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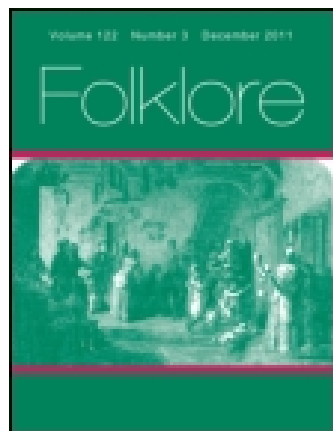
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Folklore from Yorkshire (North Riding)

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intention ; but Evesham bells beginning to ring, it swerved to the right, and fell where it now lies.

Goblins.—The Mickleton Hooter, or Belhowja, had his haunt in Mickleton Hollow (sometimes called Weeping Hollow), a deep, wooded glen which runs up into the Ilmington Hills, above the village of Mickleton. Accounts of this fearful being having been seen are not wanting, but as a rule he was only to be heard, and that near midnight. His howlings, yellings, and shriekings are reported to have been heard by very many persons ; among others by my maternal grandmother and her sister, who, when returning late in the evening from Hidcote Bartrum to Upper Stoke, had to pass close by the head of the Hollow. The sounds which they heard were enough to alarm them very greatly.

In my younger days no one thought of questioning the fact of the horrible noises to be heard in Mickleton Hollow, but sceptical persons suggested that the howlings of vixen foxes, repeated and confused by echoes from the steep, and in some places precipitous, banks around, may have been the cause. It is, however, to be observed that though there are plenty of vixen foxes and echoes elsewhere, there is no other Mickleton Hooter in the neighbourhood.

F. S. POTTER.

FOLKLORE FROM YORKSHIRE (NORTH RIDING).

The Pancake Bell.—At Richmond, Pancake bell is still rung on Shrove Tuesday.

Carling Sunday.—Passion Sunday is known as “Carling Sunday.” Pease pudding is given away at small inns.

Oak wearing.—On May 29th, twenty years ago, the children all wore oak, and got a holiday.

Hiring Fairs.—Hiring Fairs are early in May and November for ploughmen and hinds, who still stand near the Cross, and take their “God’s penny.” Hinds are hired for a year, other servants for six months. Twenty years ago girls stood for hiring, but not now.

St. Mark's Eve.—On St. Mark's Eve it was the custom in Marrick, and other villages in Swaledale, to watch in the church porch before midnight for the spirits of those who are going to die during the year. As midnight strikes, the spirits are supposed to pass by you into the church. If you are going to die yourself you fall asleep in the porch, and cannot be wakened. About fifty years ago my informant's uncle and another young fellow went off on St. Mark's Eve to the church at Marrick to watch, but they were so afraid of falling asleep that they turned back.

Grinton Feast.—Grinton Feast is not kept on the date of the church dedication, which is St. Andrew, but on the Sunday after August 12th. It used to be observed for three days, with sports in the afternoon and dancing at night. On the Monday before the sports, two men dressed in women's clothes went round to every house begging for cheese cakes. Everyone gave them some. These were kept till the dance in the evening. It was unlucky not to taste one.

Bartle Fair.—Reeth formerly had a great Bartle Fair. (The mother church is St. Andrew, Grinton.)

Bonfires.—Bonfires are general on November 5th in Grinton and Reeth, but there are no Guys. At the small shops gingerbread was sold at this season, and also sticks of twisted toffee, known as "Tom Trot"—made at no other time. Gingerbread was also made in the cottages for November 5th.

Christmas Observances.—Furmety is still eaten on Christmas Eve in Swaledale. The corn with which it is made is a present from the grocer.

Sword dancers still go round on Christmas Eve, dancing and singing a song about "Poor old horse."

The Yule log is generally given. It is brought into the house after dusk on Christmas Eve, and is at once put on the hearth. It is unlucky to have to light it again after it has once been started, and it ought not to go out until it has burned away.

To sit round the Yule log and tell ghost stories is a great thing to do on this night, also card-playing.

Two large coloured candles are a Christmas present from the grocer. Just before supper on Christmas Eve (when furmety is eaten), while the Yule log is burning, all other lights are put out,

and the candles are lighted from the Yule log by the youngest person present. While they are being lighted, all are silent and wish. The wish must not be told, but you see if you get it during the year. As soon as the candles are on the table, silence may be broken. They must be allowed to burn themselves out, and no other lights may be lighted that night.

Some people, especially cottagers, put a ring, thimble, and sixpence into the Christmas cake. (From Mrs. Day, Minchinhampton, a native of Swaledale.)

Pace-Egging.—In Wensleydale, young men dressed up used to go round before Easter “pace-egging.”

Hay-time Feast.—At the end of each farmer’s hay-time, a feast, or “mell,” is given to the workers. Harvest feasts are unknown in the Dales, as very little corn is now grown. (From the Rev. W. Whaley, West Witton.)

Devil’s Arrows.—About half a mile south of Boroughbridge are three rude monumental pillars, called the Devil’s Arrows. A great fair was held here on St. Barnabas’ Day, 11th June. (*Parliamentary Gazette* (1843), vol. ii., p. 225. It is not clear from the context whether the fair was held on this exact spot.)

J. B. PARTRIDGE.

COUNTY CLARE FOLK-TALES AND MYTHS, IV.

(Continued from vol. xxiv., p. 381).

I overlooked a curious folk-tale of Brian Boruma in the *Annals of Loch Cé* (*Rolls Ser.* p. 7). In 1014 two of the King’s “orderly servants” told of a vision in which clerics were singing and reading. The clergy told how Senan, son of Gerrchinn (St. Senan of Iniscatha), came to demand debts due to him from Brian. This had also been dreamed thirty-seven years before, A.D. 977. King Brian, it may be noted, had “violated”¹ St. Senan’s sacred island at the mouth of the Shannon A.D. 975, though only when driving

¹ Tigthermach’s *Annals* say “wasted.”