

= Pig @-@ faced women =

Legendary stories of pig @-@ faced women originated roughly simultaneously in Holland , England and France in the late 1630s . The stories told of a wealthy woman whose body was of normal human appearance , but whose face was that of a pig .

In the earliest forms of the story , the woman 's pig @-@ like appearance was the result of witchcraft . Following her wedding day , the pig @-@ faced woman 's new husband was granted the choice of having her appear beautiful to him but pig @-@ like to others , or pig @-@ like to him and beautiful to others . When her husband told her that the choice was hers , the enchantment was broken and her pig @-@ like appearance vanished . These stories became particularly popular in England , and later in Ireland .

The magical elements gradually vanished from the story , and the existence of pig @-@ faced women began to be treated as fact . The story became particularly widespread in Dublin in the early 19th century , where it became widely believed that reclusive 18th @-@ century philanthropist Griselda Steevens had kept herself hidden from view because she had the face of a pig . In late 1814 and early 1815 , rumour swept London that a pig @-@ faced woman was living in Marylebone . Her existence was widely reported as fact , and numerous alleged portraits of her were published . With belief in pig @-@ faced women commonplace , unscrupulous showmen exhibited living " pig @-@ faced women " at fairs . These were not genuine women , but shaven bears dressed in women 's clothing .

Belief in pig @-@ faced women declined , and the last significant work to treat their existence as genuine was published in 1924 . Today , the legend is almost forgotten .

= = Standard elements = =

While stories of pig @-@ faced women vary in detail , they have the same basic form . A pregnant noblewoman would be approached by a beggar accompanied by her children , and would dismiss the beggar , and in so doing would in some way compare the beggar 's children to pigs . The beggar would curse the pregnant noblewoman , and come the birth of the child it would be a girl , healthy and perfectly formed in every respect other than having the face of a pig .

The child would grow up healthy , but with some of the behaviours of a pig . She would eat from a silver trough , and speak only in grunts or with a grunting sound to her speech . The only child of her parents , she would stand to inherit a large fortune , but her parents would be concerned about what would become of her after their death . They would thus make arrangements either to find a man willing to marry her , or to use their fortune to endow a hospital on condition that the hospital take care of her for the remainder of her life .

Although originating roughly simultaneously in Holland , England , and France , it was only in England , and later in Ireland , that the legend became well known and widely believed . In 1861 Charles Dickens remarked on the longevity of the belief in pig @-@ faced women in England , commenting that " In every age , I suppose , there has been a pig @-@ faced lady " .

= = Origins = =

While earlier stories of humans with the appearance of animals are common , prior to the 17th century there are no recorded European stories of humans with the faces of pigs . (An 1829 paper in the Quarterly Journal of Science , Literature , and the Arts claims that the legend was circulating in Paris in 1595 but offers no detail or corroborating evidence .) The earliest versions of the story of the pig @-@ faced woman appear to have originated roughly simultaneously in England , Holland and France , and to have become prevalent in England in late 1639 . A 1904 paper in Volkskunde magazine by Dutch historian and antiquarian nl : Gerrit Jacob Boekenoogen traces the earliest forms of the legend as appearing in 1638 or 1639 .

The earliest surviving version of the legend is a Dutch print about an Amsterdam woman named Jacamijntjen Jacobs . In 1621 Jacobs , while pregnant , was approached one day by a female

beggar accompanied by three children , who pleaded that her children were starving . Jacobs told the beggar " Take away your filthy pigs , I will not give you anything " . The woman replied " Are these my children pigs ? May God then give you such pigs as I have here ! " Jacobs ' daughter was born with the head and face of a pig , and at the time of publication in 1638 ? 39 the daughter , by then in her teens , supposedly ate from a trough and spoke in a grunting voice .

Bondeson (2006) speculates that the pig @-@ faced woman myth originated as a fusion of two earlier stories . The mediaeval Dutch legend of Margaret of Henneberg tells of a wealthy noblewoman who turned away a beggar with twins , and was herself punished by giving birth to 365 children . In a similar French folk tale , the noblewoman in question described the beggar 's children as " piglets " , and gave birth to a litter of nine piglets .

