

MEMOIRS  
OF THE  
ALMA EGAN HYATT FOUNDATION

HOODOO-CONJURATION-WITCHCRAFT-ROOTWORK  
IN TWO VOLUMES  
HARRY MIDDLETON HYATT, AUTHOR

FOLKLORE FROM ADAMS COUNTY ILLINOIS  
MEMOIR OF THE ALMA EGAN HYATT FOUNDATION

By

HARRY MIDDLETON HYATT

MA (OXON.), D. D., F. R. G. S.

Director of the Alma Egan Hyatt Foundation

Officier d'Académie Française

Officier de l'Ordre de la Couronne Royale de Belgique

Sometime Associate Editor, *Ethiops*, Paris, France

Sometime Associate Editor, *Journal Society Oriental Research*, Grafton, Mass.

American Committee, Faculté Libre de Théologie Protestante de Paris.

"This enormous collection of popular sayings... is now, and will be more in the future, a valuable contribution to the understanding of the popular mind. The index is full and accurate, and the Alma Egan Hyatt Foundation merits hearty congratulations upon the production." *Folklore*, London, England.

"...Stupendous study of Illinois folklore. It is overwhelming in its inclusiveness. May I commend especially the whole set-up with the most useful index... congratulating you on this fine piece of work." Alfred V. Kidder, Curator, Middle American Archaeology and Ethnology, Peabody Museum, Harvard University, Cambridge, Massachusetts.

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"Fraiser a réuni, dans les douze volumes de son *Rameau d'Or*, une collection fantastique de documents recueillis sur tous les points de la planète. Vous vous êtes borné à en explorer un tout petit morceau et il est probable que vous avez retrouvé, presque dans leur totalité, les expériences que renouvelle incessamment notre espèce aux multiples variétés. Je vous suis infiniment reconnaissant d'avoir mis entre mes mains, un livre d'une telle valeur." Jean Capart, Conservateur en Chef, Musées Royaux d'Art et d'Histoire, Brussels, Belgium.

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"It is clearly the result of a truly colossal amount of work; if I may do so, I should like to extend my warmest congratulations to you and to the Foundation for this important publication." T. F. McIlwraith, Director, Division of Ethnology, The Royal Ontario Museum, Toronto, Canada.

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"It is a remarkable thing to find a Master of Arts from Oxford... printing, under the auspices of an important foundation, a record of the folklore of a small county in Illinois... The volume is an invaluable source book for all who are interested in superstition and ethnology." *Journal of the American Medical Association*, Chicago, Illinois.

"We received the volume Folklore from Adams County, Illinois... and shall speak with pleasure of this remarkable study in one of the subsequent numbers of the Vierteljahrsblätter für Luxemburgische Sprachforschung, Volkskunde, und Ostsnamenkunde." J. Tockert, President, Société Luxembourgeoise d'Etudes Linguistiques et Dialectologiques (Luxemburgische Sprachgesellschaft), Luxemburg, Luxemburg.

"Anyone who does not think of the United States as rich in quaint folk beliefs and sayings will find this book amazing." *Science News Letter*, Washington, D. C.

"The minute classification and full index make this huge collection easy for reference." *Times Literary Supplement*, London, England.

G. E. Stechert & Co.  
31-33 East 10th Street  
New York, N. Y.



Paul Geuthner  
13, rue Jacob  
Paris VIe, France

Otto Harrassowitz  
Querstrasse 14  
Leipzig CI, Germany

Luzac & Co.  
46 Great Russell Street  
London W. 1, England

HOODOO - CONJURATION - WITCHCRAFT - ROOTWORK

*Beliefs Accepted by Many  
Negroes and White Persons  
These Being Orally Recorded  
Among Blacks and Whites*

By

HARRY MIDDLETON HYATT

M.A. (Oxon.)

Author of Folklore from Adams County Illinois

First Edition 1935 Second Edition 1965

Officier D'Academie Française

Officier De L'Ordre La Couronne De Belgique

VOLUME ONE

MEMOIRS

OF THE

ALMA EGAN HYATT FOUNDATION

1970

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Distributed by  
The American University Bookstore  
The American University  
Nebraska and Massachusetts Avenues  
Washington, D.C., 20016

Printed in the U.S.A., for  
Harry Middleton Hyatt, by  
Western Publishing, Inc., Hannibal, Mo.

TO  
THE MEMORY OF  
THOMAS PATRICK EGAN  
FATHER OF MY WIFE

Late Cincinnati  
Credited with Founding of National Group

Thomas P. Egan, late President of the Cincinnati Chamber of Commerce and head of the J.A. Fay & Egan Co., woodworking machinery company, is given credit for founding the National Association of Manufacturers 50 years ago.

James E. Finger, New York Director of Promotion of the N.A.M., said the magazine "Dixie," published at Atlanta, Ga., carried an editorial during the depression of 1894, urging the Nation's manufacturers to organize and work together to improve business conditions. This group was called the "Big 50" and under Egan's leadership invited the manufacturers of the country to meet at Cincinnati, Jan. 25, 1895, to form their first National Association, Finger said. They met at Oddfellows Temple - 583 manufacturers attending - and formed the National Association of Manufacturers, that now has 1205 members.

Egan was born in [Limerick] Ireland 1874 [= Nov. 20, 1847] and came to Cincinnati from Canada [Hamilton, Ontario] in his youth. After he lost an arm while working in the factory at Steptoe, McFarland & Co., pioneer woodworking firm at Cincinnati, Egan was employed in that Company's office. He became an outstanding salesman, formed a company of his own and was later President of what was the largest woodworking plant in the world, the Fay & Egan Company. Egan was first President of the Cincinnati Manufacturers' Association and President of the Chamber of Commerce in 1908. He died Jan. 10, 1922 [Cincinnati, Ohio, *Times Star*, Jan. 24, 1945, p.2].

In 1900 he was awarded the decoration of "Legion of Honor" by the French Government, because the woodworking machinery which he had designed proved of such value in the development of that industry in France [Fay & Egan's *Lightning Line*, v.2, No. 124, Feb. 1922, p.7].

(For explanation, see page XLII, lines 15-17.)

"To catch a spirit, or to protect your spirit against  
the catching, or to release your caught spirit - this  
is the complete theory and practice of hoodoo."

*HOODOO* page 24, lines 16-17

## PREFACE

This limited edition for the immediate preservation of the material within will give me more time to consider in what final form it should be preserved, permit me to substitute a fuller Preface with acknowledgments and to complete the thorough Introduction already started, and allow me to add more material.

If you want a quick survey of HOODOO - CONJURATION - WITCHCRAFT - ROOTWORK, I suggest that the incomplete INTRODUCTION be read, then the title quotations of the INTERVIEWS, followed by several of the latter: MY FIRST *DOCTOR*, Richmond, Va., p.933; MADAM COLLINS, Memphis, Tenn., p.992; SHE FORESAW AUTHOR IN A DREAM, New Orleans, La., p.1085; and "TOMB OF DE BABE OF BETHLEHEM," Brunswick, Ga., p.1325. Stories and descriptions are something special; no two persons would agree on the same list. Here are a few with item, not page number: 7, 8, 16, 17, 62, 78, 84, 101, 203, 204, 205, 214, 239, 242, 311, 424, 427, 546, 547, 559, 568, 569, 576, 577, 578, 602, 722, 723, 822, 916, 920, 921, 922, 927 (one for psychologist), 928 (time and psychology), 1000, 2757 (private shrine - private spirit), 2760 (public shrine), 3070 (fabulous *doctor* Buzzard), 3088 (woman who got sanctified), 3092-3095 (celebrated George Jackson), and not item but page 1125, line 4 through page 1126 (John the slave builds a house), and also page 1601, last title quotation (poetry).

Problems? Everywhere! (1) They varied between Atlantic coast and New Orleans area, coastal flats and higher ground, city and country, city and city, and him who stayed at home and him who had lived in a large northern city. Besides these differences, I had the problem of studying each informant as a unique individual with a personality of his own. Why? Because I am a priest of the Episcopal Church, a part of the world-wide Anglican Church (*see* p.1601, my comment following title). I respected him or her as persons, until he or she showed cause for non-respect. That cause never happened. No, you do not wear your collar turned backward while collecting witchcraft. Backward, as every folklore scholar knows, scares spirits away. (2) Lowland dialects were difficult and at times impossible. All that remains of average language will be found in my phonograph album, 4-12" 78rpm records - *ROOT DOCTOR, A FOLKLORE STUDY, in which a Negro healer explains his work...published by the Alma Egan Hyatt Foundation, and for sale by Harry M. Hyatt, Box 12, South Branch, N.J. Copyright 1942.* This material - marked out into the 8 sides of the 4 phonograph records - will be found in the preceding MY FIRST *DOCTOR*. We had a small farm at South Branch, 100 yards from the confluence of the North and South Branches of the Raritan River. To "Riverbrook" we frequently retired, leaving the noise and dirt of New York City. (3) Reference following story and description or preceding INTERVIEW is for locality where collected; cylinder numbers, no longer important, are confusing before Mobile work because transcriber began numbering with Telediphone cylinders, whereas I started with the original 85 Ediphone cylinders I had transcribed by hand. (4) The usual disk type of recording would have been impossible for witchcraft. I speak for myself and collecting days. How others recorded witchcraft then or since I do not know. (5) Punctuation was a headache! In doubt, or when weary of striving, I used the dash. (6) My greatest problem was trying to reduce a mass of intractable material to a semblance of order. I solved the problem by transposing everything into music, into a free fantasia of three movements on a given theme - Spirits, *Doctors*, Interviews. Yes, I did the end - INTERVIEWS -



first!

The underlining of words and sentences - sometimes too much, other times too little - was done to help the eye find things among small print and unindexed material.

*Errata* - not many for a work like this - will be printed later.

Despite an index of first lines for all stories and statements, I trusted my memory once too often - 655 on p.221 repeats 105 on p.39. There may be one or two more. How and where to keep odds and ends was always a problem. One little gem I wanted for margin title INCENSE under BUSINESS (p.700), I lost and found several times. Here it is:

"Dey burn diff'rent incen [incense]. Dere lotsa likkah [liquor] houses right now dey sellin' *moonshine* right on an' you go in an' smell dat - jes' a little pot like dat wit one of dese Jesus on it. An' he's settin' up dere an' it jes' look like he's smokin' an' it smells tur'ble [terrible]. Incen dey call it. An' de law come by - nevah stop."

"(Has what! Jesus on it?)"

"Has somepin like a Jesus - somepin. Dis fellah [who kept this liquor house] - dese fohinahs [foreigners] have a Jesus dat dey pray to. Well, dey have made in a little pot like dat, an' dat Jesus settin' up ovah it [demonstrates], an' dey lighted dat dere."

"(With his hands on his bosom [belly?].)" [Jacksonville, Fla., (550), 689:5.] [Is he a god of India or China? The (550) = informant's number, 689 = cylinder number, and 5 = space number. For parenthesis and bracket, and for special bracket [demonstrates], see INTRODUCTION, p.I, paragraphs 1 and 2.]

Since this material was collected under the old *Alma Egan Hyatt Foundation*, it has every right to be called by that name.

I fought through cold and heat and many discomforts for this material that answers the question - What's out there? Twice I had serious dialogues with the police - these to be described with documents in the completed Introduction. A white man who did his interviewing throughout all Southern States except Texas, not in *white-folks* kitchens but in black homes and hotels (see illustrations) - I mean before World War II, not *after Selma* - I could expect a little trouble. After all, the work I was seeking to record was called *underworld work* (p.659). The experience I brought to the field, everything, will eventually be told in the Introduction. Here I pause in memory, stop and thank those many lowly and uneducated and underprivileged people who came to me - sometimes in fear (p.1401, last title quotation), often in hunger (p.1641, title quotation). They are my co-authors.

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## INTRODUCTION

### WITHIN THE WITHINS

The contents of these volumes are well described in the title of the first chapter or section - A STRANGE WORLD. For throughout the following pages, 1606 strange-world believers and I will talk about magic rites and spirits - talking on more than 3000 old-fashioned Ediphone and Telediphone cylinders. These recordings took an expert transcriber more than 1 1/2 years to transcribe. What did they in totality - collecting, arranging, editing and publishing - require from me? That is the purpose of this introduction.

As an appropriate vehicle to convey the atmosphere of strangeness soon to envelope us, we have a living text - one vast quotation, a dialogue interrupted only by titles and occasional explanatory note. To identify these ever-present two speakers - ALL PARENTHESES AND BRACKETS ENCLOSE MY WORDS; the former indicating question or comment during actual interview, the latter denoting subsequent editorial matter. EVERYTHING ELSE BELONGS TO THE INFORMANTS.

That word *dialogue* is more than a two-way conversation - informant's words; my questions and comments. Sometimes informant saying nothing says much by pantomime; at other times words are accompanied by acting to illustrate meaning. In either case I warn reader by frequent bracket [demonstrates], that informant is about to act (*see Memphis doctor, p.1117, line 45*); or I actually describe informant's motions by parenthesis (*see fantastic description of blood circulation by Doctor Lindsay of Richmond, p.944, line 30 to p.946, line 41; see also how I follow Doctor Caffrey of New Orleans, while he dances up to the picture of St. Peter on his altar p.1464, lines 2-35*).

Like my *Folklore From Adams County Illinois* - abbreviated *FACI* - this new work offered to scholars and interested readers is a serious investigation of superstition. Similarly both publications are collections of original material gathered orally among believers themselves. Both may be called journeys among people and into their minds. The newer journey begins.

### NEW JOURNEY - NEW METHOD

*FACI* was an exhaustive search for general folklore within the few square miles of a small community, whereas the present study - confining itself to witchcraft and allied magic practice - covers a wide geographical area; from New York City south through Florida; west across the Gulf of Mexico to Mobile, New Orleans and Algiers; and north up the Mississippi River to Vicksburg, Memphis and Little Rock. Algiers - called *Hoodooos Town* (p.745, line 14), *over the river* (p.782, last line) and *across the river* (p.769, line 39), being west side of river in New Orleans - has always been considered by many *hoodoos* a town separate from New Orleans. These journeys must be narrated later because they illustrate important problems and techniques, adding significance and interest to the text.

Another difference between *FACI* and the present study - which I abbreviate *HOODOO* - are informants. Who were interviewed? *FACI* sayings and stories were given both by white and colored persons; amounts from each probably being in pro-



portion to population - 20 to 1. This ratio is reversed in *HOODOO* - 1605 Negroes to 1 white man (p.5, No.8) - because collecting conditions in the Southern States advised me not to attempt the twofold or simultaneous operation I had used in Illinois; also because the beginning of World War II and gasoline rationing prevented me from working separately among white people. For the hoodoo-believer ratio between *coloreds* and *whites* - as one woman called them (p.1155, line 6) - let us listen to the opinions of professional men and women engaged in hoodoo work:

*Zorro the Mentalist* of Norfolk, Va., says:

"We do find in the South that 90 percent of Negroes is been trained under that *hoodooism* and 40 percent whites believe in *hoodooism*." (p.1163, line 29f.)

Like *Zorro*, the Memphis *doctor* who performed OPERATION SHOEPOLISH (p.1567f.), makes an extreme statement:

"Yo' kin start right 'cross West Memphis bridge, git below West Memphis, and all de way into Little Rock - 135 mile ah think is de highway - yo' cain't hardly stop at a home but whut people don't believe in *hoodooism*." (p.1569, line 10f.) (Remember, my informant is talking about West Memphis and the roads before World War II! Everything then was primitive compared to what I saw in 1968, while driving up the Mississippi River from New Orleans to St. Louis.)

Almost agreeing with *Zorro* is *Faith Doctor* of Little Rock, Ark., who says:

"Well, ah tell yo' mah deah frien', de white race, ah would give it an even break, 50 outa ev'ry 100; an' in de colored, 9 outa ev'ry 10." (p.1323, line 42.)

Not so excessive as *Zorro*, a *Blind Doctor* of Florence, S. Car., says:

"Yo' take 7 outa 10 believes in it." (p.1535, line 40.) After assuming that I am a white *hoodoo doctor*, a frequent assumption among informants, he continues with a valuable obversation about black and white *doctors*, black and white believers: "Yo' [and he means me] kin go tuh work now, [workin' on] white an' black, de black will believe yo' quicker den me but ah kin *play* mo' whites den you kin." (p.1535, lines 46-47.)

*Divine Healer*, also of Little Rock, lowers the preceding estimates:

"Ah would say aroun' 40 percent - 40 percent of de people believes in *hoodooism*...white and colored 'cause dey come to mah office fo' dat kinda mess. But ah tell 'em ah don't do dat." (p.1046, lines 41-46.)

Some informants, like *Root Seller* of Mobile Ala., do not mention percentages:

[I ask during interview] "(Well, how many white people believe in it?)"  
 "Dere's a-plenty of 'em believe in it jest like we colored - dat's de biggest thing they believes in, *conjuraton*. It's nuthin but a *ism*...if a man got a wife and she git sick, de fust thing he say, 'Somebody's done somepin tuh mah wife,' or 'Somebody done somepin tuh me and ah lost mah job' [or] 'Ah done dis-and-dat.' [Then I] sell more *John de Conker* [a root, see p.593] 'en [then = than] evah. Dat's de biggest seller ah got. And ah [even] sell it to - ef [if] Jedge [Judge Somebody's] fool enough to buy it, ah let him have it." (p.12, No. 11.)

*Madam Wiley* of Memphis, also unconcerned about percentage, is interested only in the number of white believers:

"Mah trade is white. Ask ever'body yo' see."

"(Are there many white people in this business or not?)"

"Yessuh, dere's some in it. Oh, it's ten or twelve here." (p.1567, line 3f.)

*Madam Collins*, likewise of Memphis, states the problem in a different way:

"Dere is a lotta people who don't know whut they talkin' about - dere's mo' false pretenders den dere are real workers."

"(That is what a woman down in New Orleans told me.)"

"Dere so many fakes until when de real person come, dey are jis' grabbed up an' carried into jail. But when de real people come along dat chew don't know how to believe 'em." [What a statement! Within a few hours, I myself was almost in jail!]

"It's de same way heah in dis city. It's so many people out walkin' de streets knockin' on do's dat until de people who have homes an' private [hoodoo] business cain't git any work. A co'se [of course] we git plenty work from white people but we don't git very much from colored people. The real *doctors* of this city dey do git cooperation from de white people, business people, because they are the people that needs them." (p.996, lines 37-49.) (Her "we don't git very much [work] from colored people" means colored people do not visit Madam Collins as often as whites do, because colored people lack the money - not the belief. Remember, this was during the Great Depression before World War II.)

*Undercover Man* of New Orleans answers my percentage question:

"(What percentage of the people do you say would believe very thoroughly in this sort of work?)"

"Well, the majority is colored people, but we got right smart of white - right smart of 'em." (p.1672, line 15f.)

"(Is it dying down or is it still about the same as it used to be?)"

"Well, you take out in parts of Arkansas and Texas it's good yet. Some parts of Louisiana it ain't as good as it used to be on account of there so many grafters, you see. But you get in Mississippi and North Louisiana [work is still good]. You take Arkansas - they paid me as high as \$60 for a *toby*." (p.1672, line 17f.) (*Toby* = *hand*. For *toby*, see p.655f.; for *hand*, pp.573-586.)

Another New Orleans informant says concerning a cousin, *Doctor* Julius P. Caesar:

"So finally his eyes had taken [on] so, he went on to the Charity Hospital and - they have a good many white folks [at the hospital] believes in that, he was colored and he was well known there - and they treated his eyes." (p.1642, line 47f.)

True, only 1 white man appears in this material collected in Southern States, and I have explained why (p.II, line 2); but I have in these volumes quoted 11 white believers from *FACI* - see *HOODOO*, pp.IV-VI; 1-2, Nos.2-3; 348, line 40f.; 349, line 7f.; 372, No.977. How many white persons and what percentage accepted some form of witchcraft - secret belief, half belief, crisis belief - in Adams County, Illinois, in 1935? No one can answer that question.

As a matter of fact, A STRANGE WORLD (pp.1-19) was selected, given section status and put at the beginning of the text to emphasize, that the HOODOO-CONJURATION-WITCHCRAFT-ROOTWORK combination was neither invention nor special prerogative of the Negro. The text opens with the death of a colored witch, followed by a detailed account of the death of a white witch - a woman of German origin. The white woman telling the second story is just as superstitious as the colored woman telling the first story.

Besides examples of white believers and *doctors* given in A STRANGE WORLD and elsewhere in these volumes (*references later*), I will now name two white men who for 60 years or more were the most famous *doctors* on the Atlantic Coast: the fabulous *Doctor* Buzzard of Beaufort (Bu'-fert), S. Car., and *Doctor* Harris near Florence, S. Car. *Doctor* Buzzard, born before the Civil War and dead by 1888, was - as his name signifies - a symbolic scavenger of rotten or evil conditions.

That this work included healing is evident. Though *Doctor Buzzard* may not have originated them, he probably set the fashion for the title *doctor* (everywhere), queer personal name (p.293), odd appearance (pp.294-300) and isolated residence (p.301). Was *Doctor Buzzard* succeeded by a white man? He certainly was followed from his death until my time by a lot of *little black Buzzards* (p.1417, line 2); one of whom I interviewed - see interview DOCTOR BUZZARD OF NORFOLK. *Doctor Harris* was well-known on April 3, 1909, when *Doctor Nelson* began to work for him (p.1600, line 6). *Courtroom Specialist* knew Harris from 1908 (p.1448, line 43) and says he was the original *Doctor Buzzard* (line 45f.). I say to *Courtroom Specialist*, "I talked with one of the men that worked for Harrison (Harris)" (line 49), probably meaning Nelson. Harris, who died 1926-1927, was almost immediately succeeded by a white man calling himself *Doctor Harris* (p.1044, line 17f.). This is what caused the confusion between names Harris and Harris son (Harrison). Do read the remarkable story of *Doctor Harris* (Harrison) and the *Woman Who Got Sanctified* (p.908f.).

(Refs. for *Doctor Buzzard*: pp.891-905, especially No. 3070, which must be read; p.997, line 48 to p.998, line 8; p.1044; pp.1416-1417; pp.1447-1448; p.1515, title & comment; p.1526, title quotation; p.1599, line 44f.; cf.1255, line 7.)

(Refs. for white believers and *doctors*, in addition to those previously given: p.22, No. 30; p.122, line 52 to p.123, line 12; p.132, line 5f.; p.178, line 46 & p.919, Mollie Lee; p.194, pp.22-28; p.197, line 46; p.276, line 48 & also p.309, line 37, Madam Kay; p.280, line 47; p.297, lines 23-31, Ole Man Stuckey; p.475, lines 32-47; p.747, lines 22-23; p.777, line 38 to p.778, line 4, Madam Helen; p.891 & p.28, No. 62, *Doctor Bayhan*; p.920, Pauline of the Island; p.1154, line 51 to p.1155, line 11, doing hoodoo work for black & white Roman Catholics, nothing bad, uses saints; p.1578, lines 14-20; etc. The best I could do for the moment without an index.)

Folklorist, anthropologist, ethnologist, sociologist and psychologist know that superstition influences the mind regardless of race, nationality or creed; that the person investigating this complicated subject is not "making fun of" or degrading the people investigated. Since a few general readers of these volumes may be unaware of these facts, let me explain what I mean by quoting a personal experience:

After the publication of *FACI* in 1935, printed reviews and private comments by scholars were excellent - see Illustrations. The book was not sent to newspapers, but a copy presented to the Quincy Public Library immediately caught the eyes of a reporter who wrote an outstanding review - long, well done, fair - yet some of the material disturbed:

"Do you remember when you were a child, and you learned that thirteen was unlucky, that a black cat must never be allowed to cross your path... while you may no longer believe these or the scores and scores of other superstitions you first heard as a child, there apparently are many Adams countyans who do, judging by the impressive volume compiled by.... Listed according to subject, there are 10,949 items of folklore in Mr. Hyatt's volume, ranging from popular beliefs regarding weather and nature to childhood rhymes and rhymed riddles, and including downright voodoo beliefs, listed under 'Hoodoo and Witchcraft.' While many will be recognized with a smile by readers who hear such beliefs expressed - usually humorously - nearly every day, there are many astounding items of dark and horrible belief, which, if still believed in Adams County today, equal the witchcraft beliefs of Pennsylvania witchcraft sects, or voodoo worshippers of Haiti." (*Herald-Whig*, Sunday, February 2, 1936.)

A few of the *astounding* items encountered by the reporter may have been the following ones. National or racial origins of informants I have identified by italics as they are in the original text. The parentheses refer to pages and item numbers of quotations in the first edition of *FACI*:

"My mother-in-law is a witch. Every week she would send my John a piece of pie and say, 'Don't let anyone eat this but John.' I sure didn't let him have it, for she was trying to get him bewitched. I always gave the pie to the children." *German*. (p.471, No.9190.)

"I had a beautiful white lily out in the yard and this neighbor - we all thought could bewitch anything - wanted a piece of my lily. I gave her a root several years ago not thinking. And my flowers has not bloomed since." *German*. (p.468, No.9175.)

"Someone put a *hoodoo ball* under my mother's front doorstep years ago and when she started to go through the door she could not move. She just stood there. They found the *hoodoo ball* and threw it in the stove and all kind of light shot up from it. The lights were just beautiful. My mother could walk right away as soon as that ball started to burning." *Negro*. (p.467, No.9163.) (This suddenly being unable to move or speak - thought to be caused by witchcraft - is called arrestment or arrestation. For examples of it among white persons in *FACI*, 1st ed., see p.460, No.9088; p.477, No.9256; p.478, No.9267; which will also be found reprinted in *FACI*, 2nd ed., pp.817-818. For examples in *HOODOO*, see p.251f. Several examples of colored lights in the text - see p.73, lines 17-20 - indicate that formerly some *doctors* put a chemical preparation in their buried or other objects to make them flare when burned.)

"A man out in the country went to town to buy several barrels of molasses. He had to pass an old woman's house that everyone called a witch. On his way to town when he went by, she had a large white towel hanging in the window and a large white kettle under the towel. On his way back this woman was at the window pulling on the towel just like she was milking. Just when his wagon got by her door, the barrels in the wagon started to dancing and danced all the way home. When the old man got home he did not have any molasses in his barrels. The old witch had drained out every drop of his barrels into her kettle in the window." *Irish*. (p.471, No.9188.)

"Years ago I was working on Broadway between Sixth and Seventh [in Quincy]. I was out sweeping the sidewalk when I saw something on the walk. I went over to see what it was and it happen to be a little *puppy dog* (salamander). I started to killing it and a colored man that was walking up the street holler over at me and said, 'Don't kill it. Give it to me.' But I killed it just the same. I said to this man, 'What did you want with that. It is poison.' He said, 'I could dry it up and make a powder out of it and put it in a little paper bag and carry it, and if anyone was across the street I could drop it on the sidewalk, and if the wind was in the right way to carry it across the street, it would go up their nostril and poison them and they would be full of *puppy dogs*.' I was glad I didn't let him have it, but I was always afraid of that man. The woman I was working for said he could not hurt me, but I was scared of him just the same for years." *Negro*. (p.468, No.9177.)

"A farmer living out here [a few miles from Quincy] in the country was bothered with a black cat. Every time he would go to the barn a big black cat was around his cows and his cows were giving bloody milk all the time. He could not findout what was wrong with the cows. So one day the cat bothered him so much, that he got after this black cat with the pitchfork,

and when he got this cat up in the corner of the barn and was about to kill it, the cat turned into an old woman and begged this farmer for mercy. And after that his cows did not give any more bloody milk." *German*. (p.482, No.9284.)

"A woman [the informant] was walking down Madison Street and passed a neighbor's house and a pig came out of the yard and started after her. She picked up a stick and hit the pig over the neck real hard. The pig squealed and turned around and went back. The next day a neighbor came in with her neck all tied up. I said, 'What is wrong with your neck?' She said, 'You hit me last night.' I said, 'Why, I only hit a pig last night.' And she said, 'Well, that pig was me.'" *German*. (p.459, No.9085.)

"Years ago I had a very dear friend. We both had the same amount of hens. One day I moved in with her. We said we would not have any trouble over the eggs. We put a curtain up across the kitchen. She had one side and me the other. We cut a round hold in the curtain so we could put things through. She always got the eggs. I didn't get any eggs. One day I was over in her side and she had a bucketful. I didn't say a word, but I thought she was bewitching my hens. Right after that I set an old hen with twenty-one eggs and she hatched out nineteen chickens. My friend kept talking about the nineteen chickens, so I thought I would move and take my chickens before she got them. After I got moved, my chickens would just jump up and down all the time and die one by one. I told my husband she had my chickens bewitched. He said, 'I will fix her.' So he drew her picture with her pipe in her mouth. It sure look like she was standing right there. My husband is a witch doctor and he did not have to take her picture to a white oak tree, he just spit tobacco juice in her eyes. Several weeks after that I met my friend and she could not see. Her eyes were all sore. I said, 'What is wrong with your eyes?' But I knew it was the tobacco spit in her eyes." *Irish*. (p.480, No.9275.)

"A woman was living at Ninth and Jersey Street [then a part of the old gashouse district] and had a little girl. An Irishwoman was living in the other part of the house and she just hated this little girl. This girl got sick. They had one doctor after another. They could not even find out what was wrong. One day I said to this woman, 'Why don't you look in her pillow. I believe this old Irishwoman has a spell on her.' We opened the pillow and found a large wreath [of feathers]. We took it and put it in a hot stove and burned it. The lid just kept hopping up and hopping up while the wreath was burning. All at once this Irishwoman came to the door. We had it locked so she could not get in. She said, 'My hands are burning up. Won't you give me some butter to rub on them?' I told this woman not to let that old devil in, for she is the one that has your little girl bewitched. We did not give her any butter. We just let her hands burn. And after that the little girl got well." *German*. (p.497, No.9347.) (For a rare picture of an original witch wreath, drawn by a Quincy school teacher a few hours after its discovery, see page illustration preceding Table of Contents, *FACI*, 2nd ed.)

The best witch story of all, the actual death and burial of a Quincy witch - one told to me slowly, word for word, by a woman from old American stock of British descent - I could not list here because it belongs to the second edition of *FACI*. Besides, it is already in the text - pp.1-4, Nos.2-3.

The preceding nine stories or similar ones - should you be unfamiliar with the first edition of *FACI* - will show what distressed the Quincy reviewer.

A few years before *FACI* appeared, a book of American superstitions treated the

beliefs within as pieces of misinformation, quaint relics rapidly disappearing before the light of education. Unfortunately the problem is not that simple. A person can be a scholar of international repute, possess vast stores of knowledge, and yet believe fervently in every aspect of witchcraft. I speak of a well-known Englishman, who died only thirty years ago. His mental roadblock was the same one stifling my uneducated informants in these volumes: "Thou shalt not suffer a witch to live." (*Exodus* 22:18.)

During the past week I have been wondering whether my reviewer was still alive and watching television as I was. For on the night of June 3, 1969, on channel 10 (also 5) at eight Central time, I saw that excellent program FIRST TUESDAY. I had a surprise! Not shock. The only thing shocking me is man's inhumanity to man. There has been a revival of interest in witchcraft. No, not by the uneducated and underprivileged I usually interviewed, but by those who consider themselves among the elect - college students. We were shown students of American University - Washington, D.C. - constructing magic charts and discussing beliefs. We were told about similar practices at Western Maryland University and a university in South Carolina. A professor of anthropology and a psychologist talked - the latter about the sense of power given by witchcraft. Students of a high school in Washington, D.C., also appeared on the program. Finally, or in between, we saw a group of girls in pajamas staring at a candle flame - some of them twittering, others a little frightened. None of these things are new among students. Fifteen years ago when we gave a party in our New York City apartment for the graduating class of St. Bernard's School (Episcopal), Gladstone, N.J., some members of the class were trying to hypnotize one another. Hypnotism is used by the hoodoo world - see Doctor Caffrey of New Orleans, p.1470, lines 1-5.

The United States and England are not the only countries in which witches still exist:

"Late yesterday, when I gave the manuscript for this interview to my stenographer, I did not know what tomorrow would bring forth. This morning, Tuesday, April 22, 1969, on television's *Today Show*, I heard that 10,000 *witches* and *wizards* in Italy were demanding public recognition of their profession by the government or else. They threatened to confuse parliament. One cynic replied that even fortunetellers and seers could not confuse what was already confused! And that word PUBLICITY in the title [PUBLICITY AND HEALING, p.1226] was chosen only several days ago!" (Quoting myself in *HOODOO*, p.1237, lines 1-7.)

While examining the contents of a newstand recently - June 1969 - I picked up a number of advertisements which copyright laws forbid me to quote in full. Text words of common usage and a few short word-groups I italicize. Capitalized words are that way in the original. Brackets and parentheses as everywhere in these volumes, unless otherwise noted, enclose my words. My paraphrases of course lack the sales appeal of and explain more than the concise originals. Each advertisement, as you will recognize, is directly related to this investigation - *HOODOO*:

*VOODOO DOLLS* from *Haiti* are advertised - *five* of them, *handmade* [showing that great care was taken to infuse and preserve] *mystical power for good and evil*. Each doll is dressed in a different color: red, black, yellow, green, pink; symbolizing love, money, happiness, success, health. Furnished free with the dolls are *pins* [the purpose of which is not stated but can be guessed] and a *brochure* titled *HOW TO VODOO*. [Advertisement ends.] [Doll, often called doll-baby, appears frequently in *HOODOO* (pp.54, No.197; 398, margin title; 549, No.1841; 845, No.2926; 1364, line 28f.; 1365, line 9f.). I use the word *infuse* because a doll with *mystical power* is a *hand* (pp.519-669, especially pp.573-586), a magic helper, which like a

battery must be recharged. This recharging is done by infusing, pouring into or over the *hand* a liquid - whiskey, perfume, oil and other substances. (Christian baptism by infusion is pouring holy water over the head.) The technical term for this pouring is *feeding* (p.578) the *hand*. The general reader should understand that a *hand* is a fetish, a captured or bribed spirit. Power, the spirit, was formerly given to a *hand* by a master of spirits, but in these days of *do-it-yourself witchcraft* (for this expression, see *FACT*, 2nd ed., p.800) spirit masters are starving to death! Spirits in *HOODOO* of course do not actually drink or eat; they absorb the spirit of the liquid or food (for an offering or drink and food, see p.1401, title quotation). My word *dressed* does not appear in the advertisement. *To dress* is a technical term meaning *to prepare magically* and is always italicized in *HOODOO*. The advertisement says a doll in red symbolizes love, but the believer knows it confers love. With the possible exception of red under certain conditions, the symbolism given for the dolls is neither psychologically nor magically correct, as candle color symbolism will demonstrate (p.797f.). The use of *pins* is everywhere in *HOODOO*.]

*BOOK OF LEGENDARY SPELLS*. Offered here is an exciting collection of strange occult secrets, including *rituals* for money, power and health, and rites of *voodoo*, *witchcraft* and the three magics - white, black and ceremonial - hidden in *supernatural and occult lore*, all explained step-by-step so that you may learn how to use these *materials, instruments, powders, oils, and potions*. [*Ceremonial magic* is a new term to me - surely tautological.]

*LUCKY LODESTONES?* Yes, says this advertiser whose *brand* is the same type the ancients may have used for drawing two objects together. [For this reason lodestones are sold in pairs - a he and she, though the advertisement does not mention sex.] Yet previously it was suggested to the reader - surely you want to be successful in the affairs of *love and money*. Regardless of *powerful claims* made by others, continues this sales pitch, our lodestones are *ALIVE* and *GENUINE* and of *MAGNETIC FULL STRENGTH*, but we make no *supernatural claims* and offer these as *curios only*. [This latter statement to avoid the law has been printed so often, by so many curio dealers, and for so many years, it can no longer be in copyright (see my comment following interview title, *AGENT FOR CURIOS*, in *HOODOO*, p.1075; also my reading aloud a curios sales sheet in the year 1937, p.1082, line 3f.).] These lodestones will be delivered to you in a *red flannel bag*. As a gift - just as it appears in the *6th and 7th BOOK OF MOSES* - we include the *alleged Talismanic SEAL OF LUCK*. [This book of magic we shall meet occasionally in *HOODOO*; many uneducated Negroes as well as white persons considering it a part of the Bible.]

*TREASURE...DETECTOR*. Our advertised detector is an up-to-date *fully electronic 1969 model*, being *transistorized* - not the old-fashioned *probe type*, unexplained, but meaning a steel rod to be driven down into the ground until a metallic sound is heard. This new scientific machine *weighs only 2 pounds* and is powered by an ordinary *9V battery*. As the holder of the detector walks over buried treasure a *clear signal* is sounded. So good is this modern detector that we offer it to you for a *10 DAY FREE TRIAL*. What many readers do not notice is a statement in small print - *return in 10 days for refund!* [One of the chief skills of many hoodoo doctors, witches, *conjurers, rootworkers, seers*, and similar professional persons is to find buried treasure (*HOODOO* pp.111-135). Originally treasure was

located by: (1) dreams or visions; (2) a piece of metal, usually a silver coin, attached to the divining-rod - forked stick or switch of wood - used by a dowser or water witch (*FACI*, 2nd ed., p.526, No.11779); and (3) a Jack (*HOODOO* pp.190-193). These simple and inexpensive devices were followed by commercial contraptions using compass, clock, almost anything, and finally electricity - some of the latter tricky, throwing off sparks or a flash of light (*HOODOO* p.130, line 47f.).]

*SECRETS OF THE PSALMS*. I once having studied the Psalms can agree that they hold secrets, but the implications of our advertisement suggest magic. Psalms we read privately or at Morning and Evening Prayer were not read to receive information through a dream or vision, or to free ourselves from Evil Spirits. [Psalms are mentioned occasionally in *HOODOO*, but most material of this sort I never recorded. My one delightful discovery - much to the surprise of my informant I am sure - was the *Secret Prayerbook*. Do read about it (p.15, first 16 lines of No.14).

*LEARN THE SECRETS OF THE STARS*. Thousands have been amazed by the ability of MADAME ZEUS of London, England, to read the stars. If you are not afraid of the truth she tells you...Who wants to be called "chicken!" So you mail your name, address and birthdate - not forgetting to enclose \$1 - to her California address and receive a horoscope reading.

*AMAZING NEW RECORD TEACHES SELF HYPNOSIS!* With this LP phonograph record you can remake your life: self-confidence will be won instantly, pain banished, stubborn habits broken, and hidden power released. Other persons can be hypnotized and secretly controlled. BORROW IT FREE.

*SISTER GRACE - CHRISTIAN READER*. Do you feel lost? Does a feeling of evil surround you? Let nothing keep you from happiness. Without delay visit this Gifted Lady. She has the power that God has only given to a few. Urgency is also suggested by including Sister's telephone number, and the information that Philadelphia can be reached from all directions by bus. No red tape - appointments are unnecessary. [No Gifted Lady during my collecting days called herself Sister. Mother, Aunt, Madam, yes. Every doctor I interviewed was gifted - "the ungifted doctor, one lacking the gift of the spirit, is somewhat rare in hoodoo" (quoting myself in *HOODOO*, p.269, first line of 796. For other gifted persons, see p.273, line 30; 947, title quotation; p.1048, title quotation; p.1085, title quotation; p.1268, title quotation; even I the author, H.M.H., have been "marked in de forehead" and am among "the elect," p.1290, title quotation and comment; p.1309, title quotation; p.1314, title quotation; etc.). This my seventh and last advertisement interested me most, because back in 1937, I interviewed a CHRISTIAN READER - DOCTOR ENGLISH of Norfolk, Va., p.1399, line 36. The use of Christian formulas and ideas in *HOODOO* is too widespread and complicated to discuss here.]

Since the preceding advertisements are only a very small part of our material, I will delay until later the great question: What do you mean by the title *Hoodoo - Conjuraton - Witchcraft - Rootwork?* Instead I will continue with the differences between *FACI* and *HOODOO*.

Besides geographical expansion (p.I), narrowed subject matter (p.I), black and white believers and doctors (pp.II-III), and the necessary digression about the local reception of *FACI* in February 1936 with examples of the offending material (pp.IV-VI), and the similar digression about the current (1969) belief in hoodoo and witchcraft (pp.VI-IX) - besides these, a fourth difference between *FACI* and *HOODOO* was the change from hand reporting to machine recording. These four changes were to cause unexpected problems and at times serious troubles;



but they finally produced *HOODOO*, a work totally different from *FACTI*. What the problems and troubles were will appear as I proceed.

Though these four changes will be postponed until we reach field work, I must say a few words here about machine recording to blame it for my presence everywhere in the text.

Mechanical equipment freed me from or lessened many distractions: hot, cold, and damp weather, all unfavorable for field work; the neighbor who suddenly decided to visit informant, preventing the start of an interview or terminating it; the long drive only to find prospective informant not home; the next-door phonograph or radio at high volume; children screaming outside the window; streetcars and heavy trucks passing by in the city; dog barking or rooster crowing under the house in the country. These and others we shall meet in the text.

Worst of the annoyances is what I call the *collector's dilemma*. On the one horn, someone tells you a wonderful treasure-hunting story and you ask him to retell it so that you can write it down; but never is the retold story the same. You choose the other horn, when someone says he has a treasure-hunting story, by writing down the very first word - only to discover later that you have wasted energy and time. The worthless story mechanically recorded you eliminate by marking the beginning and end on the cylinder measurement tab and crossing it out. Yet the *dilemma* will continue in other forms when we reach actual field work.

Another benefit of mechanical equipment, it relieved me from the tiresome scribbling that had to be rewritten or retouched that night before becoming cold. Instead, I could now rest at night or replay cylinders to evaluate recording and worth. Thus many cylinders badly recorded or having doubtful material were set aside to be shaved and used again.

All these and other reliefs permitted me to think during an interview and to participate in it. I could also concentrate upon the speaker: study him, follow his story carefully, seek details or ask for repetition. As a part of the conversation - asking questions or making comments - I would now appear on almost every recorded page, making the material alive and personal. Two persons were talking, talking about life; a third person listening, the reader.

Personality - the living situation, the person interviewed as well as the material - my new approach to folklore field work needs an explanation; not only for *HOODOO*, but also because it affected and transformed radically the belated second edition of *FACTI*.

*FACTI*, after its appearance in 1935, had been praised by the foremost folklore journal in the English-speaking world; one of the praises being, "The book gives a clear and impersonal picture of the daily life of the people...." (For this British journal, *Folklore*, see *Illus.*, p. .) By *impersonal* the reviewer meant: (1) that *FACTI* was not a piece of literature based upon folklore but *straight* folklore, a scientific investigation of superstition and associated beliefs; or (2) the author nowhere enters the text with any theory, comment or personal anecdote from the collecting field. This latter impersonality I violated in the second edition of *FACTI*! Most noticeable of these violations are the long erysipelas cure I have quoted in *HOODOO* (p.372, No. 977) and the fishing experience (*FACTI*, 2nd ed., p.541, lines 1-17).

Moreover, that I also had intended an introduction for *FACTI* - similar to this one here for *HOODOO* - is proved by my NOTE for THE DEATH OF A WITCH on page 918: "This story I have explained in the Introduction." I failed to produce an introduction because the long illness and recent death of my wife, and the resumption and completion of *FACTI* as a memorial to her left me exhausted; also my age and uncertain cataracts on my eyes warned against any delay. Later I learned that

I had been correct in planning the *FACI* introduction; in assuming that persons interested in folklore wanted to know something about field-work methods and perhaps vital experiences.

For example, Herbert Halpert, on the faculty of Memorial University - St. John's, Newfoundland, Canada - wrote:

"Your book (first edition) has long been a stand-by for me in my folklore teaching [Nov. 19, 1965]." And afterwards, "I do hope you will finish your index some day. But what I miss even more is the absence of a description of how you gathered your very remarkable collection. Couldn't you find time some day to write a description of how you got started on the project and just what procedures you followed...? Without it there is a very real gap in our knowledge about the history of folklore collecting, and particularly since you seem to have been one of the earliest American collectors to recognize the importance of collecting wherever possible a full description rather than merely a statement about a folk belief. This is particularly true in your sections on ghostlore and witchcraft [Feb. 22, 1966]."

Another member of the same faculty, Richard E. Buehler, of the Department of Folklore, wrote:

"If you have the time and would be so kind, I would very much appreciate any information you would supply as to your collecting techniques, editorial problems, time expended, etc." [March 7, 1969.]

Further Duncan Emrich, who will start a folklore class at American University this fall (1969), wrote:

"During the period when I was chief of the Folklore Section of the Library of Congress (1945-1955), as well as at all other times since becoming acquainted with your book [first edition], I have used it and enjoyed it greatly. It is a superb work [July 2, 1969]."

Mr. Emrich is the first person, so far as I know, to mention the special quality of the first edition of *FACI*; a quality improved and intensified in the second edition he has not yet seen. Because I shall somewhere describe in detail this special quality, I am quoting a copy of his following order:

July 2, 1969

Dear Mrs. Fuhrman,

I shall appreciate it if you will request the library to order two copies of:

Harry M. Hyatt, *Folklore from Adams County, Illinois*, Western Printing and Lithography Co., Racine, Wisconsin (1965) 920 pp.

It is one of the great examples of the results of concentrated field collecting of folklore, and I shall want the copies on the reference shelf during the course.

With best wishes,

Sincerely,  
[Copy initialed] DE

Mrs. Ruth Fuhrman  
Department of English  
American University

[Note: the two copies, as well as a copy for Mr. Emrich, were sent as a gift by the author; the few remaining copies no longer being for sale.]

As Mr. Halpert requested, I will now tell the combined stories of *FACI* and *HOODOO* by quoting the first record:

"Do you remember the some four-hundred items of folklore I showed you last September [1932]? Since your departure [for Europe] I have made two *expeditions* to Illinois, each one of several weeks, and combined with my sister's continued assistance, that collection has now grown to 2500 examples. Much of this data has not been previously recorded. Actually my collection as it now stands is the third largest ever accumulated in the United States. Three or four years of further search will permit me to publish the most outstanding monograph upon American folklore. You understand all of this material is fast passing into oblivion. Moreover it is original; the book will be of permanent value....

"I mention my folklore effort here simply because I believe that in the long run this book will be more important than the plan which I discussed in my former letter [and was I right!]. [The preceding bracket is in the printed but not in the original letter.] To link this up with the general situation, I am thoroughly convinced, whichever of the two choices I select during the next few weeks, that my ultimate aim will be attained....My mental condition is such that I shall be satisfied no matter what happens." ("Hyatt in New York to Mercer at Lausanne, March 12, 1933," in "Pictures for Alma," in *FACI*, 2nd ed.; pages of this addenda unnumbered, but would be page 940.)

My early evaluation of uncompleted *FACI* actually announces the book as a foreseeable solution of an impossible situation. This folklore work had to be written. Qualities mandatory for it were originality and worth. Out of self respect - now called *a search for identity or purpose* - I had to prove to myself that I was something more than a handyman about the Church. Several years before I had attempted the proof with a book that failed because I could not undertake the necessary field work. To test whether such field work in the tropics was possible for me, my wife and I went to Cuba. The first night in Havana at the old Inglaterra the mosquitoes drove me out into the park where I sat until dawn. Next night we had mosquito netting over our beds but it was too late. That Sunday after completing my sermon at the American Cathedral, I could scarcely get out of the pulpit. The well-known Doctor Agramonte [see *Columbia Encyclopedia* unabridged] was summoned to the hotel and I with dengue fever was sent to the Anglo-American Hospital. As soon as I was well enough to travel, I was ordered out of Cuba - also to stay out of the tropics. Thus, instead of the contribution to knowledge I had planned, I released *The Church of Abyssinia* as a scissors-and-paste book. Two things can be said about the work. First, it was original, the first comprehensive description of this branch of the Eastern Church. Second, though it produced no *rave* reviews, neither was it damned: "...le Dr. Hyatt nous a donne un ouvrage palpitant d'interet, un precieux instrument de travail, une mine d'informations...juge sainement et forth objectivement des questions dogmatiques..." (review by Dom F. de Wyels in *Irenikon*, paru dans le No.2, mars-avril, 1930, pp.242-246, D'Amay S/Meuse [Belgique]). Third - more about this later.

A real problem greeted my return to The United States in 1926. Could I find Church work in New York City where my wife for good reasons had to live? Chicago and Cincinnati experience, and three visits to New York City and common report did not inspire too much hope. After my wife and I were settled, I asked Bishop Manning to receive me canonically from the Diocese of Southern Ohio, despite no offered work in his diocese. He answered, "Yes, consider yourself attached to the Cathedral until such work is available." This personal relationship with the Bishop meant that I marched in the great processions, moved along the sanctuary rail with one of the chalices during Holy Eucharist and occasionally read a lesson at Evensong. Moreover there was special outside work for the Bishop.

Most interesting of it for the present purpose were my Sundays at the Church of the Holy Communion, a parish made important by its early Rector, William Augustus Muhlenberg (1796-1877) - see *Columbia Encyclopedia*. My first Sunday there I stood before a first-class choir and organist. The congregation? In front of me sat ten or fifteen persons! Yes, the Church of the Holy Communion was dead. Alive only were the elderly Rector and endowment fund. But that night the nave was crowded. Some of the congregation had come from a great distance. All were there to hear the organ recital by our organist, Lynn Farnum - also official organist to the New York Philharmonic Orchestra. Once before, in 1920, I had visited a parish surrounded by a dead neighborhood - I had stayed in the Parish House - St. Marks in the Bowery. The Rector, Norman Guthrie, had been one of my predecessors as assistant at the Church of the Advent, Walnut Hills, Cincinnati, Ohio. He was years ahead of the Church in trying to adjust to changing conditions. I mention his barelegged dancing girls and quarrel with Bishop Manning in "Pictures for Alma." Finally, Bishop Manning asked me to preach several Sundays at Christ Church, Yonkers, N.Y. This was a workingman's parish originally built for persons from England who worked in the carpet factory. Surprised when the vestry invited me to become the Rector, I went to the Bishop. Yes, he hoped I would accept. No, he saw no reason why I could not continue living in New York City. I accepted, remained three years and resigned in 1930 to become the curate of my friend, John A.F. Maynard at the Church du St. Esprit in New York City. By doing this, I too, like Guthrie was years ahead of the Church. I became a *worker-priest*, supporting myself outside the Church - a practice now considered honorable and often desirable by ecclesiastical authority, though as old as St. Paul the Apostle who made his living as a *tentmaker* (Acts 18:2-3). Unlike St. Paul, I worked for a wife. Also I probably became the first curate of our Church to enter *Who's Who in America* - accepted 1928 and appearing in the 1930-1931 edition, Vol.16, where I remained for twenty years, continuing on in *Who's Who in the East* for a number of years. Yes, the third result of *The Church of Abyssinia* was *Who's Who in America*.

Yet, *The Church of Abyssinia* had little influence on *FACI*. The latter logically developed out of my experience with *Millers of Millersburg, Kentucky*, a family history published in 1929 - started when I was a boy, an earlier *search for identity*. In both books I wrote about people and land I knew.

*MMK* was merely a small family tree of a colonial family, who for three generations were pioneers on the western frontier; in Pennsylvania, then Kentucky and finally Missouri. Further work through the years has greatly increased the original material. It all began because my grandfather James Martin Miller - born at Millersburg in 1829 - told me a story during my childhood about his grandfather's sister being killed at the family stockade by Indians (*MMK* p.27). In 1921 my future wife and I drove down from Cincinnati (I was then at St. James, Columbus, O.) to Millersburg to visit the grave of my grandfather's grandfather - my great-great grandfather - John Miller, founder of Millersburg. More genealogical journeys together followed. They eventually turned into folklore ones.

#### NOTES AND MEMORIES OF FOLKLORE JOURNEYS

The first belief for these volumes was collected in New York City, March 12, 1936 - see opening paragraph on page one of text and story following. Informant No.1, Julia, was interviewed by hand; the ten persons she severally brought, by Ediphone. This machine was made by the Thomas A. Edison Company. Why did I use

it with its cylinder form instead of the flat-disk type of recording? Material could be marked off on the measurement tab parallel to the cylinder; the good numbered and preserved, the worthless as well as inconsequential duplicates scratched out and eliminated. Transcription would be easier.

#### NEW YORK CITY

#### PAUSE AND PREPARATION

After the publication of the first edition of *FACTI*, I had some material left over from field work done during July, 1935 in the northern part of Adams County. What to do with it I had no idea. Moreover, I was out of work until I could think up a worth-while quest. To attempt another *FACTI* elsewhere would have been a waste of time. As consequences of these two problems, I decided first to continue temporarily the Adams County collecting, and second to experiment with the possibility of confining myself to a witchcraft investigation. This twofold plan offered an insurance policy. If I failed with witchcraft, I might find enough new material in Adams County to issue a revised edition of *FACTI*.

My wife and I prepared for our first witchcraft journey by sailing, April 23, 1936, on the *Bremen* for England, where we saw *The Ring* at Covent Garden, seven plays of Shakespeare at Stratford-on-Avon, and discovered Portmeirion in Wales. Of course we stopped to revisit former shops and scenes at Oxford where we had been married and had lived.

I had two folklore adventures while abroad. One afternoon I purposely had a drink at the Shakespeare Hotel in order to engage the bartender in a casual conversation about superstitions. (We were staying outside the city at the Welcombe or Trevelyan[?] the historian's former home.) "Do bartenders have any good or bad-luck beliefs," I asked? What he answered I no longer remember. But soon he remarked, "Why, we have witches here in Stratford." That word witch in modern England surprised me. "All these actors you are seeing go to them, they are the most superstitious people on earth," he continued. What did witches do? Well they told fortunes, gave charms, sometimes had cures and things of that sort. Then I ventured that recent Englishmen had written few books about popular beliefs and rites of their country. Why? He did not know about books, but any Englishman capable of writing such a book would be too superior to learn much from his informants if he could find any. Whether the latter part of that is true I do not know. The corollary soon followed, "But you could do such a book in England." Whether that was true I do not know. Was he pulling my leg? I rather doubt it. No, he did not know, never knew, I had published a folklore book; and he could see that I was a clergyman not talking down to him. Finally he offered to list what superstitions he could, if I wanted them. I was delighted, would call for them day after tomorrow, and gave him a good tip. His list I saw just two weeks ago.

My second folklore adventure was indirectly caused by Clough Williams-Ellis, Welsh architect and creator of Portmeirion, a fairyland on the coast of North Wales - telegrams and telephone (28) being Penrhyndeudraeth. Having read his book on architecture, and autobiography *The Architect*, before leaving London or along the way, I asked for autographs when I reached Portmeirion. During our conversation he suggested his nearby ancestral home, a special piece of old country architecture, would interest me and gave us a note to show his caretaker. I asked whether the house had a ghost and received the answer I had hoped for. "No," he said, "but I can introduce you to a witch." (Neither he nor anyone knew that I was a folklore collector until after I had departed from Portmeirion.) The old stone house was a treasure, growing naturally out of the landscape. I found the witch's home, knocked on the door but received no answer. As I was returning to the car a man came out the adjoining building, "If you want to see

my sister, she's not home, the old devil." My clericals may have prompted his next remark, "Did you know she was a witch?" We let him talk awhile and then left.

I cannot leave Portmeirion and end our fourth trip to Wales without mentioning two charming men; the poet and dramatist, Robert Nichols, and a man whose name I no longer remember. He was not the painter, Augustus John, who was frequently there. I have a feeling that he belonged to the world of music because, after we had talked about the New York and London theatre, the hobo poet, William Henry Davies (I recently had been reading his poetry), Lafcadio Hearn (because Nichols had taught English Literature at the Imperial University of Tokyo, Japan), and other matters, and finally turned to recent phonograph recordings (a field in which I was out of date), my unremembered companion became brilliant. I actually took notes for records to buy. As soon as I returned to New York City, I rushed to that old mecca - The Gramophone Shop, 18 East 48th Street.

Even before the experiment with the first 11 persons interviewed (*see* last 4 lines on p.XIII) I knew that exploratory journeys to find living witchcraft would be quite a task. Everything about such an investigation looked uncertain. What actually was out there? Anything?

I had started *FACTI* with two of my three basic problems more or less already solved. First, I would work in a small community I knew, one person passing me on to another. Second, I had a logical outline of the subject matter wanted: weather, plants, animals, birth and infancy, human body, folk medicine, dreams, wishes, love beliefs and rites, marriage, clothing and dressing, household activities, social relations, death, spirits, and witchcraft which is based upon spirits. For example, if I found a weather saying, all I had to do was to place it under the concealed margin titles of weather - such as *sun, moon, stars, etc.*, (*see* first few pages of *FACTI*). Many margin titles of course, like those under Folk Medicine, are printed for easy reference. This method of internal indexing meant that a final manuscript was ready for typing any minute. The third basic problem merely required the finding of the material.

Everything about HOODOO - CONJURATION - WITCHCRAFT - ROOTWORK would be different. Its conglomerate nature made it difficult to grasp as a whole. Not until the very end did I manage to devise some sort of workable if not logical order. New techniques for collecting material had to be sought. A few of the problems confronting me I knew from the start.

First, where should I search for material. My field of inquiry would be down the Atlantic coast from Maryland through Florida, because here were comfortable and interesting places where my wife could accompany or join me summer or winter. She had had a rugged time with me on that July 1935 trip to Adams County (*see* lines 6-8, p.XIV). Our hotel in Keokuk, Iowa, was more than fair and the food good, but the heat during field work had been stifling. We sweltered - stewed in the steaming bottoms along the Mississippi, baked on the tops of the river bluffs. We always carried sandwiches, drinking water, and other equipment which after the first day included several large towels for each of us. Unfortunately the primitive air-conditioning of our club car from St. Louis to Keokuk and beyond had not yet reached hotel rooms and automobiles.

The second problem - among whom down the coast should I work also had been solved. To interview whites and blacks at the same time, as I had done in Adams County, appeared unwise and impossible in the South; therefore I decided to begin with blacks because of their special concentration in or near cities, or in country districts. I studied the large two-volume U.S. Census records for these figures, but it was a waste of time. Only out in the field does one gradually become aware of problems and produce some of the solutions. Blacks were chosen for

another reason. I had had both *ghetto* and slum experience in Chicago; the former Church work, the latter non-sectarian social service.

The *ghetto* experience occurred in St. John's Evangelical Italian Mission of the Episcopal Church; the Priest-in-Charge being Joseph Anastasia, born Messina, Italy, 1883. He, previously having been in the Presbyterian ministry, entered the Episcopal Church and created this Chicago mission, 1912-1921. Later he worked for years in the Diocese of Newark (New Jersey - information from his biographical sketch in *The Clerical Directory of the Protestant Episcopal Church in the United States of America, 1962*). I became involved at the mission because Alfred Kolkebeck, my former roommate at temporarily revived Racine College (Wisconsin), decided to return home to Chicago for his theological training - in other words both of us were now at the Western Theological Seminary, present Seabury-Western Theological Seminary of Evanston, Illinois. *Kolkie* happened to be an extreme high churchman and a ceremonialist. The mission gave him a chance to express himself. I since 1915 had been a Postulant for Holy Orders on my way to the foreign mission field. Was I trying to widen my experience among an unknown people? Our services were south-Italian-Roman with additions and subtractions by the team of Anastasia & Kolkebeck. And the congregation of complete families with babies crying, children eating, everyone jesticulating, talking or moving about - well, it appeared very *un-Episcopalian*; but probably very Christian in the primitive-Corinthian-Church way. Do not misunderstand me. They were simple, hard-working and honest people, but different. I would understand them better after I had worked among the blacks of New Orleans. What do all those private altars and religious organizations I found there mean?

That *non-sectarian social service* means I became a member of Chicago Red Cross staff as a field secretary for returning veterans. Here was a supervised, demanding job, but not an overpaid one. We had a career business woman who supervised us, all men, our department occupying one floor of the building. There were also several assistant-supervisors. You did not run to the supervisor or an assistant-supervisor every time you had a little problem, you first talked it over with any secretary available. Remember, more than half these men were always out working in their districts. Each secretary had a district in Chicago, his own desk, files, and he shared a stenographer from a pool. My district adjoined the so-called *black belt* on the *South Side*; in fact some of the blacks spilled over into my district. There was the reason why the *black-belt* secretary's desk and mine were adjacent. We could talk over mutual problems. What sort of work did we do? A veteran from my district comes in to make an application for assistance about all sorts of things - back pay, job, lost wife, etc. If I am absent, another secretary or an assistant-supervisor will interview him. If I am present I will fill out the preliminary case sheet, which includes his name, age, birth-place, service identification, address, available telephone number, where he worked before entering the service, etc. I must list every possible piece of information I can obtain. Then I ask him to sit in the waitingroom. Meanwhile I study the case before going to an assistant-supervisor for a consultation. He may suggest further data I missed, therefore I briefly reinterview the applicant. Or he may reject the application, in which circumstance I tell the applicant the assistant-supervisor will see him. But if the application is accepted, I so tell the veteran, adding that he will be notified when to return for the final decision. And then I start to work out in the slums. We had some general rules, though I remember only a few of them. You kept a time sheet, itinerary and expense account for the day, calls made and reports. These you wrote up, attached to the case sheet and dropped into the stenographer's basket on your desk so that they could be typed into the case history. You rarely started out on a single

case, but had other uncompleted cases in your notebook to save backtracking. Why visit the same street or block twice, if you could do it all at one time. Though I never felt in danger, all of us realized that the work could be dangerous. Here are a few of the precautionary measures I remember. Identify yourself at once. Watch for the drunk and the person you thought was doped or perhaps a little weak-minded. Never pass anyone on the stairs, especially a woman. Never stand exposed at the bottom of a stairs well, someone above could drop a heavy weight upon your head. Never enter a room, interview out in the hall. Have you ever been in a delapidated tenement in the slums? Visit one sometime. Without the Chicago training I could never have worked in New Orleans, Algiers, Memphis and Jacksonville. There is much more - the splendid (for their day) social service records kept by Western Electric, the night we waited for a race riot that never happened or reached the newspapers - but enough.

At times I had to *get away from it all* - the routine chapel services and the gruelling intellectual work, half of it, like dogmatic theology, pastoral theology and homiletics, out-of-date and unrelated to a rapidly changing world. Even activities in church and social service, in anything, will sometimes pall. The spirit suffers from claustrophobia, occasionally needs elbow room in order to breathe. To supply this want I developed my own spiritual exercises: (1) three nights a week Campanini conducting orchestra and singing stars, Mary Garden, Galli-curci, Rosa Raisa, Claudia Muzio, Muratori, Baklanoff, all of them I can remember; (2) on Saturday or Sunday afternoon, Ysaye and Spaulding, Godowsky and Shattuck; Walter Hampden and Ben Webster, all I remember for the moment; and (3) several times when free tickets came to the seminary, Stock and the Chicago Symphony Orchestra. I was not yet accustomed to symphony orchestra and chamber music.

Yet my one great gift from Chicago did originate in the seminary - a civilized view of the Bible and religion. That view was given to me by our Old Testament man, Samuel Alfred Brown Mercer (Harvard and Ph.D., Munich), and New Testament man, Burton Scott Easton (Ph.D., Pennsylvania), who were masters of higher criticism. In 1916, Mercer introduced me to the *Golden Bough*, and Easton, to *The Quest of the Historical Jesus* - these some years before Frazer and Schweitzer became public names. From them I learned that the Bible is not a book of magic, or a crystal ball revealing present and future events, or a collection of texts to prove anything you wanted to believe; but a collection of books to be studied by scientific methods and judged by the time in which each was written. This knowledge was the greatest preparation I carried into the folklore field. Mercer, of course, became my greatest friend and is mentioned in "Pictures for Alma."

MARYLAND - THE EASTERN SHORE  
OCEAN CITY - BERLIN - TYREE CHURCH

The term Eastern Shore includes that part of Maryland east of the Chesapeake Bay and the Virginia counties of Accomac and Northampton. Sometimes all of Delaware is included, making

the term equivalent to the Delmarva [Delaware-Maryland-Virginia] Peninsula. The Maryland-Virginia definition I write about - both the Chesapeake and Atlantic Coast sides - was one of the wonders of the world. The word wonder should be applied to the coast all the way down south through Florida. Within the last 34 years have modern roads, increase in automobiles, and the Great American Crowd ruined this former natural beauty and wonderland? See my note about the Gulf coast 30 years later.

My wife Alma and I start from New York City.

"Left Aug. 14th, Friday, 1936 - 2 hrs. to Cranberry [N.J.] - Weber's Hofbrau [for lunch], Camden, N.J., at 12:30 - very hot all day - road dusty on U.S. 130 due to repairs between Camden & Brownsville Ferry - ferry left



minute after we arrived, just as it did 2 years ago - about 241 miles to Ocean City [from N.Y.C.] - Hotel Atlantic, wooden building, 2 small rooms 251 & 253 - food served in dining room good - spoke to waiter [Jerry Williams] about folklore - no colored people in Ocean City - [those at hotels] come from Washington & Baltimore to work - [but] colored people in Berlin."

"Sat. drove over to Berlin - picked up old colored man in street in Berlin who took us [chauffeur and me] out to the church [Tyree Church] - they were getting ready for a camp meeting [revival service] - dilapidated church - preacher from Baltimore - benches and pulpit outside, close together, unplanned boards. Interviewed old man in church - mosquitoes [in church] - made arrangements for Tuesday [from *Numbers Book* No.1, informants 12-14]." [Arrangements I no longer understand. The old man was No.12, Samuel Forman, who is probably somewhere in the text.]

During luncheon I told my wife we would attend the camp meeting early that afternoon. What was in store for us we could see and hear as we approached the small cemetery near the church. Emotions were already in action. A lone woman stood at a grave, screaming and waving her arms. Samuel Forman that morning had thought our attendance at the meeting quite all right. Now seeing a lone white man across the road from the church, I asked him about our presence. He agreed with Forman. We passed through the gate, my wife dropping a free-will offering into the box, and walked towards a large crowd under the trees. The people, three or four rows deep, enclosed an open circle. At one edge of it swayed the evangelist exhorting us to accept God, around the other edges were men kneeling and beating the ground with large switches and flat clubs, and in the center rolled a man and a woman groaning. Soon a third man threw himself on the ground and began to writhe. And all the while the surrounding crowd softly hummed or clapped hands. Underlying everything pulsed the beat, a fascinating rhythm. Here was the release of inhibitions and a manifestation of the spirit as old as religion. The revival would continue on into the night. This was not Broadway, this was primitive man. I was awed. We soon left. On the way out I asked the white man, surely from the sheriff's office, about what happened at night. He said some of the young men were already drinking and that there could be trouble.

This falling to the ground or rolling is a form of the old sacred dance, comes in many varieties (*cf.* the dance mania of the Middle Ages), being phenomena common to black and white, and where periodically practiced the modern participants are often called *holy rollers* (I mention them somewhere in the text). There is a vast literature about all these spiritual exercises - *speaking with tongues*, seeking martyrdom, mutilation, flagellation, etc. Let me quote briefly one of the classic accounts about white men:

"The great meeting at Cane Ridge [Bourbon, Co., Ky.] commenced on a Friday before the third Lord's Day of August, 1801. From the commencement the roads were literally crowded with wagons, carriages, horsemen, and people on foot, all pressing to the appointed place, until by the Sabbath Day the grove that was then open near Cane Ridge meeting-house, was filled with wagons, tents and people. It was supposed that there were between twenty and thirty thousand people present. Elder Stone in his journal remarks - 'From the very commencement, an uncommon solemnity appeared to rest on the countenances of the people. Not unfrequently several preachers would be speaking within the bounds of the encampment without any interruption to each other. Wagons, stumps and logs were used for stands. The preaching and exhortations were interesting and impressive...Many sinners were cut to the heart, and fell prostrate [on the ground] under an awful

guilt and condemnation for sin. This was not confined to any one class' [end of Stone quotation] - I recollect having seen a small girl, not more than ten or eleven years of age, held up by a friend that stood in a wagon, while she invited sinners to the Saviour. All who heard her seemed to be astonished at her eloquence....At this meeting, and in this revival, there was a most solemn and interesting spirit of prayer manifested. In crowds, tents and wagons, you could hear fervent prayer. I have gone from the camping ground into the woods, and it was difficult to get away from prayer. For more than a half mile, I could see people on their knees....This was not a sectarian meeting, although it was held at a Presbyterian meeting-house....The meeting lasted six days....The object of the meeting was not to build up any sect or party, but to bring sinners to the Saviour....There were many there from Ohio, and some from Tennessee, and the excitement spread with the people...the *bodily exercise*, as it was called, seemed to change its manner of operation. The *falling exercise* became not so common, and the *jerks* succeeded. These, if possible, were harder to account for than the former....The first I saw affected with them were very pious, exemplary persons. Their heads would jerk back suddenly, frequently causing them to give a yelp, or make some other involuntary noise. After this, nearly all classes became subject to them....Sometimes the head would fly every way so quickly that their features could not be recognized. I have seen their heads fly back and forward so quickly that the hair of the females would be made to crack like a carriage whip, but not very loud.... Some wicked persons have taken them [*jerks*], while ridiculing them...others have taken them while trying to mimic them and had them in good earnest." (This ends the quotation from a book published in 1848 by Elder Levi Purviance, who quotes Elder Barton Stone. The whole quotation comes from W.H. Perrin, *History of Bourbon, Scott, Harrison and Nicholas Counties Kentucky*, Chicago, Ill., 1882, pp.48-49. I italicized the words. The *falling exercise* and later the *jerks* spread in all directions.)

Ocean City was not too bad for a start out into the unknown world. I had picked up a man on the streets of Berlin to guide me to Tyree Church where I interviewed him, and I had found Jerry Williams a nearby school teacher to act as contact man. Tentative arrangements were made with him for another visit before the end of the year. I did my interviewing in our second hotel room.

After leaving Ocean City, we drove to Cape Charles, Va., where we took the ferry across the entrance to Chesapeake Bay (a long bridge has now eliminated the ferry) to Little Neck on the mainland of Virginia. From there we drove to Norfolk, taking another ferry to Old Point Comfort, where we stayed at Hotel Chamberlain on the bay. Here the head waiter acted as my contact man, sending men up to our living room to be interviewed. I also interviewed several persons on the street by hand. After we had been there a week, my wife made a discovery - her sister and husband had also been in the hotel for a week. The discovery was made when the two women met in the state liquor store! That is not all. Our chauffeur had seen the sister from a distance on each of these days, but assumed we knew she was there.

On our way back north we evidently stayed at the old Jefferson Hotel in Richmond, had luncheon at Hotel Stratford in Fredericksburg, and continued on to Warrenton for the night. While at Stratford, where we had had luncheon on several other trips, I made arrangements with Carter to act as a future contact man. At the hotel in Warrenton I first met the fear that I might be a detective or a hoodoo man! Our waiter agreed to talk to me after dinner. Nine o'clock and no

waiter! I went downstairs and found him. Several of his contributions are in the text. As I said in the PREFACE, in this work you fight for everything.

On the way to Fredericksburg, I interviewed the porter of FREDERICKSBURG, VA. my Pullman car, called *Man on the Train*, [informant] No.37, who gave me 2108, p.611. This rite I would hear in many variants from several hundred persons later, almost everywhere. I stayed at the Stratford, where I did all my interviewing, except on two nights when I visited families in their homes out in the country. Several episodes I recall. One night after dinner my contact man Carter brought to my room an elderly man to be interviewed. I was still using the Ediphone, meaning I had to repeat into the speaking-tube every word or phrase spoken by the informant. Such antiphonal action of course soon became monotonous, producing a sing-song ritual. The following morning the man from the room adjoining mine, said at breakfast to one of the waiters, "You won't believe this, but last night I heard two men in the next room praying. The sound was sort of interesting but I could not understand a word of it." I met here a waiter who worked on Saturdays, Sundays and holidays, who had a title that has or will soon become obsolete. He was the Assistant Superintendent of Education, Spotsylvania Co., Va., for Colored People. These may not have been the exact words of the title, but he was top education man for his people and a good one. Good also was the headwaiter, a nephew of Carter's only 29 years old, but 6 feet 6 inches tall, who ran an excellent hotel restaurant.

#### RETURN TO MARYLAND

SNOW HILL - BOXIRON - GIRDLETREE - STOCKTON  
ST. JAMES - DEAL ISLAND - PRINCESS ANNE

This trip is outlined in *Numbers Book*, No.3, informants 83-134, and I remember much of it very well.

Here begins the great change in collecting methods. After the

Fredericksburg trip I traded the Ediphone in for a Telediphone having a microphone. But instead of the light-weight Ediphone, I now had two large heavy cases, recorder and amplifier, adding to my transportation problem. There were still the former specially-made container holding 50 cylinders - built like a suitcase with a handle - and my considerable personal luggage.

"Friday, Dec. 4th [1936] left N.Y.[City] 8:10 [A.M.] - changed [from Pennsylvania R.R.] at Wilmington [for local train running down Delmarva Peninsula to Cape Charles, Va] - met George Proctor? or Rector? on train." [I have talked to many persons on trains. If I remember this is the man who had taught engineering at Penn State and was now canvassing for DuPont of Wilmington, trying to interest college seniors to work for them. You never realize how little you know about the world until you talk to others.

"Waited at Wicomico for Jerry [Williams who had been my contact man at Ocean City, Md., last August]. He got there 6:30 [P.M.] - late." [This evidently means I had told him, if he failed to meet my train at Salisbury, I would go to the Wicomico Hotel and wait for him there.] "[His] car was out of order & [he] was using a borrowed [one]. Went to Snow Hill [over Route 12, the shortest way]. Interviewed Nos.83, 84, 85, 86. Tel. Al [telephoned my wife Alma in N.Y.C.] from Hotel Purnell. [Excepting two or three nights, I telephoned my wife every night while away.] Got to Berlin after 12 [midnight. I had not yet been there]. Baby across hall cried until 3. [I had been awake 21 hours.]"

"Sat. called [by desk clerk] at 8 A.M. Jerry failed to get car until 4 P.M."

What did I do with my time? I always carried several books in my briefcase. As soon as Jerry reached the Wicomico, we started for Boxiron. I wouldn't know this country today. That road from Salisbury through Berlin to Ocean City - my

wife and I had taken four months before - is today Route 50, leading up to Cambridge, up to the Chesapeake Bridge, across to near Annapolis, where the road divides for Washington and Baltimore. This means that Ocean City, the whole Eastern Shore is many more times accessible today. Whether we traveled the primitive beach road to save time or passed through Snow Hill, I no longer remember. All this land is low-lying and fertile - in my day a great tomato country with a cannery at Snow Hill. There were still few cars in 1936 - roads could be muddy and sometimes sandy towards the water. Whether before or after we interviewed Mr. and Mrs. John S. Douglas (87, 88), we briefly went out into the old dunes covered with pines to look out upon Chincoteague Bay. Even in the cold damp *last light* it was glorious! Was that outer beach ever turned into a national monument? Chincoteague oysters, fish, ponies, duck blinds - a world apart, then. Now?

"Went to Girdletree - called on Miss Steele." Under her number (91) I have note "smallpox item." This is not 1165, p.425, from "Boxiron, Md., by hand." All items from small communities or out in the country had to be taken down by hand. Before her, I had interviewed (89) "Mrs. Laura Mills, dau. of Mrs. Douglas" (which? 86 or 87?).

"Negro district near Girdletree called *Egypt*. Went to Stockton to Miss Helen? H? [unable to read my writing of her name], who teaches on Deal Island, to arrange for later work. Went back to Miss Steele at Girdletree. Interviewed Nos.89, 90, 91. Back to Berlin about 11:45 & went [to Salisbury] to get something to eat - had not eaten since 12:30 P.M. [This means I did not return to my hotel in Berlin until 1 A.M.] Trip for day rather cold - therm. at 4 P.M. 34°, heavy frost."

Sunday, I again interviewed at the Douglas home in Snow Hill, beginning with Mr. Douglas (92) and ending with (101).

Monday, Jerry taught school. After school we drove to Deal Island to make arrangements for work there on Tuesday. After dinner, probably at Pocomoke City, we went out to St. James, a Negro country district nearby. I remember two of these homes very well, though one of them I did not enter. First came Mr. and Mrs. Purnell Dennis (102 & 103) in their 70's, whom I do not recall. Next I interviewed the elderly Mrs. Ward (104). Her radio having broken down she wanted Jerry's advice. As soon as Jerry turned the cabinet about, the cause of the trouble became apparent. The impressive shell held an instrument the size of your hand and it was battery powered. Jerry gave the correct diagnosis, "Your battery is dead." Another social problem awaited us at the next home - a young married couple Jerry knew well, he having taught them. Jerry blew his horn several times, called out his name and then their names, asking them to come down. We could see a lamp burning upstairs. "Maybe they're not home," I suggested. "They're home all right," he answered. After awhile we drove away. Then it happened - the car disintegrated somewhere. Fortunately we were either in Pocomoke City or Salisbury - the latter I believe. I reached my hotel in Berlin at 2:30 A.M. So states *Numbers Book No.3*.

Before I forget, a few days later Jerry told me what had happened at the last house. The young man and his wife had recognized Jerry's voice, but they couldn't make up their minds whether it was Jerry or some spirit imitating him. The spirit won the decision. "Were they *kidding* you," I asked. "I wish they had been, but that is another one of our social problems," he replied. (For this problem see 12, p.11f.)

Despite my few hours sleep, Jerry picked me up before school Tuesday morning and drove me to Deal Island. I would work in the home of Mr. and Mrs. Melvin White. He was a cooper, making barrels for oysters, and he was also the

Republican leader for the district. There were three sons - Albert 15 years old, George and Melvin, Jr. The first persons interviewed were Mr. White and then his wife, so that they would know what I wanted and what to tell people. (A Deal Island note, *Numbers Book No.3*, says Bayhan, a white *high man* or *hoodoo doctor* - see p.891 - lives 3 miles from Easton, Md.) For the first and only time I interviewed a number of children on Deal Island - nothing about witchcraft, just good and bad-luck things.

You do not start out collecting witchcraft; you work into it gradually, feeling your way.

Among my wife's papers I found an impressive list of uncomfortable nights we had had during our travels. Well, Deal Island was one of my alone bad nights. The Whites were not at fault; but that penetrating, cold, damp December air of the Chesapeake. As I entered that upstairs guest room, it was like walking into a refrigerator. No, there was no heat. Even downstairs had only one small stove at night. I began with pajamas, leaving my socks on and putting over them a pair of woolen socks. To these I added a sweater, my bathrobe, and a pair of heavy Scotch woolen gloves. Only the football blanket I carried for an emergency remained. Should I lay it under or over me? I jumped into bed only to jump out later to spread the floor rug on top of everything. Nothing worked. I had a miserable night.

Downstairs next morning the glowing coal stove looked and felt wonderful, as I dressed in front of it. Yes, I came down in my bathrobe holding my clothes - a trick I, like many others my age, had learned during childhood. Almost better than the hot stove was the breakfast Mr. White and I sat down to, the piece de resistance being pig ears - something I had not eaten for years. There must be a special way of cooking them, because they were delicious.

"Had you ever eaten with a black man before," you ask. In some form or other someone is going to ask for a full explanation. Here it is.

My grandfather, James Martin Miller (see p.XIII) and his father James Miller, both born in Millersburg, Bourbon Co., Ky., were slave owners - see original census records of Lewis Co., Mo., for 1850 and 1860, at the National Archives in Washington, D.C. My mother, born 1855, who played with slave children, was a bitter opponent of slavery even as a small child. Somehow she overheard a little gossip she was not supposed to hear - someone telling how my mother's relative had killed a slave woman. According to my mother's story, this man as a punishment had put the slave woman in an earth cellar under some out-building to stay the night. Next morning they found her dead from exposure. My grandfather said my mother was too young to understand what had happened, that the woman had died from natural causes [!] or heart failure [!]. My mother never liked this branch of the family, though I personally knew them as wonderful people.

I knew three of my greatgrandfather's slaves, Martha Miller, Frank Henderson and his much older sister, Sue Miller. Frank, as a growing boy, renamed himself Henderson because he liked his boss. Two of these three are mentioned in my *Descendants of John Walton of Baltimore County Maryland and Harrison County Kentucky*, New York, 1950, p.16. Martha, about my mother's age, moved to Quincy, Illinois, and when I first met her lived on the west side of 10th Street in a nice house south of the alley between Chestnut and Cherry. My mother, and I as a child, often drove by so that they could talk over old times. If I remember correctly, her married name was Morris. Years later her daughter, who married and lived on a farm out in the county near Fowler or Paloma, contributed folklore sayings to *FACTI*. Frank and his sister Sue, I first saw about 1915. Sue's memory had started to go, her snow-white hair and other features dating her birth long

before the Civil War. When I said to her, "I am Fannie Miller's son," all she could answer was, "Ole Marse Miller," with mumblings. Frank, a small boy when the Civil War began, I have described in my Walton history.

My closest relationship to a black man began before I can remember. Al Carver came to us when he was about 16, as a utility man - horse and buggy and stable, cutting grass or raking up leaves, shoveling snow, or carrying in wood and coal and removing ashes. He lived at home but ate his noon meal in our kitchen - summer-kitchen in summer. I often ate with him or sat and talked to him while he ate. Let me qualify these statements. Al worked for us when he was not working for the county or city. In fact, my first social service activities began while visiting him at work. I remember the basket of Easter eggs my grandfather and I carried to him in the county jail. The iron bars, everything impressed me. On another occasion we took him a basket of food. This required a long street-car journey including a transfer, from our home on the southwest corner of 6th and Cedar to the city workhouse. "What are those chains about your ankles," I inquired? These were my first shackles. Years later I would see them on chain gangs along a few main roads of the South, but each year as northern tourist and automobile increased they were pushed farther and farther back into the hills. I last saw the road gang, unshackled, in 1968 while driving along the gulf coast road of Alabama. Since the men were on my side, I slowed down to pass them. First came the guard, the only one along the line. Just as I approached the final man, I gave him a sharp hand salute. He was so surprised he could return only a one-finger salute. He could not know that in saluting him I also had saluted the few ex-chain-gang men I had interviewed. During the day or that night I am sure he said to some of his companions, "Did you see that priest who passed us? He saluted me." What priest? Who cares. Among his own people Al was called the *meanest nigger in town*; among us he was considered the salt of the earth. Yet he had one fault, a temper, and he lived up to his name, carver - handy with a knife. Al was also handy with his fingers, being the greatest ragtime player I ever heard. After leaving us he played in *dives*, anywhere, his territory being St. Louis, Kansas City and Denver. He last returned home for a few days and called on us about 1910-1911. Whether he ever made ragtime history I do not know.

Why St. Albans Chapel of the Episcopal Church had been built years before out on *The Prairie* in the middle of nowhere, neither the Bishop of Quincy, I, nor anyone else could guess. In any case, I was now out there at Bishop Fawcett's request studying the sparsely settled neighborhood to determine whether the old brick building could be reopened for religious use. This survey I made in 1917 while attending summer school at Culver-Stockton College twenty miles away and commuting home weekly. Adjoining the chapel to the west was a row of nicely kept Negro homes, representing the first large break away from what we today call the black ghetto. Homes and chapel were isolated several blocks from the nearest white neighbors. Sidewalkless dirt roads served as streets. Public utilities were lacking. I suggested to the Bishop that white people would not crowd the Negroes by building too near them; that a new type of Negro home-owned community would develop round this initial nucleus and chapel. The bishop agreed with me. If the Negroes could use the building, he would permit them to hold their own services there under liberal conditions - provided I found funds for restoration. These funds I raised and the walls I painted, but the floor scrubbing I turned over to others. We opened with a mixed congregation of twelve or more whites and a larger group of blacks including children. The whites included my father, niece and a young woman she knew - the two latter still living. Surely this must have been among the first mixed congregations in the Episcopal Church - I mean

the blacks not sitting in the back row or up in slave gallery. I will print a picture of that congregation standing at the chapel entrance, if I can find it before publication. There were five or six services before I left for the theological seminary in Chicago. What happened after my departure I no longer remember. The old chapel has disappeared, but blacks still live there on Spruce Street between 20th and 22nd. And would you believe it - they are completely surrounded by whites. How wrong I had been!

But through these years even my mistakes were right, though not the present one - I have talked too much, exhausting allotted space, and must now confine myself to a few essential high spots. As Duncan Emrich has suggested, after I have had a little rest, I am going to discuss technicalities with a tape recorder.

After I resigned from the Red Cross staff - I mean *resigned* because the director liked my work and wanted me to remain - I spent my third and final year at Bexley Hall, the divinity school of Kenyon College, Gambier, Ohio. Last year the name and school were transferred to New York State to become part of a university system. Two years after my graduation, Mercer followed me to become Dean of Bexley, stayed a year and continued on to Trinity College, University of Toronto, where he remained. For the first time in my life, without church work and the tenseness and the glamour of Chicago, I was living the life of a quiet country gentleman behind those second and third windows, to the right of that oriel window over the main entrance - Canon Watson's living room.

The day of graduation I met for the first time a man who, if I were either superstitious or very religious, could have been a special messenger from God. The Rev. Lee Baird of Chillicothe, Ohio, had returned to Kenyon for the exercises. He asked me where I expected to work. I told him I had been offered Thermopolis, Wyoming, but had refused it. Then came the special message: "Why don't you stop in Cincinnati, making it a roundabout way to St. Louis on your way home? Dunlop at The Church of the Advent, Walnut Hills, is looking for an assistant." Of course I had heard of Dunlop and the church. At least by traveling a few extra miles I could see a new city.

Without telephoning Dunlop to see whether the position was still open, I left Gambier that afternoon, changed trains at Columbus, reached the old Union Station late at night, walked across the street to the Grand Hotel and by sheer *luck* approached the desk just as a man unexpectedly had to check out - this giving me the only room left in town because of the racing season. Next morning I telephoned Dunlop, telling him about Baird. He said, "Come on up."

Dunlop knew nothing about me, except I came from broad-churchmanship Bexley Hall, had been recommended by Lee Baird, and was rather young for the job - the latter perhaps something in my favor, being no possible competitor. "I am leaving on a nine-weeks vacation the last Sunday in June," he began, "and up until the last minute there is so much to be done I can not be fair to you or to me by formal interview. Instead, suppose for several days you follow me about, watching me work, hearing me explain it. Meanwhile you may want to ask questions or tell me something about yourself. Today and tomorrow we will have luncheon together, tonight you will dine with us at the rectory to meet my wife and children."

Dunlop sprang a little surprise the second day. "As you know," he explained, "several months ago I started a spiritual healing service on Thursday nights." I did not know but kept quiet. "These services," he emphasized, "must go forward." Spiritual healing! We students at the Western had heard about the revival of spiritual healing among Episcopalians and Anglicans, *The Emmanuel Movement* in America and the *Guild of Health* in England, both created in 1905, but they held no special interest for us. There were no spiritual healing

services in Chicago. Neither seminary I attended ever mentioned the subject. As a matter of fact Episcopalians were a little suspicious of anything like this - so were doctors of medicine, though a few participated in the movement. Dunlop had heard the English spiritual healer, James Moore Hickson, and had been tremendously impressed. Dunlop thought I could do the work, therefore I became the assistant.

What was a spiritual healing service? Unfortunate people, usually accompanied by friends, came from all over Cincinnati and adjacent Kentucky across the Ohio River. Wheel chair cases and those on crutches were ushered up in front of or into the first pews. Very few of our own churchmen attended, except those with some duty to perform. Who wrote the service? Dunlop, I imagine. We sang a hymn, I repeated the prayers and talked. You talk to the well, not the unwell. That may sound like Coué, then in the news with the celebrated formula: *Every day in every way I am getting better and better.* But actually I learned to treat the sick as well back in high school days when I made hospital and sick calls with the Rev. William Osmond Cone, or occasionally a call upon the lonely with his wife. These were casual calls, a part of normal life; no falling on knees to ask for guidance, nothing religious about them at all. The Cones, masters of life, I have named in "Pictures for Alma." After the talk, those who desired, came up to the altar rail, where I passed along the kneeling line, placing my hands upon their heads while repeating the authorized words. Then I left the chancel to lay hands on those in wheel chairs or on crutches. Another prayer was said for all and the final hymn sung. Somewhere during the service came the silent pause; just before the laying on of hands, I think. The service lasted about an hour. I greeted everyone at the door, talking longer to those who needed a little extra attention. There was no follow up, no records were kept. I often thought of those healing services while interviewing healers - even while working on this manuscript.

The Church of the Advent today is an integrated parish and has been for years. But even in my day - neither Dunlop nor I having an automobile and both always pressed for time - we did a token integration outside the parish. Among my many institutional activities I spent two part days each week at the huge Cincinnati General Hospital. Sunday afternoon was the big service, one at which I spoke to a congregation with ages seventy down to small children. In a mixed-age group you address the children. Deaconess Brant worked among the women, especially *fallen women* - there always being a group of them present. She knew more about prostitution than anyone in the city. Every prostitute in serious trouble knew she could go to Deaconess Brant for advice and help. Also in the congregation we always had a few blacks. After the service we tried to greet as many of these persons as possible, including the blacks. My other service at the hospital was the weekly bedside luncheon for veterans of World War I, invented and controlled by Miss Eliza Foote, a member of our parish who had been a voluntary hospital worker for years. She not only rounded up the socialite waitresses but also begged money for the food. Who cooked the food and where puzzles me. I well recall slicing one hot ham after another, and that internes and nurses have good appetites. Following the meal we visited with the men, some of whom off in one corner of the ward were black. Here, in a way, I was returning to my previous Red Cross work.

Cincinnati is the place where I met my first well-educated black man, Edmund Harrison Oxley, BA., BD. (Howard), STD. (Harvard), Rector of St. Andrews, 1912-1957. Forty-five years in the same parish! Here is one of the outstanding black men of his day. Oxley, born in Trinidad, British West Indies, was a special friend of Dunlop's. Although I knew Oxley and had paid a few visits for him, as



well as for other priests, on my General Hospital days - I had never been in his parish. Dunlop remedied this by suggesting I attend the pre-Christmas party Oxley always gave for the children of his parish. How did it happen that I played Santa Claus for them? Volunteered? Not I, the worst actor in the world. I am guessing that I was the only one present the suit would fit.

My Lenten service also drew a few black people, perhaps Oxley's. The Episcopal Church during Lent held a fifteen minute service daily in a downtown theatre, these each day being in charge of a different Episcopal clergyman who talked five minutes. Whether all these preachers were cartooned or only the odd-looking ones, I found a cartoon of myself in the evening newspaper - still have it.

Near the end of my year in Cincinnati, I went to St. James in Columbus, Ohio, a mission that had been practically closed ten weeks before my arrival. Later, a friend of mine named Randolph - chaplain for our students at Ohio State University - asked me to invite a Hindoo student out to Thanksgiving Day dinner. I telephoned The Deshler, our best hotel, telling the proper official that I was Father Hyatt of St. James Episcopal Church, who wanted to entertain a Hindoo student from the University. Then I heard, "Father, we would be delighted to serve you, but you know the situation. How *dark* is your guest?" I answered, "As black as the ace of spades." He was. Neil House, I did not try. On the day itself I explained to my guest that having been unable to obtain reservations, we would take a chance. Opposite the Capitol was a Chinese restaurant on the second floor. Asking my companion to wait on the sidewalk, I climbed the stairs. "Father," said the head waiter, "everything is taken except that secluded booth back there near the kitchen. If you would care to wait a little while...." We were soon in the secluded booth. Did I use my clericals to deceive? A white man deceive a Chinese? We talked Hindooism while eating an excellent meal.

After two years at St. James, I sailed for England to live in Oxford.

I have now answered the question: "Had you ever eaten with a black man before [line 27, p.XXII]." There remain two additions. In 1928 when I gave a scholarship to Culver Stockton College, no one was barred from it by reason of nationality, race, color, creed, belief, etc. Second, I had called upon Negroes for *FACI*.

At the end of my second day on Deal Island, Jerry came to drive me to Princess Anne; but along the way we decided to continue on to Pocomoke City. Here we ate dinner and afterward made more calls out in the country. Numbers 123-124, in *Numbers Book 3*, may be two of the homes visited. This I know, it must have been ten o'clock before I registered at Princess Anne's old-fashioned and unmodernized Washington Hotel.

Next morning at breakfast I studied the waiter as a possible contact man. He knew my eyes were watching him. His furtive glances showed an interest in me. After the last customer left, I signed the check, giving him an extra good tip - a dollar? Large for that day. "Do you mind talking with me a few minutes? You have never seen me before," I started. He interrupted, "But I have." Having seen me was quite possible. "Where?" Then came the surprise. "During the past week I have seen you three times in my dreams. You are the man who came in my dreams to show me where there's some buried money. I recognized you while you were entering the dining room this morning and I was just as scared of you as I could be. I'm still scared." He was! The name of the man talking was "Maddox - [No.] 125 - key, treasure, money at Bel[+ 2 or 3 letters] near Princess Anne - skull [*Numbers Book 3*]." The *treasure* and *money at Bel[?]* was the treasure I showed him in his dreams. The *key* I no longer remember, the *skull* story he repeated to the Telediphone later (see 820, p.283). He also told a corpse slobber story (see 821, p.284). It is always possible Maddox could have heard that a *strange man* was out at Deal Island. He could not have heard from the night

porter, there was none. I prefer to consider this experience in the same class as interview: SHE FORESAW AUTHOR IN A DREAM, pp.1085-1097.

Maddox brought in several good informants, two of them Joe Dorman (*see* 822 p.284 & 3103, p.925), and George Tilmar or Tilman (*see* 3102, p.923) b.1850 in Princess Anne. The white hotel manager, J. Shrieve volunteered a story (*see* 8, p.5), and later notified me to drop everything, King Edward VIII was about to speak - the abdication speech, Friday, December 11, 1936. At that moment I was in the dining room where I did my recording. Joshua Wilson (*see* 3095, p.915) who met trains for people seeking George Jackson or Zippy Tull - was a horse and wagon taxi-man. He told me about his experience and I never recorded a word! I was still partly under the influence of the old *catena*-of-sayings method of collecting rather than of life situations. Field work can be discouraging, especially your failures and mistakes. Yet, at Princess Anne, I felt for the first time that witchcraft material was actually out there, if I could find it.

Jerry Williams having returned home to Baltimore for The Holidays, I went down there after Christmas to interview in the church and home of the Rev. and Mrs.

BALTIMORE, MD. John Burke (*Numbers Book*, No.4, 136-317). He worked in the steel mill and had his private church in a former small store, behind which were two rooms - a combination living-dining room and kitchen. Upstairs were said to be three bedrooms. About 7:15 P.M. the Rev. Mr. Burke began his service, he dressed in a black clerical suit and wearing a large pectoral cross. Some 25 persons sat in the pews. After the congregation left, we - the Burkes, Jerry and I went back into the living-dining room, where I interviewed the clergyman and then his wife. On the morrow and in the same place I would interview members of his church. He approved of me, though he did not know I was a clergyman, and I certainly approved of his religious work. Next morning when Jerry and I arrived we were met by a group of young boys who wanted to pass out my cards and handbills (*see* p.305 and illustrations) - the first time I had heard of advertisement connected with this type of work. During that day I interviewed Mrs. Williams, Jerry's mother, whose information about Zippy Tull (*see* 3104, p.926) and George Jackson, her husband's uncle (*see* 3092, p.912; 3093, p.913), was alone worth my trip. That night the three of us attended a spiritualist church, which because of length I reserve for the tape recording. Private churches, temples, tabernacles, altars and religious and spiritual associations are numbered by the thousands in our large cities.

Wilmington followed Baltimore because I could work there in the home of Julia's sister Carrie Gavin (*see* first few lines of p.1) - her husband's first, name unremembered. He, a retired workman, acted as contact

WILMINGTON, N. CAR. man, a good one; also as receptionist, checking informant's knowledge of what I wanted, and bringing them into and out of the dining room where I interviewed. My luncheon, Carrie served in the same room. In Wilmington I made a great collecting change. Heretofore, I had occasionally played back to an informant what he or she had said. After I had lost an exceptionally good story and found several voiceless cylinders, I stopped the practice. The exact opposite followed. I wrapped a piece of thin black cloth, once only, about the small microphone and put it into an old black hat face-opened to informant. *Old black hat* is mentioned frequently in these volumes. My Cape Fear Hotel room overlooking the river and down into the Sound added much to this experience. Almost always I would work near water.

RICHMOND, VA. About the time I reached Richmond, the Federal Bureau of Investigation (FBI) appeared prominently in newspapers - adding more men to the staff or doing something. For the first time, as far as I know, I became *the law*; and *the law* I remained to the end for some persons (*see* lines 3-4, p.898;

44-53, p.1408; etc.). Here in Richmond - having interviewed 371 persons, only a few of them in Richmond - I met my first professional worker, the kind of *doctor* I sought:

"No.372 - E.W. Lindsay [see pp.933-948 for his interview] - [born] Greensboro, S.C. - lives 1420 West Catherine St., going to move [to] West Boyd St., 1315 - Ex [excellent] - finished talking after 1 A.M. [I am writing this Wednesday morning, April 20, 1937, after reaching my interview place] - left Carter last night [Tues.] at 2:20 A.M. in lobby [of old Jefferson Hotel, Richmond, Va.] - after checking records [Telediphone cylinders] got into bed at 3:30 A.M. - 50 records [quite a day - one of the few nights I did not telephone my wife]." *Numbers Book*, No.6, 340-442. [This does not mean 50 cylinders of usable material. Quite a number of them would be left unnumbered, shaved and used again. I had interviewed from 9 A.M. to 10 P.M., when Lindsay appeared just as I began to pack to leave. For luncheon and dinner, my contact man Carter brought me a sandwich and a glass of milk.]

"[No.] 375 - ng [no good] - came to find out how to protect self, etc." *Numbers Book* 6. [Only several of these persons seeking professional help ever reached me. These few are scattered through the text. The white woman who was not admitted at Wilson, N. Car., may have been person reporting me to police - see ILLUSTRATIONS.]

Lack of space prevents discussion of many problems and persons: of disappearing *Doctor King* (another *doctor* in Norfolk did likewise); of No.391, who waited 5 hours, the record, before I could interview him. (I always paid extra for extra long waiting periods - see line 34f., p.1021); and Eugene Love, who hearing his number 346 casually spoken to be recorded on the Telediphone, immediately on leaving me bet a penny on it at his gambling place, winning \$4. Next day he returned to split his winnings, asking for another number! Was I astonished! I explained. This sort of chance use of my words could have caused a rumor that I was giving out *lucky numbers* (there are in the text examples of persons selling *lucky numbers*), therefore I changed to recording informant's number after he had left the room.

Yes, Richmond with *doctors* Lindsay, *Humpadee* (a huge woman full of laughter), King and Johnson (see pp.1620-1624) proved that these strange professional men and women were out there.

Carter and I will now travel down the Atlantic Coast in his *family car* (various relatives owned shares in it); first, picking up Petersburg on the way to Norfolk. Petersburg I had visited once before during my personally historic drive in 1922 from Atlantic City - through Washington, Richmond, Petersburg, Farmville, Lynchburg, Statesville, Hickory, Ashville, Knoxville - to Cincinnati, Ohio. These were the days of bad roads - not much traffic,

DOWN THE ATLANTIC COAST  
PETERSBURG - NORFOLK  
NEWPORT NEWS - NANSEMOND COUNTY  
ELIZABETH CITY - CHARLESTON  
BEAUFORT - SAVANNAH - JACKSONVILLE

without trucks, almost sign-less and inadequately mapped, no gasoline stations and few gasoline pumps, these latter always at a garage. My detour round road construction between Richmond and Farmville took me past Petersburg's railroad station. I approached a door marked MEN and I was about to enter when I saw the lower word COLORED. To make certain, I walked round the corner to check and to find a similar door labeled MEN and underneath WHITE. For the first time uncoined and total segregation stared me in the face, not by hearsay or something read, but by the stark and brutal truth. We in the North likewise had segregation; but, as I have already written, it was hidden and sugar-coated: "Father,

we would be delighted to serve you, but you know the situation. How *dark* is your guest?" (Line 17, p.XXVI.) Another first-time experience followed the signs a few hours later - chain gangs along a 30 mile stretch of main highway construction west of Farmville. My 3 night letters to my future wife during this journey - found years later among her papers - give itinerary, mileage, hotels and dates. But back to Petersburg - rainy weather hindering our work there, we continued on to Norfolk where I stayed at the Monticello, the only hotel and old-fashioned even then. As usual I would interview among the black people themselves.

Here is a convenient spot to explain this important matter. Never in my life did I interview a black person in a white person's home, except my own (which includes my own hotels) on 5 occasions: (1) in my own New York City apartment study; (2) in our second room at Atlantic Hotel, Ocean City, Md., where I also interviewed one man inside Tyree church; (3) in our living room at Hotel Chamberlin, Old Point Comfort, Va.; (4) men only, in my room at Hotel Stratford, Fredericksburg, Va., though in this city I also went out into the country to interview in a few homes of blacks; and (5) in the dining room of Washington Hotel, Princess Anne, Md. Excepting these 5 occasions, all interviewing was done in the homes or hotels of black people.

We did well in Norfolk. Then, *Doctor Bowles* (see 1733-1738) having recommended his cousin Bowles as a root doctor in Newport News, we worked that city for a few days while continuing to live in Norfolk. Twice Carter and I visited a shack in a public dump searching for a *doctor* called *Dogface* or *Doghead* (see lines 30-32, p.175).

After resuming work in Norfolk, we on two separate days sought and found *Doctor Frank Harris* (see 1958, p.573) near Suffolk, a remarkable person; and *Madam Griffin* (see pp.1309-1314) out in the country from Berkly. At this point my wife came down from New York City and she and I went to a hotel in Virginia Beach - The Cavalier.

Southward down Route 17, Carter and I now traveled to Elizabeth City, N. Car., where we interviewed for several days and then continued to New Bern for the night. Myrtle Beach, S. Car., had nothing but a new, unopened, modernish resort hotel and a deserted beach. The main street of Georgetown along the water front I liked. Finally came Cooper Bridge, the long main street into Charleston and the Francis Marion Hotel. I would have preferred the Fort Sumter where my wife and I stayed in 1927, but the former was more convenient for my work.

I began interviewing Friday, June 25, 1937, at 4 Percy Street, the home of Mrs. Clayborne, No.495, Carter's landlady - *Numbers Book 7*. Many informants here gave me the dialect trouble that had begun in Wilmington. This problem I will discuss on the tape recording. My first and only *bemedaled doctor* must not be omitted: "No.503 - Root Doctor - *Tobby Cason* [showing he made *tobies*, see p.655, wore] medals on breast, brought roots in a bag [see introductory comment for *Doctor Johnson*, p.1620]" - *Numbers Book 7*. Somewhere I mention the fight between two *doctors*, but not the old man who entered so scared he asked to be excused for a moment. Then I heard screams and a great commotion. Soon Carter appeared shaking with laughter - the old man seeking the restroom failed to make it. The newspapers of Charleston were filled about someone from Brown University recording the cultured voices of the city. Who selected the VIP'S!

(This is Monday morning, June 28, 1937. I'm working in Charleston, testing the machine before beginning the day's work, and it is going to be hot as hellllll!) [Because my transcriber used five l's, I must have emphasized the word.]

(Yesterday, Sunday afternoon, Carter and I went down south to several of these islands to find *root doctors* but there wasn't one there.) [Charles-

ton, S. Car., author on 574:2. This was not the special week-day trip Carter and I made to Beaufort, S. Car.]

Before I forget, if the reader finds the numbering of any early cylinder confusing, I transcribed the first 85 cylinders (Ediphone) by hand causing the occasional No. + 85.

Our wonderful side trip to Beaufort [Bu'fert], S. Car., I mention under *Doctor Buzzard*. In Savannah I lived at the De Soto Hotel, and Carter with Mrs. Lewis at 824 West 39th St., where I interviewed. In Jacksonville, I stayed at the Mayflower Hotel and interviewed at the downtown hotel for blacks - Wynn Hotel, Ashley & Jefferson streets (*Numbers Book 7* at No.547). Here a woman about to interview me had to be replaced with someone else because, as Carter said, she had to *turn a trick* with a newly arrived customer! She came in later.

WASHINGTON, D.C. Route No.1 led us back to Fredericksburg and on to Washington for the final interviewing of the long trip.

MOBILE, ALA. At last I felt experienced enough to attempt New Orleans. Instead of waiting until after Mardi gras, I decided on a pre-Mardi-gras practice session, first in Mobile and then in Vicksburg - a wise decision because both places were strongly influenced by New Orleans. My wife and I taking the train to Mobile stopped at the Battle House. The first two days we hired an automobile to tour Mobile and the nearby coast. Our driver was Edward Bufford, Jr., born near or at East St. Louis, Ill. Liked by both my wife and me, he became my contact man and after training an excellent one (see ILLUSTRATIONS).

I worked in the home of Daisy Edwards, who signs receipts daily for \$2 - rent, electricity and receptionist - but on Feb. 26, 1938 an additional 50¢ for coal reminded me of England in 1923. The same receipt gave her a \$5 bonus (*Numbers Book 8*, 647-694, used as temporary account book). If \$17 for a 6 1/2 day week (probably 30 hours) sounds like small rent and wages, these were years of the Great Depression when people were lucky to obtain \$7 weekly on public relief. I must have been fair, for on my second trip to New Orleans and Memphis my contact men and women came back to work. Let me add, not once did I have any trouble with anyone interviewed by or working for me. Not one of them ever uttered an improper word or made an inappropriate suggestion.

Mardi gras we observed in Mobile.

My wife, not feeling too well, telephoned an old friend of ours in New York City, Clarence Garfield Bandler, M.D., for the name of a Mobile doctor. The latter, hearing that I was working in the Negro district, asked her the date of my last smallpox vaccination. She answered I had never been vaccinated. "Get him out at once, we are having a smallpox epidemic in there!" With smallpox, just a handful of cases is an epidemic. Not a word about this had been in the newspaper or on radio.

VICKSBURG, MISS. And so we moved to Vicksburg, staying at Hotel Vicksburg.

From here to the end of this INTRODUCTION, most of the material will be my lone comments to the Telediphone, always in parentheses, or my conversation with contact man Edward, his words in double quotation marks as follows:

(Testing the stylus, Vicksburg, Miss. Wednesday, March 2, 1938. The first day's work. We are beginning with No.714.)

"[They will be] round heah about 9:15 or 9:30." [Edward talking.]  
(Who were they?)

"Ah got the name in the book. Miss C[something] - got the name listed and everything."

(Well, why are they going to call me up?)

"They wants to call you up on account, they say, they ain't taking any chances of coming and telling dere story that they wants to tell."

(Well what did they say about North and South? What did they say about that?) [Edward is repeating something previously told to me.]

"Well, they say, if you was a Southern man, they reckon they wouldn't come and tell you no story of no kind."

(I see.)

"And if you was a Northern man, they know you wasn't out to put 'em in jail or nuthin and they'd come round and tell you their story."

(I see. Well, let's get on with our work. Have you been able to get in touch with that root doctor here?)

"Yes, sir, at half past one."

(Think he'll come?)

"Might be here the middle of this week. He got a office and everything - use a license for that kind of stuff."

(Oh, they use a license.)

"Have a license for that kind of stuff."

(I see. Well, that should be very interesting.)

"He have an office right down in back of [something]."

[He came later but was "no good."] [Vicksburg, Miss., 981:1.]

We reached New Orleans at night and took two taxis to The Roosevelt; my wife riding alone with her and my luggage, Edward and I with my equipment and his bag - it being against the law for a white taximan to drive a lone *Nigger* passenger. He used the word *Nigger* in Edward's presence. I told Edward I would not work for several days (I wanting to be with my wife), but he was to meet me for instructions next morning. I wanted him to find an old-time taximan, thoroughly reliable, who knew the underworld of fortunetellers, *doctors*, healers and the like. He came up with Mack Berryhill (*see* ILLUSTRATIONS). No other person could have been better and without him we could have failed.

NEW ORLEANS, LA.  
MY FIRST VISIT

(Testing the stylus for the 3rd time.)

(New Orleans, La. Friday, March 11th, 1938.)

(In the two previous times of testing the stylus there seems to be a skip - it must be the stylus, it couldn't be the amplification. Edward said that there were probably 60 people downstairs waiting for me. Yesterday when I came there were 30 people and about noon there were over 100. This morning when I came, Edward said that a policeman had come up asking why all the people were standing out on the sidewalk, and he explained that they came around to talk to me - everything was quite all right. I do hope this thing will get straightened out in a few minutes, because I had trouble with amplification this morning but I didn't have any trouble with the stylus. Now, let's see how that works. Now.)

[At this moment a policeman walked in!]

(An officer just came in to see what was going on here and we had a little talk for about fifteen or twenty minutes, talking about hoodoo, and he said he would go down and clean out that crowd for me downstairs. I missed a great opportunity. I should have had my machine on while the officer was talking. It was very interesting.)

(An officer just left. The report is around that I was working for the government - giving away money for hoodoo business. So we had a talk for fifteen or twenty minutes and he just said he would go down and clean out the crowd for me. There are about 50 people downstairs.)

[After the policeman left the room, Edward Bufford my contact man walks in to warn me I had to be careful. Though Edward had worked for me in Mobile, where I

had found him, and had continued with me and my wife to Vicksburg and now to New Orleans, he was doubtful about success here, also a little frightened. I was neither too confident nor brave - the latter especially, after the policeman's visit. Had my wife not been with me, I might have abandoned the Great Quest. Everything would depend upon the experience of this day.]

[Many brackets in these volumes were made years ago, while checking transcription against cylinders.]

(Careful?)

"Yes, sir, you gotta be careful." [Edward speaking.]

(You think we are throwing away money, huh?)

"Yes, sir."

(Well, now if you'll get your chair and sit around here beside me, they won't do anything in the daytime.)

"No, sir, but we gotta keep our eye on them. You can't never tell what a man has under his shirt. Some of them are half crazy, too."

(Well, now, you put your chair right in front of the door [outside my door] where you can hear what is going on.)

"I sure will."

(Now, you keep right here.)

[New Orleans, La., 1144:8.]

(Testing the stylus, New Orleans, La., Wednesday, March 16, 1938. The last person yesterday with whom I talked, Edward said he had talked with me for two hours and forty-five minutes - in fact Edward came into the room to see if anything had happened to me.)

(This man is a hoodoo doctor. He calls himself Charlie Wilson - probably is an assumed name because Mack knew him as Alfred.)

(I am having some trouble with the stylus on my transcriber...the crystal stylus, so I called up the [manager?] at the [Thomas E. Edison] Company this morning and he is sending a man around tonight after I get back to the hotel to check up, to see whether the stylus is tipped or whether there is a catch in the mechanism somewhere. When I take a record, it digs into the cylinder for about one revolution and spoils whatever is to go on that revolution. It has not become too bad yet, but I thought I might as well check up on it at once.)

[I have a note made later, "rubber was worn out."]

(The next number will be 853.)

[New Orleans, author on 1343:2.]

As soon as my wife left for New York City, I moved over to the St. Charles, an older hotel but more convenient for me because it had a side entrance, was a less showy place, and near Kolb's (German) Restaurant.

One morning Mack, while driving me to the Patterson Hotel, said Edward had hurt himself badly by running against a projecting piece of waterpipe. True, I saw that Edward could scarcely walk, and then only by holding his hip. Caffrey, evidently let in by Mack who was helping Edward, told me he had healed him (lines 5-16, p.1469). That I doubted. To have a confrontation, I called for Edward to show Caffrey out. Believe it or not, Edward was walking! Not holding his hip! Collusion? Not a chance. I could see that that bruise and pain were still there. That night, having worked from 9 A.M. to 8 P.M., not getting out of my chair more than twice for a minute or two - that night I could not lift myself out of that chair. Edward helped me up. And when I started to walk, I limped and held on to my hip the same way Edward had done that morning! I began to laugh but could not possibly explain to Edward. As I entered the St. Charles dining room, the head waiter commiserated, "Captain, how did you hurt yourself?" I should explain here for the general reader that in hoodoo and similar healing,

a disease or pain is cured by transferring it to someone or something else (*see* p.383). My pain was a long-standing calcium deposit or whatever it is called. I had limped and held on to my thigh before. But my coincidental experience could have been psychologically dangerous for an unprepared field worker or believer.

Another danger came at the end of one long day's work. My last informant, a woman, was talking - every word, her voice evil. For the first and only time in my life I felt the physical presence of evil. The woman's departure came as a relief. I just made the dining room before it closed. A shower followed. I now understood what total-submersion baptism meant to the early Christian - a washing away of evil. Completely refreshed and ready for bed, I delayed to take the final therapeutic action. Tired as I was, I sat down to replay those evil cylinders. The evil had disappeared! Fatigue and exhaustion are also a danger in field work. The woman's monotonous voice had half hypnotized me!

A third danger for the field worker is a newspaper reporter! Neither in Adams County, Illinois, nor in the South did I want prospective informants making up sayings or stories, or visiting public libraries, as a preparation for my visit to them or their visits to me. One morning Edward entered to say, "There's a young colored man out here, been setting over a hour waiting to see you, but I won't let him in - says he's a newspaper reporter." I let him in, a pleasant and intelligent person. Neither of us asked for credentials. My work I explained briefly. "Have you ever found much use of drugs among these people, he inquired?" "That," I replied, "I wouldn't know, not being able to identify an addict; but plenty of alcohol is evident." Was he a stool pigeon? I doubt it. Fortunately he had no real interest in my work.

LITTLE ROCK, ARK. The train from New York City through St. Louis brought me to Little Rock. Memorable were the 4 tallest osage orange trees I had ever seen, these in front of my hotel, the Pike - whether Albert or Zebulon, I am uncertain.

(Testing the stylus, Memphis, Tenn., Tuesday, May 24 or 25 - I don't know which - 1938. The next number will be 915. We have been having considerable trouble getting started here in Memphis. We arrived from Little Rock, Ark., Thursday night. So we have been here Friday, Saturday, Sunday, Monday and this is Tuesday. In my recordings at Little Rock, Ark., I did not test the stylus on the ordinary cylinder, therefore I must be careful and see that I have those cylinders marked properly when I get home. Edward has just gone out to bring in the people.)

(I think we began a little bit the wrong way here, or at least Edward did. He began by rounding up all the professionals, which frightened them, so today we are beginning by rounding up the ordinary people, and if the professionals want to come around later, why all well and good. But we figure with the ordinary people we will probably do our usual work here.) [Memphis, Tenn., 1481:1.]

"No.920 - the landlady - Eureka Hotel [downtown, for black people, and near my hotel, The Peabody] - several things" - *Numbers Book* 10, 885-977.

(Testing the stylus, Memphis, Tenn., Thursday, May 26, 1938. Last night I thought I might try to see if there was an Italian or a Chinese Restaurant in Memphis because I have become thoroughly tired of hotel food, so I asked the porter and he told me to go to Pete and Joe's, just opposite the Court House - the County Court House and City Jail. Surprisingly to relate, the food was very good. I had ravioli and it really was excellent. I shall go there tonight and try to have spaghetti or something of that sort.)

(I don't know whether this groove is cutting deep enough or not - I think probably it will work, I will see in just a moment. Edward has gone out to get the first carload.)



(I am having the same difficulty here that I have always had every place. People are [too] frightened to come around. Yesterday a man came in and before his turn came, he disappeared.)

(The reverberation in this room is very sharp. There is no carpet on the floor and the walls are quite a bit bare.)

(The next number is 932.) [Memphis, Tenn., 1512:15.]

(End of 952. It's after six o'clock and it's terribly hot in this room with the window closed, and the noise in the next room with the radio going, and there are still some people to be interviewed.) [Memphis, Tenn., 1538:10.]

"No.977 - man - police came in [to my interviewing room at Eureka Hotel] - about 10 o'clock I would say - just started [to interview this informant] when they [two policemen slammed open the door and] came in" - (*Numbers Book* 10). [This entry was made as soon as I returned to The Peabody - that was as fast as I could pack and leave the Eureka.]

Up to this point I had had no trouble with the police, seeing no reason why I should have had. In fact, the policeman in New Orleans (*see* p.XXXI) had been courteous, and from Memphis on, I found the chiefs-of-police cooperative when I called upon them for permission to work in the Negro district (*see* what I say about police in my letter to Edward Bufford in ILLUSTRATIONS). Permission of course was never given in writing. As soon as the police rushed into the room, one said to the other, "Call the wagon and throw this goddam son-of-a-bitch and his *crap* into it." And worse! I was too stunned to be frightened or to say anything foolish. Experience in the Chicago slums came to my aid (*see* p.XVI). Had I said, "This is a free country," I would have had hell beaten out of me for resisting arrest! Fortunately they mistook my comatose condition for composure, poise or whatever term lawmen use for this situation - *cool* was then unknown. I explained my work, a scientific investigation of beliefs, and if they would accompany me to The Peabody, I would in the presence of the manager open my safety deposit box and show many credentials. Who reported me to the police? Probably a stool pigeon. All this happened on a Saturday! Back at the hotel I sat down to write the note (*see* ILLUSTRATIONS). It was only then I realized I had taken one hellofa beating. Further work in Memphis was impossible. I telephoned my wife to explain everything and to tell her I was boarding the next train home. First, I drove Edward down to the railroad station to watch his train pull out for Mobile.

This experience in Memphis almost killed *Hoodoo - Conjuraton - Witchcraft - Rootwork*. My wife and I, while in Toronto on business, suddenly decided to cross Canada by train, drive down the Pacific coast to and a little way into Mexico, and return to New York City, stopping at Grand Canyon and elsewhere.

Finally, I decided not to *chicken out* - I had to resume work, *I had to return to Memphis*. But, before I did, I interviewed 539 informants elsewhere (*see* MADAM WILEY, pp.1556-1567).

ST. PETERSBURG, FLA. My letter of Jan. 23, 1939 to Edward Bufford shows the preparation for St. Petersburg (*see* ILLUSTRATIONS). We stayed at The Vinoy Park Hotel; the food being excellent and the manager, Kennedy, one of the best we ever met.

(Testing the stylus, Tuesday, February 13, 1939, St. Petersburg, Fla. Working at Clark Hotel [the colored hotel out near or beyond city limits].)

(One thing about work here at St. Petersburg is this. First we had a rather difficult time breaking in - it took us four days before the work broke. So far we have been doing fairly well - filling a considerable number of cylinders. The difficulty is that there isn't a large quantity of material on each cylinder, because the people do not seem to know as much as some of the other places where I

have worked....I think I shall probably do West Palm Beach and then go up to Georgia.) [1677:9.]

(Friday morning, February 10, [1939], St. Petersburg, Fla., at the Clark Hotel.)

(So far, the first three days, things have been coming in slowly, but I think today and tomorrow, that things will really begin to break. There seems to be plenty of work here but the people are still a little bit frightened. I am having some trouble with my teeth. I hope they do hold out until this trip - the "C" Series - is completed.) [1598:2.]

Our rented car looking presentable enough, Edward drove us to Fort Meyers for the night, across the Tamiami Trail to Miami and The Flamingo at Miami Beach, and finally to Palm Beach. From here Edward returned the rented car to St. Petersburg and used the pre-purchased railroad ticket home to Mobile.

(The Breakers, Palm Beach - Thursday afternoon, February [I do not know date!]. The machines, the recorder and reproducer, which I shipped over by truck from St. Petersburg to Palm Beach [my wife says 23] arrived with some damage. I probably will be able to get a cabinet-maker to glue up these cracks. At the moment I am testing the stylus to see whether the recorder is in working condition. Tell me something, Al [Alma].) [Palm Beach, Fla., 1717:1.]

After Palm Beach my wife and I took the train to New York City. WAYCROSS, GA. Later I sent Edward ahead of me to Waycross, Ga. Here we found two outstanding contact men - names unknown because *Numbers Book* 11, 977-1290 is misplaced or lost - who combed the countryside for *doctors*.

(It's raining outside and the ceiling of this room is beginning to leak in three or four places. In fact half the plaster is off the ceiling, anyway, and I have three more people to talk with tonight before I leave and I must stick it out - unless I'm simply drowned.) [Waycross, Ga., 1757:5.]

(Testing the stylus. Waycross, Ga., Friday, March 3, 1939. Yesterday afternoon I quit because I seemed to have neuralgia. The roof was leaking and the room got very damp. Last night it was very cold, in fact it got down to 34° this morning. Last night I went to bed at nine o'clock, took two aspirins and this morning [when] we got to the room it was so cold I'm wearing my overcoat and have built a fire in the fireplace. The stylus seemed to stick a little bit this morning so I'm testing it out. Hope we have another good day. The next number will be 1116.) [1789:3.]

(Testing the stylus, Waycross, Ga., Monday, March 6, 1939. Working at the Cooper Hotel [a Negro hotel].)

(Saturday night we had decided to go on down to Brunswick, but some of the boys called up and said they would probably give us a good week next week, so we decided to stay on. I also hear that a preacher has been preaching against me. That right, Edward?)

"That's right, sir." [Edward.]

(He'll probably do us a little good, don't you think?)

"Ah think he did ever so much." [Edward.]

[Edward, though he had been with me a long time, had no idea that I myself was a preacher.] [Waycross, Ga., 1855:1.]

(Testing the stylus, Waycross, Ga., Wednesday, March 8, 1939. Edward went out this morning and got a man in the country about nine miles; who is out here waiting for us now.) [See THE PATIENT DOCTOR, pp.969-992.]

(Last night another white man wanted to come around to see me?)

"That's right." [Edward talking.]

(He's from the country, too.)

(The next number will be 1165.) [1943:1.]

(Testing the stylus, Brunswick, Ga., Saturday, March 11, 1939. I am staying at the Ogleshorpe Hotel. I came down from Waycross yesterday morning. I had to get up at 4:15 in order to catch that 5:30 train. It seems as BRUNSWICK, GA. though we might do a little work here, although usually Saturday is rather a light day.)

(The next number will be 1174.)

(Testing the stylus, Brunswick, Ga., Tuesday, March 14, 1939.)

(We seem to be having quite a time getting started here. The people seem to be quite frightened.)

(One thing is certain. Working in a colored hotel is more conducive toward bringing people around than working in a private home, as we are working here.)

(The next number will be 1205.)

Dere certain hours dat chew go out dere an' certain days, an' ah would have tuh look ovah mah othah books....[No.1206; Brunswick, Ga., 2034:2.]

[Informant, man, shows me a book.]

(These books: *The Key to Success*, by Dr. Jihgje - P'Jlma Jihdje - at 794 West Orange St., Gainesville, Fla., & *Spiritual Guidance in Divine...Revealing the Egyptian Secrets of Love, Success and Prosperity*.)

(You've had this book for 18 years?)

Yes sir.

(This black cat charm [shown me], you wear it so you will be able to see.)

Dat's right.

(Testing the stylus, Savannah, Ga., Saturday, March 18, 1939. Yesterday I watched the St. Patrick's day Parade. Quite a large one here. You know, there is quite a large Irish population here in this city - quite a SAVANNAH, GA. large population.)

SECOND VISIT (I'm staying at the Hotel Savannah, and I am beginning work this morning at - what is the address here? You gave it to me didn't you?) [I am speaking to my contact man, Edward.]

(The next number will be 1230.) [Savannah, Ga., 2nd trip, C506 - 2087.]

(Testing the stylus, Savannah, Ga., Monday, March 20, 1939. We are working at 506 Montgomery Street.) [Savannah, Ga., 2nd trip, C519 = 2100.]

(Testing the stylus, Savannah, Ga., Tuesday, March 21, 1939, the first day of Spring. Also, the weather is warmer than it was yesterday. Yesterday my feet were cold sitting in here - the room was a little bit damp. The next number will be 1252.) [Savannah, Ga., 2nd trip, C543 = 2124.]

(End of 1259. This woman talked in a whisper, that is the reason her voice was so low.) [Savannah, Ga., 2nd trip, C558:1 = 2139.]

(Well, how did she happen to ask you about addressing a letter?)

"Well, ah asked her wus dere any place tuh git stamps, an' she tole me ah had tuh go down dere an' git a nickel machine an' put a nickel in dere an' git fo' ones. Ah tole, 'Well, still wouldn't do me,' ah said, 'ah'm goin' put money in it to send to mah wife.'" [Edward is talking.]

"She say, 'Well, ah kin take care of dat.'"

"So she taken de lettah an' rubbed it 'cross her breast an' crossed it an' shet her eyes, an' done somepin an' put de lettah on back an' said, 'Now, nobody in de world will tetch dat lettah but chure wife, an' whut's in it she'll git it.'"

"So ah had a lettah from mah wife heah last night an' say she received de money - de money wus in it."

(She told me something when she was in here, but most of her works is concerned about spiritual things.)

"Well, the law won't let her do witchcraft work, 'cause she tole a man somepin about ten yeahs ago an' de man went off an' kilt his wife. But whut she told him

wus true." [Savannah, Ga., 2nd trip, C594:1 = 2175.]

(Testing the stylus, Florence, S.C., Friday, March 31, 1939.)

FLORENCE, S. CAR. (After leaving Savannah, I went to New York and then came back last night. We are working at Henry Tillins, 1108 East Cox Street. It is a very nice home.)

(The next number will be 1282.) [C598 = 2179.]

(Testing the stylus, Florence, S.C., Saturday, April 1, 1939.)

(Last night - Timmins [H.L. Timmons in *Account Book*] this morning, when he came to the hotel to get me, he said that a man had killed his wife last night just here about a block away. The husband came home and he found a man [woman] running out the back door, and he chased him [her], the man [woman], and he fell down. He couldn't catch the man [woman] so he went back and got into a quarrel with his wife and shot her right through the heart. They haven't found the man [woman] yet. Timmins and Edward said that it rather disrupted their work last night, because the woman was killed after I came, rather than before.)

(The next number 1291.)

[My transcriber, Miss Hayes, made what she considered necessary corrections; she couldn't understand a woman *running out the back door* - but a woman did!]

(This room that I am working in is as cold as ice, although the sun is shining outside and it is probably about 70 degrees. My nose is dripping and I suppose I've got a terrible cold.)

(Ought to warm this room up some tomorrow.) [C639 = 2220.]

(Think I'll work today until only about three o'clock, because of the funeral of that girl who was shot by her husband several days ago. Everybody is going there - all our contact people.) [C655 = 2236.]

(Testing the stylus, Florence, S.C., Wednesday, April 6, 1939. The funeral is over now, so the people will come around today.)

(The next number will be 1313.) [C655 = 2236.]

(Edward [my contact man] and I have been talking about the numbers racket here. They call it the Cotton Exchange or the Cotton Market. He says that four or five hundred people here are selling numbers. They have a membership of how much?)

"All the Cotton Exchange membership." [Edward speaking.]

[He shows me some used numbers tickets.]

"Ah got it from de grocery sto' up dere."

(Did you buy this?)

"No sir, ah sneaked 'em from anothah fellah, whut he played yesterday."

(Those are the numbers that won yesterday?)

"Dose de numbah didn't win."

[There were 3 numbers on 1 ticket (see later), the reason for my confusing *these* and *this*.]

(You think that some white men are behind it and don't want anybody to know that they have anything to do with it?)

"Nobody knows who runnin' it. It run by white men. Nuthin operated by colored."

(And these people get percent commission for selling the tickets?)

"Five percent commission offa 25 cents - see, 20 percent of the dollah."

(And you can get 4 numbers for a penny?)

"Three numbahs fo' a penny."

(And you play as much as you want to?)

"Yo' kin play - go on right through to 25 cents. Play 25 cents in de box; then they play 25 cents straight. If yo' play 25 cents in de box, it brings 75 to 100 dollahs - if it comes both ways. Yo' kin change dat number around or yo'

kin put it in de box one way. Den yo' kin change it back an' it will come back-wards - object [opposite] of what yo' got straighten in de box."

(And there's no way of tracing it to find out who's got it?)

"Can't trace it - whut dey been trying tuh do fo' de last month. De police heah can't trace it. It's unpublished - it's not published. It's against de law to operate de game here an' dey operating it."

(The people who sell these numbers take this money and give it to the man in the grocery store?)

"Give it to de man in de grocery store."

(He gives it to somebody else.)

"He gives it to de local man an' de local man carries it to anothah man, an' den yo' nevah know who de boss is. Can't nobody tell who's behind it."

(Well, now, how do they find out what number is winning?)

"Dey find out through de local man 'cause he come an' put it up on de black-bo'd in de evenin' at five-thirty."

(Where are these numbers supposed to be drawn?)

"Don't nobody know where dey supposed to be drawn. Dat's de trouble."

(Don't know whether they are drawn in New York or somewhere else?)

"No sir, don't know whether dey drawn in New York, Philadelphia, New Orleans or where. All dey knows is dat de numbers come out at five-thirty. When dey make de bo'd dey sees de numbah on de bo'd. Dere only comes three numbahs on de bo'd. Yo' kin play a hundred numbahs an' only three numbahs come on de bo'd. But who behin' de numbahs, nobody heah knows."

(And the agent - this man there at the grocery store?)

"He doesn't know who's behin' it."

(Who tells them - who puts those numbers up on the board?)

"De local man - local man when he brings de slip in de evenin' and put de numbah on de bo'd."

(And when - and who spreads the news around then?)

"De *riders*."

(How many *riders* did you say there was in town?)

"Dere's about five-hundred *riders*."

(This fellow up here that killed his wife - Edward just tells me that he has been to [has returned to] or he is [back] in the hospital. They let him out on bail. He was [is] a cook. Somebody over at the hospital went over and got him out on bail. What are they going to do with him do you think?)

"Well, dey got de trial set fo' June."

(He isn't in jail at all?)

"Not in jail at all, no sir." [C708 = 2289.]

(Beginning work at Memphis, Wednesday, October 24, 1939. This is our second attempt at Memphis. We are working at 592 South Wellington Street - Mrs. Jones. Edward is also staying here. We are testing the stylus.)

MEMPHIS, TENN.  
RETURN TO MEMPHIS (In getting into Memphis - we had a train wreck, a freight wreck over in Pennsylvania. I missed my connections in Cincinnati and was twelve hours late reaching Memphis, so I've been on the train two nights. I am staying at the Hotel Peabody. We have taken a car from the Dixie Garage.)

(How do you think we are lined up for the day?)

"We have a pretty good line-up fo' today [Edward speaking], an' de work oughta be right good fo' de fust day, fo' de fus' beginnin'".

(Madam Collins [see pp.992-1024] this morning said that last year a man came through here from Michigan, who had machines and was doing the same type of work that I am doing; but that he worked in some white home and the colored people

came to see him.)

(Dr. Hyatt, about a month ago ((probably about the 10th of April)) an edition of the World-Telegram carried a story about the WPA doing a great deal of this work in Mississippi, even giving a short resume of some of the superstitions and practices.) [My transcriber, RH = something Hayes.]

(Also, last year there were people from Brown University [see line 46, p.XXIX] going about the country, mostly New England and North I think, using the disc apparatus to pick up the various dialects. R.H.) [Three preceding comments from Memphis, 2nd trip, 2786:5.]

On my *return to Memphis*, I carried a letter of introduction from the National City (now First National City) Bank of New York to their correspondent bank in Memphis. A vice-president greeted me, then telephoned the Chief-of-Police, telling him he was sending over a friend of the bank's and that anything he could do for me would be greatly appreciated. The Chief and I were having a pleasant talk when all of a sudden he asked, "Aren't you the fellow who was here some months ago? When two of my men knocked on the door and asked you what you were doing, you got excited? Be calmer this time. Go over the bridge to Arkansas and buy yourself a bottle of *booze*."

I now used a similar bank letter for New Orleans, but the bank interviewed the Chief for me.

(Testing the stylus. Beginning my second trip to New Orleans, La., Wednesday, February 14, 1940. The first number here will be 1558. The location is very, very noisy, so I don't know just exactly how good these recordings are going to be. This is Wednesday. I got in NEW ORLEANS, LA. MY SECOND VISIT Monday night and I am staying over at the St. Charles Hotel. I came down on the Southern Railway from New York, I left there Sunday. We are working again at the Patterson Hotel but he has moved across the street from his old location and is now a [something? transient?] hotel.)

[New Orleans, La., 2nd trip, E1:1 = 2833.]

(End of 1558. This woman was the wife of the Peg Leg whom I interviewed when I was here two years ago. The reverberation in this room is very, very bad. I don't know what's wrong.) [New Orleans, La., E6:2 = 2839.]

[The old Patterson Hotel looking something like a cheap hotel was pretty bad; the new or second Patterson Hotel, a few delapidated upstairs rooms, was just about impossible.]

(Testing the stylus, Thursday, February 15, 1940, New Orleans, La. I am staying at the Hotel St. Charles, Room 568. The recordings from this particular room are not going to be very good because the room is very bare and the reverberation is bad, and there is tremendous noise outside the building. Also, it is very difficult to keep people here in the building quiet - the walls are very thin.)

(The next number will be 1563.)

(End of 1562. This man in here, he works at the Cracker Drug Store. All he could talk about was powders and things of that sort, so I couldn't use him. But I think I will get around to the store later on and talk to him and see what their material is. However, he'll act as a contact man!) [Was he sent round to investigate me? I never paid the visit.]

(Testing the stylus, Monday, February 19, 1940. New Orleans, La.)

(I am still working at the Patterson Hotel. The weather has been terrible the last few days. Friday, I took ill and had the doctor on Saturday and had a temperature of one degree plus. Sunday night the fever was gone but I'm still feeling rather weak. Last week we got just two day's work in, so I will have to do

better this week. The next number will be 1568.) [New Orleans, La., 2nd trip, E45 = 2878.]

(Testing the stylus, Algiers, La., February 21, 1940. Wednesday. This is my birthday. Al [wife Alma] called up this morning. I am still suffering from a very bad cold. In fact, I have almost a degree of temperature.

ALGIERS, LA. The doctor came in again last night and I told him to drop by tonight to see how I am.)

(We are working at the Eagle Eye Hall, 1700 Nunez Street, Algiers, La.)

(The next number will be 1575.)

(Testing the stylus, Algiers, La., Thursday, Feb. 22, 1940. Today we have a bright sunny day for the first time - well, since I've been here. We must come across on the ferry each morning and go back each night. The next number will be 1579.) [E75 = 2908.] [See Mack's story about May Day water, 986, p.381; also 1385, p.460.]

(End of 1586. There is a colored funeral going by, the band playing Chopin's Funeral March, and going along slowly - about 2000 of them....)

(Testing the stylus, Algiers, La., Tuesday, February 27, 1940. We are having our old difficulty again - great crowds of people rushing in but none of them really knowing anything. The good ones still are holding back, although we have had five or six since we have been here.)

(The next number will be 1598 [actually 1597A].)

[My contact man Edward and I test stylus.]

(That was by way of testing the stylus on Wednesday, Algiers, La., February 28, 1940.) [E183:1 = 3016.]

(What did he [Marshall] say about those people that Marshall [he] went for?)

"Well, dey walkin', won't ride - two miles." [Edward speaking.]

(Why wouldn't they get in the car?)

"Wouldn't git in the car - superstitious."

(Superstitious about what?)

"Ah dunno, suh."

(How far did they go off?)

"Two miles - jis' heah on de bridge, city limit bridge."

(What was that other place where the people wouldn't get in the car and ride? Some other place we were, where they were afraid to get in the car, and walked over?)

"Let's see - dat wus [St.] Petersburg, wusn't it?"

(I suppose they were afraid we would hurt them on the journey.)

"Ah dunno whut de mattah wit 'em. Dere's 'bout five of 'em an' dey 'fuse tuh ride. He [Marshall] come back an' tole me jis' now. He gone on back tuh git anothead load an' ah seen dem ride off. Dey walkin'."

(Those that came yesterday walked too, didn't they, and they walked back?)

"Wouldn't ride, 'fuse tuh ride back."

(What did you say about these fellows over there in Algiers? You went into some of their offices yesterday?)

"Went into some of their offices, yes sir." [Edward talking.]

(And what did they have in there?)

"Well, they had diff'rent - all kind of animals come out of human beings in a jar. Well, I see some frogs, I see some lizards, I see snakes, I see some things that look like maybe jelly fish[?] and worms, and see some bugs and also some maggots - diff'rent things in the jars."

(What did you say when you left there?)

"I left there, I was kind of *frozy*. I was scared - didn't know the way out, had to take me back on across the roofs. And then they say that after they send

a couple of their friends over and they tell their stories, and come back and tell 'em all right, say, they'll come over to see you. If you's from the South - cause they ain't takin' no chances on 'em [from the South].

(I see. Why is that?)

"Well, they say the people in the South always up to get somebody in jail - might get into trouble proposition. And they got license to do that, but some of them does this modern [join religion to their work] and if you working out South, you wouldn't git a story. [New Orleans, La., 1234:7. This is a trip Edward and Marshall made to Algiers on our first visit to New Orleans.]

#### FINAL COMMENTS

As soon as I have had a rest of several months by going away somewhere, I will start to produce the tape recording account of many things omitted - these from notes made through the years.

A few final comments follow.

After four consecutive years of concentrated work on this manuscript - these not including former years of sorting, eliminating and trying to reduce a mass of material to workable dimensions - I was too tired at my age to write an adequate or ordered INTRODUCTION. At least the disorder of the preceding attempt is quite in keeping with the subject matter.

Subject matter! Fortunately a master of it reached me just before these final few pages were handed to the printer. He raises a question about *FACI* I had forgotten:

"University of California Los Angeles, Center for the Study of Comparative Folklore and Mythology, December 18, 1969. Rev. Harry Middleton Hyatt....Dear Rev. Hyatt: At last I have an effective address for you, supplied by my friend of many years, Dr. Duncan Emrich of Washington.... I am so pleased to learn that you are still active, and that you have now just completed a definitive work on witchcraft and conjury. I am certainly eager to receive a copy of this new work, and to make sure that copies will also be in our main University Research Library and in the Staff Library of the Center for the Study of Comparative Folklore and Mythology. Duncan tells me that the supply of the second edition of the Adams County book is about out of print. We have a copy in the University Research Library, but I should like to possess it personally; so please dispatch me a copy at once, together with the invoice....You would be able to feast your eyes on my wonderful sections on witchcraft, conjury, the devil, the evil eye, hoodoo, voodoo, etc. - all of which is from published sources - if you could find a way to visit our Center. Yours sincerely [signed] Wayland D. Hand - Director."

I was delighted to hear from Dr. Hand because a considerable amount of unused hoodoo material - perhaps enough for a third volume - must be preserved and may need a future home. But his request for an invoice could not be honored, the few remaining copies of *FACI* being reserved for the new universities springing up everywhere round the world. Instead, I presented *FACI* to him as a token of respect for his great contribution to the folklore field. Few persons are aware that more than 100 folklore classes are now offered in our universities; that in several universities a doctor's degree is given in the subject.

Of the 1000 copies of *FACI* printed (2nd ed.), 750 were mailed in *Operation Odyssey of a Book* to libraries in every part of the world as a memorial to my



wife. I have an astonishing collection of acknowledgments, some of them including friendly letters or notes, or brief notations on formal acceptance card. [See LIBRARIAN LETTERS AND NOTES section at end of Volume Two.] Every great university and national library accepted - even a few libraries behind the Iron Curtain and Peking (so spelled on letterhead). Only eight copies were rejected - a non-university town in Germany, Palma in Majorca (sent as a tribute to what used to be called *The 12th Nocture*, the first Chopin I ever heard), and Morocco. The five returns in the U.S.A., included four public libraries in cities of moderate size, and one university I had never heard of until I picked it out of *The World Almanac*.

*FACTI* - a special memorial - was not offered to reviewers. For this reason I treasured librarian acceptances that began to arrive. They came at an opportune time, another personal misfortune being seemingly imminent. These formally printed cards and sheets, as well as typewritten letters and notes, inspired and encouraged me to resume work on *HOODOO*. Some of them I have quoted in part at the end of volume two - the most important position, liturgically.

The first paragraph of the PREFACE refers to several copies Xeroxed for copyright purpose and for distribution should anything have happened to me.

The *in the memory of* is for a man I never knew, he dying of cancer in a hospital when I first met my future wife. I am merely keeping a promise made to her years ago and in a manner she would have approved.

That name Henry before Hyatt in illustration two at the end of volume two puzzles my memory. True, more people knew me as Henry than Harry because my future wife had renamed me; but where could the detective agency have found it? And how did they learn about the honorary doctor's degree I have not used in years? Evidently among identification papers submitted to them, they saw one referring to me as Dr. Henry Hyatt. I employed the agency because we were working in a TOUGH district. Not the blacks did I question, but the white underworld bosses. An unknown white man working in black neighborhood was always suspected. Only once before had I felt doubtful - that was on *my return to Memphis*.

The second edition of *FACTI* was delayed because I attempted an elaborate index. For example take the word red - Red: clothes (all item numbers listed after each entry), cow, flower, food, medicine, paper, sky, etc. Cf. blood. I also used an exhaustive system for magic rites, classifying every possible type - Magic: articles, colors, deception (1179), difference (1257), direction, hand, location (corner, center of room, attic, etc.), etc. I have over 6000 cards with thousands of entries, and not halfway through the manuscript! *HOODOO* was delayed because I felt it a little advanced for the public. These last ten years it is I who have been *unadvanced*!

If I have spoken much about myself in this INTRODUCTION, it is because - had someone else written these volumes, I would like to know something about the man who made the attempt. If the reader agrees, he will learn more about me in "Pictures for Alma," at the end of the second edition of *FACTI*. Perhaps this is also a protest against today's impersonality. These two volumes are also a protest showing how society failed to educate underprivileged people, black and white.

Among special acknowledgments are: R.H. Hayes, the expert transcriber, called Miss Hayes though married and having children in school. Barbara Connelly - a twenty-three year old girl - obtained from Manpower in Morristown, N.J., married, mother of a two year old son, and working for me at her mother's home. We met for conference at Manpower. Mrs. Alfred F. Pogge who typed the complete manuscript of *HOODOO*. She, her husband (a biologist at Quincy College) and their four young daughters have been my personal friends for more than three

years. And finally Mrs. Harry Dyel, who did preparatory typing on parts of *HOODOO* and other work. These last two helpers were obtained from Manpower, Quincy, Illinois.

And finally there are thanks that I was able to complete two separate works - *FACI* already typed double space - after I thought my working days had ended. All this is a long way from that September morning in 1964 when I drove out of Cincinnati for home in Gladstone, New Jersey. Never did I drive more carefully. A few days before I had been shocked in Quincy, Illinois, on learning I had cataracts; so much so, I made a serious mistake. I should have been fitted for temporary glasses before leaving Quincy. As I went along towards the Turnpike my problems were two, one immediate and the other later. How was I going to drive through the tunnels on the Pennsylvania Turnpike? I could have used tunnel-less Route 40 to the south, but driving hazards would have been greater. Besides, I knew the Turnpike. And that second but later problem. What was I going to do with myself? I could not live alone another winter in the old home. One answer came before I reached the Turnpike. I would complete the second edition of *FACI*! Where could there have been a better place to work than in our very new *dinekit* - as I called it - on our dining table in front of the wide picture window, looking out over our feeding station. The first night I made the first motel on the Turnpike. Next morning on reaching the first tunnel I pulled off to the right, to stop to think. I saw a large truck just entering the tunnel. I looked behind me. Here came another large truck. As he passed I jumped in behind him, letting him run interference for me. Similarly I cleared all tunnels! Thus are difficulties solved one by one. Once again - *Deo Gratias!*

"I shall be calling you and waiting.  
Perhaps even beyond the stars,  
They have need of a little house of mercy.  
God knows, wherever I am,  
I shall have need of you."  
*Grief for a Death in Paris - 1919*

"Once again the sea shall roll over us,  
The old sea with a new name.  
Does it matter?  
This time we'll be together."  
*An Answer Years Later*

## A STRANGE WORLD

### FEAR AND FRUSTRATION - DISEASE AND DEATH

*My Folklore from Adams County Illinois* ended with the death of a white witch. A dying colored witch will begin this book - not to practice the magic rite of reversing, but to commemorate the story itself; the first belief collected for the present volume, March 12, 1936. Informant No. 1, Julia, my wife's reliable household-manager for years, also brought the next ten informants to our apartment at 130 East End Avenue, New York City. Later my work at Wilmington, North Carolina, was done in her sister's home.

This book is a vast quotation from my interviews with hundreds of informants. To identify the two speakers - *all parentheses and brackets enclose my words*; the first indicating question or comment during actual interview, the second denoting subsequent editorial matter. *Everything else belongs to the informants.*

### NEGROES AND WHITES BELIEVE IN THIS STRANGE WORLD

1. It was a stormy night, thundering and lightning and raining, and this old witch [Millie] was dying. My mother and father and grandmother and lots of other people were there. And she started to climb up the wall. Of course they had to tie her in bed. And then they all got frightened. My mother got under the bed. And she died that night. And when the time for the funeral came, which I guess was about two or three days after, they put her in the hearse. And she bled from the house to the cemetery. It came through the casket [coffin] and hearse. They say there was a stream of blood from the house to the cemetery. [New York City, (1), by hand. *These three facts - where collected, from whom and how, are given for all material; sometimes "when" is added, this in Gaston Co., N. Car., 1892.*]

2. [I now quote for comparison of beliefs my accounts of the preceding white witch's death and burial:]

Miss Healer [a professional healer] called me [the Informant] up [1932] and said Witch was sick and she wanted to see me. So that Sunday afternoon [my] Daughter took me over to Witch's, and Witch told me she was sick. And then she said, "Informant, do you know that Christ came to me this morning and had His thorns on His head like when He was crucified." And then she said He had His arms stretched out like this [here Informant stretched out her arms imitating Witch's action] and called her. He wanted her to come. Then we just talked from then on. Well, then I don't know what happened. See. But every day it just seemed like I would have to go to her house. And we generally just set and talked. That was about six weeks all told.

And then one Saturday morning I went real early, about eight o'clock, and when I went in, this Miss Healer was there. And then she left. Then Witch's Husband, he wanted to go to the barber shop to get shaved, and he said, "Well, I'll go because Informant is here." After he left, Witch got those hysterical spells. She would scream and pull her hair and kind of go wild. I couldn't do anything with her. Then, every time I would leave her house, she would pray on me and made a cross about here [Informant crossed her heart]. Every time she

made a prayer, she was praying over these medals. [Informant, though a Protestant, was wearing several blessed Roman Catholic medals over her heart.] She didn't know I had them on, of course. Well, that was the last Saturday I was there. See. So when I got home I called Miss Healer and I said, "Do you think Witch is worse?" And she said, "No." She said, "Mrs. Informant, I think she's just working on your nerves" - cause she said, whenever she's there, Witch's all right; but whenever Witch seen me coming, she would throw herself into those spells. So I told Miss Healer about Witch praying on me, and she said, "I believe she's putting you in a spell." And she said, "Why can't you go out to Father Z?" And, let's see, we waited until next week.

Miss Friend [Roman Catholic] took us [Informant, Daughter and small Grandson] out. We pressed the bell and went into the hallway and some young priest came. We told him we wanted to speak to Father Z. Then Miss Friend introduced me to him. And he told her to go into the parlor on the other side. And I guess I went into his study. Well, then we talked and he said, "What made you come to me?" He said, "Don't you go to any church?" I told him I belonged to B. Church [which Informant had not attended for years] and he said, why didn't I go to him [the clergyman there]. I told him that I heard out to Y. Church the priests could help you if you thought you were *hoodooed*. He didn't say much of anything. He was a very firm old man. Let's see, so then I told him about Witch and told him that it seemed like I had to go every day. So then he said, "Who is this old *hex*?" I said, "Her name is Witch" - I didn't even say her last name - "she lives in the south part of town." And he said to me, "Oh my!" He said, "You are about the fiftieth person from the South End of town that's been to me because they thought this woman had *hoodooed* them." And then he said something about the South End of town. I don't remember what he said. I told him, too, about her saying that we had it too good here [in Informant's home], that she was going to get even with us and make me suffer, having this swell home and getting all of [Husband's] salary, and this and that. And then I told him about [Husband]. At that time Husband hadn't left home yet. [Informant and Husband separated permanently two years later.] And he said to me, "Don't you divorce him" - that's been three years ago [1932] - "he'll give this girl up." Everybody thought so. He said, "A wife has the best chance of holding a husband." So then he prayed on me. He stood up with his cross and prayed over me - whatever you call it. And he said, "I am going to give you this medal. I think it is the best one in my whole collection." Then after I thought a minute, I said to Father Z., "Do you think it would hurt me to put this medal in Husband's clothes?" And he said, "No, it might help." He wanted Husband to come out to see him, and I told him he would never come. See, he kinda thought we were both put in a spell. But see, Husband would never go. So he said to me, "Don't you ever go in Witch's house again." I told him I wouldn't. And he said he would offer special prayers for me in church next day. I said, "What do I owe you?" He said, "Nothing." I said, "I want to give you something for your trouble and time." So I gave him a dollar. And he told me to drop it in a little slit in the desk. I don't know what he said, whether they use it for the poor or for the church. I think he said that. Miss Friend said if I had given him a quarter he would have been satisfied.

And then we [Informant and Miss Friend] went out to the car. And then Miss Friend took Grandson and Daughter in. Daughter thought Witch had Grandson *hoodooed* too. It seemed that every time she [Witch] would come here [to Informant's home], Grandson would get one of those spells. He would be playing, and if Witch would be here, see, why it just seemed like he would fall any place he would be at. One day he was at the top of the steps and fell clean down. Another day he

stood in the cellar way here [just off the kitchen where I sat while recording this story]. And several times he was sitting in the high-chair and would just get like a dish rag, limber, and fall right out of the chair and turn blue. And sometimes it would take us a half hour to get him to come out of it. And Witch [who was frequently hired for housework] would always run and pick him up and rub him. Daughter and I would cry, thought he was going to die. And she said, "Oh, he will be all right." So one day Daughter found one of his stockings on a bush around the house, and so she got it and took it to the cellar and burned it up. After we burned that up Witch never came back. Then Witch took sick. That's where my story started, see. Well, then, all the doctors thought Grandson had heart trouble and they couldn't do anything for him. And they said they didn't understand why the medicine didn't work on him to get him out of these spells. Dr. Q. said, whenever he got another spell, to call him up that minute. He never got any more after we burned the stocking. But in the meantime we took him to Father Z. I didn't go in, but Daughter told him that she thought he had heart trouble. And he said he never heard a child so small [two years old] having heart trouble. He prayed on Grandson and he never had another spell. Daughter wasn't so generous. She didn't give him a nickel. It was worth a dollar, if you thought you were in a spell, to get rid of it. From that time on he began to gain and gain, and Dr. Q. couldn't understand it.

When I came back from Father Z., I called up Miss Healer and told her I went to Father Z. and he told me not to go to Witch's house any more. So I didn't. But the end of the week, Witch kept calling for me, said she must see me. And Miss Healer knew that I would not go there any more because Father Z. told me not to, so she told Witch my phone was out of order. And Witch told her, "You try again every day until you get her." That was like Friday. Saturday afternoon Miss Healer went to Witch's to give her a treatment. Miss Healer is supposed to be a healer. She don't tell you what she does. People say she is good. She don't take no pay. What you give her she takes. Then, while she was there, Witch grabbed her by the wrist, like this [Informant demonstrated the hold], and Miss Healer said to me, "You don't know what a feeling it was." I said to Miss Healer, "Maybe she is putting a spell on you." And Miss Healer said, "I am not afraid of her because I can take spells off." She says she can't, but the South End says she can. So Monday morning Miss Healer called me up and told me she went to St. Mary's Hospital Sunday afternoon to give one of her patient's treatment. She walked up the steps and as she got in the big hall she fell flat, full length of her face. She said the sister run to see if she was hurt. She said, "No." But she said, "I felt like a fool." She said it hurt her so bad she could hardly get home. So she didn't go to Witch's, Sunday night. So Monday morning Witch's Husband went after her. She told Witch's Husband she couldn't come, she fell and hurt herself. So she didn't go Monday to Witch's. Then he said, "Call Informant on the phone." And she told him our phone was still out of order. Then Tuesday morning early, Witch's Husband went about six o'clock and begged her to come again. She said, "I can't come, I can't walk on my foot." She told me she wouldn't go back. So he went back home and told Witch. And she made him go to the grocery store on the corner, F's Grocery, and call her up again, or me. She said, "I told you I couldn't come at six o'clock and I can't come now." I don't know what I will do," he says, "no neighbor will come in [they were afraid of Witch]."

Then Witch's Husband went home from the grocery store and Witch was dead. Died all alone. I went to the funeral after she was dead. I wasn't afraid then. British. [British = Informant was of British descent, though of old American stock; other persons were of German descent - FACI (= Folklore From

*Adams County Illinois*), 2ed., 1965, p.918f.; recorded by hand, word for word.]

3. [My account of the funeral of the preceding white witch follows:]

Some South End (of Quincy) women were out to the cemetery after J's (Mary's) funeral, and they said they tried several times to lower her casket and they couldn't do it. They had to dig the hole larger than usual. [I now comment on this informant's statement.] This refers to the burial of a reputed witch who died in 1932 and is a good example of the unreliability of eyewitnesses, especially when these witnesses were expecting something unusual. It should be remembered that by this time a coffin was not lowered into an empty grave, but into a wooden container; hence the width and length of a grave were much larger than the coffin. Another witness, however, said it was only the lowering apparatus which refused to work. (Even that would be awesome!) This was probably the case. A third witness said the reason the coffin could not be lowered was that J "didn't want to go." [*FACI*, 2ed., 1965, p.711, No. 15374.]

4. There was an old woman who went for a *cunjure*. She lived in King George and she must have been a good *cunjure* because she made her living in that way, putting on spells and taking them off. A neighbor lived not far from her house was hunting squirrels in the squirrel season and he passed near her home in the woods, and he saw she had a snake tied by the tail hanging up the tree, and she had cut its throat and catching the blood in a small bucket. She wasn't there. And he said to himself, "Damn you! I always heard you was a *cunjure* and now I know it." That was about forty years ago. She was a real *cunjure*. Everybody was afraid of that woman, both white and colored. If she came to your house and asked you for anything, it paid you to give it to her. She said, "You're going to lose ten times more than that." [This is called "putting a *bad mouth* on you."] She went to a neighbor one day and asked for a watermelon and he did not believe in *cunjuring*. So he didn't give her the watermelon and lost his horse that night. And then on he took off his hat to this woman. I knew both of them. [Fredericksburg, Va., (71), Ed.; King George Co., Va., 1896.]

5. (Would you say that the people who are engaged in this kind of work... know much about it?)

Dere lotta people workin' 'long dis line dat really don't know much about it. Yessuh, it's lotta people 'long dis line dat know much mo' den ah do, because all of us buy it outa de drug sto' anyway.

[Buying from a hoodoo drug store or hoodoo mail-order firm or owning a hoodoo manual does not make a *doctor*.]

(Would you say that many of them make a good living out of this type of work?)

Yessuh, yessuh - white an' colored heah, ownin' nice homes an' don't do anything but dat, plenty nice cars an' plenty servants.

[This woman marked "good" and "professional(?)" exaggerates, considering me a white *hoodoo doctor* from New York City with car and servant; *car* and owner hired locally, *servant*(!) my skilled contact man Edward trained by me in four cities.]

(Do the white people in this work handle both white and colored?)

Some of 'em an' some of 'em doesn't.

[Some *doctors* are exclusive. Madam Wiley of Memphis - see my interview with her - says, "Mah trade is white." [Memphis, Tenn., (925), 1503:18.]

6. It's an ole white gentleman in the neighborhood where I lived down there in Georgia. I lived at Daisy [pronounced it Da'ze'], Georgia, into de country. An' he was said to be, you know, they said he was *The god of Liberty County*. So when anything happened to the colored people they went to hunt him. I've seen him many a time. [Wilmington, N. Car., (215), 123:2+85; Daisy in Evans Co., Ga. A note on my original transcription in pencil calls him "white *hoodoo doctor*."] ]

7. I heard a white man tell this. I don't know whether it is true or not.

He said this old lady, she was a witch, her name was Smith. He said he missed the ties that come out from under the streetcar track - he had a lot of old ones in his back yard - so he watched one night to see where they went. He said that old Mrs. Smith came over and got on one and rode it as a horse into her yard. It went right off the ground through the air. He said the next day he went over there - he was afraid of her anyhow - he said, "Mrs. Smith, where did you get this log at?" And she said, "Where do you think I get it at?" And he said, "You rode that log over here last night." She said, "You'd better get out of here or I'll ride you like I did the log." And he said he left, too. We were all scared to death of that old woman. [New York City, (7), Ed.; at Harrisburg, Pa., where informant, from Va., lived some years.]

8. [I have four stories about the celebrated Zippy Tull of the Eastern Shore, each told by different informant. The following story, all the material he gave me, came from my hotel manager at Princess Anne, the only white informant in this book. The latter alone makes him memorable in my life, but a favor he also did later made the day doubly a worthy memory. See Zippy Tull in the Index.]

This was I would imagine about sixty-five or seventy years ago [before 1936]. This lady [a white woman] was a relative [great-aunt] of mine, [the informant is a white man], she was living in Wicomico County at a little country place by the name of Siloam, Maryland - Wicomico County. She was going with a young man living in that same neighborhood and they were engaged to be married. There was another girl that this same gentleman was [had been] going with, which of course I can't [do not care to] call his name, but he was [had been] going with these two girls and they were very much in love with this one particular man.

And in order to get the advantage of the [engaged] girl - her name was a Miss B., she [the other girl] tried to find some way to get rid of Miss B., and in doing so, the only way she knew how would be to fix some way to put a spell on her. She had lady friends of course was stopping with Miss B., and also with her, so she got one of these ladies to secure a lock of her hair. And in doing that, Miss B., of course, didn't know that she was securing this lock of hair.

It run on for a little while and she was taken sick. In other words, it was more like her mind - her mind got to be very, very bad, very bad. She consulted doctors frequently but nobody could seem to do her any good. She gradually grow worser in her condition. Of course, the gentleman friend that she had, wasn't paying so much attention to her while her being sick. He figured that wouldn't be the woman for him. He was paying more attention to this other young lady, number two I would call her. But in doing that, this lady tried round different physicians.

Finally she couldn't get any relief, she went to see an old [colored] lady by the name of Zippy Tull. She was known for several counties as being a great fortune teller. She could remove spells, as we now call them, from different people; she could put 'em on someone else, if necessary. She consulted Zippy Tull and, in doing that, she [Zippy Tull] told her her troubles, told her what was causing these troubles.

She said, "Well, can I get cured?"

She said, "Yes, I can cure you. I can also put this same thing on the one that put it on you."

She said, "No, I don't want to do that, I would just love to get well. If I can get well, I feel that that would be the biggest thing in life."

"But," she said, "I can tell you how to get well. If you go to the graveyard, your family graveyard, beside your brother that's now dead, there you will find a lock of your hair burried [buried] in the ground with a brick on top of it; there you will find a cord wrapped around a lock of your hair, and just so long



as that lock of hair stays there, this will gradually work on you; there you'll find a cord which binds that hair perfectly tight. Now, when you go to that grave, don't go until this hour is over - between this hour of twelve and one o'clock at night, and her spirit won't be there or any of her spirits will be there to protect it. You go there at that time. There you dig in the ground at a certain spot [next to her brother's grave]. You'll find this brick, and under there you look and you'll find a lock of hair just as I have told joo, and you bring it to me. Don't chew tell anyone tha' chew found it, don't tell any of your people tha' chew found it, but bring it back to Zippy Tull and I'll tell you what to do with it."

Of course, she was like most people, she felt that anything she could do, you know, to bring her health back to her - she was rejoicing in the fact, if it would do it. But she waited until next morning and she went back to see Aunt Zippy Tull.

And when she got there Aunt Zippy said to her, she said, "Well," she said, "you found just what you're looking for?"

She said, "Yes, I found it. It was there."

She said, "Would joo say that's a lock of your hair?"

She said, "Well, it's the same colah and looks like the same hair."

She said, "How did joo find it?"

"I found it with a little piece of cord wrapped around that hair."

"And that cord around the hair, it must be causing you all this trouble, your headaches and your pains; and just so long as that string, cord, was wrapped round that hair, you would have never gotten any better, you would have gradually grown worse. Now then, if you want, I can put the same spell back on the person, which of course you know who it is. I can put it back on them; or, to get rid of your trouble, you must do away with this hair. But chew must first remove that string." And Aunt Zippy Tull - that's how she was known, they all called her Aunt Zippy - she said, "You take this hair and you destroy it by burning it up. And don't let anybody ever have any of your hair, because this same woman will be trying to do the same thing again."

This woman, after doing this, she gradually got better. She got well, made a strong healthy woman, and lived to be a quite old age. I would positively say she was around seventy or seventy-five years old when she died. This was the age of about twenty-three-or-four years old when this spell was first put on this woman.

Naturally, I know it from actual knowledge. It had been handed down right in the family and we knew this to be a positive fact. This is not a heresay or somebody telling you about it, it's really positive, it's absolutely true. The woman had practically gone crazy and lost her mind. The woman just pulled her hair right out of her head. But her life, it would have been a blank. She went on through life. I don't know her married life of course, I don't know whether that would be necessary now in this particular case or not, but I know this thing was put on by this woman and was taken off by Aunt Zippy Tull which [who] in those days were looked upon as a great witchcraft and fortune-teller.

I would imagine she [Zippy] died between the age of - it's been thirty to forty years ago [before 1936]. But, she was known all over these four counties [Somerset (where we then were), Wicomico, Dorchester and Worcester]. She lived around Siloam; her home was Wicomico County. [Princess Anne, Md., (129), 31:4.]

9. Dere's a *fore-knowing woman* heah at - to Shamrock [Florida]. An' yo' go dere, yo' find dere both black an' white day an' night, an' dey lingering around her place to get a chance to talk with her an' she kin predict. [A *fore-knowing woman* will also do a little *hoodoo* work.] [St. Petersburg, Fla., (990), 1597:3.]

10. Well, I know of a lady tryin' to *poison* someone else. An' so I wus told by a gentleman [*doctor*] that - she goes to work an' takes a tahrahpin [*terrapin*], a water tahrahpin, cooks this water tahrahpin up, takes this grease of it an' greases the other lady's husband in order to *poison* this lady [*husband's wife*]. Well, see, this lady [*wife*] was a - she happened to be cunnin' enough to not let this man [*her husband*] git nowhures nigh 'er. Well, he goes back to whure this woman wus. An' so in jist about a - well, say about nine month's time - well, it wus - yes, it wus nine month's time, this woman she has to be taken to the hospital. An' so whenever she got to the hospital the doctors wanted to 'topsy 'er after she died. So whenever she died they finds a tahrahpin wus hung on to this woman's livah. This wus re'lly true. I knowed this woman mahself. That wus in 1926. That happen in Fayetteville, North Carolina. The woman died in the hospital.

[The preceding word *poison* is a technical term unknown to toxicology; it is a concept belonging to the realm of magic thought and action. We shall meet *poison* again and again, also the concept *fixed*, and always there will be problems. Why did not the husband have the terrapin hanging to him? The evil-doer *intended* the terrapin for the wife. How was this *intention* thwarted? By *counter-intention*. We are in a strange world - the nature of reality faces us.]

She got it back on herself. But how this man turn it back on her, I don't know. But I know how the man told de man's wife to do to not let it be turnt back - for her to not get it, you see.

(What did she do to get this on him?)

She rubbed it on him.

(All over him?)

No, not all over him. She just rubbed it on him [*his privates*]. So this fellah he wus supposed to go home to his wife. See, he wus to get this grease on her an' this wus supposed to take onto her, you see. He didn't get it off on his wife. So by his wife bein' cunnin' enough to not let him touch her no way, he goes right back to this woman an' returned this deal right back on her. An' so the length of time that it wus supposed tah take - you know, in de nine months - why it taken effect.

(Instead of an actual child it was this terrapin?)

It wus a tahrahpin that wus attached to her livah.

[At this point, from the informant's hesitation and manner, her companion's attitude, I suspected that the story must have been a personal experience and so asked for the complete details.]

She wus tryin' to git rid of me. So she a - I commence, you know, I'd feel funny. Mah husband, he wouldn't stay at home, you see. I couldn't keep 'im home. Nothin' I could do, you see. I couldn't keep 'im at home. I could do - come in an' clean up [*and leave*]. An' two children in the home. Workin' ever' day. You see, I couldn't do nothin' atall with 'im. An' so he'd come in; he'd stay in the house for a few minutes.

An' so mah mother-in-law, she stayed there with me, an' she says, "Nora," she says, "you'd better watch," she says, "maybe perhaps that woman has done somethin' to Thornton."

I says, "Ah shucks!" I says, "Do away with that, mama." I says, "They ain't no woman can do nothin'." I says, "He jis' want to run anyhow."

So one day she come to me - I wus drivin' an' ole Ford car. I'd always take him to work ev'ry day, bring 'im back home - backwards an' forewards. So I says to 'im, I says - she stayed home with me, she says, "Nora," she says, "I wan' choo to go off a piece with me."

I says, "Go off a piece wid joo, mama?"

She says, "Yes."

So I says, "All right."

An' so that day - so I goes on an' takes mah husband to work an' I rushes right back there.

I says, "All right, mama." I says, "I'm ready to go." She got right in - she gets in the car.

When she gets in the car, why, I says, "Where you goin'?"

She says, "I'm goin' to Dunn [North Carolina]." She says, "No matter where I'm goin'," she said, "you come on an' take me."

Well, I felt funny, you know because I know de whole - all of them, you know, that it wus used to such as that [all people who believed in *conjuration*], that they did somepin [to protect themselves].

So I says, "All right."

So I goes ahead with 'er.

An' so we get there, we gets out of the car. An' so we commence goin' through a branch. We stopped the car way out here an' commence goin' [walking] through a branch.

I says, "Where you goin', mama?"

She said, "That's all right. Joo come on an' go with me."

So we goes on acrost to a - so we goes to a branch. An' we wus steppin' acrost *tussocks*, zhoo know, goin' across. [This is my only encounter with spoken word *tussocks* in the U.S.A.]

I kep' axin' 'er. I said, "Mama, whar is you goin'?"

Well, I wus afraid, joo see.

An' she says, "Don't joo be uneasy."

But whenever [as soon as] we walks in the house - we come to the door, she walks right up to de man. He wus an' ol' conjure-man [a white man]. And we walked right to the door.

And so he said, "Good evenin', Miss Nora, come in."

Well, I looked at 'im. Well, I could have [been] shot [she was so astonished because he knew her name].

Well, I says, "Good evenin'."

He says, "Pore thing." He say, "You ought to have been here long ago." [This is a usual opening remark by *doctors*.] He says, "You're tormented." He caught me by the hand an' says, "Have a seat, chair."

Well, he drewed his chair right up.

He says a - he says, "Well, you is certainly in a bad condition."

[This is another usual remark by *doctors*.]

I says, "In a bad condition! Why?" Well, she [the mother-in-law] still hadn't tole me anything, you know. So I says, "Why you say I'm in a bad condition?"

He says, "They's a brown-skin woman that's givin' you lots of trouble," an' he says, "you are [something]." He says, "Now, I'm gon'a work for you." He says, "I seen you comin' here." He says, "You been on your road here since one a'clock."

I says, "Yes?" Well, I know'd I left home at one a'clock sure enough I says, "Yes sir."

An' so he says a - "Well," he says, "the thing for you to do, he says a, "tonight when you get home," he says, "whenever [as soon as] your husband comes home tonight," he says, "he ain't goin' hardly wait to eat his supper before he wan'a go to bed."

I says, "Yes?" I looked at 'im. I says, "Wan'a go to bed?"

He says, "Yes," he says, "but don't choo go." He says, "Don't joo go to bed -

find something to do. Keep ev'ry night alone for two or three nights - keep away from him an' he'll care [carry] this right back." He says, "Pore thing," he says, "I'm sorry for you."

Well, I go on back. I says, "Well," I says, "now, if he [the husband] don't do this, I know he's [the *cunjure man* is] not tellin' de truth." So I goes on back home. I talked with mah mother-in-law goin' on back all the way.

She says, "Well, I knowed whare I wus car'in' you." She says, "Lots of people would say their mother-in-law wouldn't do that, you see, but it's a shame for him to do like that."

I goes on back home. Sure enough, he comes in from work an' goin' out - you know how this house is, out on the porch, an' washin' his face. He - I had supper on the table. He couldn't - it looked like he wus nervous or something. He couldn't eat. He -

"Come on," Nora, "let's go to bed."

I says, "No." I says, "My land of mercy, I've got all these clothes to pack up here." I says, "I can't go."

"I'se wantin' to get it."

I says, "No." I says, "No, whenever I ain't got no work to do" - we jist had a big racket about it. I says, "When I ain't got no work to do," I says, "you is out an' gone." I says, "You can git out an' go."

Well, he worried me around, around, there till about eleven a'clock, jist like he [the *cunjure man*] said.

At eleven a'clock he says, "I believe I'll walk down to the depot."

I says, "All right."

He walked on out. But when he came back 'twus that next morning. All right.

An' about two month's time another girl came to me. She says, "Oh-oh-oh," she says, "Thornton an' Mary is raisin' a new family."

I says, "They is?" I says, "That's nice."

She says, "I suppose it's so - I'm only tellin' whut I hear."

An' so mah mother-in-law - in a few days mah mother-in-law come to me. She says, "Oh," she says, "Fannie [someone sent by Mary] come here to get some medicine."

I says, "Did you give it to her?"

She says, "Yes, I give it to her."

I says, "All right."

So - I still - so she hadn't heard still whut he [the *cunjure man*] told me. I told her some an' I kept some. [The mother-in-law was not present during the actual interview between the informant and the *cunjurer*.]

So sure enough, about - well, she taken ill on about Saturday.

So on Saturday he came to me an' he says, "Nora, I guess you're satisfied."

I says, "Whut's de matter?"

"They say you has *poisoned* Mary to death."

I says, "Oh! beg your pardon." I says, "*Poison*?" I says, "I haven't paid one nickel out to *poison* nobody." I says, "If you think that joo would want to die yourself [be hanged or electrocuted for *poisoning* a person]." I says, "Whut's de good of a head an' you don't use it?" I says, "I jis' as well take a knife an' cut de thing off an' throw it away."

So when I said dat, he says, "Well, you's *poisoned* her."

I says, "Whut?"

He says, "I'm gon'a do ever'thing I can for 'er."

I says, "Well, that's all right - go ahaid an' do it."

So on Saturday night he comes in - she wusn't dead, she wus in the hospital. Well, I wus workin' on Fairmont Hill, that's why I heard it - I could come down,

the hospital sets a-way back - an' I could hear her screamin' murder, an' she's screamin'.

They said, whitevah it wus, it would rise up in her - jis' rise up jist like that [from her stomach towards the throat] an' go back down an' rise up.

Well, the doctors begged an' begged her fathah to let 'em 'topsy her. So when they 'topsied her they said it was a tahrahpin [about six inches in diameter] wus hangin' onto her livah.

So he came in that Sunday night an' set down by me an' set on the side of de bed, an' he busted out in a-cryin'.

He says, "Well, you have killed her."

I says, "Well, thank God! My prayers is answered."

That's all I said.

So mah mother-in-law come acrost a-laffin' to me.

She says, "Nora, she's gone."

I says, "Yes!" [Baltimore, Md., (150), 53:1.]

11. My father used to go with a lady name Lida and she got tired of him and he wus goin' with another one named Ella. Well, Miss Lida didn't like it and she sent to papa's house for him to come around to hers, and she knew that papa loved whiskey, and so papa went round there and she went back in the kitchen and brung out some drinks. And him and her sat there and drink. But while she was in the kitchen she took some sweet spirits of nitre and put it in papa's drink. Well, he didn't know no diff'rent, 'cause it was strong, and he jis' drank it right on down. And while he was asleep she took some of his hair and - she cut it out - and if you take a person's hair and put it in runnin' water it'll run 'em crazy. And so she cut some of papa's hair. So when he woke up he says, "Well," he says, "Lida, I didn't know I was goin' to sleep," he says, "please excuse me." She says, "Well, that's all right Sam," she says, "you used to come to see me and go to sleep." And he didn't think anything of it and went home.

And about three days after, he begin to feelin' funny for some cause or another. And every time he'd take a drink he would - seemed like he wouldn't have any sense at all. When he'd come home, seemed like if anybody would say anything to him - at least you wouldn't have to say anything to him - the least little fault he'd find, he'd wan'a start fightin'. And Miss Ella couldn't understand it. She says, "Sam, what's ailin' you?" And he'd cuss and rip and rare, and the same way he'd beat us. He'd make us all pull off our clothes and he'd take his belt - he'd always wear a heavy belt - and take it off and double it and beat us with it.

And so one day a man came to the house and Miss Ella, he was a white man, he claimed to be a fortune-teller, and Miss Ella was telling him how papa would act. And he said he would come back when papa was home. And so when he came back he looked at papa and he told Miss Ella, he says, "Ella," he said, "there's some-thing awful wrong with Sam," he says, "but I'll tell you wha' choo kin do," he says, "zhoo can go to Conway, South Carolina, to a certain man, and he'll tell you exactly what to do to cure him." And so Miss Ella did.

And she took papa to Conway. And before they got there - before they got in the gate, the man said, "Wait a minute! Wait a minute! Don't come in here with all that mess on you," he say. "Wait a minute! Don't bring that in mah house." And he went out there and he took a wist [whisk] broom and brushed papa off. And he went in there. And the man told Miss Ella that the woman [Miss Lida] that he used to go with, he says, that she still wanted him but she was mad because she [Miss Ella] was going with him. And he said that if he didn't get a piece of her clothes and wrap it up with some sulphur and her track - just one would be all right, the right track, a tablespoonful of her right track - he said that

there was no way to cure him but dat. And put it in a little box or can or paper bag with some sulphur and a piece of her belongings, and some cayenne pepper, and mix it all up and put it over her head *wure* she had to go - like *wure* she had to pass under. And well, Miss Ella couldn't do it, because she knew that Miss Lida didn't like her. So she had her little boy to go to Miss Lida's house one day and tell Miss Lida that a certain woman wanted to see her up at de corner. And she left home and just as soon as she did, James, Miss Ella's little boy, got her track, her right track, and put it in a box. And Miss Lida came back. She says, "There wasn't anyone to see me." He said, "Yes mam, it was, it was a lady." And then he ast her fer a drink of water and den she went in dere to get him a drink of water, and he went in the front room, and he took a pair of scissors and cut a piece of her dress and he took that. And then -

(How old was the little boy?)

He was nine years old. And he took it back to Miss Ella. And Miss Ella got some cayenne pepper, hot pepper, and some sulphur, and mixed it up all together. And she sent papa there [to Miss Lida] with it. And while she was back in the kitchen papa took and put it - jis' like that [pointing to the door], you see, put it over the door. And, the man [in Conway] told him if he would do that and leave it there, in nine days time he would be cured, you know, of the worst part of it, then to come back to him. And sure enough, in nine days time papa went back to him. And he said, "Now Sam," he says, "take some of your urine," he says, "in a little bottle and put it under her doorstep," and he says, "she'll come to you and confess." And papa did that. But she came while papa was at work. And she sit down and told Miss Ella just how she had done. And she said, "If you will jist please," she says, "take whatever you got on me away," she says, "I'll never do it agin." And Miss Ella had a chance to take the bottle up from under her doorstep and we didn't have any more trouble with her. [Wilmington, N. C., (267), 261:10.]

12. Sometimes some have strong minds. People be's sick and de give up quick. Some'll be sick and ever'thing go along and dey git well wit coal oil, and think they gittin' de right things. Mostly de 'fect yo' kin take on a man is by his planic [planet] and de time he was born under de moon and so forth, and git his mind. I kin go roun' sell things but ef ah cain't git a man mind, ah cain't do nuthin' wit him. Dat's right. Yo' gotta git him tuh believe whut yo' say, woman or man. [If he say,] "Well, ah know [as] much abou't [about it] as yo' do," dat wouldn't do me no good, [therefore] you say, "Well, go on about chure business." Nuthin' to it ["ah cain't do nuthin' wit him"].

(Are there many *cunjuremen* - what they call *cunjuremen* - here in town?)

Dat's all dey call 'em *cunjuremens*. Dey call me *hoodoo* - sure dey do, 'cause de little chillun - ah'm goin' long de street, "Mama, har de *hoodoo doctor*, har de *hoodoo doctor*."

(Are they frightened of you?)

Yeah, de little chillun is. Dey runs dey do's - oh yeah, run an' hide. Well, ah use to be a trudin [truant] officer fo' de Cath'lic school and dat's one thing make 'em 'fraid me anyhow.

(You used to round them up.)

Yeah, that was out in Prinship. I used to be in Prinship - fo' years - ah use to run a root store right chere on this same street, only it's down dere next to Davis Avenue - dat little shop down dere - ah be dere fo' years. Ah know dese people very well - all dese people - dis whole country.

(I suppose they are still going to believe that for sometime to come, aren't they?) [A leading question but not with this man.]

Oh, yes.

(Aren't these children that are going to high school - are they smart?) [My sudden change here does not fool him.]

Oh, yeah, they 'fraid too. Yeah, they believe in everything - like, it's whut chure parents teach you. If they teach at home that you'll git *cunjured* or git *hoodooed*, all, even de little chillun come and look fo' it. School teachers don't teach 'em dat; might as well teach 'em dat 'cause they believe it all dere lives.

Dey go to whut dey call de Old Age Assistance. Some people go down dere and de ain't even got sense enough to talk to de woman dat talkin' to 'em; wanta have dere way about it. Some of them'll say they been tricked, want de doctor, but "no need a-send me a doctor 'cause ah been hoodooed and you have to send a hoodoo doctor to me" - tell de medical doctor dat. "You can't do nuthin' fo' me; I done tried ever' doctor in town, I ain't gittin' no better. You have to send a *hoodoo doctor* 'cause somebody done *hoodooed* me." And she ain't got a thing but heart trouble or something like that, dropsy or something - ain't nobody kin do her no good - or TB's. Dey'll do dat. Dis heah is de wust place fo' *hoodoos* you find.

(What do the doctors say about - what do they say about it?)

Doctors don't have nuthin' to say about it 'cause when dey go to 'em dey'll up and tell him so. You know when de jedge can't work with 'em, nobody else ain't.

(Well, how many white people believe in it?)

Dere's a-plenty of 'em believe in it - jest like we colored - dat's de biggest thing they believes in - *cunjunction* - it's nuthin' but a *ism*. De whole entire thing is whut a man's mind is - dat chew think, dat chew believe - whut worries on yo' mind.

Take a man used to drinkin' or take a man used to runnin' around, hit'll prey on his mind - he ain't satisfied unless he into it. It's de same way - don't care whut chew do - if a man got a wife and she git sick, de fust thing he say, "Somebody's done somepin tuh mah wife" - or "Somebody done somepin tuh me and I lost mah job, ah done dis-and-dat." [Then I] sell more *John de Conker* 'en [then] evah - dat's de biggest seller ah got - an' ah [even] sells it to - ef Jedge [Somebody's] fool enough to buy it, ah let him have it.

[I have underlined many examples of what a *hoodoo* thinks about *medical doctors* or *physical doctors* - see Doctor, not Doctor in Index. Doctor Zorro of Norfolk, Va., in my interview with him later, estimates colored believers at 90 and white believers at 40 percent. In my interview later with *Faith Doctor* of Little Rock, Ark., he says, "Ah tell yo' mah deah fren' - de white race, ah would give it an even break, fifty outa ev'ry hunderd; an' in de colored, nine outa ev'ry ten." [Mobile, Ala., (655), 858:1.]

13. It's jes' lak [like] if ah'm runnin' a place of business an' ah has some enemies - yo' know yo' has enemies ever'where yo' go. If yo' large 'nuff to bother 'bout yo'll have enemies. Ah kin have some enemies an' ah kin be runnin' a place of business - jes' sellin' fish san'wishes an' all dat kinda junk. Well, a lot'a people would hate me on dis - yo' see, ah'm makin' mo' money den dey can an' dey'll hate me.

Well, all right. Dey'll go, prob'bly uptown an' tell a false' on me an' have me put in jail. Yo' see, ah done lock up an' ah'm got'a pay out a bunch of money den an' come out if ah got it or prob'bly make time on it. Well, whensomevah ah git out - well, ah may go back to mah business agin. Well, now heah dey come agin after me. Understan' - heah dey come agin after me.

Well, now, I kin go tuh de graveyard zactly twelve a'clock at night. Now, ah'm goin' to mah peoples - where dey's buried. An' after ah git dere ah walks five feet into de graveyard. Then - if' yo'll 'low [allow] ma ah'll show yo' axely [actually] whut ah mean [his voice turned from me while he demonstrates].

Ah walks dis way [he walks]. Now, heah's de gate chere. Well, ah walks [he walks] five feet from de gate an' when ah git inside [that near] de gate ah turns round [he turns] an' backs up five feet [he backs up] till ah git inside de cemetery. Ah wheel round right quick an' de first grave ah'll put mah eyes on, ah'll go to dat grave an' ah makes me a big round ring at de head of dat grave. [He acts out everything.] An' after ah make me a big round ring at de head of dat grave [as a protection against spirits], ah take me a solid fifty-cent piece an' put it jes' as fur down in dat grave as ah kin git it. An' after ah put it down dere mah hand would come up wit all de dirt-cover ovah dere [the dirt sticking to the half dollar]. Den ah takes a *eatin' fo'k* [table fork] an' ah sticks it in dat grave. Well, ah went to mah mother [her grave] to control her mind of might to dash dese peoples' mind from me an' keep dem from botherin' me, but dose [his people] are daid. Now, dose folks are daid - like dey say hants an' spirit an' all like dat. Well, dey come to form - to skel'ton, see.

Well, now heah about three yeahs ago ah had a sister - she came down heah an' dere peoples in dis town will tell yo' dis very day, white and colored. Well, dey 'rest her two-three time of drunk'. She could take jis' dat much of whiskey [demonstrates] an' jes' go to her haid, an' she start to call anything come ovah her. Well, now, she was *fixed*, dey tell me in Jacksonville - now, dat's whut she tole me some other [person] did to her. [Alcoholism is usually caused by someone putting a spell on you - see Drinking-spell in Index.] An' ah could go an' git her sometime two an' three a'clock in de morning - bring her back. An' ah have went round to diff'rent people I knowed dat give 'er dat stuff an' tell 'em don't let her have none. Well, she got to find dis stuff but hit don't be until de change of de moon. When dat moon come to be a quarterfull, den dat's de time she commence goin' on, commence goin' on. Well, now, when dat moon done vanish 'way an' gone, she jes' as good, jes' as pleasant an' happy as she kin be.

Well, she wus told to go to de graveyard - she lives in Jacksonville - an' when she git to de graveyard - now, our mother's daid - our mother died of witchcraft - whut chew call roots. She died of dat an' ah kin splain it tuh yo' how, whut caused her to die [he explains this later].

An' dey tole her to go to de graveyard an' after she got to de graveyard, tuh walk five feet inside the graveyard an' wheel round right quick, an' de first grave she saw, she take a solid fifty-cent piece an' push it jis' as fur down in de grave as she kin git it an' take her han's out, an' in takin' her han's out befo' her han' git to de top, git jis' a lettle bit dat dirt - see, root [dig] fo' it [with the coin]. Well, now, dere's nuthin' dey put wit dat dirt. An' jis' stick dat *eatin' fo'k* in dere an' leave it, chew see. Dat *eatin' fo'k* yo' wanta leave.

Well, now, she got de dirt - dat's whut chew call buying dirt from de daid.

[We shall meet many examples of the spirit of the dead being *paid off* with coins, but here the fork - silver-plated or steel, is both payment and protective device.]

(What did she do with that dirt then?)

She jis' take it an' put it on her an' tote it, jes' tote it - she didn't put anything in de worl' wit it.

[Usually, this *graveyard dirt* would be wrapped in a piece of paper and worn sewed up in a very small cloth bag and called a *hand* or *toby* or *mojo* - these of great variety and purpose - many examples of them being given later.]

(How was your mother *hurt* did you say?)

Now, mah mother - dat wus in 1919 in Tallahassee, Florida. We lived in 362 Caldwell [?] Avenue. Well, during dat den de street wus name No'th McCommings [?] Avenue. Mah mother she wus *poisoned* with whut ah may call dung - it's a bottle



of your dung. Jes' lak if ah go to de bathroom right dere an' use de - well, her stuff was taken an' it was placed into a bottle. An' after it was placed into dis bottle, jes' nuthin' but hit - an' it wus a cork stopper wus placed in de top of dis bottle, whut chew call to stop it up airtight dat no air in de worl' couldn't git in it, an' it wus buried to de no'th corner of our house. Mah mother lived an' suffered - lived an' suffered fo' [four] yeahs. But we tried doctors from Thomasville, Florida - Dr. McClintook [?], supposed to be as good a doctor as evah walked out - a *medical doctor* de *horsepital* - we tried him. We tried all other doctors an' none couldn't do her no good. Mah grandmother went to a place you call Quincy, Florida - out in de country to a fellah by de name of Mr. McClain. She went dere to him.

(White or colored?)

White - he wus white - went out dere tuh him. An' he tole mah grandmother, he said, "Ah been layin' heah lookin' at de condition of yore daughter." [He was a forseer or foreknower.] Dat's whut he tole mah grandmother. He said, "Ah been laying heah lookin' at de condition of yore daughter," he say, "fo' [for] munts an' munts an' she been sufferin' fo' othah people." He said, "De people dat's doin' her dis dirt is comin' in her house eve' other mawnin', bahrin' [borrowing] a match or bahrin' some salt or bahrin' some peppah an' stuff." He said, "Dat is to he'p [help] build dis stuff whut dey got in de ground." Now, he tole her, said, "Yo' go back home."

She said - but now dis man wouldn't take no money out chure han' - he didn't take a dime - but chew owed him whut he charged to do. Yo' didn't pay him what-somevah he git fo' doin' yore 'mount of work. When he git done wit his - whut yo' want to have him tuh do - yo' goes back home. He given yo' a piece of some-thin' look like a five-dollar gold piece in a black cloth an' he got dis money by de air. Dat's de way he worked it, by de air - he re'lly did it hisself. [See in Index, *Doctor*, payment of.]

Well, he tole mah grandmother - she go back to de house an' look up on de south corner of yore house, an' he say, "Yo'll find a quart bottle wit some dung in it." An' he say, "Yo' take dat quart bottle an' unstop it," an' he say, "po' dat stuff out of it." He say, "When yo' po' it out of it," he say, "then yo' come back to me."

Well, mah grandmother po'd it out an' mah mother then commence tuh - her bowels den commence movin'; her bowels wus locked den [before that], yo' see. Well, she went back to him an' he give her some kind of medicine - ah don't know whut it wus. But she give him somepin - she had a twenty-dollah bill *dressed*, mah grandmother did fo' mah mother. Now, dis man tole her, said, "Now, let her tote dis on her as long as she live, an' nobody won't hurt her no mo'." Well, leastways, she died from it - she lived 'bout a couple of months afterwards, after dis stuff was po' out de bottle, but she died.

[How the twenty-dollar bill was *dressed* (prepared magically) by the *doctor* I do not know, but my skeptical nature refuses to believe he returned it to grandmother. One of many ways of *dressing* money for oneself will be found in margin-title *Cast It Into Oblivion*. The medicine given to grandmother could have been black draft or Epsom salts both commonly used by *doctors* in such situations. The woman had been dying - constipation was not the cause. For a similar hopeless case, a poignant one, see margin-title *Doctor Assists Death*.]

(Well, how did the man get his money when you paid him - how did he get that money?)

He tole mah aunt an' mah grandmother to - he give dem somepin look like a five-dollah gold piece an' [also] it was a black rag; seemed to me [when I saw it later] that it was a han'chief. He tole her, said, "Yo' take dis an' go back

home an' leave dis on de table - dis five-dollah piece yo' see - on de table." Well, it looked like to me it was five dollahs, but he didn't tell her no five dollahs, but ah called it five-dollah gold piece. [The coin was a fake. I comment here while checking transcription with cylinder - "speaks very rapidly."] But he tole her, when she give it [his fee] to him, say, "Lay dis [piece] on de table an' spread dis black rag ovah it - jes' spread it [rag] ovah it [piece] an' put chure money [fee] on top of dat an' tie it up, an' walk out chure room." He say, "Ah'll git it, don't chew worry," he say, "because mah working is de air, star an' de moon."

He say, "Ah don't work jes' natch'al comin' to a person." He say, "Ah kin do mah work an' not even go to you. Yo' kin jes' only write me an' yo' got to tell me whut chew want done - jes' write me an' ah'll come to yuh [in the spirit]."

Dat's whut he tole mah grandmother and aunt.

But anyway de money didn't leave out de house an' he didn't come an' git it - but didn't nobody carry it to him. But when we went back in de room de next morning, de money wus gone, an' most all de three of us wus in de house - mah aunt, mah grandmother an' me, 'scusin' mah mother whut wus sick. He re'lly got dat money. [Waycross, Ga., (1143), 1861:2.]

14. Ah take de name of de party who havin' spells so terrible it seems tuh be. Ah write dat name seven times, either seven or nine, but then this is a *prayin' job* now. When ah write that name seven times ah prays de *seven prayers* - de same prayer seven times an' in less than nine hours he'll 'bout come tuh life.

(What prayer - any particular prayer?)

Yessuh. Dis pa'tic'lar prayer, dat's in a *secret prayerbook*.

(You take any prayer you want to choose?)

Yessuh, yo' kin look through an' see which is de best one fo' sech case, accordin' tuh whatevah yo' likely tuh pray on. [Thinking he had finished I stopped my machine - he repeats a line or two of prayer.] Dat's page 51 though mostly.

(It's a prayer of the Episcopal Church, isn't it?)

Yessuh.

[The secret prayerbook was *The Book of Common Prayer* - certainly not from page 51, which begins with *The Thanksgiving of Women after Child-birth*; probably one of *Collects* from page 49.]

Dat's a *gurantee* tuh put a person in a house if they wanta git in there. Well, we take dis pink *luck success* an' de white *luck success* an' have them tuh pass an' break a bottle in front of de do' an' in de next six or seven days de house is his, if it's no one in it.

(Where do you get this *luck success*?)

At de Crackerjack Drug Sto' down heah at - dat's where ah deals at mostly.

An' though ah nevah did desire to handle so much of de mean stuff, but sometimes yo' have tuh do those mean things tuh git at the good ones.

An' ah uses de hair of a white person into a colored person's ear fo' *dizzy haid*s, an' ah use a colored person's hair into de white person's haid fo' *dizzy haid*s. Sometime dey think yo're burnin' candle on 'em. [In the New Orleans area *dizzy head* is usually caused by someone burning a candle on you - see Headache in Index.] So ah take a little of de white person's hair, about say an' inch, an' stick in his [colored person's] ear, or ah'll take de colored person's hair an' put it in de white person's ear - [claps hands once] jes' dat quick [the dizziness leaves]. [For Negro hair in white person's ear as earache cure, see *FACTI*, 2ed., p.201; 1st ed., p.241.]

Well, about burning de candle on jah - tuh put de candle out, ah take rivah watah, rain watah an' ditch watah or well watah, anything lak dat, jes' so it's

three watahs mixed together, an' ah pass dat ovah dere haid three times dis way an' den three times de othah way an' make him wash his haid good wit it, an' it seems tuh been workin' out very well so fur.

[Many *doctors* and *spirituals* in the New Orleans area make their holy water - usually they bless it - this three-waters rite being one way of making it.]

(You bring that water over his head three times forward and three times backward?)

Dat's right.

(What will that do about that candle then?)

Well, it supposed tuh put it out. Yo' git relief to de haid. [For other methods to put out candle, *see* Candle in Index.]

Use a green candle, at least ah does, on Mondays an' Wednesday an' Fridays fo' success. Dat green candle dat's mo' fo' success. An' den with the green candle - yo' doesn't light the candle with a match, yo' git *van-van* [a *hoodoo perfume*]. Dat's whut ah use, *van-van*, an' put a little in de saucer an' light de *van-van* an' hold de candle to dat, an' den make yore prayer, whatevah wish yo' wanta make, an' den set dat dere an' yo' supposed tuh have a success from Monday up to Saturday. Burn dat Monday, not de same candle dough - burn dat whole one out Monday, an' de whole one out agin Wednesday, an' de whole one out Friday. An' den Saturday yo'll have a success in receiving a payment, if it's nuthin' but a little job in order to make a dollah or so.

(Do you light that candle at any particular hours?)

On Monday yo' light it at six a'clock, an' on Wednesdays yo' light it at nine a'clock, an' on Fridays at twelve a'clock noon [light them with the *growing of the day*].

(That is just for general success?)

Yessuh.

If someone is *fixed* an' dey husban' an' wife doesn't agree at home very well ah have them tuh burn a white candle - if dey kin burn it in dere home. Some of 'em, dey cain't burn it in de home - ah'll burn dat fo' dem. Ah'll have dem tuh hold de candle an' ah ask God tuh bless it, an' den let dem burn dat. Dat's tuh make de husban' an' wife agree an' stop squabblin' an' goin' on. Dat's de white candle.

(Do you burn that at any special time?)

Yessuh - ah burns that at three a'clock.

(Any special day, I mean.)

Yessuh - fo' peace, ah burns dat on Tuesday.

(If he has left, this is to bring him back?)

Yessuh - if he's gone an' yo' have de picture of him, well, dey take it an' turn it against de wall. Turn de face of de picture against de wall an' write his name nine times an' put it in de bottle, an' put essence of *van-van* on dere with the same amount of *Floridy* [Florida] watah, an' shake dat an' set it down on de flo' undah de picture, jes' lak de pictures up dere an' yo' set dat bottle undah dere. An' ever' time yo' shake it, it'll upset his mind till he returns. Dat's been proven. Ah don' wanta talk nuthin' dat ain't been proven.

(In writing that man's name down nine times, how do you mean you write it - just one name right after the other?)

No, suh - write this this way three times. Swing yore papah roun' an' write it de whole six times. De first three times yo' write it right straight that way, an' den whirl it ovah again an' den write it six times. Dat'll return him back. Then yo' fold dat good an' keerful an' put it in de bottle an' put de *Floridy* watah an' de same amount of *Floridy*, yo' put that amount of *van-van*. Dat's de essence of *van-van*. An' when yo' shake that, well, no doubt it may be

three or fo' days befo' de party returns - depend on de distance dey are. But when they shake that until the papah come aloose, it's okay. An' if he's a long [distance] we gen'ral'y write that with red ink an' that returns him.

(Can you give me a little account of your work - about that healing?)

Mostly a healer, dat's mostly whut ah am, a healer. When it come tuh lawsuits or any othah little home upset, well, ah jes' makes dat ovah. But mah main work is a healer. Ah gen'ral'y do de most of mah work wit mah necked [naked] han'. If a person come tuh me wit a pain in dey laig or dey arm, anywhere, ah lay dat han' on 'em an' pray, an' rub up in it an' he git up an' go 'way, say in about three minutes. Dat's mah main work. [Rub up instead of down is unusual.]

(You use an altar you say. Do you do anything with the altar?)

No suh, ah jes' stan's in front of de altar.

(Do you wear any costume or anything of that sort when you are doing that work?)

Nuthin' but de beads - prayer beads [he shows a rosary].

(With the little cross on them.)

Yessuh, dat's right.

(Do you wear anything on your head?)

Nuthin' but a little cap - a little black cap.

(Like a little skull cap?)

Yessuh.

(How did you get your power to do these things? Did someone teach it to you or were you initiated into it or were you just born that way?)

[This is not a leading question; I had asked it too often - the answer always being the same.]

Jes' nachally bo'n dat way - nevah went tuh school nary a minute in mah life.

(This man who was just in here is a healer. He only knew a few things to tell me, but he might be a good contact man. End of 1578.) [Algiers, La., on west side of Mississippi River and opposite New Orleans on east side, (1578), 2907:3-2908:2.]

15. Now, I think I'll almost explode de whole situation - it's mighty rough on a man's belief. I've been what you might call a globetrotter for about 20 or 30 years. I've spent my life rambling over de world. I'm a descendant from de 'foretime Indians. Well, naturally, we believe in the great virtue of roots, herbs and bark - that is, for medical purposes. But I find after I settled here in dis part of de world dat de people got a great belief in 'em doing wonderful things. These boys that - the big fellow that you met yesterday, he always runs up to see me every time he gets a little strained there. He's one of these hoodoo doctors - so he claims - but my belief about it is just actually where dey work is de will power that you got over de person that you delivering 'em to.

Yo' kin take the root - well, all of 'em has some legend behind of 'em. They believe in dat and no sooner you get dat belief, why, they will do wonders for you. If you haven't got dat confidence in 'em, why, dey's no more than the ordinary root. But I finds through the southern part of this country, everybody is got some belief about 'em that-a-way. And I pretty well knows the growth of 'em - where dey kin be found and all. Dat's why I got acquainted with dese fellows. Dat's why I coming up dere to find out different kind of - the way dey believes, dat's, actually just what it'll do; anything they believe in, you get their belief in it.

[This man, a part-time seller of roots, wanted to become acquainted with the beliefs of his customers and their patients.]

Course when dey practicing dat witchcraft and all dat junk on de people, you gotta prepare your victim for you, see - you must have a go-between that prepares

him for de shock dat's coming off. Well, den natural after it's passed on, you come and relieve de situation and there's no law in the world then that make him believe that you can't do those wonderful things. Well, that's just the way that I've always taken it, and since I've been here I've found that everybody, nearly, has a belief in some kind of a root or know the virtues of it.

(What State were you born in by the way?)

Well, I was born in Oklahoma. Course I left there when I was quite small. I never knew anything about my people till I was round about 27 years old. And after I found out, I made a couple of trips back dere. I brought my mother over here - she's only been dead about five years - 102 year old she was...

Through here you meet an awful lot of 'em that's, you know, in that practice, selling roots and digging 'em and using 'em for different purposes - most all of 'ems in the hoodoo business. Lot of 'em comes up around dere to see me a lot of times. I do painting and decorating and I'm a mechanic too, but I just know de names of 'em and most of the natures concerning 'em - what they are in shape or de form dey is and what they kin be used for. Lot of 'em run around there time after time to see me about different ones.

(Well, where did you learn these stories about them - from your own people, the stories about these roots?) [If *from your own people* sounds tricky, it is not intentionally so - see Introduction.]

About dese roots - some of 'em and some I didn't. Now, we have a root chere, hit's well known all over de world. It's a grass, it grows with a small leaf, it's called the *blood plant* [the bloodroot, *Sanquinaria canadensis*] and inside the leaf it looks like it circled with blood. Well, now, you take over in de old countries, everybody over dere believes that a hemorrhage or any kind of a bleeding or issue from de flesh can be stopped in a few minutes with a tea made from that plant. Well, they claim the reason why is it's circled - well, that bloodstain, it came from when Christ was killed, when He was hung on de Cross. A man was driving nails in His feet, he got his hands bloody and when he finished he just bent down and wiped them right there at the foot of the Cross, and by Him hanging there bleeding, that from then on that grass sprung and after that it always showed a bloody stain. And they claim up until this day, it will cure any kind of bleeding or any kind of issue that-a-way. It's used purposely for that and nothing else that I know of, but a lot of these hoodoo fellows use it for other purposes - but it is, that's the legend of it.

You put it in some water and steep it - the water looks like blood when you take it.

(Have you heard that if a person thinks he is going to be *hurt*, that he can do something to protect himself?)

The onliest way for him to protect hissself is the will power he's gotta have. He kin go right to de same person that really is going to *fix* him through [for] somebody else, and go to dem and just get him a *bag of roots*. Now, if he's got the confidence, if he's got 'em, nothing will *hurt* him. As long as he keeps that bag on him and feels that confidence in it, there's nothing they going to do. The moment he lose this bag, why den he's all to pieces - almost crazy, you see, because he knows that's what is going to happen to him...

(What tribe did you say you came from?)

From de Crowitans.

(The Crowitans. Well, do the full-blooded colored people believe the same thing that you are telling me about this?)

[My mind must have been tired! Fortunately, I do not think he understood the implication of my unfortunate and meaningless *full-blooded*. This man, like *Doctor Johnson* just interviewed in Richmond, was both Indian and Negro.]

Yessiree - they believe that right out - positively you can't get it out of their heads - they really believe that - no way in de world to change their ideas about it. It's half of dere religion, believing in dis hoodoo stuff.

(Well, they don't believe in it as much as they used to, though?)

No, naturally, they are getting out of it some, but mighty little different you kin see today from what it was 35, 40 or 50 years ago. It's actually in 'em, it's impossible to remove it from them. Why, I've talked with some of these graduates and colleges and stuff right here in this city and they are just as deep in it as their grandmother and father was - believes part of it if they don't believe it all. They've got some belief about that supernatural part, the roots and the herbs and stuff of dat kind. [Norfolk, Va., (470), 477:2...480:1.]

## SPIRITS

### GHOSTLORE

[The belief in spirits is the foundation of hoodoo, conjuration, witchcraft, rootwork and similar superstitions. Everywhere throughout this investigation spirits are mentioned or assumed.]

16. My uncle, he was awful scared of ghos'es, and he stayed that-a-way for about three year'. After them three year' was up he sent and got some man, *who never tried religion*, to see if he couldn't do somepin. So he went and got FEAR this fellah - de fellah come from down de South. He got him to see if he couldn't break him from being so scared. So we went and got some *graveyard dust*, sand, got a rabbit's foot or somepin - this fellah told him a *graveyard rabbit*, and took and fix it up [*dressed* it] for him. He took the rabbit foot and put it in a little bag and put de sand in there with it. He was to take it and wear on a belt. About two year' he got he'd see 'em right on but he wasn't scared of 'em. [Wilmington, N. Car., (249), 244:12; another example of *hand* or *mojo* or *toby*.]

17. Mah brother had a way of goin' way out in de woods to see a girl an' mah mother had tole him 'bout goin' by de graveyard. So he said he wasn't afraid.

So mah father tole him, say, "One dese nights one dem ghost is gon'a BRAVADO run yo'." He says, "Well, it'll jes' be two runnin'." So he went on dere by hisself an' he kep' continyin' to go out dere. So one night - it was 'bout two miles from de house - a ghost got after him. He knew it was a ghost because usually when a ghost gits in behin' yo' yore hair stand on yore haid - but it don't stand, it feel lak it standin'.

An' so, jes' as he stepped out, dis ghost got behin' 'im. He said it was first large and then it was small. An' he say he looked at it - he say, "Ah knowed that was nuthin' nachur'l." He says, "Hit's no need tuh run 'cause if ah run it would run too." So he thought dat once [he] hear our grandfather say whenever anything gits after yo' lak dat, always make it tuh de fork of de road. So he turn roun' an' he let it follow him till he got tuh de fork of de road. When he got to de fork of de road, he said hit couldn't go any further 'cause he missed it. An' so ever since then always, when ah'm out anywhere an' ah see anything that ah knows not nachur'l, ah will always make it tuh de fork of de road an' dey can't follow me any further. [St. Petersburg, Fla., (1006), 1624:9.]

18. I know of a man one time, he was not scared of spirits, and he said one

night that he was going through the woods and he saw a ghost and he stopped. And after stopping he went around and sit on a [fallen] tree. And he made believe that he was asleep. And in the meantime this ghost came and sit on the same tree with him, and the ghost re'lly went to sleep according to his belief because he was snoring. And this man said that he got up and walked to this ghost - he did not put his hand on him though - he jumped at him and yelled hard and said, "What are you doing sleeping here!" And that ghost jumped up then and outrun the Word of God. [Old Point Comfort, Va., (27), Ed., about 1925, Elizabeth City Co., Va.]

19. My brother-in-law told me the old story. And he said they were in the bed one night and they heard something coming in the house, and when they looked up to see what it was, it was an evil spirit, and it come to the fireplace and sat at the fire. While the spirit was sitting there he broke wind. The old man that was in the bed with my brother-in-law, he said, "Git up and go out of here. You done farted." The spirit got up and went away. [Old Point Comfort, Va., (28), Ed. = Ediphone.]

20. I've seen two spirits myself because I have asked God. When - I was going to church one Sunday night when something says to me, a spirit, "You haven't got something to tell them people. Are you going to get TWO SPIRITS up there before all them people and tell that little thing? Why GOOD AND BAD they'll all laugh at you." I didn't get up that night. I went back home and said to the Lord, "Lord, if I ain't right, make me right; and if I is right, show me that I am right." He did show me that I was right and I've been right ever since.

[The informant, a grown girl in Georgia when Sherman marched to the sea, here acknowledges two spirits within - one urging evil thoughts and actions, the other prompting their opposites. While going to church her good spirit said to her evil spirit, "Better test that *testimony* you are about to give." [New York City, (8), Ed.]

21. A good spirit, it leaves the body, that is why the body becomes helpless. It cannot exist any longer. It goes to decomposition because the spirit is gone. The life is gone out of it. But still the spirit never dies. It goes to its immediate loved ones on earth, it overlooks them, it hovers around them. In my belief, what I have really had experience of, we are continually being enveloped and surrounded by the spirits of our loved ones who have gone before; especially until their spirits have been reincarnated and born in some child and come back to the world in the flesh again. The reincarnation comes earlier in some and late in others. Sometimes they are reincarnated in babies who are cut off. That spirit comes right back and goes again to be on earth until it is reincarnated. That is the good spirit.

The evil spirit, it is abroad in the world. That is the spirit of those who haven't lived their lives consistent with right living. Their spirits are abroad and still doing work they were engaged in, either frightening or bringing about disorder, just like they was when in the body, until they are reincarnated. They are reincarnated. Usually it comes out in the child. The child is very fretful. Usually, if it goes to any age, it goes into crime. That is the people that chose the evil way in life.

When man was created he was created in the image of God. When he fell, that is in the Garden of Eden. Then when he was redeemed, he has since that time been left as a free agent to chose which he will do, right or wrong. That is the choice given us by the Son of God who died for us that we might be redeemed under the curse of the broken Law. Since then, we have this privilege of chosing for ourselves and being left as a free agent. Then this is the point where the evil and the good spirit exist. This is the origination of the good spirit and the

evil. The good is permanent and the evil spirit is a choice of man.

You know how long Christ stayed on the Cross, three days. It is supposed that everybody when they die their spirit still lingers in their body and about their personalities for three days until they are planted in the ground. Then it is around and about until the changes come. When the spirit comes out of your body your body really becomes like neutral, you can't move or do anything; you never will again. The mind of the person does not die. That is the spirit after all. That is the soul so to speak. It lingers around and it really sees what's being done until its visit is complete. The person who is responsible for the arrangement of the final affairs will dream about them. Often you will be half asleep and that person will appear to you and give you some gestures, satisfactory or dissatisfactory. I know that by experience. [New York City, (10), Ed.; informant, widow of clergyman, born and brought up near Orangeburg, S. Car.]

22. [Despite the preceding title *Two Spirits*, they are two in character but one in substance.]

I have hear'n people say that your spirit travels - it is out walking around at places where you have worked. You're sleeping and maybe you're trying to wake up - you're having a hard time waking. If you die, your spirit ONE SPIRIT is gone from you, they say. It takes a long time to get it back.

Some people are hollering and hollering and can't move. You're supposed to go and put your hand on them and shake them till they speak to you. They say you sometimes dies in that condition. People say they have hear'n this, people making a noise through the night. They think they were dreaming and they didn't bother, pay any attention to them. Next morning the're late getting up. When they go to rouse them, they would be dead. [New York, (6), Ed.]

23. If that spirit goes out somewhere and gets killed or *drowned*, it will not return and the body lays dead. [Old Point Comfort, (24), Ed.]

24. [There used to be a mathematical axiom stating that *the whole is the sum of all its parts*. In hoodoo, however, a part can equal the whole. Every part and function of your body (hair and breath) - anything touching you (clothes and bathwater) - whatever signifies PART OF SPIRIT you (name and photograph) - all these and others are EQUALS WHOLE OF SPIRIT substitutes for either the whole or part of the spirit.

Many examples of this belief will be found elsewhere - here are a few:]

25. Yo' could write a person name on a piece of papah an' throw it ovahbo'd an' it would cause dem to go. It would cause dem to jump ovahbo'd - jes' like yo' throw it in a rivah, it would cause dem to go an' jump in de rivah. [Brunswick, Ga., (1175), 1987:6.]

26. Get a little box - a tin box. Put dat toenails in there and fingernails in there, cayenne pepper, *war water* - you get the *war water*, *devil dust*. You puts in there and you stop that can up tight, you see, and bury it. Den when you bury it, the person what it belongs to, their hand'll come like that - they'll draw up.

(Draw up - drawn up.)

Yeah, all drawn up. If it stay longer, the more it draw. They won't be no use for theirsself.

(What is *devil dust*?)

*Devil dust* is what you get in the [hoodoo] drug store. [New Orleans, La., (798), 1113:5.]

27. Take your handwritin' - see, de handwritin' where it was writ wit ink or lead. Dey take it and soak it in water and get dat ink, get dat ink off it from your handwritin'. Den dey will take dat water and boil it. See. Den take dat water and pour it out gradually - don't pour dat all at one time, jes' kinda



sprinkle it along. When dat water pour out chew begin tuh feel bad - yo' hand begin to feel nervous up thru yo' arms and finally, if you don't know what to do, yo' become paralyzed in your right hand. [Washington, D. C., (638), 824:2.]

28. A man, he tole me his ole lady went outdoors one night an' went to her chicken coop an' got a big sack fulla chicken dirt - taken it in de house an' taken ashes out de fireplace an' taken his underwears an' rolled dis stuff up in it an' taken - yo' know, rolled it ovah. Didn't mess wit it any way at all - jes' rolled it ovah an' take it out an' carried it to his bed an' washed his feet, an' let de watah drene off his feet into that ashes an' chicken stuff, an' says, he can't even walk now. Says, lak if he walks, seems lak needles stickin' in him.

(Was he asleep - she did that while he was asleep?)

No, he wusn't asleep - he jes' thought she wus washin' his feet. Dat's all, but he had noticed dat. [Fayetteville, N. Car., (1403), 2526:4.]

29. Dey tell me dat dey kin take yore bath water and bury it. Dig a hole and pore it in dere and put a piece of - jest a small piece of bluestone, sulphur an' asafitadee [assafetida] in dat hole with dat water and cover it up. And dey tell me dat will keep yo' perishing away all de time. [Mobile, Ala., (701), 951:9.]

30. I was on a island 'tween here and West Point, Virginia. Dere come a little white fellow from Danville County for to see one of Capt. Dick Coleman's daughters - first cousins, too, but he was loving her. He goes up a tree - he drawed de other man's pitchure on de ground - I don't know as you wanta hear that.

(Yes, I want to hear it - yes.)

He draws his pitchure on de ground - de other man pitchure, because he wanted her himself. He draws the pitchure on de ground and he goes up a tree right at sunrise and he shot at dat picture - that is to kill the man. Way up yonder he shot at dat pitchure.

(He went up in the tree and shot down at the picture - shot down?)

Shot down on de pitchure.

(He just drew it in the ground - with a stick or something?)

Yes, just drew him on de ground and den go up de tree with a pistol, you know, for to try to shoot him in de heart. If he shot him in de heart - up here where he drawed that there - then he'd akilled that man up in [some place]. But he didn't do it, you see - struck him all around de edges of his clothes, arms and places. If that ball hadda struck him in de heart where he drawed it, he would have killed him instantly.

(You say a white man did this?)

Yes.

(Well, whom was he doing it for - another white man or - )

He was doing it fer himself.

(Doing it for himself.)

Doing it for himself - I seen him do it. I was with him.

(What island was this on - what was the name of the island?)

Purtain - Pertin Island.

(Purtin Island - that's in the James River?)

York River.

(Oh, the York River. I see. How long ago did that happen?)

Oh, that happened now - over thirty years ago [1906-7] about de shootin'. [Norfolk, Va., (473), 485:4.]

31. If they kin [get] hold of it, they kin take your photograph and shoot it - shoot it.

(What will that do?)

That will afflict you - 'cause I knowed a lady one time, somebody stole her pitchure. And she used to wear a piece over her eye, see. So I asked her, I says, what's de matter with her eye. [She] say, well, somebody stole her pitchure and shot her in de eye. She was called a *hoodoo* and I was afraid of her. Yes, they shot her in de eye. That's the reason that she wear dat piece over her eye. [Norfolk, Va., (471), 480:6.]

32. During my childhood days I heard that a sick person who was very troublesome and worried them and worth a little money, the only thing you could do to stop the law from coming into it, this person went to a *hoodoo* and he told her to take this person's picture and turn it upside down under the [sick] bed and watch its effect. In three days the person was a corpse. You turn a photograph down like that and you watch the person and see if he don't get weaker every day. When you lay it down you are turning the life down like that. [Fredericksburg, Va., (54), Ed.]

33. Ah had a little boy home but ah stayed off about seven years, an' he wanted tuh see me awful bad. Ah went home but ah didn't know de cause of it - ah goes without any thoughts whatever - just picked up unconcerned an' went home. An' when ah got home ah found my picture standing on it's head and the grandmother said that he said that would bring me home. It must have some powder. [She is mistaken - *standing on it's head* is sufficient.] So I did go home.

(Your son did this?)

Yes.

(Was the picture facing out or facing in to the wall?)

It was facing out. [St. Petersburg, Fla., (990), 1596:10.]

34. It will drive them away but you can't make 'em stay, see. A spirit is something that you can't nevah drive away, but you kin silence him.

You silence him by the 23rd division of the Psalms of David - 37th division of the Psalms of David, the 108th division of the Psalms of David - will silence a traveling spirit - that's the spirit that comes in and goes out MANY SPIRITS and each time when he comes in, he brings from one to seven more.

Now, that's how come so many people become restless and dissatisfied - is because of evil spirits transforming 'em, back and forth. Every time you breath you are breathing in and out some kind of a spirit. Well then, at night you will begin to worry about his moving around. In other words you kin take holy water and sprinkle it at chure door - up ovah your door and on each side of it, and read de 23rd division of the Psalms of David, and you will silence them, you won't have any more trouble out of 'em.

Holy water is very good. Holy water is good to sprinkle on a person who, we would say, if they were very sick, or if they were afflicted some way, could sprinkle this holy water around. Dere's lots of times again we would say that evil spirits visit around - dis holy water keeps the evil spirit away because de holy water supposed to be blessed by holy spirits. [Washington, D. C., (639), 828:13; *Doctor Sims* from New Orleans - at least he lived there for a time - is a *spiritual* who like many *spirituals* makes his own holy water.]

35. De woman kin take or either a man, ah guess - but chew kin take a dozen needles an' put 'em in watah an' let 'em stay in dere ten days an' give someone de water to drink off. Dey say it's a deadly poison - say it jes' ALL IS SPIRIT de same as yo' drink a needle - feel like some pins is sticking yo' in de inside - somepin like, jes' like if a person wanted to put a spell of some kind on - yo'd have dat pain jes' lak yo'd swallowed some needles yo' know. It take effect on yo' dat-a-way. Whut dey would do to stop it ah don't know.

[Just as the person's essential qualities were in the bath water (*see* No. 29) so also the essential qualities of the needle absorbed by a bath are transferred to a person drinking needle-water.] [Waycross, Ga., (1067), 1727:1.]

36. Don't leave de daid sticks of a match in yore house, cuz it gives yo' bad luck.

(What do you do with them?)

Yo' burn 'em up in de fiah, burn 'em up.

(Why do they give you bad luck, have you any idea?)

Cuz dey ain't good tuh be in de house, dey same as de daid - dey's not live matches, dere daid matches. [Algiers, La., (1593), 2894:11.]

37. [Talking to so-called inanimate objects is a common practice.]

Why, if yo' wanta make people come in a place, yo' jes' take de *pot salt* an' carry it all round de place an' talk to it, "Ah want chew tuh draw a crowd at mah place." Why, de nex' day or two yo' be successful - be a crowd at dat place. [Sumter, S. Car., (1363), 2414:17.]

38. [To catch a spirit or to protect your spirit against the catching or to release your caught spirit - this is the complete theory and practice of hoodoo.]

Ah kin ketch yore spirit easy. A person kin - jes' lak yo' settin' dere an' ah kin be talkin' to yo'. Yo' talkin' tuh me an' I be walkin' back an' ah got a bottle. Ev'ry word chew says, I ease dat stopper down - TO CATCH A SPIRIT ev'ry word yo' say until yo' git to de end, den yo' stop it down. Well, then yo' won't be sick but yo'll jes' be lak a bird flyin' - here an' yon - an' de moment dat yo' kin git to it an' pull de stopper yo'll be yoreself all de same.

(You have to walk backwards while you are pushing that cork down?)

Yes sir. [Brunswick, Ga., (1217), 2070:2.]

39. Oh, yes, dey take dat *chamber lye* and stop it up and call yo' name. After yo' answer dey stop dat *chamber lye* up and den dat'll stop you up. See, long as dat *chamber lye* is runnin', why yo' is gotta luck; but de time dat dey stop dat and call yo' dis way, dat's jes' like yore spirit. Well, dey ketch yore spirit and put it away with dat jug. Well, dat stop yo' bowels from moving altogether - you can't make no water. [This confusion between bowels and bladder is common.] No way in de world fer you to make water 'till dey take dat stopper out. [Charleston, S. Car., (520), 620:7.]

40. De spirit like - yo' kin ketch dere voice. Yo' kin ketch a person's voice - jes' lak if yo' in love wit someone an' somebody else is after 'em an' yo' wants 'em - yo' call 'em. Yo' gits yo' a black soda watah bottle - it jes' be a dark brown beer bottle, an' yo' put dat *chamber lye* in dat; put dey *chamber-lye*, not yores, an' yo' call 'em. An' after yo' call 'em an' dey answer, yo' stop it up an' yo' keep it on it's haid all de time. Ah don't care where dey is, yo' kin make 'em come to yo'.

(You keep this bottle on it's head all the time.)

An' when yo' git ready fo' 'em - jes' lak if dey out an' yo' want 'em tuh come on home, make haste, yo' jes' shake it an' call 'em - call dere name three time an' dey'll come to yo' five minutes after yo' do it. [Savannah, Ga., (1260), 2139:9.]

41. Ah heard 'em say dey'd call yore spirit lak. Ah kin git chew an' ah takes yo' - yo' see, ah calls yore name. Well, ah draw yore pitchure an' yore pitchure would come tuh me. Yo' see, lak if ah take a pencil an' draw a man, den ah calls yore name an' yore good spirit will fall on me. Den ah must ketch yore spirit an' stop 'em up.

(How are you going to stop it - in what?)

In a bottle.

(When you call their name?)

An' ah blows mah breath in dere an' stop it up.

(That catches my spirit?)

Yes. [New Orleans, La., (1558), 2736:2.]

42. Yo' mean gains influence wit anybody? Well, yo' could take an' wash yore hands [and] yo' could put it in whiskey or put it in water - or blow yore breath in a glass three times an' give them that glass to drink water out of; jest blow yore breath in that glass three times an' talk to dem.

(What will that do then?)

Gains influence - dey'd have mo' care tuhwards yo', they'd do anything yo' say do. They couldn't he'p deyself. [Waycross, Ga., (1141), 1856:3.]

43. A woman right here in Beaufort Street, she got holt of a man's foot track and took it and while it was hard, you know, and put it in a bottle and took it in her house and put it right in front of her door - wrapped it up in a silk cloth and put it in front of her door and used it as a door stop, and as long as dat was dere why he would come back. When she moved she didn't take that with her and de [other] people moved in that house. Long as dis bag was dere he kept coming back looking fer her. He always was coming back looking fer her and de people would tell him that she didn't live there any more - kept coming back - coming back. [Jacksonville, Fla., (562), 699:3.]

44. (Do you know how they do that - catching a person's spirit?)

Well, yo' takes nine peas an' yo' put these peas in a bottle of *hearts cologne* an' yo' take it an' yo' ketch his shadah [shadow] - his shadah is his spirit, chew know. An' yo' take that an' yo' ketch that an' yo' put nine peas in a cologne bottle - *hearts cologne* bottle. Yo' jes' watch 'im dere as he go along, yo' see, yo' jes' stop it up tight - yo' ketch his speech when he speak, yo' take advantage of it an' stop that up tight.

(Well how do you get that shadow into the bottle?)

Well, jes' lak a person walkin' 'long - walkin' 'long lak dis an' yo' may walk up to him, anyway - yo' jes' unstop de bottle lak dat an' his shadah go in dere. Dat *hearts cologne* an' dat peas will draw it in dere.

(Then you stop it up quickly? That's got his spirit?)

Yeah, yo' got his spirit.

(And then after you got his spirit in that bottle, what happens?)

Well, yo' kin do anything wit it dat yo' want - anything - yo' jes' got his spirit den. Yo' got his spirit there - yo' could use 'em most any way.

[Fayetteville, N. Car., (1396), 2511:13.]

45. Yo' calls a spirit. Now, ah'll go an' put a table out in de middle of de hall - in de middle of the floor and ah'll sit there and rap three times and call a spirit and dey'll come and talk with yuh. And de table will walk - de table will walk. [Mobile, Ala., (667), 878:10.]

46. Quite a while ago a friend of mines - dey don't know whether he got killed or don't know whether he died, because when dey held de inquest fo' him, dey didn't find no spot of where he was killed or either shot. De doctors 'xamined pretty good. Now, dat right chere in Waycross heah about three or foah years ago. But in examining him - yo' know, dey tells me dat a person kin be daid, dey kin be stiff, an' after being stiff - like if dey found a person dead an' dey being stiff, well de undertakers can't git him in dat casket until he's properly stretched out, but dey tells me dat chew kin jest walk up an' jest call dis person - a natural person, an' he limbers himself. [Waycross, Ga., (1143), 1865:1.]

47. I worked at College Park, Maryland, and when I would leave the quarters and pass by the hothouse, every time that I passed by this hothouse I would have

a peculiar feeling, and when I got by this hothouse this peculiar feeling would leave. It impressed my mind that it surely was ghosts or something creeping around. [Ocean City, Md., (22), Ed.]

PRESENCE OF SPIRIT

CREEPY FEELING

WARM AIR

HAIR STANDS

HEAVY AND LUGGY

48. They tell me you can feel them. You feel creepy yourself; feel like something creeping up on you and going to grab you. You get awful restless. They say - *a spirit is creeping up on you.* [New York City, (6), Ed.]

49. If you are walking along de road an' you leave [pass by] a hot steam, they say that ghosts is travelin' by yo'. [Wilson, N. Car., (1493), 2563:6.]

50. In country places in the wintertime you can pass a warm stream going over your shoulder and all up and down your face. You're kinda like where they was over a stove right out of doors. There's something funny about that. But olden people said it was a spirit that you met. I've passed them many a time in my time. I've been awful frighten because I hearn the olden people speak about them so much. I thought they could harm me. I used to tell my mother about it. She said, "There's no harm in them. Don't be afeard." [New York City, (6), Ed.]

51. They say you can feel a peculiar feeling. Sometimes a flash comes over you. Your hair seems to stand on your head. I felt it myself. People say then you are passing a ghost. They are near you. That's why these hot breezes meet you. I have been driving, my husband has been driving, when we passed those hot breezes. The horses stand almost up in the harnesses, they get so frightened, and dash to one side of the road. I have witnessed that. And the olden people told us that, that it was a ghost. [New York City, (10), Ed.]

52. If spirits are around you light a candle with insent [incense]. After awhile everything will be light and nice. And as long as they are around everything is heavy and luggy and you think something is going to happen every minute. [This refers to a headache caused by spirits.] [New York City, (8), Ed.]

53. I was home in the yard one evening just about dusk and I happened to see an old lady coming up to the house. I run in the house and told mama I seen aunt Jozrah. Mama said, "If you don't stop coming in here and telling me about you seeing spirits, I'm going to whip you." My father said, "Don't whip her. You know she was born with these spirits." They tell me when I was born there was a cord [caul] around my face, it went under my nose and caught over my head and against my eyes. So this Saturday night papa went to town. Mama never did believe that I seen them. So that night [the second time she saw aunt Jozrah] my two brothers and myself was out in the yard playing. The moon was just rising and so when I looked down the lane I saw aunt Jozrah coming up the lane. I said, "Lord, Harry and Jim, here comes aunt Jozrah." So we ran in the house all of us. Mama said, "What you see?" And I said, "Aunt Jozrah." And she said, "You don't see her." And I said, "Yessum, I do. You come to the door mama and you will see her." So mama came to the door and when she got to the door she seen her too. So mama fastened the door and put the bar across it so she couldn't get in there. Whether she came in we don't know. [Old Point Comfort, Va., (31), Ed.]

54. I know that when my grandmother died they say that she came back. The reason for her coming back was that she wanted to see her youngest son. At the time of her death he was in France [World War I]. Of course he wasn't able to get home before she died. I had an aunt, Elizabeth, she was born with a veil over her eyes. It happened that she was the only one who could see my grandmother. When she would go in a certain room she would see her mother standing up there as if she was looking for someone. So my mother got some holy water from the church - we are Roman Catholics. She sprinkled this water around, especially

in the room where my aunt had seen my grandmother. And they say they didn't see her any more. [Ocean City, Md., (19), Ed.; near Baltimore, 1918.]

55. I know people that have what they call a caul over their eyes. They can set right down with you and they can see things you can't see. People tell you that the air is full of spirits and with that caul on your eye you can see things. [Fredericksburg, Va., (46), Ed.]

56. If yo' evah had a child be bo'ned *veiled* - yo' know, yo' heard of 'em being *veiled*. Well, yo' take dat veil an' don' nevah throw it off; always take it off farwards, don't take it off backwards. Sometimes - now ah have two tuh be bo'ned wit dat - two twins. It takes de luck away from 'em to take 'em off this way, jes' [demonstrates].

(Over their heads - forward.)

Jes' lak yo' take yore dress off dis-a-way. An' den yo' take those veils - yo' have tuh keep 'em. Sew 'em up in somepin where dey'll keep 'em, yo' know. Co'se, yo' may have tuh resew 'em or else dey supposed tuh be split heah, an' put in dere an' sew it up. Yo' see [why] some people be so lucky an' so successful. [Memphis, Tenn., (1549), 2818:4.]

57. Yo' take a pitcher - dis wus gived to me in a vision - yo' take pennies, an' ah tried it to see whether or not it wus true. Yo' set it in de east corner of yore house, a half a pitcher of watah. An' ev'ry day yo' drop a penny in dere. See, dat's plantin' 'em. An' if yo' drop one in dere, yo' goin' GIVEN git anothah one de next day, some way - if yo' don't know where yo' goin' BY git it, yo' git it. An' ev'ry time yo' drop a penny in dat pitcher yo' VISION say somepin good ovah it, jes' lak a Bible verse or somepin - whatevah come to yo', an' yo' jot dat down so yo' kin remember, yo' see. An' dat works out all right. It's diff'rent things yo' should say ovah 'em an' dey always come out - diff'rent things come true. Dat's called plantin' pennies.

(How long do you keep that up?)

Jes' as long as yo' evah want success to yore house or to yore business or to whatevah yo' doin'. See, try not tuh take 'em out till yo' git ready to start tuh plantin' some mo'. Don't take 'em out an' jes' leave de pitcher empty. Look lak yo' don't do so good if yo' move 'em. [Memphis, Tenn., (1549), 2816:11.]

58. I wouldn't want to speak ill of the dead, for I think they know what you are saying. My reason is, they can come back and give so many warnings. These warnings come mostly in your sleep. I have heard something about a DREAMS man that was buried. This man kept on coming back to his family and asking them in a dream to take him up out of that grave, so finally they went and took him up, and the coffin was in water. They took him up and put him in a dry place, and they never saw him again. [New York City, (1), by hand.]

59. I have tried to see my father's spirit ever since he died. I tried to draw him to me but I have never been able to do it. I'll tell you what I have seen. Sometimes I go to bed and I am warned in a dream - of any man or woman who is about to approach - by my father. However, I never hear his voice, but I see him in this dream. [Ocean City, Md., (20), Ed.]

60. Yo' *dress* that bed - specially when yore dead people come to yo' an' start to tell you somepin an' yo' wake befo' they tell you. Yo' take two matches an' cross them like that - stick a needle through it and lay it underneat' chure pillah with de point turned down, an' they'll come back an' finish tellin' you what he was tellin' you. [Jacksonville, Fla., (596), 769:2.]

61. Fer protection from a *root doctor* - yo' already got dat, ain't cha? Dey cain't do nuthin', ah'm telling yo' now, if you keep it on; but chew gotta keep it on yo'. After ah got *hurt*, ah learnt - see, it come to me through de spirits to do it. You take yo' - dey kin put down anything dey wanta and you kin walk

over it and it won't *hurt* see. You go to de drug store and git chew a nickel's worth of saltpeter and a nickel worth of bluestone and you GUIDED BY A SPIRIT take them two things. Don't put all it together. Take jest a little pinch of it, take it on a knife, and every time you pick it up say, "In de Name of de Father, Name of de Son, Name of de Holy Ghost." (Each time you take a pinch on a knife, you say that.)

A pinch on a knife, say it on each one. All right, yo' take yo' some sulphur, take three pinches of that, "In the Name of the Father, Name of the Son, Name of the Holy Ghost." All right, that's three of 'em together - that's sulphur, bluestone and saltpeter. All right, yo' take dat table salt de same way - you take dat sugar de same way. And then jest take and break yo' three match haids off and name dem de same way, "In the Name of the Father, Son and Holy Ghost." Sew it up in a little rag, jest a little small thing, and tie it around yore waist [this is a *hand*] and you kin step over anything, dey can't do nuthin' - dey kin touch chew but dey ain't goin' do nuthin' to yo', dey ain't goin' do nuthin'. [Jacksonville, Fla., (549), 687:9.]

62. I was livin' with a woman once on Mulberry Street an' this woman claimed that she could - we had a little fuss - she claimed that she could have me kilt. So she goes down on the Eastern Shore [that part of Maryland east of Chesapeake Bay] to see Mr. Bayhan' - he wus a man dey call Mr. Bayhan' [white man] - gon'a have me shot wit' a ball. He's gon'a shoot me through de ball an' I wus to be dead inside of twenty-four hours. She paid him \$35. An' then he give her some stuff to come home to sprinkle all through the house. She start at de back doah an' sprinkle to the dining room doah an' starts from the dining room doah an' sprinkle upstairs - sprinkle de whole house ovah. An' he give her somepin to put under de runner where I walked when I come in de front doah - where dat I would walk over this, this would *trick* me.

So, I worked [nights] to the steel plant, an' I came home [very early] one mornin'. She's asleep. Jis' as I opened the front doah, I start to steppin', somepin says, "Raise de runner up" - jis' that way, jis' the same as if somebody wus speakin' to me. An' I thought it wus her.

I says, "Frances! Frances!"

No one answered. Well, I come up to a standstill. I stop [at] de doah an' looked. After awhile I started to take another one [step].

It says, "Raise de runner up."

Well, then I kin'a got uneasy, you know. Then I called 'er an' called 'er, but I couldn't git no answer.

Well, I say, "Well, I don't believe I'll raise it myself. I'll go across over de street," I says, "I'll git this man up" - the man across the street kept a little resturrant. So I went across de street an' got him to come over with me.

I says, "Do you wan'a raise that runner for me?" I says, "cuz there's somepin told me twice to raise that runner up," I says, "an' I think my wife," I says, "must be asleep - I called 'er an' she didn't answer."

So he said, "I'll raise it up."

So he raise the runner up. It wus a black stockin', about that long, across underneath de runner. It wus a ten-cent piece in the center, an' two brass tacks in the toes an' two brass tacks in the end [the top] of it.

He looked at me an' said, "Oh!" he said, "I ain't gon'a put my hands on it."

I say, "Well," I say, "they say the grace of God is sufficient for all things. It can't *hurt* me." I says, "I'm gon'a pick it up, but I'm not gon'a pick the stockin' up, but I'm gon'a git de ten-cent piece up." So I reached over an' took my penknife [steel = protection] an' picked the ten-cent piece up an' dropped it in my pocket.

I goes back in the house, I walks up an' I walks aroun' the runner, an' gits a fahk [fork]. I takes de end of the fahk an' folds it [stocking] up, [beginning at] de toe end, an' keeps rollin' it up. An' when I got it [rolled] up, you see, then I picked it up on de fahk an' carried it through in de kitchen, an' drops it in de stove an' put salt on it, touch a match to it an' starts it to burnin'. So when it starts to burnin', I goes to call her.

I says, "Frances!"

She says, "LET ME ALONE!"

I says, "Whut's wrong?"

She says, "You's done concern with somepin that don't concern you." She says, "Mr. Bayhan' will get even wit you."

Well, if ever I'd walk over it - well, she would git [hear] de shot from it, choo know. Well, [then] I got [would get] the *dose*. See, as soon as I touched it, why I guess it roused her up, you know. You see?

(As soon as you walked over that stocking, that was to shoot the gun off down there where he was?)

Yes, sure. That would kill me, you see.

(What kind of a gun did he have?)

He had some kin'a glass, suppose to shoot you through the glass with the gun. That wus suppose to kill me in twenty-four hours. But the Lord's grace is sufficient for all things. De spirit put me wise to it befo' I got to it. [Baltimore, Md., (157), 148:1.] [The amazing thing about this story, despite the protective fork, is a man risking his life for a *ten-cent piece*!]

63. Now, about two years ago [1934], up here to my place [farm near Hampton, Virginia], an automobile driv [drove] in with five men into it and I knew them every one. They driv through my yard and went out and never did come WRAITH back. When I got after them [later] they disowned it. It was their evil spirits, and they were just as natural, and they were trying to do me out of my place. [Hampton, Va., (24), Ed.]

64. They used to say, when you met a spirit and they knew who it was, they didn't say anything to them. When you got home where this party lives at, they are there. They say, "That was their spirit I met then." They say, "Have you been away from home tonight?" "I haven't been away. Why do you ask?" "Oh well, I didn't know whether you were out tonight or not." [New York City, (6), Ed.]

65. I have seen men's spirits, living spirits. I went to visit an old woman one night and I stayed until about ten o'clock. When I was going home a man was standing on the street. I knowed it was the man's spirit and when I got over a little drain of water and looked back he was gone. I knowed that was a spirit - the man was living, he wasn't dead, he isn't dead yet. [Hampton, Va., (28), Ed.]

66. I have heard my great-aunt say that she was driving along a dark road once with her daughter. While driving along she struck a match to light her APPARITION pipe. When she drove a little farther a man stepped out of the woods wearing a full dress suit, a high silk hat, and grabbed the horse by the bridle. And rear as the horse would, he would not let him go. After holding the horse for about three or four minutes he let the horse go. My great-aunt explained this fact by saying that it must have been her father who was dead and he wanted to warn her that she must not strike a match on a dark road because some danger might take place because of her doing so. [Ocean City, Md., (13), Ed.]

67. There had been a burying of a person and some of the people, that was at the funeral that was at enmity with the dead person, on their way home they heard a russelling [rustling] at the edge of the road. And when they turned to look, there was a man standing without a head. And they ran until they were out of



breath. For the next few days the doctor had to attend them because they were frighten. And it was said by the people, that it was the spirit of that dead person after that man he was mad at. [New York City, (10), Ed.; HEADLESS SPIRIT about 1911 in Orangeburg Co., S. Car.]

68. Sometimes you see a woman with no head on. Sometimes she will be naked. That's a spirit. And she'll follow you around. And you say, "O, get behind me Satan," and she will vanish off. [New York City, (8), Ed.]

69. I was a girl about seven years old and my mother had let me go to these people - their name was Kane - to rock the baby. And after this baby went to sleep, her little sister and I went outdoors - it was in the summertime - to play. And the moon was shining as bright as day. You could LOOKED LIKE JESUS see from one end of the field and woods to the other. She [the other girl's mother] was in the kitchen making light bread. And all at once I look towards the barn and I said, "Oh, look Mary! What's coming?" And she turned around and looked and she said to me, "Oh, Lucy! What is that?" I said, "I don't know." And at that time it was something *looked like Jesus*. He had a white robe thrown around Him and He wasn't touching the earth. He came from the sunrise and kept rising higher and higher and went to the sunset. Then we got frighten and run in the house and hollered. So the madam says, "What is the matter with you?" And we told her what we seen. And she said, "It is a story. You didn't see anything. It's just a lamp setting in the window." So next night we tried it again, and the next night we tried it again. And I have never seen it since. [New York City, (7), Ed.]

70. I heard of a ghost coming in once - there was an old house - my mother tole me this. They was a family that owned the home and they couldn't rent it to anyone because people had gone there to live and wasn't able to stay on account of ghosts. The last family that had any trouble, when they THEME OF PROTEUS went to stay there, the first night, a dog came in and walked around the room. They tried to chase him out and struck at him and he turned into a cat. And they struck at it again and it turned into a hand, a human hand. The next time they took a knife and cut at it and actually cut it then [drew blood] and then it disappeared and they never seen the ghost in the house evermore. [Ocean City, Md., (18), Ed.; happened Mt. Olive, N. Car.]

71. I can truly say for myself that I have seen a spirit. I was lying in bed one morning and turned over and looked toward the door and there stood my father-in-law. I knew him well. I knew it was my husband's father. I said, "Merciful Father! Merciful! What does father Dempsy want?" I didn't get MELTED AWAY frightened at all. I said, "He has come for someone, I know." I never said anything at all to him, but when I kinda winked my eye I saw him go up - he *melted away*. I never saw no more of him after that. He looked just as he looked in life, only he was just white. I told my husband about it, oh, I guess about three days after that, and he said, "That's nothing strange to me. I'm with all of my dead ones most every night." He said, "That don't bother me at all." And three months after that my husband was taken seriously sick, and I said, "Now I know he will never get up from this attack he had. Seeing father Dempsy, I know he came to notify me that he was going to take him away." It worked out just as I had seen it would. [New York City, (6), Ed.; near Elizabeth City, N. Car.]

72. A man told me that you will see a spirit or a ghost as long as you look at it or seem interested in its presence. As soon as you look away or become indifferent, the spectre will vanish. [New York City, (9), Ed.]

73. [My wife and I on my first hoodoo collecting trip stayed at the Atlantic Hotel, Ocean City, Maryland, where I interviewed a few members of the staff. One

of these men, native to the locality, acted as my contact man. He told me the following story and later repeated it - as an example of what I wanted - to a second man recently up from North Carolina. What happens when an original story is repeated for the first time?]

SUDDEN  
DISAPPEARANCE [Original story:]

A man, who was driving around the country, had the habit of driving rather late at night. One evening between twelve and one he was on his way home, and as he was driving along the road - it happened to be rather lonely along this particular road - he saw a woman standing there and she acted like one of these hitch-hikers. And she waved her hand and so he stopped. He asked her where she was going and she told him this particular place. He told her he would take her along. So this lady got in the car and there was one peculiar thing about it, she wanted to sit on the back seat. The man noticed that and that she seemed to be rather nervous. The main thing he couldn't understand was why she wanted to sit in the back when there was plenty of room up in front. However, he told the lady to get into the car and he would take her to the place she wanted to go. So they drove along and he didn't say anything to her. Finally he arrived at this house that she had spoken of. So this man got out of the car and opened the back door of the car and looked inside and he didn't see anyone there. Naturally he became very upset. So he went to this house and rang the bell. A man came down. So he told the man what had happened and the man didn't seem to be at all disturbed about it. And he said, "That was my wife who died sometime ago and quite a number of motorists have been annoyed by having her get in the car and when they arrive at my house she is not there. In that particular place where you picked her up she had been in an accident and was killed there." [Ocean City, Md., (13), Ed. My notation reads, [happened] "Last winter, February 1936, between Washington and Baltimore near a place called Dead Man's Curve."]

[Repetition of original story:]

74. I am just now thinking of the most wierd ghost story that I have heard in recent years. There was a man enroute from Washington to Baltimore and on the way he overtook an old lady who was walking and carrying a basket. When he saw the old lady, the man stopped the car and asked the old lady her destination. She gave him a certain address in Baltimore. The man drove along with his passenger and just as he was reaching Baltimore he looked back and saw that there was no one on the rear seat. Where the old lady had been sitting there was nothing. The man of course was very astonished and wondered where the lady had disappeared because he had not stopped at all after he had stopped to pick the lady up. He hardly knew what to do. Finally, he decided to go to the address that the woman had given him to take her. When he reached the address the occupants of the house told him there was a woman who had once lived there by that name but that she had been dead three years. Of course the man did not explain what he had seen that day. [Ocean City, Md., (18), Ed.; supposed to have happened in 1932, four years earlier. The *vanishing passenger* or *stranger who disappears* suggests a folk theme.]

75. There was a fellow who was gambling. His name was Jacob Brown. A lot of people was gambling and this Jacob Brown made a terrible excitement by saying that if he would lost his last dollar, he would curse God and die. There was a tree that had been blown down and they all had this place where they IMMOBILITY were gambling right close to this tree. And after he had lost his last dollar he cursed God and he went to this tree to sit down. So he laid upon the log. And after laying there he could not be moved. And spectators went there to see him. And after viewing his body laying out on the tree, they pitied his condition and some tried to get him away, and they could in no

ways move him. So one day three preachers went there to see what was the trouble and so they viewed the place and the man likewise; and they decided that they would cut this log [cut out the piece of tree upon which he was lying] in order that they could move the man away. And when they began to cut, the log began to bleed; so therefore, they couldn't move this man and so they left him. That man lived according to my understanding about two months and nobody could move him off of that log. [Old Point Comfort, Va., (27), Ed.; happened about 1906 in Georgia, so my informant says - actually, this immobility being a folk theme in many forms, see Arrestation in *FACI*, 2ed., pp. 817-18, etc.]

76. I know something about spirits getting thirsty and coming and drinking. If you leave a glass of water overnight, don't drink out of it next morning; for they say, when it sets all night, the spirits drinks out of it. Always THIRSTY pour that out and get fresh water for yourself so in order not to drink after the spirit. That's what olden people used to say. [New York City, (6), Ed.]

77. [An excellent example of this belief will also be found in my interview *Beer For St. Peter - Whiskey And Cigar For St. Anthony*. Here we have a desperate situation demanding exceptional power and daring to make an unwilling man run away from a chain gang.]

ALCOHOL Now, ah show yuh. It's two miles from heah to de cemetery ovah  
FOR THE SPIRIT beyond [Somebody's] Hill, an' a man tole a woman tuh go to de cemetery at *first dark* an' git some *graveyard dust* an' fetch it tuh him, an' her husband was in yonder fo' nine months out chere tuh de chain gang. An' he says, "Ah will have him released in ten days."

Ah went wit Mag to de cemetery dat night - went round to de cemetery wit her but ah did not git ovah in de cemetery - an' she got de *graveyard dust* dere; tole her to go right to de head of de grave an' go down in dere about half a foot an' git it, yeah, down in below de ground. Mag come back [to where Informant was - outside the graveyard] an' me an' her come on back home to mah home where ah stayed.

Ah says, "Well, Mag," I says, "did joo git chure dirt?"

[Mag could not speak between her leaving and returning home; no one could enter the graveyard with her.]

She said, "Yes." She showed it to me. She had it tied up in a hand'chief, Mag did - had de *graveyard dust* tie up in de hand'chief dere.

An' ah says, "Well," ah says - dere's a fellah by de name of Ole Man Andrew, he was a *hoodooer* an' dat.

She says, "Yo' tell Mr. Andrew ah'll see him in de mornin'." He was de *hoodoo* ah had rented de room from in de two-story buildin' where I had a room.

Next mornin' Mag come ovah dere an' seen duh ole man Andrew, an' she give ole man Andrew, she did, de *graveyard dust*. Ole man Andrew tole 'em, says, "Ah'll use it jes' as ah wanta use it."

He sent me den de next day after a quart of likker. Ah goes an' ah gits de quart of likker fo' him. He gives me de 75 cents - ah goes an' gits de quart of likker.

He says tuh me, he says, "Cal," he says, "now, ah want chew to keep dis kin'a secret" - says, "ah'm gotta fellah tuh run away from de chain gang an' go to his wife to Hastings [?] an' git her an' go to Florida in eight or ten days. Yeah. An' sure 'nuff dis boy come away from de chain gang tuh mah house [his room in the *doctor's* house] that night.

When he was in there, he took the *graveyard dust* an' put whiskey on it an' put it in a bottle, yeah. An' when Mag come de next mornin' he give it to Mag an' he tole Mag to take that *graveyard dust* an' in dat whiskey whut he shook up an' use

it round her bed an' out in her back yard. Yeah. An' she said dat she done it - she tole me dat she was gon'a do it.

(What will that do then?)

Dat 'fects dat fellah - dat made dat fellah git away from de convict camp. He come to my place, de first time when he broke out - he come to mah place an' den went on up heah to Fairfax an' him an' Mag went tuh Florida, ah know dat much, an' his time wasn't near up.

[The bottle and contents is a *hand*, the whiskey is the spirit's payment for work to be done, the giving of liquor is called *feeding*, and the shaking is to activate and incite the drunken spirit. My transcriber heard the *doctor's* name as Ander or Anders; I as Andrew or Andrews.] [Waycross, Ga., (1120), 1797:3.]

78. [An alcohol-loving spirit or the alcohol spirit itself has no scruples about assisting with a *drinking spell*.]

Well, it's a lady doesn't stay so far from me. It was a lady liked her husband an' she couldn't git him because her husband loved her more than he did her.

So she framed up a way to git him away from her. So she goes an' DRINKING SPELL gits some liquor an' she tells dis lady, say, "Come ovah tuh mah house an' have a drink." Co'se dis lady went ovah there an' she had somepin put in there, an' that has been about two - two an' a half years ago. An' so ever since that lady took that drink she got to de place she jest can't stop drinking - drinking - drinking. Wherever she goes [to a *doctor*], they all tells her that it's a drinking spell's been put on her tuh make her stay drunk to make her husband leave her. An' so she says, "Well, ah kinda thought that because ah knows that ah can't stop drinking - jest drink all de time" - so she asked him [a *doctor*], say, "Whut kin ah do to stop me from drinking?" [St. Petersburg, Fla., (1006), 1623:1.]

79. [There is more than one way to cast a *drinking spell*.]

But ah do know dis fo' a true fact. Yo' kin take a person's photograph - if he nevah dranked a drop of whiskey befo' in his life - an' turn it down ovah a little small glass of whiskey, somepin like a wineglass, an' let it stay there until de whiskey fade dat photograph, an' dat person will drink hissself to death.

(This whiskey must touch the photograph - you must put it right over there?)

No sir - not touch it.

(Just so the fumes will come up?)

Yes sir. [Brunswick, Ga., (1175), 1986:4.]

80. I know a lady at home had a husband who would drink a lots - he stayed drunk all the time. Someone told her if she went out to the graveyard and got some dirt off of a drunkard's grave and sprinkled it in some of his food, that that would cure him. And afterwards she did. It didn't exactly cure him, but it kind of stopped it. [Snow Hill, Md., (83), 2:7; collected Fri., Dec. 4, 1936, from Mary E. Henderson, teacher born Nansemond Co., Va., where it happened.]

81. Years ago in the days of my grandmother - my grandmother died before freedom was declared. I never saw her. I only heard her story from my mother.

They built their houses out of logs. There was just a front door. They had nothing on the floor but the dirt. The logs were laid BLOOD FOR THE SPIRIT close together on top of each other to form the walls. They didn't even have shingles then. The logs were hewed on each side and laid close together for the roof so the water would run off. Then they made little beds in each corner, like a shelf, near the ground. We would call them bunks. In one corner they would have for a table. The chimney was in the back of the house opposite the door. They had no windows.

They [the chimneys] were made of clay. The clay was mixed up, pine straw put in it to make it stick. Just daub it. And they made the chimney like a pen with

small sticks, two rows going this way and one in the back, and this [the fourth or front side] was left open. That was the fireplace. When they got up a certain distance [above the fireplace opening left in the form] it was a pen with four corners. They made it as high as the house was. They filled it [the double walls of the pen] with clay and straw. In the fireplace was a iron oven and an iron pot. They had something in the middle of the fireplace [crane] they hung the pot on, with the fire under it. The oven had a iron door. The ovens were iron and made flat. They put bread in there and bake it, and potatoes.

This house whenever it was completed they killed a calf. If they had sheep, they would kill a little lamb to let the blood go wherever it was killed, let the earth drink it up. This lamb was barbecued in front of the door. All of their friends and neighbors would come and have a feast there. They did that entering a new family to the house. They kill it right near the house. The blood wastes on the ground, the ground drinks it up, near the house they were dedicating to the family. Now that I have been reading the Bible, I can see that the olden people were taking that from the Bible. It was on the lines of the Bible but they didn't understand it as they do today. The Israelites were told to kill a certain lamb and put it on their door faces. The olden people were just doing it in their way the best they could.

In our neighborhood [Orangeburg County, South Carolina] in erecting a home, building a new house to live in, you always are supposed in one of the front pillars [pillars] of the house to fold the Holy Bible, wrap it carefully in oil cloth, that will protect it, put it in a stiff pasteboard, and lay it in the holler [hollow] of the front pillow of the house. This is supposed to be a protection sent from God on your home. And you are supposed to live happily there. This is one of the customs. [New York City, (10), Ed.]

82. This happened in 1917 in the City of Petersburg, Virginia, on Whych [?] Street in a section of the town called Glanville [?]. I was in the custom of coming home each night - after finishing work - and getting to a particular corner and waiting on a friend of mine. Then we would both proceed FOOTFALLS on until we got to Clutchfields Laundry. That's where another friend worked. Then the three of us would proceed on home together. This boy that worked at Clutchfields was killed in an automobile wreck. Several months after, on a rainy night we were coming home and we heard footfalls. They were following us. We looked and could not see anything. Then we thought the reflection on the street lamps hid the person from our view. So we stopped and tried to look under the glare of the light to see if we could not see what it was that was following us. We didn't see anything. We walked a little further and we stopped again. As we stopped the footfalls stopped. We walked about three more blocks and these footfalls continued. They followed us until they got to where this boy always used to turn. From there we didn't hear it any more. So I spoke of this when I got home to an old man, a man that had fought in the Civil War, and he said that's something people hear anytime. That there's a crater that's on the right hand side of Whych Street and there were many soldiers killed in there. People see things and hear things most any time of night. [Ocean City, Md., (14), Ed.]

83. I went to Pittsburgh from Staunton, Virginia, and my husband had rented me a house there. So one night while I was setting there sewing, I was very much disturbed about my children, so I sent the girl I had living with me upstairs to look after them. She came down and said, "Mrs. Baker, what is the matter with you?" She said, "The children is all right." So after awhile in about ten or fifteen minutes I heard someone put the key in the door and unlock it. But no one had a key but my husband. So I heard the tips [tiptoes] going up the steps -

you could hear the steps cracking. So I said to Mr. Davis and Mr. Walker, they were boarding with me, "Do you hear that?" And they said, "Yes." And Mr. Davis said, "That ain't nobody but Bummie" - that's what they called my husband. And I say, "Oh, he would not do that." So we got up and we went upstairs to look and see what was going on. Well, I didn't see anything. I didn't hear anything up there. I said to Mr. Davis and Mr. Walker, "I guess that's a token of the man who lives on the third floor, for his wife." She had gone to the hospital. In the meantime then I had forgot my own people. And in a week's time my husband was sick and died. And I never believe anything that that was a token of his death. [New York City, (7), Ed.]

84. Ah knowed a lady one time, her son he got killed on de railroad out here and nobody knowed how he got killed, and she always believe dat a fellah dat he had put in jail one time did it - see, had pushed him in front of de train. So she would go out to some grave ev'ry night and git at de head of BOTTOMLESS PIT dis grave and dig a hole right at de head of dis grave and put her hands down in dere and she would give all kind of prayers - prayers fer him to come back alive and haunt dis man.

Well, it's a man he was night watchman out here at de railroad yard himself. Well, one night, he would sleep like, he would jest seem to go to sleep on de switch all de time and nearly wreck de trains all de time. See. And he never did befo', but nights she wouldn't go out dere, like nights when it rained, he would be all right. But ev'ry night she'd go out dere, he would always have some kind of accident happening to him. So one night she was there and he was walking down de railroad yard and she was out at de graveyard. People says she was out dere, dey'd seen her out dere, for she lives right cross from it, out heah on Union Street. And they said that he was walking down de railroad yard when he had stepped in a hole, a big deep hole, and he kept fallin' and kept fallin' and nevah seen him no more. But dey always said when de walked through dat yard on a dry night dey always could hear him hollering dey really could hear him hollering nights like that.

(He actually disappeared right there?)

He disappeared - dey found his lattren [lantern] an' all by a hole dere. De people dey tried to fill dat hole up but dey never could fill dat hole up. [Here is the *bottomless pit* of *Revelation* (King James Version), 9:11,11:7,17:8,20:1&3.] [Jacksonville, Fla., (562), 699:9.]

85. This woman lived on the same street I lived on. Her husband was sick and dying, and he told her, he said, "When I cross Jordan River I am going to let you know." And she asked him how she was to know. And he said CROSS JORDAN RIVER his whole frame was going to shake when he was crossing. And when he died, he was dead about one-half hour, and just shook so hard until the bed shook with him. [New York City, (1), by hand; about 1910 in Wilmington, N. Car.]

86. There was a whipping post at the Bloody Angle before the [Civil] War. Slaves were sometimes whipped to death there and they would come back singing. It was about a mile from Spotsylvania Court House. [Informant, SINGING SLAVES thirteen years old when Civil War began, was born in what became the Bloody Angle during battles of Spotsylvania Court House, May 8-21, 1864; battle at Bloody Angle, May 12.] [Fredericksburg, Va., (44), Ed.]

87. I'll tell you this one, it's an actual fact. A family of people that had two boys, they were poor people it's true, and the city in which they lived you could sell most anything to the junk dealer - rags, bones, iron, tin, glass bottles and the silver paper in cigarette packages. This boy had a habit of picking up bones. Where he went to get his bones was an old burying-ground that

had went down and he did not know it. Everybody thought that when they changed this burying-ground they removed all the bodies but it wasn't so.

MOANING BONES So one night this boy had been out collecting bones and he had it in a *crocus bag* - that's the same as a potato bag [gunny bag or sack] - and he wanted to hide them, so he put them under his mother's bed. Around about midnight his mother and father heard a moaning and groaning all over the house. They couldn't locate it. They came back in their room and it was still moaning. So they looked under the bed and there was this bag. They pulled it out and the father shook the bones out on the floor and they were still moaning. That's the way he recognized them as human bones. So he woke his son up and made him take those bones out that time of the night. The next morning he asked him where did he get them from. He showed him. He tole him from now on don't never bring a bone from here near the house for this used to be a burying-ground. [Fredericksburg, Va., (54), Ed.; at Richmond, Va., 1911. My informant was the boy.]

88. I heard of a woman, she wanted people to move out de house next do' to 'er, cuz dey always kep' too much noise. She used to at night git up an' go out to de graveyard an' come back with dis yere *graveyard dust* dat ah tole yo' befo'. She used to take it an' take an' sling it all up against de SCREAMS AND NOISES windahs on de porch an' dat would bring such a damp an' musty oder into de house until it made all dose people re'l sickly feelin' all de time. De always wus hearin' a lota screams an' noises in de house until dey had to move out. [Jacksonville, Fla., (562), 700:4.]

89. When I was a little boy [in 1860] I was praying an old-fashioned prayer the colored people used to pray. They went to the graveyard to get their souls converted. I went and prayed on a man's grave that was buried that day and I heard him moving and knocking on the coffin. I never paid no COFFIN KNOCK attention.

[The knocking or beating on the coffin, once a common expression, survived in a few love divinations also about extinct - see *FACTI*, 2ed., p.391. For praying in the graveyard and conversion, see my experience at Tyree Church in Introduction.] [Hampton, Va., (24), Ed.]

90. My mother died and I didn't like to stay with strangers and I went to this lady's house to work. And while I was getting supper one night, this noise, something fell very hard upstairs and jarred the house so, that Mrs. J. and her mother, her sister-in-law and a fellow by the name of Ed and myself, MYSTERIOUS all armed and went up, thinking because there were valuable things in the house, that someone had broke in, but there wasn't a thing could DOOR be seen on the floor anywhere. Lots of times when I used to go up to make this young man's bed I had to pass a room they called the Red Room. Everything in there was red, partly red. Every time I got against this door, the door would open. But I didn't see no one come out. And I was afraid to go down because I would have to call some of them down there to see me down the steps. And many many times they used to see soldiers marching across the garden. And that house was supposed to be han'ted. They used it for a hospital in the time of the [Civil] War. That's about five miles from Brandy Station [Culpeper Co., Va.]. [New York City, (7), Ed.]

91. If your door opens and shuts, some of your [dead] relatives are passing through the house. [Fredericksburg, Va., (58), Ed.]

92. If you leave the house and lock the door and go away and come back and find it open, after awhile you'll wonder, "What's the matter? I'm sure I locked that door. Every time I come back the door is open." You get it in your mind somebody has died here and they didn't want anyone to come back in here to live.

It wants it to remain just as they left it. Their family has got out and they feel the house should stay empty. [New York City, (6), Ed.]

93. On the Old Dominion Lines a boy, a room steward, stopped a passenger and told him to go forward, for what reason I don't know and the captain met him on the starboard side and asked him what did he want. And the man that [was] told to go forward said he was looking for a room. The captain sent SPIRIT ABOARD the boy back with the passenger and he went down to the second deck and opened the room, left the passenger outside, put the baggage in, locked the door and left the key in. The passenger stopped and was talking to someone right near there. When he went to the door the door was locked and the key gone. They never did find that key. They accused the boy of taking it. They sent for the chief engineer to open the door. When they opened the door the baggage was scattered all over the room and the beds unmade and everything upside down. And everything was all right when the boy left the room. Here's what the boys thought about it. That was the *Jamestown* under Captain Tapley. She got into a big storm and around Boston Light, before they got to Boston, this was several trips before this [the present story] happened, and they lost two passengers and they were in this room. And they thought the ghost of those people done it. [Hampton, Va., (23), Ed.; about 1895.]

94. If yo' kill a man - he's lookin' yo' in yore eyes an' yo' kill 'im - an' he lookin' at yo' an' dey come back, yore picture will be in his eyes an' dey kin tell who done de deed. [Fayetteville, N. Car., (1398), 2518:6.]

EYES OF CORPSE 95. (About those eyes?)

I made a mistake - I said a nickel, I wanted to say a silver dime. Like it be - you'd kill a man and you'd start on off. Somebody done get to him and take and roll his eyes back and put a silver dime on each one of his eyes - this man he cannot get out of existence. He'll try, but he'll get caught before he can get away.

(Well, who - oh, they put these dimes over the dead man's eyes.)

Over the dead man's eyes. [New Orleans, La., (866), 1404:1.]

96. Jes' lak if ah walk in heah an' shoot a person; well, all dey have tuh do is look at de person's eyes - take mah picture from his eyes, an' evah which way he be lookin' dat's de way ah'm goin'.

(The way that dead man's looking, that is the direction yo've gone?)

Yes. [Wilson, N. Car., (1460), 2650:4.]

97. If yo' kin git de blood, if yo' kin git a shirt - [anything] dat got blood on his garment where he got killed - if yo' kin git a piece of that, take it an' git a aig, jes' a aig, an' bury it in his han', an' open his eye up first an' look in his eye, den take that aig an' put it in his han', an' dey say dat de person whut kilt him will appeah befo' yo' in his eye, will appeah befo' 'em in his eye. An' put dis heah piece of his garment whut's got his blood on it - say, yo' tack it to de no'th side of yore house. An' dat person will come back whut kilt dis person, dey will come right to yore house. [Memphis, Tenn., (1523), 2716:5.]

98. Sometimes it looks like they [a corpse] are looking. Their eyes are wide open. I have heard people say they are looking for their loved ones. [New York City, (7).]

99. Don't visit the graveyard and look upon them too often. They say it disturbs them. Shortly they will come back after you. If you keep a looking and a looking, they are coming back after you soon. You soon go. That's very true. You'll soon go. [New York City, (6), Ed.]

100. Dere was a man in slavery time - he went, started to cross de woods. In slavery - mah cousin was one de slaves, an' he come in de house an' he says,



"Boss, ah see a *head bone* down heah in de woods an' dis *head bone* said, "Turn yore teeth towards de" - nuthin' dere but de *head bone*, all wus gone but de *head bone*. De *head bone* talked to dis colored fellah an' tole him when he HEAD BONE passed - it wus layin' down on de ground as he passed - it say, "Tell [him] mah teeth called me out chere." Well, dat means - tell 'im [boss, overseer or master] de teeth caused de *head bone* tuh be out dere, yo' see. (Caused the *head bone* to be out there?)

Dat's right - tuh be out dere.

An' so he said, "Well, ah'm gon'a tell de boss, dat ah see a *head bone* out chere an' it say, "Mah teeth called me out chere."

All right, he went on an' he says, "Boss," say, "ah see a *head bone* out yondah in de woods says, 'Tell 'im mah teeth called me out chere.' An' want chew tuh go out dere an' see."

All right, [he] said, "John, if dat *head bone* don' say, 'Tell 'im mah teeth called me out chere,' ah'm gon'a kill yo'."

"Yassuh, Boss, dat *head bone* will talk."

All right. Den he went out wit de Boss - dis *darky* went on out in de woods where de *head bone* wus, an' dis Boss took de *head bone* teeth an' kicked de *head bone* an' de *head bone* wus silent. He says, "John, didn't ah tell yo' ef dat *head bone* didn't talk ah wus gon'a kill yo'?"

He say, "Yassuh, Boss, hit gon'a talk good an' plenty."

So he kicked de *head bone* an' de *head bone* didn't 'gin say nuthin'.

Well, all right. Den he said, "Well, John, ah say ah wus gon'a kill yo' if dis *head bone* didn't talk." So de Boss turn roun' an' killed John. An' when he kill John, de *head bone* say, "So mah teeth called yo' out chere, too." So both of 'em wus dead. See, tellin' him his teeth called him out heah.

[This device is frequent - the attribution of a well-known story or folktale to oneself or relative or acquaintance; here a cousin.] [Florence, S. Car., (1311), 2322:7.]

101. De lady next do' tuh me - it's some kin'a man dat curses her, it's a evil spirit, an' wherever she goes he's always using bad language tuh her an' saying things to her, putting all kind of things into her head. She went to someone an' they tole her that it's a evil spirit that someone A CURSING SPIRIT had worked on her, an' she asked him if he could cure it an' he tole her, yes. Well, he went in de house an' he asked her fo' some salt, an' she gave him some salt an' she gave him some sulphur an' two drops of *hearts cologne*. Well, he put that in thar an' he tole her to put it in de corner an' every night say some kin'a word over that stuff. An' so she tole me last night at mah home that she was gittin' rid of it - said she jes' kin hear him now whisperin', and she said the man tole her that in a few days she wouldn't hear him at all.

(She can't see this man at all?)

She can't see him but she kin hear him.

(Well, what - just what do they think this thing is that is bothering her?)

Dey think it's a evil spirit that someone got from de graveyard. [St. Petersburg, Fla., (1006), 1622:1.]

102. He said once when he wus young [about 1867] follerin' the water, he say there wus some man put bad luck on 'im. An' he say he fell overboard twice. An' he say he went to some place, he said, to a fortune teller. Said he [fortune teller] tole him that a man had put bad luck on 'im, becuz if he MOCKING SPIRIT fell overboard three times, he said, he would be drown. An' he tole 'im when he come home for to go to the church an' to the freshest grave an' get a pocketful of new clay. He wus to wear that in his

pocket until it wasted away. An' he went out there an' got a pocketful of new clay, an' when he left - he [fortune teller] told 'im that he would hear something to the church for a long ways, he said, the further he walked - an' when he left the church, why, he heard a laugh until he got home. An' after he wus home, then, he said it disappeared. An' he said all at once sound like he heard some lumber fall right in the yard. [Deal Island, Md., (?), 22:5.]

103. Once upon a time I heard the story that a man - two men were at variance with each other and one of the men died. After two or three months this living man was passing along the road near this house where the other  
ATTACK BY SPIRIT man that was dead did live. And all of a sudden he imagined he saw something and kinda hesitated, and something slapped him, and his head became one-sided and he had to move through life that way. He was never able to turn his head around straight again. [New York City, (10), Ed.]

104. (This is the old witch who wouldn't come around to see me?)  
Yes sir.  
(What did she do?)

She went to de graveyard an' went to a new grave, and she run her  
TERRIFY 'EM hand down in de dirt, way down about up to her elbow, and got her a handful of dirt, three handful of dirt, put it in a tin cup, an' then, she taken a penny an' put it down in de hole *to pay de spirit* fer de dust dat she took from de grave dirt, an' it had to be a wicked person wus buried dah. An' she went on den an' *fixed* de dirt an' made some bluestone dust. An' she put de bluestone dust an' de *graveyard dust* togethah, an' den she went to de church an' dusted it all around in de church. An' de people got so angry an' got so - an' she said to de ghost, "Go theah an' terrify 'em, terrify 'em." An' de ghost went to de church an' jis' kept ever'body confused all de time in dah an' de preacher had to leave.

[A note on my original transcription reads, "Informant repeating a story he had just heard about a woman who wouldn't come to see me." This was just about the first colored witch or hoodoo who refused to meet me; also first *boy friend* or *girl friend* to investigate me for the professional worker - see Introduction.] [Wilmington, N. Car., (159), 158:1; happened in S. Car.]

105. I heard a church member said dere's a ole man in de church where he were a member - he ain't got much confidence in 'em now 'cause dey did dat - ole man da'd [that would] git mad at anybody at church; you know, he'd fall out with 'em. Well, he'd go to de graveyard an' reach his han' as far in dere as he could, an' he'd git some dirt jis' off, jis' as near de coffin as he could, an' wrap it up, [and] bring it back. Well, he'd put it in somepin thin, cheesecloth or somepin or othah, an' put it in each pocket, in his coat pocket. An' he'd go to church you know, until de preacher git to preachin', you know, an' dat de people git to shoutin', why he jis' git to shoutin' an' go right aroun' near dis person [he's *mad at*], you know, an' jis' let dis dus' - it would jis' fly so it'll, a 'hole lot of people would inhale it, an' dey'd git so sometime dey'd git to coughin'. Well, dey say, if you git enough of it, it'd kill 'em. [Wilmington, N. Car., (215), 208:1; Darien, Ga., 1896.]

106. Well, you've seen dat in de graveyard - you seen where dere one stick standin' up on dis end [of the grave], de haid [the headboard], an' one on dis end [the footboard]. Well, she'll take his name - she'll know his name, an' I guess she'll get somebody to do dat, because she'll be scared to  
WORRY 'EM UP go dere aroun' two a'clock UP in de night, see. She'll get somebody to go dere an' jes' call his name - his name John, Will or somepin another - an' say, "Will, I take dat footstoll [footboard]," an' turn it over an' say, "Well, I turn you haid over heel, in de Name of the Lord, therefore, dat

He'll find you an' bring you back to me, *In the Name of de Lord*" -

(Say that slower.) [She was speaking this incantation so fast I could hardly understand her.]

Well, dis way. "John, I turn you" - you take dis footstoll [footboard] jis' like dis [demonstrates], an' you turn it over an' say, "As I turn you haid over heel, therefore I don't want you to refuse, an' bring you back to me an' make you love me, In the Name of de Lord, Our Saviour, Jesus Christ."

Well, you stick dis one [the footboard] here [at the head of] de grave where de haidboard had been, an' you take dis one [the headboard] an' turn dis one over [and say], "I turn you haid over heel, therefore if you refuse, an' make you love me an' come back to me, In de Name of de Lord, Our Saviour, Jesus Christ."

Well, he'll [the man acting for the woman will] run his hand down in de middle of dat grave an' he'll take some of dat dirt, a handful of dat dirt out de grave. Well, dat'll be about dat deep.

(A hole as deep as - up to the elbow.)

Take a handful of dat dirt out an' after you get a handful of dat dirt out, den he'll drop three pennies in dat grave jes' for the spirit, an' [say,] "I's [I has] pay you to work for me, In de Name of de good Lord, Our Saviour, Jesus Christ." An' he'll walk right aroun' dat grave three times an' he wouldn't look back. An' he would take dat dirt an' he'd throw dat dirt up in de air an' say, "Go, spirit, an' worry 'em up, an' bring 'em back, In de Name of de Lord. Go to de west, east, north an' south, de *four corners of de world* an' wheresomever you may be." He'll come.

An' if he right in dat town, you don't have to do dat but twice; if he's out dat town, you gotta do it nine times, nine nights. You go dere after twelve a'clock, between twelve an' one. Den, I don't care where he's at, he'll always contended [contented] with 'er on his mind. He'll come where she's at. I don't care where he's at, unless he's in jail. [Wilmington, N. Car., (223), 214:1.]

107. Jes' lak if a person botherin' yo', yo' go to a graveyard where a sinful person is an' git dirt off their grave an' put it undah a person's step an' that hag will worry dem. Dat's whut chew call a *jack mulatta*.

(You mean jack-o'-lantern?)

JACK MULATTA No, jes' lak if ah wanta tantilize somebody an' ah know somebody died dat's a evil person, well ah go to their grave an' git dirt from there an' throw it undah de house. Well, dat's whut yo' call a *jack mulatta* an' it'll come in jes' lak a hag would - would ride yo' tuh death an' tantilize yo' an' de person fo' who ah put it dere couldn't even rest.

(But this doesn't ride you?)

It doesn't ride yo' but it jes' somepin dat tantilize yo' tuh death - nobody couldn't see it but chew. [Sumter, S. Car., (1340), 2317:9.]

108. Jes' lak dere was someone in de crowd dat yo' was trying to find out who did it, killed him, yo' could turn him on his face an' let ev'ry man tetch him, an' de man dat killed him, when he tetch him de wound AVENGES OWN DEATH will start to bleedin' agin. [Waycross, Ga., (1067), 1727:5.]

109. Now, if a man was to get kilt in my house an' it was a crowd there. Now, if I want anybody found out who kilt that man, I wouldn't let nobody come out of my house. I git me a straw [demonstrates] an' break it an' make a cross - jis' lak this, right across his forehead, an' let ev'ryone of dem step over this man whut's dead. Well, now, when de right one stepped over this man whut's dead, well then de nose begins bleeding - that's him. [Memphis, Tenn., (972), 1573:13.]

110. A white man killed another white man in slavery time - had killed him for years. An' one day they was riding 'long an' he says, "Thare zem bones - I

killed dat fellah ten or fifteen or twenty years ago." An' de other fellah says tuh him, "Aw hush, git down an' let's see yo' tetch 'em." An' dey say, when he touched de bones, de blood come out - out that bone, an' he had him 'rested. An' that was de evidence - dat blood. [St. Petersburg, Fla., (1003), 1619:5.]

111. Yo' take him lak yo' fixin' tuh bury him an' yo' turn him on his face. Well, yo' see if that man is on his face an' yo' bury dat man, de man or woman dat killed him, she's worried until she goin' soon come up an' it ain't goin' be ovah nine days 'fore she goin' come up an' give herself up.

(How did you say they carry him out of the house?)

Jes' lak if dere's a windah on dis side - well, jes' lak a windah dis heah, yo' take him out dis windah on dis side. No, don't chew take him out de do'. Carry him out either one dese windah but don't take him dis way. Let him be goin' dis way, where de sun set at. Don't nevah take him where de sun rise - it's not goin' work as fast. But if yo' put him on his face an' carry him out de way de sun go down, it won't be nine days 'fore she goin' come back.

(You carry him out the door, though?)

No suh, don' take him out de do'. Yo' wanta put him out de windah - take his body out de windah. Let him be on his face an' take his body out de windah. [Fayetteville, N. Car., (1423), 2568:1.]

112. Well, you can find that out very easily. If I killed you and it seemed to be hard fer anybody to understand how it was done and who done it. See, you won't be naked, you bound to have some clothes on. They'll strip your clothes right off and put 'em to de side and get ready fer to lying you out as a corpse - you know, take 'em and stretch 'em right out right in de casket and lay you right on top of 'em. And I don't care where you are or where I am - if I've kill yuh, why I'm bound to be coming dere, and the moment I comes near, why the blood will gush out chure mouth and nose. It's not necessary to have the law do anything to me at all after dis, because I can't stay here. You bound to take me along with you. [Charleston, S. Car., (514), 596:3; *Doctor Glover*.]

113. Git chew a fresh *yard aig* an' tie it in his right han' an' bury him on his face. Now, dat happen right chere about fo' yeahs ago, right at dis basin [dock for ships along Mississippi River] befo' dey closed it in. A colored fellah kilt a girl dere an' got away, an' her mothah didn't know whut tuh do. So she sent ovah tuh mah house an' got me. So ah says, "Yo' got any chickens roun' heah?"

She say, "De lady nex' do'."

Ah says, "Tomorrah git me a fresh *yard aig*." Ah says, "Does yo' min' buryin' dis gurl on her face?"

She says, "No, ah'll bury her any way if ah kin find de fellah."

She put de *yard aig* in her han' dis-a-way an' shet her han' up on it an' tied a han'ke'chef ovah it an' buried her on her face. In twenty-four hours he come right dere where he chunked her ovahbo'd an' dis white fellah, de night watchman out dere, caught him. He carried him ovah dere an' called up de law at dis Union Station, an' the law took him ovah to the gurl's mothah's house. Den the girl's mothah went an' had de gurl redug up an' buried on her back. Dey broke his neck outen dis jail out heah. [New Orleans, La., (1566), 2871:6.]

114. Ef he killed dis man, you'd git chew a pint of likkah an' lay it right in his breast - crossways in de grave an' dat man cain't stay 'way from dat grave - right across his breast in dat grave an' de man dat killed him, ef he's gone away - don't keer where he done go - he kin go to de No'th Pole - dat's 'bout fer as yo' kin go, to de Eskimo. Well, ef he get ovah to de Eskimo den an' his life is spared an' he git back, he comin' right smack to dat same graveyard, an' he jes' walk around dat grave. Yo' ain't got to hunt fer de man 'tall - jes'

[take a] turn around dat grave. [Savannah, Ga., (542), 673:1.]

115. To make him follow him, they'll go to the woods and they'll get a green switch, which they call a weeping willow switch. See. They place it into the dead man's hand and they talk to this dead man and tell him whoever killed him, in nine days time he must whip this person to death.

Or, they'll bust a quart of whiskey on the coffin of the person and then they will also talk to this person and tell them whoever did this *trick* to whip them. See. And then after they bury the person, they'll plant maybe peas on their grave. See. And when them peas come up, wherever you are, if the law doesn't get you, why you are compelled to die. [Savannah, Ga., (539), 661:1.]

### SPIRITS WITH SPECIAL FORMS

116. I was going through a piece of pines one night - as usually in the summertime, I was tired and threw myself down by the path by a tree. So this night I started out and I heard a stamping on the ground just as though it were a horse right by the tree I was going to. And I advanced a little more.

HAUNTED It didn't only stamp and go like a horse, but it seems as though there

TREE

was a quick flash around the tree. It seems though it jarred de ground.

So I stopped. By and by I started again - the same noise. I started again - the same noise. Then I got out of there pretty quick. My hair was all standing up like that [demonstrates]. It was real. I didn't see anything. The moon was shining so bright - like this electric light [in my study - late afternoon, March, 1936]. I went to the nearest house I could get to. I told the old man about it and stayed there all night. He said, "How Pres, don't you know that place is ha'nted?" I said, "No, I didn't know." So I stayed all night. I don't know why that tree was ha'nted. [New York City, (11), Ed.; Albermarle Co., Va.]

117. The man was murdered on a certain spot of ground and a tree came up and grew there, and for years afterwards, anytime anyone would strike it or bruise it in any way, there was a peculiar voice that they could hear. The tree would moan as if it were being mistreated. The people watched it and watched it, and after a long time an older person came along and told them, "Right along here such-and-such a-one was murdered. There was no tree there then." That was why this tree was so peculiar. [New York City, (10), Ed.; Orangeburg Co., S. Car., *see FACI*, 1st ed., No.10,508; 2ed., Nos.15426-15429.]

118. This happened near Battleboro, North Carolina. My uncle - was my grandmother's brother - had to watch the team while they was eating in a meadow that was almost grown up. There was a giant oak tree that stood in the meadow. He used to climb in this tree and sit on the branches. One day while he was sitting in this tree and watching his master's team while they grazed, the tree started to moan. He jumped out of the tree and ran into the house just as fast as he could. His master built a fence around this tree and charged people to come in and grew to be a very rich man. People from all over the country would come to this tree. [Ocean City, Md., (14), Ed.; *see* preceding refs. to *FACI*.]

119. I saw a ghost one night. I was going up the Riprap Road. A big mulberry tree was on the ditch bank. When I got right opposite tree a man came out from under this tree. I didn't see no man when I was going up to the tree but when I got there he walked right out on this side, my left side. He said to me "Where are you going?" I said, "I'm going home." He said, "It's a fine evening isn't it?" I said, "Yes." So then - he had on a brand-new pair of shoes, a brand-new broadcloth suit, a hard-bosom white shirt, a black high-top

hat. I and him walked on. When I got up to Spring, I said to him, "I'm going to turn into Spring Street." So then he said, "I'm going this way." And then he tipped his hat to me and said, "Good evening." So the house where I was going at, not being far from the corner, I went to the fence and called the woman to give her her lodge card. She came to the door and said, "Who were you talking to?" I said, "I was talking to a man." She said, "Where is he at now?" I said, "He's gone up the road." In the meantime he turns around and comes back and when he gets in sight for her to see him, I said to her, "There's the man now." She said, "I don't see nobody." I said, "You don't see nobody?" She said, "No." She said, "Where's he going?" I said, "He's going right back to the tree." And so when he got to the tree that's where he disappeared. Then I said, "Oh, I've been talking with a ghost." And I commenced to running and I run until I got home and fell in the door. Mama said, "What in de world is de matter with you?" I said, "Mama, I've been talking to a ghost." And she said, "You're always out seeing ghoses." [Hampton, Va., (31), Ed.; happened 1908.]

120. Once an old man by the name of uncle Esham would go on a hunting trip every night, Sundays included. Friends tried their best to refrain him from going hunting on Sunday but the old man continued as if nothing was said. One Sunday night he heard a voice speaking from a tree, saying, "Esham, Esham, what is the matter with you? You hunt Monday night, you hunt Tuesday night, you hunt Wednesday night, you hunt Thursday night, Friday night, Saturday night and Sunday night. Poor 'coons [racoons] can't get no rest." The old man would just listen and go on hunting just the same. One Sunday night when the old man passed beneath the tree, not only did the voice speak to him, but when he looked around he saw red eyes, a man standing with his tongue out, pointing down the road. And he also said, "Esham, Esham, what is the matter with you? You hunt Monday night, you hunt Tuesday night, you hunt Wednesday night, you hunt Thursday night, Friday night, Saturday night and Sunday night. Poor 'coons can't get no rest." Just as this was spoken the tree fell down and killed uncle Esham. He was found lying there the next day. The story was told by an old man who used to follow uncle Esham about a hundred yards away. And that was the end of uncle Esham. My grandmother told me the story. [Ocean City, Md., (13), Ed.]

121. An' ah'll tell yo' anothah one. What ah'm goin' tell yo' it's true, 'cause it happened 'bout mah brothah - whut he experienced, yo' see. Well, we were at whut dey call de Peedee River. Ah don't know whethah yo' SPIRIT LIGHT know where dat is or not. Well, it called Peedee Rivah. Ah wus AND FIREBALL haulin' wood one time. Ah wus livin' in town but ah be keepin' roun' de stable an' haul de wood into de town. An' ah come in dere [to town] dat night. When ah come in mah brothah say - he say, "Ben, let's go see some girls."

Ah say, "Well, ah don't care."

An' whensomevah we got ready tuh go dat night, he says [to the man he was visitin'], "Leave de fiah to yore home."

He [de man] say, "Why leave de fiah?"

An' he tole him, "Tuh go on dat day." An' he say, "Ah'm goin' come back tuh school tomorrow." Dat's de fellah wus seein' his own death.

[He had been attending school (staying with this man), had dropped out, and had suddenly decided to return to school tomorrow - "Tuh go on dat day."]

An' when he said dat den, jes' as he walk out de do'step, a light come this-away an' come right down by de corner of de steps in a big ball of fiah - jes' lak down, an' it come right down by de corner of de steps an' it stayed a good while.

So we went on to dis girl's house - it wus a big dance, a big dance. An' we went on tuh dance. An' he say, "Ah don't b'lieve ah'll dance tonight." He says,

"Ah b'lieve ah'll sing," he says, "ah'll git mo' bettah sense outa singin' den ah will dancin'." He went tuh singin' an' he sing a lot - he sing - sing - louder. An' so he says, "Ben," he says, "let's go."

Well, when we starts back on de southboun' track, train comin' south - we wus on de no'thboun' track comin' southwards. We went on de - ah mean comin' no'thwards, de train on de southboun' track comin' no'th. An' we jes' walkin' 'long, an' here wus dis train. He begin to - he says, "Well, ah'm off till tomorrow." An' ah wents ahead. [Two persons walking in the narrow space between the rails walk Indian file - one behind the other.] An' when ah look back he wus behin' me - jes' lak, yo' know, he not payin' any 'tenshun to anyone. He wus behin' me when ah look back. De train wus jes' dat close when ah look, de train wus jes' dat close. An' he look back, which-an'-why - when ah turn roun' an' look back, he turn roun' an' start lookin' back too. An' whensomevah he looked back dat train ketched him. See, de train ketch him, jes' clipped him - all de back of de haid off, broke all de ribs of his back, broke both laigs. [Florence, S. Car., (1311), 2324:5.]

122. My mother said, about three days before she died, she saw a light in the room and this light kept going around the room. She followed it all around the room with her eyes. We asked her what she was looking at. She said she saw this light. When anybody in the family was going to die, my mother would always see a light in the room - then she knew there was no hope for them. [New York City, (1), by hand; Wilmington, N. Car., 1930. I interviewed all my Wilmington informants in this house - see note preceding No.1.]

123. This woman kept a bad place on the wharf, like where sylors [sailors] came in. She was taking little young girls. She died and nobody could run this house and restaurant any more. This ball of fire would be running all over the place. This ball of fire was this woman. Her spirit came in the ball of fire because she was such a wicked old woman. They tore the house down. [New York City, (1), by hand, at Wilmington, N. Car., about 1911.]

124. A man once told me that a spirit made a remark that he would be home on a certain night. He told his people exactly how he would come. He would appear in a light on the wall. When the hour arrived he really came just as he said. That night he played all around the room just as he already said, then quietly went out and did not return. [Fredericksburg, Va., (37), Ed.]

125. I do know a story about a church up here. This church is near Shelbyville, Delaware. At present this church is closed. And in this church there is a very large Bible. And they say that anyone who goes in there and tries to carry this Bible out, they will not be able to get away further than the door. There are certain cases where people actually tried to take this Bible out and the person claimed that it became so heavy that finally they would have to drop it before they got to the door. And on other occasions before, they claim that motorists who pass there in the evening see lights in the church and they can hear people talking and singing. [Ocean City, Md., (19), Ed. This church is midway on the road driving up from Berlin - on the left hand side of the road.]

126. This is about a old cemetery. It was on a farm in the State of Virginia below Suffolk. This farm was owned by a white man. His name was John H. He had four sons. They were very brave boys. They used to tell me of a light that would arise from the cemetery on a damp or rainy night. This light would go about four feet in the air and then disappear. They offered to pay me money to go there but I would not go. One offered me five dollars to hang my hat on a tombstone but I would not do it. [Ocean City, Md., (14), Ed.]

127. My mother said that when she was a young girl [during slavery], a house girl, she used to have to sit up and wait for her mistress and master to come

home. She had to serve ice water. She seen two graveyards fighting each other - they were throwing balls of fire, they were fighting. [Old Point Comfort, Va., (30), Ed.]

128. If you see a light and you follow that light and keep on following the light, do you think you're going to get to that light? You can't get to it. It's quite likely it's way out in the river and you'll walk overboard. If your parents are terribly, terribly smart and they should look out JACK-O'-LANTERN at nighttime and see those lights, they said, "This is a night for jack-o'-lanterns. I'm going to put an iron in the fire, my children are out," for feared they will get led off by jack-o'-lanterns. They used to take a poker from the fire hearth. I put it right along these ashes in the fire and let it stay right there. It will make the jack-o'-lanterns vanish, they tell me. Keep it right there until the children get back. Of course after that they had nothing to worry about. [New York City, (6), Ed.]

129. What they tell me about a jack-o'-lantern, it's like a ghost, just as ragged as they could be. They carry a light, and they would lead you in the worstest briers and brambles they could find, and all through water to terrify you. They say they would laugh at you. [Tyree Church Md., (12), by hand.]

130. I've often heard that a Jack-a-ma-lantern is nothing but a weed that wanders at night, a unknown creature invisible to people on this earth. The weed is invisible. [Fredericksburg, Va., (37), Ed.]

131. [An old woman (my informant) said that jack-o'-lanterns were little people, misshapen and browned-skinned who carried small lanterns with them at night while out hunting. The following day they spent their time cooking what had been caught the preceding evening. They never appeared during the day, and at night if you meet them they were harmless.] [I discovered after the informant had left that I had failed to record this information on the Ediphone - I wrote up the account immediately.] [New York City, (8), Ed.]

132. A man followed one of those jack-o'-lanterns. He took him everywhere. It led him a mile through the brush and through the water. Yes, that's just what I was coming to. He began to guess it was a jack-o'-lantern and as soon as he thought of his knife and opened it, it turned into a lump of jelly. No, he did not know it then. It just disappear. But next morning when he went back he found the lump of jelly. [New York City, (5), Ed.]

133. I've had jack-a-ma-lanterns after me right at twelve o'clock noon day. I had my horse and wagon in the woods - filled my wagon with wood. Starting out of the woods I seen a limb, a large limb. I got off the wagon, trimmed the limb up, cut it in two and three pieces, started back to the wagon. And I walked about five minutes looking for my wagon. I continued to walk. I lost my horse, wagon and all and didn't know where they were, and they wasn't as much as twenty-five yards from me. I couldn't get myself together. I walked until I got out to the old field and I looked at houses I really knowed and I couldn't even recognize what houses they were. My horse *nickered* in the woods and when he *nickered* I came back to myself just the same as I had changed clothes. I went right to him, got on the wagon, and I couldn't find the limb. I was walking so long that I had thrown this limb down. So my mother told me that it was a jack-a-ma-lantern. [Old Point Comfort, Va., (32), Ed.]

134. I've heard my mother say, any time a jack-a-ma-lantern gets after you, you lay down or set down and they'll leave you. [Fredericksburg, Va., (53), Ed.]

135. If you meet a jack-a-ma-lantern, you pull off your coat and turn it wrongside out and put it on again; then he would drop into the ground, his light wouldn't burn, and he would stop following you. [Ocean City, Md., region of, (21), by hand.]



136. They say when a jack-a-ma-lantern gets after you you either have to turn one of your pockets wrongside outwards of it. You got a two-blade knife you can open that and they won't lead you nowhere. [Hampton, Va., (31), Ed.]

137. De whirlwind, well dat suppose tuh be a spirit in dat whirlwind. Sometimes it's a good one an' othah times it's a bad one, but de main point of it is, it is a spirit. Den a person is suppose tuh walk backwards ten steps WHIRLWIND an' concentrate his mind, an' whatevah his mind fall on, dat's a good spirit or a bad spirit; whatevah it says, see, tuh him. An' if he has somepin tuh do, dat mind will tell him tuh go do dat - he do it, especially when he see de whirlwind; an' if dat mind tell him not tuh do, it's best fo' him not tuh do it. [Memphis, Tenn., (1521), 2612:14.]

138. (They say that whirlwind's a spirit?) [I am repeating what he had just said.] (Do they say you can do anything to it?)

Well, dey say dat's a evil spirit, an' it's gittin' away from de good spirit, an' de two spirits are havin' a argument, an' dat's de evil spirit gittin' away from de good spirit. [Wilson, N. Car., (1459), 2548:18.]

139. Whut ah heard people say it wus; dat it wus a evil spirit - jes' lak a person dies wicked an' he wants to come back roun' his home or somepin lak dat, an' he comes in a whirlwind. [Wilson, N. Car., (1497), 2566:11.]

140. Some say it's - ah don't know how true it is, but ah heard some people say dat's de ole daid people yo' know. Say dey gits in a whirlwind. Yo' see, when dey comin' round whirlin' lak dat, dey call dat a whirlwind. It goes into different places - it goes into de woods, sometime yo' kin hear bushes rattlin'. Ah used to heah mah ole parents say dat's called to be some daid people. Ah don't know how true it is, yo' know. [Sumter, S. Car., (1388), 2389:4.]

141. Say dat's de spirit of de person dat owns de great lord's plantation - say dat's de day dem come roun' lookin' at all de places. An' den jes' lak if ah reckon - say dat be dem comin' roun' lookin' ovah de place, jes' a whirlwind spirit.

(This whirlwind is the spirit of the old owner of the plantation looking over it.) [Fayetteville, N. Car., (1450), 2535:9.]

142. Dat whirlwind is a daid spirit - jes' somebody jes' wandering around or some daid spirit somebody send to yo'. An' that spirit jes' wandering roun', he wandering roun' where yo' at. He come to yo' from de grave to where yo' at; but dat wind, see it ain't de wind. An' hit come down dat way - yo' kin tell it de minute yo' see, don't care whut time a day it is; but it coming to yo' 'cording to whut time a person send it to yo', cause yo' see dey works on de moon wit it. It's always jes' a bad spirit. If hit comin' tuh harm yo', yo' goin' know it. If it comin' tuh harm yo', it goin' git direct in yore way where yo' kin see an' yo' can't he'p from seein' it tuh save yore life. But if it ain't tuh harm yo' hit goin' work clean 'way round yo' an' it gwine to somebody's else path.

(Suppose it is coming toward you, is there anything you can do to stop it or break that up - you know, to protect yourself against it?)

No suh, ah nevah heard whut dey do to stop it. But dey tells me when yo' see one, if yo' usin' a hammer - yo' see, it ain't got [to be] a natch'ral nail, but den dey got de nail in view, an' den jes' so many time a day dat hammer nail, dat gain yo' so many days from bad luck or good - it's always mostly fo' bad. I don't nevah hear talk dat it was fo' good. [If you have a hammer in your hand or nearby when you see a whirlwind, as many times as you hit a nail or an imaginary nail that day will be the number of days you will be free from bad luck.] [Sumter, S. Car., (1382), 2356:5.]

143. Ah have heah 'em say whut a whirlwind wus. When yo' see a whirlwind lak dat, it somepin lak whut dey call a *hazen* [spirit]; said yo' have tuh look ovah

yore left shoulder, ah think, if yo' wanta see whut wus in it, in de whirlwind. [Wilson, N. Car., (1483), 2559:19.]

