a supernatural being of English folklore, especially of Lancashire and Yorkshire ...”. The two most important modern studies are: Aidan Turner-Bishop, “Fairy and Boggart Sites in Lancashire”, *Lancashire’s Sacred Landscape*, Stroud, History Press,

2010, pp. 94-107, and Kai Roberts, *The Folklore of Yorkshire*, Stroud, History Press, 2013, pp. 95-105.

2. The earliest substantial description comes in William Thornber, *The History of Blackpool and Its Neighbourhood*, Poulton, Smith, 1837, pp. 38, 99-104, and 329-334. Other nineteenth century folklorists touched on the boggart, particularly Charles Hardwick, *Traditions, Superstitions and Folklore (Chiefly Lancashire and the North of England)*, Manchester, Ireland, 1872, pp. 124-142; John Harland, and T. T. Wilkinson, *Lancashire Legends, Traditions, Pageants, Sports &c*, London, George Routledge and Sons, 1873, pp. 10-12 and 141-142; John Harland, and T. T. Wilkinson, *Lancashire Folk-lore: Illustrative of the Superstitious Beliefs and Practices, Local Customs and Usages of the People of the County Palatine*, London, Frederick Warne, 1867, pp. 49-62, and note too an early boggart article: James McKay, "The Evolution of East Lancashire Boggarts", *Transactions of the Burnley Literary & Scientific Club*, 6 (1888), 113-127. There are two important collections of stories. The first is John Roby, *Traditions of Lancashire*, 2 vols, London, Routledge, 1872, I, pp. 375-384, II, pp. 137-171, and James Bowker, *Goblin Tales of Lancashire*, London, W. Swan Sonnenschein, 1883, pp. 27-36, 52-58, 63-72, 77-82, 131-139, 152-158, 174-188, 212-220, and 238-242.

3. It is enough here to think of Burns's Tam O'Shanter and, perhaps more relevant for boggarts, James Hogg. For a recent discussion of Hogg and folklore see Jason Marc Harris, *Folklore and the Fantastic in Nineteenth-Century British Fiction*, Farnham, Ashgate, 2008, pp. 103-124.

4. Forty years on, the best discussion of dialect literature remains Martha Vicinus, *The Industrial Muse*, London, Croom Helm, 1974, pp. 185-237; see also Dave Russell, *Looking North: Northern England and the national imagination*, Manchester, 2004, 111-146. An excellent Lancashire anthology is Brian Hollingworth, ed., *Songs of the people: Lancashire dialect poetry of the industrial revolution*, Manchester, Manchester University Press, 1982.

5. We define "easy" here as "available on the internet without payment or password".

6. McKay, "Boggarts", 115: "The fact is [that in Lancashire], by the beginning of the [nineteenth] century, it had become fashionable in all ranks of life, it had become the popular craze of the multitude to seize upon any and every pretence to associate a boggart with every scene and with every building which appeared in the least appropriate." It is very difficult to be empirical about these matters, but as boggart lore emerges into print in the nineteenth century it seems to be dying in most of Midland and Northern England, but flourishing, perhaps even growing, in "Greater Lancashire" (see the text).

7. Tim Bobbin, *Tim Bobbin's Lancashire Dialect and Poems*, London, Hurst, Chance, 1828: e.g. p. 50, "last neet in o barn where boggarts swarm'n"; and p. 86, "whot ar to feeard o boggarts".

8. R. J. Richardson is presumably "R. J. Richardson of Salford, a wordy, pedantic logic-chopper of the worst description", Mark Hovell, *The Chartist Movement*, Manchester, Manchester University Press, 1918, p. 91; and for a contemporary controversy, "Mr. R. J. Richardson", *Northern Star* (February 12th, 1842), 16. J.C., "Lancashire Names", *Notes and Queries*, 12 (1861), 444, copied out a passage from "Mr. J. G. Bell's Catalogue for Sept last": "LANCASHIRE DIALECT, etc. Etymologia Comitatus Lancastriensis. Etymology of the names of the Towns, Villages, Hamlets, and other Places in the County of Lancaster, compiled by R. J. Richardson; original unpublished MS. Lonkyshar Laygens [Lancashire legends?] – The Incontation o' Spirits wi' Sam Bamforth i Boggart Hoyle Cloof, original unpublished MS., and other similar matters, neatly written by the late Mr Richardson. All

unpublished, about 114 pages, folio, 24s., 1852, 6c.” In Walter W. Skeat, and J. H. Nodal, *A Bibliographical list of the works that have been published, or are known to exist in ms., illustrative of the various dialects of literature*, London, Trübner, 1877, p. 176, we learn that “This MS is now the property of Mr. Joseph Mayer, F.S.A., of Babington, Cheshire, by whom it has been lent to the E.D.S. [English Dialect Society] for the use of the authors of the *Lancashire Glossary*.” Joseph Mayer (1803-1886) was the famous Cheshire antiquarian, and his collections, including manuscripts, ended up in various Liverpool museums. There is a very good chance that the relevant manuscripts are, instead, in Liverpool: note that both the Walker and the World Museum replied in the negative to an email inquiry.

9. Samuel Bamford, *Bamford's Passages in the Life of a Radical, and Early Days*, London, T. Fisher Unwin, 1893, pp. 119-125: this collection was first published in 1848.

10. Thomas Middleton, *Annals of Hyde and district: containing historical reminiscences of Denton, Haughton, Dukinfield, Mottram, Longdendale, Bredbury, Marple, and the neighbouring townships*, Manchester, Cartwright and Rattray, 1899, pp. 174-175. For a look at debunking in traditional Irish fairylore: Timothy Corrigan Correll, “Believers, Sceptics, and Charlatans: Evidential Rhetoric, the Fairies, and Fairy Healers in Irish Oral Narrative and Belief”, *Folklore*, 116 (2005), 1-18.

11. For an outline of the romantic fairy see Katharine Briggs, *The Fairies in Tradition and Literature*, Abingdon, Routledge, 2011, pp. 204-210; and for spiritualised fairies Diane Purkiss, *Troublesome Things: A History of Fairies and Fairy Stories*, London, Allen Lane, 2000, pp. 265-303, and Simon Young, “A History of the Fairy Investigation Society, 1927-1960”, *Folklore*, 124 (2013), 139-156, at 139.

12. On mawkish children’s stories see Diane Purkiss, *Troublesome Things*, pp. 252-265. The present author looks at “mistaken fairy” from another point of view in Simon Young, “The Lancashire Boggart Plays: A Lost Local Theatre Tradition?”, *Transactions of the Historic Society of Lancashire and Cheshire*, 163 (2014), 93-110.

13. “Queen of the Fairies”, *Hereford Journal* (December 27th, 1820), 4; Suetonius Tod, *Trout Fishing in the Isle of Man*, Douglas, The Isle of Man Times, c1890, p. 14; “The King of the Fairies”, *Leamington Spa Courier* (May 9th, 1846), 4, allegedly taken from an original story in *The Carnarvon Herald*; and “Daniel O’Leary, Duhallow Piper”, *Irish American Weekly* (November 15th, 1862), 2.

14. “A Balloon Mistaken for a Boggart”, *The Preston Chronicle and Lancashire Advertiser* (February 22nd, 1873), 5.

15. See no. 2 in our handlist.

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