The other significant theory about the origin of the legend , proposed by Robert Chambers in 1864 , is that a genuine child was born in the early 17th century with facial deformities resembling a pig 's face and a speech impediment causing her to grunt . The science of teratology (the study of birth defects and physiological abnormalities) was then in its infancy , and the theory of maternal impression (that the thoughts of a pregnant woman could influence the future appearance of her children) was widely accepted . It is possible that the birth of a genuinely deformed child led to the story of the beggar as a possible explanation for her appearance , with other elements of the story being later additions or distortions by publishers . Chambers speculates that the original child may have had a similar appearance to Julia Pastrana , a woman with hypertrichosis and distorted (although not pig @-@ like) facial features , who was widely exhibited in Europe and North America until her death in 1860 , and then , embalmed , until the 1970s . However , while a 1952 stillbirth with a face resembling a pig is documented , there has never been a reliably documented case of a human with deformities of this kind surviving outside the womb , while all versions of the pig @-@ faced woman legend describe her as a healthy adult .

= = = Tannakin Skinker = = =

The first recorded reference in England to the legend of the pig @-@ faced woman is the fable of Tannakin Skinker , a 17th @-@ century variation on the traditional loathly lady story , in particular on The Wife of Bath 's Tale and The Marriage of Sir Gawain . The Skinker story is generally considered the basis for later English stories of pig @-@ faced women . Between 4 and 11 December 1639 , five ballads about Skinker were published in London , all of which are now lost . (A 1640 ballad , A Monstrous Shape : or , A Shapelesse Monster , a Description of a female creature born in Holland compleat in every part , save only a head like a swine , who hath travelled in many parts and is now to be seen in London , shees loving , courteous and effeminate and nere as yet could find a loving mate , is preserved in Samuel Pepys 's extensive collection of ballads .) The earliest surviving record of the Tannakin Skinker story is that given in A Certaine Relation of the Hog @-@ faced Gentlewoman called Mistris Tannakin Skinker , a 1640 chapbook .

= = = = A Certaine Relation of the Hog @-@ faced Gentlewoman called Mistris Tannakin Skinker = = =

A Certaine Relation claims that Tannakin Skinker was born to Joachim and Parnel Skinker in 1618 in " Wirkham , a neuter towne betweene the Emperour and the Hollander , scituate on the river Rhyne " . Joachim Skinker is described as " a man of good revenue , but of a great estate in money and cattle . " During Parnel 's pregnancy , an elderly woman had begged her for money . Parnel was busy and refused to pay , and the old woman had left , " muttering to her selfe the Divells pater noster , and was heard to say ' As the Mother is Hoggish , so Swinish shall be the Child shee goeth withall ' " . At Tannakin 's birth her body and limbs were correctly proportioned , but her face had a pig 's snout , " not only a stain and blemish , but a deformed uglinesse , making all the rest loathsome , contemptible and odious to all that lookt upon her in her infancie . " The midwife who had delivered the baby was sworn to secrecy , and the Skinners raised her in a private room . She ate from a silver trough , " to which she stooped and ate , just like a Swine doth in his swilling tub " .

Tannakin 's deformity was soon discovered , and many locals came to hear her pig @-@ like speech or to watch her feed from the trough . The old woman was located , tried and convicted for witchcraft , but even at the stake refused or was unable to reverse the enchantment .

When Tannakin was between 16 and 17 years old , her father consulted Vandermast , " a famous Artist , who was both a Mathematician , and an Astrologian [...] a man who was suspected to have been well versed in blacke and hidden Arts " , as to how the curse might be undone . Vandermast concluded that as long as Tannakin remained a virgin she would retain her pig 's face , but were she married , and not to " a Clowne , Bore or Pesant " , she might be cured .

The Skinker family announced that any gentleman who " would take her to his bed after loyall Matrimony " would receive a dowry of £ 40 @,@ 000 . The dowry , a huge sum for the time , prompted a large number of would @-@ be husbands . A Scottish captain arrived , having spent the greater part of a month 's pay on a new suit , and was taken by Tannakin 's figure and deportment . On lifting the veil to view her face , however , " hee would stay no other conference , but ran away without further answer , saying ; they must pardon him , for hee could indure no Porke . " An English sow @-@ man (pig farmer) assured the family that his familiarity with pigs meant he would accept Tannakin 's appearance , but after meeting her he left the building , saying that " so long as I have known Rumford , I never saw such a Hogsnout " .