144. Say it wus ha'nts, an' if yo' wanta see who wus in dere, jes' go to a sow dat's got little peegs an' suck her tits an' jump in dat whirlwind an' yo' see ever'thing that's in dere. [Wilson, N. Car., (1455), 2566:4.]

145. (If a fellow sees a whirlwind coming, he's gotta stop it?) [I am repeating informant's statement.] (How will he do that?)

He take a sifter an' hold it up.

(Well, what does he want to stop it for?)

Make it turn dat way, it won't come to 'em.

(Well, what if it can't turn, what would happen?)

Nuthin'. It jes' goes an' stop it. Lak ah see somebody separatin' rain, too; lak rain comin', dey hol' a hatchet up - one part [of the rain] go dat way an' de othah one go dat-a-way, split it. [Memphis, Tenn., (1533), 2650:4. Sifter identifies whirlwind as spirit or witch.]

146. Folks say de devil in de whirlwind. An' ah heard 'twas witches - de ole witch where dey has sold deyself to de devil yo' know, at de fo'k of de road; dere where dey had buried de [what?] or somepin 'nothah yo' know, an' sold deyself to de devil. An' so when dey come back tuh see 'bout it, dey come in de whirlwind. [Wilson, N. Car., (1506), 2573:20.]

147. When it start tuh runnin', take some salt an' throw into it while it's a-runnin', ah hear dem say, an' it won't whirl where yo' live no mo'.

(Why wouldn't you want it to whirl where you live - why do you make it go away from there?)

It's yore enemies. Dey say it's jes' yore enemies - dese ha'nts an' things, yore enemies. Want chure enemies go 'way from dere, throw de salt into it.

[Wilson, N. Car., (1504), 2571:9.]

148. Some people say if you shoot in that whirlwind, there will be fire right in front of it. [Wilson, N. Car., (1503), 2570:1.]

149. Chunk a knot, a *lighter knot* in it, a *lightwood knot*.

(A knot from a lighter pine?)

Dat's right. Well, dey say yo' kin take an' chunk one of them in it an' it will whirl away. Yessuh, whut ah mean, it will jes' go on away. An' some say it's spells [someone is trying to put a spell on you] an' some say it's de sign of a quarrel. [Fayetteville, N. Car., (1452), 2539:3.]

150. (What do they say about the whirlwind - what do people say it is?)

Say dat if yo' whistle at it, it will stop fightin'.

(Did you ever try it?)

No, ah nevah tried it. Ah 'fraid it might stop sho' nuff. [Fayetteville, N. Car., (1398), 2418:13.]

151. (What did they say the whirlwind was, now?)

A hurricane from de Gulf of Mexico, an' when it git up aroun' heah, see, it would be so small it wouldn't harm anything. [Wilson, N. Car., (1475), 2556:18.]

152. (They say that was what?)

Dat a sign of dry weather.

(This whirlwind?)

Yessuh.

A small one dey took as a sign of a cyclone or hurricane, yo' know, wit de sand in it. [Wilson, N. Car., (1473), 2554:1.]

153. It's a sign of rain if dat goes ovah a creek - dat [is] a whirlwind. If it winds ovah de creek, [they] say it's goin' be a rain. [A spirit can not cross water, because this circling wind crossing water is an ordinary whirlwind - but, after it has crossed water, it is possible for a spirit to enter and ride it.]

[Fayetteville, N. Car., (1433 & 1434, two women interviewed together), 2514:8.]

154. De whirlwind goin' south is rain; de whirlwind goin' east is dry weather. [Memphis, Tenn., (1549), 2715:9.]

155. Ah heard 'em say when that whirlwind wus on, that they had see - says, well, de trouble wus all ovah. Whosomevah seen de whirlwind, says they troubles wus all ovah. [Fayetteville, N. Car., (1414), 2445:7.]

156. If it goes straight up, everything is clear.

(This whirlwind - everything is clear.)

If it goes up an' keep a-gittin' less an' less, dat clears up - dere's no impediment on yo' gen'ally.

(You generally will be lucky - something of that sort?)

Yes.

(What if it falls down?)

An' jes' goes towards a branch [a brook], why things goin' be boist'rous fo' yo'. [This is based upon the weather significance of whirlwind.] [Sumter, S. Car., (1372), 2330:3.]

157. When yo' see a whirlwind, if yo's quick enough at it an' yo' have a great 'sponsibility on yo' dat chew cain't git [manage], chew know; yo' run right quick an' git chew some table salt in yore han' an' run right in dat whirlwind whilst it whirlin' up, an' all yore troubles of whatevah yo' thinkin' about, whatevah troubles yo' have, would go 'way with the wind - with that whirlwind. [Memphis, Tenn., (1556), 2729:5.]

158. Yo' will have bad luck, dat if yo' be in de center of dat, yessuh. Yo' know sometime it be right near to yo' an' dey say yo' have bad luck if yo' be in dat lil' whirlwind. Yessuh, if yo' git inside of it. [Sumter, S. Car., (1378), 2348:9.]

159. When a whirlwind is in front of yore do', goin' whirl roun' lak dis, it's a sign of fights - someone gon'a fight. [Wilson, N. Car., (1469), 2552:12.]

160. Dat's de sign of a quarrel.

(When you see a whirlwind out in the street?)

Yeah. [Memphis, Tenn., (1524), 2622:1.]

161. Dey says de whirlwind represents up a fuss. If it start up in mah yard, it represents a fuss. If it come through mah yard an' go in jes' what-soevah direction de whirlwind goes, de row is goin' in de same direction - de fuss. It'll be goin' in de same direction de whirlwind go out at.

(How do you mean, if there is a fuss in your house or what?)

They'll fuss at my house or either dey'll start in front of my house. Well, if it keep up, it'll start right there an' keep right straight up. Well, de fuss supposed tuh be right heah. Well, if it start heah an' git tuh whirlin' right heah an' keep goin', well de fuss goin' on somewhere else, but it start there. [Sumter, S. Car., (1384), 2361:7.]

162. [They] said dat a evil man had died an' had some money buried, an' he come back an' be visitin' where dis treasure he had buried.

(That is, this whirlwind?)

Yessuh. [Sumter, S. Car., (1381), 2351:9.]

163. Anywhere sometime, lak dat a whirlwind wus stopped dat-a-way, a fellah would watch it. Dey claim right where it stop at dere's a hidden treasure. A hidden treasure generally be where it stop at. Dey prove it. Jes' watch it where it stop at. [New Orleans, La., (1560), 2754:6.]

164. I went to visit my aunt at Suffolk, Virginia, on Memorial Day [May 30] and they didn't know where the graveyard was. Nobody had lived on this land for about forty-five years and it was somewhat grown up. And the place they told me to go now stands a giant tree. The only way she could describe the direction of

the cemetery - she told me I would find two giant walnut trees in the middle of the field and if I would go to the largest tree and take about twenty-five steps to the south, that is where the kitchen door was; and if I would turn to the north and go about two hundred yards I would see just about where the cemetery was. So I took a girl friend and another boy friend and started to take a wreath to put on my grandmother's grave, or what I thought was the grave. So I went to the place - tried to get the right direction - and as I started towards what I thought would be the cemetery, there arose a great whirlwind. I didn't see anything but there was just a whirlwind. It hurled itself across what had been a field, so I decided it must of been a spirit of relatives. I had an aunt and an uncle and a host of cousins buried there and grandmother. If that was a ghost, I think it was trying to direct me where the cemetery was. I went to about where the whirlwind stopped and placed the wreath. [Ocean City, Md., (14), Ed.]

165. Dey say it's death.

(This whirlwind. How do you mean it's death?)

Somebody's goin' tuh die in de community. So ah hear de ole folks say.

[Fayetteville, N. Car., (1397), 2416:2.]

166. Sometime dey say it's confusion, sometime dey say death; but whensomevah yo' see dat whirlwind go round an' round lak dat, yo' watch it an' dere'll be a fuss or a fight or somebody probably git killed, jes' where it stop. Dat's whut dey say about dat.

(Do you know what they used to say about that?)

Yeah. Well, dey say some ole devil died dere, somepin lak dat - yo' know, some bad person. Some evil spirit or somepin lak dat. Dat's whut dey call dat evil spirit. [Fayetteville, N. Car., (1396), 2411:11.]

167. Ah heard that they say it's the devil in that whirlwind - when the whirlwind goes round an' round lak that, dey say it's de devil.

(Are you supposed to do anything to it?)

Ah dunno. [Memphis, Tenn., (1523), 2617:4.]

168. Dey say dat is de devil in his chariot an' if yo' wanta jes', yo' know, do wicked things, why yo' could git dat dust an' sprinkle roun' a person's premises. It will always keep a man an' his wife at arms at each othah. It will keep a household in confusion if yo' jes' take dat dust, yo' know, an' sprinkle it roun' dere premises; an' it will always be ways where they would be at arms at each othah, an' break up de peace of a home wit dat same dust. [Sumter, S. Car., (1374), 2336:10.]

169. De whirlwind - if yo' kin ketch it, but it's hard tuh ketch - yo' kin stop dat an' jis' lak dat goes, yo' done dat. Dat's yore signal, yo' got dat. De devil, yo' got him 'cause dat's de devil. De whirlwind is de devil.

(What do you do with that dust?)

Keep in de pocket an' yo' kin conker anybody. [Algiers, La., (1593), 2893:7.]

170. Lak dey take peoples carryin' on work, heah, yo' know - jes' lak yo' go to a crossroads an' sell yo'self to de devil - an' he'll come an' git chew in a whirlwind. [Informant, like devil, got me in a whirlwind! After the interview and she had left, I comment to microphone: "(This woman who was just in here almost ran me crazy fanning herself with the newspaper; the room is so hot)" - she was flapping a battered newspaper near my concealed microphone. For weather while collecting, see Introduction.] [Wilson, N. Car., (1514), 2581:14.]

171. Dey tole dat wus de devil.

(That whirlwind is the devil? Did you ever hear them say that they could do anything to it?)

Say yo' go dere an' take yore knife an' cut through it, it will be bloody when yo' tuk it out. [Wilson, N. Car., (1508), 2575:5.]

172. Look at de whirlwind an' turn roun' an' look ovah yore shoulder, yo'll see de devil.

(Which shoulder?)

De left shoulder. [Wilson, N. Car., (1495), 2564:16.]

173. Dey says dat wus de devil whuppin' his wife, de whirlwind jes' goin' round an' round. [Wilson, N. Car., (1498), 2567:5.]

174. Dat de devil beatin' his wife - de whirlwind. Git a rusty nail an' drive it down in there. That'll stop it - say, if it don't stop, yo'll heah 'em fussin'. [Wilson, N. Car., (1492), 2562:9.]

175. Dey say yo' throw yore pocketknife in it an' yo'll see de devil.

(The whirlwind.)

[Informant is old man 87 who came barefoot according to note at end of interview - he also sat on the floor during the interview and I had to stand up to see him.] [Wilson, N. Car., (1474), 2552:4.]

176. Said dat wus de devil, dat whirlwind dat wus de devil. An' den ah mind some say dat dere wus money buried close round dere. [After informant departs, I comment:] (This fellow who was just in here wanted me to get his wife back for him!) [Wilson, N. Car., (1470), 2552:17.]

177. De devil - dey say yo' kin jump in an' open yore pocketknife an' yo' see de devil. Ah've nevah seen anything to it mahself.

(That's this whirlwind.) [Fayetteville, N. Car., (1438), 2514:8.]

178. Take an' stick a pitchfo'k in it an' yo'll see de devil.

(In the whirlwind.)

Yeah - ah've heard that. [Florence, S. Car., (1293), 2193:4.]

179. If yo' take a needle, an' during de time when it's thunderin' if yo' take de needle an' go out to de corner of de do'step an' take an' put it to yore ear, now dey tell me yo' [will] heah de devil in hell when it would be thunderin' an' lightnin' jes' as sharp - yo' know de lightnin' [is] sharp. Den, if yo' take this heah needle an' put it to yore ear an' go to de corner of de do'step an' put yore ear down on de ground, say yo' listen dere, an' say yo' could heah de devil an' his imps in hell. Dat's all ah've evah heard about a needle.

Ah heard that if yo' could lay down an' keep yore eyes open whilst de wind wus whirlin' - jes' git in it an' lay down an' keep yore eyes open - dat yo' could see de devil. Jes' git in it an' look up, an' when yo' look up yo'll see him.

(During this whirlwind.) [Fayetteville, N. Car., (1391), 2396:6.]

180. Dey said de whirlwind had de devil in it. An' dey tole me when ah wus little, say, yo' go to that whirlwind, an' git chew a pocket han'sckuff an' put it in nine knots, an' git in that whirlwind an' the devil will come an' talk with yo'. [Fayetteville, N. Car., (1422), 2464:4.]

181. Ah know dey say yo' could throw a brass pin in dere an' yo' see de devil - a lil' brass safety pin. Ah know yo' seen dese lil' yellow pins.

(You throw it into the whirlwind and you'll see the devil.) [Fayetteville, N. Car., (1426), 2400+.]

182. Dat de whirlwind dust goin' roun' an' roun'. Well, dey say dat's de devil showin' his power, whut he kin do. Sometime ah saw dem things when dere not a breath of air stirrin' - de *devil wit de angry sinnahs*.

(What is he doing with them?)

He whuppin' 'em - dat's de *devil wit de angry sinnahs*, not a bit'a air stirrin'. Had a ole fellah heah yeahs ago, tole us, said, "Boys, dat's de devil yo' see yonder. Yo' can't see him but yo' kin see de whirlwind. De devil havin' a time wit his imps" - de same thing ah'm talkin' 'bout. He says, "Dey tryin' tuh do 'way wit him but dey can't do 'way wit him. He's wrestlin' wit 'em." [Fayetteville, N. Car., (1433), 2497:4.]

183. This was during the period of influenza [World War I]. It happened between two women, both colored women, very superstitious. One had an argument with the other. One not wanting to get in a heated argument started to walk away and she was feeling sick. That was the beginning of that influenza that was going around all over the country. And this woman overtook her and started to fight and she pulled her hair and almost stripped her and she gave her a good beating. This woman turned around and said, "All right, you may go, but I will get you. If I die I will come back and I will haunt you. I will get you." [This is another example of *bad mouth*.] So they parted. The one that started the fight, thinking that she had the better hand, went merrily home, while the other went sadly home feeling sick from the pains of the disease and having got a good beating. That went on about three weeks without saying anything between them. The one that was sick soon died. The woman that had beat her made fun of her death.

Many a month passed and she didn't give a thought to what this woman had told her. One afternoon she started to the store to get some coal oil, and - this was in a rural district where they did not have electric lights. She passed the cemetery where this woman's body had been laid. She had a little child with her, a child of five. The child noticed it. There was something over on the grave the shape of a goat. The child said, "Mother, look at the goat on Hanna's grave," for that was the dead woman's name. The mother exclaimed to the child, "Oh, come on, that isn't anything but the devil holding Hanna down." The child went reluctantly, passed the cemetery but hesitated [stopped] to look down before having gone too far that the cemetery might not be seen.

They went to the store and purchased the oil and on the way back the child exclaimed again, "Mother, there's the same goat on Hanna's grave." The mother said, "Oh, come on, I told you." She gave her a quick jerk. As she gave her the jerk there arose a whirlwind that twisted around the two of them. As it twisted around them it seem to grow hotter and hotter until it had thrown her down. After having thrown her down it continued to whirl, carrying them both within its grype [grip]. It twisted and turned them until the woman seemed to be exhausted. Finally, she lost consciousness. The child was afraid to leave its mother because darkness had almost covered the earth. The child stayed there until a passerby inquired why the mother was on the ground. Then the child explained the whole detail to the passenger.

They took the mother and carried her home and went for the doctor. And I drove the doctor there to the home of this woman. The story was told to the doctor while I sat and listened and as we came away from there I wanted to know from the doctor did he think that was true. The doctor being a very intelligent man, I thought he would tell me nothing but the truth. So he said to me that it was the most mysterious case he had ever attended. The woman seemed to be like scalding water had been poured over her skin. He doesn't know about [the truth of the] story because he wasn't there, but there was something mysterious about it. Several times I inquired from the doctor and he wouldn't discuss it very much because he didn't want me to think that he was superstitious, nor did he want me to think that he believed in spooks. Yet, I think that he believed very strongly in the story that this woman told, that it was a true experience. That was about 1919 near St. Petersburg, Florida. The doctor was white. [Ocean City, Md., (14), Ed.]

184. This story happened about thirty-two years ago [1904] at a church near Greenville, South Carolina, where we pastored [the informant's husband was pastor of the church]. We were having night services. When I got to the church door, myself and another member of the church that had called on me at the parsonage

that evening, they met me, the officers of the church, and asked me to go back to the parsonage and bring them another lamp. I said to the lady, you stay here, I will go back and get it. I went back, brought the lamp, we went in the church. After services we call all the Christians to come and kneel around the altar. When we went up, this particular sister that had come to visit me that evening, she knelt down just in front of myself. About the time she got settled down they commenced praying. We saw her begin to twitch around and to give away. People near her rose up, took hold of her, and they seemed to investigate. It seems that she had a partial stroke. They took her up, put her on a chair. Then the next thought was - the pastor said, "Lets get the doctor to her." Then her husband said, "No, lets take her to the doctor." They got her out, put her in a buggy, started to the doctor with her. My husband and her husband and two other men, when they got about twenty yards from church, there was a whirlwind right in front of them. And it crossed, went on the left side of the road, got in a tree and just wrung that tree, until, when they got by the tree, it was all they could do to get the horse by. My husband said that he was very frightened. But they went on to the doctor. When they got there the doctor said she had a partial stroke and to take her home at once. The home was two miles away. They carried her home. In an hour's time she could not walk. They sent back home for me. I went. About daylight I got there and she could not speak. In two hours after she took a very severe groaning and made such a noise. And the very wrestling, that they heard on going to the doctor, was heard on the outside of the house. And she passed away in great agony. [New York City, (10), Ed.]

185. It's bad luck fo' a whirlwind to come anywheres nearby yore place of business - yo' know, make those rings lak that yo' know, fo' kinda lak a circus. Say it's bad luck.

(What do they say that whirlwind is?)

Ah heared - ah tell yo' de truth about it. Ah re'lly hear some people say - de knowledge of mah experience of dat. Ah heared people say dat if yo' take de vinegar an' throw it roun' yore place of business - sometime people kin do things lak dat; they come up an' be's, do's de *devil work*. Throwin' vinegar round yore place of business, dey say that [*devil work*] would nevah happen.

(What wouldn't happen?)

Dose whirlwinds comin' in a circus, yo' know, roun' a person place of business where dey - round in de yard where men about close roun' in de field. Jes' sprinkle vinegar roun' about two acres of yore place of business; after that it would nevah happen. Ah heared a lady tole me dat, but not as ah really think.

(They say if it came here, it would bring bad luck to what you are doing?)

Yessuh, because she said dat it was a man caused dat tuh come roun' her house one time.

She said it come in - jes' lak a whirlwind; she couldn't see nuthin' but jes' a round wheel of dust. It would come, she say, sometime on three corners of de house, an' she say every time that would happen, her child would be sick, until she went to a man an' he said dat man had her place *dressed*, and told her that she must put vinegar aroun' about two acres of her place of business, an' carry some along with her. An' she say from that day until dis, she tole me - she say it happen about two yeahs befo' dis, den it nevah happen any mo'. [Sumter, S. Car., (1380), 2351:4.]

186. Well, dey say yo' ketch it when dat wind - jes' de whirlwind, if yo' kin git it. Git a papah an' ketch some of it when de wind is up in a whirl, an' take that an' mix it up with *graveyard dirt* an' lodestone an' sulphur - dere's somepin else yo' kin mix up wit it - an' *plant* it. An' jes' lak dat whirlwind go up, dat person will jes' continue tuh go dat-a-way - jes' drift till yo' nevah see 'em

agin, jes' run 'em plumb crazy. Yo' *plant* it right in back of de do'step where dey do the most of they walkin' - dat's where yo' *plant* dat stuff. [Memphis, Tenn., (1527), 2609:11.]

187. If yo' go to de fo'ks of de road - jis' like if yo' mad at a person an' go to de fo'ks of de road - you have to wait to a whirlwind. You ever see a little whirlwind when yo' git to de road? Well, tha'd a time of de yeah when 'tis a certain day of de mont' dat dey have a little whirlwind. De wind will git a thing of dirt an' make a whirlwind [demonstrates] - jis' like dat, jis' like a whirlwind around like dat. Dey say dat's de day when [you] go dere, see. You git de dirt an' say you kin do anything you wan'a wit it. [Richmond, Va., (379), 320:1. This came from his grandmother - born Louisa Co., Va., 1836; died 1923.]

188. I have hear'd 'em say dey'll go at de graveyard an' stan' dere in de daytime. Whenevah a whirlwin' come by, it'll jis' circoolate roun' an' roun', an' whenevah any trash go up in dere, an' wheah dis whirlwin' stan' still at de longest, while it's out dere in de graveyard, dey'll go theah an' take de fingah down in de dirt, like dis heah [demonstrates], an' have it up an' say, "In de Name of de Fathah an' de Son an' de Holy Ghost." An' dey care it on den at de house. An' dey git 'em a silk rag an' git 'em some oak roots an' some sweet gum roots an' some black jack [oak] roots, an' tie 'em togethah; an' so evahwheah yo' stay at, dey'll have 'em undah up de steps da' yo' be in an' out ovah. Dat will jis' run yo' min'less, dey say. [Wilmington, N. Car., (229), 237:3.]

189. Dat's a wanderin' spirit.

(The wandering spirit is that whirlwind. Do they ever do anything with that whirlwind?)

No suh. But yo' kin ketch some of de dirt as it fly an' carry [hold] it ovah, an' if dere's any witches be ridin', dat kin stop de witches from ridin' yo'.

(How would they do that?)

Dey'll give yo' somepin tuh put on yore bed.

(What will you do with that dirt?)

Carry it to de man - *root man*. [Fayetteville, N. Car., (1392), 2403:4.]

190. Dey study where de whirlwind stop at, mostly settle, so dey kin git some of de dust. See whut ah mean. Jes' de last whirl an' go way an' leave it, when wust part gone, see. It will go 'way an' it might have several places, yo' know, it leaves where de whirlwind's gone an' left off, dere be's a whirl. See. Well, if they kin git some of that an' make a wish with it, dat yo' kin do a lotta persons some damage with it. Git some parts of it. See whut ah mean. Dey does a lotta trouble wit dat. [Fayetteville, N. Car., (1490), 2491:5.]

191. Dey says if yo' could take, go an' git dat dust; says if yo' evah killed a man, said yo' could jes' git it - yo' have tuh reach in dere. Ah ain't nevah knowed nobody or seen nobody could do it, while de whirlwind's comin' by, tuh reach down in dere right quick an' git chew as much sand as yo' kin. Keep dat in yore watch pocket all de time an' if yo' evah happen tuh kill a man, or evah has killed a man, says yo' kin git away wit dat sand after yo' kill him.

(If this man has killed a man, he can get away and they can't catch him?)

Yeah, ah've heah dem say dat. [Wilson, N. Car., (1479), 2558:16.]

192. They used to say that there were *yeahoos*, something like to a bear, and we children were afeard to put our head out the door after night. And when I was a boy from twelve to thirteen years old, as soon as the sun were down, I YEAHOOS was afeard to go out to the back part of the field after my sheep and lambs. [Tyree Church, near Berlin, Worcester Co., Md., see Tyree Church in Index, (12), Ed.]

193. I have heard that *student doctors* used to roam the streets of our cities and would kidnap people that were found out late and unprotected, and especially



so, if the person had any abnormality in which the *student doctor* was interested.

I have also heard that there was a lady, who said that she was  
STUDENT DOCTOR out late one night, and a *student doctor* stole her and carried her into the hospital and put her upon the table and cut her heel string. She was slowly bleeding to death when her husband and other relatives came into the hospital with a policeman; they tracked them there and arrested the doctor and freed the woman. And after while because of medical treatment she became well again. [Ocean City, Md., (13), Ed.]

194. Years ago when I was a girl there used to be *student doctors*. They were allowed so many bodies a year, if they got them. After ten o'clock [at night] the girls couldn't go out or remain out, afraid the *student doctors* would catch them. All this I am talking about, now is called foggerly [fogeysim]. [New York City, (3), Ed.]

195. One dark rainy night grandfather was going home on horseback. He had been to town. He lived out in the country. He had to cross a stream of water called a branch. If you were on foot, you walk across a plank;  
BIG BLACK MAN if on horseback, the horse walked through the water. When the horse got in the middle he sat down. Grandfather looked back. He saw a *big black man* with red eyes. Grandfather said a prayer and the thing jumped in the water, made a terrible noise and disappeared. [New York City, (1), by hand, Gaston, Co., N. Car., 1870 decade.]

196. [Many examples of the most powerful of spirits, the spirit of the dead, have been given. Very potent also are spirits dwelling at or called to where two or more roads meet.]

CROSSROAD De crossin' of de road is called cross-spirit [only use of this  
OR term], an' dey goes dere, if dey think dat yo' is doin' good or  
FORK OF ROAD goin' at anything good - dis evil-minded somebody will go dere  
SPIRIT to cross yo'. Den dey has a certain thing dey put in dere. Dey dig a hole yo' know - jes' a ord'n'ry little hole an' drop it.

(What do they put in that hole?)

Dey tells me dat dey drops cayenne peppah - whut's dat othah thing - cayenne peppah an' sulphah an' garlic, yes. It's jes' a ord'n'ry hole dat chew dig wit chure fingah an' cover it ovah quick.

(What else do you do out there? What is that supposed to do?)

Den dey has some dis *same wicked graveyard dirt* [dirt from a wicked person's grave] wit 'em an' leave dat evil spirit dere tuh *cross* yo'. [Florence, S. Car., (1281), 2178:5.]

197. I remember one time when I wus in Philadelphia. There wus a lady, her husband left her, she wanted to bring him back. So she got ready an' she went to this *doctor*. So she ast 'er, she said, "Could joo get my husband back?"

She told 'er, "Yes."

She said, "Whut way could joo get 'im back?"

So she said, "I'll tell you wha' choo do." She said, "You get a black cloth, you make it up like you do a baby, an' you stick out one pin an' one needle in it - new needle an' new pin."

An' she [the wife later] taken the needle an' she stuck it up one place, here [she demonstrates].

(In the head.)

I guess it must of been the eyes she makin' - an' [she half-pantomimes].

(The pin.)

Another place. [Many persons acted out everything they did.]

(For the other eye.)

She put it [the doll] right up over the doah [still demonstrating].

(So that it was held there by the needle and pin stuck through the eyes and into the plaster.) [Final result of my commenting.]

I was in the house. I seen that mahself.

An' she [the *doctor*] said, "Ev'ry time you come to this house [the wife's own]," she said that - "an' I'll pin it up here over the doar - an' ev'ry time you come in," [she] said, "before you speak to anybody," she said, "you cuss at it, an' that'll bring 'im back again an' make 'im stay with you."

So, after that, another time, I seen her *dress* [prepare magically] a letter, this lady [the wife]. She *dressed* a letter for to send to him. An' when she *dressed* that letter she took an' went down there [the page] jes' like that with her fingernails - you know, went down jes' like that. Den she had somepin, ever' now an' then she dip her fingernails into this mess - it was jes' like perfume. She'd dip her fingernails into it, she'd make a straight line, she'd go straight on down [the page] for to make him start writin'.

So they went on at dat an' went on at dat [using various devices to bring the man back].

So the next two weeks - I think it wus, yes - the moon wus shinin'. You see, this wus dark nights when this happened. So the next two weeks there would be a moon shinin' at night. So after that [in the light of the moon], she said to dis lady, she said, "When you came again," she said, "you bring me a piece of money, but let it be silver - a ten-cent piece, but don't bring it in two nickels."

So when this woman [the wife] came [home] again she ast me to go with 'er, an' I went back with 'er. An' it wus some way out in de country, see. We taken de trolley [or streetcar] because we went a long ways. You know I'd heard tell of these things an' I wanted to see 'em. So when I went with 'er, she taken this money - she tied it up. It wus tied up in four corners - it was a handkerchief. She made it [the four corners of the handkerchief] in a cross like - like a baby. An' after she got way out de country, she taken an' threw it to the end of this road. The road was crossed up. She threw it to the end of the road [down the left prong which was crooked]. She threw it over her right shoulder an' said somepin three times.

So I said to the lady, I said, "Whut did you do that for?"

She said, "We got to pay off the evil spirits whut we git our work to act, so they'll do whut we want to do, see."

So I imagine that's whut dey did that for. That's all I know about that. But anyhow I went with 'er.

So after that, why she [the *doctor*] said to this woman, she says, "When this baby falls down off of the doah," she says, "in seven days after that, if not seven days then the ninth day," she says, "he'll come home."

I didn't go back with 'er though after dat baby fell, but I went with 'er for to pay off, you know, dat concern to the ends of that road. I went with 'er den.

So after that I ast the lady, I said, "Did your husband came?"

She said, "Yes, he come back all right."

I said, "Well, how he's treatin' you?"

She said, "Fine, better than he did before." [Snow Hill, Md., (97), 13:6.]

198. It was tole to me that a woman took - stole another woman's door key and took it out to de forks of de road and buried it - buried dat key - sprinkle some dat - wrote dat woman's name five times on a piece of paper and sprinkled some salt and cayenne pepper - de pulverized cayenne pepper and dis heah hard ice-cream salt, but chew beat it up - not de fine table salt but ice-cream salt. An' taken dis salt and pepper and put it in dis paper wit dem names on it and put de woman's do' key in dat salt and pepper and rolled it up and jest cussed de woman; jest called her bad names and rolled it up tight and buried it right in de forks

of de road. Well, de woman had to walk all on her feet for days, but still an' all de mo' dat key rusted in dat salt de worser de woman got. And when dat key rusted in dat, rust in two, dey tell me dat woman died. Yes sir, gotten rid of her. [Mobile, Ala., (692), 925:4.]

199. Ah know one thing 'bout it - yo' kin go out tuh de fo'ks of de road if it's anything yo' wanta do to anyone, yo' kin go tuh de fo'ks of de road - or anything yo' wanta learn - yo' kin go tuh de fo'ks of de road an' sell yo'self to de devil of co'se. But yo' kin run a person off from dey home. Dey kin have evah sech a nice home but yo' could go tuh de fo'ks of de road an' git nine grain of sand, say, "Ah'm gittin' dis fo' puhtection fum yo' - ah want chew tuh puhtec' me." Git nine grains of sand, "Ah want chew tuh puhtec' me fum all things - ah want chew puhtec' me in mah home. Mah home is gotten bad an' ah want chew tuh puhtec' me in dis nine grains of sand." An' yo' take dem nine grain of sand an' git chew a brand new white pocket han'ke'chef an' tie dem nine grains of sand up in it. An' yo' kin go to dat fo'ks of de road fo' nine nights an' git nine grain of sand an' dat las' night yo' go an' git dat nine grains of sand, yo' kin bring it in de house an' put it up ovah yore do' an' if yo' want dat person tuh go out, dat person will go out an' dey won' nevah comè in dere no mo'. Dat will do 'way wit dat person altuhgethah.

(That person who is bothering you - you do that for protection?)

Yes. [Sumter, S. Car., (1365), 2413:3.]

#### SPIRITS AND ANIMALS

[This subsection, in addition to animals as spirits, introduces that amazing animal, the *doctor's* or witch's assistant.]

200. If you say something to someone and they don't like it, they can see a *hoodoo doctor* and he has some kind of an animal. And while you are asleep, the animal will just roll all over you. If you try to wake up, DOCTOR'S ASSISTANT you'll cough or sneeze or something, and that'll make you go back to sleep again. He'll just roll on you until you break out into a sweat he'll let you alone.

[Here the *doctor* has taken over the hag's prerogatives with a difference. Since he himself is unable to go or prefers not to, he sends an assistant - an animal. For the great master of animal assistants, see margin-title *Doctor Buzzard of Beaufort*; for the hag, see subsection later.] [Fredericksburg, Va., (50), Ed.]

201. I heard an old gentlemen say once during slavery times his master got after him to whip him and he ran away in the woods and after he was in the woods his master couldn't catch him. So then they set bloodhounds after him and BIRDS they couldn't do anything with him. He went in the woods and transformed himself into a bird and sit on a fence and saw his master and the people pass by. I heard these words from the lips of the man himself about fifty years ago [1886]. The old man was born in a place called Halifax, Virginia.

[For Shape-changing among white persons - a witch becoming a cat, deer, dog, fly, horse, pig, rabbit, snake, etc. - see *FACTI*, 2ed., pp.820-829, Nos.16124-16160; for Zooanthropy And Possession, pp.829-831, Nos.16161-16166; for Live Things In You, pp.831-834, Nos.16167-16177; for Bewitched Animals, pp.834-850, Nos.16176-16241.] [Old Point Comfort, Va., (27), Ed.]

202. A woman had some trained birds that would go and pick up a person's hair and bring it to her so she could *dress* it. The hair was put in a tree and the

woman died. [Baltimore, Md., (154), 60:2; Charlotte Co., Va.]

203. I had a sister-in-law was *fixed*. It wusn't put down for 'er, it wus put down for 'er husband behind de chimley.

[Usually the *fixed* article *hurts* only the person for whom it is *fixed*.]

(What was put down?)

Dey said dey'd digged up a hole; it turn out [it was] somepin looked lak a *root* or somepin in a bottle or somepin. She'd [she would be] de firs' one to get up [in the morning] when she went out *to do* round in chimley cornah, you know, lak de country folks do [who are without toilets], why she step ovah it [the buried *root*] an' aftah dat her leg begin painin' 'er an' she went to de doctor. Dey thought at firs' it wus de rheumatism but it wusn't de rheumatism. She went to de [medical] doctor - I went wit 'er. I wus livin' not fah from 'er. Dat wus in 1917, dat wus de same year I get married. [The doctor as usual failed to help a *hoodooed* person.] An' dey tell 'er to get a *root doctor* an' den dey tell 'er - said she took real sick an' cared 'er dere [to the *root doctor*] in 'er wagon - it wus about thirteen miles. An' so she come back [home]. Dey [*root doctor*] tellen 'er dat it will turn [happen] a buzzard will come and swum ovah 'er house. De [*root doctor*] tole 'em de nex' day - tell 'em de buzzard [next day] will swum ovah de house. [*Root doctor*] tell 'er she wus [will] commence to get frighten, but she mustn't get frighten.

(When they went to the *root doctor*, the *root doctor* said that next day a buzzard would fly over the house?)

Yes sir. An' it sure nuff it did. It turn [it turned out or happened that] a buzzard come an' fly all right, all on de barn an' stuff lak dat. An' she would get up ev'ry day - she'd get [up] an' go around behind dat barn an' she commence to losin' 'er min' [mind]. An' she'd get out in 'er nightgown an' she'd come ovah home to my house an' set down. Ve [we] had a little tree up against de chimley *drawin' water* [in folklore a tree leans toward water and here it would surely be leaning toward the chimney corner]. She said, "You all wan'a hang me."

[The informant drops too much of her thought here. I am certain the bewitched woman pointed to the tree, having in mind either, "Jesus, whom ye slew and hanged on a tree" (*Acts* 5:30) or the fact that persons in her lifetime were lawlessly hanged on a tree.]

"You all wan'a hang me," she say [this is her repetition not mine], but dat's all right. Dey didn't tree [treat] me right, dey didn't tree me right." An' dey had to hide all dere knives an' fo'ks - she would try to kill 'erself 'er husband tole - all de knife an' fo'k an' *smootherin' rod* [this I do not know - does she mean *smoothing iron*?] an' cared it out in a little outhouse an' locked it up.

[I transcribed all the Wilmington cylinders by hand, though some of it was typed later by the professional transcriber I had to call in. Fortunately I could eliminate duplicates and doubtful material, but even so my note for this story indicates the task, "Not all copied." The end is unknown.] [Wilmington, N. Car., (272), 192:5+85. For +85, see Introduction.]

204. Mah ole parents said that she was *witcheraf'* once by a buzzard, zhoo know. They had *witcheraf'* 'er so that buzzard follow 'er, follow 'er. An' she stuck [stunk = stank] jis' like de buzzard. Didn't care where she go, she could look up, why no buzzard would be ahnd [or 'oun' = round] 'er, swimmin' ahnd ovah de house but that one buzzard. An' she went to a *witcheraf' man*. An' he tole 'er that that buzzard had been *fixed* to follow 'er, that she had been *witcheraf'* with *graveyard dirt* - she got it in likkah.

(Who was this person?)

Mah mother.

(Go on with your story.)

She said this ole *fortune teller man* [*witchcraft man*, who like most professional workers was also a fortune teller] tole 'er she git it in *graveyard dirt* in likkah - she was a great likkah drinkah - an' they jis' *fixed*, got that *graveyard dirt*, *fixed* it in likkah, an' give it ta 'er. They *fixed* it so that buzzard jis' follow 'er. She stuck [stunk = stank] like that buzzard.

(How did she get rid of that?)

Well, she was cured by yurts [= y-eart's? = earths? = roots] in de woods. [St. Petersburg, Fla., (1022), 1654:8 - for another woman who became an alcoholic by witchcraft, see No. 78.]

205. A woman once was livin' an' she had a son. Another lady had a daughter. Well, this daughter was much older than the son. This woman [who] had the son didn't want fer her child - it was too much - to marry this woman's daughter. But anyhow, they went on together an' courtin' an' got married. An' this woman was *heart-mad* about it. An' so she went down in Jacksonville, Florida - some'ere 'nother - to get somepin fo' these people. Well, these people was wise, you see. These people was already on to it, see. They could do things to save theyself, you know, to look fer theirself, protect theirself.

An' so the [hoodoo] woman tole this woman [boy's mother] - she went dere - now I'm not any lyin' - she say, "If dey [girl's family] see dis chicken fo' [before] it get to the house an' kill it, you'll die."

(Did she get this chicken from the woman down there in Florida?)

I couldn't tell. Anyhow, they see this chicken come out on Sunday mornin', comin' up to the house - it went over to the front. Well, she [the girl's mother] gon'a watch out, you know, an' see this chicken comin' aroun' there - a necked [naked] chicken, a fry-size chicken, jis' as necked, didn't have a bit of feather on it.

[A naked chicken - a chicken *dressed* to kill - a chicken carrying so much *poison* it had lost all feathers - see margin-title *Doctor Frizzly*.]

A fellah say, "Oh, look at that chicken yonder!" An' this woman run out an' she met the chicken, an' she took a stick an' killed it, an' say, "Father, Son and the Holy Ghos', an' Three in One, I kill yeh." An' she sailed on the chicken an' she killed it. An' soon after that this woman took sick an' she died - the boy's mother.

(What did she tell her to do to this chicken?)

I don't know, but she had the chicken *dress* an' sent it [to] this house, you know. The chicken was goin' to the house. She [the *hoodoo woman*] said that she [the boy's mother] couldn't go - you see, they was watchin' then an' none of them couldn't go. She sent that chicken. The woman tole her, "Now, you send this chicken, you can't git to her - you send this chicken."

[The action here is quite clear. The *hoodoo woman* did not give the boy's mother a *dressed* chicken to carry back to Georgia or wherever she came from; she gave her a two-purpose powder to sprinkle on a chicken after she had returned home - one part of the powder propelling the chicken forward, the other part containing the spell to be cast. A scientific explanation is also possible - the God of Chance took care of the final result, some stray *undressed* chicken getting itself killed.] [Wilmington, N. Car., (320), 253:2+85.]

206. Dis was a woman done dis. She had some tame woopin' [whipping] owls, had 'em tame - hawks we all call 'em, chicken hawks, an' dey could say mos' any-thing dat she would tell 'em tuh say. An' dere wus de time she had dis woman tuh pay her if she would git her clear of her chile [clear her child] dat day, an' dey wus tuh, yo' know, destroy [hang] 'im dat day, an' dey had de owl tuh go way down in de branch [creek, run, brook] wit de voice an' de hawk up in de air outa sight, an' she had de hawk to say, "If dey kill dat man, Ah destroy de worl'" -

an' de owl he must say, "De Lawd." An' all of dem heah de voice, an' jes' as dey fixin' tuh kill de man dey all stop, an' jes' he say "Lord" again fo' three times, an' dey thought sho' 'nuff it was somepin up in de air - de good Lord or somepin. Den ever'body to' [took] out 'way from dere an' dey nevah did hang dis fellah.

(This old *cunjure woman* had this *fixed* up?)

Dat's right.

(These two birds - that's an old story?)

Yes.

(Where did you hear that?)

In Albany, Georgia. [Fayetteville, N. Car., (1450), 2636:5.]

207. I was aboard a ship where [at a later date] all the crew had been taken off and no account could be given, and I was on the lookout one morning between four and five o'clock on the fore stage. And there came five pigeons and sat on that stage and what they were I never could tell. I thought those five pigeons were the spirits of those dead. They said a sea serpent took those five men off that boat down in the Caribbean Sea. And that was in 1867. That brig was from New York, the *Mary Celeste*.

[This man in 1860 was old enough to travel from Yorktown to Hampton by himself, sleeping one night out in the open. Without claiming anything or boasting he said he had been a sailor on the ship just after the five men were lost in 1867. The loss of the complete crew to which he refers - the *Mary Celeste* left New York for Genoa on November 7, 1872, and four weeks later was found abandoned in the Atlantic; no one aboard ever being heard from again.] [Hampton, Va., (24), Ed.]

208. Ah heard of a man wus in trouble once, an' he went tuh see a *wise man* [rare term] to try tuh git some help. So dis man said to him, said, "Yo' go on back home an' yo' stay there an' yore *bossman* will go down dere an' stan' yore bond." So he went on back home, an' de law caught him an' put him in jail, an' de *bossman* went down an' stan' his bond. Well, aftah standin' his bond, den he [bonded man] went back to him [*wise man*], yo' know, aftah he got out. Den he went on back to dis man an' he said to him, said, "Yo' go on back home now an' yo' make yo'self satisfiable an' whenever yo' in co't," say, "yo' look up ovah de judge's haid an' yo'll see a bird flyin'." An' sho' 'nuff - ah heard he say he done it, an' he look up dere an' de bird flyed across, an' aftah de bird fly up, he go on an' win his case - de judge clear him. De bird wus a sparrow. [The bird, of course, was sent by the *wise man* or *hoodoo man*.] [Wilson, N. Car., (1497), (?).]

209. [Acquainted with *Doctor Frizzly* more than forty years, I could not include him among ordinary birds of the preceding margin-title; surely the zeal of *Doctor Frizzly of Memphistown* at the end of this *medical* group deserves special commendation by separation.]

A woman from Beaufort [South Carolina] tole me dat. I went to 'er home one day an' see dis chicken, an' ask 'er why did she have dis little hen. She said she had dat frizzly hen to keep anyone from *hurtin'* 'er. An' I DOCTOR FRIZZLY asked how she could keep anyone from *hurtin'* 'er. She say, well, dat hen, if anybody put down any *roots* or anything fer 'er, dat hen would scratch 'em up, an' of course if dat hen died, she would know dat she would die after dat, too.

(Well, why was that?)

Why dis *root* has [would have] *poison* 'er.

(Oh, it *poisoned* the chicken.)

Yeah, if it *poisoned* de chicken, of course it would *poison* 'er; but if dat hen

lived an' scratched up de *root*, den she would live, too.

(Where did you hear this?)

A woman from Beaufort told me dat.

(An old woman in Beaufort or from Beaufort.)

Right here in Charleston. [Charleston, S. Car., (495), 538:1.]

210. A black frizzly hen won't let nothin' stay in de yard - he'll scratch it up. You see some frizzly hen it be so necked [naked] in de back an' it'll be red? It be necked, then he done pick [up] a *root*. You see some chickens dat scratch aroun' de door for fresh worms? Well, if dere *toby* or anything stuck down here, if it's anything in a bag, dey [the ordinary chicken] ain't goin' do it; but a black frizzly hen, dey take it up an' eat all dat *pisen* an' den dat *pisen*, when he pick it up, he gets necked. An' de person who puts it down, dat hen take it up. [Charleston, S. Car., (504), 555:1.]

211. If yo' have a frizzly chicken - dey tell me dat if you always keep a frizzly chicken on yore yard, providin' if anybody puts down anything fo' yo' tuh go ovah, de frizzly chicken will pick it up, an' if yo' see dat chicken begin gittin' necked, dat's what dat thing wus gon'a do fo' yo', an' de chicken git it [instead of you]. [Wilson, N. Car., (1456), 2647:14.]

212. Yo'll git a black frizzly - dem othah chickens ain't no good - git a black frizzly. Yo'll turn dat black frizzly chicken in de yard an' yo'll gon'a notice her haid be clean as yore han'. Well, she done pick up stuff people done put roun' dere fo' yo' - de same kinda stuff lak ah'm tellin' yo', yo' see. [Algiers, La., (1602), 3025:8.]

213. De frizzly chicken - most people have dem on dere yard. If anybody wanta do anything to yo', why dey supposed tuh scratch up all de *poison*. [Fayetteville, N. Car., (1411), 2535:11.]

214. Yo' kin take a frizzly chicken, if there's anything layin' roun' yore place - if anybody *dress* yore home, put anything down - dat chicken will find it, he'll scratch an' he'll find it an' he'll destroy it.

There was a lady had one right heah an' he went from heah on 21st Street ovah in Memphistown somewhere. Dat chicken went thare hissself an' he found some stuff was ovah thare. Dat was right heah in '26 [1926].

(How far is that?)

Well, Memphistown - ah don't know which way yo' come [to the hotel where I was interviewing in St. Petersburg] or.

(Is it a half mile or?)

Oh, Memphistown is two miles. He went all 'cross - well, dey didn't know [he had gone so far away]. Well, it's dis lady an' de lady dat lived ovah dere [in Memphistown] dey was fren's, yo' know, an' she tole dem, said, "Well, ah got a chicken heah an' if dere's anything lak dat - he be's gone [after it]. Ah don't know whare he is now. He's in de town heah somewhere now [looking for trouble]. He jes' goes about lak dat," an' she say, "if dere's anything dere he'll find it." An' sho' 'nuff he went dah an' found it.

(You mean this chicken just wanders around finding this stuff?)

Jes' all he do - dat's all he, dem kin'a chicken do - yo' [see] dem often, of dem kind.

[For Memphistown, see Negro communities, some unofficial names for, in Index. Years ago the South End of Quincy, Illinois (mentioned frequently in *FACT*), used to be called *Calftown*, because so many of the German families living there kept a cow.] [St. Petersburg, Fla., (977), 1585:1.]

215. I'll tell you what I have seen - twenty-eight years ago [1908] a cat behind a young woman and the young woman was kin'a intoxicated.

There were two sisters. They lived together. One sister had gone out to a

party and the other one was all ready to go out. And this one, that hadn't gone yet, waited for her sister to come in. She waited until eleven o'clock. CAT And it was in the summertime. So she said, "Mrs. Duke, will you take my key." - I said, 'Yes' - "to give to my sister when she comes, because I have been waiting for her. She hasn't got here yet." So I said "Very well, sure, I'll do that for you." I took the key.

And her sister came in about one o'clock at nighttime and was rapping on her sister's door. I was in bed so I holler to her and say, "Emma," I said, "I have your key, your sister is out." She said, "Very well." I got right up and opened my door and passed her the key. Meantime, the cat got in behind her. I was trying to move back. I couldn't move [the reason is given later]. She was trying to unlock the door but couldn't. She had a little too much drink in her. I said, "Emma, come on in my house." She said, "No, I am going on in home. The door is a little hard to unlock." She unlocked it and went in. And she said, "Cordelia, there's a cat over here. Is it your cat?" I said, "No, not my cat." She said, "Yes." I said, "No, Emma," like that. I said, "Well, come on in my place." She said, "No, no, I can't do that." So in the meantime she says, "Here goes the cat. It's going out." But I am a little ahead of my story.

During the time she was unlocking to get in, this cat got very tired awaiting. And it turned three different colors while she was trying to get in; one was yellow, the other was grey, the other was black - black and white. It didn't worry me about being a spirit. What came over me, I couldn't move. I said, "Couldn't it be the moonshine" - it was nighttime - looking for the moon to see if it was reflecting on the cat. Had it of been the moon I wouldn't have been frightened. After I couldn't get a sight of the moon and couldn't move, I was terribly frightened. And I never moved, couldn't move, until she unlocked the door and the cat went in behind her. Then I went and got into my bed.

This was on 115th Street [New York City] where I used to live. I never had the nerve to ask her; but one thing I do know, she never came to her sister's any more. In six months she never came to her sister's house. She stayed around other people's houses further downtown. I said to her sister about the cat, "There's a meaning to that." Her sister said, "Don't mind that. That's only the devil after Emma." That was one sister speaking about the other. I knew it must have been a token. I asked a minister. The minister said, "That cat was the devil shown to you because Emma has all the faith in the world in you. She is not a Christian. It was shown to you for you talk to her because she has lots of faith in you." Six months after that she died. [New York City, (6), Ed.]

216. This story that I am about to tell happened in New York [City] about two years ago [1934]. There was a black cat came to a lady and followed her home. She tried to keep him out. He followed her on into the house. To begin with she intended to get rid of him, but after he stayed for a day and a night, she liked him and she kept him. He was there about four weeks. The woman went away to Chicago to the big fair that was there and she took the cat, she carried it over, to another woman's house to spend the ten days she was away. They took care of him over there. When she came back home, she sent and got this cat and brought it back.

This woman's house she carried it to, her brother-in-law was living with her. Three days after the cat was carried back, this woman's brother-in-law - he had heart trouble - that had kept it ten days, started upstairs. He got to the third floor, he lived on the fourth, dropped down with his cigarette in his mouth and died right there. People came up the stairs and found him with the cigarette still in his mouth and had to take it out to keep it from burning him. They took him back up to the apartment and he was buried from there.



One week after, the woman that the cat had followed home, she went to work. She didn't work all the time, but this was a special day she went out to do something. She kissed everybody goodby, went downtown to do some little housework. She did what she had to do on the first floor, went up the stairs, got to the top of the stairs, gave one little sigh. Someone came to her and when they got there she could not speak. She died. The black cat was still at her house.

They huddled him out from there because no one wanted to see that cat because some people was watching the effects wherever he had been. They took him to another apartment on Grant Avenue. That family was demolished. Trouble came up and they separated.

So they got someone to take the cat out in the country and I heard no more of him. [New York City, (10), Ed.]

217. I remember a story of a cat. This was a man who went to a hotel. He put his horse up. Going in the hotel the man told him that, "You go over yonder and stay." He said, "What am I going to pay for the night?" He said, "I'll go to work and give it to you free, if you'll just only stand there for one night." He says, "Well, I'll try it." So he goes over to this house. He had a lantern. He sits it down, set back and commence smoking. In walked a big cat. He walked up along side of him and looked in his face and said, "John," he says, "look, John, there's nobody in here but you and I." John looked at the cat. The cat was as large as a young calf. John said, "Listen, in a few minutes there won't be anybody in here but you." [Old Point Comfort, Va., (32), Ed.]

218. One time a fellow was frying some eggs. He was setting down there cooking and looking things over. He heard a voice. He looked around to see where it was at and couldn't find it. So he goes to the stove and something up on top of the chimley said, "I'm gon'a drop." He said, "You can drop all you want, so you don't drop in my pan of slop." Finally, a cat leg fell down the chimley, went in the corner and set down. The fellow looked at it, then at the pan, and something on top of the house said, "I'm gon'a drop." Another leg fell down the chimley and went over there and both got together. When the two legs commenced to getting together he said, "It's getting kin'a tight in here." The legs said, "That's nothing. Wait till my body comes down." Something on top of the chimley said, "I'm gon'a drop." That cat's body fell down the chimley. It went over and got with them legs. The fellow look at them again and the pan of slop and said, "It's getting kin'a tight in here." Then they said, "Wait until them front legs get down here." Something said, "I'm gon'a drop." He said, "You can drop all you want to just so you don't drop in the slop." The front legs dropped and went over there and got together. He said, "It's tight in here now sure enough." Then it said, "Yes, but you wait until the head comes down." The man said, "The back legs is here, the body is here, the front legs is here, but when that head gets down I'm gon'a be gone." [Fredericksburg, Va., (38), Ed.]

219. A man was tramping and gotten hungry and he stopped by a house, and the woman gave him a pint of meal and told him there was a old cabin further down the road and he could stop there that night, and she said he could build himself a fire and cook this meal. The fire was getting hot - they made ash cakes in those days. While the fire was getting hot something spoke up the chimley, "Look out, I'm gon'a fall." Down fell a leg. He picked that up and threw it back behind him. After awhile it cried again, "Look out, I'm gon'a fall." He said, "Fall." He took that leg and threw it behind him. Presently it cried again, "Look out, I'm gon'a fall." He took that arm and threw it back behind him. Presently it said, "Look out, I'm gon'a fall." The other arm fell. He threw that behind him. Then it kin'a cried, "Look out, look out, I'm gon'a fall." The body dropped down. He threw that behind him. He done gone back together. He grabbed this

poker and started after him and he run out ran around to the corner of the chimney and went down into a hole. And he dug and came to a pile of money. [Fredericksburg, Va., (81), Ed.]

220. A girl was always crazy for fixing her hair. Her mother was going to a party. Her mother was hurrying her.\* And she told her mother she'd rather go to hell than to go to this party without time for fixing her hair.

HEAVY COFFIN And she died and they laid her out in the coffin. They couldn't move the coffin. They open it and a black cat jumped out. The hair was fixed as good as anybody ever could fix it. They said the cat must of fixed it. [For girl "fixing her hair," cat, and heavy coffin, *see FACT*, 2ed., pp.710-711, Nos.15372-15373.] [Fredericksburg, Va., (45), Ed.]

221. I heard one time that a woman died and the day - they got ready to bury her and the pallbearers had taken her out of the house and put her in the hearse. And they had four horses and they couldn't pull it. So they got two more and they couldn't pull it. And they said they got two more horses and they couldn't pull it. So then they decided to open it and see what was in it. And when they opened it there was a cat in there combing her hair. So they got the cat out and the two horses could pull it. [Old Point Comfort, Va., (31), Ed.]

222. I did hear one time that there was two girls which was partners, used to go to and fro together. So at last one day, one Sunday, they decided to go to church. And they went to Sunday school in the morning, also to eleven o'clock service, and that night one of the girls decided she wanted to go to the night service. So when the one girl got to the other girl's house, the other girl was combing her hair. She told the other girl, "Leave us go to church." The other girl said to her in reply, "Before I go to church I'd rather go to hell with both eyes open without my hair being combed." After then they went. The next day, which was Monday, this girl was taken sick. Tuesday she died. On Thursday they were getting ready for her funeral. They had taken the corpse to the church. And after carrying it to the church they opened it so everybody could review. And after doing so, they went to pick up the coffin to put it to the hearse and they couldn't nobody move it. Then at last a gang of men put this coffin in the hearse. After the coffin got in the hearse they had four horses pulling the coffin. All four of those horses could not move it. It was an awful thing to see the great excitment. Then they decided to take this coffin out of the hearse and open it to see what was the trouble. So when they open this coffin there was a black cat in there combing this girl's hair with its paw. [Old Point Comfort, Va., (27), Ed.]

223. That's the reason I don't plat my hair to this day. If a woman dies and her hair be platted, they said, "She's gone to torment [hell]." The horses could not pull the coffin it would be so heavy. A black cat would be in that coffin unplatting the hair. You open the coffin and run that cat out and go on to the grave. They say never plat your hair. I never platted my hair in my life. They say it's a bad sign. [Informant a large girl near Woodville, Miss., when Civil War began.] [New York City, (5), Ed.]

224. I heard of another story one time, I don't know how true it is, about a man dying. He wasn't a church member. So when he died they had the casket and they carried it to the grave. And it seemed as heavy, well, as double as what it belonged to be. So when they opened it, out fly a turkey buzzard. That buzzard was supposed to be the devil. Then the casket became light and they could carry it to the grave. [Tyree Church, Md., *see* Index, (12), Ed.]

225. They said they were going down a woods road one night and they said this dog ran up and ran through the legs of the horse and right on between the buggy wheels and ran on off into the woods. They thought it was someone trying to put

bad luck on them. They thought it was a spirit, they didn't think it was a dog.

They thought it was some spirit someone had sent out for you know, to kin'a DOG *conjure* them.

[The reader can see at once that this dog was not an ordinary prowling animal meeting by chance a horse and buggy. A natural dog would never have met a horse head on, running between the four legs and then the four wheels, two legs and two wheels each side of him - quite a feat at night! This dog was going in the opposite direction *to cross* the occupants of the buggy.] [Snow Hill, Md., (83), 4:1.]

226. If you are a sinner, you will come in any kind of shape. I know a man at home who died and his home had a black dog in it all the time. You could see it, too. [New York City, (7), Ed.]

227. I heard a man say he was coming along one night and there was a little bit of a dog come trotting along behind him. He said he hollered at the little dog and asked him where he was going. And the little dog still kept trotting out after him and he turned around and kicked the little dog. He said the little dog rose up high, as high as his shoulder was, and liked to scared him to death. He ran until he fell. The dog was supposed to be an evil spirit. [Hampton, Va., (28), Ed.]

228. Then, I saw a billy goat one night that was a spirit. We were coming home from over town and when we got up to the graveyard we had to pass. There was a bridge there by the path and this goat he come up from under that GOAT bridge. There was twenty-five or more women together coming over. And I said, "Oh! look at that goat." Another old lady along there with us, she said, "That ain't no billy goat, that's a spirit." When we got up to the bridge he went overboard then and the water splashed all up. And when we got up there we didn't see nothing. [Hampton, Va., (31), Ed.]

229. He wanted this gurl to love 'im. She wouldn't love 'im - didn't kear anything about 'im atall. An' so it wure a camp meetin'. An' he bought a water-melon - a great big, nice watermelon - took out a nice slice of it. He put HOG somepin on it [a love powder] - I don't know what, but he give it to this gurl. An' while he give it to this gurl - but his gurl wouldn't eat it. So some hogs out there - he threw it out to the hogs an' the hogs ete it. An' this hog come back an' followed this man all over the campin' aroun' until fin'lly he went home. [Snow Hill, Md., (97), 12:1.]

230. My mother told me that once when she was a child her father and another gentlemen had been to the city [Mt. Olive, North Carolina] on Saturday night to get food for the week, and on their way back - they had waited real late to come back, and they had to come through a stretch of woods. They got along at HORSE a certain distance where people had said a man was killed. The horses stopped that was carrying them in the buggy and they couldn't get them to start. The team made an attempt that they were looking at something but they did not see it at all. After about a half a hour they got the team to go. But in the meantime something jumped on the back of the buggy and didn't get off until about a quarter of a mile from their home, and when it got off it fell like a tree had fallen. Yet they didn't see anything. [Ocean City, Md., (18), Ed.]

231. Now I know a woman down here in Caroline, she was called on a Sunday morning to come over there to the farm. They had a horse very bad off. She discovered where they had planted a bottle under this door, the door of the stable, and they got this horse so he couldn't get up. She removed it and the horse got all right. [Fredericksburg, Va., (?), Ed.; Caroline Co., Va., 1934; a rare example in my Negro folklore of an animal itself being bewitched.]

232. Well, now dat's done fo' hosses [horses] an' fo' humans, too. Fo'

ninstance, say if yo' wanta buy a hoss - a nice fine hoss, fat an' all an' yo' wanta buy 'im an' de man wants too much fo' him or he don't wanta sell him to yo'. Well, yo' take - git chew a brand new piece of homespun an' start from his hip-bone an' make one knot, an' go up. Ev'ry time yo' come up to ev'ry joint, yo' make a knot, an' yo' take an' bury it in dat hoss's track an' he'll become tuh be lame - crippled an' he lay down an' he can't git up. Well, de man maybe wanted de hoss, but he take most any kinda price - well, he take it den. [Brunswick, Ga., (?), 2107:7.]

233. I have seen a spirit in the shape of an animal. I was going home one night from the lodge. My daughter and myself were together. And we came to this pool of water and a great big mule, he was standing up in this pond and he didn't have any head on him. I said to my daughter, "Look at that big mule." And MULE she got scared and run and said, "I don't see no mule." So when we got home she told papa, "I ain't going with her no more-at night. Mama seen a ghost tonight and I didn't see nothing." He asked me what it were and I told him it was a mule but it didn't have no head. [Hampton, Va., (31), Ed.]

234. This colored fellow used to hunt a' night for 'possum and 'coon. He said one night his dogs were on a cold track and they continued to follow this 'coon track until the track began to get warm. After awhile they bayed and after they bayed he to-ld [took hold] his lantern and went to see what the OPOSSUM dogs were after. He went to the dogs and there was something on the ground that looked like a 'possum. He picked it up and put it in his bag. He started to trail another and he almost reached the dogs when the thing in the bag began to cry. It sounded like a baby crying, so he had to take it out of the bag. He took it out of the bag and he hurried home as fast as he could. He left it there. He didn't know what it was. [Ocean City, Md., (14), Ed.]

235. I heard one about a 'possum. Some people went out 'possum hunting that night and when they got out in the woods they looked in a tree and see what they thought was a 'possum and they [shot] at him and missed him. When they started to cutting on the tree they cut it until they cut it down. When the tree fell they looked all around with their lanterns and the 'possum was gone. Right behind them then they heard a noise splashing in the water. They thought it had gone in there. They never did see the 'possum. It was real funny the 'possum got away. When they come to find out an old man told them it wasn't a 'possum but it was a spirit in the shape of a 'possum. [Hampton, Va., (31), Ed.]

236. Well, dey say it's useless to go 'possum huntin' or *varmint* - any kin'a *varmint* - on a Friday night. As a rule, de dogs will run ha'nts.

(Where did you hear that?)

Oh, ah've heerd dat all mah days.

(What part of the country, I mean?)

Well, I heerd dat in north Florida an' south Georgia. [St. Petersburg, Fla., (989), 1596:8.]

237. Another fellow used to hunt and his dogs treed something. When he went to cut the tree something like a sheep fell but it fell like it weighed fifteen tons. This land on which the tree stood belonged to an old fellow who had forbidden hunting on the ground and after he died anybody that hunted on there would always see something or hear something peculiar. [Ocean City, Md., (14), Ed.]

238. It wus a long time ago. I hear mah father use to often talk about it. He said it wus a man had something down fer another man, an' it wus a rabbit that passed acrost his path ev'ry day he wus going from work goin' his home. RABBIT An' he wus tellin' some his friends about 'im [the rabbit]. An' he [the friend] tole 'im, he said to go an' see a *witchcraft*, you know, who knowed something about *root things*. He say it wusn't quite nachural. An' this

rabbit he would pass acrost de road ev'ry day when this man would be goin' home at night. An' he vent to de *witchcraft* an' he wus tellin' 'im about it. An' the man he *fixed* [*dressed*] a long hick'ry stick an' he tole this man, he said, "When this rabbit cross the road," he say, "you wan'a take this stick an' fling it af' tim [after him]." An' he said, "An' when you fling it af' tim," he say, "if it hit de rabbit," he say, "the person that put it down they [there], he'll die." An' he said, "If yo' can't hit de rabbit," he say, "you come back an' you see me." So he took the hick'ry stick along with 'im. An' he wus comin' back home an' he took an' had de stick with him, an' the rabbit wus crossin' his path, an' he took the stick an' fling after de rabbit, an' de stick rolled to it an' stick through de rabbit, an' the rabbit then run through [between] two trees an' it stop 'im. An' the next day he came along de rabbit wus dead. An' fin'ly, three days after that, this man, de man that put it [some *root*] down they [there], he died. [Wilmington, N. Car., (193), 97:6.]

239. There was a woman that died - the night before she died, we was crossing Gilmore and Moore Street, going to church and her snake got away.

(Her snake?)

SNAKE Her snake got away from her.

(Did she have a snake?)

Yes, kept two snakes in de house - say she could send 'em anywhere she wanted to.

(Oh, I see.)

And those snakes got away and come out and one run down de culver' [one ran into a culvert and was lost] and a man killed one, and when the one he killed - when he killed that snake she drahhped [dropped] sick in de chair. So I went around next morning to see her and she made me open de drawers. I was about twenty-nine years old then. And she had a drawer on side of de wall there - settin' up in a rack - and she made me open that drawer and pull out about half a dozen socks, tied in a knot in the middle and pins were up in de toes. And then she had pieces belongs to diff'rent women, and one of the women that the pieces belonged to lived right up in the square, and she got that when she give birth to a baby, and she was ridden down, but she didn't die till recently because somebody - they cleaned the place up and burnt up all them rags. She had rags - she had hair - she had pieces cut out the seat of a person's pants - oh, she had everything, in a jar about that tall.

(Well, why did she die when these snakes were killed - what did she say about that?) [He doesn't understand me. He would have, had he known the answer.]

She takes the snakes - she say she could take them snakes and make 'em go anywhere she wanted 'em and sprinkle the dust.

(Well, that's what she did - but she died when those snakes were killed?)

She died - well, they say that that was all her company.

[He almost has the answer. She and the snakes are really one spirit; her life being magically bound up with the lives of the snakes.]

(Well now, this woman you say, that was going to have a baby or something?)

She had a baby. And she paid five dollars for somebody to get one of her sanitary pieces and she had that stopped up there in a box.

(Trying to harm her or something?)

Harm her, which she did harm her. Whatever she did, now, I didn't know; but whatever she did it jest rid her down. [Richmond, Va., (428), 381:1.]

240. These two brother had get married. An' so one of the brother wife got sick, an' so he thought he would get his sister-in-law to vait on 'er. An' so ev'ry time she seem like she wus gettin' a little bettah, they would try to do somepin else to 'er. It seemed like a snake - they had a snake up in the loft [of the sick woman's cabin]. An' so one day she [the nurse] vent home to git

huh husband dinnah, an' so this snake he come down while she wus 'vay [away]. An' so aftah the snake come down, he [the patient's husband] killed the snake. An' she [the nurse] come runnin' an' hollerin' an' tole 'im that he would kill 'er. An' so, fin'ly, she [the nurse] died. An' the woman whut they had been *hurtin'* by this snake, she lived a good while - but aftah while she did die. [Wilmington, N. Car., (213), 118:7+85; near Darlington, S. Car.]

241. Once upon a time a lady brought a friend of her a pot of rice and tomatoes, and the neighbor, not wanting to eat it, she gave it to her little girl. And the little girl ate some of it and it made her sick. After that the little girl would always go out into the woods to drink her milk. Her parents didn't know what the child was doing with this milk. Later her brother followed her to find out what was happening with this milk and he found the little girl was giving this milk to a snake. Her brother told her father. Her father and the neighbors set out to find the snake. After they found the snake and killed it, the little girl passed away. [For snake eating or drinking child's food, see *FACI*, 2ed., pp.62-63, Nos. 1571-1573.] [New York City, (?), 370A:1; near Charleston, S. Car., 1922.]

242. If people keep coming there and you don't want 'em there, well, you kin go to a *hoodoo*. Miss Young, this lady I know.

(You go to Miss Young, you say?)

Yes.

(What does she do, you say?) [I am asking him to repeat.]

Say, she sit you down and have a long snake. Well, dis isn't much about it what I know about it. See, that snake have - talk like a human, and she say [to the snake], "What he ask you, you tell it to him." And so then she give you a little bag. And she say, "You go there and whilst they setting down," say, "you just take this little powder out of this and just sprinkle on their back behind." And she say, "They'll stay away from your house."

(You said, when you go to see this Miss Young, you see a snake - you say a large snake?)

Yes, a large snake.

(Well now, a large or a live one?)

A large and a live one - he's large and he's alive.

(And you say that snake talks?)

Yes sir.

(What did he talk about?)

Well, they never told me that.

(You said, it told you [not my informant] what to do.)

Whatever you tell - whatever that snake tell you, you tell dem.

(Tell whom?)

Tell de people you wanta stay away from your house.

(I see.)

[The client asks Miss Young's snake a question. The snake answers. Ventriloquism? I doubt it. The snake *talks* into Miss Young's ear and she repeats what the snake says to her. A good example of the routine will be found under the margin-title Earphone in subsection Diagnosis.] [Vicksburg, Miss., (714), 1014:3.]

243. That's what she told me [this woman who had gone down to New Orleans to consult Madam (Somebody).]

(What did she have - a snake, you say?)

A big snake, and they say that she'd meet you at the door and turn you in that room. And she would go on out and directly that big snake come crawling out. And they say, if you didn't get frightened and could stand that snake -

and she'd come back after awhile. And that snake would just crawl and look at you. I know - I heard. (She has a fit of laughing [comment by transcriber].)

A man told me that he went after a *gambling hand* and he say, he got that *hand* and he just won money, and she [preceding Madam] didn't trust him. "Now, you ain't got the money [to pay me now]." Say, "When you make your first \$200, you send me \$100," and he didn't do it. And he just make money hand over fist and say, after about six months he was taken deathly sick. And they couldn't do nothing with him - he stayed here in the city [Vicksburg] - and they sent him down to New Orleans [seeking a cure]. And he say, one day she came in the room, Madam [Somebody], and sit down at his bedside and says, "Do you remember you came down to a woman at such-and-such a time about six months ago?" He said, "Yes." "And you know what you promised her?" "Yes." "And didn't you have luck?" "Yes." And he said he cried and carried on, told her to release him. She say, "That's cause you are thief. I'll release you and God knows what you do then." So she released him, say, "I'm going to let you get well this time, and now, you send me \$200." And he say when he went back he made it and he sent her \$200. [Vicksburg, Miss., (764a), 1045:1.]

244. If a person is possessed of certain spells, they have a peculiar treatment for them. In fact, my uncle told me this story. He told me that he went down to South Carolina with a man several years ago and he said this man was possessed with a certain spell, a spell that would worry him. I think he couldn't eat and he couldn't - he was erristable all the time, couldn't hardly keep still. And so he went to some doctor who deals with serpents. And he took this serpent and he asked him, he told this man rather, to take hold of this serpent. So he took hold of the serpent. The serpent was stretched out across the top of the ceiling - near the ceiling, rather, he had a rack full of 'em. It looked similar to a fish[ing] pole I should have said. And so he took a hold of this pole, he said - and he thought it was a fish pole, so he told me. And so after having grasped this fish pole, seeming it was a fish pole, why this fish pole turned into a serpent. Well, this man became frightened and he began to scream. And after having screamed for a long time, why this man spoke to this serpent. And it curled back and went back up to this rack and became a pole again. And so this man walked on out and he charged him five dollars. But he said he never had no more trouble with that spell. [Wilmington, N. Car., (253), 249:3.]

245. (All right - suppose you tell me that?)

See, year before last, I had a fence round my house and I had vent cross to the store, and when I come back and I put my hand on the gate. Well something hit me in that finger [demonstrates] just like it was a - had stuck it with a pin or something.

(The little finger of the left hand.)

The little finger. So, I didn't pay no attention, and the next day I looked on my arm, right along up there and it was a long black mark like that and like a cross. Well, when I seen it, I know it was something wrong. Well, I got up and went got me some of this fish brine; you know, what come off a mackerel fish. I put me some saltpeter in it and I put me some salt in it and heated it, and I put some soda in it - heated it right hot and I bathed in it. Well, then after I bathed it, in a day or so it was gone off - I bathed it but once or twice, but it left a little sign of it there. So I went to a kind of a *fortune teller woman* when I was here in town and she told me just what I used was the right thing. Well, I told her I sure was glad, I didn't know that because, I said, if anything else happened to me I'd know exactly what to do.

So shetold me that it was where somebody had had a painted snake and dressed

my gate with it.

(What kind of a snake?)

A painted - some kind of a painted snake.

(A painted snake?)

Yes sir.

(Well, what do you mean - was it a live snake? What kind of a snake?)

I guess it was. And they must have painted him with something what they had, and just laid it on the gate, and I caught it on my hand and arm.

(You mean they painted the paint on the snake?)

Yes sir - some kind of old *poison* stuff. See. And see, when I went to the gate and caught holt of it, it got on my hand.

(I see.) [This snake was *dressed* with a *poison* and sent out to smear it on the gate.] [Vicksburg, Miss., (731), 1002:9.]

246. When I was five years old, my mother got hurt in her knee and she called the *hoodoo*, and my grandfather - was living at that time. And her knee came to be swelled larger than my head, and my grandfather had taken this mackerel fish brine and he'd taken a nickel's worth of Brown Mule tobacco - puts it in a quart of water and boiled it down to a pint, and he'd taken red peppah and put in there and vinegar, and he continued to rub and rub her knee with that until she got rid of it.

(Can you tell me how she got hurt down there?)

Well, she told me that she - it was a mark across the road, you know, and she stepped cross this mark and when she stepped cross this mark, not thinkin', the pain struck her in her knee.

(What kind of a mark was it, do you know?)

Just like you would - she said, just like a snake would cross the road, she say, that's the way the mark look to be.

[Either her enemy drew a zigzag mark across the road - intended for the victim only - or her *hoodoo man* sent a *dressed* snake to do the work. Had she crossed a normal snake track, she would not have had the pain. The zigzag track of a snake across path or road - zigzag being a lightning symbol - is a sign of rain; see *FACI*, 2ed., p.20, Nos. 535-537. No wonder, "when she stepped cross this mark ... the pain *struck* her in her knee."]

(I see, I see. How many years ago did that happen?)

That happened when I was five years old and now I'm forty-three - will be forty-four on my next birthday.

(About forty years ago. I see. Where did this happen, around here?)

Out chere about eighteen miles from here.

(About eighteen miles from Vicksburg?)

Yes sir. [Vicksburg, Miss., (714), 981:5.]

247. I got in a little trouble in 1912, for cutting a fellow, and a lady over in South Richmond, by the name of Mrs. Bright, she told me, she says, "Now" - when I went over there she says - she told me my name, the first thing. She told me what I was in trouble about and all that. She says, "Now," says, "now, I will tell you what you do," say, "you bring me five brand new one-dollar bills the day of your trial, and a brand new pocket handkerchief, and wear a black hat," she says, "and I will tell you just what the judge is gon'a do with you." And in each corner of the room - she had a black snake in this corner and a black one in that corner.

(In opposite corners?)

In the opposite corners, and each one of 'em came and put their heads - each head on each one of my legs and ah kinda got frightened. She says, "Don't bother, they won't hurt you." So they laid there. Then she read the cards.



through mah han' an' he tole me not to git nervous. Well, ah did got nervous.

(Why did he tell you not to get nervous?)

Well, he said it wouldn't work, if ah got nervous - dat it wouldn't work. So de second time ah did not git nervous of de snake. So he fixed up fo' de gambling an' ah come on out.

(What did he give you?)

He give me a little *root* - a little bag full.

(Well, didn't he tell you how to use this stuff - or something?)

Yes sir.

(Well, tell me what you told me before - how you were to use this stuff.)

Well, yo' take it an' yo' walk around de house three times, walk seven steps away from de steps an' walk in backwards an' go in an' lay down. De next mawnin' yo' hol' a quarter up to de sun or a dollah - either one, it don't make not much diff'rent. An' after you hold dat quarter up dere yo' say, "Lawd he'p me through de green pastur [pasture]." An' after yo' say dat, yo' walk around de house one time - yo' say, "Lawd is mah shepherd, ah shall not want." Den run yore han' an' take some of dat stuff - yo' put it [the *root* bag] in whiskey [this is *feeding* the *hand*] an' den yo' rub it ovah yore face, yore arms. An' dat's for de luck in gambling.

(Then what happened - you said you went back the second time?)

Yes sir.

(What happened - you had a little trouble again?)

Yes sir - de polices wus givin' me trouble 'bout selling whiskey an' gambling. Well, ah went to him de second time an' ah told him. He wrote to me an' ah wrote him dat ah would be up dere on a Wednesday. Ah went up dere on a Wednesday an' he tole me - ah tole him dat ah wus havin' bad luck from de polices runnin' me an' getting me fo' whiskey.

An' he say, "Well, ah got a idea fo' dat." An' so ah went on in den - went in dis little room an' he got a room to tell yo' every diff'rent thing in. So ah went in one room an' ah tole him how de polices did tuh ketch me, an' so he tole me, say, "Well, it take eight dollahs to stop it." An' after he tole me it would take eight dollahs to stop it ah paid him, an' he give me a little hand to tote in mah right pocket all de time, an' when de polices - during de time dey supposed to travel dat beat, jes' roll mah jomoo an' dey'd pass on by. Well, ah tried it an' it worked. So ah left. [Waycross, Ga., (1149), 1874:9.]

250. Ah had a cousin dat wus *hurt* like dat - mah first experience to it. They taken some of her hair an' dey put it in de back of a frog, an' her finger-nails an' toenails, an' they got that frog an' put him into a 'bacco sack an' dey put a piece of *frog bread* - dere's de stuff whut chew call *frog bread*.

(*Frog bread* - what is that?)

It's somethin' grows in de woods - jest comes up jest like a sprout. Yo' ever seen celery grow? Well, yo' know how when celery come up outa de ground it's right white. Well, dat's de way dat *frog bread* comes up but it spreads yo' know, as it gits up outa de ground - it spread kind round like a parasol [a mushroom, always called toadstool in folklore]. Dey put a portion of dat in dat.

An' afterward dey taken dat frog to mah cousin house an' dey sewed it up in de bed mattress an' dey had some pins in dat frog - [pins in dat] *frog bread*, tacked down. An' as dat frog - after it got in action - after dey sewed dis up in mah cousin bed - dis frog de longer it go - after it was *fixed* - an' as dis frog would jump, she would fits right after one another. An' she wus jest wizlin' away to nothin'. Well, we could take her 'way from home, we could take her 'way from there an' she would git along pretty well, an' we thought she wus well enough to take back home; we'd taken her back dere an' no quicker'n she hit dat

bed, she begin havin' dose fits.

Dere wus a ole *doctor*, Mr. Marlborough.  
(White or colored?)

Colored - we'd taken her tuh him. So he sont us back an' he tole her he'd be to her house de next day. Well, on de same day dat he promised us dat he would be dere, he wus dere on de noonsday hour. He goes [in] dere - he wouldn't let her see him take it out - he'd taken mah mother an' aunt an' also her husband. He went into de mattress an' he cut dat frog outa dere which dey had - dey says dey had examined it but dey refused [failed] tuh find [anything] but he went in dere an' seem to let 'em see it.

So he bring it from de middle room back tuh where mah mother lived an' he'd taken it out an' he cut dat sack open an' out come de [live] frog. He tole us, says - before he ever did it - he said, "When ah open dis sack - de direction dat de ones who done it, dat direction dat dis frog gon'a try tuh go." An' sure 'nuff jest lak he did - it wus true. So he'd taken it out an' [there was] stuck in dere bluestone, stuff de color of *graveyard dirt*, her hair, fingernails an' all - I'll never forgit it - he po'ed it down in de yard. An' he said, "Now, when ah burn dis stuff, when ah say, 'strike a match to it,' say, 'hit gon'a burn like fire in all colors it gon'a be.'" Ah nevah see nuthin' like it befo' or since. He said, "It gon'a be a snake come heah an' dis snake he is gon'a venture to bit her" - a great long black one. He sot dat stuff afire an' it wus a long blacksnake come runnin' up an' he did his best tuh make it tuh her but he kilt it - ah reckon he jest didn't even know whut he wus doin' an' he kilt it. So he burnt dat up. He say, "In three days' time from dis day, de ones who done it, dey will leave outen de roof of dat house." De ole lady name Charlotte an' her daughter wus named Mamie, an' dey would be wanderin' from place tuh place.

Course ah nevah - ah wus young den - ah nevah did learn how he done it, understand - dey have been wandering. But ah do - ah take a man oath - ah know dat's true. [Waycross, Ga., (1153), 1889:4.]

251. Once mah grandfather wus *hurt*. Dere's ole lady - he had kill a terrapin once, and de nex' morning he got up, when he put his boot on, de terrapin head was in de boot. And he shuck his boot, choo know, before he put it on, TERRAPIN and it fell out. And mah grandmother said, "Wonder wot dat thing doin' here?" Papa say, "I killed dis terrapin yesterday an'," he say, "here his head, dis is in mah boot." It was a ole lady wanted him to go with her and he wouldn't do it. And he went on back to work as musely [usually] and he taken sick on de job and he couldn't make it home. He got down and tried to crawl to the house. And ah saw 'im, you know, tryin' to make it to the house, and ah went out dere, me an' - mahself an' mah mother got him and carried him on to de house. An' dey made him some red pepper tea and put dis three pieces of silver [money] in there, in dis pepper tea, an' gave it to him to drink, and that cured him. He killed him [the terrapin] where he was workin' at; he left him there. I reckon she had it fixed so that she mean for this thing to bite him, you know. Well, if it had'a bit him it would of killed him. That thing he said had been follerin' him up an' down de ditch bank, you know, and he killed it and left it there. [For a terrapin put inside a person, see No. 10.] [Wilmington, N. Car., (290), 209:1.]

252. Yo' kin take a toadfrog an' send him to people house. Yo' kin tell him tuh go dere an' if dey ketch him [and] hang him up in dey fireplace - if a *toad-frog* come to yore house an' yo' ketch him an' hang him up - hang him up TOADFROG de chimley an' he'll dry up. An' de mo' he dry up, whosomevah sent him dere dey'll dry up de same way. An' 'long as dat frog hang dere dey'll come dere an' dey'll begin tuh fade away lak dat frog do.

(How would you send the frog to a person's house - the *toadfrog*?)

Jes' tell 'im dey name an' he'll go dere. A frog came to mah mama's house one day an' he'd come dere every morning, be sittin' in de fireplace. An' so she tried dat an' hit was a lady come dere. She'd come dere an' stand to dat fireplace every morning, an' so Mama taken de frog down. She livin' today - mama taken de frog down. She'd come dere long as dat frog hung up dere. [Waycross, Ga., (1134), 1842:17.]

### BLACK CAT BONE

[The *black cat bone* or *black cat lucky bone* or the *lucky bone* involves the killing or abuse of a black cat. The principal theme of this rite is boiling a live black cat; the variations are many. Most unusual of these is the symbolism of the *three little rooms*, an experience of Informant 1532, whose complete interview is in the Interview section.]

253. Well, de tell me dat chew kin go out in de woods an' git chew a black cat, solid black cat, an' yo' kill him. An' yo' boil him till yo' boil all de bones - boil all de meat off de bones. Take to a runnin' LUCKY BONE WILL SWIM branch an' po' dem bones in dat watah, an' de lucky bone will swim, an' de bone dat no good - de bones whut no good will stay on de bottom of de watah. An' yo' take dat bone an' bring it on back home, an' yo' say three words an' de Lord's Prayer. Den yo' take an' sew it up in yo' sack an' tote it - wear it [this *hand*] in de right hand of yore pocket an' yo'll have all de luck in de world dat chew want.

(You say three words - what are those words?)

"Lord have Mercy."

(And then you say the Lord's Prayer after that?)

Yes sir. [Brunswick, Ga., (1182), 1994:11.]

254. I git me a black cat. I'll take this black cat. I'll put dis cat on alive. I boil this black cat an' whutevah bone comes to the top of dat, that's called, they say, sellin' yerself to the devil. All right. I kin take that bone but I got to go to a house by mahself. An' in boilin' that cat I got to put a top on that cat an' boil this cat alive. An' I got to stand zamination between de devil an' hisimps. It'll come a great many things. They come a whole gang of little people in there to dance with me. I've got to do this in the dahk. But when they git in they'll bring their own light, de own music an' ever'thing. An' if I kin go through that zamination, an' that cat gits done - the meat boil offen that cat bone, the very bone that I want, the *black cat's bone*, is comin' to the top. Well, I kin git that an' tote it. Jis' as long as I kin tote it, I can go in your house or I kin walk up to you, take money out of yer pocket; or I kin go in amongs' a sto'keeper an' go behind the counter an' git the money out. They kin't see me come out. They may shoot at me an' can't hit me a' [or] nothin' as long as I keep that *black cat's bone*. I've sold mahself to the devil. [Baltimore, Md., (142), 45:2.]

255. De way ah know it or de way ah've heard it - ah have nevah had any personal experience about it, but de way ah've heard it is dat yo' ketch de cat an' keep the cat nine days. An' in de ninth day yo' throw de cat into it - jis' as he is, life an' all - into a boilin' pot of watah, an' de bone dat bristles up out of his back aftah de boilin' is de bone which yo' want.

(Then what do you do with that bone?)

Yo' wear that bone on yore person. Dat's de *lucky bone*. [Memphis, Tenn.,

(915), 1481:7.]

256. If yo' wants tuh make a man love yo' or yo' wants tuh keep a man - jes' lak yo' got a runabout man wants to keep yo' an' yo' wants to git somepin to make yo' [him] do whut yo' wanta do. An' jes' lak he wants tuh go off an' have a date

fo' supper-feed or anything lak dat an' have a good time an' FIRST BONE TO FLOAT nuthin' be behin', jes' yuh carry a bone 'long wit chew.

Now, yo' kin take a black cat, real black cat, an' kill him an' carry him in de woods about twelve a'clock at night where nobody but jes' yoreself. An' yo' kin boil dat cat bone - boil de cat an' whenever yo' boil it, all kinda diff'rent insex an' devils, rattlesnakes an' all diff'rent things will come to yo' whilst its boilin'. An' de first bone dat come tuh de top out de black cat - dat's de lucky bone. Well, yo' take that lucky bone an' carry it off. Have it fixed [*dressed*] in dis heah powder whut chew call *love powder* an' tote it in yore pocket all de time. Dat'll make everything 'bout whut yo' wanta do come yore way. [Florence, S. Car., (1320), 2264:8.]

257. The old people always say you ketch a black cat about midnight and run him around the house three times, cut his tail off and put it under the doorstep.

TO THE TOP AT MIDNIGHT The next night run the black cat around the house three times, kill the cat and take him to the swamp and bury him. Let him stay three nights. Go back and take the cat and put him in boiling water and the *lucky bone* of the cat will come to the top at midnight. You have to be dere sharp at midnight to get this bone. That's called the *good luck bone* of a black cat. I hear that about twelve miles from here [in Spotsylvania Co., Va.] from the old people. [Fredericksburg, Va., (46), Ed.]

258. Dey claim dat a person yo' know could take a black cat, see, without havin' any spots on him atall - let him be a solid black cat, yo' see. An' put chew on a pot of water yo' see, an' dump dat cat in dere alive yo' see, an' scald 'im dat way. An' dey tell me dere's a certain bone yo' know is DE SWIFTEST ONE in dat cat. Yo' see, yo' take all dem bones yo' know, an' yo' go to a runnin' stream yo' know, where it's good an' clear - yo' know, where yo' kin see yo' know, de surface of de bottom. An' throw all dem bones in dere an' watch 'em, an' dey tell me de swiftest one yo' know, dat moves about, say if yo' kin git aholt of dat, dey tell me yo' kin do all kind of *witchcraft* dat way, yo' know. Yo' take dat bone yo' know an' git outa sight of people yo' see, an' go in any kind of places dat chew wanta go in. [Waycross, Ga., (1069), 1730:1.]

259. Yo' take a black cat - a real black cat, ain't got nary a spot on him nowhere. Yo' take him outside of [beside] a stream of runnin' water, an' yo' BONE THAT GOES UPSTREAM git a iron pot an' put this cat in that iron pot, an' fill it up wit water an' boil de cat - boil him till all de meat come off his bones, till every bone come apart. An' take dis pot an' jest throw de whole pot of bones all ovah in de watah. An' de bone dat goes up de stream - dat's de bone. An' it will make yo' invisible. Yo' use dat bone. Ah've heard of people havin' *black cat bones* an' they could walk in banks - jest like walkin' in dis house heah an' yo' couldn't see 'em. [Brunswick, Ga., (1175), 1987:1.]

260. A fellah he was born way back in slavery times. Well, yo' know, he's sittin' down talkin' to me an' so he tole me, say, once when he sold hisself to de devil. Say he went out an' got him a real black cat an' after he got dis real black cat, den he'd taken 'im an' he'd boiled 'im till he come tuh boil all tuh pieces. He'd taken him down to a branch where it was runnin' water an' throwed that ovah in dat water an' say an' den a bone, if hit went up de stream - said

an' de one dat went up de stream he got dat an' kept it in his pocket an' then he come tuh be whut chew call a half-a-devil - yo' know, a witchcraft. An' says then he went out an' went tuh doin' things yo' know an' says stuff lak dat, so finally one day he tole a fellah, says, "Yo' bettah not leave home." says, "if yo' leave home today yo' gon'a git killed."

He says, "Well, why yo' know it?"

He says, "Ah jes' seen dat yo' gon'a git killed."

An' so - he say dis fellah didn't pay him no 'tention. So he went on an' left home an' said he went out to a picnic. An' when he went out to this picnic, well then - see, him an' a gurl went out to have some intercourse with her an' so he layed down an' so a rattlesnake bit dis couple. An' when de rattlesnake bit him, said, den it killed him. Says den all de people told her dat he's de one dat told him dat he's gon'a git killed if he'd a-went out to dis picnic. So den dey locked him up in jail an' when dey locked him up in jail, why den says dems wanta know why he knowed it.

He tole 'em, says, "Well," it jest come to him "jest in a dream dat he's gon'a git killed." [They] say, "Well, if yo' go home tonight an' if yo' dream anything heah in dis town gon'a happen tomorrow," says, "well, we'll let chew loose."

So he went on home dat night an' says, when he went back he tole 'em, he says, "Well, de high sheriff in dis town is gon'a git killed tomorrow."

An' says - well, dey locked him up 'bout dat an' so when dey locked him up about dat, well, den - said de high sheriff went out to make arrest an' when he went out to make arrest on one brother, said the other brother shot him, says. An' it happened so dey loosed him. So dat's all ah know 'bout dat. [St. Petersburg, Fla., (1028), 1674:1.]

261. You take a black cat on a dark stormy night an' go in a swamp an' take this cat, an' let the water be boilin', an' drops this cat in there. Then you gits all his bones togethah an' take 'em - after you finish boilin' - take the bones an' go down to a stream of watah an' drops these bones in the watah.

DEVIL WILL SHAKE YOUR HAND An' when you do that, they say the devil will raise up from the other side of de rivah an' shake your hand. An' they say you then have sold yourself to de devil an' you cannot be harmed by no human person. [Richmond, Va., (386), 458:4.]

262. Yo' take de black cat - yo' ketch him alive an' takes a crocus bag an' yo' puts him in it.

(What kind of bag?)

WHINE LAK A CAT Crocus sack - dey call it crocus bag in de North - sacks.

(What do you put in that sack?)

Put de black cat in it after yo' ketch it. An' den yo' puts chure water on, see, an' yo' has yore water boilin' an' yo' put dis perfume - dere's a perfume dat chew git fer it - it's all in de book [hoodoo manual or catalogue]. Yo' drops seven drops in dere with that water jes' lak if yo' making anything an' put that in there to color it. An' yo' drop that cat in there an' all de meat will boil off dem bones until it gits to dat bone. When it gits to dat bone, dat bone gon'a whine, an' when dat bone whines, dat's de bone to git.

(That bone will what?)

Whine lak a cat. [St. Petersburg, Fla., (977), 1583:5.]

263. You go in front of a fireplace and take all your clothes off and take a black cat and put him in a pot of boiling hot water, alive, and turn around three times in front of the fireplace, then take the cat and the ALL YOUR CLOTHES OFF hot water and carry him down to a stream and pour him in this running stream water. Then you've sold yourself to the devil. [Warrenton, Va., (36), Ed.]

264. Ketch yo' a black cat an' yo' boil 'im. Put 'im in a pot, he be alive, an' while dat cat cookin' until he dies, why yo' has to be cursin' him, saying ever'thing till he die. Well, after he die, why a lot'a things - well, a certain time yo' has tuh cook, when it's at night. Do it at twelve a'clock at CURSING night an' cook it. After yo' git him cooked, why yo' take it an' strip all de meat offa his bones. Take him down to de branch or any running stream where de water's running - if de water's goin' south [correction later], an' yo' po' all dem bones, yo' has 'em in a pan, an' po' all dem in dere. An' de bone dat goes up de stream, why dat's de bone tuh git - git dat bone. Yo' git a piece of lodestone an' keep near yo' a bottle of hearts cologne. Wear dat bone undah yore left arm all de time. An' yo' kin have any kind - all kinda luck.

[This bone, here a *hand*, is periodically anointed with the *hearts cologne*; this anointing being called *feeding* - see *Feeding* in Index.]

(This stream in which you throw that bone, must the water be running south?)

No sir, de water be running north - de water supposed to be running north, an' if de water goin' north, de bone will go south.

(Any particular stream or any kind of stream?)

Any kind of stream if de water goin' north.

(If the water is going north the bone will go south.)

De bone will go south.

(If the water was going east or west you couldn't throw the bones in there.)

Yo' could throw 'em in dere but it wouldn't work.

(You said you came from up around Beaufort. What do they call doing this sort of thing?)

Why they call it *hoodoo - witchcraft*. [St. Petersburg, Fla., (1042), 1691:6.]

265. Ah heard about if anybody wanta *work roots* or somepin othah lak dat. Take a black cat an' carry him in de woods an' boil him an' don' let nobody be out dere late in de night but jes' him by hisself. An' say yo' boil dat cat till dat bone come up on top of de watah, an' dey say de first bone dat come up on top of de watah, say yo' take dat bone an' chunk it in de runnin' watah an' let it go on down de stream an' den cuss. An' dey say when yo' cuss all kinda animals an' things - lion an' all kinda diff'rent things will come roun' - see, an' yo' can't git scared. An' dey say if yo' don' git scared den yo' kin do any kinda hoodoo work yo' wanta do.

(Well, when you put that bone in the water and it runs on down the stream, how are you going to get it back again?)

Yo' don't git it back, yo' see, after hit done boil. Yo' see, after de cat done boil, dat bone come up on top of de boilin' watah. Well, yo' take that out an' throw it down de stream an' make a cuss. An' den yo' see, when yo' cuss, all dem things will come to yo'. When dem things come to yo', if yo' don' git scared of 'em, den yo' kin do any kind of work yo' wanta do.

(You don't get any bone at all then - you don't use the bone?)

No, no.

(You let it go on down the stream?)

Yes. [Sumter, S. Car., (1346), 2329:5.]

266. Mah uncle he's one of those type of people - type of fellahs. He takes dat bone - boil 'em into a pot and takes 'em an' throws 'em into running water - running stream of water. An' de bone dat goes up de stream is de bone, but chew has to turn yo'self to de bone and speak, yo' know, a curse three times - den turn yore back to de bone and pick it up. Pick de bone dat goes up de stream - de *good luck bone* goes up de stream and all de bad bones goes down stream. [St. Petersburg, Fla., (1001), 1616:10.]

267. One time mah father did dis an' made him real lucky. Ah don't know how

he done it, but he went tuh work and he took a black cat. Ah didn't believe in it. He went an' boiled it; put him in de pot live - if you don't do dat yo' ain't going be successful. Yo' put a top over it. Dash him in dere and put a top over it. Hol' him in dere and let him boil down. Den yo' take dem bones whut's in dere and carry 'em down to a running stream, not no great big stream - jes' a running stream of water passing through a little road like, yo' know, a little ditch or something. Well, yo' put all dem bones in dere, an' when yo' put dem bones in dere, dat stream, all dem bones whut ain't goin' do - yo' know, do de way you want 'em - dey goin' down de stream an' de *lucky bone* coming up, see hit comes up. Well, yo' git dat bone, and den when yo' git dat bone, yo' turn round three times and cuss, an' when yo' cuss, well yo' got de luck. When yo' make dat oath, yo' already fixed dat. Den yo' take dat bone an' covered it wit yo' know, sew it up in a bag and put it in yore left pocket an' den yo's lucky. Den yo' done sold yo'self to de devil fo' luck. An' den yo' lucky in any kind of business, any kind of gambling game - any kind of game in de world yo' want, anything. [St. Petersburg, Fla., (995), 1608:5.]

268. If ah wus goin' tuh have a *black cat bone* an' had to use it fo' mahself, ah would take an' git me a black cat with not a white spot on him an' ah [would] take an' cook him real done. Ah would take that cat to the runnin' watah an' throw him in dere an' all de rest of de bones dat sink dey ain't no good. De one dat stays on de top is perfect. Ah take dat bone in mah han's an' carry it cross mah face an' cuss God an' say, "Ah don' believe it's a God."

(Show me how you do that.)

Supposed to carry it cross lak dat, backwards an' forwards an' cuss God, "Ah don' wanta be saved. Ah don' believest in God. Ah wants dis tuh command me. Ah've sold mahself to de devil."

(Then what do you do with that bone?)

Well, take dat bone an' do anything wit it. [Memphis, Tenn., (948), 1528:16.]

269. Ah used to gamble - co'se ah got to be a ole man now - ah don't gamble - ah 'way up in age - de eighties. But now, if a man wants to be a lucky gambler - ah did dis mahself. Yo' kin ketch a black cat an' stroke his tail seven times - ketch his tail an' pull it seven times [see No. 277], counting it each time dat chew pull it, an' yo' kiss dat cat once in de mouth, no matter how he rears. Grab his four foots an' hold it an' yo' kiss it an' den chunk dat black cat as fer as yo' kin send him an' blaspheme at 'im. Jest lak dis, say, "Go, God damn yo'," an' whirl yore back on him. An' yo' be successful in all yore evil doin's. Ah did dat an' ah was lucky.

(In gambling?)

In gambling. [Waycross, Ga., (1119a), 1798:6.]

270. I heard a fellow say once, you go to the cemetery at twelve o'clock at night, you take the black cat; you're supposed to put him in the pot alive, you boil him in the cemetery. When the meat comes off, you pour the bones GRAVEYARD down in a pot of milk. When they come up to the top, you grab the bone that comes to the top. When you go to grab it, you see like a lot of hands and everything coming up at you. If you're lucky enough you'll get the bone. But you have to be quick. And don't get scared. You get that *black cat bone* and anything you want you get it. If you see somebody with *eatens* and you want it, you say, "Bring that tray to me," and that man will bring that tray right to you. [Fredericksburg, Va., (39), Ed.]

271. They tell me you take a black cat alive an' put 'im in a boilin' pot of water till he boil all to pieces - jis' like you were cookin' meal or somepin - an' the bone that come to the top, that stand on top of the water, dat's the bone fer you to use. Dat's de witchcraft bone. After you git dat bone, you

suppose to go to the graveyard fer nine nights. Said the first night you just zern a little imp come an' dance up to you. [Each succeeding night additional imps appear] - then the ninth, the whole devil family, his wife an' the son, a whole bunch of 'em. If you kin stand fer whut you see, you'll be able to witchcraft in anything you want to. [Richmond, Va., (362), 383:5.]

272. Git the hair of a black cat up here between the years - cut the hair between the years. Then they git it between the two shoulders, right out to the middle of the back. Take them and put them together. They got'a take that to the cemetery nine nights. They wrap that up into a piece of new red flannel that never used. And you take that to the cemetery nine nights and at one o'clock and you go to that particular grave and call that person's name and tell 'em what chew want dem to do fer you. He have to use his eyes, you know. The last night, the ninth night, you carry seven pennies and you open the - here [demonstrates].

(The breast.)

Dig down to wherever it is, deposit those pennies and tell them just exactly how you want that done and when, and that tends - you know, make you disappear as you wishes.

You kin go out and if a certain party appears, you disappear until they pass. [He kept it in his pocket.]

(Which pocket do you keep this in for your hand?)

In your right hand pocket, and you will disappear every time you touch that. [Charleston, S. Car., (514), 599:2; from *Doctor Glover*.]

273. A little humpbacked man, he spent ever' cent he got for to win girls. I didn't see him do it but seen the finger. It was told me he went to the graveyard and cut off a woman's right [index] finger - I seen the finger - cut that off and was carrying it around in his pocket. He went to the graveyard, so I was told, but he says so hisself. He went to the graveyard and carried a black cat and cut this black cat's head off. He's to go back to the graveyard nine days and he meet the devil there. He'd have to go back [each time] after dark and carry de black cat's head with him. And the ninth time the devil met him. Well, I know one thing. He was drawed up, the ugliest thing - his back had been broke. He couldn't take amongst girls, I was satisfied of that, but he could do some peculiar things. [Deal Island, Md., (108), 22:1; at Deal Island, 1896.]

274. Whenever he be goin' tuh gamble, he jes' go an' ketch him a black cat - anybody's an' throw him in de fiah 'live an' burn him up. Jes' keep him right in de heat ever'where dey is an' burn him up. An' den dey takes dis bone dat isn't burn all de way up, jes' kinda yo' know ashes, an' take an' go tuh de mirror an' if he kin stand tuh carry it cross his mouth lak dat yo' know, if he's got dat much nerve, after dat den at night, or wait until night an' go in de graveyard. Keep de bone with him an' if he's got nerve, stay in dere all de remain of de night, an' if any animals or any spirits, an' he's ain't scared, why dat bone will work fo' him, but if he gits scared an' come out why it ain't no good to him. [Wilson, N. Car., (1462), 2650:16.]

275. They go out to the graveyard at midnight and they ketch a black cat and boil him good in a kettle of water. They suck the tail of the cat until they git to the last bone [joint at rectum]. Then they say the Lord's Prayer backwards. Then they're supposed to have a *hand* to do anything they want to do. [Richmond, Va., (352), 393:2.]

276. Well, yo' git chure cat an' yo' stew him up an' git the bones.

(What bone do you get?)

Ah wouldn't know, but it towards heah somewhere up heah in de front part of his body. But anyway, tuh git that bone you have tuh try them all.

(How do you do that?)



Jis' brush 'em [like a toothbrush] in yore mouth an' yo' contin'lly lookin' in the glass, until yo' disapeah. An' when yo' git to that bone yo'll disapeah an' yo' take it to the fo'ks of the road an' turn roun' three times. Yo' do that fo' nine evenin's or mawnin's. An' then yo' take it to a cemetery an' yo' make a crossmark on someone's grave.

(What do you make the crossmark with?)

With that bone. An' then yo' take yore bone back an' yo' wrap it up with some silver money an' lodestone, an' yo' put chew a flannen rag aroun' it an' wear it in yore pocket. That's fo' luck an' that's tuh keep anybody from bothering roun' yuh, an' yo' kin do most anything that yo' want tuh do. [Little Rock, Ark., (896), 1466:10.]

277. You kin take a black cat an' carry him to de fo'ks of de road an' strip his tail down seven times [see No. 269], an' yo' throw 'em - jest turn [whirl] him round three times ovah yore haid an' throw him - let him go CROSSROAD through de woods - don't cook hit, yo' see - an' let him go through FORK OF ROAD de woods an' yo' go on back home. Don't look back. An' anything in de world dat yo' wanta do yo' kin do it. [Informant not knowing *stroke* uses *strip* - from stripping a cow at milkttime; pulling, compressing downward on the tits.] [Waycross, Ga., (1121), 1802:10.]

278. Well, dey goes out to de fo'k of de road, but yo' gotta go at twelve a'clock in de night - a dark night at twelve a'clock. Yo' goes out dere to dat fo'k an' yo' stan' up - yo' be's talkin' to de devil - de devil have tuh come up dere an' jes' whut chew want, yo'd ask de devil fo' it. Tell de devil whut chew wanted an' whut chew wanta do wit it - tell de devil yo' want him tuh go wit chew tuh do these things. An' den yo'll make a cross mark there an' yo' git some of dat dirt from dose fo'ks. Yo' take dat dirt den an' yo' carry it on back home wit chew. Then yo' git chew - yo' have tuh git chew a black cat, an' yo' put dat black cat in a pot of watah, hot boilin' watah an' let all de meat boil off him. Den yo' take it all an' yo' carry it to a stream of watah runnin' an' yo' empty all dem down dat stream. De one dat stay dere, dat de one yo' git, but de one whut float away you let dat go. Den yo' carry it right on back home an' put it in yore pocket an' tote it. Keep dat wit chew an' dat's lucky to yo'.

(What do you do with that dirt you bring back from the forks of the road?)

Yo' puts dat wit dat - wit de bone - tote dat wit chew. Put it in a little sack an' tote wit chew. That'll he'p yo' - yo' kin do most anything. [Sumter, S. Car., (1368), 2420:15.]

279. I heerd mah mother tell this here. I remember I was right good size. The ole fellah claimed he wanted to be a *root worker*. You hear 'em talk of *root workers*. So a fellah told him - he paid a fellah five dollar to learn him. The fellah told him, he said, "Now, I'll tell you whut choo kin do." He says, "You git choo a black cat, take him to the house, put him on, boil him, boil him till he come all to pieces, all de meat come off his bones. After all the meat come off his bones," he says, "you git" - I think t'was the left hip bone - "you git his left hip bone, the back, an' take it down to the crossroad." He says, "You make nine wushes [wishes]," he said, "an' break dat bone half in two." He said, "You go to a crossroad where's one goin' dat-a-way an' one goin' so." So he went on down there. He got down there an' he looked an' he looked, an' he stood there an' looked. Didn't see nobody. He broke de bone in half in two. An' he said, "Well, I'm goin' back dis-a-way." He come dat-a-way, but he said, "I'm goin' dis-a-way." So he took the bone, jis' broke it choo know an' threw it away. [Informant demonstrates.]

(Facing the direction he intends to take, he throws one-half bone to the right and the other half to the left, at right angles to the intended road. In other

words, the bones are thrown down the two forks that form the bisecting line of the crossroad.)

"After you git sich a distant [distance] from there," he said, "don't choo look back," he said, "you keep a-go'in'. After you git sich a distant down the road an' you don't see nobody, well, you stop an' pick up you nine pinches of dirt," he said, "an' ev'ry pinch of dirt you pick up" - he told him whut to say [informant could not remember the words] - "put it in a red han'kerchief an' tie it up" - he told how many knots to tie, I think it was nine knots - "an' tie it up an' care [carry] it to the runnin' water an' throw it overboard in the river an' let it go on down the river," he said, "an' you kin do anything you want." [Richmond, Va., (340), 371:1.]

280. Dey tell me yo' kin take a black cat an' put him in a pot 'live, see, an' boil him. Now, when all de flesh boil offa him, yo' takes him to a branch. See, take dose bones to a branch. De *lucky bone* hit comes to de top; it doesn't leave - it circle right round. Yo' gits that yo' see an' after that then yo' comes back to de fork of the road fo' fo' nights, an' those fo' nights yo' sees one of fo' diff'rent men - fo' [for] each night yo' come, a man tuh each night. See. An' he will give yo' somepin, speak to yo' plainly an' tell yo' whut that are, to keep yore enemies away from yo' - to keep anybody from doin' yo' any harm or whatevah.

(Four different men - what do you do with that black cat bone then?)

Well, on dat black cat bone yo' kin git money, go to stores an' things - nobody can't see yo' when yo' goin'. Ah've seen dat. [St. Petersburg, Fla., (1012), 1637:7.]

281. Ah heard dat chew could ketch a black cat an' take him an' boil him - dat's black all ovah - take him an' boil him in water. An' dere's a crossbone dat come out of him, but chew got'a take him to a stream somewhere an' let it wash off, an' den dere's a crossbone come out of him. Ah heard that chew could take an' go to a forks of de road fo' nine mawnin's an' den de ninth mawnin' whenever yo' go there, why den yore luck'll change. Yo' jes' keep dat same bone if yo' go to de forks of de road nine mawnin's an' then whenever yo' come back, why take that bone in de place yo' want de luck in. An' yo' wrap it up an' jes' put it in yore pocket an' tote it an' that will bring yo' luck an' success for many years.

(You go to this crossroads after you get that black cat bone? Do you carry the bone with you there?)

Yes - yo' carry de bone wit yo' fo' nine mawnin's after yo' done cook him to pieces and git dat bone. Dat brings yo' luck. [Waycross, Ga., (1058), 1718:3.]

282. Yo' kin take a black cat - yo' boil him alive an' go to a stream of watah an' de first bone dat wash down de stream, dat's de bone fo' yo' tuh git. An' take an' go to de fo'ks of de road nine mawnin's an' chew dat bone, an' de last mawnin' yo' go dere, everything will turn dark an' different things will come to yo'. Then yo' kin do anything - yo' be's sold yo'self to the devil. Yo' kin be de ruler of anything an' git out of it. [Fayetteville, N. Car., (1425), 2570:9.]

283. The way I heard it was this - that he takes a black cat that's black all over and throw him in boiling water and let all de meat boil off the bones. And suck one of them bones each morning for nine mornings and go to the forks of the road and make a wish for whatever you wanted. And at the ninth morning, the council of the devil would meet him there and make him ruler over black arts - the way I heard that, make him a ruler over black arts. He could go into a place and couldn't be seen and take what he wanted and go out and do anything of that kind. [Elizabeth City, N. Car., (441), 412:6.]

284. They claim you go to the fork of the road fo' nine mornin' straight. You walk backward. You curse the day you were born. You curse the sun, the moon. You curse God. Then they'll sell theirselves to the devil. The ninth mornin' they'll take a black cat to de fork of that road an' they'll git a teakettle of water boillin'. They'll take dat cat an' they'll t'row him down in dat water an' let him cook to pieces. An' then they'll take a - somepin, an' they'll fin' one of them bones, an' they'll call that the *black cat bone*. An' they sell theirselves to the devil an' they be able to do all kin' of matter. [New Orleans, La., (802), 1117:2.]

285. Dey says yo'll go an' yo'll ketch a black cat an' yo' take him an' yo' put him in a pot of water, live. Git one dese pots whut's got a neck to it, yo' know, where yo' kin put his nose right in de neck where he won't die - where he won't drown.

(Sort of - like a teakettle? His nose is sticking in that spout?)

That's right - right whare his nose will stick in dere where he won't drown.

An' then, say yo'll start - put him in cold water an' build yo' a fire after yo' put him in dere. Build yore fire an' den, dey say - den yo' boil him an' yo' boil him to pieces. Boil him till all his bones, hair, everything jes' turns loose - jes' be's a liquor - jes' be's afloatin' in dat liquor. An' dey say, den yo' take that then an' go to a runnin' stream of water an' yo' stand wit chure back to it - de left shoulder to it, an' yo' po' dis ovah yore left shoulder but don't look back at it. An' dey say whilst yore [you're] standin' dere right by it - wit chure left shoulder to it an' throw it over yore left shoulder an' po' it out - de bone dat goes - comes up de stream - whut yo' see comin' up, yo' git that bone but nevah look back. An' dey say yo' take that bone an' den yo' go den an' yo' go to a road dat's got fo' forks. Go to a crossroads dats got fo' forks to it. Yo' go dere in de mornin' - yo' go dere fo' nine mornin's. Dey say, yo' go dere an' yo' come to all de forks, go jes' right where them forks at - right in dat block [square], an' den yo' go backwards up one of 'em. Says, yo' got'a cuss God, den all yo' kin think of - jes' anything yo' kin say agin Him. Dat's fo' de firs' mornin'.

(You go into any one of those forks?)

Either one of those forks - go backwards.

(When you cuss God do you stand right in the center, right where all these roads are?)

Dat's where yo' starts at, yes sir. Den yo' goes backwards. Dat's de fust mornin'.

Well, when yo' cusses Him de firs' mornin' dey says on de second mornin' de devil meet chew dere. He meet choo an' he'll talk wit choo, an' then he'll tell yo' - he'll show yo' then de glitter of de world - jis' whu' de world [is] an' what's in de world, an' jis' how yo' kin come to git to it - richness - jis' git rich.

But still, yo' ain't not through den until yo' go to all fo' of de forks ev'ry mornin' - go up each one. De one yo' went up dis morning don't go up it de nex' mornin'.

An' de second morning yo' come down dis road yo' cusses Him agin - yo' cusses Him fo' all yo' knows dat morning, an' de devil'll meet chew dere dat morning an' he promise yo' dat morning - he tells yo' tuh cuss Him an' whatever yo' promise - yo' got'a tuh make the devil a faithful promise dat chure soul is his'n when yo' cursin' God. Well, yo' go there for all nine mornin's, but de last morning - when yo' git to the ninth morning, yo' go back there, but don't run out on de fork of the road, yo' go back to the first fork where yo' started - yo' go back down that fork an' yo' curses Him agin. Well, devil dere an' yo' promise him dat

chure soul is his'n.

Well, dey says tha' chew take that bone an' yo' put it on a string an' tie it around yore neck an' let hang down in yore bosom heah an' yo' goes ahead on.

Dey tell me yo' kin go to a lock an' jis' (puff) [demonstrates by blowing] - blow dat lock an' it'll come open. Yo' kin take dat bone then an' after yo' git everything whut chew want in dat building an' got out, yo' kin jes' take dat bone an' stick it in yore mouth an' walk out, cain't nobody see yo'.

(Now while you are going down to this crossroad those nine mornings, where is this bone all that time?)

Yo've got dis bone - yes sir, yo' got this bone then but dis bone won't begin to work until yo' curse God. [St. Petersburg, Fla., (1014), 1639:5.]

286. Ah could tell yo' dat story but not knowin' whether all of it's 'zactly true or not - about de cat. Ah hear dem say dey kin - dat chew boil a black cat an' yo' put de black cat in runnin' watah after yo' boil it an' yo' git de bones dat come towards yo'. An' den fo' nine mawnin's yo' go to five points - fo'ks of de road, an' when yo' go there, dey say yo' hear de wind, stormy like, an' on de ninth mawnin' if yo' kin stand an' hear an' see whut chew see, why den - after yo' done boiled dis cat an' go through this process, why yo've sold yore soul to de devil an' yo' kin do most anything.

(You take those bones to that road?)

Yes - yo' carry them with you. In de first place yo' carry dem to the runnin' watah, an' then yo' take 'em out. See, there'll be so many come to yo' an' so many go from yo', but de ones fo' yo' is de ones dat come towards yo'. An' then yo' go to those fo'ks of de road nine mawnin's.

(You just carry those bones with you when you go to the fork of the road?)

Yes - but then those three bones dat come towards yo', you supposed to keep dem bones with you always. That's fo' yo'. De othahs is fo' de othah fellah - providin' if it's a person sellin' dat kind of work. [Florence, S. Car., (1293), 2193:3.]

287. Well, de way ah've heard yo' have to do dat, yo' have tuh git a black cat an' put him in - git some real hot watah an' git chure watah tuh boilin' an' don't kill de cat. From whut ah heard about it, yo' don't kill de cat. Yo' takes de cat alive wit'out any white spots atall on him - no place atall, an' throw him in dat hot boilin' watah an' let him boil until all de meat boil off his bones. Aftah de meat boil offa his bones, den yo' take de bones - takes all his bones, all de laig bones - take all his bones an' carry him to a stream of runnin' watah. Yo' take dem bones an' throw 'em in runnin' watah an' den dere's one of de bones goin' go upstream. Well, yo' take dis bone dat goes upstream - one of 'em will run up de stream. Yo' take de bone dat runs up de stream an' yo' take it an' put it in yore left-han' pocket an' yo' goes back. When yo' go back, yo' start goin' to de fo'ks of de road every mawnin' - every Sunday mawnin' an' be dere at nine 'clock. An' yo' go dere fo' nine mawnin's, an' wear dat bone in yore pocket every mawnin' an' de last mawnin' yo' go dere, dey tells me, say, practi'ly ev'rything - all kinda animals an' ev'rything dat yo' kin think of will mostly come to yo', jes' come natchral right up befo' yo' face, an' if yo' don't git scared, if yo' kin stay dere an' make it out until de las' thing come, dey tell me dat de last thing come is de devil. But if he come an' yo' kin 'ford tuh see all dat, den yo' take dis bone an' dere prob'ly some marrow in dat bone an' yo' have tuh suck it out - yo' don' have tuh swallow it, spit it out. An' then yo' kin prob'ly do anything yo' wanta do - disapeah an' all dat stuff. [Fayetteville, N. Car., (1438), 2603:10.]

288. Well, dey take an' dey boil a black cat. An' dey takes de black cat bone from between his laigs dere - let it be a bull cat, a boy cat.

(Which bone between his legs - what do you mean by the bone between his legs?)

Well - dat little this heah when it runs out.

(His tool? That bone in there?)

Yassuh - git that bone an' yo' go tuh de fo'k of de road.

(What do you do out there at the forks of the road?)

Yo' turn yore back tuh the fo'ks of de road an' throw it ovah yore right shoulder an' go on whare yo' goin' an' nevah look back.

(What will that do?)

Well, that will keep yore enemies from ovahtakin' yo' - dat cat bone will take care of yo'.

(You don't keep that bone at all?)

No sir. [Little Rock, Ark., (900), 1472:14.]

289. Well, tuh git a *black cat lucky bone* is to take a cat an' - don't put him in de watah no sooner den yo' kill him an' don't throw him in dere alive.

Yo' take a cat an' walk by him three times 'fore yo' kill him, an' TWO BONES say, "Ah kill dis cat in de Name of de Father, Son an' Holy Ghost," an' on de last word kill him - mash his haid an' then throw him in de pot an' let him boil thoroughly. Den aftah dis cat is boiled, yo' see de first bone dat sticks up, yo' reach in dat pot of hot watah an' snatch it up an' spit on it an' rub it in yore hands - rub it all ovah yuh.

(Rub it in your hand and rub it all over you?)

All ovah yo' - jes' rub it in yore han' an' rub it all ovah yo'. An' let de cat boil dere fo' a few minutes. An' den take dat cat an' go to a rivah or a creek, anything [where water runs] an' chunk him in dere an' yo' jes' stand in de one place right where yo' are - jes' stand dere. One of those bones will settle right back to the bank of the watah. Ah don' care how fast de watah is runnin', dat bone's comin' back to de bank. Well, den, co'se yo' jes' reach right in de watah an' pick it up. Yo' take dat - dem two bones yo' got from dat black cat. That will give yo' all de luck in de worl' - all de luck yo' want - it runs contin'lly - dat will give yo' all de luck in de world. Yo'll git in trouble but chew'll git out.

(That's the *lucky bone*?)

Dat's right. [Fayetteville, N. Car., (1415), 2547:1.]

290. They tell me the most lucky thing a person can get to guide him for one's life or luck or love is to take the bones from the carcass of a black cat. Now, the way to find this bone is simply to get a solid black cat, a cat that hasn't a particle of white about it, not even a strand of white hair. Take a boiling pot of water and put the cat in alive until all the flesh is boiled off the bones. Then take the bones and carry them in front of a mirror and look in that mirror, and put a bone in your mouth until it comes that you are invisible in the mirror, then you put that bone aside. Then you put all the bones back and start to putting them in your mouth again until you can see yourself again reflected in the mirror. Then take those two bones and carry them to a stream of running water, and throw them over your left shoulder and run down the stream and catch them. Just where you catch them you take them and mark them, and carry them to a clear pool of deep water. And when you see yourself reflected in the water, you put the bone in your mouth until you can't see yourself. Put that bone in one pocket - either pocket. And put the other bone in your mouth, and when you come back visible again, you have *the two lucky bones*. And you can do anything you want with them. You can walk right into a bank and they can't see you and you can take the money out. I know a boy that tried that at home and they put him in jail. I don't think he waited long enough until he found the bones. [Ocean City, Md., (14), Ed.; from Suffolk, Va.]

291. Ah heah talk of 'em sellin' deysel'f to de devil. Well, dey take a black cat an' dey carries him - dey builds a fiah to de pot an' dey boils de cat 'live. Dey boils him till all de meat comes off his bones. Den dey take all dem bones out an' carry dem tuh runnin' watah. See, de two bones dat go up de stream, dey gits dem two an' dey worries 'em in dey mouth, an' dey go tuh de lookin' glass an' stan' befo' de glass an' try demselves, an' whenever dey go out of sight dey knows dey's workin' den.

An' dey goes on de ninth mawnin' aftah dey do dat an' dey meets de devil - to de fo'k of de road jes' at sunrise, an' dey meet de devil an' he tell 'em whatso-mevah art dey wanta take, he tells 'em whut tuh do. [Fayetteville, N. Car., (1395), 2507:5.]

292. Git de black cat an' boil dis black cat and git five of dem little bones an' yo' crosses dem lak Joseph's ladder [surely Jacob's]. [He demonstrates.]

(You take two parallel bones and two more parallel and you cross them like that?) [This sound like a ticktacktoe (or *noughts-and-crosses*) diagram.]

Yes.

FIVE BONES (That's *Joseph's ladder*?)

Yes.

An' yo' cross 'em lak that an' yo' make yore wish - lak yo' want luck or make money or somepin, wish it on *Joseph's ladder* fo' nine times. [He holds up an imaginary ladder.] Dat called *Joseph's ladder*, say, "In God we trust - luck - luck - luck" - fo' nine times, with that black cat bones.

(What do you do with the fifth bone?)

Well, yo' takes hit an' yo' wears hit - yo' wears hit down in yore bosom, dat fifth bone.

(When you are making these wishes, what do you do - you hold the bones up like that?)

Yo' hold de bones up in de east an' yo' call Joseph's name - *Joseph's ladder name* nine times, den yo' wish fo' luck.

(How do those bones stay together that way?)

Well, dey takes a little fine wire - wire 'em togethah. Den yo' make a mattress, kinda lak dat, of 'em [demonstrates] - kinda take a little sawin' knife, so yo' kin file [something like this #].

(Make it like a [rustic] picture frame?)

Yes, kinda lak a little picture frame an' hold it up to de east an' make nine wishes.

(What part of the cat do you get these from?)

Yo' git 'em outa the hin' laigs.

(Either hind leg?) [This sort of question is usually conversational - not investigative - and meaningless, see Introduction.]

Yessuh, in de hin' laig - that part of the thigh, de small bone - git dem bones, de thigh bones.

[Two cylinders later the *black cat bone* reappears.]

(I have to go down before the judge - now, what do I do?)

'Fore yo' go yo' have dis heah wishbone - dis heah *black cat wishbone*.

(Where do you get that?)

Dat's de one ah wus tellin' yo' 'bout when yo' boil de cat an' git dat othah bone - yo' know, dere's five of 'em. Well, yo' only use but fo' of 'em, an' yo' keeps one an' yo' has it on a black cord around yore neck. Well, yo' takes it out an' when dey brings de - yo' settin' dere waitin' an' yo' make a wish nine times in de east - lookin' in de east an' make a wish. Den yo' take de lode-stone an' rub hit on dere an' make yore wish an' put it back in yore pocket. An' when yo' go out, go out with this heah lodestone in yore han', an' de judge

will make yore fine light an' he liable tuh dismiss de case.

(What did you say about passing something over my teeth or lips?)

Ah said, nine times, take dat wishbone ovah yore face nine times lak dat - while yo' makin' yore wishes.

(You said you had to look a certain way when you do it?)

In de east, an' make yore wish. [Memphis, Tenn., (1523), 2716:8 & 2718:2.]

293. Ah heard where yo' kin disappear - yo' disappear. Yo' git a black cat wit not a white speck on him nowhere, an' yo' make a fire in yore fireplace - wherevah yo' might make yore fire at, chew know. An' when that water git MIRROR hot, yo' put dat cat in dere an' yo' put some bricks on top or any weight tuh hold it down, an' boil him alive. An' when dat cat git done, de meat will slip off de bone. An' git chew a mirror-glass, an' don't look in de pot - reach down like dis - don't tetch yore mouth - jes' came across [demonstrates] - "No, that ain't the one." Keep a-doin' till yo' git de right bone, an' yore face will disappear out de glass. An' then yo' jes' keep dat bone - yo' go anywhere yo' want. If yo' wanta disappear, yo' can't be caught by a officer or nuthin' - yo' kin disappear. [Waycross, Ga., (1142), 1859:3.]

294. [My informant thinks my asking about the *black cat bone* means that I am going to try the rite.] But chew ain't goin' do dat - yo' ain't goin' even do that. Yo' got'a git a black cat an' put him in de pot 'live an' boil him, see. An' after yo' boil dat cat an' he git done good, yo' ain't got done - well, yo' got'a tuh eat dat. An' when yo' git to de right bone - an' yo' got'a stan' in front of a mirror, understan', whilst yo' eatin' it. An' when yo' strike dat right bone, den yo' kin see yo'self in a dark room in de glass - see yo'self in de glass. But yo' got'a git a jet black cat.

(You have to be in a dark room when you are doing that?)

Have to be in a dark room - all de shades, an' everything. Let it be as black as it kin be. Yo' got'a eat dat cat - eat it after yo' boil it. Yo' put him in de pot an' shet him up where he can't jump out, an' put him in de pot of watah an' boil him - have him, yo' know, done good.

(What do you do with that bone after you get it, then?)

Yo' keep de bone an' yo' kin do anything yo' wanta do - anything yo' wanta do. [Sumter, S. Car., (1348), 2330:10.]

295. Well, the way you *sell yourself to the devil*, you get you a black, black cat, you see. And after you get you a black cat, you take that black cat and you boil it - you boil that black cat 'till it get real done. After the cat boil and you get done, you take that left hind leg, you see, and get that left bone out of it. Get that bone out of it, out of his left leg and you get in front of a glass and you pass this 'cross your teeth three times, you see. And the third time you pass it across your teeth, if you got the right bone it will blind you, you see. And after it blind you, well you got the right bone. You can - you are so you can go anywhere and get anything you want. You can do something and as long as you got that bone in your hand, they won't see you. [New Orleans, La., (823), 1190:7.]

296. Ah had two uncles an' dey wus lak dat. Now, dey had whut chew call a *black cat bone* an' *John de Conker* root. Mah uncle Sam said dey had taken a black cat an' tied him an' had a pot of boilin' watah in a dark house, an' dropped de cat in de pot an' let de meat boil off his bones. Den dey git befo' de lookin' glass an' when dey git befo' de glass, dey pull dese bones across dey mouth an' dey know when dey git to de last, dey - when dey git near to de last, it come tuh gittin' dark an' thunderin' an' lightnin' an' snakes an' everything - chains, bells, an' everything. An' den he stood dere until he got dat. Den he taken de *John de Conker* root an' put dis in dere mouth an' den dey go out an' take dat

*black cat bone* an' put it in yore right han' an' hold it, an' say no one will see yo' disapeeah. An' yo' kin unlock any kinda lock dat wus locked.

(They had to cook this cat in a dark room?)

Yes, they had tuh cook him in a dark room - cook him 'live, don' kill him. Dey's lucky - dat's high luck.

Dey say dat's de smallest bone in him. An' it will stick to de lips when yo' git to it, stick right to yore lips - yo' cain't git rid of it. An' aftah it stick to it, den it come a-lightnin' up, den yo' see. [Memphis, Tenn., (1530), 2738:7.]

297. Now, fo' gamblin', it's a black cat yo' must git - a jet black cat, de only thing white on him should be his teeth. Yo' ketch dis cat but have him penned up fo' six days. Fo' instance, have a little cage or somepin lak yo' have fo' birds. Keep him penned dat he must git mo' fury - yo' know, tuh git angry, mad, angry fo' human bein's. Git him dat-a-way. Now, de seventh day, dat mawnin' yo' git up at dawn dat seventh day an' put on a boilin' pot of watah - a large, large pot. Keep dat watah boilin'. Let it boil dere till yo' see it bubblin' an' dere's a foam ovah it. Git dis cat. Event'ly [eventually] yo'll have tuh have someone tuh work with yo', 'cause quite natchral yo' couldn't handle a cat in a wild fury - take him outa dere an' put him in dere. Have somebody dere tuh take dat lid off dis pot yo' got. Have dem take it off, unpen an' dump him down in dere in dat pot an' put dat lid on it, but chew must have a lid heavy enough to keep him down, 'cause yo' know if a person - say, if a person is in a fury an' are bein' killed or somepin, dey have super-strength. Yo' know whut ah mean - dey be evah so strong. Now, yo' put de top on dat pot an' let him boil dere fo' three hours.

Aftah he's boiled there fo' those three hours, let him cool off. Soon as it da'k, whut we call dusk heah - don' know how yo' call it up dere [in the North] - aftah it's da'k, yo' take an' yo' separate all those bones. Be somewhere where yo' kin reach, but be in a dark room befo' a mirror. An' standin' befo' dis mirror, yo' take bone fo' bone an' hol' yore teeth dat-a-way. [Demonstrates, baring teeth.] Jes' pass it - now, it's one of those bones in there dat's goin' sparkle an' yo'll see it befo' de glass. Now, dat bone is de bone yo' must wear, an' there's no special place tuh wear it, but secure it in a place dat yo' won't misplace it. An' yo'll have all de luck in de world fo' gamblin'. Dat's all it is to dis black cat. [Algiers, La., (1581), 2917:5.]

298. Ah heard chew git a black cat an' yo' take dis cat an' put him in de pot - put dis cat in de pot an' put dis pot on de fiah an' yo' gits a Bible an' in Revelation, dat's where yo' read it, ovah there. An' yo' git the Bible an' yo' read the Bible the whole time that cat is in that pot boilin' an' that cat will - yo' know, yo' will pray in yore mind. An' den when dat cat's got done, yo' take that cat an' git chew - yo' take dat bone when dat cat cook all tuh pieces an' yo' take dat *black cat bone* - jis' a solid black cat, nuthin', no white about it or nuthin' - and when he gits done yo' bring dat pot dere an' yo' put dat pot an' ever' time you take out a bone - git chew a glass an' yo' sit an' look in dat lookin' glass an' put a bone in yore mouth, an' when yo' git de right bone yo' cain't see yo'self in dat glass. See. An' den yo' kin do anything, cain't nobody see. Yo' kin go tuh de bank an' git money out de bank but cain't nobody see yo', 'long as yo' got dat *black cat bone* in yore mouth. Well, yo' have sold yo'self to de devil, becuz' dat's mo' fo' evil.

(Do you know in what part of *Revelations* they read, or just any part of *Revelations*?)

No, jis' read any part of *Revelations*, but 'stid readin' it farwards, read it backwards - read it backwards. [Little Rock, Ark., (about 890), 1459:5.]



299. After you play de moosic a certain lenck of time [at the fork of the road], all de rest of spirits gon'a leave but dey gon'a leave dis spirit standin' dere. Dis de spirit da' choo want to git chore gif' from. An' den yo' ask 'im an' den he'll tell you, whut to do an' how to do it. It jis' de same as usin' a *black cat bone* an' ev'rything like dat. Now, de *black cat bone* is used at de same fork of de road.

Gi' choo a black cat roun' about de ahur [hour] of twelve o'clock at night. You go out dere [to the fork of the road] an' you boil 'im out dere. You take a lookin' glass out dere wit cheh. Put it in fron' chore face like dis. Do [though] when you put dat cat in dat boilin' water, you gon'a be worried wit a-many pains, becah' zhoo got'a put 'im in dere live - you can't kill 'im an' put 'im dere, you got'a put 'im in dere live. An' you take dat cat out when de meat all boil off de bones. Now, dis is hoodooism, too. You kin git anything you want any ahur [of the] day, go in any place.

You take dat glass, you hold it like dis at twelve o'clock at night, an' if it dark an' rainy would be de best. You go out dere, you pass ev'ry one dem bone crost yore mouf. You see, ain't gon'a be no meat on 'em. De meat is gon'a be boiled off de bone, but it gon'a be a hot bone. Take an' cross 'em out of yore lips. An' de bone tha' choo gon'a git, it gon'a have three forks [prongs] to it - two long forks an' a little small fork [a devil's trident?]. You pass 'em all aroun' in yer mouf. Well, if you didn't know dis bone, you might have to pass - dat might be de las' one you git to, cah' zhoo don't know which bone it is. But choo jis' gon'a pass till you git to de bone. When yo' git to dat bone, yore pitchure disappear from dis glass. You see, dat wha' choo call de disappearin' bone. You kin walk in a place - when you walk in a place you use dat bone in yore mouf [demonstrates].

(Hold it in your mouth like that.)

Dat make de people can't see you - you disappear. Dey may hear 'em walkin', but dey think it a cat or somepin. You understand, dey can't see you as long as you got dat bone in yore mouf. Well, dat bone don't 'pose to be used - when you gon'a go in a place - in yer pocket; it suppose to be used in your mouf. Jis' [like] you goin' into a bank or somepin to rob it; well, when you git to de doar, jis' befo' you git to de doah, put chore bone in yore mouf. By de time you git in de doar you be done disappear. You be in de bank but nobody kin see you.

Well, dat used [the way you did it] at de fork of de road, bu' choo got'a talk to dis spirit when you pass dem bone across yer mouf [at the fork of the road]. Why dey gon'a be spirits all dere, out dere. Some have maybe eye like a ball of fiah; some make fiah come out dey nose.

You see, some people can't stand it. It's jis' natchral somepin joo got'a go through wit to git de gif'. An' dis spirit will command you to go to do whatso-mever you wanta do. You see, dis is a evil spirit - he died in a evil way. You see, dey got a good spirit but de most of de people dese days dey lookin' fah somepin evil - dey not lookin' fah de good.

You got to dress that bone.

(Well, why do you dress that bone?)

To be sure dat it will work. You take it to a hoodooism, an' dey'll take dat bone an' dey'll polish it. You see, dey'll polish it jis' like a lookin' glass. Now, here's a way for when you first git it. But it not 'posed to be finished. You have to take it to a hoodooism to git it finished. Now, dey take it an' dey call dat polishin' it. Dey'll take an' dey'll have it jis' like a lookin' glass. An' den dey'll dress it. You see, in dressing it, dey'll put it down wit somepin else in it about ten or fifteen day. An' dey'll soak in dis an' dey soak it in somepin else, an' dey'll soak it in somepin else [soak it in three things]. Well

dat'll cos' zhoo money to git dat done, but you wouldn't min' payin' money to git somepin done you gon'a live off of. See.

An' dey will take dat bone an' dey'll *dress* dat bone. An' when dey give you dat bone back, dey'll let you try it. You see, dat whut dey [call] test it. If you wouldn't go give it test an' put it in yore mouf - you'd want somepin to guarantee it. Maybe, before you put de bone in yore mouf - well, you say, "How many years you goin' to guarantee it?"

Now, in dis room dey gon'a have you in, it gon'a be glass all roun' you, all aroun' you. Dey put choo in a room where dere's nothin' but glass. An' den you put dat bone in yore mouf an' you look - you can't see yoreself. An' whosomever be in dere wit you, dey can't see you. Well, dey tell you to take de bone out chore mouf. You have to take de bone out chore mouf yoreself. You see, still alive in yore natchral use. You kin be in dere usin' yore arms, you see, but de other feller can't see you. Yore [you are] de same as a person dat 'vaporated away.

Now, ain't many people use black cat bones becuz dey don't wanta go through - see, you have to sell yoreself to de devil. Any hoodooism is sold to de devil. You got to go dere twelve o'clock at night. A rainy night de best becuz de evil spirits walks more. When it lightnings an' thunders spirits travel more dan dey do any other night. But any ahur of night at twelve o'clock de evil spirits out. [New Orleans, La., (786), 1095:2.]

300. Now, there was a man at my home whose name was Philip Williams.

(Where was your home?)

Mackey's Ferry, North Carolina.

(What county is that in?)

Dat's in North Carolina.

(What county?)

Oh, Pasquotank County. [On Albermarle Sound; county seat, Elizabeth City, a place where I collected.]

Now, dis fellow - I was talking to him once about *de world's gift* - he could take a piece of paper and turn it to a dollar bill [bank note] or a twenty-dollar bill, or anything that he wanted to turn it to. So, well, he told me to get me a black cat and find me a stream of water runnin' off in two brothers' land. Well, I did that. Well, you take this old black cat and you stick -

(A stream of water that runs off in *two brothers' land.*)

And you boil dis cat till - let it be about eleven-thirty when you put him in there. Well, you put him in there and put a top on him, and while dis cat is cooking and begin to die - a wind will rise, it will begin to rain and it will thunder and lightnin' around there a little bit. And if you kin stand de test when dis cat gets done, so you kin take him up it and shake - the meat will fall off de bones. You wants to get you a looking glass. After you get your looking glass, take dis cat to a stream of water.

(The stream of water that runs on the *two brothers' land?*)

Yes - that runs off the *two brothers' land.* Kind of always, when you doing that, you must try to locate *two brothers' property* that joins so the water be coming offen both of 'em like - where dis bone will work.

And you take dem to the stream of water an' drag de bones cross your mouth and - [but first] throw dem in the stream of water, but you want to ketch dese bones. When you come to de right bone, dis right bone will hang up in your mouth and you will disappear in this looking glass - you can't see yourself in dis looking glass. When you do that, you got the right bone. Den, the devil, he gon'a appear in front of you and ask you what you want, and you'll tell him that you wants the *world's gift*, and if you kin stand to get the *world's gift*, then

you kin do anything that you want to do. You kin disappear before people and talk to 'em and they can't see you. That's what you say when *you walk about wit a black cat*.

(I see - that is why they say you walk with a black cat.)

That's the onliest thing you kin say. [Norfolk, Va., (466), 461:6; by Doctor Paul Bowes.]

301. Dey takes a black cat an' gits his bone out dere tuh de fo'ks of de road. Dat make yo' become wise to anything.

(Do you know what they do to get that bone?)

BLIND OR INVISIBLE WITHOUT MIRROR Yessuh, dey draw each bone 'cross dere mouth till dey become blind, an' de right bone will natchly run yo' blind. An' yo' be wise tuh doin' anything; jis' lak ah wanta take dis suitcase, yo' nevah will discover ah'm takin' until ah'd be gone - see, out de way wit it.

[This may be the only recorded reference to my specially-made suitcase for carrying fifty cylinders - see Introduction. [Memphis, Tenn., (941), 1523:6.]

302. Well, dat's if yo' wanta *sell yo'self to de devil* an' do anything in de world. Well, yo' kin take a black cat an' tie his fo' futs [foots] togethah lak yo' would a hog [the verb for this act is *hogtie*]. Have yo' on a boilin' pot of watah an' throw him into de watah until all de meat boils off his bones. Then aftah de meat boils off his bones, let it git cold. Yo' take each one those bones an' draw 'em 'cross yore mouth that way [demonstrates], until when yo' git to the right one yo' will know it - yo'll come blind as a bat an' somepin will tetch yo' an' says, "Meet me at de fo'ks of de road an' ah will talk wit joo." But when yo' go tuh de fo'ks of de road - yo' jes' go tuh any fo'ks of de road at twelve o'clock at night an' de devil will be dere wit chew. An' anything dat chew start he'll back yo' up in it.

(You can't go to the forks of the road until you get that bone?)

No suh, yo' cain't go there until yo' git that *black cat bone*. Then yo' kin do anything dat chure big enough tuh do. [New Orleans, La., (1566), 2867:2.]

303. Jes' lak yo' spot a cat, yo' know, a black cat in yore neighborhood. Perhaps, at twelve a'clock in de night, yo' go git dat cat. Yo'd have yore watah boilin' an' yo'd set down aftah it boil an' den git him 'mersed down. Yo'd first repeat de Lord's Prayer. Close yore eyes an' repeat the Lord's Prayers ovah that hot kittle of watah. Den yo' would take it off an' let it cool. Put it in some watah, yo' know, an' git it cool. Then yo'd set down an' right near dat pan. Yo' might say yo'd have a - yo'd set there aftah yo' repeat de Lord's Prayer an' yo' take bone by bone an' draw it across yore mouth an' yo' lay it down, bone by bone. Well, when yo' git to de right bone, yo'd lose sight on [of] 'em, an' den dat'd be de right bone. Yo' would take that bone then an' put it in yore han' or pocket, an' go in any othah place an' the people that are in there, they would lose sight on yo' as yo' are sighted. [Memphis, Tenn., (1542), 2789:7.]

304. Why yo' kin take a cat an' kill him yo' know an' cook him whole an' take all de bones out.

(You said the bones of that black cat will do what? After you boil him you do what with them?)

You put everyone dem little piece of bone in yore mouth until yo' find one fit yore mouth, yes.

(Like what - you said like what?)

Jes' like a false teeth - yo' understand, jes' somepin fit round dere like dat. An' dat's de bone fo' yo' tuh keep tuh puts across whosomevah yo' wanta go ovah. [Brunswick, Ga., (1183), 1996:6.]

305. Ah heerd mah people talk about a black cat. Dey said if yo' wanta be

lucky, yo' go ahead an' yo' cook dis cat, see. An' yo' would take ev'ry bone an' pull it through yore mouth until yo' git to de right one an' when yo' git to de right one, dat right one would drop out chure mouth - dis *black cat bone*. Yo' would have to pull ev'ry one through dere till yo' git to de right - den de right one, when yo' git to de right one, dat right one would fall out chure mouth.

(Well, you would be holding it - how could it drop if you are holding it?)

Well, yo' draw it through see - one will go one way and de other ones will go de other, an' dat main bone would fall out. Dat's de way yo' finds de luckiest.

[This is the magic rite of alternation - draw a bone right to left across your mouth, then the next bone left to right, and keep repeating this alternate process.] [St. Petersburg, Fla., (1018), 1649:3.]

306. I heard of a man telling another man that, "If you can get me a black cat - he must not have a white spot on him - and get him alive and bring him to me, I will get a certain bone out of that cat that will enable you to do anything you wish to do."

SMOTHERED TO DEATH So the man said, "Well, how will I manage to get the cat?" "When you are walking at night" - you walk in a certain direction - "when you meet this cat you won't see anything but its eyes. But when you see his eyes, open your eyes and stare into his eyes, and don't blink until you have caught hold of him. He will not move as long as you do not bat your eyes."

When the man went out he met the eyes that the man told him he would meet. When he met them he did accordingly the way he was instructed. When he gazed into the eyes of this black cat he crept stealthily up to him without batting his eyes and grab him around the neck. Then he had him. He went on to the man with him which is supposed to be a *cunjure*. He took him to him.

The man took him and wrapped him up carefully, smothering him to death without hitting him a lick. Then he was placed into a box and let remain there until his flesh rotted away. Then this man, which was the *cunjure*, was able to get all of the skelton of this cat without any strength being taken out by heat or by suffering - he was only smothered to death. It is said that a cat, especially a black cat, has nine lives. And it is stealthy. And in order to concentrate all of these qualities, that is why he was not hit, he was not cut. No violence was done to his body. He was only caught back of his neck, wrapped up carefully and smothered to death, so that all of his qualities were left in and went to the bones when the flesh decomposed.

Then the man, it was said, got the bone that he wanted right between the two front shoulders and right down where the ribs of the cat joined from the back of his neck down his vertebrae. Those are the places that they say the vital bone are gotten that will enable you to keep with you to do anything you wish. Take this bone and wish whatever you want to and it will come to you. [New York City, (10), Ed.; happened 1890 in Orangeburg Co., S. Car.]

307. There's a man that could - you see, I guess he's sleight a' hand - did sleight-a'-hand work. An' he did a whole lots of things. So he said - mah BURNT DE BABY brothers would get after him to tell them how he came to know how to do these things. He could do anything - jis' go an' take money or anything. An' when the officers went behind him an' taken an' locked him up in the *jailhouse*, he'd come on out an' say, "Well, come on, Captun, let's go togethah," and walk on away - now, that's the truth - an' walk on out, an' he would jis' turn into a grey horse an' jis' go on off. So mah brothers wanted to know whut did he do to get this way.

So he told them he had to take a black cat an' go in de woods so many miles before day, an' put a pot out there a-boilin', an' put this cat in there an' boil

all the flesh off the bones an' the bones all over jis' like you dryin' 'em. Then he had to go where's there's a newborn baby, take this baby, an' put this baby right in there an' burnt de baby all up jis' like he did the cat. An' he would take the cat, the cat thigh - the first bone from the hip on the back. He'd take this bone from the hip an' take the baby's breastbone - an' throw ever'thing else away except these bones - an' take those two bones an' put 'em into fresh water, an' boil them until they boiled down like a lickrish [liquid - a thick *pot liquor*]. Put it in a bottle an' rub yourself with it, grease yourself with it for nine mornings [at a crossroad], an' go right back to the crossroad the ninth morning, an' when you git there an' rub yourself, an' dance there, an' a black cat would cross it [the crossroad], you take that cat an' kill that cat, an' take this blood an' put in this bath an' take a bath. You grease yourself nine mornings into that blood an' stuff [cat-and baby salve] an' you could do anything you wanted to.

[See also 375. Neither colored person nor white takes seriously rites like these two. Whether they start from a hoodoo manual or a *tall tale*, I do not know.] [Wilmington, N. Car., (171), 169:1; Manning, S. Car.]

308. Jes' take a black cat in de house an' jes' have a hot pot of water on de stove an' jes' stick him in dere. An' dey say when he boil up, say yo' jes' take it out an' go to de water an' throw de bones in - in runnin' FINAL PREPARATION OF LUCKY BONE water. De one float up de stream, dey say yo' git dat out an' dey say have it *dressed* an' dey say - yo' know, was luck. (How do they *dress* it?)

Say, well, yo' take it to a *root man* an' have him to *dress* dis bone fo' yo'. [Waycross, Ga., (1114), 1786:8.]

309. Get that bone right from back here.

(Right from in back by the rectum?)

Yes. Right there. It's a kind of crooked bone - and that's the black cat bone - anybody that can carry that in their pocket - it's worth something to 'um 'cause anything they do or get in, it sucks them out. When this is gone - when some person is *fixed*, you know. They [*doctors*] done fixed this bone and give it to you - not just picked it ordinary out of the cat.

(Well, how do they *fix* it, I wonder?)

Oh, well, you take this bone. You get a saucer. You got to pray over it. You got to roll this in that steel dust, roll it in this powder they call the come back powder. All the drug stores down here got all this I'm telling - sells all that down on Rampart Street.

(Would they sell to me?)

Correct. Everything you want.

(You mean that I couldn't just go out and get this *black cat bone*? I would have to get it from somebody that had them *fixed* up - prepared?)

Yes.

(I see. Well, where would I get that?)

Here.

[So far as I knew, informant was not a professional worker, hence my note after the interview - "guessing at how it is prepared." Had informant been a *doctor*, the bone could have been *dressed* in this way or any way.] [New Orleans, La., (798), 1115:9.]

310. Sho' yo' git at the drug sto'.

(You get the *black cat lucky bone* at the drug store?)

Pantages Drug Sto', yessuh, right heah in Pantages, yo' kin buy the *black cat lucky bone*. [Memphis, Tenn., (1544), 2804:9.]

311. Well, mah aunt had a little black cat. Ah don't know if yo's heard of

'im - dere wus a man used tuh be heah in dis town, dey called Sweep, de Monkey. Dey claim he had one. Dey say he cookeded de cat - a black cat without 'ary [*nary*] a white spot on him, anything [white] - he couldn't have one white hair in his mustache, no white furs on him at all.

Me an' mah brothah, we taken de [aunt's] cat - take him down tuh de swamp an' he'd put on a can of watah - a large can an' we started de watah tuh boilin' - down side a stream of runnin' watah. We put de cat in - tie his feets togethah an' put him in dere alive an' shet de lid down on him. An' whensomevah we put de lid on de can an' shet de cat up in dere an' it start - yo' know, jes' when it start tuh cookin' him, yo' understand, like he wus meat [beginning to cook], dere come up a big ole thundercloud [lightning and thunder]. Ah wanted tuh go an' mah brother he wanted tuh stay. He keep coaxin' me until ah stayed with him until all de meat boiled offa de bone. An' he takes de can an' turn it into de stream of runnin' watah - a place dey call Jeffer's Creek, a creek dey got right down dere to de Coastline [Railroad] pumphouse. An' he always hear dat de bone dat dey po'd in de runnin' watah - all de rest of de bones an' de meat would go down de stream, but de lucky bone would come back up de stream. An' dat's de one dat he got. Ah didn't git it, but he git de bone. An' he taked it to a lady dey called Doctor Campbell in dis town an' she dressed it fo' him. She wrapped it up in some redflannel an' he used de bone until he leave heah in 1921.

He got into a murder scrape heah an' he leaved heah an' dey nevah did look fo' him nowhere tuh put him in jail. Dey couldn't keep him in dere, dey nevah would. Then Columbia would git him. [If they could have caught him, he would have been sent to Columbia.] He's be gone ever since 1921. Dat's all fo' dat *black cat bone*. Ah suppose dat's whut dis man Sweepin' Monkey [did to get his bone] - he used his'n fo' gamblin' - an' dey nevah could shoot him an' hit him or nuthin'. Course mah brothah didn't git in dat roundup [raid] an' shootin' 'cause he run away - he slip through, nobody seen him. Fo' me usin' it pusson'lly mahself - ah didn't, but ah have done de cookin' proposition. [Florence, S. Car., (1306), 2210:3.]

312. Ah heared dat yo' kill nine black cats an' yo' put 'em in a pot an' yo' boil 'em an' till dey drop off de bone. Den yo' take dese bones an' throw 'em in runnin' watah an' de lucky bone will come to de top. An' yo' take that an' tote it in yore right hip pocket - yo' carry it an' have it dressed - tote it in yore right hip pocket. An' then yo' kin do anything yo' want to.

(How would you *dress* that bone?)

Well, ah don' know.

(You get nine cats?)

Yessuh - nine cats. [Sumter, S. Car., (1343), 2327:2.]

313. Yo' take a live black cat an' throw 'im in a hot oven - yo' know he'll soon be daid. Let him cook down. It's a certain bone, ah disremember now - ah have heard all about that. It's a certain bone dey pickin' out dere an' dey git red flannen an' dey wrop dat bone. When dey wrop dat bone, they wrop it to 'em this way - coming to them [demonstrates].

(Coming to them.)

Now, they had that fo' luck way back in those days, if they had hard luck.

(Did they use the black cat bone back in slavery times?)

Yes sir.

(Did you hear about it as a young boy?)

Yes sir - dat's why ah knows.

(I see, you were born in '58 [1858].) [St. Petersburg, Fla., (1003), 1619:6.]

314. Well, ah heared dey ketch de black cat an' dey'll kill him an' dey take it outa his rib, de bone. An' dey'll smoke dat black cat bone an' dey'll wear it

den. Dey'll smoke it an' wash it. Aftah dey washin' it dey gits some devil's [vinaigre?] out de drug sto'. Dey soak it in dat agin. Den dey'll take it an' dey'll wear it an' dey'll make lak a bag an' put it in dere an' wear it.

(What is that supposed to do?)

Dey would do anything dat dey wanta do. Dey'll come in heah an' yo' won't know it an' dey'll go out chere an' yo' won't know it. Dey'll do anything dey feel lak doin'.

(They just take this cat and they take one of his ribs out.)

Yeah, one his bones out. [New Orleans, La., (1558), 2833:6.]

315. In de gambling line dat yo' cud [could] git chew a black cat but yo' have to ketch dat cat when he 'live, an' put him in a pot of water an' boil him an' boil dat cat till all de meat boil off his bones, an' go to a runnin' stream of water an' throw him in dat water. An' all dat bone will gone down de stream but de lucky bone will come back up to yo'. Den yo' git dat bone an' git chew a little sack an' take a little bottle of heart's cologne an' put dat bone in dat sack an' yo' keep dat bone jes' wet [feed it] wit dat cologne, yo' know, 'bout once or twice a week. [This is a *hand* or *mojo* or *toby*.] A boy tell me dat - said he did it an' when he went to a skin game. He broke up every skin game he'd git into. [St. Petersburg, Fla., (1019), 1649:7.]

316. Fo' luck, if it's a woman or man - a man, he kin take de bone from a black cat. It's a bone made lak de breast of a chicken bone an' it lie somewhere between his - think it's somewhere through his side, ah think it is. It's a forked bone jes' lak dat [like a chicken wishbone - no such bone in a cat].

Dey git dat cat an' kill dat cat an' boil him; jes' let him boil all to pieces an' take dat cat jes' as he is an' put it into a pail of watah, an' in dat watah, let it be high enough fo' it tuh come tuh pieces. Yo' know, jes' git all de meat offa dem bones. Put 'em into a tub an' dat lucky bone of dat cat, it will come up to de top an' de rest of dem bones will stay in de bottom.

Well, he gits dat bone an' he gits him a bottle of Jockey Club perfume. Take dat bone an' keep it in his pocket an' when he goin' anywhere he goin' to gamble, why he takes dat bone an' he rubs it thoroughly while it got dat perfume - dat perfume will be all in his han's. An' quite natural, it goin' bring his luck to him until he let somebody else know he got it in his pocket. Well, if he go tell somebody else about it, it ain't goin' do him no good. [Memphis, Tenn., (1530), 2777:7.]

317. Take a black cat an' take a pot of hot boilin' watah an' take dis cat alive. Yo' mus'n't kill 'im - yo' take him alive an' put him in dat hot boilin' watah live an' let him boil all to pieces. An' take dem bones an' hold dem 'fore de mirror an' de one dat shake in de mirror dat's, yo' know, dat's de right bone. Or yo' either take it to runnin' water an' de bone dat go down de stream dat's not de right bone, but de bone dat go up de stream an' de water running dat's de right bone. Take it an' put it in a black bag - sew it up in a real black bag an' jes' when yo' wanta do a trick or anything, put on a real black shirt an' yo' kin go in a store or anywhere an' git anything yo' want - nobody will nevah see yo', yo' disappear.

(Now when you hold that bone in front of the mirror - what happens to that bone when you hold it in front of the mirror?)

It will shake in front of de mirror.

(Oh, the bone will shake.)

De right bone will jes' shake in front of de mirror.

(You do either one - you either hold it before the mirror or you go to running water.)

Yo' do either one of those an' yo' git de right bone. [Waycross, Ga., (1073

or 1093), 1763:2.]

318. Yo' kin take a black cat - ketch a black cat an' kill dis black cat an' git her right foot bone, de front foot. Git this bone an' put dis bone in a sack an' wear it roun' yore neck. Yo'll be lucky in jobs, lucky in anything yo' go fer. Jes' wear dat black cat foot bone - de right foot bone, de front bone. [Wilson, N. Car., (1492), 2662:4.]

319. Ah don' know how dey git dat separate, but dey say dey take de left leg an' yo' boil it, an' den yo' always - yo' boil it an' tie a red string on it an' tote it in yore left pocket. Dey say that will give yo' a *lucky hand*. [Sumter, S. Car., (1384), 2463:3.]

320. Then yo' kin take him [black cat] an' cut his feet off alive - jes' cut [off] his left feet 'live an' turn him loose. An' if dat feet heals up - yo' see dat's jes' de chance yo' take - if dat feet heals up an' if he live de length of a year or something lak dat, yo' kin go in any bank, any place, anywhere, git anything yo' wanta git, 'long as dat cat still stirring. But when dat cat dies, dat kills de foot.

(The foot is no good then when the cat dies. You cut off the left foot, you say?)

The left hind feet. [St. Petersburg, Fla., (977), 1583:6.]

321. Well, dere ain't but one thing ah know about this *black cat bone* - dis superstitious way yo' git all of these *black cat bones*. Yo' keep this black cat bone undah yore haid an' yo' keep it there nine nights. Yo' sleep with it undah yore haid nine nights. An' after that then yo' take this *black cat bone* an' yo' wear it on yo'. In case yo' go to make a deal or somepin lak dat, why yo' put in yore han' an' yo' squeeze it an' yo' make yore wishes. Den yore wishes come true. [Fayetteville, N. Car., (1396), 2510:6.]

322. You kill a black cat, you get the rectum bones, dry them, put them in a towel, mash them up into a powder, put them in soup, anything with vegetables a woman wants to eat. Then in the spring of the year when the sap begins to rise and the she cat meows for the tom cat, the woman will do the same thing - they [a cat] goes in heat twice a year - and want you. [Fredericksburg, Va., (64), Ed.]

323. This is a peculiar thing, I must say humorous thing, what chew may call *witchcraft*. Of course I don't have - I don't know anything about it, but I've heard about it. And so they said that if you take a cat, BLACK CAT BONE CURES a black cat, and boil him down to get a *black cat bone* and just apply that bone to a certain part to your body or the affected part of your body, why that'll cure you. I've heard that.

(What do you mean by apply?)

Well, apply meant - I guess it means to massage the place where you're *hurt*, affected, your arm swollen I guess or your leg is swollen, why you just take this *black cat bone* and that'll have the power to drive those witches out, to drive that condition out of your body. That's what I was told years ago by some of the old relatives. [Wilmington, N. Car., (253), 250:1.]

324. Ah heard dat yo' could take a black cat at fo' a'clock on a Sunday mawnin' an' carry him at de fo'k of a road - carry a pot 'long wit chew or have yore pot dere. An' dey tells me now - ah don' know - dat yo' take dat cat an' put him in dat pot alive an' kiver him up airtight - boil him.

An' after he's done, take dat pot an' go set down by a stream of runnin' watah an' yo' commence pullin' out bones from dat cat an' yo' pull dem till yo' git to de ninth bone. Yo' take dat ninth bone an' take keer of it.

(That ninth bone?)

Yes. Now, yo' got take ca' of it. Yo' take dat bone an' yo' carry it an' git



good whiskey an' put it in a bottle an' drop dat bone down in dere, an' dat bone or dat whiskey offa dat bone, if a person is sick or poisoned, a teaspoonful of dat whiskey - sometimes, if he gwine git cured dey comes near tuh killin' him - give a teaspoonful of dat if he's poisoned. [Sumter, S. Car., (1360), 2397:10.]

325. A lady that lived in mah part de country, she was a wicked ole woman - she was as wicked as all out of door. An' dat [woman got] the cat in the family, they got a black cat in the house, an' there anyone in that BLACK CAT BONE HURTS family she don't like him - and you kin [take] that black cat - git the cat - sit you a hot boilin' pot of water on de fire - have it boiling - git that cat - throw him in that pot an' put de lid on him. Boil him until he boils all to pieces, until you kin git his flank-bone. An' the road that person travel - say fer in'ance [instance] there's one in the house name Mary, one name Jane, an' one name Tom - this goin' make me a parable [example] - an' dat [is] de road they travel - you take those bone an' bury 'em in that path an' the one that in de house tha' choo wanted to hurt - jes' says while you buryin' the bone that, "This is Tom" or "This is Mary" [or] "This is Jane" - an' soon as they walk over dere, why dey say it's too bad. [Wilmington, N. Car., (292), 299:1.]

326. Now dere's a whole lot 'bout dis dat a person kin do, 'cause ah sold liquor once an' mah house nevah was searched two years in dis town. But chew git - ah got holt of a kind of a powder dey calls de black BLACK CAT POWDER cat powder, understand. Den dey take dat powder ev'ry mornin' fo' seven mornin's, go to de window where yo' got de sunrise an' say de Lord's Prayer, an' sprinkle dat dust - dat powder round yore house. Yore enemy can't nevah come over it. Ah sold it two years heah an' mah house nevah was searched. See, usin' dat powder, yo' understand.

[This could be the Black Cat brand of talcum powder, thought by informant to come from a black cat - see Doctor Frank Hall's origin of dragon's blood.] [Waycross, Ga., (1119a), 1798:5.]

327. [Doctor Hall, who I sought and found in the country near Berkley, Norfolk County, Virginia - see Introduction - "described the usual method for obtaining a black cat bone but said you hold a lodestone near the bones and it will draw out the lucky bone" (a note made at the time of the interview).]

328. Well, ah've heard of de black cat. Yo' take dat black cat - ah've heard of dis. Yo' take him whilst he's 'live, take him an' boil him. Ketch him an' put him in hot watah an' boil him. An' yo' take dat watah an' BLACK CAT WATER let it cook down an' yo' take an' mix it wit sugah an' oil of bergamot an' oil of cinnamon. Aftah yo' git dat lucky bone - ah'll tell yo' dis first. Yo' take that an' have yo' a pan of watah, aftah yo' boil him all tuh pieces. Den yo' take an' put it all in dat watah an' dat lucky bone will stay on top an' de others will go to de bottom. Yo' take dat bone out an' den yo' kin go by polices or anybody else. Yo' take that black cat bone an' put it ovah yore do', up ovah yore do', or either undah yore step. De polices ain't comin' no further den dat. Dat's de way yo' got'a git dat bone.

(After you boiled that black cat, what do you do?)

Take an' mop yo' flo' with it [demonstrates while I comment].

(After you put that black cat bone over your door, then you use this black cat water and this oil of bergamot, that's to mop with.)

With the sugah an' the concentrated lye. Put a teaspoonful dat concentrated lye in dat watah an' yo' mop yore po'ch early in de mawnin' befo' sunup. Dat keeps de police away an' draws de luck to yore house. [This is one of many ways to bring in customers -see Scrubbing and Mopping in Index.] [Memphis, Tenn., (1548), 2812:1.]

329. I knows of several gamblers aroun' here who carries one of those bones. They say [that] whut it is an' that's why they so lucky. They said take a hot pot of boilin' water an' sit it up there on the range, an' put it to boilin'. Grab a black cat right off de floah, you might say, an' dash him right in there an' have somepin to hold 'im in there. An' he gits in there an' let him boil all to pieces while he's alive. Then take the cat an' carry him down to a runnin' stream of water, after this water is boil down to a quart. An' you got to drink this quart of water. An' take the cat an' carry him down to a runnin' stream of water an' pick those bone. That stream be runnin' from you to the left. An' try to git as near sunrise as you know an' as you pick those bones you repeat the "Name of the Father, Son and the Holy Ghost. Amen." An' after you fin' tha' choo got this right bone - an' fer you to know tha' choo got it, it's the third bone tha' choo pick an' throw in that stream - will go from you an' you got the right one. An' when you git the right one it'll turn aroun' an' come back to you. Then you will - you repeats another verse tha' says, "Three dead men looked out of a windah - one was deaf an' the other was blin' and the third one could not see. In the Name of the Father, Son and the Holy Ghost. Amen." Then your luck's on you right then. [*Three dead men* is used in a variety of rites.] [Wilmington, N. Car., (316), 334:3.]

#### SELL SELF TO THE DEVIL

330. This lady had lived on the suburbs of the town over there at Berlin, Maryland, between Ocean City and Berlin, and she had jus' lost her husband. She has a little four-room house, very poorly constructed, it didn't cost much, and she has one boy. The boy's around fourteen years old.

STRANGER IN THE HOUSE And directly after she lost her husband, there was a colored man came there and insisted that she take him in as a lodger. Well, she told him no, that she had never did it, jis' lost her husband - she rather not to do it. But he insisted staying there and she jis' couldn't get away - see, he jis' forced hissself to stay in her house.

And after he had been there a couple of days, she come in home one afternoon from her work, and there she discovered this man had company. And on the second afternoon that this fellah had been at her house she come in from her work, and her son and her both heard this laughin' and talkin' upstairs. Knowin' there wasn't anyone but de one man there they began to investigate. And de boy goin' up de steps come back to his mother and says, "This man is up there and he has another heavy-set right black man settin' there with him," and he says, "they are a jis' havin' a big time."

(How did the boy see him?)

Through the crack of the door. And well, she begin - she was alarmed anyhow by him being there, and dat re'lly alarmed her more. And the next afternoon when she came in, her boy with her, they heard him a-laughin' and a-playin' upstairs. And when de boy went to see who was up there again and he had a great big black-snake on de bed playin' with it. Well, she asked him to leave again. But he laughed at her. So directly afterwards before she went back to her work, he came on out and went out, and she fastened ev'ry winder, locked ev'ry door in order that he couldn't git back in there. Well, when she came on back that night from her work he was right back in the house upstairs in his room. So then she began to think there was somepin funny about it. And he wanted to stay to his room. He didn't want to be seen around in de public. In fact he told her dat he didn't

want to be seen in de public too much.

And on the fifth day then he decided to leave and he went to her and he ast her what did he owe her. "Well," she say, "I don't make you any charge; anything you wanta give me is all right." She was only too glad to git clear of him, she told me. "Well," he say, "but I wan' choo to tell me." She says, "No, I won't." Well, he says then - he up and says to her, he says, "Now, you have recently lost your husband." She says, "Yes, that's right." And he say, "You owe the undertaker two-hundred dollars for this burial and everything. Is that right?" She says, "Yes." "And you promised to pay him so much ever' month?" She said, "I did." "Well," he says, "I'm gon'a give you enough money to pay that bill off. But I want choo to do this. I want choo to pay them. You take this money and put away home here and keep it. And you go up and you jis' pay the twenty-five dollars a month like you have been doing, and don't pay any more than that, don't make any display with this money, becuz they know that choo can't make it. You haven't made it so quickly, and they'll want to question you where you got it from. And you act as I have instructed you." And she says he out and counted her out two-hundred dollars and gave her. And he packed up and disappeared, and told her that, "choo'll never see me again."

And she believed that he was a man that had sold hisselt to the devil. And when a person do that, if there's anything dat they want to accomplish, they can do it. [Princess Anne, Md., (125), 37:1.]

331. Ah had a man tuh tell me jes' exactly how yo' do dat. In mah time of gamblin' why ah studied all dat fo' luck, you know. If yo' wants tuh sell yore-self to de devil, yo' has to swear by man an' by lan' da' chew SERVE THE DEVIL don't want nuthin' but jes' whut chew has in dis world, an' nuthin' aftah death an' nuthin' tuh do with God. In all yore works, "Ah'm goin' work for de devil an' ah don't nevah wants tuh pray." Den, yo' have to take a oath on dat. Yo' understand? An' when yo' take dat oath dat chew don't want nuthin' but of de world, an' yo' go serve de devil all yore life, an' then won't pray none, 'cause yo' ain't gon'a serve God none, why den de devil takes yo' a sinner. Den yo' kin do any kinda devilment dat chew want - yo' kin come outa jail at twelve a'clock at night; yo' kin shake de jail an' de do' will come open. [Waycross, Ga., (1200-9), 1802:3.]

332. Heard a ole man speak about dat - say ev'ry Sunday mornin' you go to de fork of de road an' you curse God an' you dance an' den you prays. You jes' prays to de devil and you curse God. An' you go out dere ev'ry Sunday mornin' an' dance an' jes' pray to de devil an' curse de Lord, an' de devil will put ev'rything into your way that you can get an' make it easier for you. You jes' tell the Lord that you take your soul out of His hands an' you put it into de devil's hands, an' you know, de Lord will quit answering your prayers then an' you see He'll jes' turn your soul right over to de devil. [Charleston, S. Car., (500), 544:4.]

333. You go to the fork of the road on Sunday morning before day, go there for nine times in succession before the sun rise and make a special wish, a special desire, and whatever you want to do, if it's to be a cunjure or to be a bad person, then the devil comes there. First comes a red rooster and then after that the devil sends something else in the shape of a bear. And after that he comes himself and takes hold upon your hands and tells you to go on in the world and do anything that chew want to do. [Elizabeth City, N. Car., (182), 400:12.]

334. Well, dat's a small matter. You go to de fork of de road and jest like you is a rich man and I want a job from you or something like dat - wanta git you mah way so I could manage you, see, I'd go to de fork of de road about four

o'clock in de morning. I'd git on mah knee and turn my face to de sunrise, you see, and I would say mah prayers and I would axe de Lawd to do what I want to be done, see; and I would turn around to de sundown, you understand, and den I'll axe satan. See, I'll beg de devil - beg 'em both, see; but I'll serve de Lord first and then I'll turn around to de sundown and beg de devil. Well, I'll axe 'em fer just what I want. Well, after I done dat I'll turn mah face across de world - see, perhaps I might turn my face to the east - might be to the west, see - might be to the north and to the south, see - but I'll turn my face and I'll axe de Lord twice and I'll axe de devil twice, see. Well, after you done axe de devil, you done sign up with 'im see, fer a certain length of time - and you sign it wit de devil fer a certain length of time well, you'll have good luck for dat length of time, see - and everything will work your way for that same length of time you beg for.

(Well, what happens when that time is up?)

Naw, you jest fall in bad luck - dat's all I kin tell you. Everything will be just laid on you, that's all - can't git nothing going or coming. [Charleston, S. Car., (511), 575:6.]

335. Well, I've never tried that fer this reason. I have the understandin' that whenever you go to a crossroad to learn anything fer any purpose, you have then put God behind you an' the devil in front of you. You will have made absolutely, you know, a conversion with him - you've sold your soul outright to him for seven years. An' then I have the understandin' that you could go there at one o'clock in the night, right in the crossroads an' you turn your face to the west, your back to the east, your right to the north an' your left to the south, an' you shall call this man who pretend to do anything that you desires. This devil will come or send someone directly to you. The reason I tell you that, I know that's positive. The reason I tell you that is because I tried it one time when I wanted to learn to play music on de guitar, an' pretty soon I found out that it was true - why, I throwed de guitar right down an' I walked off an' left 'im. So that break the tie [the compact between him and devil]. [Charleston, S. Car., (514 = *Doctor Glover*), 596:1.]

336. I've heard that if they would go to a forked road and stand straddle of that forked road, there is something he would say, and after he would say that he done sold himself to the devil. For seven years he could do anything he wanted to do. When them seven years run out you would have to do that over again. You do that around twelve o'clock at night. You go three nights. [Hampton, Va., (31), Ed.]

337. I've heard about dat but I don' know if it be true. But one thing about it - you have to visit the four forks of the road for nine mornings. On de ninth morning that you visit dere, you'll find de devil. He'll meet you at de four forks of de road and yo' and him'll git together, and then you'll have a good wras'lin' [wrestling match] and he'll ast you what you want. And you'll tell him that you want the world's gifts for twenty years or thirty years - just how long you want 'em. Now, when de time runs out, dat's when de devil's coming for you. Well, when he comes for you, you might stoop down and cut off a piece of your shoe sole and hand to him, and he'll tell you that you got de world again and you kin go, and you sure enough got him if you kin stand to face him. And you do anything that you want to do, wras'lin', fightin' - anything of the kind.

(I see - but you have to fight him out there at the crossroad?)

Yes sir, fight him dere - then he turn you loose and tell you it is all right, go for yourself.

[A few minutes later my informant added a musical note.]

Go out to de four forks of de road for nine mornings and he'll play something;

play the guitar, play a banjo. He'll visit de devil out dere for nine mornings and he'll give you de *world's gifts*. Just ask [for] anything - a *gold-finding hand* - or you kin play all de music you want, nobody kin beat you playing. [Norfolk, Va., (466), 461:5 main text & 462:8 note - by *Doctor* Paul Bowles.]

338. I know a man, he was a woodcutter, that sold hissself to de devil to do whatever he wanted - right around here. Every Sunday morning for nine mornings, early in the morning, he met him at nine forks of the road - it's [the road with nine forks] right around here - and shake hands with him. The devil appears each morning. And the last morning he gives him a *hand* for whatever he wants to do wit it. This here man I'm telling you about fooled him. When he come after him, he gave him a shoe sole. Instead of giving him his soul he gave him his shoe sole. [Mt. Vernon (near Princess Anne), Md., (134), by hand; no electricity.]

339. They says, after - twelve, at exactly twelve 'clock on Friday night, you go to a crossroads, any crossroads, and there you are to kneel and say you make vow to stay wit de devil and do whatever he wants yo' to do - hell, raise destruction - what not - from now until long as yo' live - and that's the vow to de devil. Has to do dat to de crossroads.

And to overcome this and to change, why you have to go right back to the same crossroads and make a vow to reform.

(That's all you have to do is to make the vow there - nothing else - face any particular direction?)

They say you turn your face to the east. [Jacksonville, Fla., (556), 693:4.]

340. Jes' lak if yo' wanta learn some *tricks* yo' know, yo' kin take a black chicken an' go dere fo' nine mawnin's, to de fo'k of de road. Have yo' a *further road* - both of 'em public roads each way, not no blind roads DEVIL AND ANIMALS yo' know. Both of 'em have tuh be public roads, forkin'. Yo' take dis chicken an' go dere fo' nine mawnin's an' on de ninth mawnin' de devil will meet chew dere. An' he will learn - well, anything yo' wanta learn.

(Do you do anything with that chicken?)

De chicken, he have tuh be 'live. Yo' ketch him alive an' carry him to de fo'k of de road an' yo' go fo' nine mawnin's, an' on de ninth mawnin' he'll meet chew dere. [Fayetteville, N. Car., (1415), 2528:3.]

341. If yo' wanta learn to pick a guitar, go to a road nine Sunday mawnin's - de fo'ks of de road, nine Sunday mawnin's. But 'fore yo' evah go tuh de fo'ks of de road to learn yo'self, dey way fo' yo' tuh do - git a rooster, an' if he ain't blind, have some de young ones to knock his eye out. It won't hurt him yo' know. Don' do it chewse'f but have somebody else tuh do it - lak yo' ketch a rooster, put one his eyes out. Ah reckon yo' heereded dat ole song - dey say long time ago it wus named atter [after] [what a] *root worker* done, chew know. Dey says, "De Ole Blind Rooster, When He Comes." Well, dat's de way dat is. See, yo' take dat rooster one eye. Den yo' kill him an' yo' take his drumstick when all de meat is done 'way - done eat de meat off yo'self. Take dat drumstick an' yo' go ahead an' yo' put it in yore pocket.

(What do you put in your pocket, the eye or the drumstick?)

No, not de eye, jes' de thigh an' let somebody else eat de meat off it.

[He calls the thigh bone a drumstick, a term usually reserved for the leg bone. Thigh in old-fashioned country-fried chicken was never called second joint, a carving term; the chicken being completely disjointed and cut up when fried raw.]

(What do you do with that eye that you took off the rooster, what do you do with that eye?)

Well, yo' see -

(You just blind the rooster?)

Yeah, jes' blind de rooster in dat one eye. Den yo' take dat othah eye an' put undah de back do'step yo' know. An' so whenever de mawnin' when yo' goin' tuh learn tuh pick de guitar, an' *cut, tricks*, yo' know, yo' got dat rooster drumstick in yore pocket.

(You kill the rooster and eat him?)

Uh-huh, kill de rooster an' eat him, but don' eat none of it yo'self, see. Yo' git de drumstick an' de eye - take de eye time yo' kill him an' bury it undah de do'step an' let nobody know whut chew done wit it.

Den yo' take de drumstick an' yo' go down to fo'ks of de road Sunday mawnin' 'fore day, jes' right round 'bout three a'clock an' when yo' git down dere, yo' wanta learn tuh play de guitar. So de first Sunday mawnin' yo' go dere, well, yo' don't stay but 'bout eight or ten minutes - give yo' eight or ten minutes. Well now, whenever yo' 'cide tuh leave dere, if yo' go dere fo' dat business, yo' know, well, yo' drop dat bone down right in de middle of de fo'ks of de road, near as yo' know, say, "Well, dey ain't nobody heah dis mawnin', thigh, but me, an' so's yo'." Now yo' ain't goin' say nuthin'. Well, yo' start to pickin' yo' guitar an' whenever yo' startin' tuh pickin' yore guitar, the corner of that bone round dere would be heah, an' it will keep changin' but yo'll nevah see it change dat mawnin'. Yo'll look at it - one end of it's small an' de othah end large, yo' know. Co'se it be larger up heah, yo' know, den it would be down dere, but that end will be round, that end, an' ever' time yo' pick a tune, it will be changin' - yo' know yo' comin' on den wit de guitar, yo' know whut chew done. An' when it quit changin' yo' know it time tuh go. "Well," yo' say, "nex' Sunday mawnin'." If yo' want it be at twelve a'clock, yo' say, "Twelve a'clock" an' it change agin. Not watch it yo' know, an' whatever yo' see it comin' at de change, yo' jes' hold it at dat hour an' yo' come de next time dat hour an' - so - on whenever Sunday mawnin' come agin, yo' go back dere.

Well, whut yo' do dat time, yo' go back dere an' yo' set right down, right up on de - sit down dere an' pick. Say, "Dere's nobody tuh worry yo' ah ain't got but one eye." An' yo'll see a sheep - a sheep will come up cross de road an' git right in de road an' face yo' an' look mournful an' pitiful, an' yo'll look at dat sheep an' keep on pickin' an' dat sheep atter while will vanish away. Atter while yo' see somepin black comin'. Well, dey'll pass on by, won't stop dat time. Well, it's time tuh go den.

Yo' goes de nex' time. Well, de nex' time yo' go dere, yo' guitar will git pickin' bettah an' bettah. Well, whut'll drive yo' 'way dat time, yo'll heah a cow come 'long. Well, yo'll nevah see dat cow dat time, an' fore yo' leave - yo' stay dere 'bout a hour dat time befo' yo' leave, an' if anybody on de road kin see yo' or anything, den dat cow de las' time she'll low, she say, "Aah-aah-do" - sound lak she say. An' it's time tuh go den. An' so yo' go dat time.

An' de next time yo' go dere, dere a lil' ole funny boy will come out an' yo' speak to him an' he'll play all dumb, an' yo' not know a thing about him. Well, it natural sometime yo'll run up on people yo' nevah knew. An' yo' git picking de guitar till yo' git tuh messin' wit him, an' quite natural yo' think he'll not keep it, keep it down. Well, at least it wus wit me. An' ah got tuh playin' an' fust thing ah knows he had two lil' ole sticks yo' know, an' keep playin' it on, dat bark got to ringin', yo' know, good, an' ah kept playin', kept playin' an' ah wus playing one tune an' when de guitar got playin' anothah, ah change back. An' den ah didn't have tuh go no mo'. Ah didn't have tuh go no mo' 'tall 'cause ah got playin' so's ah could play anything ah want. Ah have been where ah could lay de guitar upside down an' stan' beside it - it would ring right on. Dat's true. But ah laid off of it. Way ah wus doin', ah'd be a speck mo' den ah is.

Ah went dere 'bout - ah missed two Sundays an' ah got off on de guitar a lil' bit, an' ah went back den on a Sunday mawnin' an' ah met somepin dere. Well, people say yo' meet de devil, but tell de truth 'bout de thing, ah don't know if it wus de devil or not. It wus a black something othah jes' 'bout dat high - sorta 'mind me of a dog. He had han's lak a dog when ah fus' seen him but fust an' last his han' wus jes' lak mine only it wus jes' as hot as could be. Well, ah wus drinkin' putty ha'd dat mawnin' tuh hol' mah nerve, but ah warn't drunk, an' he took dat guitar an' got tuh pickin' an' he changed it back tuh me. Well, atter while ah got tuh de place ah could pick anything. An' de bottom of mah shoe, ah had had a sole an' hit wus 'bout tuh come off, yo' know, an' he says, "Gimme yore soul" - whut he says. Ah wus gittin' ready tuh leave yo' know. Ah say, "Well, nobody knows." An' ah says, "Good-day" - jes' lak dat an' turn roun' an' he say, "Gimme yore soul befo' yo' goes." Ah went an' pulled de half-sole off mah shoe an' gi' him de sole, yo' see, an' he disappeahed. Well, ah went on back tuh de house an' ah got tuh play - ah got tuh pick de guitar extra good.

(Were you supposed to do anything else the rest of the times you were supposed to go out there?)

De nine days?

(If you keep on going out there what happens?)

Yo' keep on goin' dere? Well, yo' see if yo' keep on goin' dere, yo' kin go dere eight mo' days on Sunday mawnin' an' yo' git to de place, de devil will give yo' a root. Dere's somepin come out lak a dog an' he'll come by an' he'll drop somepin down - it's 'bout six inches long, jes' 'bout lak dat. He be runnin' jes' lak a dog or somepin an' drop somepin yo' know, an' quite natchral yo'll pick it up yo' know. An' yo' pick it up an' yo' keep dat. If yo' offah tuh show it tuh somebody, dey cain't see it - [dey] say, "Yo' ain't got nuthin' in yore han'." Yo' cain't see it. Well, if yo' try tuh show it to dem, dey don't hardly believe yo'. So yo' keep dat in yore pocket till yo' git to de house an' git a chance tuh go down 'side de spring an' bury it. Well, de day yo' bury dat, if yo' bury it deep enough, yo'll nevah find it yo'self, but yo'll have luck de longest day yo' live.

But chew go tuh dat crossroads nine Sunday mawnin's. Well, dat ninth mawnin' yo' know, yo' done made dat aftah yo' done learn tuh pick de guitar. Well, yo' don't have but seven mo'. An' yo' go dere seven mo' Sunday mawnin's. Well, yo' beat right on de guitar. Yo' kin cut all kinda *tricks* den an' de devil will show yo' how tuh manage *tricks*. Yo' kin see the police dere an' everything in close places, an' how tuh git out chew know, an' ever'thing. [Fayetteville, N. Car., (1438), 2581:1.]

342. I did hear once [of a man] sellin' hissself to the devil with a black chicken, you understan'. He wus, seemed to be kinda unlucky - you see, couldn't have any luck *country-fashion* an' so he went to a witch.

She tole 'im, she says, "You're *crossed* with bad luck, you can't have no good luck."

Well, he ast her how she could do.

She said, "Well, I'll tell you wha' choo do. Now, you go to work," she says, "now, you git a black rooster." She says, "You take this black rooster, take 'im to a runnin' stream, an' you cut his throat, you see, an' hol' 'im up over de water like that, an' as that blood drips, say, 'Nick, Nick, black cock, over the water, please to teach me to be one quarter as wise as thou.' An' repeat that over nine times while the blood runs. An' you can take the carcass an' throw it away if you wanta."

An' they say from right then you're sold to the devil - you're supposed to belong to him body an' soul.

Yes sir, that was a ole sayin' at home in Tennessee. [Snow Hill, Md., (93), 16:3; informant from Sewanee, Tenn., 38 mi. NW of Chattanooga. Sewanee is the home of the University of the South (Episcopalian) and the *Sewanee Review*, oldest literary quarterly in U.S.A., (1892).]

343. Say, if yo' kin take a frog outa God an' put 'im in man - an' build yo' a brush heap an' stand in de smoke of it, say de devil will appear befo' yo' lak a nachur'l man, an' he'll talk wit chew, an' den he'll tell yo' whut chew kin do.

(You take a frog out of what did you say?)

Take him out God hide an' put him in man hide - now, ah don't know whut dey meant by dat.

(You take this frog out of God hide and put him in man hide.)

[Burning a frog takes the animal out of the hide God gave him and by means of the smoke puts him within man's hide. The smoke, as in ancient burnt offerings, is the spirit of the sacrificial gift. Once inside man, the spiritual smoke could become a frog. Usually, live things put in a person is done by using the blood or powdered body of the animal in a person's food or drink.]

Yes, an' then build a brush heap an' set it afire an' git in de smoke of it.

(You put this frog in there alive.)

De devil will appear befo' yo' lak a nachur'l man an' talk wit yo' - tell yo' whut all yo' could do. [Waycross, Ga., (1066), 1725:12.]

344. I heard you have to go to a runnin' stream whare the water runs clear an' go thare nine mornin's, an' read a certain chapter somewhere, the Bible, on ever' mornin'. An' when you go the ninth mornin' you meet the BIBLE AND PRAYER devil thare on the ninth mornin' an' he'll give you a test.

An' if you kin stand the test after you git thare that he puts on you, says you kin do anything you want to an' he'll defend yo'. You kin go out an' kill a person almost an' he'll clare you. [Snow Hill, Md., (?), 11:2.]

345. Dey tell me dat chew take a Bible an' go to de crossroads on a Sunday night at twelve a'clock an' yo' read, but chew have tuh read it backwards - an' when yo' read one verse, dey say yo' hear de voice of de next verse somewhere in de woods; an' when yo' finish it up, dat chew have *sold yoreself to de devil*. Dat's all ah know 'bout dat. [Brunswick, Ga., (1240), 2111:9.]

346. You meet there every morning regular for nine mornings at the same hour or late at night [to] get [learn] your music. And I was told you get on yore knees and prays backwards, but pray not to God but to the devil - see, you pray backwards. And the devil will assist you along dat line, if you kin stand there. If you kin stand the test, den you would get graduated. But I did never go out - don't know whether you get graduated or not. [Norfolk, Va., (467), 465:4.]

347. I had a party to tell me tha' chew could go to a four crossroad - what is called a four-way road [a crossroad] - for nine mornings at one partic'lar hour in de morning, and dance and sing and put on a little program BIG BLACK MAN such as you're able to do, and on the ninth morning the devil'll put in his appearance or some of his imps and give you the power to accomplish what you want to do. And this one boy did do it, but he - and also you can do it by goin' to the woods. And there's a certain location in the woods tha' chew kin do it. And this boy did do it - had he carried it out, he was on his ninth morning. And when a *big black man* came from behind a pine tree and come to him a-laughin', he couldn't stand it and he run and left it. [Princess Anne, Md., (125), 38:1; happened 1934, so informant says.]

348. Dere wus mah ole granddaddy, ah used tuh hear him tell it de way he had a uncle doin' it - dat he wanted to be good wit his boss. He would go out to a road-crossin' [crossroad] befo' day in de mawnin' at fo' 'clock - well, when it is winter in de fall of de yeah. An' he'd go dere fo' so many mawnin's an' stan'



in dat road-crossin' an' make his wishes. He'd go dere de first mawnin' an' he'd make his wish an' he would go back fo' de second mawnin' an' make his wish; he went back dere de third mawnin' an' he made his wish an' he didn't see anything. He went back de fo'th mawnin' an' made his wish an' he wus tole tuh turn aroun'. When he turn aroun' he seed a man, a great *big black man*, an' dat man ast him whut did he want. Said he tole him dat he wanted luck. He said, "Well, go back, an' come back fo' nine mawnin's. An' he went back an' de ninth mawnin' he met dis man dere agin an' he ast, "Whut chew come fo'?"

He said, "Well, ah come fo' luck."

He said, "Well, it's one thing yo' will have tuh do." Said, "Yo' will have to not serve nobody but me." An' he ast him, he says, "Kin yo' say, God isn't all?"

An' he tole, says, "Well, ah will serve yo'."

Dat whut wus called *sellin' yo'self to de devil*.

Well, de devil ast him, says, "Do yo' believe in God?"

He says, "Yes."

He says, "Yo' cain't serve me."

Den he went back an' ast him agin. He says, "No, ah believe in yo'."

An' he tole him den, says, "Ah'm goin' make yo' a part ruler ovah de whole earth as long as yo' serve me, an' yo' must cuss God three times."

Say he cuss God three times. An' he tole him tuh go then an' git a black cat an' throw dat black cat into boilin' watah. He tuk dat black cat an' throw it in boilin' watah, an' de bone dat come on top, he took it.

An' he says, "Now, when's [when it's] de time tuh git ready fo' a piece of money, git where it is, an' says yo' jes' take dis piece [bone] an' put it in yore mouth an' go an' git de money an' walk on out." An' said, dis uncle [went] down dere [a bank?] one day an' dey all wus sittin' in dere countin' out money, he put it [bone] in his mouth an' walked in dere an' git de money an' walked on out.

An' well, ah 'member de time - lotta people used tuh tell it dat he used tuh go down to de sto's an' git things in de name of G. Berry. His name was G. Berry. Said G. Berry would go down to de sto's an' git shoes or anything he wanted an' come on out an' de wouldn't see him till he take dat bone out his mouth. See. Dey git atter him an' put de houn's on him, de dogs on him. An' he'd ran an' ran an' put dat thing in his mouth an' de dogs turn roun', dey nevah could run him back. He'd run an' de dogs couldn't see him. De dogs jes' runnin' an' howlin' an' jes' goin' on.

An' one time dey put him in jail - dat wus in mah days when ah wus a boy. An' dey put him in jail an' when dey come out - dey locked him up an' come outa jail, dere G. Berry sittin' right on de steps.

(Where did he live?)

He lived in Tifton, Georgia. [Wilson, N. Car., (1507), 2674:1.]

349. If you want to know how to play a banjo or a guitar or do magic tricks, you have to *sell yourself to the devil*. You have to go to the cemetery nine mornings and get some of the dirt and bring it back with you and put it in a little bottle, then go to some fork of the road and each morning sit there and try to play that guitar. Don't care DEAD AND DEVIL what you see come there, don't get 'fraid and run away. Just AT stay there for nine mornings and on the ninth morning there will FORK OF ROAD come some rider riding at lightning speed in the form of the devil. You stay there then still playing your guitar and when he has passed you can play any tune you want to play or do any magic trick you want to do because you have sold yourself to the devil. [Ocean City, Md., (14), Ed.]

350. If dey go out dere, dey call dat prayin' to de devil or do somebody a

dirty *trick*, yo' know. Well, ah heard dat yo' go out dere nine mawnin's an' bo' a hole an' git some graveyard dust an' put in it, an' dey say yo' git down on yore knees ovah dat graveyard dust fo' nine mawnin's an' pray whatevah yo' want to be done, say dey'll do it. Bo' a hole right at de fo'k of de road. [Memphis, Tenn., (1544), 2804:5.]

351. A man once, he sold hisself to de devil. So he got ready, he went in de cemetery, he stepped across sev'ral graves, you know, an' he cursed an' he sold hisself to de devil. So ev'ry day at dinnertime when he go for his lunch he'd go off to hisself an' eat. So at last one time he wus settin' off to hisself, he wus talkin', he wus feedin' somepin. They say it wus a little black thing there an' he wus feedin' it. It looked like a little dog, like. It had long ears an' de ears hung down on de groun'. So after that, well, he got ready an' he said he thought this thing got more than he did to eat of it. So he chopped this concern acrost de haid wid this spoon w'ut he had eaten out of. So when this thing came again it told him, it said, "Next time I come, I'm gon'a care [carry] you with me." So after that, well, when this thing came again it smacked de man. An' when it smacked de man, it jis' burnt de whole side of his face [see No. 103]. An' de man went when he [*this thing*] went. [Snow Hill, Md., (98), 12:5.]

352. Yo' kin go to de fo'k of de road an' ever'body's mad wit chew. Yo' go dere a rainy bitter night an' set down, an' jes' lak ah lak a dead man - if yo' know any murderer, yo' call his name. Well, heah will come a cat sweepin' aroun' an' aroun', talkin' cat, and - yo' take peppah an' salt with yuh, an' [while] dat cat turn aroun', throw dat salt on him. An' says, "Yo' son of a bitch, yo' come out heah." But yo' go out dere agin de nex' night, an' dis man will be settin' right dere. Yo' goin' kill him or do whut chew please with him. He be right dere to de crossroads.

(You throw this salt on the cat?)

On de cat. [Wilson, N. Car., (1504), 2670:7.]

353. If yo' wanta be a professional gambler, why yo' git chew a deck of cards an' go in de cemetery aftah hours in de night, jes' aftah twelve a'clock, an' go to de first man grave in de cemetery an' straddle de grave. When DECK OF CARDS yo' straddle de grave, somebody will come dere an' play a game or two with you, until you see a light comin' 'cross de cemetery an' dat'll be de ole devil. If yo' kin stan' de temptation till he git dere wit dat light, den he'll play wit chew, an' when he git through playin' wit chew, why yo' be a 'fessional gambler.

(Who plays with you first? Or do you just pretend you are playing with somebody?)

Well, it'll be - dat bad fellah down in de ground dere, he'll stay tuh play wit chew, until de devil git dere.

(Well, do you call that bad fellow's spirit up in any way? Or what?)

Well, yo' kin call it but it's not necessary.

(You just go to the grave and play with this spirit?)

Yo' git company time yo' straddle de grave - time yo' straddle de grave an' shuffle yore cards, dere'll be somebody dere tuh take de cards up, den start playing wit chew. [Sumter, S. Car., (1377), 2446:5.]

354. If ah want tuh go gamblin', go to a crossroads 'fore de *sunup* an' have de dice in yore han's, an' look at de sun when she start tuh peepin' up, an' yo' stay dere an' shook dem dice at dat crossroads until de sun gits up where DICE yo' kin see it. Ah'll do this - thrown 'em out, thrown 'em out. Ah'll do this *In de Name of de Father, Son an' Holy Ghost*. An' ev'ry time yo' throw 'em out pop yo' fingers - "Dat ah may be lucky in my travels [quotation?]." Ev'r time yo' throw 'em out pop yore fingers an' aftah while yo' see de sun rise. It

will rise jes' a little bit up, after yo' done say de names - yo' see, it will rise jes' a little bit up. Ah used to be a gambler but ah quit it.

(That will teach you how to be a good gambler?)

Yes. [Fayetteville, N. Car., (1415), 2547:3.]

355. He wanted to become a dice-shooter, an' he was to go to dis holly [tree] nine mornings an' play, you know, [with] whatever come. An' I think prob'ly de firs' mornin' come was - prob'ly - I think it was a rooster, a big dark rooster. Well he played craps with him. An' then the nex' [second] Sunday come - why a - (He had to go nine Sunday mornings?)

Nine Sunday mornings.

(Any particular time?)

I think it was nine o'clock. An' de nex' [third] Sunday mornin' he played with a drake. See, wouldn't be no females; always be males there they played with - would come to him. An' the nex' Sunday mornin' 'twas - it went up a little from a fowl and went to - a dog come. An' at de fo'th Sunday mornin' he says a - it went a little futher - he said a bull come. An' he said he played with him an' he was gittin' along good; said he won all - they played craps. An' the nex' Sunday mornin' he said a white horse come with no head, an' eyes at de shoulders. He said he hadn't got scared yet. An' he said he played craps with him. An' de nex' [sixth] Sunday mornin' he says a - I don't know - he says de image of a man came but he jes' couldn't zackly figure out. But anyhow, he jes' took a chance an' played right on' an' he said he beat him.

An' he said he played on an' on till de ninth Sunday mornin' an' when de devil came hissself, he didn't git scared. He said he heerd a great - act like de win', you know, comin' in a whurl [whirlwind]. He says, "I know," he says, "that mus' be de Ole Man hissself." Well, then [he] shuck his dice an' throwed eleven - that was a winnin' pint [point]. An' when he got there, he said, played craps with de devil; said he was a lucky man gamblin' ever since. [For devil in whirlwind, see Nos. 167-183, and No. 361.] [Snow Hill, Md., (92), 5:3.]

356. Now, de fo'ks of de road - now, in case dis is whut chew wanta do, if yo' wanta learn *hoodooism*. See, if you wanta learn *hoodooism*, you go to de fo'ks of de road. Go dere - yo' leave home zactly five minutes of twelve SILVER FORK an' make it dere at twelve 'clock - make it dere zactly twelve an' have yo' a fo'k. Git chew a bran'-new silver fo'k an' git to de fo'ks of de road an' git down on your knees an' stick dat fo'k in de groun'; see, an' anything on earth yo' wants tuh learn an' know, things will come 'fore yo' an' tell yo' what to do. See. But chew got'a be dere zactly twelve 'clock - go dere de third day but it's got'a be in de night, twelve 'clock in de night. [Mobile, Ala., (656), 937:3.]

357. Well, whatevah yore desires is, yo' go tuh de fo'ks of de road - one goin' yonder way an' one goin' dis way, lak dat. Well, dat's a fo'k, see. Well, yo' stand direct in de fo'ks of dat road an' look towards de sun jes' befo' it rise. Yo' makes yore wishes an' whatevah yo' wants done or did SUN AT THE FORKS why yo' say dat an' den make a wish *In de Name of de Father, an' de Son an' de Holy Ghost*. Dat's de climax on whatevah yo' wish fo'. Do dat fo' nine mawnin's befo' de sun rise. Be shore yo' do dat befo' de sun rise an' yore wishes will come true. [Memphis, Tenn., (1542), 2788:7.]

358. Whenever somebody wants some help, dey go to the forks of the road for nine mornings and carries some kin'a music piece with 'em - a banjo box or either some, you know, record. And the sun'll move jis' like dis here [demonstrates]. (Sun swings back and forth like a pendulum.)

You'll meet de devil dere every morning for nine mornings and de ninth morning dey'll besome form dere to show you da' [dat] chew want. And after the nine

mornings you'll have anything you want and you'll be lucky. If you be gamblin', yo' go to a skin game and you'll win every time, see. But, if you turn back and startin' doin' any, you know, things dat de Lord would wan' chew to do, you can't ast de devil for nothin' else. You couldn't curse and get nothin' else da' chew want [one relapse and you are unsold to the devil]. [Wilmington, N. Car., (260), 256:2.]

359. You go out under a holly tree for nine Sunday mornings and whatever you wanted to be or to play, on de ninth Sunday morning de devil would come himself.

On the ninth Sunday morning if you wanted to be a dancer, the devil HOLLY TREE would come himself and strike a step. But he [a man known to the informant] couldn't stand it. The pressure was too heavy. I heard him laughing about it many a time. [For holly tree, *see* also No. 355.] [St. James, Negro community about 5 miles from Pocomoke City, Md., (102), by hand.]

360. Take ever' Sunday mornin' before *sunup*, about seven [Sundays] I think, an' go out in de woods an' go to a ole dogwood. Do ever'thing you kin do mean - say anything you kin to it [the tree]. You bury your face up DOGWOOD TREE [against the tree] an' de devil'll send hisimps. An' de seven years up [the seven-year period for which you sold yourself to the devil], you can't rest, you can't stay in de house, you jis' have to walk all de time. Den, after a while he come an' git joo an' care [carry] you away. [Snow Hill, Md., (95), 11:1.]

361. They say you kin go to the huckleberry bush - the *devil's huckleberry bush* - ever' Sunday morning fer nine Sunday morning, an' on the ninth Sunday morning, why, when he goes theah, he stays theah a while an' HUCKLEBERRY BUSH he cuts up [clowns] an' waits an' sings songs, an' aftah while the devil meets 'im. He hears a great ruslin' [rustling] in de leaves an' things, then the devil comes up. [*A great ruslin' in de leaves* shows the devil arriving in a whirlwind - *see* Nos. 167-183, and No. 355.] The devil comes up - him an' de devil has a talk - an' dey talk togethah, stayed theah an' talked togethah a while. Then aftah dat he sells hissself to the devil. Then the devil tells 'im he kin do jis' whut he please - nothin' won't hurt him, he would not have to work hard, an' de likes of that. Then he goes back [home]. An' den when he goes to work, why some ole man hires 'im - some white man hires 'im to work fer 'im.

One day he wus settin' in the woods, cuttin' wood, haulin' logs, an' one thing anothah. Well, he goes in the woods an' goes to work. An' he works theah an' goes up that night an' he tells his master how much wood he had cut or how many logs he had mauled [split with a maul and wedge into cordwood]. Well, he didn't believe he had done all that work, so he makes up his mind that he would watch.

So one day when he went out to work, why the man that bossed, he kin'a watched at 'im. So, aftah he went to work, why he went out theah an' hid himself. An' he heard the axes a-goin', cuttin', an' chips a-flyin', an' de logs an' wood a-bustin'. He watched an' he start to creppin' [creeping] through the woods an' got a little closer to 'im. Seein' 'im, he wus settin' upon a stump whettin' his axe, whistlin', singin' - he had some little things theah playin' with. Well, them boys wus workin'! He had a crowd of 'em theah workin'! The logs wus a-flyin', they's pilin' up wood an' cordin' wood. It scared the ole man. He couldn't see nobody with 'im until he got right theah. He could see all these here little boys theah a-workin'. When he got there all these scattered. He went back - went back in the house. An' aftah while he come up, he tole 'im whut he had done. So this ole white man he got scared of 'im. So he discharged 'im.

[Few present-day readers can appreciate the activity here, the cording of wood. I have never cut a cord of wood but I have watched axmen cut and cord,

and I have carried many cords cut up into the usual three sticks. Those devil's imps began work by driving down into the ground two solid stakes about two feet six inches apart and four feet high; then, eight feet away and parallel, two similar stakes were driven down, thus :-----: Wood was then cut into four-foot lengths - smaller logs round, large ones split - and stacked between these four stakes, so that the stack or pile filled this 132 cubic feet space; 128 being wood, the other 4 air space.] [Snow Hill, Md., (96), 11:3.]

362. Dey go to de fo'k of de road if yo' wanta learn to do any *trick* or to have people, or to win some goal or 'nothah. Yo' go to de road an' lay flat on yore back on a Sunday mawnin', an' anything dat yo' wish fo', it DIABOLIC MUSIC would appear, an' yo' could perform de action whut chew wish fo'.

Ah heard that once there was a man he wanted tuh learn jes' tuh be a banjo picker, an' he undertake to try dat same *trick* at de fo'k of de road. He went tuh de road undah a tree an' he lied flat on his back, an' fin'ly he got so he could pick a tune on his banjo. An' de folks didn't wanta believe it dat he had learnt that way, so he made de second trip in order to prove it, an' his han' become tied to his banjo at de fo'k of de road on a Sunday mawnin'. [*Tied to log, see No. 75.*] [Sumter, S. Car., (1381), 2452:2.]

363. You go out there [to the forks of a road] aroun' about four a'clock - jis' commence dawnin' day, jis' about crack of day - an' start a-pickin' at de guitar. You go jis' onest. An' they says de devil came out an' take it - jis' somepin will pull it from you, you jis' give up to it. An' he'll tune up an' hand it back to you and you start to play. You can pick any song you want to pick. [Wilmington, N. Car., (241), 239:4.]

364. There was a man who wanted to play an accordion and he didn't know how to play it. And someone told him that if he would go to the forks of a road nine Sunday mornings in succession, one after the other, at four o'clock, and on the ninth morning if he could stand what he saw, he would be a musician. So he went those periods of time and the last morning as he went across the field he heard a noise. When he was sitting in the forks of the road he heard an accordion playing a long time before it got to him. He said the accordion was about the size of a horsecart body. He was coming across the field playing the accordion. And just a little before he got to him, he began to sing *Darling, where have you been? Where have you been so long? I'm on my way to the Old Shell Road*. Then when he got to this man he clicked his tail on the ground, the same as a whip, and presented him that accordion. The man couldn't stand for it and jumped up and run. [Old Point Comfort, Va., (27), Ed.; happened in Elizabeth City Co., Va., 1918, so informant says.]

365. Now a man kin get about as high as he wants to by going to de forks of de road. You kin go to de forks of de road, if you wanta do anything - you wanta become a professional musician or a man to do slight of hand or anything or walk out of people's sight. You kin go to de forks of de road and instead of praying to de Lord like most de people pray dey sins away, you pray to de devil. Well, de first morning you is there, it prob'ly may get a little windy. You do that for nine mornings. The next morning you may meet a bunch of birds, chickens or something like that. And the ninth morning you go there, you'll meet the devil himself. Well, if you got guts enough to stay dere and face what he's going to tell you, you'll be all right - you kin do anything you wanta do. [Norfolk, Va., (491), 528:5.]

366. If you want to learn to play music or a fiddle, a man told a fellow what to do. He told him to go down to two roads [crossroad or fork of road] before *sunup* and turn his back to the sunrise and lay on his face, and no matter what noise he heard, never to turn around, never to raise his head and look at it.

If you can stand that you can learn to play music. The fellow was laying down. He heard something, he was laying there, the sun was rising, and he looked behind him. It was a big blacksnake. He jumped up and lit out. He didn't learn how to play the music. Then he went back to the man that was learning him and he told him he couldn't learn him. So he went there again the next morning, real early, with the sunrise on him. He was laying there and something run out of the pasture, it was a big black bull, and run directly at him, and he jumped up and run. And he couldn't play the music. He didn't try to do it any more. [Fredericksburg, Va., (57), Ed.]

367. The piece he wanted to play was called *The Fisherman's Hornpipe* - seeming that he couldn't git right on his wyolin. So an' ole feller tole him one time, he said, he says, "You go to a crossroad at twelve o'clock at night" - it's a road goin' that way and one goin' that way direction - and he said, "Take your wyolin wid jeh." And he says, "It will be a man will come. You set there and play till twelve o'clock. It will be a man will come," he said, "but don't chew mind," he said, "that." He was supposed to go nine nights. The ninth night the devil would come and start to play. He could play anything he wanted after the ninth night. Of course, he said he went. He set there and played this wyolin till twelve. He said he thought a man, but it was a bull come. No, it was a lamb. The first thing come was a lamb, the first night. He said, he passing along wery carefully, this lamb. The next night, the second night, he goes back again, sets and plays till twelve o'clock at this crossroad. The second night, he said, there was a breeze, and wind come as though the whole woods was falling, every tree was falling. And he goes back the third night and plays. The third night, he said there was a bull come through a-slinging fire, wid eyes just as red as could be. And he still set there and played. The fourth night he go back again. He said it was a band of six men come up with a coffun, set this coffun down, begin to take the leads off. Well, he couldn't stand that. He said he had to leave. [Deal Island, Md., (117), 31:1.]

368. Go out to de fo'ks of de road an' stand when yo' git to the fo'ks of de road. Yo' goes out there an' meets - somepin comes to 'im. Dey say somepin comes tuh yo' an' tells yo' to come to de fo'ks of de road fo' nine mawnin's an' meet jes' whatevah he wants done. Jes' lak if he wants tuh be a musician. Well, yo' take an' go to de fo'ks of de road fo' nine mawnin's, if yo' wants tuh be a piano player or guitar player, yo' take that guitar an' go to the road fo'ks fo' nine mawnin's. When yo' git there then start tuh playin'. Well, dere somepin comes up 'cross de field behin' yo' lookin' jes' lak a cow. Well, maybe it have great big eyes when it git there. Why heah come snakes - a snake will come up there. Heah'll come a cat up. Heah'll come a dog up. Heah come a lion. Heah come a beah. Maybe a big smoke drop down ovah yo' - drop right down ovah yo' an' yo' stand there an' meet that fo' nine mawnin's an' aftah de nine mawnin's, yo' supposed tuh leave an' go play any kind of music dat chew wanta. [Fayetteville, N. Car., (1422), 2562:5.]

369. He [informant's father] was a great violin player - guess he wasn't a violin player, he was a fiddler in them days, you see. So he was a great fiddler and he fiddled and he was de best dey was around in de neighborhood where he was. I think it was in Westmoreland County, Virginia. So, after awhile another fellah come aroun' dere, could fiddle as good as him and he didn't want dat; he wanted to be de king bee, he wanted to be de best one. So he heard de ole people speak, you understand, dat if he went to work and went to de crossroad, you see - either crossroad or three forks of de road - twelve a'clock on a Sunday night, and take his violin and set down there and play, why de devil would come and learn him how to play. He made up his mind he was goin' to do it. So he said one Sunday

night he takes his violin and goes to - he didn't go to the three forks, he went to de crossroads, one way go here and one go here. He said there was a big linstone [boundary stone], so he set on this linstone and begin to play his violin. And de first he heard was a - it sound like to him that it was someone coming down de road on a horseback, coming like somebody galloping on a horse, you know. So he set there and he begin to play right smart. So dis horse kept comin' and gallopin'. De horse don't git no closeter. Well, he was setting on this linstone, you understand, with his back to some little bushes. So after awhile dis man stopped on dis horse, he don't hear him no more. He kept playing, wondering why dis man don't come up, and there was a noise in the bushes behind him. He turned around and looked. My father said there was a black dog. The way he said it was half tall as a man. He said when he turned around the dog looked him in the face with great big eyes. He looked at it. He said he believed if de dog come up even [in front of] him he could have made it, but this dog come up behind him. He didn't like that. Of course he got up and left. But he told me, "If you don't believe it, you try it." [Snow Hill, Md., (93), 9:3.]

370. If a man wants to sell hissself to the devil, why - if he wants to play a banjah [banjo] good, he's to go to a *four-corner road* [crossroad] nine mornings. You go ever' morning till the ninth morning. He sets along there playing de banjah until after awhile a lot of things would come up. They'll go around him nine times. And after awhile the last one behin'll ast him what would he rather do, do what dey doin' or serve de Lord. The man said do what they're doin'. He can bang his banjah up and he'll *play on de ball* anywhere. [Deal Island, Md., (121), 33:2.]

371. Dey goes to de fo'k of de road to learn how to pick a guitar, an' dey goes to de fo'k of de road to do all diff'rent works.

(Do you know what they do when they get out there?)

Yes sir, dey goes to de fo'ks of de road - on de guitar pickin', now, ah'm goin' give yo' first on dat. When dey goes down to de fo'k of de road fo' guitar pickin', dey take a guitar - dat's a person nevah have know how to pick a guitar. Well, in goin' tuh de fo'k of de road at twelve 'clock at night wit a fifty-cent piece in yore hand, wit de guitar in yore hand - well, de devil walks up dere an' takes dis guitar outa yore hand an' picks a piece, de piece dat dey's tryin' tuh pick yo' know fo' months or somepin like dat. An' then dey lays de fifty-cent piece down an' he picks it up, an' after he picks de fifty-cent piece up, den he picks de guitar up an' he picks de same piece dat dey been tryin' tuh learn. Den dey [pupil] - de devil supposed to be backin' his life - den he [pupil] picks de *box* up himself an' after picking de *box* up, he'll pick dat same piece an' any other piece dat he wants tuh play.

Ah knows a fellow right chere now done de same identical thing, in Waycross. [Waycross, Ga., (1143), 1860:8.]

372. This man came out on the little end of this one. He sold himself to the devil. This happened right here in Snow Hill. I heard a man say that he wanted to play a banjo better than anybody in Snow Hill. A man came to him who could beat him playing a banjo and he went to see a man to see what he could do to learn how to play a banjo better than this other fellow. The man told him to go and get himself two tin plates, and go in the woods eight mornings straight and kneel between two tall oak trees, and rub these tin plates together, to sell himself to the devil, and pray to the devil that his heart would be as free of Jesus Christ as these tin plates are of rust - brand-new tin plates, too. And he did that thing. He got so he could play a guitar [banjo]. He done it seven mornings. And the eighth morning he went out there with these two bright shiny tin plates, playing a guitar, to be as free of Jesus Christ as these two tin

plates were of rust, and one of these tall oak trees started to twisting around, you know, and moving. And he jumped. And the time he jumped, one of the limbs fell off. He left there - and the guitar, too. [Snow Hill, Md., (85), 1:9.]

373. Ah've heard dat yo' go to de fo'k of de road between midnight an' day an' yo' take with yo' a violin, an' whatevah de person wants tuh do at de fo'k of de road between twelve an' one a'clock in de night, dey say they will play that violin an' whatevah evil dey wants done, why that evil spirit will come tuh dem. An' dey will have a conversation wit de evil spirit an' dey kin call dat evil spirit to dwell around an' aggravate de person dat dey want dis evil thing done to. An' will cause dis person, yo' know, to lose his mind like yo' know, an' holler things in de night. [Waycross, Ga., (1144), 1867:2.]

374. [Years ago when the informant lived in Louisville, Kentucky, he did a great amount of gambling without much success. A friend offered to make him a successful gambler, provided he would participate in a certain rite. MUD PIE To perform this ceremony, both men one dark night went out in the woods, where the friend immediately made a large mud pie. Then, taking from his pocket a red-flannel ball which he began to roll round the outside of the pie, he asked the informant to cut the pie with a knife. But, before the latter could overcome his timidity, things began to happen. It lightened and thundered. Dishes dropped from the sky and broke on the ground. A cock appeared and began to crow. Knowing the cock to be the devil, the informant began to run and never stopped until he reached Louisville.] [New York City, (9), by hand. Informant talked so rapidly and diffusely I was unable to repeat his words to the Ediphone. He refused, was afraid, to use the speaking tube.]

375. (How do you sell yourself to the devil - what is the story?)

De way yo' sells yo'self tuh de devil, yo' got'a take somebody yo' dearly loves - a chile dat yo' dearly loves, if it's yore own chile or yore sister's chile dat yo' dearly love, an' not feel sorry for 'em an' kill A CHILD INVOLVED it, an' go an' hide it an' bury it. Den yo've sold yoreself to de devil. Dere's no way atall fo' yo' tuh gain influence wit God agin, but still yo' goin' tuh live yo' days out. An' den de devil will learn yo' anything yo' wanta know - yo' kin do anything yo' wanta do. [For killing baby, see comment in No. 307.] [Brunswick, Ga., (1217), 2071:9.]

376. When I was a child we played a game as we touched seven telegraph posts then looked in seven alleyways you'd see the devil riding a white horse.

(What was the name of the game?)

CHILDREN GAMES It was just a ghost game. We played it in Carlisle [Penn.]. [Snow Hill, Md., (84), 2:12; informant a young school teacher.]

377. If you run around de house seven times and look over your left shoulder you'll see de devil. [The devil is reduced to a children's game!] [Deal Island, Md., (120), 33:3.]

#### SPIRITS GUARD BURIED TREASURE

[Every night of the year hunters for buried treasure are out digging; daily all year persons seek hidden hordes in old houses and delapidated city apartments, ripping up a floor or tearing out plaster. Treasure hunting is something more than monetary value - it is a part of eternal hope, a mystical quest, the satisfaction of an unfulfilled dream.]

[This endless search for desired wealth is very much the work of *doctors*, some of them being experts in the field - see margin-titles *Treasure Expert from New*



*Jersey and Professor Frank of New Orleans and Doctor Washington of Charleston at the end of this subsection.]*

378. This man was a very rich white man, jest about - oh, [my grandfather heard this] sometime when he was growing [up] - mah grandfather he did this [treasure hunted], too. That [hunting] was when he was about twenty some years old - [he] didn't go [back] to slavery too, yo' know [grandfather born after slavery]. All right, [grandfather] GUARDIAN BY VIOLENT DEATH said dat dis man was very rich, and he was old an' he didn't need the money. He was old and he had an idea he would die soon. So he took dis chest of money out - way out in dis big - had a big plantation. An' he took a Negro man out dere wit him - one of his best strongest Negroes he had on his place. Mah grandpa tole me about it. It took five or six boys to lift dis big heavy chest out de wagon - two wheeled wagon an' set it on de ground.

All right, now. He say he wrote his sons three names - only three boys he had living, on a piece of paper an' put it in dis trunk; wrote de boys names on a piece of paper, all three names yo' know, an' put it in dis trunk. All right, den dey say, after he got de trunk set on de ground, he tole de other boys to go on away, "Go on back, Boys, or go on down a piece an' take de wagon" - go on back up dere an' being doing something to keep from being around.

All right, it was sitting on de ground by a oak tree. All right now, he asked dis Negro boy, say, "Yo' promise yo'll take care of dis money fo' my boys, heah."

De Negro said, "Yes sir, sure do - dat a good-weather job."

He say, "Now, lookit heah, ah want chew to take care of de money for me."  
"Yes sir."

So de man had, dey say, had a pistol in his pocket. So he showed John something to 'tract his 'tention, jes' lak, "Say, John, whut's dat ovah yonder?" An' quite natch'ly when he looked to see, when John looked to see, why he pulled his pistol out an' shot him - see, shot him down over his money.

An' dey say anybody in de world wanta go dere besides dose family boys, git near dere, someone start throwin' de trees on yo' - or somepin will happen to yo'. Git near dere an' yo'd hear some ringin' like bells or see somepin comin' dere; see a snake or somepin that will frighten yo' away. Well, yo' see de other boys - co'se it is dere money an' dey kin go right dere an' git a dollar or two whatever dey want; lift de lid an' jest put it down an' go about dere business. Nobody kin go dere 'cause dis Negro is there an' he kill dem.

(Because the names are there?)

Dat's right 'cause dose names are dere an' dis other fellah dat fell ovah dis money guards dis money - killed him at dis money - "he tole me to take care of it." Anybody go dere that ain't one of them, fall a tree on 'em, or de wind will start to blowing, or somepin will happen to make yo' frighten away from de money. [St. Petersburg, Fla., (993), 1605:4.]

379. Well, to *dress* the house thataway, you see those paradise seeds. You take that paradise seed and you take you some parsley with paradise seed, you takes you nine rocks like off the railroad [bed of railroad track]. See. Tie that up into a sack. You put that, you understand, at your step but don't bury it - the same as you'd take a piece of stick thataway and tie it up on the side there. Everybody'll pass there, even the children - they'll look, their mind will tell them to stop there, but they'll continue by. [Stick and children I explain later.] The same as any treasure what's buried.

In the olden time when they used to bury money, they would take a individual back to the place where they going to bury the money, he not knowing anything.

The poor darky would be ignorant of the act. And he would stand there and they'd ask him, "Would you watch this money?" He knows it's money and he would say, "Yes" - for this reason, they worked him so hard, he thought he would just sit there and watch the money, it would be a easy job for him. He'd say "Yes." They'd say, "Would you swear?" "Yes." They'd make him raise his hand and swear. When he raise his hand to swear they would shoot him down.

Now, to get that money - the evil spirit will come around there and worry you so. You have to know your business to get that money; if not, you will never get it, see, because he have promised, he have made an oath, a dying oath to watch it and he watch that money. You going to dig that money. They have diff'rent forms come there such as lions, elephant and diff'rent things. It don't be anything but a shadow but who's the man will stay there to see whether it's anything or not. Well, it's the same way. Whensomever you make a swear, make a oath that-away, you understand, it means something. It's the same as a law being made in the Senate with an amendment to it; see, not to be broken. Yes sir.

(I see. That's the same thing, you say, as this little bag hanging on the stick by your gallery?) [This is a *hand* to keep children off the gallery.]

Yeah. For instance, if there's money buried in the corner of this yard and - you kin have fifteen children, they'll never go in that corner and play; they'll play all over the yard, they may start that way but before they get there they will go to another direction.

(Why is that?)

Well, 'cause that money is there and the spirit is there and they have a good mind - the spirit don't allow no one there, he's there to watch it. They'll have a mind - they'll leave they house to go to that corner of the yard but before they get there, they'll go off.

I saw the [this in] natural life - the thing happened at a place in a swamp [a spirit guarded a tree] - they had the *skeeter* pulling out some logs. There was a tree leaning towards the sunrise. They have a kind of a slot, look like, cut in the tree thataway - like it had been cut out of the tree, the tree was hollowed, and sot back in there again. [This treasure was buried in this slot.] Now, to make fast for the *skeeter* with that line, he'd have to go and cut the top off that tree for the rigger to tie his rigging there to pull the log with, and don't you know he couldn't go there. He put the axe on his shoulder and leave from the *skeeter* before he go there. He start thataway but before he get there, he come out the other way. So the white fellow said to him, "Well, *skeeter*, what's the matter - going to keep me all day?" Say, "Well, I can't go there - get in there." It doing the same thing - they never get there - have to make fast somewhere else.

(What's a *skeeter* - what's his work?)

That's pulling the logs out of the swamp, you see. They set here, you know, and they got a line pract'ly go to Canal Street - they got a line go to Canal Street, and they attach it to the top of the top bough of a tree. They got a bicycle runs on that cable and they got a tong to hook the log. And, gee, hit pull logs and there's them logs flying up in there just the same as a bullet. [New Orleans, La., (879), 1448:1.]

380. When they would see the earth sinking in some place, they commence to visit that place and they would meet many many spirits, and that would make them take notice. They would say, "There's some-  
NAME SUBSTITUTED FOR VIOLENT DEATH thing buried there. The spirits are watching over it. I'll bet it's money. Let's get together and dig for it." And they would start out. They said that many people used to find it and dig for it and they would get it. They say you don't dare to

talk. They dig. No matter how near you are there, don't speak a word. If you speak airy a word, it goes down. By keeping quiet you get the money. They say it comes back, but it's really gone so deep it takes time. It really sinks and it rises, it sinks and it rises. You keep on to [till] you get it. But you get it soon. You'll get it quicker by not talking. I used to hear the olden people say they had some kind of rod for getting the money, a certain rod. I don't realize what they were. They push that down into the earth until it comes along the pot of money. They use to strike it, too. They say when it was placed there, there would be so many names called. They were buried with the money down into the earth. The person who buried that money would say, "Now, I want you to take care of this money and see that no one takes it away. Stay here until I come for it." Then all of those names [are] placed there to take care of it; if you get to interfering, they come before you. That's to frighten you to make you get away. No, not dead people; only the names of people living, they say, for witness to see it buried there. All these spooks around a-guarding of it, I could say they were alive. They never dig for the money in daytime. I used to ask, "Why do you dig at nighttime?" "We have to do that when everybody is quiet in order to keep the money from going way way down." [New York City, (6), Ed.]

381. I went out with some people - a white man and two colored fellows and myself. We went to a place by the name of Port Allen. That used to be a [Civil] War place. Lot of Yankees was running away from there with money - supposed to be buried there - which they had found money in different states. Well, we hadn't, didn't find that so far. We got near to it but we didn't git it.

MURDERER DENIED TREASURE So we had a shovel and we had a *money rod* and also we had a radio. See. And test where the money at. So the closer we'd get to the money, the more the bell would ring - that arrow would go around just like a radio. So, we dug there and so we got down to a pot and one fellow, *doing time* before [in the penitentiary] was in there. He got his for murder, and if you suppose to do any kind of murder or anything, you can't get it. So, it was twelve o'clock that night, so we could not get it. So we came back the next night and after we came back the next night we dug. We left that fellow - we found out that fellow had been in trouble, so we left him and picks up another fellow. So we had a preacher with us and so he said a prayer. So we dug again until we got down to the money but there was so many different things come in front of us we couldn't stand to see. First thing came, a horse with no head on it - a horse with a lot of fire coming out; a man with no head, and a lot of bells and noise. Well, we left it - we never did get it - a great big hole. We couldn't get the money. I could get that close and could almost reach to it down there - it was about four feet down. [New Orleans, La., (782), 1084:6.]

382. The people was afraid of the banks then [before and during the Civil War] and they would hide their money. They put it in a iron or copper pot and seal it, and then they would always take someone with SPIRIT GIVES TREASURE them to where they would hide it, and then they would ask this person if they wanted to mind the money, and then they would kill this person and bury them with the money and they would always kept a watch over it. Sometimes they [the spirit] would get tired [of watching the money] and give it to someone. They are the only people who can get it. The spirit comes in and asks, "Do you want the money?" And they take you to this place.

She was living out in the country and a white gentleman [he had been killed and buried with money to watch it, and had become tired of his task] came up to the gate. He was dressed in a long-tailored coat and high silk hat. And he

spoke to her and said, "Good evening." And then he asked her did she want some money. And she said, "Yes." And he said, "I will be here tomorrow at twelve." And he vanished. And she got frightened because he went away so quick. And she went to bed. When noon [next day] came, he was right on the dot, knocked on the gate and said, "Are you ready?" She said she was sick. She was so scared she didn't want to go with him. And then he steps in the house. He made one step and went to the bed and rolled her in the bed and said, "Now you will be sick." And she was flat on her back for one year. He did it because she told the story. [New York City, (1), Ed.; near Wilmington, N. Car.]

383. A house set on the hill and a spring was in the bottom and a tree was nearby the spring. And everybody who lived in that house, the ghost would meet them on the way to the spring and would talk to them. This ghost would follow them to the spring and tell them about the money but they were afraid to talk to him. This was supposed to be the ghost of the person who put the money in the tree and died before he got it out. A fellow followed this ghost to the spring and the ghost told him to cut in the tree with an axe. He cut in the tree but found nothing. The ghost told him again to cut the tree down. And he did. He found a pot of money in the tree and became to be a wealthy man. [Old Point Comfort, Va., (21), by hand.]

384. I know that when I was three years of age, we lived in the country. There was a big cherry tree out in front of my house. Every day about three o'clock in the afternoon I would see a man clad in a suit of armor, a helmet on his head, running out break-neck speed around this cherry tree. After he would run around the tree a few times he would run down the lane and disappear. I would call my mother and sister and try to show them this man, but they would tell me that they saw nothing and would wonder why it was that I would say I saw something. One day when I was trying to show them this, my grandmother came to my rescue and said there was money buried there under that cherry tree, that a man who had been a soldier in the Civil War had buried it there, and there was no doubt that it was that man's spirit who would appear to me every day, because maybe he wanted me to have this money. Later, my mother never consented to allow me to dig at this tree. My grandmother also tried to explain that the reason I could see and the others couldn't was maybe due to the fact that I was too young to be afraid of what I saw. [Ocean City, Md., (13), Ed.]

385. Well, he [informant's father who was a *doctor*] said dat chew could go to de fo'k of de road an' yo' could contact spirits an' dey would give yo' treasures an' give yo' information of people who've lived long. Den spirits would appear an' dey would give yo' treasures an' tell yo' where hidden treasures were.

(Well, how would you contact them - how would you get in touch with those spirits - what would he do out there?)

Well, he said burn incense - yo' kin burn incense dere, or yo' could take yore *money needle* an' it would lead yo' where de money wus of course. [Waycross, Ga., (1104), 1777:11.]

386. He went right roun' an' roun' it [the grave]. He had had tuh had a red sack of sand. He had went roun' dat certain one grave, an' he had tuh be very careful of dem sacks - said he would of call up some animosity dere. He had a red sack of de *graveyard sand* an' a white sack, an' he taked an' empty it right aroun' de grave dere, walkin' right roun' an' roun' de grave of his wife [magic circle] an' emptied de red sack right around de grave dere an' after he empty de red sack he emptied de white sack. An' after he do dat, he stan' right in de middle of de grave an' his wife's spirit come up an' she tell him everything dat he wanted tuh know an' everything - an' anything she had done, where she had leave it an' everything.

(Where she had left this money?)

Yeah.

(Well now, this man, what does he do when he first goes out to the graveyard?)

He goes to dat certain grave - his wife grave an' goes roun' an' roun' dat grave dere - circle lak towards - lak de sun circle - twelve a'clock at night.

(Where did he get the graveyard dirt?)

Right in de heart of de grave - right in de heart of her grave right dere.

(He gets this dirt from her grave?)

Yeah.

(Then he must use this red sack and white sack - then he sprinkles it back on her grave?)

Yeah - he sprinkle it roun' an' roun' her grave - like de circlin' of de sun.

(And who told you this?)

Ah heard mah grandmothah said dat wus true.

(The old man had done this. His wife had died and left some money and he did not know where the money was. So he went out there to find it - to speak with her to find out where this money was buried?)

Yeah.

(He went out there and he circled around her grave and then he stood in the middle of her grave and got this dirt and put it in these sacks. Then he went around the grave again and circled it and sprinkled this dirt around her grave. Then he stood on her grave and she told him where it was?)

Yeah.

(Your grandmother told you the story?)

Yeah. [Sumter, S. Car., (1359), 2292:6.]

387. There was a man who went to look for a hidden treasure because he had dreamed that in this particular spot there was a treasure hidden. He asked two men to accompany him on this journey but when the night came the two men didn't show up. The man himself became very determined to get the treasure and went on the trip himself. When he arrived at the spot designated in his dream, the wind began to blow. But the old man paid no attention. He began to dig and dig and dig. Finally, the rain began to pour, thunder began to roll, lightning began to flash. But the old man dug just the same. After awhile his pick struck something that sounded like an iron pot. The old man felt that his troubles were over. It was not long before he could see the shining pot in the moonlight, because by that time the clouds had cleared away. The old man nervously took the pot from the ground and opened the pot. And when the pot was opened he saw that it was filled with gold and silver. The old man forgot that he wasn't supposed to utter a word before he got the piece of silver in the pot and the old man suddenly cried, "Lord have mercy! Look what I found!" At those words which were spoken before he had put the silver in the pot every bit of the silver turned to black charcoal and the pot turned to just a piece of clay. And the old man suddenly remembered that he did wrong in uttering a sound before he put the silver in the pot. He decided to go treasure hunting no more. [Ocean City, Md., (13), Ed.]

388. Well, in finding buried money, usually when yo' move in a house if there's some money buried there, see, it be's something always there. If yo' don't say anything, or ask it - say, "Do yo' want anything in the Name of the Lord?" Then, when yo' go to sleep, a dream will come to yo' where that money is. Then, yo' git up the next morning an' yo' dig. But chew can't say anything to anybody while yo' diggin'. Can't talk, if yo' see anyone coming - why yo' jest have to stop diggin', 'cause if yo' say one word why yo' can't git it. [St. Petersburg, Fla., (1006), 1625:3.]

389. I have heard that in digging money you carry some instrument and when you stick it down into the earth this money has a tendency to draw it and one will know that he has struck money. In the meantime something comes to one in the night and tells them about where the money is buried. THREE HIGHEST NAMES They are supposed to be the one who buried the money. His ghost comes and tells you. This is made of iron something like a spear. And when you are digging this money, all the time something is around you - a ghost or something, although you may not see it you hear a lot of queer noises. Sometimes people when they want to avoid this noise or this ghost they say, "What in the Name of the Father, Son and Holy Ghost do you want?" And this ghost will disappear. And in the meantime I have heard, you will see ghosts all away around you. You say, "What in the Name of the Father, Son and Holy Ghost do you want?" They say that money is buried somewhere and they disappear. You go get this money and you will never see them any more. At my home there used to be a lot of people digging money. They used to have a lot of trouble digging it. They go there three or four times and they say they would get it. Every time they go to dig money they have big bad storms - windstorms, trees would blow over. You go out on a clear night and a storm would come up. You're not supposed to say anything. [Title *Three Highest Names* is informant's term, *FACI*, 2ed., 1965, pp.746, 787 etc.] [Place and informant number lost; by Ed.]

390. I'll tell you one thing that I have heard. A long time ago people used to bury their money instead of putting it in the banks. The person that buried the money believed that if they killed someone or an animal MONEY GOLD LIGHT and cut the animal's head off or the person's head off and bury the head with the money that it would keep someone else from getting the money. At a place on the road [Maryland State Road No. 12] between Snowhill and Salisbury, near the Worcester County line, there's a tree, an oak I think, where they claim that somebody was buried. And this man - this was before the Civil War, killed a little colored boy and cut his head off and buried it with the money. Later on people heard about this money being buried there and a number of them tried to get it. Everyone who tried to dig up this money never succeeded and the belief was that this head protected the money and kept the people from getting it. They claim that on certain nights, especially dark nights, people going along this road from Snowhill to Salisbury see a little light like and this light seems to flicker and it is near this tree. They claim that that's the way you know money is buried there. Well, one man, I don't know whether it is true or not, tried to dig up this money. So he took some other man with him to help him. So they dug and dug under this tree and they almost got to the money and just as he looked up he claimed that he saw a sword suspended by a hair from the limb of the tree and he claims that he heard a voice say, "If you touch the money the sword will drop." His companions also saw and heard the same thing and they left him and ran away. But he stayed as long as he could but it seems that something was holding him back all the time. But he didn't get this money. One night [1935] I was driving along that way and it was a very rainy night and dark and it seemed as though we could see this light twinkling. It might have been my imagination. They called it the *money gold light*. [Ocean City, Md., (19), Ed.]

391. Gwynn's Island [Gwynn on maps], it's up the [Chesapeake] Bay about forty-five miles up. A man there goes into the woods and by him going into this woods he see some trees, and these trees look like they was in a TREE AND MOSS diff'rent form from the others. There was a lot of green moss and by this green moss being there he goes to work and commence digging. He dug up a chest of money. [Old Point Comfort, Va., (32), Ed.]

392. I heard one time that a man went out in the woods, he went out to dig some money and while he was out there digging - four men were out there digging - a woman came and sit by them all in white. The one that was reading the Bible - he got frightened and started to run. When he started to run the fellows what was digging started right behind him. When he got out on the road - the spirit had left them out in the woods and run ahead of them. They managed to get by some kinda way. One of the men he lived in the country, he was quite old, and the three young men left him behind. When they got up to the house he [the old man] was sitting on the porch laughing and talking. So then they decided to go back and fastened this hole up. They went back the next day and they claim they couldn't find this place when they went back. This was out in a hickorynut woods right near a big tree with moss all over it and they had a stick there. They say when you mark a place and go back you won't see it no more at all. That was just about three miles from Hampton. [The old man outrunning young men - a dog is sometimes added - is a folk-tale theme long since worn threadbare by comedians.] [Hampton, Va., (31), Ed.]

393. Now, another thing, in the fork of the road - for instance, we was going to a buried treasure, and when we got out to that buried treasure, the forces was so bad whensomever we would start making our surrounding TROUBLE FROM SPIRITS round dere, why we couldn't get a chance to work on account of the evil force. Ev'ry time you'd turn around something would appear. Well, you would go to that point [fork] of the road and you'd make a real call - that is, to the astral force, to gather 'em together and then you'd make what you call a payday out there [pay off the spirits]. Well, some of 'em use what you call grigri [or greegree] out of candy and diff'rent things of that kind. [New Orleans, La., (819), 1169:5.]

394. When they go to diggin' they say there's always something in the hole, a snake or a scorpion or something in there to try to scare them away; but if you keep on diggin' they'll go away and leave you be and you can continue to get the money. [Hampton, Va., (28), Ed.]

395. (Who was this man?)

He wus a Powhatan - a mulatto, yo' know.

(That's down here near the water, isn't it?)

Dat's down heah cross de town.

(You say a Powhatan is a mulatto?)

[Momentarily, I do not understand him. A mulatto by dictionary definition is half Negro and half White. My informant calls this man - part Negro and part Powhatan (American Indian) - a mulatto.]

Is a mulatto man. Someone killed him an' dey killed this man an' dey buried dis man an' at de head of his grave they buried \$300 an' his cousin when he came from up in de country - he had found out about de money. He wus told dat de money wus buried there, which it wus. It wus said then that this man went there to dig up this man - dig up this grave an' git this money. He thought the money wus his'n. An' whatevah partic'lar time he goes there, an' when he got near to it, de place where de money wus buried - it wus silver money - dere jes' come a whirlwind or a storm an' about a dozen dogs, an' the wind blew an' he had tuh run away from dere immediately, with de hole open an' de money wus dere visible.

(He couldn't stand it?)

He couldn't stand it. De evil spirit or whut it wus, it wanted tuh git this money - he had to run off an' leave it. [Fayetteville, N. Car., (1408), 2532:5.]

396. They came by the house - I was working on a pile driver - they wanted me to go with them and I decided I would go with them. They put me on guard duty when I got out where the hole was. About a half hour more or less somebody came

by there and hollered to them. We thought it was the owner of the property - I did, and another man came and he heard it. They were down in the hole digging, about seven or eight feet down in the hole. It must of been the spirit of the people that owned the money. [Old Point Comfort, Va., (30), Ed.]

397. He and two men - there were three men together and they of course had located this money [informant did not know what method was used.] This man was telling my father. And when he went out and started to dig, they dug about an hour, and when they got a hole big enough for the three men to be down there, they heard these little heifers, these little calves; and they said they was just jumping over the hole [in which the three men were] and making all kinds of noise. They were not real - they was some kind of ghosts. Two of the men ran away and one stayed and dug until he got this little pot. He got it. And when he got up out of the hole, a woman appear in rags and tags. She was so ragged, and had no teeth, and her grey hair was standing all over her head. And she looked at the man and said, "Damn it to hell. You got it." And he said he walked on and he stumbled over a bag, one of those burlap [bags], and he said he picked it up and put [it] in the pot, and the woman disappeared. When he went home he opened the pot and there was five-hundred dollars in silver and gold. He gave the other men seventy-five dollars each. [New York City, (1), Ed., second interview, March 19, 1936; near Wilmington, N. Car., 1905.]

398. [The no-talking rule is absolute while hunting buried treasure. I do not consider *Yo' kin go off an' talk all yo' wanta* (No. 426) a violation of the rule. I know of only the following exception, which is confined RULE OF SILENCE to this one example.]

Dey hunt money at night but dey say yo' has to go on de right moon to do dat; but yo' wouldn't have a word to say, not a word to say. Jest go dere an' den yo' start after it. Dere's two words you have to say when yo's in trial, "Help me, Lord, Our Father, to overcome 'em." That's all yo' got'a do when yo' go to digging.

(When you go to this place where the money is buried.)

An' let nary no man say nuthin'. Start to dig an' when yo' go ovah three feet den yo' kin talk. But don't yo' say a word until yo' go three feet.

(What time of the moon do you go there to dig?)

On de young moon.

(Well, how do you locate this treasure?)

Dey has a compass, but i' tain't all. [Waycross, Ga., (1074), 1740:9.]

399. Yo' kin take a persimmon bush an' cut de fo'ked piece like dis [demonstrates a Y-shaped stick] an' yo' know, let de end of it be about dat long, an' yo' kin go anywhere it's money at an' hit'll turn ovah in yore han'. Yo' jis' hold it an' jis' point it right on de ground an' hit'll jis' turn - hit'll turn clean ovah in yore hand, it'll almost snatch out [fly out of your hand - see No. 400.] [Waycross, Ga., (1134), 1843:4.]

TO LOCATE TREASURE

FORKED STICK

MACHINES

RODS

NEEDLE

PLUMB LINE

COMPASS

400. Yo' kin go out an' git a young hickory tree, git de fo'k of a young hickory tree an' split it in de fo'k an' put a fifty cents [coin] in dere, an' carry it any place dat chew spicion there is a treasure, an' gettin' to dis

place, if there is a treasure, yo' kin hardly hold the stick.

[This is the original treasure finder or a locator before commercial firms entered the field with many gadgets. It is the dowser's forked stick used in dowsing or witching for water; a piece of silver being added for buried treasure. The dowser's Y-shaped (or wishbone-shaped) stick should be about three feet long with the ends of the V about two feet apart so that they can be conveniently held



in both hands. The short stem of the Y or the hypocleidium of the wishbone - holding the silver - points away from the operator. As the dowser or treasure hunter walks over the water or money, the end of the forked stick dips down "yo' kin hardly hold the stick." I have described a childhood experience in which a dowser fought his dipping fork (I should say fought himself) until it flew out of his hands with great force - see *FACI*, 2ed., p.526, No.11779.]

Well, yo' don' have tuh talk - yo' shouldn't talk an' yo' should first have sulphur an' also a piece of silver money in yore pocket, an' in digging this treasure yo' shouldn't say anything to anybody. Of co'se there'll be winds an' ghosts an' diff'rent things comin' up, but jes' dig right on an' don' say anything because if yo' say anything it will go away.

(What do you do with that sulphur?)

Dat sulphur is tuh keep de ghosts from worryin' yo' tuh death. [Wilson, N. Car., (1454), 2643:12.]

401. [The informant's father, a clergyman, frequently attempted to locate hidden treasure at the request of both colored and white people. The fact that he had been born with a veil (caul) assisted him in this work. He employed the following method:]

He used a switch. I think it was a willow switch. It was two branches out from the tree with an end on them like a wishbone. He put some kind of silver thing [holder] around that part [the jointure of the fork]. Then he put a hole in the top of it so money could fit in it, about the size of a quarter. It had to be silver money. You take each handle in your hand and you just hold that steady and follow it where it leads, because it will lead anywhere money is - not paper money, silver and gold. You walk and when you get to the money, it [the fork] will turn down [see No. 400]. [New York City, (1), Ed.]

402. I know a story about fellows went hunting hidden treasure. It had been once dug up by a steam shovel and it slid away back in the dirt again. In *way-back times* they use to always kill a man. They get the hole prepared and put the treasure in, then they would ask him if he would take care of this money. He wouldn't know what was going to happen. He would tell them, "Of course." Then they kill him and turn him over in the hole and cover him up. Then, when you go there, that's his spirit that takes care of the money, and it does things to frighten you so you won't bother it. They are supposed to have a machine. It's a round thing like a clock and has three points sticking out. One was set for gold, one for silver and the other for brass. It has two handles of hickory. You hold them two handles and walk along like you witch for water. When you walk over hidden money one of them points goes down. As soon as you start to dig, no talking. You use signs. If you talk, it slid away in the dirt. Well, five men went hunting it again, that's after it was dug up by the steam shovel and slid away, and as soon as they hit the old chest that was in the ground, the wind begun to blow, the trees began to weep - they rocked like they were just going to blow over. And the men begun to run. One got lost. He stayed all night and began to see every kind of a thing like a ghost - men walking, men flying, beasts in the air. He never discovered the way out until daylight appeared. And he has been afraid of it ever since. I knew this man. That happen about thirty years ago [1906] in Sussex County, Virginia. [Old Point Comfort, Va., (21), by hand.]

403. They have something they call *mineral rods*. [This is also called *money rod* (No. 423) and *sounding rod* (No. 416).] I have heard and have known people who had ideas where deceased people have buried money. They have been told in their dreams where they could find it. And when they would get what they call *mineral rods*, they had to go at midnight with only [one] person with them. And usually they had to be very brave, because I have heard of them digging for two

hours and all of a sudden such a russelling [rustling], such a noise, like if it were a wagon and it was about to run over them. And if you got frightened you would never find anything. But you had to stand still till the noise had passed. Hold to that rod, push it a little further and you would strike something. Then you had to be very calm, not speak one to the other, till the excavation was open and you had taken out whatever vessel the money was in. If you speak before, they say it would go down and you would never find it. That noise they say is the spirit that will test you to whether you are the proper person to find it and to have it. If you're not, you will become frightened and lose sight of it. [New York City, (10), Ed.]

404. Now, yo' take huntin' money - jest lak money's buried. Yo' go to work an' yo'll git a machine an' go where de money is. An' dey takes a person tuh read de Bible backwards - one who read it backwards. De other one takes de machine an' dey - yo' take a new shovel whut ain't nevah been used, a new pick, a new axe ain't nevah been used. Well now, yo' git to usin' dat - an' de one readin' de Bible backwards, dat's to keep de money from goin' any further down. As long as he reads an' de other works, why dey'll git to it; but if yo' don't go to read, de mo' yo' git to it, de deeper it'll sink. [Waycross, Ga., (1097), 1774:3.]

405. Why that's a thing, yo' see, that's worked wit a machine, yo' know. Yo' have to carry sulphur 'long wit yo' an' dere's - ah don't know whut dat stuff is, but it's a kind of a thing like a saucer an' yo' burns dat when yo' out. It has a needle on it chew see, an' yo' place down dis-a-way, yo' see, an' as it goes round wheresomevah it stops an' points down, why it dere that yo' have to dig at. An' yo' not supposed when yo' commence digging - dere might be all kinda things, but if yo' don't see anything - can't open yo' mouth or anything - jest continue working, why then yo'll git it. But if yo' see anything why then you lose your whole hope on it. [St. Petersburg, Fla., (1001), 1617:14.]

406. Ah ain't nevah done none, but ah hears dey have a needle - a search needle.

(While you dig some fellow has to read the Bible.) [I repeat his words.]

Read de Bible - King Solomen - an' at de time dat chew is diggin', he have to read dat Bible. Den yo' have - have to have yo' a dynamo concern, an' yo' have to have wires connected round from dat dynamo - round dat place - an' den dat'll keep dat devilment from coming in dere. [The circle about the digging place has become an electrified wire!] So dey tell me. [Waycross, Ga., (1120a), 1802:1.]

407. Ah've seen one - it's a little article that hangs on a cord that - the cord is made of 'lectric [wire] - it's got 'lectrified [needs electric power] - but chew hand dat cord an' dat ball dat hangs - it a seven-pound ball an' it hangs on it - well it's got a little iron stick - kind sticks jest dat way an' he hang that there. See, if dat money's anywhere roun' there, it got fo' prongs; two drops an' two still stays, but de two drops. Wal now, yo' jest put thar an' give it a turn, jest turn it jest de least bit dat-a-way an' yo' talks to it. An' wheresomever -

(What do they say to it for example?)

Well, dey says, "Spirit" - jest lak whosomever dey name that buried dat money, dey call de first letter of yore name. You say, "Point me to dis money." An' dat thing will jest wave an' wave till it git dere, an' when it settle hitself, those two down prongs, if that money is that direction out, they gon'a give theyself jest lak dat, if it close near. An' if it's way out, dey both gon'a stand off jest lak de two whut do stand straight up. An' if it's right dere, dey both gon'a come jest like dat, an' den dey gets up to set it until dey git right over it. [Whatever the contraption, it works on the *Jack* or dower principle.]

(When you get over this money what do you do then?)

When yo' find it, yo' dig dat money. Yo' don' talk, don' say anything, an' if yo' git to it an' happen to strike it - dere was a fellah dat found some money, him an' two fellahs together, an' when he reached down he said, "Oh! ah got it," jest lak dat, and dey said dat jest lak to jerk him in two an' dey heard it [the money] fall right dere. Yo' can't git it. If yo' don' speak, don' say nuthin', den yo' kin git it.

(Where do people bury this money? Do they bury it in any sort of way?)

Bury it in pots - have to bury it in pots. If they bury it in anything else, it will sink. But dey buries it in a iron pot.

(Are there any spirits around money of that kind?)

Oh, yes, if a person buried money, that people will stay right there. Yo' kin go there, if yo' got nerve enough to stick - dere'll be a spirit come to yo' an' yo' ask it lak dis, "Well, what in the Lord, whut do yo' want - what in de Name of de Lord do yo' want?" He'll say, "Yo' go look such-an'-such a place an' git dat money," an' if he's got a wife or children, "an' give it to mah children or give it to mah wife," or whosoever he wants. Well, he disappear.

Well, if yo' go an' git dat money, that spirit won't be worried there no more. But if yo' don't go git it, he'll be at chew again, say, "Yo' didn't do whut ah ask yo'," an' he worry yo' lak dat till dat money is moved. Then after dat money is moved, dere is no more worry from him. [St. Petersburg, Fla., (977), 1583:8.]

408. [To discover hidden treasure, walk about holding a plumb line in your hand. Naturally, the sway of your body imparts an oscillating movement to the implement; but as soon as you stand over the concealed hoard, the plumb will begin to swing in a circle and then drop violently into the ground.] [This is a plumb line used as a *Jack* - see *Jack* in Index.] [New York City, (9), by hand and in my words; informant could not be recorded.]

409. De tree - it carries a po'tion of lodestone.

(What tree does?)

Git de tree out de cemetery - carries a reasonable po'tion of lodestone or somepin similar tuh 'lectricity - dat have a tendency tuh draw to silver.

(They use that for what?)

Fo' sech as huntin' money.

(What do they do - just take a stick or what?)

Jes' take a stick - see, it magnetism dat draws an' guides yo'.

(You say there is lodestone in that wood?)

Yes. [Fayetteville, N. Car., (1394), 2506:7.]

410. Lodestone is only for attractin' money, finding money, or something like dat - gettin' de location of treasure with dat if someone happen to be buryin' a treasure, died and left it. [Norfolk, Va., (466), 463:9, *Doctor Paul Bowes.*]

411. (Suppose you and I are going out to hunt this buried money - well, you tell me all about it.)

Well, ah'm goin' tell yuh. Ah lived in a place once up in Georgia that they told me there was some money buried, an' dere was a old bachelor, dey said that run de salt mill dere had buried his money. An' we went out KNOWED WHUT KIND to dig dis money an' we found - well, dey claimed dat it was. OF Sound [we sounded] down dere, sound like money - ah mean like WHISKEY HE LIKED a can or pot or something. We went to digging at it. An' it had - was growed up a little tree, a little hickory tree right where it was. We dug up dat tree - it was in de wintertime, cold up [had turned cold]. We dug up dat tree - it was solid, good an' solid, little hickory, an' a little ole rattlesnake run in de hole. So we came out of it an' went an' tole de white folks about it. Dey went there - dey got instruments an' went dere an' dey

said dat it was something come like a big bull; looked like it goin' jump right in de hole on 'em. They run out. They went then an' sot little tumblers of whiskey around, filled 'em fulla whiskey, an' they digged then, an' dey tole me 'cause ah'd known about it - it was much as one man could roll away on a wheelbarrow. They knowed de gentlemen an' knowed whut kind of whiskey he liked [see Spirits and alcohol, in Index].

(You were telling me something about killing a dog. You started to tell me about killing a dog.)

Well, they tells me that yo' kill a dog or snake or something an' bury with that money, an' it will take care of it.

(That's to guard the money?)

Dat's tuh guard de money - or a man or anything lak dat. [St. Petersburg, Fla., (1039), 1686:1.]

412. This is one my grandmother told me. She was in slavery. She belonged to Tom Watson the man that the Tom Watson watermelon gets it name from. He was supposed to have been a good master. That was in the State of North Carolina.

BIBLE BACKWARDS During the War [Civil War] he buried his money. My grandfather, being a man around the house and not needing any money, wasn't concerned where he had it buried, but he remembered seeing him one afternoon after he had made a sale - a man had bought something, he went to a certain place where there was an old walnut tree; when he came back there was dirt underneath on his hands. He suspicioned that that was where he had buried his money. Long after the War had ended and he had been set free, they were talking about money one evening and a man said he knew where there was a man who knew how to dig money. So he decided to go and dig this money. So they went to dig this money. He was put to reading the Bible backwards while his brother used the spade and another man had a long silver fork. He held that fork while his brother used the spade and he read some part of the Bible backwards. As he read he said there came a shrill cry from the top of the tree and a wind arose and they all started to run. I don't know whether that was a cry of an owl; it sound too shrill for an owl, but they didn't stay to find out what it was. I remember that just before this cry, the blade of the shovel hit some hard object which seemed to be the top of a pot or something. Anyway, the next day he went down there. This money-digger had gone back there. He could see his prints in front of a place where a pot had been. And he always thought that this man that was the money-digger got the money, for he grew to be a very prosperous farmer. He had six head of team and a farmer and cattle.

My grandmother was born out in the country near Battlesboro, North Carolina. [Ocean City, Md., (14), Ed.]

413. Or some people say yo' put de money in de ground an' yo' bury a chicken or bury a cat or somepin - whatever dey bury, ah don't know what. Why, dis thing will come back wit chure money. Or bury dis Negro - why dis Negro will be so strong, somepin to make yo' 'fraid an' keep yo' 'way.

MAGIC CIRCLE (Is there any way that a fellow can go there at all and prevent that and get the money?)

Well, dey say if yo' git chew a Bible an' go to dis place readin' yo' Bible, when dis stuff start - yo' got chure gang an' yore shovel wit chew - go ahead an' dig de money up. Don't pay any 'tention, jes' go ahead an' yo' see de stuff fall, jes' walk right on lak yo' don't see it; reads yo' Bible - readin' God's word, yo' see. An' dey said, when yo' git to dis place, why yo' got an idea how much room it might take, yo' know, to dig dis money up - yo' know, yo' all stand round in a ring round dere an' keep on reading de Bible. Say, den one man will walk around dere dragging his foot chew know, an' mark de place out, while dey be

reading de Bible. Why den when dey git through reading dis Bible, take dis Bible an' lay it down on de line, puts it de way dey came - come dis way an' lay it right down on dere where he came in; on dat land marked round dere, lay de Bible, an' dey say yo' git right down dere an' dig. As long as dey didn't talk - don't talk an' don't, yo' know, make a fuss. Git right down dere an' dig. Say all kind of animals - all kinds of mess will come right up dere live, but pay no 'tenshun to 'em. Yo' dig right dere, jes' don't make no fuss, yo'll git chure money. Git dat money an' sit right on de - all kind of animals will come right to dat line, but co'se dey wouldn't come in 'cause dat's de Bible - see, wouldn't come ovah dat Bible. [St. Petersburg, Fla., (993), 1605:5.]

414. Ah have went out wit some fellahs tryin' tuh dig money. A gang of us decided tuh go out an' dig money. We went out one night. Ah taken mah old car an' driven out one night an' stopped it up at de edge of de woods an' we went all down - took our picks an' shovels an' went on down an' started tuh diggin' de money. Well, we supposed to have de money once right where it was. Well, yo' make a white mark. Git chew a bottle of sweet milk an' make two or three marks all de way round with this milk - all de way round dis place, jes' lak dis table, yo' makes yo' a round one [circle of milk round the treasure]. An' dey all gits inside of that place. Well, we started tuh diggin' money an' we dug there, an' dug an' dug an' dug, till we got close to it. An' as we got close to the money an' we listened out an' we heered somepin comin' 'long dat be's a-hollerin' an' it wus a big cow come right up to de - right up close to dat line an' jes' stood up dere an' hollered. Well, he left away an' heah come a great big bulldog an' he gone up dere. He went away an' aftah while he left an' nobody stopped. Well, on dis side heah come anothah - heah come lion up. He come up an' dere didn't no one say anything, dey stood a-diggin' right on. Snakes an' ever'thing crawled all de way round an' dey nevah did stop diggin'. We looked up an' dere come a big ball of fiah right down an' jes' look lak it's goin' drop right down. It come down so fur an' stop an' a man spoke an' said, "If yo' don' move, ah'm gon'a drop it. Ah'm gon'a drop it on yo'." An' one de fellahs got scared an' dropped out de line an' it musta been a great big blue smoke an' a big ball, an' de money went an' we nevah did see de money no mo' - it jes' bo'ed a hole in de ground an' went on out lak dat. We didn't see no money atall - it wus gone. [Fayetteville, N. Car., (1422), 2563:3.]

415. I really had experience of that my ownself. Another fellow and I went out one night to try and locate a hidden treasure. And after getting to the place, he drew a circle around it and made a gate to it. And after leaving the gate he sprinkled sulphur, milk and so forth all around, and then he began to sound with his apperrattox [apparatus] and he struck what he thought was money. That was a iron rod about six feet long. And we began to dig. And while we were digging - I had never been upon that occasion [adventure] before in my life - you can't talk - whatever you want you must make signs - and I was digging and I held up my head to ask him for something to work with, and I looked and he was gone and I was all there alone. The ring which he made was surrounded by lots of people, but who they were I know them not. And all I had to do then was to come out of the hole and make my getaway - and I beat it, too. [Old Point, Comfort, Va., (27), Ed.; Norfolk Co., Va., 1896.]

416. You have to use them too, for treasures.

(Hunting treasures?)

Hunting treasure. Take a piece - not take the whole [tomb]stone, but take a piece of it. Supposing we were going to dig money here. We come down and locate the treasure right here. All right. Now, you are the party got a headstone. We knew he died - when he died and passed out. He did good things all of his days.

Well, we take that along with us and we dig a hole in the ground so the people passing wouldn't see that light, and we'd light that light there - a pure white candle at that headstone. We'd light that light there, then we'd go ahead and we'd make a circle round there after we locate the treasure - to keep the spirit from entering the ring, and we'd go to work and we'd sprinkle all around there mustard seeds, mustard seeds all around there. Then we'd go ahead down in and we found - we done found the treasure - we got the *sounding rod* right on top of the treasure. Now, after we'd go through that process, why, then we'd go ahead right on down and dig. That have a tendency to keep the spirit away and the treasure won't move. [New Orleans, La., (819), 1171:3.]

417. Go to the graveyard at midnight. But chew have to go by yourself and you take a penny. You got 'a give 'em, take something with you 'cause then - when you go walk round the grave two or three times see, around the head and you walk round the foot two or three times. And then you go back - well, about nine times all together, and then you kneel down. But yo' have to put yore hand - dig down, put chure hand in and git the dirt from this, right off the coffin. See. But then, when you do that, you have to leave a penny or some vinegar or something.

(Why vinegar?)

Well, that's to keep the spirit from hurting you. You kin even have whiskey on you, see, to keep the spirits from harming you; you see, so they don't be disturbed [see Spirits and alcohol, in Index]. Course ah never did this but ah -

(I know, you are just telling me what you heard.)

And then when you go out, if you don [leave a gift] when you git to that gate, they will rassel [wrestle] with your soul. Even if you call spirits in here now, you make a circle and call spirits; you'd have to fortify that circle, because if you don't - course you do that around twelve 'clock at night. You fortify that circle. You kin call the spirits and when you - they scare yuh to death, but if you fortify it and sit inside that they can't harm you.

(How would you fortify that circle, then?)

Well, you have to make crosses you see - make a circle for yourself to sit in. And then you make a gate like and you put - make a cross there and then you have to use holy oil and holy water and candles, and then you set inside of it and then you can call de spirits and sit there quiet and pray and they'll come. But you has to have a dozen candles. [Washington, D. C. (627), 804:2.]

418. Anybody that finds money has a hard time. If you talk one word, it will go away. They have an iron rod. When they get over the place where the money is and they dig and get down, they stick it down through TREASURE MOVES IN GROUND the earth. And you can hear the rod when it touches the pot. They hold the rod on [the pot] and they go to digging around. If they are successful, they will get it; but if not, this money will start going right on, if it's not for you. You can hear it going through the earth. You know a ground mole in the earth? It makes a road just like that. Then it comes back to that same spot after you leave. You can go and do the same thing to it. [New York City, (1), Ed.]

419. When you dig it up, don't say a word, don't open your mouth; if you do, it will sink down into the earth - it will keep on going right down. No, you can't try for it again. You'll never see a sign of it any more. They say what makes it go, the spirit what buried that money will come back if you speak. It will take the money right away from you. I remember once in my father's time [before the Civil War] a man plowed up some money and he said, "Uncle Pompey, I found some money." And when father got there the money was gone. [New York City, (5), Ed.; informant big girl near Woodville, Miss., when Civil War began.]

420. The way it started, twelve o'clock every night a noise would come in the

hall like you throw something down. So my father decided there was money somewhere under the house and he used the same thing [method described in No. 418] to locate the money. So he took up part of the floor of the kitchen floor. Well, he put his rod on it, but it [the money] would go away every time. One Saturday morning, he was away, and my little brother [a man!] started to dig. And he dug until the sand was all off the pot and the little handle that was on it. He stuck his finger in it, started to pull it up, and he got so excited he called my mother. And the pot went away. [New York City, (1), Ed. This is the house in which I interviewed people at Wilmington, N. Car., see note preceding No. 1. I stood over the spot where the money had disappeared!]

421. Dese olden-time people - yo' know, yo' have heard tell how dat is. Dey say if dey come to yo' an' tell yo' where dat money is, yo' kin go dere an' git dat money, but yo' has to be by yoreself. [To be by yourself is rare in treasure hunting.] An' when yo' start digging dat money yo' couldn't say nuthin' - it'll be all kinda things comin' fo' tuh run yo' away. But yo' jest be diggin' dat money, jest don't pay 'em any mind - jest don't say nuthin'. If yo' say anything dat money will jest keep goin' deeper an' deeper an' pretty soon it apt to git away from yo'. But yo' jest got'a go an' dig it by yoreself, dig dat money up by yoreself. An' den, after yo' git through diggin', den yo' kin git someone den to help yo' bring it home. [St. Petersburg, Fla., (1019), 1650:3.]

422. Ah thought ah could tell a story of once ah went to - it wus about some money. It wus one night mahself an' mah fren' an' another lady an' her fren' we went to a place to dig some money an' de older couple dey WOMEN-CAUSE-TROUBLE give up dere nerve, an' mahself an' de othah boy we's de THEME younger couple. So we's supposed tuh hold out, but den ah heard such a lamentation, so ah got frightened an' so ah screamed an' so ah begin tuh run, so dis boy he begin tuh run with me. An' dere wus a awful noise, but dey still got'a stick an' git de money.

(You said she couldn't get the money because of what?)

She looked roun' every time she hears dis - looked roun' at dis lamentation - dis draggin' an' dis noise of dis chains. She said it sounded lak a chain and it be right close to her an' she would look roun' tuh see wus it on her. An' co'se de man dat wus doin' de diggin' he claim he nevah did see it, but she would see it. It wus her father an' her stepmother dat died an' left her dis money buried under de tree. We heard about it an' we went tuh diggin'.

(So she never got it because she looked away from the money?)

Yes - she looked aroun' lak dat - she didn't nevah keep her eyes on it. Fayetteville, N. Car., (1409), 2532:7.]

423. When I was a child I hear'n of the old folks say they knew where there was some hidden money and they come to the conclusion that they would go and look for it. They wasn't positive sure it was there. And they appointed a night that they would go and try and see if something would happen. The leader was a woman. And when they got there they stop and draw a large circle on the ground. They drew that circle right around the money, where they had ideas to believe that it was there. And they was to come inside of that circle. And there must not be any conversation here at all inside of that circle. So she [the leader] said, "Lets try it." And so they got inside of that circle, and she took her stand about here, [demonstrates], and she was reading a lesson from the Bible. After that was over they had to go to work. She put her spur [spear] down into the ground, a rod, a *money rod*, right in the center of the circle. And there was something else they did but I can't think of that. But anyhow, this rod, after it got to a place so deep, it looked like somebody dancing - it just shivered. Then they start to dig and they got down to the money jar. They were about to

put it on top of the ground, and just as they reached down to get a hold of the jar, the woman said, "Up, up." Boom! it went back into the earth and disappear. So they didn't get it. But they say a fellow came back a couple of nights after that and got it. That happen sixty-four years ago [1872] down here near Snowhill [Maryland]. [Ocean City, Md., (16), Ed.]

424. After I married Mr. Banks, there was a big crowd went out one night to hunt money and they were getting to the box. They had a woman reading the Bible. They always say to read the Bible to keep down the spirits. They had one man that was digging in there, he had one leg, and he had on a red shirt. And they say everything came in the shape of dogs, hogs, and everything. The last thing came was like what they call a red devil. He had to tail to him, long ears, and a spear in his hand, and spoke. And he said he wanted the man with the red shirt on. It so scared them all they all run away. And they left this poor man in the hole by his own self and he had a hard time getting out because he only had one leg. That ain't no lie. They went digging in there and all got scared and left. A lot of the men are dead and a lot living today. They never got the money. I don't know how they located it. They seen the box all right when these things came. There's certain Scriptures you read for spirits, they say. I don't think this woman could of been reading the right one or the spirits wouldn't have come so fast and scared them. [New York City, (7), Ed.; near Harrisburg, Pa.]

425. First of all, take fo' instance if dere a treasure down de cellar dere. Well, yo'll git dis treasure - it's accordin' to de kind of individual dat chew are. If yo' a Christian, well it's a certain verse dat chew read; RED CLOTHES now whut verse it is ah don't know. All right, when yo' read dis verse, someone supposed to be dere. Yo' not supposed to make any fuss, not supposed to talk at all, jest continuation of digging an' continuation of readin'. All right, if he have anything to say to yo' after yo' start diggin' an' walk off, ah'll hole yo' right whare yo' are. Well, if different spirits an' things fall in dat hole or throw de dirt in it or throw something down while ah'm digging, well ah'm not supposed to say nuthin' - jest continue to dig right on until ah git where ah want. An' ah can't say anything until ah git it outa the hole an' git it away from de hole. Then ah kin talk. Got'a wear red all de time to keep de spirits away [yet, see No. 424]. [St. Petersburg, Fla., (number lost, between 977-993), 1588:7.]

426. Ah ain't nevah seen dem hunt money but dere was money gived to me twice through de spirits - see, whether ah was hoodooed or whut, but anyhow it was give to me jes' lak if ah'm laying in dat bed dere 'sleep. Somepin come tuh me an' woke me up and tole me, says, "Right undah heah dere's \$12,000 TREASURE EXPERT buried right down heah in de ground three and a half feet in de FROM ground," and says, "ah give it to yo'." NEW JERSEY Well, ah got in tech wit a man in Ocean City, New Jersey - a hoodoo fellah and he come down dere. Hit was a man dey called to put people, yo' see, together when dey separate - he kin put 'em back together lak dat. [He is not talking about a marriage counselor but about a hoodoo fellah who uses hoodoo methods for putting together or back together - both technical terms.] Well, he come down and he tole me, "Say, Boy, if dere's money heah, it ain't gon'a cost yo' nuthin'. It was not right whare ah was standin' den, but ah knowed where it was.

(Where were you then?)

In Augusta, Georgia, an' dis happen sixty miles from Augusta.

Well, we comes on down dere den to dis place. So when he got dere, was some peoples in de house an' so ah tole him, ah say, "How we goin' git dat?" He say, "Ah fix dat." So we went on in dere an' dis man talked wit dis man - de colored



fellah what had de house and de was staying in de house - he was just renting it, see, but it was a white fellah's place. So, well, we goes to work dere den, and dis man said, "Well, ah'll git all de peoples out from roun' heah tuh work, then ah'll let yo'all go inside dere."

So we went in dere and de man took de *needle* and went over searching fo' it to see was it dere. So he searched all round dere and when he got to whare ah tole him where it was, the needle pointed right there - see, went to drawing his hand right on down to de ground. So he bowed his haid, said, "Us mustn't talk." An' so us went on off den. He said, "Yo' kin go off an' talk all yo' wanta." So we went on off dere to de car and he said, "Well, now, ah'm going *dress* yo' first," an' say, "an' yo' ahead on dere and go to digging right straight down." Say, "But if it's under de house, right at dat man's pillar whut holds up de house" - you see, we had tuh kinda dig [to keep] from undermining dat house, throwing it down, to ketch up with it [treasure].

An' so ah went on an' dig and when ah got through digging, ah had tuh beg - when ah got tired ah had to beg fo' another fellah - wit chure finger - yo' can't talk. An' so he say, "Ah'm goin' have tuh *dress* yo'all. Yo' rub dis ovah yore face [demonstrates], 'cause somepin will come through directly big [as] a cow an' scare yo' to death." Said, "Ah have to *dress* yo' wit dis heah stuff to keep yo' from being scared."

[For another example of a *doctor* curing a person of fear, see No. 16.]

(And where did he put it, over your face like that?)

Oil - some kind of oil [*holy oil* - oil the *doctor* had blessed].

(He rubbed it over your face?)

Yassuh, he'd taken an' jes' rub it ovah his face jes' lak dat an' his hands, yassuh. An' so dis fellah go back to digging.

So, well it looked dat - he come back 'gin an' he put dat needle back dere 'gin and it pointed and draw right up under dere where dat block was. An' dat's where de money was under dat block, but chew see, we couldn't git to it. So he got a wagon axle and stuck down in dat ground where dat money was buried, an' covered it up, an' tole de fellah, say, "We are coming back." Jes' lak dat. But ah believe he double-cross me. See. He went to work den and de fellah tole him, said, "Ah'll burn de house down" - see - "an' let chew know. Ah'll stay in touch wit chew so yo' kin git to dis here stuff." See.

He say, "Yes, 'cause yo' git good pay if yo' do dat - yo' won't lose nuthin'." So we never did go back.

So we went to de other place where de money was gived to me - see, de money gived tuh me twice. An' we went to de other place an' we couldn't git up to it 'cause dere some white folks staying dere, yo' see, an' we couldn't talk tuh 'em lak we wanted to, so we wouldn't bring it up atall - jes' wait till dey move out.

(This *root doctor*, did you give him any money or anything?)

Didn't give him a penny - he wouldn't charge me nuthin' - an' de expenses cost him 'round about \$12 'cause we made two trips down dere. But he didn't charge me a penny - give me all ah wanted to eat, an' ah's wandering why he did dat. Dat's why ah figured he double-crossed me. He went back an' got it. [St. Petersburg, Fla., (995), 1610:1.]

427. (The Rev. Young is going to tell his story again about his experience in New Orleans.) [The preceding words are not for Mr. Young who heard them, but for the concealed microphone - a notation  
PROFESSOR FRANK OF NEW ORLEANS to remind me later that his story the preceding day had not been well recorded. My previous knowledge of his adventure is the reason why I can prompt the rerecording.]

This man was named Scott - that lived at Moundville, Alabama - an' he came to

New Orleans and was stopping at de Chicago Hotel, run by a man by the name of A. O. Smith on de corner of [name began with P] and Liberty Streets. He come to New Orleans to see one of these wizards as they call them [never so called], or either fortune-tellers or *hoodoos*, and he was talking to the proprietor, Mr. Smith, relative to having someone who knew New Orleans who would take him around. He [Smith] told him he knew a young man who was in school at Leland University, and that he would possibly be there and that he was just the man he was looking for. So, while they were talking, I happened up that afternoon.

I simply happened up and Mr. Smith says, "Here's the very man we was talking about" - introduced me to him and said, "This is Mr. Scott from Moundville and he wants to go with someone who knows New Orleans, to go about with him." Well, first thing he explained the nature of his business to me, and said whatever ah charged him for mah time, he would give it to me. He was looking for a man that would help him to find some money that was supposed to be buried on his premises, on his property.

The first thing he wanted to do was to find him some of those barrooms where he could find him some gin, and he claimed that gin was lucky to him, and after clearing about a quart of this gin - drinking it - why we went round sight-seeing in New Orleans and visited a deal of places up until about possibly ten-thirty or 'leven 'clock that night. Then we went out, way out Bienville - near Galvers Street - way out - seventy-five blocks away, possibly - way out in New Orleans, way out to Bienville Street - dat's about two blocks from Canal Street, parallel to Canal Street. We got out there, ah suppose about ten-thirty or 'leven 'clock and knocked on a door and dey - mostly all downtown houses in New Orleans have dese blinds and shutters, and de people is very superstitious - it's a very hard matter to find anybody round New Orleans. If you knock on a person's door and dey'll ask you who you looking for and sometimes you's talking to dis party, and dey won't answer you. And if dey are somewhere else in de house dey'll call 'em and perhaps yo' gone, and if you wanta see dat person perhaps they'll call you back.

So [before] we went in and - his wife said, "Oh, sure it's you, Percy?" Ah said, "Yes." She said, "Come on in." Ah said, "Ah got company, someone to see Professor Frank." She say, "Why he's in bed asleep." Ah said, "Well, this is rather important and I would be glad should you call him." She say, "All right."

So she went and called Professor Frank and he came out dressed in a very gorgeous robe, seem'ly made of red velvet and large arms - had a cap on same as that which a priest wears, and had dis man to come and kneel.

[Since I did not ask for a description of this cap "same as that which a priest wears," I evidently assumed that it would be a biretta rather than a zucchetto and that the color would be black; this article and color being more accessible to him at a Roman Catholic religious shop. But I had not yet visited New Orleans and had much to learn - the *cap* was probably red.]

De room was lighted with two large candles on either side of the mantelpiece - red candles - de carpet on de floor was red, and then they had a large altar over in de corner. It seem to set the room off katycornered, and there was a stool [prie-dieu] by which a man could kneel down upon as the people do in some of the churches to pray. This man knelt down on this stool and he told him to put his right hand on his heart and his left hand on a book which was supposed to be the Sixth and Seventh Books of Moses of witchcraft and superstition. Then he mumbled some words, turned his back to dis man and looked up as in meditation and mumbled something and turned and told him dat he would seek what he was lookin' fo'.

This altar I didn't describe it as I had yesterday - the robe [frontal] on de altar was of deep, dark red velvet with fringe all round and worked wit gold and

various colors of stars, and de moon. It had a large gold and silver horseshoe mingled with seem'ly various colors - ivory.

(You spoke of that awning [his word] being held up, yesterday.)

Yes, this awning [canopy] over the altar was caught up right in de center in front, seem'ly by dis horseshoe and den draped down to a point on either side and went almost round de - in fact, it covered de altar. This altar was made very similar to that of a pulpit - suppose it was about two and a half or three feet and about eighteen inches wide - something like dat - and he stood with dis heavy robe on him - this large robe girded round him in fringes on de end.

(It was the kind of a robe that a priest throws around him?)

Yes sir. And he had the bottom of his hand up this way - his right hand - he was seated in front of a table. Now dis table was something similar to a living-room or a parlor room mahogany table, seem'ly about four feet possibly and about eighteen inches in width, very heavy carved, de legs - I didn't say dat yesterday but it was large ole antique furniture. On this table was a large red covering with fringes that went up and down in the center. It didn't exactly cover the table. On this table was a large reading lamp with a shade seem'ly probably of gold, and he went behind dis table and sit down in large reclining revolving chair. But before he sat down in this chair - no, after he sat down in de chair, he pulled out a drawer in dis table and got out a kind of pipe - seem'ly it was gold - had a little crooked pipe stem to it [surely a calabash - my first pipe] - got some what we call *moss tobacco* or cut-plug - something similar to cut-plug tobacco and filled his pipe with tobacco continuously looking at this man, who sat dere and seem'ly half out of his wits and trembling - looked upon dis man as some supernatural being or some man dat was extraordinary - out of the ordinary person. He continuously looked at him searchingly, and dis man would look up at him guardedly. After he had filled his pipe with tobacco, still looking at dis man, he got out a - out from underneath his robe - the robe was lined with heavy satin - ah don't think I said that yesterday - he pulled out dis gold match-lighter and some way pushed a spring and out come a blue flame which seem'ly had something else in it - resembled that of lightning - still continuously looking at dis man. After lighting his pipe, put this cigarette lighter out and stuck it back in his pocket.

He sat down and looked at this man and told him what he came there for. First he told him that his mother was dead and that he lived with his father; that he was in a business and that he was very successful in this business, and he had a large amount of money and had come to New Orleans looking for him and that he would find there was heap much money on this property of his buried. Seem'ly it was probably buried there by the Indians who seem'ly had formerly owned - lived in that settlement before it was thickly inhabited or populated.

(Then he sent you away for the night, didn't he?)

Yes sir. He had us to leave with the understanding that at ten 'clock de next morning he would come back and not say a word to anybody and bring \$75 with him, which dis man did. We meets at de hotel and de next morning ah brought him back, since he didn't know New Orleans, and we came back - made it our business to be there exactly at ten 'clock. Came there and then he took him in his back yard. They had a rod that resembles a lightning rod, something like a lightning rod.

(What was the shape of this rod?)

Hit was round and at the ends it went down in an inner case and was made so it went down in an inner case and was made so it would go up and down at a certain length, a certain depth.

(Yesterday you said it was like a drill.)

Yes sir - it was like a drill in one end and it was curved like curved wire -

like a curved lightning [rod] wire.

(How long was it?)

Oh it was possibly - probably six feet near as ah kin judge.

And he went in his back yard and had some wires attached to it [the drill] - he apparently had these wires [also attached] on de wall of his house [in] back-yard, but it seems he attached them to some other wires connected with, possibly the electric wires, and place this machine out in de middle of de yard. Had it to drill itself - worked it a certain way that it worked itself down in de yard, and stood off from it, waved his hand like magic and said some peculiar words three different times, and then flames of fire like lightning flamed up at the top of [this] rod - flamed up three different times at de top of this rod. Well, the man as well as mahself, we stood there amazed because it was - well, now you understand it.

We, when we went out of his house - dere was a little alley between his house and the next house - the houses in New Orleans are built very closely together - went out in the street and right in front of his home was a gutter that jes' carries off the water, a ditch, very seldom cleaned out and there was water in it, stopped up - stagnant water dere most all de time. Stuck dis rod down in de water, but he never left the rod off the wire as he went through the yard - that wire was coils you know.

(He kept on to this wire - the wire was still attached to the house?)

Yes sir - still attached to the house and he uncoiled it as he went on through the alley and sent this same rod - it was made to go down in de ditch of water, and said those same words he said in the back yard and waved his hand over this wire and then the flames came up seem'ly out of the water through this wire. Jes' how it was [done I] don't know [!!!]. But after that he said to this man that regardless of where dis money was buried, if it was an old well, if it was in water anywhere, or it was on dry land, dis machine would be sure to find it. And this man gave him the \$75. He gave him that when he first went in the house the second day.

And he was to go to this man's home at Moundville, Alabama - this side of Tuscaloosa, Alabama, up on de Alabama Great Southern Railroad between Meedan [?] [Meridian, Mississippi] and Tuscaloosa [Alabama]. And sometime that afternoon they left all of a sudden for Moundville where he was supposed to go to find dis money.

(This man went with him?)

Yes sir, this man went with him.

[As the reader has already suspected, when the professor "waved his hand like magic" his wife inside the house pulled the switch!]

(You were telling me yesterday about this candle-burning. You said it is very prevalent along the Gulf here and New Orleans to burn candles.)

[This was several weeks before I reached New Orleans on my first trip.]

Yes sir.

(What was your idea about why they burn candles in other parts of the country; you told me that yesterday.)

Well, because de religious idea seem'ly is borrowed from de Catholics who burn candles in their religious ceremonies. A deal of dese people are persuaded, some of them are Catholic persuasion and some of them belong to the Catholic Church. Those who do not belong to the Catholic Church, as the Catholics to some extent predominate along the coast and in New Orleans, through Mexico, down through Central American - these peoples ideas are molded by their religious worship. These superstitious get the idea that they use these candles - they use highly perfumed candles.

(You were telling me about the perfume they use over there in New Orleans - what was that?)

*Van-van* they name it. The name is *van-van* - it's a highly perfumed powder jest a little above the odor of oil of peppermint - oil of cinnamon. It has a wonderful pleasing effect on people who smell it. The people around New Orleans, white and black, around certain districts use that in scrubbing their doorsteps and houses, and even pouring this *van-van* which is very expensive oil - perfumed oil in the water with which they scrub their floors and even swept off the brick pavement around their doors. They claim that it brings good luck. Racehorse men and racehorse women who play lots on racehorses are known to use this perfume greatly on their clothes. It's a very frequent thing to meet people with their clothes highly perfumed with this *van-van* odor.

(You were telling about the women in the fast houses; do they use that in some way?)

Yes sir - very much so. How do they use that? They use it perfumed in their bath water - they use it also in having their maids to scrub their houses. It's also used in these candles. Some of these candles that they burn, they are very expensive and they are perfumed. They burn that candle and practically shut that room up practically all day. Well, everything in dat house is perfumed with dat incense or whatever they call it.

(What do they do that for?)

That brings luck - that makes dem very successful or lucky, and nine times out of ten luck comes their way.

[After my informant left, I comment to the microphone.]

(This is the Rev. Mr. Young telling some of the things he told me yesterday - I just wanted to make sure I got them down.) [Mobile, Ala., (?), 916:10-919:4.] 428. (Have you heard of candles in your work?)

Candles? Yes sir - dat's goin' out on hidden treasure.

(Hidden treasure? Now, can you locate hidden treasure for somebody?)

Yes sir.

(Well, how is that supposed to be done - locating hidden treasure with instruments and things of that sort?)

I kin call de spirit and let him show me where it is. That DOCTOR WASHINGTON OF CHARLESTON spirit should work dat. Ah've got a compass - dat's from de catalog...

[The recording is bad here and there but my comments give the sense of what is lost.]

(You have to get in touch with the *owner spirit* and the spirit will find the treasure - the spirit will get in touch with the *watchman*. The [*owner*] *spirit* will find [locate] the treasure and then you can do something.)

(You get them by giving them whiskey? How do you do that?)

Well, those kind of people wasn't nothing but a drunk all dey life, you know that.

(For finding the treasure?)

Yes sir, you git de badest man in de world to do dat - don't want no good quiet Christian mind to do dat - de badest kind, one who was...

(Whom do they put to guard that treasure?)

Well, dey takes me and my character - dey know it. Dey raise me and dey know I don't min' killing and don't care fer God nor man, and don't care about dying dead, don't care about dying, and let 'em kill me. Dey will take me ovah to dat tree yonder and make me dig a hole dere. All right, gimme some corn-crazin' drink [whiskey] and show me how to do it. And I gits me how to do. All right, dey bring dat [money] safe out dere in a ole cart, a *rále* [real] one, pulling and

carryin', and set it on down dere. Dey'll set de chest in dere [the hole]. \All right, dey'll set nails in dere. Now, dey must call living people fer guardin'. Dey say to me - my name might be Washington [it is Washington].

"Well, listen, Washington. Well now, we goin' off to [do something else], so don't leave [until we return]."

Dat's whacha call de sandman [getting ready to put you to sleep]. Many people don't know what de *sandman* is.

[This is a mock burial. Washington, made drunk, believes he is watching a dead body, not money.]

"Listen, Washington, as you live and die, dis here body dat layin' befo' you and you got'a be good to dem. Hasn't we been good to you?"

"Yes sir."

"Well, has you been listenin' to your boss or your missus?"

"Yes sir."

"Have you done make a vow? Raise your han' on your heart."

"Yes sir."

"Over your other arm."

"Yes sir."

"You swear by all de Great Good and God dat you'll mind dis body until de Resurrection Mawnin' and hear dat you do?"

"Yes sir."

Bam! Den I'm shoot chah. I'm right behin' yuh and shoot yuh, and walk dere and cut my [your] throat, and dey got somethin' dere to ketch de blood and rubs it all ovah dat casket.

(That the money is in.)

All ovah dat casket - rub 'em all over it. And den the - the other party will come quickly and seal me up jest like a wall - right in dere and I'm guardin' - nobody kin git dat money. But you got'a mind me.

(You got'a manage the spirit?)

You got'a manage my spirit - can't git dat money, 'cause I made a vow.

Well, I kin go out dere and stay dere like dat. I go out dere on de full of de moon - t'ree days befo' de moon rise and t'ree days after he rise - no one around. T'ree days after you rise and t'ree days before it going to bed - dat's on de full of moon - t'ree days before de full and t'ree days after de full. All right - ah got it right.

T'ree days after you rise and de new moon come out - t'ree days after de moon is full - when de moon is full up to tiptop - then I go to work and git de owner. You got'a git to somebody - got'a find out about it. Then I question her. And what I done question her [about] and she done [tell] me that how she come by de money.

I takes her with me and I makes her go and git me four hens. Out'a de four hens, one must be a rooster, and I want ev'ry drop of de blood out of him, ev'ry one little drop - cut him neck off and ketch de blood - and a drop from each one of dem. Dat's a ceremony. Let 'em ketch de blood and put dat blood aside.

Then you'll pick dat hen and when you done picking, you gut 'em and have another basin and you ketch all de blood that drip; everythin' that drop, ketch it - dat blood, ketch it. All right, dat two blood ain't it. De third blood, when you wash it, ketch that. That three jahs [jars]. "Father, Son and Holy Ghost" - that master de world, dat work dat man with de trunk [treasure chest]. If you ain't got dat [guardian] you got no business [hunting buried treasure].

(That's the spirit that man is looking for?)

Dat what he looking for and dey ain't one out'a hunderd can't [can] git it. Oh, yeah. Good God dat what he died wit [the buried money]. Dat's what dey done

when dey done dat to me [killed him in his illustration]. But git dose three things.

Now, when you do dat, now nobody know - half pint a' liquor - there's at least a quart, at least. For four-five days go dere fer drinking water and git some yourself - carry half a gallon. All right, don't drink a drop till you git dere. Set your compass - dat's one way, go on de compass, let de compass pull you and you goin' call de spirit out wit it, and go back [and] git de thing right. Jest lak I was dere - I go dere and take two drinks of liquor, screw de jar down tight and I point east, south, north, west and t'row de bottle ovah my head and let de bottle fall and wherever de bottle fall I go right dere and pick it up and pour jes' about dat much [whiskey] on de ground - about as much as I drinkin' - dat goin' in de sand now. I wait about thirty minutes and I'm going call, "He-ey, Samuel [a name for the devil]. Samuel, *watchman* on de watch, give me de hour - he-ey, Samuel." And whilst you is talking, looking right at de place, he and I be foolin', walking up and down by de place, like dat - right on down. I go dere and I make a ring [circle]. I done all of my working in dat way. All right, den I take dat blood - dese t'ree kind of blood - I set one east, I set one west, and I set one south and leave north off; leave a door open dere fer him to come out. And right dere down take a saucer - three saucers. Pour some of dat whiskey in it - each saucer. Broke a egg and turn in each one of dem [saucers] and set 'em on de *three corners of de world*. And I goin' in dere [the circle] and I go to work.

Before goin' to work [for clients] I go through the ceremony the same as this [one described]. I talk my 'greement over - what dese four people agree on 'fo' dey left my home. And I'm looking right at one fellah all de time. I lookin' at him, at dat one fellah and talkin' to him.

Dis man had come to me on Monday gone [last Monday], on the 17 or the 18, and he done 'clare [declared] to All Great and Good God that this [dead] man done [give the treasure] to him. I hope and trust that she will stand by him and have him and whatsomever dere [in the hole].

[The woman in the preceding paragraph is mentioned earlier - the woman to whom *owner spirit* or *guardian spirit* had given the treasure, the woman who supplied three hens and one rooster. Since she was unable to participate in the dangerous work of digging up the treasure, she with the spirit's consent chose a man to act as her proxy. I must add - to emphasize the danger involved - that Washington had come to me in a treasure-seeking mood, having taken a few drinks of moonshine whiskey from his screw-top jar. After he left me, he and a *doctor* waiting for me got into the altercation described elsewhere - see Washington in Index.]

He's not 'toxicated now, but he soon will be.

[Who? Probably the *guardian spirit* or *watchman*.]

[*Doctor* Washington exorcises - preaches to the *watchman's spirit* through the *owner spirit's* voice:]

"Dis body be'd [was] laid down here through de sand [sandman] ceremony. We come to take up dis body by and through dis ceremony, and we find no harm in him or anything, as I have known dat man in de flesh of his shape."

And he'd [*owner's spirit* would] walk up to him [*guardian spirit* or *watchman*] and point [out] dat man to me personally, and I would 'cuse [excuse] dat person directly I see him - talking like you'd talk to man you wanta save.

[The preceding rite at the buried treasure site is the *sandman ceremony* in reverse. The *watchman* or *guardian spirit* of the treasure - once an evil man, now a dangerous spirit - can not be killed a second time; he must be *tricked* or mollified in some manner if the treasure is to be taken from him. Once again he must be made drunk; the whiskey being poured on the ground where he can absorb

its liquid or fumes. To show good fellowship, *Doctor* Washington drinks with the spirit. Then, using *owner spirit's* voice, Washington proclaims, "We come to take up dis body (honorable burial is intended)... we find no harm in him." Even to say the words *no harm* magically reduces the possibility of harm. Meanwhile, that half-gallon of whiskey has attracted other spirits, but fortunately *owner spirit* now appears in person - taking his voice called him up - and identifies *watchman* for the *doctor*. The latter act automatically releases *watchman* from his oath to guard the treasure. *Doctor* Washington, now returning to his own voice, begins *talking like you'd talk to (a) man you wanta save*. He 'cuses (excuses) *watchman*, absolves him from his wicked human life; he excuses (relieves) him immediately of his treasure-watching duties. So restored and released, *watchman* comes up into the magic circle, goes out the gate, and disappears forever. We will fail to understand this rite unless we realize that a gifted *doctor* - we shall meet many similar ones - is a master of spirits.]

[They now begin to dig.]

I 'sign [assign] you [proxy and helpers] de work, all de work [of digging].

And by time I goes down dere [into the finished hole] - go down dere - don't find nothin' but a solid piece of steel or a solid piece of iron. Lot'a time I go down dere and find jewelry, nothin' but all silver - old spoons, silver forks, silver watch. [Charleston, S. Car., (509), 570:5.]

### THE HAG

#### WITCH IN HAG FORM

[As in the preceding subsection *Spirits Guard Buried Treasure*, here also we have a subject in which *doctors* are very much involved - see margin-title *Witch-riding and Doctors* at end of this subsection.]

[What is a hag? An elderly *root doctor* in Savannah, Georgia, says: "De hag is a ha'nt, a spirit. Dere's two of 'um (two kinds of hags). One of 'um is comin' so you can't sleep in de night - dat's ha'nts, dat's a ha'nt (spirit of a dead person). An' another one is a hag - a hag is a living person; dey've becomes a hag, dey deals with de devil." [Quotation from my interview given later - *Old Man, R.D., No. 540. R.D. = Root Doctor; parentheses are mine.*]

[The preceding spirit of the dead either comes of its own accord to worry someone at night (see No. 535) or is sent, usually by a *doctor* (No. 77). It is occasionally called *Jack Mulatta* (No. 107), a term approximating *Jack-mu-la't'* or *Jack-ma-lantren*, a corruption of Jack-o'-lantern (No. 128-136) - lantern pronounced *lantren* or *latren* by uneducated Negroes and Whites. *Jack Mulatta*, a hag or witch carrying a light at night, is identified with Jack-o'-lantern (No. 436). Traveling lights are sometimes spirits of the dead (Nos. 121-127 and see *Lights*, mysterious, in Index). Often a spirit of the dead is sent in a whirlwind (No. 142). A *doctor* can also send a *dressed* animal to witch-ride a person (No. 200).]

[The preceding witch, the old man's *living person* sold to the devil - who hags-rides and casts spells and cures - is also called a *witch-hag* (No. 462); a reason for describing her or him in the subdivision title as *Witch in Hag Form*.]

429. Dey say a witch is a ole woman - say it's when a woman lives to be years old an' say she takes, gits to whare she'll come out 'er hide. She'll come out



'er skin, say at night when she gits ready to go out to do her devilment; say she'll git out 'er hide an' then she'll go out necked with WITCH RIDES PERSON dis heah skin off 'er. Say den, when she go out, say she kin go through yore keyhole anywhares - jump in de keyhole an' come in to whare yo' is. When she come in dey says she come in to yo' by night, and she's one of dese things then whut chew call - dey don't use a man at night. Make yo' have nightmares, yo' know. Sometime dey *nature* gits so high till dey jes' - at night, dey dreamin' yo' know. Dat's a witch - say dat's whut she's doin' at night when she comes into yore house. [St. Petersburg, Fla., (1014), 1641:10.]

430. A witch is something that comes to your bed after you lays down and he rides you. You can't speak either when he gets on you, they say. They just ride you till they bring you to nothing. You get so poor you can hardly live. You can't holler. You think you are hollering but you ain't saying anything. Some people call them nightmares now. Dey tell me, that if they once start after you, it's hard to break them off. [Old Point Comfort, Va., (21), Ed.]

431. I knew a man that use to belong to this church, Tyree [African Methodist Episcopal] Church [just out of Berlin, Maryland]. It was his mother-in-law. She was one of these witches. So she got him in kin'a poor health, the way he told the story. Someone told him to catch her when she was riding him. When you are in bed asleep they get on you and bear on you. They ride horses too and tangle the manes. And so he caught his mother-in-law, so he told me. After that she came to so she couldn't talk, and just natch'ly pined away. She talked round - you couldn't understand her - until she died. Some call that nightmare. [Tyree Church, Md., (12), Ed.]

432. Mah stepmother told a story of her father an' a witch. Her father went to sleep - he'd often heard tha' chew kin ketch witches if yo' put a Bible undah yo' haid - so he placed the sifter an' some mustard seed down besides the bed an' he went to sleep. The witch tried to lure him to sleep, he said, but jes' about de time dat she thought he was asleep she started to do something to him and he grabbed her; an' immediately when he hollered fo' his mother tuh come an' bring a light, she vanished out of his hands. Ah don't know how but that's all she tole me. [St. Petersburg, Fla., (1005), 1621:5.]

433. They say when they catch dem [witches] it's nothing but a bunch of rags. Dey turn into snakes and turn into a squich [screech] owl. A man told me he catch her and he hollered for his wife to bring the light, and it turned into a snake and slipped out of his hand. My uncle, he was laying in bed and de witch pitched right on de foot of de bed. And when he drewed his foot up to kick her, den she left. The witch looked just lak a little squich owl. Dat was in slavery time here. [St. James, Negro community near Pocomoke City, Md., (102), by hand.]

434. My mother was in bed, my mother and father had gone to bed, and mother was making a funny noise like they do when they try to get their breath. And my father saw this old witch leaning over my mother. And my father knew it was her. They called it *riding* her. So he jumped up and grabbed her. He saw her. She looked like herself but she was not as visible. And my father said she changed just as quick. She turned into a leather strap and slipped through his hand. He stood there holding the strap. [An interesting little document - a man with strap in hand standing over sleeping wife!] [New York City, (1), by hand; Gaston Co., N. Car., 1890.]

435. I know a woman once who was a *familiar hag*. She got mad with me because I was going to see another woman and wouldn't look after her. So she told me one day, "I am going to get even with you." So I told 'er it was all right, that if she was to *monk* [monkey] with me I would shoot 'er. She told me that I couldn't

shoot 'er. So I said, "All right, you just try it." So after I had been over to my girl's house, you know, I went over to my *batch*. And after going home I had a chain on my door. Just as I undressed and went to bed I heard de chain rattle on my door and I wasn't a bit sleepy at that minute. After I got my clothes off I sat on the bed, I lit my pipe and began to smoke. As I smoked I began to get drowsy. Den I saw the door open and I saw de form of dis woman walking in. She came to me and used the expression by saying, "Shish, shish." And when she got close to me I fell asleep. When I fell asleep she jumped right on top of me and she rode me perilous and it was all I could do to catch her by the thumb, but hold her I could not. And when she got away from me I woke up immediately and she was gone. [Hampton, Va., (27), Ed.; near Hampton, 1918.]

436. Way people go [travel], call a hag - ya' evah hear dat?  
(Yes, yes. What do they do about that?)

And [a hag] goes out fishing - [she] open de light [old-time dark lantern] - jest like a torch [when lantern opened] and a man said one day he coming in de night - it was dark - an' he saw de light opening and he take out a knife - new steel knife and he hold 'em on it.

(He pointed this knife toward this light.) [See No. 517.]

An' de woman came direct up to him out de pond [where she had been fishing] - out de wood. He say, "Who dat? You?" It say, "Yes." He say, "Whatchu doin' heah?" It say, "Ah."

It's a woman - ole woman - she said, "Don't tell nobody [see "Shish, shish" in No. 435]." An' soon dat mornin' he come and tell my mother. Say he seed a hag last night - so it was so.

(What was she supposed to be?)

She a hag.

(And when she goes around she looks like a light?)

Yeah.

(Like a Jack-o'-lantern?)

Yah - dat's it.

(Oh, a hag is a jack-o'-lantern?) [Travels like a jack-o'-lantern - see my comment at beginning of this subsection.]

Yeah.

(Then that's true?) [I repeat his *so it was so*.]

Yeah, dat's a fac' and if it came to yo' house today and yo' want prove it, yo'd take yo' broom and put it to dat door, cross de door - he'll nevah go out de door today, he'll take up dat broom before he go out dere. I've seed dat. [Savannah, Ga., (543), 677:2.]

437. (When a person wakes up in the morning?)

Yeah - it's jes' kinda lak a mucus in de corners of de mouth.

(And it comes from the mouth?)

Uh-hum.

(And they say that's the effect of what?)

It is de after effect of de hag ridin' yo' through dat night.

[The informant had just made this brief statement while my Telediphone was switched off. This is a laborious attempt to obtain a repetition.] [Sumter, S. Car., (1344a), 2327:14.]

438. Now, I will tell you somepin that's a coincident [coincidence because I had just asked about witch-riding]. It actually happened to me last week [August 1936, at Atlantic Hotel, Ocean City, Maryland, where my wife and I were staying while I collected hoodoo]. I was asleep one morning. I don't know whether I was dreaming or what happened, but I jumped and fell on the floor and I busted my knee. I thought a rat was riding me. After falling on the floor I

tried to go out of the room and then I awoke. It must have been a nightmare or a dream or somepin. I really busted my knee. I found the rat wasn't there. I don't know whether I was doing somepin and somebody was riding me or not - that somebody was getting it back on me. I don't know anything in particular to account for it. [Ocean City, Md., (18), Ed. Informant was a young man who had graduated recently from a large high school in North Carolina.]

[More examples of hag-or-witch riding will be found in the following margin-titles.]

439. I knew of an old man and he used to live at northwest Berlin [Maryland] and he was alone, and a woman stayed with him keeping house. And so she used to watch him at night and she said he would go to an old WITCH TAKES OFF HER SKIN wooden chest, and she would play that she was asleep, and he would go to de chimney, a old fireplace chimney and outten he would go up de chimney. She said she would lay there and sometimes would drop off to sleep for an hour or two. After awhile she would hear somepin scuttering. Down the chimney then he would come and go to this old box. [Tyree Church, Md., (12), Ed.]

440. The old people tell this, that they [witches] take something, put on de hand and rub under their arms, went and smoothed it back of the chimley and say, "Mount devil and fly." And out their skin dey went. [Fredericksburg, Va., (65), by hand.]

441. He [informant's father] use to say that he heard that before they [witches] go out to do their mischief, that they would take a ole grease and grease all over. They kept the grease in a gourd - the big gourd for drinking. [Wilmington, N. Car., (158), 152:1; informant Carrie [Mrs. Gavin], in whose house I interviewed at Wilmington, was a sister of Julia in No. 1.]

442. An' they went tuh work - yes, if dey wanted tuh ketch de hag. An' they went tuh work and sit at his hour. Dey got [discovered] his hour he comes in to do his work and dey sit where he comed in, caught his *trick* - he'd git out of his skin [getting out of his skin was his *trick*].

Dey went tuh work after he come out of his skin, in order to ketch him so dey would know whether it was de man who was *haggin'* de people. [This is the only time I heard the verbal form of hag.] They took salt an' peppah an' put it in his skin, and when he come back an' pick up his skin - started to go back in it, it would burn him. He had a way of sayin', "Skin, skin, do yo' know me? Skin, skin, do yo' know me?" An' dey say his skin would crawl right back ovah his body an' he'd become all right.

But the folks caught him with his *trick* by putting peppah an' salt in his skin, and dey find dat dat wus de man whut was *haggin'* de people. [Sumter, S. Car., (1381), 2352:1.]

443. I often hear people say a witch will ride yo'. Well, some people say, "Oh, dat's" [fogyism] - all right. So she goes in de room one night an' put her some salt right down by dis boy's bed. All right, an' she takes a little salt an' sprinkle it round, yo' know, at de side of de bed lak right along heah where yo' got'a git in de bed. An' say dis witch come - when dey git on yo', why dey pull off dere skin, yo' know an' git on yo'. See, de witch throwed de skin down on de flo' an' when it throwed it down why it got salt on it. When it jumped back in de skin, why it make a noise - de salt be burning yo' see an' it couldn't git back in de skin. So dey caught dat witch. Said it was a woman right dere in town. Said dey caught dis lady an' said de white folks got her an' took her out an' burned her. Dat's a real fact. She [who?] tole me about it - dey took her out an' dey said dey burned dis lady. [St. Petersburg, Fla., (993), 1605:6.]

444. Ah've heard dat dere wus a boy travelin' once an' he stopped at a lady's

house - some widow wimmins wus stayin' out to deyselves, a whole lot of 'em, an' so he wus layin' dere an' he heard 'em whisperin' an' talkin' roun' dere an' he gits up an' peeks an' see whut dey wus doin'. Dey went up de chimley an' got somepin othah, an' dey - all three of 'em or all fo' of 'em - jes' put somepin on deyselves yo' see, an' say, "Devil, speedily fly." Yeah sir, an' said dey went right on out an' dis boy he got up an' done de same. An' he went on out an' then he found hissself in de store right whare dey wus.

Well, when dey got whut dey wanted, dey said de same words an' dey went right back home whare dey come from. An' dis boy he said, "Lord, have mercy, ah don't know how ah'm goin' git out chere." An' he jes' turned right back lak he wus.

An' so dey went dere den an' dey found him in dere an' he told dem how dey done an' carried 'em an' showed 'em how dey done, an' dey found deyself - dey was in dat same store. An' dey said they burnt them [the witches] up.

(Where did you hear that story?)

Ah heard de story when about fifteen yeah old. [Waycross, Ga., (1077), 1745:6.]

445. Now, yo' take whut dey used to call de witches - yo' take a grease an' dey'll grease deyselves all ovah, jes' like dey goin' out tuh do somepin an' git clean out dere skin. Well, when dey git clean out dere skin dey'd be in de house; dey has a word dey say, "Round an' about - out de keyhole go." Right out de keyhole dey'll go. Well, dey go on out an' do whut dey's gon'a do an' come back. And when dey come back, dey'd say de same thing, "Round an' about de keyhole - out de do' we go." Well, dey'd come back in. When dey'd come back in dey'd git back into dey skin, git in - walk up to de skin, say, "Skinny, don't chew know me?" An' dey'd jump an' if - now, if a person be lucky 'nuff, dey'd git dere befo' dey git in dere skin an' take dat skin, den dey couldn't git back in it.

(What did the witches do - what did the witches used to do?)

Well, dey say now, witches, dey used to ride hosses. Dey go to a cowpen an' milk cows an' go in a smokehouse an' take meat an' things. Well, dey all jes' carry dat back to dey homes - dey nevah did do nuthin' but jes' practice dat.

(Were these men or women?)

Mens an' wimmin.

(Did the witches do any conjuration at all - or not?)

Well, dey done a whole lot'a dis conjuration. Dey claim dat dat's where de conjuration come from - de witch crowd.

(Were you born here in Georgia?)

Yes suh, born in Georgia. [Waycross, Ga., (1097), 1774:5.]

446. There was a witch that used to go out every night. She would ride different people. Anyhow, she kept on riding different people. After awhile someone was smart enough to go to work and ketch up with her. They caught her as she come out of her skin and they sprinkled salt into her skin. And when she came in and goes to work to put her skin on, the salt had drawn her skin up. And her words was, "Do witch! Do come! Come on skin!" She couldn't get in her skin and died. [Old Point Comfort, Va., (32), Ed.]

447. This is a story I used to hear my grandmother tell. There was once an old witch who used to go out every night. So one night she went out and jumped out of her skin and left it hanging on the door. So some of the folks in her house salted it and the next morning she came in late and jumped into her skin and it stung her so she jumped out and say, "Look here, old skin, don't you know me?" And she jumped in again and out again and say, "Look here, old skin, don't you know me?" So at last it worried her so she died. [Girdletree, Md., (90), by hand.]

448. "If you don't come in, a old witch will catch you." [This was a warning to children when they stayed outside too late at night.] [New York City, (3), Ed., in Virginia.]

449. It was suppose to happen there home in the country. She was suppose to be a witch. That was years ago. My father used to tell us about it to scare us. I used to be a-scared to look out of the door at night, thought I would see her standing there out of her skin. At a certain time in the evening she would go about what they called *witch-riding*. Dem days *witch-riding* is what we call these days stagnation of the blood. Why I said that - when I came out of a operation in the hospital I saw about one thousand cats. The cats just clawed me. I woke up trying to get away from them cats. This witch would get out of her skin and go to somebody's place at night when they were asleep and ride dem. They would see things, just lak dem cats I told you about. She did that every night. Somebody said to find out where she lived and go where she lived and put salt in their skin. They leave their skin behind when dey go out, get right out of it. I don't know how they found out where she lived. When she came back to go into this skin she couldn't get in it. They must never let the light [dawn] catch dem without being in their skin - they will die sure. She couldn't get into the skin and dey say she went down [to the river] and jumped overboard. [New York City, (4), Ed.; Norfolk Co., Va.]

450. There was a old witch. She said, "I'm gon'a get out of my skin and when I come back I will get in my skin." She lifted it right off like this [informant demonstrates, putting her hands to her shoulders and taking hold of the skin, lifted it off as she would her nightgown]. If you haven't anybody wise enough, she can go and stir up trouble. One time when she was out of her skin they put salt in it and when she got back she said, "Oop! My skin doesn't know me." She couldn't get in it. She died. [New York City, (5), Ed. Informant, 13 when Civil War began, said she had heard this story near Woodville, Miss., as a child in slavery.]

451. I've hear'n about one getting out of his skin and couldn't get back in. That had been going on for a long time. They had been missing some of the food, so they decided they would really watch to see. So this old man came in. They said he commenced to shake and shake like that [twisting his shoulders]. They said they were a-watching of him and they said he got out of his skin. They said he looked to be putting something [grease] on himself. I don't know what he put on. And they said when they came to look at him, sure enough, he pull it off and laid it aside, then he commenced going all over the place and getting ever what he wanted. In the meantime some of them said to put pepper and salt in that skin. They said he couldn't get back in. The last they saw of him he was saying, "Skin! Skin! Don't you know me?" That's the last they saw of him. Then they left. They were scared to hang around for fear he might do them some harm. That's the end of it as far as I know. I was a small child when I hear'n that. That was seventy years ago [1866]. [New York City, (6), Ed.; near Elizabeth City, N. Car.]

452. My grandmother, she knew of a party in this community that were accused of being a witch in her day [during slavery]. And this party always denied it. And they figured up ever' way to *trick* her. So finally they goes to the stable - this'll sound so unusual, but of course we had to believe it - and they find dat de horse was gone. The horse was gone and there was her [the witch's] hide. They taken the hide and they put salt and pepper in the hide and that's how they found who the witch was. [Princess Anne, Md., (125), 35:2.]

453. I've heard the old story about the old lady who went out one night to a country fair and coming back home she thought she heard a noise. When she got in

the house a witch was there. She saw herself [she herself saw] a witch. She looked and she shook and she crooked - and she moaned and she groaned - and she couldn't get out of her skin. She looked like she was as tight as a fish in its skin. Just at once somebody shook her and she came to her senses and the witch was gone. [Fredericksburg, Va., (38), Ed.]

454. Once upon a time dey said there was an old woman and there was a certain family that was always pestered with what they called nightmares or hags. They called it hags in those days. Some people would get 'em. It seems it would bear on 'em so hard until they would just holler in their sleep. It was called a hag. And so, once upon a time, an old woman came and she said to the other woman, "You know what you do? You sprinkle salt all around your bed and later on you'll find out what that is that's bothering you." So that night the woman sprinkled salt all around her bed. She got in her bed. At the usual hour this thing came and she got all overpowered with it. She jumped up in her sleep and when she jumped up there was a man standing there. And he said, "Skin! skin! You don't know me! Skin! skin! You don't know me!" So the woman caught him. And it was some man that she knew that was a witch. And he pulled his skin off and laid it down, then torment her. When he got ready to put it back on that night, it had salt on it and he could not put it back on. They said they caught him and tortured him and really destroyed him, because this other witch instructed them how to catch him. [New York City, (10), Ed.; Orangeburg Co., S. Car.]

455. (Did you ever hear that story about the old witch that got out of her skin - some old witch got out of her skin or something?)

Well, yes, I heerd of dat. They tell me once that a witch used to go through the keyhole, get out and go to riding people. They'd get out of dere skin and they'd turn round in de room and say, "Round about, round about, and out you go." Well, they'd go through de keyhole. And they tell me once that a ole man was laying dere - it was chilly, you know, and he happen to watch dis witch. When she'd get out of her skin, he slips dere and takes salt and pepper and peppered dis skin; you know, filled it full of pepper as he could get it. And after he filled it full of pepper, why dis witch come back and went to get in dis skin, dis skin would burn her. Well, she was running round dere and she was hollering, "Skinny, don't choo know me! Skinny, don't choo know me!" Finally she couldn't stand it to get back in her hide, and finally she died. [Norfolk, Va., (466), 464:1; *root doctor* Paul Bowes.]

456. Dey have some oil what dey grease wit, called *witch oil*, and dey grease wit dat oil and dey stretch demself and dey out dere skin. Den they go through a keyhole with a fellow, you know, and have a big time with de skin off 'em lak dat; you see, witches.

Dey say, one time a old lady done dat and a boy saw her done it, and dey tell me dey put red pepper all in her skin, and so when she come back dat morning for to get in it, to get in her skin, dere was bubbles [?] on her and she couldn't get in it, and said she was laying down in de bed raw - all de skin off of her. So old master come dere and call her to go to work and she couldn't - wouldn't get up, you know. And dey pulled de covers off her and all de skin was off her. [Petersburg, Va., (447), 423:5.]

457. I remember at one time the hags used to ride our horses. A young man and I - it was in the summertime in the month of July - we had been out visiting and in coming home, its being so hot, we decided to go up in WITCH RIDES HORSE the barn loft to sleep. That was right over de horses stable. So we opened both doors [of the loft] and there is where we laid. So each of us went to sleep. And at one time he was asleep and I was awake, and I heard the horses scrumblin in the stable. What was the matter I

did not know. So finally, I got up and went downstairs in the stable, and when I got down there, the doors was open and the horses were out in the yard running to and fro. But what was on the horses I know not. I did see that there was a little knot upon their manes up around the shoulders. They tie this knot in his mane and use it as stirrups [witches' *stirrups*] and ride it until it drops dead. When we got the horses in the stable the horses were all wringing wet. [Old Point Comfort, Va., (27), Ed.; Norfolk Co., Va., 1929.]

458. My father had a grey horse at home. He bought him from a very old man and this was his [the old man's] riding horse. Ev'ry morning he would find two little *stirrups* tied in his mane. The horse wouldn't get fat. Ev'ry morning my father would comb that all out nicely, each night when we get through feeding, and the next morning those two little knots would be tied in there. You would hear the horse groaning and groaning at nighttime. Someone told us that the old man was riding the horse and to turn the horse around the other way in the stall. After that the horse got all right. It was that old man. It was sold in his estate and he didn't want anyone to have it. [Fredericksburg, Va., (57), Ed.]

459. I had a horse that was real poor with a long mane. I combed that mane out every morning. I would get up the next morning and it was all tied up with *stirrups* from witches riding him. It looked like the more I fed him, the horse kept getting thinner. I told him what to do. I told him to go and get him a broom, drive a nail up behind the stable door, hang this broom up there. If this witch comes there, she has to count every straw in that broom before she can get a ride, then day will be on her and she will have to leave. [Fredericksburg, Va., (57), Ed.]

460. Now, I have seen this. I can say this. My uncle had a horse, a little black horse. He did dray work around the streets, hauling trunks and boxes and things for folks in town. And I've had him come and show us dat horse any number of mornings. She'd be soakin' wet, hardly could move de next day. And he'd show it to me for the fact and say to me, "De witches has rode dis horse last night." And then he has also showed me her mange [mane] de next day. It would be all pladed [plaited] up where they had developed over night. Now, what did that?

(Was there any way to protect the horse?)

No. De only thing, he had horseshoes stuck up over de doors. [Princess Anne, Md., (125), 36:1.]

461. In 1877 I lived wit a man by de name of Mr. Charlie B. My father hired me there for carrying water for de women folks and bringing in kindling and stuff for the women. I was eleven years old and a little ways into twelve. A man from Snow Hill by the name of Mr. John S. - and in that time a horse and carriage was de fastest way to get along - he had a bay horse, come to Mr. Charlie B. And this horse, one day his mane was all tangled and mingled. And he wanted to lick me over it. Mr. Charlie B. told him, "No, that boy ain't bothered that horse, because my horse is so often like that when I go to take them out. And I know he didn't bother him." And he saved that man from cracking me. If you want to keep the witches from tangling them, you nailed a horseshoe right over the barn door with the points down to keep the witches from riding the horses. [Tyree Church, Md., (12), Ed.]

462. They claim that a *witch-hag* would go to a stable and get a horse and get on his back backwards and come to your house and go through the keyhole while you were sleeping and ride you to death. That is [now] called stagnation of the blood. [Hampton, Va., (25), Ed.]

463. I remember one night I was living on a farm all alone. Whilst being there, I had been told that this place was witchy, so I minded it not. So I went there to live. And after staying there for a period of time a witch came to my

home. And I was told how to capture this witch. So I captured this witch. So after capturing this witch I had her on my way to the stable and she turned into a horse, a beautiful grey nag. After I put her in the stable, I was so delighted with my new horse that I hardly could sleep. I wanted day to come so bad so I could go down to the blacksmith shop and have my nag shod all round. So finally, the next morning - I stayed all night by her in the stable - and the next morning before breakfast I take my nag to the blacksmith shop and had her shod all round. After she had been shod I carried her back to the stable and put her up in the stable. One of the neighbors round there had taken violently ill. What was the trouble, nobody knowed. So they sent for the doctor. The doctor came. I told the doctor about my new pony. So I went to the stable to get my nag to show the doctor and when I got there de nag was gone. When I heard of this neighbor being so sick, deathly ill, I went to see her. And when I went to see her she refused to let me look at her hands and also her feèt. I persisted on doing that and den I got help so I should examine her. After I examined her I found she had horse-shoes on each feet and on each hand. She was deathly tormented with those nails. She had den turned to a natural human form. (About 1886, near Hampton, Virginia. This is an example of a folktale told as a personal experience.) [This is my comment in 1936, after informant left room.] [Hampton, Va., (27), Ed.]

464. I heard of a man, his wife she would go out *hag-riding* every night. And that night when she came in, her husband was in the horse stable when she brought the horse in. And when she opened the door he cut her finger off WITCH'S RING with the ring and he got that. She would go to the stable and get the prettiest white horse he had in there. And when he cut her finger off it dropped and he got the ring, she rushed to the house. And when he went in she were in bed. Next morning when he got up she had her finger tied up. So he asked what was the matter with her hand. She said she cut it. So then he asked her where was her ring. And then she said her finger was sore and her finger was gone. So then he asked her where was the finger. She didn't know where the finger was at. So he taken the finger and ring and showed them to her and told her, "This is the ring I gave you. You've been out *hag-riding* with my horse. I were in the stable when you came in. You don't need to worry because I'm going to kill you." And he killed her. [Hampton, Va., (31), Ed.]

465. An old lady one time, her husband had give her a gold ring. She use to go out every night *witch-riding*. So that night when she went out and when she got out of her skin, she left her skin laying on the floor. So while she was gone her husband came home and he saw this skin on the floor. And he picked it up and he recognized the ring on it. So he took the ring off and put it away. So when she came that night and was in bed - no, he didn't say anything to her that night. So the next morning when he got up he asked her where was the ring. She said she had put it away. He told her to go and get it. She never did go and get the ring. So finally he asked her at midday to get the ring again. And she wouldn't get it. So the next night he asked her again where was her ring. And she wouldn't get it. So then he took the ring out of his pocket and asked her what was it doing on there with her skin. So he found out that she was a *hag-rider*. So then he burnt her up. [Hampton, Va., (31), Ed.]

466. Ah heard dat a wumman jumped out de skin an' - it was in slav'ry times - say, ev'rytime dey'd go out dere yo' see, dey said dere would be a white *gyp dog*; a white dog would be trottin' round all de time, ev'rytime. Said, at last one mawnin' dere was a man took a axe an' chunked it at dat dog an' cut one of his laigs off - de front laig off. An' dey say dey picked it up an' it turned back to a nachur'l han'. An' dey went in an' tole - de han' had a gold di'mon' ring on it, an' dey showed it to de marster an' he tole 'em, say, dat look lak mah



wife's han', an' dey went in dere an' he tole 'er, "Lemme see yah han'." An' it was her han'. [Waycross, Ga., (1077), 1745:7.]

467. They said there was some men traveling and they had no place to stay. They came to this house. This man told them there was a house there and there couldn't nobody stay in it. He give them some matches to make them a fire, he give them some potatoes and said they could roast them if they wanted to. They made a fire and roasted these potatoes. Something came down the chimley and scratched the fire out. They had nerve enough to make the fire again. They scratched the fire out again. They decided they wouldn't make the fire again. They blowed the light out. They lit the lamp and they blowed that out. They said they wouldn't light the lamp again. So they laid down to go to sleep. One man watched. After awhile a whole lot of people came in and began to dance. Then they went out and brought the card table in and began to play cards. Then they went out. And after awhile - this man was still watching - the door flew open. He fastened the door and the door flew open a second time. He fastened it a third time and the door blew open again. Then he happened to look up and this cat had her paw through the door. He said, "Now, I'm going to get that." He got up and goes around the side of the house and taken his knife and whacked off the paw. The ring dropped on the floor. He taken the ring up and put it in his pocket. So the next morning he walks on up to the house and this man says, "Well, you made a night of it." He says, "Yes sir." He said, "Well, did you see anything?" He said, "A plenty. There's one thing I want to tell you. Look what I got," and he held the ring up. He said, "Let me see that. Do you mind if I show this to my wife?" "Not at all if you bring it back." So he went upstairs. And his wife was in bed. He said, "Haven't you got up yet?" She said, "Go away, I don't feel well." He said, "Look, I got something to show you." "Go on away from here, I don't want to see nothing." He pulled her over and took her by her hand and her finger was gone. That was his wife's ring. He said, "Well, if that's what you are, I'm going." So he left her. I heard that story ever since I was a little girl [in Orange County, Virginia, 1886]. [Fredericksburg, Va., (74), Ed.]

468. I remember one time about a shoemaker. He had a wife and three children. And one night this shoemaker was at his work late. So another woman went to the shoemaker's wife's home and began to talk to her, and as they began to talk, one says to the other, "Leave us transform ourselves." And they did so. And they turned to cats and went down to the shoe shop where her husband was working. And after they got there they set and watched him work on the shoes. And one of the cats pawed at this man, and while she did it, he grabbed a shoe knife and hacked at this cat with the knife and cut one of the cat's forefeet off. He left it standing there and the cats went away and he didn't see them any more. While he was at his work, the foot being lying on the floor, he got ready to go home. He picked up the foot and looked at it. And while he had it in his hand the foot turned to a natural hand. And on this hand was a ring. It was the engagement ring he had gave his wife before he married her, not knowing that he had married a hag. [Old Point Comfort, Va., (27), Ed.]

469. I heard a story of a man who had a mill. The miller died that owned the mill. There couldn't nobody work in that mill. They could go there all right in the day but at night there couldn't nobody stay there. This woman that owned the mill was a witch and turned into a cat. This cat would just dance around and all at once she would light on whoever was staying at the mill at night. So nobody couldn't stay there. One man said, "I'll stay there." He went to the mill. He had a very sharp knife. And when this cat commenced to dancing around and around he watched her. She lit on him and he cut her front paw off. It was the man's

[dead miller] wife's hand with a gold ring on. [Fredericksburg, Va., (81), Ed.]

470. An old witch used to worry the miller. He sat one night for to catch her. She came in the form of a cat. She put her paw through the hole to raise the latch up and he took a knife and chopped it off. She had her gold ring on her finger. He took the ring and carried it to her husband next morning and this finger. And he looked at the ring and knowed the ring, and he said, "This is my wife's ring." And he went upstairs and she was in the bed with her hand wrapped up. And he asked her what was the matter and she told him, "Nothing." He told her, "There is something the matter," and showed her the ring and said, "Ain't this your ring?" She tried to deny it but he wouldn't let her. I heard that he killed her. [Hampton, Va., (28), Ed.]

471. I have heard that a miller was at his mill one night grinding corn. There was a big cat came in and put its paws upon him. He was setting down. So he took his knife and cut this cat's paw off. After awhile he began to examine it, and instead of seeing a cat's paw, it was a woman's hand. So when he goes home next morning he found his wife in bed. He asked her what was the matter. And she said she didn't feel very good. So he goes and turns the cover down and looks. And he had cut her finger off that had her engagement ring on. So his wife was a witch. That was down in Culpeper [County, Virginia] some place. They say it was done there. [New York City, (7), Ed.]

472. Well, they tell me a man once lived by himself and there must have been a woman who had something against him for she turned herself into a witch and the form she taken was a cat, a black cat. So the man when he come in from work, he set down to eat, and the cat would grab at his food. He would just shoo the cat away. Finally the cat continued to do so and he kinda got angry and took his knife and when the cat grabbed at him again he chopped off his paw. When he chopped off the paw the cat disappeared. He was holding the paw of the cat and it turned into a woman's hand. So he decided to investigate. Next day he heard of this woman being sick who he knew. So he decided to visit her. So he went there to enquire of her what was the trouble. And she said, "Oh, nothing." And he said, "What's the matter with your hand?" She had it covered. She said, "Nothing." Then he pulled the cover back and found her hand was missing. [Fredericksburg, Va., (49), Ed.]

473. I can tell you one thing in my childhood days about a witch. There was a cat and it used to come and set right down on the hearth. And the cook would be cooking. She did that for weeks in and weeks out. She said, "I wonder why that old cat hangs around here every morning? I can't get rid of her." She said, "Never mind, I'm going to get rid of her. Some morning I'm going to have the poker and set it right here and I'm going to cut her feet out from under her." That went on maybe for a month or so. The cat came in, set down right in the corner, it was cool weather, very, just sat there. And the cook had that fire iron setting off there. The first time she got that cat's eye on her she grabbed that poker and swung it like that [in a sweep] and cut one foot off. It wasn't a foot no longer, it was a hand. It had real beautiful rings on it and she knew it was madam's hand that had the rings. I heard that told when I was a child [about 1866 near Elizabeth City, North Carolina]. That was in the morning. Then she took the breakfast from the kitchen and carried it on to the great house and served it there. After putting it on the table the boss [the master] came in and madam didn't come. The cook said, "Where's Miz Sarah?" He said, "She doesn't feel well this morning." So we went in to speak to her. In the meantime she had her hand all covered and wrapped over. She was never able to see that hand. The cat went on about its business. They never saw that cat come back. The cat went on. I can't remember just how long she stayed there,

the cook, but they got rid of the cook. She was too smart. They claim she [the madam] turned into a witch. This cook knew about it and she said, "If there's any such thing as witches, I am going to find out." So that was the morning she found out. [New York City, (6), Ed.]

474. I have heard that there was a man, his wife would be gone every night to a ball or a dance. The husband came to the party and asked for a drink of wine. The cat waited on him. It seems in some way or another she didn't satisfy him and he cut her paw off. It was a finger with a ring on. When he got back home he said to his wife, "Let me see that hand." And the finger with her wedding ring on was cut off. [Hampton, Va., (30), Ed.]

475. Well, I know once, a witch used to ride a woman - a man, it was. You would like for to hear dis story?

(No, I never heard it - yes, yes, I'd like to hear it.)

Once dere was a boy he was traveling through de country and he went to a rich farmer's home and he asked him, said, "Mister, could you give me a place to stay tonight?" He says to him, said, "Yes, I got a big place over yonder," he said, "if you kin stay over dere," he say, "I'll give you dat place - you kin have it." He said, "Well, I'll go over dere and see kin I stay." He said, "It's really ha'nted," he say, "I never knowed no one to go there and stay." He say, "Well, I'll go try." So he cut up some wood dat day what he carried in to her and she fixed supper for him, and den she give him an old lamp and a little oil to go to make him a fire, or so he could have a little lamp burning sittin' up dere by himself.

Sittin' up dere by himself he started to burn dis old lamp. And after while, he had him some beans an' he ete up all dem beans. And after while he looked and he saw five black cats was coming down de stairs - looked to him they had a coffin totin' of it, and he'd taken his [New] Testament and begin to read it upside downwards. And the next thing walked in was five chickens. He's still reading - still reading. And the next thing he looked and saw a cat dipping his paw in de wash basin tryin' to put de light out.

(He what?)

The cat had his paw - putting it in de water, trying to slap de light out - splashing de water trying to put de light out - he still reading. And after while he looked and saw dis cat and he seed a ring on de cat's paw and he grabbed de hatchet, you know, and chopped de paw off and had taken it up and put it in his pocket with de ring on it.

Well, de next morning he went up to de boss' house and spoke to him. De boss say, "Well, I'm surprised to see you here alive." He say, "Yes," say, "well, I made out all right but I had a hard time - [he's ahead of his story] - but jest before he gets dere [to the boss], a little low-sided, gray-headed man walked in, which was a ghost. Well, dis boy -

(What kind of a man?)

A little short gray-headed man - about three foot high with beard hanging down to his shoe-top. Dis boy say, "What in the Name of the Lord, the Father, and the Son do you want here?" And dis ghost says, "You follow me," said, "I've got a fortune for you." Well, de boy went on down in a old out-house way down into de basement and he [ghost] put a mark down and he say, "You dig down here and you'll find a fortune." Well, de boy, he marked dis place and after he marks it, he waited till the moon got right - on the growing of de moon, he started to plan for to dig at dis place.

Den he goes up to de house and the old man [the boss] says, "I'm surprised to see you livin'." Hesays, "Well, I had a hard time but I made it all right." Well, he told de boy he could have the place, which he gave de place to him, and

de boy he run his hand in his pocket and passed him dis ring. De old man loked at the ring and says, "Seem lak I know dis ring." His wife was in bed very sick. Well, he got de doctor for her. When de doctor rech for her hand, she 'fused to pass him her right hand and give him de left hand. Well, why she give him de left hand? 'Cause de right hand was chopped, you see, which had de finger cut off in de shape of a cat, for she was a vitch, you see, but dis man didn't know she was a vitch. Well, he made her hand her right hand and he happen to see de finger all chopped up dere and the hand being bloody. He wanted to know what was de trouble. He happen to look at de ring and he found it was de ring dat boy give him, and dey found out she to be a hag. Well, de old man got a little troubled den and got to worryin' over it. An ole riddle says, "He sent 'er out jes' as fur as men an' water could take 'er" - he got rid of 'er.

An' dis boy he begin to dig down dere and he find a whole lot of silver and gold, what de spirit had give him.

(Where did you hear that story?)

Well, I heard dis story in North Carolina, down in Bertie County. [Norfolk, Va., (466), 463:10; *Doctor Paul Bowes.*]

476. There was a man annoyed every night by being rid by a witch. He thought it was a certain woman who hated him through jealousy and worried every night. He did everything he could to prevent this witch from riding him. Finally one night he was ridden by this witch. He looked and he saw a woman sitting on the side of his bed, whom he knew very well, the same woman whom he had suspected. He struck at her with a pair of scissors and cut the end of her finger off. She then turned into a cat and went out the door with one of her paws cut off. Next morning a daughter of this lady's came over to the house and said her mother had one of her fingers cut off and she didn't know what happened. There's no doubt this woman was a witch in the form of a cat. [Fredericksburg, Va., (35), Ed.; happened (!) at White Oak, 7 miles from Fredericksburg.]

477. We use to live in a house where a witch would come in dere ev'ry night - a little ole woman. She'd come in dere an' she'd ride me ev'ry night. Ev'ry night, Laws [Lord's] sake, she'd ride me - jes' worry me so  
PROTECTION AGAINST WITCH-RIDING ah couldn't sleep dere. An' when she'd come in she'd come in from de do', from de front do'.

(How did you get rid of her?)

Well, ah took an' put a Bible up undah mah haid. Yo' kin put a Bible up undah yore haid if yo' dream a lot - yo' kin stop it. [Waycross, Ga., (1134), 1843:3.]

478. There's something on you riding and you can't speak. You get up and put de Bible under your head; open de Bible and put it under your head, then you'll - they come back there no more. Or you take a open knife or put a ice pick under there. See, those are evil spirits bothering you - see - and it won't bother you no more. [Norfolk, Va., (472), 481:8.]

479. You put a Bible underneath your - open it to any chapter and turn it down under yore pillah, and then you kin put a pair of scissors and that will keep them away.

(The hag.)

Uh-huh. [Jacksonville, Fla., (559), 695:4.]

480. You read de 35th Psalms of David and then after that reading that Psalm, you put the Bible under your head, but you must read that Psalm for nine nights and after reading that Psalm, you put it under your head, and then go to sleep and after that nine nights the hag will go away and won't worry you. [Savannah, Ga., (539), 660:13.]

481. Put a Bible under your pillow. A witch will have to read that Bible backwards before she can ride you. Sometimes it takes much longer - if they miss

one word in one chapter the witch must go straight on back [start] again, and by dat time it's daybreak and they can't ride you. [Fredericksburg, Va., (54), Ed.]

482. Dey put the Bible under dey haid - yeah, open it to any chapter in the Bible, jest put a key in it and close it back up and put it under their haid.

(What will that do?)

That keeps the hag from riding them. [Jacksonville, Fla., (556), 693:1.]

483. I was living in a lady's house. I couldn't sleep in de bed for nothing. And I used to hate to go upstairs to bed because every night after I would go to bed I would hear something tipping on the steps. So when it would get about middleways on the floor it would jump on me and just nearly mash the life out of me. I waked up in de morning, the lady's grandmother lived across the street, I went over there and was telling her about it. And she said, "Honey, that's an old witch." She say, "You put a knife and de Bible under your head and she won't come back no more." So I put the Bible and knife under my head and never heard of her or seen her no more. [New York City, (7), Ed.; Culpeper Co., Va.]

484. To keep a hag from ridin' a person, sleep in black - ole black - or ole black undershirt or even is worth while a black shirtwaist. Put on that and he can't come. [Charleston, S. Car., (512), 585:1. For black coat over outside door to keep out witches, *see FACI*, 2ed., p.889.]

[I should note here that hag riding was practically unknown in Adams County, Illinois; a community largely of German extraction. The word *hag* does not appear in the exhaustive index of the first edition of *FACI*.]

485. Once there was an ole lady and she kept comin' in the keyhole, and this woman [the victim] would sleep flat on her back. So when this witch would come, why she [the victim] stuck a pin in [the clothes at] her breast. This witch, when she go ride this lady, why she stick the pin in her [drawing blood] and that will keep the witch from ridin' you. [Snow Hill, Md., (97), 14:5.]

486. We were setting there talking. Somebody went to tell a tale. He said his mother said a witch rode her at night. Being much worried about it she told her parents and her parents told her to place a knife under her pillow at night. She did this. And they told her if the witch came, to cut it with the knife [to draw blood]. She did this the next time the witch came. Later on in the day she found out it was her brother. He had a cut arm. I don't know how true it is.

[The knife (with Bible) under pillow (No. 483) is not used for drawing witch's blood - witch keeps away from it, afraid she will cut herself.] [Fredericksburg, Va., (62), Ed.]

487. I heard my mother say lots of times that witches used to ride people in olden times and she herself. A woman didn't like her and she thought that she came one night. She said she saw her come through the keyhole. There was no other way to get in, she had fastened the door. It was just something [that came through the keyhole] but when she looked at the fire she saw [recognized] her. And she went to the fire and warmed her hands and walked back to the bed and then back to the fire again. And she saw her pull off her shoes. And she got on her in the bed and for hours she couldn't speak a word. And all the week she seemed to be sick from it. Then night after night she would sit up and watch for her but couldn't see her until she went to bed. Then she decided, if aunt Margaret come again - that was the old lady's name - she was going to bite her, if she couldn't do anything else. So she did it. From that the witch had a bad hand. [More than this, drawing witch's blood stopped her permanently.] [Girdletree, Worcester Co., near Pocomoke City, Md., (89), by hand; happened 1886.]

488. Well, if you wan'a keep out witches and ha'nts away from your house, you can take bluestone [= blue vitriol], put it in the four corners of the house and right at the steps where you go over, and you won't be bothered with 'em no more.

You puts nine grains [crystals] at each corner of the house and nine at the front door. [Wilmington, N. Car., (241), 239:7.]

489. [The following eight beliefs are variations on the bottle rite for catching a person's spirit - see Nos. 38-44.]

I heard about my uncle catching a witch. They hung a bottle up the chimney and crossed a knife and fork. It was bothering and bothering him every night. Somebody told him to do this and he did it. And the next morning he taken this bottle down and something was in it. He left it stopped up. Somebody told him this woman who was bothering him was sick. He didn't go to see her. Finally, she says for him to come and see her. She said, "For the Lord's sake, please let me out, I'll never bother you again." He turned her out and the woman got well. [Fredericksburg, Va., (74), Ed.; Orange Co., Va., 1896.]

490. You kin put down mustard seeds, sprinkle 'em over the floor, and jes' before they go they'll have all them seeds to count. And you kin ketch 'em and you kin put it in a bottle and stop it up. And early that morning there'll be somebody come aroun' and want to borrow a match or salt or somepin. [Wilmington, N. Car., (248), 244:7.]

491. Take nine new nails an' put 'em in a bottle or nine new needles, either one, to ketch a thing dey call a witch at night when dey ride yo'. [Sumter, S. Car., (1377), 2447:1.]

492. No, sir - say a witch don't put spells on you, a witch rides you.

[A great amount of evidence is given in this book that a witch does *put spells on you* and also *rides you*.]

(How could you keep her from riding you?)

Well, you git - lemme see now - you gits new needles and you gits [new] pins - I know a man had ketched one of 'em - git new needles - he was a sensible man - you know, he know all dem things - he was a sensi'le man - he died now - he caught one. You git new needles and you got'a pins - git new needles and pins, he say, and put 'em in a bottle and when he come a-riding, you know, someone will call his name. You see, someone will be shaking his side to wake him up and somebody will call him - jus' like if I'm over here and you say "John" - you call my name and dat bottle'll be open and slap dat bottle up like dat [demonstrates], you see, and you got his spirit. See, you got de spirit and dey say you kin see de little black thing running around in de bottle.

And this one this man had ketched, he stopped de bottle - dey called his [witch's] name - his [victim's] wife called his [witch's name] while he was riding her husband and stopped de bottle up - stopped de spirit up in de bottle, you see, and [later] dis witch takes fits and dey takes him ovah to the hospital and de witch never did get better. And dis witch say if he [could] see dis man - dis man was by de name of Mr. Joe Richardson - he says, "If I could see Mr. Richardson, I would git well." You see, if he could see you and just talk wit you, you see, he would get better - see, because it would git his spirit back. You see, dis man had his spirit. But dis man wouldn't go to de hospital and see 'im, you see, because he done belonged to de same church dat dis man belonged tuh and that he was a witch. And everybody used to say he was a witch, but you see, some people doesn't believe it.

Well, this gentleman [Richardson] he was, you see, half-white and half-colored but he was more white den he was colored and he had plenty sense. So he say, "I tell you he's a witch all right," he say, "I'm goin' ketch him because I know how to ketch him - I'm goin' ketch him." And he [his wife] got de bottle and stopped de bottle up and called his name and ketched his spirit in de bottle wit de new needles and pins, and he tuk sick and he was sick until he died - he died in de hospital.

Dey come to your house in de night - late hours.

(Now tell me how to catch a spirit - what will they do now?)

Dey call you late hours in de night when you sleepin' and when you answer 'em, den dey shut de bottle up and shut your spirit up in de bottle. Dat's de way dey catch you.

(I see - you have to answer them though before they catch you?)

Yes, answer - you got'a answer 'em, and if you don't answer 'em dey can't ketch you - your spirit.

(This is if somebody wants to get your spirit to harm you?)

That's right.

(What if they catch your spirit - what will happen to you then?)

Well, you may be spritely and, you know, plenty of spirit in you, and then you be's deadlike - you have to be just like how I am - you see, I can't work - I ain't workded for over two years, I'm not able to work.

(Well, what do you think is wrong with you?)

You see, I was *poisoned*. You see, I use to been smart, you see, and working, going all de time, and dey didn't like dat - they fixed something you see to take all of my strength away from me. [Charleston, S. Car., (500), 544:8.]

493. That's if he is a human an' be a livin' pusson.

(What have you heard about that?)

Dey [hag or witch] jis' take an' strip off necked [naked], jis' strip off necked, if dey gon'a ride joo. Dey write chore name down fo' diff'ren' places - write it on one piece of papah, write it on anothah-piece, write it on anothah, an' on anothah one. He'll take it an' tie it roun' his ahm, he'll tie one roun' dis laig, an' one on dis laig, an' one on dis ahm. An' he'll put one roun' dere [his neck]. Dat'll be five pieces - jis' yo' name on it - two feets an' yo' ahms, an' put one piece aroun' de neck. An' aftah dey do dat, why dey grease all ovah wit fresh hog lah'd [lard]. Dat make 'im go to bed wit dis thing on his min'. An' in de night when you lay in bed sleepin', his spirit wandah an' git where you's at, an' jis' beat on yo', knock on yo', choke on yo', an' have yo' so yo' can't har'ly ta'k. An' de way to git 'im, de only way yo' can git 'im, is jis' take some peppah an' pu't in a bottle, red peppah pu't in a bottle, an' open de top of it. An' he'll go down in dat bottle an' he can't git out, an' he'll stay thah, in thah till nex' mawnin'. He'll put on his clothes [next morning], wherevah he be he'll put his clothes on, an' it'll be de firs' one at yo' house dat mawnin' axin' yo' fo' somepin. An' if yo' don't care wha' chew give 'im out chore han', dat'll turn 'im loose out dat bottle. An' while he's in dat bottle he turn into all kin' of insex, ants, bugs. An' when he come to yo' house dat mawnin', an' if yo' give 'im anything, a couple of matches or anything, why you turn 'im loose. When he come thah he'll be down [dejected], lak dat, chew know.

(Suppose you burn that bottle up?)

He'll die. Dat is his spirit. [Wilmington, N. Car., (223), 214:5.]

494. I have heard that if a witch rides you at night take a small vial, put hairpins and plain pins and vinegar and a loose stopper in the bottle, and put it under your pillow, and they say it will catch the witch. The witch will get in the bottle, can't get out. The pins will catch the witch and keep him in, and the vinegar will dissolve him and change the color of the contents and you will know that you have the witch. You'll never have trouble with witches as long as you live. [Seven miles from Fredericksburg, Va., (71), by hand.]

495. I did hear the old people say at one time that a witch came in the house and got in a wine bottle and drank too much and couldn't get out. Ev'ry once in awhile she would holler about the keyhole, trying to go through it to escape, and

fall back on the floor. There where the witch was caught. The olden people use to make the wine and set it under the bed or table and the witch got in one of these bottles. [Fredericksburg, Va., (44), Ed.; informant boy of 7 when Civil War began - see Spirits, like alcohol, in Index.]

496. They tell me that they take a bottle and pee in it and put that bottle up the chimley and when the witch comes in and comes down the chimley she'll go right in that bottle. Then cork it right up and that holds her until you find out who she is. [Wilmington, N. Car., (181), ?]

497. Yo' takes dis *chamber lye* an' yo' puts it in somepin an' stops it up an' let it stay fo' nine days, an' ev'ry mawnin' dis witch will come to yo' to borrah somepin. Slong [so long] as yo' keep dat dere, don' nevah lend 'er anythin', an' if yo' do not lend 'er anythin', well, den she'll bust. But if yo' jes' keep dat den she'll bust. But if yo' - she'll come to yo' fo' nine mawnin's an' if yo' lend 'er somethin' ev'ry time she come to yo', den she kin git ovah it. But if yo' don't lend 'er anythin', why it's nuthin' she kin do.

(Whose water do you put in that bottle?)

Yo' put de witch's watah - oh! yo' put chure watah in de bottle - yo' know, yore *chamber lye*, yo' put hit in de bottle.

(You have this bottle by your bed when you sleep at night?)

Yes sir, an' yo' turn two fo'ks up - yo' take a fo'k an' a knife an' yo' stick de knife in de fo'k [making a cross] an' lay it undah yore pillah, an' den if she starts ridin' yo' yo'll see her, yo'll wake an' she'll appear tuh yo'.

(You use both the fork an' the knife, an' this bottle of *chamber lye* - all together?)

No sir, yo' leave de *chamber [lye]* - yo' put hit in de bottle de next morning, after yo' see this witch.

(Oh, you have to see her that night.)

You will see her if yo' put dat fo'k dere. [Waycross, Ga., (1080), 1748:3.]

498. My mother was rode by a witch. I used to sleep in the next room from her. When a witch rides you you can't talk, you holler, you just make a b-o-o-m sound. Then you know something is wrong. My mother started to making that fuss and I called and asked her what was the matter with her. And she said a witch was riding her. So I told her the next time a witch got after her I was going to catch whoever it was. They say you take a sifter, a bottle of water and a broom. You put it down at the bottom of the [door] steps. The witch has to count all those holes in the sifter, all those straws in the broom, and if day-break catches him he goes in the bottle of water and you stop him up, and you find out who was riding you. The person will come to you and beg you to turn them out of that bottle. [Fredericksburg, Va., (39), Ed.]

499. Use de straw from a broom for a hag. Take de straws from de broom an' take de broom an' lie it down side de bed, an' de nex' mawnin' dere will be somepin down dere side de bed. People say it be's de hag, but say dat de firs' pusson dat came to your house to borrah somepin from yo', don' loan it to 'em, say dat'll be de same pusson dat rode joo. [Sumter, S. Car., (1384), 2463:4.]

500. Jes' lak if a hag be ridin' yo' ev'ry night - ev'ry night yo' go to bed an' a hag ride yo', jes' take de broom an' sleep wit de broom 'cross yore foot ev'ry night an' dat'll keep de hag away. [Sumter, S. Car., (1346), 2328:19.]

501. Dey only use a broom in case [what] dey call de hag or some kind of a *witchcraft* rides yo' at night. Dey takes an' put it 'cross de do' an' - sprinkle lot'a salt on de flo' yo' know an' den take an' put it 'cross de do'. Dat stops dem from comin' in. [St. Petersburg, Fla., (1021), 1652:9.]

502. In Norfolk city [not the county], there was an old witch that used to go around riding people. So one day an old woman came around and told them, "I can



do something so they won't come in. You take straws from the broom you sweep with and lay them all a-way across the door." They mustn't come together like that but cross like that [demonstrates].

(One straw overlapping the other.)

"And if a witch comes to that door, she can't come in. She can't cross the straws because a broom sweeps out." [New York City, (4), Ed.; from Norfolk, Va.]

503. Take nine straws, broomstraws, an' yo' put 'em down - yo' kinda pound 'em an' yo' put 'em down. Put nine to de haid an' nine middleways an' nine to de foot on de flo'. Then yo' put nine on de middleways an' den put de whole straw on de back an' a bottle right down by dem nine straws. When de hag git on yo' he got'a start tuh countin' dem straws, he count dem straws - he count right dere an' yo' ketch him, ketch him in dat bottle.

(What does he look like, then?)

Says he look lak a jelly of blood - jes' lak a lump of jelly.

(Now, about those straws - how many straws do you put on the bed?)

Put nine each ways - nine on de flo', nine up de next de post an' tuh de back.

(Well, where do you put the three nines now?)

From de straw broom jes' git de straw an' put nine up dere; jes' lak yo' plantin' - nine dere, nine heah an' nine dere.

(Where do you put the first nine?)

On de flo'.

(Where do you put the second nine?)

On de bed.

(Where do you put the third nine?)

On de back - dat's de broom, de whole broom - right undah de bed right 'bout chure haid.

(You have to do that with the broomstraws, too.) [Have I suddenly become incoherent - too?]

An' de bottle 'long wit it. [Sumter, S. Car., (1368), 2426:3.]

504. I told him to get some pepper an' throw de seeds all aroun' on de floor. Well, after dey [a hag] came in there, they've got to pick up ever' grain of dat pepper before they kin get out. They kin ketch 'em and they won't come no more.

(Why won't he do that?)

I don't know, sir. He's 'fraid, say he git de pepper - might git it in his eyes or somepin or 'nother like that. Den I told him, I said, "Well, if 'fraid dat," I say, "well, take your broom and sweep your bed down," I say, "ever' night befo' you get in de bed." He do it for about nine nights or nine mornings, why dey won't bother him no more. But dey ride him most ever' night. See, he'll be hollerin' and moanin'.

(Where does he live?)

Next door. So one night, de night befo' last, he wus hollerin' and strugglin' in his sleep. So I called and ast him what wus de matter. And he ast de Lord to help him. He say he tore de cat up and threw him in de fire.

[Informant paused here and I turned off my machine, thinking she had ended. But, she added a final statement which I had to repeat as a question to the quickly turned on machine.]

(When he woken up the cat was gone?)

Yes sir.

[The *witch-hag* had changed into a cat before riding this man.] [Wilmington, N. Car., (224), 217:1.]

505. You buy yo' five cents worth of [corn] meal an' you go to yo' bed an' you sweep de floor clean an' take dat meal an' set it right down by yo' bed on each side. Well, now he got'a count ev'ry nine grains of that thing, ev'ry nine

piece of it. In which you got'a go to work an' - [unless you set the witch this counting task] your blood, you get strangulation an' yo' can't speak, yo' kin not say nothin'. [But] when dem nine grain dere - all dat meal down - counted it, all dem grains - [the witch] can't [do] nothin' - [from] de time yo' go to sleep ain't nothin' harm yo' till yo' wake up. [Charleston, S. Car., (525), 630:8.]


[This witch in hag form is quite simple-minded, able to count only to nine - the reason why he must separate thousands of corn-meal grains into little piles of nine. Such a primitive system of counting he had inherited from his witch ancestors. Witches are most conservative. Using the four fingers of his left hand - a witch would never start with the right hand - he presses each in turn against his left thumb; then he presses the four fingers and thumb of the right hand against the left thumb. The total is nine - a magic number. Yes, he forgot to count his left thumb! Actually, the left thumb of a right-handed person was useless until late in civilization when an unknown genius gave us one of the greatest of all inventions, a concept of vast importance - he called the left thumb *zero*. The decimal system was born.]

506. Well, now, yo' kin take a broom an' jes' lay it crossways under yore bed an' dat'll stop 'em. Or yo' kin go to three crossways - go to three crossroads an' pick up a little sand outa three crossroads an' throw it up under yore bed an' they wouldn't bother yo' no mo' tuh save yore life. If dey do, ah'll eat dis hat [my black hat containing concealed microphone - see Hat, my black, in Index].

(That will stop these witches?)

Yes sir - dat'll shore stop 'em. [Waycross, Ga., (1166), 1761:9.]

507. Git yo' three fat-lighter splinters; yo' take a horsehair and tie it with three crosses in it [demonstrates] - yo' cross one dis way and den lay one in that angle.

[Yo' cross one (splinter) *dis way* (over another splinter, making letter X or cross) and den lay one  (the third splinter) *in that angle* (of the X - like this six-pointed star the latter making three crosses).]

Take that horsehair and tie it and whoever yo' think that witch is, set a chair by de side of de bed and lay it [three *fat-lighter* splinters tied by horsehair into three crosses] right in there overnight. If dat witch comes up dere, he will throw that out of the chair on de floor and yo' won't be worried with him any more.

(You have to throw it out on the floor?)

No, he will. He will do that himself because he comes up and sits down in dat chair and he sits on dat and it gits him and he jumps; you know, jest like if you in a chair somewheres and dere's a pin sticking in dat chair - same you, yo' jump up and put chure han' behin' yo'. Well, he throws dat on de floor. [Washington, D. C., (621a), 794:1.]

508. A broom what you sweep with, you leave that to yore feet an' a Bible at chure head and dey won't worry you. But, if you wanta ketch 'em, you sprinkle - you go to de drug store and you buy a nickel's worth of flaxseed and you sprinkle that around in de room, and if de come in dere, you'll wake 'fore he done pick up every one, 'cause dey got'a pick up every one of 'em an' 'fore he done pick 'em up you kin ketch him. [Charleston, S. Car., (521), 624:1.]

509. They tell me that you can take a broom or flaxseed. I think flaxseed is more better than a broom. You get about a half a pound of flaxseed or else mustard seed, they are small. If this hag comes in and you can manage to wake up before she goes out, you take these seeds, all loose, and you sprinkle them between her and the door, and she will have to pick up all these seeds before she can get away. While she is picking up these seeds you will be successful in capturing her. [Old Point Comfort, (27), Ed.]

510. I have been told that if you want to stop a hag when she comes to your house, you will take a fork and stick it in a chair, in [under] the bottom of a chair. And if you believe this party is a hag, then you will make you a big fire and you take this chair and set it close to the fire, and then you take a broom and put it at [across] the door, and then you ask this party to sit down. She will sit in this chair the fork is sticking in. Then you make a hot fire and they can't move. She will keep twisting. And before you release them, you take the broom up across the threshold before you remove the fork, and they can't go otherwise until you move this. And after you move that broom and the fork they will certainly go. [Old Point Comfort, Va., (27), Ed.]

511. Just lay the hackle on your breast and they can't ride you. [St. James, Negro community near Pocomoke City, Md., (102), by hand.]

512. Dey claim if a witch ride joo it's a person dat's living.

(A person that is living - what about it?)

Dey say - now it's a ole story - dey come outa dere skin and comes in through a keyhole. Dat's de ole story - course it's almost impossible fo' yo' to believe it. Dey say dey comes outa dere skin and den comes in through de keyhole an' comes in only whilst yo' sleep an' rides yo' - usually be a ole woman - be a witch - turns to a witch - she be's a witch.

(How do you get rid of her?)

Well, nail a horseshoe up ovah yore do' an' she won't come in.

(Is there any way you can catch her?)

Well, dey say, de way yo' kin ketch her, say yo' kin take a handful of mustard seed and put it down right on de floor right round your bed, an' she got'a count dose seeds befo' she leaves an' dey say yo' ketch [her] dere counting de seeds. [St. Petersburg, Fla., (996), 1612:6.]

513. Wäl, ah take a horseshoe and wets it - ah dips it in salt water an' ah place dat ovah mah door and each night ah say, "Lord, ah wish dis hag would nevah ride any mo' and ah be jest [left alone]." [Jacksonville, Fla., (560), 696:6.]

514. Mah grandmother she used to do dat - she'd take a horseshoe. When dey put shoes on a horse - yo' know, take dose shoes off an' put new ones on, why she'd take dose shoes an' put one ovah her front door an' one over her back door; every do' she had yo' know, an' 'nother one right at de doorstep dere at de right corner. Why, she would dig a hole down dere jest about dis big maybe an' put sulphur down in dis hole an' den cover it back up. An' she den would say some kind of ole funny word dey have in dere mind, an' by dat way dey say dey keep witches away - dey wouldn't come in de house an' bother 'em. [St. Petersburg, Fla., (993), 1605:7.]

515. If de hag rides yo', yo' gits a piece of dis rusty iron an' yo' take it an' cut it de length of de first joint of middle fingah yoah lef' han' - yoah middle fingah, an' yo' sew it up in a sack an' wear it roun' yoah neck, an' de hag won' ride yo'. Jes' lak if de hag be ridin' yo', have yo' cryin'.

(You mean that tin that comes off of roofs?)

Dat tin-iron. [Sumter, S. Car., (1359), 2394:1.]

516. An' then yo' kin use a knife crossways jes' lak we wus speakin' about - not straight up an' down - jes' cross undah yore pillah - cross de bed - right crossways of yore haid, where yo' sleep at night. Dat keep 'em from ridin' yo'. [Fayetteville, N. Car., (1390), 2494:10.]

517. Take yo' pocketknife, de knife yo' tote in yore pocket, an' de witch bothers yo' or mess around wit yo', yo' jes' open dat knife ev'ry night befo' yo' go to bed an' turn de point of it towards yore bed [see No. 436]. Yo'll never have no trouble.

(What else did you say would keep that witch out of the house?)

Dat stuff right heah, dat garlic up over de do'. Yes sir. [St. Petersburg, Fla., (1024), 1658:3.]

518. If yo' wanta ketch a witch - now, if a person is riding an' yo' wanta ketch 'em, yo' takes nine mustard seeds an' put 'em undah a sifter an' turn 'em down undah a sifter. De next morning he'll be there tryin' tuh count dose seeds an' yo' kin ketch him right dere.

(What will he look like?)

He liable to be a ant or liable tuh be any kind of a little bug - you may not pay it no mind but dat's whut it is. [Waycross, Ga., (1093), 1763:4.]

519. If de witches ridin' yo' at night, den yo' could take mustard seeds - yo' take twenty mustard seeds an' put under de sifter, see, an' yo' ketch dem. Ah've heard dat.

(What would you do if you caught her?)

Say dey'd be under dere tryin' count de seeds - find 'em under dere de next morning countin' de seeds, trying tuh git out.

(What do they look like?)

Well, dey tell me it looks like - when yo' first see it it looks like a little doll, somepin lak dat.

[Here, the witch does not become an insect or take off skin to enter a house, he or she reduces size to a diminutive person - again changing form at your first glance. This protean ability is characteristic of all spirits (see No. 70 and Index); a witch in hag form being a spirit.]

Ah had a uncle onest he caught one. He's dead now but he tole us he caught one. [St. Petersburg, Fla., (1012), 1638:5.]

520. Yo' take nine needles an' yo' use'ly puts 'em on a card together - de nine needles an' take an' wrop 'em up in a ball, in a small ball, an' drop 'em right down at de foot of yore bed, an' dat use'ly keep de witch away or either yo' ketch 'em, but ah nevah known dat yet. [Sumter, S. Car., (1342), 2323:10.]

521. If a witch comes to your house and when she come in she gits on you, you know, and begins riding you, you have a handful of oats and throw it all over the room. She'll be there in the morning picking them up. [Boxiron, Worcester Co., on Chincoteague Bay, near Snow Hill, Md., (88), by hand.]

522. You take dis sage whut dey use for Christmas in turkey an' dat'll keep 'em away from dere. You take dis sage, you understand - you jis' take a leaf, you understand and repeat some of de Ten Commandments; jis' de same as each one of dese little leaves is a letter, "Thou shalt not steal." You jis' take dose little leaves off dis sage, jis' pull 'em off, "Thou shalt not steal" - you put it down dere. "Thou shalt not commit adultery" - you put it down dere, until you git the ten. An' take 'em, you understand, wherever de witch comes in, you understand, jis' spread 'em out over de doorsill, you understand, an' put a piece of carpet over 'em, and dat's where he git right to de door - he stop right dere. [Snow Hill, Md., (93), 11:9.]

523. Dat sulphur, yo' take dat sulphur an' sprinkle it round yore house - jes' lak yo' got a room an' somepin worryin' yo' in dere, yo' know, yo' take sulphur an' sprinkle it all round in yore room. An' it won't worry yo' any mo'.

(That was a hag?)

Supposes tuh be a hag. Some folks say it a hag an' some folks say it's yore blood, because ah've been lak dat. Dey ride me in de night.

(What do they say they do to get rid of them?)

Well, some folks say yo' kin put a broom on de bed an' some folks say yo' kin sprinkle salt ovah de bed. Some folks say yo' kin take a brand new knife an' put dat - lay dat in de bedside an' dat'll keep 'em from worryin' yo' at night. But ah re'lly didn't try none of those things. [Sumter, S. Car., (1338), 2312:1.]

524. You take a scissors and put it under de bed on a newspaper, you understand; lay de scissors here and de newspaper here, an' when he git dere he got'a put his hand on ev'ry letter. See, by time he git through dat, it's day an' he got'a go.

(You put the scissors and the newspaper under the head of the bed, a newspaper next to it - underneath the scissors or next to it?)

Right next to it - here's one and here's the other. [Jacksonville, Fla., (606), 785:12.]

525. If yo' in a house or somepin of de kind an' sleepin' in dere an' witches an' things, sech things lak dat, ridin' yo', tell yo' whut's good fo' yo'. Sometime yo' put chure Bible undah yore haid. If yo' don't do dat, sometimes yo' kin take a knife an' fo'k an' cross it - cross it dataway yo' know an' lay hit undah yore haid. Sometimes dey say yo' kin put a sifter undah yore haid - dat'll stop dat. [Sifter under head but on floor.] [Waycross, Ga., (1094), 1764:5.]

526. Take de collard or any small seed an' take yo' a sifter an' put de seed down lak dat an' cover it up, an' lay dat sifter ovah it whut chew sift de flour with, if yo' wanta ketch him [the witch], an' yo' wake up de nex' mawnin', say he be undah dere - he got'a count ever' one dose seed 'fore he git out dere, an' yo' kin ketch him.

(How would you know he's there?)

Well, if he's dere, he'll be in a bug or he'll be in a big fly or some kinda insect or somepin.

(What do you call that when you catch that?) [Not a leading question!]

A witch. [Wilson, N. Car., (1455), 2646:14.]

527. Tuh ketch dat thing yo' call a witch - ah've known of 'em tuh ketch dat. Jes' lak if yo' 'custom to have a witch ridin' yo', yo' always have somebody notified. Jes' lak yo' will snore - yo' cain't holler, yo' kin snore, an' when dey ridin' yo', have somebody dere wit de sifter an' a whole lot'a mustard seed. An' no sonner [sooner] den dis witch startin' ridin' yo', dey come right on ovah an' jes' take dat sifter an' jes' lay it ovah dere.

(They do that while you are asleep?)

Take dat an' jes' lay dat ovah yo'. Now, when dey git offa yo', when yo' wake up den, yo'll find dem standin'. Dey ate a hole in it an' dat mustard seed went through dat sifter. An' yo' kin git a - or if yo' kin git a silver ball, silver or copper or somepin lak dat, an' de person whosomevah it is dat jumped outa dere skin -

(That person whoever it is will jump out of their skin?)

Dat's right, dey call dat jumpin' out dere skin. An' if yo' see dat thing, don't kill 'em. Yo' kin go an' put some peppah an' salt on it, an' ev'ry time dey jump in dey got'a git right back out. An' dey stay dere lak dat seven or eight hours, trying tuh git in it. De black peppah burns 'em every time - de time dey jump in it.

(And that kills them?)

Yes. [Fayetteville, N. Car., (1450), 2634:1.]

528. I have heard my mother tell how to stop witches from riding you in your sleep and awake. The way to stop them is to hang a sifter on your bedroom door near the keyhole, and when they come in they get in that sifter and has to go through each and every hole in the bottom of the sifter before they can do as they want. Often it gits caught in the shape of a fly or worm going in and out the holes. [St. James, a Negro community 5 miles from Pocomoke City, Md., (104), by hand.]

529. If you feel like he's [a hag's] comin' on you, keep workin' your fingers and toes and dey'll go away. An' den sometimes dey won't do dat, dey'll jis'

jump on you an' ride you - jis' ride you until dey see fit to turn you loose. When you wake up you jis' make a long breathe [long breath]. Well, dey tell me you kin put a sifter down, if the hag come in dere or de witch or whatsomever it is. An' [later] it happen to be a bug crawlin' aroun' in dere, you ketch it an' put him in somepin, you know, where he couldn't git out. An' da' choo goin' count ever' one dem holes [in the sifter], ever' one dem holes, an' befo' you git through countin' dat dere'll be somebody dere to come an' beg to turn 'em loose. An' you'll know dat's an enemy. You have to count 'em, take a needle an' go roun' an' count 'em, an' before you git through countin' dem, dat dere be somebody to come in. Dey ast you to turn 'em loose. [The victim instead of the hag or witch counting the holes of a sifter is most unusual.] [Wilmington, N. Car., (225), 219:4.]

530. They tell me to stop a witch from coming to your house hang a sifter over the door hole and when she comes she'll have to count every one of those holes, and if she misses a count she'll have to start all over again and by that time it will be day and she'll have to leave. [Fredericksburg, Va., (49), Ed.]

531. If yo' be worried lak that, yo' take yore chewin' tobacco an' yo' place it undah yore pillah. Well, yo' put chure money there undah yore pillah - silver money, a dime or a quarter, ah guess. Well, dey says take a chew of tobacco an' count yore money if yo' got any change an' den dey are gone.

(The *night hag*?) [Informant had called the rider a *hag*.]

Yes.

[This is a good *trick* if you can do it - to count your silver while chewing tobacco, despite a witch's hands about your throat. Spirits and witches dislike tobacco, detest tobacco juice: "I told my husband she had my chickens bewitched. He said, 'I will fix her.' So he drew her picture with her pipe in her mouth. It sure look like she was standing right there. My husband is a *witch doctor* and he did not have to take her picture to a white oak tree, he just spit tobacco juice in her eyes. Several weeks after that I met my friend (the witch) and she could not see. Her eyes were all sore. I said, 'What is wrong with your eyes?' But I knew it was the tobacco spit in her eyes." (Following this quotation is the word *Irish* - meaning informant was of Irish origin.) See *FACI*, 2ed., p.835.] [Little Rock, Ark., (896), 1467:13.]

532. Dey claim yo' kin put a pan of watah under yore bed and say three words, jest say, "Father, Son and the Holy Ghost," and den go to bed and dey claim de witches will not come. [Washington, D. C., (639), 829:4; *Doctor Sims* from New Orleans.]

533. A bucket of water or somepin under de bed an' you'll ketch 'em [hag] or either flaxseeds. Jis' put de water under de bed, you know, an' de next mornin' you'll find a bug or somepin in it. [Wilmington, N. Car., (227), 221:1.]

534. Ah heard tell, lak ketchin' a person's spirit - if dere's somepin dey calls a witch dat is ridin' yo' - if it's a spirit or somebody dat wantin' tuh tell yo' somepin - or somebody is tryin' tuh worry yo' because yo' worryin' some of dey folks upon heah. Ah heard tell dat at times dey might want a drink of whiskey or somepin if dey wus a big drunkard, an' dey worry yo' lak dat; if yo' po' down a drink of whiskey, dey're gone away an' won't bother yo' no mo'. If they bother yo' right on, yo' take an' git chew a sifter an' place it in de bed with yo', an' at the time this thing start tuh ridin', if yo' kin ketch it up - but it's kind of a strain fo' yo' tuh ketch it up, an' turn it ovah one time an' yo' ketch de spirit in dere. Dey tell me yo' see a lil' somepin de next mawnin' there in de sifter. [See Spirits, like alcohol, in Index.] [Fayetteville, N. Car., (1398), 2519:8.]

535. Well, dey say if a person dies, if he die cruel to yo' or something lak

dat, say his spirit will come back. Well, it comes den through a dream - co'se dey has rid me - it jest as natchral though as I'm lookin' at chew. They jumps right up on yo' an' dey ketch yo' an' when dey ketches yo', yo' try to call but yo' can't call - yo' jes' [demonstrates] (gasp - gasp) jest lak dat until he turn yo' loose.

(Trying to catch your breath?)

That's right, until he turn yo' loose, an' yo' kin hear 'im when he hit de floor - an' yo' kin hear him when he come in, but chew can't see him.

(This is a spirit?)

That's right.

(Well, can't you keep them out of the house any way?)

Yo' take a new piece of lumber an' take yo' a lamp. First, yo' take that lumber, a new piece dat nevah been used, an' drive it right cross de do' an' set dat lamp about three and a half feet from it, an' he'll nevah walk in no more.

(What kind of a lamp?)

Jest a ordinary burning lamp, oil lamp.

(You keep that lamp lighted at night?)

Jest turn it low an' put dat piece of new lumber down dere an' yo' won't be bothered with him any more - unless you'd use it, take it up.

(Did you ever hear of them catching one of those people - sometimes they catch them?)

Well, ah've heard they catch them in a sifter. Yo' takes a sifter an' when yo' put it over yore face, right up on yore breast lak that, or if it's a person dat have drunk whiskey - if he is a whiskey drinker, yo' takes a little whiskey yo' put right round in dat place, an' when he comes, he'll git in dat an' yo'll ketch him and when yo' ketch him, he's jest a lump of jelly. [St. Petersburg, Fla., (977), 1583:7.]

536. This happened down here in Charlotte [County, Virginia] about fifty-one years ago [1886]. They used to say it was something they called *The Old Hag*.

(*The Old Hag*.)

WITCH-RIDING Used to ride folks. And this old man used to come to this other man's house and ride him like a horse. It's a fact, he used to ride this old man. And it was this old lady over there tell him what to do - this old witch tell him what to do, say, "Stanely [Stanley?], you go and get you a bottle tonight and put it right by your bed and when dat ole hag jump on you - course you can't get dat bottle [while he's riding you], but the time he jump off you, you grabs de bottle and makes your water in it 'fore he get out de house."

[Like No. 531, this is another good *trick*, if you can do it!]

And this ole man did that. And the next morning the old man that was doing de riding, he come back there - he come back and he'd been walking round and talking round, looked kind of *draggy-fied*, kind of ashamed, downcast, and all that thing. But this old man, he didn't said anything - [didn't] said why did he ever come again - walking round and talking round, and the fellow said nuthin', and the third time round he said, "Goodness sakes, you got me *tie up* - I want you to please turn me loose."

(What do you mean by *tied up* - he couldn't make water?)

Couldn't make water - and he say, "No sir, I ain't got you *tie up* - you tie yourself up." He says, "Yes," he says, "this is the last place I stays at - please turn me loose." So he pleaded wit him and he promised him dat he wouldn't ride him no more, so the ole man turn him loose. And that was a fact because dat happened since I was a child like that. [Petersburg, Va., (443), 414:2; informant Mrs. Gibbs, collected Wednesday, June 2, 1937.]

537. Ah said dat de witch got mad wit me one day 'bout mah husband.

(Did you call her a witch - a colored witch?) [I am repeating what she had previously said.]

Yes sir - she's daid though now, but she come dat night an' got at me 'cause ah didn't let 'er sew on mah machine an' she said, "Fo'kses be here sewin' on dat machine an' you'll be gone." An' she lit right on me - ah had a little baby an' she took de baby an' laid him off aside - then she jumped - said she didn't wanta hurt de baby - said, "Ah'll kill you tonight." She jumped on me an' she caught me right in my throat here - an' yo' know yo' can't talk plain when dey ketch yo' an' ah jes' could mumble - mumble - an' mah husban' he wus asleep - sleepin' in another bed an' he heard me groaning. So he jumped an' run up in de room where ah wus an' asked me whut on earth de mattah, an' ah said it wus a woman, "Dat woman whut worked wit you, she jumped on me jes' now." An' when she went to go out, de house popped - an' she said, "Ah didn't git chah dis time."

(She went out of the house, how?)

De house *popped* when she went to go out. An' ah tole 'er, ah say, "You didn't git me dis time," ah say, "you won't nevah git me," 'cause she didn't know ah knowed dis *trick* about whut to do tuh witches.

Ah jumps up an' made de watah an' put de bottle up de chimley - turn de bottle up - den in a day or two she come dere beggin' me to take 'er down, beggin' me to take 'er down. Ah tole 'er, "Take yo' down for what," ah said, "ah didn't put chew nowhere." She say, "Yes, yo' got me up de chimley." An' she jes' - an' begs me to take 'er down. An' dey said it ought nevah been done - ought nevah took de bottle down - oughta jes' let 'er die. Yes sir.

(What did you do then with that bottle? When you released her, what did you do with that bottle?)

It was a black bottle. [See also No. 40. Here is the deadly black bottle formerly much used in the New Orleans area.]

(It was a black bottle - you took the bottle out of the *chimley*?)

Yes sir.

(So she could be all right. What did you do with the bottle?)

Ah just took it an' chunked it away. Dey tole me to chunk it in runnin' watah an' ah chunked it, an' she jes' goin' it all de time - she nevah was satisfied nowhere.

(Did that happen to her? She didn't ride you any more?)

No sir. She nevah bothered me no more.

(Who told you that old prank - where did you hear it?)

Well, a ole lady. She was ole, too - she tole me to do dat.

(A colored woman or a white woman?)

Colored woman.

(Where did this happen - what county?)

Marengo [County], Alabama.

(How long ago was that?)

Dat's been now about thirty-five years ago.

[This is my only example of a witch putting a *bad mouth* on a sleeping or half-sleeping person.] [Mobile, Ala., (706), 970:3.]

538. Nine pins and nine needles.

(Yes?)

You see, you put haids down and tails up, and heads down and tails up [alternate them] - say, to keep the witch away from your house.

(To keep the witch away. Where would he put these?)

You just stick 'em in a bottle.

(I see. Who told you that?)



His name was Simon Pugh.

(Pugh. Well, what was he - was he a *root doctor*?)

He called hisself to be a *root doctor* and also a preacher.

(I see - that was down in North Carolina.)

That's right - in Littleton, North Carolina. [Richmond, Va., (433), 389:1.] 539. (They do what?)

Three tacks, new tacks, in the doorsill and that broke 'em off of her. I've heard her tell that.

(These hags riding her - or whatever it was?)

Yes - everwhat it was, they use to ride her. I remember her making this awful noise - leastways I was a great big girl but we used to be afraid of her when she lie down and go to sleep, and run and leave the house and get somebody to come in and to shake her. I 'member one [once] we'd taken a broom and throwed on de bed on her - we were afraid to go to her - she was carryin' on so. And so the way she got broke of them, I heard her say that she went to some old *root doctor* and he told her to go to the store and buy a new box of tacks - drive three new tacks in the doorsill in her bedroom and said they couldn't cross those tacks. I'd heard that story - when you ask me, things come to me. [Norfolk, Va., (445), 432:1.]

540. De same thing as ah said - yo' kin take a bread sifter and a fork, jest put de fork in de bread sifter and set dem down on de chair by de side of de bed, and he'll be right dere till morning trying to count de holes.

(What does he look like in the morning?)

Ah nevah caught one. But ah've had some few [patients] to come tuh me for dat, an' ah tole 'em to do dat and dey'd jump out of bed and run, leave 'em dere. Dey looked like a man was skint [skinned] - look like a person what was skint, had just been skint like yo'd skin a cow. It's his frame standing dere and he slip out of his hide. [Washington, D. C., (621a), 794:2; a *doctor*.]

541. I was about ten years old. Well, mah grandmother used to tell me if ah wouldn't be good that a hag she would come at night an' ride me. Well, ah never did believe it tull - when ah'd go to bed, jis' about ev'ry mawnin' jis' about fo' 'clock, it would always be some dark woman would come an' git right on mah bed an' seemed if she tried to choke me. An' she'd be chokin' me an' chokin' me an' it seemed like always jis' de time ah'd be tryin' tuh holler she'd choke me all de tighter. Well, she kept doin' dat fer about a week - she never would choke me to death but she always would choke me where ah really would be strangled. She did dat about two weeks out of ev'ry month an' it wus jes' like dat fer about six months.

De doctor he said ah was nervous. So my mother she kept on tryin' ev'rythin' an' so a ole lady [doctor] tole her to take straws an' put 'em in de center of bed at night when ah go to bed, like a cross, an' dat would stop it. Well, she tried dat - two crosses dere fer a while an' fer a while de woman she'd always come an' bother me but she never would come near to choke me, she'd stand off with one of her hands up in front of her face. So mah mother she started to put mah brother in de bed to sleep with me. Well, instead of bothering me de woman would go to mah brother an' bother him, an' she did him de same way she did me fer a long time until she had him where he was gittin' pore - losin' weight all de time. She tried de straws on mah brother but dey wouldn't help him at all. So she would take him an' put him in bed with her an' she could wake up an' really see him choking at night. But de woman never did come bother me long as de straws was in mah bed.

So de ole lady tole my mother that it wasn't but one thing fer her to do, that was to burn this heah sulphur in all de rooms at night befo' we go to bed - shut

de windahs tight down an' wouldn't open up de windahs no mo' atall at night to let air in - let her in - fer at least a month. So mah mother she did dat for at least a month. Well, grad'lly - we'd always hear a noise lak somebody scratchin' on de side of de windahpane tryin' to git in. So purty soon it stopped an' mah mother she could raise de windahs again.

But always, along about around de full of de moon, dis woman she'd come back. She always would come back an' yo' could hear her laugh - a funny laugh at night.

(But she never bothered you any more?)

Nevah bothered us any more but she always jes' come back an' laughed. [Jacksonville, Fla., (562), 700:9.]

542. Well, I know a lady one time that was sick from - ah don't know what was de cause of her sickness, but they said that they thought someone was mad at her and they claimed that the witches was riding her. But what I was just speaking about was here in - this has been 'round about twenty-one years ago. And - oh, the witches would ride 'er nights. A witch got after her one day in the daytime and she described the lady's dress and called de lady's name, and de lady came there to de house that day. She said the man [*doctor*] told her that he would bring her there to her. And the lady came there and she said this lady had on a blue dress with white round the sleeves - said that she had a real fat wrist. And this lady, we children used to call her *butter-wrist*. She wasn't neither light nor red; she was a kind of a pumpkin color and we used to call her *butter-wrist* - her complexion, you know. And so she said this lady was mad with her - see, over a young man. Seems if - she had a niece that, why she had raised, and this young man you know had visited her [the niece] once or twice and he liked this other girl better than he did her, and someone had circulated the news that they were married, going to marry. And this girl [niece] got sick, and then when she began to get better, why then this witch commenced to bother her.

And sometimes you could be settin' beside of her bed and you could hear just like someone came in the door, but the door would still be shut. Sometimes the door would shake and the people would say it was the wind. And then you would hear her keeping [imitating?] the noise - see if it would go away. She'd say, "That witch pest is after me," says, "there she go."

And so one night we said we were going to stay there and watch - I was always like a little curiosity. So we said we were going to set up and watch for her that night. So they heard 'em say you could hang a sifter over the door, you know, or over your bed, and the witch couldn't bother you because it had to count all those holes, and before they'd get through counting those holes it would be dawn. So we hung the sifter up and then they crossed nine needles and nine pins in the back - said they would stick in her when she come down the back of the fireplace.

(Where did they cross these needles and pins?)

In the back of the fireplace - you know, the fireplace that has the little shoulders, two of them. And you cross them, you see, and they gets hot. And they took a horseshoe and hung up over the door [demonstrates] - see, that will keep evil ones out.

(They hung it with the open part up - I see.)

Yes - see they hangs this horseshoe with the open part up. Say, long as that horseshoe up over the door with the open part up - and we'd taken and got us a box of new cayenne pepper and a box of salt and a box of sulphur, and we mixed that together and put some of that in a thin bag or a piece like mosquito lawn, so it would just set right down over the door, and anyone come in, see, opening the screen door, why that would touch it, you see. Well, they say a witch, you know, doesn't have any skin on, you see, and if that salt and pepper gets on 'em,

you see, that will hurt them. And so then we all goes in de room and lays down and we leaves de door open a crack so we could watch her bed, and so we fixes de light out there in her room. And so we takes some Sunday School books - a man told us to take some Sunday School books and Bibles and turn to a certain chapter in de Bible, but have de whole nine chapters - books of de same chapter and lays 'em open - said, and she would come and we could see her in person. Said the person -

(They used nine books?)

Uh-huh - there wouldn't be any way fer her to get on de bed.

(Nine books of what - nine different Bibles?)

Nine Bibles, all the same chapters - see, use those Sunday School books or whatever books you can; little Bible stories that have the same chapter, just like the 15th Chapter of John, you see, or the Psalms. Well, you see, we had difficulty in getting nine Bibles and they used Sunday School books with them. And you take those Sunday School books, and you just lie them down, you see, on de side of de bed and one to the head of de bed and one to de foot and then she takes the Bible, you see, and lies that right 'cross her breast.

[Nine Bibles should be used - three on each side of the bed, one at head and foot of bed, and one on the breast; the latter must be a Bible. These nine books are unevenly, *odd-numberly* placed.]

And so, we hadn't just finished fixing that and been in the room more than thirty-five minutes before she says, "Here she is" - says, "here's Miz So-and-So" - says, "here's Miz So-and-So." She said that she made a shadow between her and de light. She says, "Hurry up - she's done blowed out dat light - hurry up and come on out with a lamp - she's done gone and blowed out de light."

The lady [aunt] she says, "No, she ain't."

"That was her shadow," says [bewitched woman], "that's her" - says, "that's her - the light's not out - that's her - she's in between me and the light - ah thought mah light was out."

And the door shook again, but we didn't fix but one door, and then she come in the back door. There was two back doors and a shed on the house, and we didn't fix both of those back doors because it usually been the front door, see, where we come in to, the nearer the girl's bed - see, the bed was like there and we fixed the door there, but we didn't fix these two back doors. So, when she went through this door it just shook, and the back door just opened and shut, and we opened the door - opened the inside door and it looked just like looking out through her kitchen door, and it was still so just like we left it.

(Did you see anything at all?)

No, we didn't see anything, but she seen it. [Elizabeth City, N. Car., (438), 409:3.]

543. Her daughter wouldn't let her be shrouded.

(Well, why wouldn't they let her be shrouded - what's the idea of that?)

Well, they said people would find out where she was.

(Oh, I see.)

You see, that was to keep people from finding - knowing where she was, and she had been shot in her hip, and she was crippled in her hip. Of course, you know, she wasn't shot person'ly - she fell on the road and it [her hip] broke, but they said a man had drew her pitchure in the woods, you know.

He had a little store and each and ev'ry night someone would go in there, you know, and get things outen the store and he couldn't see nowheres they entered. So a man [*doctor*] told him one day what to do to prevent 'em - says, "Now, you put a hacksaw in there [storeroom? or keyhole?].

(A hacksaw?)

A hacksaw - that's one of them things with a whole lots of picks sticking up. I don't know now what you use it for. [He] says, "When you come back tomorrow, you kin sprinkle some salt and pepper 'round here near the keyhole" - says, "and when you come back tomorrow morning, she'll be standing out chere anxious fer you to go in" - says, "and don't you open the door and let her in" - says, "if you do, why you can't taken it offen her."

So that morning, the man says, when he came down, why she was standing there.

And she says, "Ah been here waiting and waiting fer you fer hours."

[He] says she just hollered at him.

[She] says, "And ah want some matches. I can't make a fire," she says, "and cook me and my children nothing to eat."

He says, "Well, I'm sorry, I haven't got no matches," says, "I'm started down to the post office and I haven't got time to go in the store. I'm in a hurry." And he went right on.

Ooh, they says she just shook and she ran on then and started running home.

So he went on back to the house - instead of keeping on to the post office, he went on back to the house. And he'd always heard that you could draw a person if you [the person] was a witch and draw dey pitchure on a shingle, or eitherwise on a cake of bread, you know, like people used to bake bread to a fireplace, *flour bread*. I don't know whether you've heard talk of it but they could.

(*Flour bread?*)

Yes, take and make it up like you gon'a make biscuits and put it on a griddle and sit it up to a fire - in front of a fireplace and let it bake. And he draw her pitchure as near as he could, or the image of her, you know, and taken it back in de woods and shot it - cut up silver money and put in there instead of the shots in de shell and shot it. And they said that she was just about a quarter of a mile from home and on a plain straight road, smooth road - no roots, not anything - and when he shot that pitchure just through de hip, she fell. Her leg broke - her hip.

And so de people went and found her - she hollered and the people came. And she said she had stumped her foot over a root and there wasn't any root there, and they said she had a broken hip. And so her daughter wouldn't let anyone shroud her when she died. [Elizabeth City, N. Car., (438), 408:2.]

544. So we didn't have any more trouble. Ah seen a man [*doctor*] and this where I was telling you about de frogs. So ah told him [about the witch or hag bothering his mother]. And he told me - it's about a piece of beef, says, "We goin' tuh kill beef tomorrow," say, "when you buy a piece of beef, be sure and have a piece of silver money to pay for it - you fetch it but I give it back to you." He says, [When] "you buy this piece of beef," says, "don't carry any pan or nothing out there for tuh bring in de house then, but let the blood drop from that beef right on straight on through the house, from beginning right on in the kitchen," say, "and you won't be bothered anymore," and he says, "they might come but they cain't come in."

(Was he a white man or a colored man?)

No, he was a colored man.

(Colored man.)

He was a colored man. And so I went down there to the gate and got the beef and he gave me a piece of beef liver too, see, and I had a piece [of beef] in each hand and de blood was just a-dripping, and it dripped right all round there [the gate]. And I carried it in de kitchen and put it on de table and I'd taken a cloth and wiped my hands. And my mother called me - she was help'l's then, and she called me then to come in and get the [silver] money [for the man] and I threw this cloth right on de floor. And it seems - looked like de blood just got

right down there. And my sister was out there and so she picked it up and hung up beside de door. Well, you see it was so bloody and all because it was - the porch, see, down there. They had one of those walkways [breezeway or *dogtrot*] between the house, and she hung it up there. And see, there was so much blood on it until it just ran up there, you know, against the side of de door - you know, like you have a nail for to hang a pan or somepin beside de door. So, that was a Saturday evening [afternoon] round about two o'clock. So, I hung de beef up in de kitchen. He tole me to put just a piece of paper or somepin lak that what I could throw right on away, under it fer to ketch the drops.

And that Saturday night 'tween nine and ten o'clock my mother lied down. So then, brother and I, and my niece what stayed there with us - we sits round dere. There wasn't but three of us dere to home - and my sister's child stayed with us.

And so we wasn't more than in the bed good before my mother called me and she says, "There's [they are] right round de house."

And I got out and looked and I didn't see anything at all.

She says, "Is there [they are there]."

And we had some geese and they was just de same as a dog in de yard when there was anything out there, and they was just running round and keeping a noise, just lak whenever a dog would get dere in de yard, or some person - just a-honking and keeping a lots of noise, and it seems like I had de funniest feeling to de shoes.

And she says, "It was right there in that window."

It was in the summertime and we had the screen in the window, wire tacked in. We didn't use drawed [sliding] screens - used de wire nailed in - and de curtain were up, and see there was a moon shining just as pretty and bright as day.

And she said they were standing right dere in dat window, "Cause ah seed 'em," says, "and I wouldn't tell you that there was somebody there, 'cause I was afraid you would get frightened and I know you would take the gun and shoot," she says, "and then that would tear my nerves all to pieces."

"Well," ah says, "mother, ah does feel funny."

She says, "Well, when you went out in de other room, dey come back," she says, "you go back in the other room and see will dey come back."

Ah says, "Well, if dey do, you kin'ly knock on de house or somepin."

And she says, "Ah clear up mah throat."

So I went on back den in de livingroom and went on through in de shedroom, and she said, "Here dey is," and I went back and looked and ah couldn't see anything.

My brother and I we took de gun and shot and ah thought my mother would die. And I've been shootin' dat gun ever since I guess I was round about ten year old, and had never had it kick before. But I don't figure though where it kicked me - see, I didn't hold it fast 'nuff when I was shootin' in de excitement, but I know it was a miserable feelin'. And those geese kicked up until day. That's my last great experience that I've had with witches.

[After informant leaves I comment to microphone.]

(And that ended the witch story - end of 438 - repeated things of yesterday because of bad recording.) [Elizabeth City, N. Car., (438), 410:1.]

#### THE DOCTORS AT WORK

#### REPORTS FROM LAYMEN

[Although relations between layman and *doctor* were previously mentioned, here we will consider in greater detail and wider field laymen's thoughts about and

experiences with *doctors*. This will complete our preparation for meeting *doctors* personally in the following interview section. Where to begin is the problem because *doctors* are many-sided persons - healer, witch doctor, ghost layer, seer, fortune-teller, shrine keeper, *spiritual*, buried-treasure hunter, love adviser, courtroom specialist, gambling consultant, bootlegger's friend, and just about anything wanted. I start with a rather broad subject I must call *diagnosis*.]

### DIAGNOSIS

545. Now in case a man's child - somebody has caused a man's child to wander about from the house, won't stay home, yo'll see the 'fect of it aroun' de fireplace. Dere'll come a drove of ants, black antses, all on de mantelpiece comin' in droves, some goin' an' some comin', an' will cross each othah this way, ANTS cross each othah goin' to an' fro. Well, people have oftentime wondered whut does that mean. Yore child will wander aroun' an' can't stay home. Well, now there's remedy fo' that. The remedy is, if yo' would like to heah it, take some salt - Epsom salts, some quinine an' black peppah an' mix it together three days continuous, an' sprinkle it all on de edge of de mantelpiece all aroun' it an' those antses will leave. Any child mind will become settled.

(Well, why are those ants there? Have you any idea?)

Well, it's a sign your child's mind is not right - it is unsettled. Where dey come from ah don't know, but dey will cease to come.

(Well, what causes that? Somebody has done something to the child?)

Somebody have done something to de child to cause de child not to stay home an' aggravate de parents, keep de parents confused an' dey don't know whut's de matter with de child. He will come home an' his mind become settled fo' a while. Event'ly de chile go clean off an' won't stay at home none at all - dat's a sign of dat. [Fayetteville, N. Car., (1408), 2530:17.]

546. This was in Caroline [County, Virginia]. This is a *cunjuring* thing. It was two sisters. One sister took the other sister's husband. So this sister had a spell put on the sister who took the husband. So she became suddenly ill and sent for her son and he came. And she grew so ill they sent for the doctor BALL and he came, but did not do any good. So finally, the son sent for a neighbor and the neighbor thought she was going to die so she sent for the older son. And when he came his suggestion was to send for an old colored woman who's supposed to be a *cunjure*. So they sent for her.

And she came in a buggy with her grandson driving. And she called for the woman to come out to the buggy that was sick. And they said she could not come. So she insisted on her coming. But she said she could go anywhere in the house except to the front door. Every time she moved toward the front door she got worse.

So this *cunjure woman* got out of her buggy and stood at de front gate opening her bag of fixtures, and she took out a ball about the size of a apple - a wood ball, and asked for a hoe, after which she talked to the ball and said, "Go where I send you and when you have found the spot stand still." So she tossed de ball. It went a few steps and stopped right in front of the front door. And she told the boy to dig two feet right under that ball and there that he would find a bottle and bring it to me, which he did.

So she said to her [sick woman's] son, "Go, tell your mother to come to the front door."

So she got up and came immediately.

She didn't say what was in the bottle she found.

And the *cunjure* said to her, "Let your sister's husband alone." [Near Fredericksburg, Va., (71), by hand; in Caroline Co., 1886.]

547. We had a team, the name of it was Blue Caydex - a baseball team, an' we had chalunge of a very hard team, an' we were told to go to an ol' lady, that she could give us somepin that we would win. Anyhow, we goes an' tries the luck out.

An' she gave us a little bottle - cut glass. It had eighteen little BALLS balls an' somepin [a liquid] into it. One [group of nine balls] was EIGHTEEN dark, an' the others wus light, an' they were representin' each team, you see; an' when one of the nine would go down to the bottom, nine would come up to the top. That wus representin' the teams, one goin' down, an' one comin' up wus us. An' she told us to take that an' rub a little bit of it in the sand [of the baseball diamond] before we entered de game. An' we did lak she said an' we didn't have any trouble either. [Deal Island, Md., (?), 22:1.]

548. Dat's one part ah nevah did believe in, Captain, ah have tuh tell yo' 'bout dat. Ah've heard - a man have come tuh me an' told me that since ah wus a married man in mah home dat folks had done somepin to me - ah wus in hard BIBLE luck, an' if ah would give him so much cash he could go an' git me - put somepin - a toadfrog an' de tail of redhead scorpion - an' ah could avoid all de troubles dat ah wus goin' have in mah home, sech as.

An' then, too, once when ah first married, a man come tuh mah home an' claimed to be a root man - a man could give han's. He said to me - ah hol' de Bible on mah desk - ah'd comed in from mah job and was there settin' down talkin' wit mah wife - he said that someone wus goin' git between me an' mah wife - he could take dat Bible an' make dat Bible dance.

He said, "Now, this yo' Bible - yo' bought dis Bible."

"Ah didn't bought it."

He said, "No? Yo' bought it an' yo' present it to yore wife." An' he said, "Anyway, anybody is working against yo' an' against yore wife," said, "ah kin make dis Bible tell us by dancing, as I call to it."

So I set there an' listen awhile after de man talked. Yo' know how a fellow when he don't believe whut yo' saying. Ah says, "Well, now yo' come with *han's*. I understand dat yo's a man go roun' givin' *han's*." Ah said, "Well, ah bought dat Bible as yo' say an' present to mah wife. Ah did, but so fur as de Bible dancing, ah don' believes dat any man on earth kin make a Bible dance. But ah do believe dis," ah said, "ah know dat ah kin make yo' dance."

An' ah set dere awhile an' he commence talkin' about a fo'k - he could take a fo'k an' put dat fo'k - two fo'ks in de Bible an' talk to it an' it would dance, a natural dance with a man, an' he say if ah didn't believe, he could make it cut up a jig, jes' lak an ole-time jig-dance. People used to say jiggin'. An' he said he could make dat Bible do that. So ah didn't give him time to make de Bible do it. Ah jes' tole him, ah said; "Now, listen, jes' wait'll ah come out in de road an' ah'll find out can't yo' dance de same as de Bible." An' he leaved.

(In preaching and getting around the country, meeting people, do you find that belief in that stuff is dying out - the belief in this conjuration and witchcraft is dying out? Or is there as much of it now as there was when you were a boy?)

No sir, not as much, now as it was when ah wus young. Well, about as much, but then folks don't partake of it as bad as dey did then. Yo' know, 'way back dere, folks wus a little mo' dumber den dey is now, an' anything lak dat would pretty near - a fellah would take on to him ["take him in"]. [Sumter, S. Car., (1381), 2453:1.]

549. They tell me now, if any of de family git killed, like you [want to]

find out who did it - let me see how I'll work that thing. Yes. If somebody got killed, yo' take de Bible an' you'll read in de Bible, in the - I can't call de [reference], "When ah pass by yo', ah saw yore blood polluted an' ah BIBLE said unto thee, 'Thou [thy] soul shall live'" = ["And when I passed by DIME thee, and saw thee polluted in thine own blood, I said unto thee *when* GARTER *thou wast* in thy blood, Live; yeah, I said unto thee *when thou wast* in thy blood, Live." Eze.16:6.]

At the same time you'll take a garter - any kind of garter like womens wear round dere laig, or if yo' have dese heah wrist ones like yo' wear on yore sleeve to hold it up, yo'll take dat. An' yo'll put it in de Bible an' yo'll hold yore finger on that garter wit a dime in it, an' when yo' read dat thing den agin an' call dat fellah's name, repeat his name five time. When yo' turn ovah dat garter an' it done slipped out from under dat dime, yo' put dat buckle on dere - yo' see dat garter got a buckle on dere - yo' put dat garter - dat dime done slipped out from under dat buckle as yo' call his name. Well, den, now lak if yo' say, "Will Johnson" over dat or "Sam Williams" when yo' strike his name. Yo' might possibly call several names, but when yo' strike de right name yo' watch dat dime - it'll slip out from under dat buckle. Dey tell me dat'll certainly find out whoevah it is, if a individual have done it an' nobody know who it is. [Waycross, Ga., (1138), 1853:1.]

550. Take an' pick - pick yore left, dis fingah right heah.

(The finger next to the little finger on the left hand.)

Yes, an' put it - take a key an' put it in de Bible an' de place where yo' turn dat book open, if it turns to "Now, an' it came to pass," whatevah yo' want tuh happen will happen.

(Where do you put this blood?)

On de key. Yo' put de key in de Bible an' jes' - well, yo' don' be lookin'. Yo' know, yo' drop de blood on it jest anywhere in dere an' then yo' place that key in dere. Den yo' turn open de book an' if yo' open it to a place whatevah yo' - yo' already make yore wish or whatevah yo' find out, whether it's goin' tuh happen or not - an' if it comes, "An' den it came to pass" or "now it came to pass" it'll happen, but if yo' don't turn to that, it won't.

(The blood is put on the key, though, isn't it?)

Yes, it's put on de key an' it placed in de Bible. [Fayetteville, N. Car., (1426), 2572:11.]

551. You kin take a Bible and tie a white string aroun' it, any kin'a cord string aroun' it, and lash a key onto it - whenever you tie dat string aroun' dere let de key be hangin' onto dat string. And take de Bible, jis' like you take de Bible up - jis' like dis here, like dis is de string and de key is fastened on dat [demonstrates - lifts up on the string, lifting up the Bible], and you say, "If Sich-and-Sich - if anybody has did anything to me, let me know by movin'." And see, dat Bible will be right still, it'll stay right still if dere's nothin' wrong wid jeh; but if 'tis anything wrong wid jeh, it'll swing jis' like dis here [demonstrates - Bible swings back and forth]. If you say, "If dere's anything here on me, swing and drop." Then it'll swing and fall. De Bible will fall. It'll slip right outh your han' regardless of how tight choo hold it - it'll come out. But after dat it swings like dat and let choo know dere's somebody has done somepin, dat'll let yo' know whether to go to a doctor - a medical doctor either [or] a root doctor. And after you do dat, why, you kin go to de *root doctor* and tell him dat you ain't feeling - [you do feel] like somebody has did somepin to you, and then he'll know 'zackly what, you know, start doin' for yeh. [Wilmington, N. Car., (260), 256:1.]

552. I've know a woman to do that.



(What?)

Take a little girl's photograph - a little grow awful fast, you see. And she disliked her and she shoved her finger at her and told her, says, "I'll keep even with your daughter" [*see Bad mouth* in Index]. And she go into BLACK-CAT DOLL AND SHOT her mother's house and it was a friend of her mother's, you see, see, that had her photo on a tintype, and she'd taken this photo and she buried it with de face down. See. And buried it with de face down but before she buried it, she got her some feathers.

(What kind of feathers?)

Turkey feathers, just turkey feathers, and she got those turkey feathers and she *cross-laid* those turkey feathers.

(How do you mean *cross-laid* them?)

Just like my hand is laying 'cross my fingers there now [demonstrates].

(Made a sort of X?)

Yes, sir.

(All right.)

And she laid those things down there, and then she covered them, see.

(Well now, what did she do - lay them in the ground with the picture on that?)

The picture on that and then she put some over de picture, and covered 'em up and she stuck one right straight up in de center of it, after she covered it, in de shape of a grave - she stuck one right straight up in the center of it.

(One of what?) [I knew what, but I want a definite statement from her.]

One of those feathers.

(I see. All right.)

Right straight up and down in de center of it. Well, the girl then, she began in the next ten days lingering. They'd taken this girl to the doctor and they'd taken the girl to the doctor. The more they'd taken her to the doctor, the more doctor medicine she take, the worse she get. Finally, it was a fellow come along and told 'um - old colored fellow, he come along and told this girl's mother that she was *hurt* and she never would get over it. See. And told her one of her friends did it, and told her to give him a dollar and he would cure her. So she done what he told her [gave him a dollar]. So when she done that the old man set something at the door like a black cat. See. Set that thing at the door and he went to saying magic and something, calling de Lord's name, and something just fell all out of that thing just like shots, running all over dat house. [Informant now confuses logical order by giving conclusion before final details.] And that little girl got up and she walked - she hadn't been up walking - she got up and walked and she got all right.

Well, this old man then, see - and he told her, "Now, the one what *hurt* your daughter will be here, but she'll be here before she [daughter] get out de bed." [The culprit would soon appear but the victim would not become well until later.] Shore enough she [culprit] walked in, and when she walked in, her husband [not the culprit's] took a wing of a chicken, with the bone in it, and hit her right in de forehead, and when he hit her in de forehead, it got de blood from her, and he taken some of her blood and give to dis man, and dis man throwed [daughter's] spell on hog he had out in the lot [cf. healing of demoniac in Mk.5:1, Mt.8:28, Lk.8:26; *see* Transference in Index.]

(On a hog?)

On a hog he had out in the lot - the hog went crazy - just runned - just hollered and just went plumb crazy.

(Where did that happen?)

That was up here at Kings - right up here at Kings' Crossing.

(I see - right near Vicksburg?)

Yassuh.

(How long ago did it happen?)

Well, that's been about four years ago.

(I see. Now, what do you mean *something like a black cat*? Was it something alive?)

No, it wasn't alive, but it was in the shape of a black cat, you see, just cloth - showed up just like a black cat, just like you got on dat black coat dere [informants frequently mentioned my black coat - see Coat, my black, in Index], but he had it in the shape of a black cat and he set it on the floor. You see.

(And something fell out of it?)

Yes sir - something come out of it just like little balls - just like little shots, and run all around over de floor.

(I see. Well, did he find this thing that was buried or not?)

This woman brought it - this woman come and brought it - she come and brought it. See.

(I mean, did he find that stuff that this woman had buried?)

That this woman had buried on the girl? Well, she come, see. Well, she come to visit dis woman dat morning before the child get up. She had it in her hand. She had went and took it up. See, this man had been there, you see, he made her take it up, you see. And she took it and when her husband hit her, she dropped it out of her hand.

(What did that man hit her on the forehead for? Who told him to do that?)

This man what had cured the child.

(Told him to do that?)

Yassuh.

(Use the chicken wing?)

To use the chicken wing and hit her with the bone of it, so he could get her blood so he could throw the spell on a hog.

(I see. Do you know how he put the spell on the hog?) [Fortunately she does not know, the story would have been too complete.]

Well, I see the hog hollering and hootin' - never see do nothin' like that.

(I see.) [Vicksburg, Miss., (735), 1001:1.]

553. Take an' go, not exactly [to] a crossroads, yo' know; roads run lak a *T* - one jes' run dis way, up, an' dis one come up to it lak dat, yo' know, a *T* road lak. An' yo' go in that road, lemme see - if dis man wus shot, dey COAT use his coat. Carry it to dis *T* road an' take his hand an' reach down underneath de coat right in de middle, back of this man's coat, an' take sand an' sprinkle it all ovah dis coat, an' den walk back an' call dis man's name three times an' de coat will lift up off de ground lak dat. An' he ask 'im, say, "Did a certain person - John or Jack, kill yo'?" An' dey say that coat will move ovah in the sand, and dey say when de coat move ovah on dat side, dey say on yore way back to de house, why yo' meets de man who killed dis person.

(You put this coat right out there where these two roads come together - put it on the ground and you take some dirt from under the coat and put the dirt on top of the coat? And then you ask the questions?)

Yes.

(And if the coat goes in what direction?)

If the coat come up lak that.

(Goes up in the air?)

Yeah, not far, yo' know; jes' lak if yo' push it up lak that [demonstrates].

(Lifts up?)

Yeah, an' say yo' walk back off from it a lil' piece an' call this man's name

dat dey say shot dis person, an' dey say dat de coat will move ovah tuh de side - like slidin' like de wind wus blowin' it, an' dey say yo'll meet de person on de way back.

(The man who puts the coat out there.... he calls different names, and when you get to the right name, this coat will raise up a little and move to the side. And when it does that, why he will meet this fellow on his way home?)

On his way back. Maybe he'll be left out of town, but he will come back. He can't stay away. [Fayetteville, N. Car., (1403), 2526:1.]

554. Yo' take a person - de family of a person dat got killed yeahs ago, say, "Well, ah wonder who killed him, ah don't know." Well now, say, "Well, we'll go to a fortune-teller." Well, go to de fortune-teller an' he'll take some coffee, po' it in a cup an' he'll let chew drink three little sips of it an' he COFFEE turn de cup down. When dey turn de cup down, let it set dere about five minutes. After den he'll take it up an' he'll look in it. Yo'll see de grains of coffee an' de very picture of de person dat killed him, an' it tell yo' directly, jest lak if it's two miles or three miles - well, yo' see dem grains of coffee will be jest dat fur apart an' jest de very shape of it [miles] an' tell 'zactly. Dere'll be letters cut - de 'nitial of his name in de cup. [Waycross, Ga., (1097), 1771:3.]

555. (What did you say your name was?)

William Scott.

(William Scott. All right. No. 535.)

[On my first trip down the Eastern Coast from Virginia into Florida, I occasionally still asked a person his name and casually gave him a number. Both practices I have previously stopped, recording only a name volunteered and the number before entrance or after departure.]

Well, dis woman dat I was goin' wit, see - me and her quit and she had wanted to come back to me, and ah wouldn't take her back because ah ketched her doin' wrong. She try to do me harm. She git another man to set some stuff on me to - some stuff for me to step in. She know ah was de first one to cross over it in de mawning to go to work. Ah come on out and go on to work and it started about eleven-thirty that I felt my back giving and mah laigs they cracked - ah couldn't hardly walk with it and ah asked to git off. At dinnertime, at noon, ah git off and come on home. By de time ah kin git home mah laigs and toes was all swollen up. So I went to a doctor - he's jest here on Commings Street, *root doctor*.

(What was his name?)

Williams - he named Williams, too. [Informant's first name William - *doctor's* last name Williams - hence the *too!*] He lived here right now. He stayed dere on Commings Street and now he moved. So I went to him and explained mysel' dat Satiday. So he said, "Well, ah tell yuh what chew do - you come back here Sunday mawning round five 'clock or six 'clock [or] Sunday noon," he said, "so I kin see what I kin [do] wit cha." [This is an act of magic - the magic delay.]

So ah went down dere. So he tells fortunes in coffee. So he went round dere and he tells me to sit down and he git de coffee and he tell me, he say, "Well, boy, ah kin cure you" - it would take seven dollars. Ah say, "Yes sir."

He say, "Now, whut ah want chew to do - ah'm goin' give you dis dime." He say, "You take dis dime ah give to you and you take dis dime and you cut it up real fine." He said, "An' you git chew a piece of red flannel and you take dis red flannel and rub dis dime round and round in dis red flannel." He said, "An' git a little bit of sulphur an' put wit dis silver whut you cut off de dime and work it round in dere good, and after you rub it round dere good, you take some assafitadee [asafetida] and put wit it and sew it up in a bag and put it round yore neck." [This is a *hand* or *mojo* or *toby* - see Index.] He said, "An' you

drop back to me Monday and ah'll let chew know whut I kin do for you." [Again, the magic delay.]

So dat Monday ah went back to him and when I went back to him, he said, "Well, you come on into de house." I went back to de house wit 'em. He said, "Now to-night at twelve o'clock," he said, "you come here to me," he said, "an' ah'll fix you up good to [at] the Morris Brown Cemetery.

(Morris Brown Cemetery.) [Negro cemetery.]

So ah went out dere wit 'em dat night an' he said, "Now ah want chew to do dis." He said, "Ah want chew to walk wit me to dis grave," he said, "and ah want chew to pick up a handful of dis sand," he said, "an' you walk backwards six feet [steps] and t'row it over you and wheel to yo' right."

(Throw it over - how do you throw it?)

T'row it ovah yore left shoulder an' wheel to yer right. An' I done that. I walk six feet and wheeled to mah right, wheeled to mah right. And he said, "Well, come on back home now."

Ah went on back wit him - ketched a [street] car and went on back to his house. And after I went back to his house, he said, "Now, what chew want me to do - do you want me to *dress* dis woman or *fix* dis woman?"

Ah said, "No."

He say, "Well, all you want's me to do is unloose you?"

I say, "Yes sir."

He says, "All right. Now, look whut I'm gon'a do. I want cha in de morning to git up early," he said, "you git up early and go right to the step, and take you a big spoon - cooking spoon and dig down underneat' dat step," he say, "an' you see all yo' troubles right to the step." So dat morning I git up and I dig down at de foot of de step and when I git dere [it] was a little package rolled up jest like a little - about de size of a egg - in de package looked like it was gunpowdah and some other - ah don't [know] whut to tell yuh - some other stuff in dere real fine like little grounds and dust and things like that. An' I dig it up and after digging this up - he say, "You bring it on to me" - and I dig it up and I bring it on to him. He said, "Now, this was the beginning of you' trouble."

An' so after dat, mah feet begin to goin' down - de swelling stuff begin to leave mah feet. Den he say, "Well, ah'll boil some *root medicine* now, to get that thing out chure system." An' which like he did. He went and boiled dis medicine and ah dranked dis medicine ever' twice a day until it went and went until it went down to my feet - down to mah feet. Now, ever' summer dat same thing come out jest like some 'neral [veneral] disease, jes' broken out in yore feet, ever' summer. It goes back in de wintertime, but in de summertime, spring-time, it like that.

(In summer you still have it?)

Yes, sir - got it now.

(It looks like a veneral disease?)

It jes' broke out in a fine bump and then it turn out sore. Then it swell - it start in de knee and den it go right on to de feet - all the ankles and ever'thing swole up - jes' like it swole up now. [Charleston, S. Car., (535), 649:1.]

556. I'll tell you what my father saw in a white girl's coffee cup. She brought her cup to my father, asked him to read it. He looked in it and said he did not want to tell her what was in it, but she begged him to tell her. He saw a casket [coffin] wit lots of flowers on it. That was Saturday morning. Tuesday afternoon she was dead. [New York City, (1), Ed.; Wilmington, N. Car., 1915.]

557. If yo' wanta know whether yo' goin' git married or not, yo' kin take a

spoon an' put it in a cup an' po' coffee grounds in it an' if dose coffee grounds circle roun' an' makes a circle right roun' de top part of dat spoon, then yo'll git married; but if it doesn't, yo' not goin' tuh git married. [Fayetteville, N. Car., (1426), 2572:10.]

558. I had a aunt, she got *hurt*, and it started up in her head and it jes' keep on worryin' her head. And so she went to a *doctor* and found out that somebody had put somepin down for her. It somepin wrahhpped up in a little bondle

COMPASS and they had it over the door. It was some kinda powder and some sharp instruments in there, look kinda like pins - it didn't have heads on it but it jis' was straight sharp. It was a *rootman* find it. He took a little somepin like a watch and laid a fifty cents on that, and anywhere they got anything down, it was a little hand turned [either a compass or buried-treasure finder], and that little hand turned toward that door and he went and got it. He took that [*cunjuring* object] - I don't know what he did wit it. He gave her some sweet milk and sheep bur [round droppings - dung] and sulphur mixed together. They boil that [sheep dung] and get the juice out of it - the sheep bur - and pour that in there and then mix the sulphur with it. And then she got well. [Wilmington, N. Car., (245), 241:5; happened near Sumter, S. Car., 1934.]

559. I was married quite a spell and I met this woman, as I was lodging wit her. Well, she seemed to have been my best friend before she knowin' dat my husband was goin' tuh marry me. At de time we was gettin' ready CRYSTAL BALL to get married she attempted, no doubt, to separate us. And she got very special pieces and cut 'em into pieces. Well, I found 'em after goin' to see dis man.

(Well, tell me about going to see that man again.)

I went to see de man and he says to me, he says, "Dis woman is your worst enemy." Said, "Dis woman means to separate you and your husband."

(And he was looking into a crystal or something like that wasn't he?) [She is retelling the beginning of the story because I had failed to start machine.]

Yes - you want me to tell dat again?

(Yes.)

He said, "Well, I will show you dis woman as your enemy, and I wants to see whether you know her."

The crystal was as big as a - great big round crystal and just as clear as a crystal - that's why I thought it was a crystal - must have been a crystal ball.

(You actually could see her in there with her arms spread out?)

I seen her spreaded and when he put de crystal, he said, "Now, look in here - it tells you."

I says, "All right." Dis woman was standing between me and my husband like this. He say, "Now, dat's to keep you apart."

(Well, how did it happen that you went to see this man?)

I went home. I had something it effected [affected] me like the rheumatism - that what she had done it effected me just like a rheumatism. I had on my knees something de shape of a egg, dat you would bury you finger in - you know, it would give.

(Was it a bump - a big bump?) [I am trying to prevent her from omitting details previously told.]

Yes, it was right in this place and it just like you would bury a egg in sand; you know how de egg is an oval - something like dat and it would be half buried - and if you stick your finger in it in de morning it wouldn't come up through de day. And so he examined it and he had to give me a bath. He put de feet just in a bath and he - course I didn't want him to go dat far, but he said that he were

my best friend. Then I begin to know it wasn't rheumatism, when he told me about de woman. So, well, I said, "I don't believe what you say." He say, "Certainly, you don't believe it but I want to show you." And when I seen de woman I believe there was something that wasn't so.

So, she was just between us - she trembled just like a leaf - just like that [demonstrates].

[How he agitated the concealed photograph depends upon whether the crystal was in his hands or on a permanent base. More important than the *how* is the cleverness of the *why*.]

I says to him, I says, "Well, why is that [trembling]?" He says, "She is very nervous - I'm sending it, turning it back to her." He said, "Now, when you go into your home" - I were leaving in a day or so - "you go to walk." I had to be carried upstairs and brought down. He say, "You go to walk and when you go in, you just say, "Take it off of me and put it on her."

(You say that as you went in the door?)

I was to say that as I go up de steps, and he give me something to sprinkle as I passed - "Take it off of me and put it on Julia" - her name was Julia - "take it off me and put it on Julia." [He said] "In a few days Julia will become just like she wanted you to become."

(How many times did you have to say that?)

Right as I was goin' up de steps.

(Was there any number of times you had to say it?)

Right on as I goin' up the stairs - till I landed upstairs. I lived over her. And in a few days, he said, she'll become just like she intend me to become, and that was that she'd be sore - all of her private parts would be very, very sore and she'd be so - just effected nobody wanted to have her round. Well, she did.

And he said that she'll ask you to wash for her. He said, "Don't fail to do it." Well, dat scared me to death and I wanted to get - you see he said, "Dat's your only savior - that's your only savior." So I went downstairs that morning - she asked me - and she was in a bad condition, and "Don't let dis woman get to your back." Well, it would be every five minutes she could be in dere, and I had to get up, you know, and turn my face to her, and I washed de clothes and I hung dem out. And when I get to my landing up de stairs again, he says, say de same thing, "Take it off of me and put it on Julia." Well, dat woman was taken down so nobody - her husband left her and nobody stayed in dere, all de lodgers left. She was just so offensive - de house and everything. And she stayed that-a-way, I reckon, about three months in de house all alone, nobody paying no attention. And she died all alone. And they found dis package dat belonged to me where she had - and - because I knew de things - and some of my dress and it was something - I said it was red pepper and dis man said it was. And he said that these things were put together to separate us through living very much like two cats or dogs, see, and they'd make me fight. [See No. 78 in which a woman becomes a drunkard because another woman put a spell on her.]

Well, while he were treating me, he put me in dis bath and over here he had a table dat he mixed up all kinds of stuff - he had that table full of everything. So this solution that he give me to keep up de bath was something like bluestone, and he had bluestone - as I think it was, and - I was looking right at him - and he had sulphur and he had some kind of a white stuff looking just like salts, I guess.

(Any kind of salts - like Epsom salts.)

Epsom salts - very much like Epsom salts - and he would mix it - he'd do like that [demonstrates] - mix it.

(He would cross his arms.)

Yes. [She continues demonstration.]

(Then he would do like that - fold his arms.)

I - here - that - yes, just like that. [Demonstration continues.]

(Then he would move his hands out like that - and he would bring his arms back again - and fold them again - and they would keep going out - hands going out.)

Yes, six times.

(Six times - while he was mixing it over the water - after it or what?)

He had de water now, it was just like spring water - it was just so clear and.

[She stopped here while I changed to cylinder 429 and as usual I talked to distract attention.]

(He mixed it for you - he put it in a bottle, this medicine?)

Yes, and I was to drop that, which - he said it was two drops or something - looked like blood.

(After it was all mixed up it looked like blood?)

Yeah - no, he just put three drops in dere - very much like blood.

(Oh, he put three drops of [something looking like] blood in there?)

Yes, and he told me to take this and bathe that leg down with mah feet settin' propped square and flat in de basin or in a tub, any place that I would get, and I was to pray and ask de Lord to uproot that. Sure enough I did - in about four days I was ready to run upstairs, and that place gone.

(Was it on the side of your knee or just above your knee?)

Just above - right up on top of de knee - not on de cap but right in de - like in de lap-like of de knee.

(Oh, in the lap - I see - one on each side?) [I evidently thought I saw then what I do not see now.]

Yes, one on each side, and they were to go all over me and I was to break out so my people would have left me like her people left her.

Well, after she died, why I got on splendid and my health improved and everything seemed to be going on nicely, and this husband and I got back friendly again, and we live together now.

(Where did this happen - up here in Petersburg, you say?)

Yes - no, no - in Norfolk. Now, Petersburg is mah home. [Now - at the interview - she lived in Norfolk.]

(Oh, Petersburg is your home, I see.)

Yes, and they took me to Petersburg to this *doctor*.

(Oh, this *doctor* was in Petersburg?)

Yes, de *doctor* was in Petersburg.

(What was his name - is he still alive up there?)

Now? I don't think he is, because I tried to look for him for another friend and I don't believe dat he is alive. De last dat dey say dat he was in Richmond. But nobody over there kin tell anything about him no more than he were there, and nobody in Petersburg kin tell no more 'en he was there - lived over in Pocahontas in two huts - there were dirt floors and roughly fixed as a bed - you might say a bunk - that's the way he stayed. And it was a dirt floor in both of these bunks, these huts - and I went in both of 'em - send me first in one and den the other, and I stayed there all day. He ordinarily treated in those places - and when I come on there.

(He treated in one room once and then go and treat you in the other room?)

Yes, and each time I was in a different kind of a chair.

(Different kind of chairs.)

Yes - now one chair he screwed me up to be tall - you know, somepin like a office chair.

(Oh, like a office chair - I see.)

Yeah - a office chair brings you low and high, and he screwed me up. I didn't have to get down for anything until he got ready and then he would attend and do everything, but he used this medicine all de time, see.

(What you had to do at home, he did it in the office first?)

Yes.

(Well what sort of - what did he have in that tub - did he have water in that tub or a special mixture in there?)

He had water.

(Just plain water.)

Yes, first it was warm water, and then he put dis medicine in there.

(In the water that he had prepared?)

Yes, and then he told me what to repeat, when I went up de stairs, "Take it off of me and put it on Julia." "Take it off me and put it on Julia." And it took me about six or ten times to say that going upstairs.

(How long ago did this happen?)

Well, that was - I was quite young.

(About how many years ago would you say that was?)

Oh - that would be thirty years - have to be thirty years and more, I think, too - yes, a long thirty years ago. And I see dis man, I think, twice after dat. After I had improved a little, I went to see him again and he says to me, he say, "Don't have anything to do with dat woman whatever - if you even correspond with her, it'll bother my work." And sure enough dat man was doing miracles round in Petersburg and I know people now that he attended, if they are alive.

(What was his name - do you know his name?)

He was named Skipper Tan - John Skippertan.

(John Skippertan?)

S-k-i-p-t-a-n.

(I see.)

A most peculiar name - and he looked very much like a cat.

[This reminds me of *Doghead* whom I twice tried to find in his shack on an isolated public dump in or near Newport News, Virginia - see Introduction. While my machine was stopped I had evidently returned to the almost forgotten package.]

My hair?

(Some of your hair was in that?)

Yes, my hair, and these pieces and this [what] looked like to be salt. They were all folded up in a neat little - you might [say] little papers, little piece of papers and there wasn't much of it, you know, but dey were in just little papers about a inch long and I reckon about a inch square - just folded 'em all in dere, and it seems dey were in something like tissue paper, and they were folded over, and when I got dem dey were under my bed. [Her words do not mean what they say - the reason for my following comment.]

(That's where they found them.)

That's where dey found 'em - under my bed.

(How many were there of these little things folded up that way? Did they count them or anything like that, these little pieces of paper folded up inside of that cloth?)

No, he didn't count dem.

[The *doctor* found them.]

They were a powder like and de other pieces in dere and my dress - piece of my goods, I knew it by dat, you see. Well, now, how anybody got it but her, I don't know. So, that's why I know when he told me dat this was the woman - I'd seen de woman [in crystal ball] - he said, "Dis is de woman dat did dis to you."

(You say your mother took you down there the first time?)



Yes, mother took me.

(Well, what did she think about it?)

Well, my mother thought it was rheumatism and she took me. This friend of hers didn't believe it was rheumatism, but she didn't tell my mother - she just said it was a doctor that would cure me, and I went over there - just married, you know, and couldn't walk, so they tried everything they could to see whether it would do any good.

(How soon did this affect you after you were married?)

About three months.

(About three months after you were married?)

Yes - I was married from her house - I lodged with her.

(Well, what did it feel like when it first started to come on - how did it come on you, I mean?)

It come on just like, you might say, pains in mah feet and laigs, and ah complained about it for three weeks - I think it was about three weeks coming.

(Did you have a headache or backache or anything of that sort with it?)

De laigs pained and then it affected me in my back, which I never had backache since or before, and I couldn't get up and down de steps - these knees and this back wouldn't allow me.

I didn't think anybody was tryin' to do anything because I didn't believe in such things.

(You just gradually started to get pains in your feet and your legs and it kept getting worse?)

Yes.

(And in three weeks, you said, you couldn't walk at all?)

I couldn't walk at all - I couldn't get up unless somebody helped me. Well, ah thought I was going home as I didn't have any people heah. I was going to leave and go home until I got well, and I did. When I got up there, a friend of my mother's said she knew a man that would cure me, and she believe all de time what it - what she was going to do - she went with us. Now, my mother didn't know this man, but she knew him and she took us over there, and I thought I was going to a doctor.

(Well, when you first went there - what did you say to the man - did your mother speak to him or who spoke to him?)

The minute I come into the hut, to the place - nobody spoke. He said, "Good morning," he says, "and what are you here for?" He didn't give me a chance to say what I was there for. He says, "You're painful - you're sick - it's good dat you come." Well, ah begin to be all funny-looking and feeling funny because why should he say I was feeling bad. I was feeling awfully bad.

And he says, "Walk right in dis room and I'll wait on you right away." He says, "Now, don't you be scared." Just like dat [she imitated his voice]. Well, ah suppose he knew he was comical looking, and I would be afraid. And he didn't let my mother stay in dis room. And - but I was so anxious to get well, as I had just left my home - married and left a home - all dat.

(You left your husband in Norfolk in other words.)

Yes, he had to stay on the job but I went to my mother because I thought I was going to be real sick. So I sent for money and he sent me \$25 and I had to pay him a part of the money when I went in, and then when I got through and got well for him to discharge me, I paid him the rest. But he said, if I was to take sick like that again I could come to him and he would give me every penny back. But I never felt it or seen it again - it went away just like de wind would blow a piece of paper away.

I didn't realize it was going or nothing, but I realized that I didn't see it

anymore and I continued to walk. I walked everywhere after dat and I didn't - I warn't no time married before I was sick and I just couldn't understand, but now, I believe more in it after he showed me dis woman. Well, if he hadn't showed me dis woman, it would be just like some throwed to east or west 'cause I wouldn't have believed in it. But I did believe in it afterward.

(You actually saw this woman in there, you say?)

I saw her like I'm looking at you, and she was standing between me and my husband, and he said, it was to separate us, and dat was her working to an end. But she died just like she intend me to die. I would have suffered just like she suffered.

(Did she have those bumps on her when she died?)

Ah don't think she had the bumps, but she was just all over sores - she had very bad trouble and sores. She was sore just everywhere and the *doctor* pronounced it incurable, and dey couldn't do her no good.

(I see.) [Norfolk, Va., (454), 428:1-430.]

560. I've been *hurted* with this here *witchcrafter* twicet in my life. The first in 1918, I was workin' down to the Broadford [Bradford?] Iron Works - dat's down here to foot of Church Street - an' I was a mechanic helper an' I was installin' a motor there one day. They'd pull de truck from de river up to de machine shop that was to haul de heavy tools out from de water up to de shop an' one day I was workin' along an' workin' along an' didn't thought about anything. That night I come on home an' de nex' mornin' I got up, aimed to get up - this ahrm heah felt like it weighed hunderd pounds. It would carry me down lak dis, as fer as that [demonstrates].

(Bend you over.)

Look like it would weigh me on down like that. I laid down [on] de cot in there an' hold it up like that an' kinda feeled it. So I called my wife, I said, "Look here," I said, "this ahrm look to me lak it weighed a hunderd pounds." I thought it would pull my head off of me.

She said, "Well, whut's de matter with it?"

I say, "I don't know. I jis' can't hold my shoulder up heah an' dis ahrm jis' heavy."

"Well," she say, "if you can't go to work today, well you'd better git de doctor."

Well, I got Du Bose[?], he was de family doctor. So, she went out there an' called him up. He came there an' gave me his medicine. He give me some rubbin' medicine to rub it with an' some internal medicine to take an' I took that about two months. That didn't do me any good atall - it jis' look like it was gittin' worser an' worser an' worser an' worser. I jis' had to put that hand an' hold it in a sling like that.

There came a man heah from Greenville, South Carolina. His name was Doctor Daniel - Daniel somepin, I can't remember his whole name now. But he claimed to be a medical doctor - he was a medical doctor an' he was also witchcraft doctor. So I went to him. I heerd about it, I went to him that day. I told him about how this ahrm was an' I had my family doctor workin' on it an' he seemed to not do me no good. He say, "Well, I will examine it an' see what's de matter." He say, "I don't care what's de matter wit joo or anybody," he says, "jis' as long as you're hurted by witchcraft, an' if you's *hurted*, if it's rheumatism or your blood or somepin like that, I can git you all right."

So, he set me upon [a] chair an' we set down there in the bedroom an' [he] took a bag [imitating doctor's kit]. He looked down an' he looked in it an' got out a glass - it wasn't a water glass - about - it was about dat high [see later] an' set it down. An' he brought out a great big white ball [demonstrates].

(Three or four inches in diameter.)

An' set it on de table. An' he put that ball right on top of de glass [stand or base], an' he set there, an' the ball started to turnin' right on top of de glass. He says, "Now, if anything [is] wrong wit you," he say, "after de date that you was *hurt*ed," he say, "you'll see what'll be the consequence nine days after they *hurt* choo." After that the ball kin'a stop. The ball stop, it got as black on de other side yonder as that table there [which I was using], an' then it [this side towards informant] was jis' like a lookin'-glass then, only turn to me.

An' I looked on that glass like that an' seen a man comin' from down out de boiler shop wit somepin in his hand jis' about that long - it looked like a feathah about that long, about a foot long, an' he comes there where dat I was installin' some motor up to de shed up there, an' [demonstrates] he picks up mah hammah an' took de hammah up by de ball [steel head], an' hold dat hammah up an' took dis thing out of his hand an' hold de hammah down on dat side an' hold de hammah down on dat side, an' hold de hammah down on dat side. [I now comment:]

(Holding the iron head of the hammer, with the handle pointed downward, the man took this *dressed* feather and rubbed it down both sides of the handle and he did this three times on each side.)

An' I was lookin' [at] him jis' de same as I'm lookin' at you.

An' he laid the hammah down. So, he went on back down de shop an' then I come out de shop an' go up there an' got up mah hammah, I nailed the motor down an' started de motor, then went on back de shop. I was feelin' jis' as good as anything in de world. I went back de shop an' went on to work - worked on aroun' an' worked on aroun' that after he had did that.

Well, I set there. He told me, "Well, now you see - you see what's happened to you," he say, "now you were *hurt*ed nine days 'fore dis thing [pain] happened." He says, "Now I kin cure you."

I says, "Well, all right; if you can cure me cure me."

He says, "Now, you do what I'll tell you to do - you take jis' whut I tell you to do an' I'll guarantee you I'll cure it. I'll cure it for forty-five dollahs an' you give me fifteen dollahs now an' the others after you're cured."

I say, "All right." I give him fifteen dollahs.

He say, "Now, you go back home." He say, "You got any red peppah?"

I told him, "Yes sir."

He say, "You got any saltpeter?"

I told him, "Yes sir."

"Well, you go on back home an' git joo about a quarter of a pound of red peppah an' get choo two balls of saltpeter about as large as the end of your finger. An' grind that red peppah up good an' fine an' put it in a pint of water, an' grind that saltpeter up an' put it in with that - saltpeper an' dat red peppah together. An' git choo" - then I went an' got a five-cent box of sulphah - "take a half a teaspoon of that sulphah ever' night an' mornin', take a teaspoonful of dat peppah-water three time a day," an' that was fer nine days a piece. It cured me. [Wilmington, N. Car., (295), 303:1.]

561. ["Mollie Lee (a *doctor* in or near Suffolk, Virginia) received her crystal ball through the spirits" - from a note about her.]

562. Ah heard of people usin' shoes in runnin' watah, yo' know, bury it in de creek, whare de watah runnin'. Bury it an' let de watah run ovah it. Well, ah knowed a woman outen mah home, she come pinin' away tuh  
DEATH AND DIAGNOSIS nuthin' an' she wus larger den yo' an' she jes' pine away  
 an' died. An' aftah she died, well, her people went tuh  
some doctah, a *two-haided* person, an' dey tole 'em dat her shoe wus in de creek

in runnin' watah, an' dey say it wus buried jes' about a half a foot in runnin' watah, an' said that whut caused her death, caused her tuh pine away an' she wus not sick or nuthin', an' she jes' went down tuh nuthin'.

[Informant cites another case surely taken to a *two-header*.]

(Whom did this happen to?)

Tuh mah sister's chile - de baby, yo' know - it wus walkin', jes' a little tot walkin', an' it jes' got weak in its back. Dey taken it shoe an' throwed it in de fiah an' burned it up. Dat's all dey done. Dey didn't nevah put nuthin' in wit it, jes' taken de shoe an' stockin' an' throwed it in de fiah, an' dat made him weak in de back an' in de knees, so he couldn't stand up, stopped him from walkin'. [Memphis, Tenn., (1544), 2795:5&6.]

563. Well, may I tell mah experience about it? Well, once ah was dressing a lady's hair an' I slightly took off mah shoe, de left one. Well, de lady was an ole enemy of my father and I didn't know any definite reason why she should do anything to me. But on June the 4, 1937, I immediately had a swelling DREAM around mah ankle. Ah didn't pay it any attention - ah thought it was probably from my shoe, and it continued to grow. Everything got swollen 'bout me 'cept mah arms, and I didn't know de reason why my daddy cared [carried] me to de doctor's - he [father] thought it was a touch of dropsy, but de doctor said it was dropsy an' gave me medicine. The more *medicine-medicine* [*doctor's medicine*] that ah took, de worse ah got. Ah only found out whut was de matter wit me by a dream - an' I interpret de dream mahself. I had a dream of mah mother. I dreamt she had a jade green earring - earring and necklace round her neck, and I asked her whut were they for. She say, "Darling," [she] says, "Green signifies poison." An' ah immediately waked up - an' when ah awaken ah went downstairs an' tole mah daddy just whut ah dream an' interpret mah dream to him, an' so he carried me to a *root doctor*.

An' de *root doctor* tole me dat ah was *poisoned* an' ah wasn't *poisoned* from de mouth - ah was *poisoned* from de shoe. An' he took de shoe an' *dressed* it fo' me an' tole in five days ah would be able to wear mah shoes agin, an' ah was.

(Did he tell you how this shoe was *dressed* for you?)

He didn't tell me definitely how de shoe was *dressed*, but he tole me the lady had placed something in it. And he took this shoe an' sprayed it with salt. An' after spraying with salt, he tole me tuh wear it. I wore de shoe an' immediately my swelling went down within five days. [St. Petersburg, Fla., (1005), 1620:7.]

564. She [the informant's grandmother] commence with a sore leg. An' she go to the doctor for a treatment, an' the more he 'tend to it, de worser it would get. So one *moon night* she lay down an' she dreamt about a remedy fer it. She got up the next morning, she went out an' sit on de doahstep - an' she say she dreamt that a ole lady tole her to get some cow manure an' put on this leg an' that would heal it. So she went out an' set on the step. A cow came by, an' she took de manure an' put it on her leg, an' five black-headed worms came out in dis manure. She nevah did have any more trouble with it. [Was she told in the dream to sit on doorstep until a cow came by? My note, while transcribing reads, "This sounds like the remnant of a folktale" - the theme.] [Wilmington, N. Car., (205), 197:2.]

565. Yes, well, that was in Columbia [South Carolina] now. That was years ago, you know. My mother was alive then - this was a long long time. I had been a girl of about seventeen or eighteen years old. We were living on Smith Street near [Something] Street and in my slumber one night de spirit tole me - must get up next morning and when I come down de steps in de hallway must turn my back and come out de door backwards. When I come out de door backwards, it say - underneath the steps was a piece of brown paper and something was in it.

And I got up next morning and I told my mother what was told to me in my slumber and I got up and there I found it. She threw it in de toilet and washed it out and then we had to clean up out that place and go back to the place where we moved from. That was *fixed* to run us out of there. But we knew who put it there though.

(What was in this paper?)

It was *graveyard dirt* and something else. It is known that if you get *graveyard dirt* and kind of *dress* it, why they will run you out wherever you goes. Ah've found that. [Charleston, S. Car., (498), 54:3.]

566. I wus blin' lak dat one time. They jis' put it on a pocket han'kachef - dat same dus' off de rattlesnake, jis' like she took de [snake] shed an' do like dat [demonstrates, pulverizing it], an' then dus' it on de han'kachef. An' I pick up de han'kachef to go out de room, an' look lak thousan' pins in mah face; an' lak you settin' there, you look like you about dat big [demonstrates with hands, very small]. Well, I wus sick about I reckon about three months with it. I couldn't see a bit. An' I wus tole in mah sleep - I jis' dreamt one mornin' befo' day - it looked like it wus a white woman tol' me in mah sleep to git a dime an' wash it, an' boil it in a quart of watah down to a jill, and drop nine drops in mah eyes ever' mornin' befo' de sun rise, nine [mornings]. An' I done it. I ain't been blin' since. [Wilmington, N. Car., (196), 188:7.]

567. If you have a bad dream, this shows that someone is trying to conjure you. An' [if] you wan'a find out who it is, you take an' make de mark like a snake on dis tablecloth an' then [say], "In the Name of the Lord, joo must come," an' turn the tablecloth back ovah the snake, an' before nine o'clock the next day he'll be there. [Wilmington, N. Car., (205), 198:7.]

568. Well, mah husband was runnin' with a woman an' ah didn't know about it. He came - he was in this city an' he came to mah home where he married me an' he brought me ovah heah, an' he moved me not far from dis woman, an' at de time she knew of her affair between he an' her, an' ah didn't. Well, she begin tuh git friendly with me, bringing me diff'rent things to eat, an' a lady tole me that ah stood in danger, an' ah asked what did she mean. She said, "Why dat woman likes yore husband - been liking him fo' about ten-'leven years."

An' so ah begin to watch around an' I find out. So pretty soon she begin to work some kind evil spirit in mah home an' ah notice on certain moons mah husband would be very cruel to me an' mah baby. An' so his treatment to me was so cruel tull [till] it arouse mah mother in Bay City, Florida - forty-nine miles below Tampa, an' she begin to have bad dreams about me. She had a dream about me that night that mah brother came to her an' said, "Mother," said, "whut kinda casket [coffin] do yo' want us tuh buy for Janey May."

An' she said, "Well, ah want chew to git a brown casket."

Well, he goes downtown an' couldn't find one so he comes back an' tells her that he couldn't find a brown one but that he has a gray one.

She said, "Ah don't like the gray."

So, in her dream she woke up and she sent mah two sisters over here to see whut was wrong with me. So they came over here an' they said, "Mama had bad dreams about chew so we came to see about cha" - to see whut was wrong with me. So they talked with me and they said, "Something's wrong between yo' an' yore husband," said, "yo' better go see someone." So ah came up de way heah on Ninth avenue to Mr. Singleton which is a palmist. He read mah palm an' he tole me that mah husband was vitchcrafted an' de woman did it because she wanted him tuh be cruel to me - he would treat me so mean so ah would leave him. So fin'lly ah left him an' went home - ah vowed ah wouldn't come back tuh him. Ah talked with him to go to Tampa, so he went to Tampa an' the lady tole him the same thing, an'

tole him that the stuff was buried under the steps.

She tole me to watch close and ah would ketch dis woman because all vitchcraft is usually done at twelve 'clock in de night. An' so ah asked her if ah could dig fo' it. She said if ah would dig fo' it ah wouldn't find it [!!!], but the best thing to do was to go round an' round de house with salt and sulphur. So when ah came back from Tampa that Sunday afternoon ah went round an' round de house with sulphur an' salt.

An' so 'bout twelve 'clock dat night mah step-daughter was comin' from de picture show - it was 'xactly twelve an' dis woman was down on her knees in my yard digging holes. Well, mah step-daughter ran ahead and tole me, "Dis ole woman is out heah in de yard digging holes," so ah got up an' run to de do', an' she had run.

Well, ah come back to Mr. Singleton, an' ah asked him, ah said, "What was de trouble - what was dat woman out dere fo'?" He say, "She's burying something to make yo' git along bad." An' ah asked him if he could dig it up an' he said, "Yes." An' ah asked him tuh please dig it up. He went out an' he dug up a little *hearts cologne* bottle - de bottle had a little junk in it - an' he said, "Dis stuff in heah raises lotsa cain."

An' ah said, "What do yo' mean by *cain*?"

He said, "Well, it makes yore husband be very cruel to yo' - he loves yuh but he can't treat chew nice because she's got him goin' that way so yo' kin leave him."

Ah say, "Well, ah'll not leave him." I says, "If she kin spend her three an' fo' dollars to make him quit me, ah'm goin' tuh spend mine to show her that she can't git him." Ah said, "If she'd come an' ask me fo' him, maybe ah'd give him to her, but if she gon'a work some kinda dirty plan like dat to get 'im, ah'll live tuh see the grass grow on her grave."

So, fin'lly, it kept on an' on tull dey tole me ah would have tuh move outa de house ah was in because it was so badly dressed, it would take at least \$75 to fix it up so we'd have peace in it.

So ah moved in another house an' she fin'lly tricked that one.

So ah wrote a letter tuh de Unity School an' they wrote me back and tole me - (Where was this school?)

It's in Kansas City, Missouri.

An' so they wrote me back and tole me that they were praying fo' me and that they were very sorry I was havin' such luck. So ah prayed on an' read the 35th Psalm, see, as ah was tole to do, an' ah read it fo' nine mornings. An' so de lady tole me, said, "Yo' continue on tuh read this, that God's will will be done to the person who did yo' this way."

So fin'lly, ah kept readin' an' readin', an' readin', an' readin', an' so ah said, "Lawd, look lak yo' will ain't nevah goin' be done" - ah say that in mah mind. So on de last day in May, which is the 30th day of - Decoration Day in May, she got drowned. An' so all de people came around an' said, "Maybe yo'll have peace." Ah said, "Maybe ah'll have peace, after she's gone maybe ah'll have peace."

So then, the man tole me about two weeks ago, says, "She's dead, but dat [her] stuff is still livin'."

An' ah tole him, ah say, "Ah don't believe yo' kin kill it," I said, "because they usually say when a person dies an' leave that kinda stuff, well, yo' can't git it off."

He said, "Well, ah kin take it off," said, "but ah'll have tuh do it dis way," said, "ah'll have to leave it at de [her] grave." He say, "Usually when a person do anything to yo' and they daid," say, "yo' have to take it off an' leave it at

de grave," he said, "but if the person livin', why, yo' don't have that to do." He said, "But chure trouble, it has tuh be took off an' left at the grave," he say, "an' ah'll have to go in de grave fo' yo' round fo' 'clock in de morning."

An' ah tole him, ah said, "Won't chew be 'fraid tuh go in there?"

He said, "No," say, "ah went to the grave on many mornings." He said, "That's mostly how ah ketch people." He said, "Usu'lly, yo' write a letter to a daid person an' take three cents an' lay it on de letter an' when yo' go to de grave-yard, yo' jes' dig a little hole an' stick it in there," said, "when yo' go home yo'll have a dream jes' what plan to do.

An' ah asked him how did he know, an' he said he had experience with that, that's how he got so much money for that.

So, well, we discussed a lotta things an' he tole me, he said, he wanted me to have some hog husk an' things ready fo' him Tuesday afternoon.

(What?)

Hog husks [tusks].

So we discussed things on an' he tole me, he said, "Yo' husband has lotsa enemies 'cause he's a older man than yo' an' yo's a younger woman than him," an' said, "lotsa men envy him of yo'," an' he said, "ah'm goin' fix him an' put him on his feet but de one thing ah want him tuh do is tuh git me nine hog husks." An' say, "Ah'm gon'a take dem nine hog husks, an' ah'm gon'a git a dime worth of *herts perfume* an' ah'm gon'a put this dime into some kind of eskit [this is the word = essence? = greasing dime] an' ah want chew tuh swallow it." [See Dime, swallowing, in Index.] He said, "Ah want that dime to remain in yo' body 'leven days."

(How many?)

'Leven.

An' he said, "When ah return on de 'leven day," he say, "ah'll remove that dime from yore body." An' he say, "Then ah'll take those hog's husks an' ah'll grind 'em an' ah'll put some mah strong stuff with it." He said, "Then ah want chew to roll it into a cigarette an' smoke it fo' nine mornings, an' each time yo' smoke that cigarette," say, "yo' say these words, say, 'let chure work be done Lawd,' say, 'let this bad luck and the evil spell go away an' let me be lak ah once was.'"

He said, "Say that fo' nine days," say, "ah'm quite sure that yo' will be on yore feet again."

Ah said, "Well, what about dis evil spirit that's bothering me?"

He say, "It will even do away with the evil spirit," an' he say, "there's one scripture in de Bible that ah want tell yo' tuh read when ah come back." Say, "Ah want chew tuh read it fo' nine mornings an' ah'm quite sure yo'll be on yore feet."

(Well, what happened then?)

Well, he hasn't come yet - he'll be in Tuesday.

(He hasn't told you what to do yet?)

He hasn't tole me yet.

(Well, now, when you get to the end of the story, you come around and tell me again, will you - tell me what he does.)

Yes sir. [St. Petersburg, Fla., (1006), 1622:3.]

569. When ah was twelve years old, people used to come to mah house and git mah daddy to let me come cut cards fo' 'um - see, it was a gift to me. Ah nevah been to school two months in mah life but I musta had [something?] down in mah heart, but ah got wicked and got to cursin', tellin' lies and it left me. Now, for experient [experience], for self-experient about mahself, about mah wife - ah tole you about my wife. Ah'm got a

wife an' fo' kids. My wife, somebody put a spell on her in liquor [see No. 78]. She got it in whiskey and she done walked off. She been gone now fer about round three months. [This was not the first time she had left home.] Ah done spent money, all ah had - ah been to Beaufort, South Carolina, ah been to other people.

(Whom did you see at Beaufort?)

A man dey call *Dr. Robinson* - j'ever hear talk about him - live on an island?

(I never heard of Robinson - I know Rikker who is there.)

(Did he live in Beaufort or outside of town?)

He lived outside of town on a little island.

(Oh, yes, I know him - I know him.) [See Robinson in Index.]

Well, anyways he lived on a little island.

(What did he do for you when you went there?)

He tole me if I could get my wife hair - he put somepin to his ear, see - he say, "Yore wife got a spell on her in whiskey," which ah knows that, but I ain't said nothing. He put somepin to his ear and ah hear him talking and it look to like - and he say, "What dis boy done?" [He say] "Ain't done nothin'?" He say, "Uh-huh." He say, "Two wimmins put a spell on your wife in liquor."

[The moment informant said the *doctor* had put somepin to his ear, I suspected *Doctor Robinson* had used an old-fashioned ear trumpet to consult a spirit. My informant could *hear him talking* - both spirit and *doctor*. Ventriloquism? I doubt it - it was unnecessary. Instead of asking his patient what was wrong, the *doctor* inquired of the spirit, *What dis boy done?* Presumably the spirit replied, *Ain't done nothin'*, for *doctor* somewhat surprised repeats, *Ain't done nothin'?* And then he knowingly comments, *Uh-huh*. If the reader is skeptical about method and belief here, remember that the *Tomb-of-de-Babe-of-Bethlehem* preacher (see Contents or Index) could hold a sea shell to his ear and hear the roaring of the primordial ocean of *Genesis* - first book in the Bible. See also No. 242 for talking snake.]

He say, "If yo' kin bring her to me," say, "ah'll cure her." Ah say, "Well, ah ain't got no way bringin' her - she done left home." He say, in seven days from den she goin' be back - and she was back de seventh day. She come back, but he say, "She won't stay without chew bring her to me." But ah never did get enough money to take my wife. All right, she left again. An' ah went to different people right here in town and dey couldn't make her come back. An' you know what I hear oncet? I did oncet, heah about two weeks ago, ah went to de people and tole 'em, ah said, "Don't work on her no mo' - jes' let her go." But dat day when ah come, heah she was sweeping de house.

[At this point in the transcription an original note of mine reads, "Hayes (my transcriber) left out material about spirits - my use of silver." What this silver means I no longer know.]

Ah give mah wife up. She wouldn't come near. She would come dere when ah wouldn't answer [while he was away from home] and go along. It come to me to take a aig, write her name on it three times and ah put it in a glass and bury it under - right near de house under a tree, see.

(Near her house or your house?)

To my house - right in mah yard.

(You didn't break the egg?)

Didn't break it. All right. Now, here where dis come. Ah have a little ole plum tree, too, out in de yard. Jest as plain as ah'm talkin' to you, it come to me in mah sleep - a man tole me - to take a white pine - piece of white pine - yo' know what a white pine is - go to dat tree three nights and three days and call her name nine times fore ah hit one of those - see, jest like a leaf - a tree done sprung from it [a cone] - call her name and hit on it three times fer



three nights and three days. All right. Ah tole de ole man yestiday she done workin' around somebody - seems she done gettin' worried. See, last night was de last night after sundown - she come home last night at twelve 'clock with her clothes and so help me, God, and she tole me, she said she ain't going leave no more. So I musta done git de spirit [the man in his sleep], see. Now, dat's the truf, if I never speak agin.

An' she's gittin' jest further - she wouldn't come near me atall. Dey man moved in, say de spell was put on her to make her hate me - say two wimmin did it wit whiskey and one man. But now, this thing heah what ah'm tellin' yo' 'bout with that piece of white pine, and go to that tree after sundown and call her name three times an' jest tell her what chew want, tell her that you want her to come home and stay home.

(When you call her name, do you hit the tree with that thing?)

Jest knock a leaf off it. Yo' jest pick yo' one of 'em dat grows, see - tain't no pine, jest any kind of tree, but you git a piece of white pine to do it wit. You got'a go to a little ole green tree - somepin like a plum tree or any kind of a green tree. That what the man tole me and what ah did.

(Who told you this?)

A spirit tole me.

(Oh, a spirit man - I see.)

Dat's right - come to me in mah sleep - wasn't no man - jist come to me in mah sleep - a man tole me to do it and ah did it and last night made de six days - my wife walked in de house last night after twelve 'clock - knocked on de do' and tole me to let her come in.

[At this point in the transcription an original note of mine reads, "Some untranscribed material about his wife."]

No, heah how it started. Dey tuk de liquor and dey put somepin in it. See, when dey put stuff in dere like dat, no telling what - it gits yore mind, gits yo' dull and gits in yore brains. See. Every month, jest de date dey give it to you, every month dat dat you gits foolish head - den you wanta do jest what dey want chew to do. [See subsection *Time* in this section.]

See. De chillun kept tellin' me about it - say, "Mama jest sets round dere an' cry-babying an' [we] say what de matter and she say dere ain't nothin' in her." Dey say, "Dere's somepin in her." Dat spell was working on her more an' more and at last one Saturday night ah go home and to de chillun, ah say, "Where yo' mama?" [They say] "Mama tuk her coat and left," and she stayed about a day. Ah went and talked with her and ah said, "What's the matter sweetheart?" And she jest cried and cried, "Ah don't know." Well, ah said, "Yo' come on home." She come on back home. About two months after that she was gone agin - she stayed about three days den. Ah go talk wit her and she come back home agin. But ah'd taken her to dis Father Abraham and he tole her she was witchcrafted. He give her somepin out of de Bible to drink and some water -

(He had taken something out of the Bible and some what?)

He'd taken what he got out de Bible - some sort somepin, he made a little pill out of and give it to her [probably a Bible-text pill]. She got all right den, see, fer about a month.

(Father Abraham is up here at Lottie, Florida?)

Lottie, Florida - dey buried him last week. An' he say, "Yo' *witchcraft* - dat's your trouble." And he prayed some kind of prayer over her - put his hand on her haid. She got all right fer about a couple of months. Ah go home and she was laying on de floor stiff. Ah pick her up and say, "What de matter." She didn't know nothing. Next morning I'd taken her back to him. Ah give dat fellah \$200. All right, she got all right fer about a couple of months. He says fer to

stay from around dem people, say, "You'll be all right, but every time you go around dem, dey doubles yore dose on yo'. See. An' she laid [stayed] home agin. Ah'm telling you she stayed den three weeks.

All right, ah goes to Beaufort, where ah was telling you about where ah went. Ah give dat fellah three dollars - Dr. Robinson - and I mean he had plenty people round dere to see him. He put that thing to his ear and he say, "Seven days and if she ain't come back under seven days - seven days, she'll be dere. But she ain't gon'a be stationery - she ain't going to stay." [He] say, "You bring her here to me and ah'll take it off her." But ah never be able to take her dere.

She come back in de seven days. She come back in de seven days jest lak ah count de days, see, de seventh day on de minute she walks in after sundown.

(She came back last night, did you say?) [No, I am mistaken.]

Dat de seven days he talking about, see. She worked all right fer about two months round dere er [or] three months. Three months after that, three months from last night she was gone - walked out agin and she been gone three months. Ah went to diff'rent *root people*, ah been all over. Dere's plenty of dem here in dis town - plenty of 'em tell yo' dey kin do things, whether they done do it er not, see. And ah spent money with white wimmens, colored wimmens, colored men - jest thrown mah money away and so ah been worried. You know about how ah been feeling - every time ah go home, de chillun say, "When yo' goin' git mama to come home?" Ah say, "Ah don't know." She'd go out once a week and see de chillun but she sneak away fore ah git dere. Dey put a spell on her to make her spirit die - make her hate me, see. An' dat spirit brought dat to me what to do, see.

Dat's why ah'm telling yuh, I know it goin' work - nobody have to tell me.

Now, you know when ah started to work on that - last Sunday night. It ain't been six days. See, you go to dat tree jest like ah tell you with a piece of pine board - don't make no diff'rent whether it is big or not - and yo' looking at de good limb wit de leaves on it, see, and you start to de head and call her name three times and you knock off some of dem leaves each time you call - jest three times - and stick dat stick in de ground, not up on de tree - stick it where nobody won't see it. See. An' you go back dere - you do's it fer three days and three nights. And de last night she walk in dere twelve 'clock wit her clothes under her arm.

Dis mawnin' ah said, "Well." Ah knowed she was coming, see, 'cause de spirit had done showed it to me dat night wit her clothes coming - ah seed her plain wit her clothes coming. All right.

(What did she have to say?)

She knock on de door an' ah say, "Who dere?" She say, "Git up and open de door." She come in and ah say, "Why, you comin'" and she say, "Yeah, ah'm goin' stay now - ah ain't goin' no more - ah'm tired."

Ah know where she was stayin'. She was stayin' tuh her aunty a while, stayin' over tuh her cousin a while - see jest scabering aroun' jest like somebody goin' away when she got her own home dere to stay tuh. But dey put a spell on her - she couldn't he'p it. Dis mawning she tole me. De chillun say dey sure is glad to git her home. But she ain't exactly right yet - de spirits tell me it goin' wear off of her more and more. [Jacksonville, Fla., (549), 688:1.]

570. Yo' kin take a earwax an' if a girl is got de bad disease an' yo' don't want to ask her if she have it an' yo' don't know it an' she wanta turn a trick wit chew, well, yo' go an' git in de bed wit her an' take yore  
EARWAX finger an' put it in yore ear lak dat [demonstrates] an' jes' take  
RED PEPPER dat wax an' tech her; an' if she got it, she comin' out from undah  
 yo', she cain't stay dere. Dat earwax will eat her up. [To *turn*  
*a trick* is known everywhere.]

An' if yo' in a *house* an' yo' mistrustin' if anyone in dat house is got de bad disease an' yo' in dere an' yo' think dey got it, yo' jes' take a piece of red peppah, if it's in de fall of de yeah, an' throw a little piece on de fiah, an' yo' see 'em leave outa dere. Dey goin' outa dere - cain't stay in dere. [Memphis, Tenn., (1530), 2738:4.]

571. Yo' take a chicken aig - yo' take that aig an' hold it up, look at it jest that very way. Well, now, if dere's a person have did anything an' yo' wants tuh find out 'bout it, yo' take that aig an' yo' hold it up that-a-  
EGG way. Now, dere's a certain way to break dat aig, an' yo' kin go directly to de person whut did dese thing. Yo' break de aig - some folks break it 'cross, but chew break it straight.

(Break it the long way.)

Yeah, de long way. De reason yo' break it de long way - dat holds all de yellow part right together. Take dat yellow den an' put it in a glass. Yo' put it in a glass an' yo' take a magnifying glass an' look through it an' yo' kin see de streets an' de shape of de person, de way dey goin'.

(This is to find out who your enemy is and where he lives.)

That's right, anywhere yo' enemy is why yo' kin take it dere - take a magnifying glass an' look through it an' yo' kin tell 'zactly which side dey coming or which way dey is. [Waycross, Ga., (1097), 1771:6.]

572. Well, this is fact - ah seen this. Ah went with a girl once to a *hoodoo* an' her husban' wus sick, an' he wus with anothah woman. See. An' he stayed sick, jes' goin' bad. An' so he tole her tuh go back an' look in de pillah an' she'd find a ball of strange feathers in dere. An' so she went back  
FEATHERS and she got de feathers out an' it wus a ball of owl feathers dat he wus sleepin' on. Yo' see, yo' take dose owl feathers an' yo' put 'em in yore pillah, see dey won't mix - dey ain't goin' mix wit de othah feathers, dey'll ball up together. An' sleep on it, see, an' dat runs yo' crazy, kill yo'.

(What did they do with them then, those feathers?)

Dey took 'em an' throwed 'em in de rivah, an' dat runs de othah person on 'bout dere business.

(The *hoodoo man* - was he colored or white?)

He wus colored. [Memphis, Tenn., (?), 2817:7.]

573. A woman in Georgia said if yo' got a pain about chew anywhere, said, take a frog an' don't kill him, but jes' lay him in de palm of yore hand or wherevah de pain wus an' dey tie him an' let him stay there. An' dey  
FROG say, if he dies, yore *poisoned*; if he don't die, then yo' are not *poisoned*. [Fayetteville, N. Car., (1418), 2552:1.]

574. You kin take and kill a frog and tie it on your hand [or other suspected place] and that frog will turn green if you are *fixed* and dry up hard; and if you are not *fixed*, that frog will remain like he is. [Vicksburg, Miss., (?), 987:6.]

575. It's a gambling *hand* - that's what 'tis. Ah did that mahself - like yo' playin' *numbers* - yo' ketch you a *toadfrog* and take yo' a indelicate [indelible] pencil and jest de *numbers* you wanta win on, put it on that frog's stomach and ev'ry time dat frog go - it [must] turn and go [jump] - before you gon'a win. [See also Frog in subsection *Hand*.] [Jacksonville, Fla., (549), 687:6.]

576. I know a fellow, a schoolmate of mine down in King George [County, Virginia], he worked in New Jersey years ago and most everyone took him to be a *cunjure* and fortune-teller, which he was not. But his father was a  
GOURD Southerner from Louisiana and he [the son] also believed in *cunjuration*. And while he worked in New Jersey, it was an old colored family and the old man was sick, and someone told him about this man that came from Virginia who

was supposed to be a *cunjure*. And this [supposed] *cunjure* didn't like to work hard and he thought he would make some easy money. So he went to the home of this old family and had a talk with the old man, and he was convinced that he also believed in *cunjuration*. And after he talked with them awhile, he said he could cure the old man. The old man was sick. After he found out they believed in him, he went to work and he said he could cure him for fifty dollars and put the spell back on the woman who put it on him.

So he went away that night and came back another dark night. Being very late at night, he planted a bottle under the doorsill containing button hooks [hooks and eyes] and needles and pins, and he had a coloring, some liquid in a bottle. He hid it under the doorsill and came back another night. So the next night he brought with him a simlin [or simling] gourd [= simmel, a squash in U.S.A.] which he had sawed in two and sealed up with a live frog inside. And then he told the man he would tell him in a few moments what was wrong. If no one hadn't *thrown a hand* [*Throw for*, in Index] at him, he did not want his money. So the old man was satisfied. Then he laid the gourd before the fireplace with the live frog inside and says, "Gourd, gourd, you have never lied to me, and don't lie to me tonight." Then he put his hand acrost his eyes and he said, "If anything is wrong, move, move, move," three times, of [on] which the frog began to get warm. He [the frog] was a little slow in moving so he [conjurer] stood up [closer to the fire]. And he knew the gourd was going to move because the frog was inside. By that time the gourd got hot and the frog made one jump. And he said, "Move again." And the gourd moved. And said, "Move again." The gourd moved off the fireplace between the old man's legs that was sick. He was setting in a chair. And he says, "Mister, I told my wife I was *cunjured*. Now I know it and you know it." So he told the *cunjure* the money was ready whenever he would cure him. So the *cunjure* said it would take about three weeks, because the person that put the spell on him was a far off.

So the *cunjure* went home that night knowing that he had some easy money coming. He went in the woods the next day and got some pokeberry roots and red oak bark and saxafra [sassafras] roots and cooked it together and made a tea, which is got for rheumatism, [I] don't care how [long] standing, because his father cured himself with the very same remedy. So he came back three days later to the old man's home and brought a pint of this tea that he had made, and told him to take a tablespoonful three times a day before each meal, which he did. And inside of one week he was feeling much better. And the following Sunday this *cunjure* came back to see how the old man was. And the old man said, "Boy, I'm feeling fine. Come over one night next week and I will give you half of the money." The *cunjure* didn't wait a week. He came back the third day with another pint and told him to double the dose, which the old man did. And at the end of the second week the old man's rheumatism was gone. And instead of giving him twenty-five dollars he gave him fifty and just spread his name abroad.

And the *cunjure* still lives today and said he made over three-hundred dollars just for this good remedy which his father cured himself. And lots of other people that don't know him go and see him today, for he still lives. He still lives in King George as a *cunjure*, of which he knows nothing about. [Near Fredericksburg, Va., (71), by hand.]

577. Wal, ah'll tell yo' a incident 'bout where a *cunjuration* did good. Ah came heah and ah knew an ole party dat came from out in Ohio somewhere - moved right down in de same place called Hick's Bottom right heah in Richmond. An' those people - a man [old man from Ohio] an' his nephew came an' dey were nice to me when ah was a boy an' ah nevah fo'got 'em. So when ah went in de Navy an' came back heah agin, why, ah found out that de old man wus very ill, an' mah

grandmothah tole me dat de only trouble wit de old man wus dat he believed dat he wus *cunjured*. An' he stayed in de house, he didn't git any de fresh air, he didn't git any exercise. Now, she say, all he needed wus a bath, some exercise, fresh air an' some good food.

So ah went tuh a friend of mine wus in de racket - wus a *root doctor* an' one thing anothah yo' know. But he knew dat ah'ad only but so much belief, yo' know, in it. So, he consented to come an' help de ole man out from it. But ah had tuh work on de old man's superstitions to do him any good.

So ah tole him dat ah wus goin' bring him a *papa loi* - a good *cunjure doctor*, yo' understand.

(A *papa loi* - it used to be down in Haiti they called them that, a *papa loi* or a *mama loi*?)

Yeah.

(How did you get that word - have you been down in Haiti?)

Yes - ah been in Haiti but ah've been roun' wit so many West Indians in New Yawk, see, an' we all talk it ovah, yo' know, sometime. An' sometime ah kinda believe mahself, but - ah don' know. Anyway, we'll skip dat.

So, dis ole man - we'll omit his name. An' aftah mama, mah grandmothah, tole me whut wus whut, ah talked to dis friend of mine who dabbled in de stuff, an' he say he had de *han'* an' all dat kinda stuff, see. An' he had a *black cat bone* himself, see, tied aroun' his neck. But, anyway, he goes tuh de ole man an' de ole man had confidence in me, so he put hissself in de han's of dis man - see, dis *cunjure doctor*. So when ah explain to dis *cunjure doctor* jes' whut wus whut.

(Did you tell the *cunjure doctor* that he wasn't *hurt* or that he was?)

Ah tole him jes' whut wus whut.

Well, he tole me dat he wus goin' take de spell off him.

Dis *cunjure doctor* had a gourd - yo' know whut a gourd is, a small gourd - dat yo' use tuh drink outa, but a small one. He had put a hole in his gourd an' he had put in dis gourd, woodbugs an' worms an' things lak dat, an' he sealed it back up again.

Well, he tole de ole man dat he had tuh have a tub of hot watah, twelve 'clock at night but not at de full moon - when de moon wus goin' off. Well, dat's when yo' git de *fifth moon* - de [something?] moon. [His *fifth moon* = *dark of the moon*, the few days interval between full and new moon.]

So he had tuh have dis hot watah at midnight an' it must be midnight when de cycle is changin' - well, ever' man know whut a cycle means - an' dat he had tuh have moon soap. In dose days yo' sold soap called *moon soap*, but it jes' dat Octagon soap [trade name] dat had a [picture of the] moon on it. An' it didn't have a full moon either - it had a moon jes' about de size of a moon when it's fulla watah. [Evidently I comment "a crescent" while my machine is stopped.] Dat's it - a crescent. So, he had tuh have this soap.

So, in de meantime he gits a pastebo'd pillbox - dat is de *cunjure doctor* - an' he puts a few grubworms an' bugs in dere, an' rock salt, an' so forth, an' he puts that in his pocket.

Well, at sharp twelve a'clock he puts de ole man in de tin tub, yo' know, a regular washtub. See. An' he begin tuh give de ole man a bath. Well, plenty dirt wus comin' off. So, in de meantime, he put de gourd on de table. He puts his pipe near de gourd. So, he says, "Spirits, tell me, hokus-pocus" or some kinda words or ritual he used, yo' know, an' he grabbed de ole man an' he pinch him [see Pinch in Index] - pinched de ole man. He says, "Have ah got 'im, have ah got 'im, spirits, have ah got 'im?" But in de meantime he push his pipe close up tuh de gourd. Well, de heat from his pipe goes tuh de gourd an' dat makes de worms move - de heat makes de worms move. Well, de gourd would move. Well, den,

de ole man's eyes would git big as dat [demonstrates with his eyes] yo' know. When he see de gourd he figured de spirits wus in dat gourd showin' off. Well, when he pinch him an' do dat, an' de gourd roll, he would reach in his pocket an' drop in de tub a bug or a worm, see. Well, he kept dat up - see, continuously an' he give de ole man a hot bath. He give him a good rubdown. It wus whut de ole man really needed, ah guess.

He tole de ole man not to empty that tub until de sun wus directly ovahead de next day, an' he wus tuh keep it covered, an' when he empty it out, empty it out so he see it an' he would see jes' whut was in it, that he had re'lly gotten it out of him. An' he tole de ole man dat he wus bein' hoodooed, yo' understand, between de hours of five an' six a'clock, an' fo' him tuh git out ever' mawnin' at quarter tuh five, so dat when dis *cunjure* person dat wus puttin' dis *trick* on 'im - when he sprinkle down dis *goofer dust* so it wud make him have itchin' fut an' run hissself tuh death - see, so dat he wouldn't be dere [in the house] an' it wouldn't work on 'im. An' then [after six o'clock when he reentered the house] he could keep his do' open. [See subsection Time.]

So de next day at twelve noon when de sun wus ovahead, de ole man empties his tub an' he finds dis rock salt, worms - grubworms an' bugs, an' de ole man swoah [swore] dat dis *cunjure doctor* had taken de spell off him.

So de ole man would take his bath - he tole him tuh take his bath every Sunday befo' de week change, befo' de Sabbath change into de workday. De ole man had so much belief, he followed dem instructions. Every mawnin' at quartah tuh five yo' would fin' dat ole man goin' up de railroad track, walkin' - an' he wus supposed tuh walk out into de country. An' he'd git back at six a'clock. Den, whoever wus sprinklin' dis *goofer dust* down fo' him, see, wouldn't harm him.

Dat ole man followed those instructions - an' he wus tole not tuh eat any fried food, see - nuthin' but boiled food - dat de steam an' de moisture would carry 'way all de *goofer dust* an' *cunjure* an' so forth - de steam would carry it away - nuthin' but boiled food. An' dat ole man followed dem instructions an' when ah came through heah five yeahs latah, he wus workin' in de Tredical works where dey handle iron.

(Where was he working?)

In de Tredical works - Tredical[?] Iron Works, an' dat jes' build him up by havin' de belief an' confidence.

Now, dat's a incidence where it did good.

Dere's one ah fo'got tuh tell while ah wus tellin' dis. Now, yo' want me tuh tell yo' dat about it?

[I probably nodded, yes.]

He wus told - he made de ole man trim his corns an' trim his toenails. He tole him tuh keep his toenails short because de *goofer dust* would git undah his toenails an' it wus harder an' cost him mo' to git it out - to git de spell off him if it got undah his toenails. An' dat ole man followed those instructions.

Of co'se, de ole man had tuh give him money - see, he had tuh give him money. An' ah think de ole man give him a coupla dollahs, but it wus bettah den a doctor's prescription. [Richmond, Va., (?), 370:1.]

578. She [the informant's aunt] lingered along sick an' she sent to get a man from de South to come up here an' see about it. Well, when he came it wus too late; she had a hole in her back. He tole her that she wus *cunjured* an' he would begun to verked [worked] on 'er. An' he tole 'er dat it would be insex GROUND that came from 'er body. The first he got wus a snake, an' nex' he got PUPPIES two crabs. An' then he begin to doctor on her again. An' he tole her dat some [ground] *puppies* would be [in her], an' tole her if de *puppies* came out an' didn't look back an' bark at her, dat he could cure 'er; but if dey

came out an' looked back an' bark at her, he wouldn't cure 'er. So the first one came out an' he vent runnin' on out de door into de front; de nex' one came out, he went runnin' out de door into de front; an' de nex' one came out, he got fer as de front doah an' looked back at her an' bark. An' in ten minutes after that she wus dead. So they took de puppies an' put 'em in some alcohol. [Wilmington, N. Car., (205), 197:3.] [Ground puppy = the hellbender, aquatic salamander (*Cryptobranchus allenganiensis*), common in streams of Ohio Valley and up to 18 inches.]

579. Ah has been told that if he has an enemy in the town that he's living in seeking to take his life. An' so he has in mind of taking a red handkerchief, using a red handkerchief as a flag or as, we might say, a protection to himself, an' he attaches it to a standing boxcar but is ready, of course, HANDKERCHIEF to be pulled off by an engine. An' he attaches it there an' waits RED until the train pulls off an' [he] stands an' looks toward that train as long as he can see it, an' if that flag that he attached to the boxcar is on there at his last sight, as long as he can see it, why that's a sign that he will have a chance to get out of the town an' he leaves. See, but, if this flag drops off beforetime, why it's a warning to him that he's to be cut off befo' evah he'll have a chance to git out of the town.

(In other words, he uses this flag to find out what's going to happen to him.)

If it's safe fo' him to stay in the town or to leave. An' if the flag stays on, why he has a chance to leave town an' will leave, but if the flag drops off, yo' see, he conceives the idea that he has no chance. [St. Petersburg, Fla., (988), 1595:4.]

580. I remember when the town [Hampton, Virginia] first went dry and they didn't allow any bootlegging, so they said, and two or three people got caught with their whiskey and a stiff fine was put upon them. So thereafter there came a man from Newport News [Virginia] to Hampton, going from one place to another, saying he could prevent the law from coming to my house and HOG BLADDER? that I could go and sell all the whiskey I wanted to and the law could not bother me. So I took it in my charge that I would try him. I had taken in my house fifty gallons of liquor and I began to distribute it from one place to the other. Sometimes I would look out and see the law coming and was wondering whether or not they were coming to my house. I can say with a clear conscience that the day I saw the man and paid him one hundred and fifty-three dollars and fifty-three cents for this instrument, and I can say and witness the fact, that the law has never been to my house since that occasion. He gave me an instrument and told me to hang it by my stove and leave it stay there, and whensoever I saw the law coming, to take it down and put it on the table and the law would turn around and go back. It kin'a resembled a hog bladder or something of that sort. When the law was coming in your direction, this instrument would puff out, and you could always look out your casement and see the law; and then you would take it down and put it on the table, and the law would turn around and go back. Then this bag would come down to its normal size. [Old Point Comfort, Va., (27), Ed.]

581. [The following divination device is usually known as *Jack*, but he has other names. I have never heard him named for a woman. A person asks questions of *Jack*. His answers by swinging have at times given him the nickname *talking hand* (see *FACI*, 1st ed., p.622; 2ed., p.799). Technically, *Jacks* are JACK *hands*. For more examples, see *Jack* in Index.]

When I first come from the country [from near Spotsylvania Court house to Fredericksburg] I was eighteen years old - I'm eighty-one now [1936]. I worked in the paper mill with this man. He wanted to learn me to make money by

*cunjuration*. He had a little ball with something he put in it. He would speak to this ball. It was wool - flannel. He would speak to this ball and it would go first one way then the other. The ball hung on a string. Anything he would ask this ball would twist around. He would sell you this thing for so much money. "John, now, I want you to be my guide today. If anything is in my way I want you to tell me." He made money on it. He gave this ball a name. He called it John. And John would tell him if anybody was doing anything for good or anything for harm. He was a *cunjure* himself. He only made this ball and sold them. [Fredericksburg, Va., (44), Ed.; for informant see No. 86.]

582. I used to go to an old man's house and he had a bag and he called that bag Jack. It was long and big at one end and kinda small at the other end. The string was tied to the small end - red flannel covered the bag. And then when you would ask him any questions he would take this bag and hold it up [by the string] and stand still and let it strike the question you asked. If you asked him if this person was *hurt*, this bag would spin around like a top; if he wasn't *hurt*, it would stand still. You asked the question, he didn't say anything at all. [Hampton, Va., (31), Ed.]

583. Then they had another one they called *John the Conquer*. It was made in a little - somepin was cut in [out of] wood about as big as my thumb. An' the bottom of it was about as big as my two fingers an' the top was like my thumb. It was about that [several inches] long. It looked like it was jis' a roun' little piece of wood cut out with a neck to it. The bottom was heavy an' the top was light. Well, he had somepin in that bottom there [as a weight] I reckon. I don't know what he had in there. Anyway, you'd [he'd] take it an' set it up an' says, "Now, So-an'-So - where is he? Which a-way he a-goin'?" He'll be settin' there. "Which a-way Sich-an'-sich?" He'll call your name. An' it'll rock which a-way you goin'. I don't know how it did it. But it'd rock which a-way you're goin'. An' he said, "How long he gon'a be gone?" If it would make two bows, he said it was a hour each bow. [Wilmington, N. Car., (159), 154:1.]

584. Making a *Jack*.

(Making a *Jack*? Well, how do they do that?)

Well, that's out of red flannen [flannel].

(I see. Well, tell me how they do that.)

Well, ah tell yah. You see, now, that's like you say I wanta find out where my husband at tonight. Well, I will take this piece of red flannen, you see. I will make a little Jack, if his name is Jack - I'll say [for example] I'll make William, and I make it re'lly small, and then I will take the rest of the thread and I holds it up in the front of my eyes and I will talk to it just like I was talking to you. I say, "If he is gone to his meeting or gone to his church" - wher'enever he is gone - ah looking right at Jack, or William or Sam - you got'a name him whatever he is named.

(You give him the name of the man you are talking about?)

Yes. Yes, and I hold it by the thread - hit so long but it not larger then your finger is, you see [demonstrates].

(Like a little bag.)

And I say, "Now, you tell me where is he?" Well, if he is gone to his church or gone to his lodge meeting, *Jack* will swing back and forwards to you. If he isn't, that will stay solid still.

(I see - you ask these questions and it will swing or it won't swing?)

Yes. [Richmond, Va., (431), 386:2.]

585. (How do you find this money now?)

With *John de Conker*.

[This is rare, to call *Jack* by the name of a *root* within the package or bag.]



*Root bags as hands are common.]*

(And how do you prepare that?)

Well, yo' fix it in a flannel - sew it up in a flannel, yo' see an' keep it in yore pocket. Keep it perfumed [*fed*] wit *Hearts Own* perfume [sometimes confused with *Heartsorn* or *Heartshorn* = Hawthorn? perfume]. Put chew nine pins in it an' if yo' go out 'cross de way anywhere - cross de field whare dere's any money buried, it'll point. Yo' talks to it - it's got a string on de side - an' yo' talk to it an' jest where dat money is it's goin' point directly where dat money are.

(Well, you don't point in your pocket though?)

No, yo' has to take it out chere pocket. See, it's got a little string on to it. Dis *John de Conker* yo' know, it's got little roots to it - all roots kind lak a [centipede?]. [A small piece of *John de Conker* has so many root hairs it looks like a centipede.] [St. Petersburg, Fla., (1012), 1638:9.]

586. Get some dirt from de grave an' put some lodestone in dere, put some dragon's blood and put a piece of *John de Conker*, put a piece of Eve and Adam root - puts dem togedder and sew dem up tight.

(Put them in a bag?)

In a piece of red flannin and sew dem tight and you wears it somewheres around you fer two or three days and he [enemy] come around and if he annoys you, you take aholt dat, it be's hot [if an enemy is near], and you carry dat by de string you know - a little piece of string about dat long and you hold on to dat [end of the string so that the bag or sack hangs free] and you talk to 'im, "Come on, *Jack*, any enemy around me? Any enemy coming toward me?" And he'll [*Jack* will] move - if he don't move, there ain't nothing wrong. [Charleston, S. Car., (509), 574:1.]

587. (This is the *lucky hand* you say - and how is that made?)

It made with peppah an' salt an' a penny or a dime.

(A penny or a dime?)

Yes - an' sew it up in a piece of red flannel. An' dere's a string left to it an' when yo' git ready to - fo' anything to happen in yore favor, you hold it by de string lak dat an' talk to it. An' when yo' git ready tuh go 'way, yo' say, "When ah git ready tuh leave heah - when ah git ready tuh leave dis country, ah hope ah nevah come back."

(That thing will revolve?)

If yo' de nerve tuh go. When it stops, den yo' go. Well, ah tried dat once mahself - ah heard it an' ah tried it.

(What do they call that little bag?)

Dey call dat a *lucky hand*.

(You ask questions of it?)

Yeah. An' hit goes certain ways, an' whatevah it says, yo' do. [Fayetteville, N. Car., (1393), 2505:5.]

588. I seed dis. He had dis bottle, little black bottle, looked lak somepin into it like leaves[?] [*see* later], and he talked to it, you know, and it would bow. "Well *Jack*, tell me so-and-so. Now *Jack*, tell me de troof." And that would bow to him. He'd hold de bottle in his hand and hold a string. He had dat string on de end of de bottle and he'd hold dat bottle up, you know, and he'd talk to it and it would bow, you know. [To bow meant "yes" - not to bow, "no."] He said, "Now, you tell me de troof, *Jack*. *Jack* don't you lie to me, now." It [the bottle] was kinda white but de stuff into was black, black as that [points to my discarded black hat containing concealed microphone - *see* Hat, my black, in Index.]

(How long ago was that?)

Oh, I guess it's been fifty years [1876].

(Where did you see that?)

Oh, between Stockton and Girdletree [Worcester Co., on Eastern Shore]. [Snow Hill, Md., (98), 15:3. In original transcription soon after interview I could not understand word for what was in bottle, though I knew it was decayed leaves. Word should be *shadders* or correctly *shatters*; see Index.]

589. Ah kin tell yo' a way dat he kin find out whether dat wus so. Jes' - say dat wus his wife down dere - when he wants tuh go out with another woman, take his pocketknife, an' when him an' her git down to, yo' know - stick KNIFE it right up in de ground or in de flo' by dem, an' if his *nature* won't come, why she's [wife has] got him *tied* [unable to have another woman]. Now to loose dat, ah don't know, but ah have been told two ways on dat - wear a silver dime in de left shoe fo' de woman.

Den ah wus told another one - take a silver dime an' - see, dis is his private - fo' nine mornin's rub it up dere - dat silver dime once fo' nine mornin's.

(Rub the silver dime on the side of his - once each morning for nine mornings. That is supposed to restore his *nature*.) [Brunswick, Ga., (1174), 1983:2.]

590. Yeah, you kin git a piece of lodestone and you kin go to de drug store and git you some turpentine - not de one you drink. You know some turpentine you gits you kin drink it - put on sugar or something like dat and take it, but chew don't git dat kind. You git de kind you can't - you see, you rub wit LODESTONE it but you can't drink it. Well, you kin take dat and if anybody tryin' to do you anything you know, you take dat and sulphur and burn it and dey couldn't do you nothing - dey couldn't stand you, dey wouldn't have nothing to do with you.

(What do you do with that lodestone?)

Well, dat lodestone, it just let you know when anything critical or wrong - you see, it just keep movin'.

(What do you mean?)

Oh, well, dat turpentine - you keep dat lodestone and den at times you jes' take dat turpentine and wet it [lodestone], chew know. And den jes' like if anybody's tryin' to do anything to you or *putting down* anything for yuh - well, dat lodestone, it would move, you know. You could feel it movin' in yo' pocket or somepin like dat and then you kin jus' rub yourself jest all over, you know, with dat turpentine and just burn it with sulphur an' old shoe, and that will kill that whatsomever it is. [Charleston, S. Car., (521), 623:4.]

591. Take matches, yessuh, an' put 'em in a shoe an' take his shoes an' place 'em undah de head of yore bed an', if yo' wanta find if it's a person whether yo' goin' tuh marry 'em or not, an' yo' cross those shoes an' place 'em MATCHES jes' lak a T an' don't say a word to anybody when yo' goin' tuh bed, an' yo'll dream yo' goin' tuh marry dat person. Yo'll dream about 'em that night.

(You put matches in each shoe. How many do you put in each shoe?)

Yes, in each shoe. Yo' put three matches in each shoe.

(Lighted or unlighted?)

No - unlighted. [Fayetteville, N. Car., (1426), 2572:13.]

592. Well, I've hear'd of 'em gittin' dirt from de fork of de road. Well, if a - you could go to the fork of the road and git dirt. You works with a mirror. You takes a mirror and you bury it at the fork of a road. MIRROR Understand? And you let that mirror stay there for three days and afterward you digs this mirror up, and you don't want to be de first one to look into it. Let a cat, either a dog, look into it first. Then after

that you can know just what you wants to know through this mirror if anything coming against you.

(You can see it in that mirror?)

Yes, sir - that what ah knows about the fork in the road. [New Orleans, La., (822), 1186:4.]

593. Well, jes' befo' day, whatevah sign yo' wanta know - whut luck or whut performance it goin' be - first we gotta git our mind. Whatevah we mind tuh change, we git our mind on de mockin' bird. Well, he'll come somewhere  
MOCKING on our premises, on de lot, an' if he come dere successful [successive]  
BIRD three mawnin's - three early mawnin's 'fore daylight, den we put ovah whatevah we undertake. It's de same as put ovah. Dat's our sign from de mockin' bird - comes three successful [successive] days. [Fayetteville, N. Car., (1395), 2508:8.]

594. If yo' think anyone got chew *poisoned*, yo' kin take three needles an' stick 'em in yore pillah, an' then yo' kin take one an' stick it in yore mouth.

An' if dese needles turn black, why yo' know den yore *poisoned*. Dat's  
NEEDLE all ah know dat needles is good fo'.

(You just stick the two needles in your pillow?)

Dat's right - an' put one in yore mouth.

(If the needle in your mouth turns black then you are *poisoned*. [Florence, S. Car., (1331), 2292:2; man from Beaufort, S. Car.]

595. To begin with in that I have been abnormally mistreated by superstition what we call hoodoism. See. Well, in that my family was torn to pieces and I was just wrecked and jest now recovering from that. Now, when it come ah went to a *hand reader* to read mah hand.

PALMISTRY (Where did you go - here in town?)

Yes - she read my hand - a white lady, and she told me of dese things without coming in contact with any of them. Being a minister I found what she said about people being torn in mah congregation - I found that to be true. She told me that I wouldn't be able to get along with 'em - ah found that true. Now, ah been married three times. This wife I have now - ah was told that they did not want me to have her, and hear say to de cause and de reason why they did not ["want me to have her"] and what they done to prevent me from her and have her return back home.

Ah married her against her people's consent - they didn't want me to have her. Then they put in to take her from me and to kill me - that was, she said, because of my age, you see. They wanted me out of de way so she could come back home, and in that they give me all kind of trouble. A friend of mine, who was in my church at dat time, somehow or another got onto it and told me it was best for me to go see about it mahself. I'd done got into a kind of a wreck some way - my mind wasn't nuthin' and ah couldn't remember nor think nuthin' long - couldn't do no one thing completely - ah'd start and stop.

(What did this woman do to tell you to get rid of this? Did they tell you what to do?)

They told me what to do and give me something to protect myself - ah kin show you some of the things now - got 'em in my pocket. See 'em [he shows them].

(This white woman gave you this to carry - a white fortune-teller - a hand-reader?)

Yes - a *reader of cards*.

(It's a little tin box with - it's a large quinine capsule with red powder of some sort in there. Do you know what is in there?)

No, ah don't.

(What is that supposed to do - you carry that?)

Well, that is supposed to give me success and prosperity and get by.

Now, this dime was given - she told me to get a dime and put in mah pocket and handle it as much as ah could fo' three days. Now, it wasn't as colored as it is now, and at that time it was real bright as you could see. And she said whatever they was trying to do, the dime would ketch it and turn like a copper cent. And sure as I sit here today and tell you, this is the same dime - only it jest like a copper cent. And den again, I could tell just as good when the thing was going to strike me and was on me, as I can tell I'm sitting here.

(How can you tell that?)

By mah feet - by de way ah felt, and I had kind of strikes in mah toes - big toes, each one of them - and I couldn't hardly stand the blow. Well, I had a strike de side of de head like somebody struck me - it was sore for several days.

[I repeat one thing he said while machine was off for lack of interest:]

(Six people made a wish for you - gave you this bad luck?)

Yes - made a wish fo' me - an' then they was intendin' that ah'd die and mah wife come back home - right heah in dis city. Ah's pastor heah. [Mobile, Ala., (652), 852:5.]

596. Yo' kin take a fellah whut had a peg-laig yo' know an' he die, an' when he die why yo' git dat knee-cap off an' use hearts cologne an' whiskey on it, an' tote it in yore pocket, an' yo' know, when PEG-LEG OR WOODEN LEG yore luck come on hit would jump, an' then, yo' know that would give yo' more attention to bet mo'. [St. Petersburg, Fla., (1028), 1672:2.]

597. Jes' lak dey say somebody got chew down - yo' can't rise an' strive wit nuthin'. Dey got somepin roun' yore house fo' yo' an' de way yo' kin tell - dey say yo' kin nuse [use] dis bluestone an' red peppah while bathin' yore foot with it; yo' know, washin' yore feet with it. An' den yo' tote cookin' salt PEPPER an' de red peppah in yore shoes - wear that an' make a pad like an' wear dat in yore shoes. An' if it's true, when yo' strike it yo'll know 'cause yo' give in to yore knee.

(You do what?)

Yo' give 'way - go down - give 'way tuh yore knees. Yo'll know when yo' run cross it.

(That is if you wear anything like this bluestone?)

Yeah, see, yo' have tuh nuse dis bluestone washin' yore feet an' it eat it up, an' ev'ry mawnin' befo' de sunrise, why yo' throw out chure night *chamber lye* yo' know an' bluestone an' cookin' salt soaked in it, chew know - throw dat out - all round yore house - yo' know whut ah mean - put it all round yore house an' it kill it out.

(Well, now what would cause you to sag in your knees - your knees get weak - what causes you to do that?)

Say yo' run cross de *root* - de devilmint ever whut it is dey got round dere fo' yo' - when yo' hit it why dat peppah an' salt weakens it but it let chew know yo' hit it 'cause yo' go down.

(In other words, as soon as you hit it, that pepper and salt will let you know by letting your knees get weaker.)

Yassuh - go jes' lak yo' drop a curtsy. [Brunswick, Ga., (1201), 1518:1.]

598. In 1888 I was well and hearty and doing daily labor, and a man told me to my face that he would *fix* me. And I asked the boss what time it was and he told me it was half past five o'clock. And I was breaking on PLAYING CARDS cracked stone. And I fell backwards and I was carried away from the place by two white men and I didn't know nothing from how I got home. And one old gentleman told me that two white men brought me home

on their shoulders. And I asked this old gentleman haven [have] the sun gone down yet. I was not of my mind until the next day three o'clock. I sent for the doctor and he told me that he didn't know what to say about my case. And I taken with a swollen in my right leg, and then I had a pain in my hip, and I had it from that day to this, and I have been in with this misery since 1888.

[At this point the informant's wife broke into the story to say that at first her husband had not suspected conjuration:]

He was home here years before I was showed by the Lord in the Spirit that something was wrong with him. The Spirit told me that something was wrong, he was hurt.

[She then described this spiritual revelation at length, but so rapidly that it was impossible to write it down. She was so suspicious of my intentions that she would not repeat the story, nor would she tell me anything about conjuration. Finally, the old man gave an account of his experience with the first *root doctor* who tried to cure him.]

The fellow took me upstairs and asked me to cut a pack of cards. I told him I didn't know nothing about cards, "I never had a pack in my hand in my life and you'll have to show me how to cut them," and taken them and shuffled them and laid them down and told me to shuffle them out three in a pack [make fourteen packs of three cards each]. And he said, "I'm going to tell you who *hurt* you. You have been *hurt*." And he caught me by the toe [patient was barefoot] and show me right where the *poison* went up. And it went in my hip and swollen my leg up. He showed me who done it on the cards. He took a card from each pack and held them before me, and it appear to me that it was the man and woman and I had to confess [to the identity]. I recognized them but I ain't calling no names. And he said that he could cure me if my nerves would allow me to take the medicine he would give. And that's about all he told me. He gave me some dark medicine in a bottle. It had whiskey in it. And he told me I had to get a lot of whiskey and I got seven gallons. And he made the medicine and gave it to me. But my system was gone so weak that I couldn't take the medicine. That's what he told me. And he swoll me up so, he told me to cut the dose down three tablespoonful three times a day. Then I cut them down one half spoonful. And I found that it didn't do me no good and I quit. I went to see two or three fortune tellers and they told me the some thing. [Fredericksburg, Va., about ten miles out in the country, (65), by hand, no electricity.] [The *dark medicine* could have been black draft, frequently used by *doctors* - see Index. Whiskey is too often the chief ingredient of *doctor*-made medicine.]

599. Well, ah'm sorta man - ah ain't no crazy man jealous. Ah works fo' mah livin', do ever'thing ah kin in de worl' fo' mah woman, if ah had one, but ah ain't got nobody but mahself now - haven't been fo' yeahs. But ah'm a jealous man, see whut ah mean, but ah ain't crazy. An' a woman come up fo' murder heah at Florala, Alabama. Ah reckon yo' heah talk of SPECIAL dat. Well, ah married her dere an' ah brought her back tuh mah home an' we live together down heah a couple of yeahs. An' she took advantage of me. A lotta people says dat a person can't do nuthin' to yo' lessen dey git something in yo' dere to stay. Dey kin take advantage of yo'.

Well now, while me an' her has transaction, she got mine de same as ah would git hers, see. She got me an' *dressed* mah side of mah bed up. See, she know whut side ah sleep on, an' she *dressed* it all an' she got me so dat ah didn't pay any 'tenshun to her.

(What did she do when she *dressed* it?)

She got her sickness an' *dressed* it up an' got mine with hers an' put it in some flannel rag. She got a new one an' got mine an' hers together, an' she

cut de fo' corners off it, see - lak de fo' corners of de world. Well, she dry hit by de sun, see, an' she bandage dat up an' dressed dat up an' had her piece wit dat. Well, she got me crazy by that - ah didn't care whut she done, how she come an' how she go. Ah wouldn't say a word. It tickle me tuh see her enjoy herself. Well, ah knowed that weren't nachural an' ah went to a man an' he fixed me. Ah went to a man at mah home an' he fixed me so that ah could come tuh mahself - said, ah come back to mahself.

Well, ah went back home an' ah tole her, "Well, that's all right. Yo' took advantage of me." Ah went dere Sunday an' Sunday night ah woke her up an' said, "Well, listen" - ah wake her up, say, "ah want talk wit yo' a little bit."

She asked me, "Whut's de mattah?"

So de main thing wus, "Ah ain't angry with yo' an' ah know yo' ain't with me, but we cain't stay tuhgethah any longah, 'cause ah done done de best dat ah know how. If yo' fix me one way yo' fix me anothah." An' ah said, "Bess, in de mawnin' ah'll take yo' back to yo' mother." Thought, well, maybe some day when ah cain't he'p mahself, ah may call on her tuh do me a favor, see. "Ah'm goin' take yo' back 'way from me."

So dat Monday mawnin' ah took her an' carried her back home an' told her mothah ever'thing, how it was.

Well, ah came back agin tuh dis man an' he dressed me again.

(Do you know what he did?)

Yessuh.

(What did he do the first time you went there?)

De first time dat ah went dere he - now, ah tell yo' de kinda man he are. He's a lady-hearted man. He won't do nuthin' tuh harm anybody, he'll take it off yo'. He had a pack of lil' cards dere an' dey didn't have no diamonds or nuthin' on 'em - jes' wimmin's on 'em. Had some wimmins on dose cards, an' he kept turnin' 'em up an' he handed me two, an' he kept turnin' 'em off till he got where he wanted to. So dat's all right. So he took dem back an' he give me two leaves an' he crossed 'em an' ah took 'em in dis han' an' ah couldn't turn 'em loose. Ah couldn't turn 'em loose until he got 'em. He said, "Well, ah know where it's at now." He said, "It's in yore haid."

Ah said, "All right."

An' he got up an' went off in his othah room an' come back in dere an' he stood up behin' mah haid an' caught me in de back of mah neck, in de spine of mah neck right dere an' he caught me dere an' ah heah him sayin' somepin - he wus prayin' or somepin. An' it jes' felt lak ah wus - did yo' evah tote a load an' put it down an' it felt lak yo' raisin' [it] up agin? Well, he dressed me dere twice lak dat, an' ah ain't been troubled wit dat woman an' ain't thought about her no mo' an' done fo'got about her.

(What did she do to you, fix you up so that you couldn't do anything?)

Well, ah couldn't fuss with her, see, about nuthin' she'd do.

(You just took everything she did?)

Everything.

(Was it a colored man or a white man told you this?)

It wus de white man straighten me out.

(Did he tell you how this was done?)

Yessuh.

(And what did he say that she did to you to make you that way?)

A lizard. Jes' took dis lizard an' skin dis lizard an' laid him out so many days an' dried him until he come tuh be a ashes. Well, she took dis an' den put it in mah hat, an' took mah bow outa mah hat. Well, she done somepin tuh dat bow but he didn't nevah finish tellin' me. Ah's tuh go back an' he told me he'd

finish tellin' me de rest of it. Well, ah didn't nevah go back to him to finish tellin' me all of it, but he tole me dat much.

An' well, ah went in dere dis man, he'd rub mah haid up lak dat an' when he'd rub mah haid up, ah'm tellin' yo' true, it jes' felt lak ah had a hundred pound of lead on me. [Fayetteville, N. Car., (1430), 2580:1.]

600. Mah husband, he wus *witchcraft* heah a little before Christmas, an' when he begin, he begin as a chills-an'-fevah. An' course I didn't know, you know, right then [that he was *witchcraft*] an' I had de doctor - de *medical doctor*.

They say he had the flu. An' so he wusn't whut you call real, you know, PROXY sick like a *medical doctor*, you know. The medicine he give 'im - he give 'im medicine an' it didn't seem to do him no good. So his mind led 'im that he knew it wusn't pure sickness. So I had my fortune told an' it [her husband's sickness] wusn't pure natural. [This is diagnosis by proxy.] So they fixed 'im - a *root doctor* fixed him some medicine. An' it holp him, too; but you see, jis' like they put somepin down for yah, all the medicine you take it won't cure you. So I had someone to come to pick it up. I don't know exac'ly whut it wus, but it wus down under the - kin'a in the south part of the house an' right in the middle, jis' like you walk over it. An' this filth, of course you have to step in it. An' they taken it up, an' after takin' it up, you know, they kill it. They kill it with salt. An' then I had to - after takin' it up they put salt on it, wash it off, an' put it in a paper an' let it dry. Then I had to take it an' put lye, an' sulphur, red pepper an' gunpowder, put it in a quart cup an' put a quart of water in it an' boil it airy bit of the water out it, right dry, an' then take an' care [carry] it to a runnin' water an', you know, put it in. That's called, that's turnin' back on the one that did it.

(What was this stuff that you found?)

I didn't look in it becuz I wus kin'a scared. It wus a package. One wus a package an' one's a bottle. I had taken 'im to de hospital, you see. Of course I didn't know it [was *witchcraft*]. The same day I taken 'im hospital, that's the day I had it taken up. An' the one take it up says he'd find some relief in twenty-four hours, but not till it wus taken up. [Wilmington, N. Car., (221), 219:9.]

601. Yo' wants luck, wants re'l good luck, say yo' go ahead an' yo' ketch chew a rabbit an' yo' cut his foot off - cut off his front left foots whilst he's 'live, don't kill dis rabbit. Take him an' cut it off an' turn RABBIT de rabbit loose. Wrap dis heah up - let it cure good an' wrap it up an' put it in yore pocket. An' dey says, while yo' got de rabbit, yo' keep de rabbit - put him in a pen-like a garden-like where yo' kin keep dis rabbit. An' says whenever yo' git ready to go to gamble somepin lak dat, yo' go an' yo' look at dis rabbit. If dis rabbit's a-movin' about in dere an' busy in dere, jes' movin' about, well yo' know yore luck's on. An' then yo' go anywhere in de worl' to gamble then, an' yo' 'gin to gamble, an' whenever yo' starts to gamblin', dey tell me de boys jes' wants tuh leave right then. The boys then, who yo' be's gamblin' with, jes' wants tuh quit becus' yore luck is on. [St. Petersburg, Fla., (1014), 1639:2.]

602. In case someone go to the penitent'ry, you goes to the *four corners of the road* [crossroad] and you dig up a little of that dirt from those *four corners of the road*, and you bring that home and you put a little sugar and a ROCKS little of that steel [dust?] - or that white powder - they call it - let me see now, they call it -

(First you put in white sugar?)

Yes.

(And then what else?)

Pulverized white saltpeter. Well, you take all dat and you put it in a little bottle. Like you take a little piece of soft flannel, you tie it in a little bundle and the party what is in trouble, you have their name on a piece of paper in that, and you roll it to the - the day the case come up, you roll it nine days before the case come up and the day the case come up, you roll it seven times early in the morning.

(How do you mean *roll it seven times*?)

You got it in a little ball - you know, just take a little ball like that and you just roll it like that; roll it towards you, like that.

(Oh, it's a little ball and you roll it over seven times.)

Yes, seven times. And then when you rolls it, you rolls it more like this to you.

(You roll it to you?)

Yeah, so you can get discharged.

(I see. And what do you do the nine days before the trial - what do you do with that ball?)

Well, you just - you just handles it and moves it around and rolls it from one corner to the other, and be wishing from St. Agnes for them to come back home - put a good-luck light [candle].

(I see.)

And then you see, a rock I got - if a person got a hard case. See that? There's two rocks. I got a hard case to get discharged in court. Now, you see that?

(There are two rocks.)

There are the two rocks. Now you see, if you want to know whether you get discharged of this dangerous crime. Well, all I got to do - say to you, "Father, Son and Holy Ghost, hand me one of them rocks." See, keep your mind on - keep your mind on your business. "Hand me one of them rocks." Now, which one would you hand me? Which rock would you -

(You mean, pick up one of those?) [I must have hesitated!]

Pick it up, it won't harm you, any one you want. Which one would you hand me?

(All right - this one.) [I must have picked it up despite germs - probably the only time I ever touched anything.]

You'd get clear - you'd get cleared - get cleared of your case.

(Because of that white rock?)

It's a clear rock.

(A clear rock, I see. Now, someone must pick up one of those rocks for you, or you yourself pick it up?)

No, I don't pick it up. If you are in trouble and you want to know whether you will get discharged out of this trouble.

(Oh, I see - if I was in trouble and I would come to you?)

Yeah, and you come to me and say, "Will I get discharged?" I say, "Well, in the Name of the Father, Son and the Holy Ghost," say "pick me up one of them rocks and put it in my right hand." You pick up one and put it in my right hand and whilst you pick up that one, say, "No, you ain't going to be discharged," and if you pick up that one, "You going to be discharged."

(I see. Now, one of these rocks is white like crystal and this is reddish brown - a dark rock. I see.)

Yes. And then - now, watch. If this rock is there and then you come and say, "I wants to know the party what killed such-and-such a one. I'd like to know is it true that it is a relation of mine, or who - or is it a outsider - whether it is any relation of mine." Just take it like that - you want to know if it's an outsider. Look - I say, "Now, hand me that rock." You hand me that rock.



(All right - then I pick up this black rock?)

Yes.

(All right.)

Well, you see this light across it there?

(Oh, yes.)

Well, that's your relation - they going to get out and if you hand it to me this way, "They'll get discharged. But if you hand it to me in any way, like that - see what I mean - my hand like that - say, "No, no chance."

(Now, let me put that rock down there again. Now, if it's like this - this rock is a little different - this is the big end and this is the small end - it makes a difference with that end toward you?)

Yes sir.

(Now, if I'd hand it to you this way - this way, then what would it be?)

If you hand it to me in this way, then there'd wouldn't be no chance of them getting out of trouble 'cause they got a heavy load on their back.

(Oh, a heavy load on their back. And suppose I handed it to you like this?)

Like this - it would be straightened but not great - you'd have a little trouble but not too much. If you hand right straight to me like this - straight out to me, well, there's no chance of coming out.

(I see. Well, what would happen with this little end to you?)

[I may have touched the rock once but I certainly did not play with it. These latter manipulations are surely by pointing.]

You sure of - gittin' out of trouble.

(I see.)

Gittin' clear.

(I see - if I hand it to you with that large end, that means a heavy load.)

Yeah, that's it - a heavy load - that's trouble on 'em.

(I see.)

And then again, if somebody get arrested and you say, "Well, I got to go to court Monday. Do you reckon I'll get discharged Monday?" You know, they ast you, "Do you reckon I'll get discharged Monday, I've got to go to court Monday?" I'll say, "Well, let me see." Well, I'll take these two rocks again and if you hand me that light one, you'll get discharged.

(I see.)

Anything -

(And if I handed you the dark one, well you wouldn't get discharged?)

You wouldn't get discharged.

(I see. You only use three rocks then - two for one thing and just one for the other?)

That's all. You can use these three rocks for the - for the world [for anything in the world].

(Well, how would you do that?)

You could use 'em for anything - and I'll throw 'em around like this [demonstrates].

(You mix those three rocks up with your hand like that.)

If somebody come to see me that they don't know [what he is doing] - what any concern of his - don't know what my mind is.

(I see.)

Now, I'll say [demonstrates].

(You put those three rocks down.)

I'll say, "Hand me these - hand me one at a time In the Name of the Father, Son and Holy Ghost." Well, you'll either hand me either one.

(You say, "Hand me one of these - one at a time, In the Name of the Father,

Son and Holy Ghost?")

Yes sir. Well, whatever one they pick up and hand me, I look and put that down - I remember what that's for - and you hand me another one and I say, "Well, you are going to hand a little trouble - a relation of yours going to get in a little trouble." See, that's a blood kin to you, that's a relation of yours.

(Because it's a reddish rock?)

Yeah, but you say, "Well, will he get discharged?" [I say] "Well, hand me one and see if will he get discharged." [You hand me one and I say] "Yeah, he'll get discharged."

(I see, I see. Now, who taught you that way of using these three rocks - did you learn that from someone?)

In my mind.

(Oh, that - that a - )

That the spirit of my mind.

(I see - the spirit of your mind just told you how to do this?)

Yes, sir. And then again. I'll show you in another way. You hand me a cup of water and a glass of water - little plain cup that nobody uses - a cup of water and a glass of water. You set that there and you say, "Well, I come to see whether my son will get out of trouble or will I get out of trouble." Ah say, "All right. In the Name of the Father, Son and the Holy Ghost." Say, "Hand me one of those utensils with the water in it." Well, you hand me the cup, see.

(I hand you the cup.)

You hand me the cup and I say, "No, no chance of him getting out." [Why? Because], when [you] travel cross water you troubled. Well, hand me the glass of water. [I hand him the glass of water.] See all the way through - you can see all the way through the glass and you can't see through a cup.

(Oh, I see. If I hand you the cup, you can get in trouble because you can't see through it at all; but if I hand you the glass, it's good, you get out of trouble because you can see through a glass.)

Exactly.

(I see, I see. You can use the rock because you don't want - don't care to use the cards.)

Yes.

(About those cards?)

There are 52 cards in a deck.

(Yes.)

Well, clubs is drinks and noise and coming of plenty people. Spades is disappointments, sad dissension in your family.

(Sad dissension in your family.)

Yeah - spades. And hearts is love. And diamonds is money.

(And how would you run those - I mean how could you tell that those things would happen to you?)

Well - you got a deck of cards with you?

(No - just pretend that you got a deck of cards.)

[Several times I was asked for a deck of cards by an informant. I did not carry a deck because I did not want it found on me in case I was arrested.]

Well now, there's a spade, there's a club and here's a heart and here's a diamond. Well, now what you want to know? What you say you want me to tell you?

(Well, now suppose I'm in trouble and come to you - have you read the cards for me.)

Well, you hand me one of the cards out of the deck.

(Well, I'll hand you this diamond - here.)

Uh huh - you going to get out of trouble but you got to pay plenty money.

(I see. All right - now, suppose I hand you that spade.)

No chance for good.

(No chance for good. Now, I'll hand you this club.)

The club. They going to be slow to speak against you, but if the nine of clubs is with - if you pull it out of the top and it turns up, you is overcome.

(I see - if it happens to be the nine of clubs. I see. What would it be if I gave you the heart?)

The hearts is love - friendship - everybody likes you - everybody's on your side.

(I don't have to worry.)

Don't have to worry about nothing.

(I see.) [New Orleans, La., (823?), 1196:9; a *doctor* - excellent.]

603. Now, ah had dat done tuh me. Now, ah'll tell yo' de truth. In Alexandria, Virginia, mah privates used to ache when mah wife would go off or somepin lak dat - be off any length of time. An' ah couldn't even bothah wit nobody but her, an' ah couldn't do so much tuh her. So, we separated an' dey jis' went tuh swellin' up on me down dere. Ah called de doctah an' de doctah ast me did ah evah had a cramps or anythin' lak dat.

Ah tole him, "No suh."

So he give me a suscription [prescription] for a suspensor bag [suspensory] an' some medicine. An' jis' [it] ordinarily leave, yo' know - it didn't las' long. So, ah wus on mah way tuh hunt mah wife - yo' know, ah had tuh go fin' her. She wus in South Ca'lina down heah an' ah wus in Marylan'. So ah stop in Virginia an' someone tole me 'bout a ole woman named Stu-art ovah on de Canal in Alexandria - it's right dere [near] Washington. So, ah went ovah tuh see her - ole woman. Ah reckon she wus roun' 75 or 80 yeahs ole.

She say, "Come in, son, ah know why yo' come." Say, "Sit down."

An' she took a rock an' put it in mah han' jis' lak dat, an' say, "Yo' shet it tight an' think about yore trouble an' make some wishes."

Ah think 'bout mah trouble an' take it out. Ah've nevah seen a rock look lak dat.

An' she took it off an' she went tuh readin' dis rock.

(What color was the rock she put in your hand?)

'Bout a dove colored rock.

(Did it change while it was in your hand?)

Naw suh, it didn't change.

She say, "Yo's a long way from home."

Ah say, "Yes'm."

She say, "Ah'm goin' stop yo' heah, now [ambiguous]."

An' she say, "Yore mothah's uneasy 'bout chew." Say, "Dere she is - can't yo' see her? She got a big white apern [apron] on."

Ah couldn't see nuthin' [on the stone].

Say, "Can't yo' see her dere?" Say, "Yo' got somebody daid in yore family?"

Say, "Yes'm, mah sistah wus."

Say, "Can't yo' see her dere?" Say, "She dressed all in white."

Den she come down heah to de bottom of de rock an' she say, "Think now - yo' evah seen anythin' lak dat befo' in yore life?"

Ah say, "No-mam."

She say, "Think."

Ah say, "No'm, ah can't think."

"A ole rock," she say, "dat's yore wife pussy." She say, "Didn't she play deceitful wit chew when yo' git ready tuh have sexual interco'se with her? She had tuh go out in anothah room or somepin lak dat?" Says, "Well, she *dressed*

herself fo' yuh" - she didn't tell whut she *dressed* it wit but she *dressed* herself wit somepin - an' she say, "Yore dragged in dat while yo' wus havin' her." An' she say, "She didn't intend tuh kill yo' but in othah words, her intention wus fo' yo' tuh follow wit her wherevah she go. She's a woman wants tuh have her way." Say, "But it would event'ly [eventually] killed yo' if yo' have nevah gone back to her an' hadn't seen me."

She say, "Ah'll take yore case fo' \$41.50."

An' ah paid her whut ah had an' she tole me, say, "Now, yo' may have tuh go tuh Baltimore" - yo' might know it - say, "Yo' go tuh Washington tuh de ole Dutch Center Market an' yo' git chew a package of mayapple root. [I interviewed a Washington root seller, also one in Mobile - see Root seller in Index.] Yo' boil it down - put it in a quart of watah an' boil it down to a pint" [diminishing amount magic - opposite of increasing amount]. An' said, "Yo' take a" - think she said it wus a tablespoonful de first night. She said, "De next night yo' git chew a package of pure apple vinegar - boil a quart of pure apple vinegar an' a package of Sensation tubacca."

(Sensation tobacco - what is that, smoking or chewing?)

Well, yo' kin chew or either smoke it.

An' say, "Yo' shave yore hair off easy on yore han'." Say, "Make a syrup out dat. [You have] a syrup out dis Sensation tubacca an' de vinegar. Put it [the two syrups] togethah an' boil it an' make a syrup an' see, yo' 'noint chure haid good wit it - all yore privates an' ever'thing wit it." An' say, "De next night, see, yo' git yo' a bottle of sweet oil an' yo' drink ever' bit of it."

Ah did jes' lak she said.

So one day, 'bout de last day dem pains, de pains got on top me an' ah went tuh hollerin' upstairs.

Mah cousin came up an' she say, "Whut's de mattah?"

When she came upstairs ah wus down - ah had de foot of de bed jes' lak dis - she say, "Whut's de mattah?"

(Hanging onto the bed.)

Hangin' on de bed jes' lak dat - wit de suspensor bag on me.

(What kind of a bag on?)

Had on de suspensor bag - ah still had on dat suspensor bag de doctah had give me in Baltimore.

(What's that?)

Dat's tuh hol' dem balls up - dat's a truss, dey call it.

So ah look roun' after her lak dat an' ah said, "Dat woman tole me dat mah haid wus damn big an' all - dat ah couldn't hear but ah'd feel somepin dere - somepin dere - an' maybe ah ain't feelin' it now."

She laughed an' says, "Ef yo' don' treat dese wimmin right, dey'll kill yo'."

So she rushed dis one man next do' to dis wumman cross de Canal dat had give me dat suscription tuh use an' tole her whut a fix ah wus in an' he said she laughed at him when he got dere an' tole him, "He'd be all right when yo' go back." An' sho' 'nuff when he came back ah wus all right.

An' de next day ah went tuh work at de shop fo' five hours, an' ah throw 'way dat suspensor bag or dem trusses an' ah nevah had dem pains any mo' since. Naw suh. An' jes' mah ordinary *nature* came back to me an' ah could go wit any woman ah wanted, an' befo' ah could hardly rear it up an' anothah woman seem jes' lak a man. Dat de truth.

(What kind of a job did you have with the Southern Railroad - firing?)

Firelighter in de roun'house.

(Oh, you were lighting the fires in the engines.)

In de engines. [Florence, S. Car., (1283), 2180:5.]

604. Yo' kin take a sifter an' scissors an' anybody taken anything from yo', steal money or any sech that - yo' kin take dat sifter an' talk to it an' set dat sifter up on de scissors an' it'll turn; it won't turn as long as yo' didn't call de right name, but soon as yo' call de right name de sifter turns, de name dat dey done steal it from yo'.

SIFTER AND SCISSORS

(Now here are the scissors - you put them point up? Then you turn the sifter upside down over it?)

Dat's it. [Sumter, S. Car., (1365), 2410:1.]

605. Whut chew could do to perpect yo'self against it? Well, yo' kin take yo' a silver dime an' yo' kin take dat dime and put a hole in it. Yo' wear it round yore waist or yo' wrist or yore laig - any place you wanta or either round yore neck. Ah guess yo've seen dem wit dimes round dere necks hanging down. Well, whenever dat dime turns black - a dime is silver - when it begin to turn black, dey say dey trying to harm yo', see. But dey can't git up to yo' long as yo' wear dat piece of money - that silver dime. Well, yo' kin tell if they trying to throw at chew or do anything by that dime turning black. [Mobile, Ala., (688), 916:1.]

SILVER TURNS BLACK

606. Ah've heerd tell, jes' lak if yore laig swell or anything an' yo' [want to] find out yore *poisoned*, yo' take a silver dime an' band[age] it round yore laid, around dis swollen place, an' if there's anything did to yo' in that laig, why it will change de color of de dime, it will turn black. Well, if it's not, why it's jest natch'ly a swelling, de dime won't change color. [Waycross, Ga., (1067), 1728:3.]

607. I was talking to a woman the other morning. She was wearing a silver bracelet. She has been wearing it for ten years. If any *poison* is laid for her, it will go in that bracelet and turn it black. They will wear a dime on the ankle and if they are *poison* it will turn black. [New York City, (5), Ed.]

608. Wal, ah tole him [Edward, my contact man] ah wus *poison* one time. An' ah had moved in a house an' de woman had *dressed* de hat fo' me 'cause she didn't want to move out of de house, an' mah han's got so till ah couldn't use 'em - mah fingers, yo' know, jes' lak a person have *poison*. An' ah wus in jes' sech a bad fix - two doctors wus tendin' me. Ah wus jes' about - ah thought ah wus goin' die. So a gentleman recommend me to anothah man, but he went an' got dis man an' bring him to me. An' dis man put a silver dime in mah mouth, an' ah kept it in dere fifteen minutes an' dat dime done turn black. Den he took de dime after it turn black an' put it in a black fryin' pan an' he boiled dat dime in dat fryin' pan fifteen minutes. An' when he boiled it fifteen minutes, he took de watah dat boil in de dime an' gi' me a tablespoonsful of it fo' thirty minutes. An' in twenty-fo' hours ah felt as good as ah feel right now. An' two doctors give me up.

(You say this woman had *fixed* you in a hat?)

*Dressed* me in a hat. Ah had done took de hat down an' shaken it - sweepin' yo' know, de house out, an' didn't know dat de hat was dressed fo' me. [Sumter, S. Car., (1380), 2449:2.]

609. Take a silver dime an' place it in yore mouth undah yore tongue at night an' sleep with it undah yore tongue durin' de night, an' in de mawnin' when yo' wake up it will be black as yore coat [see Coat, my black, in Index] - den yo' know yore *hurt*. [Sumter, S. Car., (1365), 2412:7.]

610. Put it round yore leg - that's a good way to tell when yo' *poisoned* or *tricked* or *witchcrafted* any way. Either yo' swallow it or wear it round yore ankle, or either yo' kin hold it in yore mouth. If yo' hold it in yore mouth ten minutes an' yo' take it out, it be black like [that] little thing here [switchbox for my Telediphone.]

(Did you say you swallow it?)

Yo' swallow it.

(How do you swallow it?)

Well, yo' jest swallow it jes' like yo' do bread or anything - it'll remain in yo' body.

(You don't swallow the whole dime though?)

Yo' swallow the whole dime.

(You mean the whole piece or do you scrape it off?)

Yo' swallows the dime - the whole dime, an' it will remain in yore body sometimes 'leven days [see No. 568], but yo' have to watch yo'self an' see when it appears, an' if it black, why yo' know then there is something wrong. [St. Petersburg, Fla., (1006), 1625:6.]

611. My mother she taken with a pain in the bottom of her foot an' we thought she had rheumatism - that's been around about five years ago [1931] - an' it continued to get worser an' the foot swoll up. An' she had the doctor an' the doctor kept dostin' [dosing] her with medicine an' she didn't get any better an' at last he told her, "Don't know whut in the world's the matter with your foot." So there was a man here by [staying with] a lady he's *fixin'* [doctoring] - he's suppose to be one of these *root doctors* or somepin an' we taken her down there to her house an' he looked at her an' examined her an' said, "You're sick - somepin that choo've walked over."

So he told her to take three dimes, to put a quart of water on 'em an' boil it an' see if that foot don't turn black [when bathed in this water]. An' she did that an' sure enough it did, an' then he made her some kin'a grease looked like it was made out of mud. I don't know whut - he didn't tell us whut he put in it, but it black like that, an' he greased that foot with that an' he made a tea out of parsley an' give it to her three time a day - one of these wineglass full. She did that for four weeks but after she taken that these pains begin dyin'. [Wilmington, N. Car., (310), 321:2.]

612. I know a lady in Baltimore, she was taken to the asylum. She was *hurt* with some kind of white stuff. Someone next door *throwed* it in her hair. She was crazy. A man told us he could cure her. The day she was to be taken away he came to see her. He put a Bible under her head and told us to wash her head with tobacco and we did so. Before he did that he taken a glass of milk, he taken a silver ring off of his finger and let it stood in this milk, and give it to her to drink. It [milk left in glass after the drink] didn't turn black, so he said she wasn't *hurt* inside. He said let her go on to the asylum and he guaranteed in four weeks time she'll be out. So we did. He give me a [*dressed*] handkerchief, a brand-new one. He told me don't let my hands touch it, carry it to the asylum and give it to her to wipe her face. And I did. I could tell a diff'rence in her before I left. In four weeks time she was at home. [Fredericksburg, Va., (69), Ed.]

613. I know when mah sister wus a-goin' - someone *fix* her up by her hat an' mah mother - there's a ole *witchcraft* - of course, you know, jis' like mah father didn't believe in it an' she didn't allow such things at de house. So they tol' mah mother to take some needles - two needles, an' two broomstraws, an' two quartahs whut de lady wid de stars aroun', an' take a pot of boilin' watah an' put it in; an' if anybody, yo' know, did anything to you, those things will go togethah, you know, an' dance; if not [*fixed* or *hurt*], it won't. So she tried it. But sure enough it wus true. Then she take an' pour that off in a - I think de watah, it made a tea, you know, had to drink de tea. That's to *kill* it, de *poison*. [Wilmington, N. Car., (221),

SILVER BOILED

CALLED SILVER WATER

DANCES - HOPS - JINGLES

210:5; at Rocky Point, N. Car., 1933.]

614. Then, when you get you two pieces of money - you understand me? If you can't read cards - well, I generally tell it with cards. I read cards - find out practically anything that I want to know. But if you can't read cards, you wants to get you two old pieces of money and put 'em in a pan and put 'em on and let the water come to a boil, and if dat money will hop about and throw the water at chew when dat water boil, you know that someone have put a trick on you.

Now, what you wanta do - you wanta save dat water dat you boil this silver in and take three swallows a day for nine mornings. Well, you do that for nine mornings and you wanta to go [to] the cemetery and get three pinches of dirt each day for nine mornings, and bring that dirt and place that dirt into an old sock from de party who harmed you, if you possibly can, or either get a sock from dat house, if you can. Well, if you don't get a sock from dat house, you wants to go by dere with dat dirt and sprinkle it across the door so he may be able to cross it. That'll take care of him.

(That'll take off the spell?)

Take the spell away. [Norfolk, Va., (466), 460:1; by *Doctor Bowes.*]

615. Like sometimes you have a sore on your foot and it's hard to cure up, or you feet swells, give you a lot of trouble and painful. Then you take this bluestone...you boil this silver money in this water and if it jingles [to tell whether you have been conjured] why then you mix this bluestone in that and then mix this sulphur. You take *silver-water* like that, they call it, then sulphur - you mix this sulphur with it and make a paste like, or you kin jest use it to soak your feet in and then bake 'em in de fire. You soak 'em for nine days or nine nights, then bake your feet by the open fire. You see, from the heat, and that draws out, they say, the *poison*. It's something like, they say, they *dressed* somepin they stepped on or *dressed* your shoes or *dressed* your stockings. And when that *poison* comes out it'll leave little white speck like places in your flesh. That's like if somepin you've powdered they've brushed on you or you've stepped over. [Elizabeth City, N. Car., (438), 405:2; *doctor - good.*]

616. The pins and needles - well, that's when someone *hurts* yeh and you're trying to *turn it back on* them. You buy a new paper of needles and a new paper of pins. And you take nine needles and nine pins, and you put on a quart of water, and you put a fifty cents or a dollar or a dime - any silver piece of money in there - and then let it come to a boil. And if you're hurt, why this money will turn over. Well then, if the water boil, it'll turn with the boiling water. You do that when the moon's on the last quarter or right on the full moor as the moon's going away. That's when you boil this money, they say. And that tells whether you're *hurt*. This money'll boil and turn over, just continue to turn over and just rattle. And then you drop these needles and pins in there and make your wish, you see, that whatsoever they do to you may return back on the ones that put it on you. See? Well then, after it boiling, you boil it down. You take a quart, say for a instant [instance], you boil it to a half a pint. Then you make this same wish again. And you go on back down then until it gets to a half a pint. You never boil it clean completely away. You drink this water, you see, when you take this spell off. And then you take those needles and pins and put them in something that you doesn't care for, something about your person, put 'em in paper or, if you found you anything around there where it's been put down, why you put all this together and throw that in running water between nine and twelve o'clock, anytime after sunset. And make your wish just whatever way that chew goin'.

(While wishing, stand facing the direction that you will take after the article has been thrown into the river.)

You see, you can turn around [backwards] on your way [to the river]. Don't never turn around [after reaching the river]. Be in the position that chew goin' when you throw them away. And never look back. Well, you see, if you do it right on the full moon, see, then by the time it changes and goes completely away, see, why this spell is off of you; then, see, and those needles and pins, they've done and washed on away. [Elizabeth City, N. Car., (438), 401:2 & 404:7; by a *doctor*, a long account condensed, her words; my words condensed from my comments.]

617. Ah knew a lady one time, her foot gave her trouble - it just busted out in little water blisters and the doctor's medicine you put it on there and it almost run the lady crazy. And so ah chanced to be around there. So I asked the lady, I said, "Well, I've did everything I can," I said, "and we have to take the doctor's medicine off," ah said, "and [use] clear salt water." She seemed to have so much fever. Ah said, "I bathes it [with] hot salted water." And it seemed like that do her some good. "Well," she [third woman] says, "Well, ah tell you what to do," says, "I'm afraid to tell her but I'll tell you," says, "seein' as you was a nurse." And I was a nurse in the home at that time. [She] says, "Why you take a piece of silver money," says, "and you put on a pint of water now and boil it down to a half a pint," says, "and then, *if that money turns over and jingles very much*," she says, "why you *boil it again*. You put it in a tin-cup, you know, where it could [can] boil quick, and then you boils it down to just about two tablespoonsful." And then we took sulphur and made a paste - sulphur in that water and made a paste and I went in and took a black hen's feather - she [third woman] told me to ketch a black hen's feather and pull one outen her tail. And I went and caught a black hen and pulled a feather outen her tail and I put that paste over her foot, and that's what cured the lady's foot.

[My informant was not given any cure by a third woman or the patient; she is trying to hide from me that she is a healer.]

She said that she was *hurt* in it - well now, she said that a lady showed a piece of false hair and she remembered that piece of false hair fell on her foot. And so after I told her how her foot got better - she got so she could walk den - ah told her what ah did. Then she went and seed a hoodoo doctor and they told her it was the dust from out the piece of false hair - it had *poisoned* her foot.

(False hair?)

Yes.

(Well, did someone drop this false hair to *hurt* it or?)

Yes, the lady was mad with her over another man, and they were wearing false hair then and it was the style of wearing the hair in a great big knot, and they'd buy this false hair, you know, to work in with the other hair, you know. Course, both the ladies had good hair, but see they were just wearing that for the style - see, made the style of the hair. And so she was showing her - that's the onliest way that she could get to her, you see, and she went to the lady's home, you see, and was showing her and this piece of hair dropped and fell on her foot, you see. See, she had it dressed especially for it, and I guess, prob'ly, the lady must have had on a house shoe or something like that, or otherwise if she didn't, you see that dust just went right on through her hose - it doesn't take much dust you see to go through your shoes. And so that's what cured her - that sulphur and *silver water* [see No. 616].

(That caused the swollen foot and she went to the doctor for those blisters?)

Yes, those blisters.

(She went to the doctor?)

Went to the doctor and he gave her medicine and salve to put on there and they



was just almost running her crazy - wouldn't do her any good. They say doctor's medicine don't do anything like that no good, you know, and you'd have to take that off in hot salt water. It would ease her more and it just made the pain - it didn't pain her when that doctor's medicine wasn't on there, but now say you'd put the doctor's medicine on there, it would be painful, and this stuff just continued to spread. She had a very neat foot - she wore a number four shoe and she weighed around about 165 pounds - nice large legs - real good shape she was. And after that her foot got so that she couldn't wear that small shoe - had a pair of shoes there she never could wear - she had to get rid of them - they were black paten leather with the alligator inlaid - she couldn't wear those shoes any place any more. They said it was because, you see, that *goofer dust powder* was on 'em - they were *dressed*. [Elizabeth City, N. Car., (438), 409:1.]

618. In the beginning of it - she was a woman she loved long hair and it was a man setting there and she was combing her hair. And he said, "Hattie, ah tell you how you to do to make yore hair grow." And she said, SILVER IN TUMBLER "Well, tell me." He say, "Well, when you git through combing TYPE OF JACK yore hair tonight," says, "leave it out there on de table and when de wind blows [it] away, finally, [he said] dirt would [will] settle on it and dat hair begin to take root, and when it takes root chure hair will grow."

Well, she did it as he told her, and fin'lly she begin tuh git to de place she couldn't stay home - night neither day until she got to the place where she did not pay her children no mind. And she got tuh tellin' some man [*root doctor*] about it. Co'se he knowed these things and he told her, says, "Well, he jes' got chure hair buried," and he said, "if you give me" - ah don't know how much de money was - but anyways she paid him something. But he had something - about fifty cents or twenty-five cents in one these old-fashioned glasses they call tumblers - got a rocking bottom to it. Well, he put the money in that glass and placed about a handful of water in it and he went up to [and then under] this house and every time he would move, the silver [would move] in the glass. He moved until he found it and when he found it, it was buried in a little box in the shape of a coffin. And what he did with that, now ah can't tell. Ah was a chile but ah kin remember them things.

[I failed to ask for obvious details here, the action being based upon the boiling-silver rites in this margin-title. When the proper time arrived the water was poured from the tumbler and the tumbler shaken - the jingling silver publicly announced a discovery.]

(How long ago was that time - thirty years?)

Been longer than that - been about thirty-five years.

(Where did that happen, here in Alabama?)

Over in Louisiana.

(What part of Louisiana?)

Delta, Louisiana. [Mobile, Ala., (685), 909:1.]

619. [A holy candle] that the Cath'lics use.

(Get a holy candle?)

Yes. And the only way you kin git them is you go to some publishing house, you know, like where they makes those books, you know, Testaments and Bibles and things like that and Sunday school stuff. Well, that's whare you buy SMOKE those candles - what they call de Christian Public House - Publishing House, where you buy those at.

(What do they call those candles?)

Holy candles. And 'tis a big white candle that is not no more larger 'en that but it is round like that.

(About this round?)

Yeah, and it looked more like stone - it don't look like wax, it look like it was stone.

(It's a short candle about that big?)

Yes. That's the only candle.

(Now, what would he do with that - will you tell me that again?)

Well, that has to be done at the ninth hour and you have to say good things because the candle supposed to be a holy candle; and whatsomever you want, you ask in the Name of the Lord - say good things.

(Well now, you said something about a vision a moment ago - I didn't quite get all of that.)

Well, you see, that candle will give that smoke.

(It smokes.)

And you watches de smoke, you see, and that's whare you'll see the things in the smoke.

(Oh, you see these things in the smoke.)

Really in the smoke - really and truly, you certainly will.

(Now, just what would a person burn this candle for?)

Now, I'll make - I will say, "Well, I certainly does want me some money; ah played a number today and ah want de cash." Well, inside of dat nine days I'm gon'a ketch dat number. If I'm gon'a ketch it, I'm gon'a see it in de smoke - I will see that number in the smoke. I say, "I wants to see such and such a man." Well, in that smoke ah could see his vision. Whatsomever you want, you'll see. And you ask de Lord, if you wanted to see if it's gon'a come true. If it's gon'a come true, you compelled to see it in that smoke. Yes, but if the smoke goes sudden, it's tough luck for yuh. If dat smoke comes from dat candle and whirls and whirls, go down to the floor, 'tis death in the family, or there's someone very near to yuh [going to die]. But if de smoke goes straight up, you just set there just like this - like this the candle - you sit right there and watch that smoke and you'll see.

(And you'll see these things. I see.) [Richmond, Va., (431), 387:3.]

620. If a person had did yo' any harm - jes' say fo' an instan' if they did joo harm an' yo'd go to someone to do yo' good. Well dey call dis [thing] to a lady sometime - a snakeshed don't chew know - an' ast this thing - this insect whut - if dey's anybody did anything to yo', dey want it to go to yo', SNAKE right direct to yo', an' point out de places [where you are *hurt*] yo' know or go to de places don't yo' see. Yo' didn't ask about a snake but ah can't help speaking about it. [See margin-title Madam Helen for her snake.]

(All right.) [Miss Young's snake (No. 242) tells you what's wrong.]

[He says a *doctor* can use any kind of animal, even a stuffed snakeshed on a timid woman instead of a live snake, which he now describes:]

Well, de snake he'll go an' wind around yo', don't chew know - he'll start around at chure feet an' stop to where dis stuff is stopped in yo' dere, don't chew know. [Informant continues with turtle:]

Well, de same way with the turtle, he'll point his direction to yo' where it is - he'll come to yo' an' mark time with yo' - make lak dat wit his head - be a foot, one time - yore neck, two time - lak dat. [If the turtle, (tortoise - terrestrial turtle) nods or wags or moves his head "one time," you are *hurt* in a foot; if "two time," in your neck - *et cetera*.] Don't chew know. An' dat's whut dey are good fo'.

(You mean these *hoodoo people* carry those things?)

Yes sir. [Waycross, Ga., (1167), 1964:3.]

621. I was in Norfolk, Virginia, an' a fellah was *tricked* by a girl with a

fork, you know, while eatin'. I knew him, we worked together - we worked at the cap factory. An' he couldn't stay away from there [the girl's house] an' he couldn't stay with his wife. She [this girl] had him *tricked*. See, SNUFF they'd been goin' together an' goin' together an' goin' together, but he got married on her. See, that's why she thought she'd do such a thing. An' he went to ever'body he knew [for advice] an' so he was told to go to a *root worker* an' ever'bodies don't like to go to a *root worker*, so he didn't jis' wan'a go. An' so he got so bad off an' his wife was goin' leave him so he jes' went on to a *root worker*. An' so dis place he went, she told him to take some snuff an' vinegar an' take this snuff - he soaked it in vinegar - put it under his girl's nose at night. An' she say if this woman wakes up, she hasn't got him *fix* - he jis' does his own ideas goin' there [he went there voluntarily]; an' if she don't wake up, he know she git somepin wrong [that he had been *fixed*]. So he did that. [She didn't wake up when the snuff was held under her nose.] An' whosomever he went to told him to bring it back to them [if the girl didn't wake up]. An' after he did [bring the snuff back] she kept it for three days an' nights. What she did, why he don't know, an' I don't know either. But she gave it back to him an' she told him to take it back [on his person] to this woman house ever' day he went there. An' ever' day he carried this snuff back there, she was goin' back an' forth to the store, back an' forth to the store. An' so he kept worryin' her an' kept worryin' her until she came clean with it. An' she told him what she had done. He didn't tell us exactly what she say she did to him, but she had *tricked* him in his food. She left Virginia. [Wilmington, N. Car., (315), 243:1.]

622. Jes' lak if a person steal somepin from yo' an' yo' wanta find out who did it, yo' jes' take a cup an' po' some coffee in it an' yo' blows yore breath in it three times, and put some snuff in it an' po' de coffee out. Den turns de cup down till it gits dry an' whensomevah hit git dry, de picture of who stole it will be in de cup - regardless tuh who it 'tis, it be in de cup. An' de place dat dey at - if dey standin' by a tree or by a stump or a ditch or offa de road [you will see the person there]; or again, if dey daid yo' kin see dey coffin. [Fayetteville, N. Car., (1450), 2636:1.]

623. Had a old lady here - she's dead now - named of - used to live out chere in Moccasin Bottom, named Caroline Young, and ah never knowed how she did it.

(Explain that to me again, now.)

She would take the grounds and put in the cup - coffee grounds I guess it was, they look like coffee grounds, and then put it into the grounds out of the cup in the saucer. Then she would pour coffee in the cup, and pour that coffee out of the cup into the saucer. [I believe Caroline used not coffee grounds but snuff, as in the preceding rite.] Well, when she would do that then, you would see pitchures in the saucer, see. And then natch'ly if you would see a person's picture in that saucer that you knows - but you know, you wouldn't know it [was] him. But she would tell you, say, "Well, do you know this picture." And you say, "Well, sure I know that picture." "Well, this is the one have your stuff." [The seeker traps himself!]

(That stolen stuff.) [Vicksburg, Miss., (714), 983:6.] [See my interview with Madam Griffin (Griffith) for a reader of snuff.]

624. She told me that her husband was running with a woman and she said that it was revealed in her to whup his tracks - jis' take a stick like a whup. See, SPIRITS - DIAGNOSIS BY jis' like he track down a plow row, see plowed-up land, and jis' whup his track and say, "Go, go, go." And she declares dat dis man moved shortly. Says he come right by her doah and said, "I's leavin' this plantation," said, "I ain't gon'a stay

here no longah."

(Who revealed this to her?)

She said it was God. [Richmond, Va., (402), 351:2.]

625. Well, ah had a sister an' ah know that was true. An' a *rootman* told her he [her sister's husband] had a *sweetheart woman* he was living with befo' he married mah sister. An' he told her, said that he would nevah live with mah sister, which he didn't live with her no longer den but about a month or little better. An' she [*sweetheart woman*] had some of her friends to slip in dere some way or 'nother an' she had seven ole rusty keys an' seven pods of peppah an' seven needles - well, she had 'em ovah each do', one ovah de back do' an' one ovah de front. Dey nevah woulda found it unless [as] ah said, de spirit brought it to her mind. At last one day she spoke, said, "Ah believe ah'll look up ovah dis do' an' see whut's heah." She looked up dere an' dat's where she found it.

Well, mah mother, she'd taken these to a man in [name of town not clear] an' this man tole her, said, "That was to keep her out all dem many years - keep her out de house, dat she nevah would live dere any mo'." But after she had found these things why he could turn it back on de woman, an' so mah mother tole him, why she didn't care fo' it to be turned back, an' so she left de keys an' thing dere with him. Say, she nevah would live with him.

An' then, too, after she did that - we had been doin' some washing yo' know, an' her ministratin' clothes, yo' know, we didn't git through washin' dat - at least dat day, an' we jest left 'em out do's in de tub. She went dere an' stole dem an' taken 'em off an' buried 'em fo' 'em to kill her.

An' so dis *cunjureman* tole mah mother, say, after them things rot, why yo' could jest pick 'em up an' dey fall, yo' know, to pieces jest lak a ole rotten rag or somepin lak dat. See, an' she would fin'lly die. Well, she did suffer, yo' know, a long time till mama got her cured by diff'rent mens yo' know. When-evah she'd go to ministrate oncest a month, why she looked like she was gon'a soon go to bed - git confined an' knots would come in her stomach as large as yore fist, an' when dat passed through - it passed through in knots like dat.

(Do you know anything - what they did to cure her?)

Yes sir.

Well, a man by de name of Mr. Oleberry, he cured her - he cured her wit jest an ole green gourd. She had to make teas oncest a month outa green gourd. An' when she couldn't git de green gourd why he tole her jest to save up some dry gourds an' jest put a little turpentine in it, an' dat got her well.

(That's all that cured her?)

Dat's de only thing dat cured her. An' we had taken her to medical doctors an' all - an' all kinds of doctors an' dis man wus de only man dat reached her case.

An' then sometime ago ah had a brother - he wus out in Tennessee, ah believe where he got *hurt*. Some wimmins *hurt* him. Ah don't know jest how it wus done, but anyway they had him dead from heah on down to his feet.

(From his stomach on down to his feet?)

Yes sir, an' dis same man cured him with jest de simplest thing.

Yo' could jest stick a pin in him an' he couldn't feel it from his stomach on down. An' he said two wimmins an' one man *fixed* him lak dat out in Tennessee.

An' he didn't do anything but jest had us tuh git green pine tops an' give him - bathe him, yo' know, from there on down an' give him some to drink. An' he tole him everything he do from de first day he started taking it. He hadn't walked none in twelve months, not nary a step had he walked.

Yes sir, he tole him dat after de first day he'd sit up - he'd have to lay down most of de time after he had taken his bath in dis green pine-top tea an'

given him some to drink an' tole him on de second day he would stand up, an' say, an' de third day, he said, "Yo' gon'a walk wit a stick out to de toilet" - de toilet wus out do's yo' know. An' really he did it. An' so we kept dat up fo' about two months, an' now he's in Florida, married an' got three children. [Waycross, Ga., (1107), 1782:6.]

626. Some girls wanted to get this boy she was going with. There were two sisters. He went with Rebecca. Rebecca got so she couldn't walk. Her sister, who was almost white, she believed in *hoodooing*; but Rebecca was a brown-skin girl and she didn't believe in it. So she went down to a lady's house to a party one night and set down and she tore a square piece out of her dress. So when she came home, she was working for some very wealthy white people, she got so then she couldn't hardly walk. And she said she felt like there was a mouse crawling on her leg. She had to go down to get sugar and things to this little town and she rode down. And when she came back home she had a big black blister on her foot. She hadn't walked nowhere. So she stayed home a few days and she got so bad she had to tell her sister what had happened. Her sister said, "Oh! Well, they got you but didn't get me." So the young man, who went to see Rebecca, asked his mother for a wagon and his nephew to drive her to a woman's house what could do something for you. I guess she was what you call a *two-header*. It was about twenty miles. When she came in the door she [the *two-header*] took a bottle like that and shake it. Rebecca hollered and said, "Oh! Oh! Don't you do that any more." She did that to try to see what was wrong with her. She come on in and set down. She [the *two-header*] called all the people [their spirits] to her that were doing something to her. She said, "Now Rebecca you are going home, and the bright woman [the innocent one] is going to go away and isn't going to speak to you; the one that did it is going to whip you, if you let her."

[Since the spirit of the innocent woman called before the *two-header* possessed a bright countenance, we must assume a dark one for the spirit of the culprit - see No. 627.]

So Rebecca came back and stop in front of this store and de young boy [nephew] went in to get some things. I heard such a fuss outside, myself, I goes out to see what is happening. This girl that done something to Rebecca, she lived just across the road, says to her, "There comes your partner [the young man returning from the store]. Yes, you're *cunjured*. And God Almighty *cunjured* you. If I get close enough to you, I'll take you out of that wagon and give you a good wooping [whipping]." But she didn't touch her. And Rebecca went on up home and done what the woman told her to do. She told her how to use [the medicine] what she give her. That would do away with that causing her leg. I don't know what was in it. Rebecca got so then she could run and jump and ride good. It shows that something had been done to her. [New York City, (7), Ed.; Rappahannock Co., Va., 1896.]

627. I can tell you something my father did when my little brother was sick. You know that *hoodoo doctor* I told you about? My father sent for him to see whether my brother was going to get well. He looked at the baby and said, "Come on outside." So when my father went outside. He [*doctor*] said, "A city lies over there." My father said, "Yes, it's Charlotte." He said, "I don't mean that, I mean the city of the dead." My father said, "Yes, that is the cemetery over there." And he said, "Well, call someone that you know from the cemetery." And the first name that came to my father's mind was that Millie woman [witch in No. 1], and my father called this woman Millie's name. And the man put his hands up to his eyes and said, "No, don't call Millie." And he turned his head away. My father said, "Yes, I know someone else, I know sister Easter." And my father called her. And he said, "Yes," and smiled and turned and said to my father,

"your son will get better." My father asked why he turned his head away, and he said he saw this Millie woman coming towards them - she wasn't looking at them - [and] he said she had the most horrible face he ever saw. So he said when the Easter woman came she was dressed in white and smiling, and he knew the baby was going to get better. And my brother got better. [New York City, (1), by hand; Gaston Co., N. Car., 1900.]

628. He'd take a stick about that long [demonstrates].

(About two feet.)

Yes sir. And take a certain number [two] wires and set it on this stick, and then this man would say something to that piece of wire there, and he could say things to this one.

STICK (How did he get these wires on that stick?)

He just had them bent [demonstrates].

(Around the stick in one loop with the two ends pointing down.)

Laid right over that stick.

(Like a staple?)

Yes sir.

(He held the stick in his hand.) [Informant is holding imaginary stick.]

Yes sir. And he'd say, "Now" - for instance - "which way should I go to look for this [conjuraton] stuff?" And this piece of wire would walk just the same as you walk.

["In other words, the stick and wire held in the conjurer's hand worked on the principle of the planchette or ouiji board." This - preceding words - is a note of mine when I transcribed cylinder a few days after recording. The stick and wires could be called a type of *Jack*.]

He'd say, "Now, don't fool me, I don't want you to fool me," and say, "I want you to stop when you git near the place." Then that piece of wire would stop and he'd say, "Listen, now, which way shall I go?" The piece of wire commence stepping and it walked and got near the place - and he let you set there and watch it - and when it got near the place where he had put this stuff, I say put [hid "this stuff"], it would stop. [Princess Anne, Md., (126), 40:1.]

629. [The following *root doctor* used a simple and inexpensive method for finding the buried article of conjuration:] He had him a little stick you know, and he goes aroun' and he sticks it, jahbs down in ground, and he says, "There it is." [Wilmington, N. Car., (289), 207:3.]

630. About de bee - well, he did dat. He say dat he believed dat de woman loved him - he wusn't married to her, an' he say dat a fellah tole him, say, "Now, if she love yo', yo' go to a bee nest an' yo' put chure  
STINGING BEES hand in dis bee nest; an' if she loves yo' de bee won't sting yo', but if she don't den it's up to yo'." An' he went an' he tried it, an' de bees didn't sting him. So he believe dat she loved him. [Brunswick, Ga., (1176), 1989:7.]

631. Take a girl an' a boy, yo' mo' den apt tuh find a pair of 'em together an' dey be seein' which one of 'em love each other - dey pulls knots in strings to see which one of 'em kin hold de longest.

STRING KNOTS (How do they do that?)

Dey'll, yo' know, jes' take a piece of a string an' tie whole knots an' she pull on it an' he pull on it. Well, if de knot that she pull on don't come out, her love is still sticking; an' if he pull on it an' it jump out, why dere ain't nuthin' dere fo' him atall. Ah've done dat mahself. [Brunswick, Ga., (1182 - small-time *doctor*), 1994:3.]

632. This fellow [root doctor] you're going to see now, said my brother-in-law was hurt - he gave him a root to put in his hand and hold it right tight, and

when he opened his hand his hand was sweated, and he said, "You're *hurt*." He got some mullein roots, pine tops, cedar berries and put them in a pot and a pint of water and kept adding to it as it boiled down [magic rite of increasing amount]. He put in a ten-cent piece and boiled it with it. "Now," he said, "you take that drink and you'll get well." He never got well. What really was his trouble, he had bladder trouble inwardly. He couldn't urinate because something went right to the tube of his bladder and stopped it and caused agony all over his system. When he would go to make water his feet would dance up and down on the floor, just like that. This fellow was working on him but he was never able to cure him. His father was good [a good *root doctor*] but he's dead. He [the so-called *root doctor* I was going to see] don't know anything about it. They had to operate on him [the brother-in-law]. The root they principally use is called the black pip-pip-away[?]. They take that root and hold it in their hand and the hand would sweat. That's an evidence something has effected you, somebody has done something to you. If your hand didn't sweat, you wasn't effected then. It looks more like a piece of snakeroot than anything else. [Fredericksburg, Va., (42), Ed.]

633. [Doctor J. D. Buzzard of Norfolk (*see* Index), whom I interviewed, has patient hold a *magic crystal* in the palm of his hand; if the hand sweats, he has been *tricked*. The Crystal Ball rite previously given in this subsection is something quite different. Norfolk, Va., (464), 453:1; original text misplaced or lost.]

634. My aunt, she wus sick in bed, she couldn't walk, an' they sent fer some man. He came an' he taken-dout [taken'd out] something they said wus in shape of a terrapin. An' they said he put it down in [on] the floor, said to it, "Go find it," whutever that wus. [It had to be a terrapin (*see* No. 620), not a child's mechanical toy shaped like the animal.] It went around each corner of the house in the house an' come back to 'em. An' he said, "It's not in this house." He carried it to the door an' put it outdoors, an' it started around the house until it gets to the southeast corner of the house it stopped. He said, "It's right heah."

[Since there was no place in the house where he could conveniently *find* the object causing conjuration, he was forced to go outside where he could dig - under the edge of the house so that his back was to watching eyes.]

He went diggin' an' he dug up a bottle with a lot of needles, pins - Lord knows whut kin' of stuff it wus. The other stuff wus something like quicksilver [tin-foil?] into this bottle, with the stopper turned down, drippin'. That wus supposed when that got done through drippin' that she would die. An' we had a man aroun' thah by the name of H., he went crazy the time she wus in thah sick; an' when he got crazy an' started out, they told 'er he wus comin', then she got up an' run. [Deal Island, Somerset Co., Md., (?), 21:2.] [For tortoise or turtle, *see* also No. 620.]

635. If a tree gits struck wit lightnin' yo' know - well de lightnin' strike it yo' know an' it run down - well, it goes down 'ward de ground. As it stroke, de lightnin' shoots, yo' know, down in de ground - it'll hit yo' know. Dat whut cuts it, yo' know, it's a bow lak. An' whenever de lightnin' got a sort of heavy dash yo' know, an' when it jes' strike de tree it jes' peel de bark off it, yo' know. Lak ah comes an' goes roun' an' roun' [the lightning-struck tree] yo' know, an' yo'll [I'll] find that thing jes' about dat long. It's a bow or sword or something othah de call it. Ah fo'git de name of it whut de call it, but anyhow, it's a long thing jes' about dat long an' it got a round ring around it lak that. It's a piece of steel lak

SWEAT  
DIAGNOSIS

TERRAPIN

THUNDERBOLT

tin-steel [metal roofing?] an' it's tough as steel. Yo' nevah bend it or bruise it no way. Dere's a piece right at home now, jes' about dat long.

[This is the thunderbolt or lightningbolt I have described elsewhere (see Index), but this particular object with a roun' ring around it is definitely a small arrowhead or spearhead of metal sold by some mail-order firm.]

(What do they do with that?)

Whut dey do with it? Well, yo' kin take dat air an' yo' kin go tuh de jail-house wit dat in yore pocket an' if de law nevah git it an' dey try yo', dey can't do nuthin' wid chew. It's luck tuh keep it roun' yore house, yo' know, it changes colors sometime, de tip end of it. Well, de tip end right 'bout dat long an' it slim as a needle point on de end. Jes' long as out on dat end it stays white, everything's okay; but yo' bettah watch yo' self if it all change color.

(Where did you hear that - where did you hear about that?)

Mah granddaddy.

(Where did you come from?)

South Ca'lina. [Wilson, N. Car., (1439), 2609:1.]

636. Mah ole cousin - she's dead now - she used to could look in a glass of water and she could concentrate with the spirits in this glass of water and she have tole some things out of that. She'd knock on de table and she would hold

her head down and she would look in that glass of water and she could WATER jest tell you most anything. Ah know, ah have heard - she have tole me that. Ah went to her whenever ah'd git worryin' or vexed - you know, any way aroun' home. Ah would go to her an' ah'd say, "Cousin Net, tell me something - ah'm jest worried to death, ah don't know what will be mah outcome." But co'se, in mah faith [Roman Catholic] we're not supposed to believe in witchcraft or anything like dat. An' ah - ah didn't pay her anything - she jest consolatin' me and that's the way ah looked at it. An' so she say, "Everything's all right," she say, "but de people in yo' house yo' got'a watch out - dey gon'a try tuh skip yo' rent." [Mobile, Ala., (664), 873:4.]

637. One time when I was *cunjured* I was about sixteen years old. And another girl invited me to go to a party, and to the party they served ice cream, and on the way back home I taken sick. And mah mother got ev'ry doctor she could in de town to try to do me some good and he wouldn't [couldn't]. And so she tole me - mah mother said dat dey tole her - she said ev'rybody kept tellin' her - to get a *cunjure doctor* for me. And so she did. And when she got the *cunjure doctor* he tole her if she had a waited twenty-four hours longer to gotten him that he couldn't of saved me. And so he got some pokeberry root and boiled dem and made a poultice and put it to mah stomach, and taken water off of nine dimes that had been boiled fer nine hours, and I drank that first. Then after I drank that, he gave me some salts and sodee [soda] - takin' salts [Epsom salts] and sodee warm, and I drank that and that started me to get sick. And after I got sick on mah stomach he got two jars, half-a-gallon jars, one with muddy-lookin' water in it and the other was clear. And when I would vomit, he said the poison that I had taken would go in the muddy jar or the clear jar. He had to have both. And so when I vomit, it was a little snake about that long and it went in the muddy jar of water.

(Could you see it?)

I could see it after they show it to me. Of course I was so sick then still I couldn't see it. And after I taken that to stop mah pains, I had to have some silk-root boiled in a quart of water down to a pint, and some spirits of turpentine in it, to keep the misery out of mah stomach and take the soreness out - and still wear the poultices until I was better. [And I wore a] silver dime and salt



in my shoes for about two years after dat - I wore a silver dime round my ankle, round both of 'em, and salt in both shoes. And he said that I could wear it on, if I wanted to; but I would be out de danger of those people *hurting* me again. He didn't say ev'rybody, just those people. [Wilmington, N. Car., (268), 273:7; Rose Hill, Duplin Co., N. Car., 1929.]

638. *Graveyard dirt* kin be used in many different things. It kin be used in love cases. Well, *graveyard dust*, if yo' wanta use fo' protection in love cases, yo' use it wit de *wonderful water*.

(What is the *wonderful water*?)

It's got from a spring runnin' dead no'th, a spring runnin' no'th - lak dis way, de stream dis-a-way an' de spring heah runnin' no'th.

(You get this *wonder water* and you get this *graveyard dirt*. How do you prepare this thing now?)

Well now, we'll come on down an' prepare it fo' yo'. Yo' git the stream runnin' no'th - de spring is ovah on whut ah would call de south side of a stream runnin' dead no'th. Be sure dat chew find a spring wit de stream runnin' no'th. Well, we takes our *graveyard dust* an' we gits it in a clear bottle den wit a stopper to it dat we kin stop up, an' we goes an' puts some of de dirt in de bottle an' we gits our spring wit de watah runnin' no'th - we gits dat an' put it in dere. Den when we's goin' pull a deal of any kind, we sits our bottle with this heah *graveyard dust* in it. Well, quite natch'l, de dust will settle to de bottom of anything. Whatevah we gits our mind on, what de object we got befo' us - whatevah it may be, whether we make good or whether we lose out.

Well, we handle dis bottle - we sets it on de table so de top of it will come clear. Yo' know spring watah is clear as a crystal, an' since [if] it clear as a crystal, why we knows everything whatevah we goin' do, we know we'll put it through. We put it ovah whatsomevah it may be. Well, den, if it's not dat way clear, it not fo' our luck tuh change right at dat time, dis heah *graveyard dust* will come up dere an' cloudy dat water jes' lak a cloudy day - change - de skies will change. It will change within de period of fifteen minutes. It will come on up an' cloudy dat water so yo' can't be sure atall. Den we jes' keep it dere, an' whenever we goin' tuh do anything - in love cases or whatevah we may do, we goes an' git our bottle an' set it on de table in a quiet place. It's a great magic watah - it's a magic gift.

Den we use dat tuh conquer spirits, yo' see, for sech things as whut dey call hants. We use dis heah spring watah wit de *graveyard dust* in it.

(How would you conquer a hant in that case?)

Well, if we conquer a hant in dat case, we put a little *add* into dat watah - we add somepin to dat watah, we'd add sulphur. We'd add burnt sulphur, we'd burn it - we'd burn it on de watah, somepin tuh form a little cloud on de watah. Den we go up on dere an' git de cloud off an' put de cloud in dere on top of dat. Dat give us mo' force to conquer de spirit - we'd keep spirits away from anything we'd go tuh do.

How to make a man come back. Yo'd have tuh use dis same watah in a case lak dat - it's a mind drawin' thing. First, yo' gotta git chure mind on whatevah object yo' goin' tuh undertake tuh do. An' aftah we git our mind pin on dis heah, then we sits de watah befo' us an' we looks at de watah. We naturally sits dere an' looks - sometimes it takes us hours, until we kin git contact with the party whosomevah dey may be. They mind an' mah mind contact wit each othah, an' den he'll come tuh me, at de same time whether dey wants me or not. Den if ah want tuh draw 'em back, ah'll turn de watah, ah'll git de square bottle - see, ah'll turn de square side to me, an' ah'll give dem three days tuh *roll in*. Dey come back an' dey send fo' me. De same watah draw 'em back -

draws through de mind, yore mind an' dis othah party's mind would come in contact together an' why, quite natch'ly, yo'll see 'em in three days aftah that. That is, if yo' stay on it dat long. [Fayetteville, N. Car., (1395), 2506:14-2507:2; professional worker.]

639. They claim that a woman, his wife, can take private hair, hers and his, and tell whether he's out having a good time with another woman. When he begins to use another woman these hairs will come together like different kinds of knots [groups]. She puts these hairs in a pan of water. If he isn't, each hair will float to itself. [Fredericksburg, Va., (45), Ed.]

640. To tell de diff'rence, yo' kin git yo' some sugah an' git chew a glass of watah an' yo' say a prayer ovah it an' yo' read in de Bible in de Book of Psalms - de 21st an' de 32nd of Psalms, an' you read that an' yo' put a little sugah in that watah an' yo' drink it, an' yo' kin tell the diff'rence. Yo' do that fo' 'bout nine days.

(Any particular time of the day - it doesn't make any difference?)

In de mawnin's best.

(How would you tell by that that you are *tricked* or just ordinarily sick?)

If yore sick, this watah will do yo' good; an' if yore tricked, why it won't do yo' any good. Yo' see things is done from de power of God. An' when yo' pray yore prayer, pray it in faith fo' help. [Memphis, Tenn., (938), 1517:16.]

### DOCTOR AND DOCTOR

#### TWO OPPOSING SYSTEMS OF THOUGHT

[What I said in the Introduction must be repeated here. The difficulty of indexing hoodoo material makes every title or label incomplete. Always the Index must be consulted.]

[The preceding subsection, Diagnosis, showed *doctor* and layman seeking information in primitive ways discarded by modern thought; ways still under the control of the spirits whose activities previously we had been following. One of these ways told us "whether to go to a doctor - a *medical doctor* either (or) a *root doctor* (see No. 551, p.167)." This reference, not to mention others, indicates a basic difference between *medical doctor* (Doctor of Medicine) and *root doctor*; it also implies a limitation in the therapeutics of scientific medicine. Let us begin with the doctor.]

641. You getting a *medical doctor*, a *medical doctor* and you say [for example] I'm sick - I feel bad and I'm hurting and hurting or something. You get a doctor and the doctor will come. He'll come maybe once or twice  
DOCTOR OF MEDICINE and he'll tell you, after his medicine don't take no 'fect,  
 tell you, say, "You have to get somebody else know more than  
I know." Then you got'a wander around and first thing you goin' find your mind on *hoodoo*, and you goin' get a *hoodoo* den. Well, a *hoodoo*, den he goin' come and tell you, "Yeah, there's something done to you." You say, "Well, I want you to git it off. How much you charge me?" "Well, I charge four or five or ten dollars." Well, you goin' give him four, five or ten dollars and he goin' get it off. Well, he's the same one what put it on you. [Yet, see margin-title, Doctor Unable to Cast and Cure Same Spell.] [Vicksburg, Miss., (725), 994:1.]

642. Ah tell from experience that when ah was sick and that when ah've taken

*medical medicine* it made me sicker. And after ah went to the doctor and ah went to the *root doctor* and he was treating me for *hoodoo* I MEDICAL MEDICINE commenced gettin' better.

(I see.)

When you are *fixed*, when you take *medical medicine* hit use'ly make you worsen; prob'ly, if you continue with it, it will kill you. That's what it will do. [Vicksburg, Miss., (716), 985:3.]

643. Your *doctor medicine* would natch'ly turn agains' yeh - it wouldn't do yo' no good. Ever'time de doctor would come and de more medicine you would take from 'im would make yo' more iller, see. And then after [afterward] yo' would either git more ill and if you did never change you would die. Then yo' find de medicine begin to git worse and worse on yo', why yo' have to change and git some herb doctor. [Mobile, Ala., (704), 967:4.]

644. Take the toenail, fingernail, lock of the man's hair; parch it well and make a powder and put over his food. That'll make the man's ambition be for her prack'ly [practically] all the time. And in that length of time it will give him some ailment in the stomach and no physician in the United States can reach the sickness unless it is one that knows exactly what he has got. And [besides] it's outside the medical trade, you see. Over sixty-five percent of our men now by having those kind of women have bad stomachs - *rusty stomachs* from dat. [This could be the only time I heard the word physician in hoodoo. *Rusty stomach*, a boiler that becomes rusty, used only here.] [New Orleans, La., (816), 1154:7.]

645. See, yo' kin take yore *chamber lye* - take dat *chamber lye* an' - person take hit to a red ants' bed. Yo' take it an' yo' po' it into somepin an' yo' takes some [corn] meal an' make it up as a dough, an' yo' take it to a red ants' bed an' yo' sprinkle it in dat red ants' bed, an' jest long as it in dat ants' bed, yo' see, dem antses will work dat dough up - up an' down dat-a-way. Well, dat'll create germ to work inside of a person, an' jest work, work, work, till it kills 'im. Well, yo' see de doctors don't know whut dat is. De doctors will be working on it fo' one thing, but still it's dat germ - de cunjunction. [For this *germ theory*, see No. 654.] [Waycross, Ga., (1097), 1767:3.]

646. [Out of many persons speaking against doctor and his medicine (see Doctor, not *Doctor*, in Index) - one person, the only one, spoke favorably:]

I know a woman right here in Northampton, she was sick and swoll up for at least eight years, and she accused her next door neighbor. This other woman told the whole general public she had never done nothing to her. She [the sick woman] went to Berkley and got a fortune teller. When she came back she found a bottle down under her door. This bottle was full of little snakes. Then she moved. And she began to take *doctor's medicine* and it wasn't long before she was on her feet again. [Old Point Comfort, Va., (23), Ed.; Berkley, near Norfolk, a noted region for *doctors*.]

647. [Why *medical medicine* or *doctor medicine* is worthless in hoodoo, a believer explains:]

I say all de - most all de sickness now, it's not natch'l.  
(What does it come from?)

*Vitchcraft*.

SICKNESS NOT NATURAL (Why do people do that?)

Jis', some of 'em jis' begrudgin'. Some of 'em get, you know, be begrudgin' of anything you have an' dey'll *poison* you. Some want cheh husban', dey *poison* yah; an' some want cheh job, dey *poison* yah.

(Have they any good *rootworkers* up there in Rocky Mount [North Carolina, home of informant]?)

No, sir. Dere is some up dere kin do somepin to yah but dey can't cure yeh.

(Where do people go then?)

Dey come to town heah.

(Any good ones down here?)

Yes sir, purty good. I reckon de best ones is in South Carolina.

(What do they usually charge to cure you?)

Some of 'em twenty-five to thirty dollars - a good price. [Wilmington, N. Car., (221), 210:6.]

648. [Since sickness is not natural but a condition caused by witchcraft, the *doctor* claiming to understand and control it lives in a world of magic and false knowledge. To illustrate this, take the word *poison* in No. 647:]

Well, ah kin tell yo' two-three little stories about that. Mah mother onest, she was *hurted* - she was *dressed* by mah father and she suffered and she swole up jest big as a bale of cotton, dat big, and they didn't know anything to POISON do for her. All doctors could not do anything fo' her. So there's a ole lady name Miz Chapman, she came to our house since we lived dere.

(Where was she living then?)

In Orrville, Alabama. An' dis lady come in an' she says, "Pore thing," say, "you're *poisoned* - you were *dressed* by yore husban'." An' she begin to rub her and rub, and fin'lly de swelling went down, and she give us medicine to take to get her up. And she tole us - it was on the ninth of the month, which it was de first of the month then when this happened - said, "This woman that *hurt* chew will come in an' ast yo' how yo' feel." And so on that day this woman walked in de room and ast her - ast mah mother how she feels. Mah mother tole her fine and she walked out.

(How did your father *dress* your mother?)

It was some stuff that this woman put on her - it was poison, some kind of perfume dat dis woman puts on mah father, yo' see, and de minute dat it hit mother - de one that it was for [see No. 653], it throwed her into fits.

(Where did she put this perfume? On what part of the body?)

Put it under his arms.

(What else did that woman do to get rid of this, besides rubbing - did she do anything else?)

She give her a bottle of medicine to take. [Mobile, Ala., (660), 862:1.]

649. She was goin' with a woman's husband. She asked her to give him up, but she wouldn't do it. She talked to her three times and told her. She wouldn't, you know. And she says, "I'll make you leave." This woman told us after she [woman going with husband] was dead. She [wife] said she taken a penny and taken the skin off of a red onion. She rubbed it all together. You know a penny is poison. And she put that penny up and she let it dry right dry and make a powder of it. She dressed her husband with it - dusted his clothes. And when he went back [to the other woman] - see, it got on her. And it turnt her jis' as wrong side out. No doctor couldn't git it back. It turnt her wrong side outwards. She died. Jis' turnt her whole womb and everything. It came out. That's what I call trickin' 'em. [Cf. No. 10, p.7.] [Wilmington, N. Car., (170), 79:6+85; in 1926.]

650. Mah brother-in-law [was] *poison* once. Dis man [was] drivin' a truck an' dat [same] man *poison* him, an' de [boss] man fi'ed [fired] him an' put mah brother-in-law in dis othah man's place, so dis man couldn't git [back] de job dat mah brother-in-law got [therefore he] want put him out de way, kill him or somepin. Well, he say, "Ah kin git him out de way." He didn't bothah [my brother-in-law] yo' know. So he went to a man, he know some *roots* dat would - de *rootworker* tolt dis othah man, give him tuh do it tuh mah brother-in-law, give him some grease [*dressed* with *roots*] tuh put on de truck; yo' know, on de

automobile, on de truck do'. [Fayetteville, N. Car., (1436), 2502:2.]

651. You go down in the field and git manure, but you have to git a certain kind of manure. You have to git bull manure, not cow manure. Git that and wrap it in a red handkerchief. He claimed he was *tricked*. He let someone use his hammer and something they put on his hammer got on his hand and kept him from work. [This proves that he was *poisoned*.] Some one of these *two-headed people* that he was dealing with told him he had to git some bull manure. Well, I was jist a boy and they sent me to go git it. I go and git that bull manure and go and git some pokeberry root. Get the he pokeberry root. There's two kinds, a he and a she. The he one is white and the she one is red. The she one has a red skin on it, she come up out the ground. They git that and mix up with this manure together and cook it together and put that on him [his arm] and bind it down. He got so he went to work again. [Richmond, Va., (?), 393:1; in 1896.]

652. Ah heard that if a person bit chew that had them *blue gums*, you would spread that [see later] over it an' it would kill de sore, but yore [the biter's] teeth would drop out or something of that kind like that.

(Well, what do the blue gums have to do with it?)

Well, dey claim that would poison yo'.

(The person with the *blue gums* would *poison* you. And this chicken manure will take it off. What kind of chicken manure?)

Black. [St. Petersburg, Fla., (990), 1597:5.]

653. [Before I forget, I must return to the woman *poisoned* by perfume (No. 648). Why was her husband immune? He was *dressed* for his wife; the dressing no matter how *poisonous*, being harmless to him (*cf.* No. 10, p.7). Intention is almost everything in hoodoo and magic. A good example follows:]

I was living in a street here in Norfolk, and the undertaker - you know I'm a *jackleg* carpenter - the undertaker told me to put a pair of steps to his door, and I had to dig down fer 'em. I come across a  
IT WARN'T PUT THERE FOR YOU Eye-sh [Irish] potato that had nine needles in it and nine pins. And de woman dat was passing backward and forward over 'em was sick all de time - two of 'em died in dat same house, and both the woman was takin' sick. And I come across it with my hoe, you know, when I was making de foundation to put de foot of steps down. And I called and asked her, "What is this?" She come and looked and she cried, "That thing is the cause of my family being ruined!" A I'sh potato and nine needles and nine pins in it. And as that grow, the sap of it, the scent of it, or something other in that house - some of 'em [persons] drop off. She says, "What you going to do with it?" I put my hand on it, 'cause I weren't scared of it, you know, 'cause I didn't believe in such things. I put my hand on it and I counted nine [needles and nine pins] with it in my hand. And I couldn't get a soul dere to touch it.

(No one would touch it?)

Nobody - couldn't get 'em to touch it. Then I thought to myself, I says, "I wonder if dis here thing goin' do me no harm?" Then a thought came to me, "It warn't put there for you and it would not harm you." I took it up in my hand, pulled the peelin's offen it and throwed de I'sh potato away and stuck the pins in my coat. But - it will certainly do you harm, if it is *planted* fer you. [Norfolk, Va., (473), 488:3.]

654. One time I came out of the door, that was before we moved to Norfolk City [from County of Norfolk into Norfolk, Va., about 1885]. Right at the door was a snake-shed [the whole skin shed by a snake]. It was filled with sand. My mother was looking out the door. I thought it was a snake. My mother looked and said, "That ain't no snake." I said, "Yes it is, mother." "No, that ain't no

snake. Get some paper." She wouldn't touch it herself. She made me pick it up. You see, if that was for me, it wouldn't hurt nobody but me. If you touched it, it would be all right - it wouldn't hurt you. Mother thought it was for her. That's why she made me get it on that paper. You see, some woman was mad at her. She [other woman] said, "Never mind, I'll cross your path soon." I have heard them say that a lot of times. [This is called a bad mouth.] Then they put something down for you to walk over. She was afraid I would drop it, "Don't you let that fall!" Then she said we would go to the bridge. She wouldn't let me go by myself. She and I went together. She did not cross it, the place where that snake was, but went way around. She wouldn't walk behind me. She walked a way on the other side of the road. When we were halfway there [to the bridge] she said, "It came from the devil, let it go back to him." She made me go right out on the middle of the bridge, right in the middle of the channel, and throw that snake-shed right in the water. When she came back she bought a pound of salt and sprinkled that salt all over the place [where the snake-shed had been found], to kill the germs I guess. [For these germs, see No. 645.] [New York City, (4), Ed.]

655. [*Poison*, then, is any substance charged with evil intent, often assisted by the Word of God or magic rite. Some substances are unnaturally though not toxicologically *poisonous* - the most deadly of all being *graveyard dirt*:]

I heard a church member said dere's a ole man in de church where he were a member - he ain't got much confidence in 'em now 'cause dey did dat - ole man da'd [that would] git mad at anybody at church; you know, he'd GRAVEYARD DIRT fall out with 'em. Well, he'd go to de graveyard an' reach his AS POISON han' as far in dere as he could, an' he'd git some dirt jis' off, jis' as near de coffin as he could, an' wrap it up, [and] bring it on back. Well, he'd put it in somepin thin, cheesecloth or somepin or othah, an' put it in each pocket, in his coat pocket. An' so he'd go to church, you know, until de preacher git to preachin', you know, an' dat de people git to shoutin', why he jis' git to shoutin' an' go right aroun' near dis person [he's "mad" with], you know, an' jis' let dis dus' - it would jus' fly so it'll, a 'hole lot of people would inhale it, an' dey'd git so sometimes dey'd git to coughin'. Well, dey say, if you git enough of it, it'd kill 'em. [Wilmington, N. Car., (215), 208:1; Darien, Ga., 1896.]

656. And this ole man - he died a sinnerman, but he had played cards up until about one o'clock that night and he was found dead in bed the next morning. So - I don't know what they kin do with it - but when we went to the cemetery to bury this man, there were three women out there, out here in Calv'ry cemetery.

(Calvary cemetery.)

There was three women out there and each one of these women had a cigar box. But there's people visits the cemetery all the time and nobody pays no mind, so - but these women was not presentable to be at the funeral, or out there expecting the funeral or anything, they was slack and slouchy. So, right where I was standing the undertaker came and snatched these boxes from 'em, and say, "What do you wanta do? kill everybody in Norfolk!" Well, then the people began to - I looked myself - he'd taken these boxes and each one of these boxes had dis dirt in it. Said [someone] you had to get dirt from a sinner man's grave to do ever what was to be done. I don't know what it was.

(I see - they were trying to get some of this dirt.)

Yes, they had it. [Norfolk, Va., (455), 431:4.]

657. [Closely associated with *graveyard dirt* and also dangerous is *goofer dust*. Since descriptions of this substance are usually brief and inadequate, I begin with an account by a *doctor*:]

An' agin we carry de dust wit us [probably *John the Conker*], we carry de *Adam and Eve root* and whut we call *goofer dust*.

(What is *goofer dust*?)

GOOFER DUST *Goofer dust is dust right from de cemetery, but it's gittin' out from undah de footstone - whut ah mean, de footboard yo' see. Yo' go down undah dere an' git de dust out from undah dere. Yo' tie it up an' yo' go tuh run - yo' cross runnin' watah an' yo' bless it in de watah. Yo' carry it through de watah an' de watah puts whut chew call a Christian spirit on it. An' yo' carry dat an' during de time yo' gamblin' yo' keeps yore mind on de gamblin', it's true, but chew let chure mind think about whut chew got - de dust in mah pocket. Think about yore dust. Den luck will come.*

(Do you combine the dust with this *Adam and Eve root*?)

No, dat's separate.

(This is separate. All you need is the *goofer dust* for luck in gambling?)

Yes.

(But you have to get it in a special way - from under the footboard of the grave?)

Yessuh.

(Then you have to carry it through running water?)

Dat's right.

(You just carry this dust loose in your pocket?) [He had said, "Tie it up."]

Yo' give it a spirit of imagination wonder - den yo' carry it in yore pocket.

[So far as I can recall, this is my only example of *graveyard dirt* being carried across running water - a brilliant operation, a daring use of the magic of the contrary or opposite, because everyone knows that the spirit in this *graveyard dirt* can not cross running water. Yet, if the *doctor* says, "You bless it in de watah...carry it through de watah...de watah puts...a Christian spirit on it," that is just what happens. A *doctor's* intention can violate any magic law in hoodoo or create a new law. This is actually a baptismal rite. All *graveyard dirt* being of uncertain spiritual quality for our *doctor*, he gives it a Christian spirit. *Spirit of imagination wonder* = power = the primitive mana.]

(Now what about that *Adam and Eve root*? Do they use that in any special way for luck in gambling?)

Well, yo' use *Adam an' Eve root* - chew carry it fo' luck in gamblin' an' luck in any kinda thing; use it in anything, business or anything.

(How do you do that - just carry it loose in your pocket?)

No, - yo' sews it in a lil' bag an' carries it. It's put up lak a little fuzzy nut of some kind. [This is a *hand*.]

Now, when people talk of putting de *goofer* on yo', they do that to either run yo' or bring yo' undah dere control. Lotta people say, "Well, we'll *goofer* sech an' sech a person because ah cares fo' dem" - 'cause dey care fo' a person, prob'bly loves 'em an' wants dem tuh be around all de time. Lotta po' people use dat word *goofer*. Dey has somebody workin' fo' 'em pract'lly all de time, settin' up. Yo' know it's a lotta people has a ole man settin' around. He ain't fittin' fo' nuthin' but tuh work an' dey jes' wanta git whut support dey kin git outa him, so dey puts de *goofer dust* on him. Dey ties him so he can't git away. He wants tuh go free yo' see, but dat stuff is workin' on his conscience an' mind so strong so dat he jes' hang all round dere. An' dey git dat *goofer dust* tuh workin' - prob'bly bury it undah de step, in de back yard or somewhere else. Conceal it from him where he won't know nuthin' about it an' jes' keep it right dere, an' long as dey hold it dere dey got him. [Fayetteville, N. Car., (1395), 2506:12.]

658. (Have you ever heard of *goofer dust*?)

Yessuh, ah've heered tell of that.

(What is it supposed to be?)

Well, ah heered - it was a preacher preachin' round town one time, dis town now, by de name of [So-and-So] an' he practice - he wus practicin' root doctorin' an' he had people fooled an' dey thought he wus a preacher. He had a big church down heah on mah street on West Street.

So he had a church down heah by de name of de Temple. So he wus a great preacher. He wus from some parts up No'th. His name was [So-and-So] an' so he taken an' he practi'lly had all de wimmins in de church, practi'lly kept him up - he wus buyin' cars an' ridin' round.

An' dis man an' his wife dey go to dis church 'cause he figured dere wus somethin' good in dis man - he figured there wus somethin' to dis man.

Well, him an' his wife had several fusses, an' she went back an' she went back an' told dis preacher 'bout it. Well, dis preacher said, "Well," said, "dat's all right. Ah'll fix dat up." Says, "Yo' come roun' aftah church tuhnight."

So she come on out from de church dat night an' when she came out dere he tole her whut tuh do - had her tuh bring some salt 'long wit some sulphur an' some turpentine. So she brought dat stuff tuh him an' he tuk dis stuff an' he gone to a graveyard dat night. Some people had died in his church an' he went to de graveyard an' tuk some of de dirt from de west side - de west side is dat way from de west side corner of de grave. He tuk dat an' he fixed it all up into jes' somethin' lak a powder. An' he went - ah know dis fo' mah ownself, co'se ah stayed roun' dere an' ah seen him on de street. An' he went tuh dis man's house an' sprinkle dis stuff all round de porch dat nex' mawnin'. An' he tole dis woman, said, "Yo' let him come outdo's first. Don't yo' come out." See. Say, "Let him git outdo's first." So he tuk dis stuff an' sprinkled it all round de front porch an' on de side of de front porch - sprinkled it round 'nuff so he could walk in it when he come out. Well, he came out an' he walked in dis stuff.

Well, he'd gone on tuh work an' he come back an' dey had a big fuss about it. He tole her dat he wus goin' leave dis time. So on dat Thursday night dey had a big fuss about it - dat he didn't want her tuh go to dat church or somepin othah. But it seemed dat his mind wus wandering from whut he [preacher] had done. So he tole her, says, "Well, ah'm goin' leave heah - dis game wit de preacher. So dat Friday mawnin' he packed up his things an' left.

Aftah dis preacher died outa [left] heah - it's been 'bout a yeah ago - he died. Dey stayed apart as long as dis preacher lived an' after, a long while aftah de preacher died, den him an' his wife wus stayin' tugethah right on Plum Street.

(What did they call that stuff that he sprinkled around?)

Well, he said it wus some kind of goofer dust. Ah understood dat he had turpentine an' dis graveyard dirt an' salt in it. Three diff'rent things he had - three or fo' diff'rent articles he had mixed up in dat.

(What did he sprinkle that around the porch for?)

He sprinkled it roun' dere so he could break him an' his wife up.

[Fayetteville, N. Car., (1413), 2541:6.]

659. (What is goofer dust?)

Dey tell me - now if - goofer dust is jes' lak if yo' have loved somebody - this is whut they tell me, if yo' loved 'em an' they have died an' been dead fo' a number of yeahs, then yo' goes to this graveyard where they's been buried an' yo' dig right down underneath dis bo'd, or undah - jes' lak it was a rock [tombstone] dere of some kind. Yo' git the dust from there an' yo' sprinkle it on yo' jes' lak yo'd wanta go fo' somebody. Then yo'd sprinkle it on the next person that chew wanta love. That will make them fall in love with yo'.



(You get this dirt from under the headstone or the headboard of the grave?)

Yes. Jes' lak if yo' loved 'em, but yo' have to be in love with 'em.

(You *goofer them* you say. [I am repeating what informant said while machine turned off.] What do you mean by *goofer them*?)

Well, ah don' know dat.

(If I wanted to *goofer* somebody, what does that mean?)

Yo'd have tuh git this dust - now dey tell me.

(Well, is that doing them good or doing them harm?)

Well, yo'd be making them love yo' - see, jes' lak somebody dat chew had loved has died an' then yo' -

(*Put a goofer on you.* [Again I repeat what was said while machine off.] What does that mean?)

Dat means dat's chew be in love wit me - jes' lak if ah would wanta make yo' love me, den ah'd have tuh continue jes' keep it on yo'.

(Do the people around here in Fayetteville ever speak about *putting the goofer on you*?)

Yes.

(Were you born around here?)

Yessuh, ah wus born in [something].

[I am rather insistent and not too satisfied.]

(Because that is something that I never heard of in any other part of the country. It seems to be just the usual thing around here.)

Yes. [I comment at a later date, "I want more evidence for this."]  
[Fayetteville, N. Car., (1391), 2496:8.]

660. Well, dey say for ninstance, dat you go to de cemetery and de first seven grave dey come to, at de foot of de seventh grave, dey git down about seven inches and get out some of de dust. See. Den you take it home and put it into some salt and den you make seven steps into de home.

(Into whose home?)

De home dat you wanta put de bad luck on, see. And den you begin de seven steps back you begin sprinkling yo' [your] whut dey call *goofer dust*. See, dat's de beginning of de hard luck.

An' den to offset it it's practi'lly de same way.

(How do they do that?)

It's de same *graveyard dust*, see, to offset it. And den to make it stronger, why you puts salt into de four corners of de home and you make a wish to each corner and name dem. You see, dat's where you have salt.

And den some people dey so much suspicious towards salt dat dey won't loan salt. I myself, you know, I won't loan salt. I'd rather give you a nickel and let cha buy some salt. [Jacksonville, Fla., (555), 691:18.]

661. Dat's whut we call dat graveyard clay, *goofer dust*.

(You mean that's what you call it down here?)

Yes sir. [Florence, S. Car., (1306), 2211:1.]

662. They take *graveyard dirt*, they say, and make *goofer dust* out of it and gave you a lingering cough. [Elizabeth City, N. Car., (438), 558:5.]

663. *Graveyard dirt* and different things mixed together is *goofer dust*.  
[Mobile, Ala., (666), 876:9.]

664. It's suppose to be dirt come out de bur'in' groun'. An' yo' git little *roots* right from the root of a tree in de bur'in' groun' - jis' cut de root off de tree. An' yo' take an' keep dat an' let it git kin'a ole, yo' know. Yo' take dat an' ball it up lak dat [demonstrates].

(Grind it up by rubbing it in your hands.)

An' yo' take it [with the *graveyard dirt*] an' den you sprinkle it right roun'

de front cher [someone's] house an' yo' [that person] have bad luck. That's *goofer dust*. [Richmond, Va., (361), 296:8.]

665. (What is *goofer dust*?)

Well, *goofer* - dis stuff a *graveyard dirt*, red peppah an' black peppah. Ah call all dat stuff - yo' kin git a snail an' powder him - all of 'em goofer dust.

(Why do they call it *goofer*?)

Call it *goofer* - it do things dat yo' cain't jis' ordinary things can do. [Little Rock, Ark., (897), 1468:12.]

666. They claim they'll make it from bones, dried bones from people. They call it *goofer dust* at home. They sprinkle a little *goofer dust* in your tracks and you're sure goin' wrong. [Snow Hill, Md., (83), 1:8; Nansemond Co., Va.]

667. *Rattlesnake dust*. You know, if the rattlesnake die in the dust [snake shed?] you sprinkle that all around and *moving powder*.

(They call that *goofer dust*, *rattlesnake dust*?)

It's a *rattlesnake dust*. [New Orleans, La., (804), 1130:7.]

668. They claim they take serpents heads and grind them up and powder them up and they supposed to bury that under your doorstep. That's *goofer dust*. That's supposed to *cunjure* you. You're supposed to walk over that. [Warrenton, Va., (36), Ed.]

669. (*Goofer dust* is what?)

Jest a - yo' see yo' git a snake - yo' kin take a rattlesnake an' dry his haid up, pound it up, an' den yo' kin go to work an' use dat as *goofer dust*. Kill anybody. [Waycross, Ga., (1074), 1737:9.]

670. (*Goofer dust* - what is *goofer*, what is that?)

*Goofer dust* is snake haid, scorpion haid, lizard haid - listen, *snake haid dust*, *scorpion dust* an' *lizard dust*. Dat's whut yo' call *goofer dust*. Yo' git them things an' yo' kill 'em an' yo' cut de haid off an' yo' dry that. After yo' dry that, yo' powder that up. That's whut dey call *goofer dust*.

(Do the people around here talk about *putting the goofer on you*?)

Yes.

(What do they mean by that?)

Well, dey mean do yo' harm - when de say *goofer* dey mean do yo' harm. Dey don' mean tuh do nuthin' good to yo'.

(That's just doing you harm; they want to *goofer* you?)

Yeah, dat's jes' doin' yo' any kinda harm. [Fayetteville, N. Car., (1396), 2532:4.]

671. Ah have heard that *goofer dust* is jes' diff'rent *roots* for whatevah kinda work it is yo' wanted tuh do or anything bad; dat's de kind of *roots* dat chew would git. Dere's some kinda root - *devil grass* root.

(It has no other name?)

No othah name. Take *devil grass* an' snake's head an' grind it up togethah an' make a powder out of it. See, fo' instance, if yo' wanted tuh *hurt* someone or somepin othah lak dat, an' sprinkle it in dey hat, de bandin' of dey hat. It would run 'em blind. Do different things with it. [Wilson, N. Car., (1507), 2675:6.]

672. (What is *goofer dust*?)

Well, now yo' take *goofer dust* - dat's jest whut chew might call *cunjuraton*, jest lak yo' take a snake shed. Yo' know snake shed. Yo' take dat snake shed an' yo' put it up somewhere where it will dry - git right good an' dry. An' yo' take it an' pound it up - jest pound it up. Well, now yo' kin take dat an' sprinkle it ovah anything - anything a person eat or drink. Well, yo' see, dat's *puttin' goofer dust in 'em* - dat's whut chew call de *goofer dust*.

Jest lak a man go out huntin' a job - walk up where a big work gwine on,

"Wanta see de boss." Says, "Well, ah'm de boss heah." All right, yo' walk up to him, "How are yuh, Captain?" Say, "All right."

Says, "Captain, ah'm lookin' fo' a job."

Well, he might answer, "Well, whut kin yo' do?"

"Well, Captain, ah kin do so-an'-so." He might be fulled out.

"Well, ah'm kinda fulled out."

But yet an' still yo' got some dis *goofer dust* right on wit chew. See, yo' kin take dis *goofer dust* an' yo' kinda rub it on yore hand dat-a-way, rub back yore ear, back of yore ears three times. Walk right up to him regardless to how many mens he got. He goin' give yo' a job - if yo' don't stay dere but three days he goin' give yo' a job, he can't let chew pass.

(You say this *goofer dust* is just a snake shed ground up.)

Jest a snake shed. [Almost anything is possible but *snake-shed dust* is most unusual when seeking a job.] [Waycross, Ga., (1097), 1769:1.]

673. *Goofer dust* is dust from any live insect. [Charleston, S. Car., (509), 570:3.]

674. (Do these people talk about *goofer dust* down here? In New Orleans what is it supposed to be?)

Well, ah tell yo', it's so many things kin answer in de place of it - ah wouldn't wanta tell yo' no story.

(Any kind of dust is *goofer dust*?)

Yes, any kinda stuff lak dat in *hoodooism* is de *goofer dust*. [New Orleans, La., (1566), 2871:7.]

675. (What is *goofer dust*?)

*Goofer dust*? Well, *goofer dust* is just - it just a kind that people use. At any time you use anything from hoodoo - some call it hoodoo, some call it *goofer*. But anything [any time] that you use a dust that you use to sprinkle - like if you come to me and say, "I'm upsetted in my home it seems like things ain't going right. I want you to give me something to sprinkle my home with, see if I can bring peace." Well, I'll give you something that you go into your house. I give you anything to scrub, that would cause peaceful power. Well, you just take that and sprinkle it round. People call that *goofer dust*. Well, that just the common term they got - the term that is ordinary used is hoodoo. [New Orleans, La., (828), 1218:1.]

676. (What do they call *goofer dust*?)

Well, you can get *steel dust* - mostly any dust, you understand, that you mix.

(They call that *goofer dust*?)

Yes sir, dat's the meaning of *goofer dust*. [New Orleans, La., (822), 1187:7.]

677. Dat's somepin de same thing dat ah have jes' told yo' - whut chew make up, peppah an' salt.

(That's all *goofer dust* - any kind of dust?)

Yeah, any kind of dust. [Savannah, Ga., (1261), 2144:5.]

678. Take that charcoal - brick dust and charcoal. You know, anything you beat up and make a dust out of it, that *goofer dust*.

(I see.) [Vicksburg, Miss., (538), 1009:8.]

679. That's jis' this fine dirt.

(*Goofer dust* is almost anything put down.)

Anything that would be to have influence - like you get from dis dirt dauber nest and de pepper I told you about and mix it up, that would be *goofer dust*.

(Well, what is *goofer* supposed to be?)

What they mean is to make you goofy.

(Oh, it's *goofy dust*?)

So now, say, for instance I want you to lose your memory, if you were going

to court or something with [against] me - it would get you where so you would prob'ly forget what you's talking about. [Mobile, Ala., (650), 844:2.]

680. (What is *goofer dust*?)

Dat's whut yo' also buy from one of dose order houses, yo' see. It's supposed tuh put whut chew might call *tricks* on a person. Dat's supposed to be, aftah yo' obtain it, put it in de mattress of a person where dat dey have tuh sleep on, an' yo' supposed to jis' go away - jis' pine away. [Memphis, Tenn., (915), 1482:8.]

681. I have heard that *cunjure doctors* put *goofer dust* in your shoes to put affliction on you and sometimes it causes you to have a bad foot, a sore foot. It'll never be healed, a swelling or something, unless you go to another *cunjure doctor*. And he will give you another dust supposed to fight this dust and try to get it out of your system. [Ocean City, Md., (18), Ed.; from Goldsboro, N. Car.]

682. The way I have heard it, that a *hoodoo bag* is a bag that one carries and it contains a dust called *goofer dust*, and whatever they put it on they can conquer. Some wear it in their bosom and some in their pocket. They get these *goofer bags* from *root doctors* or *cunjure doctors*. You give them a certain sum of money. Some call them *roots*, some call them rabbit's foot. Some people wear these *roots* around their legs sometimes for luck. [Ocean City, Md., (18), Ed.]

683. Yo' take de dust from a ant hill an' sprinkle it on anybody, it will make dem be in bad condition an' give 'em bad luck, because a ant will *rustle* fo' his food. Well, dey will practi'lly git lazy an' dey won't try tuh feed demselves. [Here is contrary or opposite magic.] Dat always keep dem from han' tuh mouth all de time. Dey nevah has anythin'.

(You take that dirt from the ant bed - out of the ground.)

Jes' de dirt from de ants - jes' lak, yo' know how dey is, weaves up dere dirt aroun' dere little hole. Well, yo' jes' rakes dat dirt into a piece of papah or on a piece of pastebo'd an' take an' put it in a cloth an' carry it on wit chew. Wherevah anybody is doin' fine, doin' well in life, throw dat dirt an' dat starts dem tuh travelin'. [Here is similar (sympathetic) magic - ants travel, your victim travels.] Dey jes' continue tuh goin' an' always will be from hand tuh mouth an' nevah has anything. [Memphis, Tenn., (1537), 2778:12.]

684. [Because some of the preceding *goofer dust* was made from heads of snakes, scorpions and lizards (Nos. 668-670), here is the place to include a similar dust or powder - one creating *live things in you*. The basis for these beliefs is man's ages-old observation that live things get into his body as well as the bodies of animals:]

I re'lly believe dat, in a way, because - now, you take a snake, blood from a snake or reptile or scorpion or lizard, and if it lay in you long 'nuff, I re'lly believe dat it'll form. It'll form and come to live thing

LIVE THINGS IN YOU jes' like a egg will hatch. If you keep de egg long enough it'll transform from a egg to a live chicken, if you keep it warm. And I believe dat blood of de serpent will, if you git it in you, it'll lodge in you; but consequently [subsequently] it might pass on through you and not lodge in you. But I believe if it will lodge in you, it'll transform, 'cause if a snake bite a dog and after while you happen to kill dat dog, dat dog will have a - I'm talkin' about now what [I hear], I ain't talking about what somebody say, I'm talkin' about what I seen - dat dog will have a whole lot of little snakes round his livah, little somepin like snake worms. See. And dey say dat's 'cause de snake done bit de dog so much and dere so many worms dat 'cumulated roun' his livah dat de dog died. See. Well, dat affection from de snake bite went to his livah, see. We cured de snake bite on his leg - you could see it - but dey couldn't cure it on his livah. And dat whut de people say, if a dog died from snake bittin' so much, "An' you all cured de snake bite but you cut him open

and see his livah is full of snakes." Well, I believe dat if a person would git any part of a snake, blood or anything in you, if it git to stay in you, I believe it would 'coomulate. [Richmond, Va., (346), 388:1.]

685. Ah was belonging to de *Household of Ruth* and ah was goin' dere to make some candidates we did. Ah was their wardess - that was, turning folks in, git de pass an' turn 'em in. Well, de lady dat was in dere she was keeping books - secretary. Well, by me knowing how to write better than her, dey moved me from that do' an' put me secretary. An' she got mad wit me about it. Den whilst ah was in de entry room, dey sent me dere to help fix dose candidates. Well, after ah did dat ah seen her wit mah shoes, though ah didn't think anything of it.

(Where were your shoes then?)

They were at the chair where ah got up from to go to the entryroom.

(You had your shoes off?)

Ah'd taken dem off because mah feet was worn out from working all day and walking there dat night. An' when ah put mah shoes on -

(Why didn't you say something to her when you saw her with your shoes?)

Ah didn't say anything 'cause ah didn't think anything - she was talking 'bout de shoe - her and dis ole man - ole-timey man - ole cunjurating [man] - was talking about de shoe being a cute-made shoe. So when ev'rything was ovah, dey had this festival downstairs for the help of the lodge. So ah'd gone down and all de balance when dey turned out up dere, we went down to de tables.

(This *Sister Ruth business* is the female side of the Odd Fellows?)

Yes, sir. An' ah got down [took ill] there - after dat was over and ah'd gone out to git in de car [someone was taking her home] then ah took de chill. Well, after the chill was over ah begun, yo' know, throwing up. Mah head ached all through dere. Well, ah woke up next mawnin' with a fever. Well, ah had de fever five days. An' after dat mah legs swoled about dat large an' mah foot - not but one - was about dis high. It shine lak glass. Den it became pi-ded [pied] - jest like a snake - brown and clar-water-looking - pided.

(Different colors.)

Well, dis ole man came 'long while ah hobbled to de mailbox - half crawled an' got down dere to git mah mail, and he said, he says, "Daughter whut's de matter?"

(This wasn't the same old man that was at the lodge?)

No sir, hit was one dat always went to cure dose things. He jest askin' me whut's de matter, an' he said, "Well, ah'm goin' give you something that chew kin git somebody that chew got confidence in to make you some tea to bath that laig, an' 'tween now an' de morning you'll see whut's in it.

(Tell me just how this tea was made.)

Well, she [a woman made the tea] tuk it an' put it in a little pot about dat high - de weed.

(What did she make it of?)

Well, ah didn't know mahself - he give me de weed, yo' know, but dey called it *John de Conker*, but ah didn't know it, an' she made de tea.

(Just out of this one thing?)

Dat one bunch of weeds [probably more than one kind of root], and give me tuh bath mah feet and bath it three times, 'fore de sun got tuh set. Then, when de sun begun tuh set, he tole me tuh tell her to throw it [toward] de sunset, an' ah'd see befo' day whut was in dat leg.

(You had to bathe that leg before the sun set. Then what do you do?)

When it begun tuh set, throw de water out. An' she throwed it fo' me - ah couldn't walk then, ah had to stay where ah bath-ed it at. An' dat night 'bout two 'clock she woke me up an' ah crawled to de fireplace and blowed up a light wit some matches - made up a light and looked down an' dere were five - looked

lak young dirt daubers but dey were log sawyers - dey had dat little brown tip on der haids, flat, an' ah took a little white rag an' throw 'em in de fire.

Well, Dr. Jedge Hopper [M.D.?] - ah sent fo' him an' he came an' put me some medicine on dere an' - it was red as blood - an' tole me tuh wrap it up. An' de next morning when ah got up dem places where them things was healed together, an' from that on, why they begin tuh heal.

[Here is the perfect situation to help a person be hoodooed - a tired woman, excited and important by lodge promotion, sees the displaced and hostile woman holding the shoe while talking to a well-known *cunjurating man*. Normally this would have caused a suspicion if not a fear, but the flattery about the *cute-made shoe*, the second compliment of the evening deceived her. Our tired woman goes downstairs and overeats and vomits. There was no other explanation - she had been hoodooed.] [Mobile, Ala., (?), 96:10.]