Several further would @-@ be suitors visited the Skinkers , but all were repulsed by Tannakin 's face and she remained unmarried . Despairing of finding a suitable husband in Wirkham , the Skinker family moved to London , and took up residence in either Blackfriars or Covent Garden . (The anonymous author of A Certaine Relation says that the family did not wish to divulge their address , to discourage curiosity @-@ seekers from gathering .) Many who met her were taken by her elegant dress and excellent demeanour .

Eventually , the Skinkers found a man in London willing to marry Tannakin . On the day of the wedding , and despite all efforts to improve her appearance , her face was as pig @-@ like as ever . With the wedding service concluded , the newly @-@ wed couple retired to the bedroom . When they lay in bed together for the first time , Tannakin reached for her husband 's arm , saying that she would release him from his vows provided that he would look at her in the face . He turned to look at her , and saw " a sweet young Lady of incomparable beauty and feature , the like to whom to his imagination he never had in his whole life time beheld " . He reached to kiss her , but she refused , saying :

Sir , I am indeed no other than I now seeme unto you ; and of these two things I give you free choice , whether I shall appeare to you thus as you now see me , young , faire , and lovely in your bed , and all the daytime , and abroad , of my former deformity : or thus beautifull in the day , to the sight of your friends , but in your armes every night of my former Age and Uglinesse : of these two things I give you free choice of , which till you have resolv 'd me , there can be no other familiarity betwixt in : therefore without pause give me a speedy answer .

Torn between the choice of a wife who would appear beautiful to him but hideous to all his friends , or hideous to him but beautiful to all his friends , he could not reach a decision but instead said to her " into you owne hands and choyse I give the full power and sovereignty to make election of which you best please . " On hearing this , Tannakin turned to him and said :

Now Sir , you have given me that which all women most desire , my Will , and Sovereignty ; and know I , was by a wicked and sorcerous step @-@ dame enchanted , never to returne to my pristine shape , till I was first married , and after had received such power from my Husband . And now from henceforth I shall be the same to you night and day , of that youth and lively @-@ hood which you now see mee ; till Time and Age breed new alteration , even to the last period of my life .

= = = Public reaction = = =

The fable of Tannakin Skinker was popular in England , and the idea of the pig @-@ faced woman soon entered popular culture , to the extent that by 1654 , it was recorded that one of the signs at Bartholomew Fair was " the Signe of the Hoggs @-@ fac 'd Gentlewoman " . By the 1670s , The Long @-@ Nos 'd Lass was a popular song , relating in detail how a tailor and a miller courted a

woman whose " visage was perfectly just like a Sow " in the hope of securing her dowry (given as £ 17 @, @ 000 , not the £ 40 @, @ 000 of A Certain Relation) . On seeing her face each turned and fled . The Long @-@ Nos 'd Lass does not contain the magical elements of A Certain Relation , nor end in the wedding and the transformation of the pig @-@ faced woman , the traditional ending of stories in the genre . Instead , the pig @-@ faced woman remains unmarried , and the ballad ends :

Both Tinkers and Tanners and Glovers also
Came to her , the Money encouraged them so
Nay , thousands came to her then every day ,
Each striving to carry this Beauty away
But when they beheld this most ordinary stuff .
The sight of her Visage did give them enuff ;
Yet if she be Marry 'd while here she does live ,
A perfect account of the Wedding I 'le give .

= = 18th century = =

In the 18th century , stories of pig @-@ faced women began to be reported as fact in England . James Paris du Plessis , former servant to Samuel Pepys , told in his Short History of Human Prodigious & Monstrous Births (compiled 1731 ? 33) of a pig @-@ faced woman living in Holborn in central London , which was widely reprinted . An 1850 article in Chambers 's Edinburgh Journal carried the recollections of " a venerable and clear @-@ headed old lady of ninety " , in which she recounted that her mother was well acquainted with a pig @-@ faced woman , of Scottish birth but living in London , and would regularly visit her home in Sloane Street . In 1800 , The Pig @-@ faced Lady , as " sung at Astley 's Theatre , & c . " , was published in London by John Pitts , and an 1815 editorial in The Times recounted reports of a pig @-@ faced woman living in London as having circulated in 1764 and in the 1780s .

= = = Daughter of a Jewish convert = = =

A variant form of the legend , and the only one in which the pig @-@ faced woman is not connected with a great fortune , told of a Christian man who converted to Judaism . In this version , the first child born to him after his conversion was a girl with the face of a pig . Some years later , the father realised that his daughter 's appearance was a divine punishment , and re @-@ converted to Christianity along with his pig @-@ faced daughter . At the moment of the daughter 's baptism , the holy water washed her pig @-@ like features away , revealing a normal human face . The story was alleged to be represented by a sculpture in " one of the grand old cathedrals of Belgium " , but no evidence for such a sculpture has been found .

= = = Griselda Steevens = = =

Griselda Steevens (1653 ? 18 March 1746) , sometimes written as " Grizel Steevens " , was the twin sister of Dr Richard Steevens (1653 ? 1710) , a Dublin physician . Dr Steevens died in 1710 , bequeathing an estate with an income of £ 606 (about £ 72 @, @ 000 as of 2016) per year to Griselda . A clause in Dr Steevens ' will stipulated that on Griselda 's death , the income was to be used to provide a hospital for the poor of Dublin .

Although the terms of Dr Steevens ' will were that work on the hospital would not begin until after Griselda Steevens ' death , she decided to begin work on the hospital in 1720 . Reserving only £ 120 per year for her own use , she used the remaining funds to buy a plot of land near Kilmainham and to build the new hospital , with the sole condition being that she be granted a suite of apartments in the building . As a youth Griselda had suffered a disorder of the eyes , and since then had worn a veil while in sunlight . Shy and reclusive , while conducting her charitable works in the Dublin slums she would remain in her carriage while servants gave out alms to the poor . By 1723 a

sufficient portion of the new Dr Steevens ' Hospital was completed to accommodate 40 patients , in addition to Griselda 's apartments . The remainder of the hospital , with space for 200 patients , opened in 1733 . Griselda lived in the hospital from 1723 until her death .

At some point , it became a common belief in Dublin that Griselda Steevens had a pig 's face . It is unclear when the rumour arose . Robert Chambers and Irish Georgian Society founder Desmond Guinness claim that the rumour was current in her lifetime , but Thomas Kirkpatrick , author of History of Dr Steevens ' Hospital Dublin , says that " There is absolutely no evidence of this story in contemporary records , nor indeed does it appear to have been connected with the good lady until the nineteenth century [...] It is not quite certain when this story first gained circulation . Croker @-@ King , who wrote a history of the hospital in 1785 , makes no mention of it , nor is there any suggestion of it in the newspaper accounts of the death of Madam Steevens , or the published account of the hospital in the eighteenth century . "

The rumour was that Griselda Steevens ' reclusiveness and always being veiled were owing to her having been born with a pig 's head . Chambers (1864) speculates that her unusual name may have contributed to the legend , and notes the common belief that she was named " Grisly " on account of her appearance when born . It was claimed that while pregnant with Richard and Griselda , Steevens ' mother had said " take away your litter of pigs ! " to a woman beggar asking for money to feed her children , and Griselda had then been born with the head and face of a pig . Dismayed by the popular belief that she had a pig 's head , Griselda took to sitting on an open balcony to allow the public to see her face . This failed to stem the spread of the rumour , and she commissioned a portrait of herself to be hung in the main hall of the hospital . The portrait failed to have the desired effect ; many of the public chose instead to believe a portrait in a pub neighbouring the hospital , which showed Steevens with a pig 's head ; the pub also displayed a silver trough alleged to have belonged to her . She eventually withdrew from public view completely before her death on 18 March 1746 .

Surgeon and historian William Wilde recollected that as a medical student at Dr Steevens ' Hospital in 1832 he was shown a silver trough , alleged to have belonged to Griselda Steevens , and accounts suggest that in the early 19th century a plaster cast of a human face with a pig 's snout was on display at the hospital . Although the hospital authorities later forbade the display of alleged Steevens memorabilia on pain of dismissal , in the later half of the 19th century the belief that Steevens had a pig 's face remained common . In the 1860s , a Dublin woman recollected that in her youth a large silver punchbowl , embossed with a family crest of a boar 's head , was shown to visitors and was claimed to have been the Pig @-@ faced Lady 's trough .