686. This was in Washington [D. C.], and this man was from King George [Co., Va.], and he married a woman from Washington, and he had lots of girl friends. And after he was married he started home with his wife to King George. And she was well, perfectly well when she left Washington on the boat as they thought, and when they went to get off the boat at the wharf they had to bring her off. And she went to his home and lived a month and nineteen days and then died. And after she was strouded [shrouded] and laid out, a water dog crawled out of her mouth alive, and her son killed it. Some of those women [in Washington] did it. Of course some of them done it. [Fredericksburg, Va., (71), Ed.; in 1901.]

687. Well, they take a snake, whatsoever it be - if they put a snake in you, it'll be a snake; if you git a frog, it'll be a frog; if a bug, why it'll be a bug. Well, I've seen 'em git de bugs, frogs and snakes, put 'em on a tin and burn 'em up. And after you burn 'em up, you take de bone from de snake and dat frog, you know, mash dat ashes up and make a powder out of it. And they'll put dat in your whiskey or in your tea or in your coffee or whatsoever they kin git it in, jis' so they kin git it in you. And nine day after it git in you, you'll begin to feel a little pain aroun' yore stomach, and dat stuff begin to be full of germs. And if you don't git somepin and git it out right away, inside twenty-nine day you'll begin to pass these bugs and frogs and snakes.

(How can you get that out?)

Why, you kin git silkweed [= milkweed]. You take that silkweed wit a quart of water and you boil it and you put that turpentine in it. [Wilmington, N. Car., (223), 215:1.]

688. It was years before I could stand to have anybody tell it to me. Years ago [1896] there was a woman that had something that began to move in the side of her leg and she went on for days and weeks and finally it went into months. And it seems that the moving became larger. First the doctor said that it was her blood. And then they kept waiting. And then the woman said, "Why does my blood move in this particular place and does not move anywhere else?" So she bathed it, rubbed it. And they did everything they knew. Finally, it got so large that you could see the shape of it just above her ankle. They began to bind certain chemicals to her leg which seemed to weaken the movement of whatever it was. So they poulticed it with things that blistered the skin and bound it very tight above. And all of a sudden one morning when she woke there was a little snake on her bed that had come out of her leg from where the blister was made. Then the doctor came and investigated. But he [M.D.] never liked to admit to the conjuration. While the older people that had been working on it told him that it was something that had been put on her leg by a witch. They say that that was really true. I could have seen the person. Another occasion [a different story], pretty much like that, where the lizard came out of the end of the woman's toe.

Either of these things I could have seen in South Carolina, if I had just gone to the next little town. [New York City, (10), Ed.; informant from Orangeburg Co., S. Car.]

689. I wus *hurt* in beer. I had a snake put in me. Whure it stretch out, it's from mah knee up by mah adam [abdomen]. An' he would quiver. An' his haid wus near 'bout big as mah fis'. You could see it plainly. Mah father taken me from here to Covington, Louisiana. We met a ole Indian man out dere by de name of Gill [or Magill]. He went in de country, he got a whole lot of peppah grass called de *shoutin' pussy*. [This is surely the shepherd's-purse (*Capsella bursa-pastoris*), an' introduced herb from Europe, bearing pouchlike pods.] Dey taken de root of dat, dey boil dese. Dey boil blackberry root brier, poke salad root brier, bramble root - dat comes in a big root near 'bout big as dis fingah here. Dey boil dat togethah. Dey bathe me in dat. Aftern dey taken me out of it, dey taken dese pine tags - you git dat pine straw while it's green - an' dey wrap mah whole side up in dat. [Pine *tags* are leaves (needles) and usually mean new growth.] Den he went to de drug store an' he got bitter aloes, he got bitter apple. He put dat bitter apple in whiskey an' he gave it to me with lodestone an' a little gunpowder. He gave me a big dose of dat. De next two or three days I don't know whut de nex' stuff he gave me, but anyway it wus red [bloodroot?]. An' I passed dat thing in a slop jar, an' it wus somepin like a - it had no skin on it - like a snake. It jis' seem somepin like a jelly, but it was long when dey taken it out de slop jar. [New Orleans, La., (802), 1120:1.]

690. An' then it's a snake. Why, yo' kin kill a snake an' put de snake out an' let him dry where it's real hot. Yo' don't have tuh bake the snake an' git the powder an' put it in water or a person eat it. In nine days it will turn to a snake. If it's in yo', why there'll be a live snake in yo'. An' aftah de snake gits grown, why he will crawl around in yo' - he usually go to yore throat an' choke yo' tuh death.

But now it is a way tuh git that snake out of yo'. Yo' take yo' some - yo' git chew some green chinaberries an' yo' boil it an' make a tea out of it.

(You mean the leaves - just the berries on that little chinaberry tree?)

Uh-huh - an' sulphur. Lemme see, dere's de chinaberries an' yo' make a tea of it. Yo' strain this watah off it an' yo' puts this sulphur in it - an' blackroot; yo' boil de chinaberry an' de blackroot together an' yo' strain it. Then yo' put this sulphur in it an' a person kin take it an' it will tear dis snake all tuh pieces an' cause 'em to pass it - or yo' kin heave it up or yo' kin pass it otherwise. That will git the snake out of yo'. [Fayetteville, N. Car., (1390), 2492:4.]

691. If you get *snake dust* inside of you, in twenty-four hours you'll have live snakes in you. [This must be record time!] [Princess Anne, Md., (132), 49:4.]

692. Of course, I've heard of many things, but I know of one real happening, myself.

(Will you tell it to me?)

Well, in 1918 I was in Darlington, South Carolina.

(Darlington.)

South Carolina. And there was a woman there - it seems that she had run with another woman's husband. See. And this woman [wife] located her where she lived and she came up - she wasn't very far from where I was stopping - and when she came to this house this woman ran, you see, and told the girl that was there, told her she was near. So she came in and she stops and said she'd sit down there and said she was going to wait for her awhile. Where she sit down there, this woman's trunk was there and it was open. So she asked the girl in the

house, she said, "Whose nice clothes?" And the girl tells her they was Miz' Dower's...

Yes, I'm from there [North Carolina] too - Wilmington.

(I see. Oh, you are from Wilmington?)

Uh-huh, from Wilmington heah, but I went from here down to Darlington - it's my home.

(Oh, Darlington's your home?)

Uh-huh, I went right in 1918. So, this woman put her hand in this trunk. Then she gets up and leaves. Well, we heard of the happenings of this woman putting on these clothes after the woman left. She dressed and she went down town and she - well, she just stripped herself down town. So the whole town - it was small town, so it just spreaded all at once. So just the day before I was leaving, I says, "Well, I'm going to see for myself. I heard so much." So I went. And she had something live in her leg. It was really in there and she had a dime tied - you know how people wears a dime round their leg on a string. Well, she would pat her leg up in the knee - about the flesh part of her calf and that thing would straighten out and move and go down that leg and whilst it would be going under the string, it would draw the string so tight that the dime would just flap over, over, over, like that [demonstrates]. They had doctors to her and they didn't do any good. So then they sent and got a man, a old hoodoo doctor, and he asked everybody come in her house would they bring him a dime. [The *doctor* was taking up a free-will offering.] And he had sulphur and sweet milk and something - I don't know what, but that's what he give her to drink, he said to keep the thing from going any further up until he could kill it. Well, I left there the next day - I didn't get to see that before I left. And I went down and seen that part and that was all I seen about that. Now, what become of her - I know they was to operate on that leg, but I don't know when because I were leavin'. So I just left. [Norfolk, Va., (455), 430:3.]

693. If somebody wants tuh grow a snake into yo', dey gits de blood of a snake an' let it dry into de haid an' jes' sprinkle it into somepin to eat. Well, yo' eat dat stuff an' it goes down into yore system; well, dat bound to bring little snakes.

Well, now ah'm goin' tell yo' whut will kill dat. Yo' go into de woods an' git chew some rattlesnake master, a little bit of sulphur an' some whiskey, an' yo' steep it. Yo' give 'em dat. Well, dat makes 'em vomit it up - well, dey vomits dose snakes up. [Sumter, S. Car., (1367), 2419:2.]

694. [Snake blood was formerly much used in *cunjuraton* (No. 4, p.4), especially blood dripping down through the tail. So common was this practice that they say the snakes of Currituck County, North Carolina, have no tails because *cunjuremen* cut all of them off. I heard this from Madam Griffith (see my interview of her or Index), born in Currituck and a large girl when the Civil War began.]

695. You go to the drug store, they got what you call dried tadpoles there and if you get them internal, they'll come to life and breed there and you'll have to go to a *cunjure* to get them out. [Fredericksburg, Va., (44), Ed.]

696. I can tell you about my mother. My mother was *fixed* eighteen months suffering with the stomach trouble. The doctors that attended her, they couldn't do her no good. Her oldest boy went up in Gloucester [County, Va.] and seen a *doctor* which was a *root doctor*. And when he [son] came home he [*doctor*] looked at my mother and he told her her sickness wasn't natural [see No. 647]. He [son] said it must be [true] because the *doctor* said so. He [*doctor*] goes to work and gave her a little pill. She taken this pill and swallowed it and water behind it, and in a few minutes there came what you call a sea nettle she vomited.



There came a little small thing that looked like a snake. It was a bowl he [doctor] had, a glass bowl and when she got to vomiting just about two and one-half inches deep, the stuff in this sea nettle looked like worms. She got well. She lived about twelve years longer. He got five dollars. [Old Point Comfort, Va., (32), Ed.; on Gwinn Island, Va., 1908.]

697. Her first husband's sister had two daughters and this younger girl married. But when she married this young man there was quite a bit of confusion. They didn't want her to marry this young man, so she married this man any way. And after some considerable time everybody thought she was pregnant, but she stayed right under the care of a physician. And she didn't seem to revive, so the physician just gave her up. So her mother got very interested in her, she got interested. So she went to this same woman down in [Augusta] Georgia. And when she took this girl to this *doctor* [recommended by the Augusta woman] it was too late that night for her to see him, so of course they had to go over until the next morning.

So the next morning they went again to call on him. So he said to this girl, he said, "Well, you're in right bad shape," he said, "but you'll have to eat breakfast with me this morning." So he got an egg and he broke this egg, and he put the white of it in one dish and the yolk in another. And he whipped this [white of the] egg up to a froth and he took something and shook over it. She says she thought it was salt. She don't know what in the world it was. And he said, "Now, you eat this and I'll watch this" - he's speaking of the yolk of the egg. He handed this plate to the girl, and a fork, and told her to eat it. She ate that and he watched the egg [yolk]. And when she had finished eating this white of the egg, why this yolk had turned as white as the white was. So he said to her then, he says, "How do you feel now?" She said, "Well, I'm not hurting like I was, but I don't feel very good." So she leant over and he says, "What's the matter?" She say, "I'm having such cramps." So she said to him, she said, "I'll have to go to the bathroom." So he rung his bell and a woman came in. So he turned around and got a sanitary plate - one of these paper plates - and give her and told her, "Now, you use this instead of the commode. You use this." So she took that.

And she said when she went to herself and her bowels passed, this plate was just piled up with long and short warms [worms], just as long as one could stay on there. And he told her in the meantime, he said, "Now you watch your action." So she went on out and that was the results from the medicine. So then she went back again to him. She told him. And he said, "Well, you didn't get frightened did jeh?" She said to him, she say, "I'm so nervous," she say, "I never saw anything like that." And he said, "Well," he say, "you're in bad shape. But after you were able to pass those warms [worms]," he said, "now I can cure you." So he gave her some medicine.

And she's a perfectly well woman today, but she doesn't have any children. He said this thing that was put on her interfered with her organs and so she doesn't have any children. [Wilmington, N. Car., (171), 256:4; at Red Springs, N. Car., 1912.]

698. I'll tell you whut I heard by mah gran'mama. She wus *hurt* an' she wus *hurt* in peas an' rice. An' she started jis' as she got this, you know two or three days after, she started to swellin' all up in her laig, all up in her hips an' all. An' there's a ole *root doctor* came aroun' an' he tole 'em, he said, "If you git a *root doctor*," he say, "he kin fix you up" - to my gran'mama. An' so he said that he knowed whut wus de matter with her. An' so he give her two doses of sulphur. An' after that he got some whiskey an' sulphur an' a root dey call *John de Conker*, an' take an' boil this *John de Conker* in this whiskey an' add this

sulphur to it an' he give this three times a day. About the fifth day or the sixth day she got deathly sick. Well, they got scared then an' stop givin' it to her, but the root doctor came back by to see 'em an' tol' 'em, "No, don't stop." He say that was workin' on her. An' so, after she went on an' took it, after she got deathly sick, a snake, a little green snake, an' a scorpion - I don't know whut that is, I've never seen one, but this is my gran'mama that's tellin' us - an' so this came from her. An' so she got all right for three months. She was all right, walkin' aroun' jis' like you or I, all right. An' so roun' 'bout two months later this swellin' started again. They went an' got this ole root doctor an' he give her the same medicine agin. Told 'em continue to give to her. In jis' about two or three more months she got all right. [Wilmington, N. Car., (301), 228:8+85.]

699. This wus uncle's wife. She started one day to limp in her right leg. She said her leg wus hurtin' her so bad she couldn't do this an' she couldn't do that. She couldn't hardly walk on it and she couldn't cure it wit that medicine. She'll feel somepin jumpin' an' runnin' - claimed that's a jumpin' an' runnin' in her laig, an' she couldn't tell whut was the matter. So a little bit after that you could see that. She held it up so ever'body could look at it. That started to run up her to her knees and run right back down to near her ankles - jis' like that, jis' as plain that you look at it. An' in that time she wus havin' fits.

So ole man Henderson Bird, she sent for him. He was a root doctor. We'd call it a witchcraft doctor. He's from Camden, South Carolina. He come there an' he give her a dose of medicine an' he anoint dat laig down with somepin - it look like mercurochrome, a red liniment. He didn't told whut it wus but he told how it could happen.

He said if you ketch a scorpion or a snake, jis' like you wan'a put a snake in a person, you kin kill the snake an' cut his haid off an' hold him up an' drop that blood into some water into a bottle an' stop that bottle up; that in nine days it'll be a snake or a scorpion, jis' whutever it wus [you killed]. An' he say that's whut they dose her. They dose her in some coffee with that scorpion blood. [Wilmington, N. Car., (295), 219:1+85; near Camden, S. Car., 1900.]

700. In some cases you kin take some dragon's blood and spirits of turpentine and a little silver and mix it all up together and make a pill out of it - kind of a ball. Give 'em one of them every half a hour from - until they have taken three, six or nine. When they have taken three or de first one, they will quiet down - three they will become normal and go to sleep. When they have taken the nine, they will sleep good for a while and then they will wake up and wanta vomit or go to the toilet. Then you take a little sweet milk, which I won't say what it is you put in it - something you use - jest one something that yo' put in that sweet milk and give 'em a drink of it. An' they no quicker then [than] swallow it then in the space of five or ten seconds they start vomiting. They bring it up. Well, now in the course of time these things are in yuh, de flesh has a tendency to bring alive that powder in de same form of the animal - hatch it out. And when it comes out of yo' it come out as though it were young antses or young wasps jest hatched - have no use of they wings, they tender and all that. [Washington, D. C., (621a), 796:1.]

701. They say some people had frogs. I don't know whether you ever heard tell of frogs that been put in 'em. See. The doctors couldn't do 'em no good. They didn't know what they had their ownself. Well, there was a old lady, she's dead now - reckon you've heard tell of her, Mother Catherine.

(Mother Catherine?)

Yes, sir. They went to her. She was living way down in St. Bernard Parish. [The State of Louisiana is divided into parishes instead of counties. St.

Bernard Parish, nearly touching New Orleans, extends eastward to the Gulf of Mexico. It is almost surrounded by water and full of coastal islands. I like the informant's nostalgic words "living way down in." Mother Catherine must have lived in a naturalist's paradise long since surely taken over by automobiles, pleasure boats and weekenders.]

They went to her and she told them what to do. She gave them descriptions of what to get. Now they got - the first thing they got was this root they call sasafax [sassafras]. That was only to make a tea and to purify the blood. She told 'em, say, "Get you some sasafax and boil that sasafax, put it in a bottle and get you some whiskey and put on top of it. You drink that sasafax for nine mornings and after drinking the sasafax for the nine mornings," she told 'em, she says, just like this, "you get you some asafitadee, get that, take a silver dime and scrape it and get the dust from it with a bottle milk, and you use that for nine days." That would be eighteen days. And cured her within the eighteen days time. Got the frogs out of her stomach, you understand.

(I see. Mother Catherine is dead now, isn't she?)

She's be dead quite a spell now. [New Orleans, La., (832), 1240:1.]

702. Old Miss J. was mad at me one time and she said, someone overheard her, she was going to *fix* me. So she got a bottle and she placed a snake and a little frog all in this one bottle and buried it under my doorstep. Lucky for me a man told me it was there. And I know what to do for that. I went out into the woods and got me some old black oak tree bark and turpentine and came back to the house step and placed it on the step. Next morning when I woke up and that bottle was right on the ground. There was a snake in there, a frog in there. [This must have been powerful *drawing medicine* to draw a buried bottle out of the ground.] And I said, "Mercy, what can that be?" Then I took some salt and turpentine and put it on the bottle to keep from being *cunjured* with those germs. So I took the bottle and shook it and out came the snake and frog. And I said, "That won't do. I don't know they might come back." So I put this salt and turpentine on the frog and he curled up, and I put the salt and turpentine on the snake and he died. So that stop that *cunjure*.

[In case the reader was a little sleepy during this remarkable rite or awed by the powerful *drawing medicine*, may I point out there was no buried bottle under the doorstep; the *man-told-me-it-was-there* threw the bottle under the doorstep during the night. The powerful *drawing medicine* was suggestion and a *trick*. We will come to a small collection of *tricks* later.] [Fredericksburg, Va., (48), Ed.]

703. I knowed a fellow and he lost all control of himself. They cut up horsehair as fine as he could cut it and put that up in his food and after that was internal it formed snakes. They commenced to destroy him. This *doctor* took them out. He gave him saltpeter, olive oil, poke root and other things, and mixed them all together and gave him and perished those snakes and they crawled out of him. [Fredericksburg, Va., (44), Ed.]

704. I'll tell you about my own mother. My mother drank some water after a person had been at her home. Thirty minutes after this person had gone she was taken very ill. And her sister from the South was visiting her. The first thing she did was to put silver in hot water and give it to my mother to drink. Then she asked for a gourd what grow on a vine, and she opened this gourd and took the insides of the gourd out, and make tea and give it to my mother. As soon as she gave it to her she just vomit. In this, she vomit up, was live worms this man put in the water. People in the country have water buckets outside of the house with a top on. He goes out of the house and puts these worms in the bucket - he dried the worms and powdered them - and my mother came right on behind him and

took a drink of water. The same man killed his mother-in-law. He didn't like her. He goes to the spring and brings a bucket of water back and asked her would she have a cool drink, something he had never done before. And she took a drink and was taken ill. All worked on her and nobody could do her any good. Just before she died she said to her daughter, "I've never swallowed what that man gave me." It was in her so she never could get it down. [Fredericksburg, Va., (?), Ed.]

705. Yo' take *graveyard dirt* - go git de dirt off a sinner's grave an' git it right off his heart lak dat, an' take red peppah an' sulphah an' bread salt, an' put all those togethah an' sew that up into red flannel an' lay it away in de yard, in de east corner of de yard. [This is a *hand*.] Dat will do de work fo' dat. Dat will kill 'em or run 'em away, either one.

Or dey kin take, if yo' *hurt*, an' dat will cure it. Take that an' make a tea out of it an' let 'em drink that, an' that will cure 'em.

(Anybody that has been *tricked*, you mean - *cunjured*? You take all this and make a tea out of it? You take the *graveyard dirt* - everything?)

Yes, make a tea of it. If yo' got things in yore well, that will kill 'em.

(You use that to kill live things in the water in the well?)

Yes, jes' lak dey wus in mah well. Ah come home back to mah house. An' mah well, I jes' had it clean out an' dere wus wigglers [in it again]. Ever' wiggler dere wus dat long - big as mah fingah an' jes' as thick in de watah, jes' as thick as dey could be. Yo' could heah 'em poppin' jes' lak dat - *clak-clak*. An' yo' couldn't even see 'em. An' dat wus tuh kill me.

(Someone put them in there?)

Yeah, a doctor put 'em in dere tuh kill me.

(Did he put the live ones in?)

Yeah, he put 'em in dere an' dey come alive. He put de dust in dere an' dey come alive. But ah have sense enough to know how tuh kill dem.

(What did you do?)

Ah went an' got dat same dust whut yo' heah me talkin' 'bout from de graveyard offen a sinner's grave. An' ah come back dere an' ah put dat sulphah an' dat red peppah togethah an' tied it up in a new piece of cloth an' ah dropped it down in de bottom of dat well. Dey wus daid in two hours.

(That killed them out?)

Yeah, dat killed 'em. [Wilson, N. Car., (1513), 2679:13.]

706. A cousin of mine wus tellin' me that somebody give her somepin in her whiskey an' it 'cumulated lizard an' things in her laig. Yo' could see 'em runnin' up an' down her laigs. She went tuh several people, yo' know, tuh try to git well. So first an' last she got a man dat wus [a *doctor*] an' he went out in de woods an' got several diff'rent roots an' give 'em to her. An' he tole her tuh put 'em in a half a gallon of water.

(He boiled these roots down you say?)

Yessuh.

(And then what did he tell her to do?)

Take a swallow fo' nine mawnin's outa dat. An' so aftah she done dat, he tole her dat it wus at de corner of her house - somepin dat wus put down, too, fo' her. An' she went there an' dug it up. It wus in a red flannel sack [a *hand*] an' he tole not to take an' open that but jes' keep it. So the next time she went, he gi'd her another bottle of roots, jes' about dat high, an' she boiled them down to a pint of watah an' she drunk them. An' he tole her on that ninth mawnin' that she would vomit them up an' she done that. She vomit them up.

(The lizards?)

Come right out her mouth. [Fayetteville, N. Car., (1398), 2519:12.]

707. Milk from a black cow will kill *poison*. Jes' lak yo' goin' wit mah husban' [!] - lak ah wus goin' wit chure husban' [wife!] - well, yo' takes a rattlesnake an' parch him - parch de rattlesnake an' takes *hearts own perfume* an' put it in there an' some *graveyard dirt*. An' ah put it on yo' an' she [my wife] smells dat, dere comes a livin' object in her body of de rattlesnake, an' she takes some of dat black cow's sweet milk an' a dime. She take de dime - yo' know how yo' kin file it an' dat silver come off dere, an' put it in dere an' drink it, an' cure her. [The perfume is used as a lure.] [Fayetteville, N. Car., (1425), 2571:7.]

708. Well, jes' lak if ah wants tuh *hurt* chew - put a snake in yo'. Well, yo' kin go out - yo' know in de fall of de year snakes shed, yo' know. Yo' go out an' git de snake hide. Well, dey don't call it hide but ah call it. De snake he comes out of it - he leaves it. Yo' take dat an' yo' pound it up lak a powder. Well, yo' take dat powder an' yo' put it in a bottle of *heart's perfume* an' ah'll go tuh yo' ah'll have dis perfume an' ah'll put it on mah han'ke'chief - put nine drops an' ah'll be jes' playin' with yo'. Well, when dat perfume dry in yo', dat's de snake is gone in yo'.

Now, if ah want tuh heal yo' an' git that snake out of yo', ah'll take nine dimes an' take a file an' file off every one of the nine dimes an' put it in sweet milk an' dat'll kill de snake an' run him out of yo'.

(What do you do with that sweet milk then?)

Yo' drinks de sweet milk - dat's in order fo' de snake tuh pass from de body. He can't stand milk. [Fayetteville, N. Car., (1423), 2569:2.]

709. The shed from a snake, a woman taken that an' - a woman right across from the neighborhood and she didn't like her, jealousy - an' she taken that snake shed an' takes it the month of May, an' powders it, ground it. An' this woman, that she wanted to give it to, was crazy about clabber, but she didn't have no clabber. An' that woman put this here snake shed in that clabber and that woman dranked it. She didn't think there wus nuthin' to it because she'd been drinkin' it all the time. An' in about two months that woman was full of snakes.

An' the woman said the way was to git them out of her, after they got this man. They sent an' git this man after the medical doctors couldn't do her any good. They sent an' get this two-head man that know all about it. An' he said she so far gone that he don't know if he could do her any good or not, but he'd git the snakes out of her. So they taken that woman an' tied her like a yoke sort-a-like, a block an' tackle like, at the head of the bed - put her feet up, put her haid down, with a cup of milk under her haid. An' those snakes fallen down. I think he said it was twenty-five of 'em about six inches long jis' drop out of her in that cup of milk. But they couldn't save the woman. She died from it. [Richmond, Va., (363), 301:3.]

710. Well, being *hurt* now, I been *hurt* myself - my self experience. Well, I loves beer and so one night I had come out de field from picking berries, I had never picked any befoah, and I said to my husband I wanted some draft beer. Well, he went and got it. A lady lived next door to me, she said, "Since you is so tired, I'll go get de glasses." She sprinkled some snake dust in de glass - settin' outdoors on de porch and de moon shinin', not seein' it you know, I drank it.

I didn't know it until I was taken sick and got somebody [doctor] to wait on me and he told me about dis beer drinking - how it was fixed. And you see dat created young ones in me. Well he came, he told my husband to go to a dairy an' get some fresh sweet milk - put it in a tub. And I disrobed myself and sit over it and all them things came out of me. And he said, "Don't drink sweet milk

while dere in you, 'cause fast as you get de old ones out, creates young ones." [Norfolk, Va., (486), 514:9.]

711. Jes' lak somebody's got a snake or a frog in dey foot, somepin lak dat, yo' go to a stockyard an' yo' git chew a cow dat's jes' dropped manure. Pick it up in a shovel an' carry it home an' git chew fo'teen pods of red peppah - red peppah. Then yo' git chew thirteen pods of green peppah befo' it turns red. Yo' set down an' cut it up in round pieces in dat fertilizer. Yo' put three han'ful of table salt in dere - cookin' salt. Yo' put it on a fiah an' put yo' a quart, from a quart to a half a gallon of watah in dere an' boil it. Yo' git yo' a flannel rag an' place dat roun' dat person's foot an' whut's in dat feet is comin' out in two day's time. But chew must put it on there hot an' yo' change it three times a day - mawnin', noon an' night. An' if it's a frog in dere or snake, it's comin' out.

[Informant now tells how the snake or frog was put in the person's foot.]

When yo' git 'em that way, ah tell yo' whut chew do. Say, fo' instance, yo' take a person's name an' yo' take de size - de numbah of de shoe dat he wears an' yo' write that on a aig, a fresh *yard aig* - it matters [not] whut kinda aig it is, jes' so it's fresh. It's got'a be a *yard aig*, though. Write that on there. Yo' take that an' carry it an' bury it undah dere front steps. If dey got a front po'ch, bury it undah de front po'ch, if dey ain't got no steps. An' when that begin tuh form in that aig - when that aig begin tuh form, den it will begin tuh form in yore instep or your feet. Dat de onliest place it's gon'a be, is right on de instep right in heah. It'll begin tuh form there. When it grows tuh be de full length of that aig, it's in yore feet de same way.

(You put something in that egg did you say?)

Jes' write dey name on dere, whut chew want, an' yo' must bury dat aig - bury it in somepin that it ain't gon'a rotten, lak a fruit jar. Yo' see, yo' take a rubbah - same lak yore wife put up fruit, put rubbers on the jars. Yo' put that aig down in there. See, it don't break it - put it down in there nice an' put the name on there whut chew want. See. Then yo' put the top on it an' go to these person's house - if yo' cain't git in there, pay somebody to do it - an' dig a hole an' put dat down dere an' cover it up an' level it off good. An' when dat frog or dat snake begins tuh form in dat aig, it will form in yore foot, de same way.

Well now, de onliest way dat chew kin git rid of that, if de doctah don't operate on yo', is to take dat fertilizer - dat cow fertilizer.

(What would you write on that egg, for example? Suppose you wanted to do that to me. What would you write on that egg?)

Well, ah would try an' git chure name - jes' git chure name an' says, "Perform in his instep, right or left feet, frog or snake or lizard." See, den ah plant it down dere. But it's got'a be a fresh aig - matters [not] whut kinda hen it come from, but it's got'a be a fresh *yard aig*. [New Orleans, La., (1566 - a *doctor*), 2870:7.]

712. This girl had two snakes in huh.

(Did she get them out?)

Yes, sir.

(What did they do to get them out?)

Give huh some silvah - jis' take silvah an' scrape it an' give huh five doses of silvah on de young moon. An' 'en, aft' she done dat, she took asafitadee on some whiskey an' give 'er some asafitadee nine mawnin's befo' de sun rise. Well, you see, aftah she do dat, dat'll make dis snake turn down [in the body so that it can be passed through the bowels]. He can't stand asafitadee. [Wilmington, N. Car., (196), 101:4; near Darlington, S. Car., 1921.]

713. Ah got *hurt*. I walked over it. An' one man worked on mah laig one time an' he say I had some snakes in it, but I didn't have - not snakes, some worms. An' the nex' man worked on me, he tied a rattlesnake hide above mah knee an' rub mah laig down with some oil, but whut the oil wus I don't know. An' the laig didn't never bust open after he had worked on it, an' I went right on to walkin' an' go anywhere I wanted to go an' been walkin' ever since.

[This is *like cures like*. The snake not being able to pass above the knot in the rattlesnake hide, was gradually rubbed downward (downward magic) and out through the foot - sometimes the big toe.] [Wilmington, N. Car., (291), 209:2.]

714. There wus a woman that had gotten *poisoned* an' of course I knowed, you know, jis' whut to do, you know, for to save her, you see. An' I got me some stuff, you know, some swamp root an' some silkroot [silkweed] an' I put that together, you know, an' cut it all up, an' balled [boiled] it an' give it to her to drink. Of course she wus re'l bad off sick. An' so I gotten that an' made it, choo see, right away an' give it to her. An' she commence to gettin' relief, you know, after it worked. It jis' went right on through her, you know, an' she commence gettin' relief. So after that I told 'em to not to give her nuthin' heavy, you see, food to eat. Jis' give her fresh sweet milk, you know, to drink; but put de milk on an' let it boil, you know, an' skim it. An' she gotten all right.

(How did they *poison her*?)

Well now, she had inhaled, 'twas some dust I think, some - I think it wus snake dust. You see it jis' look like it wus jis' a powder. They throw it, choo know, an' she - it went through in her mouth.

(How do they make that *snake dust*?)

Get de snake an' put 'em in de fire, you know, an' burn 'em, you know - jis' have it on a tin, you know, an' burn 'em, you know, jis' like you burn a bone, you know, down into a powder, you know. An' den take it you see, an' jis' throw it aroun'. You inhale it, you see. It's re'l strong. Jis' put any other little powder in with it, choo know, to make the scent, to make you smell of it, choo see. Well, that go all through your system. [The informant, a healer, a native of Willard, N. Car., denies title of *root doctor*.] [Wilmington, N. Car., (224), 215:2; 1930 in Wilmington.]

715. Mah mothah, she tole me once dat huh sistah, huh oldest sistah - dey all wus livin' in de house togethah - one mawnin' she woke up an' 'uh laig wus all swollen. An' dey taken 'uh tuh tuh-three doctahs - livin' in de country - didn't seem to do 'uh any good. An' aftah while huh laigs - hard knots came in it, in huh laigs an' nuthin' wouldn't do 'er no good. So an' ole man tole 'em about a doctah, some kin'a *root doctah*, an' dey got 'im to come to de house.

An' he taken up a bottle from de front doah an' one from de back doah. Den he make some liquid medicine. Whut was in de bottle wus red flannen, strands of hayah (hair), an' fo' brass-eyed needles. It wus in each bottle. An' whut he done, he taken tuh silvah dimes an' balled [boiled] dem. He gave 'uh de water to drink off it an' she throwed up dose black things. They couldn't make out whut dey wus. Den he got some runnin' huckleberry - grows down on de ground, it don't have a huckleberry, it's jis' de vine named dat - den some alter [alder] tags. It's a bush grows an' has little *tags* on it jis' about dat long. An' dey made a - yo' know, ball [boil] it an' got enough water to bathe in and bath-d 'uh all ovah in dat. Taken dese bottles an' burn 'em in some cayenne peppah, jis' un-stopped 'em an' burned 'em; jis' sprinkle de cayenne peppah ovah 'em an' set 'em - you know, put enough trash tuh 'em to burn an' burn 'em up. An' in about a day or tuh she got well. [Wilmington, N. Car., (204), 110:1; near Leland, N. Car., Brunswick Co.]

716. [The roots of everyday life and botany become *roots* in witchcraft and hoodoo - *roots* filled with magic and mana. Some of the mystic atmosphere about them has been described by a layman (No. 15, p.17). Later the professional point of view will be given to us by *Doctors* Lindsey and Johnson of Richmond as well as others. *Roots* appearing in cures (*see* preceding margin-title *Live Things in You*) or (*see hands* later) are considered beneficial, but *roots* buried with evil intent for you to walk over can cause all sorts of pains and troubles:]

ROOTS I used to hear this old man talking about those *roots* so much it scared me. We used to live not far from him. He used to be always talking about them kind of *roots*. He was a *root doctor*. I wasn't scared of him when I was small, but when I got larger and commenced to know something I stayed away from him. [Fredericksburg, Va., (39), Ed.]

717. If they put something in the ground [*root* or anything] and you walk over it, that ground when you walk over it will come up just like that [demonstrates].

(Rise up like a wave.) [This elderly woman, a girl of good size when the Civil War began was born and had lived for years near Woodville, Mississippi.] [New York City, (5), Ed.]

718. I have heard an old man say that he once went to a camp meeting and on his way home he walked over a *root*. And as soon as he walked over the *root*, a pain came into his leg so terribly that he had to hop all the way home. I do not recall how he got rid of this ailment but I do know that he thought someone had put a spell on him. [Ocean City, Md., (13), Ed.; 1890, on Eastern Shore, near New Church, Accomac Co., Va.]

719. I remember one night a lady came to a house where I was roomin' at an' I goes out in de yard. [This lady was sneaking about outside the house.] People said [cried out], "Mattie, dey said, dere's somebody out dere tryin' to put some *roots* aroun' yore house." And I thought [before neighbors called to Mattie] it was somebody tryin' to set de house afire or somepin. And when I walked out dere somepin got from dis arm clean up to here and commence stingin' and breakin' out. And I rub it all over with sulphur and it didn't hurt me, didn't hurt me a spec'. De lowest little pimples was gone by nex' mawnin'. [Wilmington, N. Car., (268), 189:7+85.]

720. My aunt one time - her husband was going with another lady and she found out that her husband was going with this lady and she tried to stop her husband from going with this lady. And the lady had my aunt *fixed*. And in doing so, she went to a *root doctor*. The lady asked the *root doctor* - she wanted an affliction on my aunt. The *root doctor* agreed to do so. Afterward my aunt was taken very ill and she was unable to walk for some time. Since then she has had a bad leg and it will never be cured, although some say that another *root doctor* can cure my aunt. Some say this was really what caused her to be like that. We didn't have any proof that she [other woman] did. She didn't give her anything to eat. It must have been done by some method of walking over a *root*. [Ocean City, Md., (18), Ed.; 1927, Goldsboro, N. Car.; informant graduating from a North Carolina high school several weeks before I met him.]

721. Ah've watched dis from a kid. Ah nevah did believe in *roots* or anything lak dat but mah experience, it made me believe in *roots* an' diff'rent things, yo' know, fo' dis reason. When ah was a kid roun' 'bout eight yeahs, ah had a mother an' she liked good times. She'd go out. So at last, one day she went out an' left me an' mah brothah home. So, while she wus away some people came through de yard - jes' a girl an' her sister, an' she made fun of mah brothah. Mah mothah came back an' ah tole dat dey made fun of mah brothah. So she wus a lady liked tuh drink sometimes. So when dey came along - dere wus about fo' of 'em, so she tackled 'em an' dey had a fuss. So about a week or two after, she taken sick.



Dese people claimed dat dey *poisoned* her, yo' know. She wus taken sick an' mah granddaddy and [grand]mother did ever'thing in de worl' dat dey could fo' her - had taken her to doctors an' dey couldn't do her any good. So dey claimed dat dey *poisoned* her - she dried up an' looked lak [like] a witch, an' would have spells, jes' fall out on de flo'. She jes' come to nuthin' but bones, yo' know, an' went away tuh nuthin'. Dey tell me dat wus whut chew call *witchcraft roots*. [Florence, S. Car., (1289), 2186:10.]

722. There's a weed that grows called *devil's wishbone* and another one called *hav-e-ry brav-e-ry*. It has a leaf on it as tall as your finger, it's a little leaf that sticks up right on the end in the shape of a heart. There's only one leaf. You take that *devil's wishbone* and *havery bravery* together and goes back and gets something called snakeroot and sasparilla root, and put that together. That'll stop you from breathing. You're a dead man if they get that to you. It's terrible. You're ready for the undertaker. That's death in the pot. And I'd back away from it, too. [Fredericksburg, Va., (39), Ed. Sarsaparilla is generally pronounced sasparilla in U.S.A.]

723. I was in the woods rakin' up, heapin' up *shadders* - you know, baiddin' [bedding] - an' I found those little *roots*, shoo know. An' I ast mah boss, I says, "Mr. Paine, whut is this?" He said, "Oh, that's *rasslin' root* [wrestling root]." An' I didn't let 'im see me, you know - I taken up five or six an' put 'em in mah pocket. An' then I wanted to git to town fer to try this out. An' Saturday couldn't come soon enough fer me. So when I got to town on a Saturday, that's the first thing I hunted, you know. I was all prepared, had the *roots* with me an' ever'thing. Of course, I wanted to be champion rasser around there amongst the little bunch of boys that I was goin' with, you know. An' my, he throw me! I think he threw me five best out of nuthin' - never got 'im down to his knees or nuthin'. [Snow Hill, Md., (92), 6:4. *Shadders* = shatters, a plural of shatter, meaning in Southern U.S.A., fallen pine leaves or needles.]

724. This is about a colored family. They lived near Girdletree, Maryland, and they seemed to have a lot of trouble getting along. Everything seemed to be against them. And because it was such a large family it was expensive to live. So the mother she seemed to have an idea that someone was trying to put a spell on them. And so - well, she told her husband. He only laughed at her because he didn't believe in such things. However, she went to one of the old women in the village and talked to this woman. Now this woman seemed to be able to make all sorts of charms. Really they called her a hoodoo doctor. [*High man* is the usual term on the Eastern Shore of Maryland.] So the woman told her about her troubles and asked her if there was some way she could help her. This old woman told her to come back the next day.

So the next evening she went back to see the old woman and the old woman told her what she had done. She said she went out into the field, she got a piece of snakeroot and she mixed it with salt. And she told her to take this home and spread it across her doorstep. She said, "I will guarantee that if any of your enemies try to come to your home to create any more trouble, this will prevent them." She went home and did as she was told; took this snakeroot and salt - she put it all across the doorstep, then she decided to put some around the windows.

Well, things continued as they were about a week, but after that week she seemed to see a change coming about. Her husband got a better job, one of the little girls that had been ill got better, and in every way the family seemed to be getting along better. This lady, she was so glad, that she told some of her neighbors and they laughed at her. They told her that she was just getting a streak of luck, that was all.

[The change of luck occurred February 1936, at nearby Girdletree where my

informant, Jerry Williams then taught school. Several months later this young man became my contact man for the region and later still, with his mother, for Baltimore. He was the greatnephew of George Jackson - noted *high man* on the Eastern Shore - whom we will meet later in a margin-title.] [Ocean City, Md., (19), Ed.]

725. My uncle had a boy and his name wus Eddie, and so he wus about eighteen years old and kept a-gittin' sickly, puny, puny, havin' spells, and kept a-goin' to one doctor to another, and one to another, and no doctors would it seem to be helpin' him any. He car'ed [carried] him to a place dey call Raleigh, North Carolina. He went to a hospital. So de doctors dere looked at him, examined him from his head to his feet. He would have spells - like if he'd be on de street standin' up, he jis' fall off his [feet], fall dead over, and hit would last about twenty minutes and den it's over. And while he had him dere in de hospital - so some lady say to him, "Dat boy has had some roots worked on him." And she said, "De best thing for you to do is to go to South Carolina," to some lady's house down dere. She handed him de lady's name, address. And so he left. We went down dere.

As soon as he got dere in de yard at dis lady, [she] met him at de door and say, "You's in seriously trouble," say, "yore boy is in Raleigh in de hospital, ain't he?" He told her yes. [Uncle and nephew, my informant, are impressed by the woman's fore-knowledge, totally unaware that the recommender had written all details to the *doctor*.] She say, "Well, somebody has done worked some roots on him." She say, "Come on in." He went on in. She car'ed him dere in de room in de back. I stayed in de front. And so, how she had him fix up right dere, I don't know. Come out. He said to me, "Let's go." We went on, got in de car, come to Raleigh.

Got to Raleigh. He wus in dere [the hospital]. He had somepin 'nother in his mouth, operatin' his mouth up and down - so it looked jis' like sticks and he wus spittin', spittin' aroun' de baid. And so I seen 'im hand de boy -

(You don't know what she gave him?)

No sir, not den. Well, he wus dere in de hospital spittin' aroun' de baid, spittin' aroun' de baid. He spoke den to me and say, "I'm so tired of de *roots* I don't know whut to do." I say, "I thought chew wus eatin' somepin." He say, "No, it's some *roots*." And de boy were layin' dere, his jaws done gone in and eyes goes in. He [uncle] reach back den for - at his han'chief, wiped his han'-chief over his [boy's] eyes. And so he looked aroun' at, de boy did - his color, ever'thing changed.

And so us left den and started at [for] de house where us wus roomin' at. He say, "Eddie [informant's as well as cousin's name]." I say, "What?" He say, "Dis woman told me to take my han'chief. She had de han'chief in de room and hand it back to me [*dressed* in some manner], and [told me] when I git dere [at the hospital] to wipe it over his face. [The uncle was not permitted to tell his nephew anything until after instructions had been followed.] And you see at de place on him changin'." Well, it did.

So, she [had also] said, "After de morrow is gone," she said, "he will be ready to go home." We went on to de house and back next evenin', and de boy wus up walkin' aroun' in de yard. So dere come de nurses and said, "Did you stop by to see yore son?" He said, "Yes, sir." Said, "Well, he's out dere in de yard walkin' aroun'." And from dat day on dem spells always be offen 'im.

And so how she had it [the handkerchief] *fixed*, now, to have 'em offen 'im. I don't know.

(Do you know what type of *roots* she gave him to chew?)

No sir, not den. And so afterwards I went home, stopped by there [his uncle's

house], and I ast 'im [about the *roots*]. De boy was fine, gittin' along fine. And so how come [the boy was *root worked*]. So, somebody had some *roots* worked on him. So, he had a other woman oldest girls - boy, you know. [He had seduced the oldest daughter of the same woman.] And so she [the mother] was after him and dis girl to marry. He wouldn't marry her. And so she [mother] jis' went ahead on and had some *roots* worked on him. And de other woman [*root worker* down in South Carolina] had de spell offen 'im. And so he said to me he went back down dere at dis house [in South Carolina], ast dis woman [about the *roots*]. And she said hit was *roots* offen a ole sweet gum tree, a pine tree, and some *roots* offen some kin'a sassafract [sassafras] - that's whut it [the third *root*] was he say. [Here is the magic of three; these *roots* are separately used in cures.] And dey some special *root* on dere [the sassafras] whu' chew suppose to git. And so at de main one now he didn't say. [The uncle did or could not tell him what the special *root* of the sassafras was.]

[The informant said that the *root doctor's* home was at Gibson Station, South Carolina, near the North Carolina border. Gibson (surely old railroad station) is just over the State-line in Scotland County, North Carolina.] [Wilmington, N. Car., (229), 224:1; at Wilmington, 1933.]

726. Once a young man dat love a gurl an' anothah boy done love dis gurl too, an' de othah [first boy] wus, yo' see, hol'in [holding] de bes' han' wit de gurl, an' he [second boy] put down a *root* down to dis [first boy's] do'step. It wus a snake, somepin fixed like a snake in a sack [this is a *hand*] undahneat' de do'-step; it wus a *root* like a snake, it jis' wus a little long thing imitate a snake. An' dat wus in de mawnin' early dat de young man walk out, an' he walk ovah it an' a pain take 'im, you know, in his laig an' he couldn't walk. An' he try all doctahs on it an' no doctah couldn't do 'im no good. His laig wus start tuh swollen.

An' dey went an' git a *root doctor* an' car'ed a woman [to him] an' de woman tole it, she say, "Ain't choo go wit a gurl?" De young man said, "Yes 'am." She says, "Well," she says, "you is fixed." She says, "Dey got a *hand* on yo' tuh keep yo' from walkin' tuh go tuh see dis gurl." She says, "Now, yo' come on now an' I'm gon'a care [take] yo' tuh de very spot dis *hand* wus put down fer yo'." An' she tuk de hoe an' she went undahneat' de do'step an' she dig up, an' when she dig it wus somepin imitate a snake tied up in a sack. An' she tuk it out [the sack] an' show it to de family. Aftah dat de boy wus ease, he git bettah.

(What did they do with the *root*?)

Put it in a glass of watah. An' kep' it three days an' ever' time he looked at it - the watah turned yellah sometime, an' it turned green sometime, an' it turned red sometime. An' it keep on like dat until, yo' know, dey git tired of lookin' at it an' throw it out. [Wilmington, N. Car., (?), 93:2+85; 1934 at St. Paul near Summerton, S. Car.]

727. Down in Caroline County [Virginia] before the War [Civil War], I heard my father tell the story of an old *root doctor*. And this man, who was named Jim P., he *chewed roots* because his master whipped him because he didn't make the fire on due time in the morning. This old man named P., he goes to this *root doctor* and this *root doctor* fixed him up with some *roots*. So he goes back to his master's home. The next morning as usual he was slow about getting his master's fire made. His master and his wife was laying in the bed. He noticed Jim P. continued to *chew roots*. And he looked at Jim and he said, "Jim, Jim, why don't you get that fire made?" Jim didn't turn to answer his master at all. He just continued to chew these *roots*. Every time he would chew these *roots* and his master would say anything to him, he would spit. So his master laid there quite a while and noticed him. Suddenly his master rose in the bed and said to him,

"Jim, you *chewing roots*." So his master smote him square in the jaw and those *roots* flew all over Jim P. He went back to the *conjuring doctor* and told him these *roots* that he had given him worked on his master and he like near killed him. And he had no more faith in these *conjuring roots*. And Jim P. didn't use any more *roots* up to the day he died. [Fredericksburg, Va., (61), Ed.]

728. My father and mother used to tell me, in slavery times they had a bunch of hands [workmen] and one of them they used to whip. And he said he was going to get even with his master. He goes out and gets a *hand*. A *hand* is nothing but something you get from someone else to put down to stop them from doing something to you. [This is a very limited definition.] He goes and gets this, it was in a bottle, and puts it under the doorstep. He covered it over. He goes to bed. In the morning his master woke up, he walks to the door, and they were looking for him to walk out for to kill the master. He walked to the door and said, "John, Dick, Peter and Tom, come here." He said, "Look right down here." He said, "Go under that doorstep and take that bottle and carry it out of there and bust it." He said, "You can't hurt old master." He said, "Don't wake me when I'm asleep." And he went on about his business. [Old Point Comfort, Va., (32), Ed.]

729. An' again dey got a *root* dey claim dey call de *salamander root* - yes, an' git dat *root* an' take it an' slip it in yore hat any way, it will run yo' crazy. [Like the preceding snake-shaped *root*, this *root* has a salamander shape.] [Waycross, Ga., (1074), 1736:12.]

730. It's a *root* chew call *John de Conker root*. An' it's a *root* chew call de *Seven Sisters* - yo' kin go git dat too, an' yo' put both dem things together an', as yo' go up an' ask de man, yo' be rubbin' 'em.

(That's when you go to ask him for a job?)

Yessuh. [*Seven Sisters root* I found rare; probably a freak seven-pronged *root*.] [Fayetteville, N. Car., (1425), 2571:1.]

731. Tuh keep evil away from de house. Well, yo' could use a herb whut chew might call de *High John de Conker*. If it wus a female dat did dat - there are two *roots* yo' would have tuh use - use de female; an' if it wus a man that did that, yo' would have tuh use de man root; that is, of de *High John de Conker*. Those *roots* are whut chew call as *Eve an' Adam*. An' that is a root that cures kidney trouble [and] any kind of insect that is put in 'em, yo' know, by drinkin' or handlin'. Say, yo' give me a piece of candy. Well, maybe yo' take *snake dust* an' run ovah that candy. Ah eat dat candy. Well, that goes down in me. An' yo' kin take care of that patient by usin' High John de Conker. Yo' git it from de schools [mail order firms or drug stores] that handles that kind of work.

(How do they use that?)

Yo' could git it in powders or yo' kin take a teaspoonful to a pint of boilin' watah - clear boilin' watah, an' let it stan' an' drink it off, an' grad'lly that insect will go off - yo' know, die and come forth in yourself.

(*John the Conker he root* and *John the Conker she root*. What do you do with those two?)

Well, the *male root* is fo' a man, a man that do's evil; an' if it wus a woman, why yo' take the female - jis' take 'em in de powder for any kinda insect. That is tuh git the *germs* from de body - whut chew call the old earth medicine.

(What about the *Adam and Eve root*? What do you do with that?)

*Adam an' Eve root* creates love. It's good fo' kidneys. It's good fo' blood.

(How would you create love with *Adam and Eve root*?)

Well, yo' buy de *root*. De large one is called Adam an' de othah one is called Eve. It's a small little *root* looks lak - it's not a very large *root*. Yo' buy it an' aftah yo' buy it there's a little prescription [directions] on there tells you how tuh carry it. An' anytime it's carried in his pocket, it obtains someone

yo' like. If yo' see some girl yo' like an' use that *root* wit lodestone, natural they will smile - see, an' git in close touch. It's jis' like the *love-drop perfume*. If yo' use those two things an' *love-drop perfume*, yo' kin take any kind of woman, see. Why? because it has de *high power*. [Little Rock, Ark., (887), 1461:10.]

732. De devil's-shoestring[s] an' den it's anothah certin sort of a *root* dey call *Jerusalem root* an' anothah one dey call de *Adam an' Eve*. Dey very peculiar *roots* chew know - not ever'budy would know 'em 'cause dey very peculiar. Well, yo' take all those *roots* an' put 'em together an' yo' go to de Ten Cent Sto' an' buy some sort of ten-cent perfume, an' put 'em in dere an' let 'em stay fo' so many hours - jes' lak ovahnight. An' aftah dey dissolves yo' shakes 'em lak dat, an' naturally yore luck will gradually come back. Now, ah have know it tuh be a fact, because ah have done it mahself.

(That is for luck in gambling?)

That's fo' luck in gambling.

(What do you do with that stuff in this bottle? Do you carry it or what?)

Oh yeah, yo' carry it in yore pocket. An' co'se den, everybody don' use it alike. Some of 'em jes' takes it, slyly yo' know, an' sprinkle it around in de room lak dat in dere han'. An' some of 'em takes it an' holds it in dey hand an' go by yo' an' put it on yo' or somepin lak dat, chew know. Dat put chew in bad luck an' put him in good luck. Jes' lak dat.

(What is peculiar about the *Adam and Eve root*?)

Well, it has a very strange particular odor which it carry. In fact, those three diff'rent *roots* dey grows diff'rent from any othah *root* dat's grown.

(What did you say about those three *roots* that people say?)

Dey [people] means, dey talk to each othah lak dat. Yo' know, *Adam an' Eve, devil's-shoestring*, an' *de ruler of de earth [Jerusalem root?]* dey talks to each other. Yo' put 'em in dat perfume an' puts 'em all togethah. In fact dey grows in diff'rent parts of de woods no doubt, but aftah dey all be brought togethah, ah 'magine dey have [are sort] of glad to see each othah, somepin lak dat. Dey all git togethah an' jis' talk lak dat, chew know. [These three *roots* in a ten-cent bottle of perfume are *glad to see each othah and talks to each othah!*] [Wilson, N. Car., (1510), 2678:1.]

733. Yo' kin take, now, if yo' want a good *gamblin' hand* - now, yo' kin go out an' dere's somepin out in de woods grows dat called rattlesnake master [or button snakeroot (*Eryngium aquaticum*) southern U.S.A.]. Dere's two of dose things grows. One's a she an' one's de man - one grows a white flower, dat's de she; an' de one dat grows de red flower, dat de man. Well, yo' takes dat - yo' goes an' dig up dat root whut chew call de rattlesnake master. Yo' brings dat rattlesnake master back home an' yo' sits down an' yo' cuts it in de shape - kinda cut it in de shape of a spade; cut it out in de shape of a spade or either in de shape of a tooth, ary one dat chew wanta cut it out lak. Yo' send tuh town an' yo' git chew some *hearts cologne* an' yo' git chew two pinches of flaxseeds an' yo' git chew about two ounces or 'bout half of a halfa ounce of sulphur. Yo' place dat *root* - put all dat stuff roun' an' place dat *root* in dere an' fills it fulla ole *hearts cologne* an' sews it up in a red cloth an' yo' sets dat *root* down on de table. Git a glass of watah - a plain glass of watah an' fo' nine mawnin's yo' go tuh dat glass an' speak to it fo' nine mawnin's. Look at dat glass - jes' set dere an' look at it till it begin tuh look lak yo' begin tuh git drunk in de haid lookin' at - somepin lak dat. Yo' speak to dat glass fo' nine mawnin's an' dat ninth mawnin' DAT GLASS WILL SPEAK TO YOU. Den yo' take yo' *root* an' yo' kin go in any skin game wit any money. See anybody, white or colored, take dat *root* as yo' see 'em comin' - put yore han' in yore pocket an' rub ovah yore face lak

dis an' walk up an' comment to 'em 'bout it. [Where? (?), 2407:2.]

734. *Jockey Club* [perfume] an' *John de Conker root* an' yo' keep 'em in yore pocket all de time an' put chure numbers in dere with it.

(*Policy numbers?*)

Yes sir, an' yo' keep dat stuff undah yore haid where yo' sleep an' yo' mo' den apt tuh dream 'bout *policy*, if yo' crazy 'bout playin' 'em all de time yo' mo' den apt tuh dream somepin, an' if yo' git up an' play 'em yore shore lucky, 'cause ah've done it. Ah've caught a-plenty money playin' *policy*.

(You keep this tuff - you don't keep it in there loose do you, this *John de Conker root*?)

No suh, - yo' got it in a little bag folded up.

(And you sleep on it?)

Yessuh.

Dat *Jockey Club* is really lucky - it's got a horseshoe on de bottle. Put it on de men when dey come in - jis' lak yo' know - perfume - dey wouldn't know no bettah. On de person whutevah come in yore place of business where yo' sellin', tryin' tuh make money - put it on dem when dey come in an' dey always wanta come back agin, yo' know, an' be kinda nice to 'em. Treat 'em nice. [Memphis, Tenn., (933), 1513:17.]

735. A man dat workin' *cunjures* an' things lak dat, up in mah country, dey take an' go an' git some peppah, sulphur, salt, an' goes in de woods an' gits a *root* dey calls de *Friendly John* - ah knows it, *Friendly John*. Yo' go in de woods - it grows on a ridge on a hill. Yo' go git dat *Friendly John* an' break yo' off about six limbs of it. Make no diff'rence if yo' git de root of it or not - break off, git de limbs of it an' break off six of 'em an' mix 'em together an' carry dem in yore pockets or anything lak dat. An' yo' kin put some of that devil's-shoestring with that, if yo' want to, an' yo'll go fo' twelve months lak dat an' yo' kin jes' go ahead an' tear down anywhere yo' want to - yo' got a arm, whut chew call a goofer bag or a hand. Yo' got a strong one, yo' understand. Ah bought one one time.

(If you want to do any *cunjuring* work, that's strong?)

Dat's strong. [Fayetteville, N. Car., (1433), 2596:3.]

736. The way I have heard it, that a *hoodoo bag* is a bag that one carries and it contains a dust called *goofer dust* and whatever they put it on they can conquer. Some wears it in their bosom and some in their pocket. They get these *goofer bags* from *root doctors* or *cunjure doctors*. You give them a certain sum of money. Some call them *roots*, some call them *rabbits foot*. Some people wear these *roots* around their legs sometimes for luck. [Ocean City, Md., (18), Ed.]

737. Well, oftentimes fellahs carries a lucky piece in dere pocket. Maybe it be lodestone or John de Conker or five-finger grass or some kinda perfume in lodestone - oftentimes fellahs carries it. An' den sometimes fellahs has a pocket-piece like dis dey carries fo' luck. Dat's a piece of *John de Conker* [he shows it].

(How do you prepare this?)

Well, yo' take it an' yo' put it in a little bag like dis [he shows it].

(In a red flannel bag.)

In a red flannel bag. Yo' take a piece of lodestone an' put in that bag with it an' yo' take a little bit of sachet powders an' put in dat bag. Yo' take a silver dime an' put it in dere between de lodestone an' *High John de Conker root*. Take yo' a piece of white thread an' carry it round dat-a-way nine times. Yo' carry it round dat-a-way nine times an' take it right in dere wit yore finger an' bring it right dis way nine times. Tie it into nine knots.

(Now wait a minute. The first time you carry this thing away from you or

towards you?)

You carry it away from you nine times.

(On this side here you tie a knot?)

No sir, yo' don't tie no knot - yo' jes' carry it heah.

(You just hold it there?)

An' hold it there, yo' understand, an' make a loop ketch it - don't tie no knot atall, make a loop ketch it. Bring it back to yo' nine times. An' yo' bring it back to yo' then nine times an' tie nine knots in it right in de center like that. All right, yo' carry it this-a-way nine times.

(Nine times lengthwise - away from you?)

Yes sir - right this-a-way nine times.

All right yo' git done with it an' yo' take a straight pin an' stick right down in there - right in de top. Take dis bag an' yo' tie it real tight - tie in de top like dat an' wear it either up heah or in yore left pocket.

(Either under your heart or in your pocket.)

Or either in yore left pocket.

(And what is that bag supposed to do for you?)

Dat supposed to give you luck - drive away de evil spirits an' bring luck an' success an' make friends wit everybody - yore enemies will be yore friends, fellahs who don't like yo' will come tuh like yo'.

Ah've got a piece of dis *John de Conker* [which he had just showed to me] supposed to be good fo' dat. Yo' supposed tuh use it wit *holy oil*. Dere's a oil dat yo' use wit it - it's a little red oil, dey call it de holy oil. Yo' have to order it. Yo' takes dis oil an' yo' keeps it 'nointed wit dis - keep dis *root* anointed wit dis oil. [The technical word for anointing is often called *feeding*.] An' when yo' git ready tuh leave home dat mawnin' yo' take some of dis oil an' po' it in yore han' an' rub it on yore han' dat-a-way an' rub it cross yore chest like dat - jes' like that.

(Your right on your shoulder and you bring it down across your chest. And your left hand you have on the right side and bring it straight across.)

Straight across it like that. An' while yo' doin' that why says de *Our Father prayers*.

(That's when you go down to get a job from the boss?)

Yes sir.

(That little red bag like that - where do you get those, buy them?)

Ah ordahs 'em.

(Oh, they have draw strings on them.)

Ah ordahs 'em from Tennessee.

(From Memphis - the Curio Products Company?) [That probably surprised him.]

Yes suh.

Ah makes a straight nail for runnin' a person crazy by usin' three strands of dere hair in a pine tree -

(Oh, you told me that.) [Brunswick, Ga., (1175), 1988:8; small-time *doctor*.]

738. Now when a woman wants her husband to bring her his money, she takes some kin'a *root* dey call de *king root*, an' she takes dat *root* and she wears it round her waist on a band - see, make a band an' wear it round her waist. Well, yo' kin see dat fellah won't even break his envelope - when he git de envelope he come right dere and give her his money. She say dat's love. [St. Petersburg, Fla., (995), 1607:4.]

739. It's a *root* in de woods dey call de *shame bush root*. It's a brier, see. It run away off like dat, an' de bushes on it, yo' kin tetch it anywhere on de end - jest tetch it - all dem bushes will, yo' know, will shet up. Dat why dey call 'em de *shame bush* - yo' know, de leaves on it.

[This very common *root* in hoodoo is called the *shame brier*; outside hoodoo circles it is usually known as shame vine. This is the sensitive brier *Schrankia uncinata*.]

Well, yo' go dere an' dig dis root up. Hit grows a pretty good piece down in de ground - ah reckon 'bout three-fo' foot deep. She grows an' hit's a prong, see, on de end of it. Well, yo' go on down dere till you git to de prong. Well, yo' bring that on up an' cut it off right to de prong, see. Well, yo' take it den an' sew it up in a rag an' git chew some *John hearts cologne* an' puts it into another little bottle an' po' dat *John hearts cologne* onto it, an' dat's whut chew do wit de rest.

(What will that do?)

Dat make yo' lucky in anything - success in anything. [Waycross, Ga., (1136), 1848:2.]

740. Ah tell yo' whut ah done about dat. Ah done dis heah in '37. It was a man in Northcross[?]. Ah went to him - someone tole me yo' know. Well, ah wus wanting a job. Ah heard dat he could do anything he wanta do - jes' lak ah wanta go up to yo' an' say, "Captain, len' me fifty dollahs." Dis man say dat he could do dat, yo' understand.

Well, ah went on ovah dere. When ah got to dis man, ah went down to de - wusn't make much, jes' makin' 'bout three or fo' dollahs. Ah paid him a dollah or two dollahs till ah git him paid, yo' see. He say, "Now, yo' give me seven dollahs an' yo' kin do anythin' in de worl'd yo' want." Ah went ahead on tuh work an' got dis money an' give it to dis fellah. Ah give him seven dollah an' a quarter - he wanted seven dollah and a half, but ah give him dis seven dollahs. He give me a han'ful of devil's-shoestring - whut people call devil's-shoestring an' tie it up. He tole me, he says, "When yo' git ready to do anything yo' wanta do, or borrow some money from somebody, or ask someone fo' a job," he said, "yo' take an' take a piece of devil's-shoestring an' put it underneath yore mouth an' chew it, an' take it an' spit it in each han'. Rub it in yore han', take an' spread it all ovah yoreself." An' he says, now, yo' could do anything yo' wanted tuh do.

Well, ah went ahead an' tried it - went to de man dat ah wus workin' wit an' ast him. De man say, "Well, ah can't do dat."

Well, he tole me, say, "Now, yo' wants tuh buy a new automobile an' ain't got de money." Say, "Yo' don't need but five dollahs." He say, "Yo' go to a man an' tell him yo' got five dollahs to put on a car an' walk off fo' steps from dis man an' spit, lak to warn dis man. See, let de spit go right down on de groun' tuh warn dis man, an' ah'll guarantee yo' he'll come at yore command an' let chew have dis car by payin' five dollahs, an' say yo' kin git de car."

Well, ah went ahead an' tried all dat, but de fellah wouldn't sell de car, an' all de stuff ah tried, it nevah did come tuh pass. [Florence, S. Car., (1311), 2223:1.]

741. Ah tell yo', since ah've been in Savannah - ah've been heah now, if ah make no mistake, ah think ah've been heah now 'bout fo'teen-fifteen, fo' sixteen yeahs. Ah think ah have - sixteen yeahs if ah make no mistake an' if anything it may be a little longah.

Well, ever'where ah have stayed, people have done me bad, have done me dirty, an' look lak tuh me it because ah tried to treat people nice - look lak dat dey jes' fall out wit me. Well, since ah been ovah heah - ever' street ah would move off hit would be somepin else - but since ah been ovah heah on "L" street ah've had de best luck ah've evah had, looked lak to me, since ah've been big enough tuh know mahself. Well, ah tell yuh, ah walked one day about six miles, me an' anothah lady. Ah went with her to her auntie's aftah some plums. An' when we



got out dere she give us de plums an' then she had a great big bunch of gwah-lic [garlic]. Ah says, ah say, "Ah shore would like to buy a piece of dat gwah-lic from yo'."

She say, "Awh - that's too much, ah wouldn't sell it." Say, "Go on pull yo' up a bunch." She says, "When yo' git home jis' stick it out."

She didn't know whut ah want tuh did. Ah says, "Ah shore will."

When ah got home ah clipped de root of it off an' - hit [there was] a tassel had de seed. Ah took dat root part an' ah took it an' tied a string on it an' hung it up ovah mah front do'. An' dat othah seed part [tassel] ah tied a string on hit an' hung it up on mah middle room do'. An' ever since den it looked lak to me ah've been havin' pretty good luck. Ah been havin' pretty good luck - pretty good. An' people tells me, says, "Cer'inly looked lak since yo' moved roun' heah dat yo' has good luck." On dat gwah-lic.

So ever' nine days ah goes to dat gwah-lic an' sorta whack on it, yo' know, an' let de scent git ovah de house, yo' know. An' ah has pretty good luck, heah in dat gwah-lic. Ah shure do. [Savannah, Ga., (1272), 2154:1.]

742. They're tryin' tuh run yo'. Well, yo' take something dat chew wears next to yo' and bury it right undah de steps and if yo' bury dat undah yore steps you won't have to go nowhere. Den, if dat don't do, well, den you go - if you kin git, think of it, dere's a kinda weed dey call de devil's-shoestring. Ah used to use 'nuff [in my] time. Take dat and pound it up and put it some place ovah a pitchure somewhere about chure fireplace. Dat's de best. Now, dose things is very good. Ah used to use dem years back.

(Well, now what will this devil's-shoestring do, then?)

Well, that devil's-shoestring is a kind of a string - it always called *de boss weed in de woods*. Used to use it when ah was gambling.

(Well, if I put this over the mantelpiece, what will that do?)

Well, dat always will keep yo' mind togethah - put a little whiskey on it sometime, dat will keep yore mind together.

(Is that to keep people from harming you or what?)

Yeah, keep your home [safe]. [Mobile, Ala., (691), 920:5.]

743. An' den dere's anothah way yo' kin do it. Yo' kin take up a fellah's [foot] track. Yo' kin write his name in his track - if yo' know his name, jes' write his full name in his track.

(With what?)

Yo' know, wit yore finger. Take yore finger, dis finger, an' write his full name in his track. Take up dat track [demonstrates].

(You use that right - index finger of the right hand.)

Yes, sir. Take up that track an' go to de woods. Have yo' seen wire grass up heah in No'th Georgia?

(Wire grass? I know what it is.)

[This means I had seen a wild grass. I did not and do not know its name.]

Yes, sir. Yo' go to a big bunch of wire grass an' dig up dat wire grass by de roots; jes' take yore shovel an' have yo' another shovel - dig up dat wire grass by de root, de whole root of dat wire grass. [Presumably two spades are needed for a clump of wild grass.] Yo' dig up de whole root of dat wire grass an' jes' put dat track in dere. When yo' put dat track in dere, hit on top of it three times like this, "God de Father, God de Son, God de Holy Ghost" - jes' like dat.

(What do you hit it with - your hand or the shovel?)

De shovel. An' say, "Whosoevah passes dis track with not good things in his mind" - be sure to put it though along where dis fellah travels at, yo' know he travels long dere where yo' carry dat - "whosomevah passes dis track with not good things on his mind, he shall be buried jes' de same as this dirt." An' walk

away after yo' say them three words.

(You do that in case he has any hard feeling against you?)

Yes, sir - in case me an' him would git in some kind of a dispute or somepin an' ah thought he wus tryin' tuh harm me any way or he would harm me some way, an' it would better fo' me tuh do dat den to have to hurt him an' den have to go befo' de law, see. [Brunswick, Ga., (1175), 1985:5.]

744. For you to walk over? Shure, you kin do dat easy. You go to work, you kin make a cross out of dese needles. Yes, sir. Git you a piece of red flannel. Git you some of dis *High John de Conker* - it's notched, you kin cut off a notch of it or as many notches you want, whatsomever you wants to happen to a person. If you want him crippled up, you prob'bly take about three notches in it and - not too large dat you kin bend it - and get dat red flannel and sew it. Try to sew it in a *cramp* [not crimp] so it will be cramped like dat [demonstrates].

(Sew this *John the Conqueror* in a cramped way?)

Yes, bind it lak, you see. And stick dese needles across on each side of it - dese needles and bury it under a man's [door]steps just de way; if he is going up dis way, bury it oblong [parallel to steps] so he will walk straight ways [straight] over it. And he'll become chestbounded in his laigs. His laigs will always feel lak dey are in a strain - fin'lly git so he can't walk on his laigs.

[In walking straight (*straight ways*) across the *root* buried *oblong* (parallel to the doorstep), the person passing right-angled over the *root* completes the making of a cross sign - therefore he puts a *cross* on or *crosses* up himself (see margin-title *Marks*). Since a person would never walk over a crossmark on his doorstep, this underhanded (*undersleeve*) device (see margin-title *Undersleeve Work*) is a *trick* (see margin-title *Tricks*). Besides, with the crossed needles also beneath the doorstep - this is a *doublecross*.]

(Now, in crossing these needles, do you put one across the top of the *root* and one underneath the *root*?)

Dat's right. Put you a cross - jes' dis way, one on top and one underneath of it and bury it wit dem needles one across at de bottom and one on top. [The needles are crossed by sticking them through the flannel.] [Norfolk, Va., (491), 527:6.]

745. Ah had one [case] - Miss Katy Jones which was harmed, she had frogs in her. These frogs had came [from] de crushed bones of a live toady. De bones was grind and placed into de food with a serpent's head crushed with it and put into her food that she eat and create a growth. From this growth in her stomach - I could bring her fer you to see. An' taking a bone[?] weed, which dey call a herb which dey call a pestle - a pounder.

(What is the name of this weed?)

De weed? A bone[?] weed, dey call it. Yes, sir. Strip it up.

(Is it a bone weed, like b-o-n-e - bone of your body?)

Oh, no sir - a bore [or boar] weed - it grows like people say - dey call it de gall of de earth - a yella root.

[Do *pestle*, *pounder* and *bore* or *boar* weed suggest that he is talking about the *lion's-foot*, a possible identification for his *gall of de earth*? The latter *root* is frequently used.]

Take it and pull de bark from it up - you have to for *casting*, dat's de way ah always does it.

[Pulling the bark up is *upward* magic to make the patient throw up, vomit, have a *casting* (up); just as *downward* magic, usually rubbing downward, drives pain or disease downward and out of the body through the feet.]

Next, boil de herb and put a pickamarrow[?] into it.

(A what?)

A pickamarrow[?].

(What's that?)

That's a bush that grows high but you use de *root* of it. And boil de *root* and give dat to her to drink and that will 'cum'late a *casting* on [in] de stomach and that will bring de dangerous *poison* from de body, and then we kin be able to heal that body after bringing the *casting* from it. Otherwise, from that, if they have it in them and you never git a *caskey* [*casting*], you kin not cure de body.

(What is that caskey - what is that?)

That's heaving up - like you see some people heave up.

(I see - that's what they heave up, I see.)

That's de way I would get mine from 'em - let 'em heave it up, de *poison* part.

And like rattlesnake's buttons off de body, you know, de rattle part of a rattlesnake - de powders from dat, people say dat will run you blind. Well, no doubt it will, if it git in yore eyes it will run you blind, but if it's crushed up into a powder and you eat that, that will create a death, because you kin not live with that in you.

(Well, isn't there any way to cure it, if they got that in them?)

Yes, sir. Take dat - that herb for them to throw up.

(That will cure them, too.)

An' you have to take a gallberry. You know what a gallberry bush is - take de berry from a gallberry bush and put it in water and squeeze de juice from de gallberry which dat is a snake food.

(What do you do with that, then?)

You squeeze it and take that juice from that and boil it. After boiling de juice, turn it into de person to drink, as after dey go to drug store and take a dose of castor oil. If dey have a cold, castor oil will break de cold on 'em, from dem, and dem [they] will be able to git rid of it. But if dey drinks dis medicine off of de gallberry leaves and de rattlesnake master, that will be able to help dem get rid of it.

(Get rid of this - from the rattlesnake-button powder.) [Since gallberry (inkberry) is thought to be a *snake food*, here is another example of *like cures like*.] [Savannah, Ga., 655:1.]

746. It's a certain part of *root* you kin git in de woods and dey call it *Alivin' Amongst de Dead*. I know 'em.

(The *root* is called?)

*Livin' Amongst de Dead*. See. And dey takes two - only two grows up in one bunch, and you took dose two - it's a woman and a man and you keep dat and dat'll go to work and carry you through. *Alivin' Amongst de Dead*. Dat's right.

(This *Living Among the Dead* - that *root*, have they any other name for that *root* or is that the only name they have for it?)

Yes, dat's de only name.

(The only name they have. I see. And if you keep that around you, then no one can *hurt* you?)

No sir.

(What does it look like?)

You see, dere two grows up togethah, and dey bend togethah jes' like dat.

(Stick right together?)

Yes, and de bush grows up about dat tall and turns out like dat.

(Each bunch turns over towards the ground?)

Yes, sir, dat's right.

(You put *The Living Among the Dead* - you carry it in your pocket.)

Yes.

(When you are hunting a job - when you get there, you put it in front of you

and they can't turn you down?)

Yes. [Charleston, S. Car., (502), 546:2.]

747. Dey comin' roun' yore home all de time an' yo' can't keep 'em 'way from dere, yo' go out in de woods an' git chew some *John de Conker*, which an' dat's black snakeroot. An' yo' git chew halfa pint of whiskey an' yo' take dat whiskey an' den put it in dem *roots* an' steep it. Po' it back in de bottle an' let it set two days. An' after it set ovah two days den yo' po' it out. Yo' strain it an' when yo' po' it out it will be brown - see, white whiskey [moonshine] will turn it brown jes' de same as charred [legal] whiskey [usually called *brown* or *red* whiskey]. An' when dat party's comin' to yore house agin, offer him a drink an' if dey drink dat whiskey why dey ain't coming back no mo'.

(Is *John the Conqueror root* the same as this black snakeroot?)

Yassuh - it's de same thing. [This is informant's own identification.] [Brunswick, Ga., (1182), 1993:13.]

748. I was in a place once in Beaumont, Texas. I was working on a job. A lady sent word by another fellow to me that she could help me out on the job. Well, when he told me that, I told him, say, "Ah don't believes in that." I say, "There ain't nothin' like dat I say ain't but one thing to help you," I say, "and dat's Jesus Christ." He say, "Oh, yes it did, boy," he say, "she give me so-and-so and I was so-and-so-and-so." Well, I told him - I decided then I would go. I went to her and she gives me a lodestone, gives me *John the Conquer root*, some kind of sweet smelling oil and powder wrapped up into a ball [this is a *hand*]. And I went back to the job and the man told me he didn't want me no more. That's what happened about that. [New Orleans, La., (795), 1109:3.]

749. [Arrestation is a stoppage, a suspension of action caused by magic - the Sleeping Beauty theme being a famous example.]

It was a man in Newport News that was giving a show. During the show the cop says, "You are raising too much excitement" - because the people was hollering and laughing. The cop walked up there to arrest him and he pointed his finger to him and says, "I'm not doing any harm. I'm working for an honest living like you are." "I'm going to arrest you." ARRESTATION AND PARALYSIS He says, "You cannot." He pointed his finger at him and the cop stopped. He went right on selling his medicine. The cop remained right there. After awhile he took his finger and said, "You pass on." And the cop went on about his business. And he wasn't arrested neither. [Old Point, Comfort, Va., (32), Ed.; Newport News, Va., 1924, informant not realizing cop a part of show.]

750. (All right - what about that broom?)

Ah say ah knowed a woman that she was *tricked* with de broom. She was sweeping her house, grabbed that broom one morning - she left it out on the porch. You see, somebody had angry in 'em against her and come along and *dressed* her broom some way or 'nother. And one morning she went and grabbed that broom, and when she grabbed that broom she couldn't turn it loose - she was just taken with pains all in her hand, couldn't turn that broom loose.

(Both hands?)

Yes, sir.

Well, they had sent and get the *hoodoo doctor*. When the *hoodoo doctor* come he just walked in and tole 'er to, "turn that broom loose - what's de matter wit you." And her hands flew open. It could have been the same man that did that, you see [but see No. 641, p.217]. Well, he *dressed* her hands an' an'int [anoint] them around here and wrapped them up and she got all right. [Vicksburg, Miss., (757), 1039:7.]

751. My grandmother had a very dear friend, it was a woman, and she came to

see her. Sitting, talking, while she was doing her sewing, she began to spit around on the floor. The conversation continued on. And when she got ready to go, my grandmother started to rise to go with her, and she entreated her to sit still and not to get up. She insisted on her setting down and so she didn't get up. And after she had gone quite awhile, when she started to get up she couldn't even move. She remained that way for a long while. They worked on her so she could get up, but she never did straighten up. [Fredericksburg, Va., (74), Ed.; in Orange Co., Va., 1886.]

752. My husband rented a house in Staunton, Virginia, and went to Pittsburg to make money to buy a home. While he was in Pittsburg, this man he rented the house from, I used to go around with his wife and I was very nice to her. I used to give her lunch every Sunday night when we came from church. My husband had written to me to ask Mr. Dodd to look after the hogs being butchered. Of course I told Mrs. Dodd about it and she told me, "Don't bother Mr. Dodd. Mr. Dodd says that he don't kill his own hogs and he ain't going to kill anybody else's." So I said, "All right, then." So when he seen me having the men kill the hogs he said to his wife, "I wonder how it comes Mrs. Baker didn't have me look over it?" She said, "I don't know but I told you that's the way some colored people does." So he asked me and I said, "Your wife told me not to ask you to help about the hogs." Of course that was his wife and I wasn't going to bother. I said, "My husband has sent money to pay you."

After that then she wanted me to go to church with her. They had a revival. I didn't want to go with her because she was going with another man. My husband was working and taking care of me and I didn't want to do nothing wrong. So I told her, "You know they say that church is condemned. You know my husband ain't here and I'm afraid something might happen and there would be nobody here to take care of the children." So that was my get-off to keep from going with her.

So her daughter, she was a young woman, used to come down there and set with me. And she said, "Mrs. Baker, my mother has *fixed* something for you. It's in a bottle and I found it and took it and put it over in the orchard. And don't you eat nothing she brings you." They had an old-home week there. They decorate the wagons and show what they have to sell. Her and I went down to see the parade, me and the young girl. So she says to me, "There's that bottle" - when we was coming back. And I tried to get it but I couldn't get it. Even my hand was right on it and I couldn't pick it up. And I asked her to get it. So she got it and I come on home with it and put it under lock and key.

And that very day then, the old woman didn't miss the bottle, she brought me beets and potatoes and beans and a lot of nice things and corn bread. I didn't eat it because the girl had told me not too. It look very tempting. So I said to the kids, "Don't you all want some of this, things that Mrs. Dodd brought me?" And they said, "No, mama. What you don't eat, we don't want none." So I took the food she brought me and scraped it out to the chickens. The chickens what was on the outside of my wire fence, they ete it and they all went blind.

So when I go upstairs, I did - and look at this bottle and take it down to the doctor. Yes, he was a real doctor. Doctor [Somebody] of Staunton. I asked if he knew what was in the bottle. Well, he named all the things that he knowed was in the bottle, but he said he would have to send the bottle away to have it analyzed to see what was in it. But she had new nails, new tacks, new needles, and my hair I guess, and night water. So he says, "Don't get none of that in you." So I saves the bottle and carried it to Pittsburg to show it to my husband. And I had this daughter along with me. She and her mother didn't get along. She said to me one day, "Mrs. Baker, why don't you do away with that. Why do you keep on keeping it?" So I says to myself, "I don't know what to do with it. I'm

afraid to put it in running water because it might run me away." Then I put it in the fire and burnt it. I got the girl to burn it. All the different colors you ever saw came off that stuff while burning! [New York City, (7), Ed.]

753. Yo' kin go out to de fo'ks of de road an' if yo' got anything tuh use, why yo' kin turn either way - dis fo'k of de road run dat-a-way and de othah fo'k go dat-a-way. Yo' turn each fo'k an' *throw fo'* whosomevah yo' got backwards. Go ahead an' tell de Lord dat he go.

(What would you throw down in that road backwards? What would you throw?)

Well, ah had a fellah heah some yeahs ago dat ah went tuh when ah first got dis stroke, an' he said dat somebody had fixed me dat way - dat had some aigs, and he tole me tuh git nine aigs. Ever' night roun' midnight ah was tuh take mah car an' go down to dat fo'k of de road an' turn backwards an' throw one of de aigs 'ginst it, an' say to de Lord aftah ah throw de aig, "He's [You're] able tuh do all things," an' throw de aig away.

(Do you throw that down in both forks of the road?)

Yeah, but not de same night. Yo' got'a ketch all fo' of de fo'ks, yo' see, at diff'rent nights de same hour.

(Suppose you tell me the whole story of how it happened to you - it began.)

Well, some yeahs ago ah used tuh be with a woman sometime an' ah got married agin - ah didn't marry her. An' she got mad at me an' she wanta *hurt* me. So she went to a man up heah an' ask him tuh kill me. Dis man came [to my] home an' he gave some medicine tuh rub me. Ah got up outa de bed an' took hol' him an' said, "Captain, yo' cain't kill me - yo' cain't kill me."

So he went away an' tole de woman dat he couldn't do anything to me. She went den - paid a transfer - paid seven dollars tuh go tuh Beaufort [South Carolina] - ovah heah to dis man, an' de man all he done was dis - jes' take [the use of] dis han' away. Ah don't know whut he did now, but he's a fellah - whosomevah he did [in Beaufort] it come ovah heah [to Sumter - ninety-nine miles by crow-flight]. De woman, she sent me five dollahs by another fellah an' prob'bly dat might be how de way dey do it, too - when ah took de money put dis fellah han', dat might cause dis han' tuh git 'flicted.

(What happened to your hand?)

It kinda lak a stroke - paralyzed - de left hand.

(What did you do then? Tell me the whole story of what you have done.)

Well, ah begin workin' on mahself then. Ah went to a woman ovah heah - little burg, Holly Hill, near Columbia. An' aftah ah gotten dere, dis woman says to me, says - after she look ovah her cards, she says, "A woman *hurt* chew - she's got yo' so dat chew can't make an intercourse wit chure wife." So she tole me, says, ah must go back home an' take a aig - de white of an aig ev'ry mawning in a teaspoonful of whiskey. Ah did that. Well, ah found that come straight.

Then she work on me till she dies and after de death of her then ah had to went to anothah man. So ah went to anothah fellah back ovah heah an' he tole me 'bout dem nine aigs.

(What did he say to do? Tell me the whole story?)

He said tuh git mah nerves back in dis han's, ah'd have to carry those aigs back ovah there each night - nine nights he said. Aftah ah'd work them fo' fo'k [crossroad] ovah there, ah had tuh hunt anothah fo'k - fo' nine nights. Aftah ah'd pitch de aig yo' see, an' turn backward an' say, "Nuthin' could [can] ovah-power God," and throw de aig backwards in dat road, an' come back de next night an' throw it dat-a-way, an' come back de nex' night an' throw it dat-a-way, an' come back de nex' night an', when ah git through wit dat, ah'd hunt anothah fo'k till ah work up tuh nine aigs.

(What happened then?)

Well, ah got 'long purtty good. Ah kin use de han' where ah couldn't use it 'tall. Ah couldn't pick up nuthin' in dis han' but ah kin pick up dis penny [demonstrates] - ah kin plow wit dis han' an' shovel wit mah han' all right now - purtty good. [Sumter, S. Car., (1377), 2446:2.]

754. There was a man that had a farm and people would go backward and forth through this place. There was a public road and they wouldn't go around. He wanted them not to go through here. So all he could do to them they continued.

Well, he goes to work and an old colored man [a *cunjure*] came along and MARKS he said, "What seems to be the trouble that you are always worrying about these people?" And he says, "I can't stop them from going through here." And the old man said, "Well, give me ten dollars and I'll stop them." He said, "I'm going to give you ten dollars in the morning, you come here." He said the next morning he came there and he says, "Come on back and see what I am telling you to do. Now give me the ten dollars." He takes some flour, he takes some salt, and he goes to the path where they get over the gap and draws a mark, an O [the letter O - that is, a circle], and he steps off a little ways and draws an X [the letter X - that is, a cross]. He sprinkles this salt, he sprinkles this flour on both of them - the X and the O. He goes back to him and says, "They won't cross over there any more." When the old lady came there to the fence, she crawled over, and when she crawled over she seen this salt and this flour. She crawled right back over the fence. She goes back to her husband and says, "Husband, don't go over there. They done *trick* us across there." [Old Point Comfort, Va., (32), Ed.; 1906 in King William Co., Va.]

755. They take it pretty much for granted all of my race - if you're going along the street and you make a mark, they'll go way around yonder. [Old Point Comfort, Va., (32), Ed.]

756. It was a man in Princess Anne County [Virginia]. He had lost a lot of chickens and they kept on stealing, and so he goes and gets a bulldog and chains him to the door [of the chicken house]. This dog was a terrible dog. So when this man came there to steal, he taken a stick, put a scratch on it [perhaps a cross mark *to cross up* the dog] and stuck it down in the ground, and goes in there where this dog were. That dog laid right down and went to sleep. He taken every one of this man's chickens and he written a sign and put it upon the door. It said, "Raise some more, I'm coming again." [Old Point Comfort, Va., (32), Ed.; happened 1916, so it is said.]

757. Old Mr. Ed., he's dead now. The children were playing hopscotch on the ground. When he started in his gate he saw these marks and jumped back and thought somebody was going to *fix* him. He went around the back way and gets over the fence and comes in the house. He made his wife go out and scrub those marks off. [Fredericksburg, Va., (45), Ed.; about 1926.]

758. I had an old lady draw a ring [on the ground] with a stick for me once. She spit in the ring and said I would never live to be a man. That worried my mother so, that I told my mother we had to go back and talk to the lady. So I went to her house that night and I said, "Martha, please mam, take that wish off of me that I would never live to be a man." She thought I was hollering and sassing her in the street - she thought I was giving her some sass. That's the reason she drawed that ring and spit in it. She told me if that was the case, she'd take that wish off of me. I don't know what she did. But here I am. I was nine years old. [Fredericksburg, Va., (39), Ed.]

759. If they were going down the road and they met someone who was supposed to be a *cunjure*, they'd go back down to the crossroad where they'd met them and make an X mark right in the middle of the cross [center of the crossroad] and that would keep away the bad luck. [Snow Hill, Md., (83), 2:7; informant from

Nansemond, Co., Va.]

760. I've heerd mah mothah say dat you'd take some salt an' pepper sometime, then you could take an' mix it up with some sand, sprinkle it acrost de road, you know, an' cross it up [make a cross with it]. She say if'en you step acrost it, why it would cripple yeh. [Snow Hill, Md., (97), 12:2.]

761. I heard about a man onest, him and a woman had a fallen-out, and dey say she come out to de door that morning and make a cross mark right in front of de door. And dey said he walked out dere dat morning and he looked at it and didn't pay it no attention. As he walked acrost it he fell down. And dey taken him up and carried him on back in de house. And dey sent and got a *root doctor*. After he come dere he give him a belt to wear. [Wilmington, N. Car., (249), 246:5.]

762. Yo' take an' ole broom an' yo' kin go in front of their place an' yo' sweep a little place; yo' know, jest a little place with the broom part. An' yo' take de handle an' yo' kin draw dat same cross with that broom handle, an' everywhere they move yo' do dat, dey'll move fast as yo' do that. Ah've seen that done several times. [Waycross, Ga., (1166), 1961:5.]

763. Jes' like somebody got more den yo' and dey bigity wit cha and yo' want make dem git pore like yo'... yo' go to a fork of de road fore daylight and sit slap down on de ground jes' with yere foots streched out, an' call his name three times and drag cross dat road to de east - from de west to de east. Go, jes' drag with yore hands and say, "I want chew to be" - jes' call dey name - "I want chew to be jis' like dis," and drag from de north to the south [thus dragging a cross] and git up and walk off and don't say nuthin'. But you got'a do dat fore day in de mawnin' do' [though]. They say you do it fer three time and dey say, jes' watch 'em and they goin' git that-a-way - goin' git raggety patchy and goin' git down jes' like you did. [Jacksonville, Fla., (549), 686:5.]

764. Den if you wanta turn anybody around, keep 'em from coming in yore premises any way, take in de road an' makes a round ring like a wheel an' cross it; make two crosses in it like a wheel - dat make like a spoke in de wheel, an' take yo' some salt an' sulphah an' put in each one of dem places, each one of dem places where hit in de round of de wheel. Yo' see, jes' drop a little piece in each wheel - dat be about fo' places in de wheel yo' have [only one cross made in circle], an' dat will turn 'em round, yo' see. [St. Petersburg, Fla., (1055), 1715:4.]

765. It's a vine - ah dunno whut chew call it - it's some kind of a vine dat dey call a cross vine. [Crossvine is a woody vine (*Bignonia capreolata*) in the southern United States; a transverse section of a stem often showing a cross mark.] It grows an' of cos' if yo' move that, why yo' won't have any luck an' yo' be troubled in every way - no prosper of no kind an' fin'lly yo'll jis' have it in yore mind tuh move.

(What do you do with that vine, now?)

Put it undah de ceiling of a house.

(Under the ceiling - like that up there?)

Yo' kin put it up ovah the do' or underneat' undah de steps.

(You get two pieces of this *cross vine* and cross it, so that if anybody moves in there they can't stay - they'll have to move.)

Yes. [Little Rock, Ark., (896), 1466:2.]

766. I have known of people that have had the record of saying that they could put a bad mouth on you. They would say, "So-and-so will happen to you," and you will not go very far before something will happen to you.

BAD MOUTH I am told that to a certain degree they have power for good or evil and when they use the evil it is very detrimental either to your health or to your business because they have learned that they have power and



they use it for evil doings. [New York City, (10), near Orangeburg, S. Car.]

767. They claim that older people *put their mouth on you*. They predict something that is going to happen to you. They say to you, "That's all right, seven years will never rot." That means you will have tough luck. While saying that they point the forefinger of their right hand at you. That is sure tough luck for you. [Ocean City, Md., (14), Ed.; informant from Suffolk, Va.]

768. I'll make you like a gipsy - you be moving from one place to the other. [Wilmington, N. Car., (207), 199:2.]

769. Old uncle Jim C. used to say, "If you say anything to me, boy, I'll spit in your path and turn you as green as a lizard." And anybody he didn't like, they would turn aside when they met old uncle Jim C. He's been dead quite awhile. [Fredericksburg, Va., (38), Ed.]

770. They say, "I'm going to put a spider in your grub." I've heard them say that many a time. I'll tell you one thing. We used to run a oyster-house. A fellow setting in there by name of Charlie J, he found one of those small crabs in his oysters and he got up and wouldn't eat them. He said, "You missed me that time, I seen him first." He told we put a spider in his grub. [Fredericksburg, Va., (39), Ed.; see Live Things in You, in Index.]

771. If a person is going to put a spider in your head, they say, "I'm gon'a put a spider in your dumplin'." [New York City, (5), Ed.]

772. "Put a spider in your dumplin'" mean they gon'a *root work* you. [Wilmington, N. Car., (?), 91:1.]

773. I gon'a work mah *roots* on you. [Snow Hill, Md., (83), 1:6; Nansemond Co., Va.; this the first Telediphone cylinder.]

774. "I'm going to chew a root for you." That means he's going to give it to you. He going to *fix* you. "I'll do that on a dark night - when the moon changes you'll be changed too, when I *fix* my *root* for you; it's just as well to make peace with your God." [Fredericksburg, Va., (45), Ed.]

775. This man, his name was James Brown. He lived 'tween Suffolk and Holland in Virginia. He was a farmer. He lived near his birthplace. It was said of him that when he was a boy - he was a very mischief boy, he would run across a lady's flower garden and the lady didn't see any way to keep him off of her flowers. So she said to him, "Boy, if you cross my flower garden again, I'm going to have you barking like a dog." So he crossed her flower garden again. And that night he started a sound something like a cough, only more like the bark of a dog. That sound stayed with him until he died. He would make that sound almost every two minutes. Sometime he would use vulgarity with it. It didn't care where he went. He even made that sound in church. He raised a family of seven girls and four boys. He died when he was forty-eight and the peculiar thing was he drop where that flower garden was. [Ocean City, Md., (14), Ed.]

776. I heard my mother say one time she knowed a woman got hold a lock of hair and bored a hole in a tree and plugged it up. This man had spells and died, swell out of his head. They say he used to bark like a dog. [St. James, Negro community 5 miles from Pocomoke City, Md., (104), by hand; no electricity for my Telediphone.]

777. The Nassau people - we have quite a few of them heah from the colored race and they are very bad that way. When they are in love with yo' an' yo' quit them, they slip undah yo' bed an' light six candles - right in under yo', an' pretty soon yo' go away. They tell yo' quickly, "Ah burn candles fo' yo'." An' yo' don't know whut they mean and they don't tell you whut they mean, but someone else kin tell yo', if yo' ask them, say, "Look heah, Sech-a-one tole me they was goin' burn candles fo' me." An' they say, "Well, yo' better look out." Well, they will light them candles under yo' bed while yo' sleep, an' dey burn dem six

candles under dere and when dey go down, why yo' go down.

(What color are they - any particular color?)

Dey don't have to be no partic'lar color - any color, jest so they candles. [St. Petersburg, Fla., (1006), 1624:4.]

778. Aunt Dorothy Wallace, if you passed her an' made any remarks at her - she wus a quire [queer] lookin' woman, you know - if you passed her an' made a remark that anything, you know, wusn't right towards her, she would turn round an' look at you, she'd throw her hand out, she'd say, "You'll be a corpse befo' mornin'." An' you'd come nigh bein' there too. [Baltimore, Md., (144), 47:5; Anne Arundel Co., Md.]

779. "I'm goin' to throw for you." That means I'm goin' to *conjure* you to kill you in some way. [New York City, (11), Ed.]

780. Well, you see, mah husband, he wus a kinda like dis he wus jealous of me; and he wanted to run aroun' hissself, but always, if I even smiled at a man, he wanted to 'cuse me out wid dat man. And so he come DOCTOR PLAYS BOTH SIDES to me and he'd beat me and he'd abuse me, he wouldn't - it seemed like he jis' didn't care. I tole 'im I was gon'a leave 'im and I mean' it. And he saw me talkin' to a *fortune-teller man* dat come to de house one day, and he sayed, "Whu' yah doin', gittin' yore fortune told?" I say, "No," I say, "he jis' come dere and wanted money for him to tell my fortune," I sayed, "but I didn't," I sayed, "'cause I didn't have de money." I jis' tole 'im dat. So - and it went on like dat, he kept seein' de man dere. But one day he had a talk with de man. So de fortune-teller man, he would tell 'im whut he wanted to know and tell me de same t'ing. He seem to tell Bernice about me and tell me about Bernice; see, jis' breakin' peace.

(Just working one against the other.)

Yes sir. He wouldn't care, jis' so he gittin' de money - he wouldn't care. He'd tell on you jis' as quick as he would on me, and he'd tell you about me as quick as he would tell me about choo. And he tole me dat de best t'ing for me to do - he said, to put a little salt and sulphah in mah shoe, and to get away from Bernice as quick as I could. And he tole Bernice sumepin 'nother. But anyhow, Bernice startin' gittin' meaner and meaner. And he must of tole 'im sumepin 'nother to do to make me stay wit 'im, aftah he saw I wus gon'a leave 'im, becuz one day he came home he gave me a quarter - I tole 'im I wanted to go to a show. He say, "Well," he say, "take dat, a nickel of it and git me a box of powdered sage." Dat's whut he tole me to do. And I thought it was sumepin mighty funny, becuz he had never ast de sage befo'.

So when de *fortune-teller man* come back I tole 'im. And he say, "Joo git dis sage," he sayed, "but don' choo give it to 'im." And he said to take dis sage and a raw sweet patatah. He sayed, "Cut de sweet patatah in half and scrape some out of both sides de sweet patatah and put it on a little piece of papah, and put a pinch of dis sage in dere and a pinch of sulphah, and wrap it up and put it in de middle of your shoe, on both of 'em." I cut de patatah in half, den de piece heah, I scrape it and put it [the scrapings] in a piece of papah, den I puts some sulphah in dere and some sage, and I fold dat up and put it in one shoe; while off de othah side of de patatah, I do de same t'ing and put it in mah othah shoe. And I did dat.

(What did you do to the sweet potato?)

You throw it away. You mustn't eat any of it or nothin'. You have to bury it or eithah throw it away where nobody can find it.

And so I did dat. And Bernice ast me did I get de sage. I say, "No," I say, "and that isn't all," I say, "I'm not gon'a get it," I say, "becuz you're not gon'a be able to *fix* me," I say, "if I can help it." He sayes, "Huh, I wasn't

gon'a *fix* yah." And so dat night I picked 'im.

(Started a quarrel with him.)

When he came home I picked 'im. I sayed, "Bernice, you played up nice to me," so he would tell me, becuz I know if I picked 'im I could git anyt'ing I wanted out of 'im. And he tole me. He sayed dat de man tole 'im to git some of mah hair and some sage and some sulphah and some dirt out de graveyard, and mix all of it up in a box, he sayed, and carry dat in his pocket and dat would make me stay wit 'im; you see, cuz he'd have some of my hair and some dirt from de graveyard and a piece of lodestone. He tole 'im to git 'im a little tiny piece of lodestone and - lodestone is suppose to draw yeh - he say dat would make me stay wit 'im, jes' draw me to 'im. He wouldn't tell me who tole 'im dough [though].

And I tole de man [fortune-teller] about it and he played like he didn't know nuthin' about it. Well, he tole me to take some of mah hair, and take some dirt out of Bernice's tracks, out of both of his tracks, and put 'em in a can, and some sulphah and some sage, he sayed, and to keep dat with me. And he tole me to take some salt and sprinkle it all aroun' mah baid and put some in mah shoe and keep it in mah shoe. And I did dat and I certainly have got along good since I've been doin' dat.

(How long ago did this happen?)

Jis' about two months ago [December 1936].

(Are you still with your husband?)

No, sir.

(You were able to get away from him?)

Yes, sir. And another thing. He tole me dat if I didn't make mah get-a-way from Bernice - he tole me dis on a Sunday night - he tole me if I didn't make mah get-a-way from Bernice by Wednesday, he sayed dat Bernice wus gon'a kill me. And he saw Bernice right up de street dat same Sunday night and tole Bernice dat I wus gon'a leave 'im by Wednesday. And Bernice came right on back and tole me. He sayes, "Make your break Wednesday night if you wanna," he say, "I'll see yah in hell first." Dat's whut he tole me.

And so dat Monday I lef' while Bernice was workin'. I lef' becuz I know dat all dat Wednesday he would be watchin'. And he kep' comin' back by de house, even on Monday, to see was I goin', but I managed to slip away. I haven't been back wit 'im since.

(Did he come after you, after you left?)

Oh, yes sir. He tried his best to get me to go back but I'm not. And I wear salt in mah shoe now to keep 'im from harmin' me. [The informant, a girl about 18, had just related the childhood experience given elsewhere.] [Wilmington, N. Car., (267), 262:1.]

781. ["Deceit of colored *root doctors* - work for both parties but white *root doctor* won't - he mentions Williams - R. D. [[*root doctor* - colored or white?]] in Richmond - Richmond, Va., 365:1 - cyl. ref. checked - Inf. 414" - *Introduction Notes*. Informant interviewed: "Thurs., Apr. 22, 1937 - [[No.]] 414 - Wade - fair." *Numbers Book* 340-442.]

782. They said there was a ole man an' his wife. They wus livin' lovely togethah fer about forty years an' nobody ever known no disagreement or nuthin' between 'em. So one day he wus workin' in the field an' there come along a ole man an' says, "I want to know if you want your fortune told?"

He says, "Well, no."

He says, "Yes, I'll tell you your fortune," he says, "for a quartah [twenty-five cents]."

He says, "Well, I don't - I ain't got de money, but I don't care about it."

He says, "But you ought to have your fortune told becuz there some things you

ought to know." So he says, "Where's your wife?"

He says, "She's home."

He says, "Well, now, your wife has got somepin against you." And he said, "Now, I'll tell yo' whut choo do." He say, "Well, where do you keep yore razor?"

He said, "I'll tell you," he said, "I keep it home over the doah in a little box."

You know, in the country where they had jis' a little one-room house like they - specially they did about twenty-five or thirty yeahs ago [before 1936] - they use'ly had a little shelf up ovah de doah, an' a rack with a gun, an' a little shelf to put the boxes where maybe they had little chains, and then maybe nails an' diff'rent things like that.

So he said that's where he kept his razor.

So he says, "Well, now, you got to wat-chore [watch your] wife," say, "she may try to hurt choo if she got yore razor." He says, "I see," he says, "you got a mole there - that's a lucky sign. You got a mole there," he say, "on your neck," he says, "but if you wat-chure wife," he says - "well," he says, "I jis' want to tell you to be careful." So he tole 'im good-by. He got the quartah.

So he went on to the house. When he got there the old lady she wus in there fixin' up her husband's dinner [midday meal]. You know, he tole 'im, "Now, you mind too, how you eat" - whut she fix it fer 'im - "if you don't mind, she'll *trick* you." So when he got to the house he met her, [he] pleasant an' nice, an' tole 'er, "I want to tell yore fortune - you need yore fortune tole."

She say, "You don't know anything." She say, "I don't wan'a spend mah money."

So he says, "Well, I'll tell you, I'll tell yore fortune for ten cents."

She says, "Well, all right."

He says, "Where is yore husband?"

She says, "He's in the field."

He says, "Zhoo know," he says, "yore husband got a big big mole on his neck."

She says, "He's got a mole on his neck."

"You see, I tell that much; you know I know somepin, don't choo?"

She says, "Yes, that's the truth. He sure has got a mole on his neck."

He says, "Well, now, I'll tell you whu' choo do," he says, "don't he keep his razor right over the doah?"

She says, "Well, I declare, you sure do know things, don't chew!"

He say, "Well, now, I tell you that much." He say, "Now, you take that razor at night when he lay down - you take that razor an' cut that mole off an' you kin git every dollah he's keepin' from you; you'll find out somepin or othah you ought to been knowin' long along."

He wus so earnest that she said, "Well, I'll do it."

So he says, "Now, I'll tell yeh," he says, "when he come, don't choo say nuthin' to 'im, you jis' watch 'im an'," he says, "when he goes to sleep, you go an' take that razor an' you cut that mole off."

Now, he done tole the ole man out there in the field that his wife gon'a try do somepin or othah to *trick* 'im. So when the ole man come, he looked all up an' down.

You see, both of 'em wus curious now, 'cause they'd heard somepin.

So she - in order to keep from sayin' somepin or othah to 'im - she goes an' gits 'er mouth fulla watah, 'cause she's a great talker an' she couldn't keep nuthin'. An' she wanted to tell 'im so bad that this ole man had been there an' tole 'er all this. But she gon'a wait until he gits to sleep, you see. So she filled her mouth fulla watah.

An' when she filled her mouth fulla watah, he come in an' he said, "Well, you got mah dinnah done?"

She wouldn't talk.

He wondered whut in the world wus the mattah wit 'er.

She nevah said nuthin'.

He wondered whut the matter. An' so he went on an' eat his dinnah. Night come an' not a word. He couldn't imagine not to hear from his wife - this man said somepin a mattah wit his wife. "Now, whut in the name's the mattah." So fin'lly, at last he laid down. An' when he laid down he says, "Now, I'm not goin' to go to sleep." So he pretended that he wus asleep.

An' she waited an' waited an' waited for him to snore. Well, directly he made a little noise like he's asleep, an' she gits up an' goes to git the razor. She got the razor. He looked right at her. She got the razor an' started to the baid. Jis' as soon as she started to - this ole man jump up, he didn't wait choo see. They said he jumped up an' says, "Yes, you started to kill me." That jis' made a great big disturbance an' broke 'em up. [Wilmington, N. Car., (215), 123:5+85.]

[This *trick* by the fortune-teller says my informant happened years ago in Effingham County, Georgia - on Savannah River and next county above Savannah. But it is a folk story. My note while transcribing original reads, "Also heard this story in S. C., use (this) as separate appendix and refer to in Intro." I have not yet found this extra version. A note about third version reads: "Story of the old woman and the razor - badly recorded - recheck - on the full moon at midnight (wife to) get hair from behind husband's left ear and had to be done with his razor - (the trickster called) *cunjure doctor* - badly recorded but last part well recorded, so know what story is about - wife was going to cut his throat to get insurance money to get this young man - gave this as an actual occurrence (Richmond, Va., 418, 369:7)" - *Introduction Notes.*]

783. [Two accounts of the gourd-and-frog *trick* have been given - Nos.576-577, pp.186-187; see also *Trick* in Index.]

Take lodestone - ah've heard dat if yo' wanta play some kinda *trick* or 'nother an' dey - now, ah know a man, he use lodestone. Ah've heard of a man usin' lodestone - dere wus two of 'em. Dey wus in love with a girl an' so dey were good frien's an' dey didn't wanta fall out. So de girl, she wus in love wit de two boys, an' she say, "Well, ah'll marry de one dat will come in ridin'" - says, "ah'll marry him." Dis heah youngest one he study how he couldn't marry dis girl because he re'lly wanted to. An' she say, "Ah don't want chew tuh ride on no cars, ah don't want chew tuh ride in no horse an' wagon" - she name all de diff'rent things that he couldn't come on, dat she didn't want him tuh ride on. He studied then how could he ride.

### TRICKS

#### AH'LL MARRY DE ONE DAT WILL COME IN RIDIN'

So he goes an' git him some lodestone an' he showed dis man. An' so he got sick an' he say, "Well, boy, ah tell yuh, let's us both walk."

"Okay," he says.

So they started off walkin'.

He say, "Well, ah tell yo' whut" - dis heah man whut re'lly wanted tuh marry - de youngster, he says, "Well, ah don't feel lak walkin'." He says, "Ah'll tell yo' - ah'll tote yo' a piece if yo'll tote me."

So de man tole him all right. So de man taken him an' tote him so he wouldn't be ti'ed [tired] - yo' know, he got dis lodestone in his hand. So he carried dis man. So whenever he tote him a piece, say, "Yo' ti'ed?" Tole him no he wusn't ti'ed. Long as he had dis lodestone - he had de lodestone in his han', said, "No he wusn't ti'ed."

So whenever they got right to de do', dis heah man said, "Well, now we goin'

walk in."

Says, "All right."

So when dey go to de do', dis heah man wus holdin' de lodestone an' he got on dis heah othah man's back, an' so whenever he got near de do' an' he spurred dis man - stuck spurs in him an' made him jump in de house with dis man - so he married her, de youngest man. So he, by him having dis lodestone helpin' to do his *trick*, dis girl she married dis man dat *rolled in* on dis othah man's back.

(Where did you hear that story?)

Mah mothah tole me that story long yeahs ago. [Fayetteville, N. Car., (1391), 2498:6.]

784. This was in 1863 - mah huncle [uncle] was a slave an' his mastah name was Miller, an' he made out he was a fortune-tellah only to keep from goin' tuh de field tuh work.

STOLEN RING (Where did this happen?)

RECOVERED BY TRICK Dis happened in No'th Ca'lina. An' he made out he was a fortune-tellah in order to make good wit his boss, that he wouldn't have to work so hard. He says, "Mastah, I kin tell fortunes." He's bluffin' - couldn't tell nuthin.

So one day his mistress was out washin' her hands an' she had a di'mond ring - prob'bly not as expensive that day as it is now, in '63. She pulled it off an' she laid [it] on de side of de washbo'd while she was washin' her hands. An' Bias [Tobias] come along - dat was mah mothah's brothah. He picks up de ring an' goes in de kitchen an' mix up some wheat dough right quick an' he *bobbled* it up in dere somepin de size of a marble of a middleman - dey used to have middlemen fo' marbles. An' she said dey had about fifteen or twenty turkeys an' he takes it out to a certain gobbler. Dey had several gobblers but he knew the gobbler - he had a beard hangin' down his breast an' de gobbler swallowed it, gobbled it up. Dat evening - afternoon, mah mother said, dey called Bias, says, "Now, Bias, you sich a" - he spoke a oath. Shall I speak that?

(Yes.)

She say he spoke a oath, he says, "You sich a damn good maker of wisdom, tell me whare mah wife's ring went dis mawnin'."

Bias says, "Mastah, yo' have tuh give me a little time tuh study."

He says, "She had it heah in de house an' she's lost it somewhere. Now, you make out you kin tell me that." Says, "The war's prob'bly fixed to go on. If sich a thing gon'a be done, you prob'bly be de loser an' you may not, but if you tell me this definitely, ah'll make it very easy on you - ah'll put chew overseah ovah de othahs."

"Mastah," he says, "ah'll tell you." He says, "When you gon'a feed dese turkeys?"

He say, "Ah ain't got nuthin do wit turkeys; tell me whare mah wife's ring is." See, he was hot, de mistress was cryin'.

She [informant's mother] said he went on den an' he tole 'em tuh call 'em up den. He call 'em up tuh feed 'em an' he fed 'em, an' he says, "Mastah" he says, "you kill dat gobblah thare." Dey didn't know nuthin dat he done dat himself.

Says, "Look heah, kill him fo' what?"

He says, "You kill dat gobblah," says, "ah wanta bring dat ring back."

Says, "Whut de gobblah got'a do wit dat?" "If ah kill dis gobblah ah'm gon'a buckle you across dat barrel an' give you a gen'ral whupping."

So, dey caught de gobblah. Soon as dey killed 'im - when dey cleaned 'im an' cut his craw dey found de ring. An' his mastah went all about ovah de country, tole ev'ry man, says, "Ah've got a *niggah* on mah place dat knows something." An' he jes' jumped up and down an' gave 'im a very easy job, but he was awful to pick.

up things hisself - he was a great thief hisself, you know, tuh steal, an' so he didn't be hard on him.

(Your uncle was *supposed* to have done it in Cleveland County, North Carolina.)

[I occasionally found this practice among white informants in Adams County, Illinois - a person telling a folktale would identify the chief actor as a member of the family. Sometimes this was a *story*; other times the informant as a child had heard the tale so often he actually believed it belonged to the family.] [At the time of collecting I must have known what the *marble of a middleman* was or he explained while machine was off.] [St. Petersburg, Fla., (1008), 1624:1.]

785. During slavery my father told me he knew a man who was a *cunjure* and his master and mistress trust him with everything, and he was boss over the rest of the slaves as well as being a *cunjure*. And he could tell many tales and never get caught. His mistress lost her gold ring and asked him to find it for her. And he said, "Missus, if you give me three days off from work, I'll find your ring" - which he already had by being *tricky*. So he laid in bed and slept as much as he want, and got the best food from master's table. On the third day he took the gold ring and a fishhook - at first - to work the *trick*. So he changed off and got a grain of corn and corn meal. And he put the gold ring inside of the meal and the grain of corn and give it to a certain duck, which he had marked that he may know from the rest.

And he give the duck that corn meal, grain of corn, all rolled up together, and went to his master's room and said, "Get your madam, for I'm going to find your ring right here this day. Come and go with me to the chicken yard."

He told him to kill a duck which he knew did not have the ring, neither the second duck, but the third one which he killed had the ring inside. So he said, "Master, what are you going to give me for this job?" He said, "Anything you ask." He said, "One month off, boss, to court the gals." When he had killed the third duck and opened it, he found the ring. And then he got thirty days off and the ducks which he had killed.

So his master after this went coon [raccoon] hunting one night and caught a coon. And the other men that went with him got a bet of five-hundred dollars that his *nigger* couldn't tell what his master had in the bag. So he called his slave John out of bed that night that he might win the five-hundred dollars. So John got up and come indoors with a dozen other men that was in the coon hunt and also had a part in the bet that John could not tell what was in the bag. So his master said, "John, tell these men what is in the bag."

So John scratched his head and lit his pipe, knowing not what was in the bag and that his master had caught him this time. So he said, "Well, master, you have got the ole coon at last." [Near Fredericksburg, Va., (71), by hand; supposed to have happened in King George Co., Va.; a folk story.]

786. Now, let me tell you an old *darky* story of the Civil War. There was an ole plantation that had a lot of *darkies* a way up in Oaksville. He claimed that his *darkies* were more sensible than any other *darkies* in the country. Other adjoining farmers said they had the smartest and they agreed to put something under a barrel and wanted the neighborhood to come around to see if this smart darky could tell him what was under the barrel. So this farmer went out at night and put a coon under a barrel. When the neighbors gathered to see this wonderful man they put up a five-hundred dollars deposit and told him his master could get it if he could tell what was under the barrel; and tell him his master would lose it, if he couldn't tell them what was under that barrel. He got up and walked around, all around that barrel, scratched his head and said, "Master, you've got the ole coon now." [Informant born a slave.] [Fredericksburg, Va., (44), Ed.]

787. There was a driver that his master owned and he used to drive him about, and one night he stole the horses. The next morning he called his master up.

A TRICKSTER  
FINDS HIDDEN HORSES His master got up and came to the door and asked, "What do you want?" "Master, somebody stole the driving horses." While his master told him to go and hunt for them, he went off a little ways and he stopped and turned round and said, "Master, I'm a fortune-teller. I hate to tell you I know where them horses is." His master told him, "If you can tell me where them horses is and get them, I'll make you have an easy time." He spit in his hand and said, "Master, whichever way this spit flies, the horses is that-a-way." He had put them there. He goes out there and gets the horses and he comes back and says, "Here's your horses." The master said, "I'm going to make you my boss for the rest of the slaves." He went on and was the boss of the slaves for his master's work. [Fredericksburg, Va., (44), Ed.; a before-the-Civil-War story told by a man who was 86 in 1936.]

788. Once dere wus a man an' he wanted tuh marry a girl - no, he married dis girl, see. He wanted dis girl tuh stay home, an' every time he would go out he would rake his yard, see. [Raking of loose soil or sand is an ancient device.] So sometimes whenever he went out he would see dat somebody had been walkin' cross de yard. Well, he'd ast her had she been off an' she said no. So dis heah woman re'lly wus scared of dis man, so she stayed home when he tell her. Dere wus a rooster an' he tole her he had dis rooster trained, an' he tole de rooster, he said, "Now, whenever she leaves, yo' crow."

An' so dis woman, she hadn't been goin' no place, say, "Well, ah believe ah'll walk off." So she walked out that day. An' so when she walked out de rooster crowed. Well, de man come back an' he begin tuh raise Sam. [Sam = devil.] He says, "Yo' been out dere."

She said, "No, ah haven't - ah haven't been no place."

Say, "Yes, yo' have."

Well, de man wus jes' workin' right cross de canal like from de house an' he could tell whenever she would leave de house by dis rooster crowin'.

So de next day she went off - she then begin now wantin' tuh go out, an' so whenever she left that day, the rooster crowed agin. He heah de rooster crowin'. So when he came in de afternoon, said, "Yo' been out?"

Says, "No, ah haven't."

Say, "Yes, yo' have." An' he jump on her an' he beat her.

De next day, she wondered why did he know. So she started out. She looked all around an' she walked out de do' an' she looked back an' she hear de rooster crow. Well, she thought about dat rooster had crowed already fo' three days. So she went out dere, yo' see, an' she looked down dere where de rooster wus, an' dere wus a kind of - a lil' [little] pint box settin' dere; yo' know, a lil' box dat hold jes' about a pint of corn. So this man had been givin' this rooster a pint of corn tuh crow. So then while she wus standin' dere she looked at de box dat wus settin' dere an' she wondered, she thought within herself, "That's why dat rooster wus crowin', because he had dat box settin' dere fulla corn." She goes an' she gits a larger box then [than] dat an' she sets it down dere an' she fills it up fulla corn. She tole de rooster, "Now, if yo' don't crow whenever ah start out, ah'll give yo' this corn."

So they says dat the rooster had said, "Well, he give me a pint of corn to crow," says, "yo' give me a quart, den ah won't crow."

So dis woman she sets de quart of corn down dere so she went on out. So dat night whenever her husban' come he say, "Yo' haven't been nowhere today?"

She say, "No suh, ah know ah haven't. Why yo' say ah haven't been nowhere?"



"Jes' because ah have a sign - dat rooster hasn't crowed."

Dis woman then, she knowed fo' shure dat de rooster had been crowin', dat why dis man know dat she had been goin' off, so de nex' day she killed de rooster, an' dey didn't have de rooster to tell de tale.

Ah heard that long yeahs ago - dat's a ole story.

(You heard it from some older person?)

Yes. [Fayetteville, N. Car., (1391), 2498:7.]

789. There wus a man by the name of E., lived about three miles from here. My mother and father in their younger days dey used to believe in *cunjuration*. My mother got sick an' always complaintin' with her feet, an' so she sends fer this man, whu' choo call dese *high men*, an' he come over an' tole her whu' choo call her fortune. He says, "A woman has measured yore foot, foot track." An' he says, "She's got it buried under yore step."

COMMONEST TRICK OF ALL  
DIGGING UP CUNJURE ARTICLE

He says, "You'll not git well until this here measure is taken from under yore steps." So he says, "I'll have it taken up fer so-an'-so much money." An' she tole 'im she'd give it to 'im - or her father tole 'im he'd give it to 'im - to go ahead an' have it taken up. An' anyhow, he says, "You wait until the third day [magic delay] - on the third day," he says, "I'll come over here at seven o'clock," he says, "an' I'll have this measure *takened* up."

So anyhow, when he went under the steps that night [three days later] - I'll tell you my belief after I end my story - and he come out wid a little stick about that long wid nine notches cut into this stick. [Notches are unusual, knots are common.] It was so many on one side of the stick, the notches, and so many on the other side - jis' the same you scallop anything. [Scallop - this is an old-time waterman and oysterman talking.] He come out an' he showed 'em this stick that was buried under the steps. Next, the thing he hauled out an' shows 'em wus a little red bag [a *hand*], that long - a red flannel bag about that long. So the next thing he shows 'em wus a little bottle [another *hand*] wid a whole lot of little somepin or others in it. I don't know whut wus in it - it looked like snake sheds or some kinda sheds. He comes out with that an' he shows 'em an' says, "That's whut wus buried under yore steps."

I figured on that after awhile - I figure on it - an' then I had my opinion. I jis' thought that he'd put it under there hisself. That's sixty years ago [1876] on the Island here.

[I was talking to this old man in the Negro home where I worked and in which I was about to spend the night described in the *Introduction*. His name was F. Milburn - this was Tuesday, December 8, 1936.] [Deal Island, Md., (108), 22:4.]

790. He [*doctor*] jis' come dere an' he put his hand down, he spread down newspapah - he up heah tuh Middlewood nahow [now] - spread down newspapah an' he giben [given] her a glass - he give me duh glass EFFERVESCENT TABLET TRICK an' tole me to git a glass of watah from de pump. An' ah pumped it from de pump an' brung it tuh him an' he took dat glass, an' dat watah jes' boiled jes' lak he'd put it in a pot an' he tole her to drink it. She drunk it an' put her laig on dat newspapah an' he said somepin other an' dat snaked crawled out dere through de skin [sleight of hand].

(You saw that?)

Yes sir, looking at it, me an' Dave - brother Dave, Clara an' Miz [Somebody], all of us looking at it. [This happened out in the country.] [Memphis, Tenn., (1006), 1725:8.]

791. I heard lots of people, you know, would go to this guy. They would say that they would hit de numbers, an' I wanted to hit - ah wus playin' the numbers,

too, at this same time. So I went to 'im an' he ast me whut I came for an' ah told 'im. After that, why, he put a [drinking] glass up theah [on table] - de glass wus thin - an' he put this glass up theah an' he had me to hol' mah han' over it like yat [partly cover the mouth of the glass so that she could blow into it. After she did this, a piece of paper he had placed in the glass kept circling round and round in the water]. So after that it would come some writin' in thare [on the paper]. I could see this writin'. I know it wusn't no writin' on this [before she blew]. He give me that piece of paper [which was the gambling *hand*]. Carry it with me.

["This story of how the informant got a *hand* in Philadelphia, Pa., for luck to choose numbers when playing *policy*, a gambling game widely spread among city Negroes, was first told without being recorded and then repeated for Telediphone. The second version, as usual in such cases, omitted some previous details, hence my promptings and annotations on the present cylinder. Further, the cylinder was transcribed immediately after the recording while the details were still fresh in my mind. Give my experience in Little Rock, Ark., with invisible ink or powder." This note was made soon after my Little Rock work.] [Snow Hill, Md., (?), 14:1.]

792. Well, they say you take the foot tracks and they can *trick* you with 'em. Pick it up - take something like a shovel or something like that and pick it up and bring it. Care [carry] it to the graveyard, and they would plant it by a grave and you'll find yourself - you're wasting away, something like wasting disease, see. Well, you say, "I'm going to a doctor, a *medical doctor*." Well, a *medical doctor* don't do you no good. "Well, I think I go to a *two-head doctor*" - [that] mean a *hoodoo*. Well, you go to a *hoodoo* and he'll say, "Well, you're *tricked*." He'll ask you, "Does you have pains up your legs?" You'll say, "Yes." Then the *hoodoo* will come and the *hoodoo* will say, "Well, have you been walking somewhere on the road somewhere?" You'll say, "Yes." The *hoodoo* will say, "Somebody done pick up your track - well, I can cure you." That what the *hoodoo* will say - he can cure you. Well, you say, "I give you so much to cure me" - you know, to make me well. Well, he say, "All right." Well, I'll try - try with this *hoodoo man* until he will try to do me some good. Maybe he may do me good and maybe, iffen I'm got confidence in him, he will do me good. Well, my feet are starting to swelling and paining me. I would take all kinds of 'erbs and medicines from him and start to rubbing myself with them but that don't do no good. Well, I'll say I'll try another *hoodoo*. You see. And then this way he will go - the swelling will go - quite natchurly most anything will make swelling go down. This *hoodoo* will come along and may think he can do a whole lot for you.

And well, he can't do nothing for you, you understand, because my sister was sick in the bed and a *hoodoo man* came there - he had a grip [bag] in his hand. [He imitates a doctor by carrying a *medical kit* - see *Doctor's bag* in Index.] He say to me - he walks in there - my sister was in the bed and I was setting by the bed with her. [Again, he apes a doctor by having a *prescription pad*.] He had a tablet like you [see later] - just buy outen the store and there wasn't nothing on it, same as new, but he had that tablet *fixed* so that I couldn't tell - I couldn't tell you what I was going to tell you, but he walked in there and he say, "Your sister is sick and she got a bug in her bed."

(What in the bed?)

A bug, bug in her bed. He say she got a bug in her bed.

(Your sister had a bug in the bed?)

What made her sick.

(I see.)

Causing her being sick.

And he say, "I can get this bug outen the bed for your sister, but it will cost fifty dollars. So she said, "Oh, I ain't got but thirty-five cents in the house." Do you understand me, what I say? [*See Deafness in Introduction.*] And he said, "I can show you what I can do." He pull out the tablet and he tore the sheet off the tablet - you couldn't see nothing, it was just like you'd buy out of the store. He goes, says, "You got a little lamp?" And he goes and he burns it. He burn that sheet but it didn't fall to pieces, you know. And on that sheet it say, "You going to die - you got a bug in your bed and if you don't get him out, you going to die and your next door neighbor - a tall, dark woman, put it in there for you."

(Did you see this writing on the paper?)

Yeah, I saw it.

(He held this piece of plain paper over the lamp?)

Yeah, and let it burn, and when it burn, you could see the writing just as good as you take your hand and do [write] it. [*See Writing invisible, in Index.*] He say, he ask the girl, my friend, he say, "Have you?" She say, "Well, I ain't got but thirty-five cents." He say, "Oh, it takes fifty dollars to do dat." He say, "Well, come back here." He goes back there in the next room and he say, "To show you that I'm not lying" - that's the *hoodoo man* say that, you know. He say, "Turn your mattress back." He had two little bottles just about that big, see [demonstrates].

(About the size of your finger.)

Yeah. One had a black bug in it like a wood bug - I don't know what kind of bug, but like a bug. And one bottle didn't have any in it. He said, "Throw your mattress back." Well, they throw the mattress back and he say, "Now look." Now, I was watching him very close, you know, and he say, "Now, you see this bottle." That bottle he showed us didn't have anything at all in it. He said, "I'm going to put this bottle under your mattress and then you throw it back and that bug going to get out of that mattress into that bottle." All right. She did that. Now, in place of him putting the bottle without any bug in, he slipped the one with the bug in it, you see. And when she turn back, he said, "Now go back and turn the mattress - look." And when we turn the mattress there was the bottle with the big bug in it. I say, "OH!" And my friend say, "Oh, look there, that bug was in your bed, too." I told her, I said, "Oh, don't mind that, tain't no bug in no bed or nothing like that." I watched him so close and he was watching me very close, you know, when he was doing that. He say, "Well, I charge you fifty dollars to get him out." I say, "Well, she ain't got no fifty dollars." He say, "Well, I have to put this bug back in your bed." He goes and slips the bottle with the bug in in under there and taken the one what there was none in, and when he got ready to take the bottle out, he put the bottle what didn't have no bug in. He said, "Now, the bug has gone back in the mattress - into the bed." You know. Well, that was a fake. He didn't have no bottle - he had two. And by watching him close, that's what drawed my attention to him - you know, with the bottle what's in there. [*He had a tablet like you - he refers to one of my Numbers Book.*] [*New Orleans, La., (826a), 1207:5.*]

793. Lak ah'm comin' heah an' yo' think yo' got frogs in yo'. Well, ah goes out an' git me about five or six frogs, an' ah come in an' have 'em in mah pocket or either tie it up in mah sleeve, up undah dere some-  
FROGS TRICKED INTO YOU where, an' ah tell yo', say, "Now, whut's de mattah wit yo'?" Yo'll gi' me a hunderd dollahs if ah git 'em out. Yo' say, "Well, if yo' tell me whut's de mattah wit me, ah'll gi' yo' a hunderd

dollahs."

"Yo's fulla frogs."

Yo' set down dere an' ah say, "Well, now, yo' set wit yore back to me," an' yo' git a ole slop jar an' have yo' settin' ovah de ole slop jar - well, yore back's to me. Well, ah'll draw dis heah string out an' let all dese frogs fall out down on dat flo' roun' yore feet an' up undah yore feet.

Den ah tell, "Now, git up," say, "now look down dere." An' all dem frogs, little ones an' big ones be's hoppin' round down dere.

An' den yo' say, "Lawd have mercy, ah didn't know all dem things wus in me."

She ast me whut's de mattah wit her. Maybe her feets were swole or somepin, an' [I] give her somepin yo' know tuh take dat swellin' out of her feet, an' in de next few days dat swellin' be's gone an' she - well, ah gen'rally tells 'em it's frogs. "Well, ah'll take dese on back to advertize - to show whut ah done." Well, she won't be thinkin', or he, whosomevah dey is. Dey go to anotheah man an' he got snakes or lizards. Well, he got a gang of lizards an' he has 'em in a little bag up his sleeve, small an' big, an' he [patient] be's layin' in de bed hurtin' so an' gruntin' so, an' de othah ones gone outa de room, an' he'll dem loose up dere in de bed, so he kin ketch 'em. Jes' come in an' jes' raise de cover an' dere's de lizards an' scorpions an' things all up undah de cover. Yo' got money then - two or three hunderd dollahs. [I do not have this woman down as a *doctor*. She could have been a small-time worker or just a skeptic who thought live-things-in-you was by *trickery*.] [Memphis, Tenn., (1523), 2718:6.]

794. [The preceding margin-titles, *Live Things in You* and *Roots* (see No.720) left opportunities for a *doctor's* ingenuity, but the following *trick* at the end of informant's account is one sold by the *hoodoo trade*:]

Ah tell yo' 'bout dis hoodoo. Ah spent money an' spent money an' ah lak tuh lost mah home an' wife on account dat. Ah spent money fo' dat to git love wit other women an' buy whole lotta ole junk - dirt, graveyard dirt an' stuff an' put in a rag an' tie up, an' git mah home, git mah mind all tore up by thinkin' 'bout whut he says. An' quit mah home, mah min' all tore up an' there won't be a thing in de worl' tuh ut. It's jes' git chure min' all tore up an' yore family goin' crazy an' yo' be worried 'bout dat. Den yore home jest be tore up fo' nuthin.

A SNAKE TRICK

Ah tell yo' one thing ah've had done. Ah've had a person heah - ah paid a person five dollahs year befo' last to give me luck. He had me tuh go to a - he had me tuh go git a bull bat - bull bat dat fly, a leather-wing. He had me git him a leather-wing bat - dat's fer hoodoo. An' ah put out a 'ward [reward] for him to a little boy - give him fifty cents 'ward an' he find him one night. An' ah tuk him an' cut his heart out wit a - he's livin'. Ah put mah foot on his head an' cut his heart out, an' den ah carried it back home, den went to a graveyard, dis graveyard right ovah heah, one dark night, dark night, an' reached in dat grave wit mah han' like he said, in it an' got some of dat dirt an' carried it back home an' put it in dis bull bat, wit dis bull bat an' tied it up in a piece of red *flannen* an' dat's [a *hand*] fo' mah luck.

An' ah like tuh went crazy, an' to de chain gang an' ever'where there. Dat's one of badest lucks ah've never seen. Ah've spent thousands an' thousands of dollahs. [This is like *I've had every doctor in town.*]

(Did you go to the chain gang because of that?)

No, sir, like to went. Yes, sir, ah nearly did gwine jes' on account dat dirt. Dat hard luck.

(He had you do that to give you luck?)

To give me luck.

Yo' wants tuh know about somepin 'bout gittin' yore wife back.

Well, yo' go buy yo' ten cents bottle of *hearts cologne*. He buy a ten cents box of talcum powder an' he put dat wit dat perfume an' den he puts it on yo' - dat's gittin' yo' wife back. Dere no sech thing as that. It's all 'magination.

Well, it's some kind of *root*, it's a kind of a *root* that goes off in sprouts. Yo've seen dis heah stuff called lodestone - kinda dirt, de rock dey dig up wit fur on it. Dey'll git dat, den dey goes out an' gits some kind of a *root* with little ends on it - call *High John de Conker*. Dey git dat an' dey tie it up - it be's all lak together an' den dey'll give it to yo' fo' to tote in yo' pocket, an' ah paid \$25 for it. Ah tote it in mah pocket an' tote in mah pocket an' lost everthing.

[Lodestone or loadstone is magnetite, an iron oxide and important iron ore. What the *hoodoo trade* uses I do not know, though I have seen numerous pieces of it - all looking different. A stone having *fur*, being *fed*, and *growing* - this is beyond my visual and tactile experience.]

Now, dere one'll come dere. He'll have somepin he kin burn; he jest 'maginat' [working on the imaginations of the] people, see. He may call dis woman outa de crowd an' she'll come dere an' he'll make her think she's got her head hurtin'. She ain't got a head hurt. Den he'll splain to her den, her head hurt an' somebody done somepin to her. She'll say, "Yeah." Say, "A long time ago in yore hat." She say, "Yeah." It won't be a thing but he jes' git dere 'magination. Den he have some kind of a *root* den, an' he'll burn dat root an' dat root curl up jes' lak a snake. Den he'll make lak dat'll come out of her haid - make lak dat come outa her haid an' den he won't let nobody pick it up but her. Den dey carry it back heah an' throw it out. It ain't nuthin but a *root* burn an' curl up lak a snake. [A chemical, not a *root*, is burned - an old *trick*.] [St. Petersburg, Fla., (985), 1592:4.]

795. I knew a man that was said to have a spell put on him. He was a lawyer who didn't believe in anything. Anyhow, he had something that they deemed to be a nervous breakdown. They had three doctors with him. It seems that he would be up today but tomorrow he would be in the same condition.

TRICKERY BY DOCTOR  
CAST IT INTO OBLIVION

In the meantime, a woman came to his wife and told her that she knew somebody that could do him some good. She said to the woman, "I will do anything to try to help him, because he cannot go to his office and all of his business is going to pieces." She said, "I will bring the man to your house tonight and he will tell you what you must do."

On the designated night she brought the man. The man went in to the lawyer's wife and told her, "This is a spell that is put on your husband by conjuration. I can help him. You, tomorrow, go to the bank, get me seventy-five dollars in silver [silver dollars] and have it here tomorrow night when I come." In turn the man left. The next day the woman went to the bank, got the seventy-five dollars out in silver and brought it home.

When the man came next night, he took this silver, and he had this lawyer lay flat on his back, and he laid this silver all up and down his breast and all around. He bound it every one in its place till he had the seventy-five dollars on his body. He said, "Leave that be for three days and I'll be back." He went away.

The third night he was back. He unbound the lawyer and took the money out. Each piece of the money was black. He took it out and laid it down and said, "See here!" When he got the seventy-five dollars off it was all very dark. And he said to the man's wife, "Now, I will rake all of this into this bag and I will cast it into oblivion, and he will get well, because this is his disease that's in this silver." So he took the silver and went away and stayed away for quite

a while.

When he came back the man was up and about the house. And he said, "Are you getting better?" He said, "I don't know. I don't feel so strong. I don't feel like going to my office. But still, I am convinced of the fact that something must of happened to me." He said, "That's all I want" - that's the conjureman. "All I want is for you to be convinced that you are conjured. Now, that you are convinced, now I will begin to work on you."

He kept working on the man till he got about five-hundred dollars out of him - and the man by that time was in such a low state of health and of spirits - till he had to move out of the house that he had been owning for about sixteen years and go into another that was given him by a white man. And he stayed there as a baby for three years till his hair was gone. He was just like an invalid. And about three years ago he died right in Orangeburg [South Carolina]. [New York City, (10), Ed.]

THE DOCTORS THEMSELVES

BIRTH TO DEATH

DESCRIBED BY LAYMEN

[The preceding subsection, *Doctor* and *Doctor*, gave some beliefs and practices emphasizing the difference between the primitive thought of hoodoo's magic world and the modern thought of science. Now comes a survey of *doctor's* entire career. As an introduction to the following margin-titles, I will use a story permitting us to watch two *doctors* on the same case, one succeeding the other; the first a country *doctor*, the second a city *doctor*. *Medical doctors* are also involved at the beginning.]

796. [The *ungifted doctor*, one lacking the gift of the *spirit*, is somewhat rare in hoodoo:]

All right. Well, I was living with a girl, see. And she found me work and lotsa times I would, you know, kind of run around; you see, kind of stay out from home. So she had - she was working for the State here at the hospital up here on Jackson Road. So she told me, she say, "George, how come you don't like to stay at home with me?" I say, "Well," I say, "I stay at home when I'm off but lotsa times I likes to go out." So she say, "I know what you done doing - you going to start to running around," she say, "and I can purtty soon break you." Well, I figured, you know, she tell me she going to quit or something like that type. Well, she went up here and see this lady right up here, Miss [Somebody] and they fixed me so that I couldn't use no woman but her. See. So it had my nature sent to my head - I'm got this drumming just busting from that now.

(Drumming in your head?)

In dis left ear, I can' hear out of it. And let me tell you now, and I blowed a pure *come* out of my nose.

(You what?)

Blowed a pure *come* - you know, men's stuff, ah blowed it out of my nose.

[The preceding *nature*, a common term, explains itself but the companion term

*no nature*, often meaning as here - being fixed for one person - is not so easily explained. *Come* is the usual word for semen. Somewhere within (I write before Index made), a man asks me for a polite word to use - I suggest *passage*. Most material of this type I reserve for separate publication or archive. One more - several times I heard *tomahawk*, surely dating back to Indian days. Impossible? Twice I met grandfather Hyatt, born 1819, who lived with his grandfather Hyatt, John Sr., born 1750 in Maryland. One man stands between me and colonial times and the American Revolution. In hoodoo the physiological vocabulary is limited; the physiology sometimes remarkable.]

In '27 [1927] - this was during the month of May. From May up until October, I had a pain in my head. If I open my eyes, I couldn't see out of 'em and I shut 'em. I couldn't open my head - had to lay across the bed with my head down like that. I had to lay with my head across my bed - not straight up and down like that - had to lay across - over the bed with my head down like that. And while I was laying there, my mother say, "Wait, we want the doctor for that." He said that my blood was bad. He said that I had chronic [something] disease, he said, I need immediate shots. He give me nine shots and we pay him ten dollars for the shots and pay him five dollars for blood test. [The blood] went over here somewhere to Jackson and this blood test didn't come back [the test result came back but not the blood] my blood was pure blood. See, our National Insurance Company furnished me two physicians - Dr. Sanderson from Knox Hospital, special doctor, and Dr. Hartel from the First National Bank come out and treated me. They didn't do me no good - the medicine turned against me. I paid a dollar a dozen for some capsules from Dr. Podesky - yes, sir, a dollar a dozen. I'd taken up twenty-five dozen of them capsules. They got to the place that they didn't do me good in all that misery - a knot formed on my head about that long [demonstrates].

(Right at the back of your head?)

Yes, sir. He said that he would lance it, but which I don't know whether he lanced it or not. But I tell you what that knot would do. When I go down to Dr. Podesky and get in his office, just in a twinkling when I open that door like that, that knot would go off of my head, and when I'd leave out of that office and stepped across [the door], that knot would come back up there. [For this phenomena, see margin-title Time Psychological.] I couldn't wear no man's hat - I had to wear a woman's hat. I couldn't even wear no man's hat.

So, a ole man that stayed out at Beechwood, Mr. Ramsdale - he's dead now, he got burned up.

(Where's Beechwood?)

Oh, right about ten miles from here. He come to town - he used to visit mama, sells [something] and wood and things. He had calling, he say, to tell fortunes. So he came here and he say, "Ah sees your trouble last night." He say, "I was burning my *witchcraft*," he say, "and I told Lou, my wife, 'I'm going to Leona and see what can I do for him.'"

(What is your mother's name?)

Leona Larkin - but she's dead now.

(All right.)

When he did come in the house, he say, "George," he say, "you got nine weeks to live in, and I got nine weeks to cure you in." He say, "Right now, you is cold from your foots over half your body." And I was and this was in May. In May - ah mean I was cold as ice. He say, "If your flesh sometime quivering over the bone, like they say, that's the rabbit crossing your grave," he say, "that's death gradj'lly creeping up on your frame." He say, "And then sometime seemed like the ants is biting you," he say, "that's seven more plagues that is added to you." He say, "And sometimes your nose itch you like somebody coming and ever'-

time your nose itch you get worser and worser." He say, "And sometime when you are cold like that," he say, "that's death gradj'lly creeping up on you." He say, "George, you got a narrow risk [chance] for your life." He say, "Now, you set quiet and don't you talk," and he say, "Leona, don't you talk" - that's my mother. And a lady was staying out there - she staying in the house now, Miss Florence Hopkins. He told her, "Now, don't you talk," he say, "but you won't keep a secret." He say, "I mean, you ain't going to keep a secret but still I'm going [to] tell you." She go right on and go into the meat market and three other stores [and told every one] that I had a hoodoo working on me and that I was kind of on the mend.

(On the what?)

On the mend - getting better. This girl come out there on a Thursday night - this girl come out there on a Thursday night and spent the night with me and she left that Friday morning and go on back to the State Charity Hospital. And after she left, my eyes got green as grass and I run out doors stark necked to the world, whooping and a hollering. They sent for Dr. Podesky. Dr. Podesky come and he got me in the house. Didn't look like he did no good, so they sent for this old man. He come, Mr. Radley and he told Miss Florence - the lady that is staying in my house now - he say, "You, you talk too much," he say, "you caused this plague to be handed back to this child." He said, "Now, I've got to burn my witchcraft more now, I've got to burn it day and night to try to save this child from dying." He say, "George," he say, "don't lay up and down on the bed no more, but lay 'cross the bed with your head down." [This is the magic rite of the opposite, which completes making the sign of the cross - *crossing up* the disease.] He say, "If you lay down in the bed flat on your back," he say, "you going to hell, but if you lay 'cross the bed like I tell you, you got a chance to live." All right, he went and he brang me some little yellow tops - you know, these little yellow weeds what they call *yellow tops* [see later].

(Bitter weeds?)

Yes.

(Yellow tops?)

Yes, sir.

(All right.)

[Yellowtop, so called in U.S.A., is the early goldenrod (*Solidago juncea*), not the better-known goldenrod (*S. canadensis*).]

And he bathed my head with them things. He told me, he say, "George, I'm not going to cure you," says, "I'm going to take sick myself." He say, "But another man is going to take you and is going to cure you."

(What did he mean by saying he was going to get sick himself?)

He did take sick. I don't know, sir.

(I see. All right, go ahead.)

[I was tremendously interested. Informant's reply showed he knew nothing about what I wanted; I having carefully avoided a leading question. There is no doubt in my mind about the old man becoming sick because he was absorbing within himself George's illness. (For this phenomena, see old wart-healer whose *blood was becoming thin* because all warts he had taken off patients were beginning to appear on him - *FACI*, 2ed., p.290.) I had previously collected one example, my only one, from hoodoo - see margin-title *Doctor Absorbs Disease*.]

So he taked sick, like he said and I heard of this man - Elder Bowes, a worthy gray-head preacher staying out Jackson Street, 1660 Jackson Street. All right. Well I - me and my mother went out there - ah just went out on the streetcar to [street beginning with F] and [Something] Jackson and got off the streetcar and went down the hill. I was wearing some white trousers and a white crepe de Chine



shirt. Elder Bowes said when he seen me coming, said he thought I was a spirit. He say I was so little he don't know how I done fell off so. When I went down and went in the house that is exactly what he said. He said, "Son, I see what you need." He say, "You is in a bad critical condition," and he say, "you set right here." I set down and he prayed over my head and he anointed my head with some kind of oil - looked like oil of cinnamon, and he prayed over my head and the misery left my head. And where I had been taking that dope, [does not mean narcotic] you know, from Dr. Podesky for relief for my head, that all upset my heart and my heart beat so fast I couldn't - just weariness. And he say, "I see where your heart's in a bad fix, too." He prayed over my heart and it made my heart feel better. All right.

He say that, "This medicine that a'm got here," he say, "ah don't sell it to you, heah [hear] - he say, "ah sells this medicine," that's it. He say, "But mah prayers and anointing you with that oil - and you is not got to get - ah cain't set no prices on you for that." He say, "But mah medicine is \$1.25 a quart," he say, "but the Lord, the Spirit, give me this remedy to pray over you and anoint you with oil." He say, "Now, you give me \$1.25 for this quart of medicine and you pay me what you want to for the prayers and mah services." So mama give him \$2.50 for his service and give him \$1.25 for dat quart of medicine. Ah've taken three quarts of that medicine. Do you hear me? [I am supposed to be hard of hearing - see Introduction.] And it was clear, as clear as any water could be - as hydrant water, and it was of a min'ral. It was of a min'ral stuff that looked kind of pinkish. It looked just like - it kinda looked like big grains of sugar but it was pink. It was a min'ral but when it get in that water it dissolved - it didn't color the water, no color but just a pale min'ral color.

(A mineral color?)

Yes, sir.

(All right.) [A *trick* preparation purchased.]

And I would take a glass of that - a wineglassful and then a hot cup of coffee before it, [I mean] behind it in the morning for breakfast. And I take one in the dinnertime and one at night - three times a day. And that stuff cut stuff out of me that looked like little bones - some kind of bone, it had little ridges in it all through. He tole me after I have that - had it in the slop jar where he looked at it. It cut little bones looked like out of me - understand, like that.

[The mystery is solved by the words, "He told me after...in the slop jar where he looked at it." The patient did not look - probably indisposed after the usual heavy laxative given by many *doctors*. The *doctor* dropped the *little bones*, perhaps chicken, into the jar - see margin-titles *Tricks* and *Live Things In You*.]

And mah private, you know, mah little thing, it done drewed up [shrank] about that long. And after drinking the third bottle of that - well, I took three bottles - I could kinda feel the effects of it. I got to the place that I come back perfect to myself. After that I had three treats [treatments], three quarts of that medicine, it cured me. And he left here. Now he is in Cincinnati or somewhere. He is the man that cured me. Yes, sir.

[I begin my reexamination - see Introduction.]

(Now this *doctor* from Beechwood - Radley, the *hoodoo* - what did he do with you when he came to the house? Did he do anything?)

When he come dere - when he first come in the house, he say that he seed where that I was sick, seed where mama was in distress. He say he was burning his witchcraft - that's what he say. And he say that I had nine weeks to live in.

(Well, did he do anything when he came?)

No more than read his cards, that's all.

(Oh, he brought some cards?)

Yes, sir, he had some cards in his pocket.

(I see.)

And he read them cards and then he told me how I was cold from here on down and he didn't do nothing else.

(Did he tell you what this girl had done to you?)

Yes, sir.

(What did they say she had done to you?)

They say that she had taken my intercourse [*come* or semen] after meeting her - having - I had a intercourse, she didn't have none with her, he say, and she'd taken it and tied it up and carried to this woman up here on Jackson Road at that time and had her to *fix* it for [against] me. But they say the woman *fixed* it so strong until it went to my head, see, and it busted the drum in this ear. I cain't hear out of that ear [demonstrates].

(The left ear.)

Yes, sir, that left ear. Yes, sir.

(Well, that girl came back and spent the night with you?)

Yeah, that Thursday night. She spent the night, and after I got well she left this town. She has not ever been seen in this town from that day to this - she run off.

(How old are you now?)

I'll be 39 in May.

(How do you feel now?)

Oh, ah feel good.

(Well, are you all right now?)

Yes sir, just deaf in this ear, that's all.

(I see - I see.) [Vicksburg, Miss., (777), 1070:3.]

797. (How did you happen to learn this work - did you pick it up yourself or did someone teach you?)

Naw sir, ah was gifted to dat. All ah'm talkin' about ah was gifted - took it up mah ownself. When ah was twelve years old ah was showed de spirit - diff'rent herbs jes' fer about twelve-thirteen nights, until ah could go to 'um and tell dem, go to 'em. De *five-finger grass* dat's one of de luckiest grasses in de world - jes' like yore han'. Juh evah seen dat?

TO BECOME A DOCTOR

I WAS GIFTED

(No, I never saw it.)

Wall, dat's in dis country - it's hard to find without yo' know dere's some at. An' ah kin go to it right now.

(Well, you were shown in this spirit. Did you make any effort to let the spirit teach you these things or what?)

It showed me. Den ah went anywhere in de woods to find the same stuff what ah seed in mah sleep and bring it back to de house and showed de people and de older people say, "Well, dat [boy] must goin' be a doctor [or] somepin." Wall, then another night ah lay down and them things arrive befo' me agin and ah see jest little things, but ah go in de woods and ah couldn't find them. Wall, de same thing arrive befo' me de next night; ah go in de woods an ah keep ahuntin' till ah find that thing - dig it up and carry it back to de house. Sell dem jes' like he [spirit?] said untul a doctor [which kind?], a white man who was a doctor, said, "Well," he said, "how old is he?" Said, "He is twelve years old gwine on thirteen." He said, "Well, I would like to have this boy wit me." Wal, ah did not have no mother an' no father. Ah was jest a motherless child, jes' like ah am now - ain't know mah mother and mah father, be's a step-baby. But he's mah step-daddy. So he raised me - ah wasn't no, but get de idea. They knowed mah

father and mother when they died and yo' see mah mother and father was under slavery. So dese people have dere freedom dey just taken us and raised us after dey give us freedom. An' so dey didn't have nowhere to go and so fer several nights - ah kin remember as good, we slept in de woods until de lady, name something or other, that they knowed, let 'em have a ole log house to sleep in. Ah remember ah was on de floor.

An' so ah kept on selling dem herbs to de white party. So den de doctor tole 'em, said, "Let him stay with me, ah'll give him good wages." And then he'd taken de *roots* after ah showed him how and tested 'em out and made medicine out of 'em hisself. And yo' see, he wasn't -

(You were born in Como, Georgia?)

Yes. You've heard talk of dat?

[I certainly said Como, unless while my machine was turned off he had said something like Comah - in either case, it must have been Comer, a village 75 miles northwest of Augusta. My following *yes* to his question shows me thinking of two things at once - Lake Como in the summer of 1923, and don't interrupt.]

(Yes, but you spent your manhood mostly in Augusta - you went there after you started to grow up.)

Mostly in Augusta and here. [Savannah, Ga., (542), 675:5.]

798. People that puts spells on people, they claim they're born that way - they know these things anyway. [Fredericksburg, Va., (39), Ed.]

799. Well, I have heard that they [*cunjures* and witches] are born that way. [Ocean City, Md., (18), from Goldsboro, N. Car., Ed.]

800. I'm a witchcraft doctor. I studied witchcraft. [He is the only person ever to admit being a *witchcraft doctor*.]

I STUDIED WITCHCRAFT (Will you talk a little bit louder.) [See Introduction about difficulties of recording.]  
I studied fer witchcraft - different things, you know, and I doctor disease and do different kind of tricks, you know. Course, now, I don't know everything, but I know some. That right? See, I'm a doctor - ought to know somethin'. Is that right?

(Well, you can start ahead and tell me anything you want to tell me.)

Anything you don't know about or understand - anything in particular you don't know, I may be able to explain it to you as far as I know, according to my knowledge. Course now, I studied over hundred diff'rent things - all kind of magic, courtship, you see, this hoodoo work and all that, lawsuits and so on. [Norfolk, Va., (?), 450:1; my note reading *Doctor Harvey - ran out on me*. How, I no longer remember - probably excused himself and did not return.]

801. Practically what I know, you understand, I illustrate that, you know, plainly.

(I see. Well, do you call yourself a *root doctor*?)

No, no! I don't call myself a *root doctor*. I'm more of a specialist - I make every kind of medicine in the world but castor oil, according to Hoyle.

(I see.)

I'M MORE OF A SPECIALIST And I'm known to cure anything in that respect that I know of - understand, what my father taught me years ago - but I don't like dat name *root doctor*. No.

(Oh, you don't like that name.)

No, I don't like dat name.

(What's wrong with that name?)

Well, the practical reason. It's okay. It's just like that that I don't like that common, you know, expression here. There you are.

People get 'fraid of you - think if you are a *root doctor*, person like in my

predicament in life. My people especially, they get 'fraid of you when dey think dat - you know what I mean.

(They think that you are going to put a spell on them?)

Yeah, sure - some of that predicament. Yeah.

(And then there are so many fakes, I suppose that they are afraid of you. I see.)

Sure, certainly. [Richmond, Va., (?), 377:2.]

802. (Were you born down here and have you always lived right around here?)

In Mobile - all mah life been right chere - been heah 72 years.

(Are there many professional people here - where you can go to get spell taken off? Are there as many now as there used to be?)

Dere mo' heah now den dere evah was.

CURIN' PEOPLE OF BAD DISEASE (Do people believe more of it than they used to or are they sort of forgetting it?)

No sir, dey worser now den dey evah was in mah life.

(How many white people go to these *root doctors*?)

Oh, ah don' know - pretty some - biggest majority of them goes.)

(The white people?)

Uh-hmm, they go, biggest majority of 'em, cause they believe in that; see, they goes sometimes tuh hold their servants down, all like that.

(To hold their servants down?)

An' pay yo' as little money as they can.

[Only time I ever heard this purpose!]

(Are the *root doctor* and the conjurer the same thing or are they different?)

Well, dere's a *root doctor* and den dere's some call deyself hoodoos and some call deyself *sleight-of-hand workers*; but when yo' come down tuh de whole thing, they all about the same thing.

But a *root doctor* - now dere a whole lotta *roots* and things like that. Ah know - ah go out in de woods and get 'em.

(Well, the *root doctor* cures you of just ordinary sickness?)

Yes, sech as curin' people of bad disease, yo' know - now, ah know how to do dat.

[So far as I know, informant was not a *doctor*. "667 - woman 72 - 50 years ago worked in whore-house in Mobile - very good" - *Numbers Book* 647-822.] [Mobile, Ala., (667), 881:6.]

803. When ah wus 'bout twelve yeahs ole, ah used to lead one of dem expert spirits men aroun', see, and he told me a heap a things and I ain't nevah forgot it. But ah got some experient about few things

DESE THINGS COME TUH ME  
LEARNT BY BEING ROUN' PEOPLE mahsel' - see, ah got a family and dese things come tuh me and dere's some of de things ah learnt by being roun' people. But dere two-three things

what's absolutely de truth, so help me Lawd, come to me and ah try it - pay [it pays] to try it and ah knowed it worked.

(You say you worked for one of these men?)

Oh, ah used to lead a spirchul man around when ah was about twelve. Oh, he cud tell yo' anything or he cud do anything. Ah know dat and he used to give me 50¢ a day - used to lead him around because he was blind, see.

["549 - garage man - 40's - good - would tell about spirits - put two quarters between us - had lent [[Twins? or T-something]] 50¢ - [[I]] lent him \$1.00" - *Numbers Book* 442-621. Silver between us and other protective devices happened so often; man in Mobile making sign of cross at door, someone turning round, wearing silver - I paid little attention to them. He probably had mentioned the power of borrowed money, especially silver - I "lent him \$1.00" - in addition to the fee I

gave him, otherwise my *loan* would not have been lucky.] [Jacksonville, Fla., (549), 684:1.]

804. You can, and you see, it's a peculiar way about it - you just have to go and try to work on yourself and see. Now, if you hurt, doctor's medicine won't do you no good. And you just have to try some other way, and of course, people that dwell with spirits dey kin dwell with de spirits

A SPIRIT DWELLING WOMAN  
CONSIDERED AUTHOR  
A RADIO BROADCASTER

and find out things. And of course, I do most of my work through de spirits and de Bible - reading certain chapters and deal with those things reveal to me. I can see 'em as a flash. In visions like that I kin

tell. And if such a thing is true, why you kin go to work on yourself for that.

(Well, suppose I had something wrong with me and I came to you - you say you only take care of women, but suppose I came to you. What would you do? How would you proceed to handle my case?)

Well, depend on what's wrong with you. [Good.]

[I either turned off my machine for a moment while we talked or recording too bad to transcribe:]

(I see. You'd have to have a vision of it first - of what's wrong with me? I see. And then you'd give your remedy.)

[Here I either left out some material about Madame Kaye, which I cannot find or it may have been badly recorded and not transcribed.]

(And you say, you don't - you only have women customers, you don't take men at all. Isn't there someone around here that just takes men, in town - someone that just takes men?)

I don't know.

(You said Madam Kaye only takes women, too.)

She just takes women.

(I see. Well, now, how did you happen to learn this work - did you learn it from some member of your family?)

No.

(I see. Did you have any special gift for it?)

A special gift - that's mostly what I have, a special gift and then course I have learnt from another certain woman which knows.

(I see. Well, now, do you ever make up any of your own remedies or cures or do you get most of them out of a book?)

I get most out of books. And I know a woman that I works with - ah mostly get 'em from her, she fixes 'em.

(That woman lives here? Would she come around and talk to me, I wonder?)

I think she will if I kin get in touch with her. She doesn't live in Mobile.

(Oh, I see - she lives out of town.)

Lives out of town.

(I see - how far out?)

Well, it's about 25 miles.

(I see - she lives up in the country some place?)

Yes.

(End of 709 - this woman was brought by Mrs. Bracy. She's supposed to be a woman who *puts* men and women together [a technical expression], and she only works for women. Now, Madam Kaye, here in town, who is a white woman, does the same type of work. She only works for women - will not have any men clients.)

(This woman, as you see on the cylinders, didn't tell me very much. She might have been a little bit timid - she was, in fact, frightened and THOUGHT THAT I WAS BROADCASTING HER SPEECH. However, she used the *Sixth and Seventh Book of Moses* and I doubt very much whether she knows many things.) [My comment after

woman left.] [Mobile, Ala., (709), 978:4.]

805. [While on the subject of *becoming a doctor and dwelling with spirits and being called a radio broadcaster*, I might as well pause to describe a few other accomplishments attributed me. Further *see* interviews with the Mojo Expert of Memphis and the Patient Doctor of Waycross; *also* Hyatt, H. M., in Index:]

Well, ah've heard of people who - of course, mah father used tuh tell stories of this kind because he dealt in this matter. An' he said, if yo' git someone's foot track an' yo' do not want dem round, why yo' take dis foot track of the left or de right an' yo' kin bind it with some salt an' throw it in de fire backward ovah yore shoulder an' say dey can't come back. [Salt and dirt from foot track are tied up in a small paper package.]

THE AUTHOR  
CALLED A DOCTOR

(Which shoulder do you throw it over?)

Over the left one.

(And which track do you throw?)

Out de left foot.

(Did your father work here in Georgia?)

Yeah, he worked - he was doin' de same work that chure doin'. [Waycross, Ga., (1104), 1777:10.]

806. Sellin' likker yo' mean? If yo's a man makin' moonshine or unstamped whiskey, see. All right. Now, ah'm goin' tell yo' dis heah one 'cause ah done dis mahself an' yo's a doctor an' yo' wanta know all dat.

Yo' gits a little piece of red flannel - yo' have seen dis heah red flannel, an' dis brierberry root wit stickers in it.

(It has stickers on it.)

Dat's right. Well, all right, yo' git chew a piece of dat an' git chew six copper pennies, an' have a lamp. Now, yo' don't want nobody see dis lamp - yo' have all dis down in de lamp where yo' po' yore oil in it, an' yo' set it ovah dere in dis corner. Well, yo' goin' burn dis oil, see. Well, now if ah come in ah ain't got no business ovah dere in dat corner - see whut yo' doin' ovah dere - have I?

(That's right.)

Well, now, git chew nine pods of red peppah an' put in there, in dat lamp, wit dem six copper pennies. But befo' yo' put dem six copper pennies in dere - to keep anybody from knowing whut yo' doin'; dat is, if yo' kin - stamp ovah 'em, put 'em into a vise, get 'em pressed out. Well, now yo' got chure little shade, yore little secret place heah in dis corner. Well, yo' set dat lamp dere an' yo' burn it night an' day, 'cause yore gon'a have customers comin' in all times of de night. Well, yo' burn dat night an' day right dere, but chew kin have a little curtain up dere. Well, dey ain't nobody got no business back dere but chew - dey don't know whut chew doin'.

(That is all you have to do?)

Dat's all yo' got'a do. Ah've seen dat tried.

(And you take the lamp and you put this brier grass in there.)

Now wait. Yo' goin' pull up the sod with it. Yo' pull it up an' take yo' a hatchet 'cause it's hard, an' yo' cut off nine little blue pods.

(Pods or parts?)

Pods, dat's right. Cut it off jes' lak dese round - jes' cut one, two, three, fo', till yo' git de nine. Yo' have yore lamp right 'long wit yo' an' yo' put it in dere. Well, dat kerosene now dat chew use in dis lamp, don't nevah po' none of it out no mo' than go in dat lamp, an' don't let nobody use an' handle dat but chew. Well, yo' handle dat a different way. Yo' ain't goin' trust anybody else with it. Well, all right, dat's all yo' do.

(You put the nine pods of that brier grass from the corn field in this lamp. Then you pour the oil on it. Then you take these - how many pennies?)

Nine pennies.

(Nine pennies and you flatten them out - put them in a vise - hold them in a vise so many days and then you put those in - and anything else you put in that lamp?)

Nine pods of peppah - little cayenne red peppah, dese little pods, yo' know 'bout dat long. An' yo' have yore little shade made right dere an' put 'em in dere an' go out 'bout chure business.

(Nothing else you put in that lamp?)

Nope - jes' dat all. An' yo' burn it night an' day till it burn down. At certain hours when yo' have no customers, git behin' yore curtain, an' *feed* dat lamp. Yo' ain't got'a burn it high - jes' dat-a-way, re'l dim light. An' if he come right out dere, he ain't comin' in dat place.

(The law won't come in there at all.)

An' yo' kin tell about a man whut has did it - go to 452 Montgomery Street, right round de corner. [Savannah, Ga., (1261), 2142:1; small-time *doctor*.]

807. (You went to Shelbyville, Tennessee.)

That's right. Well, now, during the course of three weeks there I made \$600, see, just *telling* people. But ah actually know how to *tell*, you see.

(Well, what do you use in *telling*?)

AUTHOR

Teacup.

BECOMES A SPECIALIST

(You tell their fortunes with the teacup. And then what do you do?)

Then the person say, "That is true" - which it is. There's hardly any true - now, I kin tell you or anyone; well, that's true. But, now you say, you see where I'm going to get some money from some place or well - can you do something, can you do anything to influence a lawsuit or something like that. Well, ah don' know how to do that part. Well, AH REFER DIS PERSON TO YOU. You see, [ah] says, "I know a man that probably could give you something to help you that way." [The specialization of modern medicine has influenced hoodoo!]

(Have you ever worked in cooperation with other people?)

Many people in that way. Say now, if someone comes to me and says, "You tell my fortune?" And I charge them \$2.00 - that's my price you see when ah would tell them. Course ah don't have any large fee for telling fortunes. Down where we lived in Tennessee it cost something to tell fortunes. There was one white lady that lived down de street from me that told fortunes, she paid \$1000 a year, but that woman really made it. Now the people would begin at her house at four 'clock in de morning and come till four in the evening. Well, she retired. They would be there every day - cars just be lined up.

Well, now for instance I tell fortune, maybe you have some magical power. A person says, "Well, can you do something to influence the sale of my home? I have a piece of property that I would like to sell." I say, "Well, I don't do that, BUT I KNOW A MAN THAT CAN." Well, I GIVE THEM A CARD AND SEND THEM TO YOU.

(Where did you learn how to tell fortunes?)

I learned that from a child. My aunt does to this day.

(Well, you have prepared *tobies* for people, haven't you?)

Oh, sure ah done - that's what ah told you ah wanted to give you, a little [either a *toby* or a card of introduction to a *toby* specialist].

(He doesn't do anything else but just take care of those [*tobies*].)

I kin do a lot of little things but I never did profit in that [*toby-making*].

[I comment to microphone as soon as informant leaves room:]

(The woman who has just finished talking was Mrs. Frazee. She came back to

talk to me a little bit - she didn't give me anything worthwhile this morning.)  
[Mobile, Ala., (?), just before No. 709 but I cannot identify her No., 966:2.]

808. [I was called other things (see Introduction) besides *doctor*:]

Yo' not a bootleggah, are yo'? [I shook my head.] Ah jes' wanted tuh know.  
Well, ah tell yo' whut chew do. See, go tuh de drug sto' an' git chew a ten-cent  
bottle of this stuff yo' call rubbin' alcohol. All right,  
AUTHOR A BOOTLEGGER leave from dere an' git chew a ten-cent bottle of witch  
hazel, an' jes' mix dat together, an' ever' mawnin' when  
yo' git up, jes' rub it on yore han's. All de people jes' comin' in rushin'.  
(Simple as that.)

Simplest thing - cost yo' twenty cents. [Brunswick, Ga., (1210), 2045:7.  
After informant - *root doctor* and bootlegger - leaves, I comment to Telediphone,  
"This woman came yesterday and she wouldn't talk to me."]

809. Ah have a brother in Baltimore. He has two houses on North [Something]  
Street, an' if yo' evah travel to Baltimore - he's running a big barroom on  
Calvert Street. He don't want his wife to work in this  
JOB WAITING FOR AUTHOR barroom. She's jes' dere - jes' a pest in de way. An'  
he'll do anything in dis world - pay any amount of money  
he can to get her outa dis barroom where he kin handle it himself. [Savannah,  
Ga., (1262), 2144:6.]

810. [No matter how a person becomes a *doctor*, a first-class *doctor* should be  
a fortune-teller - a seer and master of dreams and spirits - able to tell what  
has happened, is happening, and will happen:]

Now, I used to use a wash you call *Chinese wash* [to keep the law away] an'  
if I had anybody at my house, any enemy of mine, they'd walk on out.  
(Where did you get this *Chinese wash*?)

FORTUNETELLER Well, this same - the one in New York. You could buy it an'  
they tell this woman [canvasser for a New York firm] - had a  
special root at a New York drug store where she bought it at.

(Did you live in New York or did you send for it?)

I lived in New York eight year. I jis' came here from New York. I've been  
away eight years. I jis' got there. Some money - a spiritualist told me dere's  
some money was be left here for me to fix my place [house]. I came here to get  
de money. An' she tole me while I bein' here that some dark fellah wus gon'a  
make love with me. So sure enough he did an' I got married Monday. [Richmond,  
Va., (383), 325:3.]

811. They'll *fix* you another way in that same way, jes' like you *urinate*.  
They get that and put that into that tree wheresomever you *urinate* at. They find  
that and they stop that up in that tree and that shakes your bowels. That gets  
you so that you be graj'ly, graj'ly [gradually] dying - that'll kill you. Well,  
you might live two or three year, but fin'llly you get so you can't have no action  
atall, unlesen you find another man that's smart enough to find that. Course we  
have mens in this country that'll find it. They will go right on to it. They  
will come to you and look right at you and tell you jes' exactly who done it and  
go find it and get it and turn you loose, and you'll be a sound man again. But  
long as that there - well, you are on your way to the cemetery all the time.  
[There is frequent confusion between bladder and bowel functions.] [Vicksburg,  
Miss., (757), 1038:4.]

812. I'll tell what was done to my husband. He was workin' on de gov'ment  
and he went downtown Front and Princess [Streets]. He knowed de Red Cross folks  
was havin' some kin' of meetin' and dat draws a crowd. And he been in dat crowd  
and he even knowed two or three de people in dere, was talkin', and while dey  
was listen' at de singin' and de music, one dese ladies take de money out of his



pocket. He didn't miss de money or nothin' till he get in de Five-and-Ten-Cent Store and feel back in his pocket - why, de money been gone. So den he run back to de crowd and so he ast all of 'em did dey see de money. So none never seed it so he went down to de police headquarters and tell they [not *them*] about it.

And he say after dat, well he studied, see. He went - he heerd talk of a lady dere on Second Street; he went to dat lady. And dat lady told him one dem womens what he was talkin' wid, while he was talkin' to one, she say, de othern had take dis pocketbook out his pocket wid de money. And so he went to this woman and dis woman give him a root to chew. Dey called it Johnson, Johnson [*John*] *de Conquer root*. And so she told him, she say, chew dat and den put it in his pocket; and told him, said, dat money would of been home before he git dere.

Now I ain't was home - dis heah real talk - I ain't was home. The man I used to work [for] out on de farm, dey call him Mr. George S., after we worked all de veek, he told us on Sat'day we could go pick up white potatoes ready been done dig - along [as long as] he can true us [could trust us] - us could pick up for ourselves. So he send de truck to get us and carry us out dere to pick up dese potatoes. When I get back to my house dey tell me de telegram boy had been dere twice. So I get uneasy. I wonder what he been dere for. So he been dere twice before I come. So he come back after I get dere, shortly after, before I coulda wash de dirt off my hands, and tells me, "Heah some money for your husband," and says, "You's de wife, you's de real wife?" I say, "Yes sir. I's his wife." "Well, heah's his money." So when I look at de money and de card, I was knowed it by his number you know, his card what he's been workin', what he generally been totin' [carrying]. And dere was all de money, and jis' like dat lady told him, dat money come right back home. [Wilmington, N. Car., (254), 250:4.]

813. Yo' kin go to what chew call a *fore-knower* - go to a *fore-knower* and she give 'em somepin dey call de *lucky perfume* and de *John de Conker root*; puts one piece in de bottle and she give yo' de rest of it to chew. And when you go to de gang you chews a piece and rubs yore hand with this perfume, and you spit de juice - dat's to give you good luck and put bad luck on de rest of de gamblers.

(Where do you spit this juice?)

Jes' spit it anywhere around de game. [Mobile, Ala., (660), 863:7.]

814. (You are a prophet and you see these things before they come to pass?)

Ah lay down tuh sleep an' see diff'rent things befo' dey come tuh pass.

(Well now, could you see things for me before these things happen to me?)

Yessuh. Ah see where yo' have great luck befo' yo' an' where yo' prospers - yo' make a great fortune. Yo' reach de elemental elevation very sho'tly. It take a sho't while - ah mean, a few yeahs. [Memphis, Tenn., (1557), 2831:6.]

815. (What do you mean - a *two-headed person*?)

Well, if de people - jis' lak yo' go to a person called a fortune-teller an' dey tell yore fortune; see, jis' lak if yo' lost yore horse or somepin an' yo' go to dem an' dey tell yo', say, "Well, yes, yo' lost yore horse an' yore nex' do' neighbor got chure horse an' he'll bring it back in so-many an' so-many days. Well, dey eventual will bring it back. An' den a lotta dese peoples, dey read cards - an' some of 'em are *spiritualist peoples*. [Memphis, Tenn., (940), 1522:4.]

816. A white fellow came to me and asked me to go with him down to one of these *double-head doctors*. He made a deal with a party and he [party] wasn't satisfied and was going to law. He wanted to know if he couldn't stop his ideas of going to court. We goes down and she fixed him. She told his fortune and told him what to do and stopped him from going to court. That was down in Caroline [County, Virginia]. I heard of taking hair out of people's head and cut it up and put it in a bottle and put in a little water and seal it up tight

TWO-HEAD

OR

DOUBLE-HEADED

DOCTOR

and it will make snakes. They put it under the door [for you to walk over] and they tell me as long as that is there you will have misery in the head. You get one of these *double-head doctors* to find it. [Fredericksburg, Va., (44), Ed.]

817. About my cousin, my grandmother told me that - that's been round about twelve years ago, ten or twelve years ago.

(Here - here in Vicksburg?)

PAST-KNOWER

No, sir, that was in - up here in Shelby, Mississippi.

AUTOPSY WITHOUT CADAVER

(Shelby, Mississippi.)

Yes, sir, and she'd taken sick. Well, she and a lady friend was living together. Well, you see, she didn't know this girl had no grudge agin her; in fact, she could have did it for someone else, you see, got it for someone else. Well, she's a very beautiful girl and lotsa people liked her and some disliked her, you understand. Well, she was - dis lavatory was a good piece from de house and she would do what she was going to do in de house and take it out. So one day she did it and she didn't take it out except de girl did, and got part of it and stopped it up in a bottle, and so she'd taken sick from it.

So, well, they never did take it to no *two-headed person* to find out what it was about; she went to a *medical doctor*. But her bowels was tied up - she could not do anything. And this bottle - after she was dead my grandmother saw [*two-headed person*] concerning of it. And she was told to go to her back steps, up under a board she had going to her lavatory, that bottle was buried with some of her in it; and say, when that stopper blew out, that's de cause her death.

(I see.)

So she died. They never did find it out till after she was dead. [Vicksburg, Miss., (716), 986:1.]

818. [Power for good or evil comes from many sources - actually, from one's desire or intention:]

Well, it wus a little woman, her husband died an' leave two chil'run, a settle woman, light [complexion], an' it wus a bright-skin man, a settle man. He wus much older then she wus dough [though]. He wus single. He had liked this woman, had loved her an' wanted to marry this woman. An' another woman had love him, see, but he didn't care nuttin fer her. Well, he would buy her ev'ry kin' of thing

POWER FROM GOD  
HE WORKED THROUGH THE SPIRIT  
WITH THE LORD

ev'ry kin' of - nice things you know to bring this woman. He carries her candy, milk, ham an' all kin' of things to bring this woman, but she never would eat it when he'd bring it. She would take it out an' bury it. She wouldn't eat it. An' he kep' bringin' her some of his - he'd bring cloth an' all like dat. Well, she wouldn't use it. So he - fin'lly he couldn't git her that way, he came to see her one day, an' fin'lly he wed her anyhow by chewin' some chewin'-gum, somepin like chewin'-gum, an' she inhaled it, choo know.

(What did he put on that?)

I don't know, sir, whut he put on it. An' he would use a white han'kerchif - you see, throw it aroun' like this [demonstrates], zhoo know, whenever he'd come to see her. [The waving or manipulating of a white perfumed handkerchief appears to have been a fad at one time.] He'd throw it aroun' an' fin'lly she jis' went crazy about him, you see, an' she married dis man. But de other woman had loved 'im an' this other woman was jealous of her an' this man. An' one day she came to her house an' the way she came she had to come through the back doah, an' she [wife] wus in de house. As she came along she drop some dirt down by de table.

(What sort of dirt did she drop?)

Some kin' of grey-lookin' san' - where she always stan', you know, washin'

dishes. An' she said, "Hey." She didn't hear her because she wus in de house. This wus in de country. She didn't hear her because she was inside de house. She said, "Where are you?" She said, "Here I am." She said, "I thought you ought to be standin' here washin' dishes." She say, "No, here I am in de house today." She she went in an' done dropped dis in there in the kitchen as she was passin'. An' they went on in there wit de talkin'.

She said, "Well, now, Louise, I got'a get up an' fix dinnah," she say, "he'll be here directly for his dinnah." An' she went on back in the kitchen, went to stirrin' aroun' the table, you know, built a fire in de stove an' messin' aroun' de table an' things like that. An' all at once a pain struck her in the bottom of her foot an' then her foot went right on up to her stomach an' her stomach began to hurt an' she said, "Oh," she said, "you know my feet hurt!" An' the other woman said, "Yes?" She said, "Whut's de matter with you?" She say, I don't know." She had jes' stepped on this san' an' it went all on de bottom of her foot, but she didn't see it, you see, an' this woman knowed she had put it there.

An' she say, "You know, I got a pain down in this toe." It looked like it would come in spells, you know. It would lay off awhile an' come back again. An' she kep' on like that, didn't pay it no min', didn't thought it 'mount to nuthin. Fin'lly the woman kep' on worryin' her - this other woman went on back home.

An' she got bad off, real sick, an' they called de doctor an' tried ev'rything they could an' didn't seem to do her no good. An' one woman come there, she say, "You know one thing, I believe you's *hurt*." She said, "You reckon?" She said, "Yeh, I believe you's *hurt*." She said, "Well, I don't know how it works but I seen people *hurt* an' dat's de way it worked - come in spells like dat." An' sure enough, she say that why she couldn't make a pass - couldn't have a action. An' so she tole her about a *root man*. They took her in de buggy an' carried her - I don't know where he lived - an' this man fixed her up.

She said the man said, "This a simple thing." He worked through the spirit, with the Lord, you know. He reads the Bible an' all. Before time she walked in the house he could tell her - he commence to tellin' her whut she come for an' tell her she wus hurt. An' he gave her some plain aloes - this bitter medicine, this black aloes with whiskey on it an' tell her take a teaspoonful of that ev'ry four hour. An' he give her a box of sulphur an' tell her take a pinch of that sulphur whenever she take this aloes. So she did that an' fin'lly she begin to have a action an' you know her bowels begin to hurt an' she pass. A snake come from her. The snake had a head on both end. Den a scorpren [scorpion] at de next time. Well, she said she continued takin' that. After that passed she begin to get all right.

She had to pay fifty-five dollah. [Wilmington, N. Car., (320), 252:2+85; near Sumter, S. Car.]

819. Now, he takes dat dead man's head - jest like you go dere and say, "Ah want So-and-So to go from roun', want him to leave town" - see - "he give me trouble." So he say [ask] what de name and you tell him. He writes de name three times and he puts three rings around it and he take it and POWER FROM DE HEADBONE put it in that dead man's mouth - dat skeleton haid [informant does not know word *skull*], and he tell it, jest like he talkin' to somebody, tell it, say, "Ah want chew to run So-and-So-and-So clean out of town, ah want 'em to git clean from around heah," and stick a match to it and that thing smoke in dere and de smoke come out dat dead man eyes and nose - see, dat skeleton haid. Ah've seen dat workin'. Ah know of a woman did dat an' she left, she cain't nevah come back no mo' - she come round but she cain't stay

a whole day. Dis person ah'm referrin' to is de man do dat. [Jacksonville, Fla., (549), 687:8.]

820. [The following two stories are told by the same man - see my comment at the end of the third story:]

This fellah has a skull - a head, and claims this is his brother's head. He claimed his brother could do mostly anything he wanted to do and most he learnt it was from whut his brother learnt 'im. His brother wanted him to preserve his skull and keep it with him fer action. And whenever he went in to do anything he worked up to a power from this skull. He dealt with this skull, he talked to it, he sang to it, he danced to it, and it seemly he gits his power and he goes right on.

Now, he would go to work, he had five lamps, he placed one in the center of each hand, he placed one on each shoulder and one on his head, and buck danced. He - I mean danced - he wasn't trying to dance, he danced! And danced jist as about as fast as any that choo would find in any theatre. Then he was able to go right on and do anything or say anything that he would want to say to anyone. He could tell you anything mostly you wanted to know.

And he said that the power that he persessed [possessed], that he could walk into any trust company, any bank, any store, or any place of business, and take, go right into the counters, right behind the counters, open the drawers and take all the money he wanted to take, and walk out and not a soul could see him; if he wanted to do it, but he didn't want to travel that way any more. So it seemly as though he had did it once in his life, but said he didn't want to travel that way any more.

And he had a lamp that he kept in his room that he only had to light it or replenish it onest every six months. And he said when that lamp should go out he'll have to go out, he can't stay in that room.

[I think the informant missed the point here. This is probably an example of a person's life depending upon the condition of some material object - so common in folktales.]

And he came to me one day here to my work [in the hotel] and says to me, he was visiting [boarding with] me, and he says, "Is there any place you kin take me out of town? Anywur we kin go?"

"Well," I said, "we kin go down to Deals Island and out around the water and back, sight seeing out dere this afternoon."

He says, "That's fine. Carry me anywur." He says, "De spirits are bothering me so I can't rest nowur I go." And he says, "I've got to get away," he says, "around the water will be a lovely place this afternoon."

And that day, when we got back here that night and we jis' started into the diningroom, the people were jist calling me up all over this town asking that I would arrange an interview with this fellah for them. That was jist as though he was jist that slick on that sort of spirits. He would read 'em [tell fortunes]. He didn't want to do it. He'd give a show. He was traveling, he had a show of his own.

And his hands were so dried up they were at least three shades blacker than his face was. And the skin was right tight to the bones as though someone had been dead for months. And he wore gloves to keep anybody from seeing his hands. It looked that desperate. It would frighten you to look at his hands.

(Were you afraid of him?)

I was jis' as skeered of him as could be.

I seen him hypotize [hypnotize] a boy. He hypotized a boy, and honestly, I got angry with whut he did to that boy.

(Was the boy from around here?)

Yes sir, our own boy right here in town.

He stood him on his head. He stood him on his feet. He made him do anything that would be silly act before everybody. Then he jumped up and laid this fellah flat on the floor on his back, and got up in his breast and the lower part of his stomick, and just jumped up and down with both feet all he wanted, the center of this boy's stomick. When this fellah came to he stood there and laughed. Our own boy right here in town.

[As a part of his show the man escaped from a locked-up coffin.]

The folks got nervous, very nervous. And when they put him in the coffin and sealed him all up, covered this up, he says, "Set still," he say, "if any of you want to go, I'll let choo go in a few minutes; but if I go down that door and turn around three times, not a one of you kin git up and go out. So you jes' as well set still." [Princess Anne, Md., (125), 25:1.]

821. I have a fellah, he told another boy an' myself - we always knowed 'im being very high [a high man = cunjureman] - he could do anything he wanted to do. In fact, I knowed 'em to put 'im in jail an' handcuff 'im, an' put 'im in a cell, a couple of hours after he'd be on the street. Nobody could never explain how he'd git out. They had to carry 'im back to jail. Jis' an ol' peaceful ol' quiet fellow, but would git drunk, you know, an' not create a scene, but jis' be disorderly we'll say. An' they'd put 'im in jail, an' the next morning they'd turn 'im out an' never would be no fine.

POWER FROM  
CORPSE SLOBBER

So he said to me and another one of my boy friends - we were always walkin' down this town here - that he could fix us so that we could git all the money or anything else that we wanted, but we'd have to go with him at nighttime. Well, we decided to do it. So he told us to git shovels. So we got shovels. An' I'm not knowin' what he could do - of course, I'm skeered of those sort of things. An' we went around to his place about eight o'clock at night and he entertained us by playin' the guitar and the banjo, and singin' and dancin', till along about eleven o'clock we thought somepin ought to take place then, becuz it wus time for us to go home and go to bed.

So he say at twelve o'clock we wus goin' out to the graveyard - to our colored graveyard, that there wus a body there had been buried jist a certain length of time. Seems as though a body had to be buried that's dead in a grave a certain length of time. And he said -

(Where was this cemetery?)

This cemetery wus about a half a mile out of this present town on this Deals Island road. And he said after a body laid in the grave so many days - I think he said ten days - that there would be a slobber that would come from the mouth. And we had to git into this grave, that he would git this slobber. And he said twelve o'clock. Well, I wus through with 'im right then as soon as he said twelve o'clock. But he never told us whut we had to do until this particular night.

And he would get this slobber. Our work would be to open the grave, and he'd go in it and git this off of this body; we'd cover it up and come on back. Then he'd build these things the next day. But he had to have that. Now I've heard speak of he had to have graveyard dust out of a coffin, but he never told us whut he could do with it or anything. But he did specialize in the slobber that would develop from a man's mouth or anyone that's been dead ten days. And that would be gotten and put together with various other things, and he would be equipped to do anything that he wanted to do and get away with. [Princess Anne, Md., (125), 24:7.]

822. I'll tell you whut happened to me. Now, I wus goin' with a gurl an' I

liked 'er. It wus mah firs' wife. An' there's anotheah fellow [by the name of John] liked 'er - he lived over in Baltimore aftah while an' he died over there.

He left home shortly aftahward [the present story] - he liked her. He [John] goes to - there is an ole sign tha' choo kin go to a grave wahr [where] there's a preacher bur-ried an' de's a certain bone in that preacher, if you kin get it - I don't know whut it is, but I think it's a rib bone, maybe a short rib; but, a certain bone you kin get out of that preacher - an' a certain amount of dirt joo kin get. That clay, you kin git it somewahr by the head or the foot of someone's [grave]. But anyhow, you kin git a little bit of that dirt an' you work this *trick*. An' you could have this woman so that she can't - she won't notice the other man, she won't notice nuthin but choo. So he [John] did this.

Well, I had a friend goin' with me, a great whiskey man, drinked all de time, staggerin' around. So he told me, he said - the girl got so she didn't notice me, I couldn't do anything with 'er at all, befo' that she didn't like nobody but me - he says, "There's somepin wrong" - she wus a cousin to him, too - he says, "there's somepin wrong about Henrietta."

"Oh," I says, "I don't think so - jis' a kin'a way she's got."

"No, no, hell! Joe, there's somepin wrong, an' I'm gon'a find out."

So by an' by [several days later] he come back to me an' says, "Well, I found out whut I want."

I says, "Whut?"

He says, "I wus to John's house the other day," he say, "an' I see'd [seen de] clay on his pants - ole overalls he wus wearin' last week." So he says, "I seen these ole pants." He says, "I seen this clay. You know wahr that come from?"

I says, "No."

"My God!" he says, "that come out d'ole [the old] man Brodick's grave" - this is d'ole preacher, ole man Brodick. He says, "This come out of his grave." He says, "That scoungrel [scoundrel] has got somepin out of Brodick's grave."

An' the other fellah [who enters the story for the first time] happened to come up at that time an' he stopped, talkin' with us. Both wus her cousins. He says, "Now, if I ain't too interestin'," he say, "I guess I ain't interferin' wit you fellah's business?"

"No, indeed, whut we talkin' about." So we kept right on talkin'.

He says to me - he stood there with his haid down, an' when he did speak - he says, "Well, well I spect [expect] that may be so." He says, "I don't know. I don't think John would do you that way. Anyhow, he might. Anyhow," he say, "if he did do that," he says, "I'm gon'a tell you somepin to do, an' you'll know how to stop it."

I says, "You will?"

He says, "Yes."

I says, "Well, I don't know wurther I'll do it or not," I say, "I ain't gon'a harm 'im." I says, "He ain't got no more sense than do that to git de gurl, he'll have to take 'er. I'm not gon'a harm 'im."

"Oh! No, no," he says, "i' tain't gon'a do 'im no harm [if] you do whut I tell you."

So he told me whut to do - a very peculiar thing. Now, he told me to go wahr I could find wahr somebody had made a passage - some human being, you see, passed some dung. He says, "Now, you want it to be maybe about a week or so old, two or three days old anyhow. You don't want a new pile, you want a ole un," he said, "an' you mess yourself all up, git it all on your feet, so you kin smell yourself. An' if you ever ketch him aside of that gurl," he says, "don't you h'yessitate" - he say, "you knowed de time he's with 'er - he say, "you git jis' full of it."

He say, "Even if you git it on some of your clothes, it don' make no difference," he say, "you kin git it off - jis' so she kin smell it - an' he could smell it - an' you could smell it. You walk right up side of her an' don' choo stop until you follow her an' him both right to de doah," he say, "an' if he's done anything like that" [put a spell on you], he says, "he'll nevah go thah no more."

(What would you do, carry this stuff with you?)

No, that same night dat I knowed she wus out an' he wus to go home with her, why, fer me to git ahaid of 'em somewahr, you see, an' mess mahself up; an' then, when they come by, fer me to be already to break out.

I did it. An' man! I wus smellin' turrible dat night. I didn't even like mah ownself. That's right. I thought it wus awful to be that way.

But, I got aside of her an' I aimed to make out to stay aside of her. And before I got - oh, yes, I didn't git much further from here to Mr. [So-and-so's] garage [which we could see through the hotel window] before she begin to talk with me. Now, I nevah could git her to answer me - if I was aside of her, she wouldn't say nothin' to me.

(The other man was there, too?)

He was there, too.

(Did you follow them to the door?)

Right to the door. I nevah left. Soon as I got aside of her I nevah left no more. We walked about a mile - she lived about a mile, an' I walked -

(Did they smell you?)

Oh! They couldn't help it, choo know. Man! I wus in a furiosity! I wus furious! I wus in a furious shape!

So I went on until I got from here to that garage, she commenced to talkin' with me, an' she talked all the way along. Ever' now an' then she'd answer me anything I ast her, all de way to her door.

Now, he begin to git dumb. He begin to git so he wouldn't talk, he wouldn't have much to say. But yet he walked along with us. He didn't have much to say. When she got to the door he jis' said goodbye.

(Do you think the dung affected him?)

I don't know whut it done. I nevah did know whut had happened. All I know, I did that.

(How long ago would that be?)

I'm sixty [in 1936] an' I don't guess I wus much over eighteen years old.

(Did it happen around here?)

Right over at Whitehaven, there over in Wicomico County. I lived there, born over there. [Princess Anne, Md., (133), 35:2.]

[The preceding story is true - not a *funny* story. Was it a practical joke? Were the girl's cousins trying to help or hinder the romance? Did informant's rival belong to the conspiracy? Whatever the purpose, the conspirators devised it in terms of ancient witchcraft - human excrement (also urine) is a powerful protection against or cure for evil intent (*see FACI* 2ed. p.905, Nos.16488-16489 and others).]

[I have preserved the name of the man who told this story; he also the teller of another remarkable story: "133 - Joe Dorman began with snake whistling - *head of people* expression - told story of old Indian - told story of dung - his first wife, never told her" - *Numbers Book* 83-134. Snake whistling story perhaps lost. *Head of people* = group or crowd of people. For story of Indian, Marcellus Gates, *see* margin-title *Zippy Tull*.]

823. I know a lady whose husband would fight her quite often and he was noted for biting her when he fought her. And she was told, when he bit her severely, to go to the cemetery and get some of the dirt from the graveyard, and put on

this where he bit her, and it would cause all of his teeth to drop out.

(Did she do it?)

TEETH DROPPED OUT Well, she went out there and put it on, but whether his teeth dropped out or not I don't know. [Snow Hill, Md., (85), 2:6; from near Richmond, Va.]

824. They say they get dirt from a *sinnerman's grave*, and they say they kin take dat and they kin put you out de world with dat. They say dey'll take that and make a heavy wish on it - and some people they say, mix SINNERMAN'S GRAVE sulphur with it - dey take and sprinkle it around, sprinkle around, you know, in de air, and you inhales it. And they say, then you'll go down on de bed, you'll stretch out on de bed and be in, you know, what you call a *lingering spell*, until after a while you commence to - what dey call *withering away*. [For *sinnerman's grave*, see No. 656, p.221; for *inhales it*, No. 655.] [Petersburg, Va., (?), 416:4.]

825. I rented a farm about sixty years ago [1876] and this woman didn't like it for me to be there. I came in one night and I saw a pile of dirt just like a grave and flowers stuck all around it. The next morning when I came out I looked at it. The woman asked me what was that. I said to her, "I guess LIKE A GRAVE you know more about it than anybody else." Then I took my foot and leveled that to the ground. I said, "Now I suppose you expect to see me hopping like a horse with a broken leg." It didn't have no effect on me. They did that to get me off the farm. [Fredericksburg, Va., (45), Ed.]

826. You take nine pins an' fold 'em a certain way an' stick 'em in a piece of papah - I knew a girl, the reason I [know this]. I know a girl gota hold a girl's han'writin' one time. Dey wus arguin' about a fellah. This woman took this han'writin' an' these nine pins an' pinned them all roun' LIKE A COFFIN togethah.

(How did she pin that around?)

She pinned them somepin like a coffin.

(On this piece of paper?)

Yeah. She pinned dem pins all around like a coffin. An' she told her child to throw this in de river - in runnin' watah. This girl didn't live ovah three or four months afterward. Now, dat's cruel. She couldn't been jis' gon'a die anyhow. But that's whut happened [1926 in Richmond]. ["383 - woman about 50 - bootlegger" - *Numbers Book* 340-442.] [Richmond, Va., (383), 325:5.]

827. Aftah de sun have rose in de heaven - uh-huh, dat pink. Now, mind chew, dat pink in de day an' de green at night.

(You always burn the green candle after the sun has gone down.)

HOODOO BOOKS Aftah de sun is down.

(What do you use green candles for?)

Tuh make de green-eye monster lay wake de hours at night - tuh make him come, yo' see. Dat'll keep him upsetted, worried thinkin' about chew. He will come. Ah've tried dat.

Ah had a book from *Marie Laveau* - dat wus known de bes' hoodoo had evah been in dis State.

(She wrote a book?)

Yeah, ah have her book.

(What is the name of it?)

*Marie Laveau* - dat's de name on de book.

(Just Marie Laveau?)

Yeah.

[Marie Laveau did not write a book]

(What does it tell you in the book - what about?)



Well, it tell yo' 'bout *hoodooism* - how tuh make yore man come back; whut tuh make him do.

(Where do you buy those books?)

Well, a fellah died an' ah don' know where he bought this one but he brought it tuh me. He paid \$3.50 fo' de book 'cause ah gave him de money an' he brought me de receipt back an' dat book cost \$3.50.

[After informant departed I comment as follows:]

(This woman that was just in here is supposed to be very good but I think she was rather lost without her book. A finch woman.)

[The first Marie Laveau of New Orleans died June 24, 1881, at the approximate age of eighty-five. She may or may not have been buried in St. Louis Cemetery No. 1. There was a succeeding Marie Laveau, her daughter, and probably others unremembered. This has always been a common practice, to assume the name of a well-known predecessor - for example, see *Dr. Buzzard* and *Madam Helen* in Index.] [Algiers, La., (1601), 3023:1.]

828. Yo' know ah wouldn't want nobody tuh heah me dat would do me evil, an' my thought would be ah don' know dat ah'm capable of whut chew ast, wantin' of me. Dat wus de biggest thought wit me [before coming here]. Dat's mah biggest trouble, yo' see. Ah saw some books that give some thoughts on it an' that book say they had whut wus called *move-away dirt*, somethin' they would sprinkle down, an' it wus called *hot-foot*.

(What were the names of them - do you remember the names of the books?)

One of 'em wus a *Van-Van*, a magical book. [Memphis, Tenn., (1539), 2785:6.]

829. You know you heard of the *Seventh Book of Moses*, the *Sixth and Seventh Books of Moses*. That book contains symbols. There's the symbol of Jupiter, Jupiter being the god of lawsuits and financial plenty. You cut that symbol, it is the black symbol copied from where they made them in Bible times and just before you go to trial you bury that symbol and you recite the 72nd Psalm, using the name Zye[?] instead of God, which is supposed to forset all lawsuits. And those books cost \$2.00, *Sixth and Seventh Books of Moses*. [Memphis, Tenn., (973), 1576:12.]

830. ["*Root doctors using books - the Seven Wonders of the World - the Seven Books of Moses - Dr. King said they were the same thing, 'They contain the same thing.'*" Richmond, Va., (392), 342:2; my note made from cylinder.]

831. Once ah had a very bad headache. Mah head hurt so bad until ah couldn't hardly see - had to put mah feet into warm water to bathe 'em and at de same time bathe mah head down, too. So ah went to a hoodoo doctor and ask him what's de trouble, and he look at mah head and said a piece of hair had been cut out of mah head and buried around de house, and if a storm come early an' wash it away it would help me, but if it didn't ah would go crazy.

POWER OF TOUCH  
CURES

(What happened - how did the story turn out?)

Ah tell yo' how de story turned out. Ah was a missionary - ah was going to a missionary meeting, and whilst ah was waiting fo' de people to get ready - ah was at a preacher's house an' whilst setting there ah could feel that headache coming on. I said - I grabbed both hands, I say, "Ooh, mah haid hurts so bad ah believe ah'm going have one dem terrible headaches. So de preacher asked me, said, "Do yo' believe in prayer." I say, "Yes sir." So he came an' he put his hand on de top of mah haid and he said, "Now, yo' pray whilst ah prays." An' he prayed secretly, and ah could feel that misery jest easily goin' away - jest easily goin' away. And after it had gone, seemed like ah had been off in a dream, an' ah never did have that headache again.

(Where did this experience happen - right here in Mobile?)

Yes sir.

(Just a few years ago?)

Yes. [Mobile, Ala., (674), 890:7.]

832. Sometimes all they have to do is to touch you. I wanted to remember a boy and after he [a *cunjure man*] touched me I couldn't remember him. I didn't know what he [boy] looked like. This [spell] lasted over a year. I couldn't see [remember] this boy. I was in a family way. His mother got  
POWER OF TOUCH this *cunjure man* to make me forget him. He came to my house, I  
CASTS SPELL was in this condition, and he put his hand on my stomach and thinking of the boy when he did it, and after he removed his hand I couldn't think about him [boy]. I would see his pitchure but I couldn't think of anything of him. When this [spell] work off [after a year] it turned back on this boy - he got so he was loving me. After this spell was broken this man [*cunjure man*] came to me and told me he did it. He told me to put it back on the boy, the boy was in New York and would come back. He came back. I didn't marry this boy. He also gave my mother a little bag to wear on her stocking. My mother's thinking of putting me in trouble [worrying about daughter's condition]. After he gave her this bag she seemed to forget all about me being in trouble. She didn't think of it until the year was up. He told her to wear this bag. He put it there himself, on her left stocking. It had a string on it. He tied it around [her] himself. It was a little black bag. It contained something that smelled like spice, like cinnamon. Whenever he come in contact with you he kinda hypnotized you. I don't know where the *hoodoo man* came from. This happened in Newport News [Virginia]. His [boy's] grandmother did most of it. She died about two years afterwards. The last time I seen her she had great big knots on her face like some animal. She died a horrible death. It must of went back on her, too. I thought it'd come out on the baby but it didn't take any effect. Only he has funny little spells. Ev'ry night when he goes to bed he'll holler in his sleep. He always did do that from a little baby on up, even now. He's eleven years old. [Old Point Comfort, Va., (29), Ed.]

833. A fellow that lived about twelve miles out from here, he called himself a *hoodoo doctor*. People would go to him from all around. He said he could cure them. He used to put them under these spells which would last forty-eight hours. He made them go to sleep. Then he would send his boy to the attic  
HYPNOTISM and throw down chickens and guinea pigs. These would wake them about the time the spell was wearing off them, believing it was his method of healing. Then he proclaimed they were well. He's been dead about two years [d.1934]. [Fredericksburg, Va., (46), Ed.]

834. A fellah wus - he wus in jail an' he [the *doctor*] comes up from [some-where] an' he sent word for his brothah tuh kill him a buzzard an' bring him up there. An' so his brothah killed dis buzzard an' fixed him in a  
DISAPPEARANCE box lak his lunch, an' dey taken de buzzard, taken de box an' all on to jail, where he wus in jail. So dat night when de jailer  
OR goes in, he locks 'em all up in dose little cells, an' goes on  
INVISIBILITY out, an' de next mawnin' man come tuh clean de cell dere's no one dere but de buzzard.

An' de jailer tole dem dat he locked all three up in de cell dat night.

(How did he get out?)

Ah dunah [do not] know, suh, how he got out. [This is possibly a story about the amazing *Doctor Buzzard* (see Index) of Beaufort, S. Car; another remarkable disappearance, see No. 845; invisibility, see No. 849.] [Fayetteville, N. Car., (1429), 2579:10.]

835. I have heard by having this *root bag* they can disappear and a shot won't

get them, strike them, and the one that is shooting them will miss their shot. [Ocean City, Md., (18), Ed.]

836. Yo' take dat bone, yo' see, an' yo' kin carry it. Put it in yore pocket an' anywhere yo' go - jes' lak if yo' wanted to make a deal anywhere or goin' to a bank or anything, yo' take dat dead man's bone or one joint of his fingah, see, an' jes' 'fore yo' git dere yo'll kinda stick de end of it in yore mouth. When yo' put it in yore mouth why yo'll disappear, be nuthin den but jes' a shadah - see, yo' be nuthin but a shadah. Well, now, den yo' kin go ahead on den an' do jes' anything yo' want. Yo' kin walk right up to a person - dey'll nevah see yo' until yo' relieve dat bone out chure mouth. [Waycross, Ga., (1097), 1768:5.]

837. Now, I've heard old people down in my home [near Chattanooga, Tennessee] say dat, but I don' believe it. Dey say dat you could take a piece of a coffin - you understand, after de coffin had begin to decay, you know - take a piece of dat coffin and wear it anywhere in your clothes and you could walk right past a man huntin' fer you and he couldn't see you. [Snow Hill, Md., (93), 10:3.]

838. This boy's name was Harold and his home was supposed to be at Newport News, Virginia. He was supposed to be a boy that could walk the street beside a person and suddenly disappear and become visible again on the other side of the street. I can't account for this, only, they say he was a seventh-month child with a veil over his face. [Ocean City, Md., (14), Ed.]

839. Ah heered 'em speak of lodestone. Say yo' kin take a lodestone, git a piece of lodestone an' if yo' wanted tuh go in de bank dere an' git two or three thousand dollars, yo' take dat lodestone an' take it an' hold it in yore hand lak dat. An' say while yo' walk in, yo' walks in de shadow [you look like a shadow], an' yo' walks on it an' yo' gits whut chew want; but yo' still got dat lodestone in yore hand when yo' goes in. Why de people, dat draws - dey says dat draws dey eyes, dat lodestone draws de eyes so yo' can't see. Well, yo' walk ovah dere an' gits dis money with dis lodestone in yore hand an' yo' come on out an' git off to yoreself, why yo' takes dat lodestone out of yore han'. Yo' don't have tuh do anything but walk on to de do' an' dat lodestone is so strong, dat it draws de money from through de bars into yore hand. Dey don't know - yo' haven't been behin' dem tuh [yo'] seem nuthin but a shadow. Yo' standin' from de front heah talkin' to de man an' yo's drawin' de money from 'im jes' de same. Yo' drawin' his money an' when he go tuh look round to hand yo' some change, well, he haven't anything - yo' drewed it all from his han's. [Fayetteville, N. Car., (1422), 2564:5.]

840. Durin' dis same last war [World War I] - ah wus in dis last war fo'teen months, an' me an' a fellah went tuh Camp Wheeler together, an' he said to me, he said, "Ah think ah wanta go home tuh see mah family - ah want chew tuh walk down heah tuh de woods wit me." Yo' see, ah didn't know whut he wus goin' do.

He walked tuh de fo'ks of de road, crossin' of de road, an' he take three nickels an' bury it right in de fo'k of de road, an' he leaved me an' went home an' stayed home thirty days out de camp befo' dey pertake - he come up heah tuh Savannah an' stay heah thirty days an' went back befo' dey know dat he wus home.

(They didn't know he was gone at all?)

Didn't know he wus gone at all. He wus in mah company, Company 15.

(They didn't know he was gone at all. What did they do to him after he got back?)

Dey didn't done nuthin to 'im yo' see, because we didn't get de reg'lar soldier clothes yes - we wus wearin' dis overalls yo' know, we didn't draw no service clothes yet. [Brunswick, Ga., (1249), 2120:3.]

841. (You mean a professional - he hasn't any *nature* at all?)

Yeah, a professional - dey tell me he has no *nature*. He has plenty women

round him an' prob'bly - he kills they nerves, that is his woman. They tell me that a professional witchcraft or root worker, he has no women.

DOCTOR HAS NO NATURE [This is my only example of the belief - but see No. 429, p.135.]  
An' dey can't work on white folks like dey can on colored folks.  
(Why is that?)

I don't know - I give you a definite answer, I don't know. [St. Petersburg, Fla., (1008), 1630:4.]

842. Mah own experience. Yo' see, me an' mah wife isn't tugethah now, cause dere wus anothah man. Ah used tuh sell whiskey an' quite natch'ly if yo' sell whiskey yo'll have plenty friends comin' in. He wus a railroad man an' he come dere an' he telled her dat he could do mo' fo' her den ah could.

DOCTOR IN LOVE Well, natch'ly, he wus a friend of mine - after he were comin' dere, natch'ly ah had to take him as a friend cause he spent his money dere an' drink his whiskey. He git drunk, ah'd take ca' of 'im from de officers till he git ready tuh go home.

He is a man supposed to have been a root doctor. He fixed up a medicine after he git in touch wit mah wife an' dey went tuh lovin' each othah, goin' on, an' den dey couldn't git 'long so good, dey wanta git rid of me. Understand. Dey fixed up dis medicine, so dis man [a root doctor I went to] tole me - de doctor tole me, dis othah root doctor tole me dat it wus rattlesnake, de dust of a rattlesnake.

It wus boiled into dis tea - de natural tea whut we drink ever' day, an' *broom sage* [broom sedge], dis grass; *broom sage* boiled with pokeroot, boiled in a halfa gallon of watah down to a quart [magic of diminishing amount]. After dat, he put it in a bottle till it become to be three days old, den see he give it to my wife tuh give tuh me. Ah were drinkin' dat. If ah come home so sick or tired until ah hardly could walk, she would give me dis medicine befo' ah eat.

Ah got tuh de place so dat when ah set down lak long as ah wus [have been] settin' heah [with you], ah would have tuh git up, cause mah whole body would a'been dead - jes' lak yo' know sometime yore han' go tuh sleep, yo' know. Mah whole body would go tuh sleep. An' ah got tuh de place dat ah could not stand to talk to no woman atall - ah didn't have nutin to do wit her or no othah woman. Only one sister an' mah own father, dat's all ah got; an' ah hated dem, ah didn't go by dem. Ah wus dyin'. Ah got to de place ah couldn't work - ah lost a job - mah job. Ah used tuh run a pawn shop - ah lost a job in dere cause ah couldn't make de [pawn tickets, he probably was going to say]. [He evidently was *moon-lighting* - working in pawn shop by day and selling bootleg whiskey by night.]

Mah sister come an' hunt me one day an' tole me, said, "Lance, yo' oughta do somepin - where yo' sense? Dere somepin wrong wit yo' - yo' nevah been dis way."

Ah said, "Well, dere's nutin fo' me tuh do - ah don't want anythin'."

She said, "Well, all right, ah'm goin' see 'bout chew mahself." Says, "Dey ain't but two of us left."

She goes to dis man an' tell dis man. Dis man come an' tole me, says, "Now, yo' go back home" - ah didn't have tuh tell 'im anythin', said, "an' if yo' go back home an' open yore trunk, look right down in de back of yore collar. Yore white shirt ironed an' pressed an' lay down dere, yo' ain't wearin' it. Dis lady done fold it nice an' it layin' down - de collar right stiff. Look in de bottom of dat an' yo'll find a little package containin' - about dat long - containin' three brand-new wire nails, flathead wire nails, wit de hairpins, three of 'em, an' a little pinch of salt an' eggshell, jes' tied up togethah in dis package, layin' undah a black comb of yore hair [= hair comb] whut yo' use." Say, "Yo' kin hunt fo' it."

(Under the comb?)

De comb - layin' undah de comb. De comb 'bout dat long, see. Dey wus layin' right up an' down de comb an' de comb wus on top an' it wus layin' right up an' down in de back of mah shirt. An' ah went on back home an' ah found it.

He said, "Now, when yo' find dat, yo' bring it to me."

Ah car'ed it back to him an' he took de package an' opened it an' showed me whut wus in it - see. Den he says, "Ahm goin' tuh keep dis. Now, whenever she meet wit dis man agin, yo'll see 'em - yo'll be right dere an' see 'em."

Ah says, "All right."

He said, "But don't hurt either one of dem. Dey'll hurt deyselves."

[This is a device to protect the *doctor* in case of a shooting or serious disturbance. He also kept the instrument of *cunjuration*, the package, for the same reason.]

So he *fixed* de comb - he took de comb an' *fixed* de comb. Dis man [loving informant's wife] went on out on his work to de railroad. An' he [*root doctor*] says, "In from three tuh nine days, he won't do her no good." So he went on out an' he got his laig cut off up to his thigh. Well, he lived around three weeks an' shortly aftah dat he died. But ah didn't tell him to do dat, but dat's whut he did with it.

She's out dere in de world some place now - but me an' her's not togetah. Now, dat whut happened to me.

(Well, who told you about the *snake dust* thing. Who told you about that?)  
De *root doctor*.

(What did he say?)

How dis othah man had *fixed* it? Dis othah man *fixed* it - he cut de snake - killed de rattlesnake an' cut de head off an' parched it till it come tuh be a dust like. Den he put it in dere, see, an' mix it wit dis *broom sage*.

(But who had *fixed* this comb and stuff?)

Mah wife an' him. [Savannah, Ga., (1279), 2177:3.]

843. Ah have a catalogue from a company dat gives a 'scripshun of all dat.

Dey claim some kind of a powder called devil's powder, an' yo' sprinkle dat round dere door early in de mornin' so dat dey'll walk ovah it an' they'll event'ly git so miser'ble in dat home till dey'll leave dere. But dat's jes' - ah read dat in de catalogue.

DOCTOR

AND

ALCOHOL

De only thing ah know of dat - ah guess yo' heard of an incense, a powder called incense. Wal, ah re'lly believe it's not de powder in dat but it of co'se goes wit a prayer - dat's only thing lak dat. It's diff'rent kinds of it - some, it's sandal incense an' some rose. Each has a diff'rent name, yo' know, but after all it's incense.

(Well, do you burn that at any special time or at any place?)

Well, each individual has dey own hours. See, fo' instance, ah may believe that five a'clock in de mornin's an' twelve a'clock at noon. An' someone else may believe in it six a'clock in de evening.

(Each person sort of has his luck at his own time.)

[We had just started to talk about *root workers*.]

Some of 'em [*root workers*] stay drunk.

(The *root doctors*?)

Yes. Ah don't know - dey claim that helps them out.

(That helps them in their work, you say - that's a strange sort of thing.)

[Brunswick, Ga., (1231), 2088:1.]

844. Way back there [before Civil War] it was mostly men [who were conjurers] but this day now there is two women to one man. You see, they left it to their wives because a man is not at home; so if somebody came [to be cured] she was always home. He's always around there. Down in Caroline [County Virginia] you

will find two women to one man.

[Although informant was born before Civil War, his opinion and reason for it I consider personal or local. No one can know. Caroline and King George were noted areas for isolated doctors.] [Fredericksburg, Va., (44), Ed.]

845. (*Goofer dust*? What is that supposed to be?)

*Goofer dust* is made up out of - lawd, lemme tell you somepin - *goofer dust* - they say now - this old man what I was telling you about they got at the station house [who] disappears. He says he gets a blacksnake before it mate - ketch him long about in March, jes' long about March. Hang him upsides down [tail up, head down] and cut his throat and let his blood drip and have his blood drip into a jar. They take that blood and you kin mix it with whiskey if you wanta, and put that back in a dark corner.

NAMES FOR DOCTORS  
DADDY SNAKELEGS

Take this snake and let him dry up and after he dry up, you grind that blacksnake - the whole skin and all, and make a powder. Well, that's what the root doctors call *goofer dust*.

(Oh, that's *goofer dust* - that powder from the snake?)

From the snake.

(Well, what do they do with that blood, then?)

Well, that blood they got, if there anybody you got anything against them and dey come in or go anywhere, they just take about a tablespoonful of that and put it in whiskey - put it in a pint of whiskey.

(And you say this is the remedy that this old *cunjure doctor* used. What did you say his name was - Alexander?)

Ole man Alexander.

(Did they have any special name for him?)

Call him *Daddy Snakelegs*.

(*Daddy Snake - Snakelegs*.)

*Snakelegs - cause he could run so fast and he could disappear.*

(I see - because he could disappear.)

Yeah, then he had a friend and he disappeared - the law was looking for him and he would get on dat horseback - muleback and the law be close to him as here to the corner. He'd get up and just touch that horse and make him git up, say, "Git up, Ole Sal." They tell me that sech a dust would rise behin' him that they lose sight of him and couldn't never - has never found 'em.

(Couldn't see him for life?)

Couldn't see him.

(From the dust.)

Couldn't see from this dust. And they couldn't tell what sort of dust it was cause where he was riding, they say it was no dust at all.

["428 - *Plunkie* [doctor] - Ex [excellent] - woman 68 - b. Richmond - knew Alexander conjurer" - *Numbers Book* 340-442.] [Richmond, Va., (428), 382:4.]

846. ["*High John the Conquer, the Root man, the Gall of the Earth*, that is what this *high man* or *doctor* called himself, wore large earrings and lived at Dames Quarter (Somerset County, Eastern Shore of Maryland). Deal Island, Md., (?), 27:1" - *Introduction Notes*. See in *Index Doctors*, names of.]

847. ["A real *root doctor* - had a bottle - rubbed on hair, etc. - the bottle he had could do or cure anything - only item - several pages of talk torn up" - *Introduction Notes*. "836 - man 60 [[I correct this later after I learned his real age]] - *root doctor* - 88 yrs old - had a bottle - rubbed liquid on face, hair - by Mack" - *JACK OF DIAMONDS*  
*Numbers Book* 823-884. This man was found and brought by my automobile man Mack:]

Now, you wants -

(Call you what?)

*Jack of Di'monds* - calls me the *Jack of Di'monds*.

(Oh, they call you *Jack of Diamonds*.)

This is *Jack of Di'monds* - that's my name, *Jack of Di'monds* -

(What? Mecklin County, Virginia?)

Born in Mecklinburg, Virginia - born in Virginia - county seat, Mecklinburg. [New Orleans, La., (836), 1257:7.]

848. [Among other *doctors* with special names are: *Dog Face* or *Dog Head* (I describe in Introduction my efforts to find him in his tin-can-covered shed on a public dump) - *Humpadee* [= Humpty-Dumpty] of Richmond - *Ready Money* - *Turkey Gobbler* - *Zorro* - *Doctor Buzzard* - and others. "Mama Mary on Bowling Green Road [[north out of Richmond either helped or defended]] woman killed man - cut from under left arm, underwear - 5 or 6 needles and some cotton and part of towel they had used in intercourse - needles stuck in this underclothes and towel - put in bottle - and hair from privates - hole in cork - drips out - he died - Richmond, Va., (389), 336:3. Informant described as: "389 - b. Richmond - gum chewer" - *gum chewer* perhaps reason why I did not transcribe story - *Numbers Book* 340-442.]

849. (What did they call it when you were a boy?)

Dey call it *hoodoo*. Yeah, dey called it de *hoodoo man*, de *cunjure*.

(Did you ever hear any little stories about them?)

Ah had a first cousin - his name was Bill Bidgood. This was in Blacksburg, South Carolina, twelve miles from mah home. He was a farmer. He had made three or fo' bales of cotton dat yeah an' wheat but he owed de man dat he was rentin' [from] a whole lotsa money what took him all to pay fo' it. Now, Will tole me dis himself. He died in Cincinnati in 1906 about thirty-three years ago.

#### DOCTOR

#### PERSONAL APPEARANCE

He died - he was older'n me.

He said he heard of a man in Charleston, South Carolina, from Blacksburg, that could he'p him out of a strain to keep de white man from taking all his cotton, so he said he went on down dere. He said when he went on down dere, he knocked at de man's do' - said he lived 'way out - cans was bent all ovah his house, de shingles was rotten - an' he said yo' wouldn't hardly see de ole man only - yo' jes' be looking round tuh go in de do' an' fust thing yo' know he be looking - stood right at chew. He said, "He would scare yo' tuh death, Cousin John - de beard hung on his stomach - he looked lak he had nevah shaved - an' his eyes was red as flame. An' he says, 'Yo' wanta see me?' [Ah] says, 'Yes sir.'" [Cousin Bill] says he was scared tuh death - he walked into de house an' he said - dis is honestest trught, he said dis man WAS a *cunjure* - he knowed!

He says tuh him, he says, "Yo' come heah tuh see me on some business to save from payin' yo' debts."

He says, "I have." Says, "Ah owe 'bout three hundred dollars to mah man that ah have rented from."

He says, "Well, ah'll tell you what yo'll do. Ah don't want chew to leave me no money heah. Be sure, ah ain't gon'a beat chew out of it. But, when yo' go home, yo' wrap it up in a rag an' lay it ovah de do' facing of yo' house." Dat was in Blacksburg he should lay dis money.

"Then yo' go up to de sto' next day an' see yo' man. Yo' got a shoat dere?"

He said, "Yes, ah got three bo' [boar] hogs."

An' he said he went up to de store to see de man he owed an' says, "Ah come fo' tuh settle dis mawnin'."

He says, "Well, we'll settle it heah, but," he says, "ah tell yo', Will, yo' got a boar there an' yo' got a sow." Said, "Ah tell yo' whut chew do, yo' gimme

dat sow an' dat boar an' dem pigs, an' dat two small guinea shoats an' we'll call it off even - call it off even - we'll settle fo' new year - call de debt off even." So he gave him credit fo' dat.

So he went back to the house an' de next day de money was still dere. An' so de next morning when he got up, he went an' looked over dere an' it was gone. He said, "Dat man musta knowed somepin how dat money got away out dat house."

Will Bidgood, my name is John Bidgood - we were brothers' children - he tole me that. [St. Petersburg, Fla., (1008), 1629:4.]

850. Older people thought that those people that were supposed to have had those powers acted queerly in most cases and looked differently from other people. [Ocean City, Md., (13), Ed.]

851. I ast a lady how she knowed anybody ever was *hurt*. She said she was *hurt*. I ast her how was she *hurt*. She said that one day a lady come to her house an' she was angry with her sister. She say she ast fer some snuff. She told her that she didn't use snuff, she said, but her sister used snuff, an' she told her, she said, "But I can't give you any because she's not here." An' she said this woman looked at her an' tole her, she said, "I'll get some snuff an' I'll get choo." An' she said the next day she began to swellin'. An' she said the lady over next doah came an' ast her had she had any words wit anyone, an' she said, "Well, I saw this same woman" - she called her name - "hangin' aroun' the steps." She said, "She must of put somepin under the steps for you."

An' she said, "Well, I did cross the step." An' she said that they didn't get it out. They didn't found whut it was, she said, but her mother went to a lady. She [the mother] said this woman had blue eyes an' she was re'l funny lookin'. She must of been a root woman, she said she looked so funny.

(A colored woman?)

A colored woman. An' she said dis woman tole her, she said, "You go back home an' get some *low John the Conquer* an' *high John the Conquer*." She said, "It's a *root*." An' she said, "You boil it," an' said, "after you boil it, choo put spirits of turpentine in there," an' said, "jes' rub her good with it." An' she said, joo could see that snake, she said. It would start in her laig an' it would go clean up here, up her thigh an', she said, you could see the snake.

An' she said her mother taken her the next day back to this woman. An' she said this woman set her in the chair an' she said she looked right straight at her an' talked a lot, an' she said after while the snake jumped right out of her leg an' she said this woman took this snake an' put it in a bottle an' stopped it up in there, an' she said she ain't seen the snake any more. An' she said she har'ly has been worried with this leg, but the place was in her feet [through which the snake came out]. [Wilmington, N. Car., (319), 251:8.]

852. People said if a man's eyes is red or somepin like that, then he could do diff'rent things to you. I know there was a man in my home [Chattanooga, Tennessee] he was a ole fellah, he had very red eyes - real dark [complexion], he had very red eyes. People was skeered of him around there. They RED EYES said he could do anything he wanted to do to you. Well, I know he commanded lots of respect of all de colored people. [This belief comes from the Bible: *and his eyes (were) as a flame of fire* - Rev.1:14, 2:18; 19:12.] [Snow Hill, Md., (93), 17:1.]

853. When you see these old people and their eyes is red, they're conjures. [Fredericksburg, Va., (44), Ed.]

854. They claim that people with deep red eyes and they can't look at people straight - they're born *conjures*. [Fredericksburg, Va., (39), Ed.]

855. Well, *Doctor* Jackson told me to go out to the fork of the road - go out



to any road that got a fork to it - running south and east, and go to the fork of this road and take the south road and kneel down and pray - say my prayers, three times, and look up at the sun and make the Sign of the Cross and BLACK BEARDS AND EARRINGS walk back - walk back to where the fork is divided at, you know, the same as a Y - walk back to that fork and make a cross down there - make a cross down there and spit in it - right in the middle of this cross. And after I spit in the middle of that cross, I go ahead on back to my house. He say that'll *uncross* me - like somebody got me *crossed*. You understand what I mean?

(I see. Find a road which has one going to the south and one to the east.)

One to the south and one to the east, you see. That east road - you go to the east side and you say your prayers. After you say your prayers, why you -

(In which road do you kneel down and say your prayers?)

On the east side.

(East side - and then you say you walk back to that Y?)

Right to that Y.

(And then you turn around and walk back to it?)

Yes sir, and spit in there.

(In that cross?)

In that cross.

(Do you make a cross or just spit there?)

You spit right in that cross - right in that Y, you see.

(Oh, you spit there. I see.)

You spit right there.

(Who is *Doctor Jackson*?)

Well, he's supposed to be a *hoodoo doctor*.

(Where does he live?)

He was staying right there on Rampart Street, right between this street and the next street, but he ain't there no more. He gone. Him an' 'nother fellah who was working together - they called him *Bill*. They wears long black beards and two earrings in 'em.

(I see.) [New Orleans, La., (850), 1313:1.]

856. Around Charlestown, South Carolina, the *cunjure man* blesses these big earrings and they're supposed to wear them all the time. It brings good luck to them. Sometimes they have pearls in them. [Fredericksburg, Va., (43), Ed.]

857. Ah know a fellah, he was going with the same girl another fellah was goin' with and they was good pals. Well, dis girl she likeded dis fellah cause he had curly hair. See, de other fellah, she liked him a little bit but his hair wasn't as good as the other fellah's; and she re'lly said that TURBANED DOCTOR if his hair was as good as the other fellah's, she'd like him.

So dis fellah he went to a ole Indian woman [colored woman wearing a turban?] heah at Palm Beach and she told him that if he would take salt, sprinkle it all over that man head while he asleep or somepin at night fer at least a week - said dat dat man hair would grad'lly fall out. And he tried it and de fellah's hair re'lly fell out. [For person wearing turban, see *Doctor English*.] [Jacksonville, Fla., (562), 700:7.]

858. I was goin' to school. It was two girls. Well, I cared for both of 'em but it was one I re'lly liked bettah. De lady's livin' today, the one tha' *hurt* me. An' she wanted me to marry dis girl because it was her WEARS HIS PANTS BACKWARDS niece, but de other girl I liked her bettah. An' so we were schoolmates. De girl I care more for, well she'd [she was the] one I kep' right up [with] in mah class. An' so afterward it come to pass, the lady, which dis girl was her niece, she sol' wine an' stuff.

Well, I liked wine. Well, mah mothah an' her seemed to be purtty good frien's. Why? Becuz she want me to marry her [niece] I reckon, becuz mothah had a little property an' stuff like dat an' I was de only child mah mothah had, you know. So I reckon she t'ought she'd tie me up, but still I loved de othah girl.

An' so after school broke up, so de words got out - she says Carrie an' I was gon'a get married. As fer as I could learn, this lady said, "Well, if you don't marry her, why you're not gon'a marry anybody else." So I was at her house an' should of notice it but I didn't. I didn't notice it. We boys go down dere on Sunday, you know, in de country - you know Sunday's a big time in de country. I goes down there on Sunday an' we run in an' we'd have a little drinks. I nevah did pay fer mine. I didn't pay any 'tention but it seemed very funny. But aftah I got *hurt*, den I re'lize what had happen I nevah did have to pay fer my drinks. An' it went on fer a period about two mont's. But in de third mont' I commence to drinkin', I begin to go bad - I feel bad.

An' so mah mothah called de doctor an' de doctah come an' she ast him what was de mattah with me - which was a country doctor, Dr. Williams, which is livin' today. He did the best he could. [I apologize for my comment at the beginning of No. 646, p.218 - here is the second person to say a kind word about a doctor and his medicine.] An' so it seem like de more his medicine I took de worser I got. So he says to mah mothah one day, he says, "Ida," he says, "I don't know what's de mattah with de boy. I can't do him no good an'," he says, "the best thing tha' I know fer to do, is to send him de hospital."

Well, before tha' mothah sent me de hospital, came ole man name of Ole Man Stuckey - he's dead, he's a white fellah called a *faith doctor*. He came in an' so mothah ast 'im some instruction about mah case. So Mr. Stuckey [Mr. for a white man] looked at me an' he said, "Well, Ida," he say, "tha' boy *hurt*." He says, "He's *hurt*." An' she says, "How you mean?" He said, "Well, somebody have put a spell on him." She says, "Mr. Stuckey, what will happen to him?" He said, "Well, you'll have to see some *root doctor* becuz a *medical doctor* is no good." So he referred to ole man Frank Bethe, Dunn, North Carolina, which is not quite a hunderd mile from here. I guess it'll run between ninety an' a hunderd. "I guess we kin git dat boy [well] if you kin git dat boy dere," he said, "Ole Man Frank will see him." Dat's de *root doctor*.

[Here is one of the few documented cases - among numerous possible ones - of a person looking about for clients to send to a *root doctor*, a *doctor* almost one-hundred miles distant. The woman in No. 10, p.7, also went to Dunn, 24 miles northeast of Fayetteville where she then lived. Does the person sending in patients receive a *kickback*? As I from personal experience have explained in the Introduction, it is not easy to find or meet a *doctor* without a *go between*.]

So mah stepfathah had a little ole Buick automobile. He takes dat ole car an' he goes on to Dunn. So, aftah we got in front of the door, stopped de car, Ole Man Frank walks out. He's a ole man who wears his pants backwards - de front part of his pants is backward. Dat's a 'showing, de sign dat he's a *root doctor*, indiff'rent [diff'rent] from anybody else. Not all of 'em will do dat.

So it was five of us in de crowd. He walks out, "That fellah there, *he's hot* [has a spell on him]." That was before I had said anything to him. An' so Ole Man Frank he turnt around to mah stepfathah an' says, "Well, why don't choo buy you some tires?" Mah stepfathah says, "I got purtty good tires." He says, "Wha' choo had two punctures for?" Well, we did had two. We run ovah a nail - it was in a board, it was two punctures, but the punctures were all at de same time but two holes. So mah stepfathah he didn't git [didn't understand] - he said, "I haven't had but one puncture." He says, "You have." He says, "No, I haven't stopped but one time to fix tires, I didn't stop no more." He says, "You had two

holes in that tube didn't you?" Mah stepfathah says, "Yes."

He says, "Well, you all kin march in an' line up." So we lined up. Now, we walked straight on in past the first and second room and stopped in the third [*see the three little rooms in my interview of Informant 1532 of Memphis*]. An' he had a long bench an' a nice line of chairs on the left-hand side. He says, "You wanta sit on that long bench?" We all sit on de bench. So we went on in an' we did jis' as he said. Well, he wasn't in there at present then. Well, we was in there awhile there came a light. It was a light lit up the room. It come jes' about dark when we got there. I didn't see [a] light - I didn't see no lamp or nuthin. The room lit up an' aftah the room lit up 'an [= than = then] the light went right out.

The ole man aftah awhile come in. He walked on down the crowd and looked ovah them [for the culprit] - before I go any further I'll tell you what was said. This ole man had a very nice lookin' daughter. You know exactly how mens will talk about 'em, about womenfolks. When we was comin' up in the car, one of the boys said, the same boy that was drivin' the automobile, a man, he said, "I would like to, for dat girl to be mine. I'd like to be wit her." So, [we] was waiting for Ole Man Frank to appear when we first come in. Ole Man Frank come in and he says, "There's one of you fellahs" - he say, "who was it spoke slack about her?" Nobody didn't say anything. He looked directly at us an' said, "Listen," he say, "I want you to treat mah house with respect." He say, "I didn't think you comin' up here for any devilment or disrespectable manner." He says, "I thought youse comin' up here to bring this patient." He say, "Wha' choo wanna come here an'" - he said, "you said when you saw mah daughter aroun' the edge of the field there tha' choo wanted to be with 'er." Well, God knows he said so. Well, I said [to myself], "This ole man here knows somepin."

[My informant's reaction, contained in the preceding underlined words, is just what Frank wanted - the mysterious light and two punctures also preparing for it. This reminds me of a man interviewed in Petersburg, Virginia; former owner of a *traveling medicine-show* - himself, a traveling-bag, and great experience. As a part of the *tune-up* for the *sales-pitch*, he would call out to an old man in the audience; first having secretly learned his name and local reputation. Pointing at the man, "You, out there, old Uncle Ben Smith! [[Dramatic pause.]] Everybody for miles knows you - knows you're a honest man. But, you don't look too healthy to me. Don't be frightened! I'm going to tell you what's the matter with you. Better, I'm going to give, present you with a free bottle of my medicine, which will cure you before morning. First, however, I'm going to ask you a question. These people know you will give me a truthful answer. Listen carefully. Every night, don't you have to get up and go outside to the bathroom?" The old man shouted, "Amen! Amen! That's the truth! This man knows somepin!"

An' so I sat down there awhile. He'd stopped you from sayin' anything. He said, "You go here and sit in that chair." I sit on the chair. I was sittin' [in] chair I reckon 'bout five minutes. He say, "Kin you read?" I says, "Yes." He handed me a book. He says, "Why don' choo read?" I started to readin'. I didn't know thing - I was asleep. He put ever'body in the room asleep. [If a buzzard can row *Doctor Buzzard's boat* - see margin-title *Doctor Buzzard* - don't be too skeptical.]

Well, I woke up before anybody - he woke me up first. Ever'body sittin' over there asleep - snorin'. Then he ast me mah trouble. [He did nothing of the sort as we will see.] He says, "I knowed it was a black woman that's put a spell on yah," and he say, "it's two girls you was goin' with, one of them's daughter [niece] an' she jes' put a spell on you." He says, "I know exactly what's the matter with you."

[Doctor Frank is merely repeating the information he had received in a letter from the white-man faith-doctor, Ole Man Stuckey. The latter could have sent the letter sometime before he called on the prospective patient - he says, "Ole Man Frank will see him."]

He says, "I'm not goin' wake a one up in the house now until I fix you." He says, "You got any money?" I says, "Well, yes, I got a little bit." He says, "I don't want a dime but," he said, "I'm goin' fix yeh." [Frank is now preparing to advertise himself in the patient's community.] I says, "Well, Frank [I doubt that!]," I says, "I'll have to pay you, won't I?" We all knowed his name. You could see the big letters all around the wall - F-R-A-N-K B-E-T-H-E, Frank Bethe. He set down. "Well," he say, "I'm goin' fix it for you." He say, "I'll fix what I'm gon'a use." He said, "You jis' take mah money an' carry it on the back of your house, on the east end, an' put it in a piece of paper - don't bury it - a piece of newspaper an' wrap it up," he says, "I'll git it." [He means] back of mah house aftah I get back home - don't live in no Wilmington, I lived with mah mothah. I lived in Castel [North Carolina].

[What Doctor Bethe should have said, "My co-worker, white-man *faith doctor*, Ole Man Stuckey, will pick it up for me some night."] [A *doctor* picking up his fee at a distance or through the air is not rare - see No. 13, p.12 and in Index, *Doctor fee.*]

And so I reckon I'd have spells right aroun' eight an' nine o'clock at night. It was gittin' roun' eight or nine o'clock then and I commence havin' a spell, commence gittin' dizzy an' funny an' sort of shakey, jis' like I ever was. [The spell happens at the same time it was cast - see margin-title 11:30-5:30 Trains.] [This dizziness could explain his being put to sleep - a sudden blackout.] He come an' put his hand ovah mah forehead an' ever'thing's bright [the bright light again] an' I could look up an' talk to him till he say, "Well, I think ever'thing will be all right."

And he told me to go home an' put dat money dere. He ast me how far I lived from there [Dunn]. I told him where I lived. He says, "If you live less than a hunderd miles, I kin work for you aftah I send you home. He couldn't work over a hunderd mile wid jore cast - it had to come in the percentage of a hunderd-mile list before that he could reach you case. But - he didn't want to work on you in his house. And so I left him that night. He told me, he said, "Now, you go on home and in the mornin'," he said, "you won't have any more of these spells but," he said, "you'll be weak for ovah a week."

He fixed me a bottle before I left there. And so he told me about this bottle he fixed - the bottle of medicine. He told me, he says, "Now, I want you take this at nine o'clock in the morning [reverse magic - opposite to nine o'clock at night]. I wants you to take on Eastern Standard Time [just to be different or mystifying or to allow for extra hour "eight or nine"]. I said, "Well, listen, I don't know if my clock is Eastern Standard Time or not." He say, "Well, I want choo to take the medicine by one o'clock." He say, "You take it nine o'clock by your clock, take it one the next, and three the next [odd hours] and then you'll git all right."

And then he said, "I'll wan' choo to come back to see me aftah you put this money in the paper. So aftah I put the money in the paper like he tole me and commence takin' the medicine, I was goin' strong, feelin' good - I didn't have any more shaking spells. So I return back and I saw him and he told me, he say, "Lewis" - he called my name, I nevah told 'im mah name. He say, "Lewis," he say, "you're coming along all right now, aren't chah?" I told 'im, "Yes sir." Do you think you kin get your money?" I says, "Yes sir, I got it."

[Several preceding pieces of bad recording, very short ones, confuse the flow

of events here. I am copying the text from my original pencil transcription made soon after the cylinder was recorded; an original I will now attach to this final manuscript ready for publication. The money hidden in the newspaper was not the complete fee; it was two things - (1) more *atmosphere*, this for local advertising about a *doctor* who could pick up his fee at a distance, and (2) the *kickback* to Old Man Stuckey who picked it up. The real fee, no price set, to be paid later.]

He say, "Well now, you owe me fifteen dollars. You got it?" I told him, "Yes sir, I got it." I thought he was goin' to charge me about hunderd dollars. I'd been borrh'in' money from ever'body in de neighborhood - the man I was workin' fer I done borrh'ed fifty dollars from him, and the ole lady [mother] had to mortgage de place. [This borrowing is like the expression *I had ever' doctor in town*. So he said, "Well, all right, give me fifteen dollars." So I paid him.

I say, "Well, *Doc*," I say, "look here." I say, "That medicine done me so much good," I said, "what did you put in it?" He says, "Now, if you want me to learn you what to put in this medicine," he said, "I'll have to tell you but," he said, "it'll cost you five more dollars to learn about it." I says, "I'd rather pay you five dollars," says I, "cause I like to have some more of this medicine - you see, this bottle's gone."

He says, "Now, if you'll stay up here this afternoon" - he says, "I'm busy." He say, "I like the folks [patients] to be here this part of the day [all healing is done with the rising sun] but," says, "if you'll stay up here dis afternoon," he says, "I'll show you the ingredients that I put in the bottle." So I decided. I told 'im yes I'd stay.

And so that afternoon, after he got done with his business, him and I went on out in the woods. And so he got a *root* that's called *Eve and Adam*. He showed that 'erb which I knowed today - which I could go git a piece now in less than thirty minutes. He showed me the *groundhog*, the *sow* and the *boar*, that's a 'erb that grows - not de groundhog that we talk about, I mean dat fix up de weather - female and male. And de nex' 'erb he showed me was de *high John de Conker*; the nex', *low John de Conker*.

He told me to take those things an' boil 'em for four hours, add one gallon of water to it and boil it till it come down to one quart [magic of diminishing amount]. Take it jes' 'fore sunrise and go out to de east corner of de buildin', sit de bottle down jes' before sunrise, take nine steps backwards, go back an' pick de bottle up, an' ever'thing will be O.K. until the sundown. Jes' a few minutes before the sun leaves the edges of the trees, take it and carry it away - walk nine steps backwards [pick up the bottle], walk direct west nine steps, turn back and your medicine is finish.

(Did he say how this woman had *tricked* you?)

Yes, sir. He told me she *tricked* me in drinkin'.

(He didn't tell you what she had put in it?)

Yes, he did, but I've nevah been able to do nuthin to her. But I'll nevah forgit de name he called it. He told me this woman had [gone] down side de back and got a weed that was called *mint callow*[?]. That's what he told me. And he said she'd boiled the weed, that *mint callow*, into a quart of water down to a pint [magic of diminishing amount] and he said she poured it into one quart of wine. And he said ever'time that I'd go there she'd give me to drink out of dat, and de rest de fellahs out of what she was sellin'.

[I have a feeling that *Doctor* Frank was pleased to be rid of this patient. Once a woman on leaving me threw a fit out in the hall; again, two *doctors* outside got into a fight - *see* Introduction. You don't want too much of this sort of thing. The preceding medicine-show man - my failure to take down the account of his work was one of my great failures - *see* Introduction.] [Wilmington, N.

Car., (292), 209:6.]

859. [Some *doctors* live in delapidated houses. I have described my finding on a public dump the tin-can-covered hut of *Doctor Dog Face* - see Introduction. But *delapidated house, isolation, queer looks*, while occasionally true - these are part of the hoodoo mythology:]

Well, de story about de *black cat bone* - well, people say dat's de bone yo' nevah git. Yo' often hear folks say dey got a *black cat bone* [see pp.74-97 and Index]. Well, now, a ole lady - ah wus reared in her yard, DELAPIDATED HOUSE she lived nex' do' tuh me. If yo' had de time tuh go tuh see these things yo' could appreciate it mo'. Any time yo' kin find a person that kin work roots, dey say de root-workin'. Dey always lives in a ole delapidated house with beasts an' cats an' ev'rything imaginable but tuh modern civilization. An' de ole lady she re'lly would - ev'ry time Friday came on de 13th, she killed de cats. She killed three cats. She nevah killed a cat till Friday come on de 13th. An' she killed those cats, skin 'em an' dry 'em, an' she gi' me a bone an' tole me dat ah have luck off it, say, "Slong [so long] as yo' keep dis bone, yo'll have luck." An' says, "Yo' won't have luck when yo' lose [it] an' ah'll fall out wit chew."

An' she fell out wit me because ah sol' her some hay. Mah daddy runned de hay farm an' ah sol' her some hay one week an' she wus tuh pay me Satiday an' didn't pay me an' that Friday she wanted some mo' hay. She lived de third do' from me [the preceding *she lived nex' do' tuh me* is one of those elastic expressions like *I had every doctor in town*] an' tole me tuh throw off six bales, an' say's she'll pay me tuhmorro'. Ah said, "Yo' haven't paid fo' dis hay an' ah'm not goin' let chew have no mo'." An' ah put it on de wagon an' ah wouldn't let her have any mo'. An' she tole me from dat day to dis yo' goin' have bad luck.

Well, she give me a *black cat bone*. She give me de *black cat bone* an' she wrapped it up an' she say, "Any time a person goin' do somepin fo' yo' an' can't let yo' see whut dey do, dey ain't no good." She put salt, peppah an' vinegar on it an' wrapped it up, an' went in de corner an' spit in de corner three times an' took it an' put it in de bottom of her shoe, an' did her han' lak dat fo' or five times an' rubbed herself, an' took it back out of her shoe an' rubbed it an' give it to me.

[My question is lost by turning machine off accidentally or too quickly.]

No suh, rubbed her fingahs lak dat an' did lak that, an' lift up her arm [cf. No. 264, p.77] an' did lak dat, an' den give it back to me.

(Well, she got this bone right out of the cat? Some bone of the cat when she killed these cats?)

See, she had a lot of 'em [bones] an' see she dries 'em an' keep 'em up dere an' when people come she sells 'em. [Fayetteville, N. Car., (1427), 2574:5.]

860. We's have people that's gifted to these things.

(Now, give me - tell me about yourself. How did you learn these things?)

I'm gifted myself. I'm born the 7th day of May and you kin look in the birth book. I shall be a tree alone - that is, to mean by the tree - I'm by myself.

I'M BY MYSELF And I sees and reads - foreseen - foreseen for me that you must do things that what nobody never seen. You tell 'em something what happened maybe nine or ten years before.

(Did anyone ever initiate you into your work?)

To my work? Well, I didn't learn the work - I make my living on that.

(Well, did anyone ever initiate you - teach you how to do this?)

Teach me? No sir, don't teach me 'cause I'm gifted. And I'm gifted - that mean that the knowledge is already in you. All you got'a do is to act.

(I see. Now, in your place of business, do you use a altar in your work?)

No, I didn't. I never did have that. I don't need no altar because my altar which is myself is in my brain - you see, because I was gifted for that.

(Were you born in Louisiana, though?)

Born in Louisiana and I'm living over in McDonoghville, over the river. [New Orleans, La., (861), 1374:2.]

861. [The double team is somewhat usual: woman and *boy friend*, man and *girl friend*, husband and wife, father and daughter, and others. Frequently one member of the duo came to investigate me before the *doctor* part of the team appeared - in New Orleans, Peg-Leg's *doctor*-wife refusing to see me until my second visit two years later:]

I've been *vitchcraft*. An' it became a sore on mah leg - a pimple. So it get larger an' larger. An' I used a lotta medison an' none of it didn't do me no good. An' so I had mah fortune tole, an' dey lady tole me I was hurt, an' she tole me to get her father an' he would tell me whut it wus an' where to fin' it. An' so he tole me it wus at mah back windah an' down at de one of de side of mah baid. So I had him to come an' get it up. An' it wus nine needles, stickin' pins, in a bottle.

WE ARE TWO  
FATHER AND DAUGHTER TEAM

(What sort of sticking pins?)

Straight pins - an' matches an' some kin'a liquid medison.

(This bottle was buried at the back window.)

An' dey [at the baid] wus somepin in a little rag tied up jis' de way dey had my leg bandaged. An' he took them. So he burn 'em up. An' dey dis pop loud lak a pistol ball shoot. [While burning the *cunjure* article, it is fairly common to hear a *loud pop* or see a *bright light* or *different colors* - *trick* preparations.] So he tole me he wus gon'a fix me somepin to take an' he got some - he tole me to get some sulphur an' tole me to take nine doses, two doses a day. So I took de nine doses an' stop. Then he tole me he wus gon'a give me some liquid medison, an' to take two doses of dat a day till I take a quart. So I took the liquid medison. [This is the liquid and dry medicine cure.] It looked like some kin'a black draught, syrup. So I took that an' dey's somepin come out on my side jes' broke out, an' dey's a lotta puss come out. An' he tole me if it crost mah body, it would kill me.

[The *doctor* evidently diagnosed shingles or herpes. "When the two ends of a chain of shingles meet, the patient will die" - *FACI*, 2ed., p.240; 16 cures.]

So den I commence gettin' better. He fixed a plaster an' put on that sore, hit was all aroun' mah leg, an' it broke out up dere [she points].

(On the left side of your head.)

Yes sir. An' my han's swoll up an' dey broke out. My toes wus swollen an' dey broke out, too. So I couldn't do nuthin. An' he fixed [a second] plaster an' mah leg commence to gettin' better an' I commence comin' back to mah right min' den. An' he 'tended me right on. 'He come to see about it. He took that plaster off an' it was jest about healed up. It wus some kin'a brown salve.

(On this plaster?)

Yes sir. I don't know de liniment wus it. He put a muddish looking plaster on it - it looked like sut (soot) an' lard. So he tole me when I taked it off to carry it to sunrise an' bury it, the second [plaster].

(What did he do with the first plaster?)

Burnt it up early in the morning. He tole me to wait two day [magic delay] an' to take hit up an' then mah leg's well. An' hit wus done healed up an' well in nine days [magic time]. [Wilmington, N. Car., (222), 210:6; July 1936.]

862. [How does a *doctor* start into business? Find work? The answers are scattered throughout this book. Here, I am primarily concerned with intimidation

of prospective patient and created situation caused by fear of hoodoo:]

A *cunjure* come to my house in Fredericksburg and she told me she was a fortune teller. She said she came from Richmond to the fair, she thought she would do good business. We used to have it every year. So she came in, I asked her in, and she sat back for some little time. INTIMIDATION  
CREATED SITUATION Then she asked for a cup of coffee and I gave her a cup of coffee. And then she went away. She came back on the next day and she wanted to tell my fortune. I told her I didn't have much patience with fortune-tellers. So she went away again. And the next afternoon she came back again and my husband was there that time. And she asked me to gave her some money and I told her I didn't have any money. And she told me if I didn't gave her some money I wouldn't have good luck [this is a *bad mouth*]. I got mad. I run her out of my house and she went up the street. We didn't have a cement walk then, it was a dirt walk, and she took a stick and made a round ring [see margin-title *Marks*]. And after she made the round ring she stepped over towards it and started to drop something out of her fingers in this ring she had made. And I was so close behind her with a broomstick that she didn't get a chance to finish. She told me that she would get me [another *bad mouth*]. I didn't give her time to finish her little stuff. Then I went on in the house. And my husband said, "Don't bother with them kind of people. They might do something to you." I said I wasn't afraid of them. The last thing I saw of her was her coat tail going around the corner. I ain't seen that woman from that day to this. [Near Fredericksburg, Va., (72), by hand and light from kerosene lamp.]

863. Well, mah husband wants once tuh run a jewelry shop an' it was a woman loved him an' he wouldn't love her, so she got about twenty needles and twenty pins an' po' some kind of stuff on 'em an' put it in a red piece of flannel, an' that morning when he went to de jewelry shop it was tacked on de do' right under the knob. An' he started to touch it an' the man said, "Don't touch it."

So he said, "What ah'm goin' do - how'm ah goin' tuh git in?"

Said, "Wait a minute."

So he threw gasoline on it an' he threw a match on it. Mah husband didn't know whut it meant, so it worried him all day, so he got on de train an' he went to Tampa. So a lady [*cunjure*] tole him that a lady put it on dere.

So he said, "Well, whut does she mean tuh do?"

Say, "She meant fo' yo' tuh tear up yore business - that's whut chew gon'a do." She say, "In less time than two months if yo' don't pay twenty-five dollars [to the *cunjure* for protection], yo' goin' out business."

So pretty soon mah husband jest went to giving his stuff away an' selling it an' he jest said he wanted tuh git out - said his business was torn up wit those needles and pins an' red flannel dat was sticking on de do'. [St. Petersburg, Fla., (1006), 1624:6.]

864. A *fortune-teller woman* told me year before last that someone got a lock of my hair, that I combed out, and buried it with the dead to keep me down and out, ailing and always feeling bad. She told me if I was to give her a couple of frying chickens, she would stop it. [She also said], in washing my face in a few mornings I would find this hair in the water I washed in. I didn't do it because I didn't believe in it. And she told me, if you don't give it [them] to me that they will die. And sure enough, they were dead in three days. I'm sorry I didn't give them to her but I didn't want to get such *foggyism* in my head. She said the reason I would have bad luck was because her mother was sick and she was begging for her. [St. James, Negro community near Pocomoke City, Md., (104), by hand. Informant thought woman was a gypsy and that she later returned to poison the chickens.]



865. Once I was hurted in mah hand and [it] lasted above nine month, an' whilst I was like that - jes' before I got in that condition a fortune-teller came by home one time an' wanted to tell mah fortune, an' I wouldn't let 'im because I didn't have any money. An' he tole me some trouble was comin' fah me, you know, an' said if I would let 'im tell it, he may could avoid it. An' so after [that] he went off. In about two or more weeks after that, a one Satiday - you know, I had a husband, you see, that's runnin' about so bad. An' one Satiday he didn't come home until aroun' - he left home about five-thirty that mornin' to work. An' I looked for 'im about twelve o'clock an' he didn't come, an' five o'clock he didn't come. An' about seven o'clock I went by a lady house that he's always, you know - I used to go by an' he was there. So I went past an' she was settin' on the porch, an' I ast her if Bert wasn't there. An' so she got firin' mad with me, joo know, because I ast her. So about Monday night - she said, "No, he's not here! What the hell you ast me if he's here!" So I didn't pay any attention to her an' I went on back home.

An' so that night [the same Saturday night] she set on her porch until about twelve o'clock to show that he wasn't there that Satiday. An' so she waited till he came by [that Saturday night], you see, an' she stopped 'im an' wanted to know how come I could come there an' ast 'er fer 'im. An' so when he come home he ast me not to go by an' ast her again after this. An' so I tole 'im didn't he know the children were hungry an' I was hungry an' didn't have anything to cook or nuthin to get me some with, an' nuthin to pay rent with or nuthin.

An' this woman - that he passed on by when comin' home - she waited till that Monday night. About ten o'clock, after I had gone to bed, she come by my house an' ast me - she came to my house and knocked bringin' two more peoples, an' when they knocked I was gone to bed. An' so I didn't dress or nuthin. [She says], "I come up to see you." I says, "All right." I went to the door an' ast 'em in. An' they come in an' set down. An' she wants to know how come I'd come to her house an' ast for him. An' we commence talkin'. An' I tole 'er, I said, "If you had children and you husband was out an' you had no way to get yore livin' from 'im but to wait until he come, you'd go an' hunt him yoreself." An' so she said, "Oh, if that's case, well you kin come again."

That happened Monday night when she was in mah house an' that [the following] Satiday mornin' I got an' wash his silk shirts an' pressed them an', you see, did my other work. An' I didn't feel no hurtin' or nuthin like that. An' around two o'clock mah - two o'clock mah arm commence to hurtin', commence to hurtin' - it was a tired feelin'. It kept a hurtin' an' it jis' like the more I'd draw it up an' stretch it out, the worser it would hurt. An' when night come it commence to gittin' worser an' worser an' worser.

An' that Sunday it looked like it was gittin' worser an' worser. So I went down about 'leven blocks from the house to church an' I tote the baby, an' before I got back home I couldn't even tote that baby back home an' I stayed down there about two hours, an' before I got back home I couldn't tote the baby.

An' so then, that Monday over in the nex' week, then mah arm jis' commence to gittin' worser. An' mah han's was swoll up that Monday about dat high - jist as high. An' so then I didn't have any use of it - couldn't even lift it, couldn't move it no'ere [nowhere] unless dis han' under it. An' so I tried ever'thing. It looked like the doctor medicine, ever'thing I took would make me worser.

An' so then this fortune-teller fellah he come by. An' then he tole me - an' he tole me [before] that it was some trouble comin' for me. An' I wouldn't let 'im tell it [at their first meeting]. An' so he tole me that it sure was put in the wash for Bert for me, because they knowed that I had to wash with mah hands.

[The woman *dressed* Bert's soiled silk shirts. He took them home to be washed

by his wife.]

An' listen! That han' last me nine months before I was able to put all mah clothes on an' take them off of me. I didn't have no use of that han' or nuthin. I couldn't even steady it up for over a year, but after nine months I felt, you know, I could take care of mah arm - but, I couldn't open nor shut my hand.

An' so the remedy what mah mother used, why - she'd, while mah arm was like that - she jis' kept on bathin' an' rubbin' an' bathin' an' rubbin', but looked like none of that wouldn't do any good. An' somebody tole 'er to get a quarter, a silver quarter, an' trim de edge off of it an' put it with some rock sulphah an' beat it up an' let me lick it. An' after I use that, then I commence to feelin' mahself where I could, you see, get mah arm - the use of mah arms back. So they took the quarter [that was left after the milled edge had been scraped off] an' put it in two quarts of water an' boil it down to a pint [magic of diminishing amount] an' make me a tea with that water. An' that seems like it help me more than anything I took.

An' then she took a white [Irish] potato an' shave that white potato - jis' split it as little [thin] as you kin git it, an' put that on mah han'. An' after I use that - they put there that night, the nex' mornin' I was able to lift mah han' off the pillah, wherein I couldn't pick it up before. [Wilmington, N. Car., (293), 214:3; in 1926.]

866. I can tell you one thing they can do to *hurt* you. This is very true. I know a lady. She *ministrated*. A woman taken her clothes and carried it away and buried it in the cemetery. This woman began to get thin. She *ministrated*

DOCTOR  
CREATES BUSINESS every day for about five years. An old woman came by one day traveling and told this woman - the cemetery wasn't far from the house - she told her exactly where this thing was buried. She carried her out to this spot underneath a big oak tree.

It was buried in brown paper. It looked like brown salve. And it had needles and pins - these great long horsepins - and a piece of rusty wire, and it had about six or seven strands of grey hair. And this was put into a little tin box [symbolic coffin]. The box was covered with a piece of someone's shirt or dress. It was buried under this tree. This old *cunjure woman* taken it up, she burned something and held it over it. She taken this woman down to the branch. She repeated something for her about three times. She let her drop something out of this tin box, each time she repeated these words, into the stream. She taken one of the old rocks which was near and held it on top of the can and bore nine holes in it, and put the rock in the can and dropped it in the stream. The woman now is living. She is not *ministrating*. She is about fifty-eight years old.

[The *created situation* must have been frequent at one time, both in city and rural districts - see margin-title *Doctor Plays Both Sides*, p.257; especially story of *Old Woman and Razor*, No. 782, p.258.] [Fredericksburg, Va., (?), Ed.]

867. [A picture of a handbill will be found among the illustrations. In the Introduction I explain my experience with handbills in Baltimore. My *Mojo Expert* of Memphis in Interview section is puzzled because I did not advertise.]

Here on Madison Avenue in the same block and - so one morning I'd gone to the store and I'd taken a awful pain in my foot and I had to hop, and I hobbled back home and ah told my daughter, ah say, "You go and tell Mrs. Dawson, HANDBILLS I can't come up dere this morning," I say, "because somethin' happen to mah foot before I got up there." And you know before the day was gone my feet was this way [demonstrates].

(Swollen?)

Swole. Well, I couldn't wear a shoe, a bedroom slipper or nothin', and I hobbled round there for most of the week. But one day I was settin' on de porch

and see de wind blow somethin' - some advertisin' papers [handbill] up near de gate and I called my daughter to come and get dem so I could read dem and see what they was. [See illustrations of handbills given to me.] When she brought dem - went and got dem and I see where it was a man out to Merrimac Avenue and he was from New York, so de paper said, and he say he want ever'body that was sick to come and get well.

Well, I got her to get her boy friend to take me out dere and he'd taken me out dere. He called himself Professor Purvis. And we'd gone out there and he look at my feet and legs and he said, "Oh," he said, "you are in bad shape." He says, "Where did you get this from?" I said, "Well, what is it?" "You walked over something," he said, "a enemy put down fer yuh and you didn't have - you wasn't wise to the fact." He say, "It's a woman this man is dealing with and it seems like he likes you better," and he say, "that she is stopping you from going to the house - to the store." And he says, "You've taken [this] thing between your house and the store?" I said, "I sure did." He said, "Well, I tell you," he say, "that's purtty serious," he say, "but I will work on you," he say, "but ah works peculiar - ah don't give you anything, but ah give something to wear." And he gave me a little piece of something like silver and he say, "When I work on anyone and cure them, it always goes back where it come from."

Well, I'd gone on [home]. He say, "Now, in a few days you goin' be so dizzy you can't get up, but stay in bed." Well, sure 'nuff, I was. And so when I commence to getting dizzy, well [that meant] this swelling going out of my feet and veins, because I couldn't even walk - had to get my daughter pull me around in a chair.

And so after then, purtty soon I heard talk of a woman being very sick. Well, her friend asked me where did I go and I told her where to go, but they never could catch him at home. Well, they'd gone to North Carolina and got an old man and brought him up there and this old man told her - her friend told me because she lived upstairs over me - she might of known about her puttin' this out on me. But I didn't see this [what was] put out fer me because he said he was goin' to get that one night himself. He said it was in a bottle and it was put down fer me and I asked him what was it. He say, "It's your tracks with some pins in it." He say, "Dere's nine pins and your tracks is in there." and he say, "that's to give great effect," he say, "and then there's some graveyard dirt too," he say, "that took great effect on yuh," and says, "but I'll get that one night myself." I never did see it. He say he got it and I got well, but the other woman was taken sick. And this man from North Carolina came and her own friend told me, that when he come in and she was going on so, he said, "What's the matter?" He says, "Nothin' the matter with yuh but just reapin' what you sows." He says, "You sowed somethin' to somebody that hadn't did anything to you and they was just sharp enough to turn it back on you," and say, "I can't do you no good, when you beginnin' to reap I can't cure you." Say, "You just reapin'" and they say he took his bag and went on back to North Carolina. He didn't do anything for her and she died. And she was one of my lodge members, too.

(That's all you did - was to wear this silver?)

Wore that silver, all I did - little piece of silver that I wore a long time. It look white as my old hat here - just as white. But I'd gotten well - whatever he did, ah don't know. He didn't give me anything to take or nothin', jest told me to wear that. [Newport News, Va., (482), 504:1.]

868. [This margin-title, *Office Hours*, means whenever a *doctor* and I met or *doctor* and patient met; the former an interview, the latter a consultation:]

I say we won't have as good a business in de mawnin' heah on a day on a Monday as we will afternoon.

[My contact man Edward is talking.]

(Why?)

OFFICE Because de people dat we re'lly want won't come heah till afternoon.

HOURS (Why not?)

Well, it superstition. Dey jes' won't work in de mawnin' - see nobody in de mawnin'.

(On Monday morning they don't work?)

No - won't see nobody. Dey be all heah - be after dinnah [noon meal]. So whut chew have tuh git dis mawnin' is little stuff.

(I see.) [Brunswick Ga., (Edward), 1999:6.]

869. [How Hippocrates began a consultation I do not know, but his descendants in ancient Rome, the Greek-slave doctor, always started with, "Do you drink white wine or red wine?" Two thousand years later their modern descendants, Doctors of Medicine, still ask a similar question, "How many packs do you smoke a day?" Yet my *root doctors* and *witch doctors*, colored and white, have kept the longest healing tradition, one predating Hippocrates, "*Scare hell out of them!*" Without primitive mask and rattle

CONSULTATION TECHNIQUE

CHEW LIKE TUH WAITED TOO LATE

DEN YO' GIT SCARED AN' SAY

YO' RECKON AH WAITED TOO LATE

we will now learn how the scaring is done:]

Ah hear dey use de fish - dey take live fish aigs an' dey give 'em to whatevah individual dey kin put 'em on in watah, to drink it down, an' dat will cause live fish to come in 'em. An' dat fish goes to worryin' yo' - dey'll grow until somebody take dem outa yo'. Den dey use snakes - dey use snake's blood. Dey got'a kill de snake, 'cause he daid, his blood is good. Or jes' bruise him enough to git a grain or two of blood. An' dey stretch it out fo' de person whatevah dey goin' aftah. An' de snake will live right on an' long as he live dat blood will live in him. See, dat woman or whosomevah dey be, it will cause snakes to form in 'em.

(Is there any way that you can get these live things out of a person?)

Yessuh, dere a way we kin git 'em out. We goes then an' we find a ole sorcerer - whut we calls ole witchcraft. We tells her - she tells us tuh come in an' we don' have tuh tell her nuthin. She says, "Somepin wrong wit chew." Den she goes on down an' she carries us to de room an' she says, "Someone has did somepin to yo'."

Yo' tell her how yo' been actin' - say, "Yes, it feel lak dere somepin jes' movin' all about down in dere." Say, "Ah went to de doctors three or fo' times - six or seven time an' he don't seem to be doin' me any good."

She say, "No, de doctor can't reach yore case." Say, "Ah'll have to cure yo', but chew like tuh waited too late to give yo' time tuh git it up."

Well, den yo' git scared an' say, "Yo' reckon ah waited too late?"

She say, "No, prob'bly ah kin reach yore case."

Den she goes back an' she calls 'em.

(Calls whom?)

Calls dis heah plague dat chew have in yo' - she calls 'em by name, she have de name. De sorcerer have de name for it. Yo' kin find only 'bout a few of 'em. Dere's very few now. She calls 'em an' she takes her han's an' she carries it an' she holds one on de top yore haid an' one right chere - de back of yore neck right chere. An' she calls 'em an' she gives yo' some watah an' tell yo' drink three swallows an' hold yore mouth ovah a pot, an' he comes out. Den she gives yo' somepin tuh take.

(What comes out?)

Dis heah plague whatsomevah it may be - it comes walkin' right out - dis live

thing comes out. She shets him up an' shows 'em to yo' an' she axe yo' - she axe yo', "Whut yo' want done about it?" Say, "Do yo' want me tuh put it back on de party whut put it on yo'?" She calls de party name whosomevah may be did it - she say, [whoever] did it, say, "Ah kin have them fixed that way by night, if yo' wanta."

Well, yo' might feel at first, "Yes, let 'em have it." Well, yo' go den an' yo' leave dat house an' yo' go dere an' find dat person in de same shape. Dat's whut dey do. But lotsa times, yo' see, it kinda raw yo' know tuh turn de trick back on de person dat pulled it ovah on yo'. But first dey got 'a git somethin' in yo' to do it completely. Dey do it through anything dat chew love - sometime dey do it through a friend.

(You say the fortune-teller and the sorcerer are different?) [Sorcerer = a *witchcraft* said informant.]

Dey entirely different - dey both obtain de same thing, but de sorcerer, he have de power to take things from 'em. Lotsa fortune-tellers doesn't have dat. De fortune-teller an' de sorcerer, dey have de power of tellin' yore fortune. He kin tell yo' whut happen to you an' tell yo' who done it, de way dey did it an' whut chew wus doin' when yo' wus did. An' de fortune-teller he kin tell yore fortune - tell whut yo' lost an' where yo' stole dem goods at, tell yo' whatsomevah yo' lost an' whatsomevah yo' ain't, love cases. Dat's de fortune-teller - he reads yore fortune. [Fayetteville, N. Car., (1395), 2509:2-4; a professional worker.]

870. They said what they give him in the whiskey - it was a bird was in it, a bird grown in him and it laid and it done hatch. And after the bird hatch up, then the boy died. The *root man* told him that if he'd got him a little earlier he could of saved the boy 'fore the bird hatched in him. [This is one of many excuses either to explain failure to cure or refusal to accept the case.] [Wilmington, N. Car., (245), 242:4; near Pinewood, S. Car., 1934.]

871. I was *hurt* myself - I was *hurt* in whiskey and I started with a little pain back of my head. And it keep hurtin' and hurtin' and I thought it was from a - I caught cold. And so I went to the doctor and I got some medicine but that made me still worse and so I got down in the bed. And so they keep gavin' me medicine and that wouldn't do no good, and so my aunt went and seen a *root doctor*. I was so sick I couldn't go myself. Well, she got him and bring him up to the house and he look after me. And he went and got some mustard and got some salt from the drug store, and some black pepper, and take a little bit of dat salt and black pepper and put it in the mole [mold] of my head, and when he put it in there he said, "In the Father and in the Son and Three in One." And when he did that he took that mustard and some black pepper and salt and a little flour and mixed it together, and he take it and made a plaster and he put it under the bottom of my feet. And I was so I couldn't sleep that night. And after he did that and I got relief in less than thirty minutes. If he hadn't of done somepin to me under twenty-four hours, you see, I would of been dead [this is what the *doctor* told her]. He said I get it in this whiskey give me by my friend. [Wilmington, N. Car., (255), 251:2.]

872. Dat happened heah once. Dey said *he was buried*. Two preachers had a diff'rence ovah a church. An' one succeeded de other. Dis fellah dat lost had taken a pin - a wooden peg an' shahpene[n]d [sharpened] it, an' whut TOO LATE NOW he did to it aside from dat I don't know; but he took an' he drove it three *licks* right under dis fellah's doorstep. An' de fellah had taken sick an' grad'lly pined away - kept pining, kept pining.

(All you remember is that he just put this peg in the door. And then you say he went to some *doctor*?)

Dis fellah went to a *hoodoo doctor* and explained it to him.

(What did this *hoodoo doctor* say to him?)

Tole him, "Yo' go home an' look under de left-hand corner of yore doorstep, yo'll find a peg driven undah yore step." He say, "Yo's *pinned down*," say, "but it's too late now - yo' won't git ovah it, but," he say, "yo' take it up." He say, "De first man that comes to see you, after you're home, will be de fellah dat put it dere." Dat's whut chew call *pinnin' down* or *bearin'* [burying] - jist de same. [St. Petersburg, Fla., (989), 1596:1.]

873. Ah kin [tell] yo' whut dey say about dat 'cause mah husband - he was then with a woman. Ah kin tell you whole lot 'bout dat, because he tole me this on his deathbed over there in de hospital - me an' him had been separated fo' about ten years, an' so -

IF YOU HAD COME (Tell me the whole story - how that began.)

JES' A WEEK BEFO' Befo' he began to git down lak he was, he came to me to mah home. He said - asked me for some alcohol. Ah say, "Well, ah haven't got de alcohol, but ah have a dime - go out chere to doc an' ask him to credit me for a nickel an' ah'll give you a bottle of alcohol."

So ah went out there and got de alcohol and brought it back in to him and give tuh him an' ah said, "Now when yo' go home" - he was tellin' me whut part of him was daid. He says, "Mah toe is daid right up to where it joins tuh mah foot."

Ah said, "Well, what caused it to be?"

He said, "Ah have high blood pressure."

Ah said, "No, ah have high blood pressure fo' de last ten years - yo' know that."

He said, "Well, hit's a stroke."

Ah said, "A stroke don't come like that, it comes right now - it don't come by degree an' by degrees."

So he'd taken dat alcohol and he went home and he rubbed hissself with it once or twice - begin to do good. So fin'lly he rubbed again and it begin to git worse. When he came back tuh me agin he said, "Mah laig is daid down tuh mah knee."

Ah said, "Deah me, whut on earth is de matter?" Ah say, "Why don't chew go to someone know mo' than yo' do and mo' than ah do?"

He says, "Ah don't know where tuh go."

Ah says, "Go 'cross de creek down heah tuh Madam Kay," like dat.

He says, "Well, ah don't know." He says, "Ah can't git mah mind to do that."

Ah said, "Well, all right, yo' jes' keep on an' fin'lly yo' may be dead - you can't trust such things." People have sense - people have sense like that.

So, when he came back again - he was goin' down to de shipyard tuh work and he come on back agin, he had fell down dere. His cousin said fo' me tuh come there, that he had fell. Ah went on ovah there.

Ah says, "What's de matter now?"

He says, "Ah'm jes' done got to de place where mah limbs is no good tuh me - ah can't use 'em. Ah said, "Well, ah can't see what on earth is de matter wit chew."

He say, "Ah don't either - ah don't know whut's de matter with me."

Ah said, "Do you think somebody's got anything dat belong tuh yo'?"

He said, "No - haven't anybody got anything belong tuh me." He said, "Why don't chew bring a doctor fo' me?"

Ah called Dr. Edmund. Dr. Edmund come an' he examine everywhere - all - down there and everywhere. He said tuh me, "Ah can't see what's de matter with him -

without his blood's wrong."

Ah said, "Well, Doctor, yo' say his heart's good, his kidney and everything - mah mind tell me if his heart is good and his kidney's, his blood cannot be wrong." Then ah said, "Cause de blood that penetrates through de heart - look like it ought to 'fect the heart, don't it tuh yo'?"

He said, "That is the truth."

Well, de week befo' he died - on a Sunday - he sent fo' me to come out there. Ah went on out there, he said tuh me, he say, "Yo' was a good wife to me but ah didn't have sense enough to know it - ah couldn't help mahself."

He said, "Ah found those bottles in mah bed tick, ah found that piece that ah was laying on," he say, "an' Willie" - de woman was named Willie - "she had some-thing around her waist. She tole me it was to keep yo' from hurtin' her."

Ah said, "Well, dat's somethin' ah don't believe in. He said, "An' that have killed me."

He says, "Dey have got tuh de place now," he says, "ah'm no mo' good." He'd lost his use - he couldn't move his hands and he couldn't move his feet, he couldn't do nothin' but jest do that [demonstrates a slight movement].

When he told me that, ah went to a man, a spiritual man - called to be a *spiritually man*. An' ah didn't have any money an' ah sit there and ah begin tuh cry. He looked at me and he said, "Yo' is in trouble?"

Ah didn't say anything because ah was scared to.

He says, "Yore husband's funeral was arranged at de start."

I said, "Mah husband."

He says, "Yes, but yore not with him."

Ah said, "Whut's de matter with him?"

He says, "A wuman - two of 'em - a dark-brown-skinned 'un and a light-brown-skin man have got de toe of his sock - his left-foot sock and de seat of his drawers." He said, "Now it's too late."

Ah said, "Can yo' do anything?"

He said, "Can't do nuthin - if you had come jes' a week befo' yo' put him in de hospital."

Ah said, "I didn't put him there."

He said, "His cousin did," he say, "ah could have cured him."

Ah say, "Well, if I go there and ask the Sisters can yo' come in an' rub him, would yo' go?"

He say, "Can't do any good."

Ah said, "Well, whut did they take."

He says, "Nuthin but de seat of his drawers and de left toe of his sock," he says, "though they got somepin on de inside with whiskey."

(Well, what did they do with that piece of sock? What did they do with it - did he tell you what they did with that?)

No sir, he didn't never tell me what did he do with it. Yes, yes he did - one that ah went to, tole me to go inside de graveyard gate jes' about fo' steps.

(Who told you that?)

It's another [man] called to be a *hoodoo man*.

(Did you go to another man, then?)

Yes sir. So ah left that man and went to dis one. And both told me de same thing, but dis man tole me where to go find it. He said go right inside de Magnolia Cemetery into the white side and jes' as yo' go in de gate, he say on the left-hand side.

(You said something about taking four steps, didn't you?)

"Jes' 'bout fo' steps inside de gate," he said, "an' yo' dig down there and you'll git a cloth wrapped tight with needles and pins," he said, "but if you

git it up thare he will die right now."

Ah said, "Well, if ah git it up but [or] don' git it up, he's goin' die."

He says, "Yes, nuthin can be done, now."

Ah says, "Well, ah jes' as well leave it there," ah said, "because ah don't want him to die if he will stay here a while longer."

An' ah went on ovah to de hospital an' like tomorow was Saturday, he died the next day.

(Did anything ever happen to these people that put that spell on him?)

Not yet, there hasn't. [Mobile, Ala., (697), 945:13.]

874. (I see. Can you tell me what happened - just how it was done or how they were cured? What happened?)

Was no cure to dis.

(Oh, I see. You know how it was done, though?)

TWELVE MONTHS LATE

Yes.

CASE REFUSED

(All right - suppose you tell me that?)

Hit was -

(Go ahead - go ahead.)

It was a girl friend of mine. She was *hurt*. Well, she went to a doctor and the doctor say she have to be operated on. Well, she went through the operation and come back home and about a year - she lingered and lingered about a year after the operation. Well, her father say, "Well, I'm going to take you to a lady that I know could tell me something concerning your trouble." So he carried her.

(Where did this happen - here in Vicksburg?)

No, sir.

(Where did this happen?)

In Louisiana - way over in Louisiana. And he said, "I'm goin' carry you to a lady that kin tell me more about your trouble. And he carried her to the lady and she told him, say, "Look, you twelve months late with this girl," say, "her insides is eat up - her insides is fulla holes just like a sifter, and it's done into her by brass pins." She'd taken them there rags, you know.

(A woman's rags?)

Yes, sir.

(Monthly rags?)

Yes, sir.

She took them pins and that brass pin in there and buried it and eight-penny nails - about twelve eight-penny nails. That's what she told him.

(How many brass pins did he put in?)

Twelve and twelve nails.

(Well, what did he do with that rag then, after he put those nails in it?)

Buried it.

(Where did this happen in Louisiana?)

Near Leesville, Louisiana.

(Near Leesville, Louisiana. How many years ago would that be?)

That was in '29 [1929]. [Vicksburg, Miss., (717), 987:8.]

875. I kin explain something that happened to me once in life, see. Well, see, I married, and I married - the husband I married, he was much older than I was. I was only fourteen years of age and he was living

I WOULD OF DIED

IF I HADN'T OF COME

TO HIM NO QUICKER

with a lady at the time. Well, he left her to marry me.

Well, in the meantime, she didn't care for me to marry him.

Well, I married him anyway and course - we lived together, twas about seven months. And afterwards we commence to

having disputes and I didn't know what it was all about.

So one day as I was hanging up de clothes, I found in his pocket a little bag.



It was sewed in the bottom of one of his coat pockets. So I'd taken the bag out and opened it and it was lotta dust or something like that - pepper and salt mixed up and different stuff. Well, I didn't re'lly know what it was. Well, I opened this bag and I smelled it and I took on a fainting headache. Well, after that I was taken sick and with the headache. I never could get rid of it. I went to several medical doctors and I never could get rid of it. Well, I went to this *doctor* down here on Washington Street, named *Doctor* Spencer - he supposed to be a *root doctor*.

Well, after I went to him, he put me up on the table and he examined me and he told me that I was sick. Well, ah wanted to know then what it was, and he told me, say, "Well, now, I'll be out to see you tomorrow."

I was living on Adams Street. Well, when I'd gotten back home - well, my husband, he had left, but I didn't know what was de trouble. And so, then I went on to the place where he was stopping at and they told me that he had moved his clothes and everything; but he was not there, but he and the woman was together at another place.

Well, then Doctor Spencer came out to me the next day, and he told me that he wanted to investigate round my house but he didn't wanta do it until night and he would show me something. That night he came back and he found a little bottle. [We] had a walk - we walked from the street to my house. Well, it was a bottle sitting up with a stopper in it. Some stuff was in it - the small bottle was sticking out and the big bottle was sticking in. And he said, "This stopper - as long as this big bottle is sticking in, you see, you would [will] never get rid of your headache." Hit was something in the bottle - kind of yellowish looking and he poured it out. It just, you know, just circle like. It didn't never look like water or anything - seemed more like it was oil than anything else. Well, he told me that that was causing my headache and when that stopper would have blew out, he said I would of died, if I hadn't of come to him no quicker. Well, he tole me that he would charge \$25 for that and I would pay him.

The next day I had a notice in my door for to meet court. My husband was putting in for divorce. I had a notice in to meet court.

I went on to the [something] clerk and he told me if I wanted to file a suit against him, to sue him for alimony, that I could do it.

Well, I didn't know how to go up against him - being young. Well, I went on out dere - it was a lady, they told me that could read cards and tell me things. And she charged me a dollar to do that. She told me that if I would enter a suit against him I could beat him in court, providin' if she would help me. Well, I asked how much would it cost to do that and she told me and she sent me to her lawyer - Lawyer Smith.

(What did she charge you?)

This woman, she didn't charge me but a dollar. But the lawyer he charged \$50 but he got it from him [the husband]. It was during the time before the bonus was paid in 1931. Well, after de bonus was paid, then - before de bonus was paid we had our lawsuit at the courthouse. Well, this lady she was there, the lawyer, and he [the husband] was there. Well, ah beat him in de case. Well, after I beat him in de case - it was three or four days afterwards, this money came from de government. Well, she told me to go ahead on and take \$50 - that was de best I could do out of it, and he paid my lawyer and his lawyer \$50 which is \$100.

Well, then we stayed on separated and later he was shed of de woman that he was living with at the time. She came to my house one day and she brought a little cake for my baby - know, we had a child. And so I just broke [a piece] off de cake to taste it. I didn't think she was trying to do anything to me 'cause it was nothing I had did to her; but I just taste the cake for it was

intended for my baby. And after tasting the cake I wasn't nearly anything else but under a letagy[? lethargy?]. Then they called de doctor again. Well, then he come and he bathed me off, and it was somethin' runnin' through my body, just like it was crickets or somethin' - you know, it was just like somethin' was crawlin' in me but you never could tell what it was.

(How did he bathe you - any special way?) [I wanted to know whether it was the magic rite of downwards.]

No sir, he just took me and put some water in a basin and just stripped me off and just took that wet towel and just, you know, wrung it kinda dry and wiped me down. Well, I could feel - I could see - he told me. [*He told me* shows the crickets were not crawling about in her until after his suggestion.]

(He wiped you down - he didn't wipe you up?) [Again, I sought the magic rite of downwards.]

No, sir, he just wiped it down - he say, so hit - so it would cover my body - says it was coming up, and it was also dangerous.

(Was this *Doctor* Spencer that did this?)

This same *Doctor* Spencer. He supposed to be a *root doctor*. And so, after then, I commenced to feeling pretty good, but hit would sorta run up this laig and would go down.

(Go down the same leg?)

Come up one and go down the other one - it crossed the body like that. Well, he *doctored* on me that way for about six or seven months. I was - I had passed walking at one time - I had lost my nerve - had run down so I just couldn't - and from worrying over my condition I just couldn't do anything.

Well, that happened after the lawsuit was, and I beat him in the case and got this money out of him. Well, I had to pay the biggest of that out to the *doctor*. Well, I'd gotten better, then I went on to work again down to the cafe. I went to work at the cafe then and I heard about a lady in the same fix I was in, and I sent her to Doctor Spencer. She was telling me about that she had frogs - the shape of frogs would pop up in her skin. And so she said that he cured her. And so I sent several people to him since then. But that my own - I've been in that shape myself. And then I knows lots of others that re'lly have been *tricked* like that - in *hoodooism* like that.

(You finally got well, didn't you?)

Yes, I got well. Ah fin'lly got well and me and my husband stayed separated then nine years and seven months and then we went back together, and we living - fin'lly I got well and I don't have any trouble whatever now.

(Are you still living together?)

Still living with my same husband.

(Well, what did you do - have to get married again?)

No, sir. Ah divorced him to a clean sweep - see, they put the divorce in, but after we couldn't get the divorce through - he was suing me all the same to try to take the child from me - and so they didn't let the divorce go all the way through. Then, we never did get it through, so we just went back together.

(I see.) [Vicksburg, Miss., (716), 984:3.]

876. The story's if you git a spider in whiskey. And she *poisoned* this girl and this girl said - told her before she found this lady. The lady *doctor* says, "You've waited a little too long for her." She say, "I kin take this spiders from you and scorpions but I can't cure you." She says, "Three scorpions will come out your legs: one will come in the back of your leg, and one on the side; and one comin' out cher right leg, two comin' out your left one - [if] them two would of been in your right leg, I could of cured, but it was

TOO LATE FOR CURE  
BUT DOCTOR  
REMOVES LIVE THINGS

in the left one." So, "The first one start out," she says, "he'll go into the fireplace; next one start out, he's goin' back under the bed; and the last one starts out, he goin' start for the door about three times." She says, "You goin' live three days." And the three days were out, she died. This happen up here at Pender County [North Carolina] at a place called Rook Station about fifteen years ago [1922]. [Cf. these 3 scorpions with 3 ground puppies, No. 578, p.189.] [Wilmington, N. Car., (241), 239:2.]

877. Well, ah know of a man once he wus *poisoned*. He got poisoned by his wife. His wife given dis poison to her two oldest daughters to give him. Well, dis man's life lingered a good length of time befo' he died. A week befo' he died dey went to git somebody tuh see if dey could do him any good. Well, after gittin' dis man, dey were too late - dis sick man he wus too fur gone, but this man tells this man's brother that wus sick, he said that his brother wus too fer gone, dat he couldn't do him any good now, but he could git dese two persons that give this man this trick, an' two yeahs aftah dis man was buried, dey would be buried.

Well, de first yeah aftah buryin' dis man - nine months aftah dis man wus buried, dis man's oldest daughter wus buried, an' in de next nine months de nex' oldest daughter wus buried.

(Well, what about that casket - is that in this story?)

Yessuh, dat's in dis story.

De casket, aftah dis man died, dis man dat come dere to see could he do him some good, took him a spool of thread an' put the spool of thread in de casket with the man an' tied de loose end to the porch, an' as the ambulance went away wit de casket, dat unwind de spool of thread till it wound it all out. An' then he wus buried an' them two parties that give this man this *trick*, in two yeah's time dey will be buried. So dat's about de casket.

(That is all he did to make these other people die?)

Dat's all he did. [Wilson, N. Car., (1497), 2665:13.]

878. [As the preceding examples indicate, the first part of a hoodoo consultation concerns time: either *You came to me just in time* or *You came too late* - depending upon whether the *doctor* thought his cure would succeed or fail. We now come to the second part of the consultation, which is always something like: *You're on your way to the graveyard!*]

He lived over on the same farm that I was raised on - I left there when I was four years old - and he claimed that he was one of these *high fellahs* [usually *high man* = *root doctor* or *cunjureman* on the Eastern Shore]. So he got his name out here as being one of those *high fellahs*. So he *fixed* the path between his house and our path, our house rather, and fixed this path up like he wanted it. In fact, he got himself a spool and he made some holes in this spool just about the size of a needle point. He takes these needles and he puts 'em down in here. And he goes and gits himself some muratic [muriatic] acid [commerical name for hydrochloric acid]. He bores [small holes] in the bottom of this bottle and lets the points of these needles go through this spool just where they could touch this acid. Well, the needle would stick up just above de earth where these barefooted folks walked.

["The heads of the needles touched the acid and the points stuck up above the ground" - my note made at the time of my transcription, a few days after story collected.]

And then, naturally, when a man come along and stepped on one of these spools with his bare foot, you know what took place, with that *muratic* acid through that

needle in his flesh.

["The acid is supposed to go through the length of the solid needle" - my note at time of my transcription.]

And in two or three days time this man would be all swelled up and dey didn't know what was the trouble. Now, they had to send for him.

[No *high man*, even a stupid one, would have used such a crude *trick* as exposed needles in a path. This piece of gossip is merely one of many versions of the buried-needle theme - a pain or swelling in foot or leg comes from walking over a buried needle. However, a person does not step on an exposed needle point; contact between needle and flesh is magical. Originally the buried needle was a buried *root* (see No. 718, p.239). The author or editor of our story has heard of hypodermic needle but he does not know that it is hollow. How he thought acid could flow through a solid needle I am unable to say.]

He'd come around and tell 'em, "There's first, one thing buried here around this post." Said, "I don't wonder tha' chew being swelled up - no, I don't." He says, "Man, you got somepin awful around your house here. I kin move it. I know right where it is and I kin take it away from here."

Well, naturally, you want that thing taken away. You all swelled up there and didn't know what de trouble was.

He'd go to work and he'd come there, and he'd git a bottle of hair, needles and pins, first one thing and then another, and bring it in the house, open this bottle, and there you'd find all this stuff. He said, "Man, you're ruined, you ruined for life. You've got to be worked on and worked on quick." And he just gone there and took those few needles up in the earth there, see [those he was supposed to have buried], and he'd know just what to do, you know, to cut that acid from hurtin' yeh or burnin' yeh to death. And you'd pay him your money.

And the first thing, you know, he'd go in the pound [cattle enclosure] and git a ole dumplin' of cow dung, you know, and fix it up. And go out and git hisself a few leaves of ole field mullein and elder roots, and boil all of that stuff up together. Then he'd put that on a fire and boil it up, and put some rock salt in there and a little table salt, fix it up, in a few minutes have your feet in there up to your knees. And you sit there now until he tell yeh to get up in a certain length of time. [Princess Anne, Md., (?), 38:2.]

879. I went to a lady and I was *crossed*. I used to be very lucky and I got *crossed*. So when I went in there she told me, she says, "Girl, you is *crossed*."

YOU IS CROSSED So I didn't know what she meant. So she told me, she say, "You is *crossed* in money." She say, "You give a lady fifty cents."

And I had give a lady fifty cents 'cause the lady didn't have nothing. I say, "Yessum." She say, "Well, when you give her the fifty cents," she say, "she took your money. You give it to her out of your hand, a piece of silver money, and she took your money and she got it buried up under the steps with a weight on it." And she said, "That's to keep you down. You'll never be lucky no more unless you get it up."

Well, I didn't know how to get it up myself. So I went to another lady [man] and he told me the same thing. He told me that I was *crossed* and I start crying and he told me, "You going to be in bad luck all the time." Ah say, "Well, could you tell me what could I do to help myself."

(Did he tell you how you were *crossed*?)

Yes sir. He tole me I was *crossed* in money. He tole me a lady what I had a lot of confidence in, I gived her my money. Well, I used to give her money. He say, "She *crossed* you in the money." Ah say, "Well, could you tell me how I can do to help myself." He say, "You get you some saltpeter and some ammonia and," he say, "you take a bath in it for nine mornings." And he say, "After taking a

bath in it, you throw your water to the sunrise." And he say, "You meet me in prayer [at] nine, twelve and three," he say, "and you ought to get that condition off you." So I did that. That been two years ago. So I did that and I got all right. [New Orleans, La., (783), 1088:10.]

880. I heard of a woman oncest - a ole man that loved her - she was a young girl. An' so he told her one day that she was goin' git *hurt*, an' told her that if she would trim her toenails an' her fingernails purtty close an' give 'em to him, that he could fix it, you know, where nobody could *hurt* her. But he wanted to *hurt* her hissself so she would love 'im.

THIS WUS BAD FIX So he took her fingernails an' her toenails an' put 'em in - he was a married man an' he loved this girl but still he had a wife. An' so he took her fingernails an' her toenails - an' she cut 'em off, she had 'em ready, when he come back, an' give 'em to him. An' he took 'em an' put 'em [in] some kin'a little tube concern. She said a little somepin about that long - a little tube, it was leather. She said he put those fingernails [and toenails] in that tube an' he carried 'em home an' put 'em in his trunk.

An' she say she look like she jis' los' her min' - it look like she didn't know what she wanted to do. An' she fin'ly said she [was] there stayin' with 'im an' his wife. An' she said she wus worried an' look like ev'ry night she could dream of her dead brother tellin' 'er to go back home becus you knowed it wasn't right.

An' she said one day she wus lookin' aroun' in de house. She said he was gone off. She say he even had his wife crazy, too. She loved this girl, too. An' she was lookin' aroun' one day an' she looked in de trunk an' foun' this tube. An' say she took this tube an' she carried [was going to carry] it to her mother, an' said that she was goin' to get on the train an' said his wife ask her where wus she goin'. An' she said she told her she was goin' home. An' his wife told her, she say, "You reckon" - I didn't know what de man name - "you reckon Mr. So-an'-So will like it about choo goin' home?" She tell her she didn't care if he didn't like that she was goin' home.

So she took this tube an' carried it on home to her mother. An' it was a ole man that liveded aroun' there an' he could, you know, look after root an' thing like that. So he took this tube an' he looked at it an' he shuck his head. He told her this wus bad fix. He told her that he could 'cuse [excuse = release] her of this thing an' make her stay away from this man house, but it was goin' make her sick an' then it was goin' make this man go crazy. An' so he took this stuff an' he burnt it up with sulphur an' stuff. An' this man he went crazy by doin' this girl like that. An' she come all right. [Wilmington, N. Car., (299b), 223:5; "3 years ago [[1934]] Silverton or Summerton, S. C., couldn't get [[understand]] name" - Note on my original pencil transcription.]

881. [The first two parts of a hoodoo consultation have been given: *You came to me just in time* or *You came too late*, and *You're on your way to the graveyard*. The third and final part concludes the omniscience of the Doctor: *Don't tell me a thing, not a word; I knew all about your trouble even before you came - what caused it, who did it, and where to find it:*]

Somebody buried something in my yard. I went out to the line to hang up some clothes and I got a pain in my foot. I thought I sprained it at first. I sent YOU DON'T HAVE TO TELL ME for the doctor and he gave me some medicine. After awhile it come to hurt again. And my daughter she realized more than I did about such things, sitting around and reading, and she went to somebody and when she came back she say, "Mama, you're hurt." So she bought a bottle of medicine. I had to take it and rub with it. She got it from a root doctor. Then I went to his house. And he say, "I know just where

they're at. They seem to be up your leg. You don't have to tell me. They're in the bend of your leg going down to your heel." He gave me two kinds of medicine. One was white to rub my head in and the other was green to rub my body in. So then I got better. So he told me to take some salt and sprinkle in the back yard to the front yard and round to the back [make a circle of salt around the house]. I was to take this salt right from the store - you don't use that yourself, new salt - and he say, "Nobody will be able never to hurt you. You put it down there and when they come to throw anything else in your yard, they'll pick it up themselves and it will turn right back on them." [Hampton, Va., (31), Ed.; there in 1920.]

882. (Yes, go ahead.)

In the little town where I was born, you know there was a lotta people there that believed in hoodooism.

(I see - and will you talk slow, please.)

THE DOCTOR  
KNEW WHAT SHE CAME FOR

There were a lotta people and they believe in *hoodooism*.

There was a man, he was - before he married - he was courtin' another lady, and after he married why he still *sweethearted* with her. And he moved next door to her when he married. And he took care of his wife and bought her everything that she needed as far as he was able, and his sweetheart envied her, envied his wife because he neglected her mostly altogether. And she tried a certain some way of getting rid of his wife, and she - she sought around, she found out that it was a man in another county that she could go to him and have this lady fixed to get rid of her. And she went - she caught the train one evening and went to this man. It was a man. She went to the man and when the man saw her coming, he told her to come in - he knew what her business was there.

(Where did this man live that she went to see? What town did he live in, or near what town?)

He lived in New Orleans.

(And where was this town that you were born in?)

Taylor.

(Where?)

Taylor.

(Where is that?)

It's in Mississippi.

(Taylor - how do you spell it?)

Cary.

(All right - go ahead.)

And after she went there, he told her what she - he knew what she came for. And so she explained everything to him. So he gave her a little bottle about fo' inches tall with some kind of a liquid in it - it was a little green bottle with some kind of liquid in it. And he told her, like if - when she come back to bury it under her [wife's] steps. And she came back with it one dark night and took and buried it under the steps.

And the next day the lady came out, you see, to go to the store to [buy] something for breakfast. And when she came out, she came down the steps, and as she came down the steps, why something caught her - a pain caught her in the leg and drew her legs up and she couldn't walk. A man came along and he called another lady and he helped put her in the bed. And she was getting worse and worse, look like it would kill her and so her husband thought he would get, you know, consult diff'rent physicians and he couldn't never get any cure for her.

So one day, he was long and sad, looking for someone and he met a man, and the man told him that he knew his troubles, and then asked him how long his wife had

been sick. And he said about two months. And so he said he could cure his wife. So the man went on back to his house and told him - when he got to the steps he told him to bring him a spade. He brought him a spade and he dug up that little green bottle. The man what he met was a hoodoo himself, and he dug up the bottle and carried it to some running water and threw the - opened the bottle and threw the liquid into the stream, and threw the bottle into the stream, too, both of them, and didn't even look back and went on back to the house and he asked the lady how did she feel, and she said she was feeling better all at once. And so he made up some kind of a mixture of herbs and rubbed her up with it - rubbed her with it, and fixed some stuff in a bottle and told her to put it under the pillow and let it stay under there for about three days. And then after he'd taken it from under her pillow, well, he'd taken and diggin' in the front yard, you know, puts it and buries it in the front yard in front of the gate - opposite the gate, and buried it deep enough so that no one could dig it up or nothing could dig it up. And after he done that, why - after the three days he did as the man told him, and then the lady was getting along fine.

And after she was getting along fine, the lady what tried to kill her came - you know, began to visit her. And she seen that she was getting better and when she'd get there; she came in one evening to see her. The lady was getting along, around the house doing her work, and she was sitting up in the bed. That lady brought some fish, and she ate that fish and why hit kilt her.

(It killed her? They killed the wife, you mean?)

Yes, sir.

(That killed the wife?)

Yes, sir.

(What do you mean about the three days - I didn't understand - you said something about three days?)

Yeah, he told her for to let that - he fixed some - a little old bottle of medicine - I don't know exactly what all the ingredients was, but he told her to put it under her pillow - under the lady's pillow and let it stay under three day and then take it out and dig a deep hole in the ground and bury it deep enough so that nothing could dig it up.

(He left it under the pillow for three days?)

Yes, sir. [Vicksburg, Miss., (715), 984:1.]

883. [Two classes of persons were not included in the preceding margin-titles regarding consultation: the first being those who use religious shrines; the second those who approach the *doctor* by letter. Religious shrines I must present under separate subsection *Saints-Candles-Altars*. Material about *doctors* working by correspondence or at a distance is scattered (*see* No. 858, p.296, and No. 886 p.319, and *Distance* or Absent Treatment in Index) but here is an example:]

Well, they say a man was livin' in Kingstree, South Carolina, could do that. You jis' had to write him - an' jis' write him an' tell him that your [his] wife had left him, you know, an' he wanted her back. So this man wrote back to him an' told him to give him seven dollah an' send to him. Sure enough, he sold chickens an' things like that an' hogs until he got seven dollah, an' he mailed it to him. An' he sent him a letter back - jis' writin'. He say, "That's all you got to do, jis' send me de money." He say, "I charge you seven dollah." He say, "I even don't have to move" - he wouldn't come up dere. An' he say, "Your wife will come back." An' sure enough she did. [Wilmington, N. Car., (320), 254:3.]

DOCTOR  
DON'T HAVE TO MOVE  
ABSENT TREATMENT

884. My great-grandmother was *poisoned* in some cabbages by one of her friends an' she gave her the cabbage to eat an' she ate it an' soon after she ate 'em she

was swollen all up her feet clean in her hips. An' one of her friends went to see her an' she looked at her an' said she thought she was *hurt* - BUSY DOCTOR in fact this friend knew she was *hurt* an' she told her she's gon'a get a *doctor*, a *root doctor*, to do her some good. So she went to get the *doctor* an' when she got there he was so busy 'tending to somebody else he jes' told her whut to do for her. He told her to take lysol an' bathe in it in hot water all over an' take a dose of vinegar an' Epsom salt - make a dose of that together. She took it an' when it worked through her little green things come right out of her. [Wilmington, N. Car., (301), 228:1.]

885. A lady that I re'lly know went and bought somepin - it was in a little box about that long, it was mailed to her from Conway, South Carolina. But she, you know, she wouldn't show it to anybody no more than show it in the box and take out one dem *roots* and show it. Some of it looked like little marbles and some of it looked like grass and sticks and diff'rent things, you know, come out de woods. GO HOME But dis man told her - she went to see him and he charged EVERYTHING ALL RIGHT her twenty-five dollars - told her to go on back home and everything would be all right. So she come on back home and when she get there, in two or three days de box came wit de things, you know, by mail. She opened it up and show it to mah wife. Mah wife came home and told me about it, and told me why don' I buy some of dat kin'a stuff even though I don' need it. I don' need any *witchcraft*, see, nothin' like of the kin'. And she's been in trouble many a time and it don' even cos' her dime. She gets out every time. [Wilmington, N. Car., (262), 258:7.]