= = The Pig @-@ faced Lady of Manchester Square = =

In late 1814 and early 1815 , a rumour swept London that a pig @-@ faced woman was living in Marylebone , an inner @-@ city area of central London . Said to be the daughter of an unspecified noblewoman , she was supposedly young , wealthy and living in fashionable Manchester Square . In some reports she was described as the daughter of a noblewoman from Grosvenor Square . It was claimed that she would occasionally venture out of the house in a carriage , hidden by a heavy veil ; several letters to the London newspapers reported sightings of a snout protruding from a window , or a veiled , silhouetted pig 's head in a passing carriage .

In early 1815 the first of many portraits of the Pig @-@ faced Lady of Manchester Square was published . This included a brief biography , allegedly from " a female who attended on her " . It claimed that the Pig @-@ faced Lady was Irish and aged about 20 , from a wealthy family , and that " on her life and issue by marriage a very large property depends " . She was alleged to eat from a silver trough , and to speak only in grunts . It claimed that her attendant , although paid an annual salary of 1 @, @ 000 guineas (about £ 70 @, @ 000 as of 2016) , had been too frightened to continue working for her and had resigned , giving her story to the press .

The Pig @-@ faced Lady of Manchester Square became a leading topic of conversation in London . She soon began to be reported in newspapers as fact , and thousands of people believed in her existence . On 9 February 1815 an advertisement appeared in the Times from a self @-@ described

" young Gentlewoman " , offering to be the Pig @-@ faced Lady 's companion in return for " a handsome income yearly , and a premium for residing with her 7 years " . The advertisement was published , but a week later a prospective advertisement from a young man wishing to propose marriage to the Pig @-@ faced Lady prompted the Times to denounce the rumour , comparing believers in the Pig @-@ faced Lady to the followers of the (recently deceased) self @-@ proclaimed prophet Joanna Southcott .

There is at present a report , in London , of a woman , with a strangely deformed face , resembling that of a pig , who is possessed of a large fortune , and we suppose wants all the comforts and conveniences incident toward her sex and station . We , ourselves , unwittingly put in an advertisement from a young woman , offering herself to be her companion ; and yesterday morning , a fellow (with a calf 's head , we suppose) transmitted to us another advertisement , attended by a one pound note , offering himself to be her husband . We have put his offer in the fire , and shall send his money to some charity , thinking it a pity that such a fool should have any . Our rural friends hardly know what idiots London contains . The pig 's face is as firmly believed in by many as Joanna Southcot 's [sic] pregnancy , to which folly it has succeeded . Though no Parson Tozer has as yet mounted the rostrum to preach in support of the face , there is hardly a company in which this swinish female is not talked of ; and thousands believe in her existence . The story , however , is an old one . About 50 years ago , it is well recollected by several elderly people , there was exactly the same rumour . It was revived with but slight effect about 30 years since ; and now comes forth again in its pristine vigour . On the original invention of the pig @-@ faced woman , about the year 1764 , a man offered himself to make her an ivory trough to feed out of ; which can only be considered as a feeble type of the silver cradle actually presented in our day . Besides , there was but one actor in the first folly , and there have been twenty in the latter .

The Times refused to print the advertisement from the Pig @-@ faced Lady 's would @-@ be suitor , and donated his £ 1 fee to The Marine Society . An anonymous letter @-@ writer to the Times continued the comparison with Joanna Southcott , who had claimed that she would give birth to the Messiah in October 1814 , speculating that " the present miss piggy " was perhaps Southcott 's child , " brought [...] into the world in a state of complete puberty " . The letter @-@ writer also ridiculed the " swinish Lothario " who hoped to marry the Pig @-@ faced Lady , suggesting that " if he means to have her , he must woo her in grunts " .

With the Times ridiculing belief in the Pig @-@ faced Lady , rival newspapers set out to defend her honour and that of the man who wished to marry her . The Morning Herald and Morning Chronicle both published the advertisement from her prospective suitor . The editor of the Morning Chronicle announced that , in his opinion , the advertisement from the " desperate fortune @-@ hunter " had not been immoral or indecent , and thus in his opinion there was no reason to decline to publish it . He went on to say that while deformities of this nature were unknown to doctors , it was certainly possible that a facially disfigured woman existed and that her deformities had been exaggerated in accounts ; he also chided the Times for not returning the payment for the rejected advertisement . The Morning Herald , meanwhile , speculated that the Pig @-@ faced Lady 's deformities may have been caused by her mother 's " force of imagination , in consequence of a dog having suddenly leaped on her " .