886. Yo' kin take dey underwear right in de seat an' take it out somewhere an' bury it an' dat'll give yo' pain all ovah, especially in all de joints - jis' pain an' continue hurtin' all de time. De reason ah'm tellin' yo' YO'RE CASE dis becuz ah had de same thing happen tuh me yeah befo' last, an' WILL BE OKAY ah'd written a man a lettah an' mailed him one dollah in it an' he straighten it out fo' me.

(What did he do - send you something or tell what to do?)

He didn't send me nuthin - didn't tell me whut to do. Jis' wrote an' tole me, says, "Yore case will be okay." An' in fo' or five days dat misery wus gone.

(Did you write very far away from here to get that done?)

Yessuh, a pretty good piece - I wrote to Patterson, Arkansas. [Little Rock, Ark., (900), 1473:6.]

887. Well, ah know a lady ovah heah in Tampa, that yo' kin go to, an' she'll set chew down an' begin tuh talk to yo' - anoint a little somepin in your head - (You go there and what does she tell you to do?) SHE WON'T ANSWER DE LETTER She tells you to go on back - say, "Well, jest want de name." Den yo' give her de name of de people dat yo' wants to do any harm to 'em. Den she'll get chew down an' she'll 'noint yo' wit some little oil in yore haid, an' tell yo' to go on back an' take it easy an' write her jest how things comes out. But she won't answer de letter. Dat's all she does. [St. Petersburg, Fla., (991), 1598:3.]

888. And that's another experience I had. You see, I'm kind of old - I know a whole lotta things. Well, I had a friend once, years ago after I lost my first husband - I've had three husbands and they all dead - HE'D NEVER WRITE YOU MUCH and you know, he was a drunkard. And when he got to drinkin' he was rough - he'd fight me, he'd bite too, he bite and knock, and he bit me on the shoulder. It right there to show for itself. Ah told a lady one day, ah say, "You know Vander and he was fightin' last night," and I say, "Vander bit me."

(What was his name?)



Vander - Vander Graham. I say, "Vander bit me," and I said, "I don't like it neither," I say, "comin' bitin' me like I was a dog or nothin'."

And she say, "Let me see it," and I let her looked at it and she say, "You got any chickens?"

I say, "Yes."

She say, "What kind of chickens you have?"

I say, "I have all kind - I have no special, they all mixed up."

She say, "You have no black chickens?"

I say, "Yes, I have a black hen - and she settin' though."

She said, "Well, that's more the better," she say, "come on and I go home with you."

And we go on home and she went in and say, "Where is the black hen?"

I showed 'er and she went and runned 'er up. You know, quite natch'ral you run a hen up and she been settin' there so long she do what she goin' have to do. Well, she did a whole lot.

She say, "Well, that's all I want."

And she'd taken it and rubbed it on this place [the bite] and do you know that all his teeth dropped out. Not a tooth did he have. He wus jes' as toothless as I am now - co'se the doctor had all of mine pulled out on account of my health, and that ain't done me much good 'cause i' tain't nothin' but that ole medicine, you know, they give you.

And so he'd sit down to de table sometimes eatin' and he'd say, "Ugh," he say, "you know, ah believe I'm goin' lose ev'ry one of my teeth - they're all loose."

Ah say, "They is?"

And he say, "Yes." He say, "Ah had a pretty set of teeth." He didn't have a decayed teeth in his head.

But this old lady put this on me and she say, "Any time anybody bite you, you stop 'em from biting you," she say, "jis' git some black hen manure and put on that place and let it heal up with it, and they won't have nothin' to bit with no more." I'm telling you it was true.

(After that what happened?)

And when he left me - now, I'm goin' tell you this. I runned him away from me because he was too bad drunkard and fightin', but he'd take care of me nice and everything. He would dress me nice and buy plenty of food and everything, and he bought a nice little home and everything for us, but oh! he was awful drunk', you see, and fighting all de time - all de time he was drunk. He would work, he was smart, but from Sat'day - he would come in Friday from his work, didn't go back till Monday. He worked de [that] way - all de time. And he'd come in with 'im a jug of liquor and he would drink and fight me - he would make me sit up all night long under a gun.

(Under a gun?)

Under a gun - have a gun on me and didn' 'low me to close my eyes. I just got sick of it. And this same Doctor Tiggers - I had him run 'im on away from here.

(How did he run him away?)

I don't know - he never give me anything, you see, but chew just tell him what you want, write him, anything. Tell 'im what chew want him to do and when it's done - he'd say, you don't worry, everything will come around all right. He'd never write you much [see No. 887, p.319]. But hit'll come just like he say. He sent him away from me and I haven't seen Vander since.

(Well, why did he hold a gun at you that way?)

Well - me? Just mean to keep me from going to sleep. I'd be so sleepy I'd be just noddin' off and he'd say, "Wake up," and curse me. "Wake up - wake up or I'll blow your brains out." I got sick of that. But when he left me, he didn't

have no teeth. I ain't got none now but the doctor's pulled mine - his'n dropped out. [Newport News, Va., (482), 509:1.]

889. Dere wus a ole lady an' she told me dat, to drive to de graveyard on a person dat ah know - jes' ah would be knowin' him on de earth an' he dies an' ah knows his full name. So when he die an' ah know de man as good as ah know mahself. So ah went to her. She tole me whut tuh do, at ABOVE MAH JURISDICTION twelve a'clock - one minute after twelve dat night ah must be tuh dis grave, an' walk to his grave, an' she gived me a rod. De rod wus 'bout dat long ah b'lieve [demonstrates].

(Long as your arm.)

An' ah tole her that, "Ah think yo've given me somethin' tuh do above mah jurisdiction - I would not be enable tuh do dat."

She says, "Why?"

Ah tole her, ah says, "Ah nevah have talked to de dead."

She say, "It ain't a thing - no mo' den talkin' tuh me." Dat's whut she say.

Ah tole her, "It's mean hard, but then," ah says, "I couldn't bat a eye an' nobody roun' would speak."

An' ah wus to be tuh de head of dat grave jes' lak in de time dat it twelve a'clock. Well, twelve a'clock ah had tuh be right at de head of dat grave, see, an' call dis man by his full name. Jes' lak mah name, ah'd call mah full name - call his name an' he'd ask me whut do ah want. An' ah would tell him whut do ah want. He'd tell me - well, ah axe him could he do dese matters, an' he'd tell me yes. Dat whut she say he did.

Well, ah didn't go - ah tried. Den she changed it an' tell me to be down dere at one minute aftah twelve a'clock to do dese mattahs - ah'd have 'em tuh do mahself. Ah tole her, ah says, "Ah couldn't do dat."

An' she says, "Dere's nobody in de worl' have tuh see yo'."

Ah tell her, "Well, where ah'm gon'a hide at?"

She says, "Ah kin hinder anybody from seein' yo'." [Make her invisible.]

Ah says, "Maybe yo' could but," ah says, "now, ah know people passin' de highway all de time an'," ah says, "de man ah know is nearby on de highway."

She says, "Well, ah tell yo' whut chew do," says, "yo' go an' buy me a knife wit fo' blades on it."

An' so ah tole her, "Well, ah kin do dat."

Ah gone long out mah job - ah wus put outen mah job, an' she says it wus on a wrong cause an' she could replace me back. An' so when ah started back to dat grave -

(Did you buy the knife for her?)

Yes sir, ah bought de knife - a fo' bladed knife, an' she tole me dat, she says - now, ah'll have to nuse [use] dese words - she says, "Damn" - ah hand her de knife, she say, "De damn son-of-a-bitch, ah'm goin' cut his goddam haslet loose."

(His what loose?)

Cut his haslet loose.

(What is that?)

Dat is whut inside him. She's goin' cut it loose wit dis new knife. Dis knife nevah wus nused [used] until she nuse it - ah didn't even open it.

(Haslet - that is his inside - means his guts? I don't understand the word - haslet.) [Heart, liver, etc., of an animal when used for food.]

Yes sir - haslet.

So ah give her de knife an' she says, "Now, is yo' got five cents?"

Ah tole her no.

An' she say, "Ah don't want five cents neither - ah want a dime."

Ah tole her, "Well, dat's all de money ah'm got - ah bought de knife, ah ain't got but a dime."

She say, "Well, give it to me."

Ah hands her de dime an' she says, "Yo' come back ovah heah tomorrah an' ah'll tell yo' exactly whut ah done an' whut will happen."

So ah went back ovah den dat day an' de next day an' she says, "Ah had a talk wit dat man."

Ah says, "Yo' did?"

She says, "Yes."

Ah said, "Well, den whut happened?"

She says, "Yo' go 'way from heah an' yo' stay three days, an' if he don't reply nobody tuh yore home in dese three days," say, "yo' come back tuh me."

An' so ah tells her, "Well, ah kin do that."

Ah stayed the three days an' after de three days, ah went back ovah dere an' she wus sick.

Her daughter says, "Well, now, mama's sick today," an' says, "yo'll have to come back." She says, "Stay three days mo' an' come back." She says, "Ah can't claim dat chew'll be successful."

Ah tole her, "Well, ah hope ah do."

An' after ah went back de three days whut her daughter tole me, she says, "Mah mama don't git no bettah."

Ah says, "No?"

An' ah says roughhan', "Ah knew yo'all bought her dis knife" - yo' know, ah says to her daughter, I says, "Maybe 'stid of she cuttin' de man's haslet in two, maybe he cut hers in two - she let de knife got away from her."

She said, "Did chew bought her a knife?"

I tole her, "Yeah."

She says, "Ah'm gon'a kinsult mama an' fin' out somepin concernin' of dat knife, to see is she got dat knife or whut did she done with it."

Ah says, "It's a brand-new knife," an' ah said, "it's a good one, too, an' she said it wus de very knife dat she needed."

So she says, "Well, yo' come back tomorrah an' when ah done kinsult mama, I'll tell yo' when yo' go in to her an' let yo' an' her have a private talk."

Ah tole her, "Well, ah'd be mighty glad - ah would like to see her anyhow to see whut she wus doin'."

So de next day ah went back an' she says, "Now, yo'll have tuh set chere one hour befo' kin ah let chew see her."

So ah sot dere an' sot dere - had mah watch an' could see whut time ah'd sot down dere, an' de one hour dat ah'd sot dere, she comed out an' she said, "Now, yo' kin go in an' see her."

Time ah walk in, she says, "Why is dat chew?"

Ah tole her, "Yes mam, dis is me."

Says, "Yo' haven't got any answer?"

Ah tole, "No mam, ah didn't got any."

Says, "Why?"

Ah tole her, "Ah couldn't tell."

An' she says, "Well, yo'll git an answer tonight." Say, "Ah'm sick but chew'll git an' answer tonight."

Ah tole her, "Ah will?"

She says, "Yes."

An' whut happened den - de next mawnin' she died - she died. She nevah didn't finish dat - ah will call it a story, she nevah didn't finish de story out to me. But ever'thing dat she asked me tuh do, while she wus able tuh do dese great

merits, why ah did 'em fo' mah part an' she says ah had nuthin tuh do now an' it all lied in her han's.

[I requestion the informant.]

(Well, now what did she tell you in the beginning - what did she tell you that you had to do? What were all the instructions that she gave you?)

Well, de instructions dat she give me about de grave now, she says, "At twelve a'clock" - ah nevah didn't go.

(What did she tell you to do - that's what I want to know.)

She tole me tuh be to de grave at twelve a'clock. One minute aftah twelve ah wus to call dis man full name - see, call him by his full name. See, jes' lak his name Richard, call him Richard so-an'-so an' ask him - tell him whut did I want done. An' his words would be to me, he could do it. Yo' understand, dat whut she tell me - dat he could do it.

An' ah said to her, "Ah nevah did talk to de daid."

She says, "If yo' do dat, dey will either have tuh put chew tuh work or leave dis town, an' leave it at once."

(Well, all you have to do was just to call the man's name - you didn't take anything out of the graveyard or what?)

Den, ah had a rod - yo' know ah tole yo' about de rod. Ah had a rod an' she gived me a papah sack - ah don't know whether the papah sack wus dressed or not, an' she give me dis rod but ah nevah didn't go.

(Well, what did she tell you to do with that stuff - that rod?)

Right to de tender part of his chest, heah - ah wus to sound it right down there. De fust thing ah do, wus sound dat round down in de tender part of his chest. An' when ah do that, then ah would go to takin' to him. After den, when ah git de rod where ah want it, an' all of de dirt dat would be to dat rod - but nevah yo' turn around. If yo' did it on dis side an' yo' face wus headed no'th or wes', yo' hol' yore face jes' lak dat. Den yo' walk roun' by de foot of de grave an' yo' pull dat footbo'd up an' yo' bring it on round an' carry it to de haid. Den yo' pull dat haidbo'd up an' go right on roun' an' place to de foot. See. An' if yo' do that - an' when yo' git to de foot, yo' speak a word, jes' says, "Lord be with me, Lord be with me in my undertakin'." An' she says, said de man'll make a word - dat is de dead man - said he'd make a answer, says, "Yo' kin beg him tuh be with yo'." But ["he'd make a answer"] "Ah am with yo' an' whatsomevah yo' say to me ah'll fillful it." See. Now, whether it wus [would have been] done-d or not, ah don't know.

(Now, what were you going to do with that dirt that stayed on the rod?)

Whut ah did wit dat dirt? Ah wus tuh take it back to her - put it in dat sack an' take it back to her. An' then when I'd take it back to her, I wouldn't know whut she done to dat dirt or nuthin of de kind. But when she *fix* it up an' give to me, why ah could go anywhere an' when ah speak, it would be jes' de same lak ah don't know whut [ah] had spoke - jes' lak ah were workin' wit chew or somepin of de kind [like I employed him] an' ah go tuh work an' git dis *craftwoman* - a thing lak dat - an' she would take it an' *fix* it up an' den [after] she would *fix* dat dirt up, everywhere dat ah'd go, ah have tuh carry dat dirt. When de package dat she put it in - if it git bad, why den she'd give me odahs [orders] to put anothead piece ovah it to keep it from wastin'. [She could not repair this *hand* without permission.]

(When you wouldn't go out to that graveyard, then she told you to buy her the knife?)

Yes sir.

(But she didn't tell you what she was going to do with that knife?)

No, she didn't tell me - er, yes she did.

She says, "De damn son-of-a-bitch, ah's goin' cut his haslet loose," say, "yo' givin' me de right thing when yo' git me dis knife." She said, "Dis heah knife nevah haven't been nused?"

Ah tole her, "No, mam, it nevah haven't been nused - ah bought it."

She looked it ovah, she says, "Jes' de thing ah want - de very thing ah want."

After ah give her de knife - lak dis evenin' an' she tole me about how ah would git an answer twixt dat an' tomorra mawnin' -

(You didn't get the job back but if she hadn't died you would have gotten it?)

Ah would have got it - yes sir, ah'd a-got it. [Florence, S. Car., (1302), 2202:10.]

890. Well, there was a girl who had been born and raised in the country [King George County, Virginia]. She decided to go to the city [Washington, D.C.] to work. She made her home with some relatives. The girl, being ORDERS DISOBEYED very fair, through her personality she seemed to take this EXCUSE woman's husband from her entirely. After years and years of intimacy they had some family trouble. She tried to *fix* the girl so her husband would have no other care for her. Her husband had gotten so bold with her that he took her out to open places - off on long trips where he couldn't take his wife and children. After awhile this girl was taken down seriously ill. After a thorough examination the doctor decided that the girl should go to a tuberculosis sanitarium. Her mother of course had her sent there. After several weeks stay the doctors there finally couldn't do anything for her so she returned to her home. And after being put under her former doctor's care he give her up saying there was nothing he could do. The girl of course being very fair turned very dark during her sickness. When the doctor said he couldn't do anything, her mother came under the conclusion that some form of *conjuration* had been performed.

She brought the girl to her former country home and had a *conjuration* doctor visit her, I don't know who she was, to work upon her. The doctor told her, yes, she had been tricked, who had tricked her, and how it had been done. The woman [wife] had someone perform the act. She took some fluid from her [girl's] body - yes, her monthly fluid, put it in a bottle and put it in a corner of the closet in Washington. She tole her to take this bottle and throw it over in the river. She told her she should stay on this side over the river [the Potomac] and not go back to her city home and she would get well.

The girl stayed home for several months. After getting well, as she thought, she decided there was nothing anyone on that end could do to her if she would be careful, so she returned back to the city. She one night was invited to this same home and she insisted upon drinking wine and eating cake. Well, on that night on returning home from the party she was taken desperately ill again. The doctor said it was the same thing as before. There was nothing for her to do but to go back to the country air. So her mother several days after that took her back home to the *conjuration* doctor again. The doctor told her that she had disobeyed her orders. She said she had been *tricked* by these same people, taking wine, that she had a double dose in her system and she wasn't able to do anything for her. Several days after that the girl died very quickly. They buried her privately. Her mother knew and other friends knew. Because she turned so black they didn't want her to be seen. [Fredericksburg, Va., (75), Ed.; King George Co., 1933.]

891. There was once a lady and I used to be good friends. And so her husband wrote me a lettah and sent it through de mail, and he didn't sign the name to it. And so I was asking diff'rent one of my frien's did they know who it came from and they said no. So I ast de lady one day - I thought maybe she jis' playin' a

joke on me - and I ast her did she write it. And she said no. But she said she would look at it and tell who handwriting it was. And the minute she looked at it, she said it was her husband's. And so she snatched it and ran out of mah house jis' like she had found some money.

TO SEE  
WHAT CAUSED SPELL  
PREVENTS CURE

And [later] she came on and she tried to raise a fuss with me in de street befo' a crowd of people, but I wouldn't pay any attention to her. So later, two weeks, she came to mah house. And I jis' thought maybe she jis' come in there on a little visit, and I reckon she did. So when she left I said O.K. I went to de door with her and I half-shut de doah [after her departure]. And so I went to vork dat mornin' - that was on a Satiday. And dat evenin' I commence feelin' - mah fingah got stiff, I couldn't use that hand that night. I tole my mothah about it. She bathed me in some kerosene, becuz she thought maybe it was - jis' was come from cold and so she bathed me in this kerosene.

And de next mornin' I didn't seem to feel any bettah. And I couldn't use this hand, you know, dis whole arm. And it went on down in the feet. Becuz my mothah is a Holiness woman - and she thought maybe if she got some of her *Saints* [fellow worshippers] to pray wit me, I would get all right. And so she got 'em to pray wit me. But it didn't seem to do any good.

So Tuesday - I didn't ache any at all dat Monday night - so that Tuesday night she called Dr. Somebody. Well, he came. He said he thought it was a rheumatism. And it was down in mah feet - it had left mah body and fell in mah foot. And he said - he gave me a pe'scription. But when I taken this medicine it seem like dat jis' made me ache dat much more. And so she called him again and he said he didn't know nuthin but de rheumatism. And I jis' suffered like dat hurtin' an' hurtin' for about two months. And so she had jis' told several people about it an' they said they didn't know anything unless it was the rheumatism.

And so they said dey knowed a man named George or somepin ["a well-known root worker of Wilmington" - Note included in my pencil transcription made soon after interview]. But anyway, they said dis man could work roots. And when she went to dis man - and he said he could tell it and give me a treatment for fifteen dollahs down. And she said that she didn't have it all right then, but she paid him some down and he gave her some kind of medicine. And she say it was made out of some kind of St. Joseph's roots [either the *doctor's* own name or a commercial product like several others bearing a saint's name]. And she gave me it. And I taken about two treatments or two or three from him and I saw where it was doin' me a little good. And it continued to about two months and I got all right a little bit.

And then he said that he could secure de thing dat was really de mattah. And so he found some roots buried under de doorstep in a bottle - looked like it was little verms [worms] on dis *root*. He showed it to mah mothah; he wouldn't let me see nuthin. He say if I didn't look at 'em, say he could make this spell leave me - make this so it would leave me. And it left. But he say I wouldn't feel all that sore-iness, but it would leave me enough that I could be able to walk. And so I started to walkin' on crutches and gradj'ly it left me. [Wilmington, N. Car., (271), 190:5; in 1934.]

892. About fifteen years ago [1922] I was workin' to a place an' didn't seem like de peoples seemed to like de vay I was gittin' along. I was gittin' along purty well. [Then he becomes ill.] An' come along a colored fellah and his wife an' he told me, he say, they had buried somepin around the place where I worked at, to throw me out mah job an' make me unhealthy. So he ast me - he was out de woods - there's a weed in de woods they call gall of de earth. I told [him] I did not [know it].

SPECIMENS LABELED

He say, "Well, you come an' I'll show it to yah. [It was] a little black place right down in de branch here [near Hartsville, S. Car.] an' he take me down there an' says, "Will you know this when you see it again?" I tole 'im, "Yes, I think so." But I ain't seen none of it around heah [Wilmington, N. Car.]. I've been lookin' close for it thinkin' I'd stay in tetch with it. So he had me to send an' git some vinegar.

[Previously] I tole him mah right feet was swell up four times big as mornin [normal] - mah leg up to mah hip. I had to drag it.

An' he put on a kittle an' heats some water. He put cookin' salt, vinegar an' *chamber lye*, some sun-cure [rather than smoke-cured] tobacco in it, and strained it out an' this gall of the earth, an' he boiled it about five minutes. Then he got de foot tub and he put a cover over it like this, an' he stirred it a little bit an' he kep' feelin' in it an' it got so he tole me to put mah feet in it. He took dese leaves of this gall of de earth - they's about dat wide I reckon an' about dis long, look kin'a like somepin dey call dog tongue [= hound's-tongue], [used these leaves] like a cloth, an' he bathed mah leg down [magic rite of downward] and feet. An' then he took de other handful of green stuff, gall of de earth leaves. He beat 'em up an' he put de salt an' [corn] meal in it, an' then he taken some of this same stuff he bathe mah feet with an' dampen it good all over an' bind mah leg down dis like I'd wrapped it around a wound. An' de next mornin' I could walk. De swellin', ever' bit of it was gone. An' it ain't never hurt me in that ankle since, but ever' year I have a hurtin' in de hip along between now [February] an' de spring of de year.

(How did he say you were *hurt*?)

He dug - was some kin'a bottle about half as big as that brown bottle yonder, about a half pint, an' it was a lota diff'rent kin'a *roots* in it. I don't know what dey was in it. An' he took it an' he shuck it up an' he looked at it an' he put some kin'a seal on it an' done some markin' on de paper [he pasted on the bottle] with a pencil an' he tole me did I know way dey a runnin' stream was. I tole him yes. He ast me how fer it was. I tole about a half of mile. So he said, "Well, you arrange to git dere an' throw it in dere at twelve o'clock midnight." He say, "When you git dere, you jis' say, 'Between the Father, Son and the Holy Ghost, beside me dere is no other [only time I ever heard this unusual addition,] an' throw it right over your head, be sure you throw it in the water, an' don't look back at it." He say, "Go on back home."

An' den after dat he went off an' died an' I never could tell no more about it by me changes places [moving] comin' over here [to Wilmington]. This happened in Hartsville, South Carolina. [Wilmington, N. Car., (312), 240:1; I interviewed his wife (313), next.]

893. [The following story from my original pencil transcription is about as exact as I could reproduce the recorded text. It shows some of the difficulties of transcribing; a matter I have discussed in the Introduction:]

Mah a'nt [aunt] vus [was] name Ella. She vure [were] *pyzon* [*poisoned*] on branch vatah [water] dey [there] vure she drinked de vatahs from. A lady didn't lak [like] 'er. De lady's name vure Rebecca. She ain't lak 'er. Mah a'ntie had took 'er husban' away from 'er an' she vure mad vid mah a'nt an' she tole 'er, she say, "Ella, ah'm goin' git choo fer dis if it be las' t'ing ah do." An' she done it. She ain't had no idee she goin' put nuttin [= nothing in] de vatah vay [where] she drinked. An' she vent down tah de branch an' put somepin [something in] de vatah.

(What she put in the water.) [I unknowingly dropped my *did* showing I was concenträtin in an effort to understand him.]

Vell, vhen de [root] doctah test [!!!] de vatah [he said] dey [Rebecca an' her doctor] put some 'erb medicine in de vatah. Aftah she [go] down dey an' got a dose of it - she drink-dit - she vent tah fallin' off, got poah, got bony, ain't know vhut [what] tah do fer huhself. Nobody cain't do 'er no good - [medical] doctah cain't do 'er no good.

An' un [one] day a colored fellah come 'long an' tole 'er - a root doctah. He tole 'er, he sayed, "Lady" - he ain't know 'er name - he sayed, "Lady, yah hurt." He say, "Ah kin curah [cure] yuh fer jis' a little 'mount of money." An' she sayes [says, not sez], "All rightee, vhut's de mattah wid me?" He say, "Ah kin tell yah." He say, "Yah pizoned." He say, "Yah got yoah dose from vatah." She say, "Vhure de vatah from?" He say, "Ah don't [know] vay de vatah from, but yah got pizoned in some vatah," he say, "an' yah pay a little 'mount of money, a dollah down, ah'll put chah on yah feet." She say, "Vell, come on in de hahse [house] an' le' me talk tuh yuh."

He tuck 'er on in de hahse an' he doctah on 'er. [He says] "Vell, yeh go down long 'bout a mile from heah an' yah git yuh some alder root." An' she say, "Ah don't know vhut alder root is." An' he say, "If yah come on an' go wid me an' ah'll show yeh," he say, "if ah go, it goin' cost double money, an' [that is] why ah tole yuh." She say, "Vell, ah [don't] caah [care] how much money it cost 'cept so I git on mah feet agin."

An' aftah [that] dey vent on down in dere tuh de fahk [fork] of de road, run vay down in de voods, an' got alder root an' tuck dat an' made tea of dat. An' she drinked it. Aftah he made dat tea, verms an' bugs come from uh to [through] uh bowels. An' roun' 'bout mont [month] aftah dat she got a relief from it, an' [he] tole uh keep on drinkin' dat root tea.

An' aftah vwhile she got huh feet so she could lay aroun' de hahse an' dat same 'uman [woman] come to huh doah an' tole uh, she say, "Ella," says, "yah gittin' on yoah feet, ain't choo?" "Yesuh," she say. "Vell, if yuh say I hurt yuh, but I ain't hurt choo; but I vill hurt chah if yuh do me back talk about anyt'ing." An' she run an' pushed de doah, close it in huh face an' say, "Stay away from mah doah cuz yah done cause me lak to die on 'count of pizon me." She say, "I ain't pizon yeh." She say, "Yeh did pizon me," an' she cos [close] de doah right in huh face. An' den she knock off de doah an' say, "Dat'll be all right."

An' de same doctah come dere dat same day an' tole huh, he say, "Dat's de 'uman dat pizon yah." An' aftah dat she lef', he turnt it back on de 'uman, an' de 'uman died in roun' 'bout two year aftah dat.

["A Negro down on the Sound - this happened down on the Sound - his voice is clear but difficult to transcribe" - comment written on my original pencil transcription; which is attached to final MS; both comment and transcription made soon after interview. The Sound was Pamlico: "311 Willie Jones - New Bern, N. C. [[region]] - fair" - *Numbers Book* 136-317.] [Wilmington, N. Car., (311), 239:4.]

894. A girl named Clara B., she was goin' with a boy named Johnnie, and de girl dat Johnnie used to go with got mad with Johnnie and she got some kind of a dust like, it seemed like it was some sawdust like, and she took it and put it in Johnnie's clothes. And when Johnnie put on his clothes, his ANTISEPSIS moult turnt from here all away roun' to there, turnt way roun' here, just as if somebody would take your moult and turn it around just like dat [demonstrates]. And Clara took him in Kinston [North Carolina], and de man told him to take some sulphur and jist dust hissself all over in de sulphur, and take his clothes and burn 'em up. He'd have to burn all his clothes what he wore up since de time he started goin' with Clara, and he'd have to wear new clothes. And he told him to take some of this same sulphur of what he dusted himself wid and put it roun' her door and roun' her gate, and put nine grains



of corn dere. And it *turnt* right *back* on de girl [and her mouth became awry]. [Wilmington, N. Car., (267), 263:1; in Wilmington, 1932; for more antiseptis, see whisk broom, p.10.]

895. She kin bring dis man back. She kin take some sulphur, she kin take three ounce of potash, an' den she kin take some salt - about a teaspoonful of table salt - an' put all dat together. Why, ah seen dat done. Ah seen de lady when she was mixing it up - see, cause she was calling herself learning me. She takes dis stuff an' she goes out an' she make a oath - cuss, see. Ah say, "Why yo' do dat?" She say, she's dumping all de hard-luck spirits away from her, see, an' gittin' things out de way. An' sure 'nuff shortly after den - about a week or somepin like dat - de man appeared. See.

BEGIN RITE BY REMOVING  
HARD LUCK SPIRITS

(What did she do with this stuff then?)

She took this stuff an' buried it under her do'step. See.

(Bring this man back.)

Yassuh tuh bring him back. [St. Petersburg, Fla., (995), 1607:1.]

896. I had a uncle, he went crazy and stayed crazy about, I reckon about three years. They kep' him home that long and then they sent him to Goldsboro [North Carolina, to the asylum] and he stayed up there a long time. And so a few years back they went and got him and brought him back home and he was still crazy. So they sent for a fellah from down South to come down here. He told 'em that he'd cure him for twenty-five dollars. So he taken and brought a big bottle of medicine there for him, root medicine, give him that. Then he put somepin under the steps for him so nobody couldn't git in there to do him no harm. He wouldn't let him take nothin' that nobody give him. He took a little bag and got some kind of sand, they say he went to the graveyard and got some sand, and put some more little stuff in that, some rocks he brought with him, and wrahpped it up right tight and put it under the steps. He had to go to the [Wrightville] Sound to git some salty water to soak it in, throwed it all over that stuff, he says, so nobody couldn't git it up. And then he give him somepin to wear. He give him a belt to wear right next to his meat and put a dime on each one of his legs. And he come to git all right. [Wilmington, N. Car., (249), 245:9. "Two miles on this side of Hempstead, a place (Negro community) dey call Browntown," 1933. See Negro place-names in Index.]

897. I come to tell yah a little short story that happened mah a'nt once - she was in Georgia, she in Atlanta. Mah gran'mother moved down there. An' she [the aunt] was goin' with a boy an' the boy had another girl an' this girl had hated her an' she got some of her hair an' diff'rent little other mixture - I don't know whut it was - an' sewed it up in a rag an' slide it up under her doorstep. An' she got it [the spell], an' she become sick. An' one day, it was mah gran'-mother washin', a man come over, a root worker, an' ask her did she have someone sick an' she told him yes sir, it was her daughter was sick. He ask her let him go in there an' look at her an' he went in there an' he looked at her an' say she was in pretty bad shape - you know, she was hurt by this girl. An' he made some medicine. He put dime in some milk an' pepper an' salt - he jis' stir it aroun' an' she took it. An' he looked under de doorstep an' he got this hair an' stuff tha' was under de doorstep sewed up in rag, an' he had to put sulphur an' stuff on it before he touched it - if he don't it would of made him sick. An' dat evenin' she was able enough to play ball wid de other children. [Wilmington, N. Car., (299b), 223:1; in 1927.]

898. And the bottle [that the *root doctor* found buried under informant's

house], that he got to turn upside down. He said he had to turn it upside down - it more or less kill you, if he don't do nothin' fer it.

AT LEAST UPSIDE DOWN So he had de bottle turn upside down. [Wilmington, N. Car., (289), 207:3.]

899. A girl *hurt* me, got between me and a boy. I had two children for him. I was noticin' how she come aroun' and talk to him and things, and I didn't pay it no mind. I taken it for a joke. Well, it wasn't a joke.

BEWITCHED ARTICLE And so this girl got between me and him. And so she got my  
MUST BE HANDLED BY track and got two three-penny nails, she got my left track,  
DOCTOR and put them in a little white sack and bury it under mah door. And so mah feet went to swelling, and legs, and I didn't pay it much attention. I worked right on. And after awhile I got so I couldn't you know, it pained me. So I went de doctor and the doctor he bathed me for it, and it looked like all he did wouldn't do me no good. So an old lady, she lived aroun' there, told me to go to some kind of other, a root doctor. And I did. And so he told me that I was *hurt*, and told me I couldn't git it up from de door. He says I have to git somebody else to git it or git him. So I give him a dollar and told him to dig it up from mah door. So he did. And he told me what it was. And so he say he'd take this stuff and put it to her door and that's the onlyest way he could have it turned off of me. And he turned it back on her. Well, she was in the same condition. I got well. [Wilmington, N. Car., (240), 163:2; in 1933 - a note of mine reading, "The other girl, however, married the man."]

900. Dey did it with mah brothah. Well, dey took one of de dead bones out of it, out of de dead person rib - de last rib on de left side. An' dey cut dat rib into three parts an' make it as near like a cross, see, an' den wrap it an' sew it into a piece of cloth, red flannen, an' den dey put  
DIS MAN DUG IT UP black peppah, salt an' *graveyard dirt* in that, an' bury it right at de front steps, as yo' come out. That'll cause yo' to go crazy, hate everybody dat near yo' would care fo' yo' - would like anybody dat hate yo', an' de people dat care fo' yo' dey can't come near yo', an' finally yo'll die. Well, it be a short death, 'cause he didn't live ovah one week an' fo' days - mah next oldest brothah. An' dis man dug it up an' showed it to us, an' he said it wus de last rib of a man an' wus cut into three parts - 'cause we looked at it. It placed in a little small three-cent cream can - was in dat an' buried undah de steps. [Savannah, Ga., (1279), 2175:6.]

901. I was *hurt* once by a *rootworker*. I was *hurt* in mah right leg. And mah mother she went - and I was swollen - mah mother she went out to get a doctor. The doctor didn't do me no good. And after she found out dat de doctor wouldn't do me no good, she decided on to go back and git a root doctor. Well, he told her to go back and look under de front doorstep and she'll find a little rag, a red [rag], a little ball in it - red rag with red little ball in it, wrapped up. It [ball] was made of cloth. And he told mah mother dat when she go-ed [pronounce gode] dere she might be scared to pick it up, but don't be scared to pick it up. Well, de first time she went dere she looked at it, she didn't pick it up - she's scared. And she went back. He told her dat de only way dat I would git rid of dis swollen, de lest dat I swell right on up, she'll have to git dat and bring it to him. Shortly after she came back, she went on back and got de rag and carried it on back to him. In a couple of days afterwards, den I feel mahself gittin' a little ease. And so he worked on me and worked on me, and turned it around on this other fellah that had me fixed up [by *rootworker* in first sentence]. She said dat he took it [rag and ball] and

*dressed* it up, and told her to carry it back - he told her where it came from [who had planted the rag and ball] - and told her to go throw it over de fence [into this person's yard]. [Wilmington, N. Car., (225), 228:4; in Petersburg, Ga., 1928.]

902. I remember a story. A lady friend of mine [Miz Annie] - this wus real, too. It happen here in the city of Wilmington - it's not been over two years ago [1935]. An' a lady came to her home and she wus supposed to be a friend of her daughter [Alberta]. An' this girl [lady friend of Alberta] SOMETHING TOLD HER was livin' in her home, roomin' in the home with this lady, TO DIG Miz Annie. Miz Annie wus a friend of mine. An' so Miz Annie's daughter [Alberta] became sick an' she kept ailing all along. An' they didn't know whut wus de trouble with her, an' she wus always off the job, and didn't know whut, you know, the trouble with her. She kept so sickly, they couldn't do anything with her.

So after awhile she [Alberta] went to de doctor and the doctor told her that he didn't know, he couldn't see any reason why, he couldn't account for her sickness - he jis' couldn't - she'd jis' have spells and jis' fall right down.

An' so after - one evening her mother came in an' she says, "Now, Alberta," she says, "how are you feeling." An' Alberta said, "Mummee," she says, "I'm so sick I don't know whut to do." An' this same lady [Alberta's friend] was livin' in de house, rentin'; so she went unto work. An' [while this friend wus at work] another lady [*doctor*] told her [the mother] - she [the mother] went to another lady [this *doctor*] which she knew from South Carolina an' ast this lady about how people acted when they were like that [*cunjured*]. So she [the mother] told her how she [Alberta] do-ed. Then she taken Alberta and carried her to this lady, an' when she carried her to this lady, the lady told her she had been *hurt* an' it wus somethin' buried under her steps.

An' so Miz Annie came back home. An' after Miz Annie came back home and she - somepin told her to go get the hoe and dig right under her steps an' she would found a bottle buried there.

[The *doctor* had already told her this, but *somepin told her* was the *spirit* confirming the *doctor*. Miz Annie and the woman in the preceding story (No. 901) could dig up the buried article without danger only because each had permission from a *doctor*. Permission from the *spirit* is also sufficient authority.]

An' so she digged under there an' she found this bottle, an' it wus a bottle about that high, purta near hold a quart. After she taken this bottle up she taken this bottle over to the lady [*doctor*] an' dey found in this bottle - they dumped it out and it wus camphor an' hair an' pins an' a - somepin else she told me - bluestone wus in this bottle. It wus buried under de steps. An' kerosene - why, you see, that smell, odor of kerosene in it.

An' after they got dis bottle up, den Alberta got all right. They burned it up, made a fire an' burned it. Ever'thin' like that tha' chew get up, anythin' like that, chew burn it. That destroys it. [Wilmington, N. Car., (256), 252:4.]

903. I know mah brother he vus [was] sick an' he stayed sick a long time, too. An' he vent [went] to de hospital jis' like I did [in another story] an' nothin' couldn't help 'im. So it jis' come to his min' [mind] that somebody had tried to fix 'im - you know, poison 'im. An' dey vent an' VICTIM CURED seed [seen] about 'im. An' de *doctor* she came over dere - BY RETURNING you know, de *root doctor*, an' she vent under de house an' EVILDOER'S MATERIAL she found it vus somepin in a little bag tied up, an' stuff TO PLACE FOUND down under [near] de pillah [one of the stilts on which the house rested a foot or more aboveground]. This vus vay [way] back up under a crack in the house. She tole 'em to burn it, but it vus

somepin grainy lookin' - but dey didn't open it. An' she tole dem to take it - of course he vus re'l sick - an' put sulphah an' red peppah, camphah an' salt; put that togethah an' put it in a can an' burn it until it get to a powdah, an' take it an' put it back in de same hole vhere dey got it from an' that would help 'em. An' sure 'nough it did. [Wilmington, N. Car., (231), 155:3.]

904. Dey kin take *chamber lye*, too - jes' lak if yo' wants [to] save someone dat sick or upset or somepin. Well, now, dat wus one experience ah had mahself. Dey supposed to say mah mother-in-law did it. Ah went to live with her - ah went to live wit mah mother-in-law. She like me all right but there was somepin in de family befo' that. Well, see, she wanted to git this out of me. So she gits some of mah *chamber lye* an' she stopped it up in a bottle, an' so ah wus sick fo' a long time. Ah could git up in de mawnin' an' ah would go out. [I felt well.] Ah work all day but when ah come back in de house, ah wus sick - ah had to go right to bed an' ah be lak dat all night long.

We had doctors an' doctors an' doctors fo' me, an' so someone telled me ah should see someone. So they took me to this man. Dey took me to some kind of a root man. An' when ah went there he worked on me an' didn't seem to do no good. So he said he'd read fo' me. An' he did that. An' so when ah came back - ah had another 'pointment wit 'im, he tole me when tuh come back - when ah went back, he tole me then were tuh look fo' the stuff, an' he tole me, said, she had some of mah *chamber lye*. An' so he tole me where it was an' where to look fo' it. An' he tole me to go move de head of mah bed - move mah bed, yo' know, lak mah bed was on one side, to move it. So ah did that an' ah find it.

So he said if ah find this bottle there, he tole me to po' it out, whut to do with it; an' if ah find de bottle ah would git well, but if ah didn't find de bottle - as long as she have, dere wusn't anything that ah could do. Yo' know, long as de bottle is level lak dat ah'm all right; but when she git ready fo' me to have those sick spells, she turn de bottle upside down - see, 'cause he tole me to notice when dese spells would come on me. An' when she want a spell come on me, she turn de bottle upside down. Well, it took me fo' a good while 'fore ah could git to dat bottle. But fin'lly ah found it an' ah po'd it out lak he tole me. [Sumter, S. Car., (1386), 2465:4.]

905. [Dey put] on me a sleepin' spell - jes' sleep all de time, sleep, sleep. And so all the man did when he'd taken that spell off of me - he came there and he measured each one of my fingernails on my fingers from here to here, from my fingernails to there [demonstrates].

PATIENT NOT TOLD (Up to your wrist - that bone in the wrist.)  
HOW SPELL CAST Measured 'em nine times. Den he tied nine knots in de strings that he measured 'em, and he asked me if I knew de lady and had any idea who it was or was it a man. He say, "I know who it is, but I just want to see if you got any idea." I told him, no, I didn't know who it was. He said, "Well, I know who it is." And he said, "I'm goin' throw dis in runnin' water," he say, "but before I do this, I'm goin' to send her here," he say, "it's one of your best friends." And it was - a woman that I'd taken for a particular friend of mine. Well, I know that she went on to the God that giveth; she went to the God that giveth. He sent her dere like dis morning and the next night she was dead. I don't know what he said to it when it got to the water, but I know what he done at my house. Maybe he make a wish [when] he got to the water and throw it overboard. And he guarantee me that she go to the God that giveth.

(Which hand did he measure?)

Dis hand - de left hand, next to your heart.

(Did he tell you what she had done to make you sleep that way?)

No, he tole me lak dis - I don't want to excite you in your nervous condition, he didn't tell me. [Norfolk, Va., (486), 516:12.]

906. A man was telling us one day [about] a woman's daughter. She had lovely hair on her head. And this woman's daughter and her [another woman's daughter] used to go to church together. It seems that this other woman didn't like this girl because fixed her hair was so much better than her daughter's. EVILDOER PRODUCED So she *fixed* this child - she used to go and comb her hair. AT ONCE Finally, one evening this girl went off crazy. And then her mother asked this old man [who told the story to informant] did he know anybody that could do her any good. And he told her, "Yes, I'll have to go five miles to get to this man's house." So he got a fast horse [and buggy] and he got away from there that night.

And when they got to this man's house the man told him, "I know what you all came for. Sit down a minute. You all came here because the girl is crazy and you want me to do something for her."

They told him, "Yes."

He said, "You all go ahead and I will be there presently."

So they went on and got to the girl's house. They weren't there more than two hours when he came in. So when he got in he spoke to them and said, "Get me a basin full of hot water and a towel." And they got the basin and towel for him. And he put the towel right down in the boiling water and wrung it out and put it right to her head. After he put this to her head she came to real life and knew where she was at. He must have put something in the water, but the old man didn't say. He stayed there until four o'clock next morning. Before he left the girl had come to and knew everybody in the house.

And he told this man that went after him, "Son, you know what I want you to do? Come on and go around the house with me." They went around the house. It was getting kind of light then. They carried a lantern. This girl's father was with them. They had a spade. When they got to the corner of the house he told him to dig right down. He dug. They found a little barrel. They dug it and picked it up and gave it to him. They took it into the house. He asked them did they want it and they said no they didn't want it. So when they opened it, the image of this girl was cut out of a piece of black cloth. It had needles and pins in there and a whole lot of stuff. He did not say what all was in there. This man said, "You all don't want this?" And they said, "No." So he took it himself.

And he said, "Before I go I am going to leave something here for you to do." He told this other man to come on outdoors with him. And he took a stick and drew a ring all the way around the house, and he gave this man some white powder and said, "You sprinkle this all away around on this mark and you all watch the results" - he left about nine-thirty - "at ten o'clock you'll all see who *fixed* this girl."

And he said sure enough they all sat there and watch when he was gone, and exactly at ten o'clock they say they seen somebody come up and try to get in where this girl was, but they couldn't get over this ring. [Did the *doctor* - or a confederate left outside and away from the house - try to "get over this ring" and then "vanished away?"] After they couldn't get over this ring they turned and went on and vanished away. And they didn't see no more of them.

An' old gentleman told me this about eight years ago [1928] and he said it happen 35 or 40 years ago over in Wight [Isle of Wight] County, [Virginia] where he lived. [Hampton, Va., (31), Ed.]

907. Once a woman *hurted* her husband. He didn't know who had *hurt* him. An' one he friends took him an' cared 'im to a *root doctor*. It was off from Georgia,

[at] Aiken [S. Car.] or some'eres over there. An' this man wouldn't tell him who hurt him, but he knowed it was his wife. An' so he give him some medicine an' told him to go back home an' take some of his *urinate* an' put it in a jar, a one-quart jar, an' stop it up tight an' dig a hole in the middle of the road. An' he put it down in there. He watched an' this woman came [walked over the buried jar] an' she took the same kin'a disease that he took. An' then this man that told him to do this [told him that after she walked over it] to come back to him an' get instructions. An' he went back to de man an' told him how he done. This woman, swoll her up in all the same that he was in. Then this man told him to go back an' take the jar up an' throw that stuff out. An' he went there an' do that an' she got well. [Wilmington, N. Car., (299b), 223:2; near Atlanta, Ga.]

908. It was mah husband. He said he was *hurt* in 1907. It was a woman that wanted him to go with 'em and he didn't like 'em so much. He's from Virginia. And he use to drive [an] ice wagon, and when he come in late at night, he say, and the woman had de door knob on de door dressed for him, he say. And jis' as he get upon de porch and went to open de doah, he put his hand on de knob to open the door, he said something went over his face like a spider web or somepin like that, and he take his hand and wipe it off, and that time he became blind. And he went on then and tell his father about it. And so they began to work on him, but it didn't seem to do any good. And they ast him how did it happen, and he tell them what happen. And so he [the father] said to see the doctor, but de doctor didn't do him no good. And he went to see a *root doctor*. And he tell him to get a quart of sweet milk for him, and they sent and get de milk. He ast 'em to get a fresh egg, and they get dat. And he said he put it on and boiled it one hour - put de egg in it [the milk] - put de egg in it whole and boil it one hour. He said they took that milk and bathed [often pronounced *bath-d*] his eyes over in that milk, and they take de egg and made him eat de egg. He say it was so hard he har'ly eat it, but he made him eat it. And he take de milk and bathed his eyes in it one hour, and his sight commence to comin' to him. And after that he took the milk what he bathed his eyes in and carried it to runnin' water somewhere, a stream, he said, and he throwed it in there. And he said this woman - they tell him she couldn't stay still. She would be movin' all the time. Af' while she commence to losin' her mind, her mind would go and come. He said about a veek or a veek af' that she moved this place, and af' awhile she move another place, and jis' kep' movin', and de last time he know of her, he says she was in de 'sylum. [Wilmington, N. Car., (272), 192:3; Portsmouth, Va., 1907.]

909. Once mah mother had a cousin an' so she married - dis girl married. So it was another lady she was mad with about her husband. So she went on then an' she kept - she was mad with her 'bout two-three months, an' so she 'cided to *fix* 'er. So one day mah cousin was goin' through de gate - an' SOME DOCTORS REFUSE TO REVERSE SPELL she'd *fixed* her wit dese straight pins - an' so she, jes' de time she walked ovah de straight pins she fell. So she went to a *root person* an' de man tole her how she was *fixed* wit de straight pins. De lady had put de straight points of de pins up - nine of 'em - stuck 'em straight up an' she stepped ovah dem at her gate, an' so she stayed sick a long time. She was sick in bed in all of her joints an' her fingers had turnt dark - an' ev'ry joint in her laig an' ev'rything - she was real bright-skinned.

So she went to de man an' de man axed her did she want him to take it off her an' she tole him yes. So he said he'd take it off her about three dollars. So

she said she wanted it turned back on 'em, so he wouldn't turn it back on 'em. But she didn't do anything - jes' took dem nine straight pins up she walked ovah. De man tole her to go to her front gate, after she had seen him, an' scratch down in one of her tracks an' pick up nine straight pins - rumple dem up an' brought 'em to him. An' she dig those - she carried it all to him an' he says, "Dem is de straight pins yo' is *fixed* with." An' dem pins had turnt dark.

(What did he do with those pins, do you know?)

Well, he didn't do anything - jest throwed dem away.

(That cured her?)

Shore - but he give her a bottle of medicine to take. [Waycross, Ga., (1063), 1722:10.]

910. My father, he got *hurt*. He 'uz [was] carin' a sore on his ankle an' - it jis' wus small - an' it kep' inflammin' an' he went to de *physical doctor*.

TELL HIM WHAT TO DO  
TO TURN IT BACK An' he give 'im medicine an' de more he'd put on it, de worsen hit got, so he stopped. An' his brother came an' took 'im an' car'ed 'im to a *witchcraft*. So de *witchcraft doctor* he *fixed* 'im some medicine an' tole 'im to nuse [use] dat on it. It wus red an' it smelt funny; in fact I don't know de name of it. So he nused it on dat. An' he tole 'im to bathe it in *chamber lye* an' salt. An' he bathed it in *chamber lye* an' salt befo' he put de medicine on it. So he could walk. An' in a few days he isn't gettin' bettah, so he went back to 'im again. An' he give 'im some kin'a salve to put in dat place - it was a hole right in his ankle, right at bone - an' it commence healin' up. So he put de salve in an' it healed up. An' he got so he could walk aroun'.

An' dey [*doctor*] tole 'im he wus *hurt* an' tole 'im to look under de side of de baid. An' he found somepin down dere. But he [*doctor*] wouldn't turn nuthin back on 'em; he would jis' show 'im an' tell 'im whut to do to turn it back. An' he tole 'im somepin to do to turn it back an' -

(What did he tell him to do? But first, did your father look for this thing?)

Yes. He found some kin'a little balls sewed up; out of cloth - it wus dirty - it wus five in a sort of bag [a *hand*] an' hit sewed up an' de top wus tied with a string - it [bag] wus white but hit wus dirty - looked like hit had been toted a long time. An' a bottle of perfume in it [bag]. [This was one of those tiny bottles formerly sold at the 10¢ store.] He [*doctor*] tole 'im to git it an' bring it to him.

So he got it an' car'ed it to 'im. An' he tole 'im to go back home an' take a half-a-gallon jar an' to do dirty in de jar.

(Water or the stool?)

The stool. An' take it an' care it an' bur' it in [the] people's path, an' de one whut did dat [*witchcraft*] would walk over it an' would git in de same fix he wus in. An' so he did it. An' dey [it] wus a lady did it, an' so she took de sore on her ankle. An' den [by this sore] dey found out who did it. So de man tole 'im to come back to 'im after he found out who did it. An' he got cured of hissen an' he git so he wus walkin' aroun'.

(Whatever happened to this bag with the balls in it?)

He took de bag an' took an' burn it up, I think de *witchcraft*. [Wilmington, N. Car., (222), 136:1; between Florence & Sumter, S. Car., 1930.]

911. Tell yo' 'bout us fellahs gittin' a *han'* fo' gamblin' once. We wus down in Sumter, So'th Ca'lina, an' we walked from Sunter down tuh Florence. Both of us wus broke an' we wus in town an' wus goin' to a fellah lived on DOCTOR'S FEE No'th Darling Street, an' he goes roun' there an' he tole us, say, "Ah'm goin' give yo' a *han'*. Dis *han'* will cost yo' ten dollahs." Say, "Yo' haven't got de money, now?"

Say, "No suh."

Say, "Ah'm goin' give yo' a han'," say, "when yo' git de money ah'll know it." Says, "Aftah yo' gits it - aftah yo' done made," say, "yo' take but ten dollahs an' envelope an' seal de envelope up, seal it at de sunrise. Yo' walk out an' throw dis envelope up towards de sunrise an' ah'll git it."

So he made a *han'* an' we came on an' went to de [something] Lumber Company an' on payday, about two week aftah, we had about \$175 or \$180 [from gambling] an' he hadn't been havin' any luck atall. An' dat Monday, he said, "Well, ah lak tuh see yo' try it - if dis money come back [after thrown into air], ah'm goin' keep it." An' sho' 'nuff, he put dis money in de envelope an' seal de envelope up - ah was standin' dere lookin' at him - an' throwed it up, an' I an' him haven't seen de envelope since. An' that Thursday, we got a lettah from No'th Darlin' Street, thankin' us for de money.

(North Darling Street?)

Yes, No'th Darlin' Street, at Florence, South Carolina.

(He went over there to Florence to inquire about this *root doctor* to get that *hand* from him?)

Dat's right an' he got de *han'* an' it did jes' lak de man say.

(And the envelope disappeared up into the air?)

Disappeared up in de air - ah was right dere lookin' at dat, 'cause ah got afraid after he did it. Jes' as he tole him tuh do, an' it jes' out of de way.

[At the end of informant's interview I made a note at the time and transferred later to the transcription: "That story he told about the envelope, throwing it up into the air and having it disappear - he said that the *root doctor* was old *Doctor Harris* (see Index) down in Florence, S. Car." ] [Fayetteville, N. Car., (1429), 2378:11.] [See Payment and Air in Index.]

912. She vent down South [to South Carolina] and she say she owed this man two dollars. He told her fortune and she said, "Now, I ain't got nothing to pay with for curing me." So the man told her, "You're *cunjured* in your side," he said, "but you go on home," he said. She said, "I ain't got no money to pay, now." He says, "That's all right," he say, "you go on home and take dat medicine I tell you, and leave that money anywheres in the house and I'll get it." And she said she laid that money on her bedroom mantelpiece and went on doing her work. At twelve o'clock she thought of it and she went back there and the money was gone. And she telegraphed down there and he said he got it. Now, I wonder how he got it. She told me that herself. [Wilmington, N. Car., (238), 237:6.] [See Payment and Air in Index.]

913. I married my first wife and of course I didn't know she had an enemy, and me and her was coming down the road. So we walked along talking. It was a path that lead to the house from the road, and opposite that path she slapped me on the shoulder and said, "Oh, French, somebody done tricked me." And I said, "Go away, woman - who in the Name of God done anything to you?" She said, "I am tricked." She went away from here with the same thing.

[The slapping makes me assume that she had a sudden and unusual pain which frightened her; this sudden pain while walking usually caused by passing over a *cunjured* object - see Burying objects, in Index.]

I'll tell you what happened. It was the second week in August. I worked along and worked along and worked along. Finally I had to go to the doctor for her. The doctor said that she had the stomach trouble. I worked and done every way I could. Finally, I sent her to the hospital in Washington, [D.C.]. They worked on her and worked on her there. I told her when she left home, don't let them operate on her. Finally then, she came back home, I says to her, "Fannie,



how do you feel?" She said, "French, I don't feel no better." I said, "What did the doctor and nurses say?" "The doctor said I had stomach trouble and he had to operate on her [me]." One of the nurses told her, "I could tell you what's the matter with you but we ain't allowed." So she came home on a Friday night and then I went down in the country about twenty some miles on Sunday morning. I seen a man, a hoodoo doctor, and he give me some little packages, three of them, and told me what to do with them. And I came home and done just as he told me on a Monday morning. On Wednesday she died.

I don't know what was in these packages. In one of them I couldn't see nuthin but a bunch of *roots*. He told me to put that on in a pint and a half of water and boil it down to a pint. After boiling it down to a pint, you set it off and let it get cool, then give her three tablespoonfuls before meals. He gave me a package to throw over my left shoulder. I made the tea and give her the first dose, and go right on to running water and throw it over my left shoulder. I did so. He gave me a little pocket piece and told me to give her and carry in her pocket. It was a little package all tied up.

That was the third year after the Johnstown [Pennsylvania] flood [May 31, 1889], in this [Spotsylvania] county. I went down in Caroline [County, Virginia] to get the *hoodoo doctor*. [Fredericksburg, Va., (81), Ed.]

914. He [Mike] was a relation to my wife. He's dead now. And he's supposed to be a bully. And one of his nieces [nephews] wanted to be a good *rassler*. He *rassled* with a certain feller all de time and dis feller could throw him. So dis old man [boy's uncle] he got tired of it. He says, "Boy, I'm gon'a *fix* you up to *rassle*." And he taken him and rubbed him down [*dressed* him with a *root* preparation]. And so after dat, dis man, dis boy was throwin' him [the former victor] ever' time he met. After dis old man rubbed him down, why, he said he could [throw] dis boy. Dis boy couldn't throw him any more.

HIGHER  
HIGH MAN

(What did he use?)

Of course dey wouldn't tell what dey do. He [uncle] was called a *high man*.

Dis man was named Mike Jones, this bully-man. He used to go aroun' preachin'. And dis man [another *high man*] was to *rassle* with him a certain day. He [Mike] was to a camp meetin' den. So dis feller went down in de woods. So he [Mike] returned from camp meeting] watched him, [being hidden by] thick bushes. He said dis feller had crotched two posts settled in de groun' and a log acrost each way [each crotch]. And he said he had pulled off his clothes, and his foot [feet] hung over dis crosspiece and he was goin' aroun' over and over on dat pole. Dis Jones was to *rassle* with him. So after he seen him do dat he wouldn't *rassle*. He hollered to him - dis feller didn't see him, he [Mike] was stooped down in de bushes - and he says, "Hey!" Dis feller jumped down and run then. But he said he wasn't goin' to *rassle* with him. He wouldn't *rassle* with him after he seen him do that, 'cause he know he was a higher man than he was. [Deal Island, Md., where it occurred, (110), 25:3.]

915. (Suppose I want to break up a man and woman going together.)

Well, dey will have tuh go to somebody dat mo' pow'ful den de one dat chew went to fo' tuh git loose from dat - see, because yo' see, yo' went tuh someone an' got all dis heah. [Memphis, Tenn., (940), 1521:3.]

916. (Testing the stylus, Brunswick, Georgia, Monday, March 13, 1939. This morning it was very cold. Yesterday, I heard [when I telephoned my wife that night], there was sleet and snow - wind with snow in New DOCTOR AGAINST DOCTOR York City. And there was quite a strong wind last night, too - and all the dust came into the room. [This was an unusual experience, dust and sand covering everything.] That hotel is certainly

old-fashioned over there. [The hotel, *The Oglethorpe*, was designed by Stanfōrd White (1853-1906), murdered in another of his buildings, Madison Square Garden, Madison Square, N.Y.C., by Harry K. Thaw - one of the great American *scandals*.]

[I now talk with my contact man, Edward.]

(What about those two men getting into a fight out there yesterday - those two root doctors?)

We's goin' to reliver [redeliver] dem in dis māwnin' if we can.

(I see. Well, how did they get into that argument?)

Well, one man wanta be better'n de othah one.

(What did the other fellow say to him?)

Well, de othah fellah tole him he could make him crawl on his belly like a roach, but he said he couldn't do it.

(They had an argument in other words.)

Dey had a arguments ovah it, yassuh.

(I had the same thing happen up in Charleston, once - two fellows [doctors] got into a fight [see Index Doctors fight].)

The othah one got mad an' left 'cause de othah one had got de last of him.

(The next number will be 1183.)

917. I heard of two old *devil-heads*. They used to call a conjure *devil-head*. They had a lot and they had a tree on the line. One said, "I'm going to cut the tree down." The other one said, "Don't cut it." He goes there and starts to cutting in this tree and the other man come out and told him to stop. So they go to arguing. And he [the second man] say, "Now, I want you to cut this tree down. I'm just as strong as you are." So this other fellow starts to cutting and he can't do a thing. Then this other fellow gets a axe and was going to show him he could cut it down. He couldn't do nothing - the other fellow used his power against him. Then both of 'em *devil-heads* start to cutting and they couldn't even skin the bark of that tree. That tree is still standing there. That is up in Glouster County [Virginia]. That was in slavery times. [Old Point Comfort, Va., (32), Ed.]

TWO FIGHTING DEVIL-HEADS  
EQUAL AESOP

918. Dere was a young girl one time. Dey was workin' seems like on a big strawburry faum [farm] and it was her great ambition to make fun of everybody - you see, to make game of everybody. So, dere was an ole man, you understand, dere - he was kinda broke up and cripple same as me, you understand. So this ole fellah come out and try to pick burries, and she clapt her hands and laff at him every morning he come out, chew understand. So he tole her one morning, he says, "Daughter, let me tell you somepin, that laffin' is gon'a cause you trouble one of these days." So she laft and clapt her hands, told her mother about it - her mother, she laft.

THIS IS UNCLE BEN MACKEY

So, this evening when dey all got through pickin' burries, come in, why this ole man, when dey all went to wash up of the evening, you understand, this ole man set right down and waited until everybody washed up. She was the last one washed. When she wash she was always kinda countrary, you know, she didn't poah water like de rest of dem [let someone pour water over her hands], she had to wash in a basin. The ole man gits up, you understand, and goes and takes dat water, goes in de house, puts dat in a little can and sets it on de stove, sets back and began singin' a little, some kin'a little piece over this while it was - after it got to boilin', you know, steam comin' out, he sings a little piece [see Singing in Index]. After she got to steamin' right good, he got to singin', you understand, taken de can off and sit it under his baid.

Next morning dey called 'em all up you understand fer to go to work. Every-

body come up but de girl. Dey call this girl. She tole dem she can't git up. She says, "Got no use of my limbs." "What's de matter?" "I have no use of my limbs. I can't move over." She tried dat and she couldn't move over. Dey sent fer de doctor. De doctor came. He shuck his haid, "It was the strangest case I ever seen." He done everything he knowed. Twas another lady there, she begin talkin', she says, "Don't chew know one thing," she says, "I told joo go laffin' at dat ole man," she says, "I told joo go laffin' at dat ole man. Dat ole man's *fixed* joo." Well, she didn't believe in nobody *fixin'* yo', yo' understand. Her mother said, "No, dey ain't nothin' like dat; de girl jes' caught a coal [cold]." She says, "You'd better go to work and see about it," she says, "somebody - dat ole man *fixed* her," she says. "He told her two or three times about her laffin' at him, and she would keep on laffin'," she says. So, it kept on a week or so. But the girl didn't git no worse and didn't git no better.

So dey kep' sendin' fer the doctor. And the doctor didn't do her no good, so dey sent fer an ole gentlemun by de name of Ole Uncle Ben Mackey. He was suppose to be a wizard. Ole Uncle Ben Mackey, he comes you understand and looks at her. "Uh huh! I know what's de matter." So now, dey knowed Ole Uncle Ben hadn't been there. "Uh huh! I know what's de matter." They says, "What's de matter?" He says, "Have you got two dollahs and a half?" Her mother says, "Yes, I've got two dollahs and a half." He says, "Gimme two dollahs and a half." So she give him two dollahs and a half. He goes and knocks on the ole gentlemun's shanty doah. De ole gentlemun comes to de doah. He say, "You take dat can of water from under yoah baid," he says, "and poah it out," he says. "Remember," he says, "this is Uncle Ben Mackey." Well, I guess the ole man kinda knowed Uncle Ben, you understand. He didn't have no talk. He went and throwed dat out. No sooner 'an he throwed de water out, in about twenty minutes de girl got up, walked aroun' jes' like she was at first. [Snow Hill, Md., (?), 8:1; near Washington, D. C., 1901, but it sounds more like a folktale.]

919. I had a son named Addison and he and myself was away in Pennsylvania and he went to New Jersey. And when he got out of a job I wrote him a letter to come on out here [where the father was in Pennsylvania] and he'd get all the work he wanted. And he came then. And he taken with going with a young lady and this lady *fixed* him. And I brought him home [to Stafford County, Virginia]. And when I brought him home he broken out with sores all over one side. This girl told him that if he didn't marry her he wouldn't do nobody no good. And I taken him to a fortune teller and he ask the boy what he wanted done. And the boy told him he wanted this taken off of him and put on the person who put it on him. And I said to him [the fortune teller], "What could you do with a person three or four hundred miles away from here?" And he say, "I could send this just as far as the wind blowed." And I said, "Don't let it come close to me." But he said, "I can't get the one who *fixed* this [doctor who prepared the spell] but I will get the one [girl] who put it down for you." This girl what put it down for you." This girl what put it down, she was rolling up her sleeves to wash her clothes and she fell backwards and died right there. [Stafford Co., Va., about 10 miles from Fredericksburg, (65), by hand.]

920. ("I had a *travelin' spell* put on me one time," you said?) Yeah, an' de way dat ah was told 'at it was done. Dis fellah went an' got mah [foot] track an' he goes to de graveyard an' he took a SPELL FLOATING ON RIVER silver dime jes' like if to buy some *graveyard dirt* CAPTURED BY DOCTOR from a person, but he said dat de person would have to be a wicked person yo' see, jes' lak a person dat live a - yo' know, dat live a wicked life an' den have been murdered someway. An' yo'

kin go there an' buy some dirt from them. Dey say yo' go down a certain distant in de earth, you see, right by de tombstone an' yo' take a lighter peg - a piece of fat lighter [pine] - an' jes' stick it down dere with dat dime an' [that's] *buyin'* dat dirt from de dead, you see. An' den, jes' *whatsomevah* dat yo' want tuh happen, in *buyin'* dis dirt from dem, well, den yo' could put it in action.

Well, dis guy went to work an' got dis *graveyard dirt* - de way ah wus told - an' he took hit an' mah track an' put it into a bottle an' he corked dis bottle up. Threwed it into de rivah. Well, dat's to git mah mind goin' - yo' see, as de tide comes an' goes, well, dis man tole me dat mah mind would travel jes' dat way. Well, ah noticed, ah leaved home. Ah didn't know nuthin whut it wus all about - ah jes' picked up an' leaved. Well, after ah crossed de rivah - de first rivah dat wus between mah home an' where ah wus goin' ovah in Brunswick - well, ah didn't have no more thoughts or no mo' ideas about home den if ah didn't have one. Well, ah went ovah dere [to Brunswick] an' remained dere fo' awhile. Mah mind wus all confused, ah jes' didn't have no pers'nal judgment about nuthin. An' dere wus a friend of mine took me to a man called a *doctor* - a *hoodoo doctor* of some kind. Well, he tole me -

(Where was he - in Brunswick?)

Yes sir.

(This was in Brunswick - all right.)

This [*doctor*] was in Waycross - an' he tole him - yo' know, whut they did. Well, he tole me de same thing. He said, dis guy had this thing *fixed* in order fo' it tuh float so many days. An' whenever dat thing - he had it *fixed* in a leaky condition - wherevah it leak in dat water dat dis thing could sink, then ah would go ovahbo'd. They wanted tuh kill me - git rid of me - but dey didn't want to do it, yo' know, deyself. But dey wanted it *fixed* so dat ah would do it mahself.

Well, ah notice while dis thing wus goin' dat way, all of mah days ah'd nevah be satisfied no place unless ah wus round de rivah.

(Well, did this *fellah* tell you how to get rid of it - did he help you get rid of it?)

Shore, he tole me dat he had to git it - he had tuh overtake it somehow. Ah don't know how he went into de rivah to git it, but he ovahtaken it befo' it sunk [see No. 921]. Soon as he did dat den, ah got all right. Took 'im about three weeks, though, befo' ah got straight.

Now, dat's a pers'nal experience. [Waycross, Ga., (1164), 1942:1.]

921. Well, it wus a girl, a fren' of mine. Well, it wus three of 'em [girls] an' her mothah married. She married a *fellah* dat wus stepfathah to dese children an' so de stepfathah tried tuh go with her. An' aftah she, yo' know, commence tellin' her mothah an' lak dat, yo' know, well, den he commence tuh whippin' her an' beatin' her yo' know an' all lak dat. She had long hair about that long [demonstrates] an' when she got up tuh about fifteen yeahs ole, he taken a plait of her hair an' put it in a cake-flavor bottle an' he carried dis girl's hair to de Miss'ippi Rivah, an' put it ovah in dat Miss'ippi Rivah, an' dat chile fifteen yeahs ole, she started tuh walkin'. She left home that evenin' an' her mothah didn't know where she wus, an' she walked - she walked aways. She walked back down heah to a place dey call Forest City, an' she got lost walkin' an' so they wus in Cold Spring tryin' tuh find her, an' dey did find her, an' dey carried her tuh a man named Mr. Smith. He's up heah tuh Turrell[?] Arkansas. Her mothah taken her tuh dis man, an' he killed de hair in dis bottle, but how he kilt it ah dunno. But he kilt de hair in dis bottle, an' that brought de girl back.

(How long ago did that happen?)

Aw, it's been 'bout nine yeahs ago. [Little Rock, Ark., (885), 1460:12; see

preceding story.]

922. Well, this case, she wus at some frien's - an' [she] a vury nice lookin' woman - an' they all got jealous of 'er. She had all the bes' fellahs - she had a beautiful head of hahr. An' one of 'er frien's come roun' to brush 'er hahr. An' in the meantime she [the friend] had took some of 'er hahr, an' all of 'er hahr wus fallin' out. An' so she's got hahr now, but it's so short an' it nevah growed. An' she said her friend wus the one that did this to 'er.

Well now, she said she [the friend] cared it to some person [*doctor*] out dere in Dinwiddie County [Virginia] some place, an' said they takes this hahr an' put it with snake bones an' some kin'a 'erb they got, an' put it in a bottle an' let it float. An' as long as that bottle float, why yo' hahrs fall out; but if that bottle breaks, you die. Tha's whut she said.

An' so, now, it's a way to quit this spell, as they say, by some kin'a method they use. They git some of that other person [the friend who cast the spell] *urinate* an' care it to this other party. [The "other party" was a *root doctor* living at Richmond.] This party [Richmond *root doctor*] will put that to float. An' [also] he gits some of this other party's [the friend's] hahr an' put it in there with his [her] own [the friend's own] *urniate*. An' that'll float. They said dis [second] bottle will cause some kin'a gas to form an' bus' de cork out of it. An' when that cork bus'es, when dat cork come out, why that will kill [remove the spell from] de other bottle. They claim that de other [first] bottle do burs', you gon'a die, because dis other fellah's [the friend's] *urinate* an' hahr - they claim that hahr turns to some kin'a serpent in that bottle [see Hair, turning to snake in Index.]

[This is complicated thought and action. What happened? A woman losing her hair thought a friend had *tricked* her. The Richmond *doctor* told her the friend had taken the hair to a Dinwiddie *doctor* who set it afloat in a bottle with snake bones and a *root*. The Richmond man, faced with a difficult problem, came up with the logical remedy - float a stronger bottle in pursuit. Actually, the friend was innocent - also, neither Dinwiddie *doctor* nor first bottle existed. I also doubt the launching of the second bottle. One small point may be missed - the spirit of the dead snake was in the first bottle [see margin-title Snake, p.66 and Index]; in the second bottle was urine, destroyer of evilminded spirits. That Richmond *doctor* thinks magically; *doctors* brilliantly.] [Richmond, Va., (341), 281:1.]

923. Now mah wife, I an' her wus togethah heah year befo' last. We separated Christmas gone a year ago. Ah reckon we lived heah three months ago. Now, she wus *fixed*, although she's *impregnant* - understand. Sometimes she would grow out an' den sometimes she would go back in. Ah could lay mah han's on her stomach an' I could feel somepin knockin' lak dat - jes' knockin'. Well, ah tried doctors - de doctors stayin' in town heah now - Dr. Fields, Dr. Olson, Dr. Roach. She wus workin' in de Georgia Power an' Light Company. So she came home an' tole me, she say, "Well, now," says, "ah don't feel no bettah." She say, "Ah jes' have de fainting spells, ah don't feel no bettah atall."

Well, dose peoples next do' to us would come ovah an' he'p do fo' her. Well, ah wus a man an' ah had no business doin' all those things fo' her. Some things I could do an' some things ah wouldn't do, although ah wus her husband. Well, dey would come ovah an' dey would do fo' her. So ah tole 'er one day, ah said, "Say, listen, whut de doctor say?" Ah say, "Did yo' went to him?"

She say, "Yes, ah went to him." She say, "Dr. Fields say an' also Dr. Walker say I was *impregnant*. She say, "Well, ah tried Dr. Whitman, an' he say de same identical thing," she say, "but ah can't understand it, ah'm not *impregnant*."

Well, ah say, "Ah don't know - dis way is funny - mahself - but," ah say, "de blame is on yo' - ah don't know."

She went like that fo' seven months an' she come out well. Well, she had to be operated on fo' first of October - Dr. Louis told her she had to be operated on de first of October, also Dr. Whitman, an' wus operated on.

So ah tried an' tried an' tried an' tried an' at de main time dat de chile wus supposed to be born, if it wus a chile; but it wusn't no chile, wusn't nuthin. So ah goes to a fellah - de fellah's in town now. Ah goes to him an' ah walk to de do' an' look round.

He say, "Hello there."

[I] say, "Hello."

[He] say, "How yo' feelin'?"

[I say] "All right."

He says, "Well, yo' comin' tuh see about chure wife?"

"Yes," ah say - "Yessuh," [I] say, "she's come with a little condition." Ah say, "Well, from whut ah kin learn, ah can't understand de matter she's in, can't understand de sickness."

He say, "Her sickness is not nach'ral," say, "she wus run home - dat's where [when] she got her dose - yore wife is a woman dat she loves tuh run round" - well now, he wus tellin' me wit dis on cards. He says, "Yore wife loves to run round," he says, "she's not a woman true to one man, she wants yo' an' fo' or five or six men." An' he say, "She messed wit a man's wife up dere an' jumped on de woman about her husband an' de woman had her *fixed* like dat. Now, she's *fixed* an' perhaps she is pregnant."

Well, ah know de girl - tell yo' de truth, Boss, she nevah come in de house [came home] at all.

He said, "But chew go back to de house an' yo' go up under about three feet," he say, "under de do'step." He say, "Go up under de house an' stop, dig jes' about dat deep." He says, "Dat's where de mess lays - all messed up." He say, "Can't chew smell somebody's *chamber lye* all round yore house?"

Ah tole him, "Yes sir."

He say, "All right, den yo' go back to yore house an' git dis."

He give me some kinda thing like vaseline, but it wasn't vaseline 'cause ah smelled it - it wasn't vaseline. It was greasy - to keep de misery from comin' on me, yo' see.

[This *thing like vaseline* was to protect him, especially his hands, while digging up the *mess*.]

He said, "Yo' git this an' yo' bring it to me." He said, "Yo' go in de woods an' git me three," he say, "git me three piece of cedar-tree root, jes' about dat long," he say, "an' bring dem back to me."

Ah tole him, "All right, sir."

He say, "Co'se ah won't have it fixed fo' yo' till tomorrow," see, "sometime," he say, "but tonight at twelve a'clock zactly, yo' go out chure back gate, come all round de streets dat chew come in de front do' an'," he say, "have yo' some salt an' some red peppah." He say, "Sprinkle dat salt all de way through yore house from de gate on out to back an' back round de house again." He say, "Make a round ring," he say, "an' den put some dat peppah de same identical way." He say, "Now, dese people will go to yore home tomorrow to git a match. In case yo' don' let dem have de match, dey gon'a be back ovah dere to borrah some lard."

Ah tole him, "All right."

He say, "Now, yo' have to give me chance - tomorrow ah'll have her all right."

He say, "Co'se she gon'a be operated" - she wusn't operated on den. He say, "Co'se, she got'a be operated on - operation do her good, but still ah do somepin

an' let somebody else [the surgeon] do something fo' her, or," he says, "she'll be in a terrible condition till she die."

[This is my only example of cooperation between *doctor* and doctor.]

An' ah went back an' got dis stuff from under de house an' carried it back tuh dis man, an' dis man fixed it. Now, what he put in it - ah don't know whut he put in de stuff. But ah tell yo' whut was in de stuff dat wus fixed fo' her. Dey had a piece of her hair. Dey had some of dis heah cut from de seat of her underclothes. Somebody had eithah slipped in de house an' got dat stuff - see, she wouldn't let nobody do washin' or anything - co'se dey prob'bly had a chance tuh cut it off de line out dere while it hangin' up on de line dryin'.

(The seat of her underwear?)

Dat's right, an' dey got a piece of her underskirt - right up undah heah [demonstrates].

(Under her arm?)

Dat's right, dat wus in dis mess - now, ah'm tellin' you whut ah seen in dis mess. Dat wus inside dis mess whut dey had *fix* fo' her. An' a little somepin - ah don't know whether it wus tomatoes or don't know whether it was some of her *ministration* or whut, but hit wus inside a little rag, it wasn't in no bottle, it was in a rag. An' ah carried it on back ovah dere an' gave it tuh him. So after ah gave it tuh him, he say, "Well, now, don't chew git uneasy," he say, "in a few days she'll be all right."

An' so - well, it wus on a Friday when ah had taken it back ovah dere to him. An' dat Sunday, she got 'long jest as - nevah been sick no mo'.

(Do you know what he did with those three pieces of cedar root that you took to him?)

Ah don't know, suh. He wouldn't even tell me whut he did wit it. After ah'd taken her back dere wit me, he wouldn't even let me come in de room whilst she's in dere. When ah got de cedar tree root ah give it tuh her. Yo' see, ah went back ovah dere wit dem all right but ah give it to her, an' him an' her went in a room, like yo' in heah now [and no one else in the room], an' he wouldn't let me come in dere at de time he fixin' dat fo' her. An' he tole her tuh wear dat. Cause she's living now - ah reckon, if she's not daid - but ah haven't seen her in 'bout a year an' three months, cause I an' her separated. [Waycross, Ga., (1143), 1864:2.]

924. A lady had me lak dat after ah got dat wit dis man. An' he married me. She did me dat way - she had me *tied* an' mah baby would a-nevah born until de doctah take it. An' aftah take it he said it wus de hardes' case he evah had.

She had de chile so dat ah'd bear tuh bring de chile an' it DOCTOR COMPLETES would drew back up in me - it jes' climb up, yo' see, it nevah WORK OF DOCTOR would come down. An' when de doctah came tuh take it, it wus almos' bo'n an' all at once it take a suck an' jes' jump right back up in me. An' he said dat wus de hardes' case he evah had.

An' befo' mah baby wus bo'n ah wus jes' as black as dis hat heah [see Hat, my black in Index]. Yo' know, mah complexion undah mah clothes shouldn't be dat way from de way ah look outside. Well, dey had me *dressed*. An' dey came dere. Yo' know in de country people wash dey clothes an' hang 'em out, chew know, at night dey left 'em out. Nobody takes anything - yo' kin hang out clothes at night an' leave 'em all.

Well, dey [the spell caster] came dere one night - dey [the *doctor*] tole mah mothah. Dey [spell caster] stole a bale of cotton an' mama an' dem went tuh someone [and reported the theft] - ah don' know who wus it, an' took dat [piece of clothing] off from me. De doctah [M.D.] took de baby but aftah all ah wus still black. [The M.D. couldn't make her color less black.] See. An' if dey

[family] didn't did somepin fo' me tuh come back tuh mah nach'ral size [the M.D. failed to reduce her size], ah wouldn't live, neither de baby, cuz when de baby wus bo'n it wus blue - all ovah de baby jes' blue. Yo' couldn't tell whut color it wus.

So dey went to dis man [*doctor*] an' dis man tole mah mothah dat dis woman took bloomers - yo' see, yore underwears an' she took de seat of 'em. She cut de seat of 'em out an' she took 'em an' she jes' ball it up an' tie it up with a lot of twine thread an' - an' it's somepin she put in dere. Ah don't know how she got holt to it, but she musta got holt to it by some of mah frens'. Jes' got holt of a soiled pair of mah bloomers, yo' know, where a woman drips or somepin lak dat. When dey goin' lak dat, yo' know, it's somepin always comin' from dem. An' she got some of dat an' she put dat in a ball an' she tied it wit a twine - she jes' tied it so till it wus jes' lak a ball you could throw it. An' she took dat ball an' she went to a green oak tree in de woods an' she took a axe an' pick a hole or a hollow in dat tree an' she took an' buried dat ball of stuff in dat tree an' den she take de axe an' she knock on it fo' three licks. An' she went back fo' nine mawnin's an' knock on that tree right on that ball fo' nine mawnin's befo' de sun rise. [This is called *knocking for you*.] She had to be there when de sun start peepin'. tuh hit on dat tree - three licks every mawnin' fo' nine mawnin's. An' aftah she hit on it three licks fo' nine mawnin's, then it commence growin' up - de tree commence tuh healin'. An' aftah dat tree heal up, den dat tied dat baby up in me. See. An' de baby couldn't of bo'n.

An' dey had it *fixed* so dat ah would have died, but de doctah took de baby. An' aftah de doctah took de baby an' tole papa an' dem dat he wusn't satisfied wit mah looks, an' den dey went an' had dis han' took offa me.

[The Doctor of Medicine who "took de baby" was not satisfied with the mother's looks. This dissatisfaction - meaning she would need time and care to recover - almost signed the woman's death warrant, because the family immediately consulted a *root doctor*. The latter said a *hand* had been put on informant in retaliation for her mother's reporting the theft of a bale of cotton to the authorities. This *hand*, made from something belonging to her, had caused Caesarean operation, dark color, and large size. The *medical doctor* of course could not remove this *hand*, but he the *root doctor* could.]

An' de doctah made me some *black medicine* [perhaps black draft, see Index]. Ah don't know whut kinda medicine it wus an' ah didn't ask papa an' dem, but he made me a bottle somepin lak dat bottle up dere - 'bout de size of dat, full. An' he tole papa tuh give me every drop of dat medicine, an' three weeks after ah taken dat medicine, ah commence comin' clear in spots - not all ovah, jes' spots, an' come back tuh be mah size, to mah looks lak ah supposed tuh be. An' in six months time after ah took dat medicine, ah become jes' lak ah supposed to be all ovah. An' ah wus jes' as black as dat hat dere. Dis mah natural color. [Sumter, S. Car., (No.? near 1380), 2354:1.]

925. A fellah wus *poisoned* an' he turned black from his toes - left foot - he got black all up to his thigh. An' after he got black he stayed that way fer about three or four weeks an' he couldn't git well. An' they car'd 'im to four or five diff'rent hospitals in Florida an' he couldn't git well. An' so fin'lly, he taken from one thing to another an' his side were gittin' a little bettah. After it got a little bettah, well, a fellah got sick in de hospital - de fellah who *poisoned* 'im, an' he send for 'im. So he went to dis fellah an' he wus confess on his bed dat he's dyin', see, an' he told 'im dat he *poisoned* 'im.

He axed 'im whut he *poison* - said, "What choo *poison* me fer?"

He said, "Well, jis' didn't like you; somebody axe me to *poison* you an' I jis'



had to do it to make mah money."

An' he axed 'im an' said, "Well, how will I get cured?"

He said, "I'll tell you whut I *poisoned* you with, an' I'll tell you whut I cure you with - you kin cure yourself with it."

He said, "Whut choo *poison* me with?"

He said, "I *poisoned* you with runnin' huckleberry, it's de root; an' go into a graveyard an' dig right down in de center of de grave, an' git some of dat dirt an' put it in dere with dat runnin' huckleberry root, an' ball [boil] it an' take dat tea an' put it in some whiskey, an' that how you *poisoned*."

When he axed 'im, he said, "Well, how will I git well?"

He telled 'im to go in the woods an' find 'im some silkweed - it's some sort of silkweed that when you mash on it, milk it look like will come out. An' you [put it] right in some watah an' ball it, an' after it ball, you put fifteen drops of turpentine in - add it up to a quart of watah. An' you take a glassful like dat for nine mornin' until you take it all up. Be sure an' take it all up in nine mornin'. In nine mornin' your colah'll come back an' that'll cure you.

Dat bin mahself. He *poisoned* me. I's de fellah he *poisoned*. [Wilmington, N. Car., (223), 213:2.]

926. Once upon a time there was a party going on and the boys of course was drinking as usual and a fight arose among them, and in the meantime they were fighting this woman's brother. So of course she went in to take her brother's part and she hit one of the men with her fist. So of course that roused the curiosity [animosity] of the man's mother, so nuthin she thought on but to *cunjure* this woman. So they met at an all day meeting [at church]. So just at the time of dinner [noon meal] this young man's mother *fixed* the special dinner for the woman who hit her son in time past. And of course she *fixed* a plate for this woman and asked her to eat at once before the crowd came. And she insisted several times, so many times that the woman suspected. And I looked in the plate which she was about to eat and the food it looked very peculiar - looked like corn bread and butter mashed together on the same plate with other food, cabbage and so forth. So she looked at it so hard until the woman said, "There's nuthin to *hurt* you." This woman didn't eat it. And the woman who *fixed* [*cunjured*] the plate was taken sick the next Sunday and died shortly afterwards. She might of gotten the same plate by mistake. The *cunjure* from King George [County, Virginia] who was doing the work [*cunjunction*] for her [the mother], he also died shortly after the woman died. The day he was buried, the same night, he came to the woman's house for whom he had *fixed* the *dose*, and he appeared in his own form and look. He stood on the steps and leaned over the bannister and looked at this woman, and the dog howled and run under the house, there was a whirlwind, and frighten the woman out of her wits. And the woman didn't even know he was dead until the next day. He come because he didn't get the *dose* on the woman and he wanted to get in there and complete the job. [It was quite evident even before the narrator began, from the hilarity and repartee of her family, that she would be the chief actor in the story, which happened about 1911 in Stafford County. Her attempt at anonymity broke down when she became excited and revealed her identity by saying, "I looked

in the plate." ] [Collected 7 miles from Fredericksburg, Va., (72), by hand.]

DOCTOR EXPLAINS  
AFTER HIS DEATH

927. Two years ago - no more, ah was takin' so ah couldn't sleep at night and it went on dat way until finally my nights turned to days and my days turned tuh nights - jest went on around [days and nights were reversed].

(What do you mean by that? I couldn't quite understand you.) [To make her

speak louder and repeat.]

Well, ah couldn't sleep at night you know, and when ah'd see de daylight come you know, ah'd git scared, ah wouldn't know it was day. Ah hadn't been sleepin', ah hadn't closed mah eyes. And it would be day, but de minute that ah realize that it was day ah'd fall off into a deep sleep, and I would sleep from daylight until eight 'clock in de morning, but when ah'd wake up ah'd jest be fulla aches and pains, so much so that ah couldn't git up, so ah layed in bed till about ten 'clock and then at ten 'clock ah'd git up and git mah breakfast, and the minute ah'd git mah breakfast ah'd fall off tuh sleep agin. Well, it jest continue that way tiil finally I jest give up to day-sleepin'. An' ah'd feel tuh mahself - ah feel jest like a snake do or something like that or frog or something other, but yet ah couldn't get mahself togethah. Natchurly ah couldn't work.

Well, it went on like that tull ah begin to git sick inside - somepin jest jump jest like heart's beatin' and it worried me. And when ah layed down to sleep, somepin would jest go 'cross mah face like this [demonstrates] and ah'd jump and wake up, you know, and look under the pillahs. There would be nothing, ah could see nothin' you know. And sometimes ah would feel like feathers was sticking intuh me - like de quills. Ah's take and pull dis cover off and there would be nothin', absolutely nothin' - could see nothin'. And so this continued tull finally ah became a wreck, and den dey said it was bad nerves and ah goes de hospital. De doctor pronounced it neuritis, ar-ritis, flamitary rheumatism, chonical rheumatism, muscular rheumatis, tubercular rheumatism and bone fever.

Well, so then they stuck needles in mah arms - all in de shoulders, you know, and they would hurt me tuh mah heart. And ah says, "THESE THINGS BEAT LIKE - SOMEPIN LIKE HEARTS ALL OVER ME." Ah had a pocket right chere [demonstrates] - it's a little bit there now - jest like somethin' in there would beat, beat.

(There was a pocket on your right side?)

Yes.

(Right about the waist.)

Jest like there was somethin' live in there. Well, ah takes sick at night and ah vomits turrible. It near kill me - green, pale, an' it near kill me. And ah jest kept up this thing and kept up this thing until finally one of the doctors says to me, says - these needles was hurtin' me so bad ah cried. They said, "Do those needles hurt chew like that?" Ah said, "Yes." Well the doctors said don't give her nuthin tuh rub and don't give her nuthin tuh gargle with. One little doctor was West Indian [a Negro] - dis was at de Freedman's Hospital.

(Here in Washington?)

Yeah, and he says, "Now, ah'm goin' to put dis needle in here," he says, and he didn't hurt me and ah didn't cry, and he says, "and ah'm goin' to give you somethin' to rub with." Now, other doctors said ah shouldn't rub with nuthin, see. "Ah goin' to give you this linament to rub with and then you stop in the druggist and git you something to gargle yore throat with." And he says, "If there's a reaction, let me know." Well, ah remember that - that was the first encouragement ah had, and ah says, "Now, ah'm goin' do that."

That night - see, ah's be 'sleep and somepin would work up and work up and choke me, but when ah'd wake up you know it would go back. And so, that night somepin got up heah and jest choked me turrible and I was so sleepy - ah got it out and put it on a piece of paper, and started off asleep and de second one came up. Well, it jest like to me ah was in daze condition, and den ah woke up like dat and ah felt purtty good and ah remembered dis, and ah went looked at it and it was black - it was large enough to choke me. And the other one was smaller. So when ah told de doctors about it, den they commence to jab in here - like to choke me all through de body. Dey [had] to quit, but however - then, I says,

"Ah'm goin' take now - go to church fo' this and ah'm goin' tuh pray - ah'm gon'a pray to get well." Ah didn't want tuh die. Well, ah thought ah would die like ah was.

So it went on that-a-way until ah moved - it happened so ah jest had to move. Ah would go on tuh de back porch and would sit there all de day long, and then go back and go lay down and go to sleep. If I would eat ah would go to sleep. But night come ah'd be jest like a bird, frog or snake - ah'd be up ready to go, see, go back and go to bed. Ah couldn't sleep, so ah moved. And gittin' worse and worse, move - bearin' on de heart all de time. An' ah was taken wit chills and the lady ah lived with she was thinkin' ah'd die, so when she would come upstairs she would call me, but when dat spell go way ah'd git up and go on down. So one day ah was laying, ah was sick and ah was layin' asleep, it was in the day and I was between sleep and awake, and a black man come - a jet black man and he come in, he come jest like dis [demonstrates].

(His - with his shoulder up to his head, sort of deformed.)

[This is a usual reference to a doctor's appearance - he is a jet black man and queer in manner or physique.] [See, Doctor in Index.]

Yes, he was and he was very old and he had stubble gray whiskers - they weren't longer stubble and he was very black. He says to me, he says, "You're not sick [sick in a medical doctor's way]." He says, "Ah'm from Greenville, North Carolina, and I did it," he says, "and I am dead and I can't rest." He says, "You are a good woman," he says, "but ah did this to you for" - he called the name of the man and the name of the woman. And it was - dey done it diff'rent times.

(They did it together or separately?)

One didn't know what the other did. [My only example of this!]

(People that you knew?)

Oh, ah knew both.

[We now have reached the only example of bewitched feathers in my collection of Negro folklore. The accompanying psychology is also interesting. Both I will discuss at the end of the story.]

And he came back. So he says, "If you look in yore pillah," he says, "you'll find out what's the trouble with you." He says, "It is to set chew insane or to kill you or to make you have enemies all yore life." He says, "You won't be any good, you'll not be able to make a livin'." An' he says, "You git into them - if you don't, ah'll never be saved."

I got up and jest took de pillah - "if dat isn't de queerest thing, ah don't believe it" - dis was a hard lump in mah pillah - "why there's nothing to that" - "there isn't anything to that" - "nobody kin do nuthin like that," I says. So ah went down and ah says, "Mrs. Jones" - ah tole her, jest like ah'm tell' you, what occurred while ah was 'sleep. She says, "Miz, don't chew know when you go up[stairs] to sleep in dose spells, you know, ah'd call you befo' ah'd git to de top steps 'cause ah think you're dead." Ah said, "Well, do ah look that bad?"

She says, "Come on peek, come on." An' she says, "Well, if ah was you, ah would look in there and see." And ah goes to work and takes this out and it was jest about that wide and it was like that and like that [demonstrates] an' de feathers in this thing [looked] jest like dey was born and glued - was a piece of yellah looking wood, imported wood, and it was jest like real feathers and de way it was done, it was jest streaked through. Then these feathers was pushed down in there, but it had no head but it was de shape of a hen.

(This wood was a thick thing and the wood looked like feathers.)

And so when ah rubbed across there, you know, the feathers would come out and ah said, "Ah'm goin' take this and throw it in de stove." Ah took it down and

showed it to her. "Oh," she says, "Ah never saw nuthin like that." She said, "You'd better look fer some more - ah would if ah were you." Ah goes back and ah gits de rooster. De rooster was three feathers fixed together in de shape of a rooster - red. The hen was a dominicker [Dominique] and then ah gits that. Then ah gits a piece of rope out about dat long [demonstrates], heavy cord, about [that] long, and then ah gets jest a bunch of feathers tied round jest like this, jest tied around with a string, jest like you tie 'em to make a baby doll. Well, that would go in mah face and ah would brush it - keep me awake all night long jest torturing me.

Well, then after it was quill, chicken quills and in the end of 'em was powders and dey was corked up. It make Miz Jones sick and me too, when ah got [them] out, then - that was whut this man bring in. And the next was a snake about that long [demonstrates], jest wrapped with feathers, dis ole man did - paid and did de stuff fore dese people. And he was jest grapping in dere in de shape of a snake and everything. And the other one was a -

(This snake was about a foot long?)

About like that and this here one wasn't, and it was all in reality.

(This snake was only made of feathers?)

No - yes it was - it was all feathers - if you seen it in de pillah, you'd a thought it was feathers. Everything was made absolutely like feathers.

(What was the other thing after you got the snake out? What was the other thing?)

It was two snakes, a hen and a rooster, and quills, and it was about that long - supposed to be a coffin, ah reckon, and the other one was jest this - like what you'd jab to make babies laugh, string with feathers, but it was tied 'round, it was feathers. It was a bunch of feathers and these feathers would come into my face, would torment me. Now, jest like you tie this [demonstrates].

(Tie your handkerchief in a knot.)

Now you see you do that [demonstrates].

(Oh, you jingle the handkerchief up and down and - like you make a baby laugh, and that kept going over your face. And this was made of feathers, too.)

Yes, all of feathers. An' ah'd git up and see nothin' you know. And when daylight would come ah would git scared, ah would say, "What is the matter with the sky - ah can't tell." And finally, ah say, "Why it's daylight."

Well, now ah gits everything out and I shows it to Miz Jones and she wanta keep this thing like a hen and ah says, "No," ah say, "Ah'm ain't goin' keep it."

Ah lays down agin and he comes right straight back. He says, "Now, you've got all ought [out] that was put in there." He says, "Now, the hen is a barnyard fowl - stays in de back - so you had a room in back - that was to keep you in there and to keep you down." You see, ah was a great worker and a lecturer. And he say, "They didn't mean you to go nowheres and you couldn't go nowheres, and when you would commence to talk you'd cackle - sound jest like cackling - or crowing like a rooster, you see." And you know, dis snake - he says, "De snake was to make people hit at cha - pick at cha - and then you'd pick back at dem". And then they would say you weren't capable of doing the things that whut you were doing. De woman did that." That was to keep me from being president of a large club. And the man he did it because ah paid him the rent. And ah couldn't git further than the back porch - ah couldn't work - ah had to git on Emergency Relief - ah had to git on de Emergencies Relief, and ah would have died if ah did that.

So then this old man, after ah gits all this out - dis ole man comes back again fer the last time, and here's whut he tole me to do with it. He says, "Now, you take all dese pillahs dat's on dis bed." So Miz Jones she got excited,

it scared her - it made her sick and me too. That powder got out and got on us, got out dose quills and got on us. He says tuh me, "Yo' take dose pillahs" - my two nice pillahs - "you take those pillahs and you burn dem up - the tick, the feathers and all." He says, "Yo' take those four dresses you wore de most around - de everyday dresses, and burn dem up. Take those two pair of shoes that you wore when you was in that house and burn them up." He says, "You know it's written that the wicked shall become stubbed on yore feet and shall be burned root and branches and the whole thing will go back to them. If you put it on water it will come back to you."

[The preceding quotation and everything she says shows a woman with an agile mind - a *great worker and a lecturer*. Her words are a conflation - two or more passages thrown together: *King James Version* - (1)"The day cometh...all that do wickedly, shall be stubble [[not stubbed]]...shall burn them up...leave them neither root nor branch," *Mal.1:4* - (2)"Cast thy bread upon the waters: for thou shalt find it after many days," *Eccl.11:1* - (3) her *stubbed* was suggested by *stubble* and "Dash thy foot against a stone," *Mat.4:6* & *Lk.4:11*.]

[As I stated previously, this story is the only certain example of bewitched feathers in my Negro-folklore-collecting experience (see Feathers in Index). Not even in Quincy, Illinois - where belief in bewitched feathers survived among persons of German descent - did I ever find a colored person interested in the matter. Similarly, I found bewitched animals rare among colored people, frequent among persons of German descent. The Reason? Racial? Economic? (For bewitched feathers in Adams County Illinois and Quincy the county seat, see *FACI*, 2ed., Nos.16255-16323, pp.853-873; bewitched animals, Nos.16178-16254a, pp.834-853.)]

[Since some general readers may be unfamiliar with bewitched feathers, let me briefly describe them. The witchcraft spell cast upon a person is done with the feathers in the feather pillow or feather bed (*feather-tick* or feather mattress) on which the victim sleeps. These feathers on which the victim lies gradually weave themselves into a form: bat (animal), bird, butterfly, chicken, rooster, coffin, cross, flowers, shapes like parts of the human body, horseshoe, etc. Sometimes these forms are combined with foreign objects: piece of clothing, key, needle, ribbon, rope, spool, thread, etc. The most frequent form of all is the wreath (symbolic of the funeral wreath) - also known as a circular. This form occurs more often because the head lying on the pillow pushes feathers out into a circle. At times a person can hear, so it is said, the weaving in the pillow - a ticking sound (No.16293, p.865) or music in the pillow (No.16263, p.855). As soon as the form being woven is completed the victim dies. If you find a form uncompleted and burn it, the victim will recover. To demonstrate this belief further, I now quote two examples from *FACI*:]

["Now I am going to tell you a story that was told by one of my [school] children. A baby [about 1931] was born in a family. Although it received the very best attention, it was not thriving. An old mother in the neighborhood entered the house one day and said, 'There is a wreath in the baby's pillow.' The mother wished to open the little pillow and take out the wreath, as had been suggested. The father scornfully laughed and forbade the mother's opening the pillow. From that moment the child grew more delicate and passed out. The old neighborhood mother entered the room and said, 'Let me examine the pillow,' which she did, and took from the pillow a perfectly formed wreath of feathers, all going in one direction. The center of the wreath was the size of the baby's head. The feathers forming the wreath were all going in one direction [see also 16277] like the down on a dress hat. I will draw you a diagram. I saw it. It was marvelous. [The informant's diagram of this wreath I have reproduced in this book.] Underneath the wreath it seemed to be flesh, like the flesh on a

chicken's breast with large pores. It had no odor. Dead chicken flesh has an odor. The skin was moist as if alive. The feathers seemed to be growing. The old woman took the wreath out and burned it, and said if ever another child came to the house to give it a new pillow and it would thrive." (FACI, 2ed., No.16255, p.853; a picture of wreath drawn by informant being reproduced just before the Table of Contents.)]

["I knew a boy out here in the south part of Quincy years ago that was sick all the time. They done everything for him and try everything anyone would tell them, but it would not do him any good. Some of the neighbors thought he was bewitched, but the folks didn't. But at last they went to looking in the bedtick and pillows to see if they could not find anything, and in one of the pillows they found a rooster all done but a little of its tail. If that tail had of been done, that boy would of died; but they took the rooster and put it in the stove to burn, and after that the boy got well." (FACI, 2ed., No.16289, p.863.)]

[To return to our informant, once again we meet an old routine - the doctor (M.D.) fails; the *doctor (hoodoo)* is called in. This time, however, there is an amazing difference both in doctor and *doctor*.]

[My informant refrains from criticizing hospital doctors for their inability to cure her, though she considers them impersonal and uninvolved. Naturally, the West Indian, a man of her own race would appear in a better light; at least he permitted her to have something "to rub and...to gargle with." But, when the woman says, "The doctors said, 'Don't give her nuthin tuh rub and...tuh gargle with,'" do not believe her, though she is telling the truth from her changed point of view. After the colored doctor offered it to her, the white doctors by not offering it to her had forbidden it. This is a mere *gripe*. She knew the doctors had done everything medically possible; the real trouble was herself, spiritual - "Ah'm goin'...go to church fo' this and...ah'm goin' tuh pray to get well." She realizes death stared her in the face - "Ah didn't want tuh die." Two steps having been taken toward health, she then took a third - "It happened so ah jest had to move."]

[Despite her changed attitude, she still refused to accept any blame for her condition - a man and woman separately would not have *hoodooed* her had she been all sweetness and light! She needed a scapegoat. Scapegoat also would permit her to satisfy those childhood beliefs and fears which had floated to the surface during her illness. Too intelligent to call in a *hoodoo doctor*, she summons the spirit of a dead *hoodoo doctor*. He appears not as master giving orders but as sinner seeking forgiveness - his eternal future depending upon her. She, of course, is the spirit of the dead *hoodoo doctor*. Thus disguised she saves the soul of a sinner (his - actually her own) and cures herself by forgiving him (finding the bewitched feathers). In forgiving him she forgives herself. If you don't forgive yourself neither God nor Church can do it for you - though either or both may smooth the way. This solution of my informant's is the brilliancy and power that comes with a dream. This is also my guess about what happened. Each reader is entitled to a similar guess.] [Washington, D.C., (629), 808:3.]

#### TIME AND HOODOO SPELL

[Time in hoodoo is very important and covers a wider field than it does in scientific medicine. So wide is time that many aspects of it cannot be given in this subsection - see Time in Index for a listing of separate time entries.]

928. This is the real truth but I'm goin' tell you. When I was livin' in

Florida, it's been eight chears ago [1929] I was goin' with a man. You see there's another ole woman wanted to go with the same man. An' I was workin' out but she weren't. An' I'd go to my work in the mornin' - I knew she wanted to go with him a long time before she did this - an' I would go to work ev'ry mornin' an' I always git back home in time for five o'clock. So she lived out in the country an' I lived kin'a in town. So she came in town one day. The train comes in there at 11:30, see. An' I was workin' but I went home that afternoon about five o'clock an', as a general thing, I went an' I put my right foot upon the steps first [for luck], you see, an' after I got in the house I went on in the house an' put down my packages you know, then I begin to feel sick, an' I begin to spit foam an' white spit, an' it jis' went all over, you see, an' I set there an' I say, "I wonder what's the matter with me."

TIME (1)

PSYCHOLOGICAL

11:30 A.M.

5:30 P.M.

TRAINS

An' I had a brother-in-law there an' he says, "Sister, wha' choo been eatin'?" I said, "Not a thing. I haven't even eaten any dinner [noonday meal]."

So he come in there to see if there's nothin' wrong. I kep' a-spittin' that foam an' spit you see. I say, "I believe I'll lie down but first I'm goin' have a drink of water." Then I went an' lied down an' when I lied down the more that foam an' spit would come out of my mouth an' I'd have to spit. So I got up an' I said, "Bert, I feel like I have to leave you." I went to go down de front steps back out to go roun' the house [to the toliet] an' I jis' tumble - jis' my head was jis' [demonstrates] goin' over and over like that. I sort'a had to hold it up you know to keep from fallin'. An' I [came back and] went on into the house an' there wouldn't be a thing but that foam an' spit.

So he went an' got a doctor - he got a *medical doctor*, see. The doctor come.

He says, "Why, what's the matter with you - what choo been eatin'?"

I said, "Nothin'." He thought - he sayed it might'a been a kin'a indigestion. I said, "I haven't eaten anything." So he give me some medicine; he give me some *black froth* [= black draft *see* Index]. First, he give me a dose of Epsom salts. But it got worse. I couldn't eat an' I couldn't keep settin' up alone.

So then my brother-in-law say, "Well, I'll tell you, sister," he say, "suppose we try a root doctor."

I said, "Well," I said, "anything you think you kin do." That was the next day. So he goes an' gits a *root doctor*. He's up there about East Palatka, Florida. An' so he got a man to take him up there. They got back that night.

He came in an' immediately say, "This woman," he said instantly, "she's hurt."

He [brother-in-law] say, "You think so?"

He say, "No, I know." He sayed, "Now, let me tell you what choo do." He say, "You go there an' you dig under her front steps tomorrow mornin' - the first thing you go there an' dig." Well, I got along that night - he say, "After you git what's under them steps," he said, "then I'll tell what to do."

He [brother-in-law?] went out there the next mornin' an' dug under there an' they got a pint bottle - a pint flask with *corn whiskey* [often means *moonshine* whiskey, white] in it an' that had frogs in it. He sayed there were frogs. He stayed around there till they got that bottle - had frogs in it an' lizards. Well, after they got the bottle out, then my leg would start funny - it would grab me like that, like somepin crawlin' up my leg. It would get up almost to my knee an' then there would be a big knot, jis' like that - you could see that thing with the blood in it.

(What leg was this?)

The right one [she had stepped upon the steps with her right leg first].

Listen good. He sayed, "Now, I'm goin' tell yah what choo do." He say, "You

po' this whiskey off of 'em, you take these things an' burn 'em. He say, "Then, if you kin," says, "you try it," he say, "I know you kin becuz it's right on the railroad" - you see, down in Florida an' the train was always killin' cattle, you see - "an' you go down there an' you kill a buzzard [round the dead cattle]," he say, "it's against the law to kill [a buzzard] but if somebody killed one, you come back, you boil that buzzard, an' you give 'er a cup of that *buzzard tea*." Oh, it smells horrible! But I wanted to git well. An' then I would drink a cupful an' bathe that whole leg down with it choo know.

(Don't you bathe it up?)

No, he bathed down right on out de toe; told me to bathe right on out de toe. An' take that stuff after I bathed with it, you know, an' throw it north. An' then after that he sayed, "Well, I'm goin' try to cure you. I had four patients like this. They were in terrible condition." An' he did that with that buzzard water in that bucket for two or three days. Then he changed from that an' give me a pint bottle - he put sulphur in it an' whiskey, pure corn whiskey. An' I had to shake that up an' take a tablespoonful of that three times a day. Well, I got better - that spittin' up that foam an' stuff, you see.

An' I felt good. Ev'ry day I'd feel all right. I'd go on with my own work till about time for that same - that train would come - the same she come on it that day at 11:30 - I begin to feel bad.

(Why did you feel bad when that train came?)

Oh, that the train she come on to put that *devilment* down, you see. An' ev'ry day when that 11:30 train come along I begin to feel bad an' I had to go to bed. Well, I - it was in summertime you see, an' I had to put on all the clothes an' all the bedclothes they kin git an' put on me. An' the perspiration an' sweat would jis' roll off. An' when that train go back that she went [back] on at 5:30, I'd git all right. I'd git right out de bed - could git out de bed an' do my work. [For knot on head going and coming by time, *see* p.270.]

Well, then I got well, I kep' takin' that sulphur an' whiskey what he told me. Then he fixed another dose [prescription] of red pepper and soda and vinegar in a bottle an' dranked that. He told me to take a swallah [of] dat ever' now an' then when I begin to feel bad an' boil all the water I drink. An' then he told me to lay hot poultices on that leg, an' ev'ry time it begin to pain to put that hot poultice of [corn] meal an' real hot pepper, an' they'd bind that to it. An' from then I began to feel better. [Wilmington, N. Car., (300), 225:3; at Burnell, Fla., 1934; the *doctor* charging \$25.00.]

929. Twus my gate on Campbell Street where I lives at right in Wilmington. At ten 'clock - I'm talkin' about mah ownself, at what I know on Campbell Street.

At ten 'clock at night I'd haf to lay down. If I didn't lay down, I would fall. But ten a'clock ev'ry night - I'd notice de clock. An' comp'ny would come to see me, an' when de comp'ny come, I say, "Now, you all set as long a' zhoo want to, because at ten a'clock I git so weak until I haf to lay down." An' I do that.

One day when I come from work I met mah cousin on Fo'th Street, an' when I met 'im on Fo'th Street - mah gate fell first on de side; too, mah fence fell. So I said to 'im, I said, "Joo come home an' help me fix up mah gate, an' also mah fence fell." I'm talkin' about mahself now, what I know.

An' so he come home [by her house] Monday evening, he said, "Now, Cousin, two a'clock [tomorrow] I got to go to work."

I said, "Well, all right then; I'm gon'a cook dinnah an' you have your dinnah here [tomorrow] an' you help me fix the gate, fix mah fence."

An' we wus fixin' that fence, de time came fuh him to go. He went on. I had de shovel, I got right to mah gate, jis' as I got to come in the house, somopin



say, "Dig." An' I dug, I got a bottle from mah gate, that long [demonstrates], where I'd been walkin' along. Dat wus de thing causin' me I had to lay down ten a'clock ev'ry night. An' it had sulphah in it, it had hah [hair] in it, it had bluestone in it, an' it had some kind of *roots* in it. An' when I took it up, I hold it right up, I says, "Oh, looka heah! Come an' see this! Somebody tryin' to *cunjure* me," I say. An' dey *cunjured* me too, beca' zhoo, zhoo know, ten a'clock at night I'd haf to lay down.

An' de people come an' look at it, "Oh well, it's nothin' but childrun put that tharh."

I said, "Childrun couldn't put hah." I said, "Childrun couldn't put all this kind of mess zhoo see in it; dey could not put in it." I said, "To banish it right, ah'm gon'a care [carry] it to a *cunjure* sure enough den dey did dat to do [to do that]." [She was going to take the bottle to a *cunjure* more powerful than the one who had prepared the bottle.]

The people all said, "You ain't gon'a do that? I wouldn't touch it."

I said, "Ah'm gon'a care it to a man that kin *cunjure* and *cunjure* right." I wus talkin' about takin' an' keepin' it - that's what I meant choo know, when I said that. I says, "No, I'm gon'a care it to *cunjure* right." An' so I kep' it.

An' do you know that night, dat I could set up till 'leven an' twelve a'clock! I could set up till 'leven-twelve a'clock. An' so I kep' it till about on Friday evening. Dat Friday evening I made a fire in the pot in my back yard. An' I wouldn't git right over it, jis' like that [demonstrates]. I opened it like dat an' I burned it up.

It wusn't long befo' de lady next do' had to go de hospital an' have her leg cut off. [Wilmington, N. Car., (198), 104:3.]

930. (When was this - last year?)

Last year, my wife got *hurt* in her leg. Dey had her up ev'ry night at twelve o'clock hopping like a dog [see correction later] - she couldn't sleep. And she

EVERY NIGHT AT TWELVE HOPPING LIKE A DOVE just tell me, say, "Somebody done something to me." I say, "Well, I see if somebody done something to you." I went and got me some dove blood.

(Dog blood?)

Dog blood - a dog; I order it - dove blood.

(Oh, dove - dove like a pigeon, dove blood?)

Yes, sir.

(Yes. You ordered it?)

Took dat and ah fixed dat in some medicine and give her dat and let her take dat and den I rubbed her, you see, with dat *Noozoo oil*. I rubbed her good and in fifteen days, den I turned dat spell back on de person what put it on her. You see, when I turned back on dat person, den -

(What did you put that dove blood in?)

I put dat in *John de Conker root* - took *John de Conker root* and boiled it and made de medicine and then poured that dove blood in it. You see.

(I see. And then how did you give that to her?)

I let her take dat jus' like a doctor would give it to her - a suscription, take a tablespoonful three time a day before each meal. And when she'd taken dat little bottle full, dat long, den she could get up and go.

(I see. And you say you rubbed her or something?)

Rubbed her with *Noozoo oil*.

(You rubbed her with that *Noozoo oil*?)

Yes, sir.

(And then how did you turn that spell back on the other person?)

Well, you go - the person what done it, you ain't goin' never know who done it

until you do it and then you goin' have the complaint. See, you figure who it is and where dat person is passing back and forwards. You git in a conversation wit 'em and you begin to do things - you see, put things down where dey kin walk over it, you see, and pass back and forth by it, and they'll ketch this yere. When dey ketch it, dat's got the slam offa her, you see - it's on dem, you see. And den, if dey don't get somebody to get dat offen dem - if dey don't get de person what put it on before he die, they never will get it offa dem. [Vicksburg, Miss., (725), 993:9.]

931. Well, once she got *poisoned* she wus *poisoned* an' she stayed sick about two weeks, an' aftah she start feelin' somepin jumpin' in her stomach. It start in de mawnin' at five a'clock - it jump in de mawnin' an' it jump in de  
5 A.M. evenin' at five. So she say dat she feel somepin lak a frog or somepin  
5.P.M. in her stomach. Well, dey decide tuh git a man to come an' look aftah  
SPASM her. So dis man came an' look aftah her an' he tole her dere wus a  
frog in dere, an' he give her some medicine dat mawnin' an' he tole her  
dat when he jump up five a'clock dat evenin' dat he'll git dis frog. So when he  
 jump five a'clock dat aftahnoon - five a'clock, he caught de frog an' he take de  
 frog an' he carry it back wit him.

An' he tole her that she wus dressed by her own husban' - dat dis woman take a frog an' she squeeze him in her han' until he dies. An' aftah he dies, she take him an' put him in de stove an' parched him up to a powder. Den dat night when she wus wit her husban' she put it on him, an' he went an' live wit dis lady an' dat's causin' she got dis frog. [*Dressed* by terrapin, see No. 10, p.7.]

(Oh - this other woman who wasn't the wife put this frog on the man. Then the man went home and then she [the wife] got that stuff?)

Dat's right - the man - she [wife] got dat stuff. Den aftah nine days it come a frog in her. It jump in de mawnin' at five a'clock an' in de evenin' at five.  
An' dis man came an' he caught it.

(Well - do you know what the man did to catch the frog?)

Yes - he give her some medicine. Ah dunno whut kinda medicine it wus.

[Sumter, S. Car., (1363), 2403:7.]

932. Now, dere's a girl down on de street where ah live at now, she wus *fixed* up heah summer 'fore last an' she ain't straightened out yet. An' we carried her to a man. An' de way she got hers, it wus a girl give her some  
AT 1 P.M. SEE aigs - dey said dey wus lil' snake aigs in some whiskey. An' de  
SNAKES RUNNING snake aigs bust in her body dere an' yo' see dem snakes create.  
An' at one a'clock, de time dat she got dat stuff - any day at  
 one a'clock - yo' see dem snakes runnin' in her veins.

(You say these eggs *busted* some place?)

De lil' aigs - when she drunk 'em, yo' see de whiskey cooked dem in de person in whut dey develop an' it made lil' snakes.

(Oh, they developed into little snakes.)

Yes.

(And she hasn't been cured yet?)

No - she's gittin' it outa her but she ain't got [cured yet]. [Fayetteville, N. Car., (1392), 2501:7.]

933. There was a lady living in the house with me who called herself a good friend, and her husband had two children by his first wife. She didn't care for his children. They got along so bad together, her husband asked  
OCTOBER SPELL me to take one of the children and I did. She got angry with me  
 and *hurt* me in my leg. They say she either put it in the water  
 cooler or in my stocking. The woman who cured me, she is dead. They said I was  
hurt with lizard dust and some kind of weed that blooms in October. I've been

down ever' October for years, three weeks or four weeks, I didn't much bother about it because I didn't believe in it [conjunction] until the Lord showed it to me in the spirit. The woman that hurt me came to me as a witch and tried to ride me to death, and said to me that I had tried to hurt her. I said, "No, Mrs. B., I haven't done a thing to you but you are trying to kill me. You'll never kill me as long as Jesus lives." I got a hold of her ankle and said, "As long as Jesus lives her ankle's broke." So after this vision I went to a fortune teller. She put a belt around my waist and my stomach went just like that [puffed out]. She gave me some stuff to put in my shoes, some dust, and a dime, and I could go over anything I wanted to. After that I got cured. [Fredericksburg, Va., (69), Ed.; woman conjured in Richmond, Va., 1896, and cured 20 years later.]

934. Well, ah was hurt - ah wus swollen up all ovah and ah had a rash jest broke out on me jest like spider web - jest all over wasn't a speck on me without de web, and mah eyes, de balls of 'em fell down heah and dis part was up in yore head.

NEXT-MONTH TIME

WHEN IT WOULD SWELL

I WOULD SWELL

(Your eyeball sort of fell down?)

Yes - ah couldn't see. Come on me all lak that. Ah went out mah house and came back - out well and came back all in dat condition. Well, it run on me till fo' 'clock so ah didn't know whut to do.

Well, ah first called in a doctor. Well, de doctor he came and he said ah was poisoned. Well, he was doctoring on me, see, an' ah didn't know [then that I was hurt] - ah was trying him first. Well, it happened agin round de same time round de 15th of de next month. All right, he came in and saw me again. [And the doctor's medicine didn't do her any good.] So it come tuh me - ah said, "Dere something else wrong." So ah goes [to a doctor] tuh fin' out. So ah [or doctor] found a bottle of stuff look like sulphur - it was puffed. When it would swell, ah'd swell - it jest went all ovah mah body.

(This stuff in this bottle puffed up?)

It would puff up - it puffed up. When ah found it, it was swole jest lak ah was - looked like sulphur. It swole, you know, jes' like sulphur when it get wet and swell. Well, dat's de way it was. Well, when it would swell, ah would swell up, yo' see. Mah eyes git blind and ever'thing.

Well, after ah gits de stuff up, well, de swelling was yet there, yo' see. Well, it came to me [this is always guidance by a spirit] to use - ah use chamber lye and saltpeter. Dat's whut ah used to bath ever' morning 'fore sunrise. Then throw it away - throw it out. It commence to sink - all advanced away. Ah swole one time mo', after. Well, ah did de same thing. Well, ah've had no mo' of it.

(Where did you throw this out when you finished bathing with it?)

Throw it out in de back dirt, out chure back do', yo' see, sunrise - yo' throw it sunrise.

(Towards the sunrise?)

Yes, throw it sunrise and don't look back - over de left shoulder and don't look back. Dat cleared me up.

(Did that happen here in Mobile?)

Yeah.

(How long ago?)

'34 [1934]. [Mobile, Ala., (676), 895:1.]

935. Yo' git a thresher bird [a brown thrasher], yo' know. Yo' git to a thresher's nest an' yo' git nine straws out of his nest an' if yo' git to dis man hat, yo' kin put jes' nine straws in his hat, jes' NESTING-TIME HEADACHE if he went to be - yo' understand whut ah mean, Doc - an' when he put on his hat he'll have a severe headache an' he won't come back to yore house any mo'. An' ev'ry summer dat headache will

worry him till it kill him - he die, he die wit de headache.

(Why will the headache worry him in the summer?)

'Cause it in de summer - in de spring of de year when de birds are makin' dere nests, dat's de time his head will ache him. [Savannah, Ga., (1269), 2149:3.]

936. I know one that's true. I have a brother who went to the *sanitorium* for two years. They said he lost his mind. In fact he had lost his mind. They say that his wife got some *owl-brain powder*. She went to a *cunjure* and they *fixed* this up and put it in his hat. He lost his mind the same night he put this hat on. And he wandered about the streets every night until daybreak in the morning [like an owl]. About six months ago my other brother and my uncle were told to go to New York to a West Indian *hoodoo doctor*. They [he] gave them some stuff in an envelope and he put this on a needle and went to the insane asylum and put it in his arm. Before he got all right this *doctor* went back and shaved all his hair off his head and put some salve of some kind on his head. In three weeks time he was out. He went to the West Indian in New York and stayed about four weeks in his home. [Fredericksburg, Va., (70), Ed.; Philadelphia, 1932.]

OWL  
PROWLING  
TIME

937. This is one about a woman being *tricked* on account of another woman's husband. There was a married couple that had lived together happily for five years. Finally, they had a roomer come into the house, a girl about eighteen years old. She fell very much in love with the woman's husband, so much so that it caused a lot of trouble. This woman that was the wife went to see a *cunjure woman* and had this boarder *tricked*. She put her in a sleeping form and she slept for seven days and could not be awaked from that condition. So a *hoodoo doctor* was sent for in order that the spell might be removed. At the end of every seven days this woman would go into this sleeping spell and have to have the hoodoo doctor to remove it. Finally, one day she became very very sick, her stomach was swollen very badly. She began to vomit. Suddenly there were about a dozen live rats appear having come from the woman's stomach. Finally, the woman said, "If you promise to leave my husband alone, I'll have the spell removed." She had the spell removed. That happened several years ago down at Ladysmith, Virginia. [Fredericksburg, Va., (35), Ed.]

SLEEPING  
SPELL  
SEVEN DAYS

938. There was a man by the name of Alfred F., he lived about three mile from here. My mother an' father in their younger days they used to believe in *cunjur-ation*. An' so my mother got sick an' always complaintin' with 'er feet, an' so she sends fer this man, w'a' choo call dese *high men*. An' so he come over an' told her w'a' choo call her fortune. He says, "A wurman [woman] has measured jore foot - foot tracks," an' "she's got it buried under yore steps." He says, "You'll never git well until this here measure is taken from under yore steps." So he says, "Now, I'll have it taken up fer you fer so-an'-so much money." An' she tole 'im she'd give it to 'im - or her father tole 'im he'd give it to 'im - to go ahead an' have it taken up. An' anyhow, he says, "You wait until the third day [magic delay] - on the third day," he says, "I'll come over here at seven o'clock," he says, "an' I'll have this measure taken up." An' so anyhow, when he went under the steps that night - I'll tell you my belief as soon as after I end the story - so he went under the step that night an' when he come out, he come out with a little stick about that long with nine notches cut into this stick. It was so many on one side of the stick - the notches - an' so many on the other side, jis' the same as you scallop anything. He come out an' he showed 'em this stick that was buried under the steps. Next thing he hauled out an' shows them was a little red bag about that long, a red-flannin [flannel] bag about that long. So the

WAIT UNTIL  
THE THIRD DAY

next thing he shows them was a little bottle about the same, about the same size, a little bottle with a whole lot of little somepin or others in it, I don't know 'ut [what] was in it. It looked like snake *sheds* [*shed* = ecdysis] or some kin'a *sheds*. He comes out with that an' he shows it to 'em an' says, "That's whut was buried under your steps." Well, I figured on that after a while, I figured on it, an' then I had my opinion. I jis' thought that he'd put it under there hisself. That's sixty years ago [1876] on the Island here. [Deal Island, Md., (108), 22:4.]

939. I had an' a'nt and uncle. Both of them was sick at the time, so we sent fo' a doctor, and it was close to a year and de doctors kept coming and dey said dey couldn't do no good. So we got a kind of hoodoo doctor and so he came to see 'em and he came fer nine days and he told her TIME (2) that she'd have to go out under her step and dig. So she went CHRONOLOGICAL out and dug an' she got a bottle, and we looked down in it and dere was some *roots* and lotsa needles and two sets of hair - her NINE DAYS husband and her hair. And dey tole her she was tuh take it and put it in running water. And she did and he said in nine days he's come back again [magic delay]. So after that he started to rub 'em - rubbed both of 'em and they both commence tuh git well after that. They'd failed terrible - that's mah aunt, ah know that. Both of 'em got better.

(Well that first time - he didn't tell them anything until after he came the ninth time?)

No, he didn't tell 'em about it - he say he'd have to come right along.

(I see - before he did anything at all.) [Washington, D.C. (626), 801:1.]

940. Well, the people who do that work look like they use it on a Friday. Suppose a fellow comes to you and says he wants to do some work, he generally start on a Friday. Now, why they pick out that particular day, I don't FRIDAY know, but that's the day they generally start on. But the weaker the moon is, the more the work taken effect; and the party that you working against, that's the time they get in the red. You see. If it's anything or headache or pain in the leg, that's the time it taken effect - when the moon is weak. [New Orleans, La., (816), 1156:1.]

941. Now, de woman that ah'm [was] living with, she'd taken advantage of me that way. An' ah had a *gypsy woman* [usually a colored woman wearing large earrings and pretending to be a gypsy] to tell me all about it, an' de *gypsy woman* NINE-MONTH tole me jes' where to find the nail on de east side of de tree, an' SPELL on de north side ah'd find a peg, an' on de west side ah'd find a snuff-can top drove in de tree. I wrote home to mah mother an' tole her about it. She had that tree cut down an' found those items in dat tree - dere was a big nail, a small bottle with a piece of mah shirt, an' in that bottle there were some safety pins - hairpins, an' that shirt, an' two worms about that long an' they were jes' white. An' the fellah [*doctor*] that did it - mah mother kept it an' she preserved those things fo' certain days - ah don't know whut cause her to do it - an' the fellah that did it was standin' at de windah - an' she pored those things in the stove an' put kerosene to them an' de wind blowing jes' dat way - he was standin' dere an' it blew all in his face [*see Smoke in Index*]. He was den makin' preparations to go out on de water [as sailor or fisherman] but he never did go - he went crazy. An' dey figured dat returned back on him an' he couldn't stand his own work.

(Well, it didn't affect you in any way?)

Well, ah couldn't stay in no place, no place.

(How did it happen that this *gypsy woman* told you about this?)

Ah were down heah in Egypt [colored community] - right 'cross in de same town

heah. [There was a *Little Egypt* near somewhere I worked on the Eastern Shore of Maryland.] But it wasn't did here - it was did in the city Key [West?] Florida.

An' she came by havin' a big bundle on her shoulder an' she were hungry. So she ast me fo' somethin' to eat. Ah was making mah breakfast-dinner [brunch] then. Ah tole 'er to wait. So when ah tole her dat, de woman she - I let 'er in, an' when ah let 'er in, she ast me to let 'er read mah hand. So ah did so, an' she tole me jes' how ah got chere an' when ah came an' how ah came. Ah came de first Sunday in de month, de first day in de week, de first of de month an' de first day of de year. An' she said, "Dis woman yo' marry 'er but," she says, "she's not chure wife." An' she tole me jes' lak ah tole yo' whut was done, an' she [the wife] had did it [through a *doctor*]. Dat wus put on me fo' nine months, an' ah went ailin' fo' those months, an' a fortune-teller man tole me after dat, if I had gone jes' one more month, ah never would have [been] able to regain [myself].

(Well, did you go back home or did you go back to your mother's to get rid of that stuff?)

I did. [My question is not tricky; his answer is not a lie - writing home was going home (see Introduction for questions and communication problems).] [St. Petersburg, Fla., (990), 1597:1.]

942. De sign dat dey's bo'n undah - jis' lak ah or yo' wus bo'n undah a sign lak, dat's de way yo' work dese things.

(Give me an example.)

Fo' yore luck yo' gota work yore problems on time dat yo' wus born - yo' know, on de month an' de day an' lak dat. Den yo' kin go [to the] almanac an' yo' kin see whut - ah cain't call it plain lak some people [can't say Zodiac]  
ZODIAC but anyhow each one of those - see, lak those *fishes* an' *de woman* an' those things. Well, yo' kin go to that an' yo' kin tell whut sign yo's bo'n undah. An' it show yo' in de almanac whut days to do that on.

(In other words if you were doing this work for somebody, you do it according to the sign he was born in.)

Dat's de best time tuh do it in - de time dey is bo'n in.

(The sign of Zodiac you were born in. What about the moon?)

Well, de moon - it's de time dat de moon rises befo' day or somethin' lak dat. Yo' always ketch a full moon for stillness on a yella moon see that's growin'. A growin' moon is fo' prospects an' when de moon's 'bout on de waste away, dat's de time den dat yo' do fo' not a good success, yo' understan'. [Memphis, Tenn., (938), 1518:8.]

943. You do that on the last quarter of the moon and then you see results for it on the growing of the next moon or the new moon. That's for someone doing something for you, you know, like when you want to make a person do like  
MOON you want them to do. Of course, now, they say if you want to, you know, like running a person away or *hurt* a person or killing a person, you want to begin on the new moon and they'll go away as the moon get older. See, like when you're running a person away. Now, like I want to move you from this house. Whatsomever I do, I do it right on the new moon and the first quarter, and then, see, by the time the moon gets to the last quarter I'll leave this home or I'll waste away or die on the last of the moon. [Elizabeth City, N. Car., (438), 404:6.]

944. They got another thing to do. They'll come to your home - they done my brother that - my brother's bin dead nine er ten years. Comes to your home and knocks on door, "Hey, So-and-So. How you? Who you?" Have a bottle in hand and you got de stopper. As you call my name Carrie [I answer] "Huh?" You got me.

(What is your name?) [Here is a question I never asked at a later date.]

Carrie Clark.

(Well, after they have got you, what do they do then?)

Take dis bottle and cover it up here and you keeps it dere. Dey kin keep you in de house or underneath de house, but you'll be there - can nevah travel - or save a dime - an' perish - an' yo' mind be goin' jes' like that [demonstrates - back-and-forth or up-and-down]. That de truth, though. Dey had my brother *fixed* that way. On de moon sometime he go, on de young moon, and we'd have to hunt him. Dey had him stopped up in a bottle. [Charleston, S. Car., (?), 646:5.]

945. It works by de moon.

(What does?)

Dis thing - dis charm [or *hand*] works by de moon.

(That he gave this woman.)

An' says dat, if you live twenty [years] longah, dat only make it dat much strongah. Says ev'ry time de moon goes ovah dat, she [the charm] streng'h'nin' up, gittin' strongah. An' he says dat it'll weigh like a pound [if] your luck comin' right [to] yeh good. [Richmond, Va., (402), 351:1.]

946. Mah grandmother used to tell me dat on a moonlight night dat a *witch doctor* he kin do mo' then - on a moonlight night than he could on any other dark night, because de moon helps him along with a lot of other witches and they goes out and it seem like dese witches dey jes' raise from de grave to come and help him do a lot of evil - on a moonlight night it re'lly is a evil night fer anyone. [Jacksonville, Fla., (562), 700:1.]

947. On the 13th of the month - that's befo' de new moon, yo' go out an' kill a frog and place him in de sun and let him dry and if any affected part about chew, why dat's *poisoned* or anything like dat, yo' lay dat frog on it and it'll ease it. That's a sure cure. [Jacksonville, Fla., (588), 754:8.]

948. Jis' lak if yo' wanted somethin' tuh work good, see - yo' work on de new moon. Start on de new moon. Jis' lak dis mawnin' - as soon as yo' git up this mawnin' if ah wanta have success, see, start wit de new moon. If ah want yo' back soon, bring yo' back or leave, yo' start yo' work den. It's bettah tuh work on de moon, yo' see - he'll come back. Yore work will take effect quicker den - waitin' till de middle of de month till it git off, cain't do nuthin den. [Little Rock, Ark., (897), 1469:8.]

949. If a person be's *fixed* - *fixed* on de young moon - well, every young moon dey would have a fit or somepin - lak if ah would *fix* a person to have fits, every young moon she would have a fit, or de wastin' of a moon, [or] de full of de moon, [or] whatevah time dat she would be *fixed*. Well, ah - when dat moon would come, it would come on her. [Sumter, S. Car., (1364), 2408:2.]

950. He was living at a place called Bearfield just outside of Baltimore [Maryland]. He was a very great singer. All the women folks loved him for his singing. His brother-in-law's girl got attached to him and he couldn't do anything with her, so he decided to disfigure him. It was his wife's brother. So he got a chicken and put something on this chicken. After he ate this chicken he came nauseated. At last, at a certain time of the moon, he would get on the bed and put his feet up in the air and keep running his two fingers down his throat. They got a *hoodoo doctor* and he gave him some medicine but he wouldn't take it. [Fredericksburg, Va., (74), Ed.]

951. I'll tell you how I got mine. I got it at my cousin's down at a place, David Jackson, down in Caroline [County, Virginia]. I drink some lemonade, it made me sick. I vomited it up, I couldn't get it all. And I was sick one day and the next day I were well. I went on until I had it every change of the moon. I throwed up a groun' dog [ground puppy = mud puppy = hellbender = salamander] that's as big as your finger, it has spots on it. From then on I had a spasm

and I had to leave home. I went to Washington [D.C.]. I stayed there two years in Washington. I went to a *cunjurating doctor*, a man in Washington, and he took it off of me, but I don't know what he done. [Fredericksburg, Va., (80), Ed.; Caroline Co., 1916.]

952. You can take their shoes and carry them down to the river at noontime and let the water run over them. Take them back and let them dry. On a full moon go down to this river, call, and keep calling them. And when they have them shoes on they'll walk into the river and drown themselves. [Fredericksburg, Va., (50), Ed.]

953. Take and watch the moon to see what - when the moon - a full moon - if the moon a full moon, well, there's nothing. They have to wait until the moon is on a waste. See, when the moon is on the waste, well that's the way *they waste you off* - they work with the moon. [New Orleans, La., (845), 1291:4.]

954. I say, they say when you wan'a do somebody somepin - jis' like you wants to have me jis' *draggin'* an' *wastin' away* - fat as I am I could git small as I don't know what. They say you do it on the waste of the moon - an' as de moon *wases away*, you *wases away* until that's all of you. [New Orleans, La., (787), 1099:2.]

955. If any one of those things that I was outlining to you - if the moon is very weak, that's the time it is taking effect on the individual; see, when the moon is weak. When the moon is strong, then - well, they don't be as bad. For instance - (Someone knocking.) [Comment by transcriber.]

(Yes?) [I call out - person knocking probably my man Edward - I turn off machine for a moment and then continue.]

For instance, if a fellow would do anything to anybody and when the moon is weak, look like they take full control over 'em; when the moon is strong, well it don't take such an effect. [New Orleans, La., (879), 1447:3.]

956. An' de - fo' a woman - yo' kin take dis period fo' de woman on de young moon, it will work swell; but after dat it don't do no good. Dese woman, yo' know, know how to use dey period - give it to a man to eat. All right, but if dey don't git it on de young moon it can't do no good. [Waycross, Ga., (1074), 1738:3.]

957. When the moon is on the wane, a person can take a woman's *minstrational cloth* and wash 'em and take that water and put 'em in a tree - you know, make a hole in the root of the tree and pour that down in that hole and stop that hole up. On the waste of the moon that person will jest waste away, they'll jest *ministrate* too much, jest flood to death. And they can take it on the full of the moon and do the same thing - well, the person will be ill from the idea that they don't *ministrate* at all. That's done wit the moon. [Memphis, Tenn., (973), 1576:13.]

958. It's a bad sign to play *numbers* on a new moon - it brings somethin' yo' wouldn't have on yore mind, it's low number. Full moon brings a high number, like 80's or 90's. [St. Petersburg, Fla., (1007), 1627:6.]

959. Well, as fur as ah kin learn, that's whut got me - it was given tuh me in some whiskey.

(What did they give you?)

Hit was *graveyard dirt* - it was in whiskey. Well, ah had a spell - all right, ah talked outen mah haid. Well, but ah don't do it only at certain times - an' ah does it now, too - an' ah kin go fo' a certain time till de moon changes - when de moon changes, well, ah gitten dat *drinkin' spirit* in me an' ah go an' *drink*. Well, dey went an' dey digged dis graveyard [dirt] an' wheresomevah ah got dis whiskey at - [doctor] said dey sprinkle it in dey whiskey an' ah would drink it. Well, ah didn't know it. [For *drinking spell* & moon, see also No.13.]



(What makes you talk that way?)

Ah don't know - ah guess ah'm been like dat ever since I was *fixed* like dat.  
See, ah had two spells - ah like tuh went crazy.

(You said something about the spirit when you first told me - what about the spirit?)

Well, it's de *graveyard dirt* - see, dat's de spirit from dere - yo' go to dat grave an' git dat dirt. Well, dat spirit is gon'a follow dat, yo' know. Well, ah already got some of it in me, an' ah kin heah mah insides always talkin' - jest, yo' know - dey talks to me jest like yo' talkin' - all kinda talks - curses me an' everything.

(These spirits inside of you talk to you all the time?)

Talk to me an' then ah kin heah ord'nary people like dat.

(And you say this only happens to you on certain times of the moon. Well, when is that?)

That's right - when de moon change - ev'ry time de moon change.

(Then you hear these voices.) [St. Petersburg, Fla., (1022), 1655:2.]

960. Ah remember a lady once lent a fren' lady her shoes tuh wear - she's a dear fren'. When she brought de shoes back - dis lady wore her shoes to church - when she came back she began to swell. She swole up so until she didn't even favor herself. An' so they got doctors fo' her and de mo' she would  
take doctors medicine, it seems like de worse she would git. An' so  
fin'ly someone tole her 'bout gittin' a root doctor. So this *root*  
*doctor* came - she was a lady - and she said, "Well, ah can't work on  
yo' today, see, ah have to work on you when de spirit tell me - ah'll  
come back maybe two days later." She came back and she brought some kin' of a tea and she heated dis tea and put this girl in terrible hot steaming water - jest was so hot seems like it was scalding. So she jest bathed her down - and she did that fo' three mornings and de swelling left her.

TIME (3)  
SPIRITUAL

WHEN DE  
SPIRIT  
TELL ME

(Why did she bathe her down - why not up?)

She said by bathing her down that'll cause de misery to go on out - go on out [through feet - see Downwards in Index.]

(Did that happen right here in Mobile?)

That happened in Mobile. [Mobile, Ala., (674), 891:1.]

961. Yo' know, lotsa people works from de signs, diff'rent signs, 'cause dey bo'n undah diff'rent stars yo' see. Yo' have tuh work undah yore star an' ah  
have tuh work undah mah star, an' jes' befo' day in de mawnin' is de  
best time tuh do mos' any big signs dat chew wanta do. Git up soon  
in de mawnin' befo' de day, at de break of day, an' yo'll do yore  
works whut chew wanta work. [Memphis, Tenn., (1524), 2723:7.]

962. If they had an idea of traveling, like if they wanted tuh go north or wanted tuh go to California or Oklahoma - well, they haven't got the money to go with. So they goes, walk out tuh the forks of the road an' turn dere face eastwards and would pray for the Lord to give  
them that *directional star* in their mind that they might be  
able to get ahold of the luck that would - even if they didn't  
have the money, that would give them that trip. An' ah've had them to say that - why they shortly after doing that, why they would meet up with some rich person who would wish for them to go as a chauffeur or as a cook or as a maid to such a place, to such a state. And they would go with that person to that state, make a trip jest by going to de cross of the road - dem forks of the road an' looking eastward and making that prayer while they were standing there looking eastward, for that luck. [St. Petersburg, Fla., (988), 1594:2.]

DIRECTIONAL STAR  
AT CROSSROAD

963. Yo' take a *toady* - rock *toady frog* and kill it and let it dry up and den grind it up and put it in any meal [food you eat]. And every time de tide come up, you will swell; when de tide go down, you body will fall. [Savannah, TIDE Ga., (543), 678:5.]

964. Dere somepin did to mah sistah. She go fo' a ice cream *sodee* on a Friday night an' de othah girls dere didn't like her at all. So she went dere at night an' dey served her ice cream an' dey fixed her a saucer of it, an' afterwards she remembered dey speci'lly bring her saucerful. An' afterwards MAGIC DELAY ward, purtty soon after she leave, de side of her laig all commence painin' her all de way up. An' purtty soon dey had taken an' carry her home, couldn't walk, where she got sick an' de doctah 'tended her [and could not help her]. An' dat laig had swole so, jes' to de knee - swole so dat it jes' be a bag of skin dere an' yo' see somepin like somepin wus crawlin' up an' down her laig.

So mah father, he goes an' git him a ridge bass - a *root worker*, an' he looked at her an' he give her some tea, some kinda tea in a jar an' tole her she'd be all right in about eight or nine days. Didn't [give] her no 'tenshun an' she seem to be gittin' worse an' worse, an' in about a week an' a half he came dere - it wus in de mawnin', said, "Ah come tuh cure de girl."

Father say, "Ah hope so - she didn't rest any last night an' she not restin' now."

An' he give him three little tablets 'bout de size of an' aspirin tablet but they were black. He tole us, say, "Git the slop jar." She taken de three, an' in about five minutes time she commence gaggin' an' she gagged up a pure green frog. She re'lly did dere in de slop jar. Ah wus standin' right dere.

(End of 1429.)

(That story he told me about the envelope - throwing it up in the air and having it disappear - he said that the *root doctor* was old *Doctor Harris* down in Florence, S. Car.) [Fayetteville, N. Car., (1429), 2579:13.]

### FOLK MEDICINE (1)

#### PRINCIPLES OF HEALING

[Folk Medicine I will divide into two subsections: (1) *Principles of Healing*, beginning here, and (2) *Cure and Protection*, which begins on page 410.]

[A considerable amount of material about principles of healing, cures and protection has already been given. Here I would like to emphasize two things - folk cures about which we have heard little; and the fact that disease, sickness, pain, bad luck, everything in witchcraft and hoodoo is a spirit.]

[The problems of health are many, difficult and expensive. It is unfortunate that they should also be encumbered with prejudice and superstition. Concerning the latter - believers in witchcraft, hoodoo and magic throw a halo about their heads, claiming as their authority the Bible, the Word of God: - (1) *he* [Manasseh] *observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards* (2 Ch.33:6) - (2) *Saul had put away those that had familiar spirits, and the wizards, out of the land* (1 Sam.28:3) - (3) *Thou shalt not suffer a witch to live* (Ex.22:18).]

[One informant expresses the attitude of witchcraft and hoodoo believers as

well as the view of Biblical fundamentalists:]

WITCHCRAFT AND BIBLE 965. Any man that don't believe in witchcraft don't believe in God. [Richmond, Va., (402), 350:1.]  
 966. I was sitting to my machine sewing when I taken sick in this arm and in the spine of my back; felt just like a chill begin to run over me. And from there my heart begin to beat too fast and I thought once or twice that I might just had a *dumb chill* when it first struck me. And my mind just lead me to get up and I'd gotten up from my machine and I walks to my front porch and I sits down. And then another spirit told me to pray and I prayed. And whilst I was doing that I walked on a ways and I come back and had taken some medicine. From there on I rang-ed [rang = telephoned] up my brother that I thought that I had a stroke or was taking one from the way I was and he came to me. And from there they prevailed with me to go to someone that knowed a little more than I did. And they [the *doctor*] told me how come that I had it; that my [sewing] machine was dressed on this side. [For another bewitched sewing machine, see *FACI*, 2ed., No.16337, p.875, white person.] And the chair that I setting in, it had - liquid was poured in it and from there I lost the use of this arm, had no use for it. And when I'd stand up my heart would just go so that I had to lie down. But it wasn't but one thing cured me and that was that ammonia and cooking soda. And then they told me how come I to get it. I got it through a piece of meat and by my machine was *dressed* and chair. And the minute that I begin to take it and begin to read the Bible, it begin to leave me.

(You did what?)

I read the 7th Chapter, *Psalms* of David, in the morning and the 7th and 8th of *Psalms*, I read it in the afternoon, and before noon I'd taken that teaspoon of soda and ammonia. You don't drap the medicine, cause when the Bible speaks of witchcraft you shouldn't drap it; you should pour a certain amount instead of drapping it, cause if you drap it, it'll do you just as much harm if you hadn't taken it. You pour it.

[Whether to drop or pour medicine - not in the Bible so far as I know.]

(Well, how do you pour it then?)

Just hold it and pour it - a certain amount as you think you should take into the glass, instead of drapping it. Well, that's what I'd taken and then from there on I begin to rub this arm with alcohol to help to gain the strength back and by reading the *Psalms* of David - just taking it right back to the one who put it on me.

(Did you also take this medicine in the afternoon when you read this chapter in the afternoon?)

I'd taken the medicine in the morning and read the chapter right along with it.

(You didn't take any medicine in the afternoon?)

No, just in the morning.

(Once a day. I see.) [Mobile, Ala., (710), 980:3.]

967. [Someone begrudged] me because ah was gittin' 'long pretty good and dey didn't wanta see me git along, you know, and so dey used some kin' of insex [insects] on me.

DOCTORS (What happened to you?)

USE Well, ah got so ah could hear things hollerin' all de time any -  
FOLK CURES katydids was in mah haid, those ole katdydids - frogs was hollerin' like dey does in a pond yo' know - ever' kin' of thing was hollerin' in mah haid - jes' had me goin' crazy.

(What did you do then, about it?)

A *fortune teller lady* come dere and made me use dis here *cow water* from de cow on mah haid and she killed 'em.

(Well, just how did she use that?)

She had me tuh git it - ah don't know whut she did with it, but she give it tuh me and ah had to wash mah haid; took mah hair all out mah haid it did and ah commence gettin' bettah. She killed 'em. Ah could see 'em all runnin' about in mah flesh - yes sir, dey was jes' runnin' about in mah flesh - could see 'em - people could look at 'em.

(How long did you use this *cow water*?)

Ah had to use if off and on about six months 'fore ah got results out of it.

(Did you bathe your head every day?)

Ever' other day one - one the othah of 'em - but she told me to bathe ever' day until they got bath-ed down and when they got bath-ed down, she started to use it ever' othah day.

(Did that happen round here in Mobile?)

No sir, ah was in Marengo County, Alabama. It's been now jes' about twenty-five years ago.

[I must have asked how these live things were put into her.]

Take a frog, yo' know and tie him - tie all his feet, tie the frog *hog-fashion* [= hog-tie = tying all 4 feet together]. Dey take 'im an' put 'im somewhare down whare he can walk over 'im, an' dey say in 9 days dey come alive an' be in yo'. Dey say dat's how dey put dem in me. Dere's a [another] lady come an' tuk it up right whare ah walk out over 'im.

(You have to walk over this before it gets into you. That's supposed to go into you.)

Dat's de way she [an enemy] had me *fixed* up.

(How would you get rid of a thing of that sort?)

Well, dat's whut [why] she had me usin' dat cow *chamber lye*. An' she had me to use de othah, too; make a pad an' put on heah - dat whut killed 'em.

(What *other* do you mean - the dung of the cow? Put it where - on your head?)

[This is not a leading question because she had pointed to her head when saying *put on heah*, but I want her to say *head* for the record.]

Yes, she had me a big round thing made, an' I had to wear dat up on top of mah haid. An' I tole 'er ah hated to wear dat stuff on top of mah haid. She said ah had to do anything to get well. [Mobile, Ala., (706), 970:2.]

968. [Since *doctor medicine* or *medical medicine* is worthless in hoodoo (pp.217-218), a *doctor* must make his own:]

About 1934 I was livin' at Mt. Olive [North Carolina] and I married a man up there and we married and stayed together around six months all right, and there was a woman, she claimed to be a friend of mine, she was likin' mah husband. And [after] about six months I went to feelin' bad - all stirred up in mah stomach - and the seventh month I remembah dey was something moving in my stomik like a baby. I suffered with that for quite awhile. I stayed sick a long time and nothin' couldn't seem to me no good. I went to a hospital. De doctor say I wasn't pregnant or nothin' - couldn't nothin' do me no good.

Mah father-in-law went and got a doctor from Florence [South Carolina]. This doctor said that I had been - somebody had put a spell on me. He said if he couldn't get it out in less time than a year, that I would die. So this *doctor* stayed around and worked on me for quite awhile. He gave me some medicine. The numbers on that medicine was 876 [numbers backwards]. It was some black tonic. [See Black draft, in Index.]

(Do you buy it in a drug store?)

No sir, you don't. It's a medicine he made.

(Was it in a bottle?)

Yes sir.

(Did he have a label pasted on the bottle?)

Yes sir. And so I took that medicine off and on three times a day before ev'ry meal. And in about - after I taken de medicine I was sick fer fo' months, then I began to feel better, gettin' up and walkin' around. And it seem like that feeling it went to goin' down in mah feet, to work workin' out mah body. And he rubbed me with some medicine called Do Easy, some white tonic - it wasn't licrice [liquid], but it was like a salve. [Notice the magic color change, black to white.]

(Did you buy it at the drug store or was it his own medicine?)

It was his own medicine he had.

(How did he spell that?)

D-U-E - I don't know exactly how that was spelled. But the name of it was *Do Easy*. And he rubbed mah knees wit dat medicine. And he say, told mah father [-in-law], he [the *root doctor*] say, "They's a *root* under the step." And he vent out there and dug under the step leg [post or stake holding up step], and there was in de bottle - about dat high, about dat long I mean [demonstrates].

(Six or seven inches long.)

Yes sir. And it was half-full of something white. I don't know what it was. And in there was something shape round like a *root*, and hairs on one end and clean on the other. And he say, "This is what cause zhoo to be sick." And he took that on back with him, he didn't leave it. And he said - I was sick then after he left fo' aroun' about three months, and then I got up and was walkin' all right.

I came down here [to Wilmington] and lived. That was 1936 when I moved down here, last year round about May. And I took sick again. Well, I went - ev'ry time - it seem like ev'ry time in de night I go to baid I would seem like unrestless. So it was a man stay roun' on Campbell Street, he say, "I know what's de matter wid choo." He say, "It something under your mattress. Well," he say, "it cos' aroun' fifteen dollahs to git rid of that." I said, "Well, I haven't got a penny now - will you wait on me?" He said, "I don't know." "Well, I'll send mah husband over dere and talk wit jeh." He went on in then an' got somepin from under mah mattress. It was flat - 'tween two mattress - it was flat, right on the side I laid on. It was 'tween the two mattress wrapped up in a papah. And what dat was I don't know. I seen him when he took it out. I haven't been troubled wit mahself now since he took it from out de baid. [See George Jackson margin-title for an old-timer making, singing, his medicine.] [Wilmington, N. Car., (272), 193:3.]

969. [Everyone has heard of the double-cross; here is a triple-cross - three crosses in a row or the letter X repeated three times:]

THE TRIPLE CROSS  
MEDICINE LABELED XXX

I went to see what they call a *two-headed man*. And this particular man prescribed to me, he says, "Take you three tablespoonfuls of saltpeter and put in your bath water ev'ry time that you bathe. And whenever you have an intercourse with this particular individual, be careful to wet that rag - you see, because that have the tendency to *tie* you, to have you *tied* to a woman - continually using that rag and you sleeping on that rag ev'ry night and not wetting it."

(How do you mean? What would she wet it with?)

Well, just the water - plain water, you see, because it soaks that fluid off of there and it doesn't leave any danger of any harm being done.

Then, he gave me what they call [he calls] the Three X's package.

(The Three X's package?)

Three X's package, yes sir - call it the Three X's - they just the common, no more than three X's.

(Three X package.)

The Three X package [magic of repetition].

He told me to take the Three X package - it consisted of a little powder in a can - just exactly how it was - it consisted of a powder substance - the powder seemed to have been in there but it would come like a paste. Well, at that particular time I couldn't have an intercourse with any other woman other than my woman - the woman that I was living with [see No. 796, p.269]. He told me to take this stuff and place it under the head of my - just at the time that I could get ready to have an intercourse with the one that I was *tied* to, and that it - and in the course of time, and washing in this saltpeter and in the course of time, why I found that I could go out and have other women.

(Now, what was on this package - this XXX package?)

It - it was just the XXX package. The directions he gave me those himself, because no doubt those secrets have to be carefully guarded and like.

(Was there three X's on the package?)

Three X - yes, sir.

(And nothing else on it at all?)

That's all - three X.

(Was it drawn on or printed on?)

Printed.

(Printed on. Nothing - was it a white package or something or that sort?)

No, sir - it was just - you've seen these pill boxes haven't you?

(Yes.)

Well, the box was white trimmed in blue. It was just like you would have a pill-box.

(And then it had a sticker on there with three X's on it?)

Three X - yes, sir. [Vicksburg, Miss., (762), 1042:10.]

970. [The preceding *doctor* was original only when boxing and labeling his medicine; the three crosses being an old folklore device:]

CROSSMARK CURE By making a crossmark - prob'bly if they had some kind of a boil or somepin on 'em, making a crossmark on it an' then marking it with spit to carry it away.

(How do they mark it with spit?)

Jes' mark it three times crossways.

(That would take the boil away?)

Yes, sir - remove it.

["To remove a wart make a cross over it at three different times on Friday and do this three Fridays in succession" (FACT, 2ed., No. 7006, p.324).] [Waycross, Ga., (1061), 1721:14.]

971. Now, I had some of that in our fam'ly. I remember, I an' mah aunt's boy rode eight mile from the 'ah to play a game of baseball. Well, we go over the 'ah.

MEDICINE BY PROXY After the ball game wus over - those days whiskey wus in that country an' bein' wild, we thought we drink a little whiskey wit de boys after we win de game. We played with those boys an' they give us a real nice time. All right.

So that night when we get back - we live in a little country town at that time out from Sewanee [Tennessee] - it wus a supper. It wus on a Saturday night. So we puts our horses up an' we go out to the supper.

And one our niece's daughter's wus runnin' for a watch - a prize, and she says to me, she says, "Cousin Rob," she says, "give me somepin on mah prize."

I says, "All right."

When she got around to the other boy, Johnnie, she says, "Cousin Johnnie," she says, "give me somepin on mah prize."

He says, "All right."

He give a dollah, I give a dollah.

At the main time, he says, "Alice, I don't feel good, like I'm gon'a live to see you wear it."

And she wus for winnin' the prize that Sunday - takin' up a collection. The one who had the biggest collection won the prize.

About ten minutes after he said that, he set down. Well, he gets dizzy head he said. All at onest he fell ovah. When he fell ovah, ever'body in the church, somepin like a church supper, they rally [really] had things to sell - well, I'm gettin' scared - thought perhaps - well, our people didn't know we drank whiskey and I thought perhaps he'd got too much whiskey, you know. Now, I'm scared now, and didn't want nobody know that we evah taken a drink.

And all at onest - it wus an ole man there wus somepin like whut they call a two-head man, a witch, he comes up and he says, "Miss Howard," he says, "your boy's hurt."

And another one of our aunt's boy had driv out there [to church supper] that night in a buggy.

And this ole man say, "If you go to Tullahoma" - guess you heard of Tullahoma, Tennessee - "and get ole man Jack Cleveland and get him to come here and see your boy, 'cause he's hurt." He wus a fortune teller, this man who's tellin' it.

And it wasn't anyone to go, and it just somepin came to me, said, "You go." I'd nevah been to Tullahoma, the dirt road, in mah life; but I'd been through there several times on the train. I knowed nothin' about the dirt road.

And so mah cousin said, "There's the buggy and mare." He says, "If you drive 'er," he say, "and try to git there," he says, "you kill 'er, we got some more."

And I jis' gits in de buggy and - goes right out through de supper and gets in this buggy. And I drives as fur in de country as I knowed. When I got in this [unknown part of the] country somepin come to me, says, "Slackin' your line." I give this mare the line. She goes right straight to Tullahoma, three mile on de other side of Tullahoma, and walks up to this man gate and nickered.

And when this mare nickered, this man come to the doah. Nevah seen 'im before in mah life. He called me directly by my name, told me directly before I got out whut wus the trouble. I came in the house. I'm scared after he told so much. He sent one of his girls to take the mare and put her up. He says, "Come in."

I set down. I'm scared.

He taken a silver dime, he filed this dime up into a glass of water, some of it, and he says, "Take a drink of it."

I drank it, scared to not drink it, [being] young. I dranked that.

He says, "Now," he says, "You've driv your mare purty hard," he says, "it over eighteen mile." He says, "In the morning we'll go." And he says, "Your nephew [cousin] is *poisoned*. He's *poisoned* about a girl, they tryin' to make him marry her, and the girl said he's not guilty of whut he's 'cused of. And he's *poisoned* in eggs."

So it wus that next day, it wus Sunday. That wus Saturday night. We rest easy that night. Next morning we gets up and hitches up and we drive.

When we git to our house, mah aunt's house, he say, "You go ahead and put your mare up."

Well, when he step in de house - in those days we had those ole muzzle-loader shotguns, it wus up over a rack; but, he takes this gun off of the rack and gives it to mah aunt, but tells her nothing. All right.

He says, "De one that poisoned this boy, I'm gon'a bring him here so ever'body

will see 'im."

And white people knowed de boy, and there wus several [white] people there to find out how he got, 'cause he's awful bad. By me drinkin' this silver killed de pains in him and ease him till he gits there.

Well, after he did that, he calls this man [the poisoner's] name three times. This is true. This ole man name wus Sam H. [a white man]. He come runnin' down the big road, a lane, with his shoes off, barefooted, in his sock feet, and bare-headed and no coat on. He runs right up in de yard. He says, "Miss Howard," he says, "How is Johnnie?"

And she says, "He's restin' purty well this morning, Mr. H."

He turn around and he breaks right out up the lane just as - an' I reaches up after the gun and he pats me and says, "I taken kear of that."

All right. He goes under our steps, but I don't know whut it wus. He taken out a little red sack about so long. In those days we'd saw a gum tree down and split it and make steps out of it. And he raises up that step and he takes it out. He takes this boy and put a tin tub under him, and he ask ever'boday to come in de house. When they came in the house he taken a tin wash tub and set it by de bed. He retch over and he got this boy and he spoke in de Name of de Lord. He rubbed him in the back of his head and he commence throwing up. Jis' what he said that he wus poisoned on that night, he threw up - nothing but eggs clogged in him, eggs what would been cooked. He had ete those at this man's [Mr. H's] house. After he did that he laid back, laid back on the bed, and he rubbed him.

And he says, "Now listen," he told 'em, ever'boday, he says, "I don't put no spells on nobody," he says, "but I do mine in de Name of de Lord," he says, "but I don't know," he says, "he's got sich a holt on him," he says, "he may live five years, he may live ten."

All right. He [the patient] gits up [well]. We ran together, we played ball a year or two together.

One day him and I were at the woodpile cuttin' wood. This man [Mr. H.] came down de road - he'd been passing right by de house that they said poison him. He came down de road and this boy when he seen him coming, you never heard him cuss around before, he said, "Yonder comes that God damn bald-headed son-of-a-bitch" - commence to dancin', jis' dancin'. When this man gits to be even with him, he runs out and jis' splits his head wide open with this axe, killed him right there before anybody git a holt. And he jis' commence dancin' aroun', and says, "Oh, I told jah I'd git yah; I toldjah I'd git yah."

They caught him and sent him to de 'sylum. He lived three days in de 'sylum.

And before this child that he wus 'cused of being with this girl, before this child was born, he [the conjurer] told directly who would be the father. And the girl never did 'cuse de boy of wrong. Her father and mother were bad black folk. He say, "When this girl bring this child it'll be a white-man child." He told de people's name. And it was true. He's a grown man today. He's livin' today. [Baltimore, Md., (142), 126?:1; happened 1894.]

972. Dat was in Roanoke, Virginia. Dere was a fellah over dere called Doctor [Somebody]. See, he was a negro - he was called de best *root doctor* in de world, *Doctor Pitron*, Peckrum.

(*Doctor what?*)

THE RITUAL BATH *Doctor Peckrom* - Roanoke, Virginia - Pinkerton.

(*Doctor Pinkerton?*)

Dat's right. Well, befo' he died, ah heard dat he had a house there which was called - and it was a red house, and they wouldn't let nobody go to that house. And if a patient come to him for anything, he'd send them to that little pool he had dug in there, and ah've heard several say that when they got



into the pool, de pool was jest kinda ordinary water, you say for instance, but when dey come outa de pool de water would be black as de back of my han'. And he called that a *consecrated healin' water* from a root dey call *four corners of de world* - dat's a herb. All right, but ah didn't see dat myself.

(What did he have that pool for? What did they go into that pool for?)

Dat was a place dat he had dere - people come to see him and if they had any kind of a disease or any kind of - anybody *hurt* 'em, dey'd cure 'em in dat way, and dey said when dey come outa dat pool, dey would nevah be bothered agin. [Jacksonville, Fla., (548), 682:3.]

973. There was a man once he got into some trouble and he went to Elizabethtown [North Carolina], and it was way out on the hill some place, about ten miles out [from the town] on de place, and he came to this lady's home. And whenever she alive [while she lived] she [her voice] sounded like a turkey. [A voice sounding like a turkey must not be too rare - see a *doctor* called Turkey Gobbler, No. 848, p.294.] She carried him on in a little place and they had a pump - and a little place it shape like a bathtub, but it's made out of cement [a drinking trough for animals?]. And she carried him in there and pump water out of de pump and sprinkled him with it, and got some kin'a salve and some brown-lookin' dust and put on him, and gave it to him and rubbed it in his hair and hands, and tole 'im to go on back home. And he never got caught [by the police]. [Wilmington, N. Car., (219), 131+85:10; 1935.]

974. Ah was *hoodooed* in 1895 - ah were in de white-folks kitchen cooking. At home on de night befo' ah got blind. Ah seen a woman, yo' know, goin' down on de groun' makin' a mark - making a mark and she say, "When she come 'long she goin' walk right ovah this" - in mah dream yo' know. So when ah went on that morning she was at de kitchen do'. And ah walked in de kitchen do' an' opened de do' an' made a fire in de stove, and when ah made a fire in de stove ah made mah biscuits and put dem in de stove and put on mah coffee and put on mah grits, an' got mah bacon ready to fry.

(Where did this happen?)

In Camden, Alabama. Yes, sir - dat's mah home. Yes sir, Camden, Alabama. After ah got that all ready, ah went to set mah table. Got mah table all set an' everything and come back to de kitchen, ah was taken wit a swimming in de head so bad ah jes' couldn't hardly see. Ah says, "Whut's de matter?" Ah pulled de line[?] off an' then ah went on back in de kitchen. Ah went tuh stoop down to open de door to git de biscuits out de stove an' fell an' dey had tuh carry me home. Dere's a ole man name - let see whut was dat ole man name. Uncle Nase. Well, mah mother sent fo' him and he come an' tole her she jes' did send in time tuh save me, and he went in de woods and got some of these green cuckee [cockle] burs, made a poultice and put it all ovah my head - jes' wrapped me up in it chew know. An' den de next morning he was tuh bathe me. He give me some saltpeter and some *sody* and salt to put in water - those three things an' ah bathes with it an' every morning throw it to de sunrise. Yes, sir - every morning throw it sunrise. An' after that ah begin tuh git all right, until ah got chere in Mobile.

One day ah was working agin out heah on Montgomery Street loop in Mobile heah. Well, dat ain't been about five years ago.

(Government Street and St. Luke?)

Yes sir, that's right, and this leg swole up on me so bad, yo' see, ah thought it was broken an' ah sent fo' a doctor and no doctor - dey worked on it and dey couldn't do it any good. And so ah bathed it in salty water - yo' know that always is mighty good. Couldn't do nuthin with it. Well, it begin to burst and little ole bugs ran out of it. So ah went to a man dat was called to be wise, yo' know, and he tole me tuh git me some saltpeter and some *sody* an' vinegar, an'

mix them all together and bathe it in. Ah did an' it's all right now. [Mobile, Ala., (703), 963:11.]

975. I get out of bed. I broke down so blue over the condition. I said tuh him to git away from the house. I had sent the children away with de jar in case he might have *raised sand* and [have become] superstitious [suspicious] that I had it. So I said to him, "Ah'm goin' tuh the drug store, I'm so BATHING DOWNWARD sick, an' git me some medicine. Ah'm going on Clay Street and git me some whiskey." Had no idea or I had no intention of getting it, but that was to get away from the house.

So ah went to where I had told the children to go. I get a top and put on the jar and come on back home and locked it in the chifferobe of the front room. The next morning ah went about mah work, didn't show him any superstitious[ness = suspicion = any indication I had the jar], and around one 'clock ah left home with the jar and ah taken it off and ah went to a woman's house, and ah said to her, ah said, "Please tell me what is this and what is it fo'?" She took the jar gracefully in her hands and she shook it this way [demonstrates]. She laid it on de floor [demonstrates]. She pick it up agin an' she shook it and she looked through it this way [demonstrates]. She laid it back on de floor [demonstrates]. She gits up from me and she goes into a extra bedroom.

(Her extra bedroom.)

[The *doctor* is putting on one of many possible acts. The case is so difficult she must *read* for it - consult the spirits. Information in fortune-telling comes from spirits.]

She came back with a deck of cards and she begin to shuffle the cards jis' holding her hand - the cards was holded in her hands. She said tuh me -

(She held a handful of cards.)

He held her hands fulla cards this way [demonstrates].

(Two hands of cards.)

She had the cards in both of her hands an' she said to me, she said, "It's a man that's doing this." [This is one of a fortune-teller's stock statements for a woman client or patient.] She says, "How could a man have such a mean heart to do his wife like he's doing." She says, "That's your husband that's doing these mean things to you." She says, "Yo're sick, too," she says, "the-son-of-a-bitch ought to be dead in hell fer taking such advantage of his wife when she has put forth every effort to make him happy." She taken the deck of cards down and holding them into two hands an' she held 'em in one hand, an' she went an' she got a bottle - this bottle.

(That bottle you have in your hand.)

This bottle that I've got in my hand.

She filled it with a liquid oil and the color was nut-brown. She says to me, she say, "Ah want chew tuh go home this afternoon." Mah eyes were so they seemed to have a skin over them that ah couldn't see - they were very sore. When I went to look around ah had to turn all around - ah couldn't roll mah eyes because they hurt so bad and mah face ache and I couldn't close my hands. I washed an' ironed and I got to the place where I couldn't hold mah irons in my hand. She says to me, she says, "In this bottle" - when she came back to me after getting up with the cards and going into another room - she says, "You take this and you see my hand?" I says, "Yes." She say, "Tonight when you go home, git chew a teacup of warm water - let it be real hot boiling water." She say, "Yo' po' that much of it [oil - demonstrates] in the cup of boilin' water and then po' it into a wash basin." She says, "Take any ord'nary clean rag and," she says, "'noint chure face." She says, "Start this way with the rag, with your hand open, jis' with the rag you know, to help your [almost closed] hand." She says, "Let it come

gracefully over your shoulders [demonstrates]."

(Now wait, you come down the left side first?)

Yes, from the left side first.

(With your open hand - with the rag on your open hand - over your face, down over your left shoulder and down your left arm.)

Right on out to the end of mah fingers. Taken mah left hand and did the same way, going out mah right hand.

(You take your right hand and go down your left arm - then you take your left hand and go down your right arm out to the fingertips.)

That's right.

After doing that, she says, take the remains.

(Do you do that just once?)

Jis' once.

After doing that take the remains of the water, start beyond mah knee - mah knees were swole up - one swole up about like that [demonstrates].

(Huge.)

Then ah'd taken it from just above mah knee and squeeze the water and then put de bottom of mah feet in the remains of it.

(I don't quite understand - after you finished with your hands, then you do what?)

Pull mah dress up and put mah feet in de basin and taken de same rag an', yo' know, run mah hand into de basin, pulls it up and jes' squeeze the water with mah hand and let it run down mah laigs.

(Which leg do you begin with?)

Mah left laig - mah left laig first like I did with mah left arm.

(Up your leg to your knee?)

No, ah went down - start from ovah mah kneecap and go down. [She had already implied this but I wanted her definite statement, "Ah went down."]

(Then what do you do?)

Then after I did that -

(You squeeze that water out you say?)

The rag - an' let de water run down mah laig. Then ah'd taken that feet out of the basin and taken mah left hand and did the same thing on mah right feet. Ah didn't dry them - jes' sit by de fire. Then she says, "Take - "

(Now wait a minute - you take the right hand and you put it down in the water and fill the rag full of water. Then you squeeze that water over your left knee and let it run down into the pan.)

That's right.

(Then you put your right foot into the pan and take your left hand and you dip that down and wet the rag and then you squeeze it out over your knee and let the water run down your right leg.)

That's correct.

After doin' that, she says, "Yo' take the remains of that water and go to your front do' - go through your front [room] - keep [walking] right out of the middle room - ah was in de middle room, and go through to your front part [yard outside] of the house and throw it over your front gate," she said, "an' Tuesday morning," that was Monday night, she say, "Tuesday morning you git up very early and git chew tin tub and git chew enough water" - she didn't measure it - says, "Jes' git chew enough water that chew kin start from yo' back steps" - and says, "Po' the remains of that liquid," that she gave, that brown-nut liquid, "in the water. Don't put any soap or anything in it." She says, "Start at chure back steps and go through yore house, scrubbing de floors and keep on out through de front porch - on down the front steps - and what remains left of de water, she said

tuh, "Throw it on de gate and let it run out," she says, "an' go around de house and come in," She says, "Wednesday night."

(You go round the house and come in the back door.)

Come in the back door.

She says, "Wednesday night," she says, "have a ten-cent box of saltpeter" - says, "git chure bath water ready an' don't use any soap and git in thare and git a bath all ovah from your neck down, and let de water stand befo' de fire or behin' the stove-heater."

(You mean, you bathe from the neck down.)

No, ah bathe mah left side first.

(Oh, you bathe with this the way you did the other thing.)

Jes' all over agin - den ah taken mah hand an' squirted it over mah back this way - the same hand. Then ah'd take this hand and squeeze it over mah back and let it go down mah back that way.

(Well now - after you had washed your arms or after you had washed your legs?)

Ah mean that was after ah had did all the mopping and all the washing of the legs - this come along de last bath dat ah had. When ah had the last bath, it was Wednesday night, coming up from Monday. Ah'd taken the water after ah had bathed and stood befo' de fire an' got dry. Ah put mah clothes on and ah po'd the water out of the tub into a smaller basin - that's so that ah could carry it through the house. An' ah throwed it ovah. An' she said to me, "Make de remarks when yo' po' it over de gate, 'Let me have peace, success and luck - mah sickness and disease all pass away.'" I did that.

After ah had did that - the next following morning I got up - I felt well as ever - ah didn't have any of the trouble - mah eyes was not sore - ah didn't cry that day - I use'lly would cry, jes' cry, jes' wash down in tears and hold mah head down.

She says to me, she says, "Yo'll find a new spot - a spot on your floor that had a lot of new nails drove in de flo'." She say, "When you wash the house," as I have first related of the mopping, she says, "that will take the *dressing* off of those nails" - said, "that was to make yo' hold your head down and not look up to be happy when you were home."

She says, "Your husband has one of your stockings and that he'd taken it to someone and they had *dressed* it fo' him - that was to keep you down in yo' laig and yo' feet."

Said, "He has a piece of yore underclothes which was one of yore sanitary guards." That was to cause me to have the trouble ah had in the lower part of mah stomach, and ah would have a very bad sick headache, an' mah eyes would begin tuh hurt....

Now that ends that story.

(Well, I just want to get something absolutely certain. I want you to tell me about the other bath - that last bath you had.)

That last bath. Well, de last bath ah took, ah'd taken it on a Wednesday night. I had a teakettle, an old fashioned kittle - that's what I used to warm mah water in to keep on the stove. I po'ed the kittle of hot water in the tub. I had taken de whole dime box of saltpeter and po'ed it in de tub. Then, I mixed it around with a rag to absorb de saltpeter. I gits in de tub of hot water. I'd taken mah right hand and begin bathing mah left side first [demonstrates].

(From your shoulder down to your.)

From mah shoulder down to mah feet.

(This time all the way down to your feet.)

All de way down to my feet.

(That was your left side.)

All de way down to mah feet ah'd taken mah left hand and I began from heah bathing mahself all de way down to mah feet - on mah right side.

Then when ah got through with that ah'd taken mah right hand an' begin putting the rag ovah mah back this way.

(Over your left shoulder.)

Ovah mah left shoulder - that the water would go down the back. An' ah did de same thing with mah left hand over mah right shoulder - that the water would go over mah back.

(So the water would go down your back.)

Yes.

(Then after you got that down over your back, then what did you do?)

I got out of the tub - stepped out of the tub and stood before the fire and let the water - turned around, yo' know, that the water would dry on me without taken a towel and wipin' it off. When ah become dry ah put mah nightclothes on to git ready fo' bed. Then ah taken the water out of the tub and po'd it into a bucket - that was to carry it through the house instead of carryin' the tub - and ah po'd the water ovah the front gate this way - ovah the top of the gate to let it run down.

(Let it run down the gate.) [This is the magic rite of transference.]

Then I comes back up the steps an' comes on back in the house. That was Wednesday night.

Thursday morning when ah got up - all the trouble, mah swelling from mah knees and my defect from mah eyes [were gone]. [Mobile, Ala., (693), 929:1.] [So complicated is this bathing rite, I will illustrate and support it with the following quotation:]

[(No.976 mistakenly put before this bracket is now omitted.) The rite which I now quote from Adams County, Illinois, used among white people can be even made more complicated than the preceding rite from Mobile, Alabama:]

977. [*Several years ago [1936?] my sister and I* [[Harry Middleton Hyatt, the author]] *while in the country heard of an erysipelas cure that had been worked with an Indian arrowhead by an old woman formerly well known as a healer. Our informant, who was related to the healer's family, did not know any details, but said two of the old woman's sons, elderly men, were still alive - the one, a nearby farmer, professionally engaged in the healing tradition of the family; the other, a business man, the owner of a hardware store in the small town a few miles away. I decided to visit the business man first. The purchase of a dipper, which I actually wanted, served as an excuse. After the usual talk about things in general - the weather (it was about ninety-five in the shade), people on relief, business conditions, prospects from the approaching harvest - I told the man who I was, explained my work, and offered what credentials I could muster. Fortunately, he knew a boyhood friend of mine who at that time lived on a farm in the neighborhood, and he had also known my father. He became quite friendly. Our conversation ended something like this:*

"So you're going over to see my brother about that old cure of my mother's." He seemed amused. "Wait a minute." He went over to his desk, opened a drawer, took out two implements, held them up and asked, "What do you think of them?" One of the objects was an Indian arrowhead; the other was a piece of steel shaped like this - u-shaped



- two prongs sticking out from a handle.

"Wonderful! May

"Sure."

"Your mother's?"

"No, mine. Fact is, I've done that cure for years. Not so much recently. Just do it as a favor. Only cure I know. But that's good for any kind of skin

trouble; not only erysipelas."

"Why is the steel in a shape like this?"

"No reason. I had it made like that years ago by a blacksmith. Easier to hold. See, I put my hand through here and let these two prongs stick out. Just like a handle. Those prongs are like a guard. No danger of skinning your hand."

"Must you use an arrowhead?"

"No, any kind of flint will do. But my mother used an arrowhead. I found this one myself."

"Have you ever told anyone how you use these?"

"No."

"Could you?"

"Yes, but I couldn't tell you. Have to tell a woman. And I have to tell a woman younger than myself. And she could only tell a man, and he would have to be younger than her. If you don't, you'll lose your power."

"Suppose you gave this secret to a woman younger than yourself and she abused your trust, say, by telling it to another woman or to a man older than herself?"

"That wouldn't hurt me. She would lose her power, I wouldn't."

"Would you be willing to give the secret to a woman younger than yourself?"

"I might."

"How old are you?"

"I'm X. years old."

"See that automobile out in front? see that woman in it? that's my sister. She's younger than you and older than I. Suppose I go out, send her in, and you explain everything to her?"

After some hesitation he agreed to the plan. So I went out, explained the hocus pocus to my sister, and she went into the store while I stayed in the car. In about a half hour my sister came out. We had the cure. Wrote down the details immediately. Here they are.

You must hold a piece of steel in your right hand and strike downwards on a flint held by your left hand - our informant called this striking fire - as you go through the following four actions of the complete rite:

(1) Start at the top of the patient's head, in the center, begin to strike down on the flint, making sparks; then, come down, slowly, continuing the sparks, over the right ear, shoulder and arm, to the finger tips; and, while striking these sparks from the top of the head down to the finger tips of the right hand, you must repeat three times:

"While fire flies away,  
Tame fire devours you."

This whole act must be done three times; hence, the incantation is repeated nine times.

(2) Start at the top of the patient's head, in the center, and strike sparks down to the left finger tips while repeating the incantation three times. This whole act must be done three times.

(3) Start at the top of the patient's head, in the center, and strike sparks down over the face, nose, mouth, center of the body as far as there is pain or the disease can be seen, even if it extends to the toes. The incantation must be said three times and the whole act repeated three times.

(4) Start at the top of the patient's head, in the center, and strike sparks down the back of the head, down the middle of the back, and as far as the pain or disease extends, even to the heels if necessary. Repeat the incantation three times and the whole act three times.

The complete rite - containing the four separate acts, each of which, as already stated, is repeated three times - must be performed after sunset or

before sunrise, and it must be repeated on three different occasions as follows: if you commence after sunset, perform the complete rite at that time, then again just before the following sunrise, and then again after the next sunset; if you commence before sunrise, perform the complete rite at that time, then again just after the following sunset, and then again just before the next sunrise.

Now, if the complete rite performed on three separate occasions fails to cure the patient, wait awhile, three days or a multiple of three, and perform the rite again; then wait once more, and perform the rite for the third time.

Therefore, in this extreme case, the complete rite is performed 9 times and each of the 4 acts 27 times - which means going down the body 128 times and repeating the incantation 324 times. And if this fails to cure the patient, I do not know what happens. Probably the healer will need a healer for himself.

This remedy, which has been worked in the community since about 1850, was brought over from Germany by the informant's grandmother. With our arrowhead cure safely bestowed, and with high hopes, we next went out to see the other brother, the professional healer. He refused to tell us anything. It was another of the hundreds of disappointments and failures one meets while collecting folklore.] [From FACI, 2ed., No. 5826, pp.264-265 - see comment at end of No. 975, p.372.]

978. Earthworms - you know earthworms that you fish with. That's an experience of myself - I did that. I was hurt. A lady wanted my husband. She caused me and my husband to get along bad. Well, I was working for some white people doin' days work.

BATHING DOWNWARD

NINE DAYS

EARTHWORM OIL

BACKWARD TO SUNRISE

(She had what?) [Her word *caused* like *cuzed* or *cussed*.]  
 She had I and my husband living disagreeable and we could not get along. I was finding a child every year and he was very *whore-ish* about running around at women. Now, I had days work from white people I was working for since I was a little girl. So she buried a bottle at my gate and I goes in the gate that evening from my work, a pain struck me in this foot. Well, I rubbed, I rubbed, I bathed and the more I rubbed the worser it'd get. And my foot busted open on top and worms like - you've seen wood sawyers, haven't you? Well, they's crawl out of my foot. [These beetles probably pine sawyers.] Well, there was an old man - he was a two-headed man - old man Ellis Perdue. He's dead now. He lived that far from me - from here [to] across the street.

(Here in New Orleans?)

No, that was in Alabama.

(What town in Alabama?)

Atmore, Alabama. He's dead though, now. He comes to my house and look at my foot. He takes a hoe and goes into my garden. He digs as many earthworms as you could hold like that [demonstrates] - just as many as you could hold up in your hands. He puts 'em in a pot and boils 'em. He goes and buys this first hog lard - you know, the leaf like you buy and dry it up [render] yourself. He dried that up with some saltpeter - a nickel of saltpeter and a nickel of red pepper in it and made a salve to bathe my feet in. Then he told me to save my *urinate*. I saved my *urinate* until I got about a quart and I put that on with nine pods of red pepper and a nickel of saltpeter and a box of table salt and boiled it. That's to bathe me in all over, I start from here down [demonstrates].

(From your head down.)

For nine mornings, bathe me down in it to my feet. Then rubbed me down with that salve after he done made out of those earthworms, and on the ninth morning he say, "Now when you bathe yourself on the ninth morning, go in your back yard, facing the sunrise, go but turn your back to the sunrise and throw it over your

left shoulder and don't look back and you'll walk." And I've been walking ever since. That's just the experience of me. My feet was layin' open, just like you about that far [demonstrates], like you take a knife and split it open and those worms crawled out. And he told me, he says, "Long as you live, you get you two silver dimes and wear 'em on your legs, to keep anybody from putting anything down for you. But I've been *hurt* since then because I got jealous. The strings of my dimes rotted and I lost 'em in the bed. Course I put 'em up but I never did put 'em back on, but I've been *hurt* through my minastratin'.

Yes, sir, I was *hurt* here in New Orleans - next month it'll be five years ago. (How did that happen?)

Well, my daughter died. My enemies through the death of my daughter come in my house. I was minastratin', you know, like women will pull their pieces off and be careless sometimes. I left one of my pieces and I put it down and the woman got my piece and buried me in the graveyard. Well, she stopped me up. I was stopped up fifteen days before I could minastrate. I was took with pains in my stomach, in knots like that and I was turning dark. So on a Tuesday at twelve o'clock I was cutting some turnip greens at my table. I had boarders, you know - I was selling lunches and selling liquor - bootlegging. And a pain hit me right in here and right back here and throwed me just like you would knock me down. In the bottom part of my stomach, right down just above my cross-bone and just above my rectum back here, and I fell just like you would, you see, just somebody knock you down.

So they come and they picked me up and they put me in the bed and I rang up for the doctor. He come and he give me a hyperdermic. That hyperdermic set me on fire. I looked like I was - I just clawed everything, my pain was so severe in my body that I just wanted to tear up everything I could get my hands on. So I had a white doctor - it was a colored doctor that come [the first time] - so I got my insurance doctor, a white doctor, and the more medicine he'd give me the worse I'd git. So there was an old lady in the block. She come to see me. She lives in the block where I live now. She told my mother, she said, "That girl is *hurt*." She said, "You go to the drug store and get ten cents of *jumaca* ginger," you know what that is, "and you boil it and you give her that tea, just as hot as she can drink it, three nights straight." I drank that tea. And then she said, "You soak her feet in that saltpeter, red pepper and table salt and her *urinate*." My feet was white as cotton without a drop of blood in 'em in my feet. I was burning up from here down to my feet and up here I was freezing to death. So my mother did that and when my minastratin' come on it was black as that coat you have on [see Coat, author's black, in Index].

I stayed that way a solid month. I was weighin' 164 pounds - when I got up I was weighin' 92. And 100 pounds of ice a day I used. I had a foot-tub and I had to crush that ice and lay on the side of the bed like this with a pillow at the foot of my bed to try to sleep with my feet in that tub of water until I was burning up. If I didn't have 'em in that ice water, it looked like you just had fire made against my feet, burning me up. I was burning up from my knees down and I was freezing here [from knees up]. And when I'd get tired of laying like this, my mother would put me in the bed and I bought one of these big hot-water bottles, and I'd crush the ice and put it in there and lay it against the foot of the bed and rest my feet on it, so I could rest my body. You see I'd get tired of being cramped like this.

That's just the experience of me since I've been here. And after that, the old lady told me, she say, "Whatever you do, every month you come like that, you wash your pieces as fast as you use them and don't leave away from home and leave them hanging outdoors; always keep your pieces in the house, 'cause another rap



like that you'll never make it. Now, what dose medicines was she give me, I couldn't tell you because she didn't let me know that. But I do know about the washing of my feet and my *urniate* in that tub of saltpeter and table salt, 'cause I had to do that myself. [New Orleans, La., (851), 1319:6.]

979. I've been *hurt* once by a woman. Well, I was *poisoned* in good fashion. I liked to died. I had Doctor A., a *medical doctor* and his medicine went against me, it didn't do me no good. And the 'erbs dat I kep' home, which I keep some now, you boil them and then taken some and put on the whiskey in the bottle. I jis' plumb blind, jis' broke out all the way. And that's whut got me on my foot. And I, see, I keep that tea.

BATHING DOWNWARD

NINE DAYS

FORWARD TO SUNRISE

(What else did you do?)

Jis' *roots* and teas: silk root, blacksnake root, and devil-shoestring root. You see, the first time you take de silk root, and you cut it inch long and you steep dat in overnight water [water overnight] and put a cover over it. Well, it's bittah and you'll throw up everything in you. De stuff come out of you green as you ever seen, as green as grass you ever seen. De devil-shoestring and the blacksnake root you steep dem togethah and you drink that. Den when I got so I could walk I goes in the woods, take my hatchet, I gits some cherry bark, red oak bark and dogwood root; and bathed [with] that - make a wash of this water you know and use it to wash with. And bathe right down, bathing that for nine morning. And den when you git ready to throw it away, you throw it to sunrise.

["This little fellow sold *hands* - a cripple" - note made when I did original transcription soon after collecting statement; happened in Wilmington, 1912, but remedy came from Scotch Hill, 12 miles from Wilmington on the Newbern Road.] [Wilmington, N. Car., (227 or 228), 221:7.]

980. Ah was kinda *tricked* - ah had sores - somebody done a *trick* tuh me and had me so mah feet was swelled and ah couldn't walk. Mah feet got jest 'bout like - every time ah would get up to move it feeled like pins and needles was sticking in de palms of mah foot and ah jest had to go down to de floor and stay where ah was without moving dat time, pricked me all ovah. Well, ah went to see and went around to diff'rent people to see whut de trouble was and dey tole me ah'd been *hurt*. Well, ah come back and went to New York and a fortune-teller told me, said, "You've been *hurt* and the best thing you kin do is to get somebody to work on you - tuh [work on] de person dat *tricked* - de man dat's been working on you."

Well, individual [eventually] - anyhow ah went and had a salve - a salve was mixed up for me - it was mixed up. De first thing they told me to bathe with mullein - dis mullein tea - take dat an' boil it and keep mah feet in dat and always bathe it down and say a prayer over it.

(What kind of a prayer did you say?)

Ah said, "Lord, taketh the one that put this misfortune on me - to move this pain away from my foot - turn dis evil spirit away - amen - in Thy Name." Ask the Lord to remove this evil spirit - bathe it down.

(Why did you bathe it down?)

Dat's to rub it out, out - see, it was come in [through the foot] and want it to go out from de toe. Start down from de head and carry it out - that's to make de pain go out of mah foot - each stroke I gave it out. Jest put it in dat water with mullein, carrying each stroke out. Well, dat 'gin to do a little good. —

Den dis person made a salve, it was fer me. They made it with snake oil - ah mean, you know, de snake's liver. And [they] made of dat grease - grease from de snake, saltpeter - an' mix dat up and a little of de mullein - it was boiled down

and mixed with dat and mutton suet. That mutton suet - and made de salve, and ah rubbed dis foot and dat's whut kinda got me up so ah could walk. But time after time ah couldn't go nowhere. De foot turn kinda black jest like something had bit me. [Mobile, Ala., (663), 870:1.]

981. Ah wus *hurt* an' when ah wus *hurt* ah wus cured, an' ah dunno whut kinda [rubbing] medicine it wus. He strip me necked an' po' [pour] dat medicine in his han' an' jes' rub me down three strokes, an' somepin othah  
DOWNWARD RUBBING [usually a "live thing in you"] follow his han' down jes' lak  
dat an' bust out de end of mah toe - right de same where it  
went in. When ah first got it, ah got it in mah toe. Well, it wus somepin jes'  
lak a needle dat stick in mah toes an' dat needle jes' work right on - jes' keep  
aworkin' roun' till it got [inside]. [Sumter, S. Car., (1368), 2426:5.]

982. Now listen, mah pastor, he wo' a little black cap on his haid, see.  
All right. He often walks along de streets 'sleep. He couldn't git his health  
back no way, see. All right. De doctah had ordered  
BEWITCHED OBJECTS him tuh diff'rent parts of de country tryin' tuh  
THROWN INTO RUNNING WATER raise his health back agin. He couldn't git his  
health. See, he lived on de othah [New Orleans]  
side but de doctah ordered him on dis [Algiers] side - see, fo' his health.  
De doctah didn't do him no good.

(On the other side of the [Mississippi] river, you mean?)

On de othah side de rivah. See, but dey [*doctors*] all came tuh Algiers. All right. So one day he wus passin' on Crownlet[?] Street, dat's ovah de rivah, an' it was noon when de people standin' in front of a do'. It wus a man dere, see - a colored fellah tellin' fortunes or tell yo' 'bout whut's de reason. So he said tuh de othah preacher dat wus wit him, say, "Let's go down dere an' take a look."

So when he walked in, by him bein' so tall, he wus standin' lookin' in de do', de man looked at him an' beckoned tuh him tuh come heah, see. He said tuh de preacher, "Dat fellah tellin' me tuh come 'head."

He say, "Well, go see whut he wants." See.

All right.

So when he walks in, de man says, "Let him pass." So when he went in, de man shook han's wit him an' tole him who he wus.

He say, "Yo' been sick a long time."

He say, "Yes."

He said, "Yo' cain't git chure health." He say, "Yo' been travelin' diff'rent places dat de doctahs been sending yo' an' yo' cain't git health." So he say, "Yo' see dat little black cap yo' got on yore haid?" Yo' see, he had his hat lak dis on his haid. See, he say, "Yo' wears a little black skull cap on yore haid." He say, "That skull cap is got so many diff'rent grains of stuff in it, an' fo' gold-haid needles crossways in dere."

(What kind of stuff did it have in it?)

Diff'rent kinds of stuff, see. So he said it had some lodestone, red peppah - dat upstirrin', see.

So he said, "Yo' go home." Yo' know he had a church on dat side an' he lived on dis side, but back in de back. He said, "Yo' go home an' look undah dat front steps goin' tuh yore dwellin' an' yo'll find yore underwear, de drawers part, a left-foot sock, undah there, in a shoe box." So he say, "Yo' go back into yore alley, by de step goin' up in yore house, if yo' look undah dere, it got a shoe box got yore left-foot shoe, an' got a left-foot sock." Say, "Go inside an' yore wife got two moss mattress [two mattresses stuffed with Spanish or long moss] on de bed - two moss mattress on de bed." So, he said, "Yo' turn dat mattress back, de first one back," an' he say, "it's a little box an' yore picture whut chew had

taken tuh put in de church, dat picture got away from yo' an' yo' didn't know whut become of it?"

He say, "No."

So he say, "Yo' has yore little black skull cap whut chew dress jis' lak de preacher will dress wit chure Bible in yore hand." He say, "She had dat picture taken in a small picture de same way. She's got dat picture put in a little box in de shape of a casket." He say, "Yo' lays on dat little casket [coffin] all de time an' yo' cain't git chure health. When yo' lays down yo' almost passes out." See. "She fix everything to make yo' convince." He say, "Yo' don't drink coffee, yo' don't drink chocolate - yo' drinks tea." Den he say, "Every time yo' tells her yo' wants a cup of tea, she takes a teaspoon of black-looking medicine an' puts it in yore teapot, makes yore tea an' gives yo' dat tea. Dat's tuh ruin yore inside tuh hurry yo' 'way from heah." An' he say, "Yo' has a dresser set between de middle do' an' de backroom do'." So he say, "Set dere an' yo' call her an' yo' tell her tuh fix yo' a cup of tea fo' yo' an' de othah brother. So she say, 'All right.'" He say, "Now yo' watch her when she goes tuh fix dat tea yo' goin' see de act."

So mah pastor say when he call her, says, "Sally, come heah."

So she say, "Whut chew want?"

He say, "Go fix a cup of tea for me an' Reverend Brown."

So she say, "All right."

So she went on through an' he say he took his chair an' he sat dis way. Sho' 'nuff he could look through dat mirror-glass right to de kitchen. So she goes an' takes a little bit of teapot an' she puts de tea in it an' she reaches ovah behin' de pots an' things she got an' she got a little bottle an' measured a teaspoonfulla dat. An' he call Reverend Brown tuh look at it. See, dey both wus lookin'. Say she stirrin' it up, an' say she steeped de tea.

All right. So she took anothah teapot an' put a little bit of tea in it an' po'ed watah on it an' steeped it up. So she took de waiter [demonstrates] an' put it dere [on the table] but a cup dere an' a cup heah [on the waiter]. She put a small cup dere - she put de small fo' Reverend Brown an' his [her husband's cup] wus a large cup cus' he drank plenty tea. She put it dere an' she put de sugah an' milk dere. See, when she started in wit it, dey both turned deyself lak dey wus [before they looked into the mirror]. When she come in she walks tuh Reverend Brown first an' had de waiter. She say, "Heah, Reverend Brown, yo' take de small cup cus' yo' don't drink much tea, ah know."

He say, "No."

See, she didn't put none de stuff in his cup. So Reverend Brown took de tea an' so she say, "Heah, Henry, heah yo' tea."

So her husband took de tea an' sot to be side wit it, wit de sugah an' ever'-thing. An' she wus standin' dere talkin' - dey wus busy talkin' ovah things. So she say, "Whyn't yo'all drink yo' tea, it's gon'a git cold." Dey say de wants it git cold, it so hot right now. So she left an' she went tuh de back.

So he turned an' he brought all de stuff up to de church. He had de shoe box tuh show de members whut she wus doin' tuh him.

So she had her bed made up pretty nice an' everythin', so he searched through de bed an' he looked at de bed. He caught de mattress, bedclothes an' all an' whirl it ovah de foot of bed, an' sho' 'nuff, dere wus de little casket - de black casket trimmed. Somebody musta made dat fo' her - trimmed a black casket, a little small one jis' about that long. An' sho' 'nuff dere it wus layin' right in de center of de bed - see, between de mattress.

(What was in that casket?)

His picture. So he took it out an' he open it an' she had had his picture

drawn in a small size picture jis' enough tuh fit in dere, de full length of 'im. Dat's why ah nevah git a picture took full length - see [they can't lay you out in a coffin].

See, she had him wit his Bible an' his black cap jis' lak he wus wit fo' gold-haid needles crossed. So he say, "Well, look Reverend Brown, look dere." So she wus busy talkin', so he shut de do' an' latched de do'. He wanted tuh git all de stuff. So he went out dere an' he looked up undah de steps an' he didn't see nuthin, an' Reverend Brown say, "Do lak de man tole yuh." So he got a shovel an' dug down up undah dat little shelf an' say, sho' 'nuff he dug up de pastebo'd box but it hadn't got rotten yet. It wus still dere an' so he shook it up an' he say, "Well, dis is mah shoe ah been lookin' fo' an' ah couldn't find it" - de left-foot shoe an' de sock wit gold-haid needles. See.

So he put dat in de room an' he went undah de front an' his underwear, a pair of sho't underwear an' a left-foot sock wus undah de front steps. He got it all.

So Reverend Brown, he say, "Well, man, is dat de kinda wife yo' got - dat's how she got chew *tricked up*."

So he say, "Dat's why ah cain't git mah health back."

So he say, "Whut's chew goin' do?"

He say, "Now, ah'm goin' call her."

Dey had a back entrance. Yo' could see out de back way of her place cus' ah went dere.

(Wait a minute now. At the front door they had his underwear and the left-foot sock; at the back door she had a left-foot shoe and left-foot sock.)

An' see, he open de do' an' he call her. See, he had all de things on de table - dey hadn't teched de tea, see. He say, "Sally."

She say, "What?"

He say, "Come heah."

So when she walked in she looked at de bed, he say she change color. She was a bright *umber* [amber] - say she got blue-lookin'. So she say, "Oh, but chew upset de bed!"

He say, "Yeah, we upset de bed. Whut should yo' doin' wit mah picture in a casket ah'm layin' on it. No reason ah almos' passes out at night. Dat stuff yo' got ovah behin' dat pot shelf whut chew put a teaspoonful of it in mah cup an' didn't put none in Reverend Brown." Say she didn't give him chance - she whirl, she left. She didn't give him chance tuh tell her nuthin else. She whirl an' she flew tuh de back. Nobody didn't know where she wus.

Dat Friday night he came tuh church an' we had church dere. He come wit de shoe box an' he say, "Well, members," he says, "it may be mah last time ah'm tellin' yo' all dis, but ah wants every member, every friend tuh come up in de rostrum." He say, "Dem who's unseen, let othahs see whut mah wife had me layin' on. How she had me *fixed* de reason ah couldn't git mah health back, an' ah wus dyin' off." So he say, "Dis underwear an' left-foot sock, yo' all know how mah house situated, ah got dis undah de front steps. Dis left-foot sock an' left shoe, got dat undah mah back steps, comin' in mah do'. Dis little casket wit mah picture [I found] in de mattress - ah wus layin' on dat sleepin'. A cup of tea," he say, "de tea whut chew see in dis bottle." He had po'ed de tea in a bottle. She put a teaspoonful of some kinda black stuff in it, but de tea whut he brought up dere dat night looked blue-lookin'. It didn't look lak tea, it looked blue-lookin' - see, from de stuff she put in it. He say, "Dis whut ah been drinkin'." Dat man tole me, "Ever' time yo' drinks tea, yo' drinks yore death." An' he say, "Ever' time yo' eats, yo' eats yore death." See.

Well, yo' know whut it was. He had a lot of property an' *brown stuff*. He had one boy. See, she wus aimin' to git him out de way, so she could have ever'thing

fo' herself. He say, "Now, members an' friends," he say, "ah'm goin' an' ketch de ferryboat in de mawnin', fo' 'clock an' ah'm goin' let dis whole box go down in de middle of de rivah." "An'," he say, "mah property an' stuff, befo' ah leave de world, ah'm goin' fix ever'thing fo' mah boy. She don't git a pinch from me." When he died that boy had everything in his possession.

Dat wus mah pastor.

(Where was his church?)

On D'Iberville[?] downtown an' Rochambeau - de French part of town. Den he had one church up on Crown. It settin' dere right now - a concrete church on dat side an' it's got a Catholic church behin'. Dat's de church he built. All right. [Algiers, La., (1600 or 1598?), 3016:3.]

983. [To throw objects into running water as in the preceding story is among the great magic rites, but this throwing must be done in various specified ways:]

Now, aftah it's been discovered - whut happen tuh put chew in de luck yore in, tuh make sick - take dis thing whatevah it might be an' go to the runnin' watah, an' turn yore back to it an' throw it ovah an' nevah look back an' come on away. Dat supposed tuh be gittin' rid of dis fo'evah. [Memphis, Tenn., (915), 1483:9.]

984. It's a very broad expression, yo' can't - dere blood unless yo' put a person, unless a woman, yo' know - yes, her *ministration*. [She was uncertain about using the word.] Well, once in a while - this is mah experience with mah-self. I'm not givin' you an' idea whut ah hears.

I had a cotton mattress yo' know - yo' didn't pack dem, an' my *ministration* was taken up from my - ah worked at a hotel, see, an' it was taken up an' that piece was cut clean out an' honest, it was fold jes' lak this - 'bout five times an' outa de five times, they have five needles in it, an' beside the five needles they have something it looked kinda like a black snake, it had a little teeny head like this - like that. I found that in mah mattress. An' then they had another one to go 'cross that an' dis little head was in dere. [Two snakes were crossed.] Then they had that wrapped up - it was sprinkled with something - it had been there so long. Then they had it wrapped in one cloth, yo' know, white duck. Then the next was red *flannen*. An' those things ah didn't see myself at all until ah found it an' ah'd taken it to a doctor.

He says, "Oh, they had jure ministration."

Ah didn't take it to a medical doctor - ah took it to a root doctor - ah had never believed in them [medical doctors].

An' they had lotsa my hair in there with it - ah had long beautiful hair - an' how they got it I does not know, but I guess from combing mah hair an' leaving on de dresser.

(What did this *doctor* do for you?)

Whut did this doctor do? He'd taken it with him. Ah say, "Now, what is yo' goin' do with it?"

He says, "Ah tell yo' whut ah'm goin' do. Ah'm goin' take it to a runnin' stream an' ah'm goin' put it in there an'," he said, "the same person that did joo like this, they'll come an' ast chew the next morning, 'How yo' feelin', Miss Davis?'" An' he say, "Now, don't look ugly an' don't look nasty, jes' say, 'Jes' dandy an' how yo' feelin'?'"

Ah did so.

An' he say, "In nine mornings when it come yore time, yo'll jes' come jes' lak yo' always."

So it has - ever since ah never had no mo' trouble.

(He cured you?)

He did - but he donesomething else, but he did it to himself [he did not tell her what he did]. [St. Petersburg, Fla., (1016), 1644:3.]

985. Well, this party had a shawl and she loaned it to another friend of hers and when that friend brought it back - she worn it over her head and whutever was in that shawl caused her to lose all of her hair.

RUNNING WATER - HEALING BATH She became bald and blind. And she went to a so-called *hoodoo doctor* and that *doctor* gave her something to take, and then she went to running water nine mornings and washed her eyes, and threw that bag over the left shoulder and in the running water, and she began to have sight. She was to wear that for nine mornings but she must wash her eyes in this running water with this bag around her neck. [Richmond, Va., (400), 349:5; near Fredericksburg.]

986. (Tell what you told me coming over on the ferry about the day in May.)

[While collecting hoodoo in Algiers, I lived in New Orleans where we had been working. Each day Edward, Marshall and his taxi and I went back and forth across the Mississippi River. After I had set up my Telediphone on reaching Algiers, I had Marshall repeat the story; as usual details being lost in the retelling.]

BATH IN RUNNING MAY WATER

Ah - ah dunno zactly. Ah think it's de first day of May. No, de first day of April. No, it's May. If yo' have any trouble, worry, any hard burden an' yo' couldn't git rid of it, jis' been worried all de yeah, jis' up an' down, sickness or anything. Well, yo' go tuh de rivah dat first day [of May]. An' yo' go an' git down tuh de watah an' yo' wash yore han's an' yore feet good, an' face, an' let de watah drip from yo' lak dat - jis' throw de watah from yo' lak dat, shake it off. An' as dat watah hit's de stream an' - it carries it off.

(Do many people do that around here?)

Many folks still do - ah dunno heah lately, but ah know yeahs ago. Now, dis late generation, dey don't fool wit it so much. But ah remembah about eight or nine yeahs ago, an' yo' know, life an' people wus bettah den. Dey wait till May tuh git rid of dey troubles.

(You used to see them at the river?)

See 'em at de rivah - each fellah jump ovahbo'd. He [an *ole fellah*] stepped ovah yo' know an' ovah balanced, an' de rivah wus a little bit low dere an' de [young] fellah had tuh run lak anythin' tuh ketch de ole fellah.

[The preceding rite was picked up on a Mississippi River ferry. Somewhere I have material collected from my Pullman porter on a Pennsylvania train near Baltimore, Maryland.]

[At the end of an interview I often made a comment to my microphone, just in case my memory failed or ~~my~~ notes were lost:]

(That was Marshall talking, who just told me about the first of May. He is the man that I hired as a chauffeur here and in New Orleans. End of 1599.)

[Algiers, La., (1599), 2915:1.]

987. Lak a baby got de stretches.

(What's that?)

Lil' baby jes' stretch - like yo' do early in de mawnin' 'fore yo' git up, yo' stretch lak dat. Well, yo' take dis baby to runnin' watah an' take a thimble.

DRINK RUNNING WATER All right, when yo' go tuh sew yo' sew with a thimble. Yo' give 'em some watah wit this thimble out dis runnin' watah, out of a creek. De first watah he go 'cross, yo' goin' stop an' give him some watah out dat creek or branch watah - whut it is, runnin' watah. An' dat will cure de *stretches*. [Fayetteville, N. Car., (1397), 2516:6.]

TO CROSS WATER A CURE 988. Then I hear of a man having a cap. Where he worked at a man didn't like him on account of his job and every time he put this cap on his haid - see, he kept this cap where he worked, he wore his other hat home. And the minute he come and put this

cap on his haid, he'd fall out with head trouble. So he went to an old man and this old man told him to take this cap and in crossing dis water throw his cap over his left shoulder and don't look back - cross the water, cross the bridge. So he did that and that head trouble went away.

(That cured him?)

That really went away - 'cause that was my husband did that.

(Well, did he use the cap again or just - )

He used it - he tried it once more - he put it on his head that morning and the pain came back. [Norfolk, Va., (455), 431:2.]

WATER THROWN  
TOWARD SPELLCASTER 989. Go to do' an' throw some water, dey say, in de east or either in de south - jes' which way yo' think yo' are *hurt*, see yo' throw dat watah dat way. In de mawnin' early, jes' de way dat chew think dat yo' was *hurt* or de stuff was put out fo' yo', yo' throw dat way.

(What kind of water - plain water?)

Plain water in a glass - clean water.

(What will that do?)

Say dat is drivin' it away from yo'. [Brunswick, Ga., (1185), 1998:16.]

EAVES WATER HAIR TONIC 990. Yo' kin cut chure hair out an' bury it in de leak of de house, an' it would make it grow - make yore hair grow. [Fayetteville, N. Car., (1390), 2491:7.]

991. My grandmother tole me, "Son, ah tell yah what yo' kin do." [She] say [see later]. Ah goins to ole lady, ole lady stay across at de branch, and she tells me git some dishwater - water what you washin' de dishes, and wipe dat whole hat good; wipe dat hatband roun' an' roun' in de hat, no mind de band, and den says, "Don't wear de hat fer about three-four days and you'll git rid of dat

DISHWATER REMOVES SICKNESS dizziness in de head." [Grandmother previously had said] "Dey give you guinea sickness in yo' head - can't keep you mind - you start on dis and jump off - an' tell me somepin and you go tell anodder person somepin [else] - and none of it won't be de trut'." Dey ain't in dey right mind, yo' see. Dat's somepin like de strike off yo' brains [*brain stroke*].

(They take that bow out of your hat?)

Take de bow out chure hat and bury it. [That gave him *guinea sickness*.] It blows bad luck to you to take it out. [It is bad luck for the man to remove his own hat bow.] [Charleston, S. Car., (529), 634:1.]

HOLY WATER MEDICINE 992. They was fixed - she was near blind. Somebody had passed their hand on her head.

(Had what?)

Had passed their hand on her head with something on their hand.

(Had done that?)

And had her near blind. And she goes to a lady and the lady give her some water, clear water - clear water, blest water. She blest de water and give it to her and made her wash her face and head all the time in it, and she got her sight back all right and she got all right, and the lady turned it back on the person that put it on her. [New Orleans, La., (798), 1116:3.]

993. Now the *spiritual* people when yo' go to 'em an' if yo' got any kinda disease or anything wrong wit yo', they would pray ovah this watah - dey call it de holy watah. They goin' pray ovah this watah an' yo' drink three swallows of that watah three times a day, an' when yo' drink the first three swallows it goin' make yo' sick, but chew keep on drinkin' it an' finally yo'll feel bettah. They do's that fo' some kinda sickness or fever complaint or anything lak that.

(Is that holy water that each person makes himself - these *spiritual* people?)

Yessuh. [Little Rock, Ark., (?), 1460:5.]

994. That holy water is to bless your house and keep what is supposed to be dead people away and make success in your house, especially after you scrub, and keep one [bottle] tied up behind the door or on your bed open and the other one you close it up - take it as a tonic, some medicine, you know, when you feel bad, drink that. That's success, too, that holy water. It keeps all imps and everything wrong from around your house - that brightens it up, you understand. [New Orleans, La., (819), 1147:11.]

995. My aunt been *tricked* and I carried 'er to a lady. We was living next door to a woman and she didn't like my aunt. And she put something down on the *plank-walk*, but it used to come every evening about three o'clock. It did look like ice-cream salt but it was saltpeter, and it come up every evening at three. [See subsection *Time and Hoodoo Spell*, p.349.] And when it melts away it melts away like dew. You ever seen like dew melt away and leave everything wet? Well, my aunt walked over that.

(You mean like in the morning it's wet on the grass?)

Yes, sir. Well, my aunt she walked over that - it was on the *plank-walk*. Well, after that she walked over it - she was big and fat - she weighed 250 - then she had one big leg and she had one little leg. Well, after that she began so she couldn't walk. So I carried her to a lady [a *spiritual*] and the lady took some holy water and rubbed my aunt's leg with that for nine mornings and made her pray an' take the holy water and that holy water cured her. That holy water is really good - that holy water cured her.

(Made her take it? How do you mean *take it*?)

She used to drink three swallows of it every morning, and the rest she used to bathe her leg in, and now she got all her health and strength back again.

(Where did you take her - somewhere here in New Orleans?)

Yes, sir. I take my aunt into her house. Well, when I brought her in she tole my aunt, she say, "OOH," she say, "you're *hurted*." But my aunt tole her, "Yes, but nothing don't hurt me." But you see, by her body being so big - she had a little leg and a big leg - 'cause that woman had put the stuff down for my aunt, well, she had put it down to paralyze this one side. Well, she was really paralyzed in that one side. Well, she made my aunt drink three swallows of holy water, and she bathed her leg nine mornings in the holy water, and she made her repeat the Lord's Prayer three times a day. But she told her she had to believe in for it to do her any good. So she believed in it. [New Orleans, La., (783), 1088:9.]

996. [Everything in witchcraft and hoodoo is spirit - even bad luck (see *Hard-luck Spirits*, No. 895, p.328; also *Spirits in Index*). Since you cannot kill spirit, you are unable to cure or to destroy disease, sickness, body disability, or symptom like headache - you get rid of it normally by transferring it to something else. This is very dangerous work for the doctor-yourself addict; it is quite hazardous for the *doctor* himself. Heed the words of a Master of Spirits:]

["If de evil spirit (here, your *control*, the spirit working for you) take yo' misery an' yo' troubles away, well, he goin' want somebody else to put it on (transference) - he turn right round (unless you are careful) an' put it on you (the *doctor*). Well, if you ain't got sense 'nuff to protect yoreself, why he'll take de misery offa de person yo' (the *doctor*) cure an' bring it right back to you" (*Doctor Yousee* speaks on p.1181, line 43f., parentheses author's).]

[There are many kinds of transference; the most usual probably being *turning back* (reversing) the spell onto the person casting it. Equally common is any type of trouble transferred to a stranger.]



997. A silver dime in the bath-water - taking a bath in the tub at nighttime, not no day - zinc tub, a washtub. After bathing, keeping the water in the house all night, throwing it out in the middle of the street where someone pass at. The man or woman passing picks that up, picks up all your bad luck and everything that went wrong with you. You git along fine, you as anybody else.

TRANSFERRED  
TO A STRANGER

[I stop the machine to ask for a clearer account.]

In the bathtub that you goin' bathe in, you see, you take de water, you put the silver dime and a nickel which is fifteen cents, odd money. Heat the warm water, pour it on the fifteen cents. After takin' this solution - with parsley, granulated sugar, with *Karo* syrup, ammonia and *Jockey Club* perfume, see - pour it in the water and bathe from head to feet, leave it stay in the house all night. That next day you throw it out in the middle of the street near to 4 o'clock that morning with the fifteen cents. Of course you know, if anybody passes money on the street, they will pick it up. The one who picks it up, well they picks up your bad luck and you start a new true life again. [For cures, see Transference in Index.] [New Orleans, La., (816), 1156:6.]

998. [In the following whooping-cough cure a mean *trick* is played on the spirit causing the disease:]

EXPULSED  
INTO THE AIR

Everybody else in the family when they ben' ovah with they han's on each othah's back directly in front the first person, [each person] right behind a person put his hands on his back [the back of the person in front] and - go right behind each, put his hands on my [sick person's back] and the person won't cough no more and the whoop will go down the line to the last person and go.

[This is my original transcription in pencil; a note on it reading, "Whooping cough cure - final transcription." The person with whooping cough bends over - behind him a line of bent-over persons forms, each laying his hands on the back of the person in front. The spirit of whooping cough is interested and enters into the *spirit* of the game. The diseased person whoops and the spirit makes his first mistake. Instead of reentering the diseased person, the spirit hops into the second person. Then the second person whoops and the spirit jumps into the third person - and so on down the line. When the last person in line whoops, the spirit jumps backward into the air - he is homeless and the diseased person is cured.]

[How can a spirit having power to change form and to go anywhere be so easily fooled? Why doesn't he quickly reenter the last person in line? As I previously remarked, a spirit is a simple-minded creature (No. 505, p.152). He had had a delightful experience playing the new game jumping-backwards; it would never occur to him suddenly to jump forwards. Besides, every person in the bent-over line was *intending* and *willing* or *wishing* him out into space. Man's increasing ability to think has permitted him to *trick* the spirits, overcome the obstacles of the universe.] [Snow Hill, Md., (?), 4:5.]

999. If you have chickenpox, go into henhouse, lie at door or under roost, and let someone shoo the chickens out so that they will fly out over you.

DISEASE EVICTED  
INTO RELATED OBJECT

[This cure is based upon the magic law of *like cures like* (see margin-title so named) - chickenpox being symbolically connected with chickens. The homeless chickenpox spirit, evicted by patient's intention and the enticement of mystically related chickens, may select one new home (a chicken) or split his *spirit personality* to grab several.] [Wilmington, N. Car., (?), 84:5+85; also heard at Girdletree, Md.]

1000. It kinda makes me feel funny to tell it. It was at Norfolk [Virginia].

That was in 1917. This woman had been sick for quite some time. The doctors did not seem to understand what was the trouble with her. They did everything they could for her but nuthin seemed to do her no good. TRIFORM TRANSFERENCE Finally they got a different kind of doctor. It was a woman who was supposed to understand all about it.

When she came she looked at her and she said, "Can't you see this snake?"

She meant she was *tricked* by a snake.

"Why, the time is past when she should die. She should have been dead a month ago. It is only her vitality that kept her alive."

She said she would try to do what she could for her.

She [the sick woman] said she didn't want to make nobody else in the condition she was in. [She did not want her condition *turned back* on the person who had caused it.]

So she [the *doctor*] got a chicken she could throw this disease on instead of throwing it on to a person. They kept it upstairs in the room next to the woman.

"Keep it well fed [said the *doctor*]."

She didn't want the chicken to die.

"Don't let no one touch the chicken [said the *doctor*]."

If anyone got a hold of that chicken they would kill it. They didn't want the people downstairs to kill it, for they knew what it was there for. They thought these people were causing that sickness.

After they got this chicken, sure enough the girl began to get better.

At that time they use to get at least a quart of *bran* every day from that bed. It came off of her skin. It looked like - you seen husks of the meal after corn [maize] is ground. After they used to take that up from the sheet they used to put it in a paper bag and carry it and throw it into the river. They said that would help to get her well. It came off of her body each day - the skin rubbed off. You have seen the scales rubbed off of a fish. Her skin looked just like that, just like people begin to peel around the nails in scarlet fever.

The woman told her she would have to cross water.

The doctors they didn't want them to bring her away. They didn't have a case like that. They wanted to follow the case to the end.

She came on here [to New York City]. She didn't live long after she got here, her condition was so weak. I guess it was the change of climate, too.

I don't know what happen after I left home to the chicken. That chicken walking around, I tell you what it was like - it got on my nerves. The stuff from the bowels of that chicken would be just as green as grass - *poison*.

[The *doctor* correctly diagnosed this severe case of desquamation as caused by a snake; correctly, hoodooically speaking. Doesn't a snake shed it's skin? Much more is involved. We have here a rare situation. A snake *tricked* into a patient fails to *create*; that is, fails to develop into a snake from a swallowed snake egg, or to reform the original snake body from *dead-snake powder*. Had the snake egg or powder *created* a body, the living body of this snake within the patient could have been removed easily (see margin-title *Live Things in You*, p.227, and Index). Instead of a living snake we have a snake spirit. How does a snake spirit display itself? A patient will act like a snake: crawl, dart out tongue or run it round lips [as a snake is supposed to do], have long sleep periods (hibernation), and peel off skin (ecdysis). Our *doctor* combines three rites, the magic three: if the healthy chicken fails to attract the snake spirit from the patient, the *fish scales* (*snake scales*) when thrown into running water will carry away a part of the snake spirit (*Part of Spirit Equals Whole of Spirit*, p.21); and if these two fail, the patient crossing water will loose the snake spirit - spirit cannot cross water.] [New York City, (4), Ed.; informant born in county

near Norfolk, Va., and later lived there.]

1001. You taken a man or woman subject with astmee [asthma] - you make 'em passage, you go to a tree and you dig a hole, bore a hole in the tree and put that down in there - bore a hole with a auger and put that in there and stop

PART FOR WHOLE that up. He's got no more astmee. [Stopping up a person's  
TRANSFERENCE passage a dangerous rite - see Excrement and Black Bottle in Index.] [New Orleans, La., (816), 1158:3.]

1002. De ole people say if yo' have hemorrhage - yo' know whut a hemorrhage is - well, yo' take dat blood an' put hit in a bottle an' stop it up an' throw dat in runnin' watah an' don't look back. Dey say dat will stop de hemorrhage. [Fayetteville, N. Car., (1397), 2516:7.]

[The magic rite of confinement - as in drawing a circle - is also involved in the two preceding rites.]

1003. Yo' let 'em bowels move an' put it in a bucket or can an' go to de rivah an' throw it in de rivah. Go dere fo' nine mawnin's.

(What will that do then?)

Git chew straight so yo' kin git out an' git tuh walkin' an' do an' talk to yo'self.

(If a person is *hoodooed* and you want to cure him, you take his stool and put it in a can in the water?)

In de watah. Throw it in de rivah. Co'se he kin walk ovah dere an' jes' throw it in de rivah.

(But he must do that for nine mornings.)

Nine mawnin's, throw it in dere.

(Do you throw it in there any special way?)

No way - jes' throw it in dere an' walk right off - away, ain't gotta stay round dere. [New Orleans, La., (1558), 2832:14.]

1004. Ah've learned dat chew kin go to de fo'k of a road an' yo' carry two needles with you an' cross them, an' if dere's anyone -

(How do you cross them? Where do you cross them?)

CROSSROAD CURE Jes' cross 'em at de fo'k of de road, jes' lak it's a road goin' disaway an' one disaway. Well, den dis is de fo'k comin' heah.  
(When you cross them, you just hold them in your hand or what?)

Jes' lay 'em on de ground an' cross 'em an' yo' cross de needles in de fo'k, right at de fo'k. Yo' lay 'em down an' cross dem an' if dere's a person - dey call it a spell, jes' lak somebody has *hurt* yo' someway or 'nothah, an' yo' cross ovah those needles, why it will take de spell offa you.

(Well now, if I would go out there and put those needles down, you mean I would have to cross over them or what?)

De person dat's *hurt* would cross ovah them - if yo're *hurt*, if yo' feel dat yo' have a pain dat de doctors cain't cure, an' yo' take dose two needles an' yo' jes' cross dem at de fo'ks of de road an' jes' walk ovah dem. An' dat will take de spell offa yo' den. [Fayetteville, N. Car., (1390), 2490:10.]

1005. If yo' havin' chills like dat, why ah've heard of they cuttin' off they fingernails and dropping it at de forks of de road in a sack; jest tie it in a rag and somebody comes along and pick it up, why the chill will git off you and git on them. [Jacksonville, Fla., (608), 786:9.] [This is also part-for whole transference.]

DEAD TO LIVING 1006. [Before leaving the subject of transference I must give here a remarkable case of disease transferred from the dead to the living:]

Well, a man died with the T.B. An' another woman didn't like him [a living man]. She fell out with him because she like him an' he liked

another woman. Well, she went to de graveyard [the grave of the man with T.B.] an' she got someone dat knew about dat stuff [*graveyard dirt*] an' on a certain moon dat bottom sand comes to de top. Well, they knew about dat. They knew jes' when those things would be, so she got this *graveyard dirt* an' she put it with something else an' she put it in a drink an' gave it to him. Then he begin to pine away jes' like he had de T.B. If yo' want a person to have heart trouble or something like dat, jes' like a person tuh die, why yo' go tuh de person that chew knew died wit dat, an' on a certain moon dat sand comes to de top - de top sand goes to de bottom an' de bottom sand comes to de top. An' yo' get dat sand an' put it in something - put it with something else an' yo' give it to them - an' they'll die with de same thing dat de person dat de sand come from died with.

Dat's why lotsa people have such peculiar diseases an' we think it's one thing when it's another - it's not nachural. [Disease is not natural - see No. 647, p.218.]

(It's something that you put in some sort of food or drink.)

Yes sir.

(What do you mean by certain moon?)

Well, witchcraft mostly comes on a young moon. [St. Petersburg, Fla., (1006), 1622:2.]

1007. [This man spoke so rapidly I could repeat only snatches of his conversation to my Ediphone. After his departure I pieced together a few beliefs such as the following:]

DOCTOR ABSORBS DISEASE

[The informant and another man quarreled about a woman. Sometimes later, not suspecting any evil motive, he accepted a drink of whiskey from his rival. After a few days came four paralytic strokes in his left side, one following the other and all on the same morning. Failing to be helped by five doctors, he went to Norfolk, Virginia to consult a conjurer. This healer, stating that he could rid him of paralysis, demanded a fifty-dollar fee in advance. The patient offered to pay twenty-five dollars down and the balance on recovery but these terms were refused. At this point my informant became so skeptical orally, the conjurer defended his power by claiming he could take the paralysis upon himself - absorb it into his body. Negotiations collapsed.] [New York City, (9), by Ediphone and hand; for a case of involuntary absorbtion of disease, see No. 796, p.271, ln.36. This latter phenomena appears in Christian exorcism. It also happened to a healer in Adams County Illinois: *An old wart healer complained of diminished power to take off warts because his blood had become too thin; further, that every wart formerly removed by him was now appearing on his own body. He displayed a considerable number of warts in proof of this belief.* FACI, 2ed., No. 6338, p.290.]

1008. He had a aunt named Aunt Rachel and she used to cook for Mr. S. at Lake Waccamaw. And she had a friend and this friend wanted her job and she didn't

BEWITCHED ARTICLES  
BURNED

know how to get it honest. It was jis' like she knowed she couldn't get it honest, I guess, and so she worked a scheme to get it. Well, she went to work and - of course we didn't know what it was all about until she taken sick. But after she taken sick dey had several doctors to her, dey didn't know still about de matter - de doctors couldn't found what was de trouble with her. So one day she swoll all up. She swoll, look like she gon'a burst all her skin, had this fit, and pant for breath. She jis', you know, like every breath would be de last. She couldn't do anything but jis' lie dere and shake and hold her hands like dat. Dis is a real story that I'm tellin' yah, I know about it. She took like dat and dey couldn't do anything atall. De doctors couldn't do anything with her.

And so one day Mr. S. told his waitress aroun' there, he says, "Ed," he say,

"suppose we do some work aroun' the yard today." Ed said, "Well, Mr. S.," he says, "what will be the first thing on the docket?" He says, "I tell you. I spect we'll move that pump, tear it down and put a new platform and all aroun' it." So they began to move de pump and to taken down this platform all aroun' de pump. And right under de pump after dey begin - dey take up de pump - dey was two bran'-new saucers and a dozen brass pins, and some stuff and some hair was pinned up in this two bran'-new saucers. Dey [saucers] were plant one over de other, plant together, and dey were placed under de pump. And she was - that was her *dose* under de pump. And jes' as soon as that pump was moved and these saucers were removed from this place she got all right. They burned 'em up. [Wilmington, N. Car., (256), 252:3; Lake Waccamaw, Columbus Co., N. Car., 1896.]

1009. An' git, yo' understan', her *ministratin'* - a woman's period an' put it in wit lodestone an' some of her hair, rusty needles an' rusty pins, an' bury dat undah her do'step an' that would run her away. Well, de thing that ah saw wus a person had buried this undah a girl's house name Josephine. Well, this Josephine was livin' in a house an' she wus goin' with a man an' de people wanted her 'way from this place. See. An' somehow or othah they got her stockin' top an' some of her hair an' lodestone. Wrapped that hair aroun' the lodestone an' then she had three rusty needles an' three rusty pins stickin' in through de hair; yo' understan', aroun' dis lodestone, an' buried that undah her steps. An' that wus tuh drive her away.

Well, her sistah, Missus Malone, lived 'way on the south end, supposed tuh be one those so-called hoodoos could do things an' drive yo' away. See. An' she told her - she went tuh Miz Malone an' Miz Malone told her about this stuff wus buried undah her do'step an' she got this stuff out - out from undah her do'step. Ah saw de stuff mahself. An' she tole her whut tuh do with it de nex' day. She tole her tuh git up that mawnin' befo' sunrise an' had tuh git three persons tuh burn this stuff. Well, one boy dat ah remembered had burn dis stuff - co'se he's daid now. His name wus - an' he wus de one got de stuff out from undah dat step an' burn it fo' her.

(How do you mean three persons to burn it?)

She meant three persons that she knew - see, tuh git it out an' den each three of these persons do dat tuh see it burn.

(Well, about that piece with the blood - what did they do with that?)

Well, that wus wrapped in with the hair too. Dis bloody piece wus mixed in lodestone an' de hair aroun' de lodestone.

(Did they burn it at any particular time or do anything after they burned it?)

Ah re'lly don't know whut they did aftah dey burn it. [Little Rock, Ark., (894), 1464:7.]

1010. If she get that [menstrual blood] on you, she's got you. She puts that in something you eat or drink and you can't get clear of her. I had that done to me once. There was a old lady that asked me to come over one Saturday WHIPPING afternoon - and I was going with her daughter and she seemed to think a great deal of me. Her daughter said she [the mother] wanted us to marry. On a Sunday morning she sent me to another daughter's and I went [there] and got her a jib bonnet - that's an old-fashioned bonnet made out of slats. So when I got ready to go home she [the mother] give me a molasses cake into [baked in] a tin plate. And her son who was a cripple fellow got on a stool and said, "Sam, give me a piece of your cake." His mother replied to him, "No, he's [you have] had cake." He said, "Mine was cut-out cake [a slice from a large cake], not that kind."

And so on going home I had to go on a road through a field of roasting-years

[ears of (sweet) corn (maize) ready for roasting or boiling] - and I ete about half of it and I come to think what the old folks had told me. And I threw the rest [of the cake] off in the corn. And I had a time in getting clear of her [daughter]. I wasn't satisfied nowhere I would be except I was looking at her.

There was an old man told me how to get shed of it by taking a brand-new shingle and carrying it to a sandy branch. And I drew her pitchure as near as I could. I was told, you draw the pitchure on the shingle and drive the pitchure into the sand, and I just jumped backwards and forth over the shingle - over her head, and cut her in the face with a switch. You have to do that nine times [once each] nine mornings early. And I didn't have much more trouble. [Berlin, Md., (?), by hand.]

1011. If a fellah wanta *cunjure* yo' any way wit *root work*, if yo' knock blood outa him he can't do it - dey say that.

(If you draw some of his blood he can't *hurt* you?)

He can't *hurt* cha. [Waycross, Ga., (1074), 1736:10.]

1012. Well, ah tell you, jes' like now if a person got a spell on you - well, you have to git next to his friends see and git his friend to pull off a job for yuh. Well, you will have to just take a knife and draw his blood see, and de minute you draw his blood, why that spell is all ovah wit. [Charleston, S. Car., (511), 574:4.]

1013. If one of these *cunjures* or *hoodoo persons* puts a spell on you, the only thing you can do is to cut a wild grapevine and make a walking cane of it and then beat them with it. By this time you beat all the *cunjure* out of them. [New York City, (11), Ed.; Albermarle Co., Va.]

1014. What you do to break up *cunjuraton* - you go out in the country and get a grapevine that has seven joints on it, hammer it over their head until blood comes and make a wish to the Lord [for it] to be overcome. I heard of an old fellow one time putting a spell on a man and the man heard of it and he got a stick for it, and by the time he got to *whaling* him over the head with the club, he told him if he let him alone he'd take that spell off. And he did take that spell off. [Fredericksburg, Va., (44), Ed.]

1015. Well, someone was tryin' tuh harm 'er 'bout five yeahs ago. Well, ever since then she be diggin' aroun' de step - yo' know, keep lookin' for somepin, lookin' fo' somepin. So fin'lly one day she found a bottle  
CURE BY BREAKING undah our step an' she took it an' break it up - bust it up an' ever'thing. An' anyway, aftah she bust de thing, well, dis woman whut put de stuff dere, she got blind, ravin' crazy. Dey had tuh send her tuh de 'sylum an' ever'thing. Fin'lly aftah she got to de 'sylum she died. [Florence, S. Car., (1296), 2198:6.]

1016. [In addition to the bottle catching of a spirit (p.24) a spirit can be caught while operator ties a knot:]

SPIRIT CAUGHT Take a piece of string. Well, you may hear someone call yo' in  
IN KNOT yore sleep. You may be sleep or may be in my house. I'll say, "John," or whatever yore name is. Well, whenever I say John or Charlie, that spirit will answer me and I snap dat string and I've got yore spirit.

(You just hold a piece of string in one hand?)

Two hands - jest a small piece of cotton string and tie a knot in it but don't draw it tight yet. And I call dat name and as quick as dat name ah call it, "Charlie?" Charlie will say, "Hunh?" I'll snatch it, I've gotcha.

(What would you do with that string, after you get that in there? What would you do, then?)

What would I do after I gets it? Fasten it right down and tie it up and put

it in my purse.

(And you have the spirit then. Well, what would a person do that for?)

What would you do dat for? When yo's in love. A woman would do that when she's in love wid yuh and she wanta gain yuh. [Charleston, S. Car., (525), 627:7.]

1017. [Another illogical result of catching a spirit or a person's mind is making it wander:]

Take a pocket handkerchief and ketch yore mind. Tie nine knots in it and take dat handkerchief and tote it, and everywhere you go you carry dat handkerchief and dat's got de person mind. You ketch his mind when you talking to him, you see. He don't know what you doing you see, but all de time you talking you keep tying dem knots you see - tying dem knots, getting dem knots, you git him tied you see and getting his mind. And you got his mind and that makes him wander - you see, he be wandering from place to place. You see, he wanta go. I've been thataway, I've been in dat, under dat influence.

(I see. If I wanted to make you walk, then all I would do, take his handkerchief and go on talking to you and just tie nine knots in it, and that catches your mind.)

Catches my mind - you see, gets my mind.

(That puts you to walking?)

Put me to walking. [Vicksburg, Miss., (?), 993:3.]

1018. [Instead of both hands holding the string or cloth parallel to the body, sometimes the left hand is against the body while the right hand extended in front of the body jerks the string outwards. This is called tying a knot away from you:]

You take a new strip of cloth and tie nine knots in it - jerk 'em from you and you tie 'em, snatch 'em from you. If you got an enemy and you calls his name, you won't never be worried with him no more. [Mobile, Ala., (666), 877:8.]

1019. [While tying knots in the following cures the operator need not call a name, because the simple-minded spirit causing the disease is so curious about the loose knot that he ventures too near. Suddenly jerked tight the hard knot grasps a piece of the spirit - *part of spirit equals whole of spirit* (p.21).]

Tie nine knots in a string, soak in turpentine, tie around waist and no one can harm you...tie nine knots in a cord string and wet it with turpentine; hit'll stop children's fever - tie it around your [child's] waist. [Mobile, Ala., (?), 900:4.]

1020. Take a string an' tie nine knots in it an' put it roun' yore finger - I mean roun' yore wrist fo' cramps. Dat's good fo' cramps.

(Any place you have the cramps?)

Any place - jes' tie nine knots in it an' put it roun' yore arm. Dat will certainly cure de cramps. [Fayetteville, N. Car., (1407), 2530:6.]

1021. Well, ah got tuh feelin' yo' know - jis' funny in de haid, yo' know - started wit a kinda runnin' spells like - jis' took me all at once yo' see - jis' got to runnin' an' screamin' an' hollerin' an' goin' on. Mah head got to hurtin' an' dey didn't know hardly whut ailed me - ah didn't know mahself. Jis' took, yo' know, lak at once. Had done swole - mah stomach had done swole up so.

Well, mah brother-in-law knowed a fellah ovah in Augusta, Georgia, yo' know. Well, he'd taken me ovah dere. Well, dis fellah had put dem nine notches [knots] around mah laig - a cord, an' he say, "In de ninth mornin'," say, "yo' take it off an' throw it in de fire." An' dat's whut ah done. An' ah got rid of it.

(Did you throw it into the fire in any particular way?)

Yes suh.

(How did he tell you to throw it?)

Ah throwed backwards. [St. Petersburg, Fla., (1022), 1655:1.]

1022. Dey tell me tuh break de chills on anybody yo' take a cotton string an' tie nine knots in dat an' insert it in turpentine, but don't tie de nine knots all at once. Yo' tie one knot dis mawnin', put it around yore patient - tie de string around yore patient, around de body. De next mornin' yo' take it off an' tie another knot, but chew always insert it in turpentine every time yo' put it on till de nine mornings up. Dem chills is gone fo'evah from dem. [Brunswick, Ga., (1174), 1982:10.]

1023. If yo've got chills or anything lak dat an' yo' wanta break 'em on a person, yo' kin tie nine knots into a cotton thread an' tie it around his waist right next to his skin. If yo' tie it today at 'leven a'clock - if yo' have dat chill today at 'leven a'clock, yo' tie dat string round dere today at 'leven a'clock. An' den tomorrow at 'leven a'clock when dat hand gits jes' 'bout on dere at 'leven, why den he takes dat string from round his waist an' goes to the closest black gum tree it is to dat house, an' tie dat string around dat tree, around dat black gum tree, an' go on off an' leave dat. Dat'll break dem chills on him - he won't nevah have another one. [Waycross, Ga., (1120a), 1800:5.]

1024. People tie - hear of 'em take thread-string an' tie nine knots in it an' tie it roun' dey haid.

(What will that do?)

Well, dey claim dat stop de headache. [Florence, S. Car., (1299), 2199:5.]

1025. Now, if a chile got de whoopin' cough an' nevah seen his father, he'll cut a patch de hair out de top of his haid an' tie it in a string an' hang it round his neck. It's good fo' de whoopin' cough. [Brunswick, Ga., (1178), 1991:1.]

1026. [As we had medicine taken by proxy, so can pain be shared - the spirit being made to divide itself:]

PAIN SHARED If a woman is in fo' a labor, if she has somethin' of his about her, a sock, hat or somethin' lak dat - she has somethin' about her, why that'll cause him tuh have some of the pains, too.

["A pregnant woman by crawling over the husband can transfer her future labor pains to him," *FACI*, 2ed., No. 2953, p.133; for psychic or pseudo-couvade - husband having morning sickness and ailments of pregnancy and acute pain during wife's delivery - *FACI*, p.133.] [Fayetteville, N. Car., (1421), 2541:1.]

1027. [An example of *crossing* pain was given in *Crossmark Cure* (p.365), where a boil was *willed* or *intended* away. In the following rite the operator asks the spirit to *cross* or remove the pain - this is prayer:]

PAIN IS CROSSED Ah wus *hurt*. Ah caught a pain in mah side an' ah stayed sick  
PRAYER about - it wus t'ree veeks [weeks] befo' ah give up, you know, in de baid. An' ah got a veak [weak] an' ah turnt re'l black. An' ah vent tuh de hospital. Dey couldn't do me no good. An' ah get, you know, medical doctah, an' none of dey [not dem] couldn't do me no good. So I vent in baid on it, stayed in dere t'ree veeks, an' dey [family or friends] had a *root doctah* tuh come an' zamin me. An' t'wus somepin in mah side wit a pain. It seem lak it keep movin' up - you know, lak somepin turnin' aroun' in yer side. An' she [*root doctor*] said dat she didn't know no [internal] medicine or nuthin lak dat would of kilt it, but she could of fix an' rub it.

She take a penny an' some sulphah an' gas'lene an' salt an' pu-tit tuhgethah an' tell it to cross de pain - yuh know, cross it, cross de pain wit it, zhoo know, jis' rub it. She had tuh mix it all tuhgethah in a jah [jar] an' sha-kit [shake it] re'l good. Yuh see, dat penny get right brown - I mean lak sulphah. Fus' [first] t'ing, she take [starts] to rub it - jis' do lak dat [demonstrates]; made a cross ovah de pain wit de medi-seen. Den she jis' rub it straight down



fuh nine mawnin's an' tole me to stay in de baid aboat five days. An' aftah she rubbed it fuh nine mawnin's, den I would of been able to get up, you know, an' walk aroun'. An' it sure did help.

(Did you find out who had done this?)

Dey find it. It wus some needles tied up in a little claht [cloth] an' stuff down in a bottle an' undahneat' mah baid, you know, undah de house. An' den undah de [outdoor] step it wus some match haid's an' some kin'a seeds. Dat wus in a bottle. Dat wus undah de step. She found it an' brought it in de house an' sprinkled salt ovah it an' take it wit 'er. [Sulphur, as well as salt, is used to sterilize a hoodoo object - see No. 897, p.328.] She tole me ah could of keep it an' pu-tit in a runnin' watah an' it would do de same good, but ah'd ruthah, yuh know, let 'er care [carry] it off. [Wilmington, N. Car., (231), 155:2+85; happened 1932.]

[I would like to illustrate further this important rite of *talking over* disease or ailment among persons of German descent in Adams County, Illinois:]

*["Ten or eleven years ago (1920-1921) I came upon a superstition which was quite new to me at the time. Questioning a little girl about the health of her cousin who was suffering from a badly infected arm I was told that his condition was very serious, 'Grandma had to talk to him last night.' On inquiry I learned that Grandma knew how to 'talk over' people who were afflicted with wounds or sores and made them well, and that she frequently exercised her art for all sorts of people. She had 'talked over' Marie herself, but Marie declined regretfully but firmly to tell what she said. 'You dassunt tell or something bad will happen.' The school janitor to whom all the secrets of the 'South End' [the Calftown in No. 214, p.60] are an open book, told me that he knew several old women who pretended to this skill, and he mentioned one within two blocks of the school, a radius that would include Grandma also. I mentioned Grandma's curious practice to Mr. B., pastor of K. Church. He received the tale without any surprise and acknowledged that the thing was common. Walter [informant's brother] asked several acquaintances of German parentage what they knew about it, and he found that old women who will 'talk over' you can be found in north-east Quincy as well as in south Quincy. No doubt this is an old German superstition. It is certainly alive and flourishing in Quincy." FACI, 1st ed., p.206; 2ed., p.199.] [Miss Ella Randall, one of my great friends, wrote this statement as well as others and also gave material orally. She was interested in my collecting for FACI but died before the first edition of 1935. A copy of the second edition I presented as a memorial to her to the Quincy Public Library, where she for years had been on the Library Board. We first met during high-school-freshman English; she the *elderly* teacher, I the young pupil.]*

1028. Yo' repeat de Lord's Prayer - that's great you know,

LORD'S PRAYER *Our Father, who art in heaven....*

(Just once?)

No sir, you do it nine times. [For three times, see No. 995, p.383.]

(What do you do that for?)

That's for to protect yourself. You know dey can't stand yo' calling de Lord's Prayer when dey trying to do you harm. [Mobile, Ala., (706), 969:9.]

1029. Ah goes dere [graveyard or crossroad] an' gives God three prayers. At twelve a'clock in de night - don't go dere in de day. Give God's three prayers fo' all mah undertakin' an' different things - transactions in business. That means fo' sickness or death or anything interferin' wit me. [Florence, S. Car., (1334), 2300:2.]

1030. [Although the following rite deals with love, the *doctor* uses this coffeepot method for all sorts of cases:]

Now, listen. Dis woman an' her husband couldn't git along. He's very noisy an' he has - naturally he is diff'rent from her an' he do things she didn't like an' always cause an argument. So he goes away fo' foah months, yo' understand. He goes away fo' foah months. Well, dis woman she got in love - dis is Anna - Anna wus so much, yo' know, so crazy about him an' loved him an' want to live with him an' all lak dat, so she goes to dis woman an' tole dis woman how, whut an' ever'thing.

Dis woman said, "Kin yo' come down heah eleven-thirty? Ah want chew tuh go to de cemetery. Bring two pieces of money - two pennies, an' take up dirt from de foot an' de haid an' bring it back to me. Ah'll put it in a coffeepot."

She *fixed* it up - she put sulphur an' peppah or salt - ah don't know jes' what, but we'll say peppah an' she give it back to Anna. She put salt an' peppah with dis dirt - she put it in de coffeepot an' she prayed ovah it. Ah don't know whut de prayer. An' she give this dirt to Anna an' she said, "An' yo' write his name on a papah three times a day an' burn dis papah six a'clock in de mawnin', twelve in de day an' six in de evening" - see - "an' do dat fo' nine days, an' in de third day write him a lettah."

(The third day during those nine days?)

Yes - yo' understand. After ah do dis nine days [she reveals the identity of the woman going to the *doctor*], den after dat three days, write him a lettah on de third day, yo' understand. "An' yo'll hear from him, an' yo' an' him will git back together in three days or three months."

An' in two months time dey wus back together.

(When she went out to the graveyard, what did she do out there? She took some dirt and what?)

She took dirt from de graveyard - dat wus supposed to be at twelve a'clock at night, but Anna had tuh go to dis place an' be there at eleven-thirty an' talk to dis woman. She had to go to dis place alone - de cemetery alone. Well, Anna is very nervous - er - ah had a lot of nerve, yo' know. She goes to de cemetery an' she gits dis dirt from de foot an' de head. Yo' understand me? An' she bring it back to this woman. She put it in a coffeepot wit, we'll say peppah - put peppah in it an' give it to Anna an' said, "Yo' write his name on a piece of papah."

(When she put it in the coffeepot did she do anything to it in the coffeepot?)

Not anythin' - jes' put it in dere an' pray ovah it an' take it out. No - no cookin'. [Florence, S. Car., (1304), 2204:4.]

1031. [In the preceding rite we warmed up or gave extra power to a fireless coffeepot; in the following rite we have a waterless bath powered by singing:]

POWERED BY SINGING I was livin' [rooming] with a lady in this town here and she had a man she was livin' with. An' this man, you see, would go out and work but he wouldn't bring in money to suit this lady, see. And this lady went to some *hoodoo lady* and tried to find out some way of gettin' him to put his money in de house - you know, in de home. Well, this lady told her what to do.

She told her to go somewhere and get a, about, you know, a cup of *graveyard dirt* from some place, and get and have some strands of his hair out of him, and mix it together, and get some more - some kinna *roots*, you know, out de woods. I don't zackly [know] what de name of 'em would be but I seen 'em, you know, seein' how she mixed de stuff together. She took de *graveyard sand* and *roots* and this strand of his hair - she tied it aroun' de *roots* see, put de *graveyard sand* in a little sack. Den she put dat in, you see, put de sticks [*roots*] in this bag too, and tied it up and wore it in her bosom up here.

And de lady told her to get in de tub and face de sun in de mornin', you see, take a bath and holler and sing - you know, sing low to herself. There wasn't

any water in it - jis' an empty tub. But she was suppose to do dat early before de sunrise rise, for nine mornin's and burn some kinna lamp behind de door - you know, a lamp jis' like we use. But I don't know whether it's true or not. I couldn't say that [she didn't see this part of the rite]. But that was de words she came back and told us.

And she did it. And then she ordered off - of somepin from some firm, Johnson C. Smith, I think it is, in Racine, Wisconsin, and got somepin dey call *High John de Conquer*. But she wouldn't let me see that. I couldn't tell you zackly what dat looked like; she wouldn't let me see it. But I re'lly do know from myself experience dat he did change. He start to bringin' de money in and spendin' it in de house jes' like any other man. [Wilmington, N. Car., (261), 257:3.]

[For a *doctor singing while making medicine*, see margin-title *George Jackson*.]

1032. Git chew a ole shoe, git a man's shoe, an' git chew some sugah - yo' want fren's yo' see, sugah makes it sweet fo' anything. Git chew some sugah an' sulphur. [Sulphur is for protection.] Every Thursday in de week, yo' jes' sprinkle dat [mixture] in each corner of yore house an' say - a song yo' sing [she sings]:

Jesus invites yo' heah,  
 Angel is lingerin' neah.  
 Prayers come from hearts so deah,  
 O, won' chew come?  
 Almos' persuaded - come - come.

An' yore house crowded lak dat. Ah us'ta do dat mahself:

Jesus invites yo' heah,  
 Angel is lingerin' neah.  
 Prayers rise from hearts so deah,  
 O, won' chew come?  
 Almos' persuaded - come - come today.  
 Almos' persuaded, turn not away.

(I see, that's very good [the singing]. That will bring customers in to buy your liquor?)

Shore. [Florence, S. Car., (?), 2342.]

1033. Some of 'em, dey take - lak if yo' been *poisoned* through a snake or worms, yo' take dat worm an' yo' make a stew out of it an' yo' git dat oil up in dat watah. It get everything in de world dat oil will [see No. 978, p.374]. Yo'

LIKE CURES LIKE kin take dat oil from dat watah den an' make a poultice an' rub wit it. Yo' going spit up dose things.

(They take these worms after they come out of you?)

No, dey don't take these worms dat come outa yo' to make dat grease wit; dey git some othah worms. Dey cain't git dem worms out chew tuh make de grease wit it. Dey go an' git some othah worms an' make de grease wit it. Dey make dat poultice an' dat make dat scent, an' dat live worm in yo' ketch de scent from de worm on de outside - dey comin' out. [New Orleans, La., (1558), 2837:11.]

1034. I had a - suffer with this myself. A lady went and got some - had a lizard and took the blood from this lizard and the boil of this lizard [the water in which lizard was boiled] and took the boil of this lizard and mixed it with the blood.

(Mixed what with it?)

Of the boil - you see, had boiled the lizard low in hot water, and took the blood and put this in some whiskey and give to her by night - jes' like you was drinking liquor. And well, when she drink this liquor he took and had a lizard drin [drained into her] you might say. And she could feel somepin runnin' all through her head, jes' after taking a drink and well, when this would happen,

she'd jes' get up and holler and she said somepin was runnin' all through her head. And this action was kept up for about - kept up for almost six months before they went to this - to my grand-daddy to see what was the matter with her. And so, well, they paid out a big doctor bill and the doctor couldn't - the more medicine they gave her, she just about go crazy.

Well, he [*grand-daddy*] told her what to do. He told her to actually take to go get a lizard and as many as she could and get the blood from those lizards and put some turpentine in and take some turpentine and salts - Epsom salts and drink this - actually drink it, and that stuff would run this out of her system. She actually done that and she got all right.

(She had to drink some of that lizard blood for that?)

She had to take that in order to get rid of it - to run it out of system. [Vicksburg, Miss., (744), 1065:2.]

1035. De mockin' bird aig - ah heard dat dey take de mockin' bird aig an' give it to anybody dat can't talk plain.

#### MAGIC OF THE OPPOSITE

(What will that do?)

Say dat will make 'em talk plain [because the mocking bird is a great talker and as a mocker talks plainly]. [Sumter, S. Car., (1378), 2448:16.]

1036. If yo' find dat anything occurs, yo' walk backwards three or fo' steps, backwards de same as yo' go farwards an' yo' walk ovah it, an' yo' cut de extents of it by walkin' ovah it, yo' know. Why aftah yo' walk backwards BACKWARDS three or fo' steps an' then go back the same way three or fo' steps an' go on ovah it - dat cuts de extents of it, dere no trouble in it. (You do that in case there is any harm in it - to protect yourself from it?)

Yes. [Fayetteville, N. Car., (1408), 2430:16.]

1037. If a person have did somepin tuh yo' an' yo' wanta try tuh git it off yo', yo' come out every mawnin' a little befo' de sunrise an' yo' make nine steps backwards in de backyard - make nine steps backwards fo' nine mawnin's an' dey tell me dat will git off dem. Jes' lak if yo' have a spell - yo' havin' a spell an' if ah could git up nine mawnin's 'fore dat spell come on an' walk backwards nine mawnin's - make nine steps backwards an' forwards, dey tell me dat's gon'a leave me. [Brunswick, Ga., (1188), 2006:9.]

1038. [To fool the spirit by disguising a familiar object is a well-known rite:]

They painted outside of the door and that will keep them [the spirit of a person recently dead] away. Most people use white. Well, after my mother died, my sister had a little baby that was ten months old. He was RITE OF DISGUISE just beginning to talk. I walked when I was nine months old.

And this baby of course knew my mother. He was always with her because she was sick. He always called her, "Mama." And after she died, my sister was holding this baby one night and he waved his hand and called, "Mama." He looked up and said, "Mama," and waved his hand at her. Then my sister got frightened. And she said, "Do you see mama?" And he said, "Yes." And she said, "How does mama look?" And he said, "Mama looks pretty." So after awhile he waved, "Bye-bye, mama." And then my sister say, "What was mama doing?" He said, "Mama, hum, hum" - sang like that. And every night at the same time he would see mother. So that was the time the people told my sister to put some paint there. Yes, she painted the door. She hated to do it. And he didn't see her any more. I think it was a sign my father was going to die soon, for he only lived three months after. [The spirit unable to recognize repainted door never returned.] [New York City, (1), Ed.; Wilmington, N. Car., 1930.]

1039. I heard tell of a woman was taken sick and de doctor came. De doctor couldn't do her no good. She sent and got a high fellah, a hoodoo doctor. [He is also called *high man*, both names being confined to parts of the Eastern Shore of Maryland - *see* Index.] So when de fellah came he say he couldn't do her no good. He say, "De party dat put dis spell on you is dead, but if dey was livin' I could turn it back on him and get chew well." So just before this woman died, why she gagged up all those frogs and things.

[I suggest *high fellah* either he heard the woman could not recover or one look at her was enough to make him decline the case by quoting this common belief. Who said a spell had been put on the woman and the spell-caster was dead? He did! Who could prove the contrary?] [Snow Hill, Md., (97), 13:4; at nearby Girdletree, Md., 1931.]

1040. I have a cousin, first cousin of mine, she was *hurt*. A spell was put onto her about fifteen-twenty years ago and she never gotten over it at all because the man died that did it. He put scorpions and lizards in her and dey bother her now. They say they was put on her in through candy.

[The preceding belief is known everywhere (*see Doctor* in Index). It shows the hopelessness of *medical practice* in hoodoo and witchcraft; you can never be sure whether person casting the spell is alive or dead, his identity being unknown.] [Wilmington, N. Car., (256), 252:2.]

1041. Some people be wise enough for to bring 'em [live snakes] from 'um. (Well, how could they get those out of them?)

SPELLCASTER MUST CURE SPELL Well, if ah'm de one dat put 'em in dere, no one kin get 'em out but me. And if I gets 'em out, I'll never be able to do no more.

(You'll never be able to do it again?)

No - ugh-awh. If I do my work fer you, den turn aroun' and do it against you, I'll never be able to do it anymore.

[If this is the Hippocratic oath of hoodoo-conjuration-witchcraft-rootwork, I heard little about it.]

(That same thing anymore - you'll never be able to do it again?)

No, won't do anything - my hand be broke altogether, that's the one that is to take it off.

(He must take it off but if he does take it off, all his power is gone?)

All his power is gone. And then if he dies in the time, you'll never be cured and no one else can git it off you. [Richmond, Va., (431), 387:7.]

SPELLCASTER UNABLE TO CURE SPELL 1042. Like I got to him to get something to *hurt* joo, why if you go to that same man to have it take off, why he can't take it off, you'll have to go to another man. [Wilmington, N. Car., (214), 120:12; Pinewood, S. Car.]

1043. They use snails jes' like they use wood lice to *hurt* people. Now you take, you get a snail, a wood lice and you take those things and cook 'em till they're jes' all to pieces. You put 'em in somepin and jes' rub 'em up, you know, through a cloth till they're jes' mush. Then you put TURNING BACK SPELL 'em in some rainwater, jes' a small amount of rainwater and let it set there till - you know rainwater - those things will come when it sets there long enough. Then you take that stuff and strain it out and put it in either milk or whiskey and that'll make that person - they're supposed to after a period of time that scales will come in [on] their haid and they scratch it and those scales become little live things, either wood lice or little min'ature snails. [*See Live Things in You*, p.227; also Index.] They're

so small you can't tell what they look like but you can discern the little shell on their back. They come right out of the skin, just first start like tetter. It'll itch and as you scratch it and people are supposed to have wood lice or snails like that in their haid the way they do that.

You can turn the spell right back on them and they'll automatically leave.

(Well, how would you turn the spell back on them?)

Well, just get somebody else to do the same thing to them they did to you.

Cook those snails up and give them to him in a drink and when the snails come in his head they disappear out of your head. [See *Like Cures Like*, p.394.]

That's why they say you can't cure a person that's hoodooed if the person that hoodooed them is dead. There never is no cure for them but as long as the person is alive it can be reversed. [For turning back spell, see pp.333-334 and Index.] [Memphis, Tenn., (973), 1577:7; "woman from Shreveport, La., professional."]

1044. My own laig was *pizen* oncest, an' dey had my laig *pizened* in a way dat I couldn't use it, see. And I went in a graveyard and I axt a fellah wat died and ah pay him a little bit, and I got dis same woman dat *fix* my laig up, *pizened* it. And I went to de same woman and she died, see. I got a piece of her dress - under pieces like and I went and got some of dat same [dirt] and I washed my laig in de water and that heal my laig up.

(You got some dirt from one grave.)

From one grave - a fellah wat died, and I paid him to use some of that dirt, see - and de lady wat dies, wat had my laig *fixed*, and I went and got a piece of de dress befo' she died, see, and I got de cloth and put 'em in dat water - in dat water with de graveyard dirt, understand, and I washed my laig in dat water about four or five times understand, and den my laig was well. [Charleston, S. Car., (?), 645:9.]

1045. [Any article a *doctor* prepares for his patient is dressed - prepared magically, because the *doctor* himself is a person with magic. See *Dressing* in Index.]

DRESSING I heard one day that a man had *tricked* 'im. This other man told 'im, he said, "Well," he says, "you *tricked* me but," he say, "I'll *turn* it back on you." An' [he goes to a *root doctor*]. He [*doctor*] says, "You take this [*dressed*] nail and go to a tree on the *sundown side* an," he said, "you driv that nail right into the tree in seven *licks* [blows of the hammer] an'," he said, "tomorrow before twelve o'clock he'll be here where's he a-plowin' an'." An' he said he done it. An' he said jis' about three o'clock, he said, he wus plowin' in the field. He said he saw de man comin' han' [hand] on his head - looked like it [his head] about to run 'im crazy. [Wilmington, N. Car., (309), 235:7+85.]

1046. He would go an' turn it [headboard of grave] back straight an' then put a cross on de - in de center of de grave an' take some of de dirt from de feet - de first fellah take it from de haid an' he [second fellah] take it from de feet, an' cause de dirt dat he [first fellah] put to cause confusion - this

OVERDRESS dirt [by second fellah] would bring about peace.

(What would he do with this dirt after he got it - this fellow who was going to cause peace - what would he do with that dirt then?)

He said he would take it an' *overdress* de same home - jist lak the othah fellah *dress* it yo' know to bring about confusion, he would take his an' *dress* it ovah an' it would bring about peace.

(He just did the opposite to the other fellow? He changed the headboard - he simply goes there [to the grave] and reverses them [everything].)

Yessuh - ah've heard dat. [Sumter, S. Car., (1381), 2451:10.]

1047. Dere was once a young lady she was very much in love - ah mean she wasn't so very much in love with the young man she was going with but she loved

him, yo' know, the kind of love that chew kin break off when yo' git ready for it. But immediately de young man gave her a Christmas present which was a watch, and immediately after she received the watch - about a couple of weeks, she fell madly in love with the young fellah. Well, she quit him one while [had quit him once] and was going with another young man, and de young man dat she was going with before immediately broke off from her but she didn't know the reason why. Well, she went to a palmist and de palmist tole her that the person that gave her de watch had de watch *dressed* and that as long as she'd wear the watch, she would be madly in love with him.

[There is an interruption here - probably a knock on the door. Before turning on machine again I evidently ask, "White or colored?"]

A colored palmist.

(All right, go ahead.)

This colored palmist told her that he could *fix* this watch in such a manner that she would throw off de love she had fo' dis young fellah. And so he did. Ah don't know definitely whut he [palmist] done to de watch but he did *fix* it so. [St. Petersburg, Fla., (1005), 1620:8.]

1048. It was a nachur'l doll. They seem to think it was. And they had this *doll baby fixed*. And she went away to her mother's home and when she came back, de *doll baby* was in her door when she opened de door and she wouldn't put her hand on de doll. And they had this

WRONG REMEDY

DOLL BABY BOOBY TRAP

*doll fixed* for her and she took de doll and swept de doll in de fiah. And aftah she'd swept de doll in de fiah,

three weeks aftah that, she got burned up. She burned de doll up. And they had de doll fixed so if she burned de doll up, then three weeks aftah that she caught afire and she burned up. [For an amazing example of victim *fixed* to burn to death, see story under margin-title *Doctor Harris*.]

(What should she have done with the doll?)

They said she ought to throw him away or get someone, you see, that understand that [kind of work] to take it up from there, and she don't have nuthin to do with it - jis' have it tooken away, jis' like they does now, anything that they take [and put down] and have anything [like that] taken away. [For *doll baby*, see following story, also No. 197, p.54, and Index.] [Wilmington, N. Car., (193), 98:1+85.]

1049. Well, I kin make a little baby - accordin' who got a sickness, got any kind of disease, and how many times I have it.

(You what?)

CORRECT REMEDY

DOLL BABY BOOBY TRAP

I make a little *doll baby*, purtty it with all kinds of ribbons, you know, and I can - if I got any kind of disease, just how many times I had it - and I make a knot

in there so many times. If I had it three or four times, I makes [three or] four knots in that piece of ribbon and I tie that baby and I go and I drop it. The one that picks it up is the one that gets that - it be's off of me, I won't have it no more.

(I see. Well now, first you do something else. You have a disease, you say?)  
If I had it, yes.

(Then what do you do?)

Wind the disease on the doll.

(You take the piece of ribbon?)

Take the piece of ribbon - get me - make a purtty little doll - make it like a saint - nobody will notice it cause it's purtty, and I get this pink ribbon and I tie it in a knot just how many times I had the disease, you see.

(Every time you had it. You tie a knot for each time you had the disease?)

Yes. Uh-huh. Tie them and put it on that doll - it go off me. Go off and leave it drop - it don't look like you drop it, just let it down in the street on the sidewalk anywhere.

(I see.)

And one person will pick it up. When they pick it up, well they gets that - it off on you then, no more for you. [New Orleans, La., (877), 1442:2.]

1050. A man, just goin' around selling diff'rent medicines and things like that, and he'd work on these people where they just believed those things. He say mostly de trouble with those people - you ketch de majority  
GREATEST REMEDY of 'em now, he didn't say all - say in de majority you ketch 'em and they need a cleaning out. He say, "What I'd do," say, "I'll buy two or three pounds of Epsom salts." [Laxative or alcohol is the principal ingredient of many hoodoo medicines - see Index.] [Richmond, Va., (338), 460:1.]

1051. Yo' use a dime to keep anybody from *poisonin'* yo'. Yo' take dat dime an' a new file - yo' take a new file an' ten cents an' file it into a glass. Den yo' put into that about two good mouthfuls of sweet milk an'  
SEVEN-YEAR REMEDY yo' drink it down. Dat cures fo' seven yeahs - dat nobody can't hurt chew fo' seven yeahs. Yo' kin step ovah anything yo' wanta, eaten anythin' yo' wanta, an' dat silver will turn it. Dat ah've proven out dat, cause ah had a uncle dat had eaten somepin.

[Could this remedy derive from the belief that, "The entire composition of the body changes every seven years?" *FACI*, 1st ed., No. 2855, p.139; 2ed., No. 3534, p.159.] [Sumter, S. Car., (1343), 2327:6.]

1052. [This story could have gone under margin-title *Whipping*, p.388, but I found it too late to include in the closed text. Besides, the hitting here is a little different from the whipping there - the *doctor* does the knocking.]

She married a man - some root vorkah maked 'em [or make dem]  
HITTING REMEDY marry. An' aftah dey married, de voman had been [become sick], take pain in 'uh side an' dey had to care 'uh to a *root vorkah*. An' when she valked in dis *root vorkah* say, "Ah don't *put 'em togethah*" - you know, *put 'em togethah* an' make 'em marry. An' when de voman valk in de room he say - he look in de voman eye an' ast 'uh vhy did she marry dis man. She say, "I mare 'im cus it vus love." He say, "No, it vusn't no love; it vus a hand put on yah to make yah mare dis man." An' de voman had a pain in 'uh side. She couldn't, you know, half valk. [Word woman is also heard as 'wman.]

An' he tell all to go out de room. Jis' de voman an' dis *root doctah* vus in de room. An' aftah dat he make de voman stand up. De voman couldn't har'ly valk when she vent [to the *doctor*]. An' he vent out in anothah room an' came back vit medicine, an' he po'd some up in de top huh haid. An' he knock 'uh t'ree time on 'uh haid vit 'is fis' an' evah time he knock huh he jis' shut 'is eyes lak dat an' jis' blow. An' aftah doin' lak dat he tell 'uh to straighten up. An' de voman straighten up. An' when she straighten up jis' lak dat, he knock 'uh t'ree time in de back - fust [time] he knock 'uh in de haid. An' aftah dat he tell de voman, he say, "Now, yo' valk. Don't valk scared," he sayes, "yo' jis' pick up yo' feet - joo kin valk." An' de voman could valk good jis' lak she vusn't sick. An' he tell 'uh to valk on out in de po'ch [porch] an' come back. [She did.]

An' he tells 'uh to lay down. He had a long chair in de room an' he tell 'uh to lay down in de chair. An' she, you know, laid down in de chair. An' he tell de voman to get up an' go on [home] but not in barefoot - she vus [had been] verkin' aroun' in barefoot. [This *medical* advice was to protect her against sprinkled or buried *cunjuraton*, not against hookworm.] An' he tell 'uh, he says dat vus dis husban'. He say 'uh husban' had consult a *root vorkah* fer to put 'em



*togethah*, jis' cus dey [*cunjures*] had powah 'nuff to *put 'em togethah*. Dat vus a woman *cunjure* [who *put them together*]. An' de woman vent back home bettah an' nevah did been sick no more vit pains in 'uh side.

[*Long chair* is the only time I heard this expression. Since the informant surely knew the words couch and sofa, I am guessing the *long chair* was some type of deck chair - perhaps a Morris chair which has a bar and slots so that the back of the chair can be lowered or raised.] [Wilmington, N. Car., (190), 92:6+85.]

1053. Dey came heah an' dey try tuh harm yo'. Well, it ain't but the one thing 'bout dat now fur as ah know. If dey kin go an' do that - now these things seem simple but it's this - red peppah an' saltpeter an' sulphur. An' yo' fix them things all together an' dat's jes' if yo' - jes' lak if dey write BLOWING dat lettah yo' know. Yo' cut chew some little small papahs in pieces an' yo' put so much in there, much as yo' would think that ought to be hold in yore mouth, jes' as de sun rise. An' when de sun rise, yo' see, yo' git out an' yo' say that - an' yo' say, "Father, Son an' Holy Ghost." Den yo' blow dat out chure mouth - dat papah, but chew hole de papah in dat direction. An' when yo' blow it out, yo' let hit know yo' fightin' fo' me because ah have tried to mistreat yo'. An' yo' blow that fo' me. Well, de same thing ah had intend tuh come to yo', it comin' back to me.

(Well, what kind of paper did you put that on?)

Any kind papah, jes' long as it papah, but we mostly uses brown papah.

(In other words if I write you a letter and you think I am trying to harm you, you take this stuff [red pepper, sulphur, saltpeter] and put it in a brown paper and blow it toward the sunrise.) [Then the paper is chewed or torn and blown.]

Dat's correct. [Sumter, S. Car., (1382), 2456:3.]

1054. Really, de fac' 'bout it suh, yo' kin take a piece of new cloth an' yo' kin put it into a glass of watah an' let it wet good - dat is soak good an' den open it out. Yo' kin take a penny an' put on dat new cloth an' blow yore breath through it three times - dat is a penny. Sew it up an' put it roun' yore neck or anywheres roun' yore waist, an' dere's no harm dat dey kin do to yo'.

(They can't put anything down for you to walk over or anything of that sort?)

Not a bit in de world. [For penny in cures, see next subsection and Index.] [Savannah, Ga., (1276), 2170:2.]

1055. Dey always tole me, that chew git up in the mawnin' on *Friday mawnin'* an' blow yore house out - whut call blowin' yore house out - git up in de mawnin' an' put sulphur in dat corner, sulphur in dat corner an' BLOW YORE HOUSE OUT sulphur in de fo' corners of your house. See, dat blowin' yore house out. Take de sulphur an' put it in a little somepin an' blow it tuh death. Say dat makes yore house lucky.

(They call that *blowing out* your house. After they put the sulphur in the four corners?)

If dey put sulphur in de fo' corners of dey house, den dey takes somepin in dey han' an' blow it all ovah de house lak dat. Den take dat in de corners an' burn it.

(You burn that in the corners?)

Yessuh, burn dat right in de corners. See, dat blows yore house out. [Wilson, N. Car., (1511), 2678:15.]

1056. Just like if you was *poisoned*, they use bluestone [= blue CUPPING vitriol].

(I see. How do they do that?)

They make a pill out of it. Just like somebody *poison* you, you know, you kin get - people kin get snakes, you know and put in you. Well, they take a snake,

you know, and put a hole through him but they don't kill him. They put him into a fireplace or some place and build a fire somewhere and make a dry place for him - just like you going to dry something out, you see, and they'll dry him and let him dry till he be a powder like, you know. Well, when he comes to be a powder, why he'll pound that all up, you know. He's goin' to *poison* somebody then, you know. Well he take that then and sprinkle it in some water, or lessen wheresomever you drink at, or put it into your dipper or your cup or something of the kind where you drink coffee or something of the kind. And that will come to be a living snake in you again. You see, in a length of time you'll - that'll kill you, you will be full of snakes.

Course, you kin take - you kin take then and if you go to the *hoodoo doctor* - well, de *hoodoo doctors* - I've knowed people that had them things in 'em. *Hoodoo doctor* will give him a certain amount of bluestone. They take it in a pill but he will put it in a piece of tissue paper or something so it won't strike your teeth or nuthin of the kind. You hold your head back and drap that in your throat, and in about four or five hours time, why then he'll give you a dose of natch'l grease - grease what you cook with, about a half of a cupful behind that. Well, in about - well, I reckon in about six or seven hours, why he will give you another one of those pills. Well, that cure you first and last - he kin cure you with that, of that snake.

If he's alive - if he's alive, he'll take him.

Then [if snake is dead] he has something or other made like a cup, and he'll put it on you and cup you and draw that - draw that *poison* and stuff all out - you'd run it [remains of dead snake] in one place and draw it all out.

(What did he do with the snake then [by cupping]?)

The snake be dead - it going away [by cupping]. [This is my only example of cupping; I have none for the use of a leech.] [Vicksburg, Miss., (757), 1039:6.]

1057. It shore a sign of bad luck, if yo' goin' some place an' dere's some reason fo' yo' tuh turn roun'. Why if yo' don't [do] make a cross-mark an' spit in it, why dere's nuthin to it.

SPITTING An' then too, dere's anothah superstition among men dat if yo' urinate an' don't spit in it - ah learned dat from childhood, ah can't help but take dat forward when unwittingly I will do - ah learned dat from childhood an' ah will do it. But somebody kin do somethin' tuh offset chew, yo' understan', if yo' don't do dat.

(To harm you?)

Yes, to harm yo'.

(Where did you live during your childhood? Where did you hear that?)

Ah was born in Fairfield County, Winnsboro [county seat], South Ca'lina, 'bout three miles from de village proper. [Sumter, S. Car., (1374), 2436:8.]

1058. [The preceding informant's words *somebody kin do somethin' tuh offset chew...if yo' don't do that* are proved true in the following two rites.]

Well, yo' take a man's watah an' yo' put it into a bottle - ketch it. Don't chew pee in it, leave him only pee dere hisself. An' when he pees yo' take it in a small bottle. Yo' don't have tuh have a big one, but see dat he don't spit in it or nuthin lak dat. An' yo' take that pee an' yo' put it in a bottle. Well, yo' buries that right by yore steps. That brings him home. [This is a bottle *hand* - see subsection *Hands* - used in love rites.]

(That brings him home. Keeps him home?)

Dat's right.

(Why wouldn't you get it, if he spit into this?)

De spit supposed tuh not - might be killin' outfit whut he could do. Yo' see whut ah'm speakin' of?

(That kills the power.)

Now a woman when she could do dat - she's tuh watch an' see if he does dat, but ketch him when he wouldn't do dat - yo' see, lak a man would make watah an' he would spit in it.

Den yo' kin take a man's watah an' put nine needles an' nine pins in it, yo' see, into this watah an' bury it anywhere upside down an' he won't pee any mo'. Dat will kill him. [Retention of urine, perhaps most urological trouble, is caused by hoodoo.] [New Orleans, La., (1568) 2878:9.]

1059. Dey tell me you kin take a bottle - listen good now - take a bottle with your husband's *chamber lye*. Just don't let him spit in it - just like he pass de water, don't let him spit in dere, see. And you take a piece of de underclothes - piece of his underclothes and you take one piece of his stocking from heel side, one piece off de middle, one piece to the bottom see, and den put them three in it and then you gets six needles - gold-eye needles and this - some kind of old-time cologne dey call - some kind of old-time cologne dey call - it's real sweet cologne.

(*Heart's Cologne?*) [Informant could not remember. I had to suggest a name to get along with the story.]

I'll say. Get dis *Heart's Cologne* and dey put dat in dere and then they put six needles, and they put six new needles - gold-eye needles see, and you put - then you take it and bury dat late at night. And den dey put 'em down at de head of yer step like dat and when you put 'em down you say, "You son-of-bitch, I want you to come back...."

(The head of the bottle is upside down. There is a cork in it though?)

Yas suh, cork in dere too - airtight. Nobody - nothing can get into it. And say, "You son-of-a-bitch, I want you to come." And he won't have no *nature* for no other woman, just have to come back to you. [While checking transcription against recording I made a note "lowland dialect," meaning that the transcription is approximate.] [Charleston, S. Car., (497), 539:3.]

1060. This waiter, he was sick, he was *cunjured* right, *poisoned* to death, he couldn't walk, and I made it my work and took it off. I just got some red oak bark and boiled it and made a liquid, and went there and washed SCATOLOGIC RITE him good, I washed his feet, and put it down in the [outdoors] toilet and made a wish. [For an unusual example of scatology, one of the remarkable stories in this book, see No. 822, p.284; for "into privy" rites among persons of German descent, see *FACI*, 2ed., Nos. 16488, p.905 and 16260, p.855.] [Fredericksburg, Va., (80), Ed.; informant a small-time *doctor* - his dead father considered a first-class one.]

1061. Take some black peppah, salt an' sulphur an' mix it together, an' if they comes about chure house to harm yo' - come in, yo' know - sprinkle it on de floor an' sweep it. An' when dey come in an' go out, sweep de whole thing out an' that will stop dem from comin' dere an' cut off dere prosperity towards hurtin' yo'. [Waycross, Ga., (1129), 1834:2.] SWEEPING

1062. Well, this happened about five years ago [1931]. I had a boy friend and he met another lady down at his, Someone's house, here in Fredricksburg. Somebody told me he was down there so I went down there. I rang the doorbell and the old lady's daughter came to the door. She says, "Mama, here's Mrs. Smith." So the old lady came to the door with a broom and commenced sweeping all around. I knowed my mother done that same thing too. So I went on in and I say, "Where's So-and-So?" She said, "I haven't seen him." By that time he came walking down the stairs. I haven't been to that house since. Whether that broom kept me out of there I don't know. My mind just don't lead me there. [Fredericksburg, Va., (76), Ed.]

1063. Well, tuh prevent dis now, yo' go tuh work - when yo' git up de first thing yo' should do when yo' git up, git chew a broom an' sweep. Sweep 'fore yo' walk around any place on yore po'ch, front po'ch, an' always sweep in front of yo', see. An' aftah yo' sweep, yo' go back an' git chew some sugah an' yo' throw that in front of yo'. See. An' yo' kin walk on out any place yo' wanta go an' nuthin will harm yo'. [Memphis, Tenn., (1549), 2814:1.]

1064. Jest lak if anybody hangin' round yore place an' yo' don't wanta be bothered with 'em an' yo' don't wanta tell dem 'cause yo' don't know whut dey know. Yo' jest take de broom whut chew sweep wit - take de stick broom an' jest throw three hands of table salt behin' dem an' take dat stick broom whut chew sweep wit, dat salt, goes to de do' an' jest turns de broom up, an' dey won't be botherin' round yo' no mo'.

(You mean turn the broom up? The brush part up after you finish sweeping?)  
Shore, that's right. [Waycross, Ga., (1118), 1796:7.]

1065. Sweep yo' house out backward for nine mornings, that will keep him out. (Keep what out?)

Keep de ghost, the dead spirit. [Jacksonville, Fla., (553), 691:6.]

1066. If yo' has a enemy an' he always giving yo' trouble, any morning yo' git up - nine mornings - if he lives - whichever direction he lives at chure house - from yore house - whichever direction he lives, why yo'll git up every morning fo' nine mornings an' sweep. Never carry yore broom back nowhere an' jest sweep. Everything yo' got to pick it up, jest sweep an' sweep it clear for nine long strokes. [Demonstrates.]

(Nine long strokes. They are forward and you don't bring them back at all.)  
[Never sweep back and forth.]

Jest bring de broom back, when yo' bring it back, sweep it [lift broom] clear [of floor]. Give it nine strokes - nine long strokes [sweeping strokes forward] an' nine short strokes [non-sweeping strokes backward] for nine mornings. An' yore enemy - de tenth morning she'll come up an' acknowledge everything, every wrong that she ever did fo' yo'.

(In other words your enemy can't do anything to you.) [St. Petersburg, Fla., (1042), 1688:3.]

1067. Heard if anyone sprinkles things in your home, and I've known it to be true - if they sprinkle anything in your yard, in your home - Mondays and Fridays or certain days - Sundays, Mondays and Fridays - but you do this before the noon hour. You get up and sweep the trash thoroughly out of your front. Put sulphur in it and stick a match to it and burn it. You sweep your back thoroughly and you do the same otherwise, twice every week, that is to keep things found from around your home so no one kin [sprinkle] anything round to take to your body.

(I see, you must do this before noon on Mondays or Friday.)  
Mondays and Fridays before noon.

(I see, that's to protect yourself against anything put down.)

To protect yourself and also change your clothing. And on Sunday night turn your clothing or either be sure that they are on the wrong side. Put 'em on twicet a week of that other same, the same days that you burn.

(I see. You change your clothes on Sunday, you say?)

You turns your clothes [Sunday night] so you kin put 'em on on Monday, Monday mornings as you burns the trash. Wear your clothing on the wrong side. Fridays the same. Then nothing kin be taken to your body.

(I see. When you burn this trash on Mondays and Fridays, you must do it with your clothes on wrongside out.)

And put sulphur in it whilest it's burning.

(Put sulphur in this trash that you sweep out.) [Mobile, Ala., (710), 979:2.]

[Broom rites, used for many purposes, are endless.]

1068. They say that chew kin take an' wear yore clothes that's next to yore skin - turn it wrongsides out an' wear that, an' bath in household ammonia and in saltpeter - a little pinch, an' a teaspoonful of cinnamint [cinnamon], an' bathe in it. Throw it [used bathwater] to de sunrise and that

WRONG SIDE OUT

will turn dere works back on dem.

INSIDE OUT

(You mix all these ingredients up in the same water.)

The same water an' put it in three buckets of water in a bathtub or in a ordinary tub and bathe in it.

(What do you mean by putting it in three buckets?)

Three buckets of water - three, "Name of de Father, de Son and Holy Ghost."

(Warm water or hot?)

Warm. [Mobile, Ala., (695), 943:5.]

1069. I can tell you, but I will tell you this because there's lots of people that don't believe in the Bible, you understand. But there's nothing I kin tell you without givin' it to you OUT OF THE BIBLE. Now, this is what you do. You get you some saltpeter. You know what that is. Put that saltpeter and cayenne pepper - that's red pepper ground up, that's what they mean - mix that together and you raise that sole, the inner sole that's in the bottom of your shoe, and you sprinkle that under there good. You take your underwear and get up in the morning and put it on the wrong side and at exactly twelve o'clock of the day you take it from the wrong side and put it back on on the right side. And then you take some of that saltpeter and you take a bath in it; put it in the water and bath yourself good and nobody can't harm you.

[Informant's OUT OF THE BIBLE may mean some hoodoo book claiming to be a revelation from God, but I think the meaning is any cure comes from (is approved by) the Bible because the Bible believes in witchcraft - see introductory note, p.361.] [New Orleans, La., (855), 1347:1.]

1070. You get a pair of hose an' - course if it's a man he get de white but if it's a woman it doesn't make any diff'rent in colors - an' put these stockin's on you, wear them. An' if you get up the next mornin' - when you go to bed at night if you take 'em off an' they're turned wrong side outward, you still put 'em on the same way the next mornin' until after nine nights and days, and then after, when the ninth night and day is over, you get a bottle of sweet spirits of niter, a little knife blade [small blade of pocketknife] of lye [the steel in the knife blade is a part of the rite], an' you put that in the amount of water tha' chew wanta bathe with, an' make you a big hot fire. Be wearin' those socks. At the end of nine days they should have a hole in 'em, but if they doesn't have a hole in 'em you have to wear 'em until they does git a hole in 'em. An' then you take saltpeter and put it into those an' make a fire even if it's in August an' throw 'em in the fire an' say, "Rid me of my enemy." Partly why it don't make any diff'rent [it is difficult] for a woman because they're seen when they dirty. They wanta change 'em [which would ruin the rite]. But the socks the man wouldn't have to let nobody seen 'em because his trousers be's over 'em. [Memphis, Tenn., (965), 1557:4.]

1071. They say if a person is trying to harm you and don't like you or something of the kind like that, they say you must take your underclothes and turn them on the wrong side and wear them like that for nine mornings. See. And get up and repeat the Lord's Prayer three times a day. And that's why, they say, your enemies can't harm you.

(I see. Each morning you repeat the Lord's Prayer three times a day.)

Yes, three times a day - nine, twelve and three. [New Orleans, La., (783), 1085:1.]

1072. You take your last piece and wear it on the wrong side.

(What do you mean, the last piece?)

Your drawers. You turn them inside out and wear it on the wrong side. And then they can't hurt you. [New Orleans, La., (805), 1131:6.]

1073. If anybody's tryin' tuh git to yo', happen tuh put anything undah yore do'step fo' yo', yo' jes' go dere an' turn dat right ovah - turn it right ovah an' let it stay right dere an' whut he put on yo', will go off an'

UPSIDE DOWN be on him.

(If he buries anything, simply turn it over.)

Yessuh. [See Nos. 1058-1059, p.401f.] [Wilson, N. Car., (1489), 2661:9.]

1074. Get a piece of St. John the Conquer root, you get he and she lodestone and you put a little piece of it in a little bottle - a little small bottle with a big mouth to it, and you put it down in there and you get the very

UPWARDS best perfume in the world which is Oil of Rose.

(Oil of Rose.)

And you put it in that bottle and you stop it tight and whenever things get - you get worried about anything, you put three drops on your head, "In the Name of the Father, Son and Holy Ghost" - in your hair and push it up [demonstrates while I comment].

(You put three drops in your hair and rub your hand around like that while you are saying, "In the Name of the Father, the Son and Holy Ghost.")

Yes, sir.

(And you rub it over yourself?)

Yes.

[This magic rite of upwards - to improve the situation - is rare compared to the downwards rite. Perhaps the best known of the upward rites is carrying a newborn baby upstairs to rise in life or become high-minded or long-lived - *FACI*, 2ed., Nos. 3201-3206, pp.144-145.] [New Orleans, La., (823), 1196:7.]

1075. You start that - it's on his elbow [I mean] down here to his ankle. It start down there in the morning and at twelve o'clock it's middleway of his leg, of his ankle and his knee [at noon between ankle and knee], and in the WESTWARD evening at six o'clock it's at his knee. Well, it stays there then and all night he cain't rest and that morning it goes back in the center [between ankle and knee]. Then around at dinnertime [noon] it goes back down to his ankle, but it makes it back up here to his knee before night. [See subdivision *Time and Hoodoo Spell*, p.349; also Time in Index.]

You take Jimson weed and make it into a water [tea] - put 'em on and boil 'em, the leaves. And you set that stuff in the tub or the basin and bath it [leg] the way the sun sets thataway, and when you did that and get through with it - you bath it about twice or three times a week the way the sun sets - then, when you gets through, you takes the water and throw it in the same direction. Well, when it go down here to the middleway of his leg [between knee and ankle] it'll stop, it won't make it back to his knee. Then, about the fourth or fifth day it will be at his ankle. It won't get no further and it will come back to the middle of his laig. Well, you goin' to continue to do that until it go complete out and he won't feel the misery of it atall. And that'll stop it - that'll cure that. [An example of downward bathing rite - see p.369f.]

(Well, how did he get that - get that thing in his leg?)

That by the distance where he goes along walking. That started that misery in his laig.

(And this just cures it?)

And that just cures it. [Vicksburg, Miss., (778), 1073:1.]

1076. [Cursing rites come in many forms - here's an unusual one:]

Walk over it an' cuss, it couldn't do anything to yo' lak dat. Ah heered dat.  
 (If you thought you were walking over something that somebody put down  
CURSING for you. All you do - just curse as you walked over it and it wouldn't  
 harm you?)

Yes. [Wilson, N. Car., (1466), 2651:9.]

1077. Any spell upon you - you know that work from another - someone of your  
 people like your mother or your father, something like that. You believe - you  
 know, just like some people say that a child [child's] mother  
CURSE CANCELED have cursed 'em, you see - didn't wished 'em no ways good, you  
understand, fer disobedience to 'em. Dey kin go to dese old-  
 time grave and he kin change, you know, the footboard to the head and the head-  
 board to de foot, but he'll have to pray unto her, you understand, to beg her  
 for forgiveness.

(I see - that's if he wants to get - )

That curse off. [Charleston, S. Car., (499), 543:5.]

1078. But on mah husband's side, he went to a woman in Tampa an' she gave him  
 some holy oil an' she tole 'im to put that holy oil - make a cross in his hand in  
de mawnin' an' make a wish an' wish de bad luck away, an' make cross on his feet  
at night fo' goin' tuh bed, an' in de mawnin' when he got up tuh read  
HOLY OIL the 37th Psalms fo' nine mawnin's, an' that would kill de bad luck;  
 an' read de 35th Psalms if he wanted something to happen to the person  
 that did it. An' so he tried that an' his luck begin tuh change.

(Did he make this cross in both hands?)

Well, yo' kin make it in both or yo' kin make it in the strongest hand, which  
 would be the right hand.

(What about the cross in the *palm of the feet*?) [*Palm of the feet*, a common  
 expression, shows she is retelling rite and I am repeating unrecorded words of  
 hers.]

Both feet an' make a wish. [St. Petersburg, Fla., (1006), 1621:7.]

1079. I order me incent [incense] an' a bottle of holy oil. This incent  
 [demonstrates] I set it in this corner, this corner, this corner and this corner.  
 (The four corners of the room.)

Yes. An' ah burns them down at that corner. I git down dere an' ah wish fo'  
whut ah want - success, prosper, money. An' by burning that an' have yore whole  
heart an' min' on it, why it would - it comes true. An' when yo' burning that  
 incent an' with the holy oil, yo' po's that holy oil on that incent, yo' see.  
 Yo' order that. Ah don't buy it out de drug store, ah orders it mahself. An'  
 while it's burning yo' wishes. It's jest lak de Cath'lics, yo' know, by yore  
faith yore saved aren't [or not] an' by yore faith yore damned. An' by mah faith  
 I always has success an' prosper an' everybody mostly likes me. [St. Petersburg,  
 Fla., (1016), 1645:1.]

1080. Take de graveyard dirt an' carry it an' git de black cat's bone an'  
 carry it fo' luck.

(For gambling?)

For gambling. Ah sells stuff dey call lodestone an' ah sell another one call  
High John de Conker, an' each satisfies 'em. Ah explains it so dey jes' got  
faith in it.

(How do you prepare that? How do you fix it up then?)

How yo' prepare de High John de Conker? Well, yo' wear dat chew know. It's  
 a root somepin 'bout dat long an' yo' put it in yore pocket an' wear it wit chure  
 money. An' de lodestone yo' puts dat in a purse. Yo' know dere's a purse goes  
with it.

Den ah has anothah stone dat comes in de oil called de holy oil. When yo' go

in at night, lak if ah wanted to have luck, yo' uncork dis. It's in a little jar lak dat an' set it up ovah de mantelpiece an' when ah'm goin' out, take de lode-stone out an' wrap it up an' put it in mah pocket. When ah come back in at night, ah go to de jar an' drop it back in de holy oil. [Informant is a small-time *curio products* salesman: "Wilson, N. C., Fri., June 16, 1939...1468 - man 50 - sells articles - ng [= no good, meaning he knew his own work but little about hoodoo]]" - *Numbers Book* 1291-1515. For an expert seller of *curios*, woman in Jacksonville, Fla., see *Agent for Curios* in Interviews Section.] [Wilson, N. Car., (1468), 2651:18.]

1081. Use this holy water - it's clear like rain water. You can take a bath in that three times a day 'cause I tried that - take a bath in that three times a day. And after you take a bath in the water three times a HOLY WATER AGAIN day - you don't use no soap or nothing, you bring it out and you throws it towards the sunrise. You see, like the sun rise over there, you throw the water over there and after you throw it you makes a wish. And if anybody got you *tricked* or anything like that, why, you see, you done throwed your troubles out there. Well, they cross over it and they catch it - that leaves, it get off you and get on them [see *Transference*, p.383f.].

(I see. Well, now, do you take that bath three times a day? How many days?)

No, you take it nine mornings - every morning for nine mornings, you take that bath.

(I see. Well, now, where do you get this holy water?)

You get it at the Spiritualist [or Spiritist or Spiritual] church. [This name is sometimes difficult to freeze into an exact word.]

(The spiritist church holy water, I see.)

Yes, sir.

(You don't use the Catholic holy water?)

Yeah, it's all the same. You see, the priest blesses it and he sends it out to diff'rent spiritualist people - *chapters* and all.

You got to take holy water, if your house is *crossed*. Take the holy water and you see, you sprinkle it in this corner - the four corners of the house. In each one of them four corners you sprinkle the holy water and then take the rest of it and wash all in front your door for three mornings, and that will bring peace and success to your home. [See also *Holy Water Medicine*, p.382, and Index.] [New Orleans, La., (783), 1085:4 and 1086:11.]

1082. Well, for instance, somebody might have the measles - that's the first thing to start with, a child with the measles. You cut right in the mole [mold] of his head - a strand of hair out of the mole of his head. Go right MEASURING direct to that tree and take that child and stand him right up there like that - have to be a young tree though, willow tree or something of that kind that's growing - and you just take a auger and bore a hole right in there and take that hair.

(Right from the top of his head?)

Yes. Take that hair and put it up in there and take a *stob* [peg or stake] and drive it up in there, and the more that he grows over that [taller than the *stob*] why you [he] improve. [After the cure] you transport it [the hair] back here where most the people can see.

[This public display of hair causing the cure violates the fundamental rule of secrecy; the cured ailment could have returned. I would say that something more than ordinary measles is involved here, because usually magic measurement of a child is confined to recurrent disorders. For a child measured against a tree to cure asthma, see *FACTI*, 2ed., Nos. 5660-71, pp.254-255. Also for various complaints children are measured against many objects: door, fireplace, wall,



floor, ground, stick, string.] [New Orleans, La., (819), 1169:4.]

1083. [Many examples have been given of payment to the dead for their *graveyard dirt*. Here, a *doctor*, a man offers a rare healing principle about *roots*:]

PAY OFF FO' DAT ROOT De dime - some people uses a dime an' wears it around dere laig, so if dey walk ovah anything it'll turn black an' hit'll take it.

An' den take a person, dey take a dime - same as if like if dey in de woods diggin' a root. Well, yo' supposed tuh pay off fo' dat root; if yo' don't pay off fo' it, it ain't goin' do yo' no good.

When yo' diggin' *John de Conker* or de *chew root* - see, hit's a *root* dat grows in de woods dey call de *chew root*. Well, yo' kin take dat an' yo' kin chew an' go befo' co't. Why anywhere yo' wanta borrow anything, why jes' go ahead an' chew it an' spit it round dere and dey'll take sides wit chew.

But when yo' diggin' dese roots an' things yo' should pay off in silver.

(Why is that?)

Well, dat's de sacrifice. [Brunswick, Ga., (1206), 2039:3.]

1084. Dey walk to de spring an' turn dere back. Whutevah dey scrape off where dey *hurt* at, even to de piece of cloth [bandage] from where it *hurted*, throw it ovah de left shouldah. Don't look back but keep BANDAGE DISPOSAL agoin'. An' when it hit de runnin' stream it's goin' away from 'em an' whoevah dat did it, dey'll follah behind.

[Richmond, Va., (384), 328:1.]

1085. [This rite and the next one, which are the same, come from Pinewood, South Carolina, original home of the persons telling them. Although informants were interviewed separately, they probably knew each other. For another example of two persons with the same story, see Nos. 73-74, pp.30-31.]

It wus a woman had a aunt who's *hurt* in 'er feet an' it broke out, an' dey git anothah man or woman - git a man I think it wus - to work on 'er. An' he take 10 ten-penny nail an' put it in a tin can, an' some brimstone an' some bluestone an' sulphah, an' buried it in de chimley feh nine mawnin'. An' ev'ry mawnin' he'd take dat can up an' rin' [rind = peel] de scuff [dead skin] offa it - you know, pick it offa dis wound - an' put it in dis can. [Then the can was replaced in the chimney until next morning.] Dey did dat fer nine mawnin'. Dat turn it back on someone who had it *fixed* like dat. Den dis woman commence gittin' bettah. [Wilmington, N. Car., (210), 116:4+85; Pinewood, S. Car.]

1086. [Comment at beginning of preceding rite applies here:]

They say if anyone *hurt* choo, that you'd take twelve ten-penny nails an' put it in a open can, an' nine new needles, an' sulphah an' brimstone. An' you put it [can] in your fireplace, in back of de fiahplace, an' fer nine mawnin' when you dress that place [where you are *hurt*], you take that, whutsomevah you take offa you [the wound] an' put it in that can; an' jis' let it stay there an' burn until you git well, an' then the spell'll go back on the person. [Wilmington, N. Car., (214), 120:11+85; Pinewood, S. Car.]

1087. They had something like snakes in 'em; whole lot of things just working up. So I fixed up a remedy and she passed all those from her. I got the stuff and gave her it and she passed a rattlesnake first - the first dose I gave her.

And then the next dose I gave her, she passed a whole lot of little things just working up.

UNTIL YOU ARE CURED  
NEVER DESTROY CUNJURE OBJECT I was working down here and someone knocked at the door, the first time. He woke me up and he says, "Go to the back door." And there was a bottle at the back door. I went there. He told me to carry it to her. Well somehow another somethin' said, "You can't go." And I got the axe and took that in there and I struck the bottle and broke

the bottle up. It was a bottle about that long and in this bottle was a piece of her dress - the back part of her dress. The reason why I know it was the back part, we found the dress on the back porch balled up in a corner and that's why I know it was a piece of her dress. We found it. And then there was a piece of hair in there and a whole lot of piece of needles - sharp-pointed needles and pins. In this bottle it smelt like cologne. And there was a piece of *root* in there - it looked like *High John de Conquer root* - was in this bottle. And there was a cork stopper in the bottle. We opened it - course I didn't, but I got another lady to open it for me. And we'd taken 'em out later on in a piece of paper and looked at 'em. This girl was almost crazy. So I got some - something told me to do this. I went and got some Jerusalum root. I reckon you've heard talk of Jerusalum root - a root that grows.

(Jerusalum root?) [Jerusalem artichoke?]

Yes. I just got that *root* and then I got some of these pokeberry roots and I got me some red pepper - pod pepper and I got me some fish salt and I put it into a boiler and boiled it all up together - cooked it all up together, and just cooked it enough to have enough for her to bath in. And I bath-ed her in this here for nine mornings, and then I had another - and her hair come off her head just like your hand [handfuls] she was just almost crazy.

Then after bath-ing her with this, then I takes up this red pepper and some grease and mix it together with olive oil and just greased it good all over with this here pepper and oil together, after bath-ing her for these nine mornings. Then after doing it nine mornings, bath-ing her, then I told her to take those bottles and throw it all overboard, but not to do it before because I've heard people say if you were tricked and before you were cured, if you throw that away if you found it, why it wouldn't do any good. [Newport News, Va., (479), 498:7.]

1088. You use - black molasses and turpentine and sulphur is good for any time you got some kind of a inside ailment from the hoodoo. Its always - they mostly use that all the time for inside of you because that will make you purge - it'll purge it out you, see. AS LONG AS IT ALIVE IT AIN'T COMING OUT This sulphur it'll get in you and help to kill it. As long as it alive, it ain't coming out. The sulphur will kill it. And turpentine, it helps - it takes pains from you, helps your stomach from paining you know. So you can have a very bad pain and that turpentine'll take the gripe out of it.

And she takes this and she makes like pills with it and gives it to him. See. He take that and within three days he pass these things out - those frogs. [New Orleans, La., (820), 1182:4.]

1089. He was *fixed* lak dat a long time ago. He was in de house an' he went out to feed de chickens, an' a lady sprinkle some powder down an' when he stepped ovah de powder somethin' lak a snake got in his laig, an' his laigs swoled up an' dey [doctors] had tuh cut his laig open an' left a lot of pus out. An' after dey [doctors] let all dat pus out, ole woman come dere an' sayes she could cure him. Hit swole back up agin after dey [doctors] healed it up. An' [again] some-thin' lak a snake was moving in his laig. She'd taken some mullein an' boiled it an' bathed his laig as hot as he could stand it an' set him right in front de fireplace, an' somethin' started fryin' in de fire lak it was a snake burning, but dey never did see him come out. She rubbed it [snake] right on down to his foot an' his laig went down [see Downward Rubbing, p.377].

(Do you know what kind of powder that woman sprinkled?)

No, sir, ah don't know whut kinda powder it was. [St. Petersburg, Fla., (994), 1606:3.]

1090. If someone try do anything to you an' you die, you could put - jis' like de medicine you use in de body, you kin take dat an' put it in de grave when dey die, an' de person'll die right behind dem. [Note on LAST MEDICINE my original pencil transcription reads "medicine in coffin." [Wilmington, N. Car., (211), 117:5+85; "S.C." behind 211 shows that many persons interviewed in Wilmington came from S. Car.]

1091. A boy was livin' down our house and he was goin' wid a girl and he quit her, and she says she gon'a have him *fixed*. So about a week after dat his leg swoll up, you know, jes' a kin'a roun' place like. So dey PROTECTIVE HAND taken him to de doctor and it look like de more de doctor do for him de worser he'd git. So they taken him to a root doctor and he taken and give 'im a package, you know a piece of cloth, about as long as his leg was, and put nine needles in it and told him to, you know, when you go to sleep to lay his leg on that. And so he got all right.

[The preceding *medical pad* for the leg is actually a *hand*. Many of these protective *hands* will be found in the following two subsections - (1) Cure and Protection, (2) Hands - and see Index.] [Wilmington, N. Car., (258), 253:4.]

#### FOLK MEDICINE (2)

#### CURE AND PROTECTION

[In Part One of Folk Medicine, *Principles of Healing* (p.361), some of the principles were given. Also, as I previously summarized: *To catch a spirit or to protect your spirit against the catching or to release your caught spirit - this is the complete theory and practice of hoodoo* (No. 38, p.24). We have now reached a place where specific substances must be named for guarding the uncaught spirit as well as freeing the caught spirit. Some of these substances have been described - here is a further list.]

1092. [The term *Eve-and-Adam* is more frequently used than Adam-and-Eve, a proper name for the plant, but what an informant means by either name I do not know - it could be a plant from six or seven genera. Since one informant calls this root (possibly a corm) *Adam-and-Eve-and-Their Son*, I would identify it as puttyroot, common name for *Aplectrum hyemale*, a North American orchid producing annually a solid corm, "two or three of which remain strung together." When there are two, we have *Adam* and *Eve*; when three, the *son* is added. This could suggest The Trinity or The Holy Family, but as often as I heard the plant named I remember the *son* once. Adam-and-Eve, like lodestone and some other objects, is one of these *He-and-She* ingredients - see Index.]

ADAM-AND-EVE  
CALLED  
EVE-AND-ADAM ROOT

Ah knows that. Ah had a cousin, she lived in Oil Town, Arkansas. She got *poison*, see. Dis woman had her howlin' [like a dog - see No. 775, p.256, and second cure under Dog in this subsection later]. Now, ah know this fo' a pus'nal fac'. She wus howlin' an' sometimes she jis' crawlin' on her knees, see. Stood up diff'rent times though. Mah uncle taken her tuh her daddy - he [daddy] taken her out heah tuh Newport, tuh Ca'line Dyer. He taken her out theah. She got some *rattlesnake dust* - ah nevah will fo'git this, an' she made some little bags an' she hung one undah dis arm an' one undah dis one, an' she went an' got some dat *Eve-an'-Adam dust* an' she place it on cousin right heah [demonstrates]. Now,

mah cousin wus crazy - she wus stone crazy.

(Right on her breast?)

Yes. She wus crazy.

One [bag] wus made outa *rattlesnake dust* an' one [bag] wus *Eve-an'-Adam dust*. Dis one right heah dat's *Eve-an'-Adams' dust* on yore chest, an' dat whut she put undah her arm dat wus *rattlesnake dust* yo' see. She put one undah each one of her arms. An' when she got that *Eve-an'-Adams' dust*, she put that little bag an' swung it right there. An' she tole mah uncle tuh buy a bottle of turpentine an' say, "Now, fo' nine mawnin's straight yo' git up an' fix yore water in a washpan an' let her wash her han's fo' nine mawnin's straight an' throw it to de east." An' mah cousin wus jis' crazy - she wus jis' howlin', she didn't have bita sense. An' when dat woman put that on her, she come back home an' she tole her mama, she say, "Ah feel lak a diff'rent pusson." Dat wus in Newport, [Arkansas]. Strictly brought her back to her min' an' she didn't have sense 'nuff even to entertain mama.

(How did he fix this water in the morning?)

Ah'll tell yo' whut chew do. See, yo' git some watah an' yo' put it in de pan an' yo' put that turpentine in there fo' nine mawnin's straight. Yo' see, yo' take it in yore han' jis' lak yo' goin' wash yore face - co'se lotta folks use a face towel but yo' use it jis' natural, yo' see. [For *use it jis' natural*, see also the Uncle Ben Mackey story, No. 918, p.337.] Rub it ovah yore han' and stroke it down ovah yore face an' throw it tuh de west. See, throw that tuh de west, an' yo' say, "Lawd, heah am ah. Take all mah troubles an' heal me, In de Name of de Father, Son an' Holy Ghost." Co'se ah wus with mah cousin when she do that an' she wus crazy. She wus jis' as crazy as a *mud* [red] *lizard* [see Index].

(When did this happen?)

Dis happen in 1929, Oil Town. An' ah nevah fo'git de woman's name dat did dat [spell]. Her name wus Lou T. [At a later date we shall meet Caroline Dyer again. See near end of my interview with Madam Collins of Memphis in Interview section.] [Little Rock, Ark., (?), 1460:13.]

1093. Take yo'self - you kin git somepin and fix 'em up - *dress* yo'self so nobody could harm yo'.

(Well, what do I get to *dress* myself?)

ALDER Yo' could take three dimes and go to de graveyard - three dimes and three matches and three new pins, and any place you kin git some of dat dust, you pick it up and yo' pay 'em wit de matches and de dimes. Pay de grave. Take up a little of dat dust and fix 'em up together, understand, and git some of rock salt. Take some of dat dey call de elder [alder].

(What?) [Words alder and elder are frequently confused.]

Yo' know de elder [alder] dat grow in de creeks like, you take dat [*graveyard dirt*] and you fix it wit dis elder [alder] and you bile 'em you understand. You boil 'em together and you git some gunpowder and you sew it up and wear it round your waist or your neck. Nothing could harm you....

(What do you do with that money and pins...?)

Well, ah tell yo' what ah do wit de money. Now if you go to de graveyard and don't pay 'em, dat one goin' - you understand, he do somepin to harm yuh. You go and give him a dime. Now 'fore you git some dust - heah, yo' see [demonstrates]. You'll have de matches wit de pins stickin' in de matches head. Put dat dere and put a dime dere. An' you come back and you git some dirt. You do de same thing and when you done, you say, "De Lord giveth and de Lord taketh away, Blessed be de Lord." An' you walks straight away - back out.

(With this *graveyard dirt*.)

Dat's de *graveyard dirt*. Den bring it home and you go down to de creekside;

you find yo'self a creek. Sometime dey find 'em in de tide - de root in de tide like, you see.

(The alder.)

Den dey git some of dem and dey bile 'em together, and when yo' done boilin' 'em you take dat same stuff and take the things out, you understand....

(What do you do with that *graveyard dirt*?)

You put de *graveyard dirt* and de elder [alder] root together and you bile it. Den when you done biling dem, understand, yo' take de water - leave it go off.

You take de elder [alder] and same [graveyard] powder and you sew it up in a *root bag* or cloth or something like that and you wear it from your waist or from your neck and nobody can't harm you. [Charleston, S. Car., (526), 632:1.]

1094. Drink alder tea if *hurt*. [Wilmington, N. Car., (214), 120:6+85; Pinewood, S. Car.]

1095. They tell me that chew can wear some *roots* - *High John the Conker*, *alligator root*, and *'coon root*, and put a little salt in that, a little cayenne pepper, and make a sack out of it [thus making a *hand*] and wear ALLIGATOR ROOT it round your neck with a little bluestone and alum in it, and that the individual can't *hurt* yah. [*Alligator root* is either shaped like an alligator or root from the sweet gum tree, often called alligator tree in Southern U.S.A. because of its bark - "wing-like projections" from the smaller branches. *Coon root* may be a root thought to be liked by racoons.] [Elizabeth City, N. Car., (?), 555:8.]

1096. Take alum, a piece about big as a dime an' pound it up an' put it in a little sack, an' write de name of dose parties dat chew think dat's interfering an' put dat name in de sack wit dat an' wear it in yore pocket. Dey said ALUM dat would eliminate dat trouble....

(They couldn't harm you - couldn't *hurt* you in any way?)

Couldn't *hurt* chew. [Alum - like other chemical, metallic and organic substances listed later, occurs in many curative or protective combinations of ingredients.] [Waycross, Ga., (1152), 1937:10.]

1097. (How would they do that?)

We'll take a bath. You get some ammonia and a spoon of salt and vinegar and you bath nine nights or mornings, whichever you prefer. You take a bath in that. That protects you, keeps your enemies from doing you anything. [Magic AMMONIA three ingredients.]

(How much ammonia do you use?)

A tablespoon of each.

(Oh, a spoon each of all those three things?)

Yeah, a tablespoon of each and you bathe. [New Orleans, La., (821), 1184:4.]

1098. Just like if they got you *crossed*.

(Yes.)

You be in bad luck. You know they trying to *fix* you. You got a mind that they got you *fixed* cause you going contrary from your character - your life, you understand. Just like you wanted to - see, I'm *fixed* now. You go to the drug store and get you some Housekeeper Ammonia. [Sounded like *housekeepah 'monia*.]

(Housekeep?)

Housekeeper ammonia. You know, they got two kind - you know, the strong one and the one you use in the house for bath, you understand. You gets a bottle of that. You get you some cinammon powder. See. Then you get you some of that saltpeter - see, saltpeter and some sugar. And you put that in the same water. And get you a bar of soap what ain't never been used. Then you get right in there and you go to scrubbing your head first - just scrub all over. Then you scrub your back - just scrub - and then all the bottom of your feet. [Bathing

is downward - see p.369 and Index.] And just bathe yourself. And then you could get you some - maybe any kind a good powder, you know, and just powder yourself down. And you would do that for nine mornings and they just have - they couldn't do you nothing, no way they done try. [New Orleans, La., (871), 1412:1.]

1099. I have known a woman who had a swelling from her knee down - from her knee down she was miserable. It hurt her, it kept her in terror, until she got so she could not walk. Finally, when the people had tried everything they knew to rub with and to bathe her legs with, her foot continued just to be ANTS swollen in such a nature of misery until she could not bear any weight on it.

On a certain day an old woman came by the house. She said, "What have you done for that leg?" She asked how about her foot.

They said, "We have done everything we know."

She said, "Will you do this?" She said, "I will tell you what to do. You go out in an old field and when you find where these big red ants have made their nest" - it has a big hill, usually there is a lot of young ones in that hill - "you carry a pot with you, take a shovel, go around four ways around the nest and let it go in the ground. Then you just scoop that nest right up on the shovel and put it in that pot, all the live ants you can get, and cover the pot up and take it home. Put it over the fire, get some *chamber lye*, put the pot on the fire, put the *chamber lye* in, shut it up tight, let it get hot with the ants in there. When it gets hot and you know the ants is all dead and the dirt is hot through, open the pot, take a piece of cloth, spread this ant hill out on the cloth hot, apply it to the leg, as hot as she can bear it, bind it there and in her instep, bind it good and let it stand. I guarantee you that it will take the misery out of the swelling, because she has been *cunjured*."

That was in Orangeburg County [South Carolina]. I saw the person. I saw the ant hill. I saw the poultice. And the next day she could put her foot to the floor. In four days she could walk. They repeated that twice and the leg was healed. [New York City, (10, Ed.)]

1100. Well, as fo' de red ants - if yo' have a chile dat waters de bed an' yo' kin git it tuh urinate in a pot, yo' kin put it in a red ants bed an' stop de chile from wettin' de bed. [Brunswick, Ga., (1204), 2023:1.]

1101. Yo' kin take a red ants nest an' go to it fo' nine mawnin's - dat if yo' wet de bed - fo' nine mawnin's, if yo' weak, a weak bladder understand. An' go to it nine mawnin's 'fore sunrise an' pee on dat, an' dat'll check dat up. [Sumter, S. Car., (1368), 2425:9.]

1102. If yo' were *hurted* - if someone take an' done somepin to yo', yo' see - take a red ant an' boil 'im. Take two or three of 'em, yo' know - two or three of 'em an' jes' boil 'em, boil down. Take 'em an' put 'em in a pan of water an' let 'em boil down to a tea an' drink dat, dat will take dat thing off yo'. [St. Petersburg, Fla., (1043), 1693:7.]

1103. Now if a person put a spell on yo' an' yo' have headache all de time, yo' kin go to one dem big red ants nest an' take a flour sack - a sack, yo' know or somethin' an' take up de whole, jes' as much dat nest as yo' kin. An' take it back home an' put de whole thing in a pan or kettle an' boil it. An' then bathe yo' haid in dat same watah. An' don't throw it out - jest bathe in it 'bout three times an' throw it tuhwards de sunrise. Dey say dat takes dat spell off yo' - yo' won't have dat headache spell no mo' or whatevah dey put on yo' like dat. [Waycross, Ga., (1148), 1874:1.]

1104. He got in love wit a woman an' he wus a married man an' he wus about tuh quit home - say, he couldn't he'p himself. [This sort of thing is often considered a spell put on a man or woman; even a drunkard drinks because of a

spell - see No. 78, p.33.] So he said he went to a ole man [*doctor*] an' de ole man tole him tuh take a pair of his socks an' put it in dat red ants nest. An' he did so. An' he tole in a certain period of time tuh go back tuh de ants nest an' look at dose socks. An' he said he went back dere an' dey jes' look lak a net, yo' know. An' he [*doctor*] said, jes' de same as he wus fond of dat woman, jes' dat same way dat he an' her were jes' lak dat, an' he would nevah go back dere any mo'. He jes' weaned off from her. Dat's all ah've evah heard about dat ants nest.

(And your cousin did that in order that he would stay with his wife?)

Dat's whut he did. [Sumter, S. Car., (1372), 2430:7.]

1105. They carry *assafitidee* in a bag round their neck to pertek 'em from *hoodooism*. [Jacksonville, Fla., (555), 691:11.]

1106. A good many of 'em use *assafitidee* and pepper and salt and dey ASAFETIDA put it in a little bag around dere neck and dat supposed to keep 'em from *hurtin'* you, too. They put all these things together in this bag. Dey sew it up in dere and put it around dere neck.

(I see. Any kind of a colored bag or any kind of cloth?)

Yeah, a yellow homespun bag. It have to be a yellow homespun an' it has to be new. [Charleston, S. Car., (495), 538:2.]

1107. Take and sew a piece of *assafitidee* and a piece of red flannel into a bag. You make a bag of the flannel, wear it in your pocket next to your heart and, if you have any enemies or anything, that will keep them down. [Girdletree, Md., (?), by hand.]

1108. You can get some *assafitidee* and gunpowder and wear it around your waist, and sprinkle a little in your shoes; that'll keep the spell off of you. [Berkley, Va., neighborhood, (*Doctor Frank Harris, see Introduction and Index*), by hand.]

1109. If anybody *puttin'* things *down* lak dat, then yo' kin carry *asafetida* - yo' kin git it at de drug sto' - it'll stop all othah germs. Take this *asafetida* an' put it in a little bottle wit sulphur into it an' wrap it up. Say yo' kin walk ovah anything. [Wilson, N. Car., (1468), 2652:4.]

1110. You kin take three sticks of *assafetidee* an' you kin wrap 'em up in a black rag an' sew it up, you know, an' you jis' wure [wear] it in your clothes. But you had'a soak [*feed*] it once a week with yore urine an' once a week with whiskey. An' jis' as long as you wure that in your clothes, why you needn't worry - nobody kin harm you. [Wilmington, N. Car., (189), 92:2+85.]

1111. Jes' take some dose ashes out de fireplace dere an' put some sulphah wit dose ashes. Yo' understood [understand] dat good - put some sulphah wit dose ashes an' yo' takes dose ashes [wrapped up in paper and cloth] an' tote ASHES 'em in yore pocket. Dat'll keep dat person from *hurtin'* yo'. Ah've tried dat. [*Ashes out de fireplace dere - see my comments about weather and fireplace at Waycross in Introduction.*] [Waycross, Ga., (1131), 1836:5.]

1112. Whut ah was sayin' 'bout luck, yo' kin go in de left-hand side of yore fireplace an' take a fire coal, take two fire coals an' wear 'em in yore - put 'em in a little sack an' wear 'em in yore left pocket an' no one can't do yo' no harm. [These *fire coals* in country districts were small pieces of charred wood.] [Waycross, Ga., (1074), 1738:1.]

1113. This is a fellah one time dat he wus in love wit a gurl but his parents didn't want him to marry this gurl, you see, an' so they got it in his min' to go away. An'a he wus in love with de gurl an' also de gurl was in love with BABY him. So they tole him, says, "Now, we don't wan' choo to marry dat gurl, we wan' choo to go 'way." He says, "Well." This fellah he gits ready an' goes away. Well this worried this girl so, aftah he goes away dat she take sick,

you see. So he goes away. An' he writes a couple'a lettahs home, an' aftah dat he don't write no more at all, you understand. So it's about fo' yeahs befo' he comes back, you understand, an' within this time - within about six months aftah he's gone, you understand, this gurl dies. Well, when they used to court, you understand, dey wus a church, you understand - a graveyard right backa de church, you understand. They set down on de steps there an' court, you know, an' plan for de weddin'.

So aftah he'd gone, you understand, this gurl pined away an' died. So, he'd been absent from home about fo' yeahs an' he returned home. An' he don't write dat he's comin' home, you understand - he wants to come home an' surprise his people. So he gits off at de station, you understand, an' walks up about three miles, walking along, till he comes pass this graveyard an' - but befo' he gits to de church he looks up in de graveyard an' he sees a woman comin' out de graveyard, but he don't pay much attention to it, walkin' along whistlin' to hisself. When she comes down an' comes through an' comes out de gate to de road, he starts to see dat it's de gurl dat he wus in love wid. So he steps in her path.

This gurl's dead but he don't know anything about it, you see. So he stopped, you understand. She walked up to him - don't say anything.

He speaks to her. He says, "Why, hello," he says, "how do you feel, Carrie?" She didn't say anything.

He said, "Why Carrie," he says, "you ought to be glad to see me," he says, "I'm glad to see you," he says, "it seems to me that I've been gone long enough." He says, "You know I wus in love wid you and you wus in love wid me. It's funny you won't talk."

She wouldn't even hold her head up. So she reaches in her bosom an' she takes out somethin' dat - dat looks like a bokay of flowers, an' she handed it to him. So then she turned back an' goes on back to de graveyard.

So he goes on home. Aftah he gits home, you understand de people's all glad to see him, you know, an' they set down an' talk.

An' so he says to his mothah, he says, "Mothah," he says, "don' choo know," he says, "tonight I wus comin' along," he says, "an' I meets Carrie." He says, "She wus comin' out de graveyard. I don't know whut she do by [there] dis time of night."

Well, his mothah she turned aroun' an' looks at her husband. He says, "You didn't see Carrie."

"Don't tell me I didn't see Carrie," he says, "I've jis' been talkin' to her," he says, "leavin' de fact [excepting] I wus talkin' to her but she wusn't talkin' to me. She wouldn't say anything, you know. So I ask her why didn't she speak. She wouldn't say anything," he says.

His mothah spoke up an' says, "You didn't see Carrie."

He says, "I know bettah. I did see Carrie."

His fathah spoke up an' say, "No, you didn't see Carrie." He says, "Don't you know one thing, son," he says, "we may nevah wrote to you an' tole you anything about it," he says, "but Carrie died about six months aftah you left."

"Why", he says, "it makes no diff'rence when she died," he says, "I saw her tonight." He did.

Well he sets down awhile an' he thinks about dis bokay which she give him, an' when he takes the bokay down it's a human bone instead a bokay of flowers. So he looked at it. Now, ever'body's skeared now, you understand.

Well they calls in an ole lady there name of Ole Aunt Tracey. She wus suppose to be a witch. So things gotten in such a bad shape, you know, they had to call Ole Aunt Tracey to see how things wus goin' to work. Dey called Ole Aunt Tracey about dis bone you understand. Ole Aunt Tracey says, ["informant proceeds to



imitate her voice" - my penciled comment when transcribing original cylinder], "Well er I tell now," she says, "it's bes' thing I know er do 'bout de thing," she says, "dis bone you'd better carry it back whare you got it." [This is the magic rite of returning dangerous object to the place found - see No. 903, p.330.] Oh! De boy wants to know how he's gon'a git it back. She says, "Well, about de very same time dat choo met her last night," she says, "you carry it back dere tonight," she says, "an' another thing," she says, "when you carry dis bone back," she says, "you take a little infant baby wit you, cuz if you don't, you gon'a have trouble."

Well, now dis fellah he's skeared an' his parents is all skeared, joo see. So they goes roun' through de country, you understand, an' barers [borrows] a little *infant baby*, you understan'. He's supposed to carry it. So he sets aroun' home till aftah about time dat he thinks is ever'thing in fairly good shape. He takes dis baby in his arms an' goes on wid dis bone an' he goes on down you understan'. So when he gits near de church he sees her come out de graveyard. But she's walkin' fast dat time - walkin' fast comin' out [as if] she don't wan'a stop. [Then] she stands and looks. So he walks on down, you understan', an'a when he gits purtty close to her, she's lookin' at him den real *venimous*. So he presents her dis bone.

Aftah presentin' her dis bone, she takes it away from him - flaps it out his hand. She says, "Yes, an' if you didn't have dat little infant baby wit joo tonight, I'd tear you up." [Snow Hill, Md., (93), 6:6; happened a little west of Knoxville, Tenn., says informant.]

1114. I've also heard that spirits do not appear in a house where there is an infant baby. [Fredericksburg, Va., (37), Ed.]

1115. Ah heard dat chew could take graveyard dirt offa a baby's grave an' it would drive away evil spirits. But chew would have to mix dis dirt wit salt an' gunpowders an' it's a perfume yo' git outa de drug sto' - dey call it a - it's a violet perfume dat chew git out de drug sto'. You mix dat together.

[Violets are a graveyard flower: *Some people say that the unusually large and beautiful violets which the children used to love to gather around the old deserted Seaman property [at Fourteenth and Main Street [[Quincy, Illinois]], but no longer deserted] were unusually beautiful because years and years ago there was a cemetery there, and the graves having fallen into abandon, neglected by any relatives and friends, that the spirits of the dead cultivated the natural flowers for their own sake, and that any that were plucked and taken away immediately wilted and died, so that finally none but children ever ventured to pick them.* (FACI, 1st ed., No. 10368, p.595; 2ed., No. 15238, p.703.)] [Brunswick, Ga., (1175), 1987:4.]

1116. You get bazley. You take this bazley and you boil it.  
(You mean this vaseline out of a bottle?)

BASIL No, bazley - it grows like a - smells sweet.

(Basil?)

Basil - sweet basil, they call it.

(Is it a flower?) [I still was not too certain.]

It's a leaf - it grows - you plant it - you gets the bazley seeds and you plant it, and it grows and it smells nice and is good around the place. Now, you take that bazley and you take some of those leaves and you boil 'em. And you take that water and you get you a handkerchief and, for instance, put it in a bowl with just a little - that little water you boiled it in - and take it and do all this [demonstrates].

(Just wipe or wash yourself down.)

Bathe yourself with that - bathe yourself with that for nine mornings and they

can't do you no harm.

(This sweet basil - is that called sweet basil?)

Basil - you buy it at the seed store and you plant it.

(Is this a kind of a flower?)

It comes up like - it has a little flowers on it when it's going to seed.

(What color are those flowers?)

Little white flowers. [Good.]

(White flowers.)

And sweet smell all over - you can just put your hand over it like that and smell it - nice basil, sweet basil.

(Now, after you bathe that way, then what?)

Just throw that water out for nine mornings and they can't do you no harm.

(Just throw that water any place?)

Any place. [New Orleans, La., (824), 1193:5.]

1117. (You get this one drop of blood from that same bug [*Betsy bug*] from an old hollow tree.)

BETSY BUG Yes, from a ole rotten tree. You drop this blood - one drop into a cup of - into a halfa teacup of grease. Then you get a piece of saltpeter about as big as a red bean. Get a teacup of sweet milk. You see you mix that all up together. You give that to that person that has been *tricked* and *poisoned*. They wull throw it up. [Mobile, Ala., (679), 905:1.]

1118. I know on one occasion John Crutchfield was telling me he stayed at a house one night; nobody could stay there and he went in there. And things got so disagreeable in there that he couldn't do nothing - very noisey, threw BIBLE the cover off of him, moved his stuff around. Finally, he got a Bible that he had and started reading it backwards, and he began to pray, and the spirit left and he got along all right. [Fredericksburg, Va., (37), Ed.; King George Co., Va., 1906.]

1119. Whenevah ah'm afraid of someone doin' me harm ah read the 37 Psalms [Psalm 37] an' co'se ah leaves the Bible open with the head of it turned to the east as many as three days. An' den sometimes ah read it an' ah have read it an' left it open nine days - each mawnin' until aftah twelve at eatin' an' [then] ah closed it. An' ah found out that it re'lly did help me. [Memphis, Tenn., (928), 1510:14.]

1120. Chills - like if you are subject to chills every day, you get the bitterweed that grows the yellow flowers on top and the cow eats those weeds and it makes her milk bitter. Well, if a person has got a chill, you BITTERWEED take this cord string and measure it around their waist, when the chill is on them, and you measure just the size of their wrist and you take this thread.

(Either wrist?)

Either wrist, either one. You take this thread out to that bitterweed and you bunch it all on this branch, you see, and tie that string around it. Three days after you do that, the weed'll die and there'll be no more chills. I learnt that when I was thirteen years old. [New Orleans, La., (855), 1352:3.]

1121. Coming ovah agin - ah goes on an' take some of de same stuff, some of dat oil. Ah rub mah wife nine mawnin's with it. De black cat oil - yes sir.

Rubs her nine mawnin's with it an' ah give her several High John de Conker Tablets - several.

BLACK CAT OIL  
HIGH JOHN DE CONKER TABLETS

(Where do you get those?)

Ah orders dem from Chicago, from King Neversion [Neilson?]. Ah give her seven of dem. She been up goin' ever since. [Small-time *root worker*. For protective *Black Cat Wishing-Bone* see subsection Hands.]

[Florence, S. Car., (1334), 2302:4.]

BLACK MASTER 1122. Tea of silkweed, snakeroot, black master [root], gourd and cedar berries cures *cunjurati*on [inside a person]. [Norfolk, Va., (Madam Griffen, *see* margin-title Madam Griffen), 533:1.]

1123. I've heard of them taking black pepper and putting it in the shoe to keep a person from getting the dirt out of their footprint. They said the footprint won't register in the sand if they have black pepper in the shoe.

BLACK PEPPER [Snow Hill, Md., (83), 2:22; Nansemond Co., Va.]

[Black pepper like red pepper usually occurs in combinations of ingredients; it being less frequently used than red.]

1124. My father was sick and we had the doctor come attend him and the doctor tended him and he couldn't diagnose his case. So we changed doctors and the [second] doctor waited on him about two weeks or more. He didn't seem to do any good and we changed to another [third] doctor. And we got him and he said, "Well, I don't see I kin do any good for him, becuz I think he's *poisoned*." [Would a Doctor of Medicine say this? *See* my comments in Introduction.]

So a ole lady told me to go an' see a ole man by the name of Simmons. And I went and got a ole man by the name of Simmons and he came there and he talked to my father and he told me, he said, "Come on boy and go in the woods with me." And he got some whut they call blackroot - that's a weed that grows in the woods, a round root, right black, something like a little potato - and red oak bark.

[For oak, *see* No. 1060, p.402, also margin-title OAK later, and Index. Blackroot is a name for a number of plants, the present one probably being *Chaenolobus undulatus*, indigenous to Southern U.S.A., and having black tuberlike rootstocks.]

And he sent me to the drug store while he's boilin' them to get him five cents worth of bluestone and alum mixed. And he boil that and he made a tea out of that and he strained it, let it cook and he told him to take two swallahs of it three times a day. And the first swallahs - the first two swallahs - that my father taken of it he vomit somepin jis' *as green as grass* [a usual expression for vomit caused by inside *cunjurati*on]. Then he got kin'a relief on the nex' dose he taken. He didn't vomit. But on the third one he vomit again. Then [this third time] he vomit up somepin there - it look somepin like jelly. Then he commence to gettin' a little better and finally he kept on takin' it until he did get so he could get out. [Wilmington, N. Car., (294), 215:3+85; year 1906.]

BLACKSNAKE ROOT 1125. An' dere's a root dey call de blacksake root. Yo' kin carry dat in yore pocket an' dere can't anything harm yo'.  
(Nothing could hurt you?)

By walkin' ovah it. [Waycross, Ga., (1067), 1726:10.]

1126. Heard dem say yo' go in de woods like dat an' git yo' some rattlesnake marster or blacksake root, an' git a string an' tie it tight in so many knots.

(How many knots?)

About six knots - dat's a long string. Well, yo' wear that round yo'. If yo' don't yo' have to, yo' know, keep it in yore pocketbook - or either wear it round yo'. Dey say yo' holdin' dem den.

(By wearing that root - that's the way you do it?)

Yes sir, that's, yo' know, he pin de othah fellow. Yo' know, lak somebody wus goin' *hurt* chew an' yo' git dat root, why yo' tyin' 'em up. See, yo' jes' tie dem knots - jes' as many knots - why yo' tyin' dem up.

(You don't mention anybody's name or anything?)

No sir, yo' jes' tyin' 'em up. [Brunswick, Ga., (1185), 1998:18.]

1127. [In the two preceding beliefs blacksake root was a protection; here it is a crippling *poison*, which reminds us again that everything depends upon

intention.]

My mother's sister was *fixed* like that. This guy went out in de woods and he got some blacksnake root, and he went and killed a rattlesnake and he got some blood off it and he cut off de rattlesnake's head, and buried it underneath the doorstep and de next morning when she step out - you know, she had to step right over it, her foot fastened up in her back and she still go about in dat position.

(It still fastened in her back?)

It still fastened in de back and she walk on crutches.

(He got the rattlesnake and caught the blood and cut it up with this blacksnake root.)

With the blacksnake root and buried it under de steps. De first person that steps over that, that's the one goin' get it, see.

[The *first person that steps over that* is sometimes heard, but it violates the widely accepted safety rule of *It Warn't Put There For You*, No. 653, p.220.] [Charleston, S. Car., (506), 555:15.]

1128. I tell yuh I heard 'em say where - say dey go up de street and get ten cent worth - dey say dey get de bloodroot.

(The bloodroot.)

BLOODROOT I hear 'em say de bloodroot and *High John de Conquer*. I hear 'em tell dat. And dey say dey take dat and make a tea of it. And put table salt with it dey says and dey take it and make a salve of it, and rubs deyselself down good wid it, dey says, and dey can become so dat people can't do anything with 'em. I heard dat.

(Well, where would they rub this salve?)

Dey say dey rub from dere neck to de feet.

(From the neck all the way down to the feet.)

And say you rub your hands just like dat [demonstrates], and say dey rubs 'em right on out, and dey can't do nothing with 'em.

(That's to throw the spell off you.)

Throw de spell off. Dey say that throws de spell off.

(Oh, that is used when the spell is on, already?)

Yes, sir, and to fix it so dey can't put de spell on you. [Petersburg, Va., (444), 417:3.]

1129. Well, you've gotta go to work then to get you some - you kin *dress* your home, you have to *dress* your home with *bluestone water* to keep down all danger, you see. You sprinkles with that every morning - you sprinkle your

BLUESTONE home with *bluestone water*. You have a sprinkler, you know, and you go round and you sprinkle all around your steps and everything like that. That kills out the power of everything. Bluestone is the strongest thing in the world that you could use. [Vicksburg, Miss., (757), 1037:7.]

1130. Wear powdered bluestone in both shoes; change bluestone once a week. [Wilmington, N. Car., (?), 233:1.] Bluestone worn in bag round neck. [Richmond, Va., (?), 336:1.] If feet swollen from walking over something [surface or buried hoodoo object], bathe with bluestone and sulphur and throw some [of this water] about door. [Norfolk, Va., (?), 530:6.] Burn bluestone in house; kills evil and *cunjuraton*. [Charleston, S. Car., (502), 546:10.]

BRAMBLEBERRY 1131. Ef anybody got de bad disease, yo' kin take shoe sole an' burn it [and take these ashes] an' bluestone an' alum [and] brambooberry [brambleberry] root an' boil it an' mix it together an' give him. Let dem take a tablespoonful ev'ry three times a day an' mix physic salts in it, an' spit some on dose sores. Dat's a solid cure fo' dat, 'cause ah've cured many people wit dat. [Here are combined the magic rite *spitting* (see No. 1057, p.401) - often to show contempt for spirit causing trouble - and the

magic healing substance saliva (*see* Index.) [Waycross, Ga., (1141), 1858:5.]

1132. Git yo'self some *20 mule borax* and bathe yo'self in it - in luke-  
BORAX warm water and if anythin' went wrong, why you bathe yo'self all ovah  
 and dey won't *hurt* chew. [Mobile, Ala., (669), 883:6.]

1133. If yo' think dat chew got something in yo', yo' know, *poison*; then if yo'  
 take a dose of brimstone, it couldn't stay in yo' - yo'd have to throw it up.  
 (What kind of *poison* do you mean?)

BRIMSTONE Ah mean ordinary *poison* - ah don't mean drug *poison*.

[He means *cunjure* or hoodoo *poison*, as drug *poison* and brimstone  
 show. Since brimstone comes from the devil it is often used against his work.]  
 [Sumter, S. Car., (1347), 2330:3.]

1134. Burn a broomstraw if a chile won't walk [and with the charred end] put  
 some cross marks 'gin [against] de bottom of each one of his feet and he'll walk  
 in eight or nine days. [Brunswick, Ga., (1223), 2079:7.]

BROOM 1135. Yo' takes de broomstraw [from a used broom], dey says, an' boil it  
 an' boil it in watah till it comes right yellah - hit'll come yellah.  
 Dey say yo' kin drink dat; cure any kinda cold. [Fayetteville, N. Car., (1443),  
 2614:10.]

1136. Dey take two broomstraws an' wear it right in de mole [mold] of dey  
 haid. Well, dat's jes' only a little simple remedy fo' headaches - lak if some  
 people got a headache, well dat broomstraw is fo' dat purpose. It's no evil  
 purpose in that. [New Orleans, La., (1572), 2880:4.]

1137. If somebody have come to yore house an' yo' don't want them come there  
 agin or somethin' lak that, take three straws out chure broom an' put 'em up ovah  
 yore do' there an' name one of 'em, "Name de Father, Name of de Son an' Name of  
 de Holy Spirit," an' den yo' put a little sulphur an' salt on it an' tell it whut  
chew want it tuh do. Tell it, "Name of de Father, Son an' Holy Ghost, ah don't  
 want 'em tuh come back heah no mo', ah don't want 'em return." Let them straws  
 stay up there an' don't take 'em down. [Fayetteville, N. Car., (1419a), 2559:4.]

1138. I have heard that sometimes, if they die dissatisfied about something  
 and they will keep coming back until they tell somebody, if the ghost comes in  
 the door annoying you about midnight, that is the time they usually come, put  
nine broomstraws across the door so they join together, and they can't cross it.  
 A broom sweeps out. That will sweep the spirit out. [New York City, (4), Ed.]

1139. Jes' lak if somebody goin' come to yore house an' - yo' take the nine  
straws out de broom an' you set those straws - lak if yo' have a piece of cloth,  
 yo' set those straws an' yo' take nine needles an' stick in those straws into the  
 [cloth] piece, an' yo' put it up ovah yore do' where dose peoples comes in, an'  
 put dere name behin' de [cloth] piece lak dis, "In de Name of de Father an' de  
 Son, ah want chew tuh stay 'way." Dey come all in at one time an' dey goin' out  
 de back do' an' dey won't come in no mo'. [Fayetteville, N. C., (1423), 2569:1.]

1140. Heard of 'em usin' a broom string - dey use dat fo' cramps. If someone  
 have *tricked* yo', yo' take a broom string. First yo' take it from de opposite  
 end an' den dip it in some vinegar, an' den take it an' bring it roun' yore waist  
 an' tie it in nine knots all de way. An' dat drives de cramps away.

(You said, when you have cramps you tie this string, from the broom, round  
 your waist, and tie nine knots in it and let the knots stay over your navel.)

Let it hang ovah de navel.

[You unwind the string backwards from the broom, beginning at *de opposite end*,  
 the last part of the string sewed to the broom. This is a backwards rite, one  
 of many reversing actions in magic!] [Fayetteville, N. Car., (1419), 2555:4.]

1141. Ah heard dat yo' kin take a broom an' put it 'cross de do' an' if it's  
 a person dat has bad wishes against yo' or any evil against yo', dey wouldn't

walk ovah it. [Sumter, S. Car., (1365), 2411:15.]

1142. You can take a broom and take two straws out of that broom - of course, jis' like I'm sitting here - when I git ready to go out I wouldn't pay attention what's on this floor. You take those two straws and you cross them, just like I would put one here and one there and put 'em any place she have to go and sit down. Just put them where she gotta walk over to go and sit down. But you gotta cross 'em - well, I say just like that [she shows how]. Now, if she walk over them straws - or either you can put a broom down somewhere and if she make a mistake and walks over that broom - or if she makes a mistake where you put a, tie a horse or anything and she walk over that rope - well, she'll never be delivered of it.

(She'll never deliver that child.)

Noooo.

Just an ordinary broom, and either walk over a rope tied to a horse. [New Orleans, La., (855), 1350:7.]

1143. Yo' take *broom sage* [broom sedge = broom grass]; de ole-time *broom sage* whut people used tuh sweep flo's wit. Dat whut yo' speakin' of [not of the modern broom].

(Yes.)

All right. Yo' go to de - if yo' got any ole smokehouse or wherevah yo' keep it an' yo' take this *broom sage* an' make yo' a tea off it an' drink it. Dat will break up de croup.

(Break up the croup. You mean this old-fashioned home-made broom? What they made out of broom sedge?)

Yes, but chew go an' break it lak dat. [Fayetteville, N. C., (1397), 2516:4.]  
[Broom rites are many - see Sweeping, No. 1061, p.402, and Index.]

1144. In cases if a person is down sick wit de rheumatic rheumatism and it seems dat yo' go to de doctor - seem like dey can't cure it, yo' wanta walk out in de woods and git chew two buckeye balls an' put in each pocket and BUCKEYE wear 'em in yore pocket until de hull comes off of 'em. An' you gits rid of de rheumatism. [Mobile, Ala., (656), 935:1.]

1145. Bull nettle. Well, yo' make a tea out of that. Yo' make a tea outa bull nettle an' drink it an' at least thirty days or a little mo', it'll cure de worse case syphilis.

BULL NETTLE [Bull nettle, also known as horse nettle, is a short prickly weed (*Solanum carolinense*), a pasture or lawn nuisance with purplish flower and small yellow fruit, common in eastern and southern U.S.A., and once used for epilepsy. [Little Rock, Ark., (892), 1464:3.]

1146. Well, in another case of my mother's, they used on her a root called Bull of de Woods, and black snake root, and made a tea for her and gave her dat.

BULL OF THE WOODS ROOT Well, dat brought it out of her. And she used to low jest like a cow - she was turrble bad off.

[The doctor gave her *bull of the woods* because she *low jest like a cow - similia similibus curantur*, see Like Cures Like, p.394, and Index.]

(Well, what did they give her to make her that way?)

They *fixed* her in a fresh fish. She was very fond of fresh fish and they had stayed at my home. So this lady's husband used to go fishing - set traps for de fish, you know. So she *fixed* de fish. But my mother suffered turrrible.

(What did they put in that fish, then? You know?)

Uh-huh, they put *snake dust* in it.

[The connection between *snake dust* and *low like a cow* is not so remote if the snake had recently sucked a cow. For this belief see *FACI*, 2ed., Nos. 1567-1574,

pp.62-63. As near as I can come to a cow lowing for a snake instead of a calf is the following: "A cow will become so attached to this snake that she will hold back her milk at night...The cows do like the snakes to suck them; would rather have a snake any day than a calf to suck" No. 1567, p.62.]

(Where did that happen?)

It happened at her home in Warren County, North Carolina. [Norfolk, Va., (486), 515:1.]

1147. Well, there's a little willow that grows about that big [demonstrates height] and it spreads all out - it's called button willow. [*Cephalanthus occidentalis* L. Probably button bush - unrelated to true

BUTTON WILLOW willows.]

OR BUTTON BUSH (It grows about four or five feet tall?)

That's all.

(Grows by the river? Water?)

Yes, sir, many thousands of 'em - look white - looks like a *stone mountain flower* when you off a distance - only this one is white. But when you get to it, ain't nothing to it - it ain't no flower. You take that and you get two or three limbs and break it up - small enough to get it into a vessel and boil it in a gallon of water down to a half gallon of water. And you kin take that and get you some grain alcohol and put you - well in that quart of water you put in about a half of a half pint and you sweeten it.

You take a half of a half of a pint of grain alcohol, you understand, and you pour that into that half a gallon of button-willow water that you boil down, and then you sweeten it. And then you put you about - well, somewhere around about two tablespoonsful of sweet spirits of niter into that, and you let her take a tablespoonful of it about every three and a half hours. And them chills is going to leave her. Same thing with the typhoid fever. Hit'll sweat her and hit'll work her just the same as any other kind of medicine or purgative medicine that you kin give her - something like them - pills or calomel or something like that. Hit'll clean her system up - do away with those chills - yes, sir. [Vicksburg, Miss., (756), 1035:2.]

1148. Say, if yo' ketch a buzzard an' kill 'im an' boil 'im an' git de grease out of 'im an' rub yo'self with it right good, dey say yo' lucky an' prosperous in all whut yo' goin' undertake. Jes' rub it on yore hands. It 'vaporates right in. It's got a bad odor, but as it 'vaporate in yo', continue in yo' - BUZZARD if the job gives out, kill another buzzard an' git his grease. Dey say it's good fo' yo' - it keeps yo' jint's [joints] loosened, it's good for rheumatism. [St. Petersburg, Fla., (1088), 1631:4.]

1149. Take de buzzard an' cook 'im up an' let de oil - git dat oil from 'im, git dat oil from 'im whut chew call grease, yo' know, suh, an' you kin rub in it ev'ry mawnin' or ev'ry night whenever yo' bathe off. Yo' git so limber you can't walk, if you use too much of it - it make active. [Little Rock, Ark., (895), 1465:15.]

1150. Ah've heard talk of a buzzard. Now, yo' take a buzzard - jes' lak a person is whut we might call rheumatism or somepin lak dat, stiff-jointed. Yo' take a buzzard an' kill 'im - take a buzzard an' kill it an' pick 'im. Yo' lay 'im up somewhere an' let 'im dry. Yo' put a pan under 'im an' ketch dat grease. Take dat buzzard grease an' rub wit it - makes it [joints] jes' as slick an' limber. Now, dat's whut chew call - yo' kin take dat grease an' go through a keyhole in a do'. [This sounds like the *witch oil* (see No. 456; cf. 440-441, 445, 451) used by witches to go through keyholes (see 429, 445, 455).] [Waycross, Ga., (1097), 1773:2.]

1151. De buzzard, yo' use him fo' his grease fo' a chile dat is born an'

nevah walks - yo' grease with it. An' a person dat is stiff-limbed an' a person dat has rheumatism uses his grease - de red-head one, de buzzard. [Brunswick, Ga., (1206), 2038:2.]

1152. Brimstone an' fat-lighter [pine] splinters an' feathers an' tar - jes' burn round yore place. Dat'll kill all poison - all ever'thin' yo' [someone] got down dere, can't nobody do nuthin to yo'.

(What kind of feathers would they be?)

Buzzard feathers. [Waycross, Ga., (1066), 1724:7.]

1153. Heard of 'em takin' buzzard feathers an' runnin' people off - fixin' 'em [as a protective device]. Yo' take dem feathers an' yo' carry it home an' yo' burn dat feather till yo' burn it in a ashes. An' put it in any kinda little can an' set it afire - let it burn into ashes. Yo' take dat feather [ashes] an' yo' put it in some vinegar - put it in some vinegar an' let it set fo' three mornin's. An' when yo' set it fo' three mornin's yo' kin take dat vinegar [and ashes] an' sprinkle it either on de steps or any porch - on de back porch or de front. If anybody yo' had dat yo' don't want 'em round yo', yo' sprinkle it - an' yo' see 'em comin' yo' sprinkle it. When dey git dere dey'll turn round an' go back. Dey can't come no further den de steps - wit de buzzard feathers.

(You burn that buzzard feather and then put the ashes in the vinegar?)

Yes - de ashes in vinegar. [Brunswick, Ga., (1188), 2006:2.]

1154. Now yo' take a buzzard, long [about] - yo' know dere's a time of de year dat de buzzards are nestin', if yo' kin git chew a buzzard alive an' carry him to some secret place where nobody knows nuthin about it. Well, yo' know a buzzard is a kinda funny thing. Yo' feed him diff'rent things an' some he vomit some an' some might come out de othah way. Well, yo' take some of both an' put it together an' put it in a sack of some sort to where yo' kin tie it.

Maybe some of yore people long ago had some of these things did to 'em - de tricks yo' know, had 'em walkin' like a frog or hoppin'. Jest keep it, yo' know, where he [patient] kin sleep on it fo' several days an' he not knowin' anything about it. An' den yo' take it an' make him a belt of some sort where he kin wear it round his waist until dat stuff became hard - jest hard like a brick, hard jest like a brick. An' de thing dat dey have did to him dat causin' him tuh be dat way will go up in dat bag where dat stuff is.

(That is to cure him.)

Dat's tuh cure him. [Waycross, Ga., (1163), 1941:3.]

1155. A buzzard lays twelve eggs, you see, just like twelve and - and all of the eggs hatches. Now, it got a buzzard test - that's for a man to do anything, but you gotta make the buzzard get the test. Now, the buzzard, she sets on her

BUZZARD ROCK eggs and after she sets on her eggs, she goes off to feed exactly thirty minutes. You gotta go to the nest and take one of them eggs out of the nest when she go off the nest feeding. You know she feeds thirty minutes, [therefore] you boil the egg about fifteen minutes and then you slip back there and put that egg in the nest. Now she going to hatch all them buzzards but that one egg, and she going to sit on that one egg nine days. After she see that egg don't hatch, she going off and get something and put on [test] the egg. Then she see that egg was not good. And then, when she see that egg was not good, she going to take all her young ones away from there and she going to leave that test there. What she left there - a little rock or something and you going to get that little rock. You take that little rock and do anything in the world with it, but you gotta make the buzzard get it though.

(You mean she goes away to feed herself for thirty minutes?)

Yeah, goes feeds herself and that's the time you get the egg out of that nest and you get that buzzard test. If you get that, why you kin go any place without



being seen.

(I see. They can't see you.)

They can't see you.

(This egg that isn't any good - it turns to a rock?)

No, the egg don't turn to a rock. She goes off and gets something - we li'ble be walking over it but you don't know what it is. She goes gets it. You gotta make her go get it. And she put it on her egg to see was the egg good, and after she find out the egg was no good and it didn't hatch, then she going to leave there, but [before the *test*] she going to sit on the egg nine days.

(After she finds out that egg is no good with that rock - she tests that egg with the rock?)

Yeah, she tests that - we call it a *buzzard test*.

(A *buzzard test*. And she finds out that that egg is no good.)

No good.

(Then she just goes on away.)

She go on away.

(And she leaves both the egg and the rock in the nest?)

Leaves the egg and the rock and you goes there and gets that.

(You just take the rock - you don't get the egg?)

You don't get the egg, just get the rock. [There are similar stories of the raven.] [New Orleans, La., (859), 1367:9.]

1156. Go to a buzzard. Well, now ah have heard of a lotta people dat seen it but ah have nevah seen it done yet. Dey tell me dat chew kin go to a buzzard nest when dis hen is on her nest layin' - ready fo' hatchin'. Dey tell me dat a buzzard nest is made on de ground, not built up high in de trees.

BUZZARD ROOT Yo' go to dis nest an' yo' takes yo' a stick - a long stick dat chew kin stand about five feet from dis nest - an' yo' push de aigs out dis nest. An' she has one big aig in de middle - a large aig in de middle. See, yo' take dat stick an' yo' rake dat aig to you, an' yo' puts dat aig in yore pocket. Den yo' takes dose othah aigs an' yo' takes yore han' an' put 'em back in dere. Don't put 'em back with de stick, jes' put 'em back wit chure han'.

Now when she come to git on dis nest, yo' see, she ain't gon'a git on dis nest 'fore she know dat somethin' wrong 'cause dat big aig not dere. An' after she git on de nest, [if she doesn't see the big aig], she gon'a git off an' she gon'a fly away, an' when she come back she gon'a bring whut dey call a male or man buzzard back with her. An' after she bring him back he gon'a have a *root*. Dey tell me he gon'a have a root in his mouth an' he gon'a test de aigs by dis *root*. Now, if anybody put dey hands on dose aigs, dat *root* is to let him know and he ain't gon'a let 'er git on de nest.

Well, now dey tell me if yo' kin git a chance to hit 'im hard enough to git dat root dat he put down dere, dey says dat root's good fo' diff'rent othah things. But ah don't see how it could be good fo' somethin' - yo' don't put nuthin with it, jest a lucky root. It jes' lak a person use a *black cat bone* or lak dat - if yo' don't put nuthin on it, dey tell it's better luck wit hit. [Waycross, Ga., (1143), 1866:3.]

1157. I have a sister and she was *hurt* and she jis' started to screamin' an' hollerin' and we didn't know exactly what was wrong with her. And so we jis' run aroun' and ast diff'rent ones. And so they told us to get some CARAWAY SEED caraway seed and bluestone and salt [three things] and rub her wit it; and ever time we rub her with it, that we must say, "In the Name of the Lord and the Holy Ghost," and rub her down; and give her brimstone in water - yo' know, the water drunkt off of that. Let her drink it. Of course

we had to do other things. We used sulphur. We rub her with some of it and then let her eat some of it. [Wilmington, N. Car., (242), 240:1.]

1158. Well, if anybody - now mostly ah nuse [use] dat to break - lak if dysente'y or somepin lak dat, yo' know. Or if yo' believed yo're *poisoned* or somepin of de kind lak dat. Well, den yo' git, yo' see, de bark off de CEDAR tree on de *sundown side*, an' chip it sundown side, an' yo'll boil dat an' when yo' boil it, yo'll put a piece of *gumbo wax* in it. Ah guess yo' know dat. An' yo' make dat up as a powder an' let it resolve [dissolve] an' yo' kin use dat.

(What tree do you take that bark from?)

Yo' kin take dat from either a cedar tree or short-leaf [pine] or a black gum or sweet gum; either one of dem trees - short-leaf pine, or *rosemary-leaf* [pine] or de thing dat chew call long-leaf [pine]. Yo' use either one of dem.

[Since I did not ask about *gumbo wax*, I must have assumed she was talking about the mucilaginous substance of boiled gumbo (okra). I did not ask which of the three so-called cedars or two black gums she used. *Rosemary-leaf* was unusual for rosemary pine (= loblolly = old-field).] [Sumter, S. Car., (1382), 2458:2.]

1159. De yallah *jander* [= *janders* = jaundice], anything lak dat, yo' git a yallah hen an' cook it an' if yo' can't eat it all at one time, jes' eat till yo' eat it all yoreself - it'll cure dat. [Waycross, Ga., (1121), 1803:5.]

CHICKEN 1160. Take a black hen an' bury it alive.  
(Where?)

Bury it under de steps an' that will stop everything.

(What do you mean - stop what?)

Stop 'em if a person wanted tuh harm yo' - dey couldn't git up to yo'.

[Brunswick, Ga., (1215), 2061:11.]

1161. Go in the fowl coop - you know, go in backwards while the chickens are in there, an' as the chickens start to flyin' out, why you come out an' let them fly over you one by one as they comin' out. You jis' come from the back of the coop, an' comin' out like that an' let them fly over you, an' that care [carry] the chickenpox away. [Wilmington, N. Car., (214), 120:7+85.]

1162. My uncle was *fixed* oncest and they took a chicken, a black hen - he had a black snake in his arm.

(He had a black snake in his arm?)

Yes, sir - lady that had 'em [him] *fixed* put it there, and when the snake came out - when the hoodoo had the snake to come out, she say, "You kill a black chicken" - we had a black-feathered chicken - "and take that blood and cook it and put over dat place." It healed dat - where dat snake had came out. Jest take and use it as a salve, you know. [Vicksburg, Miss., (744), 1014:8.]

1163. Then ah've used a black hen's blood fo' dat - like dat. Jes' cut de hen's haid off. Ah jes' took de hen up an' jes' let it bled on it, an' it killed de shingles. [Waycross, Ga., (1148), 1874:3.]

1164. A black hen, now, dat's for when anything - a snake or rattlesnake bites you. Wanta see what a rattlesnake is, you jes' go out here in de woods. If you is goin' huntin' purtty soon you see a rattlesnake down here [in this part of the South]. You know a rattlesnake look green-grayish; you know you can't hardly know it's a rattlesnake lessen you look down good. Well, if he bites you, if you kin git to a frog or a black hen and cut him open while he is alive - cut him open and put him on dat, it will draw all dat *pizen* out.

[The blood is the essential element in these split live-animal rites, which cure just about everything.] [Charleston, S. Car., (504), 555:2.]

1165. We had [here in the neighborhood] once [about 1886] a sick boy and they

said somebody *hurt* him and he was very low. Someone told him to get a black chicken and cut that chicken open - don't kill it, and bind it alive to his feet. They say that cured him of *cunjurati*on. They said it would draw it out [through the feet]. [Boxiron, Md., by hand; my note "old *cunjure-woman*" in parentheses indicates she handled the case.]

1166. Ah've heard dat chew could take a black hen's aig an' it would cure a hunyun [hernia] on a baby's navel. Yo' know, jes' like a baby have a large navel an' dey wear a bandage around it - dat chew could take a black hen's aig, a fresh hen aig soon as she lay it an' take it an' rub it on a baby's navel. Rub down his navel three times an' bury it under de do'step, an' it will carry dat away.

(You mean that big bump on the navel?)

Yes sir - it would carry it away. [Brunswick, Ga., (1175), 1988:4.]

1167. Yo' kin take a chicken aig - if yo' have a young child born, take a fresh chicken aig an' tie it up ovah de do' an' he cut all his teeth an' yo' won't know when he cut 'em. [Waycross, Ga., (1121), 1803:3.]

1168. Whenevah yo' have a snake bite, yo' jes' take [a] black chicken dat, chew know, her aig an' bust it an' put it in - plaster [broken egg] anywheres on yo' [!] an' band it tight dere an' it draw de poison good out - de black chicken aig. [Wilson, N. Car., (1463), 2650:11.]

1169. De aig of a black hen is fo' de smallpox [probably means chickenpox]. Take an' boil de aig - boil de aig an' drink de watah of a black hen [egg] fo' de smallpox. [Wilson, N. Car., (1455), 2646:13.]

1170. They say if you've got a spell on you, you take a black hen egg - jis' wear it in your bosom for three days. Then, at night, take it out an' put it under your bed, under your bed on the floor [each night during the three days]. They say that spell'll leave right on you an' go into that egg. Go out in the morning [of fourth day] and put it in de runnin' water - break it. [Wilmington, N. Car., (313), 241:6+85.]

1171. A fresh aig an' git to de middle of dem steps an' dig yo' a hole an' turn de sharp end of it up an' cover it up wit salt - cover it up an' all de *roots* an' things dey *put down* can't *hurt* me. Dat fresh aig an' salt sucks it all up. [Brunswick, Ga., (1240), 2111:5.]

1172. Anybody would be botherin' yo', git chew two aigs, yessuh, an' have some of yore fren's tuh throw 'em at chew. Yo' walk from yore place yo' see, an' have dem jes' throw dose aigs in yore back an' yo' feel dey bust, an' den dere's nobody kin trouble yo' or nobody will bother yo' atall.

(They just have to break these eggs on your own back.)

Jes' - no suh, don't break 'em on yore back, jes' throw 'em right tuh yore feet chew know.

(Break them behind you?)

Right behin' yo' at chure feet - any kinda chicken aigs.

(Two of them. That'll keep the law away or anybody that is trying to disturb you?)

Yes, dey even cain't fin' yo' wheresomevah yo's at. [Algiers, La., (1575), 2899:3.]

1173. Kin take dem chicken feathers - oh, prob'bly six or eight, ah've been told and burn 'em together; see, an' en hale dat smoke and that will heal yore *miser*y in de head. [Washington, D.C., (638), 625:3.]

1174. A black hen's feathah is good fo' dizziness, if a person has a fit. An' yo' git de feathahs off dat black hen an' yo' keep her in yore home, an' when he go tuh have one of these fits yo' git these feathahs an' yo' burn 'em. Jis' as yo' set 'em afire an' dey start tuh burn, yo' blow de fire out an' let de smoke escape up dere nose an' dat'll surely cure 'em. [Florence, S. Car.,

(1331), 2292:6.]

1175. Black chicken feathers, they burn them tuh drive evil spirits, dey say.  
(Drive them away?)

Yes sir - tuh drive them away. [Waycross, Ga., (1154), 1892:4.]

1176. If yo' have a lotta ghosts an' things, or yore house is hanted, well, at night yo' take a pan of chicken feathers an' sulphur an' put it in a pan an' burn it. Dat'll [also] keep all de insex [insects] from round yore house.

(All these ghosts and things?)

Yessuh - dat'll shore keep dem away. [Brunswick, Ga., (1182), 1994:5.]

1177. When yo' think anybody has done anything to yore home, yo' burn chicken feathers and sulphur there.

(What will that do?)

Say that wards off what they have did.

(You mean if they are trying to plant anything around there or sprinkle anything?)

You set, yo' know, jest like if yo' were going to fumigate the house and burn that; yo' put pepper, sulphur and chicken feathers together - rather, to get black feathers is the best feathers. [Mobile, Ala., (668), 883:2.]

1178. Well, yo' jes' have to strip up necked an' light de fire an' burn her feathers - stan' ovah it an' burn dat [bad] luck off her.

(What do you burn?)

Black hen an' sulphur.

(Black hen what?)

Feathers.

(And she stands in that smoke - that is just to give her luck?)

Luck an' successful. [Brunswick, Ga., (1237), 2102:7.]

1179. Well, yo' kin put dat in hot water, yo' know, an' den let de patient sit ovah dat to draw down dat afterbirth. Yo' know, when yo' find a woman dat can't pass dat afterbirth, yo' kin take those chicken feathers an' make a hot bath out of 'em an' put it in dat hot water an' let her jest sit right ovah dat pan an' dat'll jes' clear her right up.

(Any kind of chicken feathers?)

Yes sir. [Waycross, Ga., (1166), 1960:7.]

1180. Heard of 'em using chicken feathers fo' trouble round de home. Dey take de feathers of a black hen an' saturate it wit sulphur an' yo' bury dat under yore do'step. Dat will run off all de trouble an' harm round yore home. [Waycross, Ga., (1162), 1938:3.]

1181. Dey use chicken feathers, dey say to take spells off people - dappled, dese speckled feathers. Yo' take 'em an' yo' put 'em in a pot or a pan an' yo' fry 'em down to a medicine lak, an' if dere anybody dat swole up or *root worked* or somethin' lak dat, yo' bathe 'em down with that. Yo' cook dat [feathers] down in pure lard. [Fayetteville, N. Car., (1396 - man, a *root doctor*), 2514:1.]

1182. (These fingernails and toenails?)

Toenails an' parch 'em - put 'em in de stove an' parch 'em - cut 'em up real fine befo' yo' parch 'em an' then yo' take an' put 'em in de stove. An' they'll put i-dene [iodine] on 'em - i-dene - aftah dey done dried out. Jis' sew 'em in a red flannel an' then git a little piece of feather from a chicken an' put that in there with it.

(What will that do?)

Dat will keep dem from harmin' yo'. [This is a protective *hand* - see next subsection Hands.] [Memphis, Tenn., (936), 1514:10.]

1183. Yo' git de inside of de chicken gizzard, see - yo' know when yo' clean a chicken, yo' got a skin yo' pulls out dat gizzard. Well, dat's de part yo'

want - dat skin. Yo' keep dat. Well, yo' pound dat up an' if yo' were doctorin' on anybody dat had any kinda poison in 'em, yo' jes' pound it up an' put it in his medicine or in water, whatsomevah yo' givin' 'im, an' let him drink dat an' yo' would see dat poison leave. [Brunswick, Ga., (1189), 2009:5.]

1184. Any chicken that you kill, they say burn the head of it. They say, but I don't know - this what they call hoodooism - couldn't bother you or nothin'. [Vicksburg, Miss., (755), 1032:6.]

1185. Heard of 'em usin' chicken dirt - it's good take hives offa babies, or eithah nuse [use] for jis' any kinda, yo' know, bumps that chew break out with. Yo' kin take that an' give hot tea an' it will break 'em out on 'em. [Little Rock, Ark., (895), 1465:13.]

1186. (How do you handle chickenpox?)

Well, yo' boil this tea - yo' kin make it outa hen manure. Git dat white - dat little white speck on dere an' yo' make tea outa it an' den yo' give it tuh de individual. Dat breaks it out an' also dey begin tuh dry up. [Little Rock, Ark., (900), 1473:14.]

1187. All you have to do is go to the henhouse and get some of that white hen manure. Jes' take and rub it on your forehead and stroke your jaws with it, and they can't do a thing in the world to you. [Fredericksburg, Va., (81), Ed.]

1188. You take a snake bite - and if a snake bite you, you can take chicken manure and make a poultice out of it, you understand. See, like you got a sore in amongst there and the doctors can't cure that sore, take chicken manure and put it on that sore. You understand. And it'll draw that sore and take all the inflammation out of it and heal it up. [New Orleans, La., (850), 1315:7.]

1189. Chicken manure? They use that to rot people teeth out.

(How would they do it?)

Well if a person bite another person, they get just enough for 'em to do that. (What do they do?)

Rub 'em - like chicken manure and sugar. You burn that sugar till it turn a dark brown, mix it with that chicken manure and rub it on that sore, and it rot that person's teeth out sure as hell.

(You mean, if they bite you?)

If they bite you. [The story told by Vander's wife is surely an unsurpassable account for this rite - see No. 888, p.319.] [New Orleans, La., (828), 1218:5.]

1190. Yo' bite 'em [he bites you] like tonight and dey [you] got a nice bunch of chickens - jest any kind of chicken, you know. Ever' mornin' fer about nine mornin's yo' go out and you says yore prayers right at the chicken coop and jest as yo' go - jest as yo' say de last prayer, last work in de prayer, say, "Lord have mercy," you rub some of dat chicken manure over dere - right fresh chicken stuff and dat will rot yore [his] teeth out. [Jacksonville, Fla., (599), 777:6.]

1191. If a person should bite chew, go tuh de (dere) [transcriber's comment] chicken coop on a dark night an' git some chicken dung an' put on it an' dere teeth will rotten out.

(Must it be on a dark night?)

Yes.

(Any kind of chicken manure?)

Any kinda chicken manure.

[*De* and *dere* meaning *the* and *their* or *there* are occasionally so much alike it is impossible to distinguish them. Neither transcriber nor I was certain whether the bitten victim went to his own or the biter's chicken coop. Dark night looks like biter's - if so, it is unusual.] [Florence, S. Car., (1285), 2182:4.]

1192. Dey say dey take chicken manure. Dey take it and dey mix some of it with anything dat chew drink - take and mix it up and you drink it. If you ever

drink any of it all yore teeth will fall out chure haid. A lotta people do's it fer revenge. [Jacksonville, Fla., (562), 699:10.]

1193. [The preceding teeth rites using chicken manure are usual; not so usual are teeth rites using chicken eggs that follow:]

A black hen egg is for to rot your teeth out, something like that if a person bites cha.

(How would you do that?)

Well, if I'd bite you and put a bad bite on you, you would take a black hen's egg. You'd take that egg and break the egg and rubs it on this place. When this place gets well your teeth gon'a fall out. But you gotta shorely get a black hen's egg. [Norfolk, Va., (492), 530:9.]

1194. If yo' happen to kiss her - if you kiss a woman and she happen to love you so hard and another woman got de best right of her, she [first woman] kin take and kiss you and den go and take a black hen egg and wash her mouth wit it and you kiss again and yo' lose yore teeth.

(Take a black hen egg and wash her mouth with it. You mean with that yolk?)  
No, de white.

(Oh, the white of the egg. And you kiss her again, you'll lose your teeth.)

You'll lose all your teeth - they will rot down all one by one. [Charleston, S. Car., (525), 628:1.]

1195. [Oil of cinnamon is usually confined to compounded ingredients.]

Now yo' go - ah go to de drug sto'. Yo' know oil of cinnamon? Ah go git dat. Dat cost a dime, oil of cinnamon - ten cents. An' ah go, ah'll git de oil of cinnamon, yo' see, an' yo' takes dat an' rub it on yore hands all de CINNAMON time. Well, dat will keep yo' out all de trouble in de world.  
[After this informant leaves I comment to Telediphone:]

(End of 1250. That fellow was a fortune-teller. He didn't seem to know very much about my particular work.)

[This means his unrecorded conversation lacked interest or was too diffuse. I probably appointed him an assistant contact man. For both of these see Introduction.] [Florence, S. Car., (1250), 2224:3.]

1196. If lightnin' would hit a house an' whenever dey would swallah some of dat flame or smoke dataway an' dey take de black cow's milk an' give 'em a drink of it, dat de only thing will revive him, yo' see, cause aftah yo' git hit by lightnin' or ketch smoke or anything dataway, it ketch yo' wit a sharp COW disease. If yo' kin git pure black cow's milk an' drink about a quart, dat will ease yo'. Dat de only thing would do yo' any good. It bettah den any medicine dat de physician give yo'. [New Orleans, La., (1560), 2857:5.]

1197. Use it fo' shingles. Yo' evah hear 'em tell of people usin' it fo' havin' shingles?

(No, tell me all about it.)

Yo' take that black cow's milk an' yo' wash dat whole place wit it. Yo' know de shingles starts in a patch an' yo' jes' keep it, yo' know, saturated wit dat black cow's milk. [Waycross, Ga., (1148), 1874:2.]

1198. Well, ah've heard of 'em gittin' de blood of a snake, a poison snake, an' put it into whiskey an' give a person an' that will grow snakes in them, so ah've heard. When the snakes grow in a person, they kin take sweet milk an' mix it with the grease, which would be lard or somethin' - make a salve an' grease the intestines wit dat chew know, with this grease an' it will draw the snakes because milk will draw a snake, an' it will draw dem from 'em.

(What do you mean grease the intestines?)

Ah don't mean de intestines, ah mean de rectum.

(And the snake would come out that way?)

He come tuh git dat milk - yo' see, he git de scent of dat milk an' he'll gradually git so far he has tuh come on out. [Wilson, N. Car., (1454), 2644:2.]

1199. If a person comes back, they get some new lumber, put an addition to the house with the new lumber. And if that don't stop them [ghost], you get sweet milk and *dress* all the rooms with the sweet milk. You take the sweet milk and put it on and boil. Then you take something like a little broom, something that will sprinkle, and sprinkle all the rooms good with milk. That's supposed to stop 'em. [Hampton, Va., (21), by hand.]

1200. Well, ah know de woman. Once dey had a woman fren', supposed to be, an' she wus jealous of her an' de boy fren'. So in comin' to dis woman's house she tried to break 'em up by talkin' to her an' she couldn't. So den she dressed de do'knob, *dressed* her do'knob fo' dis woman. An' dis woman dat wus *dressed*, it started from one finger as a red spot an' den dis red spot grew cross from finger to finger, every finger excepting de thumb. So dis woman's han' swole clean down to dis finger, an' got to de place where she couldn't open it, couldn't git it up ovah her haid, an' she re'lly didn't know whut tuh do. She did things an' did things an' fin'lly she wus told to git her *chamber lye* an' to put fresh salt in it an' to wash de do'knob with it, an' it would turn white, an' to do dat fo' nine days. An' den she tole 'er to go to a cow lot an' git dis hot passage from de cow an' put a plaster in her han' dat night an' de nex' mawnin' her han' would be as white as a piece of cloth, an' it would rid her of ever'thing. An' she did dat an' dat cured it.

(She wiped off that doorknob each day for nine days. She didn't put any *chamber lye* on her hand or anything?)

No - jes' de do'knob.

(All she put on her hand was this cow manure?)

Dat's it - one time. [For interesting story of cow manure on head, *see* No. 967, p.362.] [Wilson, N. Car., (1454), 2642:1.]

1201. And there was another fellow here. His wife had his skin, his urine, his action and everything, she had it all in a bottle and had it buried an' that poor fellow - he was all he could do to walk, he could not straighten up and he bend that way for eleven months. And he couldn't eat anything but a little crackers, a little sweet milk. He came down there one evening dragging - he came in. She [*doctor*] went back in there - she had been out in the country and she got a big old cow turd and she tied it up in a rag and made him a big cup of tea. He drank that - he drank it, ever bit of it. She said, "Now lay down." And he slept for about three or four hours and when he got up from there could stand straight. She give him 15¢ worth of castor oil and about half of a bottle of Sal Hepatica. That is what he needed and it cleaned him out. And she gave him *mounds* [incense molded into small conical mounds] to take home and watch his wife to burn. [While he burned the mounds, his wife was burning.] And I mean it took every bit off him, put it right back on her. She gave him the brown and black *mounds* to burn. He burnt these while his wife was gone and threw it right back on her. Just lighted them and burn them in the house where him and her stayed and slept. [New Orleans, La., (?), 1127:1.]

1202. My mother, she was *hoodooed* at Miss S's house. I guess, if you ever been up on Cherry Street to old S's - they was Jews - but she had a woman there named Tuley[?] S. Well, my mother was a pastry cook - she was making twelve dollars a week, but this other woman she didn't like that 'cause she wasn't getting the money. But if she got rid of my mother that would be her job. She hoodoo her in her shoe. She put somethin' in her shoe - just poisoned her same as a rattlesnake. She was a hoodoo. And her [mother's] feet come to bothering her and was swollen. Doc come to my mother.

(*Doctor Robey?*) [Informant had mentioned him in another story.]

*Doctor Robey*, and told her to go out in the pasture and get some cow manure where it's done got brown just like - just done caked up, and make a tea out of it. Get her a beef gall and -

(What was that - a beef gall?)

A beef gall, and take that beef gall and squeeze a little of that syrup from out of there - whatever it is - squeeze it into that tea and drink it. That stuff come out of her black as your hair - from out of - you know, black as your hair. And she before that - she didn't die neither. That ole man cured her.

[My hair was dark brown. Usually informants said, "As black as your hat," referring to an old black hat concealing a microphone on the table - see Introduction and in Index, *Author, black hat of.*]

(Just put the beef gall into this cow manure tea?)

Into the cow manure tea. Boil this cow manure. [Vicksburg, Miss., (752), 1029:2.]

1203. In some parts of the South they claim, if you get some dirt from the cemetery and put it in a box and place it under the steps of your enemy, it will cause trouble in their home. And oft times they sought a *cunjure man* and he in turn gives them a piece of rawhide and tells them at intervals to tie a knot till that string is exhausted. That will do away with the evil spirit. [See Spirit Caught in Knot, p.389.] [Fredericksburg, Va., (?), Ed.; informant heard when living in Jacksonville, Fla.]

1204. Take a crab or anything like that - you just done heard people say - which you could parch. You parch their shell, you know, just like you'd ketch a live crab and you burn him. You burn a live crab and after you burn him down to dust, you take some hot water and sugar - like if you was crossed. If you CRAB know that people have got you *crossed*, that you can't be successful or nothing, you're starving, you take that crab, the whole crab, and you put him down in the fire and you parch him there, but have it where that you could get all that dust from him. Well, you get this crab and you get you some sugar and hot water, and you crumble that crab down in that. You pours your cayenne pepper down in there with your salt.

You take that *crab dust* that you burned off, and you get down in that water and you stay in that water. You bathe from the mole [mold] of your head - just like this here [demonstrates] - just like I would take water with my hand - just like taking water with your hand - don't use no towels or nothing - just with your necked [naked] hand like that. See. Take it and you wash all over with that. Then, after you get out of there, you take this here crab shell what you done parched down to dust - take some sugar in with it - and you rub your hands and everything like that - come on down with it just the way you bathe [this is a dry bath] and nobody couldn't do you no harm or nothing. [This is a reversing rite - a crab moving backwards, here *uncrosses* the *cross*.] [New Orleans, La., (829), 1230:3.]

1205. Dey supposed to let nobody see it. Dey digs a hole.

(At the forks of the road.) [He had said this before I turned on my machine.]

At de forks of the road - four forks of de road. Dey dig a hole and dey git de red sand. Well, dat is fo' if anybody do anything to yo', yo' know, an' yo' boil it in water with lemons and yo' drink it. Dat is supposed to be if anybody do anything to yo' for bad luck. Jes' like yo' CROSSROAD DIRT is in bad luck - well, yo' do dat and dat is supposed to cut de bad luck off yo'. [Jacksonville, Fla., (596), 768:9.]

1206. I walk to the forks of the road [crossroad]. I make four steps east and I make four steps west, I make four steps north and I make four steps south.



Then I walk east if there's any dirt there. I gets me a small 'mount of that dirt and I bring it home and I take a little piece of pasteboard and in each corner of the house, if hoodoo is round, I just lay the dirt round in the corner, just lay it on the floor. If anything is in there that is hoodoo, it going to be moved.

(You put a little bit of this dirt in the four corners of the house and then you tack this pasteboard over it.)

Then the hoodoo is going to be moved, there is no mistake about it. [New Orleans, La., (807), 1132:2.]

1207. Dat devil-shoestring [goat's-rue - *Tephrosia virginiana*] - well, if anyone *hurt* chew, why yo' jis' git it an' jis' wear it in yore purse or pocket-book an' also dat *John de Conker root*. Yo' jis' wear it DEVIL'S-SHOESTRING round yo'. An' den it's lucky, too. [Little Rock, Ark., (903), 1475:11.]

1208. A woman live out heah - she out heah now. She lived out to - by de Fairfax[?]. Well, she wus heah [in town] an' somebody put somepin down to her do'step an' she stepped ovah it an' dis laig here drawed up. An' hit's a man lived out heah from Sappville[?], Uncle Tom Williams, he brought some devil's-shoestring an' he tole us about how he did it. An' he tied it round dis laig an' tied a piece round her wase [waist] an' one round her ahm [arm], an' she got so she could walk. An' de doctors say she would nevah walk no mo'. An' he took dat devil's-shoestring an' wrapped it an' twist it, put round dere - put three pieces round her. [The magic three.] Dat laig straightened out an' she went to walkin' agin. [Waycross, Ga., (1134), 1843:1.]

1209. If they *put* somethin' *down* fo' yo' tuh walk ovah, yo'll take devil's-shoestring. Yo' know dis devil's-shoestring. Yo'll git dis devil's-shoestring an' yo' tie it round, possible round heah.

(Where?)

Round yore laigs - devil's-shoestring tied around yore laigs an' let it stay right there round yore laig nine days. After nine days yo' take it an' tie you nine knots in each one dem strings yo' got round laig. Den yo' kin walk ovah anything dey *put down* dere - won't harm yo'. Tie dat devil's-shoestring right round heah - two strands of it. An' after nine days, den yo' tie nine knots in it an' wear it nine mo' days, understand, an' then yo' kin walk ovah anything an' it ain't gonna *hurt* cha.

(You tie one piece around each leg just below the knee?)

That's right. [Waycross, Ga., (1138), 1852:1.]

1210. (They do what with the dirt dauber's nest?)

Make a tea out of it an' strain the tea an' give it to 'em to drink. Dey give it to 'em tuh drink. Dey give de girls in de home - young girls in de home an' it will make dere periods start on 'em if dey have nevah start an' dey won't have any pains. Dat's de onlies' [only-est] thing dat ah heard dat wus DIRT DAUBER good fo'. [Sumter, S. Car., (1384), 2463:2.]

1211. When a person is in labor with a baby an' dey don't have de baby, an' it seem dey can't have it, de ole lady dey had dey take de dirt dauber an' *jes'* throw de nest - de whole business in right hot boilin' watah an' den took it off an' let it steep. An' den give it to de woman an' dat makes de lil' one come right out. Dat's whut ah heard about dirt dauber. [Fayetteville, N. Car., (1419), 2555:7.]

1212. If a woman's in birth an' pain, it seems to be slow, well yo' kin git dat dirt dauber nest - git dem lil' daubers out of it. [Whole nest is not used as in preceding remedy.] Go an' git dat little trash out of it an' put it in a cup of hot water an' let it steep. Strain it an' put chew in a - jes' 'cordin'

to how much yo' got. If yo' got a half of a half a pint of it, well yo' put a half of a half a pint of whiskey into half a pint of it an' give her a teacup of dat. An' in ten minutes aftah she drink it de pains rise on her - de pains will rise. An' when de pains rise den de watah first will bust - de watah bag, dat'll bust. When dat'll bust den de baby will come out. [Sumter, S. Car., (1368), 2425:8.]

1213. De dirt dauber nest - if a chile teethin' or anythin' lak dat, take de dirt dauber nest an' rub its gum all kind [ways] lak dat yo' know. It's one de best teethin' medicines yo' kin git in de country. Yo' can't git nuthin out de drug store to beat dat. [Brunswick, Ga., (1241), 2111:8.]

1214. I've seen 'em take a dirt dauber's nest and they cook it - see, it's nothing but - look like mud - that's all it is, but it's good though, you know. I've seen 'em take and cook a dirt dauber's nest. But they've taken it and they cooked it and they cook it with what they call this here linseed oil. Well, linseed oil is good for rubbing of any kind, but they taken this and they cooked this dirt dauber's nest with that linseed oil. See. Now when they've cooked it, it comes into a paste - after they done cooked it. You see, they left all that oil out of it - as the oil was cooking out of it, it 'vaporated or something of that sort. Well, anyhow, it came into a paste and it made just about a little box of stuff [demonstrates] - just about that big around, must have been about that deep. Well, anyway, it was a boxful, but it come into a salve. Now, there was a baby that was born with it's navel - it was stuck out about that big [demonstrates]. Well, they cleaned the baby up - I can show you that very baby, too - it's navel is out now - it's about like that [demonstrates].

(It was born with it's navel sticking out like that?)

But now, it's sticking out about that much now.

(About an inch?)

Yeah. [That baby is] right down here a couple of blocks. Well, they say that baby was crossed. Well, that's what they was told to do and how to do it. They taken and they boiled that - they cooked this dirt dauber's nest in this linseed oil. When they first rubbed the baby - her navel was sticking like this - they crossed that navel.

(How do you mean they *crossed* it?)

They'd taken and they took the stuff, you see, and they made a plaster out of it, you see, and they come thataway with it and they come this way - made a cross on it. And they made that cross and then they rubbed all around it, you see. Like the navel sets right here and it was sticking out like about like that, see. They *crossed* it and then they rubbed all around that place there, you see. Then they rubbed that navel - they pulled and they shoved it - they pulled and they shoved the navel like that - and they did that for about nine days, greasing that every day three times a day until the baby's navel went back. And they said that if they wouldn't of used that, that baby's navel would a been out today. That's the only thing I ever know 'em to use it for - the dirt dauber's nest for - to do good. [New Orleans, La. (832), 1251:1.]

1215. Yo' kin take dirt daubers an' make a tea out of it an' cure de measles, whoopin' cough of a chile - boil it. Dat's de *onlys* thing mah mothah have did with it. [New Orleans, La., (1566), 2871:4.]

1216. Ah wus *throw'd aftah* once an' mah mouth wus round dataway an' de nose wus dataway [demonstrates].

(Just twisted to one side.)

Twisted to one side - jes' layin' heah, right heah. Well, ah went tuh Dr. Halpin, a medical doctor, an' he gived me some little white, large pills yo' see. Well, de pills seems tuh do me some little good but didn't do me much.

One man [*root doctor*] come tuh me, says, "Yo' git chew some dirt dauber nest."

Well, ah got dat dirt dauber nest wit de young ones. It's mighty nasty, all right 'nuff - an' ah mashed it up - dat dirt dauber nest - got me some saltpeter an' ah mixed it up good - stirred it yo' know, de stuff. An' ah took dat dirt dauber nest every night an' mawnin' an' rubbed de side of mah face. Ah wus *fixed* thataway. Jes' lak mah nose wus turned, why [demonstrates] it *druv* it from dis side dis way, keep arubbing that thing thataway. [Florence, S. Car., (1319), 2263:6.]

1217. Heard dat chew kin take a dirt dauber nest an' if a person bleeding to death, an' kin cure 'em with it. Yo'll powder it up an', an' bandage 'em up wit it. I cure whut othah things ah don't know. [New Orleans, La., (1558), 2839:2.]

1218. If anybody's tryin' tuh harm yo' - 'specially if it's round yore neighborhood roun' dere - jes' git some of de *graveyard dirt* an' fix it up, an' fix de dauber nest an' de *graveyard dirt* an' de cookin' salt an' de sulphur undah de steps - or take a aig -

(What are you doing that for now?)

Put it up undah de step an' run dem away - keep dem from harmin' yo'. [For dirt dauber protection and health, see *Tomb of the Babe of Bethlehem* in Interview section.] [Florence, S. Car., (1321), 2265:7.]

1219. Now a thing dat brings luck - something fo' bringing luck that's good, yo' kin protect a person from being *witchcrafted* - something dat goes high an' low [high and low covers all contingencies - a dirt dauber flies high and low]. He kin take that dirt dauber nest an' he take sweet spices - jes' a whole grain spice an' he beat up de dirt dauber nes' an' de spices an' he sprinkles or throw it up in de air an' dat brings luck an' also keep away the evil spirits from dat person's premises or wheresomevah they are dwelling. [Waycross, Ga., (1086), 1754:5.]

1220. Git dirt dauber nest an' use it as a help to keep a person from harmin' or gittin' up to yo', doin' anything to yo'. If a man taken a sock or somethin' [of yours] an' harmin' yo' that way, a dirt dauber nest kin be wo'n about yo' in yore pocket or eithah in yore shoe an' dey cain't harm yo' in no way. [Memphis, Tenn., (937), 1516:14.]

1221. If a person got chure foot track - you live in de yard, de same yard an' he take yore foot track out - you go back in de house and de same dirty water you wash in de dishpan, you throw it in de bottom of yore shoes and DISHWATER throw it in yore track and back out de gate fer three mawnings. Den dat person will turn loose yore foot track.

(If a person has my foot track? I see, that's to get rid of the spell.)

That's to get rid of the spell. [Charleston, S. Car., (519), 613:1; from *Doctor Maguin* - he pronounced it Mongain(?).]

1222. She take dat bow in yo' hat. When she git dat bow in yo' hat, she's got somepin dat re'lly belongs to yo' fer true. Well, now when she git dat bow in yo' hat, you crazy to see her, you understand. But de way git rid of dat, yo'll take and take you a dishrag and squeeze de water into yo' hat - squeeze de water out dat dishrag into yo' hat. See, she done got dat bow out chure hat. Well, after you done squeeze de water out dat dishrag into yo' hat, that bow what she got is no good to her.

(Well, after she got that bow, what would she do with that bow?)

She would take dat bow and tie it up and put it in her mattress an' draw yo' more near to her. [For dishwater curing *guinea sickness*, see No. 991, p.382.] [Charleston, S. Car., (525), 627:10.]

1223. A girl in Jacksonville, Florida, heah 'bout foah yeahs ago, she wus sick. Well, she lingered an' lingered an' lingered. Well, lotta folks thought

maybe she wus witchcrafted an' all lak dat, but de chile was tuberculosis like de doctor tole her. De doctor tole her mother that she had de consumption, DOG yo' see, an' she had to be taken a good piece back in heah [inland] to some spring or 'nothah. Well, dere own mother spent a lotta money taken her to dat spring up dere. Still it didn't do any good. So ah came on back an' ah tole her mother, said, "Well, Delia, listen," ah say, "nuthin dis chile eat won't stay on its stomach." Ah say, "Peaches or nuthin like dat hold on her stomach." Ah say, "Jest a little whut chew call gruel soup." Ah say, "Listen heah, try mah remedy."

Now, ah had a remedy heah yeahs ago dat a [someone told me].

"Yo' kin take a dog, jest draw a little blood out of him - yo' ain't gotta kill him to git his blood," ah said. "Tuh git his blood, jest draw a little blood like a person draw a little blood outa yo'," ah said, "an' put 'bout three or foah drops into a aig, see, an' beat de aig up fine. After yo' beat de aig up fine," ah said, "put jest about two or three drops of kerosene, one drop of turpentine, into this aig an' whup it up. After yo' done whup it an' - po' [in] jest about a half a pint of real good whiskey, not moonshine but real good seal whiskey [unbroken revenue stamp on the bottle]." Ah said, "Let her drink it." Ah said, "Now jest give her whut chew call a dose of it - jest lak yo' give her a dose of doctor's medicine." Ah says, "See if dat do any good." Ah say, "Yo' jest try dat." [Waycross, Ga., (1143), 1866:1.]

1224. Den you kin take and feed dat dog - kill dat dog and get her blood while - if she's howling and gwine on and cuttin' up, and feed it to a person and he'll howl jest like dat dog. He'll howl - you'll put him to howlin', you see, put him to howlin'. He jest howlin' like a dog. [For another method of making a person bark like a dog, see No. 775, p.256.] [Vicksburg, Miss., (725), 997:6.]

1225. T.B's? There's a way to kill that.

(How would you do that?)

You take a fat dog, you try to get a bird dog - like anyone got T.B., and you takes and you cut that fat off there and you fry it and get that grease, and you bottle up that grease and you keep it on ice or something like where it won't spoil, you know. And give her, this person that got the T.B., one tablespoonful of that grease for every meal she eats. And because this is - T.B's a germ that gets in your system and medicine can't get there, but this here grease it gets there from that dog and it kills that germ. [New Orleans, La., (796), 1110:1.]

1226. Say yo' could take a dog when she's in heat an' kill her an' if anybody had consumption or T.B. or somethin' lak dat an' cook her unbeknown to 'em an' let 'em eat it, dey say dat would cure 'em. [Waycross, Ga., (1066), 1725:5.]

1227. Dey use dat for asmee. Boil it, de dog livah - boil it right on de stove an' give 'em de juice of it.

(That cures asthma.) [Brunswick, Ga., (1237), 2102:9.]

1228. A man tole me if a person is crazy or anything, yo' know, an' it's not a natch'al disease, git a dog manure. He did tell me, aftah it so many days old it turns white or yellah-lookin' - something lak dat, an' make a tea out of it an' let them drink it. An' he said that will cure them.

(Any kind of insanity? A person who is crazy?)

Yeah. He tole me tuh use that on mah mothah an' ah haven't did it yet because ah haven't been where she is. [Little Rock, Ark., (896), 1467:10.]

1229. Whenever - if yo' have a dog, watch de dog carefully an' see whenever he has an action. Den yo' git his manure whilst it's fresh an' place it in a quart cup of water an' den yo' boil it down to a pint an' den use it wita a cloth to dab dat in good - dis out-flannen-an't [= anointment (an't) out of (out) flannel (flannen)] it used to cure de piles. [Sumter, S. Car., (1342), 2323:13.]

1230. Ah've heard dat dey could - dey didn't special [specify?] a black dog, but it was - yo' could take de drops from a dog - yo' know, his bowel stool, an' if a woman has got body trouble, anything like dat, she kin sit down on it, an' a-stape [steep? steam?] herself - po' hot water on that bowel stool of that dog, an' dat'd put dat body trouble back up an' hit will nevah come back down no mo'.

(What kind of body trouble do you mean?)

Yo' know lak a woman have female trouble - yo' know her body drop down, yo' know.

(You mean her womb drops down? The inside of her drops down?)

Yes.

(That'll brace it back up?)

Yes.

(You mean in the front? You don't mean in the back?)

Front and back. [Waycross, Ga., (1135), 1846:2.]

1231. I have seen people use the mess from a white dog to cure people - to cure lockjaw.

(Well, how would they do that?)

Cause, you see, my brother had lockjaw and a white dog done his business and the man told my mother to take it and put it in a cup, an old cup, and pour boiling water on it and let it stand one hour and then drain it and let it get cool, and put spirits of niter in it and his jaws will come unlocked. My mother did that. I've seen it.

(I see. Did you come from Louisiana? Were you born in New Orleans?)

I was born in Bayou [something] Parish Louisiana?

(Where?)

Bayou Lafourche, Assumption Parish. [A few miles down the Mississippi River there is a Lafourche in Lafourche Parish.] [New Orleans, La., (825), 1201:5.]

1232. Even if yo' bald, git de milk from de dog an' bathe de part dat's bald of the cranium an' yore hair will event'ly grow back. [Waycross, Ga., (1104), 1778:14.]

1233. Well, a dog now, if yo' got de yella ja'ndice an' yo' can't be cured from doctors, yo' have to catch it - it's hard to ketch - yo' has to ketch dat dog's urinate. An' den yo' take, yo' don't let chure patient know that, but yo' ketch his [dog] urinate an' yo' mix it up in his bread an' yo' let him eat that bread, an' it cures the yella ja'ndice. [St. Petersburg, Fla., (1016), 1645:5.]

1234. An' if yo' wanta miscarry a kid, ah know how tuh miscarry a kid - diff'rent things yo' kin take: calomel powders, an' yo' kin take nine buckshots, an' yo' kin take bluestone, an' yo' kin take pencil lead from a DOG'S TONGUE pencil, an' yo' kin take yore finger an' miscarry. Ah know how to do that wit that.

An' if yo' ain't impregnant an' wanta git impregnant, yo' kin take devil's-shoe-string, blackroot, quinsy light [?], an' yo' kin take life ever lasting [cudweed], lowbush myrtle, redshank an' dog-tongue.

(Is dog's-tongue a weed?)

Yes suh, hit's a weed - it grows [cylinder changed].

Boil it an' makes a tea out of it an' takes it - a wineglassful three times a day. Dat'll clear up yore system an' git all de silt an' stuff stir up, an' yo'll git impregnant like that.

Den yo' kin take dog-tongue an' dry it an' put it de fo' corners of anybody's house. Now hit's good fo' medicine an' den it's good for squabbling. Yo' take dog-tongue an' put it in fo' corners of anybody's house an' crumble it up an' rub it round in de house, an' he'll be aridin' an' agrumblin' an' aquarrelin' an' afightin' dere until dey separate or dey move out or dey do something. Dey won't

live together happy no mo' - jest quarrel an' grumble an' row jest long as dat dog-tongue in that house. [Waycross, Ga., (1141), 1858:6.]

1235. Take de dog fennel root an' yo' kin drink de tea out of that an' yo' kin git anything out of you that a person trying tuh *hurt* chew - that chew got down. Or if they tryin' tuh, yo' see, do anything to yo'. [Sumter, DOG FENNEL S. Car., (1380), 2449:5.]

1236. Yo' evah heah of dog fennel? Well, de root of dat is good. Yo' evah heah talk of the dogwood? Well, de root of dat is good.

Ah used tuh go tuh work an' git a tea - take de root an' make a tea of it, an' dat insect or whatsomevah it 'tis dey got down in yuh, well dat'll bring it out.

(You use either the dog fennel or the dogwood tree root? Each one is good?)

Each one is good. [Sumter, S. Car., (1362), 2403:5.]

1237. If yo' have a fever, yo' know, take it an' put it in whiskey or brandy. (The dogwood tree bark?)

Yessuh, de bark, yo' know whut ah'm talkin' about now. Yo' jes' skin dat bark off - de inside skin.

(Any place on the tree?)

DOGWOOD At de sunrise side, but ah don't believe in dat. Anyway, an' yo' put dat in dere. It's a fine tonic.

(You take that bark off the sunrise side of the dogwood tree and make a tea with it if you are running a fever. Any kind of fever?)

Yes, dat's whut ah've heard. [Sumter, S. Car., (1372), 2430:6.]

1238. Git some de bark off it an' git about ten rusty nails.

(You go to a dogwood tree?)

Yessuh, an' boil dat together an' den git chew some heart leaves an' put in it, an' if anybody gits *hurt* - dat's whut ah heard.

[If these are not heart-shaped (cordate) leaves, they are leaves of the heart-leaf - several American species of *Asarum*.]

(What do you do with that? How do you give it to them?)

Yo' give it to 'em - yo' makes a tea out of it.

(You make the tea out of this dogwood and these nails and the heart leaves?)

Yes. [Fayetteville, N. Car., (1443), 2614:5.]

1239. I had a mother, she was *poison*. Somebody took her hair. The fellah that come to cure her said they put it in a bottle, a cologne bottle, put it in some runnin' water - that cause her min' was goin'. He didn't zackly make her, you know, straight; but he told 'er whut was ailin' her. He told 'er to git up every night jis' befo' mid-night, she was livin' in de country, an' walk to the fork of the road. She do that fo' five or six night. I don't know zackly how many nights that he told 'er, but I know he told 'er go to de fork of a road. He told 'er take some dirt from under her front steps an' wear it aroun' her head as a poultice. He said that would help 'er. It helped a lot. [Wilmington, N. Car., (226), 220:2.]

DRAGON'S BLOOD 1240. I've heard that people will take and burn dragon's blood on the stove and it's supposed to drive all their trouble away. [Snow Hill, Md., (?), 3:3.]

1241. Well, she was a woman, she sold whiskey an' she had a little tree whut be in her yard an' she would say a verse from de Bible to that tree an' den she would burn dragon's blood an' frankincense up undah de tree an' she'd grab de tree an' whip it an' den she jes' turn it back up. An' she'd burn that stuff right at the tree - right at the root of the tree she would burn it. Well, that was supposed tuh keep away evil spirits an' de law or anything tuh bother her. [See margin-titles Whipping, p.388; Hitting Remedy, p.399.] [Memphis, Tenn., (1527), 2726:5.]

1242. Jes' take a dry piece of eelskin an' put it on yore wrist, if any pain in dere or somepin. [Florence, S. Car., (1285), 2182:9.]

1243. Gits de eel[skin] an' jes' ground it up an' they mix peppah an' salt - jes' de red peppah. They git that an' grind that up with the eel  
EEL and they tie that up in a sack an' they will wear it around them.

(What is that supposed to do?)

Keep all dere enemies away from 'em an' keep dem from bein' harmed demselves. [The eel makes the wearer slippery like an eel, difficult to hold.] [New Orleans, La., (1563), 2859:11.]

1244. Well, if a person kin be sufferin' with rheumatism, if he kin git a eel an' skin him an' dry the skin an' wear it - make a brace of that an' it will carry away the rheumatism. [Wilson, N. Car., (1454), 2644:10.]

1245. Dey takes a little alcohol an' elder root and go an' bath [not bathe] 'em, if it's [a live thing] in de laig - bath 'em right on out de laig.

[Jacksonville, Fla., (586), 752:6.]

ELDER [Alder (p.411) and Elder are often confused.]

1246. My ole grandmother wus *poisoned* an' dey take elder [leaves] an' sulphur an' put it together [by boiling] an' [take] a feather an' an'inted her laig an' worms wus in her laig. [Wilmington, N. Car., (232), 156:3+85.] [An ointment is also made of "elder, tobacco and lard to take out live things" - Wilmington, N. Car., (?), 234:1.]

1247. Yo' go to a fig tree an' dig yo' some roots from three *diff'rent ways of de world* - take some from de no'th, some east an' some south. Yo' don't want nuthin from de west - don't want nuthin tuh carry yo' down, yo' wanta build yo'self up. An' tote dem roots in yore pocket - pocket book.  
FIG TREE An' de longer yo' tote dem roots de better it will smell. Anybody will tell yo' to put Hearts Cologne on dere, but chew kin take dem fig tree roots an' long as yo' tote dem de better it will smell. Den yo' kin let chure wife or somebody else smell it an' yo' can't smell it - it's dead. [As in any *hand*, to let anyone touch it, smell it, even sometimes to see it - kills its power.]

(Why do you carry these roots?)

Fo' luck - protection - fo' friends.

(Would this protect me against any bad luck?)

Yes, it's good.

People whut will hate yo' will come to be yore friends. [Waycross, Ga., (1158), 1929:4.]

1248. (How are you going to cure this snake bite?)

Why yo' take that bark an' boil it - de bark from de fig tree, an' yo' boil dat an' yo' give that tea to the person who's bit by the snake. That'll drive de poison out. [Sumter, S. Car., (1371), 2429:8.]

1249. Yo' know, yo' see people has bumps all broke out in dere face. Yo' wanta [should] learn dis. Well, yo' go 'head if yo' got bumps on yore face - broke out all on yo' face jes' wit bumps - yo' know whut's a cure fo' dat?

(No.)

Go to a fig tree and git de fig leaves off dat and git de milk in de fig leaves - jes' git dat milk out dem fig leaves an' tech all over dem places and cure 'em. Dat'll cure dat. [Mobile, Ala., (656), 938:1.]

1250. Dat's good tuh cure any *poison*. Yo' take de fig tree - first yo' take de leaves an' then yo' go an' git the root. Yo' git de root an' de leaves, stir it together an' make a tea. Aftah yo' stir it together an' make de tea, yo' git brimstone, sulphur, sweet milk, an' fifty cents in silver, a ole fifty cents, an' boil it together. Make a tea an' drink the tea three times daily.

Take the fig root - boil de fig root an' bathe wit de water an' always throw

it to sunrise; if yore *poisoned*, every bit will come out - it couldn't stay in.  
(You drink this tea only from the leaves?)

Outa de leaves.

(And the root tea you use just for bathing?)

Fo' bathing - dat's right. [Sumter, S. Car., (1384), 2460:7.]

1251. [The following beliefs are ordinary folklore:]

On Christmas night yo' kin go to a fig tree about twelve a'clock an' dat chew could hear Eve an' Adam on de fig tree quarrelin' an' fussin' on de fig tree.

(Where did you hear that?)

Mah father tole me dat. [Florence, S. Car., (1311), 2222:5.]

1252. Yo' mustn't cut down one - a fig tree. Say dere'll be a death in de family. Den dey say no girl mustn't climb it, because it will pine away an' die - no girl, no woman must nevah climb a fig tree. [Sumter, S. Car., (1385), 2386:5.]

1253. Yo' use a file if yo' got de cramps. If yo' jes' have cramp all de time, why yo' take a brand new file an' jes' put it right wheresomevah yo' got de cramps. Put it on yo' an' de cramp will pass an' yo' nevah have a cramp any mo'.

FILE

STEEL INSTRUMENT (What kind of cramps do you mean?)

Jes' pain cramps yo' know, jes' lak yo' take a cramp in yore laig. [Algiers, La., (1575), 2900:5.]

1254. Dey say dat if yo' come prey wit a diff'rent disease, yo' could go to a dogwood tree an' git some root an' skin de bark from de *sunrise side*, an' go to a cherry tree and git de bark from de *sunset side*. An' then go to FIREWOOD a firewood tree - dey call it firewood tree [the ironwood *Cyrilla racemeflora* of southeastern U.S.A.; a number of trees are called ironwood] - an' git some from de south side, an' put those ingredients together, and it would fin'lly turn if yo' had - somebody had *tricked* yo' or somepin, it would turn all dat away from yo' an' yo' become well. Ah heard dat.

(Well, what would they do with those barks? How would they fix those up?)

Dey said dey would take 'em jes' lak if ah got a bark from de dogwood an' one from de cherry, ah would take dem an' de firewood tree. Ah'd take dose barks an' ah put 'em in a pot an' ah boil 'em down to a certain ingredients, so dat dey would become liquid, yo' know. Git some of de strength from each one. An' then ah would use 'em as a drug fo' to take or to rub until de parts dat were affected would pass - de pain would leave an' ah'd become well.

(What is a firewood tree?)

It's a tree that grows in the woods. De leaves all when dey come out, the bright side - in de nighttime dey give a light, jes' de same as if it was de, yo' see, de moon or somepin shinin' on it. It has a brighter leaf den any othah tree in de woods. Dey call dat firewood.

(Do they grow that out here?)

No suh, dey all be in de rivah swamps, mostly in the rivah swamps - jes' lak soggy [ground] or somewhere lak dat. Yo' mo' or less find dose kinda tree in that. [Sumter, S. Car., (1381), 2452:4.]

1255. Take fish gall - make a woman miscarry by rubbin' it on her navel.

FISH (What kind of fish gall - from any kind of fish?)

Any kind of a gall from a fish [gall from any fish]. Put nine drops of it or as many drops as you kin in her navel an' let it stay in dere, an' let her lay flat on her back an' put a silver button ovah it or pearl button ovah it on top of her navel. Dat will make her miscarry. [Memphis, Tenn., (948), 1529:11.]

1256. Well, you get you a fresh fish - you get the heart, the liver and the gall. You understand? And you lets it out in the sun and dry - see, till you



can make a powder with it. Then you smoke yourself with that. You understand, you just stand over it and smoke yourself with it. Then you can use the gall - like someone done did you, put something in your hat like people say they do, *steel dust* or anything that fail your eyes. They can use this gall and anoint your eyes. [This cure is a variant of the one in *Book of Tobit* (in *Apocrypha*) 6:1-8; 11:10-14.] [New Orleans, La., (822), 1186:5.]

1257. Dey say if yo' kin ketch a catfish, yo' know, an' ketch him 'live an' yo' jes' cut 'im open an' git de gall of dat out. An' yo' kin take dat gall an' take it an' put it on a person eyes an' cure dere eyes with it. Dat's all de further ah heered 'bout dat. [Brunswick, Ga., (1207a), 2042:5.]

1258. Dey take de blood from de catfish an' cure people of de dropsy. Dey take it an' dey put it in some oil, some cookin' oil an' dey take it three times a day. See, de catfish ain't poison, yo' know dat. An' yo' cook dat oil an' catfish blood together an' give it to 'em. [New Orleans, La., (1558), 2838:1.]

1259. [We have already heard two persons tell the same story, neither knowing the other had told it (*see* Nos. 73-74, pp.30-31.) Here a story is told first by the husband at my hotel in town and then he, my contact man Carter and I drove nine miles out into the country to interview his parents, others, and wife. The latter unaware of what her husband had said, retold the story:]

[*Husband's story about wife:*]

FISH BRINE My wife, not knowing she had created any enemies, woke early one morning and started to enter the kitchen. The door being closed she got to the door and could not touch it. She could only stand and scream. What she thought, what she seen, what she felt, nobody knew. We got my mother. She asked me did we have a salt fish. I did not. I went to the store and secured two. She taken these salt fish and crumbled them in water and washed her hands, and she could enter the door. [Fredericksburg, Va., (54), Ed.; 1929.]

1260. [*Wife's story about herself:*]

One morning I got up and I started to cry. I didn't know what was wrong with me. I went out in the yard and came in the house and didn't have any mind whatever. I was as crazy as a bedbug. I didn't even know my own children. I broke down and all I could cry was, "I can't touch the door." Every time I went near the door I could see snakes and everything. A lady came in and said, "Take some salt fish, *urinate*, and take that and wipe the door knob off, wipe the doorsill." And I did that, and the next morning I was all right. [For similar experiences *see* Arrestation and Paralysis, Nos. 749-753, pp.251-254, and Index.] [Nine miles from Fredericksburg, Va., (69?), written by hand or by hand-cranked Ediphone.]

1261. Yo' kin take a person's hair as dey comb it out chew see - git dandruff and all and wrap dat hair right tight. Yo' know people combin' dere hair it come out in de comb, an' yo' jis' take dat hair an' wrap it real tight in some red flannel wit a piece of lodestone, an' stick needles all through it. Jis' stick 'em all through dem - jis' diff'rent ways an' dose needles will inflict de body some way. Yo'll break out in spots de size of quarters or half dollahs on yore laig or on yore body. An' yo'll always be afflicted until somebody in de family finds that thing. Ah'm telling dis from experience. Mah mothah was hurt dat way an' ah found it when ah was thirteen yeahs old. An' den she bathe her laig in fish brine an' she got well. [Little Rock, Ark., (900), 1473:12.]

1262. A grass known as *five-finger grass*, they say, if you git a hold of that grass and take a piece of - a real light piece of papah and write the 23rd Psalms on this piece of papah, tie this piece of papah and this FIVE-FINGER GRASS *five-finger grass* up with some clean piece of cloth and wear it next to your body [skin], no one can't harm you with any *tricks* and things. [This cloth-paper package is a *hand*.] [Wilmington, N. Car.,

(217), 127:2+85.]

1263. [Three men together are talking about two absent men:]

Ah've [informant] seen a [*doctor*] man take a [culprit] man's shoes an' seen 'im, you know, *dressin'* dem. An' so dis [third] man axed 'im [*doctor*], say, "Whut chew goin' do wit dis fellah [culprit]?" An' he say, "Well, he FROG [culprit] been givin' de man [*doctor's* client] trouble to 'is house 'bout 'is wife." See. An' dis [client] man had hired dis [*doctor*] man to *fix* dis [culprit] man up. An' so dis happened, you know, up de country. [The three men are in town.] An' so dis [third or objector] man tole 'im, say, "Ah wouldn't do dat." He say, "Yes, dat's mah job." An' so he [*doctor* continues] says, "Yo' ain't got nuthin to do wit it."

So he went to work and he *dressed* dis [culprit] fellah. He say, "Ah'm goin' have to *fix* dis shoe and den ah have tuh [*fix*] dat pedal," say, "if ah can't git tuh *fix* his shoe lak ah wanta." See, he [culprit] was a truckdriver. He say, "Ah go an' *dress* dat dere clutch" - yo' know, where yo' have tuh put in clutch, yo' know, tuh change gears. "Ah kin git 'im good on dat."

So he *fixed* up de shoe and dis fellah, yo' know, jes' lak ah say ah'm gon'a. (How did he *dress* the shoe?)

Well, he took dat shoe and he took two *toadyfrogs* - see, took two *toadyfrogs* and he cut dat *toadyfrog* wide open live, see, an' got dat blood and put it down in dat man's shoe, spread it down in dere. [A frog for each shoe.] An' den he put somethin' else in dere. Whut it was ah don't know, but he put something else in dere. An' dis heah [objector] fellah heah, tole 'im, say, "Would it hurt me now if ah wear his shoes back to 'im?" See, 'cause ah jes' borrowed his shoes playing partner wit 'im, see, 'cause make out lak mine was too little and want 'im to break 'em out. Ah swap wit him tull I git a chance tuh *fix* 'em?"

He [*doctor*] says, "No, it ain't goin' hurt chew. It jes' goin' hurt de one hit was *fixed* fo'."

[Why objector borrowed shoes and then objected, I do not know.]

An' so dis fellah wears de shoes back an' so dis [culprit] man den puts on his shoes, see. Well, he goes down de next morning tuh git his truck. Well, dey got 'is clutch *fixed* on 'is truck. Well, when he went an' got on de truck, well dat night he wasn't able to walk home. He was hoppin'. His laig was hurtin' all up, clean up tuh 'is knee. An' yo' kin hear 'im hollerin'. Ah heard 'im my ownself. You could hear 'im hollerin' two blocks. De doctor he come. De doctor couldn't do no good. Dey had to go git another *hoodoo woman* - *big hoodoo woman* stay out from Bergen Junction, back out dere - ole lady Rivers [Ridders?].

Well, she goes tuh work an' she come dere an' she lays her han' on 'im jes' lak dis heah [demonstrates] an' drag it over 'is face - we was all standin' dere lookin' at 'em - bring 'er han' right down ovah his face jes' lak dat an' carried it straight on down, right ovah dat laig. An' she done dat three times, an' when she done dat three times, two *toadyfrogs* hopped outa dat man's laig, an' dat man got all right. Come out back dere where de two places 'bout tuh come to a haid - where it done, you know, formed a corruption.

(What was this woman's name?)

Rivah - Ridder.

(Is she near St. Petersburg?)

No sir, she stay right up 'cross de rivah from Rocky Ford, Georgia. [Speaker is from Georgia.] [St. Petersburg, Fla., (995), 1608:1.]

1264. If you'd git a *toadfrog* - if you swole up in your joints or something like that and you can't git it 'way, and if somebody *tricked* you. Well, you git you a *toadfrog* and cut him open, put it right on that place until that will come out, and jest whatever it is - if it is yellow or green or whatever it is -

makes it come out in dat frog. [Jacksonville, Fla., (611), 788:12.]

1265. Jes' lak ah could take a frog right now - yo' supposed to be plagued with spasm or fits. Jes' ketch a live frog an' split 'im open - slap it right on dere an' tie it an' dat'll kill de fits. [Waycross, Ga., (1074), 1740:5.]

1266. If somebody *poisoned* yo' in yore laig or yore feet or anywhere yo' *poisoned* - paralyzed *poisoned* [paralyzed by *poison*] - yo' git chew a green - don't git nuthin but a green one, green *toadfrog*, an' rub him - rub him until he dies. Be sure yo' rub him till he dies.

(Where do you rub him?)

Jes' take him in yore hand an' rub him right down de back till he die - rub him right down his back till he die an' den split him open. After yo' split him open git chew a flannel - a white flannel string [strip] about dat wide an' put it in dere an' sew hit back together so hit won't come out dere, an' bind him on dat place an' it will turn black. Dat's de *poison*. [Florence, S. Car., (1334), 2302:2.]

1267. Dey'd use a *toadfrog* - if yo' kin git a *toadfrog* - if a snake wus tuh bite chew - most any kinda snake - if yo' kin git de frog at de time an' split him open an' tie him on dat particular place why yo' would git to some doctor or 'nother, see. [Brunswick, Ga., (1183), 1996:1.]

1268. These things on yore neck whut chew call a wart [goiter?], take a frog an' rub on dere till he dies - rub him jes' as hard as yo' could. Ah be dogged if it don't go. [Sumter, S. Car., (1337), 2310:10.]

1269. Well, my daddy know whut de matter. My daddy was a riverside man. I ain't born by de riverside but I'm 69 years old right now. My daddy was a man, you know, he was purtty wise. And he says, "Well, I don't [do] know what to do with my Charlie." He went to work and takes [four] live *toadfrogs* and cut it open, and like he [the frog] is in dere [the raw inside], you know, git some sulphur and you fix like a batter for to fry bread - he daubed the [inside of] the frog with that red peppah and sulphur, and he bind dis one here and bind the other one here [but by action he indicated four frogs - one at the front of Charlie's head, one on each side, and one at the back]. And he done that fer nine days. And my brother commence to come back to us. My brother - I'm a year older than him. He is dead now. Tie 'em with a new *bandaging* of cloth that never was used - homespun. And he bind 'im with that and my brother lay there fer nine days. He stunk like a buzzard. [Charleston, S. Car., (?), 646:6.]

1270. I've heard they use a frog, but it must be a *toadfrog*. You know what a *toadfrog* is?

(No, what is a *toadfrog*?)

Well, he's a thing he abides on dry land. He's not a water animal. Course he kin swim but he abides on dry land, see. And now, I've heard that you gets the *toadfrog* but you don't get him dead - don't let him be dead. You wants to let the *toadfrog* be alive and when you get him, you take him and you puts him - well, you may have you a little box made. You put him in this box and you go get you some salt and you sprinkle that on him. You goes and you gets you some baking powder and you sprinkle that over him, and after you sprinkle that over this frog you don't want - don't kill him, you may be *hurt*. You bind this frog to the place where you *hurted* and just leave him lie there, see, with that pepper and baking powder on him, but brang him to the place where you *hurted*, and in seven days that place will come to a head and whatever in that place it will run out. Where doctors have failed to do you any good, well, that frog will kill it. [Vicksburg, Miss., (773), 1063:2.]

1271. Well, dey use *toadfrogs* for fitses. Well, someone might put a fit on yo' - on anyone. Dey takes de *toadfrog* - takes de *toadfrog* 'live an' take an'

tie him right round yore neck an' yo' worry de frog an' de fits will go right out of yo' into de frog an' it'll run him crazy an' he kill himself. [Fayetteville, N. Car., (1395), 2509:1.]

1272. Take a *toadfrog* an' tote him in yore pocket 'live fo' chills.

(Just put him alive?)

Yes, put him in yore pocket 'live. [Fayetteville, N. Car., (1408), 2532:1.]

1273. Dey tell me dat yo' kin take a frog an' wrop him up in a silk pocket han'chief an' take jes' dis common bread an' salt. Give him de bread an' put salt in yore shoes, an' have dis frog in yore pocket han'chief an' wear him dere in yore pockets, an' yo' kin walk ovah anything dat dey put down fo' yo' an' it's no harm dey kin do.

(This frog, do you keep it alive?)

Yes. [Fayetteville, N. Car., (1429), 2579:1.]

1274. All right, she had me - ah did it mahself. Ah went an' caught a bullfrog, not a bullfrog but a *toadfrog*, up heah in de yard. After I caught dis *toadfrog*, she took dis frog an' put him in a little cloth like an' put dis frog right on her side an' wore him dere fo' a few days until dat frog died. After dat frog died den dis pain left her jes' on account of wearing dat frog dere. [St. Petersburg, Fla., (993), 1605:2.]

1275. (How do they cure the whooping cough?)

Well, dey jes' take a *toadfrog* an' kill him an' make a soup an' cure de whoopin' cough.

(What do they do with that soup?)

Give it to the child to drink. [Wilson, N. Car., (1490), 2661:14.]

1276. Jes' lak if a person have any kinda - been *tricked* in any kinda whiskey or been *hurt* by a person by puttin' down somepin, yo' kin take dat frog. Yo' kin cut him wide open an' take an' put him in some boilin' hot water an' let him boil down. Take an' strain dat water out an' give it to a person tuh drink, let him drink de water - jes' put it in a bottle an' jes' give it to 'em to drink. [Brunswick, Ga., (1188), 2005:9.]

1277. And then you kin take a *toadfrog* - you know these *toadfrogs*. Well, just like person got rheumatism - I don't tell nobody this one, though. That's one I made plenty money on. Just like a person got rheumatism.

(Yes.)

You know these *toadfrogs* that hop around at night. You kin take - you gather them and stew 'em down and take that grease and grease people. Ah'm de only one in dis town kin cure rheumatism. I've cure many people round here of rheumatism. [New Orleans, La., (859), 1367:11.]

1278. If a fellah put a spell on yo', yo' make watah and bath in it fer nine mawnin's an' po' dat watah toward de sunset. And den yo' kin take nine *toadfrogs* and put 'em into a pot alive an' cook 'em down - put nuthin in 'em but a little watah an' a little grease, an' grease wit de grease from dem fer nine mawnin's. Dat will break up anything that dey try to put on yo'.

(These are different ways of doing this - one is you use the urine and the other way is you use the frogs. You don't use both of them together?)

No, don't use both of them together - use either one of them. [Jacksonville, Fla., (597), 770:2.]

1279. This is by experience. I seed my mother do this. She made us boys ketch her nine *toadfrogs*. And we caught 'em and we brought 'em in the house and she got a skillet of red hot grease and the lid ready to place on it. And she'd taken them frogs one by one and put them in that skillet - one by one - one by one - and put 'em in that skillet and fried 'em down to where dey was crisp. She'd taken that grease and she put it up, till it congeal - that is, you know,

until it got cold and thick, and she used it as a hair dressing and give it to her friends. Well, my mother, her hair -

(She what?)

Used it for a hair dressing. She had hair that long. She was mulatto and she used to make it all the time.

(That will make your hair grow?)

Yes, sir, it make the hair grow - you know, turn it straight. That's what she would get out of it. [Vicksburg, Miss., (756), 1036:5.]

1280. (Tell it again now, the whole thing from the beginning.)

You take you a frog - what I mean, them old frogs. Now, this is the truth from here to heaven. You take you a frog - one of them old hoppy frogs, rainy frogs, you know, be's hopping after de rain in the country. Well, it be night - you know, dark, up there [in the country]. Well, you just take you a yeast [something] can and just let it run up in there, you know, alive. Stop him up while he alive - stop him up there tight and put him over a door, over your door there. And he'll [you'll] pass the door - he's [you're] going to pass all the time, back and forth, back and forth. And when you passes that door about nine morning, your piles is cured and you go up there and you look at it and open it, you won't see nothing but brown ashes. You won't see no bones or nothing from that frog - nothing but brown ashes. And you leave it there and that's just going to molt away and you'll never have the piles on you long as you live. [New Orleans, La., (891), 1275:3.]

1281. If any harm done to a person in de bed, yo' put dis frog in dere 'live an' when de frog dies, dat disease dere he would have consumed dat - whatevah dey have spread in de mattress fo' yo', fo' tuh make yo' sick or tuh make yo' in bad luck. Den dat's all ovah. When he dies he supposed tuh carry it away with him. Yo' put him alive yo' see. [Memphis, Tenn., (915), 1483:14.]

1282. Jes' lak a person got de asthma - he ketches a frog an' take an' ketch him 'live an' take an' hold his mouth open an' blow de breath in his mouth three times, an' she give dat asthma to de frog, she won't have it any mo'. [Waycross, Ga., (1073), 1735:7.]

1283. An' then yo' kin cure disease with that frog. A frog is wonderful tuh take off spells.

(How would they do that?)

Well, now, yo' kin ketch a frog an' yo' kin let the party that has the spell spit three times into that frog's mouth an' blow their breath three times in it an' then yo' kin - when they do that yo' read the 23rd Psalms. See, read the 23rd Psalms an' after yo' read de 23rd Psalms, yo' let them take that frog an' throw it ovah dere shoulder jest as hard as they kin an' don't let that frog come back towards where that sick person is standing - keep that frog off from that sick person. An' that frog will carry that disease off. Yo' kin take off *witchcraft* fo' anybody wit dat. [Waycross, Ga., (1166), 1961:3.]

1284. Jes' lak if a person have whoopin' cough, take de frog an' cough in his mouth three times an' roll him in yore han's three times an' bury it undah yore do'steps. De next mawnin' yore whoopin' cough will be gone. [Sumter, S. Car., (1337), 2310:9.]

1285. Jes' ketch him an' tie him up some place in yo' fiahplace an' if it's a enemy somewhere about chew he'll leave - de law will git atter him an' run him away from dere.

[As frog in fireplace becomes hot, so it becomes too hot for enemy.]

(This *toadfrog*?)

Yes. [Memphis, Tenn., (1556), 2829:13.]

1286. If anyone has a high fever - any kind of a fever - yo' goes to de swamp

an' ketch yo' a swamp toad outa de watah an' cut off his tongue an' name dat toad aftah de one who had de fever. Throw it back in dis watah an' why his fever will become perfectly all right. He'll be all right in a few days.

(What do you do with that tongue out of that toad, then?)

Jes' throw it back into de watah. [Sumter, S. Car., (1375), 2438:1.]

1287. Yo' take dis frog an' yo' bake [dry] him in de sunshine an' when he become old - dry-like, yo' powder dat up an' yo' sprinkle dat on dis man when he come 'way.

(Where do you sprinkle it on him?)

Down on his privates - down dere an' when he have connection wit dis woman, well dat dust will git on her an' it will carry her ovahtime.

(The wife would do this if this other woman was going to have a child by her husband?)

Dat's right. [Brunswick, Ga., (1206), 2040:4.]

1288. Tie a garlic [clove of] around your neck; keep away evil things. [Jacksonville, Fla., (550), 689:3.]

1289. Carry garlic in your pocket - no one can harm you. [Charleston, GARLIC S. Car., (506), 555:13.]

1290. Yo' keeps garlic on yo' fo' hoodoo, keep it in yore shoe - that keeps people from *hoodoin'* yo'. [Algiers, La., (1593), 2995:3.]

1291. If a person have done yo' a little wrong an' yo' have a pain or somepin about chew - see, if anybody have done yo' wrong, why yo' git garlic and beat it up with a little salt an' wear it in yore shoes, an' den it cain't take no 'ffect on yo'. [Algiers, La., (1575), 2899:11.]

1292. If anything dey *settin' down* fo' yo', yo'll go tuh work an' yo'll take red pod garlic.

(Red pod garlic?)

Uh-hunh, an' yo'll thin it jis' as thin as a slice - thin slice. Yo'll take yo' nine pieces of dat garlic an' yo'll wear dat in yore right shoe with a little slim piece of parsley an' yo'll wear dat in yore shoe an' den yo'll go tuh work an' sprinkle a little *steel dust* in dere. Dat'll eat up every piece of every-thing yo' got down dere - dat'll pick it up.

An' make lak little beads, roun' sliced thin, till yo' git enough to go roun' yore laig, an' yo' kin eithah wear it roun' yore laig or in yore shoe. [Algiers, La., (1602), 3025:10.]

1293. If yo' wanta put a snake in anybody, yo' kin take a snake an' yo' dry him up an' they put him in whiskey aftah they dry up, an' yo' give it to 'em in their glass tuh drink. An' den it's parsley. Yo' let chure parsley set, yo' know, lak if yo' would let somethin' set. Yo' let it set about three days an' den yo' give it to whosomevah yo' wanta give it to tuh drink. An' den in three days dat dust form aigs, an' den in nine days aftah dey become a snake in yo'.

Now if yo' wants tuh take dat snake out chew, yo' take garlic an' yo' take parsley an' yo' take peppah - yo' know this *horseshoe peppah*. Yo' evah saw dat horseshoe peppah? Dey would call it a cayenne. It's in a powder, beat up.

(It has a horseshoe on the box?)

Yeah. [That was a lucky guess!]

Yo' would take that parsley an' take de garlic an' cut it up an' yo' boil it - boil all that together an' when it git cold yo' add the peppah into it, an' yo' give it to an individual tuh drink, an' den yo' make 'em pass it up. The live things will come out. [Algiers, La., (1586), 2965:7.]

1294. Ah heard 'em talk 'bout rattlesnake. De rattles of a rattlesnake, yo' take dem an' dry 'em an' if yo' want tuh put snakes in a person, why yo' jes' take an' shake dem in de water bucket or anything dat dey drink, an' de dust from

dem rattles will turn tuh rattlesnake in 'em.

(Is there any way of getting those out?)

Yes sir, wit garlic.

(How would you do that?)

Eat it.

(Just eat it and that will bring those things out?)

Yes, sir. [This simplest of remedies comes from a *doctor*, man.] [Brunswick, Ga., (1206), 2038:3.]

1295. You could use diff'rent stuff. Like if yo' go to de drug store an' tell 'im yo' want yo' some bay rum, den yo' get yo' some garlic, an' yo' get yo' some white onions. An' yo' put all dat in a can an' yo' will boil dat. An' yo' would take a bath with it, an' yo' would tote some of it into yer pocket. An' whenever yo' take de bath in dat, yo' t'row it tuh de way de sun rise. Dat'll keep 'em from doin' yo' bodily hahm [harm]. [New Orleans, La., (802), 1118:3.]

GASOLINE 1296. Always put gasoline in new shoes before you use them and you can walk over anything. [Elizabeth City, N. Car., (?), 409:2.]

GOAT 1297. Get a billy goat an' keep aroun' yore house an' the ghosts wouldn't worry you. [Charleston, S. Car., (500), 544:3.]

1298. Ah've heard of a person writin' a lettah wit blood tuh do yo' some harm...we jes' say fo' instance if yo' were 'fraid of me or somepin lak dat. Dey claim dat if yo' kin git de blood from a goat - yo' kill a goat an' yo' ketch de blood whilst it's runnin', yo' know, hot. Yo' see, yo' take de blood whilst it's runnin' hot an' then yo' would use dat blood to conquer dis person, don't chew see. Yo' take a turkey's quill an' yo' dip it into dis hot blood from a goat...why yo' kill a goat an' yo' ketch dat blood, yo' know, whilst de goat is dying, an' yo' [dip the] quill in dis blood an' yo' write wit dat blood yo' see. It'll conquer yo'.

(What will that do then?)

Dey claim dat dat will conquer anybody that have any evil spirit against chew. Yo' know, yo' afraid of 'em - jes' lak a woman is afraid of a man, her husband. She left him an' yo' know is afraid of him - afraid he'll do her some bodily harm. They claim dat dis goat blood will vanish away all dat. [Waycross, Ga., (1116 - woman *root doctor*), 1790:13.]

1299. There's two or three diff'rent theories along that line. Now the first theory is - if you think you'll be bothered with the spirit after the deceased is taken away from the house. Why the first thing you do when you come back GOURD [from the cemetery], you understand, you git a horseshoe, you see, and take the horseshoe, understand, and nail it workways - just like it goes on a horse's foot, up over the door. And de next day [second theory] is to git a gourd, a green gourd, and holler it out on the inside - see, don't break the shell, jis' cut off the end and hollow it out on the inside, take all de peth out of it, you understand, and hang that up over your bed. [Snow Hill, Md., (92 or 93), 7:1.]

1300. Gourds, dey keep evil from round yo', de gourds do.

(What do you do with them?)

Plant 'em - jes' plant de seed an' let 'em grow all ovah de fences an' keep 'em, drink watah out of 'em. Dose people all de way back in mah grandparents' time use tuh use dem all de time, an' always lived peaceful an' happy. [Memphis, Tenn., (1549), 2718:3. Few persons realize that some old-timers drank from a large gourd dipper for the reason given.]

1301. Jes' lak, now, if anyone should poison yo' - put snakes in yo' or scorpions or anything inside yo'. Well, that's easy tuh cure. Yo' git chew a gourd, either a dry one or a green one, an' git de guts out of it - it's a very

particular thing an' yo' have tuh be very particular with it. An' yo' boil dem guts an' give 'em one tablespoonful - if any kind of *poison* inside of yo', every bit of it's comin' out.

If it's in de foot or de leg, den make a poultice an' it will kill it right in there. Jes' make a poultice out dose guts an' boil 'em - put a little meal with 'em, make a poultice. Dat'll kill dat. [Florence, S. Car., (1326), 2280:2.]

1302. In case if a person is *poisoned*, swelled up bad, look like dey 'bout tuh bust and dey *poisoned*, sickly, swelled as large as a barrel, a hogshead barrel, yo' wants to go git chew a piece of saltpeter and put dat saltpeter in a half glass of water and yo' go an' git yo' some gourds, some green gourds, an' take de entrails out 'em an' boil 'em, and let 'em take a cupful of dat, an' all de worms and things in dere, will throw 'em up.

Den yo' wanta release dose parties den - dose parties who did dat. When dey throw de worms up, dey take 'em an' put 'em in a bottle an' stop 'em up airtight and go to de river and throw it ovah yore shoulder. Well, den dem parties go an' jump in de rivah an' drown - kill demselves. [Mobile, Ala., (656), 935:2.]

1303. Well, heahs another good one. Now, it's sech things as evil spirits. If a person luck have been taken away - now, dis is something dat most people dey don't know but it's true. If a fellah's luck have been crossed any way through de witchcraft way, it doesn't make any diff'rent if he's sick or a spell's been cast on him. Yo' kin take a simple thing which is gourd. Yo' take dat gourd an' yo' break it up an' put it into a pot containing saltpeter, sulphur an' salt - cooking salt an' yo' boil dat good. Then yo' take a bath with that. The person take a bath with it but dey don't bathe up - dey bathe down, see.

An' after he finish dat, den he takes it to de rivah an' he throw it near de middle of de channel in a running stream of watah, an' dat relieve dat person of dat spell, whatsomevah that may be - *crossing* of luck or anything, sickness or anything. [Waycross, Ga., (1086), 1754:2.]

1304. You can take the *chamber lye* and mix spirits of turpentine with it and then put it on and boil it until it dries up. That'll swell you up. [This bewitched condition, retention of the urine which causes *hollering spells*, is cured as follows:] You go right out and get one of these old fox GRAPEVINE grapes - some calls them *tangle vines*. Cut it off just about as high as your privates. Then you bend it over and put that right into a jar - the piece that's in the ground you bend over and put in the jar - and let stay twenty-four hours. Then, whatever [juice] you find in jar, you take a bath [with it] all over. That'll kill any 'craft [*witchcraft*] and *hollering spells*. [Nansemond - Norfolk Counties, Va., (*Doctor Frank Hall, see* Introduction for my visit to him), by hand.]

1305. Jis' like a mother die an' left her young ones an' they're worried a lot at night - says you kin take a stick an' go to her grave an' broke it acrost the grave an' - you know, jis' hit right acrost the grave an' GRAVEYARD DIRT let the stick broke in half - why that would prevent 'em from botherin' the young ones that night. [See titles Whipping, p.388; Hitting Remedy, p.399, Cure By Breaking, p.389.] [Wilmington, N. Car., (214), 205:4.]

1306. Jest like I had a mother died or you had a mother died and de spirit you know, de spirit keep worrying you. See, lota people don't believe in it but colored peoples do believe in it. You git chew - you go to de grave and git some of that dirt and sprinkle it around de door and den de spirit won't bother you. Ah believes in it.

(Did you ever try it - did it work?)

Yes, sir - it worked. [Charleston, S. Car., (523), 624:5.]



1307. I heard that a spirit came to a woman's house one time and she didn't know how to keep it away and a woman told her to go out in the graveyard and get some fresh dirt off of a grave. She told her to take it and put it in a box and put a hole on top of the box and bury it under your house. She did that and she didn't have any more trouble with this spirit. She said that's what kept him away. That happened down on Vine Street here in town, Hampton, Va., (31), Ed.] had this woman's child and she kinda thought it was this woman [the dead mother] coming back because she had this child. [Hampton, Va., (31), Ed.]

1308. Yo' take anyone dat chew wanta die - it's accordin' to whut chew want done - if it's anything yo' want done good - anything dat chew want done good, yo' know a person dat died good, well yo' go to their grave at twelve a'clock at night. When yo' go dere yo' have prayer, see. After yo' have prayer, yo' tell de - yo' talk to dem jes' lak ah'm talkin' to yo', "Ah am takin' dis dirt from yore grave for yo' tuh take care of me. Yo' know, when yo' wus livin' yo' always believed in things that were right. Things is goin' wrong wit me an' now ah want chew to drive away all evil spirits an' bring good things towards me - guide me, lead me. An' ah'll take dis dirt from yore grave dat chew protect from now on, In Name of de Father, Son an' Holy Ghost." Well when yo' take dis dirt yo' place a dime in dis place an' cover it back ovah. Den yo' take dis dirt. If yo' wanta use it fo' yo' own home affairs, yo' take it an' place it in yore home - see, a secret place.

(What would that do? What is the idea of putting it in your home?)

If it's evil spirits dat cause yo' tuh [be] like unhappy in yore home, dose good spirits will drive dose evil spirits away.

Now, if yo' wanta do harm wit dat graveyard dirt, yo' goes to a sinner grave. Yo' go dere to a sinner grave; yo' don't have tuh pray wit a sinner. Yo' go dere an' git dat dirt, yo' go dere an' cuss 'em. Yo' cuss 'em jes' like he did - jes' de life dat he lived. Yo' go to his grave an' git it an' act jes' lak ah'm tellin' yo'. Yo' say, "Yo' know yo' raised hell an' made things go jes' yore way. An' now, ah'm comin' heah tuh git dis dirt from yo' tuh make things go mah way - jes' lak yo' did when yo' wus livin'". An' git it.

(When you got that *graveyard dirt*, how could you cause harm with it?)

Well, when yo' go fo' harm yo' go rough.

Well, now, jes' lak yo' go git dis dirt, yo' see, yo' know dis person died bad - yo' know his life yo' see, yo' know how he lived. If he was a gambler yo' kin git it fo' gamblin', an' if he wus a man dat raise hell an' bring confusion git it fo' that.

Well, now, yo' go an' git dat dirt an' throw it on a person do' or steps an' ease it underneat' dere house, see. Well, it penetratin' dere. Yo' can't so well throw it in de yard because dey'll 'scover it, but chew kin put underneat' dere steps where dey transfer over it. De evil spirits will follow 'em all de time an' dey can't live in peace. [Brunswick, Ga., (1206), 2033:5.]

1309. De objec' of de *graveyard dust* - now, we'll have tuh git dat *graveyard dust* a sutin [certain] way. Now, yo' gotta pay nine cents. That's, yo' might say, buyin' spirits from de graveyard to perdeck yo'. Yo' see whut ah mean. Take nine cents an' carry it to a graveyard, an' go to a pusson who hasn't been - dere grave, who hasn't been dead fo' very long, somepin lak two or three yeahs, somepin lak dat. Dat ain't too long. An' go right about midways of their heart of the body - 'bout where dey heart is. Yo' drives it down in dere about eight or ten inches, an' drop that nine cents there and bring up that much dust - see. When yo' bringin' up dat dust, yo' say, "I git chew in de Name of God de Father, God de Son, to protect me in all affairs of life." See. Yo' take that an' yo' compose it with that same salt, sulphur an' stuff. That keeps that spirit alive

an' full of activity an' vigor - watch fo' him, see. [Florence, S. Car., (1295), 2196:5.]

1310. Ah hear about dat too an' ah knows of it. But chew have to pay three pennies but chew gotta go to someone's grave dat chew knows well. Jes' lak, yo' know, some of yore family dat's been buried an' yo' go to de head of dis grave an' yo' pay dat dead man or dat dead woman - whoever yo' knows - de three cents. An' den yo' take some of de dirt an' den yo' tell dem to give yo' luck, don't let nobody harm yo', an' yo' bring dat graveyard dirt - git a han'ful of de graveyard dirt an' bury it undah yore steps. Bury it undah yore step an' den nobody can't do yo' no harm cause de dead will pertec' yo'. [Sumter, S. C., (1348), 2330:8.]

1311. Go to the cemetery and go to a sinner-man's grave and right over the middle of his chest and get some of that dirt, and as soon as I kin get it and bring it back home, and mix it up with vinegar and water and make it hard, hard, hard. Let it dry, dry. Divide it into four pieces.

(You cut this into four parts?)

Into four parts, and put one at the front door, one at the back, one this side, and [one] the other side. Can't nobody harm you, nobody come near yuh.

(I see. You have some of that on each side of the house.) [New Orleans, La., (877), 1438:3.]

1312. Yo' kin take maybe half a pint of likker or half a dozen aigs an' go to de graveyard, an' right down somewheres on de breast of someone dat yo' knows is buried dere, an' git up some dirt. Put dis down in dere, de aigs or de whiskey.

(How many eggs do you put in?)

Half a dozen.

(Half a dozen and a pint of whiskey do you say?)

Yessuh, tuh pay him tuh take care - tell 'em, "Ah'm payin' yo' tuh take care of de situation." Carry it on back with yo', dis dirt - carry it at chure home. Starts to de right corner of de house an' sow it clean back on round and yo's jes' taken pretty well care of - de house is taken care of.

(What will that do to the house?)

Den yore enemies won't bother yo'.

(You do this to your own house?)

Yessuh, to yore house. [Fayetteville, N. Car., (1441), 2610:7.]

1313. An old lady, she lives out there in [New] Kent [County, Virginia]. I can't call her name now, but she's a dark woman, she's got a daughter name Mattie about chore color, and she goes out to it every thirty days. She goes out to the graveyard and get about, I reckon about a half a pound that dirt. Ev'ry morning she changes that dirt in her shoes - says it keep the evil spirit out. And at nights when she go to bed she sprinkles it all around her door. [My informant, who intended no offense, is merely saying that a *dark woman* had a *daughter name Mattie* about as white as anyone could be.] [Richmond, Va., (389), 338:2.]

1314. Tuh pertec' yoreself why yo' git yo' some graveyard dirt an' some sugah an' mix it togethah an' put it on de stove an' dry it. An' yo' put a little cayenne peppah in it an' yo' sprinkle a little of that in yore shoe an' roun' cross yore do' facin' lak dat an' that keeps away enemies. [Memphis, Tenn., (938), 1517:13.]

1315. I wouldn't do nothing but git one penny and carry it to the graveyard and git me some graveyard dirt and tie it up and mark it crosstownways wit a piece of yallah homespun cloth - tie it dis way and tie it dat way.

(Tie it what way?)

You tie it across like dat [demonstrates].

(Across one way and across the other way.) [Two diagonal ends are brought to the center and tied; then the other two diagonal ends are tied.]

Cross it. An' I'll take dat penny and I'll wear it in my shoe fer three days and den I take it and throw it ovahbo'rd. No one will harm yuh, dey can't harm yuh. De only way dey kin harm yo' is dey kin go ovahbo'rd and git dat penny, but dey can't go ovahbo'rd to git dat penny - dey can't harm you no way in de world.

[*Crosstownways* means two city streets crossing at right angles - a *cityfied* version of a country crossroad. *Yallah homespun cloth* is normally *homespun*. *Yallah* equals unbleached.] [Charleston, S. Car., (520), 620:2.]

1316. This woman, she's a frequent visitor to the graveyard. This has been going on for the last twenty-five years [before 1936]. [If] she feels somebody wants to harm her or prejudice her, she takes this dirt and sprinkles it toward this person. [St. James, Negro settlement on Eastern Shore 5 miles from Pocomoke City, Md., (99), by hand.]

1317. Take some *graveyard dirt* like at [to] the crossroads - you know runnin' ever' which way, and make a cross and put this dirt right in the middle of it and kiver it over and put sulphur in it, and that keeps anybody from *crossing* you.

(Does what?)

You know, harming you or *crossing* you in any kind of way. [Memphis, Tenn., (975), 1578:11.]

1318. I've heard some people say you go to the graveyard and get some dirt from a sinner-man's grave and bring it home, and put that in a box and put a hole in the top and bury that underneath the house, and nothing will come there to hurt you. [Hampton, Va., (31), Ed.]

1319. If a person *put* anything *down* fo' yo', well yo' kin take that *graveyard dirt* an' mix it with some - yo' know whut ah was tellin' yo', git some saltpeter. Mix it with saltpeter an' sprinkle - jis' sprinkle it in yore house an' that'll do 'way with that. [Little Rock, Ark., (903), 1475:4.]

1320. Now, dis thing, when yo' go to this cemetery an' git this dirt, if a person happen tuh bite chew or anything, jes' take dis dirt an' put it on dis place an' it will rot out dere teeth. [The usual rite to rot teeth of a person biting you demands chicken manure (No. 1189f., p.428); less usual, chicken egg, No. 1193f., p.429.] [Wilson, N. Car., (1467), 2651:14.]

1321. Yo' kin take a dime an' put it round yore laig, an' yo' take some *graveyard dirt* an' sulphur an' red peppah seed an' wear it in yore shoes, an' yo' kin walk ovah it [hoodoo] an' it won't harm yo'. [Fayetteville, N. Car., (1425), 2570:10.]

1322. If somebody have done *put down* somepin fo' 'em, dey go in de *graveyard* an' git a little dirt an' rub on de spot - git ever'thing straightened out, git well agin.

(You say if they are *poisoned* inside?)

No sir, jes' lak a snake bit 'em, see. Dey kin go out dere an' git a little bit of dat dirt an' rub on it. Dat kill it. [Florence, S. C., (1286), 2185:8.]

1323. Ah heard dat a fellah was supposed to be a professional in dat kind of thing. He would take dat dirt if yo' in trouble - he'd go to de graveyard an' git it out of de *north end* of - yo' know de graves be's mostly east an' west. Well, de *north side* what ah would mean to say.

(Of the grave.)

Of de grave. Reach down - jest go down an' git - put chure han' way down, even if yo' don't git clean to de body. But dey say yo' must go to yore elbow an' git dat dirt, an' save it till it come to - if it's dry sand, an' if yo' in trouble or want to git 'way from yore enemies, yo' hold dat an' let de wind blow north direction an' dat will free yo' of dat trouble - wit dat *graveyard dirt*.

(You just hold that dry sand.)

Jest hold it out an' let de wind take it away yo' see.

(The wind blowing north. And where do you hold this - out at the cemetery or when you get home?)

After yo' git home. Yo' see yo' take dat 'way from de cemetery.

[St. Petersburg, Fla., (1046), 1701:6.]

1324. Take de gun an' take de shots out, an' shoot de powder off roun' de house in de mawnin'. Say dat would keep de things away - keep de hants away.

[Fayetteville, N. Car., (1404), 2527:8.]

GUNPOWDER 1325. Sprinkle gunpowder around house to keep people from harming you. [Washington, D. C., (?), 805:5.]

1326. Jis' lak if somebody got a spell on me or yo' an' yo' wanta git it offa there, yo' understan'. Yo' kin jis' take dat gunpowder, dat black gunpowder. Ah think it's a number seven - *seven-'leven* somepin such. But anyhow, de black powder. Spread it on a papah an' po' yo' 'bout a teaspoonful of turpentine on it an' light de papah, an' when de papah git up to de powder de powder will blaze up. An' whosomevah put dat spell on yo', it will jump offa yo' back on dem.

(Don't you put anything else on that paper besides that?) [I was probably thinking of a name or incantation. Intention would be sufficient.]

Nuthin but de gunpowder an' turpentine. [Savannah, Ga., (1255), 2127:7.]

1327. You drink gunpowder and whiskey. They say that's good to keep 'em from *hurting* you. See, gunpowder makes you cross and that will keep the *witchcraft work* from *hurting* you. [Whiskey makes?] [Charleston, S. Car., (500), 544:7.]

1328. He used black gunpowder, and ah know ah was chafed in here and he tole me, he says, "I'm goin' fix you up something," says, "and I'm goin' tell you what I'm goin' put in it and then I'm going let you see." He says, "Now, you get me a half pint of whiskey." And I got the whiskey and carried it to him. He says, "Now, you see this ain't anything but black gunpowder." And he took that gunpowder and emptied the gunpowder into the whiskey and he shook it up right well, and he anointed me down there and all the way across and then, after that - after he anointed me, he gave me a little bag and he had *asafitidee*, bluestone and gunpowder in de bag. He said, "Now, you wear this bag next to your skin." And ah took the bag and ah put it on me. And, he says, "And every morning and every evening," he say, "you anoint yourself with this gunpowder and whiskey." And I used this gunpowder and whiskey. And he says, "And you husband - you goin' get rid of your husband." And he was going to kill my husband for me and I didn't know it, you know, with this little bag he give me to wear.

And so after mah husband got sick and stayed sick so long - you know how you kin just dream things. In fact, don't nothing else. I always dream things. And I just saw where my husband going to die, and something told me to pull that bag off and throw it in some running water. And I did, and after I throwed the bag away, then my husband got well. But that gunpowder and whiskey forever kept me from chafing and I haven't never chafed since.

(What caused the chafing?)

I don't know. I imagine just perspire or something - don't know what it was.

(Do you think that somebody did something to you for the chafing or what?)

Ah didn't know - that's why I went to somebody that I thought would know.

(I see. You went to a *root doctor*?)

Ah think so. [Vicksburg, Miss., (749), 1019:4.]

1329. Yo' kin take a young hick'ry dat grownin', lak yo' see in de spring, yo' see. An' it's jes' grownin' up good an' yo' say, "Well" - supposed mah name John. "Now, ah want John tuh go down, keep his haid down, keep outa HICKORY mah business anyway." Twist dat limb - twist it until ah could, so ah could tie it. Den ah tie it - jes' lak ah tie a string an' den jerk it an' den stick de point of it in de ground an' don' look back an' go out 'bout

chure business. An' he'll git out of yore business. [Sumter, S. Car., (probably informant 1361, who is on 2401:6), 2400:2.]

1330. Heah's another one - this is important an' this is worth a heap, too, because this is true. In de event yo' say, now if a person had turnt a - cast some evil spell upon a person, dey was undah dere spell. Dis is a sure HOECAKE way of dem turnin' dat spell, breaking dat spell an' turning it back to de one whosomevah did it.

Yo' take then - let him take about a cup or two cups of meal, make him a small hoecake of bread which we say. But he makes that up using a level cupful of salt an' his own chamber lye. He gits white homespun an' lay that - take away all the ashes out de fireplace an' he lay dat homespun down first an' he jest pat - put's dat bread down in dere an' he pads [pats] it out down dere see, after he's mixed it up, an' he turns dat - has it long enough that he folds that cloth back ovah, jest towards de chimley. An' that turn that back an' burns it until it all burn up. An' den dat turns dat same spell back to de person whosomevah did it.

[The baker cleans a place on the hearth by removing ashes, lays a piece of white (unbleached) homespun on the cleaned place, spreads or pats out his hoecake on the homespun, has the homespun long enough so that by lifting up the outer edge and bending it back towards the chimney the hoecake is turned completely over towards the chimney.]

(Where did you hear that?)

Well, ah got dat from a ole master craftman.

(It sounds old.)

Yes, sir. Well, it's not so old but dat's de truth. [Waycross, Ga., (1086), 1754:4.]

1331. Take black hog hoof an' make a tea of them an' give a body dat's got pneumonia an' dat will kill pneumonia. [Fayetteville, N. Car., (1452), 2649:4.]

1332. Well, this cow an' hog hoof, de hog hoof - yo' take yo' a hog hoof HOG an' boil it - jes' lak yore chile - take dat hoof an' boil it an' take and give a chile some de watah, let him drink de watah, an' take a frog, a live frog an' split him wide open an' hol' de chile, put him on his mouth lak dis, wit de whoopin' cough.

(You must use both things?)

Yessuh - boil de hoof of de hog an' let him drink de watah an' den jes' ketch yo' a frog an' split him open an' hold him right ovah de mouth - dat's fo' de whoopin' cough. [Wilson, N. Car., (1455), 2646:15.]

1333. Take de milk of a hog, de hog milk, an' maybe yo' got boy dat stutter, anybody dat stutter an' cain't deliver dere words. An' while he's tryin' tuh git his word out, yo' hit 'em in de mouth wit dat milk, he'll always talk plain. [Little Rock, Ark., (900), 1473:16.]

1334. They tell me you can take a frog, catch a frog alive, and you put him into any kind of a pot or skillet and you parch it until it come to a dust, and you sprinkle this over the food - you know, just parch it until you can just make a dust out of it and put it in the food. And when they eat it it become live again in 'em. They do the same thing wit a snake or scorpion.

HOG HOOF POWDER

COMMERCIAL PREPARATION

(How do they get those things out of them?)

How do you get 'em out? You takes sweet milk and something they call hog hoof - that's a powder you get it down here at the Cracker Jack Drug Store and you put it in there and you boils it. See, get fresh sweet milk. Well, you put it in there [the hog hoof powder] and you boils it up. Well, you drink that and you vomit it up. [New Orleans, La., (838), 1261:9.]

1335. Ah know a man right in heah, in Jacksonville, that had caught a spell

and he told me that he was slobbering - took dat additional spell. And he tole me - said a man [*doctor*] give him a horsehair that he had pulled it out of de horse's tail, not at de tip end of de horse's tail [but] up heah some-  
HORSE wheres close to his back. And he put de horsehair into a bottle and he told him to let it stay in there nine days. And de horsehair, he told me, turned to a snake. And he said, he told him den, to take that water and bath his head with it and his eyes. And he [*doctor*] said after den, he said after den he never would have de spell. Now, that man is right here right now.

(You say he was slobbering.)

He was slobbering at de mouth. Ah know dat to be true - he was slobbering, he'd shake his head like dat and slobber-slobber go all over him. [Jacksonville, Fla., (548), 682:2.]

1336. A woman's in de family way an' if it be from mah husband an' ah didn't care, an' ah knowed it be from mah husban', an' she give me a lot of trouble, den ah git a mare's rope an' put it right where she walks, an' put dat mare's rope an' if she cross it, she cain't have that baby - that baby's goin' be *crossed* in dere. Git a mare's rope.

(It just has to be the rope they tie around a mare's neck?)

Dat's right - whut dey been usin' on a ole mare horse. Try tuh git the rope from her an' put it in where she passes all de time an' if she cross it she can't have that baby. [New Orleans, La., (1568), 2880:9.]

1337. Well, dere somethin' de woman gits out his [horse's] laig called dat night-eye [see following rite], an' yo' take some of that, if a man or a woman is perishin' with de toothache an' dey can't git ease. Take a leetle bit of dat, take an' pound it up an' git it in de hollow of de tooth, an' yo' won't have any mo' toothache an' yo' won't have any trouble wit none of yore teeth. [Sumter, S. Car., (1361), 2401:6.]

1338. An' then, if you wan'a makes sores on a person - you wan'a know about that?

(Yes.)

Well now, if you wan'a make sores on a person fer jes' *sass* [perverseness], eat 'em up jes' like it do vitrine [vitriol], you know - eat choo up if they throw vitr'ol on you. Well now, you see these horses go up an' down the street? Well, you see them little black places on 'em? Those rough places?

(Those little knots like warts?)

Yeah. Dat's wha' choo call horse night-eyes. Now, I'll say fer a ninstance - now, if I wan'a hurt choo or harm you in any way, I cut dat out dat horse. Ain't gon'a hurt 'im, cut it out. An' then I take it an' rubs on your clothes, on your wearin' *appurel*. See, rub it all on your collah [collar] - see, like this. An' then when I rub it on there, when you put them clothes on, that jes' continues to eat choo up - sores all over you. [Richmond, Va., (404, *Humpadee*, my first *doctor* of the female sex - see Introduction and Index), 353:8.]

1339. You kin take a horseshoe if you see ghostes and - you goin' in a dark place and you kin look and see ghostes, you kin have yore horseshoe and spit on it and throw it over your shoulder and the ghostes won't harm you all  
HORSESHOE de way home. Like if you stayed in de country and you have a long journey to go late at night, and you used to seeing yore grandmother and you don't wanta see her - you know, it frightens you to see her coming and dere is nobody. Well, you throw that over yore shoulder and yo' all right. [Jacksonville, Fla., (550), 689:7.]

1340. If they kept making noises at night and you can't rest, and you hear the doors opening and closing, after that body has been carried out of the home, they say, "I have an idea they're still coming back." They would get this horse-

shoe and hang it over the door and they would have no more trouble, they said. They hang it with the ends down. [New York City, (6), Ed.]

1341. [An old horseshoe is almost invariably used in folklore, but it takes an *opposite* to prove this rule:]

If the house is haunted, put a new horseshoe over the door. [Snow Hill, Md., (?), 6:1.]

1342. Yo' hang a *left-foot horseshoe* ovah yore do', front do', an' dat'll keep all evil an' bad spirits out. [Left-foot horseshoe is rare.] [Savannah, Ga., (1260), 2140:8.]

1343. Take a horseshoe and put it over the door and take some *silver paper* [tin foil] and wrap it around it, and hang it over the top of the door and you won't have any trouble with the spirit coming back - the prongs down. [Old Point Comfort, Va., (33), Ed.]

1344. Well, yo' kin - jest lak, now, if somepin be's aroun' yore house sorta lak a spirit or somepin, yo' jest git chew a ole rusty horseshoe an' nail it up ovah yore front do' an' nail one up ovah yore back do', an' yo' won't nevah be bothered wit dem no mo'. [Waycross, Ga., (1072), 1733:4.]

1345. Yo' makes a ring outa it an' wear it fo' luck. An' then HORSESHOE NAIL yo' take it, too, an' wear it in yore haid [hair] fo' headache. (If you have the headache.)

Yes, the horseshoe nail. [Sumter, S. Car., (1378), 2448:12.]

1346. To give you bad luck, if yo' have a enemy or somepin like dat. INCENSE Dey come to your house - dey got stuff dey call de insent [incense] - yo' kin burn dat incent in yore house an' drive dat evil spirit away from yo' out de house. Ah've witnessed dat mahself. Yo' kin buy dat at de drug store. [St. Petersburg, Fla., (1031), 1675:1.]

1347. Then burn this plain *temple incense*. Plain temple incense brings the good spirits to you and the evil spirits can't stay there. Sulphur, you know, that drives them away, too. [Washington, D. C., (?), 805:8.]

1348. Dere's a lady out chere dat ah went tuh once about that - like someone was tryin' tuh harm me, and she tole me to take mah sock. (Both of them?)

IODINE No, take one of 'em an' cut it up.

(Which one - the right or left or both of them?)

No, jest any one my sock. Say, take one of de socks and split it up, and say paint it wit some iodine and den put it in de bottom of mah shoe and wear it. And dey say that nuthin never would - couldn't do nuthin with me.

(Was this a white woman or colored?)

Colored.

(Was she sort of a *root doctor*? Or something like that? Fortune-teller?)

Fortune-teller. She had hanging on her do' a sign - Madam Roose[?]. [Mobile, Ala., (654), 856:2.]

1349. Ah want tell yuh dis. Ah got *hurt* oncest in mah feet so ah couldn't walk. Ah got dese doctors aroun' heah and dey all of 'em say diff'rent things.

You know what called to me to do? Yo' know what a jimson weed is?

JIMSON WEED (Yes, I know what it is.)

It got cockleburs stuck on it. Pull up de whole jimson weed, put it in a pot and boil it, put a handful of table salt in it, a handful of red peppah, and you suppose to jest bath in it - see, jest as hot as you kin bear it. But ah was in such a bad fix that I drunk a teaspoonful of it before ah went to bed that night. An' ah was [had been] down fer about eight months - ah couldn't walk - an' de next mawnin' ah hit de floor fo' mawning [could stand up and walk]. An' after ah did it, ah talked wit a old experiment [experienced] root doctor

and he tole dat would kill any kind of *poison*. [Presumably informant took bath before drinking tea. See jimson-weed bath, No. 1075, p.405.] [Jacksonville, Fla., (549), 686:1.]

1350. (What did these people do to get rid of these snakes? Did you say? She got what?)

Jimson weed an' ah'ny [ordinary] dock - all dat's a weed an' some Epsom salts, an' mix it together an' rub dat on her laig an' it jis' come right on out.

(Got rid of these things that way?)

Yessuh. [Little Rock, Ark., (889), 1463:13.]

1351. I know of another lady, she had a swell leg, an' she went right in the back of the field an' she got some bushes - I reckon you have heerd talk about jimson weeds. Well, they got some jimson weeds an' put vinegar on 'em - put 'em in vinegar - an' put 'em to her leg, an' the leg completely went down.

(How did she get that swollen leg?)

She think dat she was *hurt*. [Richmond, Va., (351), 391:5.]

1352. [*John the Conqueror* or *John de Conker* - plain, high or low - is not the name of a *root*; it is the commercial label of several *roots* - identity depending upon digger or seller.]

JOHN DE CONKER ROOT Yo' cud [could] git *John de Conker*. Yo' writes to New York an' gits dat *John de Conker*. Yo' git *John de Conker* an' - why yo' keeps it perfumeded wit *Hearts Cologne* an' dat's whut dey call *de root*, *King of de Worl'*, an' hit'll bring happiness, good luck to yo'. Everything that chew undertake to do, that chew'll have successful at. Yes, ah've tried that mahself. [St. Petersburg, Fla., (1012), 1637:1.]

1353. *Low John de Conker*, dey tell me dat's mighty good tuh drive away evil spirits an' bring good luck to yore home - even in other affairs, money affairs.

(How would you use that?)

Yo' totes that in yore pocket. [Brunswick, Ga., (1174), 1984:3.]

1354. If you chew *High John de Conker* and spit it around, no one can harm you. [This well-known rite is more frequently reserved for trail before judge, asking job of boss, and gambling.] [Norfolk, Va., (?), 482:5.]

1355. If you carry three pieces of *High John the Conker* wrapped up in your pocket [a *hand*], no one can harm you. [Petersburg, Va., (?), 421:2.]

1356. Dey say dat if someone wants tuh *hurt* chew, git a *John de Conker root*, wrap it up in a piece of cloth with - an' keep it wet [*feed* it] with *Hearts Cologne* - on de left side nearest tuh yore heart.

(That will protect you.)

Fo' protection.

Have a *John de Conker root* in yore pocket wrapped up in dis cologne nearest tuh yore heart an' git up befo' de sunrise every mawnin' an' say yore prayers with yore mind on dis *root*. Say it helps yo'. [Brunswick, Ga., (1195), 2014:1.]

1357. You can mix three diff'rent perfumes and grated *High John de Conker* and rub with to keep anyone from harming you. [Newport News, Va., (?), 499:2.]

1358. Yo' would go ahead an' yo' would git chew some *John de Conker* an' yo' would git chew some salt an' yo' would git chew some peppah an' yo' would git chew some sage or somepin, an' put it in a bag an' tie it roun' yore waist - sew it around yore waist.

(They couldn't harm me?)

Couldn't harm yo'. [Memphis, Tenn., (956), 1540:5.]

1359. Take any ole *snake dust* that is dry or *lizard dust* or any kinda ole creeping, yo' know, a snake lak that. Take that dust an' place it up undah the lettah an' as yo' open that lettah an' git that on yore han's, natch'ral yo' rub it on yore skin an' it will *create*. It take yo' in yore han's right immediately.



May be a little while befo' those han's goes tuh eetchin' but it will go through an' through. Dose are *black art works*.

(What happens to my hands?)

Whut happens tuh yore han's? Yore han's start tuh eetching an' burnin' an' if yo' don't take care of 'em with that *snake dust* or that *lizard dust*, those bumps will fin'llly graj'ly grow, an' aftah while why that snake or that ole scorpion will grow roun', yo' know, in yore skin. Yo' see people dat have snakes in dey laigs. Dey eithah gits it from sweepin' or not takin' a bath when de had things lak that. Dat whut it comes from.

If yo' git it in yore laigs, yo' be sweepin' yore flo' - dat's when it gits on yore laigs, yo' see. Dat *rattlesnake dust* is on de flo' an' when yo' sweep it gits in de pores of yore skin an' by not takin' an' washin' it off, it'll jis' grow an' graj'ly that little bump will come an' that snake will fin'llly grow.

(Is there any way of getting them out?)

Yes, dere's a way tuh git it out, but yo' have tuh take herbs. Yo' have tuh take jimson weeds an' *John de Conker*, lodestones. Either git *John de Conker* an' give it to yo' three times a day in a pint of boilin' watah - a teaspoonful, or a tablespoonful is bettah, an' he will gradually die. [Little Rock, Ark., (887), 1462:9.]

1360. Well, you could go to the drug store. There's some sort of a root there you call *John de Conker root*. You see, they got j'int's [joints] in 'em and you get three j'int's in the root, or else you could go to the woods - old people could go in the woods and git them themselves without going to the drug store. Yes, sir. You knows 'em in the woods that they's used. You can't miss 'em. And you can get them roots and boil 'em, and scrub your steps down with 'em with water and ah - for nine mornings, and sprinkle it round on your gallery. Then you could break that up [whatever the devilment was]. [New Orleans, La., (849), 1312:6.]

1361. Had a corncob *dressed* and put in mah flower yard an' mah sister stepped on it - right in de hollow of de foot she stepped on it. And shortly after she stepped offa dat cob, de corncob, she got where she couldn't walk. An' after that it went all over her an' hit turned her eyes - her eyeballs were sharp as de end of yore fingernails. We had fo' doctors tuh her - couldn't either one of de doctors do her any good. Well, my brother went fo' miles from there and found a hoodoo and brought tuh her, and he'd taken some John de Conker and some whiskey and put in a quart bottle and gived tuh her to drink and to bath her knee with, and that's de only thing that cured her.

(Where did this happen?)

Thomasville, Ala. [Mobile, Ala., (689), 918:9.]

1362. You put dis dime and den if you use de same *root* what I tell you about.

(John the Conquer?)

Yes - *John de Conker* and dis dime and call it a bodyguard. A dime and dis *John de Conker* and dis same *Hearts Cologne* use that together, and den yuh take dat and you make dat up like a bag, and den you got'a put *John de Conker* and dis dime, fix dat together and put 'em in a glass, in the *chamber lye* and let it lay over all night. See, leave that lay over all night and den de next morning dey take and dey *feed* it and dey wear dat around dere waist. See, den nobody can't hurt cha. [To *feed* is to dampen, letting the cloth soak up liquid - see *Feed* in Index.]

(What do you *feed* that with the next morning?)

You *feed* that with that same *Hearts Cologne*. Now, dey take dis and dey get a bottle of de *Hearts Cologne*, see and they put that in that, and you draw that together and put that aroun' - and dey put 'em around dey waist and then you take

the *Hearts Cologne* and put it in another bottle. You do that over your face in the morning-time when you go out in de morning-time - *dress* your face. You go out like dat and ain't nobody can't worry you - you see, if you got a enemy and you puts that thing on your face like that, you see, it will stick there.

(I see, and they can't harm you.) [Charleston, S. Car., (497), 540:1.]

1363. Well, you take some *steel dust* - *steel dust* and *Conquer Root Powder*, and you mix that together with a little silver. Lift up that back piece in your shoes, don't you know.

JOHN DE CONKER POWDER (That little piece inside there?)

Inside the shoe and you puts that - sprinkle that in the shoe and put a dime down in there in your shoe and wear it.

(What will that do then?)

That keep anybody from doing you any harm. Or takes a dime, put a hole in the dime and wears it around the ankles - you know, tied around the legs. [New Orleans, La., (826), 1205:4.]

1364. If a spirit-lak worryin' yo', well yo' kin open a pocketknife an' KNIFE put it in yore pocket an' no spirit can't harm yo' - any kind of pocket-knife an' put it in yore pocket an' walk off.

[See jack-o'-lantern, No. 136, p.46.] [Florence, S. Car., (1286), 2185:4.]

1365. A *root fellah* tole me de way he done tuh keep 'em off him. Ah axed him, "How come," ah said, "dey don't bother you?"

He showed me, he said, "Yo' see dat knife sticking up dere on dat tree - sticking right opposite to de way dey come?" See, he had a pocketknife sticking right up in de tree, de forks of 'em. An' he say dat pocketknife is to keep dem offa him.

An' ah axed him what did he do wit dat pocketknife. He say he had written de name down on a bar of soap - *Oxol Soap*, an' den he take dat bar of *Oxol Soap* an' go to de washstand and wash it away, and dat mean dat wash dem peoples, if dere's any of 'em his enemies jes' clean away from 'im. He can't be bothered about 'em.

(What kind of soap? What color is it?)

Brown *Oxol* [*Oxydol*] Soap.

Lak if ah don't want tuh be bothered wit a person an' ah know he worrying me, ah write his name wit a piece of - take a match stem, anything, an' jes' write his name on dat bar of soap and go out dere to de washstand and jes' wash your hands till yo' wash it aways. Dat gits rid of dat. [St. Petersburg, Fla., (995), 1608:4.]

1366. Yo' take yore knife an' [from your tooth] git a drop or two of blood on dat knife, an' den yo' take it to dat tree, de black gum tree. Yo' git dat blood outa dere an' den take dat knife an' go dere an' chip dat tree, an' stick dat knife in dere an' den put de chip back ovah it an' leave it there. Dat cure yore toothache. [Wilson, N. Car., (1503), 2670:4.]

1367. [A few knots were given in Nos. 1016-1025, pp.389-391.]

KNOTS AGAIN Fo' cramps, or say if yo' havin' chills an' fever, tie one [string] roun' her waist an' put three knots in dere an' wear it. Do dat, dat'll counteract that.

(Just tie these three knots into a string?)

Yes. [Sumter, S. Car., (1372), 2430:9.]

1368. If you be having chills, you see, [you] kin take a piece of cord string and just as many chills as you done have, you just tie a knot in there and dip it in some turpentine and tie it back round yo' waist; if you done have five chills, you put five knots in that string there and tie it round yo' waist. That's going to stop them chills. [Vicksburg, Miss., (536), 1007:15.]

1369. That's another thing in chills that you kin do. You kin take a cord

string and fit it around your waist, that is, leave it long enough to tie. And if you having any chills or anything like that, you put it down in turpentine and pull it out - dip it down with your finger and tie it around your waist. It's a sure cure for *chills and fever*. It'll re'lly break 'em up that will, too. Put nine knots in it - see, nine knots and if you do it, you ain't goin' to have no more chills. You might have one more but after it you won't have no more. Wear it nine days around your waist and after that you kin take it off and burn it up. Them chills is gone. [Cf.No. 1019, p.390.] [Vicksburg, Miss., (756), 1036:2.]

1370. For backache you take a cord string and you tie nine knots in it and get you a bottle of turpentine and wet that string good in that turpentine and wear that around your waist. And that turpentine will kill the pains in your back. [New Orleans, La., (855), 1352:7.]

1371. Git chew a string an' tie nine knots into that string an' dip it in de turpentine an' tie it roun' dey haid an' dat a good cure fo' headache. Ah've tried that, yes. [Cf.No. 1024, p.391.] [Sumter, S. Car., (1375), 2448:5.]

1372. If yo' have de headache, ah've heard dat one. Jes' lak yo' have de headache an' can't git rid of de headache - headache's worryin' yo' all de time. Every time yo' turn roun' de headache worryin' yo', yo' go ahead an' take yo' a thread string an' tie nine knots in it - take it to de back of yore haid an' tie nine in de back. Jes' take it aftah yo' tie nine heah - tie nine heah at de back of it but tie nine heah, too. Nine on de fo'head an' nine on dat rope [string] behin', see. Jes' tie nine back dere an' dat'll stop de headache. [Florence, S. Car., (1311), 2223:7.]

1373. If it's a fever dat chew have nevah been cured of befo' - that is if it's a fever dat yo' wus goin' round wit - if it wus *malary* fever - that yo' could take an' tie nine knots in a piece of string an' take an' tie it round yore waist an' sleep wit it at night, an' git up in de mawnin' time an' go an' tie it round a tree - jes' any kinda tree an' leave it wit'out lookin' back.

(That would cure you?)

Yes sir, dat would cure yo' because ah've done dat. [Brunswick, Ga., (1226), 2084:6.]

1374. [These are protection *hands* against evil intent. A better description of lodestone qualities and uses will be found under subdivision *Hands* and in Index.]

LODESTONE Git lodestone, cayenne peppah an' sugah - not salt, sugah. Git lodestone, genuine lodestone from de drugsto' an' yo' git chew some sugah an' cayenne peppah, not black peppah, an' sew it into a flannel an' wear it right in yore hip pocket where yore watch go in at. An' that *crosses* yore enemies - they cain't harm yo'. [Memphis, Tenn., (936), 1514:9.]

1375. Ah hear that yo' kin git a piece of lodestone and take a needle and break in three parts and on a Friday morning - be sure it's on a Friday morning, and stick each part of that needle in de side of that lodestone. Sew it up in a red piece of flannel and wear it and dey can't do you no harm. [Mobile, Ala., (674), 890:6.]

1376. Yo' git yo' a little bit of saltpeter and a little table salt and a little tiny bit of lodestone and yo' put dat together. Git yo' a piece of red flannel - jes' a red little shallow cloth like, and roll it up in a piece of red flannel and make a knot out of it, and you take that flannel and yo' take you a string and tie it and wear it around yore waist. And yo' take that thing and yo' *reduce* [feed] that thing with *Hearts Cologne* fer nine days, and den that breaks it up - dey can't come dere.

(What can't?)

If dey tryin' do somepin to yuh - keep it away. [Jacksonville, Fla., (592),

763:3.]

1377. [Hoodoo lye is almost always *Red Devil* or *Red Seal* commerical brands, the former more frequent than the latter, and both bearing pictorial labels of symbolic significance - magic and legal approval.]

LYE  
RED DEVIL AND RED SEAL

If they find a red spider on the steps, they get lye, concentrated lye. *Red Devil Lye* they call it - it's the same kind but they get the kind that's got the red devil on it. They seem to think that the devil will have some effect on it, but you see it's nothing - that's only the man's trademark. But dey don't even seem to realize that. Well, they'll scrub that porch off with it and sprinkle sulphur and sugar around - burn it, you know. And they'll burn sulphur on an ole shoe sole. That's to dispel the witchcraft that people will put down. [Mobile, Ala., (650), 841:1.]

1378. Git a can of potash - *Devil Lye*. Yo' hear talk of *Devil Lye* with the devil with the red head on the can of potash. Git chew nine nails - ten-penny nails an' git - put in nine new needles, dese goldeye needles. Bury it in de center of de gate. Dat's to turn back de devil-like - dat's if anybody tryin' tuh hurt cha.

(What do you do with these needles and nails? Where do you put them?)

Put them on top of that can of potash in the gate, when yo' bury it about that deep. [Waycross, Ga., (1102), 1776:4.]

1379. Is dey botherin' yo', whut shall yo' do? Well, yo' shall git yo' a can of *Red Seal Lye*. See, yo' take dat *Red Seal Lye* an' yo' git chew a tablespoon of sugah an' yo' git chew two or three drops of *Jockey Club Perfume* an' yo' take that an' yo' go all aroun' yore house an' aroun' the edges of yore po'ch, lak this. Jes' sprinkle it all around in all de corners as yo' come in yore house, an' yo' take jes' a little of that ley an' throw two or three grains up in each corner, an' that keeps 'em away. [Memphis, Tenn., (1547), 2806:7.]

1380. Ah heard 'em tell of - say if anybody got *poisoned* or *put down* anything fo' yo' an' yo' don't wanta move, yo' jes' git chew two ten-cent can of potash, *Red Devil Lye*, an' at twelve a'clock in de night yo' dig a hole as deep as yore elbow - measure yore hand all down - gotta do it exactly at twelve though. An' yo' bury a can of dat potash an' git chew a brand-new box of cookin' salt.

(Where do you bury that potash?)

Tuh de gate - between de gate an' de steps, at twelve a'clock in de night.

(That's just one can?)

Yo' put one can dere an' a fresh box of salt whut chew have nevah *nused* any of it...Yo' dig dat hole an' yo' put dat potash down in dere an' po' dat cookin' salt, de whole box, on top of it tuh yore front an' yore back. Ah don't care whut it is dey put down round dere, dat potash will eat it up. It can't *hurt* chew - can't harm yo'. [Brunswick, Ga., (1201), 2016:12.]

1381. Dat a very cheap thing, dat lye. Take dat lye an' open de can an' bury it at de foot of de front steps when yo' comin' out, an' bury it at de foot of de back steps. Aftah de lye is sot down, no *witchcraft* whatevah kin take yo' in, because it eats it all up. See, it cain't set in. [New Orleans, La., (1560), 2854:8.]

1382. Now, if anyone try tuh harm yo' or anything lak dat in yore home, yo' heah talk of dis *Red Devil Lye*. Well, yo' goes tuh work an' git chew - put one tuh de fust gate chew git in, right as yo' come inside yore gate, an' de nex' yo' go tuh work an' put one on dis side of de step an' one on de othah side an' den yo' kin put one right settin' in de middle of de steps. Dat'll keep 'em out. [Sumter, S. Car., (1362), 2402:4.]

1383. Git chew a box of [*Red*] *Devil Lye* an' bury one at chure step, one at

each corner yore house or either at each corner of yore yard where yo' comes in an' go out, an' bluestone an' brimstone, but open de top of it an' put de brimstone an' bluestone an' de red peppah on de top. Yo' see, dat's good tuh keep 'em away, kill out all de germs an' everything an' take care of de home. It will destroy all dat wus dere. [Sumter, S. Car., (1364), 2409:3.]

1384. Peoples has buried things in trees an' it's lotsa times people kin use de bark offa an' dat's good fo' diff'rent kind of medicines. From a willow tree it's good fo' whoopin' cough. An' yo' kin git de twigs from a maple tree MAPLE cause - yo' heah de name of maple tree didn't chew? Well, yo' kin git de twigs from a maple tree an' it's good fo' any kind of eyesight tuh boil de bark an' use it fo' any kind of bad eyesight, jes' lak yo' got a catarac' ovah de eye. Or eithah, prob'bly, maybe yo' hard of hearin' - it's caused from yore eyesight. Yo' kin boil de watah an' it's good fo' dat. [Memphis, Tenn., (1518), 2696:6.]

1385. Yo' kin take the dust from a ants bed an' it's lucky to yo', because de ant dey say is got de busiest body of de creatures dat lives or somepin lak dat an' yo' kin use the dust fo' luck. Yo' don't have tuh use anything MAY-WATER with ant's dust fo' luck, jes' *perfect luck*. But if yo' wanted it fo' gamblin' or somepin lak dat, yo'll have tuh take de ants dust an' take May-watah, yo' gotta use jes' one month - see, May-watah, whut it rains lak when it first rains. Yo' git this May-watah an' use it in a bottle an' use this ant's dust in it an' it's lucky fo' gamblin'. Yo' have tuh stop it up real tight an' let it set in a dark place, see, fo' luck.

(You don't carry that with you when you gamble or anything?)

No, yo' washes yore han' in it - wash yore han' in it befo' leavin' home.

(The May-water is the first rain in May?)

De first rain in May, yo' gotta git dat fo' luck but chew cain't use it. Jes' lak if it already done rain in May, don't git de second watah, yo' gotta git de first watah.

(Anything else you can do with May-water?)

Yo' kin use fo' eyes, yo' kin use it fo' sore places, use it fo' any kinda 'fected part of disease. If a person prob'bly have de siftic [syphilis] or gon'rhea 'bout de body, yo' kin use dis May-watah but chew gotta use othah things with it. [See May-water, No. 986, p.381.] [Memphis, Tenn., (1518), 2697:10.]

1386. That's if you can git it. That's hard to be got, because she won't let you take it anyway, to carry it away anywheres to use for eye purpose.

MILK - HUMAN Just like you have a sore eye or something gits in your eye, and a woman's got a baby, you let her milk drap in your eye and if there is a sore or something in your eye, that'll take it out. If you got a sore eye, it'll cure it. [For cow milk, see No. 1196f., p.429, & Index.] [New Orleans, La., (855), 1352:2.]

1387. Well, a mistletoe is a bush - a little bush dat grows in de oak tree down in de swamps. Doesn't grow any higher den dat [demonstrates]. An' yo' git that. As long as yo' keep dat -

MISTLETOE (What do you do with that after you get it?)

Yo' take it an' yo' keep it *dressed*.

(What do you mean by keeping it *dressed*?)

Wit *Hearts Cologne*.

(And what do you do with it after you *dress* it with *Hearts Cologne*?)

Keep it with yo'.

(What does that do?)

Well, dat keeps yore enemies off yo'. [Waycross, Ga., (1157), 1928:6.]

1388. Only, lessen it was a kid or somepin couldn't talk plain yo' know, an'

anybody else dat, yo' know, dey say couldn't explain de words plain enough. Yo' takes a mockingbird egg an' cook it chew know good an' hard, an' MOCKINGBIRD eat it an' put a little vinegar on it. Dat'll make 'em talk plain. (Where did you hear that?)

Dat was done in my country - ah experienced dat.

(In Georgia?)

Yes, sir. [After No. 1035, p.395, was typed I found this more detailed belief.] [St. Petersburg, Fla., (1021), 1652:11.]

[There are dangers in the preceding rite:]

1389. If you rob a mockingbird's nest, that makes you go necked [naked] an' hungry. It's a sin to rob a mockingbird's nest. Yes sir, they say that's re'lly the truth. [New Orleans, La., (783), 1086:6.]

1390. Say if yo' eat de mockingbird's egg why yo' couldn't keep nuthin but whut yo'd tell it tuh ever' an' ever'body - say if yo' eat de mockingbird's egg, but ah haven't tried it.

(What would it do if you eat those eggs?)

Say if yo' eat de mockingbird's eggs why yo' couldn't keep no secrets atall - yo' tell ever'thing yo' know. [Waycross, Ga., (1128), 1833:10.]

1391. Well now, jest lak a woman in a pregnant condition - now, ah kin take dat mockingbird aig an' fix it an' go scatter it in her tea an' give dat woman some, an' dat chile will nevah be nuthin but a tattler an' news-carrier, be jest *busy bee* or anything. [Waycross, Ga., (1074), 1740:1.]

1392. A mockin'bird to make a man always untruthful - cook it an' put it in his food, cook de mockin'bird aig. Yes sir, tell lies in ever'thing he mention. [Waycross, Ga., (1149), 1876:6.]

1393. Ah've heard about wire nail. Jes' lak ah be walkin' in dis house or either walkin' out dere in de street. Ah go an' git me a wire nail - git one dat stickin' up in de groun' an' ah go ahead an' walk on dat nail. Ah'll take NAIL dis wire nail an' carry it to a tree. When ah carry it to dis tree, take it den an' nail it up to de head, an' ah'll nevah have any soreness in mah feet from no wire nail. An' either dat, den if it's a rusty nail, ah'll nail it in de tree an' ah will nevah have no lockjaw. [Florence, S. C., (1311), 2223:8.]

1394. I have heard the old people say that you can take a lock of your hair, and a piece of your underwear, and nine nails - five up and four down, and bury it right down at the sill of your door and lean it out from the house. You lean the package out very carefully - you bury it just out of sight. Take your left foot and drag the dirt over it and cover it. If anybody walks over it, that keeps them from trespassing. You won't have any trouble with them any more. [Fredericksburg, Va., (?), Ed.]

1395. (What do they do with the needles?)

They string 'em all on a thread an' drop 'em down between de breast tuh dry milk in de breast fo' a baby.

(They just let them hang on the breast?)

NEEDLE Yes. [Wilson, N. Car., (1503), 2670:3.]

1396. Wal, yo' jest git yo'self a brand-new goldeye needle and stick it in a stopper - cork - and yo' wear it aroun' yore neck. Let it go right heah below de heart. An' yo' wear it around yore neck an' nuthin dey do, as long as dat needle is on yo' - tain't nuthin dey do kin harm yo'. [Jacksonville, Fla., (596), 768:6.]

1397. You gets their name. After you gets their name, take a needle, and take that needle and you cross it like this and after you cross it like that, you take it and you put in a piece of paper - brown paper, mind you - and you write their names on there five times. And after you write the names five times, you

turn thisaway and you take it [demonstrates].

(This way - they wrap it to you?)

Wrap it to you - don't wrap it from you - wrap it to you and then you takes that and you wear in your pocket - in your pocketbook and keep it on you and anybody can't do you nothing.

(You take one needle, did you say?)

Two needles, and cross them like this.

(Oh! two needles, I see, you just cross them in that piece of paper?)

Cross 'em in there and turn 'em thisaway. [New Orleans, La., (797), 1110:4.]

1398. Put nine needles an' a toothpick in a bottle, an' pbur *Hearts Perfume* on it an' stop it up real tight, an' keep dat roun' yer bed all de time to keep peoples away from you from harmin' you. [Wilmington, N. Car., (330), 268:3+85.]

1399. They say you take nine needles and put 'em in a bottle of turpentine and you can wear it or either put it down under your bed and nobody won't hurt you. [Wilmington, N. Car., (243), 241:4.]

1400. Maybe yo' got a catarak in yore eye, or maybe yo' have dose little ole bumps chew know dat come on dere an' nearly put chure eye out. Yo' git nine canbric needles an' stick 'em all up togethah - yo' know, a little bunch, ovah de do' an' den yo' walk, pass in an' out de do' fo' nine times - keep count, for nine days yo' know. Den yo' kin take 'em down - yo' kin throw 'em away - yo' kin see. So you don't sew with 'em [again]. [Waycross, Ga., (1142), 1860:1.]

1401. You use four goldeye needles around the house - put one in each corner on the side of the house on the outside. It's against the one [intending evil] outside, an' they can't interfere [with] you at all. Nobody kin do anything to you. [Wilmington, N. Car., (220), 134:3+85.]

1402. A nutmeg around your neck keep 'em from *fixin'* you, *poison* you.

NUTMEG [Wilmington, N. Car., (244), 241:5.]

OAK 1403. Go to a oak tree an' git jes' lak dis red oak bark, if a woman be's sick or anything with stomach trouble, an' take an' make a tea of it an' take a douche wit it. Why, it will cure stomach trouble.

[Sumter, S. Car., (1363), 2404:5.]

1404. I know one thing - you wear a acorn on a string around the neck beneath the shirt and that will keep spells away. [Fredericksburg, Va., (63), Ed.]

1405. If you take a red onion and cut it and put half up over your door or jes' anywhere where it could be kept and take de rest of it and burn it up to ashes and wear it in your shoes, that'll keep anyone from *hurting* you.

ONION [Wilmington, N. Car., (242), 240:2.]

1406. Let onion peelings and sulphur burn all day in closed room; no one can harm you. [Richmond, Va., (?), 369:4.]

1407. Take de red onion an' split it open an' if yo' got hot fever, yo' kin bind it to yore haid or bind it to yore breast, anywhere 'bout chew lak dat, an' it'll break a fever. [Fayetteville, N. Car., (1443), 2614:11.]

1408. Peel a onion an' chop it up - cut it up real fine an' put it in a pan an' put it underneath de bed fo' fever. Dat's all ah know about that. Dey says fo' fever. [Fayetteville, N. Car., (1411), 2535:14.]

OYSTER PLANT  
JERUSALEM ARTICHOKE  
KOHLRABI

1409. If anyone *poison* yo', yo' take de frog an' kill de frog, or either yo' kin, if yo' got nerve enough to gut him 'live, jes' take all his guts out an' cut both side of him off - all dis flesh an' stuff off. Jest leave his back an' his hind leg an' his front one an' his head - jes' cut his belly off an' put it into dis bottle wit vinegar, red vinegar, an' after yo' put it in dere, yo' put some artichoke, something dey call artichokes. Put dat in dere wit some red cayenne peppah. Put dat in dere an' some sulphur an' set it

fo' nine mawnin's - nine mawnin's, an' then yo' drink that three times a day or at night - when yo' want to. That will relief anything dat evah happened.

(What does an artichoke look like?) [It is just as well that I asked.]

Artichoke is somethin' dat grows somethin' like a potato but it's knotty. Ah got some home.

(Green - green on the outside isn't it? And you pull off the leaves like that?) [I must have demonstrated.]

It's most lak a Irish potato. Yo' see some Irish potatoes got little knots in 'em, comin' out - well, it's jes' lak dat.

(Does it grow out of the ground?) [I should have said, does it mature above-ground.]

Yes sir - under de ground.

(What color is it?)

It's white. Yo' don't have tuh peel it, yo' kin jes' wash it off an' scrape it lak dat an' yo' kin eat it jes' lak it is. Jes' it ain't got no nice taste to it; it jes' fo' lak vinegar an' peppah an' onions an' stuff dey put in dere wit vinegar. It something lak somepin dey sprinkle ovah greens, yo' know whut chew call dat.

(Sauces?)

Yes. [Savannah, Ga., (1279), 2176:7.]

1410. If they was going to *cross* my house, they could do the same thing to *cross* my house. And if I'd find out that they got my house *crossed*, well then I would go and I would get me some sweet milk and I would get me some PARSLEY parsley right out of the ground. I'd boil that together - the sweet milk and the parsley. I'd scrub in this corner, that corner, that corner, and this corner - that's the four corners. I'd scrub the four corners of the house first. And after scrubbing those four corners of the house, I'd throw that out and I use me some fresh milk and parsley and scrub the center of my floor. And that's all over with. [New Orleans, La., (832), 1240:3.]

1411. Then I seed a woman taking a frog from a woman. She got some peach tree leaves and she boiled them until they was real, real strong, and then she'd taken table salt and put in it and saltpeter and bathed her. And she PEACH put twenty drops of turpentine in that and give her a dose of castor oil behind it and it passed through her.

(Now, what did she make to wash her with? And what did she give her to take inside, now?)

Peach tree leaves - just an ordinary peach tree. Well, she just got those leaves and she boiled them until they were real, real, real strong; and then after you know, she got 'em boiled clean and cooled out, she put twenty drops of turpentine in it, and she put so much saltpeter in it and table salt. Did you understand me? [I was supposed to be somewhat deaf - for recording purposes.]

(I understand.)

Then she bathed her with it and also give it to her to take.

(Oh, there's just one liquid - you bathe in it and you drink some?)

Yes.

(I understand now. I see. And that got these frogs out.)

And afterwards she give her purgative behind it, and it worked it all through her. [Vicksburg, Miss., (767), 1057:2.]

1412. Jes' lak if yo' got a boil or anything come on yo' dat de doctors PENNY can't cure it.

(It usually comes from what?)

It's some witchcraft or somepin lak that. Well, yo' use a penny.

(How would you use that?)



Well, yo' take dat penny an' for instance jes' lak yo' fix a poultice - it may be a salt poultice, it may be a poultice of snuff, or [corn] meal, or either a piece of bacon; well, yo' lay it on dere - or either a frog. Yo' may even cut a frog open an' lay it on dere. A frog supposed tuh draw out any kinda poison or a sore or anything like dat dat's not nachur'l. [For frog in cures, see No. 1263, p.441f., and Index.]

Well, yo' take dat penny an' yo' lay it next tuh dat place where yo' place dat frog or anything [poultice] whut chew put ovah it - on top of it - hit will draw it out. [Brunswick, Ga., (1206), 2039:4; *doctor*, man.]

1413. If yo' had de cramps so bad yo' can't hardly walk, take a nail an' drive a hole in a penny an' tie it roun' yore laig an' go on. Long as yo' live dat cramp'll not worry yo' no mo'. [St. Petersburg, Fla., (1043), 1693:6.]

1414. Heard of 'em usin' a penny for such as drawin' poison out of yore feet, if yo' stick a nail or somepin in yore feet. Yo' set a penny on it an' dat will draw it out. [Wilson, N. Car., (1497), 2667:4.]

1415. Say fo' instance anybody wanted to harm me. Ah would take a penny an' place it into de middle of mah foot an' ah would wear dis penny all de time.

Ah would put a dime - a silver dime up above mah knee, see - an' dere ain't nuthin yo' kin do. Ah kin walk ovah anything wit dat dime wit a hole in it round mah laig.

(Would you wear that penny, too?)

Could wear de penny - could keep de penny in de bottom of yore shoe, see. Yore left shoe. [St. Petersburg, Fla., (1018), 1649:5.]

1416. Now, jest like someone is harmin' you, you kin take a penny and take it and knock a hole troo it and have a frog. Ah don't know if you know what a frog is. And cut dis frog open and place de penny in before you knock de hole in it. Cover de frog back together tight, and after covering de frog back, you let it stay fer about thirty or forty minutes. Den take dis frog out - [I mean] take de penny out of de frog, bore a hole in de penny, take a cord and take dis penny and tie one round yore ankle and tie another one around de other ankle. Jes' like the wimmin keep people from hurting them - they take a dime and bore a hole in that dime and put one dime on one laig and one dime on the other laig, and then that will keep anybody from *poisoning* them or any kind of thing. Protection to the body. An' dat's de way wit de penny. [Charleston, S. Car., (?), 650:2.]

1417. Suppose that someone did something to you. You nail a penny to de head of yore door or you sleep with three pennies to de head of your bed - any bed [in which you sleep]. You gotta take a piece of cloth and sleep with de three pennies at de head of yore bed when you go to sleep and you'll wake up and den you move that away from you. See, jest like I'm speaking to you now, de man [who hoodooed you] will come to you and rap - speak to you and tell you dey [there] by de mattress [I mean] by de three pennies to de head of yo' bed.

(He will tell you what he has done to you. He raps. How many times does he rap?)

Three times. [Charleston, S. Car., (519), 613:9.]

1418. Now, ah have got de *perfume weed* mahself - it's home. Yeah, it's a vine grows in de woods lak dat [demonstrates]. Yo' pick it [a leaf] off at de [growing] end. De leaf on it is jis' lak a heart, yo' see.

PERFUME WEED Now, ah want show yo' dis. Yes, heah 'tis in mah pocket. Ah stick it in dis pocket. Dis is a sanitary pocket han'scuff. See. An' dis pocket han'scuff is got dat perfume odor on it, don't chew see.

[Evidently I did not ask to smell it.]

(This *perfume weed*?) [For its possible identity, see later.]

Yeah - de vine. Well, ah carry dis, don't chew know jis' all de time. But

it's must be a sanitary piece dat's not used at all - it's gotta be used on me, yo' see.

(Why do you carry that?)

That keeps anyone from harmin' yo'. Dat's whut chew ast me, don't yo' see.

(Has this perfume weed any other name?)

Yeah. It's jes' call perfume weed, but yo' dress it yoreself, yo' see.

(How do you take the perfume out of that weed?)

Well, listen, it already smells sweet when yo' go an' dig it an' de little leaf is made, it jis' grows lak de shape of a heart. Yo' git that yoreself. Yo' know it grows kinda long.

(On the ground?)

Yeah, an' yo' git that an' dress that yoreself. Yo' dress that wit whiskey an' perfume.

(How do you dress it? What do you do with this weed?)

De roots, put 'em into a quart bottle - jis' as big a bottle as yo' want, if yo've got that much yo' see. An' see yo' po' jis' perfume, but de root always smells nice befo' yo' put it in dere. It smells lak perfume itself. An' yo' put whiskey an' half perfume an' jis' put dose roots - put jis' as many roots in that bottle as yo' want, an' fo' two years, or twelve years it'll be jis' lak yo' fixed it there. Now, that's when yo' dressin' it.

(You just use that on your handkerchief?)

Yeah.

[His perfume weed could be the heartleaf (see Index), common name for several American species of *Asarum*, all having aromatic roots; informant's root possibly being *A. canadense*, used as an aromatic bitter and flavoring agent.] [Memphis, Tenn., (916), 1484:5; informant a root woman.]

1419. Yo' take 'simmon trees an' bring yore eyesight back - dat's all ah've heard. Take it - take de 'simmon tree an' yo' take dat fresh coat offa de first wood. Den yo' scrapes right next to it - jes' dat lil' fresh skin-  
PERSIMMON wood dat's on it - den yo' scrapes right undah dat an' yo' git dat out from undah dere, an' den yo' take dat an' bathe yore eyes in it when yo' blind. Say dat will bring yore sight back. Mah mother tried dat once. [Fayetteville, N. Car., (1391), 2496:4.]

1420. An' if ah got a wart on me, a large wart on mah han' or on mah face an' ah wanta git rid of it, ah'll go an' git me nine stickin'-pins. When ah git dese nine stickin'-pins ah'll pick dis wart until it bleeds. Well, den ah take nine drops of blood on each nine pins an' take it an' put it in a pretty white han'kerchief an' carry it to de fo'ks of de road an' throw it down; an' when ah throw it down dere'll be somebody come along an' see dat pretty han'kerchief layin' down dere an' dey pick up dis han'kerchief an' walk off wit it. Well, somebody else will be ketched [by my warts]. [Florence, S. Car., (1311), 2223:9.]

PINS

STICKIN'-PINS

1421. Yo' uses red peppah an' fo' pins crossed in a stah [star] in de bottom of yore shoe an' it's no way fo' them to do anything to yo' or hurt chew by no conjuration or nuthin dey put down fo' yo'.

(You get four pins and cross them in the shape of a star. Show me how.)

Yo' take a pin - dis is one pin heah. Yo' take that an' cross it dis way an' yo' take de othah one an' cross it dis way; take de othah one an' cross it dis way an' den yo' take that an' cross it dat way. Make it jis' as a stah in de sky. An' take dis peppah an' put it in both of yore shoes at de bottom - hot peppah pods an' take it an' put it in both of yore shoes at de bottom an' wear those pins in it an' dey cain't do yo' any harm - don't ca' where they lay something down fo' yo'.

[My penciled note on original transcription reads, "Cross in each shoe - so 8 pins." What he have in each shoe is not a star with eight ends, four sharp (pin points) and four blunt (pin heads); instead, each shoe contains two crosses, one on top the other so that the four sides of the upper cross bisect the four sides of the lower cross. This rite is a double-cross. For Double-cross, *see* Index; for Triple-cross, *see* p.364.] [Memphis, Tenn., (932), 1512:16.]

1422. Fo' rheumatism in de laig, all ovah yore laigs dere in yore laig, POTATO dese bones, yo' know - well, yo' kin take a Irish potato dey calls it an' tote it in yore pocket. Hit'll be evah so large, but chew tote it in yore pocket till it come to be 'bout big as a marble. Well, dat'll cure de rheumatism out yore joints. [Waycross, Ga., (1136), 1850:7.]

1423. Pain such as rheumatism and things like that, he kin do somepin simple to get rid of that. He kin pass some grocery store, any kind, or in his home - if it's your brother and he's in your home and you got de Irish potato - natch'ly you have one in your kitchen or in your pantry or some place in your house - not ask you for it but they call it stealin' - and jes' put it in your [his] pocket, any pocket you [he] got and jes' wrap it so it won't soil his clothes too much. Keep in there and let it ferment and that kill any rheumatic pain he has in his body. [Norfolk, Va., (487), 518:6.]

1424. If anybody have *tricked* yo' any way, in a case like dat yo' kin git chew one. Go in a store an' steal it, a Irish potato. Don't let 'em give it. Jest steal it an' put it in yore pocket an' when it gits hard - it git hard jest lak a brick - an' whenevah it gits hard, why yo' take it out an' eat it. It be hard but eat it, an' whatevah is wrong with yo' why it will kill it.

(That would kill any *poison* that anybody has got in me in any way?)

Yes. [Waycross, Ga., (1067), 1728:7.]

1425. A woman lived aroun' heah on - been about ten yeahs ago [1927] - lived aroun' heah on McCreary Street, on de cornah of McCreary an' Campbell Street. De nex'-doah neighbah an' huh fell out. An' she commence hangin' de clothes on de line, on de clothesline, an' de woman tole 'uh not tuh hang on theah. But she said it wus much hern as it wus hern becus she had put 'em up dere. Well, dis woman when she hung 'uh clothes out dis veek, she [other woman] didn't do nuthin to 'uh, but de nex' veek befo' she hung de clothes out dere, she [other woman], had *dressed* de line. An' when she hanged de wash up, done huh washin' an' hung 'uh clothes out - an' de nex' veek huh han's commence swellin' an' huh han's swelled clear up troo 'uh ahms - so [until they was] outa shape. An' all dis troo heah wus jis' as sore as it could be. An' you know, dat han' it turned black an' it look like scales of a fish [*see* No. 1000, p.384] - scale all on huh ahms an' 'long heah. An' den dere come a sore on 'uh laig - come den. An' she didn't know whut to do. She went to a doctah. She spent ovah \$40 on it tryin' to git some salve or somepin or othah to cure it. She couldn't git it.

An' den she git on de train an' vent down tuh Florence. Looked lak dat de haidquartahs [*for root doctahs*]. She vent tuh Florence, South Ca'lina. De ole man tole 'uh whut tuh do. He said, "Lookee heah, you don't know how tuh git rid of dat complaint choo got. It's somepin someone have put it on yuh. Yuh eat de same thing ev'ry day, ev'ry day yuh eat de stuff dat yuh have tuh git tuh cure dat han' an' dat laig."

He said, "Yuh go git choo a big I'sh potato an' yuh cut off each side of it an' make it kinda flat. Den yuh take a knife an' cut all aroun' in it, leave a hole so da' choo tie a string troo dat hole. An' tie de string tuh de ten-penny nail an' let it hang dere till it jis' git dry up. An' den yuh git choo a potato an' scrape it - git choo anothead potato - an' make it a salve an' den bind it on a new piece of cloth, an' put it round dat sore on your laig an' dat'll cure dat.

Den you go git yuh some alum an' burn it till it quit *blubblin'* an' den burn yuh some bluestone until it would turn kinda whitish, so you kin mash it all up into powdah. An' den you git some gourds an' some vaseline an' make a salve out it, an' den you rub dat on wit dat salve vaseline. An' let dat potatoes stay up dere till it gits dry an' yuh take dat potato down an' mash it all up an' make it a powdah, an' yuh take dat powders an' anoint dat laig where yuh had de plaster on it. Yuh take dis salve - you take de [second] potato off den, yuh put de [first] potato on dis new piece of cloth an' bind it aroun' dat sore on de laig, an' den you let it stay on theah nine veeks. Den yuh take it off an' put de salve - jis' wash wit dat salve an' dat'll cure it." [Wilmington, N. Car., (159), 157:1.]

1426. [Psalms are often used in rites - see Psalms in Index.]

Well, now, I will give it to you out of the Bible. You can read the 91st Psalm and read it in the morning at twelve o'clock, and when you go to bed [this is three times a day] and I don't care what they put on or how they *fix* PSALMS it or what they do, read that Psalm and after you read it, ask God to take care of you and nothing will never harm you. [New Orleans, La., (855), 1347:2; excellent informant.]

1427. Now, dat'll go in spiritual [work]. Yo' read de 30th Psalm fo' dat three times befo' sunrise an' three times befo' sunset. An' then if yo' don't perceive [see some result], then yo' read de 5th an' 6th an' 7th ten times - see, befo' sunrise an' befo' de sun set in de evenin', an' yo' will become - come wise an' yore spirit will breathe on any job dat chew work on dat it's necessary - dat need joo. [This is personal advice to me from a *doctor.*] [Brunswick, Ga., (1206), 2035:1.]

1428. [Quicksilver sometimes means quicksilver and at other times tin foil; which, it is not always easy to say. The latter is occasionally called *silver paper*. Scrapings from back of mirror is a well-known QUICKSILVER AND TIN FOIL quicksilver - this probably in the following:]  
Take de quicksilver, yessuh, an' sprinkle it ovah yore house from dis corner to dis corner, to de corner of de do' dere to each corner of de do' dere, an' see dey cain't come ovah quicksilver.

(That keeps ghosts from coming in there.) [Wilson, N. Car., (1495), 2664:17.]

1429. And should you not want anyone to harm you in your home, you get chew some quicksilver and put it under your doorstep with a stick of dragon's blood - you know what dragon's blood is - and just bury that under your doorstep and no one will ever bother you. [Mobile, Ala., (650), 964:4.]

1430. They call it quicksilver. You wear it in your shoe, both of them. Nuthin will harm you, nuthin can *hurt* chew by walkin' across anything. But be careful how you eat.

I've heard them say that they could draw a cross mark across the road. They tell me they put quicksilver in that mark and cover it up. If you cross over that, why you'll have to crawl until you have this spell taken off.

[This *quicksilver* is scrapings from the back of a mirror. I have discussed *through-the-looking-glass* magic under Horseshoe in subsection *Hands*. In informants first statement *quicksilver* is a reversing agent, reflecting evil back upon itself; in second statement *quicksilver* causes lameness because it is magically pieces of broken glass from the mirror - see margin-title Part of the Spirit Equals Whole of Spirit, p.21.] [Wilmington, N. Car., (241), 234:5.]

1431. That how they use the *toadfrog*.

RAIN WATER (How do they use that?)

The toad - you know what the *toadfrog* best to do? You can take a *toadfrog* and burn him - take him alive and put him in something and burn him till he turns to real coal, and powder that up and feed that to a person. I'll

bet you, if they won't have more little diff'rent things in their stomachs than you ever heard of and I'll betcha a doctor can't cure 'em.

(Is there any way of getting that out at all?)

Yes, you can even get that out of a person.

(How?)

It's a simple thing to get out of 'em. There's but one thing you can get it out of them with, that's pure sugar and rain water; but you must not get no water out of anything 'cepting glass, no kind of metal.

(How would you fix this rain water and pure sugar?)

Just ketch pure rain water like when it's rainin' - just put something out there to catch it - any container - and just fill that full of rain water and just keep that rain water, and instead of getting that person water that come from the hydrant, feed 'em that pure rain water. That's all they gotta have.

(That will bring these live things out of them?)

Bring them live things out of 'em. That's all - just pure, pure rain water - nothing else used but that rain water. [New Orleans, La., (828), 1219:1.]

1432. I hear'd ole man settin' down tellin' dis - said dat she [an old woman] got anothah ole woman [*root doctor*] to *doctor* on 'er. She said dat she had a - she had sweated 'er. She said she had a somepin up 'er liver in 'er

RATSBANE skin. It crawled all over. She jis' feel it crawlin' undah de skin.  
[For a live terrapin hanging on to a person's liver, see No. 10, p.7.]

An' dis woman tol' der dat she wus *hurt* - she said she wus *tricked*. She goes an' git some ratban [ratsbane] roots, an' git a he ratban root - git some of dem - an' a she ratban root. A he is got streaks up it, white streaks on de leaf; an' de she is jis' a solid small green leaf. She boils a tea out of it separate, an' take de she ratban-root tea, give all of dat; an' jis' a half of de he. An' dat cured it.

[It is quite likely that had the patient been a man, the *doctor* would have prescribed all the *he tea* and half the *she tea*. All of one and half of the other is a diminishing amount rite.]

[The plant here is not the ratsbane of European witchcraft but an American substitute. Its identity? What a botanist and a *root doctor* who digs her own roots call ratsbane can be different things. Besides, she is surely using two separate plants; the one with "white streaks on de leaf," the other "jis' a solid small green leaf." The former, the "he ratban root," appears to be either the rattlesnake plantain (*Peromium pubescens*), an orchid with checked or mottled leaves supposed to resemble rattlesnake hide, or spotted wintergreen (*Chimaphila maculata*) with white-mottled leaves. The latter, the "she ratban root" - as a sheer guess I would say it was a plant growing in the vicinity of the "he."]  
[Baltimore, Md., (153), 62:1+85; this cure in Charlotte Co., Va.]

1433. She got holt of a thing - some kind of a snake got in her - de rattle-snake, de rattles of a snake. An' when she drink de watah from it she went blind an' she sent fo' mah mothah an' mah mothah had tuh go to her. She RATTLESNAKE went an' she went an' she carried her fifteen miles from Danville, Virginia, to [somewhere] Virginia, to a man. Den he went out an' got a rattlesnake an' put him in a bottle, put him in dis thing alive an' po's whiskey on him. See, dat cooked him an' den dey taken de whiskey an' fed mah aunty on it fo' nine days - give her nine drops, give her nine drops fo' three times a day fo' nine days, an' de ninth day she come back to her sight. An' some of these *bells* [buttons or rattles] wus undah her do'step an' some wus found in de spring. Dis man found 'em afterwards[!!!]. Her sight come back to her. She got well.

[This is a remarkable example of *like cures like* (see p.394); it is also an

original and brilliant piece of therapeutic thinking by a master of his craft!]

(Now, what did they do with these drops? Did she drink them or put them on her eyes or what?)

She drink them, she drink nine drops fo' nine days.

(Who was this?)

This mah aunty.

(And what was the name of the town?)

Danville, Virginia. [Fayetteville, N. Car., (1448), 2626:5.]

1434. Ah heard of 'em usin' de rattlesnake rattles fo' a hemorrhage. Well, yo' only wet it - dip it in watah an' stick it to de place where yo' hemorrhage. Even if it in yore nostrils, yo' jes' stick it inside of yore nostrils; an' if it yore bowels, yo' stick it down yore lower part an' hit'll stop it right away. Ah used to tote one all de time. [Sumter, S. Car., (1343), 2327:4.]

1435. Yo' kin kill a rattlesnake an' kill him an' take de three buttons off him an' - after dey corner de rattlesnake, yo' know. Yo' take dem rattlesnake buttons an' sew it together an' make a belt an' put it round yore waist. Ain't no one can't do nuthin to yo'.

(They can't harm you in any way?)

No sir, can't harm you. Ah weared one a good while mahself. Ah got 'long purtty well. Well [why I don't wear one now], why ah never done no great novelty dat anyone would hate me so much, but den [in my younger days]. [St. Petersburg, Fla., (1021), 1652:6.]

1436. Do you know what *rattlesnake marster* is?

RATTLESNAKE MASTER (I have heard of it, I have never seen it.)

Well, you get a small piece of that and a small piece of *John de Conker root* - de *High John de Conker root* and a new dime and a piece of lodestone, and yo' sew dis into a little bag called a toby [another name for *hand*]. Sew it up and yo' kin either put a piece of red flannel or shammy skin - sew that up in it and keep it into yore left pocket always and never let anyone touch it. If you do that, that is a wonderful thing.

(What will that do then?)

That will prevent anyone from harming you.

[For rattlesnake master and knots, see No. 1126, p.418.]

[Rattlesnake master - a name for several plants said to cure rattlesnake bite: *Liatris squarrosa* and *L. scariosa*, and *Eryngium aquaticum* of southeastern U.S.A. All plants of the genus *Liatris* are called button snakeroot.] [Mobile, Ala., (650), 964:3.]

1437. Well, ah heard if someone tryin' tuh harm yo', why yo' could git chew some *Hearts Cologne* an' *rattlesnake marster root*, an' yo' could take that an' put it in a bottle an' use it; an' as yo' go out, put that on yo' an' it would keep dem from *hurtin'* yo'. [Brunswick, Ga., (1185), 1998:11.]

1438. It's a commonest thing as a piece of root chew call rattlesnake master. Well, yo' kin git holt of a piece of rattlesnake master an' yo' could cut it up, a piece of it an' put it into a bottle, see. Yo' po' a bottle of cologne on it see, an' yo' stop it up an' yo' set it one side in yore corner. After nine days yo' kin take dat stuff.

(You take this rattlesnake master and you put it in the bottle of cologne. Then after nine days what do you do?)

Yo' take it if yo' goin' out round anywheres - yo' jes', every time yo' go out, well, yo' jes' po' some of dat in yore hand an' yo' take it an' rub it all ovah yore face. An' then yo' take anothah piece of it an' sew it into a bag - take string then an' let it tie roun' yore waist an' wear dat. See. An' dat keep down all evil.

(If anybody's trying to harm you.)

That protection - dat's chure protection. [Brunswick, Ga., (1207a), 2041:10.]

1439. If somebody goin' put somepin down fo' yo' tuh walk ovah or somepin like that, yo' could use salt an' red peppah in yore shoes, or either a piece of root by de name of *rattlesnake conker* - put that in yore shoes. [Brunswick, Ga., (1193), 2012:9.]

1440. He [a *root doctor*] fixed me some raid bay. It grows jis' like a - jis' like that [demonstrates] an' all de stems on it is raid. [The heartwood of this small tree in southern U.S.A. is also dark-red.] You kin take that RED BAY [stems] an' boil it an' bathe in it nine time, but don't po' de watah out. [Use the same water for the nine baths.] When you bathe dem nine time, dat kill all de swellin' out, an' it'll kill all de fevah out choo. [Wilmington, N. Car., (196), 102:2+85.]

1441. [Red-brick powder is an ordinary red brick (soft baked) ground to a powder. Redding is sometimes used as a substitute. Both could be bought at a hoodoo drug store.]

RED BRICK POWDER If you stay and that wouldn't work, wouldn't do no good, you take your *lye water* - you see, water that you *urinate* out. [This is usually called *chamber lye*.] Take that water and you pour it on your step, rinse your step down - wash it, scrub it off with that and let it drip.

(And it what?)

Yeah, *lye water* - your pee water, you see. And you put it on your step and you wash it off with - rinse off your step with it and that [hoodoo] won't *hurt* you.

(And then sprinkle red brick around?)

Red brick all around - scrub your step with red brick.

(Oh, you scrub your step with red brick?)

Yeah, and you put your *urinate* water in - your water in, you see, and scrub. And that'll move it [hoodoo] away. [New Orleans, La., (823), 1189:4.]

1442. (What kind of a tree?)

A red oak. Well, yo' go in de woods an' take yo' an axe or hatchet an' git on de south side of de tree about a foot from de ground, an' git de bark until yo' git to de meat - don't git no meat. An' yo' cut de bark off, den, an' RED OAK yo' take de bark an' carry it back home an' yo' boil it an' yo' make a tea out of it. An' yo' drink de tea.

(What will that do?)

Dat's supposed tuh cure rheumatism. [Florence, S. Car., (1306), 2211:6.]

1443. When yo' got a bad disease an' yo' go tuh work an' make yo' devils-shoestring, yo' red oak bark an' yo' take it an' put it on an' boil it good, an' then yo' go tuh work an' give 'em a quart of it tuh drink. Then yo' kin take it - take so much of it an' 'noint 'em with it - see, an' that is good fo' de bad disease. [Florence, S. Car., (1308), 2213:9.]

1444. After I came here, they told me it was 'bout some hoodoo or something. Well, this is a case which I had a stepfather.

(Just a little louder, please.)

RED PEPPER  
AND ITS COMBINATIONS  
WITHOUT SALT My stepfather, he was terribly mean. Well, he and my mother separated. Well, he had been talking to a lady that believes in this stuff and he got her to come to my mother to talk to her, but when she got there, my mother didn't know the lady and naturally anybody would come to my mother and talk to her because she was a hairdresser. And she came and she talked and she said she wanted her hair dressed and she asked what was the price, and she didn't bring all the money. She said she would bring the rest of it later. So my mother

went on and fixed her hair, and before she went she asked my mother to give her something to eat - say she was hungry. So my mother got up and fixed her some dinner and brought it in there and gave it to her. So she told her, say, "That's too much - take part of it off." And she insisted that she take part of it off, so she went back in de kitchen and take some of it off. Well, when she come back, the lady had gotten out of the dining room and she was gone in the bedroom, and she never thought anything about it because she was puttin' a drapery on the bed and she thought maybe she was looking at the time. Well, she come on back in the room and she sit down to eat and she tasted. She had a little boy with her and said, "Do you mind if I give it to my boy? I have enough." So my mother says it all right with her. She gave it to the little boy and the little boy ate it. So when she got up she went on home and then next week she sent the money.

So my mother got sick. We didn't know what was the matter with her - she was just ailin' around, didn't any special thing hurt her, she was just weak. She was in the bed. She was talking to a lady friend of ours and just how she was feeling and telling her about her sickness.

(I see. All right.) [Something may have disturbed us.]

And she happened to bring up about dis lady coming to see her. And what made her bring that up, they was talking about - this lady [who had her hair done] spoke about her husband that she had been with [but was with no longer] and she was saying he was a good man. And my mother asked her [present visitor] did she know him, and she turned around and told her, no, she didn't know him. Well, they was wondering why did she [woman who had her hair done] come there with that kind of talk, so this lady asked my mother, said, "Don't you know she believes in that hoodoo stuff?" My mother said, "No." So she said, "You get up out of bed," said, "we are going to see if anything is around." So she came in the room and she called me and she say, "Let's look." And we took all the things off the bed and didn't see anything and looked all under the mattress and everything, and under the rugs and everything - looked everywhere we thought for and couldn't find anything. So, we stopped looking for awhile. And then she had a little drop rug on de floor right at the head of the bed and she turned the rug back and found this little black bag in there. There was something in it - it was black, it looked like charcoal and something in there like fine grains of salt or something. I really don't know what it was but that's what it looked like. And so my auntie took it and carried it out on de back porch and we looked at it and so we took it and threw it away. So this lady told my mother to get some hot water and red pepper and mop de floors. She did and after that she was all right. It didn't *hurt* her or anything other than being sick and just weak.

(Where did this happen? Where?)

It happened right here in Vicksburg.

(Oh, in Vicksburg. How long ago?)

This was in the summer - wait a minute, I will tell almost exactly - summer, 1936.

(1936, I see. Your mother got well?)

Yes, sir. [Vicksburg, Miss., (719), 988:10.]

1445. You kin take a pod of red pepper, ordin'ry pod of pepper, and take it and put one pod in each shoe. Leave it in the whole pod like it is. You put it in your shoe. You take a common newspaper and you'll cut a sole, and you'll put that on top of that pod of pepper and you know, that will make it too hot, nuthin atall will harm you - see, that will be too hot for anything they put down. [Richmond, Va., (431), 388:2.]

1446. Now, if someone's trying tuh *trick* yo' in de feet, yo' go an' git chew ten cents wuth of unbolted [not sifted] co'n meal - dat's de thin, de fine grade



stuff. See. Unbolted, dat's de fine grade. Yo' parch dat an' sprinkle it in yore shoe, cover de bottom of yore shoe with it. Put two leaves of red peppah in each shoe, two pods - one in dis toe an' one in dis heel.

(That's two pods in each shoe?)

Dat's right. Yo' kin do anything dat chew wanta an' cain't nobody *hurt* chew. [New Orleans, La., (1566), 2868:8.]

1447. When you make a foottrack in the dirt, if you happens to keep from getting *hurt* - ah don't know what they put in the track, don't know about dat. But to keep from getting *hurt*, they tell me you take nine *grains* of red pepper - you know, seeds, and sew them up in a bag [thus making a *hand*] and wear it in your shoe. Then they won't *hurt* cha. [Vicksburg, Miss., (749), 1018:6.]

1448. Yes, ah heard about dat. Dey say dat if yo' think somebody gon'a work roots on yo' or somepin lak that, or somepin dey 'fraid tuh walk ovah, den yo' git chew some cayenne peppah an' put 'bout six swallows of watah in there, yo' understand, an' boil it down to three swallows.

[This is the *magic of diminishing amount*.]

Yo' take three swallows of dat watah dat night - see, dat first night. Well, yo' don't take nuthin dat next night - yo' skip a night chew see.

[This *skipping magic* is a recurrent *magic delay*; not the same as *alternating magic* - left and right, up and down, forward and backward, etc.]

Take yo' a teaspoonfula sulphur de next night, chew understand, an' do that fo' - lemme see, yo' take three doses of dis peppah an' den yo' take six doses of dat sulphur.

[Here is the complementary *magic of increasing amount*. Both *diminishing* and *increasing amounts* are in *multiples of three* magic. The exchange between three doses of pepper and three of sulphur is *alternating magic*; the three additional doses of sulphur being *repetitive magic*.]

An' dat will keep the evil roots an' things off of yuh, so nobody can't harm yo' or nuthin. [Fayetteville, N. Car., (1398), 2517:4.]

1449. Dere's a protection measure dat you do in order to keep anyone from harming you. You takes a little sulphur inter a little sweet milk and you drink it, you see. Use a little red pepper and a little sulphur to keep in your shoes, you understand, and you contin'llly walk wit dat, you see. Well, tisen't likely that dere is anything dey kin ever do you. Dey kin put down things that will take effect upon you, but you would always get a shock - you'd be over it before there would be any great thing to it.

[The informant says that despite "a protective measure...you would always get a shock" when passing over "put down things," but "you'd be over it before there would be any great thing to it." Another informant says, if you walk over something buried for you, the ground will come up like a wave (No.717, p.239). The most frequent indication that you have walked over something evil is an immediate pain in your leg (No. 718, p.239, and Index).]

(You take this drink and you wear this stuff in your shoes at the same time? Or are these separate things you do?)

Well, now, I tell you, you drinks dis milk fer nine diff'rent mornings into sulphur, you understand. Think it make you sick, but get it straight - it's re'lly purtty good. Drink it - it's re'lly purtty good. And fin'llly, de next nine mornings you puts dis red pepper into your shoes, you see. Nuthin kin be done to you. [Charleston, S. Car., (499), 542:1.]

1450. Take red peppah an' sulphah an' gunpowdah an' put it in yore shoe.

(What will that do then?)

That'll keep any evil spirits that are tryin' tuh harm you or something away.

(You could walk over anything and it wouldn't *hurt* you?)

Yes, walk over anything, wouldn't take any 'fect. [Fayetteville, N. Car., (1417), 2551:1.]

1451. Well, if they put this down and you walks over it - to keep it from taking effect to you - well, that'll be a spell that they put on you, see. Well then, to remove that spell you use brimstone, red cayenne pepper and then you put gunpowder in it. See. And you let it burn and you stand over it and that will remove that spell if you use it fer nine nights. [Savannah, Ga., (539), 659:5.]

1452. Dey say if somebody is doin' something to yo' an' yo' wanted tuh stay, or yo' wanted tuh stay home. Well, yo'd git some sulphah, a little red peppah an' a little black peppah. Mix it together. Well, yo' git some of dis heah insene [incense] - yo' hear 'em talk about dat - mixes all dat togethah an' put it in a little bag [making a *hand*] an' sew hit round yore laig - sew it up an' pin it round yore laig. Why yo' is all right, see. [Savannah, Ga., (1261), 2140:21.]

1453. If anybody's botherin' or worryin' yuh, yo' take saltpetah - yo' *dress* yo'self in saltpetah and peppah. Yo' put that into yore shoes. That's the old colored remedy that chew git saltpetah and red peppah. Mix that thing togethah and put it in yore shoes or on yore person. [Mobile, Ala., (668), 882:3.]

1454. Yo' know dese roaches. Yo' see, yo' git dem roaches an' draw 'em. Yo' know, dey kill 'em an' den draw yo' a tea an' give to 'em tuh drink - ROACH say dat will kill [cure] de fits from 'em. [Brunswick, Ga., (1202), 2019:8.]

1455. "Story too long, too diffuse [to transcribe]. [This quotation is my note about it.] Make tea of *St. John weed*, bathe down on legs three different times - with same water - then throw towards sunrise - wood ST. JOHN'S WEED sawyers came out through toes - 'white worms with big heads' - over 50 years ago, before 1936. Cf. *St. John's weed* and European witchcraft." [This is a *St.-John's-wort*, but which plant of the genus *Hypericum*, I do not know.] [Wilmington, N. Car., (158), 77:1+85.]

1456. Ah know a boy, a fren' of mine. Well, he wus goin' with a girl an' dis girl liked him but he didn't like the girl, an' she took the hair out de top of his haid, right in de mole of his haid an' put it in a sody watah bottle. She puts dis bottle undah do'step undah her do'step. Ever' time she would go down de steps or come back in de house he would have convulsion. He had dem so until dey would put stones in his mout' an' he would jis' chew dem stones. Dey brought him heah in town tuh Dr. Crank - yo' might know him, an' carried him tuh Dr. Johnson, an' none of de doctahs couldn't do him no good. Dr. Jenkins said he had de T.B. Dr. Curlew said dat he had de high blood pressuh. An' dey had tuh take him outdo's an' 'bout five minutes apart he'd have 'em so hard until dey jis' mostly dey had tuh hol' him in de baid. An' a spiritual woman took 'em offa 'im.

An' she give him - she got a box of table salt an' a box of [baking] sody. She take as much of dat sody as she could hole in her han', in de palm of her han' an' dat much salt an' put it into a gallon bucket of hot watah, an' bathe him in it ever' mawnin' fo' nine mawnin's - give him a bath in dat hot watah. Den she used iodine an' potash tuh clear his blood up. See, dat's tuh keep de blood from goin' tuh his haid. An' he wus so po' till dey jis' laid him out [for burial] - ever'body wus lookin' fo' him tuh die.

Well, he's up walkin' aroun' now an' have a wife an' kids. But don't nobody use outa dat salt an' neither dat sody but him, see. An' use all of dat until it's all gone. An' rub in olive oil.

(Did she rub him in any special way?)

No. [Little Rock, Ark., (895), 1465:3.]

1457. A person dat has been *tricked* in de skin, it's something dat is buried for 'em or laid down on de steps for 'em - de house been *dressed*. You take nine teaspoonful of cooking salt, you take one dime of saltpeter, use dat, an' eight quarts of water, hot water - just like water for a bath. You pull off all of your clothes, ever'thing you got on, you get in there and take a bath in dat same water nine times.

(What do you mean nine times? All at once or different times?)

Dat same water - don't throw dat water away, you keep it in something like you take a bath in. Never rub upwards - always rub from here down [demonstrates].

(From your face right down.)

From there down. A person whut's been *tricked* in de skin, rub from here down and use dat water nine times, and de last time you use dat water, take it and throw it towards de sunrise, soon in de morning before de sun rise, so you get rid of dat complaint. Ah'm telling you whut's done happened 'to me. [Mobile, Ala., (679), 905:2.]

1458. Now, if - when yo' wanta be lucky an' stay lucky so yo' kin jest - yo' know, thrive an' have prosperity, yo' jest git chew a nickel worth of saltpeter an' take a tablespoonful of that an' put into yore water, five quarts of water an' take a tablespoonful of table salt an' mix with that an' let it boil down. An' after yo' git dat five quarts of water, yo' heat it. Whenever it start tuh, look like it gon'a boil, yo' jest stir this salt an' brimstone together an' then when yo' begin tuh lie down, yo' take yore bath wit it. An' when yo' take yore bath with it, yo' save dat water an' throw it east. An' every time yo' throw yo' explain lak dis - say, "Lord, moves thine evil influence." An' that [is called] putting de enemies under yore feet. [Waycross, Ga., (1118, small-time *root woman*), 1796:1.]

1459. The best thing you do, when you go out in the morning, if you got - before you leave your home, if you feel that such as that is carrying on around you, you take such an ordinary thing as - take salt, black pepper and mix that together in a bottle, and scrub your place out. Don't scrub it inward, see. Always scrub out from your place. And with that water you mix salt and black pepper and scrub every morning before the sun rise. Make that a habitual habit to scrub in the morning before the sun rise - every morning scrub out your door before the sun rise, and that will give you a natural protection against anything that's evil. Somebody's put something against you, down for you, that will give you protection against that. [Many scrubbing rites for protection are also given under subsection *Business and Customers.*] [New Orleans, La., (828), 1214:4.]

1460. They was working at de new shipyard.

(You had thirteen men in your boarding house?)

Yes, and they were paying me well, and I was saving my money and keeping up with my expenses, and things were getting along fine. And I had a neighbor lived downstairs under me and she envied me so much, and she put so much bad luck on me - well, until I just - I'd just gone to nothing because a friend of hers - she was my friend too - had a car and she would get the friend to always take her out and she told her friend - [who] told me because we been friends, been neighbors - and she says, "Miz Davis," she says, "let me tell you one thing, you be careful because the woman that lives downstairs under you, she's a great enemy for you." She say, "Every time we go to ride, she want me to carry her to some old *root doctor* 'nother," and she say, "I asked her one day, 'How come you go to those kind of folks so much?' And she say, 'It's a old mess living up over me and I never let nobody stay upstairs over me but so long,' an' say, 'that old mess up there, she got a whole lot of men and things in her house and she just thinks she's the only thing.'"

I didn't do nothing but work, cause I got up every morning at four o'clock and cooked for all those mens and fixed lunches - you know I didn't have much time for foolishness. Jest by myself too because I was a widow and I didn't have - my children were grown and married and gone and - but she would go [to] everybody [doctors] and she had one [root doctor] to come there and I re lly know that he was one. Dey say he come from up about Back River somewhere, and he come in selling vegetables - you know, claim to sell. Well, he wouldn't sell to her for I have asked him, I says, "What you ask for so-and-so," and he wouldn't pay me any mind.

And he would come - and one day after he left there, that night I had to go to church early to be at prayer meeting and I was going down by the door, at the front. I was upstairs over her. It wus a three-story building. I had the second and third floors, she had the bottom floor. Well, I'd gone out and some-thing was on my door screen and it looked like where a snail or something had been, and I put my hand right in it to open the door. I said, "Ooh, I wonder what's this on my hand, and one mind caught me right away, says, "Run and wash your hands in some warm salt water, table salt." And I ran back upstairs. And they all say, "What's the matter?" I say, "There something bad on the door. I just come back to wash my hand - I got my hand in it." And they say, "What is that?" I say, "Ah don't know." But I'd taken some of that warm salt water and wring and washed it off the door.

But do you know this hand got where it had went up in my shoulder and for a year or more I could hardly use this arm; I had to hire the most of my work done. But I kept a usin' - it kept on my mind to use this salt and water and I used it and used it. And then it just come to my mind to sprinkle salt and I just kept salt water and sprinkled my steps and all around my door that way. And you know one thing? Fin'llly she moved herself. Now, she did. She moved herself and I didn't never bother her. We'd both belong to the same church and she was a choir member and I was usher of the same church. And while she envied me, I didn't never say anything to her - never had nothing to do with her nohow cause I worked all the time. But that's what happened to me, and she just throw bad luck on me.

[Here is where this particular story ended. I thought so because I turned off my machine. But the old lady started off again, visiting a white fortune-teller before I could push the starting button.]

She say, "Chile, you ought to move out of that house, you have so many enemies that..." [This advice is often given by *doctors*.]

Her continued story not too promising, I again stopped the Telediphone. Suddenly I must have asked, "Who was this woman?" before I could maneuver to the switchbox. One neither jumps at the switch nor keeps his hand constantly on it (see Introduction).]

A white lady and ole. And she was up there [in the country] and she say, "I would come down there and dress your house and you'd have better luck, and kill out of some of these things. Oh! if you knowed what we [speaker and guiding spirit] saw over your house. You wouldn't even have no idea." And I said, "But I don't bother nobody." Well, she say, "Those [are] the warnings. You tends to your business and work hard and they envies you, and you have a whole lot of trouble. You don't mind [if you are not careful] they goin' *trick* you."

And they re'lly *tricked* me. You know, all those mens was runned away from there. And lemme tell you one thing, my own son run from mah home like - when he came from Philadelphia, he came from Philadelphia - because he told me because I wouldn't let him have his way, because I want everything to be quite among nice neighbors and things. He's kind of rough. He just come from Philadelphia, you know, and he wanted to keep up his old rough crowd and I wouldn't have it. And

he said, "You'll just set around here and go crazy about a little money you is making here, but there ain't goin' be nobody here 'cept you." And it shore was and I always believed he did it. Now I shore does.

I've had a hard time here, I certainly has, and I haven't no husband, not a soul, even I haven't a friend. I had a good friend and they even run him away from me, and we didn't falled out or nuthin - he just left. And that took all my help you see. You see, when I had no help, I just went down to nothing - jest so many spells and things. That lady told me, she said, "You cain't live here in no peace. Your house is ruined. You don't have the idea who come in there and dropped it [cunjuratation] as they come in - pretend to be friends." Well, I said, "Well, I don't take nobody for no friend." She said, "But you wouldn't have the idea."

And I knowed my own son was one of them and he's living downtown today and he won't help me as much as anybody else. He certainly won't, because he envied me. And he ought not to because when his work gave out in Philadelphia he came home here and I'd taken care of him a whole year before he could get anything to do, because there wasn't any work, and soon as he got into the shipyard he went on and got him a room somewhere else. He did that and he'd do that today. [Newport News, Va., (482), 504:1-505:1.]

1461. I have heard a old lady say that along about sundown that if one should go out to the front door and throw out a handful of salt, no evils will approach that house over the night. [Ocean City, Md., (20), Ed.]

1462. You take salt and put it down on the ground at your door and that would keep all evil spirits away. That's what the colored people used to do to overcome master and mistress. After the master and mistress walks over it, it scatters their mind. [Hampton, Va., (24), Ed.; speaker 8 when Civil War began.]

1463. If someone tryin' tuh harm yo' or put anything roun' yore house, jes' git up at night an' yo' thinkin' dey goin' do dat, every night fo' nine nights an' put dis salt. Put de *pot salt* - carry it round de house fo' nine nights an' talk to it, an' why, no one couldn't harm yo' an' put nuthin else round dere atall. [Sumter, S. Car., (1363), 2404:7.]

1464. If someone tryin' tuh do yo' somepin round yore home - maybe injure yo' or *cunjure* yo' tryin' tuh do yo' some harm, if you wanta prevent this trouble, you might read the 7th chapter of the Psalm of David and then walk around yore home about nine times during de night or in de morning between de sun setting and de sun rising, wit salt in yore han' an' call de name of yore enemies or those yo' think about as trying to do yo' harm, an' dey'll do yo' no harm. [Mobile, Ala., (702), 962:4.]

1465. Yo' kin *dress* yore home tuh keep evil away from yoreself.

(How do you do that?)

Well, now yo' kin take salt an' put it in de fo' corner of yore house, "In de Name of de Father, Son an' de Holy Ghost," an' make yore wish for good luck an' yo' know, good things, an' dat keeps dat evil from ovahpowahin' it. It's re'lly good. Ah believes it. [Florence, S. Car., (1293), 2193:12.]

1466. If a evil person comes in your house, go to the back door with salt in your hand and throw the salt over your right shoulder with your back turned to the door and don't look back to keep from having bad luck. [Fredericksburg, Va., (64), Ed.]

1467. Lak if somebody come to yore house, which an' why yo' have a house of yore own - if somebody come dere an' yo' know people, if dey wanta harm yo', dey usually put somepin up undah yore steps. If they put somepin up undah yore steps an' yo' walk out, if yo' happen tuh see it or if somebody see it 'fore yo' do, de first thing yo' do, yo' go in de house an' yo' git chew some black peppah an'

salt an' sulphur, an' yo' come back out an' yo' throw it cross yore shoulder, turn roun' an' throw it cross yore shoulder, an' throw it ovah de fence whut chew have, an' jes' sprinkle it all ovah yore yard. That'll kill it. [Florence, S. Car., (1322), 2266:9.]

1468. Mrs. M., the person with whom I live [in Berlin, Md.] there's a family near her who throws salt after every one that comes there. And they throw salt and shake an apron after the person is gone. And they claim that if the person has come there for an ill intention, he won't return any more. [Snow Hill, Md., (13), 1:2. This is the first cylinder of my new Telediphone - 3000 cylinders would follow. The speaker is Jerry Williams my Maryland contact man. My first informant and helper was Julia who appears on page one.]

1469. If yo' wanta keep 'em from doin' anything else to yo', yo' git some table salt an' red peppah, jes' cayenne peppah, an' sulphur an' mix it together an' sprinkle it all roun' yore house. An' while yo' comin' in de path dere, dere where yo' turn off de street into de path, after yo' sprinkle it down, drive yo' a ten-penny nail, a new ten-penny nail dere. An' if de path comes into yore house, yo' drive dem nail in dere an' dey can't git to yo' to do nuthin to yo'. [Wilson, N. Car., (1489), 2661:10.]

1470. Yo' kin slow 'em up fo' a while. Yo' kin git a peck of salt - a peck, one level peck. Not in a tin - don't let it tetch de tin if yo' kin - git it in a bucket an' strike it off as dey used to do long yeahs ago, yo' know. [To strike off salt or grain was to level it across the top of the container by using a straight-edged board, back of saw, etc.]

(A whole peck of salt?)

A whole peck, an' jes' as much - ah guess a quart of sulphur an' mix it all up together. Dis is yore land now - yo' kin do whut chew want on it. Yo' go to de fo' corners of yore place - well, yo' plant it jes' level wit de ground an' cover it up so dat chew won't plow into it if yo's a farmer. An' if dey trying to git it from yo' unfairly, why yo' kin stop 'em a while an' yo' kin git straightened out. Ah've seen dis done.

(That is to protect you if anybody is trying to harm you by getting your property? Or drive you away?)

Yes sir - dat's it. [Brunswick, Ga., (1183), 1995:7; only example of rite.]

1471. To protect your things when you leave home - I've heard old people say, to keep anyone from entering your house while away, if you'll walk five steps from the door, throw some salt over your left shoulder, then over your right shoulder, then make a hole and spit in the hole and cover it with dirt, then walk ten more feet and make an X in the road, make a circle around the X, and then make a secret wish - if you should go away from home and stay two weeks, no one will enter your house while away. [Fredericksburg, Va., (35), Ed.]

1472. (Now, wait. In other words, you make a cross like that in your path. Then what do you do?)

Fill it with table salt. Nawsir [not that] - jest sprinkle dose marks, right in dose marks.

(In the cross marks. What else do you do?)

You could put a little cayenne pepper in with that.

(What is that supposed to do?)

Well, anybody walks over that why it runs them - git rid of yo' enemies. [Mobile, Ala., (666), 875:2.]

1473. Jis' like you wanted someone to stay away from you. An' you take a box of brand-new salt an' you git a box of this cayenne peppah. Well, now, you got to take the cayenne peppah an' measure it jist as high as the salt box [the salt pile from the emptied box] is make each one [each pile] even with the other one.

Then you take them all an' dump them into a papah right togethah - jist mix it all up togethah good. An' if there's someone jist keep botherin' you or they's put something down for you - why, jis' like they'd come an' sprinkle acrost that doah, whutevah they have - you start from your doah an' sprinkle. Jis' take this peppah [and salt] an' sprinkle it backwards - jis' walk right backwards to it [what the enemy has sprinkled]; an' then you walk aroun', don't come back over it you'self, walk right on aroun', an' come in you' next doah. An' they can't come no further than that same place there. [Baltimore, Md., (150), 55:4+85.]

1474. (If a person has *crossed* you?)

Yeah.

(You go to the stove?)

Go to the stove or place where a fire what's lit, and you take you some salt, you see, and just sprinkle it over the flame, you know, and you repeat the Lord's Prayer, and the flames quiver from de salt, you know, and then you do with your hand like dat and read the 37th Psalm [demonstrates].

(You hold your hands up in the air together after you said your prayer.)

After the prayer. You repeat the Lord's Prayer and ask the Lord to give you peace of mind and, "The Lord deliver me from mine enemies." [Vicksburg, Miss., (750), 1019:5.]

1475. Get a bag of salt and put it under your pillow, open your window and put a spoon under it, and he [a ghost] can't cross that. [Fredericksburg, Va., (48), Ed.]

1476. Oh, well, yo' take yore shoes now an' a person try tuh wear it - jes' lak ah try tuh wear yore shoes an' try tuh harm yo'. Take it an' sprinkle salt an' peppah - keep salt an' peppah, black peppah in dat shoe an' wear it right underneat' yore socks all de time. Ah mean not changin' dat - jes' let it stay in dat de same. An' den take yore toenails, de end of yore toenails an' trim dat an' keep hit in dere, keep it dere. He couldn't put chure shoes on fo' nuthin.

(Why would you do that?)

Well, dat tuh keep yore spirit in de shoes dat his spirit couldn't connect wit yores.

(These are my shoes - whose going to do that? Am I goin' to do that to my shoes? Or some other fellow is going to do it to my shoes?)

No, yo' do it to yore own shoes.

(Why am I doing that - to protect myself?)

Yes sir. [Place and reference lost.]

1477. You take some red pepper an' salt an' sulphur, an' put it together an' stir it up, mix it up, put in yer shoe [both shoes]; let it go clean back to the toe, heel an' all. Cut you a false [inner] sole - you ought to always git your shoes big enough to cut a false sole - an' put in theah. Put yer shoe on. They cannot *hurt* choo, an' you walk over anything you want an' it won't bother yah. [Baltimore, Md., (138), 37:2+85; Charlotte Co., Va.]

1478. Yo' kin take some salt - table salt an' sulphur an' red peppah, mix it together an' stir it with yore left hand. Sprinkle some of it in each of yore shoes an' yo' kin travel anywhere yo' wanta travel. [Florence, S. Car., (1314), 2237:12.]

1479. Yo' kin put sulphur in yore shoe an' wear it in dere or either go to some *root man* or -

(How do you mean you put sulphur in your shoe?)

Well, see, yo' kin either put sulphur or red pepper - red pepper an' sulphur. Git chew a box of red pepper - ah hear mah mother say dat - git chew a box of red pepper an' brand-new box of salt had nevah been used out of. Sprinkle it inside of yore shoe an' wear it in dere. Don't use it fo' nuthin else but that. An'

that'll keep anyone from - or either sulphur, wear it in yore shoe - keep anyone from *tricking* yo' or anything like that.

(Do you sprinkle that in both shoes or just one?)

Both of 'em, either one. Either put it ovah de do'. [Waycross, Ga., (1063), 1722:2.]

1480. Say if they put anything down fo' yo', if yo' wanta walk ovah it or go ovah it, jes' git chew some sulphur, some salt, black peppah an' take an' jes' make yo' a ball with it lak that an' jes' put it in a red flannel an' yo' kin go anywhere about an' it won't bother yo'.

[This is a protection *hand*.]

(Where do you keep that red flannel?)

Jes' keep it anywhere next to yore heart - in yore watch pocket or in yore shirt pocket, anywhere. [Wilson, N. Car., (1455), 2644:24.]

1481. Well, ah heard if yo' walk along - jest whut dey *put down* fo' yo' to *hurt* chew some way, yo' jest git chew some sulphur, a few grains [seed or pieces] of red peppah, a little gunpowder, a little table salt, an' wear it in yore shoe. It will eat up everything whut chew walk ovah. [Waycross, Ga., (1142), 1859:5.]

1482. Dey go out dere and sprinkle some stuff down in front of the door and sprinkle stuff where dey know you have to pass on dat, you see - some kind of powder. If you wants to *kick* [*kill*] dat, you get you some bluestone and salt and wear dat in your shoe. That'll stop any person - the stuff dey put down from affectin' you dat's ketching it in yore feet, you see, to keep you from walkin'. And if you ketch it yore feet, dey goin' set you down and you goin' be down in de house helpless and you can't do anything, you see, until - and if you don't know what to do, then you gotta go and get somebody that knows more than you know that get that off of you, you see. And if dey get dat off of you - but they ain't goin' tell you what they done, you see. But you always know dat they got it off of you, you know you wasn't in de fix you always was - they done something but they ain't going tell you. Dey'll give you some stuff to take - they won't tell you what dat is. If you don't know, you see, you just don't know. [Vicksburg, Miss., (527), 993:8.]

1483. And den, how you *dress* yo' feet. Yo' through wit dat part. How you *dress* yo' feet, you takes bluestone, beat up fine - not so much, just a leetle bit of piece and sulphur and salt. Put in each one of your shoes, put it underneath the lining in your shoes. See.

Well, you know what dat is fo'? That is for to keep dem from *hurting* you. See, dey kin hurt chew all kind of ways and dey can hurt chew on your feet so bad, if you don't hurry roun' and use dat chamber lye and things, saltpeter, you shore will get hit - you'll be out dere in de cemetery, for dey re'lly kin do it. Dat's de only thing whut kin perfect yore feet. [Mobile, Ala., (651), 847:2.]

1484. Anybody put somepin down fo' yo': to protect yoreself, yo' kin get yo' some sulphur an' ashes out of de stove, jest de ashes - sulphur an' ashes an' bluestone an' tablesalt, an' wear it in yore shoes an' nuthin won't harm yo'. Yo' kin walk over mostly anything.

(Do you wear that in both shoes?)

Wear it in both shoes, nuthin won't bother yo'. [St. Petersburg, Fla., (992), 1600:6.]

1485. Now dis salt an' brimstone an' *graveyard dirt* is used fo' many things - see, that salt an' brimstone. Take table salt an' sulphur an' brimstone an' burn it together - see, burn it together, an' den make a sack of that. See, that is called a bodyguard, body protection - make a sack of that. [This is a *hand*.] An' every nine days saturate [feed] dat good an' well wit camphor. That will keep - not sin, but will keep de evil spirits off yuh - using a little graveyard



dust in dat.

(Nobody can harm you if you have that on you?)

No sir, can't harm you. [Florence, S. Car., (1295), 2196:4.]

1486. Take salt, table salt, an' black peppah an' hone, an' mix dat together an' grease yore foot wit it an' use dat in yore shoe. Dat would keep dis offa yo' - lak if dey wanted to *hurt* chew, dat would keep dat off.

(If you walk over anything?)

Yes. [Wilson, N. Car., (1493), 2663:16.]

1487. He [*root doctor*] told her [his patient] she go in de house and git him some salt and he put hit on de place where he dug it [dug up the hoodoo article] and covered it [the hole] up. [Cf. No. 897, p.328.] [Wilmington, N. C., (222), 137:1+85.]

1488. [They get some dust] from the grave and sprinkle it in yeh house, and that cause you to have disease - cause you sickness. But now the way they get rid of that is to take salt see, if you see this dus' in yer floor. You kin see it, you see, becus [it] is brown, yellah - whutever [color] it is. And you kin sprinkle salt over that see and you take some pepper. And you sweep all that up together and then you go out de door see, and if there's anywhere any running water, you throw it in this running water. That'll throw it back on the person. [Baltimore, Md., (148), 49:2+85.]

1489. A lettah from a person, a lettah already *dressed* fo' yo' - dey always tole me, say, don't nevah receive de first lettah in yore hand, say git chew some table salt an' throw it on it an' den pick it on up, say it can't *hurt* chew. Yo' kills dat right den.

(Any letter you get?)

Yes sir, if yo' think it wus somethin' *dressed* fo' yo'. Jes' take yo' some table salt an' put on it an' dat kills all dat. Or use turpentine.

(Or use some turpentine?)

Turpentine is good. [Brunswick, Ga., (1185), 1998:17.]

1490. [Saltpeter is used in many healing or protective combinations - see Index.]

Well, you kin get saltpeter. You kin go and get you a dime's of saltpeter and sprinkle a little in your shoes about every four or five days. Wear that in your shoes and there can't nobody harm you - not do it to the flesh SALTPETER or put nuthin down fer you. But, of course, it's quite natural that if somebody get aholt of something of yourn - your hairs or your clothes that you been wearing for several days, get something out of them - why they kin do you harm. But as fer as putting something down for you, they can't do you no harm over that saltpeter. [Vicksburg, Miss., (756), 1033:4.]

1491. If someone tryin' tuh harm yo' an' dey sprinkle somethin' down, yo' take yo' some saltpeter an' put it in de bottom of yore shoe an' some Epsom salts an' some sugah an' some cinnamon, an' yo' kin walk ovah it. [New Orleans, La., (1558), 2833:7.]

1492. Yo' know, put somethin' down fo' yo' or somethin'. Well, yo' jis' git chew a package of saltpeter an' jis' bathe yore han's ovah good in it an' yore feets an' maybe down heah [demonstrates].

(Your navel.)

An' dey cain't nevah harm yo'. [Little Rock, Ark., (903), 1474:20.]

1493. Somebody tryin' to harm yo' and yo' tryin' to protec' yo'self, de first thing is, dey gits chew some saltpeters and bath yo'self down in saltpeters, and den take yo' some sulphur and salt an' sprinkle round dat do' - round de house in front de do' and dey can't do yo' no harm. [Mobile, Ala., (701), 959:7.]

1494. An' dis heah Sampson [or Sampson's] snakeroot, yo' take dat. Dey use

Sampson snakeroot for any *conjuration* - say *Sampson root* overcome it.

(How would they use that root?)

SAMPSON ROOT

Dey use dat root by making a tea out of it - yo' chew some of it an' yo' make a tea out of it.

OR

SAMPSON SNAKEROOT

(That is to kill any *poison* that is in you?)

It will kill the *poison*.

[This plant is probably babroot or bab's-root, an aromatic herb (*Psoralea pedunculata*), southeastern U.S.A., the root said to have tonic properties.]

[Waycross, Ga., (1074), 1737:10.]

1495. Well, aftah a woman birth a baby an' she's havin' aftahpains,

SCISSORS yo' kin put a pair of scissors undah her an' it will cut dat pain.

[In folklore any sharp-cutting instrument of steel *cuts* afterpains: ax, butcherknife, hatchet, razor, saw; see *FACTI*, 2nd ed., pp.134-135.] [Memphis, Tenn., (1542), 2791:1.]

1496. Jes' lak some people - yo' know, as chillen [children] - some peoples says when people have fits, says some people done hurt dem. [Fits are caused by *conjure* or hoodoo.] Yo' see, dat's de brains. Jes' lak chillen have

SHOE convulsions after burns from high fevah, dey burn a ole shoe - yo' know, pull off de sole an' burn a ole shoe to git rid of dat.

(What do they do with that when they burn the shoes?)

Dey don't do nuthin with it. Dey jes' burn a ole shoe - say that will stop yo' from havin' 'em. [Sumter, S. Car., (1344), 2327:11.]

1497. Yo' kin take a ole shoe sole or 'nothah an' anybody in de house havin' a toothache, an' yo' kin throw dat ole sole on de fiah an' let it burn an' it will kill de toothache.

(What will they do with that when it burns?)

Well, dey'll take de *spread*, yo' know, an' take de smoke in yore nostrils - see, of dis ole shoe sole to yore nostril. Take de smoke an' inhale it.

(Oh, you inhale the smoke and that kills the toothache.) [*Spread* = spreading smoke.] [Florence, S. Car., (1284), 2182:1.]

1498. [The opposite of the preceding belief is also held.]

A lotta people don't burn dey ole shoes, dey give dem a toothache. If anybody burn dey shoes it will give dem a toothache. Say, fo' instance, yo' have a lotta ole shoes around an' ah take 'em out an' burn 'em, why it would give yo' a toothache, an' my shoes would give me de toothache, too - make everybody toothache. [This is song's *toothache in the heel*.] [Wilson, N. Car., (1464), 2650:17.]

1499. Yo' take a ole shoe an' sulphur an' asafitidy - yo' know, dat ole stinkin' stuff dat chew take. Dey say yo' take a shoe an' burn it an' make a ash with that - dey say, with the asafitidy an' sulphur, an' dey say it will cure de asthma. Dat's all ah know about de shoes.

(What do you do with that stuff after you burn it, then?)

Yo' have tuh put it in a pipe an' smoke it.

(After you burn the stuff?)

Yessuh, after yo' burns it.

(Then you smoke what's left?)

Yes. [Fayetteville, N. Car., (1447), 2625:6.]

1500. Take de ole shoes an' burn 'em for de backache - burn 'em to ashes and put 'em in a bottle an' put watah on 'em an' drink de watah off dem fo' de backache. [Wilson, N. Car., (1511), 2678:14.]

1501. Take bluestone, a ole shoe sole an' gunpowder. Yo' burn de bluestone good until, yo' know, till yo' powder it up, an' mix a li'l gunpowder along wit it wit some fresh hog lard an' kinda make salve outen it fo' healin' a sore.

[Brunswick, Ga., (1242), 2113:1.]

1502. Dey tell dat if yo's livin' in a house that folks is died out of an' there's always been somethin' that's worryin' yo' round de house, that it will be their evil spirit comin' back to see whut's happened out de place since they wus gone from it, an' if yo' burn a ole shoe sole through this house, that'll drive dem 'way an' yo' won't have any mo' trouble with 'em. [Wilson, N. Car., (1456), 2648:7.]

1503. Well, now, if yo' moved in a ha'nted place an' yo' can't stay there in no peace but hearin' rackets in de walls, why yo' pick up all of yore shoes dat chew could find an' put some brimstone an' sulphur in it an' burn it - put it in a ole bucket an' burn it in all fo' corners of de house. An' dat will run ever' ole thing dat chew heah round dere. [Sumter, S. Car., (1355), 2374:1.]

1504. Dey use dat if dey 'fraid anybody comin' roun' if dey goin' do somepin to de house. Dey git de ole sole - de ole shoe sole an' burn it. Dat will drive dem away, too - anybody, dose ole witchcraft people or somepin lak dat. Dey say dey ain't comin' round dere no mo'. [Florence, S. Car., (1291), 2190:12.]

1505. Ah heard dat chew take yore ole shoes an' burn 'em so no one kin jomo work yo'. Yo' always have good luck at chure home. [Wilson, N. Car., (1506), 2673:9.]

1506. Dat's fo' tuh keep yore enemies from yo', when yo' burn de shoes. Yo' cut out a piece of dat middle sole, jes' lak yo' take a ole piece of shoe. Yo' use de part dat chew walk on dere, de sandal [sole], yo' know whut yo' walk on. Turn dat back an' cut a piece of dat second sole.

(Underneath the shoe?)

Yeah, an' burn it. Jes' take an' burn it, dat will drive de enemy from yo'. Anyway, jes' lak if anybody botherin', anybody meddlin'. Dat's de way dey do with dat. [Fayetteville, N. Car., (1450), 2642:5.]

1507. Yo' kin go out an' jes' lak yo' - yo' git chew some ole shoes anywhere in de streets or road, anywhere in town. Yo' burn dem - yo' take de soles off. Ah nevah have heard of 'em burnin' de whole shoe - take de soles offa dem shoes. Git chew some sulphur an' bluestone or brimstone - it's all near 'bout alike an' jest put chew a little fiah in de yard or put it in a tinpan or somethin' an' burn it out dere. An' dat keeps dem away from dere.

(What do you burn, the shoe or just the shoe sole?)

De sole - not de shoe. Burn de sole an' put dat sulphur an' bluestone or brimstone - either one, jest put it on dere. A woman showed me dat - ah couldn't tell yo' de name, but she burns dat. [Waycross, Ga., (1148), 1873:1.]

1508. A person's shoes - a woman's shoes - jes' lak if yo' figures somebody is workin' at chew, yo' hunt chew a throwed-way shoe.

(A thrown-away shoe.)

Uh-hmm, a man's shoe an' a woman's shoe. Well, if it's a woman, yo' wanta protect yo'self. Yo' take dat woman's shoe an' put it on top of dat man's shoe an' yo' burn 'em. Yo' put sulphur an' saltpeter, bluestone, gunpowder an' salt on there an' burn it - make yore wishes, whatever yo' want tuh come. An' dat'll protect yo'.

(What would a man do if he wanted to protect himself?)

He'll put de man's shoe on top of de woman's. [Brunswick, Ga., (1206), 2034:4; man, *doctor*.]

1509. Well, when yo' have a whole lotta trouble in de house - raisin' Sam, dey cain't git along - yo' kin take ole shoes wit sulphur an' cayenne peppah, yo' got fiah, jes' throw 'em in dere in de fiah lak dat, an' de fellah go to de do' an' he stan' an' look at de smoke come out de chimley. Den after he go, yo' say, "Son-of-a-bitch, go." He'll nevah come in no mo' - won't come dere no mo'. [Wilson, N. Car., (1504), 2670:15.]

1510. That's for to keep anyone from your home and keep them from *hurting* you, this here. You take the shoe - now, if it's men and women both you want to keep away, why you take all the shoes of the family, all the old shoes and burn them. And you doesn't burn 'em complete to ashes, but chew burn 'em kin'a so tha' chew can mash 'em up. And you get chew a new box of cayenne pepper, and a new package of salt, and a new package of sulphur, and mix that all up together. Then you get chew a sifter - you put it [this mixture] in a can - then you get chew a sifter and just right after sundown you start from your back door and go on around the house and come on back to the back door right where you began dat. And just make your wishes. And if you want to name the persons in person, why you call those names. Just have like one or two or three individual persons you don't wish to come to your house. You do that for nine successful [successive] days. You do it in the morning and at night repêat the same thing. Well, in the morning you want to do that before sunrise in the morning - before sunrise in the morning and after sundown in the evening. And just repeat your wishes. And you can call, you know, the person's name just the same as if you were talking to them, and wish they'd stay away and not interfere with you. And repeat the Name of God. And you can also take river-shore sand. You take river-shore sand and put that in a sifter and sift it around the house. Mix these same things with it - the sulphur and the cayenne pepper and the salt, but be sure it's packages that never been broken. Just buy it for that especial. And you have the same amount of sand that chew do salt, sulphur, and pepper. See? You have a box of salt and you have the same amount of sand. See? Well, you take the package of sulphur and you take the package of pepper see, and mix with it. And see, that's enough to repeat the nine successful days. Well, you take the shore sand, you begin from yore back door and you go on around the house - like you have a walk away to the well and to the pump or at the gate, you take all the paths with it. You go to your outer buildings with the sand [the complete mixture] and repeat, you see, whatever you wish to be done. And if you think it's someone interfering with yeh, or your stock is dying, you go around the stalls, you know. You repeat and with the same thing may return on them and leave you be - in the Name of God. [Elizabeth City, N. Car., (438), 557:1.]

1511. [These three names are for the same plant.]

I went up in the country an - with mah mother, an' mah husband stayed at home. But it's mah home dat he stayin'. An' of co'se he wus goin' with another woman an' he had her in mah room. An' so when I come back I went to bed.  
SILKROOT An' she had put somepin in mah mattress for me. An' so I went to the  
SILKWEED medical doctor an' he told mah mother that I better see a 'erb doctor.  
MILKWEED [Evidently she explained to medical doctor that she had been tricked and he advised the mother to find a herb doctor. I found this sort of advice several times - see Index and Introduction.]

He [the 'erb doctor] come to me an' he said I wus hurt, an' he told me to take ev'rything off of mah bed an' scal' [scald] mah bed off an' look in the mattress. An' I looked in the mattress. An' he had a piece in it jis' about that long - a little bag with a whole lot of little stuff in it. An' so he made me some teas. An' there was silkweed, an' whiskey, an' High John the Conker an' Low John - an' made me a tea of it. An' I took that three times a day. Then I took a bottle of three S's [SSS]. An' that's whut cured me. [Wilmington, N. Car., (322), 255:4+85.]

1512. This happened to my mother-in-law. My mother-in-law she was sick, she was sick for a long time. She'd have spells - looked like she'd have them about twicet a month. She'd fall and we had to pick her up and put her in bed. We had the doctor. He doctor her and doctor her. The doctor couldn't do her any good.

So fin'lly I went on aroun' and that darn ole man - one day I was talkin' to him and tellin' him about it. He said, "Well," he said, "I think I kin cure her."

I says, "All right, if you kin cure her," I says, "I'll pay you well for it." [Here is an echo from ancient Babylonia - *no cure, no pay.*] And I says, "Now, whut are you goin' cure her with?" I says, "I don't want you to give her any-thing that's poison."

He said, "Well," he says, "I'll go and get the stuff and bring it right to your own home and I'll show you whut I'm goin' do to make the tea." And he goes and gits runnin'-huckleberry and *silkroot* and milkweed [same plant as preceding *silkroot*] and boil it together until it come to be - look kin'a milkish. Then he put a tablespoonful of cookin' soda in that, into a quart bottle, mix it up well and let it dissolve. [And he said] "An let her take three tablespoonfuls of it three times a day - first thing in the morning, and jis' before she eat her dinner, an' jis' before she go to bed." [Wilmington, N. Car., (294), 216:1+85.]

1513. I've been *hurt* once [in 1912] by a woman. Well, I was *poisoned* in good fashion, I liked to die. I had Dr. A., a medical doctor, and his medicine went against me, it didn't do me no good. And the 'erbs that I kep' home, which I keep some now, you boil them and then taken some and put on the whiskey in the bottle. I jis' plumb blin', jis' broke out all the way. And that's what got me my foot. And I - see, I keep that tea.

(What else do you do?)

Jis' roots and teas. *Silkroots*, blacksnake root and devil-shoestring root. You see, the first time you take de *silkroot* - and you cut it a inch long and you steep dat in *overnight water* and put a cover over it. Well, it bitter, and it'll swell. You'll throw up ev'rything in you. De stuff come out of - green as you ever seen, as green as grass you ever seen. De devil-shoestring and the black-snake root you steep dem together and you drink that.

Den, when I got so I could walk, I goes in the woods, take my hatchet. I gits some cherry bark, white oak bark and dogwood root, and bathed that - made a wash of this water, you know, and use it to wash with. And bathe right down, bathing that for nine mornings. And den, when you git ready to throw it away, you throw it to sunrise. [Wilmington, N. Car., (228), 221:7.]

1514. Dey wear that roun' their laig, de dime - put a hole in it an' wear it roun' dere laig to keep off witchcraft.

(So if you walk over anything of that sort?)

SILVER Yes, it wouldn't *hurt* chew. [Wilson, N. Car., (1454), 2643:11.]

1515. Well, if anybody dat put whut dey call roots at chew, yo' see, yo' kin wear a dime wit a hole in it round yore neck an' yo' kin wear one round yore laigs. Course ah say ah've tried dat mahself an' de dime will change de color - it gits black, see. Dat's fur as ah could say on dat part. [Brunswick, Ga., (1187), 2002:1.]

1516. Well, ah haven't heard of 'em doin' anything but jes' borin' a hole in a dime an' puttin' nine knots on a piece of cotton string an' tyin' it through the dime an' puttin' one around each laig fo' cramps an' sprains an' things. [Waycross, Ga., (1061), 1721:8.]

1517. Well, you take a silver dime and you tie nine knots in a cord string and you wear them in turpentine [knots soaked in turpentine, *see* Turpentine title later] - [or] six of them in *green coal oil*, and you bore a hole in that dime and wear it around your ankle, and you take the dust that you bored the hole outa that dime and put it in vaseline and make a salve and rub it around your waist, and they can't do you anything. Yes, if they put it down for you, it won't take on you. That silver, it'll keep it from taking on you.

[No question asked at the time indicated I thought I knew the meaning of *green*

*coal oil*. This could be crude oil, *green* indicating unrefined rather than color; otherwise, a coal oil (kerosene) colored green sounds like a hoodoo commercial firm product. The choice is between 9 knots in turpentine or 6 in *green coal oil*.] [New Orleans, La., (851), 1317:6; informant "excellent."]

1518. Take ten cents [dime] and put three holes in it and they say that'll keep anybody from *hurting* you. You tie around your neck or either around your ankle. You gen'ally tie it around your left ankle. [Wilmington, N. Car., (238), 237:5.]

1519. If anybody tryin' tuh harm yo' an' do a little stunt [= *trick*], take one silver dime - a silver dime an' some sulphur an' cut de bottom of de shoes inside an' lay dat dime's worth of sulphur in dere an' put dat dime on top of it, yo' see, an' wear dat dime right in de bottom of yore shoes all de time.

(You just use that in one shoe?)

No sir, in both of them.

(Both shoes - the dime in each shoe?)

Yes sir, with the sulphur underneath of 'em. [Dime and sulphur is laid under insole; sometimes a depression being cut in the sole for the dime.] [Savannah, Ga., (1271), 2151.]

1520. Take a silver dime an' put in a quart of watah an' boil it down to about a teacupful, an' tie de dime down yore laig an' yo' kin walk ovah anything dey is on earth.

(You have to boil that dime first, though?)

[He said this but I am asking for a repetition which often produces other details.]

Oh yes! oh yes! Yo' take de dime an' boil it in a quart of water down to about a teacupful [magic of diminishing amount] and put de dime down yore laig.

(Either leg?)

Either laig an' yo' kin walk ovah anything. [Fayetteville, N. Car., (1407), 2528:8.]

1521. Dey says if anybody put anything down fo' yo' to walk on, why yo' take a piece of silver an' scrape it off lak that an' make a tea out of it an' drink it, an' then aftah yo' make the tea, then take an' put a hole in it. Co'se it jingle fo' a time on accounta they's small. An' tie it round yore laig an' then they can't do anything to yo' - or roun' yore knee. They can't do anything to yo'. [Fayetteville, N. Car., (1419a), 2556:6.]

1522. Put a dime roun' de baby's neck when de baby's small. Yo' know, lak people lak tuh look at people's babies, dey say he'll blink himself an' won't grow; so people put a dime roun' his neck an' den keep people from blinkin' so he kin grow. [Wilson, N. Car., (1467), 2651:17.]

1523. They put that aroun' baby's neck fo' teethin', a dime. [Fayetteville, N. Car., (1390), 2490:11.]

1524. A dime on dere laigs or either tie it roun' dere arm or wear it around dere neck.

(What is that supposed to do?)

Well, dat keep down de pains fo' heart trouble. [Florence, S. Car., (1292a), 2192:2.]

1525. I hear 'em said that anybody don't want nobody to *hurt* 'em, to give 'em nuthin, *hurt* 'em inside, why they kin take a dime, but no one dime of his own. They got a dime, take it an' swap it with somebody else, git another dime. Well, they kin take that an' file it up an' put it in a - file the whole dime up an' put it in a teaspoonful of sulphur an' take that, put it in the mouth, take some water an' wash it down. Well, if you eat anything, if anybody put anything down in somepin to eat for yeh, you kin eat an' it won't *hurt* yeh. [Baltimore, Md.,

(138), 122:1; Charlotte Co., Va.]

1526. He got *poison* in some whiskey. Don't know what he [*poisoner*] had in there, but he'll pour it in your liquor. Well, another fellow gave him [*poisoned* man], sent him a dime, a silver dime unaware to him - he didn't know anything about it. This fellow's wife cut this silver dime with a file and gave it to him to drink in sweet milk. [This is the magic rite of the unknown remedy, one of many devices for hoodwinking the disease spirit within.] That helped him awhile, until they got him to an old lady and she gave him some - some blacksnake root and rose water and May-water (see p.381) together. You take the blacksnake root, a package of blacksnake root from the drug store, and you pour it in your water, in your - or anything you going to put it in and then pour it - put this May-water and rose water in thataway and let it get hot, good and hot, and then when she cool down you drink it. And this *poison* in you, it'll pass up and down, from this way and that way [from mouth or bowels]. You understand. If it too hard here, well it come from up above. And through the rose water it will go through the lower bowels - it'll pass, all be gone. And the fellow will become well - that sickness will leave him. [Vicksburg, Miss., (776), 1072:2.]

1527. Like someone put somepin in your food, joo can - when you go to eat, joo put a dime under your tongue to keep 'em from *hurting* you. [Wilmington, N. Car., (242), 245:3.]

1528. Take a dime made in 1898 an' yo' kin place it under yore tongue an' if anyone is tryin' tuh give yo' any *poison* or anything, yo' kin drink all yo' want an' that dime will take that *poison* from it - yo'll nevah git *poisoned* wit it. Then, when yo' take that dime from under there an' drink dis stuff, yo' kin take it an' wear it round yore laig an' yo'll never - nobody never could *poison* yo', jes' long as yo' keep that dime round yore laig. Let it be a silver dime though. [St. Petersburg, Fla., (1028), 1673:9.]

1529. I remember one time of a gentleman in our home taken violently sick and what was the ailment nobody knowed. They had the *medical doctors* to come to him and they seemed to do him no good - the medicine they gave him put him in a rage. So then they decided to go and get some *root doctor* and see if they could do any good. So at last one day they found a man named Doc F., who came to see this man how he was. And after getting there he walked into the room of this sick man and asked his wife, "How's his urine?" And she told him the best she knew how. So he asked her did she have a Canadian piece of money. She told him yes. So he asked her for a dime of Canadian money. She got it and gave it to him. And he compound this piece of Canadian money into dust, mixed it with whiskey and gin and vaseline, and gave it to this man to drink. He dranked it. He stayed with the man all night. And during the night he gave the man two doses of purgative medicine, and the next morning the man was under complusion to have a discharge; and after having this discharge, they found ground puppies, frogs and snakes, and everything of this kind in his urine pot. [Old Point Comfort, Va., (27), Ed.; Dinwiddie Co., Va., 1916.]

1530. Cut yo' a silver dime into fo' parts wit a file, if anybody have given you any *poison* or anything dataway. Yo' take an' cut de silver dime into fo' parts, an' yo' take yo' some fresh beef lard an' take de cow milk an' drink that, an' yo'll vomit everything that chew took - fight it right now, in about fifteen minutes everything will come up.

(You just take the dust of the dime. You don't cut the dime all the way through then?)

Yo' cut dat dime all de way through see, because yo' goin' tuh swallow that silver.

(But you must cut the silver into four parts.)

Yo' cut into fo' parts an' den roundin' it so it won't irritate de entrails, makin' it very round so yo' won't have no sharp point on it atall. See. Take an' mix it with that milk, that cow milk, an' that fresh lard an' drink it down. Anything that chew take that won't kill yo' in de co'se of twenty minutes, it comes right back up.

(You don't use the dust?)

No, not de dust - dat's very dangerous, de dust. If de dust git into de intestines dataway, yo' understan', an' settle - why, yo' understan', yo' got'a file it aroun' an' make it small enough tuh swallow de same as a pill yo' know. Not de dust. [Sometimes the whole dime is swallowed - *see* Dime in Index.] [New Orleans, La., (1560), 2856:10.]

1531. And there was a lady that live right in my block. She's been sick a long time. She been going to the hospital and the doctors and things, and she said maybe something was done to her. I say, "I don't know whether anything's done to you or not, but actually if it is," I say, "it is something simple - you can tell 'fore day's dying out if it is." So I made her get two dimes and I made her have the man to grate them dimes up right fine, fine, fine. Well, she grate those dimes up and I say, "Get you some sweet milk." Well, she got some sweet milk and I made her put them dimes in there and just a little pinch of aloes and she dranked it.

She passed nothing but worms - long worms and it - she's right there, right where I'm at now. And she called me for to see the worms what - when she went to urinate [frequently used for defecate]. Then I made her take a dose of oil on top of that, you know, for to work her. And she took that oil. I bet they was calling me next morning to see those - how they was running from her, just trying to get away. She's right there in the block now. [New Orleans, La., (826), 1206:5.]

1532. Ah heard dat chew put two dimes around yore laigs, but git two dimes of de same years - 1912. Be sure dey both of 'em is de same year an' tie dem round yore laig an' yo' walk ovah anything an' it won't *hurt* cha.

(You tie one around each leg.) [Waycross, Ga., (1105), 1779:3.]

1533. If someone is tryin' tuh do yo' evil, well yo' begin tuh take yo' some prayahs. Yo' takes a prayah outa de Bible. Yo' takes one pod of peppah, red peppah, two silvah dimes - dat's twenty cents. Yo' takes de pod of de peppah an' yo' puts it into a cloth an' yo' grinds dat peppah an' salt togethah jes' as a powdah an' yo' sews it up in a bag an' yo' keeps it undah de bottom of yore feet always - don' nevah go without it. Take dat dime [two dimes] an' dat peppah an' put it all undah yore foot an' always wear it, an' de ones dat is trying tuh do it, if yo' git their name, yo' kin write their name down, which is nine times, an' put hit in yore shoes. An' wear it jes' with that peppah an' it's no harm dat dey kin do to yo'.

(You wear one of those pods under each foot then?)

Under each feet.

(Each has a dime an' each has a piece of pepper and each has some salt in it and their name?)

Yassuh, each one of their name in dat shoe. [Memphis, Tenn., (1537), 2776:2.]

1534. Yo' take three dimes, if anybody do anything to yo'. Well yo' take three dimes an' put 'em in a quart of watah an' boil 'em down to a pint. Well dat spell will git off of 'em.

(What do you do with the water then?)

Yo' drink it. [Wilson, N. Car., (1499), 2667:21.]

1535. Three dimes made in the same year - three pieces of silver, but they must be silver dimes and they must be a dime dat de woman settin' upon. Let me



show you. [He shows me a dime.] It mustn't be that, just de neck and the head it must be the whole woman. Well, you must git three pieces of dese and they must be made in the same year, and put 'em into a little vinegar and you take three swallows for nine mornings off of that. And then dose things will begin to worry. And after dey work, den you kin tell whether they're [live things] in you. Den you kin go and git you some mulleins, git you some broom sedge root, git you some *silkroot* [silkweed]. You mix all that together, make you a tea. Then you git you some potash, mix that with it. You git a little wormwood and mix with it too. [Wilmington, N. Car., (252), 249:1.]

1536. I fell in my flower garden an' they taken me in de house an' by that night I couldn't walk on one of my legs an' I didn't seem to be sick any at all before. An' that night dere came some little black pimples, *pizen* places on it, three of 'em on my leg. An' another woman come dere an' tole 'em in de house whut to fix for me to cure it.

She tole me to get a tablespoonful of salt an' a tablespoonful of sulphur an' three dimes an' ten cent worth of *Brown Mule Tobacco*, an' boil that together an' bathe in it. Take de tobacco when it get cool enough, that wus in it, an' jis bathe my leg from my hip on down and from my feet on out (see pp.369-377) fer three times. You bathe in de same water three times - you bathe tonight, well jis' sit it aside an' de next night heat de same thing up an' bathe in that the second time, [and] de third time do de same thing the nex' night. That's fer three nights. An' de las' night at twelve o'clock throw it - take de dimes out an' throw dis stuff, cup an' all in de middle of de street an' tell it, "From de devil you come from an' de devil you go back." That's whut they tole me to say an' so I did that.

[To "take de dimes out" of the bathwater before throwing it into the street is unusual - cf. No. 997, p.384 and No. 1552, p.491 - but "de devil" may make this a rite of turning back spell on culprit rather than a rite of transference to a stranger.]

Then I got nine dimes an' boiled them from a quart to a pint an' then drink de water off that. Made two drinks out of it, choo know - drink one half one time an' the other half another time. An' before I did that, the first thing they gave me was a pint of milk. I drank that, sweet milk. [Wilmington, N. Car., (313), 241:3+85.]

1537. Jis' like anyone got *poison* through liquor or anything like that, you take some dimes, seven dimes an' put 'em in gas [gasoline] an' water, an' you take 'em out gasoline an' put 'em whiskey, [take 'em out of whiskey] an' then boil 'em, an' then when you done boil 'em you drink the whiskey an' that'll kill *poison*. [For gasoline as protection, see p.446.] [Wilmington, N. Car., (299), 222:6+85.]

1538. If a person got dem live things in 'em, you kin git chew nine dimes an' take an' git chew one dose little cornered file an' git yo' a piece of newspaper. Yo' file one-half of each one of dose nine dimes an' git chew half a pint of sweet milk and take dat dust an' po' into dat drink of sweet milk. Let that silver lie in yo' all night long till de next mawnin'. Den yo' git up an' git chew a brand new bottle of castor oil an' take. That silver, dat kills that thing, and oil jis' - it'll all pass out. Silver kills *poison*. [Little Rock, Ark., (897), 1470:5.]

1539. One time I was *poisoned* an' I taken with a pain in my stomic an' headache. Well, I taken real sick. I begin to throw up an' ev'rything I throw up was jis' as green as grass an' bitter as gall. Well, they sent fer de doctor. The doctor came. He give me a 'scription of doctor medicine. Well, I taken a dose of de medicine an' de medicine stayed in me I guess about two minutes. An'

de medicine made me awfully sick, made me worser than I was. An' I threw it right back up. Well, we had twelve doctors[!!!]. [*Twelve doctors like every doctor in town* is an exaggerated expression not mean to be taken literally - a hyperbole.] They didn't any do me any good. They did me worser instead of good. De medicine would do me worser all de time. So after that, they said, "Well, dere must be something to do." So I sent my sister to the store an' got a box of *Squibbs* soda an' a box of sulphur. I taken a teaspoonful of that. And that stayed in me. It gave me a little relief. After that I got nine silver dimes. I boiled them dimes good. Then I let the water cool. I drink nine swallows for nine mornin's. An' I improved an' began to get better. Then I got some *Eve-an'-Adam* [Adam-and-Eve] - that's a little *roots*. I boiled de *Eve-an'-Adam* an' I dranked de tea of that an' I got better. [Wilmington, N. C., (334), 272:5+85.]

1540. This wus my daughter. Well, it wus give her in a apple an' this apple wus *poison*; we think it wus *dressed*. Well, she'd take sick on the young of the moon every moon. The *poison* would swell her - sick in the stomach an' her laigs. An' that went on. Then I went to a doctor an' the doctor says he give her up. Well, he didn't know whut wus wrong. The medicine he used, you know, instead of gettin' better, for a year she got worse. An' so one of my brother-in-laws from Brunswick wus here. He would insist, you know, on sendin' me to a woman an' this woman I went to she lived on Second Street. She wus one those ladies, you see, a woman that knowed how to cure folks, you see. An' she explained it to him whut it wus. She said this child wus *poisoned* in a apple. I remembered after[ward]. She ate hit I didn't [think anything about it at the time].

(How old was your daughter?)

She wus eighteen months old.

(When she ate this apple?)

Yes. An' after, one of my frien' speakin' with this woman [*doctor*]. An' she said, her name wus Lucy, she [following woman *doctor's* instructions] told me whut to do with child. She told me when she got crampin' at home - an' I explained to her how long this child would been like dat - an' she said dis child wus *poisoned* from me not givin' her no [*root doctor*] *doctor medicine*. Then she tole me whut to do. She tole me to take thirty-five cents in silver - twenty-five centsea [a quarter] an' a dime, an' boil that in a quart of water down to a pint. An' then she tole me to take it out de water an' scrape some of it an' boil that [in another quart of water] down to a pint, and then when I cooked 'em [each of these separate quarts of water] down to a pint, she told me to put a teaspoonful of table salt.

(Which water?)

An' after I did that this swellin', you know, commence to leavin'. An' I'd give her this medicine three times a day. The first time it passed through her, you know, it wus as green as grass; the second an' third time [the green was weaker] until it cleared up. An' she got her - this swellin' an' everything would leave her an' it continue on an' in six-month time that fixed it. She was all right but she tell me that she had this *poison* so long that she'd never be sound an' strong as if her normal self.

An' so she lived then until the six day of de month last March. She died in the night.

(How old was she when she died?)

Seven. [Wilmington, N. Car., (308), 232:1+85.]

1541. I heard of a lady - she wusn't none of mah people - an' she got *tricked* choo see by a snake. And they said this woman had got some ole snake sheds, joo know, an' throwed it into her water bucket. An' she drank water off it an' that create snakes in her flesh. Well, she goes to someone an' they tole her about

it - told her whut it wus, an' told whut to get to cure her. An' she went an' got it. She told her to get three pieces of silver money - fifty cents, twenty-five cent, an' ten cent, an' some silkroot an' boil it. Put it in a quart of water an' boil it down to a pint an', you know, jis' keep doin' that an' drink off it. An' that cured it. [Wilmington, N. Car., (330), 268:4+85; Columbus, Co., N. Car.]

1542. Take five fifty-cents [five half dollars] if a woman got short hair an' let her boil it an' take de watah off it - off de [five] fifty-cents an' wash her haid with it an' make her have long hair. [Wilson, N. Car., (1455), 2646:22.]

1543. Yo've heard people say dey boil eight halfa dollah [eight half dollars] in silver an' give that person the watah off it, an' dey say fin'lly, event'lly, dey'll git out chew.

(That is to kill these live things in you.) [Fayetteville, N. Car., (1451), 2637.]

1544. Fo' *poison* yo' kin take a silver dollah an' boil it in a halfa gallon of watah an' boil it down to a quart wit dat dollah in dere, an' den when yo' take dat dollah [out] put a dime in dere an' drink off of it. But put chew a little sugah in dere, jes' enough to *dress* it, an' drink off it an' it will kill de *poison*. [Unusual use of word *dress*.] [Waycross, Ga., (1081), 1750:12.]

1545. Git one of dese little three-edged file and git chew a silver dime an' scrape a little dat silver, and den take a teaspoonful of salt - I mean to say and sulphur, and jes' three drops of camphor and a glass of sweet milk. Dat will git de *poison* out of you, if dey's got dis *dope* by *witchcraft* in you. [Savannah, Ga., (544), 679:4.]

1546. Ah know dis mahself - ah seen de man when he come out but ah hadn't seen whut had happened.

(You saw the man what?)

De man dat had went wit a woman, de woman dat anothah woman wus goin' wit 'er husband, an' she wus fren's wit dis woman an' she eated at dis woman's house - gi'ed her somepin tuh eat. An' den after gittin' somepin tuh eat, she wus sick, sick, sick an' in bed - in bed, stayed in bed.

So after while, fin'lly, she feel things workin' up in her stomach - she see some things wus workin' up in her stomach. So she seen she wus sick, so dey went tuh graveyard an' git two tablespoon of *graveyard dust*, an' tuh git a quart of sweet milk, an' den dey put dis two tablespoon of *graveyard dirt* in de milk an' dey boil it. An' after dey boil it fo' a little while, dey take it out an' dey strain it an' take a new file. Git a new file an' git some silver money, an' den yo' saw [file] some of dat silver money up in dis milk an' *graveyard dust* tuhgethah. An' den in two doses de maggots come from her. [Sumter, S. Car., (1359), 2392:7.]

1547. If yo' got anything in yo', yo' git chew some parsley an' some sweet milk an' a silver dime, an' yo' grates dis silver money an' yo' supposed tuh give 'em a pint of dat sweet milk wit dat boiled parsley in it an' dat grated silver dime, three times a day at six in de mawnin' an' twelve at noon an' six at night, an' yo' give it to 'em fo' nine days. An' den at the end of de nine days then yo' give 'em some kind of purgative medicine an' work it on 'em. Dat'll make 'em pass it. Whensomevah dey have any kind of insects or anything dey got in 'em, yo' see, dis heah sweet milk will kill it. An' den when de sweet milk an' de silver dime positively kills it in yo', den yo' gives 'em a purgative an' dat makes yo' pass it right out. [Algiers, La., (1577), 2906:7.]

1548. Lak when yo' come tuh mah house an' ah got anything against yo', if ah wanta *hurt* yo', ah'll fix somepin an' yo' eat dat an' yo' gits sick. So dis man, yo' know, he drunk some whiskey at a woman's house an' on de way tuh curin' him,

somebody got a dime, a silver dime, an' took dat silver dime an' scraped it. An' den he got some gunpowder an' he got sweet milk an' mix it together an' give it to 'im. An' he puked dat stuff up. [Little Rock, Ark., (889), 1463:12.]

1549. They say yo' can take de lodestone and boil it into de sweet milk and a silver dime and file it and git de silver from de dime. Yo' take de saltpeter and de sulphur an' yo' make jes' a medicine of it. Yo' put dat on de inside. Yo' take de poke root, de saltpeter and de sulphur and gunpowder and use it as a bath an' fish brine an' that will kill it.

(What do you put inside you?)

You put inside you this saltpeter and the sulphur and the lodestone, yo' see, boil this into the sweet milk - inside. Yo' can take de gunpowder inside, tain't goin' hurt chew - gunpowder don't hurt anybody. Yo' use that into de inside. An' then tuh tell whether you've got the stuff in yo' or not, dey tell me yo' kin take a silver dime - a real silver dime and put it in yore mouth and it will turn black immediately, and then yo' kin tell if these things into yo'.

(How do you do that?)

Hold it into yore mouth until a certain - jest about an hour, and dey say if anything like dat in yuh, it certainly will turn black. [Mobile, Ala., (697), 947:7.]

1550. They took some of her underclothes and bury 'em under de front step. We had to send to South Carolina to git a fellah to work on her mind. He said she walk over it nine mornings, dat was the cause of her be like dat. So he told us to git her some *silkroot* and boil it with some money, silver money, and let her drink de liquid; and take a brand-new towel, dat nobody ever used, and wear it aroun' 'er waist next to the skin and dat would cure 'er. [Wilmington, N. Car., (226), 220:1; Savannah, Ga., 1929.]

1551. Well, they give her, made her use '*bacco* [tobacco], money [silver], mullein and *fish oil* - that was all in it. She use it but all that had to be mixed together, but she would bathe her leg down in de mullein, money and '*bacco*, and after using that, why she would - they called it *eel-fish oil* and it was *eel-fish oil*. Well, she'd have to get that and she been using that pract'ly up to now sometime. So we never did get her straight, but she went to diff'rent people and all, and they told her the cause of it, the woman that did it - why, had her tricked that way and why. She died from that.

(And somebody down below Natchez told her to use this remedy.) [Vicksburg, Miss., (742), 1012:3.]

1552. All right. You will take you some cinnamon powder, you will take some bluing, you will take you some Jockey Club Perfume. You will mix that together. You will go to the market and get some parsley, you'll boil it well - after boiling it well, making a solution, putting that in their bathtub where the party bath at, leaving them bath in that tub, putting a amount of [silver] money in the water which you bath with. After that water - you bath with it, keeping it in the house overnight, 'fore day in the morning throwing it out into the street or the path wheresomever the people go to and fro. Leave them pick up that money and they will take your bad luck and you'll start off new again. [Cf. 997, p.384.]

(What will you do with that money then?)

The money that you throw out into the street?

(Oh, you throw the money out into the street?)

That's to keep them from passing by - anyone will pick up money if they practically see it in the street. Well, the solution that you see in the water, that's to wash all your bad luck off you, and the money draws it into the money, and throwing it out - well the one who picks up that, they picks up the bad luck.

(I see.) [For "the money draws it into the money," see No. 1558, p.493.]  
[New Orleans, La., (879), 1447:4.]

1553. Well, if dey had anything down, yo' could take a silver dime an' git some of dat silver offa dat dime an' make a wish - yo' know, yo' don't want no trouble or nuthin tuh come against yore place, or yo' don't wanta be swole up or *whutnot*. Scrape some of dat silver off an' yo' kin put it in yore shoe. Jes' sprinkle a little bit, take up dat sole in yore shoe, de *first sole*, an' sprinkle a little of dat silver - all dat in de hollow [arch] of yore feet, yo' might say. Den yo' kin take some cayenne peppah an' saltpeter, jes' about a quarter or halfa teaspoon, an' make a cross an' put hit in his shoe. An' hit won't *hurt* chure business whatevah they put down; it won't *hurt* chew or nuthin. It kills dat, whatevah they brought there.

(You mean you sprinkle this stuff in the form of a cross?)

[He reexplains, adding details.]

Yo' kin take a papah, yo' understan' - take some table salt that hasn't been used an' yo' make yore wishes. Always make yore wish to de Father, de Son, whenever yo' want things tuh vanish away an' don't harm yo'. Yo' put some of that silver first in yore shoes [under *first sole*] an' then yo' takes that table salt that hasn't been used an' yo' kin take some cayenne peppah that hasn't been used an' then yo' folds it in a little papah, jes' a little thin papah wit jes' a little bit in it. Then yo' folds it like a fan. Then yo' take the peppah an' put up on top of that saltpeter as a cross in yore shoe lak that.

(You put each one in a little package - these two packages are crossed then?)

Dey crossed and you lay 'em cross lak that in yore shoe in the flat part of yore shoe, an' whatevah they brought there it won't harm yo'.

[The silver dust and two packages of mixed salt and cayenne pepper above it are crossed first with saltpeter and then these are crossed with red pepper - this being two crosses, a *double-cross*.] [Memphis, Tenn., (1542), 2788:8.]

1554. Lak a spirit or somethin' lak dat, dat chew wanta kill an' keep 'em from messin' with yo', yo' take de balls out [shotgun shell] an' put chew a silver dime in dere an' shoot it, an' dey claim it won't bother yo' no mo'.

(This spirit won't bother you no more?) [This repetition of his words is unconscious, not intended.]

No suh. [A spirit cannot be killed as he admits later.] [Fayetteville, N. Car., (1398), 2519.]

1555. Ah've heard dat yo' could take a gun an' jes' lak anything dat was hard to handle [a spirit or hag], yo'll take a silver ball or sech as dat. Jes' take yo' a piece of silver an' melt it an' make a ball, somepin. Well, now yo' kin take dat an' jes' say kill - yo' kin kill anything an' it don't make no noise atall. Jes' lak a person could come right up heah now [upstairs where I was working in the hotel] an' go tuh kill one of us, if dey had a silver ball an' white powder dey call it; dey could come right heah an' shoot one of us, why dere's nobody nevah heah de report of it. [Waycross, Ga., (1097), 1771:2.]

1556. Sometimes in shooting a ghost or striking at it they shoot or hit themselves. The ghost may do something to them. [Ocean City, Md., (18), Ed.]

1557. Well now, you see, it's two kind - dere good spirits an' dere evil spirits, an' evil spirits is hard tuh control. If yo' don't know how tuh control 'em yo' cain't do much with 'em, dey'll run ovah yo'. But yo' kin take yo' a silver spoon an' yo' kin control 'em with dat spoon. Yo' kin take dat silver spoon an' put it up ovah de do' or anywhere round near de do' wherevah at dey come in at an' worry yo' - dey can't come ovah dat silver.

(The evil spirits?)

No sir, dey can't come ovah dat silver. Or yo' kin use a piece of new bo'd.

Yo' kin take any kinda piece of new bo'd, jes' so it's big as my finger, an' tack it right up ovah where de do' where dey - ah 'magine dey come in at. Yo' usually kin tell where dey come in at - dey'll come in - yo'll hear de do' squeakin' or make some noise or 'nother. Whatevah direction dey come in from, yo' put dat up ovah dere - dat'll keep 'em out. [For "new bo'd," see margin-title Wood - New Wood Against Spirits; also Index.] [Waycross, Ga., (1166), 1961:10.]

1558. [I will end this margin-title concerning silver with my only example of an unusual belief about a very common rite:]

Hear of 'em usin' a dime fo' sech as *poison*. Says if dere's any *poison* an' yo' have a dime roun' yore ankle an' yo' walk in de *poison*, dat dime will turn black; an' if yo' urine in [on] dat dime it will gradually take all dat *poison* away, but if yo' don't renew it, it will go on to yore heart.

(But you will get well if you renew the dime?)

Yessuh.

[Here the dime has taken over the qualities of a madstone, which have been described as follows: *A madstone, according to an old farmer who once saw one used, is grey and resembles a hog kidney. Years ago someone living near him had been bitten by a mad dog, and the owner of a madstone was called in to work the cure. The latter began by putting his madstone against the bite, where it stuck for a long time like a magnet and could not be removed. This signified, said the operator, that the madstone was sucking out the poison; further, as soon as it was thoroughly saturated, it would drop off the wound. Thus the madstone eventually let loose, and he placed it in a crock of milk which turned grey immediately. This process of administering the madstone and then dipping it into the milk was repeated seven times. When it was applied for the eighth time, it no longer adhered, indicating that all the poison had been extracted; but to make certain, the healer asked for another crock of milk and swished the madstone in it as a final test. The milk remained white. (FACI, 1st ed., 1935, No. 4540, p.218; 2ed., 1965, No. 4709, p.204.)*

[Any dime, worn as a protection against *poisonous* substances swallowed or roots walked over, will absorb the *poison*. This power of absorption by silver appears to be inexhaustible, but in the present belief my informant says a dime has a capacity for holding *poison*; anything beyond this limit will go to your heart and kill you. To be on the safe side, he continues, you must periodically cleanse the dime by urinating on it. Urine shows your contempt for the *poison spirit*; it leaves at once. Here the dime, the *silver spirit*, is treated as a *hand* which must be fed for renewed strength (see subsection *Hands*). How urine repels and attracts at the same time is no more mysterious than your intention. The skeptic may ask, "When a dime starts to blacken, why not substitute a new dime?" That question could be answered in various ways but the real answer is simple - if you believe substitution will work for you, it will work for you.] [Wilson, N. Car., (1497), 2667:3.]

1559. (Well, what kind of medicine would take that - get those things off - that snake out of there?)

Well, ah tell you what you kin do. You ever hear tell of slippery SLIPPERY ELM elm, nightshade. Well, you take slippery elm and nightshade and running water, them's three simple things, and you kin take a teaspoonful three times a day and run eny kind of *poison* out cheh, yes.

(Now, what do they do with that - steep it in there or boil or what?)

No, ah don't know anything about roots. I don't know anything about dat but jest the slippery elm [also called red elm], the nightshade and the spring water, and then that'll run 'em out cheh. And then when they'd come, you'd put that, whatsomever pass from you - ground puppies, frogs, in my instance I had a turtle

was in me - and then you throws it in de running water. And as fer as that goes, long as that keeps arunning and molt in de river or in de canal, or wheresomever you put it at, long as that'll keep agoing, the person will keep agoing. Then when that lodge - you know, everything lodges in the water, in de seaweeds or something, you see - well, then that will be the end of the person what did that harm to you. [Richmond, Va., (431), 388:1.]

1560. My brother was sick for eleven years. And they say he were *hoodooed* but I say I don't think it such a thing as hoodoo, but he say, "Certainly it is such a thing as hoodoo. I've got it on me."

SMARTWEED (Wait a minute - talk a little bit slower.)

I had a brother sick for eleven years and he went to every doctor and they couldn't cure him. He say, "Think it such a thing as hoodoo?" I say, "I don't think it is." All right, so I takes him, my mother and I, after the death of my father. He eats hardly anything and something came to me in the spirits, like me speaking to you and says, "Take and go to the rivah...and get some smartweed and bathe him nine days with it." After bathing him with that smartweed nine days he get well. In nine days time he got well and he ain't been sick since. He living today. That's from smartweed. [A cure coming from the spirits is a frequent curing device. Does this come from the American Indian?] [New Orleans, La., (800), 1116:9.]

1561. Ah knowed mah uncle. See, he's crazy in de haid - yo' know, jes' have crazy fits, an' he git *unfixed* wit a snail. Took a snail an' breaks him an' put him in bottle an' den git some sweet oil an' mix dat in de bottle an' den SNAIL a fresh aig whut jes' laid an' put dat in de bottle. Stir all dat up at night, 'noint it fo' several days an' dat crazy spell he had went away. Fo' several days jes' 'noint his haid wit it. [Sumter, S. Car., (1359), 2394:3.]

1562. Yo' take nine snails an' cook dose snails an' yo' take de grease of dose snails an' jes' lak if yo' think if anybody done anything to yo' to make yo' lose de use of yore body, yo' rub yoreself with that, an' that will relieve yo', cause yo' to become super [supple] in yore process, begin come 'live.

(You do this if you think somebody has *tricked* you?)

Yes. [Brunswick, Ga., (1266), 2037:9.]

1563. Take de snail an' put it on a corn, an' jes' rub it on de corn when de moon's a shrinkin', an' dat corn will leave dat foot. [Wilson, N. Car., (1499), 2667:22.]

1564. Take a snake shed when yore nerves is bad an' rub it in yore han's like that - jes' rub it in yore hands until it git fine, jes' rub it all ovah yore hands. It will stop yo' from bein' nervous.

SNAKE [Since the nerve ailment shingles (herpes - creeping things or reptiles) is caused by a snake, nervousness is cured by a snake - like cures like (see p.394).] [See also Blacksnake, Rattlesnake, etc. and Index.] [Brunswick, Ga., (1175), 1988:7.]

SNAKEROOT 1565. De snakeroot - well, yo' take dat snakeroot an' yo' pulls it up by de roots an' yo' shake de dirt off it an' wash it. Well, yo' put hit into a bottle. Well, then you kin put whiskey on it - hit's good fo' most any kinda disease. [Brunswick, Ga., (1217), 2069:1.]

SPIDER 1566. De spider webs is another thing. Ah hear dem talk about spider webs. Well, dey jes' say, jes' lak ah tole yo' befo' - dey jes' say dey draws a spider [web] tea an' give dem tuh drink.

(What will that do?)

Well, dey say dat will cure de fits from 'em or whatsomevah dey have. [Brunswick, Ga., (1202), 2019:9.]

1567. You git a bran' new [corn]cob pipe an' yo' fill dat wit sulphur. Yo'

smoke dat an' yo' inhale dat through yore nostrils. Dey all tell me dat relieves a spell by de haid - yo' know, in case dere somepin wrong wit yore haid an' yo' ailin', why dey say yo' git a brand-new cob pipe an' yo' put sulphur in dat.

SULPHUR AND COMBINATIONS

WITHOUT SALT AND PEPPER

(What kind of a spell do you mean - that you have in your head?)

Well, yo' know, probably jes' lak somebody may be gone off wit yore hat 'bout somepin an' probably put somepin dat's not right in yore hat. Dat will cause yo' tuh have haid spells.