Despite the pleas of the Times for scepticism , belief in the Pig @-@ faced Lady of Manchester Square continued to spread in 1815 . During illuminations celebrating the end of the Napoleonic Wars a huge crowd gathered around Piccadilly , bringing traffic to a standstill . Eyewitnesses recounted that in a stopped landau a woman with a fashionable bonnet and a pig 's snout was visible . The crowd tried to stop the carriage , but the coachman drove through the crowd at high speed . It was later claimed that the coach had been seen to stop in Grosvenor Square ; it was presumed that the Pig @-@ faced Lady was the daughter of " a well @-@ known lady of fashion " who lived there .

It was also reported that William Elliot , a young baronet , called to visit a " great lady " at the house in Grosvenor Square in which the Pig @-@ faced Lady was believed to be staying . Taken into the drawing room , he was confronted by a fashionably dressed woman with the face of a pig . Elliot " could not refrain from uttering a shout of horror , and rushed to the door in a manner the reverse of

polite " . The Pig @-@ faced Lady rushed at Elliot as he left and bit him on the back of the neck ; it was claimed that he was badly injured in the attack , requiring treatment by eminent surgeon Sir Cæsar Hawkins . A popular print entitled Beware the pig @-@ sty ! depicted the supposed attack on Elliot .

In April 1861 , a man signing himself " M. A. " wrote to Notes and Queries magazine , asking :

Could you or any of your readers kindly inform me whether there exists any account , medical or biographical , of this person ? She lived , I believe , about forty years ago ; and I am acquainted with two authentic instances of her having been seen , in one of the two , by a gentleman still living . In spite of the natural horror of the phenomenon , its interest , both physiological and psychological , is so considerable that I am surprised to find so little information afloat upon the subject . May I further ask whether any more recent case of the kind has occurred ? There are one or two earlier cases . "

In a reply published on 22 June 1861 , a Mr F. FitzHenry claimed to have known the Pig @-@ faced Lady 's sister , stating that " Lady C. B. lived in Chelsea : her sister , Lady H. W. , was much admired as a beauty . I was at a dinner @-@ party forty years ago with Lady H. W. , when all the party were cautioned previously not to say a word about pigs , out of delicacy to Lady H. W. " In the same issue , a George Lloyd claimed to have seen the Pig @-@ faced Lady in Wakefield in around 1828 ? 29 " but was too young to take a note further than a mental one , which has haunted me ever since " .

= = = The Pig @-@ faced Lady of Manchester Square in art = = =

On 21 March 1815 The Pig Faced Lady of Manchester Square and the Spanish Mule of Madrid , a coloured print by George Cruikshank , was published . Captioned " Ah ! Sure a pair was never seen so justly form 'd to meet by nature ! " , it contrasts the Pig @-@ faced Lady with the unpopular Ferdinand VII of Spain . The Pig @-@ faced Lady wears a transparent veil and plays " Air Swinish Multitude , set to music by Grunt Esq " on a piano . Her silver trough lies on a table behind her , and on her wall is a picture of " Lord Bacon " , also shown with a pig 's head . Her image is captioned :

This extraordinary Female is about 18 years of age ? of High rank & great fortune . Her body & limbs are of the most perfect & Beautiful Shape , but , her head & Face resembles that of a Pig ? she eats her Victuals out of a Silver Trough in the same manner as Pigs do , & when spoken to she can only answer by Grunting ! her cheif Amusement is the Piano which she plays most delightfully .

Facing her in another panel is Ferdinand VII , shown with a mule 's head . Ferdinand sits on a wooden throne , with a chamber pot filled with holy water at his feet . On the wall behind him , a painting shows Ferdinand (again with a mule 's head) watching a mass execution ; a monk says " Here 's some more patriots " , and Ferdinand replies " O ! That 's right kill ' em kill ' em " . The caption to Ferdinand 's image reads :

This wonderful monster (to the great greif of his subjects) is a King ! ! ! He was caught about 7 years ago by Buonaparte , & during his confinement in France , amused himself by singing anthems & Working a Robe in Tambour for the Holy Virgin ! but since his liberation , he has amused himself , by Hanging his best Friends ! ! ! ! !

Cruikshank returned to the theme of the Pig @-@ faced Lady with Suitors to the Pig @-@ faced Lady , published shortly after The Pig Faced Lady and the Spanish Mule . This shows a number of men wooing the lady , who rejects them all in term with " If you think to gammon me , you 'll find you 've got the wrong sow by the ear ? I 'm meat for your masters , so go along , I 'll not be plagued by any of you " .

At the height of the Pig @-@ faced Lady mania of 1814 ? 15 , it was rumoured that Sholto Henry Maclellan , 9th Lord Kirkcudbright had made enquiries about the whereabouts of the Pig @-@ faced Lady of Manchester Square , possibly with a view to becoming one of her suitors . Waltzing a Courtship , an anonymous drawing , was widely circulated in various publications . It shows an elegantly dressed Pig @-@ faced Lady dancing with a hunchbacked and extremely short man bearing a strong resemblance to Kirkcudbright .

Another popular print , The Wonderful Mrs Atkinson , was published anonymously in around 1815 , based on an earlier drawing by George Morland . (Morland had died in 1804 , so his drawing

cannot have been inspired by the 1814 ? 15 reports .) Morland 's original drawing stated that the Pig @-@ faced Lady was " born in Ireland , has £ 20 @,@ 000 fortune , and is fed out of a silver trough " . The caption to the later , published print goes into more detail , claiming that :

The Wonderful Mrs Atkinson is Born and Married to a Gentleman in Ireland of that name , having 20 @,@ 000 fortune . She is fed out of a Silver Hog @-@ Trough , and is called to her Meals by Pig .. Pig .. Pig . This wonderful account was told me by George Simpson who will swear to the truth of it , having heard it on board the Vesuvius Gun Boat , from some Irish Sailors who he says cannot tell lies . The above G. Simpson is my Servant and can tell several curious Stories as good as this all of which he will swear to the truth .

= = = Paris Pig @-@ faced woman hoax = = =

Shortly after the London pig @-@ faced lady craze of 1814 ? 15 , a similar story began to circulate in Paris . In this version , the woman was " gifted with every accomplishment in the most transcendant [sic] degree " , and was seeking a man who would love her for her talents despite her appearance . Unlike the pig @-@ faced woman reports in London , the woman 's address was given . Large crowds gathered in the street outside , and a large number of letters were delivered to the address .

She was eventually revealed as a hoax . A young man , his advances rebuffed by a woman , had started the story as a means of revenge . It was reported that the stream of visitors wishing to meet the Pig @-@ faced Lady became so annoying , the young woman in question was forced to move house .

= = Fair exhibits in the 19th century = =

In the wake of the Pig @-@ faced Lady scare of 1814 ? 15 , exhibits on the subject of pig @-@ faced women became popular at fairs . William Wilde records that a print of The Wonderful Mrs Atkinson was a popular exhibit at an early 19th century Irish fair , while larger fairs included exhibits of pig @-@ faced women moulded in papier @-@ mâché or wax . There is some evidence that a living pig @-@ faced woman was exhibited at Bartholomew Fair in 1828 , and possibly also in previous years . (The pig @-@ faced woman exhibited in Wakefield in 1828 ? 29 , recalled by George Lloyd in 1861 , may have been the same one shown at Bartholomew Fair in 1828 .) At an 1843 fair in Hyde Park , " Madam Steevens , the Wonderful Pig @-@ faced Lady " was exhibited , and would grunt to give replies to questions from the audience .

The pig @-@ faced women exhibited at fairs were not genuine . Showmen would drug a bear into a stupor by feeding it large amounts of strong beer , and then shave it . Once shaved , the drunken bear would be fitted with padded artificial breasts , and dressed in women 's clothing and a wig . Shoes would be attached to the bear 's hind paws , and stuffed gloves to the front paws . The bear would then be placed in a chair with a hole in the back , and securely tied to the chair .

Once the bear was dressed and in the chair , the audience would be allowed into the tent . The showman would tell the audience that the Pig @-@ faced Lady could not speak , but would answer questions put to her , with one grunt for " yes " and two for " no " . The audience would ask her questions , and a member of the crew would poke the bear with a stick to make it grunt in reply . The Pig @-@ faced Lady would then eat a meal of gruel , beer and apples , served in a silver trough . The display of " pig @-@ faced ladies " became extremely popular , to the extent that by 1861 Charles Dickens remarked that " no fair was complete without one " . Exhibitions of this type were particularly popular in Dublin ; an exhibition in Plymouth in the 1880s was less successful , and a disbelieving mob pulled the wig and hat from a " Pig @-@ faced Lady " in her tent and proceeded to attack the showmen . The fate of the bear is not recorded .