(This would cure it?)

Yes, dat would cure it. [Fayetteville, N. Car., (1396), 2510:1.]

1568. Yo' mean if anybody try to *hurt* yo' - how yo' kin protect yoreself. Yo' kin take de least bit of sulphur in a teaspoon nine mawnin's, In de Name of de Father, de Son an' de Holy Ghost, an' yo' kin eat anything that anyone give yo' an' it won't *hurt* chew. [Florence, S. Car., (1314), 2237:13.]

1569. Yo' go to de store an' yo' git chew a nickel box of sulphur - dat's a common way, an' after yo' git dat sulphur, yo' take dat sulphur an' yo' mix it up with a - take about three good heaping teaspoonsful or two tablespoonsful - yo' mix it up in some cream or milk an' yo' drink dat about twice a week. An' dat will keep anybody from harmin' yo' - nobody can't harm yo'. [Savannah, Ga., (1262), 2145:2.]

1570. Yo' take sulphur an' black gunshell powder an' yo' put dem in a bottle, a pint bottle of watah, an' drink dat watah till yo' draw dat up. If dere snakes or anything live into you, take dat gunpowder an' kill all of it. [Wilson, N. Car., (1495), 2664:23.]

1571. Sulphur, dey tell me, if yo' burn three teaspoonsful on yore trash pile dat'll keep yo' enemies away. [Waycross, Ga., (1117), 1794:5.]

1572. This is when they build a new house and you are getting ready to move in. They got old shoes, rags, sulphur, and made a smoke, fumicated [fumigated] the house. That was for to keep evil spirits away. And then they get a green pine bush and sweep the floor. That was the first thing they would sweep the floor with. That was for luck. [Ocean City, Md., (21), by hand; 40 or 50 years ago, before 1936, in Sussex Co., Va.]

1573. Well, yo' see, jes' lak if yo' jes' thought now that person had done something to harm yo' or *hurt* chew. Well, now yo' go to work, yo' take yo' some saltpeter an' yo' take yo' some sulphur. Yo' takes all dat an' yo' puts it in a bag an' yo' wears dat around yore wais' [waist]. Well, yo' see when yo' put dat round yore wais', dat saltpeter an' dat sulphur, yo' put hit in a bag an' wear. Well, yo' see dat kills all dat germ dat dey tryin' to *hurt* chew wit. [Waycross, Ga., (1097), 1766:9.]

1574. If people *poison* yo', goin' *poison* yo', wear sulphur in yore shoes an' yo' takes sulphur.

(What will that do?)

That keep the *poison* out. [Wilson, N. Car., (1495), 2664:18.]

1575. They say, if you take sulphur and burn it - you know in de powder, you know it be's in a powder form - jis' put it in de fire and burn it, and put it in your shoe, and they say dat ain't nobody can't work no kin'a roots on you regardless to what it might be. They couldn't harm yah a bit, see. This sulphur would keep down envy and keep de people from yah. [Wilmington, N. Car., (262), 258:5.]

1576. Yo' could use brimstone an' sulphur in de bottom of yore shoes an' walk ovah anything - nuthin won't worry yo', won't *hurt* chew. [Sumter, S. Car., (1340), 2316:12.]

1577. Jest git chews - like ah said wit dat cologne stuff an' sulphur, an'



sprinkle it around yore place. That kills all the bad luck an' de good luck comes in [cf. margin-title Begin Rite By Removing Hard Luck Spirits, p.328]. [Waycross, Ga., (1145), 1869:10.]

1578. Take the sulphur an' the bluestone an' mix it together an' yo' use it fo' nine mawnin's. Jes' sprinkle it around yore home that yo' dwell in an' say that will keep things from evah gitting bad - yo' know, yo' can't be bothered if yo' use that bluestone an' sulphur.

(People can't bother you?)

Can't bother yo' - interfere with chure business. [Wilson, N. Car., (1486), 2660:15.]

1579. A *root doctor* called one of his medicines *swamproot medicine*. [For other names of medicine, see Nos. 968-969, p.363f.] [Wilmington, N. Car., (332), 270:3.]

SWAMPROOT 1580. Take a swamproot.

(Swamproot.)

Yes, your back is weak and that strengthen your back. If you is not no breedin' woman, that'll make you breed. And they say you can take ginger root. Have you ever heard of that? And you can take ginger root, if you breedin' and done got caught - well, you can take ginger root and that makes you have a miss, you see. A hot, hot tea and you drink it at bedtime, and you get into bed and cover up and that begins to make your blood hot and you begin to sweat, and then the next morning everything there what you looking for. [New Orleans, La., (783), 1088:2; woman spiritualist, excellent.]

1581. Sweat - frequently used in the form of soiled clothes for rites of love or bodily harm - does not occur often in cures or protection.]

SWEAT Well, jes' lak now yo' figure somebody dey done *hurt* chew or somepin an' yo' have pains, well yo' git up dat mornin' befo' sunrise an' git chew some water out de well an' drink it befo' it *curify* yo' know. An' yo' turn toward de east an' run yore hand down, yo' know, an' look toward the east an' spread yore hand - yo' know, smell yore hand an' look toward de west, look toward de north, an' look toward de south like that. While yo' doin' it an' smell yore hand jes' lak dat. Yo' won't have nary another pain.

(That will get rid of that pain?)

Yes sir.

[The implication without demonstration was sufficient for my comment:]

(You run your hands under your privates and smell them each time you look toward the four directions. And you should drink some of this water out of the well before what?)

Befo' de sun rise, befo' it *curify*, yo' know. Draw it up an' drink it right den.

(Before it what? *Curifies*? What does that mean?)

Well, yo' know, dat means jes' lak yo' - jes' lak fresh water yo' know.

(While it is still fresh?)

Don't let it set no time - jes' draw it up an' drink it right den - dat's whut ah mean.

[I think he is trying or means to say *purifies* = pure, fresh - don't let it stand. Water left standing overnight, for example, is dangerous (No. 76, p.32.)]

(And after you drink that water, then you rub your hands between your legs and smell them and put them in the four directions.)

Every time you look in a direction you turn an' smell yore hands an' look right straight up, yo' know.

(And that will take away any pain you have?)

Yes. [Waycross, Ga., (1072), 1732:9.]

1582. If yo' got a swellin' or anything, yo' kin use de tidewatah, jes' git it when it's high an' den bathe down on it, an' when it goin' back, yo' throw it with it - let 'em go.

TIDEWATER (If you have a swelling, get tidewater when it is up and bathe  
AND down with that. Then, as the tide is going out, you throw this  
ONE WAY WATER water out in the same direction - the tide carries it out, the swelling.)

Yes sir. [Florence, S. Car., (1291), 2190:4.]

1583. [The opposite of the preceding rite is also given:]

Throw the article that *cunjured* you into *water running one way*; not into out-going tide but into *running water*. This will either run the evil doer away or harm him. [Norfolk, Va., (? near 486), 488:4.]

1584. Well, yo' - jes' lak yo' had germs in dis room heah, an' yo' wants tuh git shet of de germs, yo' take some tobacco an' put it into a pan or something an' set 'em afire, a slow fiah, an' let 'em smoke yo' see, but it will  
TOBACCO kill ever'thing in de world. If yo' ain't got no tobacco, take some ole shoes an' tear 'em up an' put 'em on top of sulphur - it kills.

[Tobacco usually appears in compounds - No. 1551, p.491, and Index.] [Wilson, N. Car., (1476), 2656:2.]

1585. Ah tell yo' 'bout dat now, Doc [see in Index, *Doctor*, author called]. If somepin was placed tuh de foot of de step an' yo' stepped down - step ovah it, yo' kin be harmed. But still, after yo' live an' yo' say yo' feel  
TURPENTINE lak yo' haunted, yo' won't need but one thing. Know whut dat is?  
(No, what is it?)

Yo' ought'a know. Well, yo' jes' git chew a ten-cent bottle of turpentine an' 'noint chure feet an' rub it down, an' say, "Well, ah don't need yo' no mo'." Throw it ovah yore left shoulder an' go on 'bout chure business.

(And as they walk away - that will take the pain away?)

De pain's gone - jes' de same as snake oil. [Brunswick, Ga., (1237), 2101:6.]

1586. Dey say if someone bury somepin roun' yore house lak dat an' yo' got a idea who bury it roun' dere - yo' lookin' fo' someone tuh bury somepin lak dat roun' yore house - always keep yore bottle of turpentine an' keep yore shoes dampened inside with turpentine an' it'll nevah *hurt* chew. Yo' kin walk ovah it all yo' want an' it won't *hurt* chew. [Sumter, S. Car., (1345), 2328:2.]

1587. If you thought someone was tryin' to harm you, well I tell you about as good a thing you could do, if you thought somebody was trying to harm you. You just go to the drug store and get some turpentine, put nine drops in each shoe for nine mornings, and then get some aloes and work your stomach out good - cause nothing like that can't stand aloes. [Norfolk, Va., (486), 515:4.]

1588. Well, you kin take ordinary spirits of turpentine an' wet cher finger in it like that, an' mahk on the bottom of yer feet, right from the toe right on back; an' then wet it again, shake it up an' wet your finger in there again, mahk it cross like that [across the hollow of the foot - in other words a cross is made on the sole]. An' then do the othern [the other foot] the same way. An' put shoo about five drops in yer shoe [shoes] where your lifeline, an' you kin go anywhere you wan'a go. You jis' do it about once a month. [Wilmington, N. Car., (224), 218:2.]

1589. Well, fo' chills yo' take a raw cotton string an' wet it in turpentine, an' jes' lak yo' had two chills or three chills yo' - jes' as many chills as yo' have had - yo' tie that many knots in de string an' wear it round yore waist an' de chills will be gone. [Brunswick, Ga., (1242), 2112:18.]

1590. If anybody harm yo' or try to *hurt* chew in some way, yo' take a cotton string. Take dat cotton string an' yo' kin tie it in nine knots, see. An' yo'

bind it around yore waist an' keep it thoroughly moist wit turpentine. Dat wus good. [Waycross, Ga., (1153), 1891:7.]

1591. Go to the woods and get yourself some turpentine and get you some bark from a walnut tree. Take this turpentine and bark and put it in water and let it boil for ten minutes. Take this water and throw it over your left shoulder. When you get through with that take two teaspoonfuls in your body. And that will keep evils and all hoodoos away from you. Another thing, if you find a bottle underneath your door and don't know what's in it, never touch it, but go to the woods and get some turpentine [raw sap from turpentine tree - several pines] and some walnut tree bark and sprinkle it over that bottle first. Then you move it and you won't be *cunjured*. That's the best thing I know for *cunjures*. [Fredericksburg, Va., (?), Ed.]

1592. Like somebody put somepin on cheh [here] fo' yo' an' right along yore path and when yo' steps on dis, why you'd have a pain in yore laig. Well, yo' wouldn't know what caused it but chew would go to someone and dey would tell yo'

right away. Git sulphur, spirits of turpentine, put all dat on mah han's - spirits of turpentine [and sulphur] and take mah han' and go to de chamber lye and bath 'em in dat, and go right on dere [to buried *cunjure*] and take it up. [I can now] go over dere and dey won't ketch me, de pain won't ketch me atall. Ah'd take it [*cunjuring* object] up and take, carry it to de fork of de road and burn it. When ah carry it to de fork of de road and build a fire under it, why it sparks. Well, it's all gone - it go right back to where it come from, see.

[I now ask informant to repeat part of story I failed to record.]

(How did you say you knew this was laid down out there for you?)

Ah seen de spirit - jest like you'd dream, ah seen de spirit and dey go on showed it tuh me. Ah git up in morning and ah goes right straight to it. See. Ah goes straight to it and ah'll take and bath mah face and han's in dat - dis urinate in de night, and den ah take de spirits of turpentine and ah saturate mah han's good with dat. See. Den ah'll take dat sulphur and saturate mah hands good and den ah'll go dere to de hole and dig it up. When ah dig it up ah'll pick it up and ah'll take it to de four corners of de road and put it in de middle of de street and burns it. When ah put it down dere and build mah fire under early in de morning or late in de evening, an' when ah do that why dat pops. When it pops it goes back to where it come from. [Jacksonville, Fla., (613), 789:9.]

1593. A fellow once, named Brown, a *root doctor* - me and my wife was on de outs. Course I caught her wrong and I went away from her. So he [Brown] was working in the shipyards. He say, "I found a shoe." So I say, "All right, I'll take it." He said it was a right shoe - brand new shoe - just had a little - and he had got that snake's blood and put all on de inside of it. And I put dat shoe on. In nine days time my ankle give away and commence to hurt me and so I says, "Mother, since I been wearing dat shoe Mr. Brown give me," I said, "I been having trouble with my ankle. I think I'll go to de doctor." So she looked at de shoe. So then I went to Dr. Willis and took dat shoe and cut de top off it - the entire top and give it to him and he took it and put it in something and sterilized it and found out it was snake blood. That's Dr. Willis dere - chemistry.

(Dr. Woodard?)

Willis - in the drug store.

(I see - from the drug store and he found it was snake blood?)

Yeah - what he told me.

(What did he put that in to sterilize it, I wonder.)

I don't know. He used a lot of chemistry - you know how dey have chemistry,

and it all up-separated off the leather, come off the sweat and ev'rything else. And he said, "That's snake's blood, boy." I said, "It look peculiar cause ev'ry time it rained it would freshen up just like fresh paint, red paint, but when the sun was shining it was dry and looked kind of scaley, you know, kind of brownish looking."

(How did you get rid of that then - from that snake blood?)

Well, I tell you, I got rid of it. My mother took 'bacco. She turned around and took a chicken and she put a chicken poultice on there first. And then she took tobacco and my water and boil it hot and let me put my feet right down in de hot water.

(Did she boil that tobacco and your water together?)

Yes, and put my feet in there. I put it in there ever' night and put salt brine in there and it came all right. [Newport News, Va., (478), 496:10.]

1594. I had experience of dis myself, I'm fixin' to tell yo' now. I was goin' wid some woman once. Someone *poisoned* 'er in some fish an' dey did somepin tuh 'er. An' whutevah dey did, it went true [through] 'er han', broke out in bumps - big large ones 'bout dis size [demonstrates], right true de han'. Yo' could see it. If it hit dere [on one side of her hand], it would come out dere [on the other side of her hand] - look like dey connect wid one 'nothah. Feets an' han's. An' she couldn't put 'er foot on de floah [floor].

I goes me to work an' I got me some *Brown Mule* [trademark] tobacco. I got me some snuff, *Railroad Mail* [trademark]. I got me some sulphah. I got me some salt, some salts physic [probably Epsom salts], an' got me some of 'er watah an' some of mine. I mixed it togethah. I say, "Save me all de watah you kin fer de nex' hour or two, [that is] as much as yo' git fer de nex' night er [or] day." I mixes all dat togethah an' I boil it good. I set up wid 'er 'bouts couplea days an' nights er mo' bathin' [bath-ing, not bathe-ing] 'er feets. She couldn't touch de floor [her feet pained so much]. Well, I kep' bath-in' 'er an' kep' bath-in' 'er in dat stuff, an' kep' bath-in' 'er in dat stuff till fin'lly I cured 'er like dat. Den I went an' got some of dis potash fer 'er tuh take - jes' a little bita watah. Yo' kin take dat very easily in a little watah.

(How did she get this way?)

At someone's house she got dataway by eatin'. I know it. I went to a fortune teller. Dey tole me dat dat wus zackly how she got it. Dey even picked it out [while running the cards] an' it was some of 'er own people did it.

(Did the fortune teller tell you what to do?)

Dey didn't tell me. A ole woman tole me dis long long years ago. She always tole me, she says, "Yo' look out," she says, "whenevah dat to happen an' know whut tuh do fo' yoreself, if anyone *hurt* yo'. Git dat an' bath [not bathe] yore-self from de knees on down [see p.369] an' it'll nevah cause no swellin' in de knees."

It didn't swell a bit. [Wilmington, N. Car., (252), 249:2.]

1595. Ah heard that yo' could take *chamber water*, *chamber lye* - jes' lak yo' got sores anywhere on yore flesh or on yore skin, yo' kin take yore *chamber watah* an' 'noint 'em sores each day an' fin'lly at last yo'll git rid of 'em. [Wilson, N. Car., (1456), 2647:10.]

1596. If yo' got a bad cold an' yo' nostrils all stopped up - somepin lak dat, yo' kin jes' take yore *chamber lye*, yore own *chamber lye* an' wash yore face an' it will help yo'. Some people use it fo' rough skin, dey *chamber lye*. [Florence, S. Car., (1284), 2182:2.]

1597. At one time I was off from my work and my wife was sweeping our back yard and she swept over a jelly jar. It was stopped up and turned bottom up in the yard. By the sun shining I see that jar and I stopped and asked her what was

that shining. I thought it was a piece of money. So I went there and dug it up out of the ground in my back yard. I came to the steps and I opened it. It had some kind of powder.

(Do you know what the powder was?)

No, I don't know what kind - it was a brown powder.

(All right - go ahead.)

And something like a sponge was mixed up and stopped in there. When I opened it, it knocked me down when I inhaled it. [As I explain elsewhere, this sort of thing is a hyperbole, not a lie.] Later on, my wife's leg broke out - swole up rather, and my leg swole up. And we heard of a man who could tell you things, and we went there and he told me that I had stepped over something. And I asked him what could he do for it. He told me that he believed through the help of God that he could cure me. And I told him that I would be pretty glad if he would. And he got some ashes, some salt, some red pepper and some *chamber lye* and he mixeded that up in a pan - stirred it thoroughly well and he took and got us there to the pan and washed our leg down, washed this leg down. So later on, two or three days maybe, the leg went down, and it broke out little skin - little dry lookin' skin on there. Well, all of that come off and my leg began to get all right. [New Orleans, La., (795), 1108:2.]

1598. Use *chamber lye* an' stop *poison*. Jes' take it an' boil it - grate a dime an' put it in it an' boil it wit red peppah an' wash, bathe it down. Dat'll kill *poison*.

(You mean *poison* that someone has put into you like live things, things of that sort?)

Yes sir, like skippers - something like dat. [Waycross, Ga., (1141), 1856:6.]

1599. Well they claim, if you near-sighted or somepin like that in your eyes an' mis'ry in yore haid all the while, they say you take *chamber lye* an' heat wit salt you know for pains. You bathe the haid an' the steam that choo - hol' [hold your head] you know over the bucket like that. You put salt in it. Sometime it git ole. They say the older it gits you know an' smell [the better]. A man, his daughter use it one day. She was near-sighted. She couldn't see atall. An' she bathe in that for a week [7 days] an' when de week out after she'd used it, then she could see. [Wilmington, N. Car., (309), 236:1+85.]

1600. My sister was *tricked*. She was *tricked* from water from a pump. Whut-evah dey did dey jis' put into de pump. An' it made her eyes sore an' she thought she was goin' blind, an' so dey had de doctor. An' de doctor couldn't cure her. Everything he did for sore eyes it didn't do any good. So my mothah - de first whut started to heal it, she put a salt poultice to it with [corn] meal and salt. Well, dat kin'a holp a little. An' den somebody tole 'er de thing to get 'er to see wus to let a child have an action [of urine], an' den put it in an' ole cup an' put some salt in dere an' cook dat, an' dis [jis'] put de necked [naked or bare] thing right ovah 'er eye an' dat'd draw 'er sight back to her. An' dat's whut cured her. [Wilmington, N. Car., (313), 241:5+85.]

1601. It's a way dey kin throw dere water [urine] befo' de sun rise.

(How do they do that?)

Well, dey takes saltpeter, dat's whenever a person is *hurt* - ah knows dey take saltpeter an' red peppah an' *chamber lye* an' bath [not bathe] in it an' take it an' throw it out befo' de sun rise.

(That will cure them?)

Yes sir. [Waycross, Ga., (1117), 1793:15.]

1602. [Here is a belief similar to the preceding and following ones but without the bath:]

Ah heard 'em say yo' take yore *chamber watah* - yo' know, in de mawnin' 'fore

sunrise take it an' throw it sunset an' it would keep all harm [away].

(How would you throw it?)

Throw it ovah yore left shoulder lak that [demonstrates] an' don't look back.

(The water that was made that night and you throw it at [before] sunrise in the morning?)

Yes. [Wilson, N. Car., (1506), 2673:12.]

1603. They told me to go to the drug store and get some saltpeter - saltpeter and take my urine when I, you know, urinate and put it in warm water.

(Put it in some warm water.)

And put my feet in that and wash my feet with it. Carry it to my back door. Throw it over my left shoulder and walk back in the house and don't look back.

(That'll keep them from harming you?)

Yes, sir. [New Orleans, La., (850), 1312:8.]

1604. An' right in mah laig heah - ah couldn't move an' ah couldn't walk but mah sistah would bring whut ah'd tell her tuh me. Ah tole her, ah said, "Now yo' bring me a basin an' when ah urinate," ah said, "ketch dat fo' me." See, she saved it twice, that made enough you know tuh bathe wit yo' see. An' then ah had her tuh bring me some salt an' some saltpeter. Den ah sent her tuh de drug sto' an' bought me some *John de Conker* an' ah had her tuh bathe me from heah out to de end of mah toes on both laigs. Ah jis' couldn't walk.

(What did you do with that *John the Conker*?)

Ah kept it roun' in mah pocket - jis' keep it in yore pocket.

(Why did she bathe you down that way?)

[Informant does not understand my question, I do not reask it. I wanted her to answer, "That made the *conjure* go out through my toes."]

She bathe me down dat way. Yo' know that cured it. Yo' see, this saltpeter an' this *chamber lye* an' table salt, it'll cure it. An' aftah she bathe me three times in dat ah got so ah could stretch out mah laigs an' jis' kept on an' kept on an' fin'ly till ah got up from bed an' went tuh walkin'. An' dat's whut cured me. [Little Rock, Ark., (903), 1475:12.]

1605. If someone tryin' to put a spell on you, you make water and bathe in it fer nine mawnin's and throw dat watah toward de sunset. [Jacksonville, Fla., (597), 770:1.]

1606. Ah hear dey say if yo' git *hurted* an' it ain't inside yo', yo' 'noint wheresomevah dis mis'ry is fo' nine mornin's an' de last morning dat chew 'noint it, why yo' throw de *chamber lye* whut yo' 'noint yoreself with - throw it sunrise an' it would kill it. [Waycross, Ga., (1073), 1734:3.]

1607. Why they *dress* that hat fo' yo' head, an' they take that same *chamber lye*, as ah tole yo', an' bath that hat in it, saturate it in that water, and then bath yore head fo' nine mornin's that way. That relieves yo', yo' see in de haid.

(If they *dressed* your hat.) [St. Petersburg, Fla., (990), 1597:6.]

1608. Yo' kin take and get saltpeter, you kin get the brine offa mack'rel fish, mix *chamber lye* with this. Now, I know this is real 'cause I did this - that happened to me. You bathe in that but you set in yore door, if you got a door facing the east. You set there, you bathe whatever parts that hurts you or that feels peculiar. You bathe that for nine mornings and yo' be all right.

(But you must sit right in that door facing the east?)

As the sun rise and do that for nine mornings, and as you do that, you mention the Lord's Name - say this, "In the Father, Son and de Holy Ghost."

(And you bathe. What time do you bathe yourself?)

Jest as the sun rise. [Vicksburg, Miss., (731), 1001:1.]

1609. How dey cure it - well it's very easy. Yo' use your own *chamber lye*,

salt and red pepper and bath in it nine times - nine mornings.

(Nine times?)

No, jes' nine mornings, and you bath over running water - you know, either has a hydrant or anything where the water is running. [In Brunswick, Georgia, a woman buried something over the waterpipe coming from the street into the house.] And you bath in it and then you say a prayer when you bath in it and it'll carry that away, because nothing kin go against salt and pepper.

(What sort of a prayer would you use?)

Jest the Lord's Prayer.

(You say this happened to you?)

That happened to me.

(How was your hand harmed? How did they *fix* your hand that way?)

Don't know how they *fixed* it - don't know whatever they do to you, don't you know. [Washington, D. C., (644), 838:1.]

1610. A girl wanted me an' ah'm always mighty pertic'l'r 'bout goin' round girls an' ah nevah want nobody to see me hug or play wit 'em. Well, she went to a ole man tuh do somepin fo' her. Whut she done ah don't know - what he done. But he took somepin - he knowed ah 'us comin' dere dat night. He put somepin up ovah head de do' an' when ah walked in she was setting round ovah dere, an' ah walked - tried to hug an' kiss 'er right in company, somepin ah nevah done befo' an' ah caught mahself. Ah stepped right back out de do' an' drowed watah an' took a swallah an' that thing left me.

(What did you drink water for?)

Mah own watah.

(What did you do that for?)

Ah always heerd if de woman - if yo' took - always take that watah, take yo' own watah.

(Oh, that would kill the spell. She had this thing *dressed*?)

Yes, sir. In a month or two....

(You drank this water. Then how long was it after that that you had this dream?)

Ah think it was about the next week maybe or earlier.

(Tell me the dream - tell me the whole story.)

Ah dreamed dat right ovah mah head hit wus a rag in de home fo' me. That jes' what ah dreamed.

(In her house or your house?)

In her house. An' it wus on mah mind all dat day. Well, soon as ah knocked off mah work - ah wus on de farm - ah goes ovah an' she wus up to de white folks house an' ah'd gone roun' to where she stopped at. An' after while she come an' made up a little fire. It wus in April an' ah pulled off mah clothes an' got into bed. Mah mind told me tuh git into bed 'fore she did. Time ah got into bed ah reached up at it an' she looked back an' seed me. She jumped up an' run up thare tuh me an' ah knocked her down. That night goin' home.

(Wait a minute - you pulled it out of that hole and left her?) [He is retelling a story I missed while Telediphone turned off.]

Yes sir.

(What did it look like?)

Ah nevah looked at [into] it - little package wrahpped up. An' ah went on back home dat night and ah had tuh cross de branch of a running watah, yo' know, an' ah turned mah back as de ole saying used tuh say an' ah believe it, made mah wish dat mah mind would leave her an' throwed it in de watah. Mah mind left her jes' like dat. [St. Petersburg, Fla., (1003), 1618:4.]

1611. *Chamber lye* cure de cold - give it to yo' tuh drink in watah. Yeah, specially if ah wus sick an' had a cold or somepin, ah'd drink mah own chamber lye, see. Dat wus good fo' a cold. [Florence, S. Car., (1285), 2182:8.]

1612. Dey kin take yore *chamber lye* - jes' lak anybody go tuh work an' *poison* yo' or anything, yo' see. Well, yo' kin git some sweet milk, yo' see, an' honey, yo' understan', an' a lil' likker an' mix dat *chamber lye* - jes' a little, yo' know - an' likker an' honey an' vinegar. Well, yo' take dat yo' see an' dat would make yo' vomit it up yo' see. [Sumter, S. Car., (1388), 2487:1.]

1613. If you kin get 'em [sick person] to urinate, then you take - yo' ketch de *urinate*, you take a dropper and pick up some of that *urinate* in a teacup or glass but not let it be in no tin or zinc or 'luminum. You drop nine drops of that *urinate* into that sweet milk and give it to them to drink.

(Whose urine do you use?)

De sick one.

That will bring those things out [wasps and ants] and then after that why give them couple doses of castor oil to clear their system out. [Washington, D. C., (621a), 797:3.]

1614. Whenevah yo' think that you have got the wrong thing inside of yo', see, fo' three mornin's yo' take three swallows of yore own urine.

(Your own *chamber lye*.)

Yes, take three swallows for three mornin's - see, dat's nine swallows of it.

(What will that do for me?)

Well, that will take all the infection out.

(If anybody has put anything in you.)

If anyone has give yo' anything to make yo' love them, don't chew know, an' yo' don't wanta love them, yo' take this yo' see an' that will kill it out. Dere won't be no mo' tuh dat. [Waycross, Ga., (1167), 1962:5.]

1615. You take a ten-cent piece an' you file it down to nuthin but dust. You take a pinch of sulphur, about a halfa teaspoonful of sulphur, an' you take this on your tongue. An' you take a swallow of your own water. Whoever the person is, now, they got to have their own water - you know, whoever it is *urination*, just enough to swallow. An' I'll guarantee that ever'thing you eat, that'll come right up, an' it'll come these little ants or anything. While that silver's in you, you never git nuthin - won't nobody kin ever put nuthin in you. [Baltimore, Md., (147), 48:2+85.]

1616. [Urine is frequently part of a *hand* (see subdivision *Hands*) and often by itself a *hand*.]

URINE (3)  
WORN ON BODY

And if you got a backward child in school and you can't get him to go to school and can't get along with him in school, you just take some of his urine water that he urinate and wash the soles of his shoes with it and I'll betcha you won't have no trouble with him.

(He'll improve.)

And makes him go to school regular. Wash the soles of his shoes - just the sole, not the heel. [New Orleans, La., (828), 1220:3.]

1617. Lak yo' scared someone goin' *hurt* chew - yo' know, if yo' got enemies. Jes' take some red peppah an' salt an' sulphur - take an' sprinkle a little bit of *chamber lye* ovah dat an' wear dat in yore right-footed shoe. Yo' kin walk ovah anything in de world an' nuthin will evah harm yo'. [Florence, S. Car., (1328), 2282:2.]

1618. Dey say dey use red peppah, sulphur, *chamber lye* an' make yo' a bag an' ev'ry mawnin' befo' yo' go out yo' takes an' 'noint [*feed*] dat bag [a *hand*] good an' yo' rub it in each one of yore shoes an' dey say dat yo' kin walk ovah any-thing dat's *put down* fo' yo'.



(You put this pepper and salt in this bag and then you anoint it with this *chamber lye* each morning before you go out. What do you do - just rub that bag on the inside of the bottom of your shoe?)

Yessuh - in de bottom of yore shoe. [Fayetteville, N. Car., (1420), 2560:2.]

1619. If they try to harm you and you know dey wanta harm you, you takes a ball of thread - spool of thread, put nine knots in it. Call three colored fellah - three white fellah - three any man names dat any man you call is a great liar, an' you puts knots in it. Ev'ry time you knot it, you pull de knot to you; but if you finish dat end, you fling the other end around and you pull that to you. You take dat and make yo' water on it - de night water on it yoreself for nine mornings and take it and tie it around yore waist. Nobody kin harm yuh.

[Informant is one of 6 or 7 *doctors* interviewed in Charleston: "Tues., June 29, 1937 - Charleston, S.C....San Mongain - (R.D.) - good - brought by [[*doctor*]] Glover" - *Numbers Book* 442-621. Several years later while checking his cylinders against the transcription, I added a comment to his number in *Numbers Book*, "(use with care)" - meaning some of his material was not too good.] [Charleston, S. Car., (519), 613:6.]

1620. Ah tell yo' whut chew kin do. Yo' kin stop a person from comin' where yo' is if yo' go to dere foot track. Yo' git chew some *chamber lye* an' yo' take some chamber lye an' yo' kin drop nine drops in dey track. Dat'll stop dem from comin' where yo' is if dey's comin' tuh kill you or do anything. Yo' turns 'em aroun' wit dat. Nine drops in each one of dey tracks when dey's walkin' dere - walkin' to yore place. Yo' kin stop 'em if dey walk backwards an' forwards right at dat time if yo' know dey track. Yo' see dere track anywhere, all yo' got'a do is drop dat in dere. [New Orleans, La., (1574), 2896:2.]

1621. They took urine and sprinkled it around the doors of any house to keep away bad luck and evil spirits. [Ocean City, Md., (21), by hand.]

1622. Well, yo' keep it an' po' it undah yore step every  
URINE (4) mawnin' an' dat'll keep it down - keep down *hands* an' things.  
USED ABOUT HOUSE Jes' lak if somebody *put* somepin *down* fo' yo' [to walk over].  
 (You put the *chamber lye* under there.)

Yessuh - under yore step every mawnin'. [Sumter, S. Car., (1346), 2328:11.]

1623. That ah know one thing 'bout *chamber lye* - throw *chamber lye* at chure front do' 'fore sunrise an' dat'll keep yore enemies away. [Brunswick, Ga., (1214), 2060:8.]

1624. I had a cousin. He say he 'us poison. He say they had to put some graveyard dirt on him or somepin or other, you know, to break him an' his wife up. They got him so he couldn't stay with his wife; he couldn't go home without fussin'. A ole lady tole him they went to de graveyard an' got some *graveyard dirt* an' threwed on him an' sprinkled it around his house to keep him fussin' an' fightin' all the time. So she told him to get some *chamber lye* an' keep it around his house an' that would kill it. [Wilmington, N. Car., (226), 220:3.]

1625. That'll keep a *root worker* from the house if you know what to do with it. If you use *chamber lye* overnight an' let it set - let it set an' don't let it sunshine on it without [before] choo wan'a use it. [If] you wan'a use it, bottle it up - see, that creates a good odor, a strong odor. Well then, you see you say, "I don't want this devil to come here." You see, you git up in mornin' an' you pour you some out - don't care de whole bottle out. Take a whole jugful, pour you some in a sprinkling can, git to yore do' [an' sprinkle it]. Well, you see, dey come up dere an' dey can't come no further. [Wilmington, N. Car., (328), 266:1+85.]

1626. Mah auntie had to use that. They say when a person tryin' to *poison* yo', they say git up ev'ry mawnin' fer nine mawnin's an' throw yore chamber lye

out backward over yore left shoulder backwards an' don't look back at it an' that will keep 'em from *poison* yeh. Yo' do that before the sunrise. [Wilmington, N. Car., (332), 271:3+85.]

1627. Ah heard that if anybody has any witchcraft buried around yore home or anything of that kind, that chew kin take chamberline [chamber lye] an' throw it out there each morning to de front an' back steps or either yo' kin take fo' cans of Red Devil Lye an' put it to each post of yore house [many small houses in the lowlands rest aboveground on four posts] - dat will eat it all up.

(Do they throw that *chamber lye* there every morning?)

Yes.

(And they just put these four cans of lye one in each corner of the house.)

*Red Devil Lye.* [Waycross, Ga., (1061), 1720:3.]

1628. Ah know dis mahself. Ah wus in Pittsburgh, Pennsylvania, once an' ah wus workin' ovah dere. Ah lived ovah dere fo' seven-eight yeahs. An' a girl dere she had a boy fren' an' she liked him. Well, ah nevah know anythin' about her - she wus a Virginia girl. An' so she goes somewheah, ah dunno wheah an' - it wus mah idea - de [first] time ah evah knowin' sech things tuh happen, yo' see. An' she goes some place, ah dunno wheah. Dere wus a lil' path come right up from - lemme see now - jes' lak de house up heah. Well now, dey has upstairs. Yo' know people lives upstairs jes' lak yo' do downstairs. Dey live downstairs jes' lak dey do upstairs. Well, dis lady had a kitchen an' de bedroom. Well, ah had - an' dey had two rooms right back behin' dere, see. Well, yo' come right up dere out de front street into de gate right straight down de lil' steps, right straight on down to where ah wus to de house, an' den come up. [The house was below the street and on the side of a hill.] We wus all in de same house. An' so she came right on up de steps, goin' upstairs into de kitchen an' den goin' on upstairs. Ah saw dis fo' mahself.

So a girl from Alabama, she wus tellin' me, she said, "Yo' watch dat girl." Say, "She goin' try *trick* yo'."

Ah said, "Trick me? How? Whut she goin' do? Ah dunno what chew talkin' 'bout." Well, ah wus dumb to de fac' 'cause ah nevah deal wit nuthin lak dat.

An' so she said, "Well, now, yo' watch."

She kept tellin' me dat. Ah wus workin'. Ah had a good job at \$10 a week - yo' know, not knowin' - jes' mahself - not knowin' much about work.

So ah goes back an' started tuh bed an' she says, "Come heah a minute." De windah wus up an' it wus upstairs an' we looked out an' she says, "Look." Yo' know de higher yo' up, de bettah yo' kin look out down on de groun'. An' she had somepin she wus *puttin'* it down, her an' a man - jes' *strewin'*, *strewin'* it all roun'. An' ah said, "Fo' heaven's sake, whut is dat?"

She say, "Well, don't chew go out dere. She done aim tuh *trick* yuh." Say, "She goin' kill yuh." Say, "If yo' cross dat stuff she's *puttin' down* dere" - she *put* it all down at de do' an' den back up to de gate - yo' know, back aroun' to dat place wheah ah walked.

An' she say, "Now, ah tell yo' whut chew do tomorra mawnin'." It excited me 'cause ah nevah wus in nuthin lak dat. Says, "Ah tell yo' whut chew do tomorra mawnin'." Says, "Yo' go somewheah an' yo' do sech-an'-sech a thing." We had a slop jar upstairs, yo' see, jes' fo' all three of us - us three women. An' so we did - we used it in de mawnin'. Well, de nex' mawnin' she tole us tuh put a *box lye* in it an' table salt, an' dis girl taken it herself an' carried it out in front of me, an' she jes' po'd it an' jes' *strewed* it yo' know. An' she said - well, ah wus afraid tuh go out. She said, "Dat's all right, yo' kin go on now."

Ah re'lly know dat to be true - ah saw dat.

(They poured *chamber lye* around to keep out the stuff she *put down* for you?)

Yes - an' de *box lye* an' salt. Say de *box lye* eat it up an' de salt. [This old-fashioned term is *box lye* not *box of lye* - to distinguish it from *chamber lye*.] [Fayetteville, N. Car., (1390), 2491:1.]

1629. A woman was mad at my sister and I was staying across the street from her and she came by my house. And I got up next morning to go out and she had a whole lot of graveyard dirt thrown all over my porch. And do you know, I had to move out of that house - made me move. They sure make you move. I didn't know she put it there but someone tole me after I moved that she did. Of course, if I knew it, I wouldn't move I reckon. They tell me how to kill that out - to get some *chamber lye* and salt and pepper, and throw it all around yore house and that'll kill that out. [Wilmington, N. Car., (238), 237:3.]

1630. I had a sister-in-law her husband tried to *hurt* her and she'd taken a simple thing - there was table salt, and red pepper and *chamber lye* and mixed it together, and sprinkled it all around her house - in her house (see No. 1634), and it *killed* what he had put down for her. [Vicksburg, Miss., (775), 1066:1.]

1631. To protect yo'self against dat if someone had *put* somepin *down* fo' yo' to walk ovah, why yo'd git joo some red peppah an' salt an' git joo some *chamber lye* an' put in that red peppah an' salt, an yo' would put that red peppah an' salt aroun' yore do' fo' nine mornings. This is, if something was *planted* aroun' yore do', yo'd put dat salt, red peppah an' *chamber lye*. [Waycross, Ga., (1116), 1789:6.]

1632. All yo' have tuh do is take some *chamber lye* an' red peppah an' nine drops of turpentine an' some salt an' take yo' a halfa can of potash - probably a can of potash an' git up soon dat mawnin' an' sprinkle it all de way around yore house an' under yore step. Den dere's no way fo' no *roots* tuh take effect of yo' at all. [Brunswick, Ga., (1226), 2084:2.]

1633. Yo' kin take *chamber lye* an' sulphah an' cayenne peppah an' mix it all up togethah, an' go out one dark night, a real dark night, an' jes' throw it all roun' yore house, an' will jes' drive all enemies an' things from yore home. [Wilson, N. Car., (1504), 2670:12.]

1634. Yes sir, ah hear it. Well, yo' take de *chamber lye* an' yo' take it an' place into a can, an' yo' take some sulphur an' yo' take cooking salt an' place into dis heah pot [can], an' yo' take it an' put it into de house an' take yo' a little old sprayer like an' jest spray it all round into de house (see No. 1630). An' dat would bring luck.

(Any particular kind of luck?)

Bring luck into yore home, see. [St. Petersburg, Fla., (1018), 1648:1.]

1635. Yo' kin take a - yore urine, see. If yo' think somebody *put* somepin *down* round yore place, yore steps, overnight joo understand, to do yo' some harm, yo' kin take yore urine an' put chew some salt an' sulphur in it an' stir it up good, an' bluestone, an' jes' [get] chew a *swiss* [swish] broom, see.

[*Swish broom* is a one-handed broom; *handle broom* or *stick broom* requires two hands. Many substances were used: long grass, broom sedge (*which see*), leafy twigs, etc. Neither the short whisk broom nor longer besom describes this home-made article. I remember one of the housefly swishes; one large green top, or several small ones, of asparagus gone to seed.]

Stick it in dere - put it in a pan - put in de broom, jes' [demonstrates].

(Sprinkle it around.)

Dat's right - yo' do dat fo' two-three mornings. Anytime dat yo' think that things is goin' wrong yo' jes' - dey kin put it there but it will kill it jes' as fast as it hit de ground.

Now dese things ah'm telling you, ah've experienced dem. [St. Petersburg, Fla., (1024), 1656:1.]

1636. Well, dat's whut ah'm tellin' yo' - dat's jis' de same. All yo' do is put chure *urinate* in that saltpeter into somethin' an' ev'ry mawnin' 'bout fo' a'clock yo' git up an' po' that right down dere. Ah know it.

(Down where?)

Down at chure do' - po' that down at chure do' an' jis' continue fo' a long time an' dere cain't nuthin harm yo'. Dat saltpeter is wonderful. [Little Rock, Ark., (903), 1474:21.]

1637. Ah wus *fixed*. Ah wus *dressed* one time an' ah wus tole to take some table salt an' go roun' an' roun' mah buildin' three time a week an' jes' scatter it 'long. An' take some of my *chamber lye* at night an' in de mawnin' throw a han'ful in de fire an' jes' sprinkle dat *chamber lye* right in de fire behin' yo' an' don't look back at it - jes' back up to de fire an' throw it in an' don't look back. An' it 'move mah misery - it painful all ovah.

(You threw that handful of salt in the fire every morning [for three mornings] and then you threw that *chamber lye* behind it?)

Yes - fo' three mawnin's, befo' sunrise.

(And you threw that salt around the house three mornings in the week?)

Three mornin' in de week.

(One morning right after the other or what?)

Yes sir, three mornin': Monday mornin', Tuesday mornin', an' Wednesday de last mornin'. [Brunswick, Ga., (1224), 2080:2.]

1638. When a person git yore fingernail er toenail, he take de sweat - what ah mean, not de sweat - de *chamber lye* from his body and put it in a bottle and begin to shake it wit nine needles and he'll do that [for a] length of time. And how you got'a git rid of that - you got'a make yore *chamber lye* near de stove or anywhere you make a fire - make yore water in it and throw a handful of salt in dere fer nine mornings, and call "God de Father, God de Son and God de Holy Ghost." And git up [do this] four a'clock every morning. Then he'll turn you loose.

(What does he do with those fingernails and toenails?)

Well, de fingernails and toenails in de bottle with it.

(He puts them in the bottle, too. I see. And what is this supposed to do to you?)

Well, he make you do jest what he wanta do. [Charleston, S. Car., (519), 613:4; *Doctor San Mongain*.]

1639. If a person *poison* yo', give you some kind of deadly *poison*, yo' know, tuh *poison* yo', take yo' a hoecake of [corn]meal out chure flour an' take yo' jes' any amount of *chamber lye* dat chew have from de night ovah an' mix it up. But chew buy yo' a brand-new yard of homespun cloth [almost always homespun; cloth rarely added] an' right at chure fireplace mix it up jes' like yo' mixing up dough. An' yo' make, yo' know, jes' a flat roun' hoecake an' put it in de backside of yo' fiahplace. Dat befo' yo' make yo' fiah in de mornin', yo' understand, an' den builds yore fiah on top of it. An' whosomevah done anything to yo' - whosomevah *poisoned* yo', say dat'll turn it back on dem. [Waycross, Ga., (1135), 1847:2.]

1640. This here thing of puttin' a spell on anybody, you takes that off wit dere water - see, dere own water. You make it in a bottle an' you git - it's nine pins. See, you turn four de p'int's up - de p'int of de pin. You tie them into a thread. Take a thread an' tie fo' of de p'int's up - de fo' *corner of de world*, an' five down, you understand, an' jis' like it's joo, you take an' leak in de bottle an' put dese pin in dere, see, an' jis' stop dat bottle up. You go to a ole wrecken [delapidated] house dat nobody lives in an' take up a brick. [I ask a lost question] yeah, yeah, in de fiahplace some ole house in de country or

anywhere dat dere nobody livin'. You know, take up a brick, take dis bottle - you got but three words to say to dis when you set it, see - you understand whut I mean, "Bad luck go away, good luck follah," three times. You set it [bottle] down an' place dat [brick] jis' like it was before, an' you go ahead an' return home. Don't look back - no lookin' back atall. I'm tellin' you ezactly whut will do dat. An' you go right on home. Den after you git in de house, you kin come out an' look where you wan' to - after you git tuh de house. Well, in nine days it'll [the spell will] be off. De fellah dat put it on them [you], dey'll [he'll] be feelin' it. [Richmond, Va., (413), 364:6.]

1641. He lived in Washington befo' ve vere married - Washington, D.C. Dat's when ve vus co'rtin'. An' 'bout six-eight mont's he fooze writin' me [refused to write me] an' I didn't know vhy he fooze writin' me. An' he say he vus jis' as blin' as a bat [and therefore could not write] jis' from - he say someone had *hurt* 'im. He vent to *conjure doctor* an' he tole 'im dis fellah *hurt* 'im ovah dis Ind'an gurl - verah fine-lookin' gurl. An' he tole 'im jis' take a small amount of his *ureene* [urine] you know, put it in a little bottle an' set it undah de sill of [other man's] do'step. He say 'e [she really says "e" instead of "he" everywhere] thinked dey *hurt* 'im ovah dis Ind'an gurl. De Ind'an gurl didn't took part in it. An' he [say] take dis [jis'] a small amounta he *ureene* an' put in a bottle each mornin' jis' befo' de sunup, an' he'd stick [it] undah dat fellah do'step, an' - vell, honess' de true, he say 'es [his] eyes beginnin' tuh come open wit de furse mawnin' soon as 'e set [the urine] undah deah. An' 'e continoo dat fer six veek an' 'e got so 'e could see jis' as good as yo' or I. An' when 'e died vhy 'is eyesight vus perfectly nahmal. [Indian means American Indian, often with Negro blood, or a Negro with Indian blood.] [This transcription, never done by my transcriber, comes from my original pencil transcription, an unsuccessful attempt to spell what the woman says.] [Wilmington, N. Car., (199), 105:2+85.]

1642. [This rite and the following one are examples of the well-known *scrubs* of New Orleans, which offer protection against anything, even the law. More of them will be found under subsection Business and Customers.]

(You say you get up early in the morning. What time is that?)

Roun' six o'clock or five o'clock in the morning.

(Yes, and you do what?)

You get up and you take you a bucket - you understand, your wash-scrub bucket and you put you some urinate in it and put some of that incense in there. Take you some lye and pour down in there, and you come there and you scrub it - don't put no clear water at all in it. Just mix all that up together and scrub your porch, just back and forth you know, but be always scrubbin' yourself inside always. Don't never scrub yourself out. Just like you'd have to scrub, you know, just scrub this way - scrub yourself right on back in your door. Like there's a step there, you are going to scrub from your step up - bring yourself inside all the time.

(What do you do that scrubbing for?)

Well, you see, that's to keep them from putting anything - from planting anything around your home to harm you. They can't do anything. [New Orleans, La., (841), 1272:2.]

1643. I went to a lady onest an' it was a place I couldn't stay in de house, an' she told me to get up every morning and soon an' sprinkle a box of table salt all around the house, and leave that go until it penetrated into the place, you see. An' then around twelve o'clock, get out there with a box of lye, *Red Seal* Lye, and broom and some *chamber lye*, you know, and you scrub it. And said after that then throw nine buckets of water, clean water, and that will wash it all

away - that's if somebody *tricked* around your place. [New Orleans, La., (804), 1131:1.]

1644. Take an' sprinkle that aroun' yore do' - take *chamber lye* an' salt an' *Hearts Cologne*, when yo' scrub off de step. Jes' keeps de evil from takin' effect, whut de mean people put down. Dat's whut ah hear dey say. [Florence, S. Car., (1293), 2194:2.]

1645. Yo' use dis stuff ammonia an' lye - concentrated lye, an' *chamber lye*, that's yore watah, an' wash round dat place. Yo' takes a can of lye tuh cut out all devilment dat anybody would throw, 'cause if dey goin' throw dey goin' always mostly throw undah - lak a buildin' dat's made yo' know lak this where it's a steps. Yo' takes dat can of lye - yo' don't use none of it - yo' take it an' yo' open it an' sprinkle so much all around undah dere, dry. Den yo' take that can an' yo' bury it upside down, an' that ketches all de devilment that's *throwed* around.

(What do you do with that other stuff, that other stuff you spoke about?)

Yeah, dat's tuh wash - if yo' think anybody's doin' devilment, wash aroun' an' dat cleans all de devilment out. Don't care whut dey put down, dat cut it up. [New Orleans, La., (1568), 2879:6.]

1646. [Take] that there snakeroot and *John de Conker root* and boil it and take de urine after boillin' it and put some of that in it, and *Hearts Perfume*, and boil it so it git de odor through the house, and sprinkle in de front do' and back, mornin' an' night.

(What would they do that for?)

That would bring luck and stop de man from puttin' yo' out.

(Putting you out of the house.)

Yes, an' ah didn't have de money - didn't give a cent and he didn't put me out. Suah stopped that. [Washington, D.C., (625), 800:3.]

1647. You can easily just buy some of that *van-van* - they calls that VAN-VAN stuff *van-van* - 'cause that what they use for to keep the evil spirit away from them. [*Van-van*, largely used for *scrubs* (scrubbing water) or human body, is a special perfume and oil of pungent quality originally confined to New Orleans - see p.132 and Index.] [New Orleans, La., (843), 1279:2.]

1648. Ah have been livin' close roun' people where they would *throw down* diff'rent things. Ah know of a lady was staying second door from me, she used to throw water fo' nine mornings.

WATER (Water? What kind of water?)

Go to de hydrant and git clear water an' throw it fo' nine mornings towards de sunrise, yo' understand.

(Well, what would they throw that water to the sunrise for?)

Ah don't know why they throw it to de sunrise, but dey say at de end of the nine mornings dey would be rid of dey enemies. [Mobile, Ala., (698), 947:8.]

1649. Yo' could take de same thing ah tole yo' about de success an' den yo' could take three buckets of watah an' pitch out yore do' an' yo' scrub it - yo' know, right in front yore do', lak yore steps in front. Take that an' that'll keep 'em from doin' yo' any harm.

(Just three buckets of water, that is all you use?)

Jis' three buckets of watah, clear watah. Jis' keep throwin' dat out dere ever' mawnin' roun' six a'clock - see, aftah yo' say yore prayers. Yo' git three buckets, if yo' got a hydrant in yore home - yo' know whut ah mean, inside yore house, jis' pitch out de three buckets of watah an' make yore wish. See, any evil works - cus lotsa people work de evil yo' understan'.

(That will keep down the evil?)

De three buckets of watah - dat's supposed tuh be the Father, Son an' de Holy

Ghost.

(Say that when you put it down?)

Yes. [Algiers, La., (1594), 2997:1.]

1650. Why she was down sick an' dey couldn't fin' no remedy 'tall fo' 'er so Uncle Winston, dey sont fo' 'im an' he found a crossed piece up under de left side of her bed. It had some of 'er hay [hair] in it and some of 'er *raimints* - near *raimint* dat go close to de body, an' he put it in de runnin' stream and dat family runned off and dey nevah been seen no mo'. [Word *raiment* lingers on from King James Version of Bible.] [Mobile, Ala., (701), 958:6.]

1651. One dat I have seen in mah lifetime to be - ah've seen dis. My mother she was visiting a neighbor across a milldam and, well, ah don't know whut [quarrel] rise against [between] them. But anyway, ah was a little baby fellah - ah could remember dat - ah was about nine years old. An' she goes over that evening to visit and on her way back, why all at once she got weakened down on de milldam so much so dat she couldn't cross - had to go right down to her knee an' crawl. An' dere was an' ole man met her. She was on de way home an' dis ole man lived across de milldam, why he was on de way tuh his home an' he met her on de milldam. An' he ast her whut was de matter, he says, "Whut is de matter wit chew so much so dat yo' gotta crawl."

She say, "Ah don't know. Ah got weakened down when ah got on de milldam - ah got weakened down so much so ah can't stand up."

He say, "Aw, stan' up anyhow."

She say, "Ah can't stand up."

He caught her an' he kinda lift her up an' he looked at her. He'd taken de bonnet off her haid an' throw it in de milldam, throw it ovah in de water an' de bonnet went swimming off down de milldam like unto a bird - quick jes' like a bird right on down de milldam.

An' he said, "Now git up an' go on home."

An' jes' whut - dey say dat if you take the hat of a person an' throw it into de running water, why dat person will travel all along during de time.

(Well, why did he throw this hat of your mother's into the milldam?)

Say dat the *trick* that worked on her, worked on her through her bonnet - well, de water would take it an' carry it away an' event'ly [eventually] all de evil.

(That was in her hat - caused that trouble.)

Caused that trouble.

(He told her that the trouble was from her hat, didn't he?) [He says this but I am trying for a better statement and any additional detail.]

In de hat. An' he'd taken the hat off an' throwed it into de water. Well, de water had taken it an' carried it on off, an' immediately she got up an' went on about her business. [St. Petersburg, Fla., (983), 1590:14.]

1652. They claim that they can make you step over most anything to *hurt* you. They claim if you're an enemy to him, he will put down something under the door for you; and if you step over that, then they got you like they want you. In four or five days you feel an ailment coming to you. Then you go to a *hoodoo doctor* and he'll explain to you what happened to you. He'll say there's some-thing *planted* at your doorstep. You go back home and get it up and bring it back to him, and he'll do something to it [*dress* it] and give it back to you to carry to running water, south running water, and that will go back to the person after you to *hurt* you. [Fredericksburg, Va., (39), Ed.]

1653. (You think this was an actual fact?)

I believe it's a actual fact because the young boy lives right in this town now, but he's not here in this house.

Well, the reason why I believe that to be a fact. They say that a person does

things to you like that and you crosses running water, why it does away with the spell as long as you stay over - across that water. Well, there's a young fellow lives right here [in Elizabeth City] and he's been to the asylum, I guess, four times. Every time he crosses Albermarle Sound going to Goldsboro, when he gets there he's more sense than the man that carries him.

[To cross Albermarle Sound on the way from Elizabeth City, North Carolina, to Goldsboro, could sound strange today, but back in the early 1930's a mental patient would take the train from Elizabeth City to Edenton, ferry some miles across Albermarle Sound to Skinnersville, and continue by train to Goldsboro. As I have noted elsewhere even my train trip from Waycross to Brunswick, Georgia, was a slow and tedious affair.]

And he's there now. He's there now and getting along well and waiting on the tables - no more the matter with him in the world than when he first started. He married a girl here and this girl's mother seemed to be one of those fixers, you know, and she put those spells on this boy - that's what they said, and she died, and they say if a person dies that put those spells on you, you can't never be cured. You can be cured as long as they live, but if they died without you being cured, why it's an impossibility [see p.396]. That's what they tell me. [Elizabeth City, N. Car., (441), 411:5.]

1654. See, when a person's luck is crossed an' yo' wants tuh uncross yore luck, yo' go cross watah but den yo' don't come back de way yo' go across. When you git middleways of dat watah, yo' git chew three pieces of any kind of money - any three, anything yo' got three pieces of money, an' yo' throws it ovah yore left shoulder an' make yore wish. But when yo' come back - if yo' go 'cross, see, on dis side, right 'long heah, well yo' come back. Well, yo' don't come back on dis side, yo' go 'cross de right side goin' 'cross an' den come back across de right side - leave yore left side be back when yo' comin' back. Don't come straight 'cross back dat same spot where yo' went across, cause yo' bringin' luck back with yo'. But if yo' go across dere an' den come across anothah place, yo' breaks yore [crossed] luck - crossin' any kinda runnin' watah.

(You cross - now, for example, if we cross on the ferry coming over here - we come across on the ferry, throw the money into the water. Then, how do we go back? Right back on the ferry again?)

No. If dey got anothah ferry, if yo' got any kinda way, don't go back on dis same ferry. Go back on anothah faster even, but if dere's anothah ferry somewhere an' yo' kin git to it, go on anothah ferry at closer distance and go cross dat watah.

(And you go to your right or to your left?)

To your right.

(You turn and go to your right. If I cross on the ferry over here, I would go to my right going back?)

Yassuh. [Algiers, La., (1577), 2906:6.]

1655. Well, jes' lak if dey put anything down fo' yo' an' yo' finds it. Lak if dey buries anything down for you - yo' know, dat *conjuration* dey calls it, make it little plainer to yo'. Well, yo' take that chew see when yo've found that - don't put chure han' on it. Jes' take a little iron or somepin other an' take it out an' put it in a paper sack an' carry it to a runnin' stream of water an' throw it ovah yore left shoulder. Turn around three time on yore heel an' say, "In de Name of de Lord, drive mah enemies away from me." An' dey can't do yo' any harm. [St. Petersburg, Fla., (1012), 1637:16.]

1656. A man who dug up a bottle at his house threw it into running water, threw a handful of salt behind it and said, "Go, you devil, go." [Baltimore, Md., (?), 64:3+85.]



1657. A boy in de country said dat somebody gave 'im some whiskey. He had a snake into 'um. He said ev'ry now an' then it would turn in 'im. An' he said he went to somebody an' dey tole 'im to take a egg an' fifty-cents an' walk 'cross some runnin' wadah. He said he did dat an' he said it was all ovah. He jis' took de egg an' when he got ready to go 'cross de wadah, he broke it an' suck it; he took de fifty-cent an' held it in [left] hand an' went on 'cross, went 'cross an' then came back.

[The word "left" within brackets is in my original pencil transcription attached to MS; also a later note, "Check [[recheck]] for left." This means I asked, "Which hand," and informant replied, "Left," showing that I eliminated question and answer to save space. My failure to recheck indicates my later conviction that "yes or no" or "two-choice" questions are meaningless.]  
[Wilmington, N. Car., (195), 101:3:85.]

1658. I've heard that if you - if somebody is trying to harm you - well, like you know me, you come to me if I know anything and you ask me about it. Well, I'll tell you what to do. Now, you go to the river, turn around, turn your back to it.

(Turn your back to the river.)

First, to the running water, then you turn your face.

(Oh, then you turn your face to the river.)

Like this [demonstrates].

(Put your hands over your eyes.)

Over your eyes and ask de Lord, "Lord, please help me."

("Lord, please help me.")

It's all gone - it's all gone. [Norfolk, Va., (474), 490:5.]

1659. [Whiskey is frequently *fed* to a protective *hand* or to a troublesome spirit.]

Well, dey say if a person dies, if he die cruel to yo' or something lak dat, say his spirit will come back. Well, it comes den through a dream - co'se dey has rid me, it jes' as natch'r'l though as I'm lookin' at chew. Dey WHISKEY jumps right up on yo' an' dey ketch yo' an' when dey catches yo', yo' try to call but yo' can't call - yo' jes' [demonstrates] (gasp - gasp) jes' lak dat until he turn yo' loose.

(Trying to catch your breath?) [For a hag or spirit riding, see p.135f.]

That's right - until he turn yo' loose an' yo' kin hear 'im when he hit de floor. An' yo' kin hear 'im when he come in, but chew can't not see 'im.

(This is a spirit?)

That's right.

(Well, can't you keep them out of the house any way?)

Yo' take a new piece of lumber [see p.513f.] an' take yo' a lamp. First, yo' take that lumber, a new piece dat never been used, an' drive it right cross de do' an' set dat lamp about three and a half feet from it, an' he'll never walk in no more.

(What kind of a lamp?)

Jest a ordinary burning lamp, oil lamp.

(You keep that lamp lighted at night or?)

Jes' turn it low an' put dat piece of new lumber down dere an' yo' won't be bothered with him any more - unless you'd use it, take it up.

(Did you ever hear of them catching one of those people? Sometimes they catch them.)

Well, ah've heard they catch them in a sifter. Yo' takes a sifter an' when yo' put it over yore face, right up on yore breast lak that, or if it's a person dat have drunk whiskey - if he is a whiskey drinker, yo' takes a little whiskey

yo' put right round in dat place, an' when he comes, he'll git in that an' yo'll ketch him an' when yo' ketch him, he's jes' a lump of jelly. [St. Petersburg, Fla., (977), 1583:7.]

1660. Take de whiskey an' yo'll hear 'em movin' aroun' in de home an' movin' things, po' some outside front de do', dey [spirit] go an' won't bother you. [Jacksonville, Fla., (613), 790:9.]

1661. Put whiskey roun' de do', dey [spirit] want tuh drink whiskey. [Little Rock, Ark., (896), 1467:14.]

1662. Any time yo' has a bruise why yo' git about a tablespoon of gunpowder an' put it in whiskey an' drink dat an' dat will scatter de bruise. [Algiers, La., (1575), 2900:6.]

1663. If yo' wanta git a spell off anybody, take some sulphur an' put it in yore shoe, po' some whiskey in dere, in yore right shoe, an' drink it - drink dat whiskey an' sulphur right out dat shoe, see. If anybody put a spell on yo', dat'll git it off. [Savannah, Ga., (1262), 2145:5.]

1664. (If you want to keep somebody from *hurting* you, what did you tell me before?)

Tuh keep someone from *hurtin'* yo', yo'd wear garlic an' sulphur an' brimstone an' red peppah an' salt round yore waist, an' drink whiskey offa garlic[!!!!]. [Brunswick, Ga., (1209), 2044:1.]

1665. Git de willow tree bark off de sunrise, an' den go round to de back where de sun go down an' cut dat off, an' he took de piece of splinter off dat an' pick de tooth until it bleed. An' jes' take dat stick an' carry WILLOW it an' wrahp it an' put it ovah yore do'. Yo'll nevah have no toothache any mo'.

(Which side do you get that splinter from? The sunrise side or sundown side?)

De sunrise an' dey go round to de sundown an' cut it de same way, but dey git de splinter from de sunrise.

(But they only get one splinter?)

One splinter - dat's all.

(Well, what do they do at the sundown side then?)

Yo' jes' cut dat de same direction - de same way.

(You don't do anything though?)

Yo' don't do anything. Jes' cut it de same way, de same direction - cut it lak dat. But yo' git dat splinter out de sunrise an' go down round de sunset an' do de same thing - lak ah tell yo' 'bout dis tidewater.

(What did you say before? Did you say something that you pick your teeth?)

Pick yore tooth till it bleeds, den spit it out an' yo' take dat splinter an' carry it an' tie it up in a rag an' put it ovah de do'. [Florence, S. Car., (1291), 2190:15.]

1666. I say Clark built dis house. It wears de name Clark Hotel, an' had he of died wit displeasure an' lost it by death, an' yo' buy it an' come in an' he don't want chew to have it, dey say yo' replace some place on it wit new bo'ds - dat'll keep him away.

WOOD (1)

NEW WOOD AGAINST SPIRITS

(That will keep his spirit away.)

[All interviewing was done at Clark Hotel (colored); whether within the city limits of St. Petersburg, I do not know. We passed through *Memphistown* (Negro settlement) to reach it - see No. 214, p.60.] [St. Petersburg, Fla., (989), 1596:9.]

1667. I was living in an old house up on the railroad and every night there used to come a knocking. And if I would knock three times, it would knock three times. So I went and told my father I was going to move from up there. So he told me to get two pieces of new lumber that never was a nail in and put a piece

over the front door and back door. I never heard it any more. [Fredericksburg, Va., (77), Ed.]

1668. One new piece of lumber on step and one over door to keep ghost away. [Jacksonville, Fla., (563), 702:3.]

1669. To make it more quiet around the house they go to work and some people puts on doors to keep them from worrying them. I remember one time we had something like that occur to us. They would come in and you could hear kindling pop like they were getting their supper or something. They done that along about twelve or one o'clock. That was a farm they used to live on before the War [Civil War]. My father, he suggested that they put on new doors and new window screens and it would stop them. We did. We put them on and we didn't hear anything more of them. That was in King William County, Virginia, near fifty years ago [1886].

[A new door on the house confuses the spirit; he does not recognize his old home. New window screens serve the same purpose. Instead of a new door, it is sometimes repainted - see No. 1038, p.395.] [Old Point Comfort, Va., (30), Ed.]

1670. Change doors and locks if spirit comes back. [Changing locks is rare.] [Fredericksburg, Va., (36), Ed.]

1671. Yo' buy three bo'ds of new lumber an' nail two on de outside of yore house an' one in de house with new nails, an' dey say de ghosts will nevah come there. [Fayetteville, N. Car., (1390), 2394:9.]

1672. Put a horseshoe up ovah de do' an' that will keep 'em away - de spirit or ghost away. Or either yo' kin take new timber, a piece of new wood, an' jes' throw it up on top [of the house]. That will keep them away. [Wilson, N. Car., (1454), 2644:17.]

1673. If some party's dead and dey don't like you, wal, dey worry yuh. Yo' wanta go git chew a brand-new piece of bo'd and you wanta put it in yore house; yo'll puts it on de outside of your house - got'a put fo' nails in it, one to de fo' corners. Dere's fo' corners to a bo'd. Put fo' nails in dat and throw it in de house and call dat person name and dere won't be nobody worry yuh no more.

(You throw it in the house?)

Throw it underneath the house.

(But you nail it into the house first, outside.)

Yeah, yo' nail it outside.

(Then you throw it into the house?) [This *into* probably intentional.]

Den yo' throw it underneat' de house and nuthin nevah worry yuh no mo'.

[Charleston, S. Car., (525), 631:1.]

1674. Nor do they [spirits] appear in a newly built house. [Fredericksburg, Va., (37), Ed.]

1675. Nail a bo'd clear around. See, dat's tuh keep 'em from comin' cross any way atall - a new piece of bo'd all de way round de house. An' dey says dere cain't no ghost cross it - new lumber.

[New lumber completely round the house, often a small cabin, would mean either laths or small slabs from small lumber. This belief comes from the second of the two *boy-girls* (because they wore men's slacks) I interviewed - see comment on hermaphrodites in Introduction.] [Fayetteville, N. Car., (1432), 2593:1.]

1676. Any time dat lightnin' strike a tree, why yo' kin take a piece of dat, yo' see, an' use it fo' any kind of pains lak dat.

WOOD (2)

STRUCK BY LIGHTNING

(How would you use it?)

Well, yo' boil it yo' see an' yo' wash yoreself, bathe in it. [Algiers, La., (1575), 2899:7.]

1677. Ah don't know if dey use it fo' de same thing, but ah know lak a tree

dat been struck by lightnin' dataway, an' yo' go in de side - yo' see, yo' take a tree where de sun rise at it's practic'ly smooth cause it pressed [east side of tree has smooth bark because sun *presses* it], whereas it goes down dat draws it up [west side of tree has rough bark because sun *draws* it]. Well, aftah de tree is struck by lightnin' an' yo' taken dat bark off of it, dey claim dat if a man is subject wit rheumatical pains, see - takin' an' boilin' dat bah'k an' yo' see puttin' dat in his watah when he bathe, he'll be practic'ly himself, yo' see. Where it struck wit lightnin', if it struck on de west side. See, on de east side of de tree she press de bark off de tree pretty smooth. When she goes down she draws. See. Take it from dat bah'k on de west side fo' rheumatical pain - it's de best pain dat it evah wus used fo'. [New Orleans, La., (1560), 2855:5.]

1678. Ah heard if de lightnin' strike a tree an' yo' kin go dere where dat lightnin' strike dis tree an' git some of dat bark offa de tree an' boil it good; if yo' got a person dat any person's been sick for a long time or sufferin' wit rheumatism or somepin like dat, or been hurt in whiskey or anything - let 'em drink dat tea offa dat bark an' dey will gain dere strength back.

(If they have been *hurt* - you mean *tricked*?)

If dey been *tricked* in any kinda thing. [Brunswick, Ga., (1188), 2005:8.]

1679. It will cure de *asthmee*. If it been struck by lightnin', yo' take it an' yo' boil it an' make a tea of it an' drink it an' it will shure cure de *asthmee*.

(Any kind of a tree that has been struck by lightning?)

Yessuh. [Memphis, Tenn., (1556), 2830:3.]

1680. Dey git de lightnin'-struck tree - a pine or what not, an' it cure de thrush. Jes' take an' boil it an' make tea out of it an' give it to whosomevah have de thrush - dat will cure it. [Fayetteville, N. Car., (1391), 2497:6.]

1681. It's good fo', understan', fo' a person dat's sick an' it's good fo' luck. Yo' kin use dat. Yo' take about - ah say about fo' or five splinters an' use 'em as a - yo' got'a chip 'em up real fine, see, 'cause dem splinters come from a tree from lightnin'. It's not lak ord'ary splinters when yo' cut it an' shave it from wood. Dere are re'ly kinda bark, understan, an' dey've got rough ends, but yo' got'a smooth these ends down an' use turpentine on 'em fo' a sick person. That's to give 'em bettah health. Understan', if yo' wanta put a person in bad luck [long digression about bad luck follows]....

An' den yo' kin use it [lightning-struck wood] wit turpentine if a person is sick. Yo' put it [splinters] underneath his bed under de mattress an' it's good fo' recovery fo' dem. [Memphis, Tenn., (1518), 2696:4.]

1682. Well, dey say fo' n'instance now, if a oak tree wus right out dere an' de lightnin' strike it an' which an' it kill de part it strikes, well dat makes dat wood turn brown. Well, yo' jes' go dere an' take yore axe an' cut yo' a piece of dat oak bark an' bring it home an' chip it up fine jes' like yo' would Irish potatoes an' put it into a pot an' boil it - make a tea off it an' drink it, an' yo' hol' it on dat tooth. It'll shore stop de toothache - ah know dat. [Brunswick, Ga., (1182), 1994:8.]

1683. A tree whut's struck by lightnin', yo' kin git dat an' make toothpicks tuh use fo' yore teeth an' yo'll nevah have de toothache. [Memphis, Tenn., (1549), 2816:5.]

1684. If yo' got de toothache, yo' see, yo' go where de lightnin' struck a tree on de no'th side. If yo' have de toothache or de neuralgia, yo' go where de lightnin' struck dat tree on de no'th side, git a splinter an' pick dat gum - dat leaves yo'. [Brunswick, Ga., (1223), 2079:3.]

1685. Well, if it wus struck wit de lightnin' - if yo' have toothache yo' know, yo' take [a splinter from] the root of it an' picks yore tooth until yore

teeth bleed where de teeth 'gin on top [pick the gum], den bo' a hole an' put it [splinter] in de tree. Dey say dat will cure yo' tooth.

(What tree do you put that in? You don't go back to the same tree?)

De tree dat de lightnin' struck, yo' kin put it in dat tree, or yo' kin put it in anothah one, it doesn't make no diff'rence. [Fayetteville, N. Car., (1435), 2601:1.]

1686. Ah heard whut hit about but hit will do yo' good. Yo' take a splinter from a tree whut struck by lightnin' an' trim it off clean an' pick yore teeth wit it, an' go to a 'simmon tree an' cut it off 'bout dat long an' split de 'simmon tree an' drive it in - drive de splinter in dere where yo' pick yore teeth with it for de toothache. An' drive dat splinter in dere an' tie a string around it an' let it stay dere, an' dat stop yore teeth from achin'. Dat's all ah heered about it. [Waycross, Ga., (1128), 1833:9.]

1687. It's fine fo' toothaches.

(That wood from a tree struck by lightning?)

Yes.

(What do you do at first, now?)

Yo' git that piece of that timber that's been struck by de lightnin' an' git de blood from round de tooth, somewhere near de tooth dat aches, an' carry that to a tree, a oak tree, de no'th side of it, an' pull de bark down an' put that blood in there an' shove it back up, an' that kills yore toothache. [Memphis, Tenn., (1543), 2794:3.]

1688. Ah said a tree struck by lightnin', if yo' don't want dat person no way 'bout chure home - to stay 'way from dere. Now, yo' kin go tuh dat tree an' yo' kin git chew three chip offa dat tree, an' yo' [take] one an' put it ovah yonder ovah dat do' ovah dere, one put chere, an' one put chere, an' he won't be able tuh come dere. He'll steer an' go on right on 'cross - he won't come disaway, he go right on disaway. Well, dat's all ah heered about a lightnin' tree.

(You put the three chips in a row going to your house? The three right in a row?)

Dat's right. [Florence, S. Car., (1331), 2292:8.]

1689. Ah heard that if yo' wanta keep anybody from *hurtin'* yo' with *roots*, tuh go to a lightnin'-struck tree an' cut yo' off a piece of it an' don't let it touch de ground until yo' git ready tuh put it in de ground. Be sure yo' hold it whilst yo' cut it an' don't let it hit de ground. An' cut chew off fo' splinter, split chew fo' stakes of it an' carry dem home with yo' an' drive dem fo' stakes to de fo' corners of yore house, an' dere won't be no danger of nobody puttin' down any *roots* or anything roun' yore place to *hurt* chew. [Wilson, N. Car., (1456), 2648:1.]

1690. Ah've heard dat chew - jes' like if yo' want tuh do somepin other, anything dat chew wanta do, why yo' kin go to a thunder-strucken tree an' git jesta chip off dat tree, an' yo' take it an' go to de fo'ks of a road, where de roads crosses, an' yo' stick it down dere, an' when yo' stick it down dere, jest like if yo' wanted a person dat done somepin to yo', yo' call his name three times an' say, "In de Name of de Father, Son an' Holy Ghost, let not dis trouble come upon me." Well, now dat's all ah've heard about dat.

(You can do almost anything you want to by doing that out there?)

Yassuh.

(You can tell them to leave or you can tell them to stop bothering - you can tell them almost anything? That the idea?)

Yassuh. [Waycross, Ga., (1161), 1936:2.]

1691. Ah'm gon'a tell yo' - yo' wanta know whut would yo' do to keep 'em from harmin' yo'. Well, yo'll git in a path or road dat come from yore do'. Yo'll

dig a hole wit chure tablespoon and when yo' dig that hole, yo'll go an' take a aig - any kind of a hen aig, jes' long as it a aig, and den yo'll take two sticks of a lightnin'-strike tree - yo' know what ah mean, an' yo'll nail them down on each side of that aig - wit dat aig down in de hole. [This is a mock burial - the egg a body and the two sticks the headboard and footboard of a grave.] An' then yo'll take yo' some physic salts, an' yo'll take that physic salts an' sulphur an' bluestone an' make a powders of that, an' yo' kin put it down dere where that aig is, an' yo' set it down an' kiver it up. De parties who dat yo' say, or anybody who yo' think will harm yo', why then when yo' done put dat down, yo'll curse it. An' when yo' curse it yo' jes' kick at 'em, and den go turn yore back - don't nevah look back. Now, that's the story of that as fur as ah know.

Well, now if a man walk ovah that and if yo' do lak that, it causes me, if ah aim tuh do yo' some harm - all of that will come back to me. [Sumter, S. Car., (1382), 2454:5.]

1692. Git brimstone an' den git - dere's somethin' grows in de woods dey call Indian turnip or Indian potatuh [jack-in-the-pulpit] - it looks lak a.

(I know - kind of like a potato?)

Yes. Well, dey takes that an' goes in de woods where de lightnin' strike a tree - if it's a dead tree it's all right an' if it's a green one, jes' so de lightnin' strike it an' scatter de splinters, de splinters jes' fly in diff'rent directions. Dem splinters will go in diff'rent directions an' den yo' must take dem splinters after yo' pick up 'em an' den burn 'em till yo' git de ashes, an' den compound dat 'tater up wit it an' put dem two together an' sprinkle dat roun' de house. Well, he can't come up there.

(That is if anybody is trying to put anything down for you - harm you.)

Yes - dat'll change his mind, that will kill it, he can't come ovah it.

(That will kill what he puts down?)

Yessuh, he jes' can't come ovah it. [Sumter, S. Car., (1361), 2398:6.]

1693. [Although lightning-struck wood is used for cures and protection, it can also be dangerous:]

It's bad luck tuh burn it - de tree struck by lightnin'. [Wilson, N. Car., (1508), 2676:9.]

1694. If yo' use de wood of a lightnin'-stricked tree - if yo' use de wood, de lightnin' would strike yore house. [Brunswick, Ga., (1233), 2089:11.]

1695. If yo' walkin' by yo'self at night, jes' stick 'em back of yore ear - de matches. Dey say dat will keep anything from scarin' yo'. Dat's all ah hear about matches.

WOOD (3)

(Just one back of each ear?)

SPIRITS FEAR MATCHES Yessuh, behin' each ear. [Sumter, S. C., (1355), 2375:2.]

1696. See, lak de haid of de bed, takes de matches an' cross 'em, dey cross 'em jes' lak dat up undah de pillah an' go on tuh sleep. Dat supposed tuh drive spirits away if de spirits are worryin' yo' when yo' kilt someone. [Memphis, Tenn., (1521), 2712:13.]

1697. Yo' take de matches if yo' goin' anywhere in de night an' scared - jes' take dem matches, take two, an' stick one right in yo' haid. Put de strikin' part dis way [demonstrates].

(You take the sulphur part and set it in your head over your forehead - right up through your hair.)

An' dat will cross [demonstrates].

(You make a cross.) [The match in the hair crosses the match held in the mouth.]

An' put one in de mout' an' go anywhere yo' wants - yo' won't be scared atall

an' nuthin won't bother yo', not a thing. [Sumter, S. Car., (1364), 2424:3.]

1698. If they gets holt of your hair and you want to prevent the misery and ev'ry what they have, you'll cross those matches in your haid. You wear that, or either put sulphur in the mole of your head, and it will kill that out. Wear the sulphur in the mole of your head.

(How do you cross those matches in your head?)

You'll put one this way and one this way - just make a cross through your hair, right in the mole of your head.

(Just use two matches?)

You kin use three. [This is the double-cross as well as the Trinity.]

(Three.) [Mobile, Ala., (710), 979:3.]

1699. They take and cross three matches in the haid - that's if you got a headache. [Vicksburg, Miss., (731), 1002:4.]

1700. Ah heard of 'em takin' nine matches, if yo' have a severe headache. Yo' take nine matches an' yo' cross them nine matches an' yo' put 'em diff'rent places - jes' diff'rent places in yore home, an' if it's anyone causin' yo' tuh have that headache or that pain, or anything yo' might have, in nine hours or nine days dey'll appeah dere. [Memphis, Tenn., (1556), 2830:10.]

1701. Say, if you got headache and you done taken things to cure it and it don't cure it - so, you see, they got two color matches in a box. You see, you take a red match - you know them red p'int, and you take a blue one. Well, you put one in your hair like this, and you put the other one like that - see, you cross 'em in your hair.

(Like an "X" - like a cross?)

Just like "X" - and you wear it in your hair for nine days and then your headache begin to pass off. [New Orleans, La., (783), 1088:1.]

1702. [Lightwood in Southern United States means pine, often the Georgia or long-leaf pine (*Pinus palustris* Mill). Lighters are small pieces of pitch-filled pine used in starting a fire; these coming from a *lighter pine* or *lightwood tree*.

*Lighters* appear somewhat frequently in other rites but rarely in cures and protection.]

#### WOOD (4)

#### LIGHTWOOD AND LIGHTER PINE

Take some *lighters*. You get them from offen the north side of a pine, you know, the *lighter pine*,

lightwood, and make splinters of it. [Except in this rite, *lighters* come from any side or part of the pine.] Chew make nine and dig a hole. You get these sticks, now, offen this pine and you get it offen the north side and you take and make nine splinters of it. You make 'em so many inches long, just as long as you wish. Make notches in them just as many as you wish to make, you see. Most in general you just make nine. And you dig a hole such a depth, I think round about twelve inches or eighteen in the ground. Then you cross them and make your wish.

(How do you mean cross them?)

You put 'em across like that in the ground.

(Like a rail fence?)

Yeh, like a rail fence - only they're sticking in the ground though. You stick 'em down and cross 'em like that. That's to purwent anyone from interfering with you around this home. [Elizabeth City, N. Car., (438), 558:13.]

#### WOOD (5)

#### WOODPECKER WOOD

1703. Now yo' take a woodpecker - now, he'll git up an' he'll peck a hole in a tree. Well now, yo' take dat sap [wood peckings] - dat inside whut he pick out dere, yo' take dat an' yo' kin powder it up an' yo' kin use hit fo' sickness. Yo' take dat wood he peck out dere an' yo' carry it home an' yo' keep it in a box or somepin, an' it's lak if you have a toothache, yo' take one splinter[!!!!] of dat, pick yore teeth until it bleeds. Well, yo' take dat blood den an' yo' wipe it on

a silk piece of cloth. After yo' wipe it on a silk piece of cloth, yo' take dat little silk piece an' carry it an' put it in de fire - kinda put it right under de grate [under a brick] in de fireplace. When yo' put it under dere yo' speak two words, say, "Stay till." Don't nevah say nuthin else. Jest say, "Stay till, stay till [doomsday]." Well, now dat cures de toothache on yo'. [Waycross, Ga., (1097), 1773:4.]

1704. A wood louse is good fo' yallah ja'ndice. Yo' take nine wood louse an' put it in sweet milk an' feed it to de person an' dat kill de yallah ja'ndice.

[Sumter, S. Car., (1364), 2409:1.]

WOOD LOUSE 1705. A wood rat. You can take that rat's skin and dry it and make him eat it and that'll stop him from wetting the bed.

WOOD RAT [The more usual folklore remedy is eating a mouse prepared many ways (Nos. 6308-6309); similar cures being a head louse eaten (No. 6306), or drinking tea from "white droppings of a dog" (No. 6302) - *FACTI*, 2ed., 1965, p.289.] [New Orleans, La., (855), 1352:6.]

## HANDS

### MAGIC HELPERS

[What is a *hand*? A *hand* is a magic helper, an object or act, which aids a person in obtaining a desire. Aladdin's lamp was not a *hand* because anyone could rub it to activate the indwelling spirit. Quite otherwise a *hand* concerns known user - it being *dressed*, powered for him alone, usually toward a single purpose.]

[We have already examined many *hands*: the *Black Cat Lucky Bone* (pp.74-97); healing *hands* in *Cure and Protection* (pp.410-519); divining *hands* in *Diagnosis* (pp.165-217), particularly the *talking hand*, *Jack* (pp.190-193). *Talking hand* reminds me that *hand* has other names, among them - *toby*, *guide*, *shield*, *roots*, *mojo*, *jomo* (transposition of syllables in *mojo*), and *hoodoo bag*.]

[Of interest are what I name *battery hands* - those that lose strength and must be recharged or they weaken and *die*. Recharging is called *feeding* and substances *fed* are whiskey, perfumes, urine and other liquids. Spirits do not eat solid food. A spirit of course never dies; it merely deserts its temporary dwelling place. Similarly, desertion happens to a lost *hand* - some informants believing the *hand* returns to its maker!]

[A *hand* can become a fetish, even a part of oneself. Most instructive here are *living hands* - the unfortunate chicken (No. 205, p.58), and the two wandering snakes (No. 239, p.66.)

1706. An' ah got somepin right chere now in mah pocket - course ah'll show it to yo'. [He shows it.]

(What do you call that?)

AUTHOR SEES HAND Ah couldn't tell you exactly.

(It's wrapped up in a piece of cloth with rubber [elastic band] around it - like a little bag.)

Yes sir, an' yo' tote that in yore right pocket an' anything yo' go in you will be successful - 'fore yo' git there yo'll know it: if it on yore mind to don't do that, don't do it; if it on yore mind to do it, go ahead an' do it an' yo'll be successful.

(Do you know what's in the bag?)



No sir, ah don't know.

(You bought it from somebody?)

Yes sir. [St. Petersburg, Fla., (1024), 1656:2.]

1707. You take an old *toadfrog* and you gut him and you spread him on top of a house and you let him dry, and then you take him and grind him, mash him up real fine, and then you sew that in a little sack about this size, sew it up good. If anybody tries to harm you, all you do is put this in your pocket and tote this here along in your pocket and then that will drive the enemy away. He can't harm you at all.

[Informant shows small bag.]

(What is in that sack there? What is that for?)

That is dried frog feet.

(What is that for?)

That is to keep all enemies down.

(You have that in the shape of a triangle.)

No, that's in the shape of a heart. [See margin-title Heart-Shaped Hand.]

[New Orleans, La., (812), 1141:5.]

1708. [Informant tells this story backwards - first part being "de ole folks would say," and second part his own experience. This sort of thing happened often (*see* No. 10, p.7). Sometimes the impersonal or anonymous ADAM-AND-EVE part containing no essential information could be omitted. Here the first part has important details, which show what retelling a story does to it. The identity of Adam-and-Eve root is discussed in No. 1092, p.410.]

De ole folks would say yo' would take a Adam-an'-Eve root - dat's whut ah understand yo' gotta have. Yo' take a Adam-an'-Eve root if he had a girl an' he want her. An' he would take that root - one is name Adam an' de flat one is name Eve, an' de roun' one is Adam. An' he would take that an' he would wear it on him fo' three mawnin's an' he go tuh runnin' watah. An' he would put Eve in runnin' watah an' put Adam in runnin' watah up above Eve. Den he 'gin tuh talk to it an' tell Adam whut he wants Eve tuh do. An' he would take that back out aftah he stays there three hours, an' he would take that an' get it back on his person, an' that would control her. [This is one of many, many *love hands*.]

One time dere was a fellah said his wife left home an' co'se he went to a fellah an' ah carried him to him, an' de fellah told him, says, "Well, yo' have to git some of her clothes dat she wearin' next to her body."

So he went an' he got a piece of garment dat she wear next to her body, co'se he carried it right to him. An' he says, "Now," he says, "ah'm goin' tuh take dis heah an' ah wants a piece of yores."

An' he tuk dat an' he tuk de Adam-an'-Eve root, an' den he wrapped one up in Adam, [I mean] dat Eve in her garment. An' tuk his'n an' put dat in his garment.

(Put Adam in his garment.)

Put Adam in runnin' watah up above that, an' he put Eve down below that. An' he tole him tuh carry it tuh runnin' watah that would nevah go dry, an' tie a weight to it an' jes' let it stay there until it rots away, an' she would come an' nevah go away.

(Now, he put Adam in his garment.)

An' put Eve in her garment, an' put Adam in his garment an' put it up above dat, an' made his wishes.

(Where did he put the man's garment?)

[These tiresome repetitions when everything is quite clear often produce the added detail, as here; also show my deep concern - *see* Introduction.]

Put de man garment up above in de runnin' watah, so it wus runnin' down on the

othah, where he would control her. An' dat woman come back to him an' dey livin' together today. Dat's de facts. [Wilson, N. Car., (1507), 2673:23.]

1709. Yo' carries lodestone or yo' carries garlic in a bag - yo' sews that up in a little bag. Git chew a piece of garlic an' git chew some lodestone an' some of dis anvil dust an' a little sugah in there, an' yo' jis' sew that ANVIL DUST up together in dat little red cloth an' yo' keep it in yore pocket an' yo' po' whiskey on it, an' when yo' goin' in why yo' rubs that in yore han' an' keep it in yore pocket where yo' kin git chure han' on it.

(That's for luck in gambling?)

Sho'.

[*Lodestone* = drawing power, forcing anything (money here) toward you; *garlic* = protection against evil, specifically, against anyone in the game trying to *kill* your *gambling hand* (see margin-titles Salt and Sex later for *killing a hand*); *anvil dust* = durability, strength, and ability to attract anything toward user; *sugar* = peace, here the sweetening of competitive and sometimes combative dispositions round you; *red* = symbol of life within and a warning against intruders; *po' whiskey* = *feeding a hand*, technical term for maintaining its life; *whiskey* = the spirit within the *hand* likes whiskey (see No. 77, p.32; No. 411, p.122, and Index); *rubs* = rubbing Aladdin's lamp, which signals the spirit within the *hand* to act.] [Memphis, Tenn., (938), 1519:5.]

1710. (They take anvil dust and keep it close to them like lodestone?)

Uh-huh an' jis' lak, yo' know, dey keep dat in dere pocket an' jis' lak dey gamblin', dey run a han' down in dere pocket where dat dust is. Well, dey pick de craps up an' roll 'em on de table. Well, yo' see dat anvil dust is jis' lak lodestone. Well, it'll draw dem craps an' make it fall on 'leben or any point dey's trying tuh git. It'll make 'em fall on dere. [Memphis, Tenn., (940), 1523:3.]

1711. Well, I'd say for 'n-instan' [an instance] a man - a woman's not much, but a man you know is the top piece of the earth. In other words, if you get a dead man's hand and take it and put it in alcohol and let all the BABY'S HAND flesh come off of this hand, that will molt, that hand will get jes' like that; see, the fingers will be drawn togethah, they'll go right in like that. That alcohol will draw it togethah. And then you take it and sew it in a piece of red flannel. And when you sew it in a piece of red flannel, then you tote it on you daily - care it in your bag. You'll make a bag, tie it around your waist and care this and you'll always have good luck. And you do a baby's hand the same way. The best hand is a baby. You get the right hand of a man. The baby's hand is the best. If you can go and git a baby's hand, you got something. [See later, Dead - Hands From, Thief's Candle.] [Richmond, Va., (404), 354:4; from my first woman *root doctor*, nicknamed Humpadee.]

1712. Yo' kin git baby's slobber an' put that in a pocket hans'scuff an' carry it with yo' - lak yo' wipe a baby's nose, a little baby. Co'se it'll kill de baby, but chew kin do that an' git luck.

BABY SLOBBER An' then yo' kin ketch a leatherwing bat.

(Wait a minute. Do you mean the slobber from a baby's nose or from his mouth?)

From his mouth.

(Well, why would it kill the baby?)

Well, it will kill de baby cause when de luck take effect on yo', well dat kills de baby - that throws bad luck on the baby an' kills the baby.

(When you become lucky in gambling, the baby will die. What about the bat now?) [St. Petersburg, Fla., (1027), 1671:10.]

1713. Git it rented agin? Yessuh, yo' cer'inly kin. Now, yo' know whut yo'

would have tuh do tuh git it rented? Yo' would take - jis' lak now if yo' want this house. If yo' wus in a house an' yo' wanted it rented, well de way yo' would do, yo' would jis' make a wish lak this, yo' say, "Well, ah want BASIL this house rented, an' whoever takes it ah want 'em tuh pay the rent fo' it." Well, yo' would take then an' you would say then, "Well, ah know whut ah'll do." Says, "Now ah'm goin' git me a piece of sweet basil." An' yo' take that sweet basil an' let hit git dry an' tote it in yore pocket an' make a wish to yoreself, an' yo'll git yore house rented. [Memphis, Tenn., (936), 1514:6.]

1714. Ah've heard - course ah've had a lotta dealings wit root peoples yo' know, ah kin boast jes' as well. Yo' kin see why ah knows as much as ah know. Ah jes' tellin' yo' zactly whut ah know from mah brains, yo' know. If ah didn't know it ah couldn't set chere an' tell yo'.

BAT Now yo' kin take a bat - dey says de leatherwing bat. [A bat is often called a leatherwing.] Yo've seen dem ah guess - dey kin' dat brings bedbugs in yore house. [It is sometimes believed "bats are full of bedbugs" (FACT, 2ed., No. 2007, p.79).] Yo' kin ketch one of dem an' git de heart of him. Jes' take de heart of him an' jes' wrap it up in a little somepin - let nobody see it yo' understand - an' jes' put it right round yore wrist wit a string an' wear it dere. Dat's successful in gamblin'. [Brunswick, Ga., (1186), 2001:3.]

1715. Yo' take an' kill yo' a bull [male?] bat an' yo' take him an' cut him open. Git his heart an' yo' git dis bluestone an' salt an' put it in a new piece of cloth an' sew it up, an' yo' tote it in yore pocket, if yo' gamblin' an' yo'll win. [Brunswick, Ga., (1217), 2071:6.]

1716. Some peoples ketch one dese flyin' bats yo' know, one dese leather bats an' cut him an' take his heart out 'fore it - yo' know, while he's warm - while his blood is warm an' wrap it up in a piece of cloth an' den put a needle in dere - git three needles, cross 'em. Den sew that up in anothah bag an' - den git chew a piece of cotton ah mean, an' wrap it round dere an' den sew it all up together. Ah know dat's good cause [I] see dat used wit success. [Brunswick, Ga., (1241), 2111:13.]

1717. Well, yo' kin - yo' ain't gotta keep de whole bat. Yo' kin git jes' even de two right wing off it, yo' see, an' yo' jes' kin sew it up. Keep it yo' see an' use dis same *Heart Cologne*.

(What is that good for?)

Good fo' luck - good fo' gamblin' - good fo' success in work an' all lak dat.

(Just the wing?)

Yes sir - de right wing - or yo' kin git two or three of dem, yo' see, jes' enough tuh make a little package yo' know - dey ain't large nohow. [Brunswick, Ga., (1249), 2123:7.]

[These bat *hands* with many variations are everywhere and too numerous to catalogue here.]

1718. The water that you take a bath in. Well, you take that when you takes a bath - just like if you, your husband or your wife, if you want 'em to go, you are tired of them and don't want to be bothered with them, and it BATHWATER seem like they just a knock to you. You take the bathwater and take a piece of saltpeter, just about half as big as a teaspoon, and put it into that water. Get a little of his *chamber lye* and put in there, and then you take a bath in that water - right straight down from here [demonstrates while I describe the action].

(Right from the top of your forehead.)

Yes sir, from there on all the way down.

(Down your face and down your body.)

All the way down. Take a bath all the way down - don't never rub up like that [demonstrates].

(Why?)

Well, if you rub up like that, you see, that will make him come back to you, if you rub up. Don't never rub up - down, just like that.

(And why do you rub it down then?)

Rub it down, you see, that's washing his care and everything he had away from you. And then you take it and put it into something and keep it in there nine days. Then you take it and go and pour it out in a running stream, or either take it and pour it in a barrel and keep it closed for nine days. And then he gets on away from you and keeps, you know, from worrying you to death - just seem like he's a knock to you.

(He's a what to you? A knock? Knot?)

Yes, sir - keeps you from - look like he keeps you from getting holt of anything, and he's just there and he's not giving you anything hisself - he just be a knock to you.

(Knock - k-n-o-c-k - like you knock on the door?)

Yes sir, like a knock on the door.

(Be a knock to you?)

Yes. [This is a *send away* or *get-rid-of hand*.] [Mobile, Ala., (679), 973:2.]

1719. At night befo' yo' go out tuh gamble yo' bathe in some bluestone, salt-peter, sugah an' yore *chamber lye*, an' bathe from de head heah all de way down an' yo' say the Lord's Prayer three times, an' yo' take dat an' put any kinda oil whut chew believe in an' rub it on yore ca'ds lak dat.

(What kind of oil would you use for that?)

Well, ah tell yo' whut ah do's, believes in - ah believes in de oil of rose. Yo' buy it at the drug sto'. [Memphis, Tenn., (959), 1542:12.]

1720. Or yo' kin take nine needles an' stick up ovah yore do' in a leaf of a Bible, an' dat'll keep de law away.

(How do you stick that leaf of the Bible up over the door?)

**BIBLE** Yo', jes' like if yo' tear it [out] an' yo' stick it up, yo' know, straightways, long way, right up 'fore de do' an' stick nine needles straight - de points down, nine of 'em in dat crossways.

(How do you mean crossways?)

Yo' know, straight up an' down. Jes' like de paper stand dis way, jes' stick 'em yo' know like dat. Jes' like ah pin - jes' like ah pin it dis way.

(Just straight in a row - those nine needles - you just stick them right up over the door - that keeps the law away.)

Yes. [Waycross, Ga., (1172), 1978:8.]

1721. If a man runnin' round wit winmin an' she want him tuh stay home, yo' go off an' git chew a bird nest. Jes' git yo' a little common thing as a bird nest an' yo' bring it on to yore home, an' yo' take dat bird nest an' **BIRD NEST** yo' put it as near de center under yore house as yo' kin git it - undah de center of yore house. An' if he don't stay dere, it because dat bird nest ain't under dat house. He'll stay home.

(You don't cover it up or anything?)

No, jis' throw it undah de house - don't cover it up 'tall, jes' push it undah de house. He'll stay. [Florence, S. Car., (1331), 2290:3.]

**BLACK BOTTLE** 1722. [The *Black Bottle rite* appears to have been confined to the New Orleans area. As the dark greenish-black bottle disappeared, any dark bottle was used - beer bottle or even a bottle blackened with tar as in the following:]

I said you kin take, after a man go outside - you know they have a action and

you kin watch him and get that and put it in a *black bottle*, and carry it to the cemetery and bury it de way the dead is buried in the cemetery. Ah knowed that to be true - a man died from that, after that buried in the *graveyard dirt*.

(I see. They get his dung and they put it in this *black bottle* and they took the bottle out to the graveyard. And they buried this bottle on the grave or buried it like a grave?)

Buried it like a grave. Dig a grave for the bottle and buried it jest head and tail, the way the body is laying in the cemetery, and he will die. I've seen that done.

(I see. Must they use a *black bottle*? Couldn't they use a white bottle?)

No sir, it's to be a black one - you see, jest something like you get a bottle that have tar in it; dey *black bottles*, just black. [Vicksburg, Miss., (741), 1010:8.]

1723. [Several of the following examples illustrate aspects of preceding rite though a *black bottle* is not always used.]

I see a *hoodoo woman* did that to a man [man's wife] - a woman that went off from her husband - didn't stay [with him] - he was staying right where I was. She [*hoodoo woman*] taken her [wife's] mess out of the bucket and put it in a bottle and stopped it up [in a tree].

I went my own self and I knocked it down. And I say, "Do you know you can kill this woman? You oughtn't to do that." I say, "Me my own self, I knows a plenty - I'm my mother's seventh child." And I say, "I'se born with luck." I say, "I can tell you a plenty." And I say, "Don't do that." And I say, "In nine or ten days that woman'll be dead. Don't do it."

So she [wife] told me, she say, "I suffer very often with my head." Well, because her bowels didn't move, you see. So he had the mess stopped up and I went and broked it down from the tree and that made herself all right. And I went back the next day and she say to me - that was in the country, she say to me, "Dinah [informant], you know, I sure do feel good." I say, "Do you?" And she say, "Yes." She say, "My bowels is all right."

All the medicine the doctor gave didn't do no good, although she did have a little - they give her enema. That's the only way she could have her passing. Otherwise, he wanted to kill her 'cause she had run off from him. I said, "Well, why don't you go to some hoodoo, if you believe in good - try to get her back?" Well, he say, "I will - I'm going to burn those little candles." I say, "Well, go ahead and go to church, else make you a novena." He say, "And then I'll try to get her back." I say, "That's right - don't kill her." I say, "She don't want - or if you don't want her, maybe you can get somebody else. Don't take the woman's life." He say, "Yeah, I'd rather see her dead than have somebody else." I say, "Well, you go ahead and have somebody else." He say, "Oh, no, I want her." I told him though, I say, "Don't kill her." [New Orleans, La., (826a), 1209:3.]

1724. Well, you've heard of people being stopped from having their real actions. Have you ever heard about it? Well, now it is very true about that. Jest say for n'instance chew know someone - course it is not always you can get things like that unless it's in a country home, but if you know someone who uses that spot or go some place where you can get their actions. You go and bore a hole in a green tree - some tree that's not dead - it's gotta be green, and you get some of this and wrap it up, jest a small amount of this, and wrap it up in some new cloth and stuff it into a tree and jest force it back in dis tree. Get chew a piece of new tin and nine tacks, new brass tacks, and nail dis down and then paint over this tree - after you got, jest say a piece of bark or something of this tree - paint over that. That stays in this tree, which it will. This

person's bowels will never move. Now, I know a lady right here in this town now - her bowels won't move, it moves out of her side. It is said that that caused this woman to be like that. Well, ah know 14 years ago that she was just as well as I am now, and no doctor that have ever diagnosed her case have been able to tell her whut's wrong. But they say for a fact that she was treated that way. [Mobile, Ala., (650), 867:3.]

1725. I talk about doing it the other day down here at my toilet. And dey'll go in dere and dey'll mess it up. I told 'em if dey didn't stop, I'd *tie* it up in dey belly; cause I could take some of that and put it in a bottle and stop it up and bury it, and dey'll get bound up in dere belly.

(Why did they do that?)

Do for meanness - to be mean to me. I tol' dem de other day dat I would do it to some of 'em, if dey didn't stop messin' my seat up; that I'd take it off the seat, don't care who 'tis. I'll take off that seat and I'll put it in a bottle and stop it up; and if I do that, they know their bowels will stop up.

(Did they stop?)

Certainly they stopped; stopped because dey scared of me. [Norfolk, Va., (473), 487:3.]

1726. Could take your *chamber lye* and stop it up in a *black bottle* and put cayenne pepper, red pepper, in it and go to an old bridge.

(An old what?)

An old bridge where automobiles run across.

(An old bridge?)

Yeah, and take it and shoot it up under there and it has a tendency to.

(Just throw this bottle up under the old bridge?)

Throw it up under an old bridge.

(Just leave it there?)

Leave it right there - an old sloppy place where sewage and silt stops under there. Just leave it up under there - it's already in the slush and why.

(What did you say that does to you then?)

Well, it has a tendency to make you lose your *nature*. [New Orleans, La., (820), 1169:7.]

1727. Well, ah tole him [my contact man] that if yo' wanted tuh break up anyone - yo' understan', separate anyone, yo' git some *graveyard dirt* an' yo' git dirt dauber with the holes in it, yo' understan'. Yo' roll that dirt dauber an' yo' git nine pods of red peppah an' yo' git cayenne peppah an' yo' git vinegar an' yo' put it in a *black bottle* an' turn it upside down, an' in any corner of their yard. Ah guarantee it'll break anybody up dat chew wanta break up.

(You put this bottle in the yard of the people you want to break up?)

No, in yore yard, right where yo' workin' yore - yo' put that bottle. Dat'll separate anybody.

(Well, how would I know that I am separating the right people?)

Well, suppose yo' workin' fo' a person - tuh separate a party. Yo' know whut party yo' workin' fo'. Well, yo' know when dey separate. [You will know by your intention.] [Algiers, La., (1580), 2916:6.]

1728. Say fo' instance now, yo' an' a fellah's had a little run into 'bout a girl an' yo' is scared of him an' yo' know he's a guy dat'll hurt chew. Yo' say, "Well, ah don't wanta git in no trouble. Ah'll git him outa town quick."

Yo' git chew one those black quart bottles - dose brown ones, yo' know. All right, yo' git chew de *indelibin* [indelible] pencil an' write his name thirteen ways that way, an' nine thisaway [demonstrates].

(That is nine across the thirteen - make it like an' "X", a cross?)

Yassuh. It matters [not] which way yo' put 'em. Yo' kin put nine one way an'

thirteen de othah, an' thirteen one way an' nine de othah - jes' so yo' make it lak a cross dat way. Yo' fold it. Yo' take dat on a piece of papah an' roll it from yo'. See, roll it from yo' an' put it in dis bottle an' git on a boat an' carry it de center of a rivah that's where de watah is swift, de current, an' jes' drap it ovahbo'd. Stop it up tight wit de name in it an' drap it ovahbo'd. In twelve hours he's gone. [New Orleans, La., (1566), 2868:1.]

1729. If you got a bootleggin' still out in de woods and if you don't want de law to come near it, you kin git a lot of black cats and you keep 'em tied round

BLACK CAT in diff'rent spots in dat woods only at night - dat law wouldn't  
LIVING HAND even come round dere in night er day atall, dey'll come jest about dat far. It seem like dere's always a sort of a heavy black mist to keep 'em away from dere. But chew always have to keep dose cats

fed offen nothin' but jest daid rotten catfish dat dey ketch in de ribah heah. If you don't keep 'em well-fed wit dat catfish, dey'll soon die right quick on yo'. But always keep 'em tied - nevah turn 'em loose, keep 'em tied dere all de time in diff'rent spots. [Jacksonville, Fla., (562), 700:2.]

1730. [The well-known dead *hand* from a black cat, the *Black Cat Lucky Bone*, has been given (pp.74-97).]

(How am I going to keep the law away?)

BLACK CAT Well, yo' kill him, de real black one - find one ain't got a [white  
DEAD HAND hair on him], a black cat. Kill a black cat an' bury him under yore do'step, 'cept don't let nobody see yo'. When de law come by heah, dat'll banish him - keep him right on away. [Brunswick, Ga., (1223), 2077:8.]

1731. Tuh git a job. Well, now yo' git chew some lodestone an' yo' set down an' yo' git chew a screenin' wire - lak dat screen up dere.

(The screen in the window.) [Hotel window.]

BLACK CAT POWDER Co'se it take yo' a long time tuh do it but yo' set down an' yo' rub it an' rub until dat lodestone come tuh dust an' yo' git chew some cologne - yo' know dis heah Jockey Club. Yo' take it an' put it in a bottle lak ah got heah now. See, dat lodestone. [He shows a small bottle.]

(What is the liquid you have in there?)

That's that Jockey Club Perfume.

And den yo' could put yo' - if yo' wanta, yo' kill you a black cat an' git his bone an' grind dat up jis' lak yo' do de lodestone. Put it in dere an' den yo' kin go to a man, talkin' to him, an' he'll git ovah tuh yo' - give yo' a job.

(You have that *black cat dust* in this bottle? Both of them together?)

Yessuh.

(Any bone from the cat?)

Any bone? Yo' see yo' gotta git a bone from roun' his shoulder - up heah, de left shoulder, from in front. Grind it to a powder an' take dis heah bone an' rub it on dis heah screenin' wire until it comes [to a powder]. It goin' take yo' a long time tuh do it. But hit'll do it. Ah use dis fo' luck in gamblin' an' luck an' successful in meetin' mah fren's an' everythin'. Ah make fren's, ah don't make no enemies. [If this man had *black cat powder* in his *hand*, it was surely a talcum or similar powder with a label showing a black cat and reading *Black Cat Powder* (see No. 1377, p.459).] [Memphis, Tenn., (939), 1520:3.]

BLACK CAT WISHING-BONE 1732. Wal, dey say it's something whut you could fix up  
SEVEN-ELEVEN OIL as a bodyguard, but chew fix it up in a bag. Take a  
BODYGUARD piece of *shamry* skin, something like hide, like dis *shamry* skin gloves - you know jis' tough skin. Take that and git diff'rent kind of *roots* and bark. All right, you git de *John de Conker root*. You git de lodestone and git de devil's-shoestring root and de *black cat wishing-bone*, and den you take de *John de Conker*

and a piece of dragon's blood and take all of that and mix it up fine - yo' know, beat it up, mostly powder enough to go in a bag. And den you take that and after you git all that fixed up good, git whut chew call dis here *Seven-'leven Oil* and put seven drops of that. And mix it up all together and put in dis bag and sew it up. See. And take it and put it - and git a piece of red *flannen* and sew dis bag up in dat red *flannen* and jes' put a string around it and tie it and wear it around yore waist or around yore neck and dere won't nothing bother yo'.

(That's to keep people from bothering you.)

That's pertection fo' you.

(Where do you buy this *Seven-'leven Oil*? Where do you get that?)

You supposed to could - de woman told me that she got some from New Orleans but whut part of New Orleans ah don't know.

[All *black cat bones* are *hands* (see pp.74-97) and therefore they are also in a sense *wishing-bones*. But *wishing-bone* here means form as well as power. As to form, one informant said the *black cat bone* was "made lak de breast of a chicken" (No. 316, p.94), meaning the *furculum* or wishbone in front of but not a part of the chicken breastbone. Similarly, another informant described *black cat bone* as "gon'a have three forks [prongs or tines]...two long forks an' a little small fork" (No. 299, p.88). I suggested this three-pronged fork could have been a "devil's trident." Actually the "little small fork" could have been the *hypo-cleidium* - the end adhering to the winning half of the broken wishbone. Despite informants, wishbone appears only in most birds; it appears in black cats only by the grace of hoodoo merchants. Among other black cat products I should mention *black cat oil* (No. 1121, p.417), *black cat powder* (No. 326, p.96), and *black cat water* (Nos. 328-329, p.96f.)] [Mobile, Ala., (692), 925:2.]

1733. Yo' take gunpowder an' yo' take a black cow's milk an' yo' compound, yo' know, yo' mix all that together - that's really lucky an' yo' scrub with that.

BLACK COW MILK (What sort of luck is that supposed to give you? What do you do that for?)

Yo' do that fo' jes' *fast luck* - yo' know, *spo'tin' luck* an' all lak that. An' it's good fo' *gamblin' han'* too, an' yo' wash yore han's - jes' wash yore han's in de black cow's milk an' jes' keep it. Jes' do lak that if yo' want to, yo' see, jes' ovah yore han's when yo' git ready tuh gamble. Dat's really lucky. [Here a liquid is a *hand*.] [Memphis, Tenn., (1547), 2808:2.]

1734. Go tuh de chimley an' mah'k cross de chimley lak dat.

BLACK CROSS (They would come to my chimney.)

Yassuh, an' make a mah'k [demonstrates].

(And make a cross mark like that, and I would have to move out. Well, where would they leave that mark? On the wall or on the black stuff?)

On de black stuff. [Cross mark is made in the soot - see Marks, p.254.] [Brunswick, Ga., (1233), 2089:7.]

1735. Ah heard dat chew kin use some Black Diamond Perfume which yo' orders from de company - git dat Black Diamond Perfume an' spread it on yo', see. An' yo' walk up an' 'proach de man an' he'll git a whiff of it, an' BLACK DIAMOND dey say dat will make him come undah yore command an' give yo' a job, if dere a openin' anywhere fo' yo'. Dat Black Diamond Perfume. [Fayetteville, N. Car., (1398), 2518:2.]

1736. Ah went to a man fo' dat, too. He went an' gi' me a BLACKSNAKE ROOT *root* - it was a white bone. It wusn't a *root*, it was a white bone. He give me a white bone whut chew call a blacksnake bone an' he said, "Yo' take dat bone an' yo' wrap it up in yore - put it in yore pocket an' tote dat bone." An' he say, "Fo' every nine mawnin's, yo' take some



Hearts Cologne an' dip dat bone in it an' yo' have plenty of customers an' won't be worried. An' de law will come up an' yo' always know whut de law does."

Ah taken dat bone an' kept hit until dat bone broke an' ah kept de bone on. An' he come back an' he give me anothah, an' he give me whut chew call a black-snake root de next time an' anothah bone. It's a little bone jes' about that long - jes' 'bout big as, whut yo' call a small little bone. Ah taken dat bone an' kept it an' de law come an' taken me. Dey come an' taken de jar of whiskey out de house an' dey tole me to meet co't. An' ah tole him ah didn't have no money, ah couldn't meet co't. He say, "Well, if yo' ain't got no money," says, "ah'll have tuh lock yo' up." Say, "But ah won't lock yo' up now." Said, "Go an' meet me up there next week." By de next week come, dat Sunday, ah taken de car an' went to anothah fellah an' he tole me - we went back to dis same fellah [first *doctor*], an' he said, "Well," says, "ah'm goin' fix yo' up." Says, "Then the only thing yo' kin do is jes' go outa town an' stay fo' three days an' come back an' he won't bother yo'."

He give me that bone an' ah went outa town an' stayed three days, an' ah come back heah in town - dey had fo' cases against me an' dey laugh off ever' one. [Fayetteville, N. Car., (1422), 2564:2.]

1737. Yo' go to the woods an' git a piece of blacksnake root an' tie it up in a little hand'chief, put it in a cologne bottle and tote it in yore pocket three days and den take de bottle an' bury it. After three days yo' take it out chure pocket an' bury it under yore doorstep and dat will give you good luck. [Here is a buried *hand*.] [St. Petersburg, Fla., (999), 1615:4.]

1738. Git a blacksnake root an' chew it lak chewin' chewin' gum an' if they were on dere way to yore home, dey would turn roun' an' nevah git there.

(That would keep the law away if you were selling liquor or something of that sort?)

Yes. [Here is one of several pieces of evidence that *chew root* (*John de Conker*) was originally a snakeroot.] [Fayetteville, N. Car., (1390), 2494:2.]

1739. Yo' use *black stars* an' oil of cinnamon an' oil of bergamot an' mix that together, an' rub it in mah han'. Jes' lak ah'm goin' out now an' ah wanta, ah open mah han' an' ah carry it back that way. Ah'm goin' out fo' BLACK STAR good luck now, ah put a drop or two in mah han's heah - ah'm goin' out fo' luck. Ah put dem three things - mix 'em together.

(That is for luck in gambling?)

Yessuh.

(What is that black star?)

That's - hit's black but it's incense. [Memphis, Tenn., (1548), 2811:8.]

1740. And then you know, your decal [index] finger, you see that's your blood right from your heart.

(You do what with your finger?)

BLOOD See, that's the finger - that's the blood that comes right from your heart. [Points to right index finger.]

(Which finger?) [I doubt index finger.]

Your decal finger.

(Oh, this one right here?)

Yes.

(Which hand?) [I am still doubtful about hand.]

On your right hand.

(Oh, your right hand, I see.)

You prick that with a silver needle - have never been sewed with, a goldeye, understand.

(I understand.)

You'll take that blood and you'll take a sheet of paper - not lined paper but your writin' paper what is unlined, and you write your name at de top with your crimson blood. You write his name just as small as you can and you - with dat needle but not wid a pen - and you make nine circles around that and then enclose that and you bury it at the ninth hour at night under your front steps. Really, that's why sometimes you see people try to break from the county road [chain gang] and the penitent'ry. If that is done, they goin' break away and come to yuh. There's nuthin 'tall kin hold 'em from you - they'll take any chances they can and come to you [see No. 77, p.32]. [Richmond, Va., (431), 385:4.]

1741. You have to have black pepper and salt - see, black pepper and salt, and any time a man have a *toby* or anything of the kind that way he have to be very careful, and if it isn't charged up with the right material, it don't do him any good. For instance, he'll put the fifteen cents, which represent money - silver dime and nickel in the *toby*. He'll put nine needles and nine pins. He will use some cinnamon powder in there with Cashmere Bouquet perfume to 'noint it with. See, writing his name and diff'rent names, the players' names that he plays with, on parchment paper - the sure enough one. They have the imitation and they have the sure enough parchment paper - it's kind of imitate [imitation] of sheepskin - having the name on the parchment paper, putting it in the *toby* and wearing it in their right pocket. Now, you got *steel dust* in there, you have a certain amount of lodestone. Now, whensomever anything going to happen in there - like a fight or any killing thataway, you will take a fearful feeling. That's time for you to leave. If any cutting or anything, any blood is drawn around in there near that it don't work any more.

(It kills the *toby*?)

Yeah, if any blood is drawn, you see. Any blood is drawn, you understand, it will have to be renewed again.

(I understand.)

So that's why any time anything is happening around thataway, you always have a fear feeling, you leaves out. See. And the same as a battery or anything of the kind, after a certain amount of time, you have to recharge it again, because it don't holds up - it goes away the same as a battery on a automobile.

[The preceding fifteen cents is the magic of odd number - see margin-title Money - Uneven.] [New Orleans, La., (879), 1447:7.]

1742. Yeah, yo' git a bluestone [see later] - a little stone about lak dat an' yo' take that an' yo' blow yore breath on it and put a little yore *chamber lye* on it, an' rub it in yore han's an' blow in de cards an' wrestle 'em, an' yo' don't fall aftah dat.

BLOW YOUR BREATH (What do you mean by bluestone? Do you mean the ordinary bluestone that you buy at the drug store?)

No suh, ah mean de main bluestone - ah mean lodestone, [de] lodestone lak dat. [For *blowing* and *breath*, see p.400.] [Wilson, N. Car., (1513), 2679:3.]

1743. It's a practice dat most of de women in dis part of the world, if dey can get a man to cut his fingernails or his toenails anywhere in dere presence, or clip his hair, dere [they are] going to save dat for dat purpose. I've seen dat practiced, too, right down here in de South - in Florida dere. I had it proved right out and out. A woman told me she could make any man come dere dat had ever been dere, and she could make him call her name at any time - dat she pluck a hair out of her head, if she know de direction de man is, and by her calling his name three diff'rent times and turning around, wherever he's at, he'll call her name.

(What did she do? She pulled this hair out of her head, then what did she do

with that hair?)

Just take de hair and hold it up and blow it in de direction she know dat he's gone, and by calling his name, regardless of what he's doing at de moment, he'll call her name. From then, he begins to get restless. He might be aboard of a steamship or train, or whatever, but when he gets off he will make his way right on back. Because anything she's got belonging to him dat ways, she believes she can wish him back and will do it. [Norfolk, Va., (470), 478:3.]

1744. They takes a new shingle and cuts it like a boat you know, like a ship sharp at each end, and when the tide's going out - they writes your name on that too, nine times - and when de tide's out they throw it overboard and that person will die. [Norfolk, Va., (492), 529:9.]

BOAT-SHAPED

1745. You can cut that little bow out and put this stuff on that little bow and put it in your pocketbook or a little toby - make a little *toby* and you keep it in your pocketbook and you'll keep him following you all the time. You'll never get rid of him.

(Well, how do you *dress* that little bow?)

The little bow? Well, you get the good luck stuff that I just told you about. You sprinkle that on that little bow and you put a little piece of *Conker Root* on it. You pin that in there, sew that up and put it in your pocketbook. You keep it - somebody just think it a little toby. And you always have good luck. [New Orleans, La., (825), 1198:5.]

1746. Take de bow out de back of yore hat an' make yo' love 'em.

(What would she do with that bow?)

She takes an' puts it into a bag an' puts *Hearts Cologne* on it an' she wears it roun' her neck jes' lak yo'd wear a neckpiece or somepin lak dat. [Florence, S. Car., (1306), 2210:8.]

1747. Yo' could take de bow out of a man hat an' put dat in a bottle of perfume an' keep it or either wear it in yore shoe an' that'll make 'em love yo'. [Brunswick, Ga., (1193), 2012:10.]

1748. Sew it in a - you see, you can take ribbon - have a red and yellow ribbon for luck, and you take it and put it [bow] right between the ribbon with *steel dust* and sugar and wear it there, and he gives you lots of money and all. And it always be night when he come in, you press it. You take the little bow, and put that in one of the garters and put it on the left leg. You see, you take and sew the elastic - you know, you take the ribbon and put another piece underneath that and make it like a ruffle on it [garter], but you put it in there. That's to keep him from paying attention to where it is.

(It's hidden in that garter, inside where he can't see it.) [New Orleans, La., (857), 1363:5.]

1749. She takes an' cut dat little bow out of de back of a man's hat, anything, an' she puts her urine, her water, in a bottle too. An' she gits a strand of yore hair if she can. If she can't git it, why den dat bow will do de same, cause it come from de back of yore haid an' yo' been wearin' it an' sweat. Jes' 'long as she gits somepin 'bout chew. An' she take an' put that in a bottle an' a lil peppah, an' den wrap it up in a *flannen* cloth an' keep it in de *flannen* cloth an' carry it roun' with her, somewhere roun' 'bout her waist. An' yo' cain't git away. [Wilson, N. Car., (1473), 2653:18.]

1750. Whut a woman do tuh make him come back to her? Well, ah'm goin' tell yo' somepin. Ah've tried this mahself an' yo' see ah know whut ah'm tellin' yo' 'bout is strictly true - dis heah ain't no story.

Mah husban' left me an' ah tell yo' whut ah did. He went away from home. Ah got him tuh come back. Ah save some of his urine, see. I hate to say this to you. Ah got some an' put it in a half pint bottle, an' ah got me a tablespoon

fulla sugah an' put it in dis urine of his'n, an' ah buried it undah de steps. See, dis is true - ah know whut ah'm talkin' 'bout. Ah could git him right now if ah wanted him but ah don't want him. An' he come home an' tole me, said, "Honey, ah been treatin' yo' wrong, but ah wants tuh come back home tuh stay." I buried dis mahself right undah de do'step - ah had de pint bottle of his urine. See, he made it in de slop jar an' ah didn't urinate in it with him. An' yo' see, yo' have tuh take his'n off, an' ah put this tablespoon fulla sugah in dere, an' took an' buried it at de do'step, an' every mawnin' ah say, "Lawd, yo' know whut ah did. Ah did it, In de Name of the Father, Son an' Holy Ghost, an' hope all mah wishes come true in mah happy hour." An' he come home tuh me. Ah did that mahself, an' ah learnt it from anothah man. [Little Rock, Ark., (?), 1461:1.]

1751. (The women do what?)

They take it an' swallow it.

(This little bow?)

Dis little bow outa de [man's] hat.

(What do they do that for?)

Jes' so that yo'd love them. [Wilson, N. Car., (1456), near 2646:11.]

1752. I heard my father tell about *boxing hands*, where they get bees, flies, ants, wasps, cow ants - the great big ants - hornets, thousand-legs, all that kind of stuff, and they put that in a bottle and fill it with hot BOXING HAND water. And that was used to put on their fists - just a drop or two. And when they struck a man he had a great pain and swoll up, and he couldn't fight back he was hurting so. [Here again, a *hand* can be a liquid.] [St. James, a Negro community 5 miles from Pocomoke City, Md., (104), by hand; these *hands* of 1870 decade in Wicomico Co., Md.] [Cf. margin-title *Wrestling Hand* at end of this subsection.]

1753. Go an' git a brass ring. Ah kin go an' git a brass ring an' wear that ring on yore [my] finger - what they call the ring finger on your right hand. (On which finger of the right hand?)

BRASS RING The ring finger - the second finger - next to the little finger. The brass ring there. An' that will help yo' git a job.

[St. Petersburg, Fla., (988), 1594:8.]

1754. Yo' kin take de gunpowder an' de brimstone an' put dem together an' yo' kin tote dat - put dem together in a little sack. An' git a piece of *John de Conker root*, put dat in dere wit dat an' a little sulphur an' sew it BRIMSTONE up. Put dat *Heart Cologne* on it an' tote it wit chew. Dat's luck. If yo' go tuh anybody an' ask fo' anything dey won't turn yo' down. (If you ask for a job or anything of that sort?)

Dey won't turn yo' down. [Sumter, S. Car., (1368), 2424:8.]

1755. (What makes confusion?)

Brimstone. Yeah, yo' jes' take that an' if somebody dey are angry with yo' an' dey fussin' or quarrelin' an' yo' don't like it, why yo' put dat where they have to cross ovah it or pass by it - jes' put dat down fo' 'em, de brimstone.

(What will that do?)

That will make the two peoples angry with each othah - jes' say fo' instance, ah make it plain fo' yo', Doctor, so yo' know. [For the many times I was called *doctor*, see Hyatt, H. M., in Index.]

Now, for confusion, lak de neighbors next do' - ah don't want 'em, lak dat. Well, ah'll put down dis brimstone where they have tuh cross ovah it an' they'll git together an' start fussin' an' quarrelin' - they nevah live in peace.

[Savannah, Ga., (1269), 2148:11.]

1756. Git brimstone an' burn it with some feathers an' yo' have good luck.

(Good luck for what?)

Anything yo' wish to.

(You have to make a wish when you are burning them?) [Informant had said so while Telediphone turned off.]

Yes, yo' kin parch it - it be a kinda brown stuff, yo' powder it up. Ah wish ah had some now. [Brunswick, Ga., (1210), 2046:6.]

1757. In 1931 ah owed a big furniture bill and wasn't working and didn't have anyone to help me. Well, I had a brother, too, was in trouble - supposed to been in trouble. So I went to Jackson [Mississippi] over there to a man, and he told me about how ah could do - that he would fix up something for me and he said the furniture man wouldn't worry me and neither would the rent man. Well, ah was behind in both and ah was afraid.

BROKEN BOTTLE  
HAND  
And so I went over with another girl - she was telling me about him. Well, he told me - when I went back home - he gave a little old piece of bottle with some dust in it - hit was broken off - he said he usually did fix them that way - broke off - empty it in your hand, you know, and sprinkle in your front door. Well, hit was some kind of brown-looking stuff - kinda looked like it had little black spots or something in it, and he told me that I could sprinkle that a little before the rent man and a little before the furniture man got there and [he] say, if they come, they wouldn't ask for money at all. And so I did that. And so that Saturday morning [rent paid by the week] the rent man came down and he passed my door and went to another girl and asked for her rent. He didn't do anything but just speak to me. But I don't know what that stuff was - but I know he gave me that, and I didn't have no trouble until I got a job out here on [?] Avenue.

(You went over to Jackson to get that?)

To Jackson to a man named A. J. Williams.

(Williams - a colored man?)

A colored man.

(What did he charge you for that?)

Charge me for it? We only give him three dollars - was all I had. He said that he charges round ten and twelve dollars but he told me in the next two or three days if I could get a job, then I could send him a dollar along like that. [Brilliant! "I am trusting you, trust yourself. Stop worrying - this will work." Also good business.] He didn't never charge much. But I never did pay him but five dollars after I worked.

[The breaking of bottle could be magic act (No. 1015, p.389) or trademark of *handmaker*.] [Vicksburg, Miss., (716), 986:8.]

1758. In de 'bacca country, yo' heah of certain - yo' jes' have harm 'ginst 'em, yo' go out dere an' cross dem sticks [broomstraws] - take one dis way an' one de othah, cross 'em lak dat. An' if he [a worker] an' de boss-  
BROOMSTRAW man is gittin' 'long purtty good an' yo' want him [worker] to leave, yo' or de othah man [worker] want [to influence] dis foreman, why he [you] lay de straws. An' if he [worker] step across 'em an' not knowin', well fo' de yeah is out he an' his bossman dey *crossed up*, yo' know, so bad he have tuh leave his home. Dat used a whole lot by de country peoples - gits far from one 'nothah.

(He just takes these two broomstraws and crosses them out here in road for this fellow to walk over. You say that is used a good deal in the tobacco country?)

Yessuh. [Wilson, N. Car., (1509), 2677:12.]

1759. Ah hear talk of that. Yo' kin work lawsuits with that even much. Take 'em an' tie 'em in de center - de broomstraws, dem short pieces. Yo' git a piece

of shame brier root an' put in between dem straws, an' if yo' wanta come out ahead in anything lak dat, an' yo' got de broom straws, yo' tie 'em together. But yo' always lay it - if he killed an' yo' wanta win, yo' gotta come up higher. Dem othah joints gotta be shorter den yours. An' when yo' git 'em up dere high, yo'll be above, an' even yo' above dat shame brier root. Den yo' kin take de rattlesnake master or a piece of root of hit an' yo'll hold them right together, an' then yo'll tie nine knots in dat string an' yo' tie 'em well. An' then yo' wrop it up. Yo'll fix them things an' yo'll tie 'em up. When yo' tie 'em up den yo'll wrop 'em up in a piece of red flannel an' yo' tie it up. An' all you have to do den whenever yo' go, always, if yo' have to meet a lawsuit or anything, yo' put it in yore pocket an' yo' nevah have to be tried. Ah seen 'em work that. [Sumter, S. Car., (1382), 2458:1.]

1760. Say yo' go to some kinda tree in de woods an' git somepin whut dey call a buckeye an' carry that with yo' all de time. Yo' have good luck.

(Good luck in what?)

BUCKEYE HAND In gamblin'. [Brunswick, Ga., (1192), 1511:11.]

1761. Git chew a buckeye. Yo' know whut a buckeye is - it grows in a hull like a chestnut, great big one. Git chew one of them an' contin'lly carry it in yore pocket an' yore employer will always - seem like yo' nearer to 'em than any other one.

(Which pocket do you carry it in?)

Carry it in your right pocket. A buckeye - dey hard to git. That keep yo' job. [St. Petersburg, Fla., (1008), 1630:8.]

1762. Git de buckeye and wear it in yore pocket. Yo' wanta sprinkle it though about ev'ry other day with some *Hearts Cologne* and wear it in yore pocket, and git dis incense and burn it around de house co'se, an' git some peanuts and put on de front [but not in the house]. Dat buckeye now, yo' need tuh git on de no'th side of de tree. Dere's a he buckeye and a she buckeye, yo' wanta git dose on de no'th side of de tree. A he buckeye supposed to have two eyes and de she one. Yo' wear dem in yore pocket.

(This is to bring in trade?)

Yes sir. [Mobile, Ala., (702), 962:7.]

1763. Dey say yo' take a buzzard an' yo' kill him an' yo' bury him an' yo' let him stay buried three days. Then yo' take him up an' yo'll cook him down to lard. Jes' cook him an' jes' take his own lard, an' then yo'

BUZZARD LARD HAND put that in a box. That's fo' gamblin'. That's a *gamblin' hand*.

(What do you do with that lard?)

Yo' take that lard an' yo' jes' mix it up - see, jes' mix it all up. Yo' don't have tuh put anything in it. Jes' mix it up an' put it in a box an' dat's tuh use fo' gamblin' - *fast luck*.

(How do you use it?)

Jes' rub it on yore left han' lak dat, an' then from yore left han' go ovah to yore right han' lak that. See [demonstrates], rub up this way - rub up all de time.

(Rub up on the hands.) [For *upward rite*, see No. 1074, p.405.] [Memphis, Tenn., (1547), 2808:4.]

CHAIR 1764. When yo' git ready to go up to de co'thouse - now, lak yo' got a case in co't an' yo' see all dem chairs yo' see - an' yo' turn down ever' one dese chairs, all de ones 'sposed to use, lak dis [demonstrates].

(You turn them down flat?)

Or listen, ah kin come lak dis with salt, lak yo' got ever' one down, an' put a little ovah there an' a little there an' turn 'em down an' go ahead on. Go out

dat house an' don't look back when yo' goin' to de co'thouse. Yo' go right to de co'thouse an' yo'll win that case.

(You put some salt on each corner of the chair after turning it down, and put salt in each corner of the room?)

Each corner, too, an' den go right on, pay no mo' 'tenshun an' go right to de co'thouse, an' yo'll win dat case. [Wilson, N. Car., (1504), 2671:4.]

1765. When I went to the army [World War I] this blacksmith [a *root doctor*] gave me a little bottle, he told me, for to keep men away from the home. Before I got to the camp there was more men there than when I was in CHASTITY HAND town. He sold her a bottle of medicine to keep me away from her when I came back. He hung around her himself. He charged me six dollars. [Fredericksburg, Va., (60), Ed.]

1766. [The idea of the *chastity belt* lives on.]

A man kin take - say for an instance he has a woman dat's goin' out an' he don't want her goin' out with other men - git him a lock.

(An ordinary lock?)

A padlock - an' ketch some of her discharge an' lets de lock open an' put it down in dat lock an' lock it up.

(That locks her up then.) [Brunswick, Ga., (1174), 1984:5.]

1767. [Here is a device used by George Jackson, a well-known doctor on the Eastern Shore before his death about 1900. This rite was told me by an old man who met prospective clients at the railroad station and drove them out into the country to interview the *doctor*. For some interesting information about this remarkable *doctor*, see margin-title George Jackson.]

Now, if a man want to break his wife from some man, he steals this dishcloth an' when that he fools with 'er he ketches her *nachure* in this dishcloth. After he ketches this *nachure* in a dishcloth, he takes it home an' wraps it up tight an' buries it at his doah - right down under his doah. Fer nine mornin's he must git up an' walk over it an' make his wish whut he wants - never man can't enter. That's [a remedy of] Uncle George's. [Many persons called Jackson *Uncle George*.] That's called, understand, put a man down that he can't raise up courage fer that woman, don' care how hard or whut he do. An' he can't. He made all the married, single, go to him, [even] captuns - go off, you know, on drudgin' [dredging for oysters in the Chesapeake Bay] an' leave their wives home. Of course, no man wanted a man to bother his wife while he's gone. He'd have her *crossed* before he left. [Princess Anne, Md., (130), 34:1; informant Joshua Wilson, age 65.]

1768. He'd [George Jackson would] tell you, you understand, "Bring me some of his watah, if you can," when a fellah finds anothah man gettin' purtty tight with his woman - you understan', although they may be good friends, an' she'd git to like 'im. Now then, he'll go to work, you understan', "You git some of his watah." He gits some of his watah, takes it to 'im. He'll take a bottle an' a cork, an' he goes to work an' he corks this water of his up in the bottle; an' he leaves a little place fer it to drip, fer it to drip out. You understan', take a nail an' make a hole in the top of it, so that it would drip out in the groun'. And you take this an' bear [bury] it right to his doah, right at this fellah's doah, an' this is called crossin' a man from a woman. [Princess Anne, Md., (130), 33:3.]

1769. (What do you do with that wasps nest now?)

Nail it up ovah de do' right up heah - lak if yo' wanta go away an' want, chew know, yore [wife or girl] gotta be true to yo'. Yo' wanta go 'way an' stay fo' or five yeahs, somepin lak dat. She won't have no othah man - she'll wait fo' yo' tuh come back. [Wilson, N. Car., (1514), 2681:8.]

1770. Wit sticks - you write de name of de person you wanta keep away.

(Well, now would you take two sticks?)

Yes, you jes' make a cross like that [X-crosses the two sticks] and then you write the name of the party [demonstrates].

(Down one stick.)

Yes, and de name of it on de next.

(On the other stick.)

Yes, on de fo' pieces [radiating from the crossing of the two sticks] - coming to each other [each name is written towards the crossing] and drive dem somewhere by de front door where dey gotta come in de door, and they may come to the front and won't bother coming in. They'll look around and pass on. [Each stick is driven on a slant into the ground so that touching they form the letter X.]

(That is, if this man is going away and this particular man doesn't want them [other men] near his wife while he's gone, that will keep them away.)

Keep them from coming in. [Washington, D.C., (628), 807:4.]

1771. If yo' see somebody - some folks dat want a *lucky piece*, dey goes to work an' take a eggshell wit [from] a hen dat nevah went wit a rooster, see.

CHICKEN Take dat hen dat nevah touch a rooster an' yo' boil dat aig an' after yo' boil it, yo' take de top offa dat shell an' yo' put it in dat little bag an' po' some *Heart Cologne* on it, an' keep it long as de money's wit chew - whut chew workin' in de game. See. Well, dat have happen - ah don't know whether dat's real but ah've seen it done.

(That's for luck.)

Yeah, dat's fo' luck.

(Now, you take this egg and after you boil it, take the shell off the egg? Or do you take the egg out of the shell?)

Yo' take de egg outa de shell an' eat de egg if yo' wanta eat it - throw it away if yo' don't want it. But take dis shell an' yo' kinda bundle it up yo' know an' mash it up an' put it in a piece of bag yo' know - leather bag or shoe tongue or somepin like dat. It jes' make a small thing. An' yo' po' *Heart Cologne* on it - somepin dat it will go through. An' keep it lingering round wit chure money. But dat aig - de rooster not supposed to touch dis individual hen.

Yo' rubs it in yore han' yo' know like dat - dat little package yo' know.

(This little package you made?)

Yeah, rub it in yore hand like dat an' go off somewhere [to gamble]. An' yo' lay dat in yore han' an' rub it - rub it down yore pants if yo' want, an' yo' go in to gamble. Dat's all yo' do fo' dat.

(All you do is put some dirt on it.)

Yassuh, each time - jes' like yo' comin' in dis game now. [Brunswick, Ga., (1183), 1995:3.]

1772. Take a black hen aig an' open it an' take de yella out of it an' close it back up, an' keep dat in yore pocket an' cain't nobody beat yo' in gamblin'. Dat's one de luckiest things in de worl' fo' gamblin'; jes' de yella part, dat's de luckiest thing in gamblin'. [Wilson, N. Car., (1459), 2649:14.]

1773. Well, yo' kin take a black pullet - ah ain't done dese things, ah'm tellin' yo' whut ah heard about dem. Yo' kin take a black pullet - well yo' kin kill 'im an' git his gizzard out dere, an' yo' know dat skin in dere whut yo' peels off, yo' take dat skin an' sprinkle some salt an' black peppah on it, an' sew it up dere in a little rag an' wear it next to yo' skin an' sweat it through, an' dat'll make yo' lucky.

(Lucky for what - anything in particular?)

Yes sir, in most anything. [Every statement made by this informant ended, "Ah ain't done dese things."] [Waycross, Ga., (1136), 1849:6.]

1774. Yo' take dis black chicken - lak ah'd move, dis is a dwelling house an'



ah'd move here an' sorta thinkin' somebody was trying to get me - get me a black chicken, take it round on de side where de sun rise an' kill him an' dress him an' eat de chicken. Take de head an' sprinkle it wit black peppah an' brimstone, bluestone an' salt, an' put it in a nice little sack an' bury it jes' like yo' would somebody. Cover ovah [make a burial mound over] dat sack an' dey tell me dat nobody won't nevah interfere wit chew. [Waycross, Ga., (1129), 1835:9.]

1775. Well, dey take a chicken an' kill 'im, a black chicken an' kill him, and take dis heah breastbone. They git de breastbone and dey take it and dey go together an' yo' pull dis end and ah pull dat. Well, when CHICKEN WISHBONE yo' do dat, it's fo' yo' to be lucky. De one dat pull an' break de most, splits de most on it, gits lucky, he's lucky. Well, if mine is shorter den yours, well, ah ain't goin' be lucky. See. Den yo' take dat - yo' takes it an' sew it up an' put it in yore pocket. Den, any kind of game yo' go in a'ter dat, you'll be lucky in dat. [St. Petersburg, Fla., (995), 1609:1.]

1776. You runnin' a house or whiskey or anything, to keep the law away I hear'd people say you could nail on top the door a chicken bone up with some tacks under the doorsill. They say that keep law from you an' you won't have to go to court or nuthin.

(What sort of chicken bone?)

It's a little bone right on the backbone-like - join on together, whut people call a *luck bone*. Some people say if two people be right together an' break it, the one who had the longest bone has good luck. [Richmond, Va., (368), 306:1.]

1777. Ah heard dat yo' could go undah de house an' git some sand fo' that, an' evah whut chure name is, write chure name out dere in de yard wit dat sand.

CHIMNEY DIRT Dey say de fellah wouldn't pay no attention yore name - jes' write chure name out by de do' wit dat sand. If somebody [enemy] send him [policeman] dere, say he'll come up right in front of de do' an' jes' look in an' drive on off. He won't come in de house, jes' drive right on off.

(If you are selling liquor. Where do you get this sand?)

Git de sand right down side de chimley undah de house [hearth dust] yo' dig down a spoon deep. Yo' git a spoonfulla sand each time until you git enough yo' know tuh write chure name. [Wilson, N. Car., (1479), 2659:2.]

1778. Somebody wus livin' in yore neighborhood an' yo' didn't like 'em COFFIN or somepin lak dat an' yo' wanted 'em tuh move, yo' know, yo'd write somepin an' put inside of it - make a little coffin an' set it at his do'. An' he'll git uneasy yo' know, upset - he'll move. [Memphis, Tenn., (1452), 2789:4.]

1779. Making a little box lak a coffin, to do evil with. Well, yo' make a little box lak a coffin an' yo' call yoreself buryin' a person. Yo' would git some of de hair or git dat [foot] track an' go an' git some things that belong to them an' put it in dis little box an' yo'd bury it. Dat buryin' dere luck an' everything. Yo' done bury it. Lak if ah'm goin' well an' yo' wanta bury me, "Well, ah'm gonna bury her." Well, yo'd git somethin' of mine - if yo' could git a piece outa mah underclothes an' put it into dat, dat would bury mah luck. [Waycross, Ga., (1116), 1793:6.]

1780. All right. You take and you make a real coffin, but a small one - you know, a small coffin. You can make a big one too, but it would be unnecessary if it was big. Say, for instance, they really want to harm you. They can make a coffin, well, say, about the size of this here - the top of this thing here [my recording machine]. Make a coffin just about that size. They could bury you in that coffin.

(How would they do that?)

Now, they take that and they'll go to the graveyard, see. They get what we call graveyard dust, you know. They get this dirt, see, off of the tomb. They come back and they spread that into this coffin that I've made - I spread it into that. If I can get anything that you sweated in - if it's your socks, the band of your hat, your underwear, anything that you sweat into - I gets that and I put that in there, now, and when I put that in this thing, I'm going to put a cross in there and I put that cross in there.

(What kind of a cross?)

A cross - a real cross.

(A wooden cross?)

I can buy one. You see, I can buy crosses to put there - if it's a brass one, I'll put it in there, I'll put it into this coffin.

(What will that do?)

I'm going to put more dirt in there, you see. Now, I'm got that hatband or your socks or underwear in there, and I'm got that laying on top of that dirt, and I'm got the cross in there. I'm going to put more dirt on top of that. Now, I'll put that dirt on top of that and I'm going to take and I'm going to get salt and I'm going to sprinkle that salt in the four corners of the coffin. Then I'm going to carry this coffin and bury this coffin. I bury this coffin and if I know your name, I'm going to bury this coffin and put your name on top of it. But I'm going to put your name down on this coffin in red letters, but I'm going to put 'em, put your name down just about that big - just about that big, so it'll take a little time for it to come off, you see. And as your name wears out and that sweat is drying up - that sweat ain't going to dry right away because - your clothes I mean that's in there, they ain't going to dry right away because that dust going to keep 'em damp. But as this name be wearing out, that piece - well, I take [took] it from you - it's drying. Now as that's drying, you drying too. And now when that dries, if you don't die that day, you'll die sure that next day, because if that paint dry today, if you don't die today, you'll be dead in the morning. [New Orleans, La., (832), 1245:3.]

1781. Dat's easy. You kin take an' make a little box. You know you kin git dese, any kind of little box you understand and make it - you know, shape it like a coffin. But co'se you have to have it shaped like a coffin, don't you. Got'a carry it to somebody if you can't do it yourself - got'a carry it to somebody an' have dem fix it jis' like a coffin.

You gits some new linen cloth and you tack it around in there with shoe tacks never been used - git chew a nickel box of shoe tacks and you tack dat cloth around in dere, see. After you tack that cloth in there, you git some black dirt and put into it; git some pot salt and sprinkle onto dat dirt. Well, after you have sprinkle de salt, you git chew some clear sand. You know dese sand and gravel whut you mix concrete wit; git some clear sand like dat and put on top of dat salt, see. All right, and you git chew some chamber lye from somebody else - you understand, not yours. You have to git it from somebody else and you pour that onto that you understand and you carry dat [coffin] and bury it into de graveyard. And that will be the end of dem.

(Well, whose *end* would that be? Whom would you kill that way?)

Kill de person you want, see.

(Well, how would you say that? "This is the person I want?" How would you do that?)

You would jest have to call dere name - see, at de time when you buryin' it. [Charleston, S. Car., (511), 577:2.]

1782. A woman called Hester, she used to live aroun' there, but she don't

live there no more. An' she said this man get a piece of pas'board, jis' shape it you know - looked like a coffin. [Look] like that he was mad with her. An' he tacked on this board an' put it down in the groun' at her steps. An' they say in nine days time she'd be gone. An' she said somehow or nother she went out an' foun' it before them nine days. [Wilmington, N. Car., (309), 235:6+85.]

1783. You git a shingle and git de hair and put it in water and let it float away and then dey'll git so dey can't stay anywhere. That's for to git a man away from where he's livin'. Dey cut the shingle in the shape of a coffin, dey put it in water and let it float away. [Princess Anne, Md., (128), 42:2.]

1784. Ah heard dat chew could take a person - jes' lak if a person slept in a room an' yo' wanted tuh do 'em some harm. Jes' like yo' wanted tuh *hurt* 'em up, don't want 'em to die, jes' *fixed* - yo' know, jes' linger an' linger. Yo' take a shingle offa dere house an' take dat shingle an' cut it into fo' diff'rent pieces. A shingle offa de top of dere room wheresomevah dey sleep in, yo' git it offa dere, an' cut it into fo' diff'rent pieces an' fix it jes' like a casket [coffin] in de ground - jes' like a casket.

(What do you do with that, then?)

Yo' buries it in de ground.

(Where do you bury it?)

Yo' bury it under dere house somewhere - somewhere where dey have tuh come out ovah it or somepin othah. [Waycross, Ga., (1161), 1937:5.]

1785. They can *cross* you. They can take matches and take a match and make a coffin out of it. They take and the way they set down, they shape them - they can make a coffin right up under your step, if there is any way for them to get up under the step - just like they do under the table. And then they take the other part of them matches and they make it just like they make me or you, with them matches and bury you there.

(Make the shape of a coffin with these matches.)

With these matches.

(And then they put some other matches in there and make them in the form of a person.)

Just make a shape just like a person.

(And they bury them.)

And they bury you there under the steps. [New Orleans, La., (845), 1292:5.]

1786. They take your underpiece. Take a little piece of board and cut out a strip like a coffin and take that piece. And if they got a pitchure, they take that, too. And place all them in that little coffin and carry it to a cemetery, and git right on top of a grave where somebody was buried, and then call your name and bury that in the top of that grave. And when that piece of board rot away, the persons who they named it after, they'll commence dryin' up and gettin' littler and smaller until that board rot; and when that board rot they'll die. [Wilmington, N. Car., (248), 244:3.]

1787. I knew a woman once, she'd taken her landlord - she stayed in his house and she didn't want to pay rent. And she got his picture cut out of a paper. She taken a cigar box and she made a little coffin. She cut a hole in the corner behind her piano and she had - she cut a hole in the floor and put a [?] plant on there to hold this little box and had him buried there. And she stayed in that house until she finished paying for her house uptown. Stayed in there and didn't pay no rent. Every time they come there, it was something, and the house was \$16 a month. She didn't pay no rent, she stayed there over a year. She got rid of - she paid 'bout - well, she didn't pay \$20 in that time.

(Well, now what do you mean by cutting his picture out of a paper?)

She'd taken his photograph, you know. He was in the picture - he was a big

landlord.

(Oh, I see.)

And she'd taken his picture out of the newspaper.

(I see, out of the newspaper.)

Yes, the Picayune.

She made that little coffin and put it down in the bottom - plastered it down in there in that little coffin and just buried it - put it behind the piano.

[New Orleans, La., (824), 1194:1.]

1788. Jes' lak yo' or I has our picture made, see, an' folks don't like yo'. Dey has a way to git up to yo' with this. Well a person dies heah, yo' jes' put dat in de casket with dem, an' as de body molt away, see yo' does too. I really know that cause ah've see it tried. [St. Petersburg, Fla., (1017), 1646:4.]

1789. You take it and git holt of a person's photograph and jes' like if some one dies, you put in that casket on de face - de picture on de face, and dis person will jest pine away of dat picture. [Jacksonville, Fla., (559), 694:2.]

1790. An' old fashioned coffin, dey befo' yo' was bo'n ah suppose, too; but lay it in dere dataway. Yo' cut it.

(Cut what?)

Take that photograph an' cut it in three p'ints jes' lak that old-fashioned coffin dey made. Yo' take it to the grave an' yo' bury it, an' yo' bury it on its face In de Name of Jesus. Yo' don't put it no way but on its face, bury him in dat grave on his face, a new grave, not a old one, an' yo' bury it in a new grave that's not been there long. He'll jes' pass on away. [My note on final transcription reads, "This elderly woman supposed to be good - was forgetful - probably a little scared."] [Memphis, Tenn., (1540), 2786:3.]

1791. A man would take a girl's pitchure and cut it out de size [shape] of a coffin and had pins rowed up in there in some rotation, I don't know what way. He knowed what way it was put in by himself, but I've seen de pitchure atchly [actually]. He had it cut out just in de shape of a coffin, and pins straight up and down of de pitchure, den crost de bottom de pitchure. He was supposed to [control] de girl he was likin', dat he was prackly livin' with at dat time, he doin' that in order to keep her from anyone else. He cuts de corners, cut it de long way just in de shape of a coffin, cut de corners off, narrows it at de foot just as, you see, one of those old-fashioned coffins. He had it [the pins] right straight down through de center from de breast down, den right object [opposite?] with de shoulders across - like it just in de form of a cross. He seem to have this pitchure hid away some place in de house. [Richmond, Va., (391), 464:5.]

1792. They can take that photograph and they can take nine red beans, nine brass tacks, nine new needles - nine [new] needles and nine pins, and they can put a weight to that and just like that water - you got to throw that - you goes you know on de ferry in the middle of the river and sink it; and just like that pitchure will mope [molt] away, you'll mope away the same way; cause see, that's your pitchure and you can't get it.

(Well, how do you put these things in the photograph? How do they put them in there?) [Informant did not mention a container.]

Put 'em in the box. [*Box* in cases of this sort always symbolizes *coffin*.]

(Oh, this all goes into the box.)

Yes, and they nail the photograph down in there. They bend it - stick a tack here, a tack there, a tack there, a tack there, till they stick the nine in there all around. They put 'em nine beans down in there and they take 'em nine needles and cross 'em all about in that pitchure - then the tacks and all be in there - and throw it in the river. [New Orleans, La., (834), 1254:7.]

1793. A person will draw your coffin and draw your pitchure and put it in dat

coffin and bury dat little coffin up under your doorstep, if dey kin git dere. Dey kin put it somewhere round your house and dey'll put dat - draw dat and put dat in dere. And den you'll start to gwine right on down - you'll start to get sick, start to gittin' sick, start to gittin' sick, and den you go. [Vicksburg, Miss., (725), 995:5.]

1794. I saw is in a matchbox. Dey got a matchbox an' dey cut a pitchure - drawed a pitchure and named it de person dey was drawin' an' put it into dis matchbox an' buried it with de face down. Before dey buried it dey whipped it nine mornin's, an' den de ninth mornin' dey buried it with de face down.

(What is that supposed to do?)

Well, when you buried with your face down, you know you bound to die - you can't live. [Norfolk, Va., (486), 515:13.]

1795. Now, yo' take a person - I've heard talk of 'em taking a piece of wood, making de shape of a coffin. Well now, yo' take dat wood, see, an' make de shape of a coffin. When dey do dat, now yo' take a piece of paper an' cut it jest like de shape of a person. Well now, when dey cut dat paper de shape of a person an' put in dere, yo'll tack it down. Well, whosomevah it be, if dey's got anything in appearance [any hoodoo started against the operator], 'twon't be but three or fo' days 'fore dey are daid.

[This is a *conditional death hand*.]

(What do you do with that little box?)

Yo' take de box, yo' see, an' dey cut a piece of paper.

(What do you do with the box after the paper is in it?)

After yo' put de paper in it, yo' take dat box an' yo'll carry it an' bury it jes' lak yo' buryin' a person in a grave. [Waycross, Ga., (1097), 1768:6.]

1796. Makin' or drawin' a coffin an' writin' a person name in it. Den yo' kin draw a coffin an' write dere name an' carry it to de fo'k of a road wit de person name an' whut chew want done to it, an' bury it an' curse an' walk on off. Dey say dey will die. [Sumter, S. Car., (1365), 2410:3.]

1797. Yo' kin draw a coffin an' put a heart right in de middle of it an' name it, an' carry it to a person's place an' put dat undah de house on de sill right by dere bed. It won't be long befo' dat coffin will go in dere - won't be long 'fore one go in dere. [Sumter, S. Car., (1368), 2423:5.]

1798. Well, yo' take a aig an' draw a casket [coffin] on de aig.

(Any kind of an egg?)

A hen aig.

(And you draw what on it?)

Draw a pitchure of a casket on de aig, an' yo' take dat aig an' yo' bury it fo' nine days in a woolen rag, an' yo' take dat egg after yo've buried it - on de eighth day yo' go to where dat aig is an' put chew about a teaspoon of salt, teaspoon of sulphur an' teaspoon of black pepper, an' in de nine days [on the ninth day] it will bust. He'll be a daid man.

(Where do you bury this egg?)

Right at de middle of de doorstep.

(Whose doorstep?)

De fellah dat yo' an' him livin' disagreeable.

(The fellow you want to kill?)

Dat's right - yeah. [St. Petersburg, Fla., (1055), 1715:7.]

1799. In yore yard, fix 'em right at yore steps in de shape of a coffin. Dey puts nails - drive 'em right down in de ground in de shape of a casket. Put six nails, ah think it's six - one in de corner an' one in de end.

[Divide six nails into two parallel rows of three nails each, these rows being vertical, and then bring the two top nails closer together. This makes a pointed

or three-sided head of the old-fashioned coffin.]

(What will that do?)

Dey tell me that will cause 'em tuh grow sickly.

(They won't die?)

No, jes' commence goin' down. [Wilson, N. Car., (1499), 2667:16.]

1800. Well, ah heard of 'em. They could make de shape of a coffin for you to kill you and put it right up over your door - be nailed with seven nails. They would make that in the shape of a coffin and if you go under them nails - some way they would *fix* those nails, see - you would die, if it's for you. Heard of that plenty of times. [Vicksburg, Miss., (716), 986:5.]

1801. You take nine penny nails and nail dat - like you would make a coffin. Understand. That, if you wanted to kill someone.

(Well, how do you mean nail them? I mean fix [arrange] them? What do you do with them then?)

Well, if you wanted to kill someone, destroy someone, you'll take those nine penny nails and you nail 'em in de shape of a coffin.

(Oh, I see. You nail them in the shape of a coffin.)

In your floor, anywhere that you choose to nail 'em, you understand, and if you can, you try to get a piece of their shoe off the right foot on de inside of the ankle up at the top. And you'll take and then nail that down when you make de coffin and de last nail you drive you suppose that'll be through the center, which will be your heart, and you drive that there and they will pine away. I have known that doctors pronounced some had T.B., and everything, but no doctors can cure 'em. They just simply pines away. [Richmond, Va., (431), 385:10+85.]

1802. Bore a hole in de tree - and I have seen it done. Just like I had a wife, see, and she runs off. If I want to keep her at my house, like dis here my - dis house mine. Well, if I want keep her at home. See, I'll take her left-foot shoe and take nine nails. See, fix it just like you fix a coffin, and you put one in de heel, and two in the middle, and two here and two here and two here - just like you make a coffin. And put dat in her shoe thataway and dig a hole right under those steps, under your bottom step and put dat shoe in dere, and den put dem nine nails in dere in de shape of a coffin. And I'll betcha she'll never run off from dat house no more.

(I see. Do you drive these nails through the shoe?)

Through the shoe - turn the shoe bottomsides up. [Vicksburg, Miss., (747), 1016:11.]

1803. Ah've heard a lady say yo' kin take matches, or so many pins - ah don't know how many now exactly but ah'm goin' git all dis together, ah think ah'll have to come back again - and perform a casket or coffin under de side of de house, and nail nine nails around. Yo' know, make it jes' lak a person's grave an' nail nine nails around de heart. And dey say you'll drap dead off yore feet. [The coffin is outlined with matches *see* No. 1785, p.538.] [Mobile, Ala., (697), 947:4.]

1804. I've heard tell, make an image of a coffin. Dat wus done heah not so many yeahs ago - made de coffin. An' den yo' go an' murder somepin like a bird or rabbit or somepin an' put it in dat coffin, an' write chure name on it an' go an' bury it. An' dey say yo' can't live long - yo'll soon have tuh go to de Judgment. [Waycross, Ga., (1148), 1874:5.]

1805. [There are many animal-substitution rites like the preceding one. Here is another:]

If yo' git mad at somebody ah guess, an' yo' draw a person, yo' know. Yo' draw the person. Yo' draw a little box an' yo' write the person's name on his haid. That's fo' him tuh go in when he die. An' yo' ketch a frog an' yo' name

that frog such a person yo' made. Chew hate de person an' [therefore] yo' 'buse dat frog nine times fo' nine mawnin's, yo' whippin' him lightly - he's very soft flesh yo' see. An' whenevah dat frog die, yo' buries him [both frog and person]. Now, dat dere now, dat's good.

(Now, what do you do with that box?)

Draw de box lak it wus a coffin. Well, he'll die, an' aftah he dies.

(Well, what do you do with that paper after you draw on it?)

Yo' don't do nuthin with it - yo' keep it long as yo' want to. Yo' ain't have to do nuthin with it 'tall. It works good 'nuff. [Fayetteville, N. Car., (1434), 2601:4.]

1806. You can take a coffin nail and do anything that chew wish to do as long as you use that coffin nail. If it's a man, he gets the coffin nails from a woman's, outten a woman's coffin; and then he can do anything he wish COFFIN NAIL to with that nail whenever he wishes to. And if it's a woman, she gets it from outten a man's coffin and wishes whatever she want to do. Well, they carry that nail with 'em. They keep that nail in they personal affairs somewhere here where the nail'll keep warm. They wrap that in flannel or anything. And they keep that saturated in Hearts Cologne. [Elizabeth City, N. Car., (438), 403:11+85.]

1807. I've heard though of taking nails from a coffin and wrapping it in red flannel, and give it to a person either for luck or ill luck, whichever you want them to have. They sell from twenty-five cents to a dollar. [Fredericksburg, Va., (43), Ed.]

1808. Coffin nails is good luck. You nail three of 'em ovah de top of yore door where you come in at. Each and every morning and every night you stop under these nails and make a wish and they claim that will keep all good things coming to you. [Washington, D.C., (? a spiritualist), 828:5.]

1809. Dere's some kind of powder dat chew git - *confusion*  
CONFUSION POWDER *powder.*

(What do you do with that?)

Of co'se yo' goes dere an' dusts where dey live at, in de house where dey walk at, someway, and jes' cause dissatisfaction between de two. [Mobile, Ala., (696), 945:5.]

1810. Well, it's to keep yore husban' at home an' tuh keep him from goin' wit de othah woman, an' tuh keep him from havin' connection wit de othah woman - is tuh go in de woods an' git a cross vine [see No. 765, p.255]. Dat CROSS VINE de vine grows up a tree called de cross vine. Yo' take dis cross vine an' yo' carries it home an' yo' take his clothes an' yo' wash 'em, an' his underwear 'specially, an' boil dis underwear wit dis cross vine, an' when he goes to de othah woman he cain't have any connection with her, 'cause dat cross vine keeps him *cross* from her.

(It *crosses* them up?)

*Crosses dem up.*

(Does this cross vine grow around here? What does it look like?)

Yes, lotta 'em call it de cow eats vine. Uh-huh, it grows up a tree an' jes' crosses all up a tree. No othah vine grows up de tree lak dis one.

(Does it have flowers or anything on it?)

Has a yellah bloom on it.

Then yo' take this vine an' yo' put it in de stove an' yo' git it real brown an' beats it up into a powder. Yo' take this powders an' put it in his shoes - see, dis powder be [like] dust aroun' an' he cain't see it. An' let him wear dat in his shoe an' he cain't *cross* wit dis woman. An' fin'lly she will quit him an' he'll quit her, because her man will wanta go with her an' dey's in deep love an'

dey have connection some way.

(You do both these things together, wash his underclothing with this cross vine an' also make a powder of it?)

Yes, makes a powders of dis cross vine. [Wilson, N. Car., (1492), 2662:1.]

1811. De bones of a dead man - yes, dey showed me dat in my studies. [This small-time doctor now tells me how to make and sell bone rings.] You take de bones of a dead man and if you kin get it and dry it and if anybody wanta do anything to you - anything in any way, you take that bone of a dead man and have ring make of it and veard dat ring. A bone ring dey call it - and nobody kin harm you. And if you git de bone of a dead man and make dat ring yourself, you kin sell those fer five dollars apiece - each ring is five dollars. Then everybody come to you and you say, "Now you put this ring on - it cost you five dollars" - be sure and make them give it to you first - "dat's a real ring - give it special to you and nobody kin harm you." You git dat bone - you speak to de undertaker when he begin embalmin' a body. He embalm de body and get a bone for you. You see dat's de spirit. There 206 bones in every parts of de body. [Charleston, S. Car., (512), 583:2.]

1812. If yo' take an' make a place up in yore chimley, where yo' kin place yore whiskey, see, an' yo' kin take an' git chew dis heah dead man's bone. An' yo' take this dead man bone, yo' see, an' beat it up fine, yo' see, an' at de hearth, yo' take an' dig up around de hearth, yo' understand, an' yo' place this around there, an' they claim dat de law can't go ovah de dead man's bone. [Here is the great theme of dead men guarding buried treasure - see pp.111-135.] [Fayetteville, N. Car.,

1813. Ah heard 'em say, take a dead person's bone. If yo' can't, yo' know chop it up as small as yo' wanta, why yo' jes' wrap it up yo' see; an' if yo' can't git under de house, git some small chile tuh put it right middleways of dat house an' it'll break yo' [them] up. [Brunswick, Ga., (1211), 2048:8.]

1814. Yo' kin sew it yo' see, aftah it's petrified - yo' kin sew it in a rag. (This bone from the dead person?)

Yes, an' dress it ovah wit whiskey an' oil of cinnamon an' yo' be lucky fo' anything that chew be's trying tuh run. [Memphis, Tenn., (949), 1531:3.]

1815. Take a bone from a dead person an' drop a penny at de side of de grave, an' yo' kin take dis an' bury under yore step an' he'll come to be a spirit dere an' come to be jest; in other words yo' can't live dere. Somebody will be coming all de time - somebody be knockin' on de do'. Ah hear mah grandmother talk a lots about dat - knocking on de do' an' jes' disturbing. Yo' can't live dere.

(That is another way of making a person move out? Out of the house?)

Yes suh. [Waycross, Ga., (1080), 1748:6.]

1816. In gamblin' - ah used tuh heah yo' could take a dead man's fingernail - cut off a dead man's fingernail an' git to a game an' say fo' 'bout thirty minute anyway nobody couldn't tetch yo'.

(What would you do with these fingernails?)

DEAD FINGERNAIL FROM Jes' take dese nails an' tie 'em up in a piece of flannel an' put a thimblespoonfula sulphur in dere wit it an' tie it up wit some black peppah. Tie it up an' tote in yore watch pocket, an' ever' now an' den yo' put chure finger in yore watch pocket, an' den come back an' put chure han' on de cards. An' yo' wouldn't be caught fo' no mo' 'bout thirty minutes. But yore mind will come to yo' an' tell yo' tuh quit, an' if yo' don't quit den, why co'se yo' goin' go ahead back tuh losin' den. [Wilson, N. Car., (1479), 2658:9.]

1817. De way yo' do that - yo' know dat a person is real sick, but let it be a man. Dis is anothah thing fo' joomoo, too. Well, yo' cuts dat off - lak yo'



have anybody real sick, yo' go an' cut off dis one fingernail, jes' one of dem.

(Of the sick person?)

Yeah, dat yo' knows 'spectin' tuh die. An' yo' take dat fingernail an' yo' keep it until dey bury dat person. An' when dey bury dat person, yo' take dat fingernail an' jes' do lak dis, yo' know - jes' double it one time, jes' lak dat an' let de two p'int sшет good. Jes' have it lak dat an' keep dat fo' twelve days befo' yo' goin' use it. An' yo' take dat an' hit good fo' most anything. When yo' keep it, git chew a lil' bit of alcohol an' put it in dere [in the small bottle of alcohol] an' ever'time yo' go tuh gamblin', yo' jes' take a little bit an' po' it right between dem two bones [demonstrates].

(Between these two bones on the wrist; these two knobs that are on the wrist.)

Jes' drop de least bit of alcohol with dat [finger]nail in it - right between dere, jes' drop it right on dere as yo' goin' out tuh gamble. Dat's good fo' luck in gamblin'. [Fayetteville, N. Car., (1450), 2633:3.]

1818. Take a woman's hair, from a dead woman an' cut de little tip end of her hair an' cut it off an' git it out chew know. An' yo' kin count nine strands of

it out an' tie dat in a knot an' wear it aroun' yo'. Dey tell me yo'

DEAD kin git a job anywhere yo' goes. [Wilson, N. Car., (1479), 2659:1.]  
HAIR FROM

1819. [In my earlier collecting days a *hairball* among white informants was: "A cow licks her hair and that hair goes down in the left side of the pouch and that forms a ball, and if you have one of those in your hand you can bewitch anyone." This object is sometimes called a *witch-ball*: "One morning the cow didn't come up for milking and they went out to find the cow and found it dead. It had been shot in the thigh with a *hair-ball*....You see, a witch always uses a silver bullet or a *hair-ball* to kill anything, and this man [witch] had shot the cow with one of those *witch hair-balls*." *FACI*, 2ed., Nos. 15884 & 15885, p.797; see also No. 16151, p.827.]

[In the following account we have a different *hairball*:]

Now, dere's a *hairball* - dat's concernin' a lady, misfortune between yo' an' her. Now, yo' kin wear dis *hairball* tuh keep in contact with her an' yo' kin wear it dat chew may nevah git in contact with her no mo'.

(What kind of a *hairball* do you mean?)

It's an ordinary *hairball*.

(Well, where do you get that hair?)

Well, it's hair dat's from ole dead people, yo' know, befo' it's event'lly decayed - it's spoiled. Put it in a thimble or somethin' round that chew may put it in a ball. Quite natural, by it gittin' air it will not, yo' know whut ah mean - fade away. Quite natural if yo' know de person that die - everythin' all right.

Now, this *hairball* - it comes in a ball. To keep in contact with this party, yo' must put this in a bag - yo' know, somethin' lak a *Bull Durham* sack.

[The latter was a small cloth sack containing a cigarette mixture used in "rolling your own" - making your own cigarettes. The paper label on the sack had the picture of a bull.]

Yo' make a small bag small enough fo' it tuh git in. Now, tuh keep in contact with this person, yo' must put this *hairball* in that bag an' sew it. Make nine stitches, an' dere's three words yo' must say while sewin', "With me Fo'evah." Yo' know, as yo' make a stitch, jes' say a word. Now at de end, when yo' git tuh de end of de bag, do not make a knot in it. Make three turns wit chure needle - yo' know, lak yo' be sewin' dis, jes' pass it roun' dere three times. Den yo' git chew a string an' put nine knots in dis string an' de ninth knot, yo' take a needle an' attach it to dat bag an' wear that next to yore skin.

Now, tuh git rid of dis lady event'ally, wear dis *hairball* jes' outright -

don't put it nex' tuh yore skin. Fo' instant [instance], lak yo' got chure coat on dere, dis top pocket heah - jes' keep it in dat pocket, jes' outside from yo'. See. An' yo' wear it thataway yo'll nevah come in contact with her.

That's all it is to the hairball. [Algiers, La., (1581), 2917:4.]

1820. You take a bone from a dead man's right hand. You go to the cemetery and dig them up, and you make a pair of dice out of them. And when you get in a dice game - I don't mean a gambling club but around these jobs that have payday, they have a big dice game and you go in there with these dice and you are more than likely to win. [Ocean City, Md., (14), Ed.]

DEAD  
HANDS FROM  
RIGHT AND LEFT

1821. I heerd a fellah say once when I was in Cleveland, Ohio, there working, you meet all kind of people, and I heerd 'im say that he could take the left hand of a dead person and wouldn't nobody could arrest 'im. He could do anything he wanted to. [Snow Hill, Md., (92), 7:1.]

1822. I remember on one occasion there was a couple of fellows made up their mind to rob a house. The one said to the other, "What way shall we go?" The other fellow said to the other one, "Come and go with me in the graveyard. I know the fellow. He just died about three weeks ago. We want to go there and dig him up and get him out of the grave. There is a certain part of his body I want to get before I go to the place where we have decided to go." And they were successful in getting this body from the ground, and they got what off of it they wanted, then they put it back in the ground and went on their journey.

DEAD  
THIEF'S CANDLE OR LIGHT  
HAND OF GLORY

After going on that journey, this piece they got from that body, it would burn the same as a candle. You take and light that. When you light that you put it to the keyhole of somebody's door. And whenever that odor gets in there and the occupants smell that odor, they will all fall asleep and they will never wake up while this light is burning. Then you can ransack this house all you want to so long as the light burns. When you get away from the house you blow this light out and immediately these people will all wake up. [Old Point Comfort, Va., (27), Ed.; 1876 near Norfolk, Va.]

1823. Yo' take an' go to de graveyard, if yo' wanta go anywhere or wanta do anything. Yo'll go to de graveyard an' cut a piece out of de person - a sinnah back.

(Out of their body - their back?)

Dat's right. An' make a candle. Take an' fry it - yo' know, jes' cook it down. Take de grease out it an' make a candle an' take that candle an' do anything in de world yo' want.

(What would they do with the candle? Do you know how they would handle that?)

Well, dey jes' take aftah dey make de candle an' whenevah they's makin' this candle, dey'll call de Lord's Name. See. An' whenevah de candle is cold, yo' see, den dey kin take it an' go anywhere an' do anything dey want wit dat candle. [Fayetteville, N. Car., (1432), 2590:7.]

1824. When a person speak about dey write de dead, yo' know - LETTER TO DEAD fo' de numbers yo' know.

(Just how do they do that?)

Well, dey jest write 'em - jes' yo' write some yo' peoples, says, "Dear Fren', I would like tuh hear from yo'. I am writin' yo' few lines to let chew know I am well. I wants dis number. I wants chew will please send hit to me tonight while ah'm sleep."

An' yo' set chew a glass of water an' fold de letter up - set de glass of water on top de letter, an' dis ghost will come an' bring yo' de number in yo'

sleep. He might come in de form of a cow or a dog or a horse but he'll bring yo' de number. [St. Petersburg, Fla., (1007), 1627:4; from a Numbers player.]

1825. Dey build whut chew call a *dead man*. Dey usually goes an' dey gits clay from a fresh grave dat's someone yo' know, an' dey take dat clay an' dey mixes it up wit sulphur an' red peppah an' puts it undah de step -  
DEAD MAN round de front step. Dat usually brings in people or either carries 'em out - jes' whichsomevah yo' wish. Yo' have tuh wish fo' dat.

(What did you say about making a *dead man*?)

Yo' use clay an' red peppah an' sulphur.

(Well, what do you mean by making a *dead man*?)

Well, because it's a person yo' know an' dey jes' died yo' understand, an' yo' use it because it's fresh. Yo' gits it at de full of de moon. [Sumter, S. Car., (1342), 2322:13.]

1826. (The people playing *policy* will play the number of the house where the man died?)

Cer'inly does. If dey die in de night, dat next day dey jumps right on dat house an' play it de next day. Dey plays it fo' 'bout three or fo' months or somepin lak dat.

DEATH TAKES A HAND (What do they call the *numbers* down here? Do they call it *policy* or *bolito* or what?)

It's *stock* - dey call it *stock*. Dey don't play de *policy*, de play de [something] *stock* - de *clearin' house stock*. [Florence, S. Car., (1292a), 2192:5.]

1827. Oh, after you move out, you mean?

DEVIL'S DUST (No, if you are trying to make him move out.)

Oh, yeah, dat's to throw some kin'a stuff called de *devil's dust*.

(They throw it at my house?)

Yes, sir.

(Where do they get this *devil's dust*?)

They gets it from de drug store.

(I see. That makes you move.)

Yes sir. [New Orleans, La., (791), 1102:12.]

1828. Well, now listen. Tuh keep de officers away from yore house, yo've got'a git *devil powder*. Ah guess yo' know whut dat is, don't chew? Well, yo' git that in St. Louis - *devil powder*.

DEVIL POWDER (What do you do with the *devil powder*?)

Yo' jis' sprinkle it.

(Sprinkle it around. Who sells it in St. Louis?)

Well, now, ah've got a book on it.

(I wish you would bring that book over and show it to me.)

Ah will. [No one ever brought a book!] [Memphis, Tenn., (916), 1485:6.]

1829. All right, yo' kin take *Hearts Cologne*. Yo' git chew *Hearts Cologne* an' yo' go to de - yo' know de devil's-shoestring. Yo' git de devil's-shoestring an' yo' cut it in fo' pieces to a inch - one inch long, an'  
DEVIL'S-SHOESTRING yo' put it into yo' little sack an' yo' keep dat devil's-string. Wear it in dat *Hearts Cologne*, keep it where it'll smell loud, an' whensomevah yo' go to gamble why yo' renew it ovah wit dat *Hearts Cologne*. Keep it where it will scent - where everybody kin git de scent of it. Dat's lucky in gambling. [Waycross, Ga., (1161), 1936:8.]

1830. Dey say if yo' git some devil's-shoestring an' nine shots out of a shell - nine shots an' three lengths of devil's-shoestring. Yo' 'sposed to keep dat with yo' an' yo' kin put most any kind of perfume on it. An' yo' have a piece of lodestone with it - dat makes it bettah. Dat's whut ah hear a man say he wus doin' - ah seen some of it.

(How did he carry that?)

Jes' put it in a little bag an' put it in yore pocket. [Florence, S. Car., (1293), 2194:7.]

1831. Fo' a gamblin' han' yo' git chew some blacksnake root an' some devil's-shoestring an' some John de Conker, an' some cinnamon, an' a van-van perfume. An' yo' git chew a piece of shammy. Yo' put dese ingredients in dere wit de silver dime, an' yo' takes dat perfume an' yo' dresses it an' yo' wears dat piece in yore pocket.

(What will that do then?)

That's supposed tuh be a gamblin' han' - whut dey call it. [Algiers, La., (1577), 2903:5.]

1832. An' you know dey tryin' harm you. Well, all you got'a do - git chew a piece of devil's-shoestring and git chew some of dis salt and red peppah see, and devil's-shoestring and some sulphur. And you take it and wear some in your shoes and take an' make a belt out of it, out of de shoestring, see, and wear it around your waist. But chew use a little piece of copper wire, you understand, mix a little piece of copper wire in it. If you ain't got devil's-shoestring, spread it [copper wire] out round your waist - see, you kin just ball de little piece of copper wire up and put it in dere amongst de red pepper, see. And then when you do that, you take and wear it around your waist. That would stop anybody, they couldn't do anything. They can't do nothing to you but put in your stomach, if dey goin' get cha. That's the only way they kin get cha. [Charleston, S. Car., (?), 640:2.]

1833. Ah heard yo' taken dat [chamber lye] an' put some devil vinegar in it an' some war watah, an' take de chamber lye an' bury it into de bottle. An' as long as dat bottle in dere, yo' goin' suffer real bad until yo' DEVIL VINEGAR pass away to bones come through yore body.

(You have to get hold of some of that person's own urine, own chamber lye, and put this war water with it and this devil vinegar, and put it in a bottle?)

Yes. [New Orleans, La., (1558), 2836:9.]

1834. Well, dey kin take yore hand-writin' - sho' dey kin. Ah've heard that. Dey take - lak yo' write me a lettah an' ah wanta do yo' something, ah take yore writin' an' ah fold it, ah fold it nine times. Den ah put me some pins an' needles, nine needles an' nine pins in that an' put it in some steel dust an' some devil watah an' some ammonia an' bury it. Den yo' act'lly goin' tuh die.

(What is devil watah?)

Devil watah is devil vinegar.

(And when you fold it how do you fold it? Fold it to you like this?) [I demonstrate.]

No, fold it from yo'. [New Orleans, La., (1558), 2837:9.]

1835. Well, yo' kin take a pair of dice an' put 'em away, pee on 'em, see. Pee on a pair of dice an' shet it up in a airtight box an' put some salt in on dem dice - table salt. See, table salt is somethin' slick. See, DICE AS HANDS put some salt on those dice an' put 'em away an' let dat salt an' pee stay on dat dice dere fo' a while. An' yo'll always be lucky when yo' goin' out wit dice in yore pocket. [Fayetteville, N. Car., (1415), 2546:2.]

1836. For luck in gambling, I used to buy hands.

(Yes?)

One hand I bought, it was full of charcoal - there wasn't nuthin to dat one. But the other hand, it was purtty good. Ah bought me a ring, see, and my birthstone was in it. And I would use lodestone and I could soak dice in pepper and

chamber lye - keep those dice soaked in 'em, you see. And just like I run a gambling house and you come dere, well, you see I'm always got two pair of dice. Well, the dice what you shoot, they're soaked in that stuff - in that lodestone and chamber lye. But now, when it come round for me to shoot the dice, I'm going to shoot that other pair. Well, you see, you losing all de time; you can't make a point on it, but I'm going make a point because I'm shooting a diff'rent pair. See.

(I see. The pair you see, you don't do anything to at all?)

No, sir. I don't do anything to hit at all. And I keep my table, just like I got this cloth on here. I take and get me some silver - 'bacco silver.

(What's that?)

Silver off of tobacco, you know, chewing tobacco.

(Silver paper off of tobacco [tin foil], I see.)

Yassuh, take that silver and I pad it under this here tablecloth, see. I keep a shooting on de cloth all the time. Well, I pad that under there and I get me some - some pound - you see, it's pound lodestone, pound lodestone.

(You mean like powder?)

Yes, it's made up like dust. Well, I get some of that and I put dat silver down and I sprinkle dat lodestone under dat silver and put dat silver over it.

(I see.)

I put dat cloth over dat. See. Well, you don't know what's under dat. But it's all in my favor, none in yours - it's coming in my favor all the time but it's none in yours.

(I see - in shooting the dice.)

In shooting de dice. And you shoot dem dice on dat table, you kill 'em; you'll get a point, but it's three to one that you make that point. See, I can give you - ah'd give you odd bets on it. Why? Because I know ah'm got cinches on you, you ain't got none on me; but ah'm got cinches on you because I just natch'ly know. Then, after I give you odds on it, I kin turn in and switch dem dere - ketch dem dice and throw dat - send another pair out - the same dice but not the same dice what you got the points with. See.

(I see.)

And you going miss.

(That silver [tin foil] under the table[cloth] then makes the fellow you are playing against - makes him miss?)

Yes, sir. [Vicksburg, Miss., (735), 1006:1.]

1837. Dey say also that you take that dirt dauber's nest an' yo' go to anybody's place of business an' pound it [the nest] all up an' jes' walk in there an' throw it anywhere round where they have to walk ovah it, an' DIRT DAUBER dey say they wouldn't have any job - it loses it. Den de boss an' deyself will fall out. [This rite makes a person lose his job. Since dirt dauber dirt causes confusion, it is used in many confusion rites - family quarrels, moving person out of house, etc.] [Fayetteville, N. Car., (1414), 2545:11.]

1838. Yo' kin use a dishrag fo' dis purpose. If anybody visitin' yo' an' yo' wants tuh give 'em luck, when dey be steppin' out chure house, why yo' jes' throw dat dishrag at 'em. Dat gives 'em luck. Lak if a fellah is goin' off DISHRAG lookin' fo' a job, his wife will throw a dishrag aftah him. [Algiers, La., (1575), 2900:7.]

1839. The only thing I heard, they say you kin take an' - when you washin' the dishes, wash your face with the dishrag. They say that'll make you hold a job. [Wilmington, N. Car., (322), 255:8+85.]

1840. See, ah takin' in a little washin' an' ironin'. Wal, I'se makin' good

and she call herself fren' of me an' I believed 'er then. So she come to mah house an' says, "Ann, come heah a minute." An' ah went to her. She says, DOG "Come walk around a piece with me." Well, ah did, but ah said, "Well, ah ain't got time cause ah gotta go an' wash."

Well, there was another woman called me at de time, says, "Ann, do yo' know who dat woman is dat walk wit chew." Ah says, "Yes, dat's Lulu Taylor." She says, "Wal, now, ah want tell yuh dat woman will put chew in de worst luck - she put chew in de worst luck yo' evah been in yore life. That's Lulu Taylor's job. She call herself great frien's but she kin put chew in de worst luck yo' evah saw and yo' watch what ah tell yuh." She says, "Lulu Taylor is goin' put chew in hard luck," cause she has put her [speaker] in hard luck. She says, "She goin' put chew in hard luck." Ah says, "Well, how will she do that?" [She] says, "She goin' burn sulphur on Friday on yo' and she goin' to git graveyard dirt to run yo' 'way from heah." Dat's what she goin' do; put chew in de worst kind of luck."

Wal, she did do it. She asked me to come home wit her and ah went and says - when she got a piece out she says, "Ann, does yo' know where any white dog manure is? Wal, ah wanna git some." She say a man's name. Now, it was a man there she had been knockin' aroun' wit, an' another woman come and commence to lose time with him. She say, "Come on an' go with me." Ah said to mahself, "Ef she goin' do this kind of trick, ah wanta see how it's done." Ah goes with her. She went to the graveyard and she dug in top of dis grave, down in de grave about dat deep [demonstrates].

(To her elbow.)

An' she got some dirt out of the grave and she say, "Heah's a penny." She put de penny down and tuk away de dirt, come on back to wheah I was wit it in her han' and says, "What ah want chew to do de first time yo' see any white dog's manure, git it fer me." Wal, by time she got to de house, ah walks on heah and ah see it. Ah calls her and she come on back dere to dat stuff. She mix dis heah stuff and put three pins in dere. She put three pins in dis stuff she had fixed - she wouldn't tell de [other] stuff she had. But she run dis man away. Ah know she done dat. Dat [given name] Thompson, ah think it was [his given name] - she run him away from there. Well, he went.

[The preceding statement, come on back to wheah I was, shows the first rule of graveyard procedure - all rites must be performed by operator alone. A good illustration of this is the man who waits outside graveyard while woman enters; he not speaking to woman again until they reach home (see No. 77, p.32). Present informant talking about penny is merely after-the-rite knowledge projected forward. If present operator had mentioned penny to present informant before-the-rite, she would have violated the rule of secrecy, this causing failure.]

[Jacksonville, Fla., (594), 765:14.]

1841. You know what they make that out of?

(No.)

Well, I'll tell you what they make that out of - that's made out of snake-hides. That's what they make that out of - they make that out of snakehides.

What's sewed inside of it is ordinary sawdust - sawdust and brown sugar. And you can keep that under a person's bed and a man'll never have no nature for his wife.

DOLL BABY OR SNAKEHIDE

NO NATURE HAND

[While machine is off we talk about another hand.]

(Well, what shape would they fix it up?)

Fix it up just the shape of a person - two arms and two legs with the body made to it. And if you put that under a woman's bed, she ain't going to be much service to her husband - her and her husband be fussful all the time.

(What did you say they make that out of?) [I am trying to pick up what was

lost while machine silent.]

Sawdust - take sawdust and alum. Take you a piece of alum, powdered alum. Take you a little piece of bluestone and powder it. Take a piece of garlic and tie the garlic around it. Understand? And put it under a woman's bed.

(Well, what do you use for the outside cover?)

Outside cover on it? Just tie it around with a string, you don't have to wrap it in anything - just put in, open her mattress and put it in a mattress.

(What did you say about a snakehide a moment ago?)

A snakehide? You could take a snakehide and use that - just clip a person's, a piece of a person's hair and burn it. You understand?

(In *fixing* this *doll baby* - how was that made, did you say?)

You takes ordinary sawdust - just take ordinary sawdust. If you want to make a woman disagreeable - things disagreeable in a home for a woman and her husband, take ordinary sawdust, a piece of garlic, a piece of alum and a piece of bluestone, and powder that. And mix it in that sawdust and sew it up in that form of a person - see, like - just like a little small *doll baby* - a small piece of it.

(What kind of material would you use for that form?)

For wrapping that in?

(Yes.)

Bed ticking.

(Any kind?)

No, not any kind, bed ticking - something that a mattress or pillow is made out of, not any kind of material.

(Oh, I see. Well, why is that?)

Because you wants to lay the stripes according to the rise and fall of the sun. That's why we do that. You want to make the stripes so that on the shape of that thing like a person it lays with the rise and fall of the sun. You lays it like you take a dead person is buried with their head to the east - I mean to the west and their feet to the east. You lay that thing with the head to the east and the feet to the west. That's against the life of any person it's under.

(Now, where do you put this little doll?)

You put it in - you put it under or in a mattress. But the best way you do, if you can open the mattress and put it in there, sew it in the mattress. Just know how you got it - lay it in the position and lay it right in that mattress where they lay on that. And that woman'll have trouble in her house with her husband as long as she sleeps on it. [New Orleans, La., (828), 1216:1.]

1842. Dis whiskey an' sugah - fo' a man if he's runnin' round. Yo' cut dat *yellah domestic* - ah mention dat, an' yo' cut chew a little man out. Dat's right in de shape of a little man an' put it in dat bottle.

(What bottle?)

In de bottle whut chew put dat whiskey in, yore whiskey an' yore chamber lye an' de sugah. An' take dat an' set it back, if yo' want him tuh stay dere; an' set it in a cloth in a corner, jes' let it set down jes' lak de man do an' let it stay dere seven days. An' if he's out anywhere in town, he'll come back. But yo' got'a have de shape of de man altogethah.

(He doesn't drink that whiskey or anything? Just keep it in the bottle?)

No suh - dat's all. [Memphis, Tenn., (1548), 2813:1.]

1843. Dey could go tuh dat house an' git some dirt from de do'steps an' carry it an' put it in runnin' watah, an' dat will cause 'em - dey have tuh leave de house, dey couldn't stay dere.

DOORSTEP DIRT (What do you mean by the dirt from the doorstep?)

Right from where yo' have tuh walk out.

(You pick that dirt up and throw that in running water.) [See Doorstep Dust in

subsection Business and Customers.] [Wilson, N. Car., (1508), 2676:1.]

DRAGON'S BLOOD 1844. Dragon blood an' spread it ovah yore han' - yes sir - an' yo' *dress* yo'self with it an' go dere an' ast him fo' a job, an' yo' lookin' him right straight in de face - an' ast him fo' a job. Well, he wouldn't dare tuh turn yo' down. [Dragon's blood is used in many combinations.] [Waycross, Ga., (1157), 1928:7.]

1845. She kin go to the drug store an' get her some *drawing oil*.  
(Some *drawing oil*?)

DRAWING OIL Yes. Get her some *steel dust*, an' get some Jockey Club Perfume.  
(Jockey Club?)

Yeah. An' put his name down on a piece of paper three times an' soak it in that bottle.

(And then what will she do?)

An' she jis' keep dat an' shake it up an' make her wish over it.

(That'll bring the man back?)

He'll come back. [New Orleans, La., (787), 1097:4.]

1846. (What do they do with the shoes?)

They kin *dress* your shoes.

(How do they *dress* them? Do you know?)

Well, how would they *dress* your shoes? I had a pair of shoes *dressed* for me, but it was *dressed* for my good - for luck for me. An' then the lady made a leather pad for me.

(Why was that?)

She made another pad. She had inside this [pad], she had a silver dime....My husband was away from me. All right. An' from the way things was workin' out - he were workin', he were makin' plenty money. The way things was workin' out, I wasn't gittin' whut I's suppose to git. An' from the way things were, he sent for me to send belongings of his'n away from here that should of stayed here. You understand. So I went to see about myself. So she explained everything to me. So she told me, she say, "I'm gon'a make you a pad to wear in your shoe."

(Pad?)

Yes. New leather. An' she made that. She put a silver dime, put some *he and she lodestone*, some *steel dust* in there, some *drawin' oil* she put in there. She sewed that up. She give it to me to wear under the bottom of my feet. An' she give me a bottle with some *drawin' oil*, an' ever' day to put one drop on the pad; take an' put three drops here - under the door [on the saddle], an' there.

(Oh, the hinges - on the top and lower hinges.)

Yeah. And in thirty days time, she say, he would be knockin' on the door. So, all right. The day when the thirty days was up, he didn't come that day. He come that night. [New Orleans, La., (787), 1098:12.]

DUSTMAN 1847. Dey did have somepin lak dat call a *dustman* - a *dustman*. He'd come tuh yore house - one dat was quiet anyway, he could jes' sprinkle dat in dere an' he could come on in dere an' git anything out de house that chew got in there an' yo' wouldn't waken till he git out.

(What kind of dust would he sprinkle in there?)

It's a powder - yo' orders it tho. It's a *sleepin' powder*, dey call it - tuh put chew tuh sleep. [St. Petersburg, Fla., (977), 1585:3.]

EGG  
WALKIN' BLUES 1848. Now, heah's anothah instant [instance] - if yo' wanta run a person outa town, yo' write dere name. Yo' git a hen aig an' yo' write dere name dis way nine times all ovah de aig, an' take it to de rivah an' throw it in de rivah an' make a wish. Yo' got tuh always make a evil wish jis' lak you said, "That son-of-a-bitch leave town." See, an' throw it in de rivah - lak de Mississippi Rivah out dere, yo' know dat



goes ever'where. An' dat'll give 'em de walkin' blues - dey'll walk outa town. [Memphis, Tenn., (920), 1487:7.]

1849. Once a ole man wus goin' wit me, an' ah had a very triflin' husband, an' he [ole man] went away on a Saturday to [Somebody] Mammy [root doctor], an' he come Sunday night an' he come between twelve an' one a'clock, so he said [later], an' put a aig undah de steps. An' when he [husband] got up tuh go to de fiel' Monday mawnin' to de cotton, de aig wus layin' out in de yard. An' mah husban' made known to me, say, "Ah wonder where dat dirty lookin' aig come from?" An' he walked ovah de aig. An' when ah speak about it in de cotton patch 'fore his [ole man] chillern, an' his chillern tell it to his wife, he come back an' ast me why did I talk about dat aig - he put it there [because] he hate tuh see a triflin' man destroy a good woman. So dat's whut ah know 'bout dat part.

An' fin'lly, aftah all, mah husban' went away an' he's contin'lly goin' till yet. An' ah done heard twice since then. [Sumter, S. Car., (1353), 2313:5.]

1850. Take a pin an' put a little hole in it [chicken egg] an' put some of yore blood in that little hole. Yo' know, yo've seen dem little eye-dropper or nose-dropper, somethin', drain it down lak that. Take a strand of yore hair an' stick it down in there - in that

EGG  
CRAWL LIKE A SNAKE  
WANDER LIKE AN ANT

hole an' carry it out in the woods where yo' know that snake's there - most any kind of a little bug or something is, yo' know. But chew put some sugah roun' there yo' see.

See, that aig is goin' tuh sweat, chew know, an' that sugah is goin' dissolve and the ants or whatevah gits ovah to it first, that's jis' whut - if it be a snake, well, yo'll crawl lak a snake; if a ant gits holt'a it, well yo'll jis' wander aroun' jis' lak a ant. [Little Rock, Ark., (896), 1467:11.]

1851. If yo' wants tuh be lucky in a game, yo' gits a hen aig an' each one who's in dere, yo' know, dat playin' in dis game - dey go dere an' look at it, an' write each one name down on de aig, an' take it an' put it in yore pocket an' go on. Yo'll be lucky in de game.

EGG  
GAMBLING HAND

(Well, who - you mean the people who are playing in this game?)

Well, jes' lak ah wants to git - yo' know, go in dis game an' somebody wanta give me somepin fo' luck. Well, he'll jes' git a hen aig, yo' know, an' go up dere an' see who all in de house playin' in common - see whut dere name. Write each person down dat playin' in de game on de aig. Well, go out [to write these names] an' come back an' put de aig in his pocket. He'll be lucky in dat game.

(Any kind of chicken egg?)

Yes sir - hen aig, any kinda aig. [Brunswick, Ga., (1197), 2014:8.]

1852. Some people down there [round Charleston, South Carolina], they claim they have the evil eye. Whenever they meet one of these persons, especially if they look them right in the eye, they're supposed to walk backward and count ten. That is to break the bad luck spell. [Fredericksburg, Va., (43), Ed.; speaker heard this while living in Jacksonville, Fla.]

1853. Git chew some lump incense. Some people don't use red flannel - yo' kin use shammy skin an' yo' make yo' a little luck bag. Yo' put chew a little silver dime in dere. An' yo' put chew about three pieces of that lump incense in dere and yo' put yo' some guinea peppahs in dere, an' if yo' got a fishhead rock yo' put that in dere. Den yo' sew it up on a piece of garlic.

(Fishhead rock?)

Yeah, dat only comes in a drumhaid. Dere be's two little rocks in a drumhaid. (Drumhead fish?)

Yessuh. An' yo' sew that up. Yo' kin po' yo' some bergamint [bergamot] on it

or eithah some Jockey Club perfume - yo' have tuh keep it oiled up [*fed*] lak dat. Dat's fo' yore luck. Yo' kin wear it in yore pocket. *Gamblin' luck*. [Memphis, Tenn., (958), 1541:12.]

1854. De *gaspergou* - yo' know dere's two rocks in his haid. Dat's a feesh [fish]. Yo' git dat fish anywhere out de rivah. It looks lak de buffalo - yo' have tuh look close tuh see it's not buffalo. Some people sell 'em fo' buffaloes dat don't know de diff'rence. It's a *goo - gasper goo*. De rock outa - those two rocks out of his haid, wearnin' 'em in dey pocket is supposed tuh be lucky.

[This is the fresh-water drumfish (*Aplodinatus grunniens*) of the Great Lakes and Mississippi Valley - weight up to 50 lbs. *Gaspergou* [gou = goo], similar to the French *gasparot* (a kind of herring), is the local name in Louisiana.] [Memphis, Tenn., (925), 1503:13.]

1855. [The preceding informant was correct about *gaspergou* and buffalo being confused:]

Take a feesh, a buffalo feesh an' inside of that buffalo feesh's haid is two little pearls about lak that. Yo' git them little pearls outa there an' tote dem in yore pocket an' that'll draw money to yo', too. [Memphis, Tenn., (1541), 2787:15.]

1856. I have tried dis when ah first came to St. Petersburg - go an' look me round, couldn't git me a job nowhere. One fellah tells me, says, "Now yo' go an' take yo' a dime," he say, "an' buy yo' a *crocus fish* [fresh-water drumfish]."

After yo' git dat fish, yo' cut de head off dat fish an' yo' kin do whut yo' wish. Yo' kin eat de fish or yo' kin throw it away. But be shure yo' git de head of dat fish an' cut it open an' git dem two rocks outa dere an' put it in a sack an' wear it in yore pocket. Dere can't nobody turn yo' down fo' a job. [St. Petersburg, Fla., (1019), 1650:2.]

1857. A man learnt me, a *hoodoo man*, to take a *crocus fish* - it's a little fish called *crocus fish*, an' yo' take dat head off, an' yo' take a knife an' split dat head open an' dere's two rocks in dere. Well, yo' git dem two rocks out an' yo' put dem two rocks in a little bag an' yo' sew dat bag up. Well, when yo' sew dat bag up den, yo' give it to de party an' den he goes to de man an' reports for a job, an' yo' can't hardly be turned down. An' ah have seen dat an' he have done me dataway de reason ah know. An' dat's de way he said and dat was de end of dat. [St. Petersburg, Fla., (995), 1606:12.]

1858. De catfish haid - de rock out de haid, yo' know. Ah always see dese women in dese loose houses git them an' put 'em in dere pocketbooks - says it draws de men an' keep luck to 'em. Ah've caught catfish fo' 'em fo' dat business. [Brunswick, Ga., (1240), 2111:7.]

1859. Dere's a fish he's got two stones in his head. Outa dem two stones, you wanta be sure when you open him to git de right-hand stone. Dere's two white stones. You'll take dat right-hand stone and you'll put it in yore pocket and put some red pepper with it - put red pepper with that right-hand stone. And take de left-hand stone and take a handful of sulphur, nothing but sulphur, and you'll wrap dat up good and hid it and put it down by yo' bed - on de left corner of yo' bed, de north corner of yo' bed inside of yo' mattress. But de right-hand stone, you wants to tote dat - gains everything you wants and everything you go after. Actually you got'a git it. [Charleston, S. Car., (525), 630:2.]

FIVE-FINGERED GRASS 1860. Well, for gambling I've taken and get me a new needle and get me a piece of five-fingered grass, and get me a piece of lodestone and some *steel dust*, and take it and sew it - that needle, brand-new needle, not no needle that's been used - in a little piece of leather bag. And use this here *fast luck* - keep it damp whenever I go to gambling. [New Orleans, La., (866), 1404:4.]

1861. Well, before you even go on this job, you read the 119th Psalm. You look in de 119th Psalm and you read a verse in there. And you'll find favors with him, and you'll use *High John de Conker* too, and you'll take the five finger grass and carry it. Put it in yore handkerchief. And you ask him for the job as a favor and he hardly will refuse yuh.

(How will you use that *High John the Conker*?)

Well, some chew it. Some people boil it and jest make liquid and dress dere-selves before dey goes. [Washington, D.C., (628), 806:8.]

1862. If a woman got a *runnin'-'bout spell*, you go to work an' wash your feet of a nights from your toe back to de hollow of your left foot - it don't make no diff'rence if's right or de left. Take de same water dat you wash de feet in, take it an' pour back into another bucket, an' let her drink a swallow or two dat water for nine mornin's. Dat'll take de *runnin'-'bout spells* off of her. [Cf. Bathwater, p.522f.] [Wilmington, N. Car., (288), 206:2+85.]

1863. Yo' take de dirt out de hollow of his feet.  
FOOT TRACK (The boss's feet?)

Yeah, de boss feet an' put it in a bottle an' put it right down at de steps - turn it bottom upwards an' dig a hole an' put it right down at de steps early in de mawnin' - see, 'fore anyone see yo' go dere.

(Whose steps?)

At de boss house.

(What will that do?)

Well, dat will put chew - put chure track an' de boss track together. Now, yo' see, dat will give yo' influence wit de boss. [Brunswick, Ga., (1242), 2112:11.]

1864. Well, if yo' comes to his house an' start away, dey take up de track an' chunk it tuhwards yo' an' yo' won't go back dere no mo'. [Wilson, N. Car., (1477), 2657:4.]

1865. Like if someone leave home an' you want 'em to come back, you take an' sweep dey track right back in de fiahplace an' dey're bound to come back. [Wilmington, N. Car., (263), 260:3.]

1866. (Suppose a man is running around with another woman and his wife wants to break it up and make him stay at home. What would she do to make him stay around the house?)

She would tie him to herself with footsteps; her footsteps and yours. She would tie him around her.

(Well, how would she do that?)

You get in there - some of de steps coming in, she ties that, takes de dust - I mean de track from your foot and she brings that in and takes her foot track and brings that in and she tacks dat under de carpet or at foot of de door. That holds you there. There's two spirits of two people. [Petersburg, Va., (449), 425:1.]

1867. Hit wus a girl ah wus goin' wit an' ah been goin' wit her fo' sometime, 'bout a couple of yeahs, an' anothah boy come 'long an' got in 'twixt us, had her tuh de place she wouldn't pay me no 'tenshun 'tall.

So ah goes to a ole fren of mine dat wus a *root worker*, an' ah explained it to him an' he tole me, he say, "If ah kin git to it right at once." Said, "Soon as yo' kin git a chance, git some dirt out of de hollow of her foot track, at de left foot." Says, "Yo' ties it up in a pocket han'kerchief."

(That is your pocket handkerchief?)

Yessuh, mah pocket han'kerchief, an' he said, "Wet it wit *Heart's Cologne* an' yo' wear dat in yore pocket."

An' so it wus about six or seven days, she wus in de field hoein' cotton an' ah walks close to de field an' ah got chance tuh git dis dirt, an' ah tied it up in de pocket han'kerchief an' goes on tuh town an' ah bought a bottle of cologne an' ah wet it. An' fo' 'bout a week an' a half ah say it wusn't any good, say, "Aw dere ain't nuthin tuh dis." But still ah carried - tryin' tuh see her. So dat Satiday evenin' ah seen her fatah an' he tole me, says, "Noble says she wants tuh see yo'."

Tole him, "Okay."

Well, ah try tuh stick out [hold back from going to see her]. An' so dat Sunday evenin' she came up on de church an' axed me, say, "Whut's de trouble?" Yo' hasn't been roun?"

Say, "Well, yo' lak So-an'-So, didn't think dere's any use." An' from dat ah an' her start goin' tuhgether. An' ah went with her until she died an' dere wus no trouble atall. Lots of boys tried tuh go with her an' dey had lotsa money an' all, but ah didn't have any mo' trouble. Ah kept dat sack dere until aftah she died. [Fayetteville, N. Car., (1429), 2578:10.]

1868. Now at my home [near Yorktown, Va.] - I come [home] from West Virginia, and I got to my home and there was a fellow there that had a wife and she had been gone from home. So then she come to see her mother and - she was a married woman - she come to see her mother, and this husband of hers seeing an old fellow [*doctor*] had asked him could he stop her here. He said, "Yes." But he says, "If I was to go there, she'd think I would be up to somethin'." So he got me to go out in de road and ketch her track for him. I caught it - I went dere and I caught dat track. He told me to measure her track from her heel to her toe and say to her, "I take you back with me." And I went out and I measured that track and I spoke dem words he want me to speak, and I carried it to him. He taken them tracks and he put it - he'd taken that dust out de hollow of her foot and put it in a bottle, and when he put it in a bottle he'd taken three strands of her hair and put in dat bottle, and give it to the husband and told him to take it and bury it at de sill of de door. Well, he did it and she did come back. [Norfolk, Va., (473), 484:5.]

1869. An' a man - de only thing to do to make him come back, when yo' be goin' out git de dirt out of nine of his tracks right in *de palm of his foot* - yo' know where he step on - de palm, an' take it, an' take de chewin' gum out of yore mouth, an' his hair. Yo' git close enough to git some of his hair out of his haid. An' put it in a bottle an' bury it under his room where he's supposed tuh sleep - yo' know, that's if he yore husband, an' bury it undah his room. An' then yo' go to that bottle twice a week an' tell it, says, ask it - close yore eyes an' ask if he wus really comin' back. An' they say them little things in dat bottle will turn round an' round, an' den nine days after dat, he be back.

(She puts this hair and his track and this chewing gum in this bottle?)

In de bottle an' bury it under his room. [Fayetteville, N. Car., (1403), 2525:1.]

1870. I heard dat dey could take your foot track, if you are talkin' to some-one an' they don't wan' chew to go. If you for example - you and your boy friend are together and he wants to make you follow him all aroun' the street, he'll turn you aroun'. He jes' take you by the hand and turn you aroun', all the way aroun' in your foot track, and take up your foot track he turnt roun' in and trow it over her [your] right shoulder and make you follow him fer der rest of your life. A boy does that to his girl or a girl can do that to her boy friend. [Wilmington, N. Car., (263), 260:1.]

1871. They say that if you walk in the same track a person do, you'll give him a headache. Only children do that [now]. [Originally, adults did this,

walking in someone's barefoot tracks.] [Wilmington, N. Car., (226), 220:8.]

1872. Well, dey say dey kin take a fo'k an' a knife.

FORK AND KNIFE (A fork and a knife.)

Yeah, dey kin take a fo'k and knife and dey cross it like dat.

(Put it down for those people to cross over?)

Yeah, fo'k and a knife - ole knife and a fork, and dey kin put it down in de ground. Make a mark you know and put it down in de ground at dere house - put it down in dere yard, anywhere, just so it's put down. Put it 'bout two feet in de ground or a foot an' a half, maybe. Dey say dat dey'll keep you so dat you can't come dere - have to stay away, they says. [Petersburg, Va., (444), 417:1+85.]

FOUR LEAF CLOVER AND WISH BEAN 1873. Dey take that fo' leaf clover and whut chew call *wish bean* - *wish bean*.

(Like a bean you eat?)

It's somepin similar to dat but it's made altogethah diff'rent chew know an' it grows altogethah diff'rent. It's kinda - it's pretty good size. It's kinda round but it's fat an' lopsided an' it has speckles on it.

(Does it grow in the ground or on a tree or what?)

Well, jis' how it do, ah don't know, but yo' know yo' go to those places yo' know an' yo' git it. [I do not know the identity of this commercial product.] Den yo' put that *wish bean* an' that fo' leaf clover with yore name written three time on dere. Yo' make a bag of it an' jis' lak dis is de back of yore bed heah, yo' fix yo' some way to hang dat so it hangs behin' de bed where dat yo' sleep. Dat supposed tuh bring special luck to yo'. [Memphis, Tenn., (915), 1483:4.]

1874. Now, ah'm goin' tell you dis one from experience. Dis is mah own - heah's mah han' tuh God. God don't like - He don't like a liar, neither do yo' an' me.

FROG OR TOADFROG If yo' ketch a frog, yo' will have luck. Ah used to try tuh shoot dice. Ah was in Georgia, what chew call Macon, Georgia, about 100 miles from Atlanta. Ah worked on a farm wit a man that had big *skin games*. Yo' evah know whut *skin games* are?

(What is a *skin game*?)

Jis' have a deck of cards an' split [cut] 'em off an' ah turn yo' seven spot an' I got a ten, I'll bet chew a dollar dat mah ten falls, yo' win; if de seven fall, ah win. Dey call dat *skin game*. An' yo' wanta be lucky now.

[For *skin game*, see margin-title Frog - *Georgia Skin*, later.]

Ah was pickin' cotton fo' a man an' he wasn't payin' but 40¢ a hundred, an' swindlin' me wit de game, an' ah had to cook fo' mahself [buy his own food and cook it].

So Saturday night come an' we'd check up an' maybe whut ah done bought an' had cook, ah'd have 'bout two-three dollahs fer de *skinning*, an' ah jes' losin' mah money.

One de boys said, "B, ah'm goin' put chew onto something - ket' chew [catch you] a *toadfrog* an' keep in yore pocket." Well, ah'd seen a little ole toad in de road dat hops about at night an' ah picked up one an' he wet in mah han' - ah always hear dem say dey make warts - an' ah put 'im in mah pocket. He felt cold as ice when ah got 'im, an' ah put him in mah pocket among some quarters an' nickels an' dimes what ah had an' ah went. De people had a big candle in de woods settin' down in de road - no, dey didn't have a candle, dey had a bottle wit a rope in it an' oil in de bottle makin' a wick wit it, setting dere. Dey was down on dere knees gamblin'.

Well, ah went dere an' held mah two hand - ah cleaned up ev'ry nickel an' dime dere was. Ah put so much money on dat frog until ah mashed 'im - killed 'im in mah pocket. Ah had all de silver, was nuthin but silver at dat time - it wasn't

no 20, 30 or 40 dollahs but ah broke ev'rybody dat night. An' ah always thought a frog was lucky. Ah had so much on him he got tuh jumpin' in mah pocket right in dere on mah money. [A frog or toad does not jump because the money is heavy; he is giving a warning we shall learn later.] An' ev'ry time ah got down dere to make a bet, ah more den apt to ketch 'em - if ah fall twice ah'd ketch it three times. That was luck. [St. Petersburg, Fla., (1008), 1631:1.]

1875. Ketch a frog an' put him in yore pocket, a live frog, an' run yore han' in yore pocket an' no one else kin win. Sometimes boys jes' fo' devilment throw him on de table an' let him hop round dere. When he hop, he goin' hop right back to yo', an' yo' put him in yore pocket an' nobody can't beat chew. [Waycross, Ga., (1074), 1740:6.]

1876. Take a *toadfrog* an' put him in his pocket an' keep him in dere an' dat will give him plenty luck an' plenty money - dat *toadfrog*. If he's not lucky at all why dat toadfrog won't stay wit him; an' if he is, why dat frog will continue stayin' with him. [Memphis, Tenn., (948), 1529:3.]

1877. Ah've heard of 'em usin' frogs fo' luck. Yo' know, jis' lak yo'd be shootin' craps, yo' know, an' yo'd ketch yo' a live frog yo' know an' put him in yore right pocket an' tote him roun'. Dat's luck - yo' use dat fo' luck. See, yo' keep him in yore pocket an' when he dies, yo' see, dat makes de luck. An' yo' tote him roun' den an' aftah he dries up an' ev'rything den he ain't no mo' good, see. But as long as he live in yore pocket yore lucky, see. An' aftah he dies, he ain't no mo' good - yo' have tuh git anothah one. [Memphis, Tenn., (927), 1510:7.]

1878. Use a *toadyfrog* for lotsa luck an' fo' gamblin' or somethin' lak dat. Yo' kin take a frog an' put him in yore left pocket an' when yo' take an' put him in yore left pocket, yo' take dat cologne an' yo' kin jes' kinda sprinkle it on him in yore pocket. But chew have him tied so dat de people would [not know you had him] - have him tied up. An' jes' whenever dat yo' go to de gamblin' game or anythin', if dat frog start tuh jumpin' or somepin lak dat, well yo'll be successful in whut chew doin'; but if he's not, dere won't be anythin' to it. [Brunswick, Ga., (1226), 2084:8.]

1879. Jes' as ah first said a while ago - de most luck ah evah had in mah life wus gamblin', ah used a live frog. Whensomevah ah go into a game, if ah could locate one, see, ah jes' take it an' put it in mah pocket; an' if yo' bettin' an' yore playin' poker, why dat frog will tell yo' - yo' know whut ah mean, he jumps when it's time tuh bet. Long as he stay still, why don't chew bet anything. It's common, but it's true. [Brunswick, Ga., (1198), 2016:3.]

1880. They catch them a *toadfrog* and puts him in their pocket and the money - the first bet that they win, they put that money in that pocket with that frog, and as that frog swell in his pocket, well you going to be winning the game.

(If that frog swells in the pocket?)

In that there pocket - yes, sir.

(You mean - how do you mean swells?)

Just - you know how they get - they just puff out that way. Well, as he begin to puff out, you just win and win till you break the ante. [New Orleans, La., (839), 1263:6.]

1881. Take a *toadyfrog* an' put him in yore pocket. Yo' kin tell ev'ry time yo' gon'a fall - why, by him raisin' up in yore pocket. Mah husband was a gambler.

(You mean every time you want to play the frog would raise up?)

Ev'ry time yo' goin' fall, ev'ry time yo' goin' tuh lose - so yo' know how tuh bid. [Waycross, Ga., (1141), 1857:2.]

1882. Well, they say if you take a frog and make him drunk and go to the game

and, you know, have him in your pocket. Well, if you are going to play wrong, well that frog will move and you'll know what to do - you'll know that you fixin' to bet some money in the wrong place.

(That frog warns you?)

Yes.

(He'll move around?)

Uh huh.

(How do you make him drunk?)

Well, just take the teaspoon and pour the whiskey down in him. [New Orleans, La., (791), 1104:7.]

1883. Take a *toadfrog* an' put him in yore right pocket an' go to a *skin game*. If this frog will nevah kick, yo'll win; but if he'll kick, yo' can't win. [Fayetteville, N. Car., (1407), 2530:3.]

[The kicking or puffed up frog in the preceding beliefs is a type of Diagnosis (p.165f.) or Jack (p.190f.).]

1884. Ketch a *toadfrog* and put it in yo' pocket and keep yo' hand on it and as dey play, you know, and turn de cards why yo' hand will be on de *toadfrog* and that will bring yo' luck. [Jacksonville, Fla., (563), 701:8.]

1885. De mos' ah seed done fo' it, yo' take one dese ole *toadfrogs* [some kind of] *toadfrogs* an' dry him up an' take de dust yo' see an' keep it in dere pocket, an' when dey shuffle de deck of cards once in a while, dey run dere han's in dere pocket an' git dat dust an' shuffle it through de cards. Dat gives 'em luck. [Brunswick, Ga., (1240), 2110:4.]

1886. I had a person tuh fix me up one of those things once. He had me tuh git a *toadfrog* an' kill it an' hang him on de west side of a pine tree until he dries, see. Then take him then an' sew it up in a piece of flannel, red flannel, an' go to a drug store an' git yo' a bottle of *Hearts Cologne* - keep dat 'nointed with it. Go to a *skin game*. Why jest befo' yo' go to skin 'em, jest unbeknowst to anybody, jest 'noint it yo' understand an' rub yore hands - rub it in yore hands. Yo' know how yo' take dese powder puff an' jest dope yore hand wit it an' sit down dere. Dat's purtty lucky, too. Ah've tried dat. [St. Petersburg, Fla., (991), 1599:5.]

1887. Yo' takes a frog an' yo' kill him an' lets him dry, takes an' sews him up in a shammy skin, an' feed him with whiskey. Well, that's supposed to be a very, very nice toby fo' gamblin'. [Memphis, Tenn., (948), 1529:12.]

1888. Take a *toadfrog* and stir him up [annoy or excite him] and get that oil that comes out [of his skin] and put it in a bottle, and get some whiskey and pour in on it; and when you get ready to gamble, shoot the dice you know, pour some in the palm of your hands and rub your hands all over with it [the dice]. That's good luck for gambling.

And then you can get a snake. I'm scared of a snake but let somebody else kill it, and you can take and do it the same way - use that snake oil. It's good for gambling. [Memphis, Tenn., (975), 1578:9.]

1889. A frog, now he's good fo' luck too.

(To make the *lucky hand*. Tell me that all over again.)

Yo' git dis - yo' take dis frog an' yo' git chew some *moonshine* [illegally distilled whiskey] an' make yo' a - have yo' a container an' have it deep enough where that he'll go down in there, see. Then yo' fasten him down in that stuff an' let him stay in dere until he die. [You drown the frog in moonshine.] An' when he die, then yo' git some mercury an' yo' fill his mouth - yo' know, put that in his mouth. Yo' put this mercury in his mouth an' then yo' take him an' a piece of flannel - yo' know, a square piece of flannel, red flannel, an' put him in dis flannel an' then yo' drop nine drops around in de flannel.

(What kind of drops?)

Mercury. Then yo' sew dis flannel up an' ev'ry time yo' make a stitch, bring it to yo' like that [demonstrates] - ev'ry time yo' make a stitch until yo' git it sewed plumb up. Well, when yo' git it sewed plumb up, den yo' pray de 23rd Psalms fo' three days, an' all at de same time he'll drink [soak] up this othah stuff. Put him in some more an' let him drink that an' git him good an' full of it, don't chew know. Den put that in yore pocket an' that's tuh bring yo' luck.

(In gambling?)

Yes sir. [Waycross, Ga., (1167), 1963:10.]

1890. Yo' kin git graveyard dirt an' a frog an' take this frog an' put this graveyard dirt an' dis frog an' de lodestone in yore pocket an' dress it ovah wit whiskey. Den yo'll be lucky.

(Lucky in what?)

In gamblin' or runnin' a house or most anything - restaurant - anything yo' doin'.

(You put all this in a little bag?)

Yes, in a little red flannel rag. Sew it up an' it'll make a hand - jis make a hand out of it. [Memphis, Tenn., (949), 1531:2.]

1891. Graveyard dirt, it's good fo' gambling.

(How do they use it?)

Well, yo' take yo' some graveyard dirt an' yo' run yore hand jest as fur down as yo' can an' git some fresh dirt, chew see, an' put it in yore pocket an' git chew one dese toadyfrogs an' put him in yore pocket. Well, if yo' go to skin - gambling, somepin lak dat, yo' know, well yo'll break everybody in dat game, if yo' got some of dat fresh graveyard dirt an' toadyfrog in yore pocket.

(Do you put this in the same pocket?)

In de same pocket - in yore right pocket. [Waycross, Ga., (1072), 1732:6.]

1892. Fo' gamblin', ah heard 'em say, yo' kin git chew a frog - a toadfrog. Well, a frog is got a numbah undah his neck right undah dere. Take dat frog an' git one wit de even numbah. Don't git no odd numbah lak three or five, but git chew one got a two or fo' an' take him 'live an' put him in yore pocket an' go to de skin game or any kinda gamblin' game an' yo's lucky in winnin'. An' if yo' think dat dere's somebody else dere dat's got some roots or somepin dat's tryin' tuh win too, yo' jes' take an' git chew some table salt an' put some sulphur in yore shoes, yo' see, 'fore yo' leave home an' go on there. Yo' take dat salt an' sprinkle it on their haid an' dey'll lose. Dey roots won't be no good to 'em.

(That kills that?)

Dat kills dat. [Fayetteville, N. Car., (1398), 2517:2.]

1893. If yo' gamblin', yo' take yo' a toadfrog - ketch him alive. Yo' know a toadfrog is got numbers on him - jes' lak if yo' kin be lucky enough tuh ketch yo' a toadfrog with seven on him, it's a lucky frog. If yo' put him in yore pocket alive an' he stay in dere, ain't no way nobody kin win no money from yo'; but if yo' don't - if he don't stay in yore pocket, yo' kin tell whether yo's in good luck or whether yo' in bad. De minute dat chew put him in yore pocket, he's goin' holler an' jump out. But if yo's goin' have really good luck, take dat from in dere an' put him in yore pocket an' he stay in dere, yo' win de whole time dat frog is in yore pocket. [For putting numbers on frog, see No. 575, p.186.] [Memphis, Tenn., (1537), 2778:1.]

1894. (What would they do with the frog?)

You kin take a frog if yo' are betting cards and - jest like ah and you is in a skin game of betting, wal ah've got a toadfrog in mah pocket. Ah don't keer how lucky yo' is, ah'm goin' beat yo' out chure money long as he don't holler. If he hollers I quit betting and turn him loose and let him go. [Jacksonville,



Fla., (591), 762:8.]

1895. Use *toadfrogs* fo' luck lak if yo' wanta go to a *spinnin' wheel* an' win lak in dese carnivals - in dese big shows dey have dose spinnin' wheels. Says yo' take a frog an' go to de spinnin' wheel an' jes' befo' yo' go tuh turn dat *spinnin' wheel*, run yo' han' in de sack an' git chew some of de money off de *toadfrog* an' yo'll be lucky with it. [Fayetteville, N. Car., (1447), 2626:2.]

1896. Ah seen somepin lak dat done one time. Dat wus right chere in town. Dey had a great big circus - de Robinson Show. Dat man tole me outside - he say, "Ah believe ah'll broke up de show. When we go in dere, dere certain things ah see him doin' an' ah would keep 'em from doin' it. Ah got dis heah *toadfrog* an' hol' de *toadfrog* an' look at it. A leetle bit of milk come out de back of it - look lak milk, out de back of de *toadfrog*."

He took dat *toadfrog* in a piece of red *flannen* - ah don' know whut he had in dere wit it, wit de *flannen*, outside of de *toadfrog* an' de *flannen*. He might have had somethin' else. Well, he took dat frog an' we sat down in de show, a seat purtty close-ways up, an' dey couldn't git de business tuh ack. An' one of de show fellahs must be's purtty sharp. He hunt round an' he hunt round an' he hunt roun', an' after while he come right up close where ah wus settin' wit dis fellah whut had de *toadfrog* an' tetched him on de shoulder an' tell him, "Yo' git outa heah." Carried him tuh de do' an' make him git out. [Sumter, S. Car., (1361), 2400:10.]

1897. Yo' kin take a frog an' go to a show or somepin lak dat where they has these magic things, yo' understand. Well now, dat cause all dat magic - dat settle in yore eyes an' yo' kin see whut tricks dey doin' an' all lak dat. [Fayetteville, N. Car., (1407), 2530:4.]

1898. Dey tell me yo' kin take a *toadfrog* an' go into any kind of a show or anything like that, even in a gambling room, anywhere yo' mind to carry 'em like dat. Said jest if someone come in dis town an' yo' wants tuh break up de show or anything like dat, say if there's any kinda lodestone dey have workin' round dere an' yo' wants to find out whether it is lodestone, jest ketch yo' a *toadfrog* an' go in dere an' dey say de *toadfrog* will eat all de lodestone dey carries in dere an' dey jest can't act. [Waycross, Ga., (1159), 1935:1.]

1899. Totes a *toadfrog*. If a fellah got roots or anything lak dat, chew go an' git chew a live rusty *toadfrog* an' put him in a han'chief an' put him in yore pocket, in yore side pocket or anythin' lak dat, an' go in a game, an' yo' wanta kill his luck, if yo' [he] got any lodestone or anything, that's goin' kill it. [Wilson, N. Car., (1455), 2645:13.]

1900. Yo' kin ketch de frog an' yo' cut off his left hind laig whilst he livin' an' turn him unloose an' wear it in yore pocket. Mah brothah got one in his pocket today.

(What will that do for you?)

Say that makes yo' git 'long - anybody yo' kin walk up dere an' ask 'em fo' money an' dey'll give it to yo'. [Savannah, Ga., (1272), 2153:9.]

1901. I was told dis by a fellow. Well, he was a white boy worked at de Ford plant - working every day and I reckon he is working there now.

(Here in town?)

At de Ford plant over here at North Norfolk. See, I was told that a man - he's a North Ca'lina boy, too. He told me dat he left home - I knowed his people well - didn't know that's where his home was but I knowed his people by seeing them away. He told me dat he left home and there was a couple of men told him something to do, and when he left the plant and went home, see, they didn't like him much. Seemed like if he kind of hard on him, the man he worked for. So he went home and there was a couple of colored fellows told him what to do, and he

told me what he told him. He say he told him to go ahead and get a little spring frog and take him - one of de small ones you kin put into a small bottle and put him down in dere with his feet up and head down.

Den he bring dat back and put him in dat bottle some cologne - see, de *Hearts Cologne* and continue to go to work with that on him, and when he come back - I don't know what he had did, but that's what he told me he did and his brother-in-law told me so too. Well, when he come back this same man that he was hard on 'em, he would take him around and take him all the way home in his automobile. I know that to happen, but I don't exactly what he did. That's what he told me.

(That's what he said he did. He just had this frog in the bottle and put this *Hearts Cologne* in there.)

Yeah, and let the frog be bottom up and his head down in dat little bottle. [Norfolk, Va., (467), 465:8.]

1902. Ah used de nest of de red ants mahself - see, ah used to be a gambler. Yo' git a frog an' take tie him up, both his laig, to a stake ovah a nest of dose large red antses an' let dem eat de flesh off his bones, see. An' den yo' take de bones an' wrap 'em up in a cloth an' *dress* 'em wit cologne an' yo'll win. But it's dangerous - yo' have tuh pay fo' it.

(What do you mean by that?)

Well, yo' li'ble lose a member of yore body, yore arm or laig, toe, yo' know, or lose somebody in de family yo' love, or either yore life. Yo'll have to pay fo' it. It's de devil's trick.

(What do you do with that frog? You stake - you mean?)

Yo' stake him - yo' torture him - yo' let de red ants eat de flesh off him - stake him alive. Yo' tie him up, all fo' of him laigs where de ants kin git to his flesh. [Sumter, S. Car., (1342), 2323:15.]

1903. Jes' lak yo' go to de race track bettin' on de horse races, yo' ketch - yo' have two toadyfrogs - jes' have 'em wit chew, see. An' jes' lak yo' bettin', take an' pat 'em on de horse an' de horse yo' want to win he will win every time.

(How do you carry those frogs?)

In yore pocket - either in a papah bag, both of 'em together so long as dey live. If dey's live it all right; if dey's daid dey ain't goin' be no good. [Savannah, Ga., (1263), 2145:9.]

1904. Jes' say yo' speedin' wit chure automobile out dere an' de law run down an' subpoena yo' fo' co't in de maw'nin'. Dis evenin' jes' go out dere in de woods an' git chew 'bout fo' or five big spring frogs. Put 'em in yore bosom. Yo' put 'em in water tonight an' in de maw'nin' when yo' - befo' yo' go up dere, put 'em in yore bosom an' when yo' go up dere befo' him why dere won't be nuthin tuh de case - it throwed out. [Brunswick, Ga., (1182), 1993:9.]

1905. [I don't] know anything about a gamblin' proposition 'cause I never gambled in my life, but I have heard of people gambling and I have talked with gamblers. They claim they go and get somethin' that you call a moojoo. What it is, I don't know. They get a green frog, I think it is and split him open and put that thing into the frog and sew de frog back up and then they wear it in they pocketbook and say just any point they wan'a make, they make it. What else they do to it, I couldn't tell you.

(They do that for luck in gambling?)

Yes, sir. [Vicksburg, Miss., (714), 983:4.]

1906. Take one dose big black frog, an' take him ovah de bed an' whup him - whup him till he cry. He will cry jis' lak a baby - *ahh, ahh,* jis' lak a baby. Take dat frog an' throw him right farwards in front of you an' de man will live.

[Here a frog is used as a *hand* for curing an illness (see pp.441-445). The ailment is first transferred from patient to frog and then the disease-spirit is

whipped out of the frog. This could be an elaborate rite with much talk, depending upon the operator. For transferring disease to a chicken, *see* No. 1000, p.384.] [Wilson, N. Car., (1511), 2678:8.]

1907. Dey kin take dis ole dust, *frog dust* [*toadfrog-bread dust*], dat in de woods an' git it an' sprinkle it in a person hat an' dat will run 'em blind.

It's little ole stuff dat come up in de groun' - yo' know, we call it *toadfrog bread*. It's a little white thing [mushroom] dat grows up an' after which it die an' it goes to a dust.

FROG DUST

TOADFROG BREAD

DEVIL'S-SNUFFBOX

[This is the devil's-snuffbox or puffball - various fungi which discharge ripe spores in smokelike cloud when pressed.]

Git dat an' put in yore hat dey say - sprinkle it in a person hat an' dey say dey will go blind, or in dey han'cheff er somepin. [For *frog bread*, *see* No. 250, p.72.] [Sumter, S. Car., (1365), 2412:3.]

1908. Ah've heerd of 'em usin' garlic. Jes' say fo' an instance, ah wanted to be lucky in a *skin game*. Ah would take a piece of garlic an' place it into *Hearts Cologne*. I would stick it in dere an' ah would go dere an' ever' GARLIC time ah would make a bet into a *skin game*, ah would take an' po' some dis stuff into mah hand. An' 'long as ah was doin' dat ain't no way ah could - ah would win all de money into dat game 'long as ah used dat stuff. [St. Petersburg, Fla., (1018), 1649:2.]

1909. Yo' jes' wear garlic fo' luck. Yo' kin take it an' jes' wear it in yore pocketbook. Co'se yo' know yo' eat it, it's good fo' yore nerves - hot [cooked with food]. [Memphis, Tenn., (1549), 2818:1.]

1910. Then you kin take garlic and put it in your pocket - just like you gambling, put it in your pocket and if the other person got something [a hand] to gamble with, that will kill theirs. Garlic you kin use for many different things. [New Orleans, La., (859), 1368:3.]

1911. Yo' kin git chew a piece of garlic, yo' know whut dat is, an' yo' takes dat garlic an' yo' git nine pieces of garlic an' make yo' a little sack like if yo' were canvassing. Yo' put that garlic in yore pocketbook. Quite natural it's gon'a smell. An' anything yo' doin' an' wants tuh bring luck in yore place, why yo' use that garlic. Tote it in yore pocket or in yore pocketbook or in yore sample case or anything like dat. [Waycross, Ga., (1144), 1868:6.]

1912. An' also yo' can have luck by goin' to a store an' stealin' a piece of garlic. Don't let 'em see yo' git it an' don't buy it an' don't ask fo' it. Jes' steal it from de store or anywhere an' put it ovah the door or put it in yore truck or most anywhere, or carry it in yore pocketbook - anywhere. Yo'll always have luck with yo' business. [St. Petersburg, Fla., (1006), 1624:2.]

1913. *Getaway powder* they calls it.

(*Get-away powder?*)

GETAWAY POWDER

Yes, sir. Ortman sells it down here - they got it down there.

(Where?)

Ortman's Drug Store.

(Where is that drug store?)

On Montmartre and Davis Avenue.

(How do you use that powder? That *get-away powder*?)

You sprinkle it around - you know, just like if someobdy come and you don't want them no more, when they go out, then you throw the powder out behind them or something of the kind. [Mobile, Ala., (707), 971:9.]

GOOD LUCK PERFUME POWDER 1914. You got a house out [vacant] an' yo' wanted people to go in dat house. Well, yo' jes' go - yo' takes a - de person whut chew wanted to go in it, jes' whosomever it is - yo' go there an' yo' *dress* that house, yo' see. You kin *dress*

the house. Yo' kin go in an' take this *dust powder* - take it an' dust it jes' lak that. An' it's jes' lak if yo' take a person tuh show him de house an' then if he gits de odah of that, he takes de house - pays de price regardless.

(What kind of powder is that?)

It's good luck perfume powder. It hasn't got a special name - yo' order it. [St. Petersburg, Fla., (977), 1582:11.]

1915. Jes' lak if yo' want to drive a person from town [or] home, yo' kin go in de cemetery an' run yore han' down in de grave jes' about dat deep, jes' to de end of his [your] fingers an' git de dirt at de end of his [your] GRAVE-SHAPED fingers an' come back.

(You run your hand into the dirt just about as deep as your hand - up to your wrist.)

An' git dat dirt at de end of yore finger, git as much as yo' kin an' carry it to dere house - right in front of dere porch, dere steps an' make a little grave dere. De nex' mawnin' when dey git up an' see dat dere, dey'll go. An' dey gradually perish away.

(How do you make that little grave?)

Make it jes' lak yo' make a grave an' bury folks, jes' in de same shape. [Sumter, S. Car., (1377), 2405:8.]

1916. Take *graveyard dirt* an' care [carry] it to a person's house dat chew wanta move from dat house, an' make a grave out of it an' put it under his do'-steps. Make a little small grave and put a headbo'd to de head an' one [stick or small piece of board] to [as] a footbo'd, an' write dat person name on a piece of papah an' put it inside dat little grave whut chew make, yo' understand, an' he have tuh move. He can't stay dere. [Waycross, Ga., (1135), 1844:5.]

1917. Yo' kin take two sweet gum sticks an' go undah a person's house an' dig a lil' hole an' put one in dere an' one into anothah hole, right underneat' de bed, jes' lak dis bed sit ovah dere [points to corner of room in which I was working]. Well, dat be's down undah de ground. Put one undah dat bed an' one undah dis one, an' dat person will jes' dry up - wither up until he dies.

(If he sleeps over those sweet gum sticks.)

An' dey say dat's a body. It's a parable as [it signifies] a body, yo' see, an' when dat stick dry up, dere body will wither away an' dry up an' die.

(Do you put one stick under each bed or two under one bed?)

Well, one undah each bed, jes' either one. Well, dat'd be lak someone mad at someone, see. An' yo' jes' put one undah dis bed an' shape it up as a grave, jes' lak a grave. [Fayetteville, N. Car., (1452), 2639:12.]

1918. You go back to the graveyard, walk to the third grave and you get some of that graveyard dust. Now, you got'a use it when the moon is full. When the moon is weak, you can't do nuthin' with it. And just get GRAVE - THE THIRD round that job there. He goin' to hold it awhile, maybe not long. Might be in the time of the moon failing when you get it when you going for the job. And you sprinkle that dust down there where the boss goin' to walk. He got'a walk out there to see you where you is. Well, you sprinkle it just where he walks and you goin' to get that job. [See margin-title Three Graves, later.] [New Orleans, La., (867), 1406:3.]

1919. Now when yo' go to de graveyard, yo' go dere on de full of de moon or de first quarter. Yo' hear anybody talkin' 'bout gwine tuh de graveyard, gittin' dirt, dere ain't nobody knows whut tuh do wit it, it don't do's GRAVEYARD DIRT 'em good. Go down at de full of de moon or de first quarter. Go down dere. Yo' ain't comin' in dere dis way, understand - yo' see, yo' don't wanta go tuh de right, de right's always good; yo' wanta go tuh de left all de time. Yo' see, dere's nuthin' good in de devil's work - always

go tuh de left. Yo' go tuh de left, yo' walk in dere, in de cemetery on de left side as yo' enter lak dat, an' if yo' know anybody, yore friend or nuthin lak dat, dat'a bad fellah or something lak dat, yo' know where he's buried an' dat, yo' walk in tuh de left of yo', an' jes' go right on ovah, don't say a word.

Take yo' five cents or ten cents - well, de ten cents is bestes', it's silver. Take yo' ten cents an' sit down an' dig down as fur as yore arm will go down in dat grave up to heah. Go on down as fur as it is, keep plowin' down in dere wit yore arm till yo' git down dat deep - way down. Yo' says dese words, says, "Ah didn't come tuh steal, ah didn't come tuh walk [I am not out here for exercise], but ah come honest an' wit faith an' truth, tellin' yo' de truth" - talkin' to de dead man - "tellin' yo' de truth, dog-gone it, an' ah wan'a git some of yore earth dat's yo's buried undah. Ah'm not stealin' it, ah wan'a borrow it, an' ah'm leavin' ten cents heah. Ah'm not gittin' but a han'ful, an' ah don't disturb yo' an' ah know yo' ain't goin' 'sturb me." Take a han'ful. Dat's all. An' yo' put de ten cents down dere. Take it an' kiver it up an' pack it back. Turns right around an' don't say anothah word an' walk off - don't look back, go home.

Well, if ah want one of mah neighbahs where ah'm livin', ah don't want 'em livin' dere togethah, ah goes - when ah go out de path, walk a ways with it, an' take some of that dust dere, an' when ah come in dis house, ah come in on which-ever de left side is. Lak ah stands dere on de left side an' ah go ahead up to de do'step - any night dey sleep, not in de daytime. Ah ease down an' ah takes some in mah han' an' ah sprinkles it undah dat do'step, right along, right along out ah go till ah hit de road, jes' sprinklin' dis sand. Ah wouldn't leave off till ah hit de road, till ah git off dat path leadin' outa de house, right 'long dere. Now, dey got'a walk ovah dat. Dey goin' walk ovah dat. All right, in a week or so, dat man an' his wife, all of 'em will git dissatisfied, fights be goin' on an' dey won't stay dere no mo' - jes' move. [Fayetteville, N. Car., (1433), 2596:2.]

1920. Wal, dey kin take yo' [foot] track and run yo' ev'ry place in de world. Ah have one boy he's been runned all over de United States. Dere's lot'a things people kin do to yo' feet.

(Well, how did they run your boy away? What did they do to him?)

Put a spell on him.

(Through his foot track?)

Yes sir.

(Well, how did they do it?)

Dey didn't git his track. Dey waits fer him at home, ah heard, and put him to bed sleep with her, measured him by another girl and [put] de dust from de bottom of grave in his shoes, and as dat spirit [in the graveyard dirt] wander it made him walk all de time. He's been walking all de time. [Jacksonville, Fla., (621), 793:10.]

1921. Tell yo' re'lly fac' about it. Ah know a little 'bout *graveyard dirt*. Ah knew dis much, suh, dat *graveyard dirt* kin put chew in bad luck.

(How would you do that?)

Well, if yo' take a sewin' thimble an' yo' go tuh de graveyard an' de very freshest grave dat's buried, anyone dat's buried yo' understand, an' yo' git nine thimbles of dirt off de grave an' yo' carry 'em back. Well, de re'lly fac' about it, yo' git nine trimmin's of de person right track an' yo' kin put it into a sifter together an' yo' mix it. Put it in de sifter jes' lak yo' were goin' tuh sift meal or anything of de kind dataway, an' yo' kin take an' spread it anywhere across de crossroad or anywhere wherein dis person walks at, an' dat puts dem in tough with bad luck - see, jes' from hand tuh mouth. See, dat person makin' five dollahs a day an' spendin' ten.

(That puts them to walking you say?)

*Puts dem tuh walkin'*, but chew gits dat an' put it into a sifter.

(And you sift it out there at the crossroads?)

Dat's right.

(And that give them bad luck of some sort?)

Oh yeah, puts'em in bad luck. Re'lly fac' about it - round an' round dey goin'. [Savannah, Ga., (1276), 2171:2.]

1922. You goes tuh work an' git dat *graveyard dirt* an' yo' pays de dead when yo' go dere an' git it. Pay 'em 'leven cent or much as yo' wanta, den yo' git dat *graveyard dirt*. An' yo' goes into de graveyard backwards an' go up to one of de graves - jes' whatevah one yo' git to - go into to it backwards an' jes' call de dead an' tell 'em whut yo' want, an' carry a white piece of cloth an' put dat in dere. Den yo' carry dat white piece of cloth, yo' stoop down dere an' git dat *graveyard dirt*, git it right from de heart. Git dat *graveyard dirt* right in dere. Take dat dirt an' it do de work.

(What do they do with that dirt?)

Take dat dirt an' carry it an' wheresomevah yo' wanta put it, carry dat dirt dere an' put it down dere.

(What do you put that dirt there for?)

Yo' put it dere *tuh run a person* - a man or a woman off from dere home. Mah husban' wus run off from home. [Sumter, S. Car., (1362), 2402:8.]

1923. They say, if anybody bother me and my husband and I want to get rid of 'em, want 'em stopped, why just take a penny.

(A penny?)

One penny and go to the grave of somebody who you know died kind of wicked.... Go there and take up the headboard and put it to the foot, and hand the footboard back down to the head - take that down. This person who you working after - and take the penny - just take the fingers, you see, and make a hole down there in the middle of grave and put that penny down there and just - then, as I want you [to work for me], say, "Roll dis person fer me, Such-and-Such-a-Person." Call dere name. "Dead, I want you to roll dis person for me." And slap dat penny right dere and go on 'bout your business. Then in three days they'll be gone.... They'll leave town. They'll leave from around where you is. [Petersburg, Va., (443), 414:1.]

1924. Well, I've heard dat people could go where you make a step on de groun' an' git de dirt outa de holler of your right foot. Would take it an' dig a hole in a fresh graveyard a foot an' a half deep an' bury dat dirt; an' take some of de *graveyard dirt* an' put it back in one of your tracks. An' dey say you'll become to have a pain in your leg an' you'll never git over dat. [Wilmington, N. Car., (298), 221:3+85.]

1925. Yo' kin go tuh de drug sto' an' buy graveyard dirt an' yo' kin put it in dey shoes. All right, it will cause dem tuh either be cripple or yo' kin take it an' put it in de band of dey hat an' dey go stone blind from it. [Algiers, La., (1597a), 3003:16.]

1926. *Graveyard dirt* makes yo' lucky in gambling.

(How do you use it?)

Yo' take *graveyard dirt*. Go dere at twelve 'clock at night, go dere on some wicked person's grave yo' know an' reach yore hand as fur down in de grave as yo' could git it, an' take it an' bring it an' put it in yore shoe. Wear it in yore shoe. Long as yo' put it in yore shoe you will be lucky in gambling. [Waycross, Ga., (1071), 1731:12.]

1927. Well, fer as ah know about *graveyard dirt*, yo' could take dat an' make yo'self lucky an' successful. Well, use it jis' lak yo' use powder. See, yo'

kin wear it in yore pocket and den yo' could take an' use it as yo' use powder - put it on yore face when yo' go tuh gamble or anything lak dat, when yo' wanta be lucky. An' co'se yo' gotta have a little lodestone wit it. Ah've got of dat heah in mah pocket. [Memphis, Tenn., (939), 1520:2.]

1928. Well, ah've take an' ah went tuh de graveyard mahself. Ah went dere jes' 'fo day in de mawnin' to git somepin, yo' know, tuh gamble with. Ah knowed some wicked peoples. Ah put mah han' down in de graveyard lak dat right at de foot of 'em an' mah han' shet up lak dat [demonstrates], an' ah taken de *graveyard dirt* an' went tuh de game where dey wus gamblin' at, an' go all aroun' an' jes' throw it all aroun', put it all on de cards, an' ah wus lucky lak dat. [Wilson, N. Car., (1455), 2645:11.]

1929. If yo' wanta be lucky, if yo' is a gambler. If yo' know of some drunkard that's dead, see, an' yo' go there to his grave at midnight, yo' call his name twice. Dig, jest keep digging until you git to that clay - yo' know de stuff like clay - jest dig, dig, till yo' git to that clay, an' git chew a han'-ful an' put in one of dese tobacco sacks. Ah don't know whut's de name of de tobacco - yo' kin git 'em sacks, cloth sacks. Go on back to any gambling room. Ever' time yo' start tuh losin' jest touch that graveyard dirt lightly with yore hands. [St. Petersburg, Fla., (1045), 1698:3.]

1930. Well, ah have use it. Yo' take *graveyard dirt* an' put *Hearts Cologne* wit it an' use it fo' luck fo' gamblin'.

(Just how would you do that?)

Go to de graveyard where a grave's been - where de grave be about six months old, de dirt. An' yo' go dere an' git dat dirt an' bring it back. Git chew a piece of red flannel. Yo' sew dat dirt an' a dime up together, a dime an' de dirt up together, an' keep dat wet in Hearts Cologne or even in good whiskey.

(What does that do for you?)

Dat's tuh give yo' luck fo' any kinda games an' gamblin'. [Brunswick, Ga., (1188), 2004.]

1931. Ah heard 'em say yo' go to the graveyard an' git *graveyard dust*. An' jis' lak yo' wan'a make a bag fo' tuh gamble or somethin', yo' git *graveyard dust* an' yo' take it an' put it in a bag, an' put needles an' red peppah an' bluestone an' sew it up in dat bag with dat *graveyard dust*. An' dey say when yo' go tuh gamble, all yo' got'a do is jis' rub yore han's on it an' yo'll win ever' time yo' put chure han' on it. [Memphis, Tenn., (940), 1521:6.]

1932. *Graveyard dirt* - that's good for gambling.

(How?)

You take the *graveyard dirt* and you takes needles, seven points of a needle - seven points of seven needles. Take that *graveyard dirt* and take some emery dust from the drug store and you get some lodestone and you put that together, and you make a wish and you sew that up and you wear it. As long as you have the confidence in this, it may bring you succeeding power, but if you don't believe in it it's not good. [New Orleans, La., (883), 1454:3.]

1933. That's used for gambling.

(How do they handle that?)

They take *graveyard dust* and white sand and put it in a tobacco sack. Take a tobacco sack and wash it out in clear water and turn it wrong side out. And [take] two teaspoonful of *graveyard dust* and two teaspoonful of salt and a silver dime. And tie 'em nine knots - tie it nine times, which would make 81 knots in de sack and wear it in yore pocket.

(What do you do with that white sand?)

The white sand - that's a - they use that in place of steel dust.

(Well, do you put it in that sack, too?)

Yes, sir.

(How much?)

About a teaspoon and a half of white sand.

(I see. What do you mean by tying nine knots? How could you tie nine knots in that sack?)

Well, you see, there's two strings to it.

(Oh, yes.)

And you take and every time you tie a knot, you tie it to you, you know. You see, tie nine knots in it, see. And after you tie the ninth knot, you see, well then you turn that sack like this.

(How do you mean, you turn the sack? How do you mean?)

Just take the sack like that and hold the strings - hold one string in this hand and one string in this hand and turn the sack over to you [demonstrates].

(You swing the sack over toward you. I see.)

Yes. Then you tie nine more, you see. Nine times nine is 81.

(I see. You have to swing the sack at the end of each nine knots. You prepare that for what? Gambling you say?)

Yes, sir. [New Orleans, La., (842), 1276:5.]

1934. Dey tell me dat chew kin go to work an' if a man dies - jes' lak a gambler. We all could be in de gambling hall an' jes' gambling. Prob'bly dis man will be shot off, prob'bly ah may be shot off in gambling. Well now, dey tell me dat if he has a ring on his finger - if yo' got any money in yore pocket an' he has a ring on his finger - any kind of ring, doesn't matter if it's jes' little ole ten-cent ring - yo' gits dis ring offa his finger. An' in pulling off dis ring yo' tell him - jest call him name, tell him, "John or Henry, ah'm buyin' dis ring fo' yore luck on gambling." Well, dat's gittin' luck offa dead man tuh gamble.

Now, in buyin' dis ring yo' puts dis ring in yore pocket an' puts de money whut chew goin' tuh give him in his pocket.

Well, after he'd be buried, yo' goes back to his grave den an' git chew some dirt - about three or fo' months after he done laid dere in de grave. Git chew some dirt an' tote dis dirt in yore pocket wit dis ring, yo' see. Well now, dat gives yo' a hand. [Waycross, Ga., (1143), 1865:3.]

1935. Ah've heard tell of 'em using, gittin' a chip off de headbo'd, gittin' a piece off de headbo'd of de grave an' using it fo' luck.

(Well, how do they use that?)

Well, yo' scrape it. Yo' take a knife an' yo' scrape de - shave it off de lefthand side of it. Git dat off de lefthand side, yo' scrape it tuh yo'. Yo' scrape it to yo' an' yo' say, "Lord, let dere be luck. Lord, let dere be luck." Yo' say dat three times an' yo' scrape dis knife to yo' - yo' bring it to yo'. Yo' bring yore knife to yo', not from yo' - dat's lucky.

(Well, what would you do with it after you get those scrapings?)

Well, yo' take dat scraping an' wear it. Yo' take yore little fine scraping an' put it in a little bag an' yo' wear it round yore waist, if yo' a person out fo' luck in numbahs or somethin' lak dat. [Waycross, Ga., (1116), 1791:4.]

1936. Take *graveyard dirt* an' put it in yore pocket - *graveyard dirt* an' Sampson snakeroot an' blacksnake root an' measure it. [Three ingredients.]

(Measure what?)

De blacksnake root when yo' take it up. Yo' measure it de length of yore finger, de blacksnake root.

(Which finger?)

It either be's [these] two or dese two - this or the other one [demonstrates]. Ah don't know, don't want be positive.



(Either two of the fingers of the right hand.)

Yes sir. They take three of those Sampson snakeroot an' measure 'em, den dey take three of blacksnake roots an' measure 'em, an' weave 'em together with raw cotton thread, weave 'em together, an' put 'em in dey pocket, an' git some *graveyard dirt* an' put in it.

(What is that supposed to do then?)

That is luck - luck to win. Or way back in slavery time that was luck to keep yo' boss from whuppin' yo'. Ole people carried dat - dat's all dey had to pertek deyself. [Informant born 1858.] [St. Petersburg, Fla., (1003), 1619:2.]

1937. See, ah'm gwine wit a girl. Ah have did dat mahself. An' go tuh de graveyard, carry nine pennies yo' see, an' yo' put dem nine pennies down three each time - one fo' de daid, an' one fo' de livin', an' one fo' de girl. See. An' den yo' pay a penny fo' dat graveyard bo'd, fo' dat headbo'd, an' yo' stick it down - walk backwards an' stick it down an' go home. Ah didn't have tuh use no dirt. An' ah did see her de nex' mawnin'.

(Well, did you say anything or do anything out there when you were doing all this?)

Ah went there an' - git somepin tuh dig a hole. Put three penny in one hole - dat's fo' de dead. It a good many yeahs since ah did it. Ah jes' remembah. Ah put down first de three penny in de girl name. Den ah put three penny down in my name, an' ah put three penny down fo' de dead, an' ah put three penny down fo' de headbo'd, yo' see. An' den ah take dis bo'd, de headbo'd up *In de Name of de Lord* an' ah stick it back down *In de Name of de Lord*, but ah stick it back down dere backwards an' walk on out of there, an' ah call dis girl name ever' time, an' de next mawnin' ah did see her.

(You do this in order to see this girl?)

Dat's it, yessuh. [Sumter, S. Car., (1369), 2426:7.]

1938. You kin go to a graveyard, but chew have to go before de sun rise they say, if you lose a job an' wants to git yore job [back], or if you wants a job. You go to a graveyard in de mornin', six mornin's, befo' de sun rise an' get a little bit of *graveyard dirt* an' throw it over left shoulder. You get dere befo' de sun rise an' jes' as de sun start to peepin' up, then you throw it over your left shoulder. An' then you go back home and you dress up an' go on out to de job. An' jis' don't you say nuthin in de world to your *bossman*; jis' set dere an' they tell me he'll call yah. [Wilmington, N. Car., (283), 198:2+85.]

1939. Dat *graveyard dirt*, why ah've got it mahself to be lucky. Why ah take it an' some *Hearts Cologne* an' git me a silver dime an' put into it, an' wrap it up in some red flannel an' wear it in mah shoe fo' nine days - in mah left shoe fo' nine days. An' ah change it out an' put it in mah right shoe fo' nine days. An' de tenth day, why if ah felt like it, if ah had a job or gambling, ah'd go back to gambling, why ah'd always be lucky. [St. Petersburg, Fla., (1042), 1687:1.]

1940. You kin git chew a little dis talcum powder, git chew a little *graveyard dirt*. Go as near de center of de graveyard as you can. It don't make any diff'rence where [whether] you git it off de grave or not, but you git from sandy dirt like. Take dis talcum powder and mix dat and de *graveyard dirt* together. Prob'bly you have to put it in de stove somewhere and let it dry out so's it'll be dust. You go and git chew a little of de best cologne dat you kin find and sprinkle into dere. Well now, if you kin git right on to dis boss or kin roun' next to 'im, you may drop some of it roun' his feet like dat or run your hands - keep some in your pocket all de time. Run your hand in your pocket and sprinkle a little roun' dere. Well, you take dis same Adam and Eve root. It don't hurt cha if you put it in yo' mouth. You take and place one in each jaw, walk roun'

de boss and talk to 'im. Spit ever' once in a while roun' in dere. If dere's anything on his desk or anywhere [like] dat, you kin prob'bly spit in your hand and go and lean on it - jes' like I'd come in chere and ask you for a job, I'd lean up here [against my work table] and talk to you. Now I got dat spittal in my hand you see and put it on his desk. He can't tell nuthin. [Norfolk, Va., (491), 526:10.]

1941. You jes' go to 'im and - dat's if you kin git to 'im. Git to 'im and you got some of dis same *graveyard dirt*, but you git dis before de 12 o'clock tonight when you wan'a git a job. If you go to git a job, you go to dis grave at 12 o'clock in de night, fresh grave, and you go to 'im and you say to de dead man, "Will you let me have dis?" You say dat to 'im t'ree times before he give it. Den you takes dis direct fromst de middle, fromst de foot, and fromst de head, see. And you put dat in a little cup and you bring dat cup out [the graveyard]. Now you know where dis *bossman* stay, you know dat he stay dere. Well you go to his house four o'clock.

(In the morning or at night?)

No, in de mornin' - four o'clock and you knock at de door t'ree times before you put dis down. Knock at de door t'ree times and put dis t'ing right on underneath de steps and you go off. He comes out.

(He comes out.)

Yeah, and you gone and he ain't goin' see nobody when he come out. All right. Den next mornin' you go up to him, "Good morning, boss." "Good morning." "Well, Boss, I's looking fer a job." "You wan'a job?" "Yes, sir." "What kin you do?" "Well most anything, suh, you want done." "Well, I'll give you a week's trial." "All right, sir." That's all you want. Git in dere and after dat you is dere. [We have in this rite three actions, each performed three times.] [Charleston, S. Car., (?), 603:1.]

1942. They kin take this *graveyard dirt*, they kin take this camphah gum, with sulphah [three ingredients], an' they wear it in their pocket. Maybe they jis' dampen with whiskey an' stuff. An' jis' befo' you git to the white man you gon'a ax fer the job at, you take this stuff an' you rub all in your hand an' rub it ovah your face three times, an' you kin walk up to the man an' ax fer a job. He might deny you the first time he might, but the second time he can't deny you. [Wilmington, N. Car., (189), 92:4+85.]

1943. Well, there's diff'rent things. They said that they take that *graveyard dirt* and mix it with - just like if they working on a job and they wan'a get 'em away [from] there. Well they get the *graveyard dirt*, but they get it off a sinner's grave. And they take this *graveyard dirt* and you mix with pepper and salt, and get to where this person that you wan'a get off the job, and sprinkle on 'em and they won't be able to stay on that job. [Norfolk, Va., (489), 524:2.]

1944. Well, ah know that chew kin go to the graveyard, yo' understand, an' after yo' go to de graveyard, yo' find a wicked person - a man or woman, yo' see, an' yo' dig down on de left-han' side into dere heart an' yo' GRAVEYARD PENNY git 'bout dat much of dirt. Yo' see de idea. Den yo' have yo' a little salt 'long wit chew, yo' see. Yo' go tuh work an' yo' take dat salt an' yo' put it in dat hole, yo' see, whut chew dug, an' then yo' go tuh work an' yo' take a penny whut chew call a graveyard penny - some of 'em call it. Then yo' go tuh work an' yo' take that penny an' yo' put that in there, yo' see. Den yo' goes tuh work an' yo' cover that up. Yo' go down an' walk roun' to de left an' take de footboard. Yo' takes de footboard an' yo' carries it to de haid. Yo' pull de headboard an' take that back down to de foot, an' yo' stick it back down there yo' see. Then yo' walk away.

Now, yo' kin take dat dirt. Yo' goes to de drug sto' an' yo' buys somepin yo'

call brimstone. See. Then yo' goes buy - we haven't got it at home, yo' know yo' go buy it to de hardware an' yo' git this black gunpowder. Then yo' carries it on back home. Yo' set down in a off-room to yo'self. Yo' goes tuh work an' git chew a dish an' yo' mixes all that stuff together, yo' see. Then yo' stir it lak dis, yo' see. Yo' gits it thoroughly mixed yo' see.

Now, if there's anyone that yo' can't git along with, yo' see, an' yo' want 'em tuh go. Well, yo' see yo' got a powder. Or anyone dat yo' wanta work in dere mind yo' see. Yo' have yore powder, yo' see. Well, yo' walk into dere home an' yo' talkin' all de same time, no one noticin' yo' see whut chew got on yo'. Yo' sprinkle dat right ovah de house, if yo' can git into dey home yo' see. Yo' goes tuh work den if yo' can't git into dey home, yo' sprinkle it right round de do'step, yo' see, an' so fo'th. Den dere gone, if yo' havin' any trouble yo' see. [Sumter, S. Car., (1338), 2485:5.]

GRAVEYARD PLANTS 1945. Co'se ah did have 'em but ah haven't got 'em now - de little flower dat grows. It's a white flower, yo' git it out de graveyard.

(What is the name of the flower?)

Ah don't know whut de name of dat flower, but chew kin go to de graveyard an' git it. It grows jes' about dat high.

(About a foot high?)

Yes, sir. An' it's all loaded wit - yo' find it in most any cemetery about dis time. Dey bloomin' now. It's a flower dat de whole place is white wit dem flowers, an' yo' go dere an' pick dem flowers, an' set dem flowers in some watah an' jes' go dere an' throw it [the water] right roun' in dere. It will separate 'em, git dem from roun' dere. Co'se ah kin git de flower all right. An' [you say] "Ah want chew all tuh separate - raise hell." See.

(That will break up this man and this woman.)

Shore.

(You throw this water into that house.)

Throw it right at de steps. [Sumter, S. Car., (1351), 2343:1.]

1946. Well, yo' kin go dere an' git a tree - to graveyard, git a little ole bush an' den carry it to anyone's home an' set it out an' let it stay right where yo' set it out. It won't be long 'fore dey'll go where yo' git dis bush from.

(If you want to get rid of someone, you would go out to the graveyard and get up a bush and then come into that house and set it out where they wouldn't notice it. And that would send them to that graveyard where that bush came from.)

Dat's right, jes' make dem move in somepin jes' lak a grave. Jes' make up a little something jes' lak a grave an' jes' stick it [the bush] right tuh de head of dat, an' a stick tuh de foot an' name it. It won't be long 'fore dey be gone. [Sumter, S. Car., (1368), 2423:1.]

1947. You kin git a pound of red beans and put it up under the steps, you understand, and at each side of the steps if they're open, git some *guinea seeds* and throw 'em at each side [under the steps], and walk away and don't look back and they'll leave that house. *Guinea seeds* - some people call it guinea pepper.

GUINEA SEEDS

GUINEA PEPPER

GUINEA GRAINS

PARADISE SEED

SEEDS OF PARADISE

GRAINS OF PARADISE

[New Orleans, La., (814), 1145:9.]

1948. Take seeds of paradise - seven grains, seeds of paradise. Yo' buy that in the Hindu companies, yo' know, those dirty strong [smelling] places [because incense is burning]. Seven grains of paradise. An' throw it aroun' yore do'. Make a good wish an' pray an' take yore Bible an' read de Psalms of David an' ask God tuh open de way fo' yo' an' yore business will gradually grow. Also yo' kin read de sixth chapter of Luke an' dat'll he'p yo' in de Bible in de Christianity.

That is tuh bring business to yore home.

[The preceding *Hindu companies* were more likely a company with an oriental name and someone wearing a turban (see Turban in Index). Since I always assumed some of these companies may have worked under protection, I never visited any of them - I had enough trouble collecting.] [Little Rock, Ark., (887), 1462:14.]

1949. Den yo' kin git chew some *John de Conker* an' have yo' a little piece of root an' chew those guinea peppahs every once in awhile. [Guinea pepper = grains of paradise, pungent seeds of a West African plant (*Amomum melegueta*) used as a spice.] Lak ah'd walk in heah to yo', went to gamblin', chew dat once in awhile an' spit in mah han' an' rub it an' throw mah dice or play mah cards. Chew dose guinea peppahs - dem little brown seeds dey calls guinea peppahs.

(What do you do with that *John the Conker* root?)

Yo' chew that. Yo' hold that in yore mouth lak a toothpick. Chew dem [root and seed] separate.

(If a person goes down to get a job?)

Sho'. [Memphis, Tenn., (958), 1541:13.]

1950. If you out of a job and wants a job bad, you'll take you some seed they call Paradise Seed and you keep that seed in your mouth, and when you ask the man for work he sure can't turn you down. Paradise Seed. [New Orleans, La., (848b), 1311:6.]

1951. Get you some *guinea seed* - that's a little small seed just about as big, a little bit bigger than mustard seed, see. Get you nine of those little *guinea seeds*, see. You puts a small quantity of 'em in your shoe. You take nine of 'em and you put 'em in your mouth. See, hold 'em in your mouth. Every once in awhile when you round talkin' to 'em (ssphut - ssphut) [comment by transcriber because informant can be heard spitting]. Spit like that.

(I see.)

And I guarantee you he'll give you a job right away. [New Orleans, La., (873), 1425:4.]

1952. Tuh make 'em move. Well, yo' could take some dem seeds, dey call 'em de guinea peppah seeds. Take guinea peppah seed an' yo' sprinkle it if yo' visit dere, or else git someone tuh come dere to dey house yo' understan'. Yo' take de guinea peppah seed an' yo' throws it an' curse it, if it one or two of 'em. It a little bitta seed lak flaxseed. Chew evah saw flaxseed? Well, yo' take dat an' yo' throw in dere, or else go an' put it undah dey rug where dey pass, an' when dey pass, well, dey always gittin' ideas tuh move, yo' see, an' finally dey'll say, "Oh well, ah'll git outa dis house." Well, dat's really evil doin' - de guinea peppah seed.

[*Make 'em move* rite is followed by *bring back* rite.]

All yo' do, go on dere an' git de seed an' yo' passes zactly where dey livin' at, where yo' seen 'em, where dey home at, an' yo' drop de seed at mostly each step, yo' know, where yo' comin'. When yo' leavin', come an' make a block, an' yo' drop one those seeds right in front dey do' an' den when yo' comin' 'long agin. [Machine turned off too quickly but my following comment explains.]

(You keep dropping these seeds from their house back to your house. That's the come back seed. That's to bring them back.)

Bring 'em right back. [Algiers, La., (1594), 2996:5.]

1953. Well, yo' take de gunpowder an' lodestone an' nine seeds of red peppah [three ingredients] an' sew it up in a yarn rag. That's fo' tuh draw luck to yo', too, fo' money. Yo' know, if yo's a gambler, why yo' kin win GUNPOWDER an' if yore a policy player why yo' win lak that. Or if yo' a business man, why yo' know, yore business will be mo' urgent. [Gunpowder appears in many combinations.] [Memphis, Tenn., (1541), 2787:13.]

1954. Well, de Book [Bible] claim that the hair is a man's strength - a man's strength lodges in his hair an' so is his knowledge. They claim that a man kin take three strands of a woman's hair outa de mole [mold] of her haid, or HAIR she kin take three strands outa de mole of his haid - git him tuh sleep an' git it, take de scissors an' cut it out. An' she kin tie it up in her underskirt tail an' she kin carry him anywhere she wanta, or he kin carry her. [Wilson, N. Car., (1476), 2955:5.]

1955. Well now, a lady got my hair one time and she stopped it up in a bottle and she buried it. So it almost run me crazy but I went to a man. He made her bring de hair back. She'd brought it face to face and give it to me and told me why she did it, because she thought I had nothing to do but sit on de porch and read papers and I was in better circumstances den her. So dis man asked me what did I want done with her. I say, "Well, tain't worth while to kill her, but jest send her away from Portsmouth." I was living in Portsmouth. Well, he sent her away and he wasn't nine days sending 'er either. He just got three pinches - jest like that - pinches of dirt and sewed it up.

(Was this out of her left track? Tell me just what he did in this case.)

He got three pinches of dirt out of her left track, right in the hollow of her foot and put it - made a little cloth bag and put that in there and sewed it up and had taken it to running water and made three wishes and threw it overboard. She went away from dere. [Norfolk, Va., (486), 514:8.]

[To show that my comment did not suggest a left-track rite to informant, I will now quote the left-track rite given by informant two rites preceding present one.]

Get the dirt out of the left foot, three pinches, and put that in a cloth rag you know and sew it up. And take it to running water and throw it overboard and make three wishes before you do it. And when you make them three wishes - they gone from here. An' I know that to be true.

(You make the wishes just for them to leave?)

Yeah.

(You mean just to leave town or to die?)

To leave, to die - either one. You make de wishes - if you want 'em just leave town, make it dat way; and if you want 'em to die, you make it dat way. [Norfolk, Va., (486), 514:6.] [Both these original transcriptions - 514:6 & 514:8 - are part of the final manuscript.]

1956. An' den yo' kin take a little bit of strand out of a man's head - like if a man dat chew got an' yo' want him tuh stand by yo' or somepin lak dat. Yo' kin take a strand of hair out de mole of his haid, clip out a little hair an' do it up in a little new piece of homespun an' jes' wet it in yore watah, yore urine an' poke it down in jes' de least little crack dat che've got. Yo've not got'a take but jes' de least little tiny piece an' wrap it tight, an' poke right down in a little crack in yore baid in de wood part of it or iron part - yo' know, wheresomevah yo' kin git it punched down in dere good wit a pin. An' dey says dat will hold him. [Savannah, Ga., (1256), 2128:9.]

1957. Just keep your [a woman's] hair and take it and gilt it - have it gilt you see just like you gilt a pitchure [frame] [an' make] like a watch chain of it and wear it. And as long as they [you] wear that, you is all right. I had one myself.

(You use your own hair?)

No! No! No! Somebody else's. They can't harm you.

(You get that woman's hair?)

Yes sir. [This *hand* protects a man from any of a woman's *tricks*.] [Richmond, Va., (390), 463:1.]

1958. [Here is my first knowledge of Doctor Frank Hall, whom I searched for and found the following year - a feat coupled with the finding of Madam Griffin, an experience described in the Introduction.]

HALL'S LUCKY HAND There's an old man by the name of Hall, a very rich man. He has I guess fifteen farms. He has some very palitible[?] [palatial] houses on these farms. He lives in a little shack. Each day there will be seen many cars around his home, both white and colored. He is known as a conjure. He is able to keep the law away and many people going to court to be tried always have him to sit in the courtroom. [This practice has been fairly common; see Court in Index.] There is something he does. Nobody can see what he does. His fame has gone out that he clears the person because most every time he's in the courtroom the person being tried gets out light or becomes clear. This old man is known to sell a little bag to law breakers and bootleggers. In every bootlegger's home that is prosperous in this town can be seen one of these little bags hanging up on the side of the wall. You need not worry about the law coming in as long as you see that little bag. This little bag is known as Hall's Hand, Hall's Lucky Hand. That's what they call it. That's down in Suffolk, Va. [Informant came from Suffolk, seat of Nansemond Co., but Hall lived out in the country.] [Ocean City, Md., Ed.]

1959. I've often heard that they have had a *hand* that they could use and that only certain people could git that *hand*. It was one or two in my neighborhood used to claim that they could give those *hands*. They're gone now.

HAND MAKER They were very successful in business. People flocked to them. Some might have had the luck anyhow. They believed very true that she could do something out of the ordinary for the people who applied to her. Her name was Vivian Washington. [Fredericksburg, Va., (38), Ed.]

1960. We have a man over in Northhampton [County] now that will give you a *hand* to play numbers and he will give you two or three numbers. Well, they hit once in awhile. As much as a hundred people twice a week get these *hands*. They are just numbers. He don't charge them anything. They give him a percentage when they hit. He's a preacher, Rev. B., he has followers like *holy people*. [Note well - numbers are called *hands*. See also Money - Prices For Hands, later.] [Old Point Comfort, Va., (23), Ed.]

1961. Well, 'twas two round here, *root doctors*, and they made stuff up. And we boys would all go to 'em and give 'em fifty cents and they'd give us a *hand*, they call it, to gamble with. And they tell us for three weeks to not use it inside of three weeks. And we found out when they was goin' away. They was goin' away about in two weeks and they told us not to use the *hand* inside of three weeks. And so in about two weeks we went and used it. And the more we'd gamble off it, you see, it looked like the worse luck we got. So we opened it and found it full of rocks. And we went back to 'em and give 'em the rocks back. So then they give us the fifty cents back. [Wilmington, N. Car., (249), 245:9.]

1962. I was away in Baltimore [Maryland] one time and so a friend of mine - we was workin' on a job, de foreman he fired us - and he said to me, "Let's go down in Spring Street." I said, "What for?" He said, "Let's go down 'ere to a woman." I said, "What a you goin' down 'ere for?" He said, "Man," he said, "we can go down 'ere and git us somepin," he says, "you can git work agin." I said, "Man, no!" "Yes you kin, too." So I went down 'ere with him on a Friday night.

We walked in. She says, "You don't live here," she says, "you come across de waters [Cheasapeake Bay], didn't chah?" Says, "You got but very little money." She told us what happened the day before, gettin' fired. So she says, "Well, I'll give you somepin now jis' fer a dollar, jis' because you're fired," she say, "and you ain't got no money but very little." And she gave him somepin look like

a dust. She told him to sprinkle that in his shoes of mornings before he touched a drop of water. Told him three words to say.

(What were those?)

"Father and Son and Holy Ghost." I believe that's what he was supposed to say when he sprinklin' that.

And even so, after he did that [next] mornin', it was re'lly a surprise to me. We both went back, we goes right back de next mornin', and before we got about a hundred yards of de job the man come out, commence to wavin' fer us. I said to him, I said, "Johnnie," I says, "he don't want us, because we got fired here yesterday." And we keep on walkin' up to him and he walked up to us and said, "Does you want to go to work?" We told him, "Yes." So we went to work dere and stayed on de job until de job was complete. [Deal Island, Md., (117), 21:4; in 1916.]

1963. I got in trouble one time about some liquor and I went to de devil, suppose to be - not persal [personal], you know what I mean [not the devil himself]. I went to him. He said, "I can't do nuthin fer you until you pay me." He said, "I can do anything to clear you." And I already had 18 months out de 'corder's [recorders?] court. Went to de big court and I didn't have no lawyer atall and I went to dis man suppose to be workin' wid de devil. And he give me somepin and I got jes' as clear as you rockin' in dat chair [see later]. He give me a red bag. In dat bag was a piece of Julcy Fruit chewing gum and some onions and this powder dat was in it I don't know de name of it. I was supposed to chew the chewing gum and hold it [the bag] in my left hand [during the trial].

[Between boyhood and present day this is the only time I was ever in a rocking chair and despite his words I was not rocking. It happened to be the only armed chair in the house, a necessity when sitting hour after hour at a small machine-laden table upon which I could not lean. The man's bag or *hand* cost \$15.00.] [Wilmington, N. Car., (173), 139:4+85.]

1964. He had that wropped in a tape, some kinda tape-lak, an' he wrops it in a square and it would be a square de size of a half a dollah, ah guess. It was, you know round, an' he tells me tuh carry dat wit me in mah wallet - carry it wit me all de time. Carry it with me an' 'noint it wit whiskey 'bout ever' fo' or five days. An' den he takes me roun' an' git anothonah one. He wrops me a larger one an' tells me tuh keep dat one in de house, an' 'noint hit wit whiskey 'bout time ah think it's dry. Any time ah think it's dry, put sulphur on it an' 'noint it wit whiskey. An' then he give me some spirits. Ah thought it wus spirits - yo' know whut dey dig up out de ground [graveyard dirt?]. So den he gives me somepin, somepin like a pickel jar. He puts de whiskey in de jar an' he put de little herbs in de jar an' [told me to] keep 'em roun' mah place, an' jes' hide it where nobody can't take it - which ah did an' ah got it [now]. An' ah taken it on to de shop. Ah wouldn't take it to de house. De nex' mawnin' ah go to it an' 'noint it wit whiskey, right in de jar, an' ah have de jar right now down at de shop, an' ah jes' put whiskey ovah dat. [Wilson, N. Car., (1453), 2641:1.]

1965. De onliest time when ah used to be gamblin' ah went to a fellah an' he sold me a *hand*, an' in that *hand* he had a piece of charcoal an' had three fish-hooks an' it had two hairpins in that wropped up wit a piece of flannel. Then yo' had to *dress* it with cologne - with this heah *Hearts Cologne*. So ah found out that the *Hearts Cologne* was luckier den the other stuff. Ah found out that. [St. Petersburg, Fla., (1009), 1632:2.]

1966. I was about 18 years old at dat time. There wasn't nuthin like dat. So once I had a ole fortune teller tell me dat somebody was tryin' to do somepin to me, she'd stop 'em if I'd give 'er \$5.00. So I didn't have but three dollars. My brother - he was a stepbrother to me - and he said, "I'll lend joo de other two." So I give 'er \$5.00. Well, it wasn't more than about a few weeks I lost

it. It was to be kept in my right far-hand vest pocket.

(What did it look like?)

Twas long as my finger.

(Was it a bag?)

She called it a *rabbit foot*, but I don't know what was in it. It was about the size of my finger and in a little red *flannen*. [Princess Anne, Md., (128), 31:3.]

1967. Fo' tuh have luck in gamblin', take white peppah, an' yo' know dat *John de Conker* ah was tellin' yo' 'bout it - well, take a piece jis' about this long an' white peppah an' some white sand, yo' know, an' a HAND MAKER'S TRADEMARK piece of white lodestone an' be shore it's put into a piece of *flannen* or, yo' know, not those thick leather - yo' know, jis' lak a kid glove is, leather lak that [shammy or chammy]. An' be sure tuh bind it an' sew it well an' leave jis' about dat much of de little piece open. Now, look [demonstrates] - see, if ah had a string so dat ah could show yo'. Yo' needn't leave not nary piece [of string] on dat, 'cause he ain't goin' understan' dat. But let him wear dat in his vest pocket, yo' see, an' nobody put dere han's on it.

Now, ah tole yo' 'bout de *John de Conker*. If yo' ain't got no *John de Conker*, ah kin get chew *John de Conker*. Ah kin git real *John* an' *Low John*.

(What does he put this in his pocket for?)

Well, he put that in there fo' luck in gamblin'.

(You make a little bag for that *root* with that little hole [dropped stitches] in it?)

Yo' don't want no hole in it - no, no hole in it. Dat string-lak kinda handle to it.

(You make a loop in it?)

Yeah. Well, dat loop belongs dere. Dat little loop belongs dere.

(Why does that loop belong there?)

Well, dat loop means yo' know somethin'. Well dat little loop on dere, don't chew see, recommends. Yo' see, ah'm a Christian an' ah lak tuh tell de truth. Dat little loop recommends dat ah will make it. Dat'll make it too.

["Memphis - Tuesday, May 24, 1938 - 916 - woman 50 - *root doctor* - not much" - *Numbers Book* 885-977. This is an underevaluation made because she filled two cylinders only. She is telling me how to make a *hand* - "leave jis' about dat much of de little piece open." She does not mean the shammy or flannel but the *string* used in sewing the bag. She wanted to show me how but we had no string. Then she decides, "Yo' needn't leave not nary piece [[of string]] on dat, 'cause he ain't goin' understand dat." The man for whom I was making the *hand* wouldn't understand the *loop* anyway. That *loop*, she says, is "lak kinda handle to it [[the *hand*]]. Dat *loop* means yo' know somethin'...recommends...recommends dat ah will make it. Dat'll make it, too." At the time I must have known or suspected what the *loop* meant. I can merely guess at the meaning now. The *loop* was her secret sign, personal trademark. I doubt the *loop* would have helped me in making *hands*. [For another *hand* maker's trademark, see Broken Bottle Hand, p.532.] [Memphis, Tenn., (916), 1485:6.]

1968. Nine needles, no more than twelve. Get this *wish dust*, a small piece of lodestone and you take say a dime, or if you want a sixty or hundred dollar hand. I put fifty cents [half dollar coin] or one [silver] dollar in it. But just for an ordinary small hand I take a dime. I will wear it for a couple of days right in there - in the *sugar bowl*.

[In a previous rite she had laughed boisterously because I did not know the meaning of *sugar bowl*. That is why I ask the following question - timidly:]



Yes sir, just lay it in there, inside just for it to stay there for a little while. That's what I calls the *sugar bowl*. [She is the only person who used the word.] Wear it in there for a few hours, take it out of there and wear in under my arm. Get *graveyard dust* and get a shell off of somebody's grave and scrape some of that dust off raw, then you put it on the fire and you boil it an hour - put this shell on and boil the shell. When you first get it home, just scrape off the dry dust with [into] your needles and your money and stuff. Then you put this shell in a little boiling pot and you put it on the fire and you let it boil hard for a solid hour, and as this boils, why you make your wish to yourself.

[This animal shell used on the grave as an ornament was a fresh-water bivalve mollusk of several related genera once abundant in the Mississippi River valley drainage system. Before the First World War almost every town on the Mississippi had a pearl-button factory with its huge pile of punched-out shells - shells full of regularly spaced round holes left after punching out the crude buttons. Along the river too, musselers floated their small flat-bottom boats having two racks of hooks parallel to the boat so that they could be easily baited and over the boat sides lowered into or raised out of the water. The largest shell I ever saw was 8-10 inches; the industry shells were much smaller.]

When the hour [of boiling] is over, then you take it [the shell] off and you scrape off some of that [cooked] dust - you just scrape it off and you put some of that in a little bag, and you sew it [all these ingredients] up with silk thread and try and not put over fifty stitches in there. When you make your first stitch, leave the thread about that long [demonstrates].

(About as long as your finger.)

And the last one, leave it the same length, so that you can always hold it by that, because wherever there is money, that's called a Jack [see comment later]. And he gon'a *kick* you - it will *jump*. Now the whole thing is the *Jack*, but the loop - you see you kin catch it to hold it by that and [or] fasten it to you. Now, if you are a gambling person see, it's lucky for you - keep that on you. As long as you keep that on there, you'll have no need of playing - you jest as well let 'em hand it [the money] to you. While you are there won't nothing harm you. And now, maybe you'll say, "Oh, I wouldn't mind havin' a game in there. Don't know if they got any money or not." Well now, you jist walk around in there and you'll feel this move.

[Despite informant's brilliant pun, "Wherever there is money, that's called a *Jack*" (slang for *money*), money in a *hand* does not make it a *Jack* (see margin-title *Jack*, pp.190-193 and Index). Only question to and answer of informant's *hand* turned it into a *Jack*.]

(How much does that cost as a rule?)

Well, just whatever you want to charge for it. Charge a person according to what you think they can pay. [New Orleans, La., (?), 1125:3.]

1969. Ah used tuh try tuh be a gambler mahself, an' a fellah tole me, said, "Yo' go an' see a fellah," an' he give yo' fo' winnin'."

HAND - DEGREES OF POWER Well, ah went to where dis fellah tole me. Ah'm goin' [tell] yo' dis now - fellah name of Jackson, ah goes tuh see him an' ah tole him. Ah said, "Look heah, mister," ah said, "ah wants a *han'*."

He says, "Whut degree *han'* did yo' want?"

Ah said, "Well, if it don't cost too much, ah want jes' a *han'* de degree dat ah kin git."

He says, "Well, ah works 25 degree, 30 an' 40."

Ah said, "Well, how much would dat 40 degree be?"

He said, "Dat's de best." Say, "Dat will cost yo' \$25."

Ah say, "How long would it las'?"

He say he guarantee it fo' five yeahs anyway.

An' he say, he give it, "An' de first money dat chew win, yo' take it an' go tuh de bank an' git it in silver dollahs an' send me five of de money first." Said, "An' de next time yo' win," he say, "yo' send me all of it."

Well, de first time when ah start tuh gamblin', ah start with a dollah an' ah win \$25. An' ah say - an' ah rushed to de bank an' got \$25 in silver an' sont him five of it. An' ah didn't win no mo' in about a month. Den de nex' game ah went in ah win \$50. Well, ah sont him all de change [none of the paper money]. An' de second time ah win, he wrote me a lettah.

(What did he say in his letter?)

He tole me in de lettah dat de las' time dat ah would win, ah would have to come back an' git dat renewed agin. Well, ah nevah have went back tuh git it renewed. [Fayetteville, N. Car., (1392), 2499:2.]

HAND - TIME LIMIT FOR 1970. You get a lodestone and put it in your pocket and put it wit some money, you supposed to keep money so long as you keep dat rock - long as dat rock, dat stone is in action; but in a certain time, just like anything else, it'll run out. [Norfolk, Va., (469), 476:13.]

1971. You kin go right ovah heah to Mt. Pleasant - I guess you heard talk about dat.

(Where?)

Mt. Pleasant, South Carolina. You kin go ovah dere and dere's a man ovah dere has a little bag about dat roun' - cost yuh five dollahs, and you'll be in luck fer de next six months.

(What is this man's name?)

His name is William Green.

(Where does he get these bags from?)

He can't get enough of 'em.

(This *Doctor* Green over here at Mt. Pleasant - what does he call those bags?)  
*Luck charms.*

(*Luck charms* - and how much did you say you paid for them?)

Five dollars. You wear it around your neck.

(I see. And he's probably got dust or something in there. [He said this while Telediphone turned off.] And they only last six months?)

Only last six months at a time.

(And then you have to get a new one?)

You have to get a new one every six months.

(Well, what would you do if you don't renew it then?)

You jes' in bad luck again - that's all there is to that, your luck is gone. [Charleston, S. Car., (506), 556:6.]

1972. Ah had one but ah nevah did tear it open. No suh, ah nevah did tear it open.

(Why not?)

Well, ah jis' didn't wanta tear it open. Ah figured aftah ah let it set there a long time in de oil of cedar, den it would come back luck to me agin, 'cause when ah first got it, it wus good, see. An' ah stayed in luck there fo' 'bout six or seven months. When yore luck go down yo' supposed tuh soak it in dis oil of cedar, see, an' bring life back to it. But ah have nevah to' [tore] de bag open. Ah paid five dollahs fo' de bag.

(Why don't you tear the bag open?)

Well, ah will tear it open, but ah haven't so far.

Ah use dis oil of cedar fo' luck in gamblin' an' rabbit foots. An' ah take

mah rabbit foot - see, keep it soaked in oil of cedar, an' ah take that an' wear that up in mah bosom heah or eithah in mah pocket wherevah - when ah'm shootin' craps or somepin lak dat. Ever' time ah run mah han' on it, see, an' git that moisture offen dat an' rub it on yore dice or somepin lak that, see, an' den throw 'em down ha'd when yo' pass, an' dat's fo' luck. Ah have tried that. [Memphis, Tenn., (932), 1513:6.]

1973. Go to a graveyard for a gambling *hand*, git dat *graveyard dirt* and sew it up into a bag, and puts dat lucky lodestone into hit - into that bag. Yo' *feeds* dat lodestone. If yo' went to de graveyard, yo' feed it with whiskey, yo' puts whiskey on it; an' if you didn't go to de graveyard an' uses de lucky lodestone, yo' uses de Hearts perfume on it - it'll 'vaporate, it keeps that lodestone damp and it makes yo' lucky.

(In gambling?)

Shore.

(Well, why do you use whiskey when you use graveyard dirt?)

Well, dat's a wicked person - yo' git de *graveyard dirt* from a wicked person. Use dat *Hearts Cologne* on de lodestone. Dat's de diff'rence. [St. Petersburg, Fla., (998), 1614:2.]

1974. *Black master* is supposed to be a *root* too. A lot of men keep it in a little bottle of whiskey, and women [keep it] in *Hearts of Cologne* and they carry it around in their pockets. That's to bring luck too. [Ocean City, Md., (14), from Suffolk, Va., Ed.]

1975. [Here, as so often, we have within one ceremony a combination of magic rites - *feeding*, rubbing and smelling. Smelling is important: fragrant odors for Court, Job and Love; unpleasant odors for evil spirits or persons. Examples of Rubbing are given in this subsection and elsewhere - see Index.]

De main root, one of 'em ah called now - one of 'em ah done called, dis heah *Eve-and-Adam*. Dat's good. *John de Conker* is better dey say cause it don't - hit conker de worl'. Dat's whut dey say. If yo' go 'fore de judge wit dat - an' dey say dey uses whut chew call dis heah *Hearts Cologne* on it to keep it alive. An' yo' keep it - it will keep 'live. It will keep it moist. Yo' rub it when yo' go dere - jest go close enough to de judge fo' him to smell dat *Hearts Cologne*. Dey say it change his mind.

(You would use *Eve-and-Adam* the same way that you would use *John the Conquer* root with *Hearts Cologne* in going before the judge?)

Yes sir. [Waycross, Ga., (1074), 1737:13.]

1976. Well, I bought one in Washington [D.C.] from a ole lady, she was blind in one eye, and I'd been gambling you see, had been losing everything dat I could beg, bahrry and steal. Now, this is jis' as true as I'm sitting here. And so I heard about this ole lady but I never had no confidence in her. So when I went to her, you understand, she told me, she says, "Uh huh," she says, "you lost everything you has and now you come here to me." She says, "No use me giving you nothing, cus you ain't gon'a believe in me nohow." Well, that jis' was mah min' when I walked in de house. I told her, "Oh yes, Miss Sarah, I believe in you." So, "Well, I can't fix you up today," she say, "you have to come back a couple few days from now." [Magic delay.] So I went back again and she wasn't fixed up then. I went back again. The next time I went back she was fixed up.

She give me a little pale-blue book jest about dat square, jest like a square block, jest as wide as it was long. She told me, she says, "You go ahead and you wear that in your right-hand pocket," she says, "and whenever you go to gamble," she says, "ever once in awhile you put your hand in your pocket," she says, "den when your pocket begins to sweat," she says, "you bet everything dat joo can beg, bahrry and steal." Well now, whurther dat dis was right or whurther it wasn't,

anyhow, I pays ten dollars for the Hand.

Well, it was about a week before I could git hold any money, much together. Course I could gamble with a little game, but I was always wanting to git in a big game. So I gits in de game dis Sunday evening - de boys was shooting craps, plenty of money. So I gits in there. And I didn't have but a dollar and a half, all the money I had. So I gits in there. And de boys was shooting fer fifty cents. Well, you know my dollar and a half wouldn't lass long in that. Some boy shoots fifty cents worth, two or three of them faded in, you understand, and he hit 'em. I don't know whurther to fade dis dollar and a half or whurther to wait and shoot it. I didn't know what to do. I rubbed my hand in my pocket and it sweat.

I take it out. So I gets some quarter bits, a couple of quarter bits, lost them. I lost them right out. "Guess I'd better stop now." So when de dice got to me I taken de dice, I don't know whurther to shoot a quarter or what to shoot. A mind comes to me shoot a dollah. Now dat's all I've got. So I says, "I'll shoot fifty cents." A fellah says, "You'll loose for a dollah." Oh, de game was big! Money backed up you know for good! And I wanted some of it so bad. I thought I'd shoot de dollah. And I roll de dice out. But dey got a fashion of gauging dem, you understan', ketching dem when dey come out. So I throwed de dice out and de fellah caught it. I throwed de dice out again, de fellah caught it. He caught 'em three times. With mah hand in mah pocket, my hand begin to git moist, after she told me my hand begin to sweat, I shot de dollah. I throwed a 'leven, I shot de two, I throwed a seven. I said [to myself], "I guess I'd better take down this time." So I taken down three dollahs. And shot de one, come out wid a ten. A fellah says to me, he says, "I'll bet two to one you don't ten." I says to myself, "Now dat'll bring me two dollahs." I drop right down, right straight back, jest as straight wid de ten as I could come, and I got ten for four shots and made one right after de other. Then my hand was jes' as wet inside dat ev'ry time I take hold de dice, you understand, dey'd be wet. I taken dat game. And when I come out dat night I had a hundred and forty-three dollahs. Now, whurther it was de *hand* or whurther it was just luck, my luck come to me, or what it was. That's right. Dat was de first hand I ever bought.

De second hand I bought I was in Baltimore. I bought it from a blind man. This is a little bag, a little red flannel bag. He told me, he says when he give me this bag, he told me, he says, "Now you get some whiskey. And don't throw de whiskey on this, but put it in your mouth and spit it on it," he says, "and don't gamble with this, don't put no money much on this bag until you keep it a day or so." All right. That cost me ten dollars. Dat's in a place in Baltimore called Hollandtown. And I goes in a game in Hollandtown that night and breaks it. And the next one I bought was in Norfolk [Virginia]. Dat was a black cat's paw, de paw of a black cat. And I lost dat somewhere. I don't know where I lost dat.

(How do you carry that?)

In your pocket where your money is.

(What did you pay for the third hand?)

Ten dollars. [Snow Hill, Md., (93), 8:1.]

1977. Dere is dis garlic - gits dat garlic an' yo' takes some dis seven finger root an' de King of de Worl' [magic three ingredients], gits dat an' yo' put dem together. Dat is to carry yo' through an' good luck.

(What do you mean you put them together? How are you going to put them together?)

Put dem three pieces into a vial together, or sew 'em up together into a seal-like [unusual use of word *seal*], an' den yo' feed dat - yo' feed dat with red whiskey. Yo' kin git red whiskey now [now that Prohibition has ended] - yo' feed

dat wit red whiskey [instead of moonshine white whiskey]. But now yo' could jes' feed it wit rose perfume in de place of de red whiskey, if yo' can't git de red whiskey. But while usin' dat fo' yo'self yo' don't drink dat red whiskey. Whut chew feed dat on, don't drink it. Yo' kin drink any othah kind 'scusin' red whiskey. Dat's fo' luck, carry yo' through an' he'p yo' in trouble - plenty of fren's, yo' have mo' white friends den yo' do of any othah. [Brunswick, Ga., (1224), 2081:2.]

1978. Now, if ah go to a *two-headed person* an' tell 'em tuh tell me somepin, an' he tells me whut ah'm comin' fo' an' who an' everything - he tells me whut's [what it is] ah'm comin' fo' - jes' lak if ah come in dere, why he'll tell me, "Why, yo' comin' tuh do so-an'-so," an' everything lak dat. Say, "Yassuh." He say, "Well, yo' ain't had no luck" - lak dat. Well, see, if ah go tuh him an' he tell me ah'm goin' have luck - jes' lak ah go tuh him an' he give me a *han'* fo' gamblin'. Why he'll tell me whut tuh do. He'll give me somepin an' won't tell me whut it is, an' tell me tuh go home an' bury it undah mah back do'steps, an' aftah ah bury it he'll tell me, "Come back in two or three days," an' he'll tell me whut it is. [Magic delay.] An' he'll put a toadfrog in a sack an' sew it up an' have it sprinkled wit red peppah an' bury it undah my back do'steps. An' ah'll be lucky an' ah won't lose a cent, but ah got tuh keep on renewing it up see, an' he say ah won't lose a bet.

(Well, do you leave that *toadfrog* under the steps then?)

Yessuh, dat's right. An' when it goes stale yo' know ah gotta go back tuh him, see. When it git old ah gotta go back to him an' keep it renewed up. An' yo' gotta have confidence in him, yo' know.

An' den ah kin go tuh him an' tell him whut ah wants did, anything. He mo' den apt tuh send me back home. He ain't wanta do it de first day. He'll tell yo' come back. [Magic delay.] If ah don't believe in him when ah go dere, he'll tell yo' tuh go back an' make up in yore mind dat chew goin' believe in him.

An' if ah wants tuh work - if a man is got somepin, see, ah go dere meanwhile an' ah'll tell him. An' he'll tell me how tuh go in a place, a place ah ain't nevah been - yo' know, make out where he is. Ah kin go wheresomevah he is, if he round anywhere. If he drink, ah drink - try tuh git near to him as ah kin, see, an' ah has this Jockey Club an' lodestone, an' den ah'll jes' rub it on him yo' know, put mah han's on him jes' lak if ah wanta tech him. [Memphis, Tenn., (1535), 2768:6.]

1979. Mostly they give them to gamblers. It's a little square bag of no particular color. And they tell them to wear it next to their skin and that you will win. They don't tell you what's in that. They tell you if you open it you will have bad luck. [Fredericksburg, Va., (43), Ed.]

HAND - SECRECY 1980. You take a pair of Adam and Eve and you put it in a bag, you put a piece of John de Conker in dere, and you put a piece of Gall of Earth, and you put a piece of King Solomon - dem dere three in dat bag, and put a dime in dere. [See margin-title *Three Roots*, later.] Dat bag gotta be made outa red flannel or pink silk. Well you sew it up tight after you put dat dime in dere. Den you take some of dis *conker root* and boil it. Well, you make 'bout a quart. Or either you git yourself a bottle of *Hearts Cologne*. You put a lot of dat cologne in dere but keep it. Den you git a ole glass and put a little water and put dis *conker root* juice into it and one or two drops of your own urine - dat's fer to draw - and saturate dis bag in it [this is *feeding* the bag]. Dat'll do business, too. Dat make so many people lucky on de numbers and things.

(Well, what's the bag supposed to do? Just luck for *numbers*?)

Naw, *lucky bag*. Yeah, you gotta carry it on yo'. Don't let nobody put dere hands on it - ain't let nobody know it's on yo'. [Washington, D.C., (622), 798:4; woman sold *roots* in public market.]

1981. The forefinger of the dead man.

HAND ACQUAINTED WITH YOU (Which hand?)

The right hand.

(The right hand - the forefinger.)

First joint. And make a *hand* of it and put it in a little bag, you know, and sew it together. Calls it a *hand*. I've done that myself.

(Do you put anything else with that? Or just that bone alone?)

Just that bone alone, and give it to him and let him carry it long enough for the bone to get acquainted with him, which you know, when I git it, I gits it off a man who was a gambler. I got it off a man who was a gambler. Now, that thing, I ought not to tell 'cause I makes money off of dat.

(Well, I'm not going to use it anyway.)

What - huh?

[I explain my untactful remark.]

(I say I'm not going to stay here and go into business as a gambler or anything of that sort. I say I'm not going to use it in any way.)

I don't care whether you use it or not. You kin use it if you want to. But then such things as that I don't talk it around home here because folks, you see, would head me off by doing it deyself.

(I know. So this is confidential between us, it doesn't go any further.)

Now, I went to work and I got the dead man's finger, the first joint, and made a *hand* and stayed at home here and sent it to him by his lady friend. And he went to - he was a gambler. And I told him, "Don't bet much money on that now, the first off, before this fellow get acquainted with you." He went off the first night he got it and made a \$100 on it the first night, and he sent me \$10 to fix it and then sent me \$5 after he made the \$100. I made \$15. [Norfolk, Va., (473), 489:1.]

1982. Ah went to a man to make conditions better at home. He had me tuh git a dime an' he grind it up an' he had me git twelve needles an' he broken dem in parts an' he put 'em into a - he ball a cloth up, made a round ball out of it, an' had me to wear dat round mah waist an' put Hearts Cologne on it, an' each day that would bring happiness into mah home.

HAND  
LIKE A BALL (Did it?)

Yes sir, it seemed to he'p - fact mah wife seemed to act bettah an' mah - were mo' together an' we got along bettah.

Then, on another occasion ah was tryin' tuh find happiness. Ah went to one [another *doctor*] an' he tole me tuh go out to de graveyard. An' mah little baby had jest died about two mont's, an' he said reach mah han' down in dere jest at sundown as fur as ah could git it an' bring up some sand, an' take that clay an' parch it until it become where ah could handle it somepin lak sugah - he said, lak where it would be lak sugah. An' had me to take it an' go an' sprinkle some of it ovah mah mother's haid, an' she laid down an' sprinkle some in mah wife's haid, an' sprinkle some all through on de flo'. An' that brought mo' harm than evah befo'. We had been fussin' but we got tuh fighting. It ran me clean away from dere. Instead of bringin' together, it did mo' harm than it did good.