= = Uncle Silas = =

The legend of the pig @-@ faced woman was revived once more in 1865 , in Sheridan Le Fanu 's

novel Uncle Silas . Uncle Silas tells the story of Maud Ruthyn , a wealthy heiress in her late teens who lives in a secluded house , whom a number of scheming men aim to marry to secure her money . The book includes a " Bretagne ballad " about the pig @-@ faced woman , sung to Maud by her scheming governess Madame de la Rougierre as Rougierre leads her to a secret meeting with her cousin Dudley , who also has designs on her fortune . (No other record of the " Bretagne ballad " exists , and it was almost certainly written by Le Fanu himself .)

This lady was neither pig nor maid ,
And so she was not of human mould ;
Not of the living nor the dead .
Her left hand and foot were warm to touch ;
Her right as cold as a corpse 's flesh !
And she would sing like a funeral bell , with a ding @-@ dong tune .
The pigs were afraid , and viewed her aloof ;
And women feared her and stood afar .
She could do without sleep for a year and a day ;
She could sleep like a corpse , for a month and more .
No one knew how this lady fed ?
On acorns or on flesh .
Some say that she 's one of the swine @-@ possessed ,
That swam over the sea of Gennesaret .
A mongrel body and demon soul .
Some say she 's the wife of the Wandering Jew ,
And broke the law for the sake of pork ;
And a swinish face for a token doth bear ,
That her shame is now , and her punishment coming .

While Maud is described in the book as an attractive young woman , not a deformed monster , Uncle Silas is carefully written and plotted , and it is almost certain that Le Fanu explicitly intended a comparison between Maud 's situation and the legend of the wealthy woman living in isolation and desired only for her money . Le Fanu spent his entire life in Dublin and was editor and proprietor of the Dublin University Magazine , and would certainly have been familiar with the legends of the pig @-@ faced woman , and in particular the case of Griselda Steevens .

= = Decline of the legend = =

The 1814 ? 15 Pig @-@ faced Lady craze in London and the subsequent hoax in Paris were the last occasions in which the mainstream press reported the existence of pig @-@ faced women as fact . By the 1860s the fad for exhibiting " pig @-@ faced women " at fairs was losing popularity , although they continued to be exhibited until at least the 1880s . Today the legend is almost forgotten .

While Dr Steevens ' Hospital still exists , albeit now as the head office of the Health Service Executive (Feidhmeannacht na Seirbhíse Sláinte) rather than as a working hospital , the display of Pig @-@ faced Lady memorabilia at the hospital had ceased by the mid @-@ 19th century . The portrait commissioned by Griselda Steevens to refute the rumours about her appearance still hangs in the hospital 's main hall .

The last significant work to treat the existence of pig @-@ faced women as fact was Ghosts , Helpful and Harmful by ghost hunter and supernatural researcher Elliott O 'Donnell , published in 1924 . O 'Donnell alleged that the ghost of a pig @-@ faced lady haunted a house in Chelsea . O 'Donnell claimed that the ghost was a " Vice Elemental , the most harmful of all the denizens of the Spirit World " . He describes how a clergyman , " The Rev. Mr H. " and his family , who resided in the house , were tempted by the ghost . The ghost , keeping her face concealed , led " The Rev. Mr H. " into drunkenness , and his children into cruelty towards animals , until they themselves behaved like pigs . She then revealed her face to the shocked family , who moved out of the house immediately .

The body , beautifully formed , and gleaming like polished ivory in the moonbeams , resembled that of a woman , but the face was the face of some very grotesque and repulsive animal . In the place of human cheeks were huge collops of white , unwholesome fat ; the nose was snoutlike , the mouth a great slit , full of hideous crooked tusks ; and whilst the whole conformity of the features suggested the face of a distorted and horrible @-@ looking pig , the animal , in contrast to the human , was made all the more poignant by the hair ? unmistakably a woman 's ? which fell in a bright mass of rippling gold around the neck and shoulders . The children were still staring at it , in speechless horror , when their father opened the door of his room ; and as he did so , the figure slowly faded away and vanished .