(What did he tell you to do this for?)

Tole me to do dat in order to bring happiness. Ah was seeking happiness. Ah was tryin' tuh git mah - see, mah mother-in-law, seemed lak she didn't like me, an' mah sister-in-laws - ah jest couldn't git along wit de family. An' ah went to him - someone tole me to go to him an' ah went to him an' he had me to bring

that to him an' go through dis performance with dis *graveyard dirt*. An' of course, instead of bringin' happiness, it got worse.

An' on another occasion dat dis same gurl ran 'way from me - an' ah went around to one lady an' she had me to go lie down flat on mah back. Ah lie down flat on mah back, an' she put a dark cloth ovah mah face an' tole me to call her name, an' ah called her name. So she told me to go to Sarasota [Florida]. Ah went there an' ah found another one an' she tole me, "She's in St. Petersburg [Florida]."

An' then ah went to one an' he give me help. He said that chew'll find her. Told me to go git two tater roots. [Potato in much of the South is sweet potato, not Irish potato.] Ah got two tater roots an' he tied 'em together an' told me to wear dat round mah waist, an' told me to go on an' when ah come to de first little town where ah could git a boat, go out into a boat an' throw dis ovah into de water, an' come on back and rest on it an' in a day or two she come up.

Ah did that. Yes sir, she came back.

(When she put a black cloth over your head, did she do anything else for you or did she just send you to another person?)

She put the black cloth ovah mah haid when ah laid down. Den ah got up an' then she had me to read de 23rd Psalm, ah think it was, an' after ah read de 23rd Psalm, then she had me to stand up an' go through some motions with her, yo' see. She carry her han' out dat way an' up dis way [demonstrates]. An' she tole me tuh hole mah haid sideways an' ah did that, an' then she begin tuh read [the cards] an' tell me various things. And of co'se from that, why she tole me tuh go an' ah went where she tole me, but ah did not find her.

(Well, after she finished with you, then she sent you on to somebody else?)  
Yes sir.

Once ah desire to go out an' ah couldn't go out an' ah went to a fortune-teller an' ah asked why. He tole me, said, "Yo' go home," he said, "an' yore wife has used de dishrag an' sewed it up in a mattress."

He said, "When yo' kin ketch it - yore wife's off from de house, look in de middle of de mattress an' yo'll find dat dishrag. Take it an' go to back do' an' look towards de east an' wipe yoreself an' then go ahead an' throw de dishrag ovah de field - ovah there some place."

An' he says, "Yo'll find complete results."

An' ah did it an' ah really got results. That had me *tied*. Ah used that an' soon find out. [Dishrag is a widespread cure for impotence caused by *tying*.] [Waycross, Ga., (1105), 1779:11.]

1983. For luck in gambling you would use a *hand* - use a hand such as a oil.

(Well, now, explain the details of that *hand*. What kind of a *hand*? Do you know how it's made?)

HAND JUMPS Yes, sir. It's a *hand*. They makes a *hand* with a piece of red flannel first, and after the red flannel they ask you for a silver dime. They puts - place the silver dime in it, place a piece of lodestone in it. They takes a piece of John the Conquer root - that's for protection. All right, they takes that *hand* - that cloth, you see, and they wrap it - sews it up all around. They takes this oil of clover and they gives you a bottle full of it - a little, about three-ounce bottle. You puts that oil on that *hand* - what we call a *hand* and soaks it. [This soaking is called *feeding*.] Then when you go in a gambling house, you supposed not to let no one take that hand - see, no one touch it. If you do, it's supposed to be no good. You walk in to gamble - well, gambling room - playing cards or anything like dice. And that *hand* is supposed to work. It jumps in your pocket, you see.

(It jumps?)

Just like it moves - slightly more - that's when you must bet. / And when you are not to bet [it does not jump]. See. Yeah, I had one.

(I see. Did it work?)

It worked purtty good, I was purtty lucky. [New Orleans, La., (782), 1084:2.]

1984. If you are getting into the game, you can find out if the other fellow has a bag?)

Yessuh, yo' kin find out if he got one. Well, yo' see de way yo' find it out, yo' see yores won't work, see. See, yores gen'ly [generally] gits hot in yore pocket - dat's when yo' tell when tuh pass or anything. But HAND - HOT OR COLD long as it stay cool, well, yo' kin tell anothah man got one bettah den yores.

(And there is nothing you can do about it?)

No suh, den [than] if yo' jis' git up an' leave de game or bet behin' him. [Little Rock, Ark., (902), 1474:6.]

1985. They say they have two kinds of these hands. The first one I told you about was supposed to be a hand that would give a man good luck and anything he desires. There's another hand that they could talk to that will HAND TALKING direct them, where to go, when to go, and when not to go, to keep out of trouble. That is the one they talk to. There's one that hangs around the neck and hangs down right here in front of them. The one that gives them their wishes they carry in their pocketbook. The talking one they hang around their neck. [This *talking hand* is a *Jack* - see Nos. 581-588, pp.190-193, and Index.] [New York City, (10), Ed.; informant from S. Car.]

1986. [This is the Rite of Disguise, p.395.]

Ah tell yo' how ah've used 'em. Yo' ketch a red ants an' cut him half in two, an' as de ant's dyin' yo' gotta put him in a bottle wit dis same *Hearts Perfume* agin an' oil of clover, an' yo' keep dat ants dere. Yo' HAND - DISGUISED NAME name dat ants - name dat ants some kind other name. Yo' know, yo' don't call it an ants - any name yo' care tuh give it besides yoreself. Well, whatsomevah yo' goin' tuh use dat ants fo' in de luck, jes' shake it up an' says, "Now, Whatsomevah-yo'-name-it, help." [Brunswick, Ga., (1198), 2016:4.]

1987. It's lodestone, a white lodestone - yo' fix that with a piece of stolen garlic. Lak if yo' wanted this thing fixed fo' yo', yo' would steal the garlic - not ask anybody fo' it, steal the garlic without dem HAND - STOLEN INGREDIENTS seein' yo', an' yo' place this white lodestone with a ten-cent piece an' dis piece of stolen garlic into a red flannel an' yo' sew it up real tight an' every nine days yo' dress [feed] this thing with whut dey call van-van oil. That supposed tuh bring yo' special luck.

(What kind of luck?)

Well, such as yo' - yo' supposed to do things an' come out of 'em clear. An' in yore dealings from person tuh person, yo' supposed to git results. Dey are supposed to pay special attention to yo'. It should be jis' de gen'ral run of all yore luck - fo' luck in de gen'ral run. [Memphis, Tenn., (915), 1482:10.]

1988. I'll tell you of an experience that I have had. I heard of a lady who was supposed to be able to issue a change of luck. She gave me a little red bag sewed very tightly. I never opened it to see what was in it. HAND - HANDSHAPED The process in which she went about making this bag was this. She had me to place my hand on a piece of paper and drew a print [an outline] of my hand. She wrote my name on one end and the man's name, from which I was pursuing a job, at the other end. And she was supposed to dress it in some way and put it in this bag with some other things. And my luck was



supposed to have changed. However, I didn't see any change because I didn't carry this as a *guard*. [I never found an example of what would have been the most wonderful *hand* of all; an inkprint of a person's complete hand. Perhaps my imagination is too impractical, for such a *hand* would have been too much like taking fingerprints.] [Ocean City, Md., (20), Ed.]

1989. [The shape of a human hand has been stamped from metal and used as a *hand* (FACI, 2ed., No. 15897, p.799); in the following we have the shape of a hand cut from paper.]

If I need a job - if I want to come to you to get something to give me a job, to get something, you go to the drug store and you call fer dat. They don't sell dese often. We kin go dere and git it but chew can't. You kin git it but it ain't goin' work yo' business. You call fer de *little hands* - ten cent fer five. Wal, any firm that need anyone - anybody that you know of, you send to the drug store and git chew 50¢ - spend 50¢ and git you 50¢ worth of *hands*, *little hands*.

(What do they look like?)

Jis' shape of a hand - are on paper - goin' to give you *hands*, somepin like a - it's in the shape of a hand. And you give the fellah one of those *hands* when you [he] coming fer a job [when he is coming to you for something to help him get a job.]

[Informant considers his handing the paper *hand* to the client a sufficient *dressing* of the *hand*, or he did not know how the *hand* should be *dressed*, or he was unwilling to *dress* the hand for me. One of the most frequent *dressings* for a *job hand* is names - see margin-title Name, later.] [Charleston, S. Car., (512), 583:3.]

1990. Tell yo' whut ah know dey say - whut dey done tuh me. Ah had charge of a grove. De man is in Glen Ridge, New Jersey, an' he was coming down to find out to put somebody on de grove. Well, ah'd heard of a man in Louisville, Kentucky, an' ah sent there an' he sent me a little white thing about like a - had all knobs an' a thumb [he demonstrates] - jest as white as cotton.

(Something like a glove with fingers cut off.) [This is a hand *hand*.]

Yes. An' he tole me tuh put that on there an' wear it till it died. When it died it was all black as yore hat. [See Author, black hat of, in Index.] Say, "When it dies, yo' make yore wish an' go to the fireplace" - an' when yo' jest make the last wish, says that ah'd be able tuh git this job - "den throw it in de fire." An' he says, "Yo' won't rest that night while yo' got it on yo' while yo' burn it up." An' ah had red *flannen* on it, and de *flannen* blue smoked [the smoke was blue], an' ah jest rolled an' tumbled all night long. In a few days or a few weeks ah got a letter from him.

(Got a letter from whom?)

Got a letter from de man ah wanted tuh git de job from. Yassuh, he was in Glen Ridge, New Jersey. A. S. R. [Man's name.]

(The grove was down here some place?)

The grove was at Sanford [Florida] an' he write de letter, an' ah never have seen 'im but once in life, and ah worked it three times, an' de last time ah worked it, looked lak somepin spoke to me, "Yo' gwine be here long as he own it." Well, long as he owned de grove he kept me.

(Well now, when this thing came it looked like a white glove with the fingers cut off - just sort of like the knuckles. And the color of this piece was white wasn't it?)

Jest as white as the.

(Well now, you didn't throw it into the fire until it got dead, you say. What did it look like when it got dead?)

Looked like a black hand.

(This thing turned black, this cloth. Was it a cloth or?)

No suh.

(What was it, paper?)

Ah don't know whut it was. Ah wrahppe it in red *flannen*, understand.

(Oh, he told you to wrap it up in red flannel.)

Wrahp it up in red *flannen* an' keep it till it turn black, and then when it turn black, that was the time fo' me to use it. An' ah looked an' seed that it was turned black, but ah wasn't satisfied - ah kept it a day longer, you know. Then ah unwrapped it an' turn mah back and made mah wishes, an' bobbed [balled up or bunched] this thing and throw it in de fire an' nevah looked back at it till ah got to de bed, an' ah looked back at it a blue smoke. An' if yo' ever seed a man in trouble, ah was in trouble all night long. Ah couldn't rest while that thing dere. [St. Petersburg, Fla., (1003), 1618:3.]

1991. Gambling? Well, the thing that I was told that I would be lucky in gambling with - the first thing I ever did in my life was to buy a *luck hand*.

HAND BOUGHT ON TRIAL The hand was sold to me for five dollars cash. That hand was supposed to be treated with diff'rent kinds of oil and linaments, and then when you go to a game, that you would be lucky. The first hand that I bought, I went to a game and I got broke.

I cut this *luck piece* open. And when I got broke I cut it open and I found one thin dime in it, and I'd taken the dime and spent it - bought me some gin with it.

And so the next luck piece I bought from a fellow, he give it to me on a guarantee of trial - if I don't win, I didn't have to pay for it. I had taken that luck piece and I won \$35 with 256. So that begin to kind of make me believe that there was something to that. But after that \$35 I wasn't able to win no more. Right chere in this Vicksburg, I paid \$12.50 for one of the same things. The first time I won was the \$7. Then next - I never has won. Then I realized that the confidence that I had in myself - had I not had that luck piece, I would have won just the same. But the imagination. [Vicksburg, Miss., (758), 1041:1.]

HAND - SALESMANSHIP 1992. Well, in othah words ah had folks [woman and man] tuh come to sell me a *han'*, a *gamblin' han'*, an' ah axed de woman whut she take fo' it? He said, well, he'll sell me one fo' five dollahs. He sell me one fo' fifteen. [Sumter, S. Car., (1338), 2311:6.]

1993. Dey would go to a man fer to get good luck. So when dey go to dis guy, dis guy would tell 'em you know. It would be a little black bag, have a whole lot of little things in it. It would look somepin like little pieces of stone, and a little piece of dried leaf would be all cut up, you know, in there. I seen 'em. I seen one of 'em and I tore de thing open, I didn't know what it was, fer to see what it was. It was a little fine pieces of stone and it looked like some little leaves was into it and some little gravels looked like offen de ground. So they said de fellah says fer to hold it tight, keep it in your pocket all de time; an' if you leave it to git loose, it would git away from you and go back to 'im and you wouldn't have no luck.

(What do they call this bag?)

A *good-luck bag*. You kept it in your pocket where you keep de money. You know, it would be mos' fer a man. Well, if a woman would carry one, they would have to keep it in de pocketbook. [Snow Hill, Md., (97), 14:2; *hand maker* in Philadelphia, Pa.]

1994. Whensomevah yo' enemies comin' in orders to bother yo' 'bout dis stuff, yore heart'll jump an' notify yuh. See, yo'll be notified because it runnin' in

yore mind - maybe, "Ah'll stow 'way dis heah stuff until dis law pass." Because on certain days de federal men be's heah searchin' an' goin' on, an' de police is ridin' yo'. But when yore heart jump an' [then] yo' hide all de stuff till everythin' ca'm [calm] down - prob'bly two or three days, a week. [Your own heart becomes a living hand!] [Brunswick, Ga., (1223), 2078:6.]

1995. At Williamsburg, Virginia, at the Colonial Hotel, the place I was working at, I was working with a boy called Massey. He was about the luckiest boy around the job. He would go away from the job, stay as long as he want, come

back to the job and still hold a good hand with the boss. HAND - HEART-SHAPED One evening on a dice game I was betting in the game with Massey. Massey and I were good friends. So after the game was over, I having lost all my money, Massey having won all the money in the game, he gave me my money back and warned me not to play in a game again if he was in the game. I wanted to know why. He opened his shirt at the collar and showed me a little bag, a little dirty bag, of some contents I don't know what, pinned over his heart. It was the shape of a heart. [I saw one heart-shaped *hand* - see No. 1053, p.399.] He told me that this little bag would always protect him in any game, for love or for money. He told me that he bought this little bag from an old man that lived far back in the woods and the path that led to his home was well travelled because there was always seen cars about his home. He told me that he paid this man fifty dollars for this little bag, two dollars down on deposit, and if it worked he paid the other forty-eight dollars.

One afternoon I told him that if his bag could work let me see him work it on a white man. He was working for Dr. B. Dr. B. was the owner of the hotel. He had a nice automobile, an automobile that he had just paid \$3300 for; and we had been accustomed to renting a car at a garage about four blocks up the street when we wanted to go to a ball game, dances and things of that kind. On this particular afternoon the car that we had rented, somebody else had rented it already. I said to Massey, "Now, your bag, if it is working, let me see it work now." I told him I would give him five dollars if his bag worked on Dr. B, so far as us getting his car. He told me to come on and lay the bet and go with him, and I when I saw him rub his hand on the bag I would know that the bag was working.

He went to the doctor and asked him to let us use his car. He was doing the talking. I have know Dr. B's daughter ask him to let her use the car and he would turn her down. After Massey had spoken to the doctor, he suddenly rubbed his hand over his heart. The doctor told him he couldn't let him take the car because the tire had been condemned. In fact he had to return it to the people he had bought it from and get another for it. Massey ran his hand over that bag again. Quickly the countenance on the doctor's face changed and he began to smile, and said to Massey, "Take that car, go on to the ball game and bring it back, take it to the garage and take the tire to those people and tell them that I want another one." If the bag worked I don't know. I only know that I lost five dollars. [Ocean City, Md., (14), Ed.]

1996. It's something mostly in the shape of a heart, but what's in it I don't know. This is a *hand* for good luck. Most of those I have seen are made out of red flannel. [Tyree Church, near Berlin, Md., (12), Ed.]

HEARTS COLOGNE 1997. Well de simplest thing yo' kin do if yo' pore an' haven't got any money lak me - de cheapest an' best thing to do is tuh go to the drug store an' git a ten-cent bottle of Hearts Cologne and take that cologne an' put it in a spray - jest like yo' spray fo' insects - jest spray the room that chew sleep in an' close it up. If yo' don't do that, yo' kin smoke a cigar. Yo' kin put it in yore eyelashes, in yore hair, anywhere

about chew, the *Hearts Cologne*. An' then yo' kin take it an' po' it on money, if yo' have a dime - anything except a nickel or a penny. Yo' kin put it on a dime or fifty cents or a quarter an' rub it in de palm of yo' hand. Each time that chew rub the money, make a wish fo' de job dat chew want an' yo'll git it.

(And you use it also in the room for a job.) [St. Petersburg, Fla., (1006), 1623:4.]

1998. De thing tuh do when yo' go befo' de judge - yo' don't need nuthin but one thing - is yo' gotta put a han'chief upon yore haid. Yo' don't have nuthin tuh do but wipe yore face. If he wus angry wit chew, he have tuh calm down an' be meekly wit chew.

(You said this is a plain handkerchief?)

A plain han'chief wit *Heart Perfume*. But it's *dressed* befo' yo' got dere.

(It's only *dressed* with *Hearts Perfume*? That's all?)

Dat's all. [Brunswick, Ga., (1237), 2102:4.]

1999. Dis *Hearts Cologne* - ah seen a lady had some. She had it - she would not let anybody nuse [use] it but her, an' see she'd nuse it. But she had it settin' where yo' could see it, but she wouldn't let anybody nuse it but her. Well, see if anybody else nuse it, it would give dem bad luck.

(What did she use that for?)

Good luck - to keep de policeman off from yore house, or to draw customers.

(How did she use that perfume?)

She puts it on her.

(On herself?)

Yes sir. [Waycross, Ga., (1063), 1722:8.]

2000. Dey say, take *Hearts Cologne* an' rub it in yore han' an' drink it like dat, yo'll have good luck in gambling; but ah nevah haven't tried it, see.

(You mean you rub this *Hearts Cologne* in your hand and then you drink some of it, after you've rubbed your hands. That gives you good luck in gambling.

Yessuh.

[On one of my visits to Savannah, I interviewed a man with a slightly befuddled mind. Afterwards I heard he was a perfume drinker, having acquired the habit during prohibition.] [Waycross, Ga., (1059), 1719:1.]

2001. It's lucky about gamblin' and business an' all. Yo' jes' git chew a bottle of *Hearts Perfume* an' a bottle of cinnamon oil an' mix dat together an' rub dat ovah yore han' and face. Rub that ovah yore han's and face an' undah both yore arms, an' dat's lucky for spo'tin' wimmins an' gamblin' an' all lak dat. Ah've tried dat mahself an' know it. [Savannah, Ga., (1259), 2137:13.]

2002. Yassuh. Now yo' kin take a person's tracks. Dey take de left-foot track an' pick it up wit a shovel - git one cake of it.

(How do you pick it up?)

Well, jes' run it undah it, yo' see. Jes' lak yo' be followin' behin' someone an' yo' take an' git a bo'd an' [or] shovel an' pick de whole foot-track up.

Well now, yo' kin take that and yo' git chew 'bout 20 cents wuth of *Hearts Cologne* - dat ole stuff yo' know dat got *heart*, *h-o-r*, ah think yo' spell it on there. [The label has one or more red hearts; sometimes the bottle is heart-shaped.] Yo' take that an' yo' put it in de sand [of the foot-track]. Then yo' git chew 15 cents wuth of *love powders* an' put it in dat sand. Den take dat sand an' put it in a papah bag an' carry it to some diff'rent corner lak dat [points].

(Corner of the room.)

De corner of de room behin' where nobody won't interfere wit it, an' the woman will be yore gurl. [This is a love *hand*.] [New Orleans, La., (1566), 2867:3.]

2003. Now, heah a while ago a friend of mine wus 'rested, he wus 'rested fo' whiskey selling. Dat's whut he said was charged against him, whiskey selling.

Well now, he wus in jail, he couldn't evah do nuthin cause he wus in jail. An' he had de same identical thing ah wus tellin' while ago 'bout dose holly HOLLY leaves. An' hit wus nine holly leaves given tuh him; three to go in dis shoe, three lays in dis shoe, [an' "three in yore left-hand pocket" - see later] an' a silver dime or - dat somepin dat chew kin hardly find. Yo' makin' money but ah haven't seen none hardly in a long time now. [This was during the Great Depression. Now, 1968, all silver dimes have disappeared!] But in dat - puttin' dose three leaves in each shoe an' three in yore left-hand pocket [the nine leaves] - cross dat finger [demonstrates].

(On your left-hand cross the fore-finger and the little finger.)

[How many persons can cross forefinger and little finger? Even make them touch?]

Yes sir, dat's right. Dat finger right chere, cross dis one round dat, an' put it [the crossed fingers] in yore pocket. An' dey tells me when yo' walks up befo' de judge - dat's whut dis fellah tole me now - dat it gits de co't tangled all up. See, de jedge an' de laws an' things they can't git de place together - say, dey'll throw it out.

Now, when ah wus up dere, a fellah tried to git me. Ah tole him no. Ah says, "Now, listen, if ah do any kind of misdemeanor, all de law will ketch me fo' is drinkin' prob'bly, or if ah'm in a fight wit anyone." [Waycross, Ga., (1143), 1865:6.]

2004. I seen that done. They would go to the woods on the hilly side where the sun shines, on a hill like you know, and get some of this moss - green moss. And they will get some of this here 'olly [holly] with the red balls - little red berries. They'll put it in some vaseline and let it set for three days. They'll take it and 'noint the steps, the doorway - the steps all over, all up and down. They can't come in there.

(They can't come in. That keeps the law away.) [Holly is the devil's bush.] [Norfolk, Va., (474), 490:10.]

HOLY OIL 2005. (If you are on the job now and you think someone is trying to take it from you.)

Well, yo' git chew some holy oil from some agent dat carries it - ah don't know whether they does at de drug store or not - an' put dat holy oil in de palm of yore hands an' wish tuh keep it [job] an' wish de fellow dat is goin' tuh take yo' [job] will keep [away].

(How do you put that oil in your hand?)

Put it in yore hand with your finger an' cross it.

(Do you cross it in one hand or both?)

In both, an' if you don't make it in both, make it in the right hand. [St. Petersburg, Fla., (1006), 1623:5.]

2006. Yo' take de same - de High John de Conker root an' de five-finger grass an' den it's whut chew call a holy oil. Den yo' use dat holy oil, as yo' walkin' an' git up to de do', why yo' rubs a little dat oil on yore hands an' back of yore ears an' all like dat. An' ask de employer or somepin about gittin' a job. [Waycross, Ga., (1168), 1775:3.]

2007. De Southern John de Conker - yo' git dat. Git chew some Heart Cologne an' yo' git chew some five-finger grass - yo' know dat, five-finger grass. Yo' kin git favors from anybody wit five-finger grass, yo' know. Five-finger grass, Heart's Cologne an' Southern John de Conker. Put de cologne wit dat an' jes' put it on yo'self an' when yo' git ready tuh go - jes' bathe yore face lak dat. Yo' jes' take dat yo' know an' rub it ovah yore han' an' face jes' lak yo' goin' tuh ask fo' a favor.

(This holy oil - do you use it in addition to the other stuff you are using?)

[Informant had previously mentioned *holy oil*.]

Right on 'long with it. Yo' jes' do dat in de mawnin' jes' lak yo' goin' out tuh look fo' a job - yo' jes' take some of dat, yo' know, jes' lak anybody goin' grease dere face. We call it down heah - we call it - ah'm tryin' tuh remembah now whut chew call it. But de proper name is *holy oil*. Well, de *Holiness People* use it - olive oil.

But de proper name - we call it *holy oil*, but it's olive oil. [Sumter, S. Car., (1351), 2344:4.]

2008. That is a *hoodoo bag*. People have those things to sell.  
HOODOO BAG (What are they supposed to do with that *hoodoo bag*?)

Well, they will either give it to you to carry in yore purse - most times they give it to yo' to wear around yore neck, swing it down an' hang it in front of your chest.

(What is that supposed to do for me? I mean that bag?)

Well, that supposed - jes' lak if dey wishin' fo' yo' to leave town, why then yo' supposed to wear that bag an' stay in town.

(Oh, that is supposed to protect you against this kind of work.)

Yes sir.

(Well, what do they usually put in that *hoodoo bag*?)

Well, they put in there diff'rent kinds of *roots* - they put in there what they call *John de Conker*, lodestone and it's another kind of a *root* but ah can't think of it. [Lodestone is not a root, but some persons called any hoodoo or witchcraft object buried or carried - *roots*.] [St. Petersburg, Fla., (988), 1594:4.]

2009. Take dat 'nure [manure] an' put lodestone with it an' people sell dat fo' *lucky han's*. Dey gits hoss manure an' cow manure an' mix all dat together an' lodestone an' salt an' that makes him be lucky. An' 'noint it down  
HORSE wit whiskey. See, dat'll make yo' have a *lucky han'*. An' yo' kin carry dat an' rub it - jis' lak yo' want a job or somepin, yo' carry it an' rub dat an' yo' mo' den apt to git chew a job. [Memphis, Tenn., (949), 1531:12.]

2010. You kin take a horseshoe nail an' you take it an' make you a ring for your finger an' you kin wear that. An' then [a second method] you kin git choo three horseshoe nails. An' you know this hoof where they cut  
HORSESHOE NAIL off the horse's feet; an' you kin git that little dust. An' you take an' put that in your pocket, an' put them three horseshoe nails in there, an' put that little dust in, an' you'll have real good luck. Ev'ry time you git ready to shoot dice or play cards, you take an' rub that stuff on your hand. [Richmond, Va., (361), 297:3.]

2011. When yo' do lak dat, yo' goes where peoples take - to a horseshoe shop where dey shoes horses an' mules. Yo' understand dat. Yo' git chew, understan', nine p'ints [points] of de horseshoe nails - nine p'int's. Whut ah mean by nine p'int's now - de whole horseshoe nail when yo' shoein' de horse, dey drive it in de hoof, an' yo' takes yore pliers, yo' drive it [nail] through de shoe into de hoof, through de hoof an' it come out ovah heah an' dat leaves de p'int stickin' up lak dat, a good little piece. Well, dey rings dat off on dat side an' files it off wit a file.

(They clip those little points off?)

Yeah, clip dem off. Yo' pick 'em up down dere on de ground. Yo' tells de man, say, "Ah wanta, Boss, a han'ful or so of dese little p'int's of dese little horseshoe nails."

Says, "Go ahead," says, "ah don't care nuthin 'bout dem - ah'm done with 'em."

Pick yo' up nine p'int's an' put 'em in yore pocket. Den when yo' git dat, yo'll go back an' go where yore cow is, or mah cow, or lak dat, a cow stall or in a cow pasture, an' git chew, understan', a han'ful, jes' about dat much, of

dry cow dung. Be sure dat hit dry an' hard - not green, not half-green. Gits de ole dry cow dung dat's hard an' dry, an' come back an' crumble that thing up, yo' understand, an' take dem nine p'int of dem horseshoe nails an' put it in dere wit it. Sew it up in a lil piece of *flannen*, if yo' wanta, an' put it in yore pocket an' take den an' git yo' dis - git chew some dis heah whut dey call *Hearts Cologne*. Yo' kin git dat an' dat smells so high, so high in a crowd lak dat, yo' kin leave hit off [and use a linament].

(If you don't use the *Hearts Cologne*, you use this linament. Now what is it called?)

Ah'm tellin' yo' now - whut dey call *Nerve and Bone Linament*, an' po' it on dere. Wet it good wit dat. Dat *Nerve an' Bone Linament*, dat takes all de man's nerves dat he git. If yo' git a man nerve, den yo' got him up any time where yo' want him. He ain't no damn good. Yo' kin work him any kinda way yo' wanta. Dat takes de nerve 'way from all de rest of 'em. Yo' see, yo' got de nerve down. When a man's nerve gone, he's no good.

(That's for luck in gambling.) [Fayetteville, N. Car., (1433), 2597:2.]

2012. (What is the name of that powder?)

*Hotfoot*.

(*Hotfoot*. What do they do with that?)

Yo' sprinkle it around on dere door, cashly [casually]. Well, den dey walk over dat. Well, you see, natch'ly you put it on dere doorstep. Well, dey'll either walk over it goin' in or going out, but they will be *HOT-FOOT POWDER* movin' when dey do; and whatever happens, why dat causes dem to move.

(That makes them move out of the house. What is *hotfoot powder*? How do they make that?)

Well, ah don't know jest exactly how it's made. Yo' more or less buy it from de place that they sells it - this *trick stuff*, jes' like *John de Conker*. [Jacksonville, Fla., (556), 692:3.]

2013. Then dey go to diff'rent places and ah've seen 'em use powder - some kin' of powder dey calls *hotfoot powder*. Ah have never used it but ah have seen 'em use it. Some of 'em if dey would git a chance, dey would sprinkle it around yore door an' inside yore door - anything like dat.

(What would that do?)

Dat was fo' tuh *run 'em* - run 'em 'way from dere. [Mobile, Ala., (698), 947:9.]

2014. Ah see dat done, too - easy. Yo' has enemies an' dey want chew tuh move outa yore house, leave. Goes tuh work an' git yo's a powder dey calls de *hotfoot powders* - yeah, *hotfoot powders*. Hit's in de worl', anybody sell it to yo' dat kin git it - *hotfoot powders*. An' when yo' git dat *hotfoot powders it looks white like sugah*. Yo' take dat stuff an' go tuh his house by night - like dat's de house dere an' he stayin' in de house, he hard asleep jes' twelve or one 'clock in de night. Jes' go along an' put it down dere where he comin' out; if he comin' de fust thing in de mawnin' he done steps ovah it. You jes' sprinkle it right 'cross de do' lak dat. See. An' tell it, "Ah lay yo' heah tuh work, do whut ah tell yo' tuh do." An' yo' walk right on - turn right aroun' an' walk on an' don't say nothah word. Walk right off an' leave dere an' don't say nothah word. An' ah heah, den yo's enemies goin' leave de house in nine day's time - he'll move, git off. [For *nine day's time*, see No. 1955, p.573.] [Fayetteville, N. Car., (1433), 2594:1.]

2015. Yo' kin git *graveyard dust* an' mix it with some of this heah *hotfoot powder* an' it will give yo' ill luck.

(How would they handle that? What would they do with that after they mix it?)

Dey tell me now that they jis' sprinkle it aroun'.

(What would happen then?)

Well, de individual dat livin' in dere, dey tell me, would move or some ill luck would happen to 'em. [Memphis, Tenn., (918), 1486:7.]

2016. Well, dey tell me yo' take some red peppah, sulphur an' salt an' mix it together an' put it in yore pocket. An' after yo' git it in yore pocket, well, yo' git dis *lucky incense*. Ah've got some up to de house now - INCENSE HAND it's really good. Ah wish ah could git a chance tuh give yo' de number of dis company. Well, ah'll maybe git a chance tuh give it to yo' befo' yo' leave. Well, all right, yo' give it to 'em in a little bag an' let 'em put it in dere pocket, see.

(You put all that stuff in a little bag?)

Yeah, a little bag, jes' lak yo' take a little piece of *homespun* an' have dese in a little bag, but put it in yore pocket. Den when dey put it in dere pocket, jes' lak dey goin' tuh gamble, run yore hand down in dere an' git dis bag an' rub it all ovah yore han's - see, rub it all ovah yore hands an' put it back in yore pocket. Den yo' kin start tuh dealin' yore cards - say, brothah, yo' got 'em.

(What do you put in that bag now?)

Red peppah, black peppah, a little bit of salt, an' incense - in yore pocket.

[Incense in a bag *hand* is unusual; usually incense is burned for business - see margin-title Incense in subsection Business and Customers.] [Savannah, Ga., (1261), 2141:9.]

2017. See, ah burn insane [incense] fer three mornin's an' use dat. See. Insane ah do. Then ah burn mah candlestick. Dat's if ah want de job.

[Candlestick here is probably *stick incense* or joss stick rather than candle in candlestick, though perfumed candles are burned.]

(Do you do that for yourself or the person that comes to you?)

De person dat comes tuh me.

(What kind of incense do you burn?)

Ah uses mistletoe.

(Do you buy that some place?)

Yeah, ah orders it.

(What firm do you order that from?)

Ah - ever' once in a while ah forgit about it - ah left mah little book [catalogue] home. [Jacksonville, Fla., (587), 753:1.]

2018. Git dat *graveyard dirt* - carry those three pennies down wit it an' go jes' as fur as yo' kin reach down an' bring up some of dat *graveyard dirt*. Git dat wit some brimstone an' sulphur an' put it together. Den if INDIAN TURNIP yo' kin git hold of dat Indian turnip [see later], jes' have some of it pound up an' [you] kin git inside de co'thous - git in wit de man dat cleans up in dere befo' co't commence or dey's dere tuh take up co't. Go in an' sprinkle dat all around where all de officers stan' roun' in dere. Dey has benches up dere where de judge sit - have tuh sprinkle it all aroun' dere where de rest of de officers - go all roun' in dere. Dey throw it out.

(They throw the case out?)

Yeah.

[Indian turnip, called Indian potato by an informant, is the root of jack-in-the-pulpit. I found the root rarely used.] [Sumter, S. Car., (1361), 2400:5.]

2019. *Influence Powder*. An' yo' kin git dat bark called *John de Conker* root. Yo' kin go dere an' jes' as yo' go in yo' INFLUENCE POWDER sprinkle dat powder at chure do' - *Influence*. An' yo' kin have dat [root] in yore mouth chewin' like tobacco and spit it aroun' an' all lak dat; and jes' spit it like no one noticing it an' everything, an' dat *Influence*



*Powder* you sprinkle - it smell sweet.

(Where do you sprinkle that? Where the boss is?)

Yes, wherever yo' goin' tuh git de job at. An' yo' sprinkle it as yo' go in an' yo'll git it. [Mobile, Ala., (688), 956:7.]

2020. [I have already given some *hands* called *Jack*, *divining hands* (pp.190-193 and Index), but in the following example *Jack* does not divine, he does something else:]

THE HAND CALLED JACK Ah have heard in times past dat a fellah gamblin' - co'se he would take his money an' he would take it an' put it wit sulphur an' red peppah an' alum, table salt an' wear it next to him, see, fo' so many days 'fore he start tuh gamblin', nine days. An' den when he goes in an' gambles, why he would be lucky. An' den, if he would happen tuh have a little bad luck, he would take an' put a little *Heart's Own Cologne* on it. An' co'se he would name it *Jack*. He would name that *hand*, *Jack* - that would be a *hand*. He would name it *Jack*. An' if he would begin to *fall* [to lose] he would take it off an' say, "*Jack, Jack*," three times, an' he would go back agin an' he start agin. But he supposed to keep it loaded wit dis heah cologne. [Calling *Jack* three times is a part of recharging the *hand*.]

(He would put this money in a little piece of cloth or something of that sort. He doesn't gamble with that? He would just keep it all the time on his person? On his body?)

On his body. [Wilson, N. Car., (1507), 2673:22.]

2021. Heard tell of 'em goin' tuh - well, dey don't be roun' heah, but dey takes de rock out of a *jay bird's* nest. Ah've heard tell of people takin' an' goin' tuh de mountains an' gittin' a rock out a *jay bird's* nest  
JAY BIRD ROCK an' bringin' it back heah, an' if dey want a job or wanta work any way, or don' wanta do nuthin, dey kin take dat rock an' keep it. It's a lil white rock look jes' lak a aig.

(Well, how do they get that rock?)

Dey go tuh dis bird's nest an' git it. De bird nest be's on de ground, see, in de rocks, kinda in a rock-lak. Well, de nest, it be's covered up an' dey take an' uncover dis nest an' git dis rock out of it an' put it in dere pocket an' bring it on back. [Cf. No. 1155, p.423.] [Fayetteville, N. C., (1428), 2578:6.]

2022. Get some Jockey Club perfume, the best, rub it on your hand  
JOCKEY CLUB and face and walk in, take your hat off [and say], "Good morning" to the clerk and tell him you is out looking for a job. He won't turn you down. [New Orleans, La., (798), 1114:4.]

2023. They got - you kin go to the Crackerjack [drug store] and you kin buy ten cents of steel dust, twenty-five cents of Jockey Club, and you kin get a piece of red flannel. You take this steel dust and you sew it into this red flannel, and you take the Jockey Club and sprinkle it over this red flannel. Ever' time you - you know, if you figure it done got dry on you, you jest get up and go like you goin' in to urine and just wet it with this Jockey Club and just come back, and the money's gotta draw to you - you gotta win it in any game. [New Orleans, La., (860), 1370:2.]

2024. Ah uses *Jockey Club perfume* an' *Oil of bergamine* [bergamot] an' den ah burns incense and make a wish, whenever ah'm goin' out, yo' know, tuh gamble.

(What do you do with the Jockey Club perfume and *bergamine* - mix it together?)

Ah mix it together an' ah 'noints it roun' mah ears see, an' up undah mah arm in de palm of mah hand an' rubs an' ah makes a wish. [Memphis, Tenn., (927), 1510:3.]

2025. [The last name, *John the Conqueror Root*, is never used - it is given here to explain the preceding three. *John de Conker* is the usual name. *King of*

*the World* (No. 1352, p.455) and other names are sometimes used. What is *John de Conker root*? Like *goofer dust* (p.222), *John de Conker* can be many things. Actually, it is a mythical, at least a very uncertain, root, identified differently according to various persons in the root-selling business or according to the particular *root worker* who digs his own. Few *root men* during my collecting days dug their own.]

JOHN DE CONKER

LOW JOHN DE CONKER

HIGH JOHN DE CONKER

JOHN THE CONQUEROR ROOT

An' den when yo' wanta git money, she tole me a way, too, tuh git money - dat yo' go to work an' go in de swamp and git what chew call a *man ruler root*. Take dat root an' it got joints in it lak yo' finger. [Some-one somewhere else speaks about these joints.] Yo' take dat when yo' go to a fellah tuh make a trade wid him or either buy anything, yo' bit off a piece 'fore yo' git dere, one joint, measure it wit chure finger, de joint of yore finger, an' bite it off right dere at dat joint, and yo' chew it up an' be spittin' as yo' talk to 'em, right down on de ground where yo' kin spit. See. An' he comin' yo' way.

Now why ah believe dat - hit works in love too, cause one time a man's wife quit him and he got a pice of dis *John Ruler Root* - no, it's *Conker - Man de Conker* - see, *John de Conker* - but dat's de same thing, *John de Conker Root*. Well he goes tuh work then an' bit dat off and was standing up talking to his wife an' ast her did she wanta come back to him. Well he had never, yo' know, went to chewing it. She say, "No." And dat time he went to chewin' an' spittin' and said, "What objection yo' have to not comin' back tuh me?"

An' she say, "Well, yo' won't treat me right." An' he spitted 'bout two or three times, see, an' say, "Well, kiss me."

An' she say, "Well, ah kin kiss yo' but ah ain't goin' back to yo'." An' she kissed him. An' 'fore dat man left dere she went back home wit him. An' dat's right - wit dat *High John de Conker root*. [St. Petersburg, Fla., (995), 1607:2.]

2026. Well, yo' git dis *John de Conker* an' put it in yore pocket an' while yo's - yo' go to yore *bossman* an' yo' stand an' talk with yore *bossman*, an' have dat *John de Conker* in yore pocket an' keep yore han's on it. While yo' talkin' to him, yo' know he wouldn't pay yo' no min' anyhow, yo' jis' pattin' lak dat. An' yo'll git de job. Mah husban' did dat.

(You take your hands out of your pocket while you are patting it, don't you?)  
Yeah, keep yore han' out chure pocket.

Mah husban' he did that an' he wus out of a job an' couldn't git nuthin an' a man sold us a quarter's worth of dis *John de Conker*, an' he went tuh de *bossman* an' wus talkin' wit him an' de *bossman* turnt off a boy an' gave him a job. [Little Rock, Ark., (?), 1460:1.]

2027. Yes, I've heard that, too. I've heard 'em say if they get *John de Conquer* - some *High John de Conker* and there's *Low John de Conker* - and they say if you kin get *High John de Conker* and go anywhere to the boss to get a job, they put it in their mouth and chew it and spit, and walk up and talk to this boss and spit around, say if there airy job anywhere there the boss is goin' to hire you. [Newport News, Va., (482), 506:5.]

2028. Called *John de Conker*. Now yo' kin take that root an' put it in yore mouth an' when yo' walk in de room, when yo' come in de co'thouse an' yo' first cross de do', yo' jes' spit in dere. Ev'ry do' yo' pass by yo' jes' spit dere, spit dat *John de Conker root*, spit it. An' when they call yo' up there to the judge, an' tell yo' tuh take the witness chair, well, when yo' spit out, yo' spit ovah there in that cuspidor most. An' they be done turn yo' loose. [Memphis, Tenn., (1544), 2795:10.]

2029. If you wanta conker a white man, or you know, like any business, want

him to do a favor for you or borrow money from you [him], say you just get some of that *John de Conker* root, they say, and chew it and spit - spit all around him. Now, here, just like if you spittin' - and say you spittin' nine times. They say you'll get any amount of money from him that you want to. [Vicksburg, Miss., (674a), 1044:3.]

2030. You kin get some *John de Conker* and chew dat *John de Conker* when you go to de man, jes' like you wanta go to look for a job, you kin get dat *John de Conker* - well, you know what *John de Conker* is, don't you? You take dat *John de Conker* and you chew it and when you go to de man talking to him, you chew dat *John de Conker* and look him right in de eyes like this. And have some *Heart's Cologne* on a pocket han'chief and when you talking, spread dat out and he'll give you a job. [Norfolk, Va., (490), 528:8.]

2031. Tuh git de *bossman* tuh five yo' a job - lak if yo' should go to de man lak heah tonight. Yo' git some *Heart Perfume* an' have it fixed with *High John de Conker* root, yo' see. Git chew some *High John de Conker* an' chip it up - beat it up fine an' *Heart Powders*, see, an' some of yore pee in dat. See. Beat it up an' jes' have it beat up re'l good an' fine. Den take it an' have it in yore han'cheff when yo' walk in an' yo' shake de han'cheff lak dat, an' yo' walk up there to him an' yo' shake it three times, an' yo' ask him fo' a job an' he'll tell yo', "Wait a minute, ah'll start yo' directly, son." [Fayetteville, N. Car., (1415), 2549:2.]

2032. *John de Conker* - yo' put that in with *Hearts Cologne*. Hit'll git soft an' when hit git soft hit ready fo' de work.

(Well, if it doesn't get soft?)

Long as hit won't git soft it's no way fo' yo' tuh turn dat to yo'. Well, if dat git soft an' yo' take it, an' it won't git hard any mo' fo' de month. Long as dat case is dangerous it stay right dere. But when yo' see de hollow of it git hollow, it's a doubtful case fo' yo' - no hopes fo' yo'.

(When that is soft - what do you do with that root now?)

When it git soft jes' put it in yore pocket, in yore pants pocket, an' while yo' be talkin' to de judge, be rubbin' it, mashin' on it. *John de Conker* it conquers anything yo' go up to. [Waycross, Ga., (1171), 1977:5.]

2033. Now, I know a man and he got out of a job. He was out of a job for over a year and he got some *High John de Conker* and put it in some *Hearts Perfume* and heli'trope perfume and saturated hissself right good and went 'fore dis man. Well, when he usu'lly used to go dere the man wouldn't talk to him. So he made his wishes as he came out de door what he wants to happen. "In the Name of the Father and of the Son and of the Holy Ghost, I'm going before my boss for a job, hoping that I be successful." Well, when he got there the boss walked up and shook his hand and said, "Walter, you huntin' fer a job?" He said, "Yeah." He said, "You ought been back long time ago." And give him his same job back, which he had knocked him off. [Norfolk, Va., (486), 515:7.]

2034. *High John de Conker* root is fo' gamblin'. Yo' kin take it if yo' want tuh be lucky an' successful in gamblin' an' yo' could put it in a small glass an' po' some whiskey on it fo' about fo' or five days. An' if yo' let it stay dere de fo'th day an' de sixth day, yo' take de *High John de Conker* root out an' yo' bite off de tip end of it an' turn to de sunrise an' make yore wishes. An' yo' go tuh de game an' yo' begin tuh gamble an' yo' begin tuh win.

An' if yo' want 'em tuh lose - if a person want a man tuh lose all of his money, he wanta be lucky in gittin' all of his money, he git him a box of salt any time de day of de cards an' he take some of dat salt an' sprinkle it on his back. He'll lose his money.

(And that other thing about biting off that end of *John the Conquer*. What do

you do when you bite that off?)

You chew that up. [Fayetteville, N. Car., (1447), 2624:7.]

2035. Well, yo' go - dere's a *High John de Conker*, yo' kin dig it out de woods, *High John de Conker root*. Yo' dig dat out de woods. An' if yo' can't dig it, yo' kin order it - *High John de Conker*. Yo' take that an' yo' sleep with dat undah yore haid nine nights an' yo' put dat in yore pocket, an' when yo' go to *skin game*, yo' jes' rub yore han' lak dat onto it, onto de flesh an' make yo' wishes, an' dey tell me yo'll win lak anything.

(You just rub your hands over that root?)

Yeah, jes' rub yore han's ovah this root an' yo'll win lak anything. [Fayetteville, N. Car., (1396), 2512:7.]

2036. Fo' gamblin' yo' kin git chew *John de Conker* - dat's a *root*. Git de he one an' git de she one. Yo' git chew some oil of verbena, yo' git chew some *van-van* - de perfume kind, not de oil kind. Yo' git chew some JOHN DE CONKER Jockey Club an' yo' git chew some lodestone, any silver dime, HE AND SHE an' yo' take those things an' yo' make yo' a little bag an' sew it up in dere, an' wear it aroun' yo' fo' yore luck in gamblin'. [Algiers, La., (1597), 3003:14.]

2037. Some woman said she - it's some kinda oil, but dey said dey takes it an' grease it round de ear an' under de palm of dere foot. John de Conker's oil, dat's whut it is. Behin' de ear an' undah de bottom of JOHN DE CONKER'S OIL dey foot an' dey say regardless to whut chew gon'a do, dey won't turn yo' down.

(If you are hunting a job.) [Waycross, Ga., (1073), 1734:11.]

2038. (What could I do to keep the law away?)

Go an' git yo' some *John de Conker*. Yo' could git it in liquid or yo' kin git it in pieces. Yo' kin take *John de Conker*, if yo' wants to keep him away. Pull off yore own shoe every mornin', dip yo' own finger in it three times and place it under yore feet, an' rub it back of yore own ear three times, an' yo' won't have no trouble with the law. [Waycross, Ga., (1159), 1933:4.]

2039. Dey goes out dere long about twelve.

JOMO (Where do they go?)

To de fo'ks of de road 'bout twelve or one a'clock in de night an' git some sand right out de fo'ks of de road an' carry it an' put it in a bag an' wrop it up an' put it ovah yore mantlepiece. Go tuh de graveyard an' run yore arm in de cemetery to yo' elbows an' git some dirt an' sew it up wit dat. An' dat'ud [that would] make yo' lucky - good a *jomo* as yo' want.

(That's luck for anything - luck in the home.)

Yes, sir - yes sir. [Waycross, Ga., (1095), 1764:6.]

2040. [Here is a *hand* which bears a price and also a moral - perhaps I should say magic - obligation.]

Yo' kin take *graveyard dirt* for gamblin'. Yo' go to a grave at twelve a'clock at night - when de clock strikin' twelve yo' go an' git some dirt at de front, right 'long about de breast. Yo' bring it back home an' drop nine drops of vinegar on dat graveyard dirt, but let it be a fresh [new] grave - use apple vinegar. Jes' drop nine drops on dere when yo' bring it back home. Den yo' take a lil bit of sulphur, jes' pinch of sulphur an' put it in dere. Take it den an' put it in a papah an' tie - yo' can't work wit dat dirt right away, yo' ties it tight an' lays it up somewhere an' let it stay till dat dirt dry out real good. Well, when it dry out good, den yo' kin rub dat to a powder. Den take it an' jes' keep it an' ever' time yo' go tuh fix up anything, or tuh give a person a joomoo, jes' take some of dat an' put in it. But let it be not as a person dat chew know as a christian - let it be a real gambler or some wicked man, where yo' gittin' dis

dirt off de person. An' ever' time yo' fix up a *joomoo* for a person, put some of dat in it - dat's whut chew call de *Conker*, *High John de Conker*.

(In fixing this *joomoo* for gambling...what else would you put in this thing?)

Well, yo' goes in de woods an' yo' gits some stuff called *Eve an' Adam*, an' dere 'nothah root dey call *High John de Conker*, and lodestone.

(Lodestone?)

Yeah. Yo' take jes' a pinch of dat an' put in it, dat's good fo' he'p [help]. Dat's jes' nuthin but lodestone, no *joomoo* atall - jes' a piece of lodestone. Yo' take a piece of dat an' put in it, an' dis stuff dey call *Eve an' Adam*, jes' a piece of hit, an' a piece of *High John de Conker* an' dis *graveyard dirt*.

(You take those things all mixed up?)

Dat's right, an' yo' sew it up in a piece of red flannel an' give it to a person, an' tell 'em tuh go 'head on an' ever' time dey makes \$500 - be sho' an' give 'em de understandin' ever' time dey make \$500 - to give some ole person dat unable tuh work fo' deyself, \$5. Jes' give it to dem or buy 'em anothah present. Only it works best if yo' give 'em \$5. [Fayetteville, or Wilson, N. Car., (?), 2633:1.]

2041. Last February, a year ago [1936] he was in New York. Well, he used to write often and he used to send me money. Well he got so he stopped writing and he stopped sending me any money. So one night I got down and prayed KEYHOLE and after I got up off my knees, I thought about the old tale I had heard. Go to the keyhole and put your mouth to the keyhole right up there and call him for nine times and tell him what you want him to know. And it wasn't two days 'fore I got a letter and ten dollars from him.

Simple things, you see, lotsa times does good.

[Later he returned home.]

If he stayed out later than I want him to stay.

(Oh, at night. I see. Then what would you do?)

Nothing but git right on my knees at that keyhole and call him nine times through dat keyhole. Say like dis, "In the Name of the Father and the Son and the Holy Ghost, Purcell, come home to me at once." He comes, and when he comes here sometimes he say, "Honey, I'm worried to death - couldn't get chere fast enough." [Cf. margin-title Knothole, later.] [Norfolk, Va., (486), 516:11.]

2042. If yo' got some enemies an' they worry yo' an' yo' wanta be friends with them, yo' take dis heah de *King of de Woods*. Dey call it *King of de Woods* an' put it in a bag an' take an' put some *John de Conker* in KING OF DE WOODS de bag with it, an' wrap a piece of papah dat yo' keep de [person's] name on in de bag with it.

(After you put these things in the bag, what happens then?)

Dey'll commence bein' friends to yo'. [Fayetteville, N. Car., (1425), 2571:15.]

2043. They use *John de Conker* and they uses *King of the World* too - they have that in a powder too, and then they use dragon's blood and *Queen Elizabeth root*.

KING OF THE WORLD They have all that in powder and they say if you sprinkle round their door, ain't no law coming there....

QUEEN ELIZABETH You uses this *High John de Conker* and uses the *Black Marster* and you use the *King of the World*. *The King of the World* is wonnerful - it does so many things. And then you uses some kind of powder - they say this powder - something - *Queen Elizabeth*. And then you kin take this powder she says and that [*John de Conker*] and you uses it, and also go to their house and say and jest sprinkle, sprinkle this around. And says fin'ly they comes to be friendly with you if it's an enemy. And say if they got anything, say, they come back to you so undermined-like, and while you find what you were looking for

before, because they done brought it back, she say. But this *King of the World* they say that helps you in everything. It changes your mind, *High John de Conker*. [Newport News, Va., (482), 506:6 and 508:3.]

KING-SNAKE ROOT 2044. Dey got a root dey call - well, dis root dey call de *king-snake root*. Dey takes dat an' wears it. An' den dey gits this other thing dey call - dey burn it in de house - incense, burn it in de fo' corner of de house. Dat will gain yo' customers. [Waycross, Ga., (1074), 1737:11.]

2045. Dragon's blood and *High John de Conker* and a little bit of devil's-shoestring and *five-finger grass*, Adam-and-Eve, *King Solomon Root* - put that all together.

KING SOLOMON ROOT (That's the charm that will get you a job.)

That's a charm works about five or six diff'rent ways.

(What else will that charm do?)

It will hold your job and people will like you a great deal, and then people that have been enmity against you will be more friendly to you. And you see, then it makes you very lucky in coming in contacts. [Washington, D.C., (628), 806:11.]

2046. I know of a man and his wife had a misunderstanding, and the man he decided that he was going to leave home. He didn't want to strike his wife, so for that cause he left her alone. He went away and stayed a long, KNOTHOLE long time. So after awhile he stayed so long somebody asked his wife as to the whereabouts of her husband.

And she said, "My husband has been gone quite a good while. Where he is I am unable to say."

This was a very old-aged person that was talking to this woman. So she says to her, "Child, come to my house tomorrow and I will tell you something that will do you good."

So the next day came and this girl went to this woman's home.

The old lady she set down and began to talk. She said, "Now, Anna, when you go home, I want you to search your home and see if you can find a knothole in your home. And if you do find it, you take your pencil and mark all around this hole. And after doing that, every morning for nine mornings go to this hole and call your husband by name. On the ninth morning tell him that you means what you say - you want him to come home. And he will come."

So it was done and he really came. [Cf. preceding margin-title Keyhole.] [Hampton, Va., (?), Ed.]

2047. Now, jest lak if yo' goin' tuh have a trial in co't. They tell me yo' tie nine knots in - tie a knot each morning fo' nine mornings befo' de trial is tuh come up - a big case yo' know. Well, each morning yo' tie KNOTS NINE TIED a knot an' yo' say, "Let me win dis case," 'long lak dat chew know fo' nine mornings. An' each morning why yo' dip this string into de Hearts Perfume an' yo' tie that round yore waist. An' more den likely yo' will win yore case - a big case dat's in de big co't. [Waycross, Ga., (1116), 1792:5.]

2048. Dis wus a man dat wus buried in de undertaker [was at undertaker's place]. An' she took a long string an' she wet dat an' measured dis man from his haid tuh his toes, see. Den she, yo' know, jes' fold dat string up tuhwards her an' tied nine knots in it, an' she wear dat round her waist. She had dat round her waist when she died an' she tole de wumman tuh take it off. [Auto horn.]

Well, she turned round den an' she measured [horn] a live man - see, jest lak yo'd be lyin' down an' somebody come in dere an' measure yo' an' she done hit de same way. An' now you talk about lucky woman - she wus lucky a wumman as ah evah

seen in mah life.

(What did she do with the other string then?)

She wear both them strings.

(She measured the live man from his head to his feet?)

Yes sir, an' de dead man from his head to his feet. Ah wus scared tuh do it, you see. And she kept it. An' she tole a wumman befo' she died - if she died first, fo' her to come an' git her strings offa her. She took it off her. So ah went down dere an' ah ast her did she git it off her an' she say, "Yes." She had done it. [Waycross, Ga., (1148), 1872:4.]

2049. Way ah heard a story - ah heard dat if yo' got a man an' he run out, yo' git chew a string an' git a piece of his underpiece, drawers or anything lak dat, an' yo' take an' tie nine knots in de string an' yo' take an' sew dis piece onto dis string an' wear it round her waist. Dat'll keep him dere.

(You don't do anything with that string first?)

No, don't do anything with it. [Brunswick, Ga., (1217), 2071:5.]

2050. Ah heard agin if yo' got a man an' yo' love him - see, yo' could take an' mess wit him an' tie him up in nine knots an' he couldn't mess wit no one else but chew.

(What would you tie the nine knots in?)

In a towel or a new piece of yellah homespun. [Brunswick, Ga., (1193), 2012:5.]

2051. A stockin' - yo' kin take a stockin' an' yo' kin tie a knot in that stockin'. Say, now, if yo' got business out there an' ah won't want yo' to run that business an' ah wanta put chew outa there, ah kin tie that knot in that stockin' an' draw it right tight an' ah kin take that stockin' and conceal that stockin' into the dark - in a dark place. An' every time - well, say, every three hours ah kin go to that stockin' an' draw that knot a little tighter, see. An' as ah draw that knot yo'll begin tuh draw outa that place. Yo'll git so worried an' everything will go wrong with yo', yo' can't be no success. Yo'll leave outa there.

(Whose stocking will you use?)

Well, any ole stockin' at all - jest so it's an ole stockin'.

(And you conceal it in your own house.) [I am repeating what he said after I had turned off the machine.] [Waycross, Ga., (1166), 1960:4.]

2052. A root doctor tole me dat if anybody was trying to harm you in any way - like telling de police to come to yore house and different things or you in some kind of a business - you could go in de woods and KNOTTED SNAKESKIN ketch a black snake. Ketch him and yo' skin it - kill him and skin right there while he alive, and take that wet skin and you tie it in a bowknot and you take it home, and you sleep with it under yore pillah always. Don't ever move it from undah yore pillah. Even when you change beds let it stay right in the same spot - let it stay dere no matter how stinking it gits, let it stay dere. De law would even come at yo' doorstep but he never would wanta come in. [Jacksonville, Fla., (562), 699:5.]

[For more knots, see Spirit Caught in Knot, p.389f., and Index.]

2053. Now, many people have used this partic'lar thing. If they have a job and - say they like it, like this job. They get 'em a piece of John de Conker root, piece of ladyfinger root, and a small piece of lode- LADYFINGER-ROOT TOBY stone. [Three ingredients.] It's not very good to use lodestone if you don't know how to use it. You use a very small piece about de size, I'd say, of a large-sized butter bean I think. You put these together with a few drops of oil of cinnamon - say about three drops.

And you make of them - they call it a toby. You've heard of people saying they tote a toby. Well, that's what they are talking about.

And you carry that in your pocket - if it's a man he carries it in his pants pocket; if it's a woman she carries it somewhere on her person, where you kin always keep it. Well, every morning fo' nine mornings, drop a drop of oil of cinnamon and jest a little perfume - you see, the perfume on it jes' to rid the odor of the cinnamon. People gen'rally think when you got cinnamon, you got a toothache - it's used for somethin' like that. Well, you put that perfume on there...jes' you're using this on the job. You know people have to use this on the job to impress people. [Ladyfinger may be a variety of red pepper.] [Mobile, Ala., (650), 868:1.]

2054. You almost hooked you onto a wife over to de country somewhere - she done quit you and you want her to come back. Now, if you write a person, dey can't do nuthin with your handwritin'. But you kin write yo' wife you want her to come, if she done tell you she won't come, and den you go to a hoodoo and write a letter and give it to him and let him dress dat letter, and when she git it, de minute she git dat letter and open it, her mind falls on you. Well, dere ain't nuthin in de world den but to come home, 'cause he done fixed dat letter, see. [Vicksburg, Miss., (725), 996:2.]

LIGHTNING-STRUCK WOOD 2055. From a lightnin'-struck tree yo' kin take a splinter an' go 'head an' boil it, an' put it in whiskey or somepin lak dat. An' dere any girl or somepin othah yo' love an' give her some of dat whiskey, dat will bring her to yo' - 'cause dat's fiah, bring her to yo'. [*Hands* also in margin-title Wood (2) Struck by Lightning, p.514f.] [Wilson, N. Car., (1504), 2671:8.]

2056. Git a piece of dis common lily dat grows in de yard an' a lil LILY piece of red cloth an' a silver dime an' sew it up together an' yo' always [have] somepin. An' yo' always have money an' luck. [Brunswick, Ga., (1172), 2012:1.]

2057. [The best known of living *hands* is the *toadfrog*, but there are more - chicken, louse (human), snake and others.]

LIVING HAND Git chew nine - git chew nine red ants, put them in a red bag, use them fo' luck. Go to de red ant hole an' yo' git chew nine red ants. It's luckier tuh git 'em as dey come out de hole. Yo' set there an' ketch yo' nine. Ketch yo' nine red ants an' sew 'em up in there live. That'll make yo' luck fo' anything - yo' jis' be lucky in gamblin', anything lak dat. [Waycross, Ga., (1116), 1793:3.]

2058. Use *Hearts Cologne* an' lodestone fo' luck. Well, yo' take LODESTONE yore *Hearts Cologne*. Take yore lodestone an' jes' sew it up in a piece of flannel. Yo' feed that lodestone with that *Hearts Cologne*. That's for luck. [This is a simple lodestone *hand* - nothing else in the bag.] [Brunswick, Ga., (1174), 2482:7.]

2059. To make yo' keep a job after yo've got it. Dey tell me yo' kin git chew some - somepin dey call lodestone. Yo' orders it from a book. Yo' kin git dat an' git some sulphur an' bluestone an' mix dat all up together fine, an' take yo' a new piece of cloth an' sew it up in dere good an' wear it round yore waist or anywhere on yo'. Keep it damp wit Heart Cologne. Say dat keep de police out [Brunswick, Ga., (1217), 2071:3.]

2060. Buy yo' some *live lodestone*, put it in a cloth, a red cloth, sew it up wit black thread. Yo' go put it on yore body. Den yo' go down an' ah ask yo', "Mister, will yo' give me a job?" Yo' say, "Well, ah might not have a job fo' yo' tuhday, but chew kin come back tomorrah." [Brunswick, Ga., (1194), 2013:9.]

2061. Have yo' a little piece of *live lodestone* an' we call it *blue oil* in a



little bottle about like dat. Take dat *blue oil* an' po' it by itself in a little bottle an' put dis lodestone in a bottle by itself. Well now, when yo' start out to seek a job, take out a little piece of dat lodestone from dat oil an' po' some of dat *blue oil* on it an' rub it good, dry it off, take dat wit chew in yore pocket. Well now, wherevah yo' go yo' may not be successful de first time, but dey say in de second-third trip yo' get a job by yo' comin' back an' taking dis lodestone from dis, everything, cleanin' it off good an' droppin' it back in dat bottle to itself. Ah've seen men order such things. [Waycross, Ga., (1129), 1835:1.]

2062. (This lodestone grows, you say?)

It grows with oil - I mean with hair on it. That lodestone don't grow no bigger, but the hair grow on it - just like hair growing on my face. [Vicksburg, Miss., (734), 1003:1.]

2063. Ah've heard tell of 'em using lodestone. Lodestone is supposed to be a drawing power with yore money. Yo' place it with yore money an' yo' wear it round yore waist with a dime or any silver piece of money. Yo' put dat lodestone around yore waist an' wear it an' it will bring yo' luck - yo'll always have money. [Waycross, Ga., (1116), 1791:3.]

2064. You take some *lodestone powder*, tie it in a bag 'bout like a 'bacco sack and put it right behin' your door - right behind your door and the people that draws 'em - you see, that brings them.

LODESTONE POWDER (Draws the trade?)

Draws the trade - come in all de time, people dat be coming in back and forth all de time. [Vicksburg, Miss., (725), 995:2.]

2065. I mean you get some lodestone like dust, carry de lodestone in a little bag. You get [can buy] dat already sewed up in a little bag. Get chew a bottle of perfume - *Hearts Cologne*. Well you feed dat bag and whenever you go to a man fer a job, when you talk with the man, you just squeeze on de bag while you talking to him and you see, when you squeeze on it all dat perfume go in his face, and you give him a look. He'll say, "You want a job?" "Yes, sir." "You not working?" "No, sir." Without fooling around he will give you a job. Man don't need have anything but that *tote [toby]* in your pocket. [Charleston, S. Car., (504), 554:2.]

2066. Yo' kin fix yo' a *lucky han'* fo' tuh gamble with. *High John* is good tuh conker. Yo' kin fix a good *lucky han'* tuh gamble wit. It'll work wit it.

(What do you do, just put *High John* in this or what?)

LODESTONE - BLACK AND WHITE Put some lodestone. Dey got several kinds, white an' black-lookin' lodestone. Be sho' it's lodestone an' git *John de Conker* an' put it in yore pocket, an' if yore playin' cards, dere ain't no harm in yore han' in yore pocket ever' once in a while. [Memphis, Tenn., (1542), 2790:5.]

2067. Dey throw salt an' sech as that behin', yo' know, an' burn incense. Dey use *graveyard dirt* - mixes *graveyard dirt* an' git a sewin' needle an' break dat all up an' black lodestone, an' dey makes *tobies* from dat. Well, yo' git a piece of flannel, yo' know, red flannel an' break dat lodestone, crumble it up, an' take de needle an' break dat up an' sew dat up an' put a little perfume in dere. A man dey always say, carry dat in his left pocket. Dat'll keep lucky - dat'll keep him an' his wife on good terms.

(And it's very lucky to do what?)

Burn incense.

(Where?)

In de right corner of yore house, or eithah underneat' yore bed - burn it all night. We giner'lly burn it all night undah de beds. [Memphis, Tenn., (929),

1511:6.]

2068. In gambling, you wanta have luck in gambling, you got to - of course, you can go to church and make your wishes there for anything you want. I have did it and I was successful too.

LODESTONE And now like you wanta be lucky in gambling, you go to a drug store  
HE AND SHE wherever you can find - you get you a piece of *John the Conker Root*. You get some *John Conker Oil* and the *root*. You take this root, you put it in a bottle, you pour this oil on it. You get you a piece - if you are a man and wanta gamble, you get you a piece of *she lodestone* and you get some perfume and pour on this lodestone and that'll make life in it. What I mean by, by it make life in it - it would make a lodestone as thick as this key [she shows] when you pour that perfume on there. It will grow and little spangles come out all around it, but you gotta keep it corked up good.

(Little spangles. Little hairs?)

Yeah, that what it do. That's the life in it. And if you are a man and you gamble, you use *she lodestone*. If I would gamble, I would use *he lodestone*. I would get the *he Conker Root* and you should get the *she Conker Root*. But now when you go on gamblin' and you come home, you always take it out of your pocket and put it in the bottle and shut it up, where the oil won't evaporate. And when you go on out you can take a piece of that *Conker Root* and chew it and spit it around whenever you gamble on the floor and you will be lucky. [New Orleans, La., (855), 1349:8.]

2069. Dis here *magnify lodestone* [magnetized?], that will create chure business, make yore business more greater. Yo' know dere's two diff'rent kinds of stone an' dere's some lodestone that ain't *magnify lodestone*, which *de magnify lodestone* whut chew call a he an' a she - dere's two points of it, dere's a she an' a he. Yo' kin take dat'un [that one] an' set it in yore room an' hit will increase your business more greater 'an anything yo' mostly ever had. Ah've used it and ah've seen other people use it.

(You mean this piece of lodestone is both he and she, or are there two different pieces?)

Two different pieces but dere's a he an' a she in 'em.

(*Magnifying lodestone?*)

A *magnify*. Dere's lodestone but dis heah *magnify lodestone* is a whole lot better. Ah've got heah *magnify lodestone* now, with me now. Course whenever it's died down ah creates it up.

(How do you do that?)

Ah creates it up by giving it some whiskey - put on it. Ah'm gittin' 'long all right. Whensomever ah don't use whiskey on it for say, three-four weeks, why it goes down on me. Ah kin tell de change of it. But yo' kin take dese *magnify lodestone* an' put it in dis building heah, a piece about so size [demonstrates].

(You wrap it up in a piece of rag?)

Yeah, jest about dat size.

(Only this little piece?) [The piece he held.]

Yeah take a little piece - don't care how big it is - yo' take an' put it in dis building [Negro hotel in which I was working] yo'll cultivate more business. Yore business will be more greater.

Why ah happened tuh write to dis fellah, ah had a friend an' mah friend he got in touch wit dis man by name of Johnny. He got in touch wit dis man an' ah wrote to him. He give me dat address an' ah wrote to him. When ah wrote to him he give me an answer back. An' after he give me an answer back, then ah wrote back to him an' then he sont me - he sont me this lodestone.

(Where did this man live?)

In New York [City].

An' he sent me lodestone an' he tole me how to handle it - what to do fo' it.  
An' ah did it an' ah has had very good luck.

(What did he tell you to do for it?)

Tole me to put de *magnifying lodestone* in it [sack] an' put one ten-cents with it - one ten-cent piece with it.

(You put whiskey with it?)

Put whiskey with it an' then put a dime with it.

(How long did this stone last you?)

Well, ah've it yet. Ah've got it continuing yet.

(If the stone sort of got weak, then you were told to?)

Put whiskey with it. Feed it, feed it and keep afeeding it. [St. Petersburg, Fla., (992), 1601:1.]

2070. Yassuh, ah experienced dat. De way yo' do, yo' git chew a piece of *John de Conker* root and a piece of de devil's-shoestring and a piece of lodestone. Dere two kind of lodestone, de male lodestone and de female lodestone. Git chew two pieces of dat lodestone.

(The male or the female?)

A piece of each, yassuh, an' put 'em in yore pocket. Put 'em in yore pocket or pocketbook, anything - in yo' shirt pocket, coat pocket, anything jes' since yo' got 'em about chure person. An' dat *John de Conker* root, yo' jes' chew dat root and jes' ack likes it's 'bacco and be jes' chewing - chewing it an' talkin'. If it's any kinda job, yo'll git it. [Mobile, Ala., (692), 927:3.]

2071. When you got a case or something like that and you want to get discharged, well you go and use a thing they call lodestone - it's two pieces, it's the he one and a she one. Take and wrap it up in a dollar.

(In a what?)

Take and wrap it up in a paper dollar.

(Paper doll?)

Paper dollar.

(Paper dollar? Oh, a dollar bill.)

Yes, a dollar bill - one dollar bill, and you wrap it up in there and you keep it in your pocket, and when you go - well, when they call you up there in front of the court, well they going to throw it out - they just going to tell you - throw it clean out of the court.

(Well, which piece of this lodestone do you use in that dollar?)

You uses two pieces - it's the he lodestone and it's the she lodestone, it's black lodestone and a white lodestone.

(Which is the black?)

It's got fringes on it just like iron rust. You see iron rust on a old piece of tin. Well, it thataway when you knock that dust off of there.

(Well, is the black the he or the she....? What color is the he lodestone?)

It's white.

(What color is the she?)

It's black. It's got kind of a nose - kind of a tip on the end of it.

(Which one?)

The black.

(Which one did you put in this dollar?)

You put both of 'em. You make two folds with that dollar and you fold it up. You put one just like that and you make another fold, you put that other piece, and you bend the four corners of it together. Then you take this and you put it in your pocket and you keep it and you go up there. Every time you go up there they discharge you or either throw it out, say you come the next day or somepin.

[New Orleans, La., (833), 1253:3.]

2072. You kin fix that yourself, far as I know. I have did it and I know it holped me out, 'cause I was selling whiskey and I used it. Now, you take the *John the Conker* and a little lodestone, that is [if] you kin get hold of a piece, a *lady piece*, and make you something like a *toby* - just sew it up in a piece of flannel with silver in it. They say you use a silver dime and you keep it damp with alcohol. Keep it damp with alcohol all the time and put it up over your door where your customers come in at. Then that will draw plenty of customers. One will bring the other and everyone pays his own way, and they'll be back again - everyone. [Vicksburg, Miss., (756), 1034:9.]

2073. [This *hand* is in two parts, each coming from a different community.]  
[Here is the first version:]

A man told me that he went to dig up a woman one night, and before he got to open it [the coffin] he got scared. And the man was a cripple man and walked with a crutch, and he was about drunk; and when he got there he took another drink and got scared - a whirlwind came on the graveyard and scared him to death. He said he run a mile before he ever stopped running. And when he stopped running he forgot he'd ever been drinking. He said he was never more sober in his life. Somebody told him to get the fourth finger [forefinger] of the right hand [of the female corpse] and carry it in his pocket and he would be a good actor among girls - any girl he wanted would go with him. [St. James, a Negro community about 5 miles from Pocomoke City, Md., by hand.]

[Here is another version of the preceding story:]

A little humpbacked man, he spent ever' cent he got fer to win girls. I didn't see him do it but I seen the finger. It was told me he went in the graveyard and cut off a woman's right [index] finger - I seen the finger - cut that off, and was carrying it around in his pocket. [Deal Island, Md., (?), 16:1.]

2074. This *love powder*, just *love powder*, you have to put it in food to give a person to eat it. That makes them in a length of time the more they give 'em the more stronger the love gets. See. And if you don't check off it, they'll love you so sincerely they love to kill yuh; and you won't have nuthin like that to be done, because it's a wonderful thing [if used properly], but it's still and all [dangerous]. Now, if you wanta *fightin' powder* - that *fightin' powder* will make you fight and always make you fight till you kill one another. [New Orleans, La., (874), 1435:3.]

2075. I was lovin' a girl, she didn't seem to care so much about me, and I said, "Well, I'm goin' away." And she says, "Wha' chah gon'a leave for?" I say, "Because you don't care about me." I say, "Because I rather not be around joo." So I goes right on about my business, stayed away from her about five years. I was writin' to her all de same time. And so she fin'lly got to de place dat she didn't have no one to love her, she wrote me. And she went and got whut dey call dis *love dust*. She put it in de letter and wrote it to me. I read de letter and de more I read it de more I began to think of her. In a few days I pulled up and comes back to her. [Wilmington, N. Car., (252), 247:10.]

2076. (What is it you use?)

*Three S [SSS] Love Powder.*

(You've used that?)

Yes sir, and the oil. Use it in a syringe and pour it down the steps in the morning before anyone come up. That's to draw trade, *transom trade* [transients]. [Memphis, Tenn., (975), 1578:16.]

2077. I was stealing a ride on a train and as we went into the yards the railroad detective made me get down out of the train [boxcar] and they put me in jail. That was in Florida. The penalty from riding on a train is ten days. The

charge was trespassing on private property, so they put me in jail in a part known as the *bull pen* where there were about twenty-two fellows.  
LUCK PIECE The fellow that slept in the bunk above me had a little disk-like  
HAND of metal in his pocket. When we went to bed that night it fell from the top bunk of my bunk. I picked it up and looked at it, I lighted a cigarette, but I couldn't make it out. Next morning when I looked at it good I saw that it was something in the shape of a *luck piece* and I put it in my pocket and it has been with me ever since. It's hard for me to lose it. Not because I think it does any particular good. It just stays with me. I have lost it several times and each time I get it back again. I don't look for it however, it just seems to come back to me. I lost it one night and I couldn't find it anywhere. So I went home thinking I had lost it. When I went to pull my pants off I found it in the cuff of my pants. I don't know what became of the boy that dropped it. I only stayed there ten days. After I left there I came straight here [to the Atlantic Hotel, Ocean City, Maryland]. I was some weeks getting up here. The same night I entered this town I got my present job. You know what a hobo looks like, ragged and dirty. After I got here to his hotel, I had nothing like money or the shape of money, only this *luck piece* I found in jail. And my boss went and got me some clothes after giving me a job. Any time I want to go out at night, if I knew I was going out at night for a good time, I somewhat depend upon this *luck piece*. I put it in my left-hand pocket and go on and think no more about it.

[I ask informant to lay *luck piece* on the table so that I could describe it. Since I was then using an Ediphone, not Telediphone, I had to speak into the speaking-tube, adding the note about superstition after informant had departed:]

(This *luck piece* is about the size of an English penny or an American dollar and being stamped out of copper [brass] with a dye classifies it as an article sold by mail-order firms catering to the superstitious. On each side of the medal, in the center and occupying one half of the space, is a large open hand raised above the surface. The inscription on one side says *HELP, HAPPINESS, PEACE, SUCCESS* around the edge of the disk. In the center of the hand it says *THE LUCKY HAND*. Below the hand it says *AND LUCK* and below that *IS MINE BY RIGHT*. On the other side of the medal at the top *I SHALL BE GUIDED BY THE HAND OF* and below that *THE SPIRIT*. Below that *LOVE IS MINE*. Below that *PEACE HAPPINESS PLENTY*.) [Ocean City, Md., (14), Ed.]

2078. Course ah got something ah got up in the country that ah had made [by a doctor] wit a chicken breast [wishbone] on all dat. Well, ah keeps it in mah pocket all de time. Yo' wanta look at it?

[I evidently nodded yes.]

Well, ah keeps two pieces of cord all de time. Yo' see dat's to keep it [the bag from falling apart].

[He then lays a good luck medal on the table and I describe it:]

(This is a good luck *coin*. It's made of brass. It's a horseshoe [on this side] - says *Good Luck Coin* on top of it. There's a swastika in the middle and underneath the swastika a four-leaf clover. To the right of the horseshoe is a rabbit's foot and to the left is a chicken's breastbone. [My poor description will not show all readers - that horseshoe over swastika over rabbit foot is the vertical (upright), and that breastbone followed by swastika followed by rabbit foot is the horizontal (bar or beam) of a Latin cross.] Underneath is 17, 89, 19, 33 [odd numbers]. There is a hole right over the top of the horseshoe where you can put on a string. On the reverse [obverse] side it says *Gold Seal*. It's a big "W" and under the big "W" is the number 57880 and under that is the word *Award* and there is a scene. This is all a seal like a red seal, stamped on the

coin. That's one of them [of the two medals he has].)

(This other one [medal] here is a huge swastika on the side, and here's a little scroll at the top of the coin that says *Good Luck*. In one hole [open space] of the swastika is an inverted horseshoe, in another one is the four-leaf clover, in another one is the little breastbone, and the other one looks like it might be some Egyptian hieroglyphics although they really are not. [The ancient swastika - word from Sanskrit meaning *well being* - has many forms but the typical form, the one used here, is the form of the Greek cross with four "arms bent at right angles all in the same direction."] Then it says on this same side, *Manufactured by the Excelsior Shoe Company, Portsmouth, Ohio*. On the reverse [obverse] side it says *Medal, July, 1910* and there is a cowboy on a horse and it says *The Excelsior Shoe for Boys*.)

(Are those [two] pieces supposed to be good luck?)

Supposed to be good luck - that's right.

(You carry them when you gamble. What did you say about two grades of coins?)

Two grades of coins. Well, dere two grades of cards, yo' see. Well, yo' take dose two grades of coins an' whatever you have in yore hand, yo' has 'em in yore pocket. [The *two grades of cards* are *good* and *bad*. One lucky medal or coin can be at one time only *heads* or *tails*, *good* or *bad*, *yes* or *no*. Two medals or coins are needed.] [St. Petersburg, Fla., (1011), 1636:4.]

2079. Ah got a little somepin ah been wearin' for a good length of time an' ah haven't been broke since ah had it. Ah don't guess yo' mind lookin' at it.

(No, no - let's see it.)

(You wear this right over your heart - in this little bag - little tobacco sack. There is also a [metal] cross near it - and that's for luck, for money?)

Yes sir - through life.

(And this [cross] begins: *Deliver me, O Lord, from the evil man. Preserve me from the violent man.*)

(That is a Psalm. Do you know what Psalm it is?)

[I wait, he does not answer.]

[I suggest] (141?)

Yes sir.

[He agrees with my error - it is 140.]

(Do you *dress* it in any way?)

No sir, jes' [wear it]. [Brunswick, Ga., (1186), 1999:11.]

2080. If you wanted a job, I've heard that you kin go to work and there's diff'rent things which you kin use to get a job. You use a powder. There's a powder that you calls *luck powder*. You kin get that powder and LUCK POWDER put on you and you kin go and present yourself to the boss and as he gets a scent of that powder, I've heard that he will give you something to do pref'rence from anyone else. [Vicksburg, Miss., (773), 1061:3.]

2081. Some of these little bags they call *lucky bags*. Yo'll string that an' put it aroun' yore neck an' let it fall inside....

(Get that fresh rabbit foot.) [He had called it fresh.]

LUCKY BAG A fresh rabbit, yo' know, an' cut off his foot, an' yo' string it on a cord yo' see, an' yo' tie it on yore waist underneath yore clothes.

(What will that do then?)

Well, dat's good luck. [New Orleans, La., (1563), 2859:4.]

2082. You go get you some *lucky seed*. I'll get you a piece of lodestone.

(What are *lucky seed*?)

LUCKY BEAN A *lucky seed*.

(What's that?)

It's a *lucky bean*, they calls it. And you get you a piece of lodestone.

(What does that lucky bean look like?)

It looks something like a pink bean - beans.

(Is it a real bean?)

No sir, it ain't a real bean - it's a bean but it ain't a real bean.

(What's it made of?)

It's hard, chew can break it.

(All right, then what do you do?)

Now, you get you a piece of lodestone - you get she lodestone, and you get you some gunpowder and you get you a piece of red flannel and you put all that together, and a little cayenne pepper and stuff, and put it in that bag and sew it up and put it in your pocket. That's lucky.

(For gambling?)

For gambling. [New Orleans, La., (845), 1291:5.]

2083. Get a lucky button and put it in dere pocket and wear it - dat will make dem lucky.

(Well, what is a lucky button?)

Leettle bit of small button whut white folks put on dere shirts whut ain't nevah been used - gets it right out de store. You know dem leettle bit of china buttons, dey call dem lucky buttons.

LUCKY BUTTON (Have they holes in these buttons?)

Yes, sir. Dey use 'em - white folks use 'em on little chilluns clothes. You get dem buttons and wear it in your pocket.

(And what will that do for you then?)

That will make you lucky and that will make you hol' a job and make you lucky, too. [Mobile, Ala., (649), 840:2.]

2084. Told me to get some oil of wintergreen - wintergreen oil. Go to the drug store and get some wintergreen oil and this lodestone and get some steel dust and bring it to him. And he put it in a little red piece of flannel and he told me, he say, "Now, you go to this man and tell him, ask him for a job - say your prayers before you go to him. When you go there you ask him for a job. Just before you get there you say your prayers and then you ask him for a job." He say, "And he turn you down the first morning," and he say, "you come back to me."

And after I went back to him, he give me another little thing but he didn't tell me what was in that bag. And he give me some perfume, something smell - just smell like perfume, you know. So I taken that perfume and I went there and I asked the man for the job driving Goodman's Beer truck. And so he give me a job. So I went back to him and I asked him, I say, "What kind of perfume that you done give me?" He told me, he say, "Well," he say, "I went to the Cracker-jack Drug Store and got some of this same perfume." I say, "What kind of perfume is that?" He say, "They call that Lucky Dog perfume." That's what it was - Lucky Dog.

(He didn't tell you what was in that second bag though?)

He didn't tell me what was in that bag. [New Orleans, La., (850), 1314:5.]

2085. On de order what chew call a little lucky glass - it's about dat long.

(Long as your finger.)

Yeah, wit a whole lotta little diff'rent shinin'-lookin' things in it - some of it look like gold, some look like silver, all diff'rent colors. De directions tells yo' how tuh use that - jest tote it in yore pocket. Well,

LUCKY GLASS when yo' go down dere to de job, jest put chure hands on it an' begin tuh talk to de bossman an' he'll hire yo'. [St. Petersburg, Fla., (991), 1599:9.]

2086. To keep de police away is tuh git chew High John de Conker root. Git

chew High John de Conker root an' Lucky Heart - dat's a weed dat grow up an' it shaped in a heart like, lak dey call it Lucky Heart. It's LUCKY HEART PLANT a red leaf, dey call it Lucky Heart. Yo' take dem two tuh-gether an' yo' put 'em together in a red flannel sack, yo' see. An' yo' take an' put chew some sulphur in dere wit dat. Yo' understan'. An' yo' bury dat right undah yore do'step. Git chew two sacks so yo' kin make two of 'em. Put in each do'step an' dey tell me if de law come dere, dey can't come in. If dey do, dey overlook ever'thing whut dey come in dere fo'. [Fayetteville, N. Car., (1398), 2518:4.]

2087. Ah know a lady dat she got sage an' cal'mus roots an' wropped it up in a bag, an' gits dis same Hearts Cologne an' Lucky Heart an' put it in a lil sack - a lil flannel, red flannel - an' tote it on her. An' LUCKY HEART POWDER then take this white Lucky Heart Powder - whut yo' jes' got it [preceding Lucky Heart] fix in dat lil bag, yo' know - CALAMUS an' rubs in front of yore house across de front do'steps an' SAGE cross de back, an' de law won't come dere. Dat's de way she did ovah heah an' dey nevah did come.

(You use White Lucky Heart Powder. Face powder?)

Yes. [Calamus should be the sweet flag (Acorus calamus).] [Fayetteville, N. Car., (1403), 2526:3.]

2088. Lotsa times yo' do it by bein' in diff'rent offices [fraternal organizations] diff'rent Odd Fellows, Masonic, or somepin lak dat - but jes' fo' de mercy of de judge but no help but whut chew git from, yo' know.

LUCKY STAR (What do they call that around here?)  
Hoodoo.

Yo' go down dere, now. De first thing yo' do, yo' see, yo' go by de fountain somewhere 'nothah an' yo' prob'bly gits yo' a coke, somepin - providin' yo' ain't drinkin' no whiskey or nuthin, it ain't good fo' nuthin. An' yo' git chew - we have whut we call a lucky star an' in some instances yo' burn dat. Yo'll find dat in de two chapter of Exodus, yo' find in de Bible where it speaks about dis lucky star. Well, in place of burnin' dat, yo' take it an' bring it back an' jes' a day or two 'fore trial, yo' see, yo' dry hit dere, an' yo' wear dat in yore pocket, an' yo' go down befo' de judge an' dat will he'p yo' through.

[Memphis, Tenn., (1529), 2733:4.]

2089. It's a fact that a person kin take lucky oil an' use it, jes' LUCKY OIL rub it on his han's, an' with a strong determination that he will win an' he will win providin' he believes in it - in gambling, any kind of game. [Memphis, Tenn., (1521), 2713:2.]

2090. Well, now de beginnin' of dis first story is tuh git his shirt, his sweaty shirt - jes' lak yo' go out dere an' work. An' yo' git de sweat outa dat shirt an' de strength is in dat shirt. Not no one man's strength is de same - de're [dey are] not alike. An' not no one man's taste is de same. Yo' take dis shirt an' mix it wit magic control powder, but git de powder jes' de color of him an' yo' put it into some box - jes' lak into a box there. An' hit'll grow. Yo' know, magic will grow - magic lodestone an' steel dust. An' jes' as that grow, why he'll go. He won't stay no one place. He won't even stop tuh tell yo' [good-by when he leaves].

(You must put this magic steel dust and what else?)

An' controllin' powder but git de powder de color of him.

(In addition to that controlling powder, you take steel dust and lodestone, and put it in this shirt and then put the shirt away?)

Yeah, put dat shirt away.



(That is to get rid of him - to make him move?)

Yes.

["Beginning second trip to New Orleans, La., Wed., Feb. 14, 1940 [[four persons were interviewed and then came]] 1562 - man - works Crackerjack Drug Store [[see Index]] - Ida Bates [[meaning he was brought or sent by Ida Bates whose interview will be given in the Interviews section]]" - *Numbers Book* 1558-1605. A note on the present text reads, "He became a sort of contact man." [New Orleans, La., (1562), 2858:7.]

2091. [*Magic sand - black and white - is what some persons called powdered lodestone, black lodestone and white lodestone - see preceding margin-titles Lodestone.*]

In gambling, we say yo' kin take a little piece of *High John de Conker*, we take three *guinea seeds*, you take a piece of lodestone and you take *magic sand* and you sew this in a piece of cloth. Upon your hands you would use MAGIC SAND oil of van-van. Then you hold this lucky charm in your hand whilst you are playing with a piece of money and you will be lucky.

(What is *magic sand*?)

Magic sand is a thing that is made to go with this lodestone - somepin like - looks like black dust, but it comes with lodestone - you buy lodestone and dey give you dis sand with it. [Washington, D.C., (639 *Doctor Sims*, from New Orleans but working in Washington), 829:8.]

2092. (White lodestone? What does that do?)

Dey has a kind dey call de *magic sand* an' dey take hit an' put it wit de lodestone. Say dat supposed tuh draw money. Dey put it in a yarn rag, put it in flannel, an' dey wear it in two sacks - put red flannel next to it an' put it in a white little sack, an' keep it wet with *Heart Cologne* or *lucky oil*, either one.

(What will that do then?)

Dat will draw de money - dat's fo' gamblin', dat give yo' luck. [Wilson, N. Car., (1499), 2667:14.]

2093. You get live lodestone, Horseshoe Brand.

(Horseshoe what?)

Horseshoe Brand, *magic sand*.

(Horseshoe Brand, *magic sand*.)

*Magic sand* and lodestone powder. Well, you mix them three mixes together, and you puts it in a piece of brand-new red flannel - you have to go buy the red flannel. And you sews it up. And anything that you goes for, well they couldn't turn you down. You may be the last man he'll turn off of the job.

(What are these things you mix up now?)

Horseshoe Brand *magic sand* and a piece of live lodestone and lodestone powder.

(And lodestone powder - those three things?)

Yes. [Here lodestone powder is different from *magic sand*. We could say it is lodestone powdered but this would conflict with the live lodestone here.] [New Orleans, La., (838), 1261:1.]

2094. Uh-huh, dis a gamblin' *hand*. Well, yo' git *magic sand*, an' git Adam an' Eve, an' yo' place dat together an' yo' git lodestone, an' put all that together an' combine dat an' mix it. It makes a good lucky gamblin' *hand*...yo' put that in red flannel. [Wilson, N. Car., (1513), 2679:2.]

MAN'S SHIRT 2095. I heard when I was a child, my grandmother heard, that if you take a man's shirt and put it under the bed and keep it there, that it would bring luck to the house. So my grandmother tried this and always kept the shirt under the bed. [Ocean City, (19), Ed.; near Baltimore, Md.]

2096. Git a root dat chew call *master of de woods* - dat's a common root, an'

yo' kin tote dat an' yo' anoint it with *Heartshorn Cologne*, an' yo' be successful winning money in games. [See margin-title *King of de Woods.*] [Waycross, Ga., (1135), 1844:8.]  
MASTER OF THE WOODS 2097. [You use] *High John the Conker* roots, you use *Little John the Conker* and use *Master of the [Something]*.

(What is the other one?)

*Master of the Woods.* And you use *Solomon Root.* And you put it together in some hot water and you put it in a jar and put a little *Hearts Perfume* and little whiskey in it - rye whiskey. And you sprinkle it on the outside of your house and that will keep 'em [police] away, but chew gotta say what chew want done. [See margin-title *King Solomon Root.*] [Washington, D.C., (627), 804:6.]

2098. (Tell me that again. You do what?)

Take nine matches or three matches when yo'd have a case in co't. Yo' take dese three matches or nine matches an' tie 'em together jest in a bundle like that. When yo' go to de co'thouse an' dey call yore case, an' when de MATCHES judge sit on dat case dere be nine or three of 'em will hang fo' yo' - in yore favor. An' dey'll have a mistrial every time 'cause dey never do agree an' dere a couple of mistrials on dat case.

(What do you do with those nine matches or three matches? What do you do with them after you get them tied up?)

Yo' tie 'em up together an' den yo' jest keep dem *dressed* wit dis *Hearts Perfume*. *Dis Heart Perfume is always good in anything dat chew have to dress.*

(And then after you have them *dressed* what do you do? Do you keep them or carry them with you? That's what I am trying to find out.)

Carry 'em in yore pocket. [Waycross, Ga., (1157), 1928:9.]

2099. If yo' got a woman an' wanta make love wit her, yo' goes to her house. She don't want chew dere yo' see, but den yo' go to her house - make it specially to go tuh her house to git a few words wit her. Then yo' mess roun' an' if yo' kin git a chance tuh ketch her han's, yo' git de lengt' of dat lef'-  
MEASURING han' fingah - dat dog fingah [demonstrates].

(The index finger of the left hand?)

The fingah off her lef' han' - de *dog fingah*. See, yo' git de joint of it, de first joint.

(What do you do? You are not taking it off of any woman are you?)

No, yo' don't take it off, yo' jes' ketch it an' git de measure of it, somepin lak dat. Den go out git chew nine dem broom sweepers - see, git chew nine straws about de same length, every one of 'em, see. Git one of her gloves, see, an' yo' let it go out [straighten it out] an' cut de fingah off right in dere, an' yo' tie it with a string, tie it up in dere.

(What do you tie up in that?)

Dem nine straws.

(You tie those nine straws in that little finger that you cut off the glove.)

Den yo' put chew nine single pins in dere an' tie it up an' wear it in yore pocket, an' dat girl will love yo' from den on, an' wouldn't make love wit any othah individual either - jes' tie her. [This is called *tying* a person.]

(Here's what you do, get the length of that first joint of the *dog finger* - the index finger of the left hand. Then you get nine broomstraws that length. Then you get her glove with that same finger and cut the end of that glove finger off and put the nine broomstraws in there.)

[To measure a finger joint measures the whole body because part of the spirit equals the whole of the spirit (see p.21). Measuring is like drawing a circle about a person or scratching a circle on the ground for him to walk over - you confine him, control him. By the law of the opposite, treasure hunters put a

circle about themselves as a protection against spirits (*see* the Magic Circle, p.123).] [Florence, S. Car., (1303), 2202:6.]

2100. I entered a house to clean it and hang some paper. Nobody had lived in it for about six months. The colored man who had lived there had moved out.

There were about three daughters in the family. And when I went in the MOJO house and started to tear the paper down I found in a crevice in the wall a little ball of red flannel saturated with *Hearts of Cologne*. There were about 25 needles stuck in it. The fellow that was with me told me that was a mojo - a good-luck piece or to put somebody into a stream of bad luck. [Ocean City, Md., (14), Ed.]

2101. Yo' kin take *High John de Conker* an' git *black lodestone* an' Adam an' Eve root. Put them together with violet incense powders, an' sew them in a red flannel. They call that *mojo* an' dat fo' yore luck in gamblin' an' co'se yo' *feed* it Jockey Club perfume.

(When you go to the game.) [Memphis, Tenn., (1529a), 2735:2.]

2102. They have some *lucky mojo*. Yo' take an' put it in your house in your room an' that will make - when people come in yer room an' inhale that once, they'll come back again.

(That's for customers?)

Yes, sir.

(Where do you get this *lucky mojo*?)

You kin buy it from the *Sweet Georgia Brown Company, Chicago, Illinois*. [This *mojo* is either a perfume or incense.] [New Orleans, La., (789), 1100:11.]

2103. In the State.

(In this State?)

Yes, sir.

(It isn't Kings?)

[Someone had mentioned Kings.]

Yes.

(Where is Kings?)

It's out here.

(Is it a town?)

No, it isn't a town - it just a little stopping place.

(Oh, village?) [Or crossroad store.]

Yes.

(And she saw this perfume?)

Yes.

(And it's called?)

Moojoo Lucky Star.

(Mojo Lucky Star?)

Yes, sir.

(And how do you use that perfume?)

You don't use it. The one that you want to come back to you, you put it on them.

(I see. That will make them come back?)

Yes. I've tried that. [Vicksburg, Miss., (718), 988:7.]

2104. Bluestone, some blueing.

(Is that the blueing you was with?)

Yeah, blueing. Bluestone, brown sugar and scrub your floors first, and den take dat and put it in dat water and rinch your floor. Rinch your floor with it after you mop it, and sweep dat water out de door - all de time, all de time. Ev'ry morning git up and take dat blueing water and bluestone and brown sugar and make it up and scrub your house. Get you some ensums [incense] and burn dem in

dere and den de people be comin'. [Rinch = rinse.]

You could be on dat corner and I could be on dis one and if you gittin' all de trade down dere and I ain't gittin' none here, I kin go down dere and stop you from gittin' anything. If de people is comin' by me gwinin' dere, I'll stop 'em from comin' by me. Dey won't never git no further den here. Dey ain't never gwine down dere cus I'm goin' stop 'em on dis end, you see, I'm goin' stop 'em. I'm goin' go out dere and cross 'em out in de road, you see. And when dey get to dat mark, dey goin' - instead of goin' on dey goin' turn and come in here, you see, all de time.

(I see. What sort of a mark did you put in the road?)

Well, I'd go out dere and draw me a mark and take me some.

(What kind of mark did you put?)

I'd just go out dere and draw just a straight line cross de road, just about dat deep, and take me some *lucky powder* and some *lucky mojoo* and put it right down in dat and put it on a little piece and put it right down in dat little trench and cover dat right back up, right where de people walk right by. Well, when he git dere he ain't gwine by, he gonna come in here and he ain't got no *How come?* See, the other fellah be dere and you be down dere, come to argue - how come he ain't gittin' no trade. Ah done took your trade, you see. [*Lucky mojoo* here is a perfume.] [Vicksburg, Miss., (725), 995:1.]

2105. A king snake, git his hide yo' know an' skin 'im. Take his hide an' make yo' a *underwearing belt* out of it - make it jest lak yo' make a money belt.

MONEY BELT HAND Dey say if yo' put a dollah in dat belt or any piece of paper money - yo' jes' put it in dere an' wear it, dey say if yo' gamble, don't care how much money yo' lose, when yo' git back to dat dollar yo' goin' win in de game. Long as yo' kin keep dat dollar in circulation yo' won't nevah lose it when yo' wear it in dat belt. When yo' quit yo' jes' put it right back in dat belt. [Waycross, Ga., (1067), 1728:6.]

MONEY COUNTING 2106. If ah got silver money, ah counts mah silver, but ah hardly evah counts mah pennies - but ah keeps mah silver money specially separate from mah pennies. Well now, ah go tuh trade if ah got pennies. Why ah'll take mah pennies an' use 'em all as fur as ah has tuh go, but ah nevah mix mah pennies wit mah silver money. [Memphis, Tenn., (1524), 2618:5.]

2107. Well, fo' instance, if yo' would give a woman a dollah, papah money an' if she didn't want chew tuh have any money at all, she would take dat dollah an' she would burn it to ashes. An' aftah she burn it to ashes she would open de palm of her han' an' she would blow it; an' yo' see, she would blow dat money in de othah han'. Dat's de same way de money would go an' yo' would nevah be able tuh keep any - yo' will nevah be able to keep any. [New Orleans, La., (1560), 2755:8. *See Blowing for you*, in Index.]

2108. [This *hand* I picked up from my colored porter on the Pennsylvania Railroad between Chester, Pa., and Baltimore, Md., while on my way to collect hoodoo in Fredericksburg, Va. Later I would duplicate this *trick* by gathering up a May Day rite on the Mississippi River while ferrying between New Orleans and Algiers (*see* No. 986, p.381.)

I just happen to be there in this bootleg place - a man goes around sometimes to get a drink - and I noticed pennies nailed across the door. There was a hole right in the center [of each penny]. I guess there was about four pennies. I asked them what that was and they said that was to keep the police away. That was during Prohibition at Tampa, Florida. [On train as previously mentioned, (37), by hand.]

2109. Take a penny an' drive it down in de front of yo' do' an' everybody come ovah dat penny - take a *manhead penny* an' drive it down in de front of yo' do' where everybody has tuh come in an' ovah dat penny an' yo' have good luck.

(What kind of good luck?)

Selling whiskey or any kinda luck yo' wants. Jest any.

(Just take a penny with a man on it?)

Yes, a *manhead penny*. [Waycross, Ga., (1132), 1837:8.]

2110. Jes' in a small business. Like havin' a house. Yo' know like dese houses are. Yo' kin put a Indian heah, penny wit de face pointin' tuh de street, de head on dere wit de face pointin' toward de street, an' a horseshoe ovah de do', an' dat'll draw 'em.

(Draw trade. What kind of a house did you say?)

In any kinda house where dey operatin' - it draws business, sellin' things.

(Selling liquor.) [Brunswick, Ga., (1192), 2011:10.]

2111. Use a penny fo' luck.

(How would you do that?)

Well, yo' kin take an' drill yo' a hole right in de center of it an' drive it in de center of yo' do' - inside of yo' room. Let de head of it be facing inside an' wet fo' nine mornings wit *Hearts Cologne* an' that will bring yo' luck.

(Well, what kind of luck?)

That's fo' luck fo' winning money on games. [St. Petersburg, Fla., (1007), 1626:1.]

2112. Take two pennies an' nail 'em right up to de bottom of de do'sill - yo' know, under dat crosspiece.

(Under the sill of the door?)

Yes sir, under de sill of de do'. Dat's lucky to yo', too - two pennies, two rusty pennies.

(That's to bring in trade to the house?)

Yes sir. [Waycross, Ga., (1084), 1753:8.]

2113. To fix chure house up kinda lak if yo' wanta keep de police an' anything out dere. Yo' take a Indian head penny - take two Indian head pennies an' set 'em in de face of yore do' [demonstrates].

(You put one on the right side of the door and one on the other side of the door.)

Yassuh.

(Which door do you do that at?)

De front do' - de way dey comes up, dey way dey comes in front.

(That keeps the law away.) [St. Petersburg, Fla., (1022), 1653:13.]

2114. Drive a penny right in de center [sill] of yo' do' - drive one or two pennies, one in de front do' an' one in de back do'.

(What would that do then?)

Well, dat have - yo' go to de chinaman an' he got some stick, good luck stick. Put dat in yore house an' yo' light dat at twelve a'clock in de day. Dat law won't come to yore house. [*Good luck stick* = joss stick.]

(That will keep the law away?)

Yeah. [Brunswick, Ga., (1233), 2089:13.]

2115. If yo' bootleggin' an' yo' wants tuh have a plenty customers - when de customers come to yore house yo' jes' offer them a drink of whiskey an' after yo' offer dem dis drink of whiskey, yo' take an' put the sulphur up undah this glass they use an' let it sit there about an hour, an' then yo' take it an' wash it out an' after yo' wash it out an' rinse it out, yo' sit it back there an' yo' git two Indian head pennies an' nail one at yore front do' an' one at chure back do', an' yo'll always have customers.

(Now here's the glass that he has used. You put some sulphur in the glass or under the bottom?)

Undah the bottom of the glass. [Florence, S. Car., (1322), 2267:6.]

2116. Take a penny an' nail a penny down to each one of yore do's, den take it an' drive it down wit one dese little keen nails. Take an' drive dat down jes' as fur as yo' kin undah de edge of dat do' - dat front do', an' dey said dat brings luck. An' one up ovah de top.

(One up over the top of the door, too?)

One up ovah de top an' one down to de foot. [Savannah, Ga., (1256), 2129:8.]

2117. Nobody can hear us? [This *root doctor*, a good one, a woman, was evidently nervous. Either I nodded or turned off my machine for a moment.]

Well, yo' take yore pennies an' yo' put dem down in yore do'way. Yo' take three pennies an' put it down in yore do'way an' that would keep de officers from de house, if yo' was selling whiskey round de house. [Waycross, Ga., (1116), 1792:4.]

2118. Yo' git pennies in de odd year like 17 or 13, somepin lak dat, an' yo' git three of 'em an' yo' put one to de front do' an' one to de back do' an' one in between where they have to cross ovah de pennies, an' it will keep the law away.

(Where do you put them at the door?)

In de center on the carpet strip.

(Down at the bottom?)

Yes sir. [Savannah, Ga., (1269), 2148:2.]

2119. If yo' wanta engain [gain] customers - if yo' engain customers - jes' lak ah'm runnin' a business, want customers to come mah way, nail a penny to that [front] do' an' nail one to de back do' an' nail one tuh de back post as yo' go out down de step. An' yo' engain customers.

(You put it right in the center of the door?)

Right in de center of de do'.

(Down on the floor.)

Nail dat penny heah.

(On top or underneath?)

De haid up - de penny, dere's a haid on it. Nail it right in de center of de do' dere...that is luck an' that keeps them [the law] away, too. [Brunswick, Ga., (1214), 2060:16.]

2120. If the law's comin' to yore house, you take you seven pennies an' drive holes in 'em an' nail one up ovah every do' yo' got - it jest 'cordin' to how many do's yo' got. But don't nail none up ovah no windah but chure front windah. Nail one up ovah every do' yo' got an' dat would keep de law down. [Waycross, Ga., (1112), 1785:6.]

2121. Wearin' seven pennies roun' yore neck, dat's good luck tuh bring folks money. Yo' kin take an' bo' a hole - drill a hole in 'em. Ah got a little gold piece heah now. It not a gold piece but it a piece dat look lak a gold piece dat ah wus wearin'. [I evidently looked at it.] [Florence, S. C., (1306), 2209:10.]

2122. Say dey take, to bring 'em to yore house, dey will take nine pennies an' put 'em at de front part dere house, an' dat'll keep company dere all de time, an' dey comin' in.

(Where do you put these nine pennies?)

Right out to de front of de do', dey bury 'em in de ground.

(You bury them in the ground. All together?)

Yo' bury dem in de ground all together. Dat keep people coming.

[St. Petersburg, Fla., (987), 1593:1.]

2123. A person dat is runnin' a gamblin' house - well, yo' take a person dat

is runnin' a house, dey is de boss of dat house, see. Well, lak dey want money to stay in dey home, see - jes' lak if yo' comin' in tuh gamble, see, an' de person want dat money tuh stay in de home. Well, nachur'lly, dey'll git a can of potash an' yo' dig a hole right tuh yore front steps. Well, yo'll put one can of potash down an' yo'll take nine pennies an' sew it up into a little bag an' into sulphur, an' yo'll leave dat on top of dat can of potash an' yo' cover it. Well, dat brings luck into yore home. No policeman kin do yo' no harm. De money'll still be in yore home, see.

An' then yo' take some of dat potash an' yo' po' it into a basin of watah an' yo' go round to eve'y one of yore room windah an' throw it up an' let dat watah dreen down, see. Well, jes' lak dat watah dreen down de people'll be comin' in. Well, jes' lak dey come in, well, dat money's leave into yore home.

(Just a moment. You throw this water on the windows. On the outside or the inside?)

On the outside an' let it dreen down. [Brunswick, Ga., (1207a), 1985:4.]

2124. An' a penny, yo' take a penny and cut a penny half in two, if you wanta be lucky wit money. Yo' take a penny an' cut it half in two and put one-half in yo' left pocket and leave de other half home, and yo' goin' be lucky den in getting money in any kind of business yo' go at. Dat's luck - ah've test dat out that's 'streme luck. [St. Petersburg, Fla., (995), 1609:8.]

2125. Fo' good luck, take one penny an' cut it into fo' parts an' take two parts off de head part an' put it in yore hair - jest in a little band 'crost yore head jest lak [demonstrates] - let it come down 'long heah, an' wear it jes' long as yo' have plenty good luck.

(What do you do with the other two parts of the penny then?)

Jes' throw dem away - dey's no good.

(You cut two parts of the penny. Indian head penny?)

Indian head penny, yes sir.

(And you wear one part at one side of the top of your head and one at the other side, and you hold them there with a band. That is for luck. Any kind of luck?)

Any kind of luck. [St. Petersburg, Fla., (1043), 1693:3.]

2126. Now, if yo' tryin' tuh hol' a place an' somebody don't want chew tuh stay in dat place, yo' take yo' ten [eleven] nails an' yo' nail 'em in yo' do'-sill an' den put dat do'sill [door saddle] on top of 'em an' put chew one penny an' nail dat one penny down. Nobody can't cause yo' tuh move or do anythin' else wit chew dere.

(You put ten [eleven] nails in a row under the saddle of the door?)

Right undah dat do'sill.

(And also a penny under there - nail it down.)

Nail one [nail] through de penny.

(You nail one of the ten [eleven] through the penny?)

No, de 'leven one through de penny, but let de 'leven - let de penny be in de middle an' have five on each side.

(But you use eleven nails?)

Dat's right. But de ten nails is substantial [necessary structurally], but dat penny is fo' protection becus it's got a image on de haid watchin' fo' yo'.

[The ten nails merely hold the removed saddle in place. A symbolist could see them as the ten fingers of the human hands, meaning a guarding hand (*hand*) on each side of the concealed *hand* - the nailed penny. For nail as *hand*, see margin-title later.] [Brunswick, Ga., (1223), 2078:4.]

2127. An' travelin' agin. An' a poah person ain't got nuthin, yo' kin take copper - yo' know, a penny an' bury that in a rich person's track in de fo'ks of

de roads an' that makes them come from bad tuh good. Dey'll be successful.  
[Memphis, Tenn., (938), 1517:15.]

2128. [A few prices for *hands* have already been given - here are more:]

I had one man make a *hand* for me once. He tole me he was going to make me a *lucky hand* and he charged me \$50 for it. As long as I had that *hand* he claimed I'd always be lucky. I was lucky for about three weeks and luck began to change with me. I'd paid him for his *hand* then. So I went to see what was in this *hand*. And I began to look. And there was some black pieces of stuff that looked like lodestone, and a whole lot of hair, it looked like horse's hair, and some clay, red blood it looked like, all wrapped up nice in two pieces of rag and sewed over again with a piece of canvas bag. I paid \$50 for that. The canvas bag was grey and the rags was black. I was supposed to put that around my neck and keep it over my heart. Wear it all the time, even at night. You keep that *hand* so nobody can *fix* you, and you will always be lucky. [Fredericksburg, Va., (38), Ed.]

MONEY  
PRICES FOR HANDS

2129. My wife was sick all the time and she came there to the house and when I came in she wanted to sell me a *hand*. She said I could get a job any time. So I bought the *hand* from her. It was nothing more than a piece of red flannel made in a bag and some kind of hair. It wasn't no count. I paid a dollar and a half for it. She told me to carry that in my pocket and if I wanted a job to ask for it and I would always get it. That's what she told me. I didn't do it. [Hampton, Va., (30), Ed.]

2130. I knew a mans once, he gwine to a man to git in de gamblin' game. He gi' de man ten dollahs an' de man gi'd him 26¢ back, an' he wear a penny in de left shoes an' de quarter he had all cut up, he keep dat in his pocket. De penny he wear it in his shoes.

(And what did he do with that 25¢?)

Keep dat in his pocket - see, he had it all jes' scratch up.

(That was all he had to do? What did he do that for?)

Yes, say dat wus luck fo' gamblin'. [Brunswick, Ga., (1233), 2089:1.]

2131. [I must emphasize Silver here, because the silver coins of the United States of America in the 1930's and 40's contained silver and were in hoodoo and witchcraft magic objects - see Silver in Diagnosis, pp.204-208; MONEY - SILVER in Cure and Protection, pp.484-493. Not every bag *hand* held a dime or silver piece but many of them did.]

Staht [start] dat right from a dime. Yo' use a dime. Yo' kin do dat from a dime to a dollah. Yo' go tuh work an' yo' git chew a halfa pint of de very best gin liquor dat chew kin git holt of. Take a sewin' thimble an' yo' po' a sewin' thimble fulla Hearts Cologne into dat halfa pint of gin liquor an' dat 'mount of money, if it's a dime, from a dime on up to a dollah, lak yo' let it soak dere ovah night into dat half pint of gin liquor. An' yo' put dat into yore right pocket an' yo' go befo' de boss de next mawnin'. De re'lly fac' about it, suh, yo' may have tuh make 'bout three trips. Yo' may make three trips befo' he make any oath - befo' he give yo' de job. [Savannah, Ga., (1276), 2171:5.]

2132. They get a dime from a rich man - and he went, who he went to I don't know, and take it to a woman. And she taked it and put it in a little bag and put some other stuff in - what all she put in there I don't know - and give him, I think it was eight verse out de Bible, to read that ever' mornin', and go down and let the man see him and that he would hire him. A man told me that. [Wilmington, N. Car., (255), 251:7.]

2133. Yo' kin take a silver dime an' a piece of bluestone an' a piece of alum, an' yo' kin take a small piece of saltpeter, an' yo' put that together an' wear that. That's good fo' good luck.



(In gambling?)

Yes sir.

(What would you put that stuff in?)

Wrap it up in a piece of cloth. [Waycross, Ga., (1166), 1959:2.]

2134. Take a silver dollar and scrape the, yo' know, the *United States* things off it an' sew it up in a sealed cloth, an' dat gives yo' good luck.

(Luck for what?)

Most anything. [St. Petersburg, Fla., (1017), 1647:1.]

2135. Git some ole money, ole silver money. Take that and tote it in de pocket. Dey say the law can't ketch you. [Wilmington, N. Car., (249), 246:4.]

2136. Fo' luck in gamblin' yo' use de *John de Conker*. Yo' take dat an' yo' kin put it in a bag an' yo' put chew a little *steel dust* in dere an' put chew 45 cents - two dimes an' a 25 cents piece, nuthin wit even money.

MONEY - UNEVEN See. An' put dat in a bag an' wear it in yore pocket. An' yo' take any *high* [smelling] perfume an' yo' 'noint dat wit dat, wit dat perfume. It seems lak yo' would give de man a ambition, an' give him dose silver [pieces], an' when he bet he bet always right until de othah fellah dat is playin' wit chew - understan', he beats him so many times until he lose ambition, see. An' he be a certain amount loser thataway an' he will always play. When he first start losin' he plays tuh win, when he find out he's losin' he plays tuh ketch back. An' he gits so far around de fellah, he beat him so much until he jes' lose all ambition. [New Orleans, La., (1560), 2854:5.]

MOON 2137. At a certain time of de moon - new moon dey call it, three days befo' an' three after, they git up ever' mornin' befo' sunrise an' look towards de east, an' they will speak a few words in prayer an' their luck will come to 'em that way. Now I tried that once on a numbah ah wanted tuh play an' it came lak ah said. [Waycross, Ga., (1076), 1742:8.]

2138. You can buy oil at the drug store called *moving oil* - *confusion oil* they call it, and you sprinkle in front of the door in the night, you know, slip around and do in front where they pass, and that will make them move in a certain length of time. They get a disturbance in the house and they will move. *Moving oil* or *confusion*, either one of them. [New Orleans, La., (817), 1158:8.]

2139. Yessuh, it's called a *moving powder*. Ah've seen it used. Ah nevah used it mahself but ah've seen it used. Sprinkle it aroun'. [Memphis, Tenn., (931), 1512:11.]

2140. Yessuh, they say you kin take this here *moving powder* and sprinkle it around the house. That will make you move. [Vicksburg, Miss., (730), 1000:7.]

2141. You go to the drug store an' you git the powder called *movin' powder*. An' when you git the brown powder [*moving powder*], an' then you git the *movin' lickrish* [*moving liquid*] - it's green. You mix that *lickrish* an' that powder together into a bottle an' shake it well; an' ev'ry time you shake it, well, you pass 'em a curse over it. An' then you go to work an' sprinkle that at their do' an' they're bound to leave home. [New Orleans, La., (803), 1120:2.]

2142. If you have a friend that's visitin' your neighbor that you want to make move, well you go to a cemetery and you gets some dirt off a grave. And you go to the drug store, dey got water they call *war water*, and you get oil they call *moving oil*. You mix them three together as a powder. You give it to your friend that visits in that house and sprinkle that house through and through. In a couple of days they will move. [New Orleans, La., (822), 1186:2.]

MULLEIN 2143. Yo' git dis little ole mullein dat grow in de yard - mullein, you've seen it. Well, yo' git dis mullein and slip it under yore rug - under each corner - de fo' corners. Dey kin walk in, it kin be dere but dey can't find it.

(What can't they find?)

Dat whiskey.

(That will keep the law from finding it?)

Dey kin come dere but dey can't find it. [Mobile, Ala., (676), 897:3.]

2144. Nail 'em, somepin lak dat - lak yo' nail a person when dey passin' by lak dat. Take nine nails an' put 'em all round in de ground an' cuss 'em. Any time yo' nail, de nail hurt 'em an' de blood poison will kill 'em.

NAIL (What would you do with those nails?)

Stick 'em in de ground - jes' make yo' a round ring all round yore house when yo' think dat he [policeman or enemy] goin' come by. See, yo' drive dese nails into him an' blood poison him - his flesh.

(You drive the nails in a circle.) [Wilson, N. Car., (1504), 2671:10.]

2145. Ah seen 'em nail nine in each do', jis' like yo' comin' in de front - nine dere, nine in de middle an' nine heah an' nine back. Dat keep de policemen away.

(Nine nails right down into that door?)

Nail 'em in a cross in each door [demonstrates].

(In the saddle of the door - down where you walk over - nail them in the form of a cross.) [Little Rock, Ark., (897), 1469:12.]

2146. Some people say they use nails to keep the police - that's another thing they say to keep the police away an' keep yore enemies out.

(How do they do that?)

They nail one ovah each windah an' talk to it jes' whatevah yo' want it to do, an' ah think yo' dress it with - befo' yo' nail it ovah each windah. Yo' make yo' up some sulphur - sulphur is a thing goes 'bout with ever'thin', an' a little graveyard dirt, an' yo' dress this nail. An' if you can, go write on it whut yo' want it tuh do. Yo' nail one ovah each windah an' one ovah de do', an' they say there's nuthin kin come ovah there. [Fayetteville, N. Car., (1452), 2637:9.]

2147. Just like in this precinct where there Capt. Barrett[?]. You gotta get the captain's name, you gotta get the lieutenant's name and you gotta get the sergeant's name. You gotta get three names. You gotta write them names NAME down, you see. And in your place of business if they come there, you put it right under your counter, you see. And you gotta add a little sugar to that three times a week. You see, that'll keep peace and keep 'em under control. But you gotta have their names. If you don't have their names, you can't do nothing. But you gotta have the head official names, not the police on the beat because he don't do nothing unless he's instructed to. But the head officials names they gotta have.

I had that place there and everybody's there and everybody is paying \$10 a week, but I was running the place myself and I say, "Well, I'm not running this for no dago [Italian], I can't afford to pay." They tell me, "Well, we know you's all right - go ahead and do the best you can." Well, I run that three years and they tore the place down. Got trapped all right, but got trapped by the Prohibition people not by the police. Not me. People worked there. I did excellent business down there, but I was good with the precinct.

(When you pass up, you handed this money over to the police?)

Well, you supposed to give the police ten dollars a week. Everybody else was doing it. But I was giving them \$20 a month. See, I wasn't giving them no \$10 a week, because I was running it myself - couldn't afford it. I was making money all right but you don't have to let them know that. They used to come by there and get quarts of whiskey, you know, for nothing and I used to treat them some kind of way. Well, they give me a break. Got raided there once. That was by the Prohibition department. Well, I couldn't do nothing with them.

(They wouldn't take anything?)

Well, if I'd a been there - you see, I know the under cover agent, you see, but the guy who was working [for me] supposed to know him and didn't know him, and he come in and he sold him liquor. See. Well, after they got the counts on him they raided place, but they didn't take me - they'd taken him. Well, I had another boy in the place. I was renting him and letting him stay there and he took sick and they took care of him in the hospital, and after he had them Prohibition spotters come around the place, and I told him, I say, "I don't want these fellows coming around my place." Cause he had dogs and as a matter of fact they wanted him training the dogs, see. Well, I made him move. He goes on to the post office and told Mr. Lazell[?] that the place wasn't [what it was supposed to be]. See. Well, I used to work over at the office for Mr. Lazell.

(Who were you working for when you did this?)

Wm. J. Burns - Judge Barnes' Detective Agency. [New Orleans, La., (866), 1400:3.]

2148. Jes' write it on a piece of papah, jes' write their name down, put it on a piece of papah an' flush de toilet. Dat'll make dere water run an' dat'll give 'em a runnin' mind. [Memphis, Tenn., (1557), 2831:4.]

2149. Lak if he say, "Ah'll hire yo' maybe two-three days." An' when he git chew in dere, yo' find out whut his name is an' then when he tell yo' his name, yo' say lak dis to yoreself. Yo' don't have to let him know an' neither his wife. De way yo' do, yo' turn, look east. Course ah gits five dollars fo' dis. Ah don't tell ev'rybody dis one. All right, we look east lak dis an' jest say, "De Lord is mah shepherd."

[Hard to hear - she turns from microphone. After a while I hear myself say:]

(Will you say that toward me. I didn't hear some of the words. I don't hear very well.) [See Introduction for my hearing.]

All rightee, all rightee.

Yo' look east, yes, an' yo' say, "De Lord is mah shepherd, de Lord is mah shepherd, de Lord is mah shepherd." [Three times.] An' then yo' say, "My Lord, my Lord, hast thou forsaken me? My Lord, my Lord, has thou forsaken me? My Lord, my Lord, has thou forsaken me? Three times. An' then yo' say, call his [boss's] name, and say, "Lord, have mercy upon Sech-an'-sech-a-one. Peace be still, he know not what he's doin'. Lord, have mercy upon Sech-an'-sech-a-one. Peace be still, he know not what he's doin'. Lord, have mercy upon Sech-an'-sech-a-one, he knows not what he's doing." [Three times.]

An' he will begin to keep you on dat job.

(He will keep you on the job?)

Yes sir, yo'll stay dere. [Waycross, Ga., (1118), 1795:4.]

2150. You get your boss's name, you take bottle of sweetened water - sweet - sweet - sweet - and you put your boss's name in there and your name, and you take it and you shake it up. [This is the magic rite of shaking.] Ev'ry now and then you think about that and you shake - shake it up. Now, you go and do that this morning. All right. You say, well, I'm going down this morning - you done fixed the bottle - I'm going down this morning and see what my boss say. Well, your boss - you going - maybe you'd have it in your pocket and - not too large - just big enough so when you be's talking to your boss, you be having it like this - swinging it - swinging your hand - shaking it - just like that [demonstrates]. Well, you'll get him - spirit up - you get his interest. He may start up like that and want to say - it look like he want to say something and he don't want to. You just keep - shaking it - shaking it - shaking it. And after while he will say, "Oh, come back tomorrow." You go on home and do that same thing, the same way, and the boss done give you a job. [New Orleans, La., (826a), 1211:1.]

2151. If yo' know de boss name, yo' git chew a piece of *High John de Conker* root an' put dat same cayenne peppah an' salt in it 'fore yo' leave home, an' says, "Name, son-of-bitch, ah have to have a job. Ah want mah job back." An' yo' talkin' to de root. An' den put it in yore pocket an' go on down dere an' he say, "Come heah, John, go tuh work. What's de matter? Where yo' been?" [Wilson, N. Car., (1504), 2671:5.]

2152. (You get the boss's name?)

An' write it down, see. Well, yo' bring it home an' yo' take salt an' sugah an' sprinkle it ovah dis piece of papah whut choo got de boss's name on it... an' wear it in yore shoe fo' nine days, an' jis' keep a-goin' back, back tuh him. An' git chew some of dis heah oil of clover an' oil of bergamine [bergamot] an' mix it togethah, an' Jockey Club perfume an' mix it together. [Three perfumes.] Git chew some root dey call John de Conker. See, aftah yo' got his name in yore shoe, well, yo' put dat oil of clover an' oil of bergamine wit dat Jockey Club perfume. Dat Jockey Club perfume keeps dat oil of clover and oil of bergamine from smellin' an' yo' sprinkle it on yo'. An' den yo' have dat John de Conker vine or root in yore mouth an' yo' chew it well, an' when yo' walk up to 'im talkin' about jobs, see he'll git de influence of dat odor, an' den yo' be jis' spittin' jis' lak yo' chewing tobacco, an' yo' keep a-goin' dere an' event'lly he'll give yo' a job. [Memphis, Tenn., (940), 1522:1.]

2153. You take the boss's name and write it nine times and fold it to you, and wear it in your left shoe under the - you know, under the strip in your shoe. Fur that makes the boss patient, you know, puts his mind on you, and it will natch'ly, if the boss get his mind on you, he's considerin' you fur work or fur raise of salary. Something that confuses the boss's mind in your favor. [Memphis, Tenn., (973), 1576:7.]

2154. I don't know how to get him to give you a job, but I know how to hold a job.

(All right, how's that?)

Well, I use his name the same way. I write his name down nine times. I write my name down nine times across the other way. [A cross is made with the names.] I fold it to me, each time I fold it I make a wish, and I wear it down in the sole of my shoe.

(What shoe are you wearing that in?)

I'm wearing it in the lest shoe - in the left, I wanta say.

(The left shoe, I see. That's to hold your job?)

Yes, sir. [New Orleans, La., (866), 1404:5.]

2155. You can take a piece of paper about that square, about that round, and write his name on it three times and yourn. Take the inner sole of your shoe up and put [it] down there and wear it in your shoe. You have heard people say, "I got you under my feet." That's what they mean - "I got you under my feet." [New Orleans, La., (804), 1131:4.]

2156. He likes her and she don't like him, he can take and write her name nine times backward and wear it in his left shoe with a silver dime and that will cause her to be wanting him all the time. See, he can make her like him with his - with her name, cause he got her in his shoe, she can't help herself. [New Orleans, La., (783), 1088:8.]

2157. One I lived with about six years - the first girl I lived with - she had my name writ all kind of ways, and cinnamon and sugar wearing in the bottom of her shoe. That's for peace.

(How do you mean she had your name written all kinds of ways?)

She had it seven diff'rent ways, cause I looked at seven diff'rent ways - Thomas Keeler, Thomas Keeler, Thomas Keeler, Thomas Keeler - just cross, cross.

And had cinnamon and sugar wearing in the bottom of her shoes. When I found it I was just setting on the side of the bed, you know, and I picked up her shoe. I and her used to fight quite a whole lot. [New Orleans, La., (796), 1109:13.]

2158. Well, if you want to make 'im love you, you take their name and you write 'em on a piece of brown paper - write it nine times, backwards. And then after you write it nine times backwards, you take it and you fold it [toward you] into that name, and you take that name and you get you a bottle of holy water. You know what holy water is, huh?

(Yes.)

You take that bottle of holy water and put that thing down in there and you do like this - just shake it before you put it in there. And after you put it in there, you set it up in the north corner of the house where nobody can't see it, in the dark. And they'll fix you with that.

(What will happen to you?)

Well, you can't - you'll love him just better than ever. [New Orleans, La., (797), 1110:14.]

2159. Some women wear it in *nations sacks* or in a *sack*. That's NATION SACK for money.

(What kind of sack?)

Little sacks dey wear around you called *nations sacks*.

(Where do they wear them?)

Wear it around their waist.

(What do they wear these sacks for?)

You kin keep yore money in it - keep yore *lucky stuff* in it.

[The term *nation sack* was well known in the Memphis area, less known in New Orleans and Mobile. It was unknown along the East Coast - Maryland through Florida. See an excellent account of this article in my interview with *The Nation Sack Woman*.] [Memphis, Tenn., (962), 1551:15.]

2160. Take de chicken aig an' let de aig dry until - yo' break de aig an' aftah it dry, yo' use dat yallah. Wear it in a little bag dey call a *nation bag* an' sew it up with *white thread* an' let de person wear it.

[In the New Orleans area, which includes upriver Memphis, some women wear a concealed bag or sack containing one or more objects: good-luck piece, *hand*, article to hold man, money, just about anything. I never saw one of these bags. My impression before World War II was that formerly they had been frequently used but were becoming old-fashioned, scarce. Women, of course, have known *treasure bags* for centuries. The reader may recall the French widow who carried her husband's ashes about her neck! *Nation bag* or *sack* was unknown by this name on the East Coast during my collecting days.] [I have left this old comment despite the preceding, newer one.]

(What do you do that for?)

Dat's tuh keep 'em in a home, tuh keep 'em from movin'. Yo' take dat yallah of an aig an' sew it in a little sack an' wear it, an' de person dat tryin' tuh make 'em move cain't do 'em any harm. Whenevah dey have any intention tuh do anything to yo', why dat'll take an' relieve 'em - dat pertection from yore enemies. Take de yellah of an aig.

(You have to let that egg dry first.)

An' den take it an' put it in a little bag an' sew it an' wear it on yore person. [Memphis, Tenn., (937), 1516:12.]

2161. Hull de peelin's offen de red onion lak dat an' yo' kin tote 'em in yore *nation sack* an' dat brings luck to yo'. [Memphis, Tenn., (954), 1539:25.]

2162. Put nine needles round yore neck.

(Tell me the whole story. How would you do that?)

Well, now dey tells me - yo' know, they said dey git nine needles an' put 'em on a string an' then git a stopper an' stick 'em down in there, yo' know, tuh keep it from stickin'. They tell me that brings luck on in yore house.

NEEDLE (Where do you keep this?)

Let 'em hang down - let 'em extend from - put 'em on a string yo' know an' then take yo' a stopper an' stick de point of it down dere - let 'em extend right down dere [demonstrates].

(Hang down to the middle of your stomach. What do you do that for?)

That's to bring luck in yore house. [Savannah, Ga., (1272), 2153:5.]

2163. I went to a man once - my husband went away - an' he fixed up a little red [flannel] ball, an' he tole me to go to the front door jis' before sunrise an' take nine needles jis' one at a time for nine mornin's, an' stick in that ball an' he'll return. He'd been gone away two years an' I hadn't heard from him, an' inside of six mont' time he did come back. [Red ball symbolizes heart.] [Wilmington, N. Car., (326), 262:2+85.]

2164. Yo' kin take a needle - two needles, charcoals an' red flannel wit some other *graveyard dust* an' put whiskey on it an' dat will give you good luck.

[Three ingredients are in the sack; whiskey *feeds* it.]

(Good luck in what particularly?)

In gambling. [Waycross, Ga., (1076), 1743:3.]

2165. Yo' kin take yo' nine *eye needles* an' iron nails, put it in a vial, bottle, an' put it up in de chimley corner - hang it up de chimley an' no law or nuthin wouldn't come dere to 'sturb yo' atall.

(What else do you put in that bottle? You said before.)

*Chamber lye*, iron nails an' *eye needles*. Put in one dose vials about dat large.

[Urine in chimney, needles and nails are well-known protective devices against witches. *Eye needle* - informant does not mean the normally used *goldeye needle* of hoodoo - is very unusual, meaning it is not the eyeless needle for knitting.] [Brunswick, Ga., (1239), 2109:7.]

2166. They take two needles an' some black peppah an' put it in a bag an' put it under the front do', one in the front an' one in the back do', in a red flannel bag, an' that keeps the law from the front an' back. [Richmond, Va., (381), 322:4.]

2167. Ah've known 'em to take needles, if yo' got a case in co't. Yo' kin put a dime right dere right up in yore head dat - de dime right in de mole [mold] of yo' haid, an' yo' put a needle like dat [demonstrates], an' a needle heah, a needle dere, a needle dere.

(You put the needles around that dime.)

Around dat dime.

(Four needles.)

Uh-huh.

(Like a cross over that dime.)

Uh-huh.

(These four needles - each one is pointing to that dime.)

Yes.

(The needles in the shape of a cross.)

Uh-huh. An' dey ain't nuthin - dey couldn't handle de case to save dey life.

[If the prisoner has hair enough to conceal this *hand*, the practical way of using it would be to sew a cloth cover over the dime, so that the needles could be held better in place. The four needles - *over that dime* or *around that dime* - form a tick-tack-toe figure either by chording the dime or by squaring the circumference of the dime; in the former each needle is twice bisected by the dime,

in the latter the dime is a circle inscribed in the central square. The needles are pointing toward and away from the dime at the same time. If the four needles points are staggered - point, head, point, head - they will point toward the *four corners of the world*, making a crown. A crown of thorns? A symbolist could find heaven and earth in this design. How many crosses are there?] [Waycross, Ga., (1126), 1832:4.]

2168. I've heard it said, if you want de boss man to hold you on a NINE DAYS job, dat always go to 'im in a humble way; an' if you went to 'im in a humble way, he might turn you off, but if you jis' keep a-goin' fer nine days, an' after nine days he'll take you on. [*Nine days* is a frequent time formula.] [Wilmington, N. Car., (234), 159:5+85.]

2169. Yo' go to a white oak tree an' git de root of it, right up close to OAK de root.

(Any side of the tree?)

No suh, de no'th side of it. Take a white cloth an' wrap it [root] up in a lil piece of cloth, an' take a lil small piece [of root] yo' know far [large] enough to do anything, an' put it up ovah the do' where yo' gotta go past in an' out, an' dat's luck. Dat's fo' luck lak if yore gamblin', lak if yo' run a gamblin' house, anything lak dat - yo' know, sellin' whiskey or dope or anything lak dat. Keep de law away. [Wilson, N. Car., (1456), 2647:3.]

2170. Yo' use a olive oil an' den yo' have a perfume - a *lucky perfume* dat chew use. An' yo' rub dat all ovah yore han's an' put it on yore clothes an' go down an' git close enough to him fo' him den tuh inhale, yo' know OLIVE OIL so he kin smell it, an' talk with him. If he don't give yo' a job den he'll tell yo' tuh come back, an' yo' mo' den apt tuh git work tuh do. [Olive oil is considered more or less holy - see Holy Oil. The perfume applied later reduces the olive oil odor.] [Little Rock, Ark., (900), 1473:8.]

2171. Mighty good fo' that.

(How do they use that?)

Well, yo' use that on yore face an' han's after yo' git through with yore toilet in de mornin' an' yo' breakfast an' everything. Yo' let that be the last thing yo' do befo' yo' goin' tuh yore business, an' yo' jes' take a little olive oil an' rub it ovah yore face an' ovah yore han's like that in the mornin's an' that brings luck an' brings friends to yo'. That's mighty good. [Waycross, Ga., (1166), 1959:3.]

2172. Dey say it's good to keep in yore home - dey's luck - jes' tuh ONION have onions in yore home, red onions. An' dey say yo' take de outside, peel it an' burn it, an' yo' know make the wish to yoreself - yo'll be lucky. Most any home yo' go in, yo'll see 'em, both white an' colored. [Florence, S. Car., (1293), 2193:14.]

2173. Yo' git a red onion - yo' usin' 'em in yore house. Well, don't let de peelin's hit de flo'. Burn dem up, de hull, because it makes a confusion in yore house - makes a big fuss in yore house. [Algiers, La., (1593), 2995:2.]

2174. Burn sulphur an' onion peelin's together an' dat'll draw mens to yore house wit money, an' all lak dat.

(When do you burn that?)

Yo' kin burn it in de morning. [Waycross, Ga., (1063), 1722:9.]

2175. She burn incense. An' then she take de peelin' offa red onions, she burn de peelin'. An' she put 'em on de stove on a brown piece of papah an' sprinkle sugah an' let 'em burn ev'ry mawnin'. She say dat bring luck.

(You mean just that dry peeling off the onion? She burned the dry peeling - just the dry peeling?)

Jis' de dry peelin'. [Memphis, Tenn., (917), 1486:1.]

2176. Dey say yo' take a red onion an' put it on yore stove if yo' sellin' whiskey an' it will keep de law out chure house.

(How do you mean, put it on the stove?)

Jes' take an' cut dat end off lak yo' goin' cut it half in two an' lay it on de stove an' let it burn. [Fayetteville, N. Car., (1414), 2545:14.]

2177. Take your onion, a raw onion and put it in the middle of the fish, don't sprinkle it, just take a whole onion and put it in there. You clean it and put it on in the fish, and you ain't going to have none left - all them going to be sold out.

(That's when you're having your fish fry. Do you put it in each fish?)

That? No, just put that in the skillet in the first fish you fry - just that whole onion in the middle of it when it's frying. Put it on top of the fish there and let your fish fry. And your next one [skillet] you fry, just put it on there, all your fish will be eat.

(Each fish that you fry?)

Not each fish, just in the front of the skillet. Turn your fish over and take the onion up and set it back, don't set it where it'll burn, set it on top of there. You clean it but you don't cut it up. Use catfish and buffalo. All of them will sell out. [New Orleans, La., (859), 1366:16.]

2178. Yo' take table salt an' yo' put it in de palm of yore hand, jes' a little, an' yo' build yo' a fire. Yo' take onion peelin's an' put it in de palm of yore hand, say, "God de Father, God de Son, God de Holy Spirit," an' throw dis in de fire. "Strike de fire in mah house. Bring success an' peace an' money an' friendship in mah home." Yo' throw it in dat blazin' fire.

(And you take each one of those things that you say and throw them into the fire?)

Dat's right - de salt.

(The salt and those pieces of onion?)

No, yo' put de onion in yore hand an' jes' three pinch of salt.

(Three pinches of salt on the fire?)

Three heads - God de Father, God de Son, an' God de Holy Spirit.

(That is to bring in customers.) [Brunswick, Ga., (1206), 2035:3.]

2179. Onions is very lucky things to use. Yo' take a red onion an' you take the outside offa dat onion, den yo' burn dat onion in yore house fo' nine days - it's lucky. Yo' always burn yo' onion - dat's very, very lucky. Yes, a red onion is lucky.

Den yo' kin carry dat onion an' dat'll make yo' lucky.

If yo' steal a red onion - yo' go an' pick up a red onion quick, steal it, an' use dat in yore pocket. That's lucky. [Waycross, Ga., (1116), 1793:7.]

2180. Dey say if de law be af'joo [after you], dey say you gits a red onion an' put a dime in it; jis' tote dat in you' pocket. Den dey say if you happen to see de law or anyt'in', you know, jis' squeeze dis onion, you know, like dat, an' dey say dey keep right on by you. [Wilmington, N. Car., (227), 221:6.]

2181. You kin take a red onion and put nine drops of spirits of turpentine on it and a half teaspoonful of salt, and a piece of homespun, and take dat, wear it on you. And beat it up real fine, if you're in any trouble [with the law]. I was goin' wit a man and he didn't like dat [using a whole onion], and he beat it up fine and squeezed dat juice in his shoe. [Wilmington, N. Car., (260), 254:6.]

2182. Take a red onion an' cut it in four pieces an' sprinkle salt on it an' tie it up tight in a hand'chief or jis' any ole kin' of cloth, a clean cloth, an' tote dat aroun' in yore [left] pocket an' when yo' go dere yo' sprinkle a little sulphur at de door an' when yo' be talkin' [to the boss] jis' mash de onion down in yore han's tight, hol' it tight. [Wilmington, N. Car., (301), 228:5+85.]



2183. You take a red onion an' rub it on yer haid, an' take a little piece of it an' chew it - a little piece of it. It's a little root tha' choo git out of the woods, it's got a green leaf with black spots on it - they call it Adam an' Eve. It's supposed to be a lucky root. An' it's another one called the High John the Conker. You kin take that an' put it in a bottle an' put some Hearts Cologne on it an' it will drink it up in two or three days. An' you keep, you know, puttin' it on there. An' jes' like whomsoevah you wan' to git a job of, you jes' wear that - you know, jes' sprinkle it on yerself an' jes' let 'im git a whiff of it. [Wilmington, N. Car., (191), 94:1+85.]

2184. You take a red onion an' git choo a rice[?] button - well, that's a white button jis' about 'tween as big as 'tween a ten-cent an' a nickel. You put a hole in the onion thataway, you see. Well, you put that button inside of the onion. Then you git some spice an' put inside, jis' put in there an' cork that onion up, an' keep that string in there an' put it aroun' yore wais'. Cause I know a man who fixed mah brother up like that. He had 'im on a \$500 bond. When he come to court the jury acquit 'im. [Wilmington, N. Car., (328), 266:3+85.]

2185. You go to a fortune tellah an' you tell 'im - he ast you whut you want. You tell 'im you wan'a job. He'll go back an' he'll git 'im a red onion, take the knife an' cut that red onion in half, put a penny betwixt it [the halves], take a piece of thread an' wrahp it aroun' an' tie it back together, an' go in the woods an' git 'im three pieces of blacksnake root an' cross 'em. You cross two like that, then take the othern an' lay it like - kin'a looks like that, you see [demonstrates].

(Like a rail fence.)

An' them three pieces crossin' one 'nother, take the thread an' tie 'em togethah. You keep it in you' pockit an' befo' git to 'im you start to rubbin' 'em, the little sticks togethah - jis' like that. Then you take that red onion an' tie it in the cornah of you' han'ke'chief, an' a little befo' you git to 'im, you take that han'ke'chief an' wipe you' face. Don't nevah look down - always look 'im in the eye if you gon'a ast 'im fo' a job. He couldn't help from givin' it to you. [Wilmington, N. Car., (187), 88:5+85.]

2186. Git a red onion. You know how a red onion is. Git a red onion and cut it four ways. You cut it like that and then cut it like that [demonstrates].

(The onion is quartered.) [See correction later.]

And then put salt each way.

(Salt in the four ways you cut it.)

Salt in the four ways you cut it.

(You cut it all the way through?)

No, don't all the way through; jis' split [girdle] it so the salt kin git in it. Then take you a string and wrap it right around it [putting the string in the girdled cuts or grooves]; then put it in yer pocket, either pocket choo want to. But befo' you do that, you git up in the mornin' and put cher underwear on wrong side outwards, put yer socks on wrong side outward - put all yer under-clothes on wrong side outward. Then take that onion and fill it [the cuts] full of salt and put it in yer pocket. Have you ever heard people say, "How come you do so-and-so-and-so?" [The questioned person answers] "I knows mah onions." Have you ever heard that said?)

(Yes.)

Well, that's what it is.

Then you put some salt in your shoes, git choo some ole Hearts Cologne, then git choo ole John de Conker an' jis' put it on; put some Hearts Cologne on that ole John de Conker, and take that ole Hearts Cologne and put it all over yah. Any man'll give you a job. [Wilmington, N. Car., (284), 201:3+85.]

2187. Git choo a red onion and put choo nine pins in there - nine needles, either one, jis' as it somepin with a sharp point. Take it and wear it in yer pocket. Make you a wush, jis' like you wush fer somepin - I'll go here and wush dis man would give me job this mornin'. Well, of course he might not give it to you right off, but choo stan' aroun' a little while and dey say you'll git it.

[Red onion - like red flannel ball or bag for hands - symbolizes the human heart.] [Wilmington, N. Car., (290), 208:6+85.]

2188. Yes sir, yo' take dat onion an' put chew nine pins - de red onion, yo' know dese big ole red onions. Yo' put chew nine pins in it. Well, jes' how many's in dat case, yo' gits every one of 'em. Well, when de jurors go in jes' tighten on dat onion - jes' squeeze dat onion jes' as tight as yo' kin squeeze whilst de jurors is decidin' on de case. Yo' know, de jurors - whut dey does. Hold dat onion jes' as tight as yo' kin hold it. An' den when de come out yo' hol' dat onion on dat judge. Dat judge will pass de sentence an' he may clear yo' an' he might give yo' two days. But if it's a fo' or five yeah case, he ain't gon'a give yo' a sentence of thirty days. [For *holding* something on person or object see No. 436, p.137; man *holding* knife on a light.] [Florence, S. Car., (1326), 2270:10.]

2189. I have hear tell of 'em usin' onions wit nine pins in 'em - *stickpins*. Well, yo' take a red onion an' yo' bo' yo' a hole all de way through de onion in de middle part of it, an' yo' put a string in dere an' yo' tie dat string around your neck an' let it hang somewheres roun' yore waist an' put nine stickpins in it, an' yo' jes' wear dat roun' dere until it git to de place yo' know, dat it dries up, an' yo' have to recharge it. But when yo' recharge it, conceal it wit de same nine pins dat yo' put in it at first, whether it be de same onion or not; but which an' evah it gits so small an' dryin' up on yo', gitin' hard, yo' take de nine pins out whut yo' put in de first an' put in de second one. Continue wit dat - keep it dataway. But soon as one dry up, why exchange wit anotheh one.

(What will that do for you?)

That's supposed to be luck fo' selling whiskey. [*Stickpins* are not ornamental pins but ordinary pins; likewise *straight pin* in following rite.] [Florence, S. Car., (1306), 2209:9.]

2190. If yo' wanta git a job, yo' git chew a red onion an' yo' take dat red onion an' yo' pack dat red onion wit sulphur, "In de Name of de Father, de Son an' de Holy Ghost." Den yo' take yo' some good perfume an' yo' po' it down in dat hole, "In de Name of de Father, de Son an' de Holy Ghost," an' stick nine straight pins in it, an' yo' go to apply fo' a job an' it's hard fo' 'em tuh turn yo' down. [See *stickpin* in preceding rite and *single pin* in following rite.] [Florence, S. Car., (1308), 2213:1.]

2191. Take yo' a red onion, see, take a pencil an' mash yo' nine holes in it an' yo' fill dat up - dat hole - dem nine hole - jes' fill 'em up wit sulphur, an' physic salts an' table salt - sulphur, an' yo' got chure red peppah, yo' put it in dere. Den yo' stop 'em back up, jes' seal it up wit a piece of papah or somepin lak dat till it git cake[d] in dere. If it stand, it will git hard in dere. Yo' take nine single pins an' stick in de end of it - roun' lak dat, right in de end of de onion - see, de top come out de top of de onion - stick 'em right roun' in dere. Den yo' take it an' yo' wear it in yore left-hand pocket on de back till it git dry, den yo' keep it an' yo'll be lucky from den right on. But chew keep de onion.

(What kind of luck do you do that for?)

Gambling, so forth an' so on.

[See *stickpin* and *straight pin* in two preceding rites. [Florence, S. Car., (1303), 2203:3.]

2192. Yo' kin take a red onion an' twelve straight pins an' stick 'em down in dere an' put de onion in sulphur an' wrap it up good. Keep it wrapped up an' wear it in yore pocket, an' yo' go out on de street anywhere like yo' boostin' customers, yo' have it in yore pocket an' yore han' in dere on it tight, an' yo' talk to 'em, squeeze it tight an' dat gives good luck, an' dey'll come aroun' an' [that] draws 'em.

(You do that if you are in any kind of business.)

Bootleggin' or anything. [Florence, S. Car., (1298), 2199:1.]

2193. Burn incen't an' take a onion an' keep a onion hang up upside down ovah each one of yore do's. Dat'll keep de law away.

(Any kind of an onion?)

Any kind of an onion. [Sumter, S. Car., (1355), 2374:8.]

2194. Jes' like yo' in business like sellin' whiskey or somepin like dat, yo' put a red onion ovah each one of yore do's, an' de Lord Prayers have it written, if yo' don't want nobody tuh pay no 'tenshun to it chew know. Git chew a small onion, de smallest one, an' jes' tack it up ovah de do' dere an' take de Lord's Prayers an' put it undahneat' yore carpet on yore floor right at chure do'. Well, yo' know yo' can't walk ovah God - dey can't go but so far ovah Him - yo' know yo' can't go ovah Him atall. Yo' take de Lord's Prayers an' put it down undahneat' dere. Co'se ah always use nine or ten.

(What will that do then?)

Dat will give yo' good luck an' no evilness kin come aginst yuh.

(That will give you luck for selling whiskey and keep the law away?)

Shore, an' people commence tuh envious against yuh. Dey'll come an' 'stead of bein' an enemy to yo' dere min'll [mind will] change an' dey'll be yore fren's instid of a enemy. [Sumter, S. Car., (1351), 2346:2.]

2195. How many cornahs has dis house got? Fo' cornahs ain't it? Well, you kin take fo' needles an' stick each in ev'ry cornah of dis house, an' take a red onion an' bear [bury] it, one to de front do' an' one to de back do', an' dey [the law] cain't come in. [Wilmington, N. Car., (318), 251:6+85.]

2196. You kin have them fer fifteen days, thirty days or a year. [These *hands* are for shucking oysters or for finding them. See Introduction for my experience on Deal Island.] [Deal Island, Md., (?), 20:1.]

OYSTERMEN HANDS [For *hand* time limit, see No. 1970, p.577.]

2197. I know about my father. He was an oysterman. He used to go oystering and to keep people from stealing his tongs, he would tie a piece of red flannel on his tongs and saturate it with coal oil, and he wouldn't lose them. And I have known him to leave bushels of oysters in his boat and put these tongs ring over them, with a red flannel rag on each end, and go back the next morning and the oysters were there.

[The father, a young man in slavery, became an oysterman at Hampton, Virginia, immediately after he was freed and remained one until death some 30 years later. The son, a man of 60, has also lived at Hampton all his life.] [Old Point Comfort, Va., (23), Ed.]

2198. To keep 'em from comin' down de Sound stealin' 'em? [This man is an oysterman from Wrightsville Sound.] You make a roun' ring, put some sulphur roun' it. Make a roun' ring, I say about twenty yards long roun' de oysters. Can't come ovah dat ring. [Another oysterman *hand* was given in No. 1767, p.534.] [Wilmington, N. Car., (173), 140:3.]

PALMA CHRISTI 2199. Ah tell yo' whut chew do, if yo' in business fo' violation or in any way an' yo' figures de law is comin'. Well now yo' listen. Yo' git chew nine grains of red peppah outa de pods, nine grains. Git two teaspoon fulla sugah an' yo' git chew one palm of Christian

seed [three ingredients] an' yo' powder dat all up togethah an' yo' take an' make - yo' know, put it in a ball an' wheresomevah yo' got fiah, yo' throw it in dat fiah, an' de law will come right by de do' an' drive on 'way.

[The term *palm of Christian* taxed my guessing ability to the limit. After efforts at various times I finally came up with *palma Christi* (*hand of Christ*), anglicized form *palmerist* - the castor-oil plant (*Ricinus communis*). Informant's word *seed* probably confused me, because during my boyhood castor-oil plant seeds were called *beans*. They are still called castor beans, are poisonous because of ricin in them, and are nonetheless the source of castor oil. My only other folklore experience with the plant is a strange one: "It is against the law to cut down a castor-bean plant" - *FACI*, 1st ed., 1935, p.429. This could be one of those many inversions in folklore, as in life, meaning - "It is unlawful to grow a plant having poisonous seeds." [Memphis, Tenn., (1529), 2733:2.]

2200. To keep the law away from your place. Well, here's the way they told me to keep the law away. You go in the woods and find a he palmette root.

(They find a what?)

PALMETTO A he palmetto.

(He?)

A he palmetto root like a man - a palmetto - man.

[Somewhere I have a man-shaped root.]

(Palmetto root?)

Yes, sir - man palmetto root.

(Do you mean that little thing that looks like a palm? That root? Looks like a spear?)

[My questions are ridiculous in words. Actually here is a good example of occasional hand-talking. For *little thing* I indicate a low bush looking like a palm - I had seen millions of palmettos up and down the southeastern coast. To make certain we meant the same plant, I air-draw a cleft leaf - each cleft *looks like a spear*. Informant's answer shows the result.]

Yes, sir, got big wide leaves on it.

(All right, all right.)

Well, you get a he palmetto root. You take this he palmetto root and you bring it to your house and you cut it off just at that bush. After you cut it off at that bush, you put three splits in it - right in the bottom of that root, you put three splits in it. And you takes the judge's name, the district attorney's and the prosecuting attorney's name in there. Put it [names] on a piece of paper nine times backwards, you understand. And put it [paper] in between them splits, understand, and wear that in your pocket. I guarantee you they'll [the law will] all stay away from there.

(That's if you are bootlegging?)

That is if you are bootlegging. [New Orleans, La., (850), 1314:7.]

2201. Ah tell you what you do if you wanna git a job. Co'se I've got it with me right now about a job line. Co'se I'm using de stuff [perfume] on it. I've got it broke ev'ry day from me not using it. But jes' like if you PERFUME wanted to find out or want a job, you jes' git you some of dis - you kin order de thing you calls de Eagle Brand perfume - or either Black-snake Brand perfume - or either Adam-and-Eve Brand - or either what chew call de *High John Brand*. Dat's jes' de Brand - de name of it, you understand. Diff'rent names and diff'rent also de stuff - only de same [brand of] perfume.

Well, you jes' take some of dis - git chew de Adam-and-Eve root, according to you' perfume, see. You headin' off with it according to the perfume that you got there - Adam-and-Eve perfume, and you jes' git chew one Adam-and-Eve root, see. Git chew a *High John* [root] and put it dere wit a piece of Eagle Brand [*High John*

perfume], or either a piece of devil's-shoestring. Put them [*roots*] in there, four or five [different kinds] of 'em - don't make no differ[ence]. Co'se you must have three [pieces of the root].

[Informant says you must use three pieces of the same root and *feed* them with a perfume of the same name. "Four or five" of these roots and perfumes correspond.] [Charleston, S. Car., (?), 639:4.]

2202. Dey says about doin' away with yo' with yore photograph  
PICTURE picture - jes' lak yo' say if dere someone dey gits chure photograph  
PHOTOGRAPH an' dey keep it turnt bottom upwards on a mantle or somepin lak dat,  
 dey say an' dat'll kind upset yore mind - things that yo' start tuh do, yo' would have no presence of mind to go to work an' tuh do it. [Brunswick, Ga., (1242), 2112:1.]

2203. Ah got dis by mah own experience. Ah used to work for [some] company a couple of years. Ah used to work out dere an' ah couldn't keep a job like dat - dere wus always somebody tuh undermine me. So ah went to a *root doctor* an' he had me to draw him a picture of de head foreman an' also de assistant foreman, an' also mah picture. [Three pictures.] He had me sign Mr. George Watson an' Mr. Taylor's name an' mah name wus to de bottom. He sealed these names up in de envelope an' he tole me to take dose names an' put 'em in a box [coffin symbol], a sealed box, an' bear [bury] dem under mah front do'step, an' ah'd nevah have no mo' trouble about keepin' busy.

(You could hold a job after that.)

Ah held it dere till ah jest quit. An' dey'd written after me after ah quit. [Waycross, Ga., (1153), 1891:4.]

2204. Ah've heard of 'em writin' on a black hen aig. Well, dey say yo' would specify - git a black hen aig an' yo' would take an' draw dis person's pitchure on dis black hen aig jes' in - yo' know de best dat chew could draw his pitchure or kind remind him of it. If he wear a cap, draw a cap on his haid; if he wear a hat, draw a hat on his haid. Well, yo' would write his name on there - that is him or her, don't yo' see. [The name is the person.] An' yo' would take dis black hen aig an' yo' would carry it to a stream of watah an' yo' would chunk it upstream, yo' see, an' dey say dat would git rid of him. [Savannah, Ga., (1256), 2129:5.]

2205. Take three navy beans - ah mean pinto beans, dese gray beans, pinto beans, an' repeat de Lord's prayer ovah 'em three times an' put dem in yore han',  
PINTO BEAN yo' know, an' shake 'em lak dat an' call, "De Name of de Father, Son an' Holy Ghost." Yo' use 'em in yore pocket fo' luck - fo' good luck, fo' gittin' a job or gittin' money. Yo' know, jes' money will come to yo' promptly - not goin' to excess, yo' know. [Pinto = mottled. This mottled bean, grown in southwestern U.S.A., resembles a kidney bean in size and shape, both belonging to species *Phaseolus vulgaris*.] [Memphis, Tenn., (1541), 2787:3.]

2206. Whut chew do wit pins, new straight pins, if yo' wanted tuh sell likker - anything lak dat an' to keep de officers away an' don't want no trouble.

Why, yo' git chew a new roll of 'em an' jest stretch out up ovah  
PIN PROTECTION yore do' - say dat'll turn 'em, dey can't come.

(You just stretch the whole paper right across the door?)

Dat's right - see, let de pins hang down, de sticking part of 'em. [Waycross, Ga., (1107), 1781:11.]

2207. Now yo' take if a fellah playin' poker, he takes up his  
PLAYING CARDS cards an' he takes de queen of di'monds in case if he ketch it. Well, he's li'ble to get it as any other card. Well, if he ketch de queen of di'monds, he place de queen of di'monds - jes' lak he jes' standing

here holding de queen of di'monds an' he got dis stuff [perfume], he jes' run it right in his hand on it an' take it out an' turn de queen of di'monds to him, keep de queen of di'monds to him in playing poker. He be winning all de time.

(That is if he gets the queen of diamonds. And what is that stuff he puts on that queen now?)

Jest the same *Hearts perfume*, jes' rub dat on dere. [St. Petersburg, Fla., (977), 1582:3.]

2208. Yo' kin tack de king of diamonds, de queen of diamonds, de jack of diamonds, an' de ten of diamonds up ovah yore do' an' burn incense an' use lye. It will bring all de trade yo' need.

(Who does this?)

People dat are gamblin' an' selling whiskey. [Memphis, Tenn., (957), 1541:4.]

2209. Yo' bootleggin' an' you wanna keep de law from yo' house, you go in de deck and git jack of diamonds, jack of hearts, jack of clubs, jack of spades. Git 'em to de fo' corner of yo' door and yo' callin' dem laws man, and you take a penny and you put 'em to de foot of yo' door. You take nine needles and you hit 'em across chure door. Then you take - begin again to burning dragon's blood and incense, and ev'ry man come to dat door - as a man in power, he'll have to pass dat door.

(That will keep them out.)

He'll come but he'll have to pass dat door. [Charleston, S. Car., (519), 616:4.]

2210. Now in gamblin' yo' takes three cards - three de gamblin' cards, take three de playin' cards. Yo' takes de ace of spades and de king of di'monds and de jack of clubs. You tear jest a small tip off dose three cards - take a small tip off three cards an' after yo' take de small tip off dose three cards, git chew a file. Yo' take dis file and files a dime in half. Yo' take dis dust now from de dime, you save it too, yo' see - save de dust from dis silver dime, yo' save it. Git chew a piece of lodestone. Git chew a piece of red flannel. Yo' place dis first half of de dime on de flannel. Now see, yo' file it half in two, yo' put one half on de piece of red flannel. After yo' put de one half on de red flannel, yo' place either one [of the halves], yo' place one de three pieces of card - either one [any of three], jest a pinch of de card, yo' see. Put a pinch of de card on one piece [of the dime] and place de other half of de dime on top.

(Like a sandwich.)

Uh-huh - dat's right, like a sandwich. An' yo' put de other piece on it, den yo' put de other piece on top of it and put dis dust - dis filin' from dis dime on top of dat. See. An' yo' puts a piece of lodestone in dere with dat on dis piece of flannel - put it in dere with dat. You dress it, too, with hearts - dis Hearts Cologne, jest a little Hearts Cologne and yo' dampen dis, yo' see. An' after you dampen dis, you fold it, but befo' you sew it yo' take a pin - a straight pin and cut de head off it, cut de head off de straight pin and put de head inside of it, and when you fold it up, pin dis other part of de straight pin in it and then you sew it up. See. [Pin or needle point is for *sharp luck*.] An' after you sew it up den you wears dat, yo' see. An' well, when yo' luck seem to be changin' a little, yo' dress it - yo' jes' take dis whole bag and pour dis Heart Cologne and dress it. Dat's to keep dis lodestone agrowin' - it's growing Lodestone.

(Now in putting this stuff in there - you've got two halves of the dime, haven't you. And you have three pieces of the corners of the cards. You put one piece of the card down first, then you put the half dime down, then a piece of the card, then a half dime, then a piece of the card.)

Yeah, put a piece de card [last piece], den de dust on top of dat.

(What you filed from the dime on top of that. What do they call that?)

It's a gambling hand - yo' know, for luck in gambling. [Mobile, Ala., (661), 865:2.]

2211. Yo've seen decks of cards. Well, they take the joker out of the cards and round that head on that joker, well, they draw that man's body. And then they gets a little can and fill it up with male [corn meal]. You mix some male and red pepper and salt together, and take that man, takes his head [head of joker], stick it down in that can; and then stop it up and carry it and put it somewhere in your room about cheh bed. And that'll bring him back - jis' like he be goin' with another woman, and that buses [busts = bursts] 'em up. [Wilmington, N. Car., (248), 244:2.]

2212. An' then, say, like yo' selling whiskey or yo' runnin' a place dat chew don't want de police tuh come in on yo', yo' kin git chew a ole plow - yo' know whut a plowshare is don't chew? Dat iron part dat chew plow with in PLOWSHARE de ground. Yo' kin take dat an' bury dat at chure front do' an' de policeman wouldn't go dere to save yore life, or nobody dat chew owe - don't care who yo' are or who wants tuh go dere, dey can't go ovah dat. [Waycross, Ga., (1166), 1959.]

2213. Well, yo' takes dat lodestone and git chew a little piece of flannel an' sew it all up together, an' yo' buy Hearts Cologne an' jest feed it on it - hit grows as yo' feed it, 'noint it a lot. Ah had a POCKET - RIGHT OR LEFT piece once a long time ago an' de more yo' feed it wit dat Hearts Cologne why de bigger it grows, an' yo' jes' use dat chew see, jest rub it in yore hand an' tote it in your right hand pocket, den yo' go on tuh gamble. Well, it's lucky anyway, jest all de time getting holt of something.

(Why do they carry it in the right-hand pocket?)

Well, dey tell me dat's de place to carry it, say if yo' tote it in yore left pocket, anything leaves yo' - de right fo' coming in an' de left fo' goin' out. [See margin-title Three Pockets.] [St. Petersburg, Fla., (991), 1599:7.]

2214. You go to the graveyard and you get some dirt and you tie it up in the corner of your handkerchief and put it in your right pocket if you are right handed, and as you shoot dice you rub that handkerchief and quite natch'ly you won't fall, you will win. [New Orleans, La., (810), 1140:1.]

2215. Atter it's [*chamber lye* is] shet up three days airtight, stick a pin in it an' stick it in some candy an' let somebody eat dat. Well, dat candy - he say, "Ah 'clare dat sho' is good candy." Jes' one lil tip will do jis' much good as a whole spoonful would. [No wonder I marked this man good root worker on original transcription.]

An' dey go 'head an' eat dat air an' dey git gladdened.

Dat's de best herb dey is in de woods, de Queen Delight - dat's fo' yo' blood. Dat will purify yo' blood. [He has changed to another rite.] Yo' git a root of dat an' yo' go 'head an' yo' boil dat root an' a Adam weed root. Ah doubt if dey's in flat country lak dis, Adam root. An' yo' boil dem two roots together an' git chew a piece of red shank an' put dem togethah [three roots], an' yo' go tuh de drug sto' an' yo' buy somepin dey call Beewee. It's jes' about dat long in a lil red box an' yo' put jes' a pinhead outa it, jes' a pinhead, a lil bit, outa dat an' let it drop down in dere as yo' boil dem othah things. An' yo'll set dere den an' don't care who come in or not an' dey wanta drink of whiskey, if yo' kin jes' git a lil bit in 'em, yo' kin do whatevah yo' want. Yo' kin go tuh dere house an' yo' kin cuss an' argue, an' dere ain't a thing done about it. Shoot in dere an' dere ain't nobody know anything about it. If yo' kill some- body, dere ain't nobody know anything about it - de family, dey won't nevah tell

on yo'. [Fayetteville, N. Car., (1438), 2607:1; *good root worker.*]

2216. (What do you take?)

*Queen's Delight* an' snakeroot an' some *John de Conker* an' put it togethah an' keep it round joo all de time an' yo' go in any kinda place an' de law won't git chew. [See Queen Elizabeth, p.596.] [Fayetteville, N. Car., (1443), 2614:12.]

2217. But if yo's makin' whiskey an' yo' scared de law runnin' on yo', yo' git queen weed root an' yo' git it near - on de low end of de mountain. Yo' cain't git it on flat country lak heah. Co'se up roun' mah home

QUEEN WEED close tuh de Blue Ridge Mountains yo' kin fin' all kinda *roots*. Mah granddaddy, he's been huntin' those things all his life, even in slave time. Yo' git one dem *queen weed roots* an' yo' kin take dat *roots* an' boil it. It got a elbow on it ovah five j'intis an' de j'intis is ovah a inch jes' lak dat - knots, all lak a rattlesnake's tail, yo' know, got dat bell on de rattlesnake tail. Well, it got lil knots on it an' yo' kin tell where dose j'intis is yo' know.

Yo' take three of dem j'intis an' boil it in a lil hot watah. When dem three is boiled in hot watah, yo' put 'em down undah yore front do'step an' de law will not pass ovah there. He'll stand out an' he'll talk to yo', see - "Well, ah heared so-an'-so 'bout chew, but ah tole 'em it warn't so." See. He'll yell fo' yo' 'fore he gittin' out de car, "Come on, buddy." Well if yo' bury down somepin an' yo' ain't dere, he won't come ovah dere. An' some of 'em do happens somehow or 'nother tuh come ovah it sometime, but if dey do, dey'll git down in dey laig an' nevah will be no mo' good.

But he'll go roun' tuh back, now, an' come in, if yo' don't set one at de back. If yo' set one at de back, put one or two elbow - not three. See, ah gene'lly put three at de front - one fo' yo' fren's, one fo' yo' enemies, an' de othah one fo' de law. See, yore fren's will gi' yo', harm yo', see; an' yore enemies will, dey won't do anything to yo', only steal from yo', see. Dat's why yo' have tuh put three. [Fayetteville, N. Car., (1438), 2605:6.]

2218. Git de dust of dat - dat's tuh make love.

QUICKSILVER (The file?) [Steel tool.]

SILVER DUST Yessuh. Yo' take an' file dat off, git de steel of it an' git de dust, an' yo' puts hit in quicksilver an' yo' - it'll run yo' cross country, jes' run yo' clean to devilment. Yo' take an' put dat powders an' dat silver dust together an' yo' take an' make a salves of dat - make a salve of dat silver an' lard, don't put no peppah in dat. Grease yore han's wit it an' when yo' shake han's wit anybody, dat's *conjurin'* anyone.

(And that quicksilver, is that the silver that comes around tobacco?) [I ask because quicksilver and silver are sometimes tin foil.]

No, it comes on de back of a lookin'-glass, on de back of de lookin'-glass. [Steel dust is usually bought prepared.] [Wilson, N. Car., (1513), 2681:1.]

2219. Now, dis is a real fac', ah've seen people use it. Yo' kin git somepin dey calls anvil dust an' yo' kin take the back of a mirror an' scrape that stuff off. An' den yo' take pods of peppah. [Three ingredients.]

(The pods of ordinary red pepper?)

Yes, but it gotta be red, it cain't be green. An' yo' put it in somepin an' kinda parch it up an' mix it up an' put it in there.

(What do they do with this *anvil dust* and this mirror dust and this pepper then?)

Put it all together an' throw it in de house an' make a wish dat dey'd leave. [Memphis, Tenn., (920), 1486:11.]

2220. An' yo' wanta keep dem away, yo' kin git chew some quicksilver an' when dey leave yore house, why yo' kin sprinkle some in front of yore do'step when dey



walk 'way. Call dat person by dere name an' yo' be's sprinklin' dis stuff along. Call 'em by dey name an' say fo' 'em not tuh come back dere no mo'. An' dey won't come back no' mo'. [Memphis, Tenn., (954), 1540:1.]

2221. I went to a man when I was in North Carolina when I didn't have no work to do, an' he told me to go get somebody to kill me a rabbit, get me the right feet and tie that right feet up in a piece of red flannel, and get RABBIT FOOT me a bottle of *Heartshorn Cologne* and makes some of my water and mix it together and pour it on that rabbit feet, and for me to go out and go from door to door and ask people if they don't want nobody to do some work. And I have got jobs like that, and that luck did me some good.

(Well, now which foot did you use - the right foot?)

His right feet.

(Both of them or just one?)

One of them - his right feet [foot].

(I see - the front or the back one?)

The front feet [foot]. [Newport News, Va., (483), 511:5.]

2222. Ah used tuh gamble an' ah have all kinda *han'*, but de only lucky *han'* ah evah had wus a rabbit's foot - a lil tiny rabbit's foot. Now ah paid him fo' it. Aftah he gave it to me, ah take dat foot an' wrapped one end of it tight - put three buckshots between his toes an' wrapped it tight, an' soaks it in *Hearts Cologne*. An' yo' wrap red thread around it wit de bones stickin' up. An' he give that to me. Long as ah carried, nobody in de worl' could beat me gamblin'. [Wilson, N. Car., (1459), 2649:10.]

2223. I've heard them say you take a rabbit bone - cut his right hind leg off, put it in a pot and boil it in milk. Take it out and dry it in the sun for six days, take it and put it in the ground and bury it and let it stay in there for two nights. Dig it up and tie a piece of string around it and tie it around your arm. And anything you want you take it out and talk to it - tell it what you want and you are more than apt to get it. [Fredericksburg, Va., (50), Ed.]

2224. Yo' take de left hind foot of a rabbit an' yo' go round where the law is traveled on the dirt an' yo' git jes' a lil dirt - jes' whut yo' kin hold on lightly out of they track, an' yo' take that dust an' bring it back an' when yo' brings it back why yo' take an' fix it up an' yo' plant it under each corner of the house - right up under there. An' yo' take that rabbit foot an' yo' go to de back do' right up undah de first step an' yo' make a "X" an' also at de front do'. That will keep him 'way.

(You make that "X" with the rabbit's foot?)

Yessuh.

(And then what do you do with the rabbit's foot after you make the "X"?)

Yo' put it back in yore pocket. [Fayetteville, N. Car., (1412), 2539:5.]

2225. Yo' take some of yore urinate water yo' see, an' a lil peppah, an' a little piece of lodestone if yo' kin git it. If yo' cain't git that, well, yo' take a lil piece of rabbit foot. Yo' kin take one rabbit foot an' wrap it up in *flannen* cloth an' tie it up, have de red peppah to it, an' carry dat in yore left pocket. Dat will make yo' have a good *hand*.

(That is luck in gambling?)

Yessuh.

[Since I did not ask what happened to the *urinate water*, I probably assumed it was used for *feeding* the *hand* - see margin-title *Urine* later in this subsection.] [Wilson, N. Car., (1473), 2654:2.]

2226. (What do they say about the *graveyard rabbit*?)

De next thing then dey use in gambling business to be successful - the next thing they git is de *graveyard rabbit*, and de gits de left hind feet - de ketch

him and cut it off while he alive. And you kin turn him loose and let him go - it git much better you know. You carry dat wit a piece of lodestone and put cologne on dat [*feed* it], chew know, and go about chure business and be's lucky and successful.

(That is for luck in gambling?)

Yes sir, de left hind foot. [Charleston, S. Car., (518), 610:1; from *Doctor Nelson*.]

2227. Say, fer an instance, yo' wanta be a gambler. All right, chew go to de graveyard an' yo' take an' yo' roll up yore sleeve an' yo' go to one certain grave - he's a gambler. Yo' go dere to de graveyard an' yo' run yore arm down as fer as yo' kin, an' git *graveyard dust*, an' yo' take dat *graveyard dust* an' yo' go on home. All right, if yo' wanta be lucky, yo' take dat *graveyard dust* - yo' do dat first, den yo' would see a rabbit dat it would be a rabbit coming towards de graveyard, yo' see, an' yo' kill dat rabbit an' yo' cut [off] his left foot.

(He has two left feet you know - which one do you take?)

De left one - see, de back.

An' yo' take dat an' yo' would take dis dust an' tie it up in a rag an' tote it in yore pocket, an' yo' would be lucky all de time fer gambling. Any kind of a rag. [St. Petersburg, Fla., (1018), 1648:7.]

2228. Yo' git de rabbit foot - de front left foot.

(Now, just how do you prepare that?)

Yo' git dat rabbit foot an' yo' take it as it is an' put three needles in an' yo' put it in *flannen*, red *flannen*, an' keep it wit chew all de time. Yo' sew it up in dere - keep dis rabbit foot with yo' all de time.

(What do you use that for?)

Dat's fo' luck in games - gamblin'. [Savannah, Ga., (1269), 2147:12.]

2229. Fo' luck in gamblin' yo' kin git chew a rabbit foot an' *dress* it. Well yo' take dat rabbit foot - yo' git de left foot, de back left foot. Yo' take dat back left foot an' yo' gits a brand-new cord string an' yo' wrap de top of it nine times, wrap it to yo' nine times. Den yo' git chew some kinda perfume an' yo' put on dat. Yo' git chew some *lodestone dust* an' wrap it - *dress* it an' den yo' wrap it. See. Den yo' put dat good perfume on it - *good luck perfume*, real good. Den yo' wear dat. Dat's good tuh tote. Yo' carry dat in yore pocket, carry dat around fo' gamblin'. An' den yo' kin git chew some diff'rent perfumes an' put on yo' fo' luck.

(What kind of perfume?)

Oil of bergamot, *van-van oil*. [Memphis, Tenn., (1549), 2836:8.]

2230. Take a rabbit's foot an' tote it in yore pocket an' keep *Hearts Cologne* on it fo' nine days an' yo'll have good luck in gamblin' - anything, in almost anything.

(What foot do you take from the rabbit?)

His right foot - back. [Wilson, N. Car., (1511), 2678:17.]

2231. Take de left hin' foot of a rabbit an' wear it in yore inside coat pocket or vest pocket, next to yore heart, an' set an' eye de judge de whole time he is talkin' an' he couldn't convict chew.

(Just keep your eye on him the whole time?)

Yessuh - jes' keep yore eye right on him. [Fayetteville, N. Car., (1390), 2494:1.]

2232. Ah heard yo' git a rabbit foot, left hin' rabbit foot, an' tote it in yore left hip pocket an' dat will bring in luck in gamblin'. An' den always his money he win in his left pocket wit de rabbit's foot. [Wilson, N. Car., (1472), 2653:1.]

2233. Yo' kin take a rabbit an' kill him an' take his left hin' foot an' take

it an' soak it in salt an' sugah. Mix salt an' sugah together an' soak it in salt an' sugah all night an' git it up de nex' mawnin' an' put it in yore pocket an' let it dry out in yore pocket. Den yo' have a *lucky han'* fo' gamblin'.

(What foot do you take?) [A check, not tricky question.]

De left-han' back foot. [Fayetteville, N. Car., (1438), 2604:6.]

2234. In case yo' an' me are bootlegging an' ah wanta keep de law away from you, well it's a weed dey calls de rattlesnake marster. [I had been called a bootlegger before - see No. 808, p.279.]

RATTLESNAKE MASTER (Did you tell me why they call it the rattlesnake master?)  
It's de master of all snakes - it's de rattlesnake master, it conquers ev'rything.

Well, it grows out heah - ah intend tuh bring it down heah an' show it to yo' so yo' kin know. Yo' see it has wide leaves on it jes' lak dat an' yo' gits two of 'em - it's a he an' a she. De she one de leaves is got speckled splotches on it - red, jes' lak blood; an' de he one ain't got it on dere. You see you put that in two cans an' sell it. Yo' see those pair goes together. Yo' see yo' sets dem on each side of yore door an' no sheriff or nobody kin interfere wit yo' atall.

(If you are bootlegging.) [For rattlesnake master identity, see No. 1436, p.469.] [Mobile, Ala., (656), 940:1.]

2235. Like he wus down on his business. It's a thing look like a lily, name of rattlesnake master. Dat's one of de luckiest roots dey is out for business. Take dis heah rattlesnake master an' set it out in a bucket like yo' would a lily - or pot - an' take some water an' spit on it ever' mornin'. Business will come to yo'. [Waycross, Ga., (1158), 1930:4.]

2236. Git two rattlesnake marster.

(Get two rattlesnake masters?)

Uh-huh. Dey grow in de woods and you put one on one side of yo' do' and one on de other side, and jes' say, "In de Name of the Father, Son an' Holy Ghost, I hope dey won't come." An' he won't come either.

(That is if the law was coming or the rent man?)

Yes.

(Now what does rattlesnake master look like?)

It's a lily - looks kinda like a lily. It grows in de woods.

(Has a flower on it?)

Yes, suh, it has a yella flow'r and when yo' see one it looks jes' like a snake's mouth. [Mobile, Ala., (667), 879:3.]

2237. If you can get somebody to go into de woods and git chew a plant of rattlesnake marsters - a bush dat grows, it called de rattlesnake marster. You git it an' plant it into a pot like a flower, and set it up inside de door and they will not come inside the gate.

[After machine turned off, informant adds another plant.]

(You put one plant on each side of the door?)

One plant on each side of the door - the male and the female plant - put one on each side of the door. And they [*law*] will never come in that door. [Mobile, Ala., (671), 885:6.]

2238. Yo' take for a' ninstance, yo' take a rattlesnake - yo' know, he's called to be a rattlesnake master.

(You're talking about rattlesnake master?)

That's right. Dey have a bush, too - it's climber bush, it's very nicely, it's silkish. An' yo' take dat an' yo' put dis - it's not *Hearts Cologne*. Yo' git another cologne - it cost yo' \$5 [during the Great Depression!]. I'll bring it down to yo' sometime an' let chew see it. An' yo' sprinkle that an' put it in

de bottom of yore trunk. If you haven't got chure clothes, put chure clothes in there. Yo'll have good luck the balance of yore days - yo'll be successful in yore jobs, always ever'body will want chew to work for them.

(Rattlesnake master is a root isn't it?)

Yes, it's a root.

[I rewrite the underlined words: *If you haven't got (all) chure clothes (with you), put chure clothes in there (after you go home)...always ever'body will want chew to (root) work for them.* Once again I am a doctor - see Hyatt, H.M., in Index.] [St. Petersburg, Fla., (1016), 1646:2.]

2239. If yo' have trouble wit de law yo' kin git dis rattlesnake marster. Everybody should keep it fo' protection, cause it's natch'ly good - ah know personally - for friends or either enemies. A person should keep it an' chew it - at least swallow a piece of it as much as once a day. Now that is something good to keep the law off yo'. [Rattlesnake master as protection, see p.469f.] [Waycross, Ga., (1153), 1891:6.]

2240. Well, sir, yo' hear tell of de rattlesnake marster. Well, git de roots of hit an' git some *Hearts Cologne* an' cut it up into a bottle; an' jes' when yo' be round people, be wit people, keep yore face an' hands 'nointed wit it. Say it draws friends an' plenty customers. [Waycross, Ga., (1081), 1750:10.]

2241. Ah've been told dat if yo' will dig yo' de fresh rattlesnake marster - an' yo' take dat rattlesnake marster an' use it with perfume. *Hearts perfume* is de best perfume dat yo' kin use in anything lak dis. Yo' take dat *Hearts perfume* an' yo' go right straight - if yo' know anybody dat chew know kin go out an' git chew some rattlesnake marster an' *John de Conker*, yo' put dat rattlesnake marster an' *John de Conker* together an' yo' use it. Yo' know, saturate it good with perfume. An' yo' keep doin' dat an' as yo' go into de co'troom - yo' try to git in dere befo' anybody else an' yo' sprinkle dat round where he goin' tuh set, see. An' then yo' use dat freely - use dat freely. Yeah, yo' use dat *John de Conker* an' dat rattlesnake marster wit dat perfume. [Waycross, Ga., (1116), 1791:8.]

2242. Perfume - why yo' use it fo' luck. Yo' takes de rattlesnake marster an' John de Conker an' de three fingers an' put all in dat Hearts Cologne. [A three-roots rite.]

(*Three fingers?*)

Yes sir, an' put it in dat *Hearts Cologne* and yo' know, like sportin' womens put it all ovah dem. Dat's gon'a grow money fo' dem.

(Take this juice off those roots and put in that perfume.)

That's right. [Waycross, Ga., (1122), 1804:6.]

2243. Dey tell me yo' go tuh work an' git chew some John de Conker an' some rattlesnake marster an' blacksnake root [three roots] an' git chew three new needles. Put de needles right up ovah yo' do' there yo' see, an' keep dat *John de Conker*, rattlesnake marster an' de blacksnake root in yore pocket.

(That will keep the law away?)

Keep de law away. [Brunswick, Ga., (1242), 2112:13.]

2244. Git some dis same rattlesnake mahstah an' jis' wash it off an' tote it in you' pocket. An' git choo a lil piece of lodestone an' put it right dere wit it, an' a dime. An' yo' kin git a job anywhah. [Wilmington, N. Car., (196), 103:2+85.]

2245. [Rattlesnake root - different from the preceding rattlesnake master - means various plants of the genus *Prenanthes*; the root here probably being *P. altissima*, once an acceptable snakebite remedy in the South. It is also called cankerweed in U.S.A.]

(Get the rattlesnake root in the woods?)

In the woods. Find this root, bring it in and dry it out thoroughly where

it's cured - not green, but dry. Take that and wear that in your purse or put that in your register.

(Cash register.)

The best place is to leave it in the cash register all de time. That will have a tendency to draw customers in and nobody else, or nobody. Dat's my best secret that isn't known - the public doesn't know it, that particular part.

[Vicksburg, Miss., (746), 1018:4.]

2246. Go out in de woods an' ah find some rattlesnake root an' git it an' tie 'em up in a sack an' sprinkle some black pepper ovah it an' tote 'em right in yo' left shoe.

(What will that do then?)

Well, that make yo' luck be on - people can't win then [from you].

(That's for luck in gambling.) [Waycross, Ga., (1065), 1723:10.]

2247. [Red flannel frequently encloses substances and the completed object is called a *hand*, but here the material itself is a *hand*. Flannel is often called *flanmin* or *flannen*.]

RED FLANNEL Like if somebody gon'a *hurt* chah an' yah wan' tah perteck yerself to keep from *hurting* yah. Well, de onlies' t'ing [thing] like dat zhah kin do to keep from hurting yah is tah wure dat red flannel aroun' yah. Yah see, yah take zit an' jis' fole [fold] de red flannel - jes' like, yah know, yah take za bandage an' wrahp aroun' yore han's. Well, yah wrahp dat righ' tah yore skin. [Richmond, Va., (361), 296:4.]

2248. (What do they say about that?)

Well, now if you want a job and can't get no job, well now, you goes to these white people's house and ask them for a job. They'll turn their back on you. Well, you go back home and get you a piece of red flannel - red flannel cloth, tie three knots in it, tie it around you calf up here - right round down below your knee.

(Either foot?)

The left foot, uh-huh, and saturate it good in spirits of turpentine and you go the next day. You go there and they more than apt to give you a job. [Norfolk, Va., (474), 490:9.]

2249. A lady was telling me about that. She live in the neighborhood of people like that. And that it was an old lady told her that - to wear red pepper in her shoes. She told me that no law would never pass on that RED PEPPER last.

(What was that?)

And she say that would object [obstruct] them from doing anything, long as you got that red pepper in your shoe. They say they couldn't do anything with you. [Vicksburg, Miss., (716), 985:2.]

2250. Ah've done dat mahself. Ah have took an' - take yo' a red peppah [a small pod, not ground red pepper] an' *Hearts Cologne* an' gin an' put it in a *tobacco sack bag*. An' aftah yo' put dat in dere, you wear it.

RED PEPPER POD Den put one ten cen' [cents] in dere an' yo' wear dat. Don't nevah git rid of it an' [or] yore luck would fall fo' yah. Yo' do dat fer luck to git jobs. [Wilmington, N. Car., (311), 239:2+85.]

2251. If de law's botherin' yo', yo' go to work - see, yo' happen to go to another fellah yo' hear talk of [from] somebody dat he kin do [your work]. Well, he'll tell yo' dis - say, "Well, ah tell yo' whut ah do," say, "now, if ROLLING he's botherin' yo', ah'll stop him for so-an'-so much."

Yo' say, "Well, if yo' stop it ah'll pay yo'."

He'll go to work an' he'll fix yo' up a little bag about dat long - jest about fo' inches long. He'll put chew some black pepper in it, put chew about eight

grains of spice an' he puts chew nine grains of red pepper, an' he'll put chew in about a little piece of saltpeter 'bout big as a black-eyed pea, an' he'll put chew in about three grains of sulphur. An' he'll take dat, see, an' den he'll wrop a silk thread string - sew it wit silk thread. Yo' take dat den an' yo' wear it in yore pocket. An' any time de officers come by yore place, why, yo' have nuthin tuh do when dey come in talk wit chew - run yore han' in yore pocket an' jest kinda roll dat round in yore hand, in yore pocket. Every once in a while kinda take yore hand out an' do somepin lak dat [demonstrates]. Yeah, jest rub it ovah yore face, yo' see, an' put it back. An' he'll pass right on by yo' an' dere's no kick to come. [Rolling is a common magic rite - see following margin-title *St. John's Water*.] [Waycross, Ga., (1097), 1769:3.]

2252. [I have described an old man in New Orleans whose cure-all *root bottle* was his complete theory and practice of *medicine* - see No. 847, p.293.]

ROOT BOTTLE MAGIC Then agin they says - in fact they has a little ball into a bottle. Ah went to him once. Ah didn't go to him 'cause ah believe in him but ah went jes' tuh please de othahs. Ah went to him down dere an' supposed to be a real conjure. He had a little stuff put in a bottle, bottle of herbs, but de way he had yo' go through de process, hold it in yore han' lak dat [demonstrates] an' anything yo' desires, he say it comes. Yo' hold it in yore han' lak dat an' carry yore han' ovah yore haid three times an' de third time, yo' says, "In de Name of de Father, Name of de Son an' Name of de Holy Ghost." Then yo' put chure han's 'cross yore breast that way an' put chure han's around to each side an' put 'em behin' yo'. Well, we 'sposed tuh do that ev'ry mawnin'. Now dat's an instance. Now, say fo' instance, ah want a jomo, dat's whut ah would do.

(You just make that wish?) [The bottle is a wishing *jomo*.]

Ah jes' make dat wish. If ah want a job, de same thing. [Wilson, N. Car., (1468), 2651:19.]

2253. Mean dey try to do you harm?

(Yes, if I don't want them to do it, how can I stop them?)

It can't do you no harm in a way. You goes to work an' anyone tryin' to harm yuh - goes to work and git chew about a tablespoonful of gun powder, sulphur, red pepper - sulphur and about Adam-and-Eve and dey son - jest about dat big in de woods. Adam-and-Eve and dey son. See Adam-and-Eve stays right on one stem - Eve-and-Adam and de son. You kin git dat and you put 'em right straight in dat and you know, make a little sack. Put 'em away in de front where nobody couldn't do you no harm. Den you'll take you a two pods of red peppah and put it in your stocking. Anything dey put down can't do you no harm. [Charleston, S. Car., (?), 647:3.]

2254. Ah told him [my contact man Edward] absolutely dat ah believed in dese things an' dey could do - dese things could be done. Dere is roots dat ah know of dat ah've got faith in.

ROOTS Yo' take de rattlesnake marster, dat's one of de wonderfulest roots dat will bring luck an' carry it fo' yo' - keep yo'. Ah have experienced whut ah'm tellin' yo'. Yo' take it - yo' kin an' have it round yo' an' yo' kin hold a job. Ah know that - ah believe it - got faith in it.

Yo' take de blacksnake root - dat's a good root an' in usin' it with whiskey yo' kin keep love. Yo' kin love them....

Then there's a root dey calls de shoestring - devil's shoestring. Yo' kin wear it - dat'll keep luck. Dat's good fo' luck.

Den yo' take the - ah've got faith in it 'cause ah've tried it. Yo' take - dere's a bull nettle. Well, whenever a man an' a woman - a woman kin *fix* a man

so dat he kin have nuthin tuh do with othah women.

(How would she do that?)

How she do it - dey tell me dey take worms, these earthworms, an' fry 'em an' git de grease an' rub it on him. He can't have nuthin else to do with no othah - take it an' use de grease an' he can't have nuthin tuh do wit a woman.

But now, if he take dat bull nettle, he kin overcome it. Nuse [use] it by puttin' it on whiskey, gin whiskey [= white whiskey, either gin or moonshine (uncolored) whiskey], puttin' it on gin whiskey an' drink it. He'd overcome it.

Well, dere's a butterfly root. Now dat's a wonderful root tuh keep a woman with yo' jes' as long as yo' want her.

(How would you do that?)

Yo' kin use de root dis way. Take hit an' boil it, git all de suction [juice] out of it, an' put it in a vial an' keep it with yo' all de time in that vial - a small vial, jest as small as yo' kin git it. Keep it with yo' all de time an' she nevah will leave yo'.

(You don't use it?)

Don't use it - jest keep it with you....

(What is the name of the root?)

Shoemake root. Dey tell me if yo' take hit an' git tuh de person an' git it somewhere dat dey have tuh step ovah it - they will have tuh come back.

Dey tell me if yo' take dis heah thing - ah calls it [Graney?] Greybeard.

(Graney Greybeard.)

Take hit an' use it or wear it. Soak it ovah night de first night yo' git it an' use it gamblin'. Ah tried dat. Ah know dat. Soak it ovah night in some kinda cheap cologne - perfume it an' use it. Do dat once a month an' ah believe it's luck. Ah tried it.

(You just wear that thwn you go to - )

Wear it dat way - soak it once a month. [Brunswick, Ga., (1203), 2019:11-220:3.]

2255. Go and git some alligator beans and break them up - git nine of 'em - they'll be dried hard, and you will go where they live early in the morning before they git up, and throw that whole bean all broke up into their door or under their steps or into their hallways, and call their name and walk away, for nine mornings.

(You throw a different bean each morning.)

They'd only be about that long - jest break 'em up, you know. And that will make 'em move.

(What is an alligator bean?)

Hit's - it look somethin' like a horse bean.

(Like a horse bean. Is it something to eat?)

No, yo' can't eat that thing - that will kill you.

(Do they grow on a tree?)

To tell de truth ah never seen how they grow, but I get dem from Palestine.

[Informant probably means he bought his *alligator beans* from a *root* or *hoodoo* merchant, who said they came from Palestine. Are they holy beans? At least horse bean is a variety of the common broad bean (*Vicia faba*) grown in Palestine from biblical times. A poisonous *alligator bean* I do not know, unless this is a disguised castor bean. The beans may not have been holy but this informant, my first in Washington, was: "Washington, D.C., Thurs., July 29, 1937 - beginning record 961 - No. 621a - Rev. A.C. Foster" - *Numbers Book* 621a-646.] [Washington, D.C., (621a), 797:2.]

2256. De blacksnake root - an' yo' kin take it an' dig it up - it's a kind of a big ole red root done has a blue flower. Well, yo' kin dig dat up an' yo' kin

tote it in yore pocket all de time, an' when yo' go tuh git a job yo' kin keep feelin' dat in yore pocket, until dat gits on de boss's mind hard an' den he'll give yo' a job dataway. [Florence, S. Car., (1320), 2264:5.]

2257. Well, the only thing to do in case if you should happen to want any result and be successful in luck [getting a job], jes' go and git some oil of rose from de drug store, which and why, you gits dat in all ROSE - OIL OF leading drug stores. You don't find dat in no little drug store, you know, 'cause it is too costly. It costes 10¢ a drop and you know what one drop is - it's jes' only a whiff of it, so therefore you will have to git at least about ten drops in dere to do you much good.

Now, you take dat ten drops of oil of rose and jes' rub it over once in de palm of de hand - rub it jes' like dis [demonstrates]. Rub your hands together and press it down and while you is pressing it down, say, "God de Father, God de Son." And press your hand like dis and press it across your face - bring it down - don't evah rub it up - always bring it down, you know, pressing it in. Then when you git through wit that, then you gits de Scriptures and read de 31st chapter Psalms, the 45th and the 52nd. And then you go out depending on luck.

And de first place you stop in, well, jes' knowing exactly how to approach, they won't take you then, but will tell you as much as possible to drop in now and then, and by going on you will come into the sense of being successful and get the job.

(You got the job?)

Yes, you'll come to have a chance of getting it. [Charleston, S. Car., (517), 605:7.]

2258. De fo' Psalms, that chew use. And yo' use rose oil tuh grease yore face and hands befo' yo' go in - rose oil and salt. An' grease yore hands and face and use the fo't division of Psalms - it's a prayer.

(You do this before you go up before the judge.) [Mobile, Ala., (668), 882:12.]

2259. Tuh keep de [bill] collector - tuh keep him away from yore do' [some indistinct words].

(You take river water?)

Yo' kin take it but yo' gotta git that watah an' keep it from one yeah to anothat. Yo' gotta git it on de 24th day of June [St. John the Baptist's Day].

ST. JOHN'S WATER Dat's whut chew call St. John watah an' yo' put it in yore bottle an' yo' keep de haid turn up an' yo' collector or yore landlord neither ain't goin' worry yo' too much. Ain't nobody goin' break up yore business. The laws won't come around or anything. The laws won't bother yo'.

(You just take water out of the river.)

Yo' git de clear watah out de rivah wit chure prayers. Yo' gotta pray - any prayer. Our Father - dat's de Lord's Prayer.

(That's *St. John's water*?)

*St. John water* an' yo' call him fo' protection an' he'll protect yo'.

(You just have the head of that bottle pointed out the door?)

Out de do' - dat keep 'em off.

If he comin' - yo' jis' take dat bottle when yo' think yore landlord's comin' or yore enemies is comin', yo' take yore bottle an' yo' roll it. Yo' roll it wit chure feet - an' den roll it right back where it come from at de do'. [This is one of several magic rolling rites confined to the New Orleans area - rolling a bottle, a candle, a coconut, anything (see Rolling in Index).]

[*St. John's water* is also a health measure, like *May water* (No. 986, p.381 and Index), and consequently a protection from evil. In Teutonic folklore *St. John's*



fire was lighted on the night of June 24 to ward off sickness and misfortune for the coming year. The preceding evening of June 23 - Saint John's Eve or Midsummer Eve - was the beginning of various rites.] [Algiers, La., (1584), 2955:1; elderly woman, small-time worker, who could remember people filling bottles with *St. John's water*. She also gave the information in margin-title Marie Baptiste and Marie LeVeau.]

2260. De *herb men* see somepin dey call *Peter's Protection Key* - and anoint that seven mornin's with *Lucky Holy Oil* and wear it on yore person.

(What will that do?)

That to protect yo', if people tryin' to do things to you.

SAINT PETER'S PROTECTION KEY

(What does this key look like?)

It look like aluminum or silver or some kind of shiny stuff. It made like a key but it don't fit no lock on a door - made fer dat [protection] purpose.

[This key sold by *herb men*, who buy it from mail-order firms or religious supplies shops, is worn for protection. The same or similar key in New Orleans area is offered to picture or statue of St. Peter (*see* margin-title St. Peter).] [Jacksonville, Fla., (563), 701:6.]

2261. Now, you kin wear a medal, but you gotta have a silver medal to wear. You kin wear St. Theresa. Wears it and you will hold a job and you will keep a job.

ST. THERESA MEDAL (You will hold this job and keep it, if you wear the medal.)

That medal will bring you a job and once in a while if you be late on the job, the watchman ain't goin' say a thing to you, dey think you doin' dey work. [Mobile, Ala., (651), 851:4.]

2262. (This animal - what's the name of it now?)

It's de *salamander* dey call it. He's got skin kinda like one dese brown puppy dogs, an' long claws - dey gits about dis long, see. He's got a pocket [pouch] on each side of his haid, see, an' a little root jest about dat long in dose pockets. An' natchly yo' kin git dose roots outa his pockets - dey jest about de size of a penny, an' yo' wear dose roots jest natchly in yore pockets, or yo' sew it up into somepin - course yo' kin sew it up into a piece of flannel if yo' wanta, so yo' won't lose it. It'll shore give yo' good luck. Ah've tried dat. An' ole lady told me about dat. Ah nevah had seen one befo' ah come down heah. Since ah been working down heah we found one out on de job while we was workin', an' quite nach'l it shore has got two little pockets one on each side of his haid.

Well, ah got dose two roots - looked in dere an' found dose two roots an' ah got dose two roots. Ah didn't do anything wit 'em but ah got 'em on me heah in mah pocket now. Ah wears them in mah pocketbook every day an' ah has pretty good luck.

(Just general good luck.)

Yes sir. [I evidently looked at them. A pocket gopher (*Geomys tuza*) is called *salamander* in southeastern U.S.A.] [St. Petersburg, Fla., (1012), 1638:7.]

2263. A man kin go ketch one dese heah sandomingos (salamander) in Georgia. [Comment later.] He look jes' lak a white rat. He stays in de ground lak a mole. He's got a pocket lak a 'possum an' he's got it fulla yerbs, all kinda yerbs outside in his pocket. An' yo' ketch one of dem an' git de yerbs outa hit, outa his pocket, an' dey ain't nobody in de world kin beat chew.

(What would you do with those herbs?)

Yo' carry 'em in yore pocket wit chew. An' rub de cards wit 'em. Yes, that's

luck fo' gamblin'.

(And you say the *sandomingo* - does it run around down in Georgia, you say?)

Yessuh, *sandomingo*, jes' lak a white rat, got red eyes. He stay in de ground jes' lak a mole an' travel, but he comes out.

(And he has a little pocket?)

Yessuh, he has a pocket on de outside - jes' lak dis shirt, his pocket is on de outside.

(And he carries some roots in that pocket?)

Yessuh, he carries it full.

[Even my transcriber realizes informant is trying to describe the pocket gopher, because she added the *salamander* parenthesis. Since this animal is not a marsupial, it has no outside pocket - only cheek pouches. Whether an albino has been seen or exists, I do not know.] [Wilson, N. Car., (1513), 2679:4.]

2264. Well, dey say yo' step roun' unbeknownst tuh 'em an' sprinkle salt in his head.

(Right on top of his head?)

Table salt - yes, on top of his head.

SALT (What will that do to him?)

That *kills* his *hand*.

(That *kills* the *hand* that is luckier than your *hand* in any kind of gambling game.) [St. Petersburg, Fla., (991), 1599:6.]

2265. Well, he'd [my husband would] have me sprinklin' salt fo' 'em tuh *fall*. Ah used to sprinkle salt on 'em fo' 'em tuh *fall*, so he could win. Dat'll *kill* yo' *hand* if yo' got a *gamblin' han'* - done went somewhere an' got a *gambling hand*. Dat'll kill it - salt an' red peppah. [Waycross, Ga., (1141), 1857:4.]

2266. Take salt an' black peppah an' three pods of garlic an' yo' wear it in de right pocket, an' if de fellah have anything dere fo' luck, yo' understand, it won't be very severe, yo' see. If he's any man with any kind of talent at all, he'll know it's somepin wrong an' he'll fin'ly quit that game, yo' see. [New Orleans, La., (1560), 2854:6.]

2267. When yo' gamblin' yo' have a buddy, a fren'. Well, dis fren' he'll be 'long wid joo an' when de crowd git tuh gamblin', yore fren' will have yo' some salt in his han' an' some red peppah or black peppah - jes' so's it peppah. An' dey go roun' de othah people, not both together, jes' his fren' go roun' to de othah people an' jes' throw a little down deys back - three times up an' down his back wit dat salt, an' de last one of dem who he put dat salt on dey'll *fall*, dere luck will fall.

(That kills the luck of everybody there.)

Kills it. [Sumter, S. Car., (1368), 2423:7.]

2268. Ah've taken some salt an' black peppah an' stuff an' went to *skin game* an' ah've let mah han' git wet an' take an' jes' put it all ovah de cards an' ever'thing an' ah've taken salt an' sprinkle it all roun' peoples lak dat, an' been in a game an' ah win money lak that. [Wilson, N. Car., (1455), 2645:12.]

2269. Then yo' kin take salt an' put it in yore mouth lak dat [demonstrates]. (Just rub it over your tongue.)

Fo' nine times. Shuffle yore cards up an' put 'em down an' tell de man tuh cut. When he cut 'em yo' go turn de card on de top an' throw one out an' start a bettin', an' yo'll win ever' bit of money dere's dere. [Fayetteville, N. Car., (1407), 2529:6.]

2270. Take salt and burn it, then dampen it, let it become hard, put it in a paper, wrap it up tight, wear it in your left pocket, and they say you'll have good luck. [Fredericksburg, Va., (44), Ed.]

2271. [The following rite is taken from my original pencil transcription

(fair copy) made a few days after the recording. One change only have I made - my original parentheses had to be turned into brackets, because my comments or explanations were not spoken to the Telediphone at the time of recording.]

You kin get a whole bran'-new box of salt, and don't even cook out of it, and take a handful in your right hand and trow it aroun' like dat. [Here informant demonstrated at the fireplace. She extended imaginary salt towards the flames, brought it back to her body by circling from right to left, completed the circle so that her hand was again over the fire, and dropped the salt] and say, "Forsake eberbody else in de worl' for me. In de Name of de Father and de Son, Who made us all." And eber time you say dat, drop some in de fire. [The number of times was indefinite.] You kin say dat for love and draw some man to yah.

[One cylinder later informant demonstrated another rite.]

Like I was in jail and I had somebody out dat I really didn't want some other girl to be aroun' or somepin, I'd take de broom, de broom dat I sweep de ward wid if I'm in jail; take dat broom, turn it down and call dat girl's name or dat boy's name or whoever it was. I take dis broom and do jis' like dis here... [At this point the informant, a girl about twenty, straddled an imaginary broom and went sweeping around the room. The broom strokes, rapidly made, were from between her feet outward] and call their name [while sweeping] every morning for nine mornings. Then whenever I git through wid it I turn de handle part down and de head part up. De ninth morning dey'll come to jail. Dey'll commit a crime and de man'll ketch 'em and bring 'em to jail. [Wilmington, N. C., (260), 254:4 and 255:7.]

2272. If a person leave home, yo' take some *table salt* - jes' take it on de palm of yore hand an' blow it an' make a wish. Git up eve'y mornin' befo' de sun rise an' blow it towards de east for de nine mornin's, an' de ninth day dey'll be back.

[In former days course salt was used for everything - cattle, curing meat and at the table. On farms it was bought by the old-fashioned wooden barrel. After finely granulated salt was introduced - first in small cloth sacks and then in cardboard boxes, this smaller salt was sometimes called *table salt*. In horse-and-buggy days, persons living in towns sometimes called it *horse salt*.] [Waycross, Ga., (1093), 1761:13.]

2273. Ah proved dis mahself, when yo' want a job, take yo' some *table salt* an' tie it up in de corner of yore han'kerchief an' go dere an' ask him fo' a job, an' feel dat salt in yore pocket an' mash on dat salt, work on dat salt, lookin' him straight in de eye an' tell him whut chew want, an' he'll give yo' a job. Ah done tried it. [Sumter, S. Car., (1355), 2374:9.]

2274. Said dat if yo'd like to run a person from a place, yo' could put salt around their bed, an' dey wouldn't be interested in staying dere no longer - dey would soon leave.

(How do you put that salt around their bed?)

Well, jest po' a little slight stream, yo' know, wit de hand - a little hand-ful, yo' know, jest round de bed in a circle. [Waycross, Ga., (1064), 1723:5.]

2275. Once dere was a fellah went an' shot in de church - shot in through de church. All of us in de church preachin' an' ever'thin', an' he came up drunk an' he shot into de church. Some of de fellahs made him mad an' went SAND ROOT in de church an' he went home - ran home all de way home an' got his shotgun an' come back - got his pistol an' come back. He's intendin' tuh break up de church - all of 'em drunk. Well, he come back an' shot in de church. He run dem all out, de preacher out de church an' ever'thin'. Well, when he ran dem all out he ranned on out hissself an' went tuh shootin' behin' dem. Well, his father says, "Well son, ah'm goin' git chew outa dis, if yo' be's

good." He said, "Yes." He wus goin' to his father tuh git him out. [For man so mad at his church he threw *graveyard dirt* on congregation, see No. 655, p.221.]

Well, his father went to a man an' got a root. It wus a root about that long, a blacksnake root an' dese heah lil roots yo' call de sand root - about that, so long. He give him that root an' tole him to put it - cut it an' put it in his shoe, an' take one piece an' put it in his mouth when he git up there befo' de judge an' chew dat root, an' if he'd chew dat root, he'd come clear or wouldn't have tuh make a oath for 60 or 70 or maybe 90 days. An' he taken dat root an' went up dere an' he tole him tuh keep his foot pattin' lak that while he wus up there an' while de judge wus tryin' him. Well, he taken that root an' put it in his mouth an' had one under each feet an' he's up dere pattin' de root an' de judge tried him. He tole him he could give him a life sentence or have him executed, but de best thing he could do fo' him wus let him go, tuh give him five years out of town. Dat's whut he did with the root dat he had.

(All he had was the piece of blacksnake root?)

He had a piece of blacksnake root an' whut chew call de *sand root*. An' he had then cut it an' put in his shoe - in each shoe an' while the judge wus tryin' him he chewed dat root. [Fayetteville, N. Car., (1422), 2564:6.]

2276. If a fellah gits in bad luck altogethah an' ev'rythin' he git, he jis' run away an' he jis' lose it - jis' nuthin come fo' him atall. Well, if he'd go uptown an' buy him a piece of red flannen, an' go in de woods an' SASSAFRAS git a blackberry root - git a blackberry root an' he git him a root BLACKBERRY dey call sassafras. Yo' know, yo' see people takin' sassafras tea. Well, yo' git de sassafras root an' de blackberry root, yo' come on back to town wit 'em an' yo' git chew some sulphur, an' take dat root an' sulphur an' put it together an' sews it up in dat *flannen* cloth. [Three ingredients.] An' 'stead of yo' puttin' it in yore pocket - don't wear it in yore pocket, wear it roun' yore waist, hangin' in front of yo' all de time. Well, quite natch'l it bring plenty of luck to yo' all de time. Yo'll have a job all de time. [Sumter, S. Car., (1364), 2408:6.]

2277. If yo' want a enemy tuh stay outa yore house - don't want him in dere - yo' take dem scissors an' den yo' bind dem together jes' lak dat an' den yo' git chew some black thread an' den yo' tie nine knots in de bindin' an' SCISSORS hang 'em up near de do'. Dat enemy whut yo' don't want in yore home, she [he] won't come in dere.

(You tie those nine knots in the string to what?)

Yo' see, yo' put both de points together an' den yo' wrap it [in a piece of cloth] an' den tie it wit dis black thread an' hang it near de do', an' den dat enemy whut yo' don't want in dere won't come in dere. [Memphis, Tenn., (1556), 2830:9.]

2278. Have tuh bury 'em or eithah put 'em undah de bed or put 'em in a pillah or somewhere.

(This pair of scissors? What is that done for?)

Dat's fo' sharp luck, yo' know. [New Orleans, La., (1558), 2832:12.]

2279. De seals [are] in de *Six an' Seven Books of Moses*. Yo' take dis parch' [parchment] papah an' de *seal* dat fits yore complaint. Take dis *seal* an' yo' put dis *seal*, aftah yo've copied it [from the book], in de inner sole of your shoe, de right shoe an' yo' wear it dere constantly an' read de 25th SEALS ARE HANDS chapter of Psalms fo' nine straight mawnin's.

(What will that do then?)

Dat's supposed to protect yo' from all enemies.

[*Seals* are usually said to be from the *Sixth and Seventh Books of Moses*, but an able *doctor* will sometimes make his own *seal* (see No. 2281) and occasionally

a person will call almost any *hand* a *seal*.] [Memphis, Tenn., (915), 1841:6.]

2280. Over heah on mah property had a friend boarded an' his wife quit him, an' she was tryin' to do him harm an' he writ to dis person [*doctor*] an' he sent a little article. Ah got one dem little articles now, but ah have nevah tried it. See dat.

(What is that?)

[He didn't know, so I describe it for the microphone.]

(It's a square piece of heavy parchment [imitation] - it's a *seal* - it's about 1 1/4 inches square on heavy brown parchment. [Printed on it is] *Seal from the Book of Moses*. What did she give him that for?)

Wal, to git his wife back to give him luck. [St. Petersburg, Fla., (991), 1598:4.]

2281. Take dirt dauber's nest and mix with mostly any oil that you want to. and make like a *seal* for yourself. Understand. Just write like - like this were - like a *seal* that's made on de *Sixth and Seventh Book of Moses*. Well, you take that and beat it out, you know, press it. Well it get hard, understand. Then you write just whomsomever you want - a person you want upon there - and wear it upon you, just like I'd come to you for a favor or anything.

(You mean, you write this *seal* on this stuff?)

Yes. [New Orleans, La., (822), 1188:4.]

2282. (If I want a *seal*, just how would I do that?)

Well, yo' write chure own seal. Yo' take yore birth, de day yo' wus bo'n, an' de 118 or 'long somewhere lak dat in Psalms - lak dat. Fold it very even an' pin it somewhere down heah in de front - jis' so it's in front of yo' all de time. An' den yo' might write one an', put it in yore right shoe, but it don't have to move. Yo' have to seal it - yo' know, put a muscilage on it an' put a papah ovah it an' seal it. Let dat stay dere - jis' let it stay in a warm place. Dat keep anyone from harmin' yo' dat's tryin' tuh harm yo'.

Ah puts dat *seal* in it an' ah wears dat saltpeter in dat shoe - make a dust of it an' put a little bergamine [bergamot] in dere, an' have mah *seal* in dere already. If ah don't, ah put a *seal* in dere an' den ah wear dat in dere all de time, an' once in a while put a little white sugah. White sugah is pretty sweet.

(That is if the shoe was *dressed* for me, that would *undress* it.)

Well, ah'd git dat *job seal*. De seals is re'lly good. An' if yo' write a *seal* fo' a job, yo' would put it in a pocket, in a tobacco sack or somepin [thus *seal* becomes *hand*] an' put it in yore pocket an' den yo' take yore bath an' git chew a little piece of conker [John de Conker] an' talk to it.

(How would you make that *seal* for the job?)

Yo' would make that *seal* jis' lak yo' would make the othah *seals*. Seals is wo'n mo' now den anything.

[The latter is a personal judgment of the informant - *doctor*, woman and good. *Seals* were practically unknown along the Atlantic coast and not used often in New Orleans. Copying a *seal*, whether design or prayer, is for the lazy or ungifted practitioner.]

Everybody that works have someone workin' ovah 'em an' if they [the law] git chew, why the madam or whoever it is, will make a seal an' git it to yo' - the seals of the law [the seals to conquer the law].

(Have somebody over you to bring the seal to you in jail?)

Yes. [Memphis, Tenn., (925), 1502:1.]

2283. Jes' take three locks of his hair.

(The boss's hair?)

Yeah, if yo' kin git it. Be round his house where he'd comb, where he comb his hair, an' git three locks of his hair an' yo' take those three locks of hair

an' yo' keep them saturated in Hearts perfume an' git close enough to him to talk to him to blow yore breath in his face. An' then yo' git a SEVEN SISTERS ROOT root which is called de Seven Sisters, an' yo' take that root an' yo' wrop this hair round that root an' keep that.

An' when yo' go to 'em, dey says he won't deny yo'.

(You carry this root with you. What do you put that root in?)

Yo' take it an' put it in a lil cloth, or make a large enough piece of papah an' tote it right in yore watch pocket.

An' de whole time yo' talkin' to him, yo' keep yo' fingah down in there, jes' lak dere somepin between yore thumb an' yore fingah next to it. Yo' know, work it kinda lak yo' would a match, yo' know - lak that, yo' know [demonstrates].

(Just roll it around between thumb and forefinger of your right hand.)

Yessuh. [See margin-title *Seven Sisters*, later.] [Fayetteville, N. Car., (1412), 2549.]

2284. Luck with a man gamblin' - jis' like if he got a girl friend or somepin or other, go around her *ministration*, jis' like he may have a han's'chef, get some [menstrual blood] on his han's'chef or piece of paper or SEX AS A HAND somepin or other, an' jis' wrap his money all up good with it an' go in a game an' nobody in the world kin win from him. An' a woman, if she gamble, she kin let her man urinate on her money an' put it [in] her pocketbook or her *nation sack* [see preceding margin-title *Nation Sack*], you know, where thats he kin git to it you know from the bottom, an' jes' go in a game an' all the money then is their money. [The words *ministrate* (as a noun) and *ministration* are known everywhere and frequently used in rites.] [Memphis, Tenn., (962), 1552:4.]

2285. Ah heard that they could take the periods of a woman an' tie it - yo' know, jes' has it on a cloth an' put it in their pocket, in the right pocket, an' carry that dice into that pocket an' it would give them luck. They nevah lose...

(They just carry this [these] dice right on this piece of cloth?)

Dat's right, an' they'd be always lucky in gamblin'. [Wilson, N. C., (1493), 2663:9.]

2286. Said to be lucky - dey puts dere han' up undah a woman's dress fo' luck. Well, dat's all ah heard dem say dey do - jes' place dere han' up undah de woman dress an' go right back. An' ever' time dey fall [lose], dat's whut dey do an' dey gain. Ah nevah been roun' anyone talkin' on dat line very much, but ah hear dat much.

(That is if they are playing cards or dice, or anything of that sort?)

Playin' cards an' shootin' dice an' all. Dat's whut ah heard dem 'splain of it. Ah nevah has had much experience about gamblin' atall. [Sumter, S. Car., (1384), 2461:4.]

2287. *Cross* him up - you gotta *cross* him up. See, like that, there's two-three ways to *cross* him up for that. Now, you kin go to his house, if you wanta quit that game at that time - if you could get at his woman you could *cross* him up. That's going to put him in bad luck. And sometimes you kin change cards and go and put him in bad luck. But the best way to *cross* him up in that game, you kin draw his cards. If not that, you git behind him and you sprinkle a little salt on his back. [Salt sprinkling with variations is known everywhere.] See, that salt, that kills him [kills his luck].

(How do you mean, if you got his woman you could *cross* him up? You mean while he is in the game?)

Yeah, while he's in the game gambling, and you go to the house and have his woman - he can't ketch nobody.

(Then his luck is bad in gambling?)

Yeah, that's right - it's going to be bad. [New Orleans, La., (867), 1406:5.]

2288. Den dey go to a woman an' git some of her hair, understand, some of her hair down heah, de private hair, an' tie it up in a red han'kerchief or red rag or somepin an' tote it in dere pocket - yo' know, wear it on yo'. Work it in yo' han's yo' know [before playing or betting] an' stick it back in yo' pocket.

(What do you do that for? For luck or what?) [*Work it in yore han's* indicates gambling but I wanted a statement.]

For luck in gamblin'. [Wilson, N. Car., (1466), 2651:4.]

2289. If you wanta have luck in gamblin', if yo' married or got a wife or got a girl fren', jes' git a piece off her bloomers an' a piece of her hair an' a hairpin, an' put *Heart Cologne* wit dat an' a piece of garlic, an' sew dat into a cloth together with a dime an' keep it in yore pocketbook or in yore pocket. Yo' always have luck in gamblin'. [Savannah, Ga., (1279), 2176:2.]

2290. Dat is known as de sensitive brier [*Schrankia uncinata*], grows practically all ovah de worl' practically, an' it has a small blossom on it - a pink blossom, an' then yo' go to dis blossom if yo' think you have any enemies an' yo' kin say to de brier - jes' pass yore han' ovah it, say, "Be shamed" an' de brier - de leaves will faint as if dey close up. Den when dey close up yo' git six of those - put three in one shoe an' three in de othah, an' then nuthin won't harm yo'.

SHAME BRIER - SHAME VINE  
SENSITIVE BRIER  
SHAME FACE - SHAME JIM  
ASHAMIN'  
SHAMIN' JUDY

(You can walk over anything, it won't harm you.) [Savannah, Ga., (?), 2103:3.]

2291. A little vine called de shame face.

(Called the *shame face*. And why is it called that?)

Ah re'lly don't know why it's called - that's the name that ah was learned.

(You just told me why it was called a moment ago? If you touch it what will happen?)

Oh! It will close. An' yo' get those little roots an' put them in a bottle of *Hearts Perfume* an' use that on yoreself. An' then yo' gain the influence.

(That is supposed to be if you are going down to get a job from the boss.)

[St. Petersburg, Fla., (1050), 1705:1.]

2292. Yo' git cha some dis heah *Shame Jim* [shame brier] 'at's a root dat grows in de woods. You take it, see, and de leaves 'ull [will] all come together. Dey call it *Shame Jim*. Yo' take dat *Shame Jim* and make yo' a toothbrush, you understand. And go right down dere and talk to him [boss] and look him right straight in de eye, don't bat chure eye atall, jes' look him right straight in de eye and tell him, "Ah want a job - ah want so much money." He'll give it tuh you. Ah know dat well.

(How do you mean make a toothbrush of this *Shame Jim*?)

Just take it chew know and put it in yore mouth and chew it, yo' know like 'bacco, in yo' mouth and it makes a toothbrush.

(Is that the kind of toothbrush the old colored people used to use?)

Yes, suh - dat's it - dat *Shame Jim* and Devil's-shoestring.

(What do they do with devil's-shoestring?)

Dey use dat, too. Dey use'ly git it long, yo' know - devil's-shoestring long dat way and dey tie 'em 'round dere waist under dere clothes next to dere hide.

(What do they tie it around the waist for?)

Good luck - strength - strengthen yo' an' good luck [makes you stronger and luckier]. [Mobile, Ala., (667), 879:2.]

2293. Yo' kin go out on de railroad track an' it's a lil vine dat grow out dere dey call de *Shamin' Judy* - yes, *Shamin'*. Some calls it *Ashamin'*, but it's a *Shamin' Judy*. See, if yo' touch it, an' it close up - when yo' touch de bush

de leaves close up. An' yo' dig dat root an' carry it in yore pocket an' take a piece - if yo' wants a job, yo' takes a piece an' carry it in yore pocketbook - have good luck all de time. But if yo' wanta go see a man for a job, chew dat root an' eye 'em - yo' know, jes' look him right on de eyes an' den he wouldn't turn yo' down. [Sumter, S. Car., (1365), 2410:4.]

2294. If they want a man and can't control him, they kin make SHIMMY-TAIL TEA him *shimmy-tail tea*. They boil their underclothes and let him drink, and put it in his food and they say they'll have control over him. And they say it's a real fact, too. [*Shimmy-tail tea* is known everywhere.] [Richmond, Va., (?), 379:1.]

2295. When I was a boy I was hunting a job here [at the Chamberlain Hotel] as bellboy and I had my mother to see a so-called fortune teller. And he told her to burn some shoes and to get a few of the ashes and sprinkle some of SHOE these ashes around Richmond's feet, he was the manager, when I came to apply for the job.

[The informant, headwaiter, began as bellboy at old Chamberlain; I interviewed him, 1936 at new Chamberlain.] [Old Point Comfort, Va., (23), Ed.]

2296. Ah say ah has learnt dis. If ah go to a man today fo' a job an' he turn me back an' he didn't need anyone, to go back agin tomorrow an' gwine with him agin. Well, he may turn me down dat time. Well, dey said if ah had a old pair of shoes dat ah wusn't wearin', to change mah luck tuh come back home an' git some sulphur an' take 'em to de back yard an' burn 'em an' it would change mah luck. [The third time succeeds.]

(Then you would go down and see him again to get a job?)

Dat's right. [Florence, S. Car., (1286), 2183:1.]

2297. Yo' kin take an' take a person's shoe, if yo' wanted 'em tuh leave from home, an' burn it an' take dat an' throw it in de rivah. Jes' take an' carry it tuh de rivah an' throw it, say, "Yo' go." Jes' lak yo' throw it, holler, "Go." Dat person will have tuh go.

(You take either shoe?)

De left foot.

(And you burn it to ashes or just burn part of it?)

Yes, burn it up into ashes - de sole of it, not de whole shoe, jes' de sole into ashes. An' jes' git de ashes dust. [Brunswick, Ga., (1217), 2071:1.]

2298. To sober drunken man take off his shoe and rub it on the bottom of his feet. [I forgot to put this under Shoes (p.481), though it can be considered here a *hand*.] [Washington, D.C., (?), 813:4.]

2299. A woman had a 'fliction on her right side - would constantly 'flict her an' she thinks somebody had threwed after - whut de' called threwed after yo' - threwed a shoe after her or done something like dat. [This rite - with *graveyard dirt*, anything - is usually throw for.] [St. Petersburg, Fla., (993), 1605:1.]

2300. Tuh make a man stay home, dat is, like women gen'rally do to make men stay home, all yo' gotta do is jes' blow yore breath in de right shoe three times an' turn it up, put it undah de bed.

(He'll stay at home?)

Tuh make him stay home - yeah, dat runs about at night. [Savannah, Ga., (1276), 2170:4.]

2301. He would get up in de morning before a sunrise and I went with him - before sunrise and go to a shoemake bush. You know what shoemake bush is?

(Yes, it has those berries on it. I know.)

SHOEMAKE - SUMAC [This is merely a yes answer. I was thinking of staghorn sumac (*Rhus hirta*), which I had known for years; he presumably was thinking of smooth sumac (*R. glabra*).]



Yes, little red berries. Go to a shoemake bush and get a bunch of dem berries and give him nine of dem berries, and let him go down before de judge with nine of dem and talk with him, when de judge asking him questions. And if the fine is great, he'll put a light fine on him. [Norfolk, Va., (473), 488:1.]

2302. Well, it's a herb dat chew get dat chew - de shoe-tongue, kinda chew dem, an' yo' have it in yore mouth an' chew it. Spit it. Spit it an' makes yore wishes whut chew want. [Is this the plant dog tongue or SHOE-TONGUE ROOT hound's tongue?] Lak yo' won't want de judge tuh go hard on yo', spit it down an' dey ain't goin' tuh know it yo' know, an' dat will make it light on yo' - it will go through [case against you will go through - fail.]

(Why do they use *shoe-tongue root*? Why don't they use anything else? Why do they use that root? Do you know?)

Because it's so good. It's so good. [Fayetteville, N. Car., (1435), 2601:2.]

2303. Well, den if yo' cain't git dose things, yo' go to de store and buy yo' one dose sifters. We call dem de ten-cent sifters. Yo' know dey have got 'em fo' a dime but ah think dey cost a little mo' now.

SIFTER (You mean that - they sift flour with?)

Dat's right - yo' turn de crank. An' git chew one dose sifter. Well, all right, when yo' git dat and den yo' take dat sifter an' carry it round five times - jes' lak yo' settin' in dat chair, carry it round yo' five times.

(How do you carry it - to you or away from you?)

Bring it like dis, see. [Demonstrates.] Carry it round lak dis - take dis hand and carry it round disaway again.

(Oh, the sifter goes all around your body - five times around your body?)

[While sitting in a chair, hold with right hand a sifter resting on your lap; then clockwise pass sifter behind chair, letting left hand meet it halfway and complete the circling.]

Den, when yo' do dat and den yo' take dat sifter den an' wrap it up in a piece of unbleached domestic cloth and put dat up under yore steps. Don't bury it in de ground but *bed it* [lay it down] an' *bed it* wit de sifter part dataway [demonstrates].

(Away from the house and the handle part toward the house?)

Yes sir, dat keeps 'em goin' all de time - dey don't notice yo'.

(I see - that's to keep the law away.) [Mobile, Ala., (656), 940:2.]

2304. I says, ah heard them say if anybody was in the house that you wanted to move out, to get a grave-digger to get you a hand off a *sinnerman's* - left hand off a *sinnerman's* body. You know, just like a house was SINNERMAN'S HAND high - well, it's got maybe some place where you got a chance to bury it. Well, quite natch'l, the evil spirit would follow [the hand to] that place, you know, and you would be afraid and you would have to move out 'cause you wouldn't understand nuthin. You would hear some kind of funny noise around there, you know, and you just couldn't understand it and you'd have to move.

[*House was high* means house raised aboveground on four or more rocks or posts to avoid dampness. A person could crawl into this underneath airspace *to plant any conjure.*] [Vicksburg, Miss., (761), 1041:4.]

2305. It's a good many times in *turnin' work* - dere's good many times dat chew wants tuh take an' turn it on a man, if he's very smart an' industrious an' yo' wanta put him slowful [not slothful] where he'll lose out on a job SNAIL or anywhere, any way, form or fashion. Yo' takes de snail an' yo' put 'im into a halfa pint of watah, an' de road dat dis fellah got'a walk, yo' sprinkle dat watah 'long dere fo' nine mawnin's, "In de Name of de Father,

de Son an' de Holy Ghost," an' he'll git so slow - slowful. [Florence, S. Car., (1314), 2239:8.]

2306. Yo' take a snail now. Regardless to how a person is, dey tell me if a person is fast an' as pert as dey wants tuh be, yo' kin take a snail. Yo' kin take a snail an' take 'im an' rub it on anything - yo' kin rub it on corn dat be on yo' feet or a bunion or anything. If you do dat it will care [carry] it off. (What about rubbing that snail on a person that is fast?)

Well, yo' take it an' yo' rub it on a person dat's fast, jes' rub it nine times on a person. It'll git dem to de place where he jes' kin mope along - he can't go, he jes' be draggin'. People might say, "Well, ah wonder what ails So-an'-so," say, "he used to be jes' as fast, an' now he can't hardly git along."

Well, dey don't know. It's someone dey done got a snail on him - dat's whut chew call puttin' a snail on him. [Waycross, Ga., (1097), 1773:1.]

2307. Dey kin take dis heah bone, snake bone an' plant 'em an' put SNAKE BONE 'em down fo' people tuh walk on top of 'em unbeknownst to 'em - dey goin' walk, see. An' den dey go ahead on an' dey'll ketch dose poison bones into 'em an' dey'll swell up, 'cause dey're poisoned. [Wilson, N. Car., (1475), 2654:10.]

2308. Kin get snake bones and tote them and that makes 'em be lucky. And I hear that people totes some root called *black marster* and that would be lucky and make 'em get jobs. [Newport News, Va., (483), 511:6.]

2309. Ah've tried it mahself as ah first tole yo'. If yo' should go home tonight an' - ah gotta go tuh co't - been speedin' or somethin' like dat an' gotta go tuh co't in de mornin' an' tuh let de judge come wit chew. Yo' SPIDER must find a dead spider an' have yo' a brand-new han'chief - maybe two if yo' kin. Yo' know a dead spider dat hangs around de wall. An' wrap dat spider up an' carry dat 'long with yo'.

(What will that do?)

Dat will help yo' luck - he won't hardly fine yo'. [Brunswick, Ga., (1198), 2016:1.]

2310. [During my collecting days I saw many *hands* (see 1706-1707, p.519f., and Index), but the one with the most unusual indwelling spirit or power I found at Savannah, Georgia. Its maker and owner, an old *root doctor*, SPIRIT OF JESUS showed me a small cloth bag containing *roots* - so he described the contents. This *root bag* he called a *guard*. Pointing to it he said, "That [[bag]] is the Spirit of Jesus." This substantiates my remark in introductory note, *A hand can become a fetish, even a part of oneself* (p.519). More interesting than the *Spirit of Jesus*, this old man himself is a *hand of Jesus* - "I'm a Jesus Christ Doctor." (For this *doctor*, see margin-title *I'm A Jesus Christ Doctor*.)]

2311. When you're gamblin', if yo' a good winner, if some person kin git behin' yo' an' spit in yore back, well then yo' supposed to begin *falling*.

(That would *kill* your luck.) [Waycross, Ga., (1116), 1790:9.]

SPITTING 2312. Well now, way tuh kill anothah man's luck in a game when yo' shootin' dice, kill any luck in de game, spit on de dice three times, see. Spit on de dice three times an' if yo' kin git one of 'em in de crack of yore butt, if yo' kin [put] one of 'em right in de back of de crack of yo' butt, see, an' then git it out befo' he kin see it. Any time anything lak dat, ah has de breeches loose, see, 'fore he git de dice - lak yo' goin' move an' stan' up, yo' see, yo' git it back dere. Well, yo' git up an' say somepin bitin' yo', an' smack it in dere, den take it out an' den be sayin', "Name of de Father, Son, an' Holy Ghost, ah kill yo' speed." [This holy formula is sometimes said under strange circumstances - see No. 205, p.58.]

(And that will kill everybody's luck there?)

Dat will kill his luck. [Fayetteville, N. Car., (1415), 2546:1.]

2313. *Wild cherry white* - it's a root, an' you take that an' you tie it up in a piece of cloth [this is a tied-up *hand*], an' then you keep in your pocket, your right-hand pocket. They say you jis' squeeze that jis' ever'  
SQUEEZING HAND once in a while, it'll be right hot, choo know. An' you squeeze it until your hands go to sweatin', an' you could tell if anybody got anything against you, about takin' [stealing] anything from you, anything like that.

(How can you tell?)

Well, you squeeze it an' your hands go to sweatin', you know; an' de same person that you figurin' on goin' to do that, you have him on your mind whilst you do the squeezin' - see, then your hand go to sweatin'. [Wilmington, N. Car., (218), 130:4 and 85.]

2314. For luck in gambling you get you some lodestone, you get you some steel dust, and you mix it together and you get you some paradise seeds, and you put all that together in a flannel bag and you sew it up. It's a bag about that size. And after you sew it up in that flannel bag, you take it and you put it down in a saucer - a round saucer and you pour some whiskey - or either good gin on it. You see, you gotta pour that on it. That's to season [feed] it. And you sprinkle a little steel dust on it - you see, that's to season it, and that is supposed to give you luck in gambling. You see, the steel dust supposed to draw and the lodestone. The paradise seeds - well, they include help to make it a success. I got lots of that stuff. [New Orleans, La., (866), 1401:2.]

2315. De graveyard dirt by itself is not no good, but it's a certain time yo' gotta go git de graveyard, de dirt from de graveyard. One minute aftah twelve yo' supposed tuh be dere tuh git it from a fren' dat yo' an' him been long nice good - yo' an' him been good, see jes' lak a fren'. Yo' swap money wit him - could handle money wit him or somepin lak dat. One minute aftah twelve on de dot, yo' call him by dey name when yo' go down dere by de graveyard, one minute aftah twelve. Say, "Joe, Jim," say, "come heah, ah want some luck from yo'. Ah wanta git a little de dirt." An' don't git de dirt right off de top of de groun'. Git it from as close by de casket [coffin], if de casket ain't rotted up, but it's bettah if yo' could git it right out it if de casket done been long 'nuff fo' it tuh done rotten. An' yo' take it an' mix it wit steel dust an' take yo' a silver dime - dat graveyard dust, de silver dime an' take yo' a piece of red flannen, an' git chew some oil of cinnamon an' mix wit dat an' make yo' a little bag an' wear it on yore left side. Dat's luck. Put de steel dust down in dere wit de silver dime, put it down in dere wit it an' wear dat on yore left side. Dat's luck fo' gamblin'. Success.

But it's dangerous! Lightnin'! De dust, it draws. De steel dust is de same as lodestone, yo' know, it's always dangerous. Be sho' tuh take it off yo' in de case of thunder or lightnin' storm. Yo' should take it off yo'. [New Orleans, La., (1569), 2882:1.]

2316. [He and the girl are walking down the road.] Dey been on a quarrel an' he leave 'er [and runs down the road] an' de firs' stone he git to, he take a ole stick an' put underneat' dere an' turn it ovah, an' den he come on back up dere [to the girl] an' den she'll still love 'im.  
STONES OR ROCKS Dere won't be no quarrelin'. He roll de stone ovah on top de stick. [Richmond, Va., (408), 363:5.]

2317. I know a way you kin keep 'em away. Well, you kin git nine rocks -

jis' common little gravel you know - an' they kin put it in a bag, an' jis' way-somevah that person travels 'long, you kin put it down 'is path. Bear [bury] it undahneat' de ground, you know, way he can't see it - put it down in 'is path. An' if he evah steps ovah it, if he [the law] evah move to [toward] you' house, he'd turn aroun' an' go back. [Wilmington, N. Car., (189), 92:1+85.]

2318. (This is for shooting dice?)

Yessuh. Ah'd take 'em an' ah'd wear 'em fo' 'bout nine days right between mah laigs where ah sweat in. Wear 'em till dey git kinda slick an' ah take 'em out an' put 'em in mah pocket, an' dat would make me lucky. [Fayetteville, SWEAT N. Car., (1441), 2610:9.]

2319. Fo' luck in gamblin' yo' go in de woods, an' it's a weed dat chew git in de woods it has a little yellah flower. Some people call it candyweed, an' some of 'em call it peppermint, but it's real sweet - de root, when yo' pull it up. De flower ain't got no scent 'tall, but yo' pull hit up hit got a sweet root. Now yo' put dat *Heart Cologne* an' yo' rub it in yore hand an' go amongst de people in de game.

An' then yo' kin take salt, table salt, an' yo' rub it in yore hands until yore hands sweat from rubbin' that way. Why den, if it's necessary, yo' go into a game; but if yo' don't sweat, why den don't go into de game 'cause yore luck is not on. [Brunswick, Ga., (1206), 2035:7.]

2320. Make a trade on somepin like dat, prosperity [property?] trade, yo' git a small piece of lodestone, *live lodestone*, bundle it wit some devil's-shoestring and put some sweet oil on it, an' yo' kin tote dat when yo' goin' tuh SWEET OIL see de man to make de trade an' he'll agree with chew.

(If you want to rent something or do anything of that sort?)

Dat's de same way - yo' carry dat wit chew. [Waycross, Ga., (1129), 1834:5.]

2321. She kin jis' take de [scraping from the] fo' cornahs off of a table, an' she puts it in with a small little rag an' sew it up, an' soak it with camphah. She could take mos' any colahed rag - you TABLE CORNER SCRAPINGS know, any colah tha's plain [cloth must not have a design]. Jis' wrop it up tight, sew it, zhoo know, with black thread. Camphah on it to keep it alive, you know, keep it 'live. Put so much, you know. An' sulphah an' salt in it. An' if she kin git anywhure whure he travel aroun' - anywhure, anywhure whure he could step ovah it - an' if he evah step ovah, why she'll bring 'im right on back. [This rite also keeps a dog home - see *FACTI*, 2ed., Nos. 2295-2296, pp.91-92.] [Wilmington, N. Car., (189), 91:3 & 85.]

2322. By gettin' yo' a bar of this black tar soap, an' yo' kin write the name of those enemies on that soap an' take it to runnin' watah an' yo' kin throw it in dat runnin' watah. An' dey can't appear against yo'. That'll hold TAR SOAP them off.

(You mean they can't appear in court against you?)

Yes sir - that'll hold them off, they won't go against yo'. [Waycross, Ga., (1166), 1959:4.]

2323. You want a job and you know the boss name. All you gotta get the boss name, just like it was John Henry Lewis. You goes to him for a job and you takes his name and you write it down on a parchment or anything and THREE DIRECTIONS you wear it in the bottom of your foot - I mean shoe, and keep him under your foot, you see. And go to him and you get you some of these Paradise seeds and chew 'em, see. And when you go to him, you spit three ways - front, side and back, you see. And if he can't give you a job this morning, he'll tell you to come back tomorrow morning, and in nine days you'll have a job. But you gotta have his name on that parchment and put it and wear it

in your shoe under the bottom of your foot. [New Orleans, La., (866), 1400:1.]

THREE GRAVES 2324. Take *graveyard dirt* from three graves, if yo' want luck - take an' wear it. [Fayetteville, N. Car., (1448), 2630:4.]

THREE INGREDIENTS 2325. It ain't but one thing in it dat ah know about de gamblin' proposition - git rattlesnake master, shame brier root an' den add dirt dauber nest. Yo' puts dem things together an' hit'll draw.  
(Well, what do you do with them after you put them together?)

Yo' jes' make a powder an' make a little bundle of it an' den yo' must tote dat. [A few of the many examples of three ingredients are noted in the text.] [Sumter, S. Car., (1382), 2455:9.]

THREE MINNOS 2326. Yo' see dose little fishes. Sometime when it rainin' down dose little minnows - little small fishes dat be in de waters sometime when yo' don't see no fishes. Take three of dem an' put in a pint of whiskey an' give to anybody - dey'll stop drinkin'. [For fish falling during a rain, see *FACTI*, 2ed., No. 1537, p.61.] [Brunswick, Ga., (1210), 2046:5.]

THREE OILS 2327. He told me go and get some *fast luck oil*.  
(What kind?)

Some *fast luck oil*, oil of *van-van* and olive oil, and mix it up and rub your hands and it bring luck to you.

(In gambling?)

In gambling. [New Orleans, La., (795), 1109:1.]

2328. If you're a gambler an' wants to go somewhere to win, make your wish before you git there. You see, I do so much work [informant a *doctor* and excellent]. Go round behind the house an' function [urinate] an' wet on hands - jis' take an' function an' do this way [demonstrates].

THREE POCKETS (Rub together.)  
[First] buy you a nickel's worth of rice and sprinkle in this pocket an' this one, an' go on in. Then you'll win the money.

(Put rice in each of your pockets.)

Each of your pockets. See, there's a pocket back here, ain't they, on each side of a man, an' there's one down here [in front] where he puts his money. That's three pockets they put it in. [Memphis, Tenn., (967), 1563:4.]

2329. Well, from mah own experience, ah have a couple of things dat ah know of in gambling. Ah git some *root* dey call de High John de Conker, an' Ruler of de Worl' an' King of Man - lak de king of anything, lak de King of England, somepin. An' ah have another dey call de Eve-an'-Adam [Adam-and-Eve]. An' ah experience of de High John de Conker an' Ruler of de Worl' an' King of Man - ah've gambled wit dat.

(How would you fix that up? How would you prepare that?) [I tried to avoid *prepare* - see what he does with it.]

Well, it be compared up wit Hearts Cologne in a little bottle [this is a bottle *hand*] an' as yo' go into de game - befo' yo' go into de game yo' take some of it an' po' it in de palm of yore han', rub it, see [demonstrates]. Rub it on yore han' an' rub it on yore face. Yo' might take de bottle lak yo' put perfume on yo' an' tetch it on heah couple of times. Den yo' goes on in de game an' if anybody have put any cookin' salt on yo' or somepin lak dat, yore luck won't be no good. It can't be touched by no othah man but jes' de one who handles it - yore wife, yore husband, or yore sister or nobody lak dat. If dey do, why den yore luck begin tuh change - it's bad.

(If somebody would put cooking salt there, it would kill that luck?)

Kill it - dat's right.

Or either yo' kin take a red pocket han'kerchief an' band dat roun' yore waist with one dose ole hoppy toadfrogs. If anybody got roots or anything lak dat of de kind in de game, why yo' kin tell it by dis frog.

(What will the frog do?)

He will holler jes' lak it rainin' or somepin lak dat - jes' lak a frog holler when it's rainin'. Dat's to notify yo' dere's somepin dere wrong.

(There's something wrong in the game?)

Dat's right.

An' if it any kinda root - de *King of Man*, or either de *High John de Conker*, or *Eve-an'-Adam*, dey won't stand no salt or no othah han's on it but yores after yo' git it. If yo' do, yo' conceal it wit bad luck. If yo' kin keep it without anybody han' on it, without anybody puttin' de cookin' salt on it - lak folks standin' in de game behin' yore back dey sprinkle salt on yo'. Dat's tuh put chew in bad luck. [Florence, S. Car., (1306), 2209:5.]

2330. Well, yo' kin take a sewin' needles an' yo' kin take a pair of slips - git hold of a pair of slips, dat is bloomers. An' yo' kin go tuh work den an' yo' kin snatch three stitches right into de seat of de person's THREE STITCHES slips. Buy a pair of new slips, jes' lak if yo' wanta make a person a present of 'em, an' yo' kin drop three small stitches like into de seat an' dat'll lock dey bowels.

(Then you give them that new pair of slips.)

Yeah, jes' as a present yo' know. [Savannah, Ga., (1276), 2171:1.]

2331. [Here are the magic three days of the magic seven-day week; the times, not the days of the week being important.]

THREE TIMES - THREE DAYS Yo' heah talk of dis *John de Conker*. Yo' take dat *John de Conker* and some camphor an' put it in a little vial, and yo' put dat in yore pocket an' yo' shake it up - mix it well wit dat camphor an' put it in yore pocket. Yo' take a little piece an' chew it an' yo' go tuh him. If de third time, if he don't give yo' a job de third time, den don't go back dere no mo' dat week. Wait till de same day yo' went dis week an' yo' take dem othah three days an' de next week an' go back dere de next week. Den he supposed tuh give yo' a job. [Memphis, Tenn., (951), 1537:2.]

2332. Anyhow, I went for a job - I needn't tell de names - I went for a job and de job was pile drivin', you know at de wharf on a pile driver, and I asked de man did he want to hire a man. He looked at me and he says, "Yes, go 'board of de driver dere." I walked round dis man with my means on me three times and he hollered 'board dis driver - holler 'board [to] de captain of de driver, "Here's a man I'm goin' to send you." "I don't want him," [answered the captain]. I walked around him third time. He says to me, "Go on walk aboard dere," he says, "dat is my driver." I went off aboard and I says - he asked me, the captain did, asked me, "You ever been on a driver before?" "No, sir." "Well, what de hell good are you here?" I says, "This driver is on water and I'm a waterman from your heart." All right.

(A waterman from where?)

*From his heart.* He say, "Well, if you stay here, I find you out." All right. All at once de hammer fall - broke. Dat dat pulls dat big hammer up - it broke. He told a man he had dere with him, "Mike a'go up - Pete," he said, "and put dat cord together." He went up dere. "An' take dis fellah on with you" - dat's me. "Take dis fellah up along with you," told him, "help you hold it." He took me along with him. And I went up dere - harmless, you know, don't know nuthin now. All right, I hold it for 'im. Presently, I see dey was doin' it wrong - dat dey

were strikin' it wrong. I says, "Pete, if I was you, I wouldn't put it together like dat." The captain says, "Turn it over to him and see what he kin do with it." I took it and I holds it together just like it ought to be, you know, because I been a sailorman all de time. I'm a rigger. I took it and I put it together and come on down. He says, "I rated you at \$1.50 a day but," he say, "now I'll give you as much as I'm givin' the other men. That's \$2.50." "Yes, sir - thank you, sir." Now, puttin' that [cord] together caused dat. Oh! And den the boss come down [to the driver], the head boss, the one that I hired myself with, you know - dat [boss] settin' off dere - wit my *tricks* dat I done had around me. I got in de favor of him with my *tricks* [such as circumambulating him], and he made me go up aboard dere.

So, I don't know nuthin about what somebody else do outside of myself. I done that.

(Well, now what else did you do when you walked around him?)

I had *cologne root*, the kind of a *trick* I had for to gain him. I had *cologne root*. [*Cologne root* is your favorite *root* in cologne.] I had dis *root* into a bottle and I 'n'int myself with it - had pure cologne with it, you know, with this *root*, and I 'n'int myself with it and jes' de scent of it made him do dat. And I walk around him - you know when a fellow talkin', you know, he walking aroun', some of 'em, any old time, and I was walkin' around talkin' with him, you know, lookin' at dese here big pipes standin' six foot high, walkin' around lookin' at it and I round him three times. [Norfolk, Va., (473), 487:4.]

2333. In de mornin's wash yore face. If yo' workin' on a job, ev'ry mawnin' when yo' wash yore face, yo' wash yore face with three watahs to sundown. Name de watah through de help of de Lord. Ask de Lord to take charge  
THREE WATERS of de water. All right, an' yo' go to de bossman dis mornin' through de he'p of de Lord an' ask him fo' a job. An' if yo' git de job, accordin' to whut kind of a job it is, an' if he evah sends yo' fo' watah or anything fo' him, wet de dog fingah and cross de watah, an' carry it to him fo' nine times. An' he'll content yo' tuh stay dere wit de job. Anything data-way dat he's gotta use on de inside, wet de *dog fingah* an' make it nine time - mark across it.

(Anything he eats or anything of that sort.) [*Dog finger* = index finger.] [Sumter, S. Car., (1384), 2461:5.]

2334. Yo' use dat same thing, no mo' den yo' use but three. De mawnin' befo' yo' leave fo' yore trial, yo' bu'st three of dem bottles of watah, an' yo' have in dat watah sulphur an' it's a white lead; dat's whut chew has in dat watah, an' yo' bu'st dem in de house jes' lak yo' did de othah one.

(You put three bottles on the fire and burst one each - one each day?)

De same mawnin' - all three of 'em de same mawnin'. [Memphis, Tenn., (1529), 2733:6.]

2335. [My transcriber missed most cylinders of two outstanding *doctors*; one from Jacksonville, the other from Memphis. I made abstracts of some of the material, using quotation marks for the original.]

THREE WISHES [Use candles or incense for luck at home and "get lucky *jomo*  
WITH BRIGHT EYES *perfume* - it's gon'a work better than that ere *Hearts*  
 [[*perfume*]]]" - put in palm of hand - "rub till it gits hot - make you' wishes - three wishes - with bright eyes [[meaning]] don't bat your eyes" - put a little on thumbs - rub hands on breasts - then corners of eyebrows and rub eyebrows down - then rub 'em in.] [Memphis, Tenn., (962), 1552:10.]

2336. Lak a *thunderbolt* hit a tree, it blazes all de way down an' goes down to de ground. Dey take dat tree fo' *trickeration* - fo' *trickin'* people, an' giv 'em *ramblin' min's* - spells lak.

(What does a *thunderbolt* look like?)

THUNDERBOLT HAND A thunderbolt looks lak a flintrock - it's kinda shaped lak a Indian [arrowhead], lak a glaze rock. Yo' see a glaze rock. (An Indian rock?)

Yeah, it's made somepin lak dat. [For another description, see p.214.]

(What could you do with one of those *thunderbolts*? What are they good for - anything?)

Use *graveyard dust*. Tie it up in a little bag. Sew it up with *luck oil* an' incense, an' that'll be very lucky fo' de house fo' gamblin'. [Memphis, Tenn., (1557), 2831:7.]

2337. [How to find a *thunderbolt* or *lightning stone*:]

Dere a thing whut chew call a bolter [bolster?] or somethin' othah. Ah heard dat yo' could go to a tree where de lightnin' done struck an' dig down in under de root dere somewhere an' find dat, yo' know, dat bo'ster[?] dere. Yo' know whut ah'm talkin' about. Find hit - dat's all ah know about it.

THUNDERBOLT - TO FIND A

(Can you do anything with that?)

Not as ah remember. [Waycross, Ga., (1136), 1850:1.]

2338. Jes' lak yo' smokin' any cigars yo' kin take some of dis *Hearts Cologne* an' po' about nine drops in dere on dat cigar an' dry it about, say two or three hours. An' dat will give it a sweet smell an' dey say dat's lucky to TOBACCO yo' - yo' be lucky in gambling.

(You just pour it on this cigar before you light it an' let it dry.)

About a couple of hour. Den smoke it, or either de cigarette. Yo' kin do it wit cigarette if yo' wanta. [Fayetteville, N. Car., (1434), 2599:7.]

2339. [A toby is a hand. The following informant uses these two terms as synonyms. Toby belongs to the New Orleans area and is little known along the Atlantic coast - unknown in the country districts.]

TOBY If yo' wanta make a *han'*, yo' kin make a *han'* fo' fellah tuh carry in his pocket or if he wanta wear it roun' his neck. Yo' git chew a piece of *John de Conker* vine. Dat's used often in a lot of dese cases. Yo' take yo' some soda, cookin' soda, an' yo' take yo' some lodestone, a she an' a he, an' sew dat together. Don't have tuh take a great big piece - jis' a small piece. Yo' sew dat up, dat soda, *John de Conker* vine an' oil of clover. Yo' wet [*feed*] it wit oil of clover - yo' buy yo' some oil of clover an' yo' wet it. That brings luck. Yo' buy yo' a bottle of Jockey Club Perfume. Wash an' scrub yore han's. Wit dat *toby* yo' bound tuh win. [Algiers, La., (1592), 2992:2.]

2340. Dey tell yo' 'bout de tree dat's struck by lightnin'. Yo' take de bark from dat tree an' yo' take dat bark an' yo' burn dat bark into ashes an' yo' take dem ashes an' yo' git chew some Epsom salt an' put wit dat. Yo' kin take de Epsom salt an' de ashes from dat tree an' yo' put it in a flannen rag with lodestone an' yo' sew it up, an' yo' take that an' use it as a toby for all de time. If yo' wanta go yore way, jes' go on an' go yore way. Long as yo' got that wit chew, yo' cain't nevah be disappointed, nobody will evah refuse yo' no way, yo' nevah have no fusses. [For "struck by lightning," see *Thunderbolt Hand* above.] [New Orleans, La., (1574), 2897:3.]

2341. Yo' take that hair an' yo' bury it, yo' see, an' when yo' bury that hair yo' puts it into lak a little bag, an' yo' make a *toby* lak yo' would make a *toby*, put a little hair in there an' bury it; but chew bury dat in de graveyard.

(What will that do then?)

That will run yo' crazy. [New Orleans, La., (1568), 2878:6.]

2342. *Luck piece* - you carry de *luck piece* on you. You get you a *John de*



*Conquer root*, put dat in your pocket and you carry dat along. You use *Noonsum oil*.

(Use what?)

Noonsa oil.

(Noonsa?)

Yeah.

(All right. What kind of oil is that?)

That's a lucky oil.

(Where do you buy that?)

You buy dat - you order dat.

(Oh, you order that. Oh, I see.)

And you take dat and pour it on dat. You make you a toby, see, and put dat on dat and carry dat in your pocket, see. Well, dat influence de man's [mind] you see, where you tryin' to get a job - he give you a job pref'rence anybody else. You got his mind, you see. You [got] de influence of him, you see. He'll work you where maybe he'll turn off maybe four or five more - he'll take you, you see, and let the other fellow go.

(Now will you tell me the name of that oil once more?)

Nooso - Noozoo oil.

(Noonzoo oil?)

Yes, sir.

(Do you know how they spell that?)

No, sir - I don't know how you spell dat Noonzoo.

(Noonzoo oil.) [See Spelling, difficult to get a, in Index.] [Vicksburg, Miss., (725), 993:1.]

2343. Ah've heard dat chew kin git dose trumpet roots, git five trumpet roots - de little bush which grows about dat high an' it got a top like dat. Yo' git dose little round roots - kind round like a ball - marble.  
TRUMPET ROOT An' yo' git five of dose an' tie 'em in a rag - tie a knot - put one in each knot.

(Like a necklace - like a string of beads?)

Yes, and have it long enough to go around your waist. An' if yo' wear dat up, why dey claims it takes a great influence, if yo' go up in co't or anything lak dat.

(When you go up before the judge. Where do you find these roots? On the ground or in the water?)

Dey don't grow in de water - they grow right in a flat place yo' know - course not up on a hill but on de side of a falls like, yo' know. Yo' see 'em, dey got a white top.

(White top and a green stem.) [Waycross, Ga., (1067), 1727:6.]

2344. Get some turpentine and brown sugar. Put as many drops as you is old on this brown sugar and hold it in the palm of your hand whilst you're talking.

(Talking to the boss?)

TURPENTINE Yes. And that's luck for a job. [Memphis, Tenn., (975), 1578:17.]

2345. Git a bottle of turpentine an' po' it outside de do' - run up an' down lak dat ovah yore do', an' dey won't come dere. If dey come in dey'll talk very nice.

(That is to keep the law away?)

Yes. [Memphis, Tenn., (958), 1541:11.]

2346. Mop in turpentine, bluestone an' dragon blood an' dat'll keep de law away; an' sprinkle lye aroun' yore house, aroun' de steps, all de way round de house. [Memphis, Tenn., (957), 1541:5.]

2347. Dat's 'cordin' to whut kinda luck yo' mean. Ah know de gamblin' luck

an' whut bad luck is given on dat, if a man's a gambler, see. Well, yo' kin take some turpentine an' red peppah, mix it, an' black peppah, an' mix it together. Now, if a man got a *lucky hand*, you kin put dat in his pocket, it will turn his luck. Dat's fo' gamblin' luck. [Brunswick, Ga., (1187), 2002:2.]

2348. Now, I tell you another thing, if you want anybody to - just like you had a woman - I mean, a man is running with your [*girl*] friend, understand. And this is worth twenty dollars, understand. I don't gen'rally do it, but  
TURTLE after all, the troopers come over here and I say, well maybe I [go over  
COOTER to see the man].

[Speaker calls my personal contact man Edward and our Vicksburg contact man, troopers! Medicine-show troopers?]

Just like if you had a man, you know, and you don't wanta kill him, and he's running with your wife and I don' mean no harm. You know what you do? You see these [somethings] setting out on a log.

(These what?)

These *coodahs* sort - high-headed *coodahs*.

(*Coodahs*?)

[Transcriber transcribes this word *coodels* or *coodles*.]

Yeah - settin' out on a log in de river.

(Yes, what do they look like?)

You know, *coodahs* that jump off - ev'ry time you see 'em they jump off.

(Are they frogs or are they turtles or what?)

No, dey *coodahs* - call dem *coodahs* and dey soft just here, you understand.

(Soft-shell turtles aren't they?)

Yeah, and there is *coodahs* that is black - black as dis hat.

[My old black hat, containing the concealed microphone, is mentioned so often I have had to include it in the Index - Black hat, author's. Informant's black *coodah* is probably the common snapping turtle.]

(Well, what does it look like? Does it look like a turtle?)

Yeah, it looks like a turtle - that's what it something like.

(A turtle. Oh, it's a turtle. All right, but they have a soft shell.)

No, dey don't - some of 'em have a soft shell and some of 'em don't.

(I see. All right. I understand.)

You know what you do. Now, you take this man name on there and print dis name in there [on the cooter's shell] - don't kill him now, you understand. Just you got anything, print anything on anything with that and put him in de river.

(And that will run him away? But you put the names of both of them on there?)

Both of them. [Vicksburg, Miss., (724), 992:4.]

2349. The foot of a turtle, you see.

(The foot of a turtle?)

Yes. Take the foot of a turtle and they make *hands* out of 'em - *luck hands* out of 'em, see.

(How do they do that?)

Well, you see they cut that foot off the turtle and dry it out, you see. They dry it out and they takes and beat it up and put lodestone in and make a bag with it, see, and put a medal in that bag, you see.

(What kind of a medal?)

One of them holy - you know, holy medals. They puts a medal in that bag and sew that bag up, see. And they sew that bag up and they puts perfume on it - oil of cinnamon perfume and they sells it.

(What is it supposed to do?)

It supposed to give you luck. [New Orleans, La., (823), 1192:5.]

2350. Well, I tried a little thing like that on myself that people advised me

to do. I went to work an' got me some Adam-an'-Eve an' got me a root they call *twin brothers*, an' got me some *Hearts Cologne* an' put on TWIN BROTHERS ROOT them. An' when I went to ast fer the job I take it an' rub it on my hands an' rub it on my face. Then I walked up to him an' ast him for the job. An' he's supposed not to deny yah. [Wilmington, N. Car., (298), 222:3+85.]

2351. Dey tells me dat dey'll gen'rally gits both of them dirts - say dey don't mix 'em - at de fo'ks of a road. Say dey gets dem dirts. Well, now mah brothah, he's got each kind wearin' in his shoe right today. He walk to his bossman an' he tells him anythin'. Ev'rythin' he say goes.

TWO DIRTS  
FORK OF ROAD DIRT

(What kind of dirt did you get out there?)

Red dirt out de road.

(You said the dirt doesn't mix. What do you mean by that?)

Jes' lak two fo'ks of de road run, don't chew know, together. Now, if ah thought some way or 'nothah an' de fo'k of de road heah joins, well ah could turn dataway an' turn disaway, so yo' git one outa dis one an' one outa dis one.

(You get dirt from each one of those roads, that come into the fork, and you wear that in your shoes, and you can do anything you want to do?)

Dat's right. Anything yo' wanta do.

(Your brother is doing that?)

Dat's right, an' he do as he please. [Savannah, Ga., (1272), 2152:1.]

2352. [*Undersleeve work* is an unusual term for the frequently used expression *underworld work* (see rite following this one). Does *undersleeve* come from the stage magician who has something hidden up his sleeve?]

UNDERSLEEVE WORK  
PROBLEM WITH CHILDREN

An' dere wus a - family 'fairs, yo' might call it. Dey had chillen, ah had chillen, an' yo've got chillen. Well dey's always *runnin' togethah* - jes' *a-fussin'* an' *a-*

*fussin'* an' keepin' a confusion all in de homes. Yo' stay dere, ah stay back heah. Well ah gits ti'ed of dat *fussin'* an' *messin'* an' *messin'* an' *fussin'*. Jes' somethin' othah - somethin' othah all de time. Well, ah goes ovah an' tells Fannie, "Yo' keep yore chillen home in yore yard an' ah'll keep mine." See. Okay. "Huh [she says]!" Ah walks back. "Ah don't care - care whut ah do. Kill 'em." Says, "If dey hit chew, yo' take ca' of 'em. If dey hit chew, yo' hit 'em back." It jes' kept on lak dat.

Well, one day ah wus settin' in de house. Ah wus watchin'. An' so dis othah lady ovah heah [her] lil boy hit mine a bad lick, yo' know. Ah got mad. Ah'm not goin' take dat no longah. Ah'm goin' try me some luck. So dis heah whut ah did. Ah ain't goin' out dere tuh fight an' goin' turn out to de *jailhouse*. Ah'm goin' work *undersleeve works*. Okay.

Well, ah got me a cah an' ah goes ovah - ah tells dis man, ah says, "Ah'm worried in mah home. Dey keeps on a confusion all de time wit mah kids an' ah want chew stop 'em.

"Well, ah kin stop it an' be glad tuh stop it."

"Well now, how much yo' charge tuh stop dis?"

"All right. Well, yo' go forth an' tell me all about it."

"Well, it's not anythin' fo' me tuh tell yo'. All it is, mah chillen an' 'nothah lady's chillen keeps a fuss all de time an' keeps us always mad an' all lak dat," says, "an' ah want chew tuh give me somethin' to avoid all dat - anyway yo' want it."

He says, "Well, ah have several thoughts. Ah kin make 'em come jes' lak yo' want 'em tuh be. Jes' quietly 'nuff an' dey kin stay right dere an' be yore bes' fren's."

"Well, ah dunno which would be de best. What would yo' think?"

"Well, ah think if yo' could jes' make peace."

"Well, okay. Ah'll make peace den."

Well he tells me, says, "De very nex' time dey git yore chillen an' de othah lady's chillen - git togethah, git tuh brawlin' 'long an' all lak dat," say, "don't chew pay no mind. Jes' take it. An' yo' tell dem chillen tuh watch an' in dey lil play-housin' - probably sometime, yo' know, dey go in an' say, 'Well, ah'm goin' play mothah an' daddy,' yo' know. Well, dey git mothah's dress an' put it on, yo' see. An' de boys put on pants an' things lak dat." So he say, "When yo' git dis dress," say, "yo' tear it an' git a piece of de garment chew know."

So sho' 'nuff dey did dat.

So he said, "Then, when yo' git this piece of cloth," said, "yo' take this piece of cloth an' yo' sew it up in any part - in yore underpiece. Yo' sew it up in somethin' an' let it stay dere. Yo' don't wear dis piece but it's jes' a piece of yore garment. Jes' take a piece of hers an' sew it up in a piece of yores an' put nine needles in it. An' put it on top de windah sill." Up dere lak dat, yo' know [demonstrates].

(Up over the door?)

Uh-huh, up ovah de do', an' yo' jes' put it - fold it right back ovah dere, an' yo' jes' speak to it. Jes' lak yo' want peace, see, yo' jes' speak, "Peace, go wit dis, peace." An' dat'll take ca' of dat.

(That is all you had to do?)

Dat's all. [Fayetteville, N. Car., (1400), 2020:4.]

2353. How dey use dereself - dey'll pull dey clothes off until dey git down to dere neckedness [nakedness], an' jes' lak dey have a pan of peas or a bowl of peas or somethin' an' de steam is comin' outa dat bowl, why den dey'll put dereselves right ovah dat bowl an' steam dereself in dat - in dat bowel. Den all dat filth dat comes outa her body will steam right in dat food. See, when de man eat dat, an' dat gits to his brain and dat makes him jes' attached to her. See, dat whut all dat underworld work [is] - dat [and] all stuff wit roots. See, dat'll git his mind attached right to her - dat stuff she puts in it, dat gits him den dat he can't do without her. [Waycross, Ga., (1120a), 1799:1.]

[This underworld work - a favorite expression of my contact-man Edward - is not gangsters and crime syndicates; it is the material in this book.]

2354. Ah have tried dat once but ah didn't make no luck at it. Dey tell me dat chew git a dead man's bone [see p.543f.], one of his finger bone an' one of his toe bone an' keep dat in yore pocket, dat chew would be successful in all evil doin's - underworld work. Well, ah did that. Dey had lynched a fellah up heah right at [near some village] a piece up dis road heah, an' dey found a skeleton. Ah mean ah wus cooking tar den, I run across it in de swamp, an' all de meat was off his bone - nuthin but his toes an' fingers, nuthin but a skeleton yo' understand. Ah'd take one of fingers off, a joint of his finger bone, an' one of his toes an' put it in mah pocket. An' ah kept it a while but ah wasn't successful in it. Ah don't think it was much to it.

Now yo' kin go to a graveyard an' if it's a man of de world - a wicked man an' man dat gambles an' do all evil things - yo' go to dat graveyard an' pull yore sleeve up to yore elbow an' tell dis wicked man - de spirit - lak ah'm a wicked man an' ah'm buried heah - well - an' yo' wants some of mah dirt. Well, yo' know mah name. Yo' say, "Mark, ah wants some luck." Run yore han' down in dat grave - see, till it git to de elbow an' git some of dat dust. Say, "Well, sir, ah've got some of de dirt an' now ah'm goin' pay yo'." Yo' put two pennies in dat hole an' cover it up. See, dat pennies is tuh pay him fo' dat dirt. Yo'

take dat dirt an' yo' put it in yore pocket an' yo'll be lucky gambling. Yo'll be lucky in any kind of underworld work, sech lak sellin' likker, or if yo' a thief an' yo' steal an' dey ain't goin' ketch chew. An' if yo' gamble, why yo' successful in dat gamblin' - playin' poker, set-back or anything.

Now, ah did that fo' gambling. Ah got some of dat dirt, put two pennies in dat hole. Tell 'im, says, "Well, ah'm paying yo' now fo' dis dirt, ah want it tuh be lucky tuh me."

[My transcriber says they *knifed a fellah*. Above *knifed* I wrote lynched when checking the transcription. In either case the man died a violent death, making his bones more powerful magically.] [Waycross, Ga., (1120a), 1798:8.]

2355. Ef a man and his girl friend falls out, I even burn incense fer that. I let her burn it three times and he comes home. Den, in other words, I give de female sex a lesson what to do. De lesson is ids, is fo' yo' tuh - UPSIDE DOWN ef yo' are only making up yore bed one time a day at de time of yo' fallin' out an' yo' making up yo' bed one time a day [now], den yo' change. Yo'll make up twice a day. Change yo' linen on yo' tablecloth twice a day. Take a saucer and a cup wit a gold rim roun' it, yo' turn de cup down and set de saucer on top of de cup.

(Upside down or?)

Let de saucer set up - de cup should turn down. An' wit de cup turn down, den set de saucer up on it. See. An' go out and invite him in fer lunch with her. Then in that use sweet spice into yore bedroom. That gain de influence of de individual. Yo' won't have to do it no mo' den 'bout once or twice befo' he come in. [Jacksonville, Fla., (587), 753:2.]

2356. I heerd tell of de banana boat an' ah had nevah been dere befo' and nevah met de man befo'. Yes, ah went down dere mahself. So befo' ah went down dere I - well, it's somepin I gen'lly do whensomevah ah git a little URINE tough, ah jest by mahself make water and somepin other fer about nine mornin's and bath and throw de water towards de sunset fo' nine mornings. An' den ah nevah have went to a place - had a job where - ah went to places and had a job where dey was turnin' mens [off] and ah got jobs. An' de man cut me off - de foreman cut me off down dere, but de bossman put me right back on less time den two minutes after it happened. An' ah could go dere any time and git a job dere.

(Where did you say you went down to get a job?)

Down heah to de banana boat. [Jacksonville, Fla., (597), 769:6.]

2357. What yo' should do to git de job. Yo' git up in de morning 'fore yo' say anything to anybody, take de night stuff and bath yore face in yore water - bath yore face in yore water.

(Your night water?)

Yore water what chew urinate. Yo' take it and yo' bath yore face in it fer three mornings and de third morning you'll git de job, see. [Jacksonville, Fla., (613), 789:6.]

2358. Wash his hands in his own *chamber lye*. That makes a good *gamblin' hand*. Also *Hearts Perfume* is used in that same way. [The liquid itself - not a liquid in a container (a bottle *hand*) is called a *hand*.] [Memphis, Tenn., (1543), 2794:2.]

2359. If this fellah heah had three or fo' hunderd dollahs an' ah had three or fo' hunderd dollahs, jes' take that salt an' sprinkle on each one of 'em, an' jes' go on tuh gamblin'. Well, when de deal is done, if they ain't sharp, yo's got all de money. Or either yo' kin be a gambler an' say, "Well, he's lost his luck - done lost his luck an' de biggest part of yore money."

If yo' ain't taken it out where yo' kin git salt an' stuff, why take a lil

*chamber lye* an' jes' rub it on yore han's lak dis. Rub it all ovah yore han's lak dat, an' come back dere an' shuffle de cards up an' draw one, an' den dis othah man kin git his'n. Have anotheah deal down an' yo' got practic'lly all de money that is in de game. [Fayetteville, N. Car., (1407), 2529:6.]

2360. You go in the toilet - just like you got a toilet in there. [The *toilet* at Patterson Hotel was not in the room where I was interviewing informant but out in the hall at the head of the stairs - see Introduction.] You go in the toilet. You pee on your hands. You come back out and you kin rub your hands thisaway nine times. [He begins to demonstrate, stops, and I ask him to repeat.]

(How? Show me?)

[He brings his hand down over his face nine times.]

(Oh, your palm is just in a curl that way.)

Yeah, nine times down [over face] that way - once. Now, I don't say you gon'a be lucky all the way through.

(Down over your face.)

Yeah, but I don't say you gon'a be lucky all through the game [that day] but you'll be lucky in that [particular] game. In that game you gon'a be lucky. Now, then, you kin go - there's two or three ways you kin be lucky in gambling. Of course, I have gambled and I was lucky, but I don't gamble so much now, after I found other ways to make my living. [New Orleans, La., (867), 1406:2.]

2361. It's a root choo call de *Eve-and-Adam*. You ever heard of that? Well, you kin take it and you get choo a bottle of *Hearts Cologne* and den put those roots in there. Put a little bit of your *urinate* in that, jis' about three or fo' drops - you know, not enough to smell, and put that little bit on [yourself] like that and always make you have lots of friends and make people be - when you go away from home jis' put a little bit on you, about once a week. [Wilmington, N. Car., (276), 195:7+85.]

2362. You put three drops of urine in a bottle and then empty the contents of a bottle of *Hearts Perfume* or *Cologne*, and in that you put nine new needles or new pins and a small piece of lodestone about the size of a pea, and then you drop - if you know that someone's angry with you - you drop nine grains of spice in there. Well, if you gon'a have a chance to meet these persons, you jest drop a few drops of it in your hands and rub yore hands together and then rub them over your face like that. When you meet that person he is going to be pleased with you regardless to how angry - they mighta been most angry with you but that would put them in good humor. [Mobile, Ala., (Mrs. Brady), 964:6.]

2363. Well suh, yo' kin git *chamber lye* an' yo' kin quick witchcraft a person in dat, so as to even quit dere home an' take tuh yo'. Dat is, jes' lak a woman, if yo' want de re'lly fac' 'bout it, sur. Dey take *chamber lye* an' take a eye-dropper - a woman kin take a eye-dropper an' take her *chamber lye* an' take nine drops of *chamber lye* 'sposed to be, an' she kin drop it into wine or in anything drinkin' kind, or anything of de edible kind, an' gives tuh a man. An' it will make him quit home and take up with her. [Savannah, Ga., (1276), 2170:7.]

2364. Ah heard a woman say dat she broke her husban' of drinkin'. While he wus drunk, lay flat on his back [she] urinates in his mouth, an' it made him sick an' aftah dat he didn't drink any mo'. [Wilson, N. Car., (1459), 2649:12.]

2365. To keep de police from naggin' yo'. Yo' know dis bluestone don't chew. Yo' know table salt don't chew. Pee on it. Put it in pee an' throw it at chure do'step. Dey cain't come ovah it tuh save they life.

(That keeps the cops away.) [Memphis, Tenn., (920), 1487:5.]

2366. Red peppah an' ashes an' salt peter an' dey cain't come ovah it. Pin it up ovah yore do'. Dey'll come in but dey won't be mad.

(Where do you put that, you say?)

Jis' up ovah yore do'.

(Well, it would fall out wouldn't it?)

No, yo' gon'a put it in a bag an' tie a string aroun' de bag an' hang it on de nail, an' every day yo' got'a pee on dat.

(Not up there!)

Naw. Yo' take it down an' pee in a pan, an' pee on it, an' den yo' put it back up there. Dey cain't bother yo'. Dey kin come in but dey won't do nuthin to yo'. Dey'll be jis' glad. [Memphis, Tenn., (920), 1487:6.]

2367. (You go out to the graveyard?)

Yo' go out to de graveyard at some certain hour an' takes dirt from de foot, from de breast, an' from de haid [three places], an' yo' fold dat into a tight piece of *flannen* [flannel] - most people uses dat. Yo' fold dat down in two - one in dat way, one pointin' dis way, an' one dat way [three ways] - fold dat in, see. Dey say dat is best den - jes' git it tight as a ball. An' by urinatin' on it, an' yo' rub dat, an' see it puts kind of a mystery ovah de othah fellah - fo' luck in gambling.

(The man I have just interviewed that was just in here is supposed to be a root doctor of sorts but he talked so doggone fast, I couldn't stop him - and he was so profuse and rambling, I don't know whether I got much out of him or not. End of 1515.) [Wilson, N. Car., (1515), 2682:9.]

2368. To make luck for gambling, there's quite a few articles you get to put together. Well, you get you some - get you some red flannel and you get lode-stone, steel dust, you see, and cinnamon. You put this together and a VAN-VAN silver dime - put that in that little - put it in a little red bag, right in there. You sew it up. After you sew it up and [then] you pass it in a saucer in some luck you buy in the drug store.

(Luck?)

Yeah - it's *luck*, they call it. It's *van-van*. You put it in there and roll that in there like that. Then you present [sell] it to the person and you tell them ev'ry two or three weeks it have to be rubbed in some of this luck. That'll make 'em come to you. You'd have to get you - rub it over, you see, that *luck*. [New Orleans, La., (798), 1114:5.]

2369. Yo' could git chew some lodestone, some bluestone an' - not bluestone but salt peter, and some red peppah [three ingredients] and put all dat together and put it in a little sack and wear it in de bottom of yo' foot. Git chew some van-van, rub yo' face and yo' hands with it. Ev'rywhere, ev'ry time yo' gotta go out, go fo' anything, jes' rub yo' face and hands with dat all ovah....Well, yo' go wheresomevah yo' goin' an' whatevah yo' wan'a do, whatever yo' goin' tuh do, it leaves de way open fo' yo' tuh do whatevah yo' wants tuh do, whatevah yo' got in yore mind to do. An' yo' see yore way looks dark, why when yo' git dere de way be opened fo' yo'. [Mobile, Ala., (700), 949:5.]

2370. It's like if yo' live in de middle of de block, see, and yo' want, if somebody was coming to yore house dat yo' didn't want to come dere, in case of de law or anything like dat, why yo' make a round ring at each corner, each corner of de block. Jest like yo' living in de middle of de block and dis is a corner and dat's a corner. Well, yo' make a round ring at dis corner and it's some kin' of stuff yo' gits out de drug store called *van-van*. Yo' take that and yo' po' some in dat place. Well, yo' go to de next corner and yo' po' some in dat place. Well, dey kin come to each one of de corners and yo' living in de middle of de block, dey ain't nevah coming to yore house. [Mobile, Ala., (701), 951:5.]

2371. Drop nine drops of vinegar inside a bottle of white Heart Cologne an' yo' make a wish dat chew want a job an' yo' want to be lucky with a job, an' yo' take that *Heart Cologne* an' bury it at chure do'steps an' let it stay down dere

fo' nine days. An' after nine days, yo' take dat *Heart Cologne* up an' jes' lak yo' - de time dat yo' wanta git dat job, yo' po' it every direction on VINEGAR yore clothes, yo' know, all in front of yo', an' po' a little bit in yore shoes, an' dey say dat known tuh make a person git a job. Say de man give it to yo' without any huntin' fo' it, but yo' must let it stay buried fo' nine days after yo' make a wish. [Sumter, S. Car., (1380), 2450:11.]

2372. My mother didn't believe in anything like superstition but my aunt did. I was working in Newport News, Virginia, with my uncle and one Saturday afternoon when I came home I found my aunt had gone down and had mama arrested. She was mama's sister-in-law, not her sister. My aunt found a bottle underneath her house, it wasn't buried in the ground, and swore that mama had put that bottle there. It had vinegar, salt and pepper, and a hard boiled egg cut up in it. An officer came out to serve a warrant on mama and when she heard about it she went over after my aunt. She lived next door. She figured she was a better woman and she was going to beat her up. Before she could beat up my aunt the officer took her down to the judge. The justice fined her \$6.90 for trespassing. He didn't do anything about the bottle. [Old Point Comfort, Va., (23), Ed.]

2373. *Walk-away powder* and *war powder* is sprinkled about the doorsill to make a person move. [Cf. *Getaway Powder*, p.562.] [New Orleans, La., (790), 1100:13.]

WALK-AWAY POWDER  
WAR POWDER  
WAR WATER  
2374. Ah tell you what you can do. Yo' kin take some salt an' black pepper and some cinnamon and some cloves; an' yo' go to de drug store, yo' kin git chew some *war water*. (What's that?)

It's water in a little bottle about that size, about that high. Yo' pay ten cents fo' it. (*War water*. What do you use that water for?)

You put it with this mixture, ah mean.

(I mean, ordinarily [without ingredients], what do they use that for?)

They use that fo' runnin' yo' - kin use that. Take that water and pore it on de steps, understand, and if there's somebody in this house tha' chew don't want in here.

(You buy it at the drug store?)

Yes, sir....Yo' jes' go tuh de drug sto' an' buy yo' a bottle of *war water*. Yo' get dat at Mr. [Somebody's] drug sto' ovah heah on [Something] Avenue, and it cost yo' ten cents.

(It's called like a war - like a battle?)

W-a-r - *war water*. And you take that an' put it on de steps out dere, and when ah cross dere ah ain't coming back in heah no mo' - ain't comin' back heah no mo'. [Mobile, Ala., (667), 878:15.]

2375. I know that they can make you move. They can go to the drug store and git what they call *war water*, and pass your house at night and throw it like that, and when you throw it say a curse, and make a oath, and they'll move - they'll go to jail an' [or] move. Yes sir, I know that, positive fact - they'll move. [New Orleans, La., (824), 1193:3.]

2376. Go down to the Crackerjack Drug Store and get some guinea seed. [See p.570.]

(Get some what?)

*Guinea seed*.

(I see. All right.)

Get some *guinea seed* and after you gets this *guinea seed*, you get a bottle of war water from some Crackerjack Drug Store. And you beat these *guinea seeds* up right fine and you put 'em in that *war water*. And you turns your back to the house and you take it [bottle] and you throw it when she's not there and break it



against the wall. When you break it against the wall and walk away from it - she's going. [New Orleans, La., (797), 1110:2.]

2377. Dey say yo' kin *cross* 'em like that.

(How do they do that?)

They take and make the mark this way [demonstrates by drawing a cross mark] and then they go to the drug store an' git de water dat dey sell, called *war water*, and pour it around yore do' and that will cause confusion and fighting - disagreeable, even until you move.

(They pour this *war water* right in the mark of the cross?)

Yes, sir - right in this way, right at chure door, and that will create confusion and you will have to leave. [See Marks, p.254.] [Mobile, Ala., (671), 884:2.]

2378. You take the length of the finger, the lonest finger [demonstrates], measuring the foot track, drawing it slightly that way with the right hand - longest finger and little finger and join it [them]. And [but first] you put one [finger] tip to cover one of the toes and you bring your fingers together, and take a bit of dirt like that.

(You put one toward the foot and one at the toe and you bring your fingers together.) [I hand-draw.]

Yes, sir.

(And take a pinch of dirt.) [Hand-draw.]

Yes, sir.

(Like that.) [Hand-draw.]

Yes, sir.

Put it [dirt] in a bottle with *war water* and throw it in the Mississippi River where it floats. You see, that will give you a roving [roaming?] mind. You won't be stationary there regardless of what kind of position you have. You'd rather leave. Look like your mind was referring you to go where you'd do better, you see, and it will keep you leaving from one town to the other one.

(You use either one of those tracks or both of them or what?)

The right foot with the right hand. [New Orleans, La., (816), 1154:2.]

2379. Like I go out - I could get the dirt but they hardly can pick up the tracks unless you is bare-footed. Then they can do more with the track, but just your foot track like that with your shoes - they can't get next to your necked [naked] feet.

(I see.)

But if you're bare-footed and that, they can pick up your tracks good.

(Well, how would they do that, then?)

Well, if they can get behind you - but hardly ever you can get behind anybody to pick up their tracks.

(Why is that?)

Well, some people don't walk bare-footed for you to pick up their tracks, you see.

(I see.)

But people in the country, you know, mostly walks bare-footed and they can pick up their tracks, because most of them is bare-footed sometimes. They'll walk bare-footed - well, you can pick up their track right in the middle of their feet. But some people's got hollows in their feet where you can't. Flat-footed folks you can do that because the whole foot goes down, you know.

(Well, what would they do with that dirt after they gather it up?) [She will repeat my *gather*.]

Well, they gather that dirt and fix it up, and they'll go to a river or anything what's running.

[I will repeat *her* *fix*.]

(How do they fix that dirt up?)

[See Introduction for this occasional back and forth exchange.]

Fix - they gets water - they goes and gets something like what they call *war water*. They can buy that in the drug store, *war water*. Just mix that up with that in a glass or something so that it will dry, and then when it dry, they'll go to the river and then throw it over their shoulder right down the stream [channel] what's going down the river. That'll make you keep *adrifting*. [New Orleans, La., (826), 1205:3.]

2380. Well, if yo' wanta bring yore husband back, yo' go tuh de well an' WELL yo' walk round it three times. Den yo' look down in it an' then yo' look to de east, den yo' call him three times, turn yore back an' walk off an' don't look back. In two week's time he'll be back. [Well here is a dug well.] [Sumter, S. Car., (1368), 2420:10.]

2381. Some people, if they wants you to like 'em, they'll take a piece of green wood.

(Green wood?)

Wood.

(Any kind of wood?)

Pine wood. Take pine wood and go to the store and buy me a file, brand-new file. Say, they took a brand-new file and drove it through the piece of wood and break it. Put it there nine places - just driv it in there as far as they want to and break it off. Put it there many times as she want and break it off. See, now, you got nine pieces in there, broke off you know fine - you know, small file it'll break. And after you broke it off, then you goes to the well and drops it in the well. Well, it sinks. You ever seen a well?

(Yes - in the ground, a deep well.)

Drop it in the well. Well, it sinks, goes on the bottom and lays on the bottom, stays there until that well is cleaned out. Only way you kin get clear of it - the water gets low in dere, you will notice it there and go there and clean it out. Well, that will make a man just love you - like you - keep you - never wants to leave you - will never want you to leave there. He will send for you, I don't care where you are at.

(That is in connection with a job, you mean, if you are working for this man. Or if a woman wants to keep a man.)

Sir?

(Does a woman do this to a man, or does a man do this to hold a job?)

A man to hold a job. [Surely a love rite.] [Norfolk, Va., (477a), 495:9.]

2382. I know of a whale drifting ashore at Phoebus [Virginia] once and lots of people got bones from this whale and they cut them up and strung them like beads and worn 'em around their neck for luck. [Old Point Comfort, Va., (22), Ed.; Phoebus is nearby.]

WHALEBONE HAND

WHITE MAN DE CONKER

WHITE MAN'S CONKER

2383. If dere a person you wants a get a job from, dere diff'rent *roots* that you kin git, that are used in *Heart's Cologne*. Now, if you wanta job, go to a white person for it, you go looking fer a root called *White Man de Conker*. Then, if you go in to get a job at a colored place, you bring along *High John de Conker*. Well, you kin take that root, and if it's a white man, conquer de white man's mind. You cut it up fine and put it in a little vial. You let it soak over night and you put that on you and that will calm the person's mind towards you. Don't care how angry they are, that will kinda calm their mind towards you. But it's very seldom you kin get dat root without a person know exactly what it is, cause some people sells you fakes.

(And you do the same thing in getting a job from a colored man, with the other root?)

The *High John de Conker* and the *White Man's Conker*.

(Well, do you put anything with that root?)

The *Heart's Cologne* and a little of your *chamber lye*.

(Well, what do you do with that?)

Well, after it's soaked all night, you don't have nuthin to do with it but take it with you and sprinkle it on you. [Norfolk, Va., (492), 529:10.]

2384. Oh, de willow tree root, yo' goes an' git, say about seven a'clock in de mornin', an' cut a piece of root from one of de sunrise [side]. Then yo' git chew a piece of red *flannen* wit salt an' sulphur, black peppah, an' a WILLOW needle an' some *Heart Perfume*, an' yo' sew dat up yo' understand. Yo' sew dat up an' yo' keep it 'nointed with dat *Heart Perfume* an' wear dat in yore pocket. If yo' git it yoreself, name it after yo'; if somebody else git it, name it after them.

(Carry that for luck. You get this root from the willow tree. Which side do you get it from?)

Yo' git it from de sunrise, yes sir. [Brunswick, Ga., (1198), 2015:9.]

2385. De breast bone - yo' know it's a little fo'ked bone, call dat a wish-bone. Yo' carry dat in yore pocketbook an' that's fo' if yo' goes somewhere an' yo' wants tuh git somepin - dere's somepin yo' want. Yo' make yore WISHBONE wishes befo' yo' leave home an' yo' keep dat bone oiled with lucky oil an' yo' carry dat bone in yore pocket in de day, an' at night when yo' take it out yo' lay it up somewhere where nobody kin remove it but chew. An' yo' carry that in yore pocket. That's fo' something that chew haven't got but chew's expectin' to, an' it's always successful anyhow tuh carry a wishbone. [Memphis, Tenn., (1524), 2722:1.]

2386. [Here and in the several following margin-titles I have grouped a few statements about the terms *hoodoo*, *conjuraton*, *witchcraft* and *rootwork*; more material will be found in the Index. Sorry about indexing Wise Man WISE MAN after Wishbone, but it goes with this group.]

Go in de wood down on de rivah.

(Do you get it from somebody, this bottle?) [Bottle *hand*?]

Me an' 'nothah fellah out in de country went an' got it togethah. Ah know dis when ah see it.

Well, yo' take dis Adam-and-Eve, an' it's one is Adam an' it's one is Eve, see. An' yo' put one of each in de bottle.

(Those are two different types of *roots*? Take the plant?)

Yessuh, two diff'rent plants. [See preceding margin-title, Root - A Triple.] Yo' kin put fo' of 'em in dere if yo' wanta. See.

(Two of each?)

Yessuh, two of each. An' den yo' put yore gunpowders in dere. An' yo' go downtown an' yo' git some *Heart's Cologne* in a bottle jes' lak dat, an' den yo' po's de whole bottle in dere if it will hol' it, an' stop it up tight. Ever' time when yo' git ready tuh leave yore home, shake it up lak dat an' po' it on dere - put a lil of it on yo'. That throws yore trouble behin' yo', see. Yo' go to a game an' very seldom yo' ain't winnin'. Go tuh ask fo' a job an' very seldom yo' miss gittin' it - somepin tuh do if it's nuthin but a day's work. Dat's all dere is to that, only it will keep yore home together an' happy - live happy in yore home an' yo' won't hardly be hard up fo' anything 'long as yo' carry dat in yore pocket. Ah know dat mahself.

(You fixed this bottle up yourself?)

Me an' de othah fellah did. He intend tuh be a wise man. Ah've heard dat

he's been ovah heah tuh see yo'. [Fayetteville, N. Car., (1442), 2610:10.]

2387. Well, I know of a fellah here, he used to sell *bolita* - that's like de numbers. Well, they used to ketch him a lot of times. So they caught him with free stuff one time and he was on a \$500 bail. So he had a -  
WITCH DOCTOR there was a fellah they used to call *witch doctor* around here. I don't know whether he was or not, but he used to go around here and he used to help a lot of people out of trouble.

So he tole dis heah fellah if he would ketch one of dese here black house rats, one of dese big rats dat run around de house - you ketch one of dem and kill him and skin him jest befo' he gits cold, see, an' take dat skin and wrap it up tight inside of a silk han'kerchief and take it an' tote it next to his heart. Said dat when he's go down befo' de judge, dat no matter how strong de judge wanta give him a sentence, de judge would always *send* dat sentence on him. He tried dat. I don't know whether it'll work out but he always would be lucky enough to come out of it. [Jacksonville, Fla., (562), 700:3.]

2388. Always some old man or some old woman, they would study what they call *conjuration* and, taking a cat's tail, the bone of a cat, or a snake bone, roll it up and put it in your pocket and [you] keep it. Then you are sup-  
WITCH HAND posed to go anywhere and nobody will bother you. They call that a *witch hand*. An old man back yonder [years ago] he would make that for his [your] *reg'lar steady* [companion or guide] and you pay him something. [Informant born before Civil War.] [Fredericksburg, Va., (44), Ed.]

2389. I was on board of a ship that the mate was a kind of mean man and he hung his clothes upon the line to be brushed. And the steward brushed them and every time the steward brushed them he [the mate] hollered.  
WITCHCRAFT HAND The steward had him a *witchcraft hand*. He carried it in his pocket and every time he hit these clothes on the line, the mate would holler. That was 50 years ago (1886). That was the *S.S. Lizzie(?) Scofield*. We were off the coast of West Africa. [Informant 8 years old when Civil War began.] [Hampton, Va., (24), Ed.]

2390. Yo' go to de fo'ks of de road nine Sunday mornings befo' sunup - ah guess yo' heard. An' dat's to learn de *witchcraft* - dey might call it. Dat's whut we call it down in dis country.  
WITCHCRAFT Some of us call it *rootworkin'*, some of us call it *witchcraft* an'  
HOODOO some of us call it *hoodoo*, but it's all run into de same thing.  
CONJURATION An' jes' lak if yo' wanted to do a thing - wanted to do somepin  
ROOTWORK dirty. Now, dat comes about dirty - whut dey always practice,  
TRICKS ladies workin' on mens. An' dey go dere to de crossroad nine Sunday mornings befo' *sunup* an' dat's de way dey do dat. [Waycross, Ga., (1131), 1836:4.]

2391. (When you were a young boy what did they call this kind of work?)

*Conjuring.*

(They called it conjuring? Did they use the word *hoodoo*?)

No sir, didn't use dat.

(It's a new word?)

It's a new word - it come out since 'mancipation.

(That's what I thought.)

[This old man was born in 1858, years before the appearance of the word *hoodoo* - see Introduction for date and use of word.] [St. Petersburg, Fla., (1003), 1619:4.]

2392. (Down in this country what do they call this kind of work?)

*Conjuration.*

(Do they ever call it *hoodoo* down here?)

Yessuh - *hoodoo doctors*.

(Is the witchcraft the same thing or different?)

Well, dis *hoodoo* an' dis *cunjunction* is jes' about on de same basis.

[Fayetteville, N. Car., (1398), 2519:9.]

2393. What do they call this kind of work where you were brought up? What do they call this type of work, doing you harm and everything?)

Well, if a man is got de skill upon 'im tuh make a man do jes' whut he want 'im to do without hurtin' 'im, dat's trickin' a man. [For *tricks*, see pp., 260-269.]

(You told me about witchcraft. Do the people here today call it witchcraft?)

Yes - whut dey all calls it, *witchcraft*.

(What state did you come from - this state?)

No, ah come on from [something] County, South Carolina.

(Where is that?)

Way down heah near [something].

(Down in South Carolina. And they called this when you were a boy - they called it witchcraft, if you were trying to harm somebody?)

Yes.

(Did you ever hear them call it *hoodoo* when you were a boy?)

No, didn't nevah hear none of dat talk - dey call it *witchcraft*. [Wilson, N. Car., (1508), 2676:11.]

2394. Now, I have heard of them in this way, if they wanted their husband to leave town or wife, either sex, why they would go and get someone to come with the same kind of diff'rent ingredients in a bag of some kind.

(What do you call this sort of thing?)

*Witchcraft*.

(Around here do they ever use the word *hoodoo*?)

*Hoodoo an' witchcraft.*

(They are all the same thing?)

*First cousins.*

[Informant is woman who managed hotel in which I interviewed. I questioned her, as I did all landlady and landlords, to give an idea of my work.] [St. Petersburg, Fla., (988), 1594:3.]

2395. Someone who used to live on the Riprap Road found a box at the gate one morning and brought it to my house and said, "Look what I dug up at my gate." I said to her, "What's in it?" And she opened it and there was WOODEN BOX HAND pins in there and needles and some of her hair and sulphur in a bag in there and a piece of red flannel that had four sticks sewed up into that and a dime into it. It was a wooden box about that long.

(Eight inches long and four inches wide.) [Probably a cigar box - symbolic coffin.]

She said she was going to take it and see who put it there, she was going to take it over to Norfolk to a fortuneteller. And when she came back she told me that her husband put it there. That's what the fortuneteller told her.

[Hampton, Va., (31), Ed.]

2396. I used to hear the old-time people set down and talk about *rastlin'*. A man one time couldn't be thrown - dozens of them tried him, he threwed them all.

WRESTLING HAND They come to find out - he told them he caught a blacksnake, skin him, stuffed his hide and wore it as a belt around his waist. It's impossible for a man to throw a man if he has one of those belts on him. That's in the Civil War period. There's some they wear them now. [For *rastlin' roots (wrestling roots)*, see No. 723, p. 240.]

[Fredericksburg, Va., (44), Ed.; informant born before Civil War.]

2397. If dey wanta be a *rastler* an' nobody kin throw 'em down, dey'll ketch

a blacksnake an' skin him - de black an' green one - an' stuff dat wit sawdust or manure or somethin' to dry it. Den git all dat stuffin' out an' sew dat round in de bindin' or dey underwear - sew it round dere waist. It's purtty hard for man tuh throw 'em down. Ah've tried dat mahself. [Sumter, S. Car., (1359), 2297:8.]

2398. I heard 'em say - whether it's so, I can't tell you - ah tells you what I heard. I heard 'em say dey take a blacksnake - go in de woods and ketch a blacksnake and skin him. Skin a blacksnake and take dat blacksnake and *fix* him - *fix* him with somepin. Let's see what dey say dey *fix* him wit. Dey *fix* him with vaseline and *High John de Conquer root*. Dat's it - dat what dey said. Dey make a paste and take dat belt - dat blacksnake belt and rub it [preparation] over dat blacksnake skin and put it round dere waist. Make a belt out of it and put it round dere waist. Don't care who dey *wrastlin'* wit. Dey say dey can't throw 'em. [Petersburg, Va., (444), 418:5.]

2399. Well, you kin go out in de woods and kill you a rattlesnake. Well, you take dat rattlesnake and you skin 'em. Be sure dat dey didn't strike demself now - be sure that he's not strike himself to kill himself, because you jest ketch him you understand and tease a rattlesnake why he strike to kill him ownself. But now, you be sure dat you kill him. Well, you kill him and you skin him, see. Well, you cut him open and you git dat fat. You git de fat and you fry it up. You fry it up into grease and you can't use too much of it - [see No. 1435, p.469]. You take dat grease and you jest rub yo' limbs - rub yo' limbs down, you understand - rub your limbs, all yo' legs and stuff and your whole body, jest as near as possibly you can in a closed closet where nobody kin see you, see. Nobody will know what chew doin'. Well, you will be jest as limber as dat rattler. A person - Jesus Christ kin pin you down to de ground but He couldn't throw you. [Charleston, S. Car., (511), 577:5.]

2400. Dey git a buzzard an' kill him and stew him up, git de buzzard grease and grease yourself all over, on de laigs and you'll be limber. You'll be more powerful. Whenever - ev'ry way de man try to throw you, you kin jump off his locks, see, and you kin throw him 'cause yo' active. He can't throw you. [Washington, D.C., (638), 824:7.]

2401. He fall in love with this man's wife. Dey [the husband] couldn't get even in no other way - he was an old man, the man was a young man that taken his wife away. He *dressed* himself [prepared his body by conjuration]. When this man come, he'd *rassle* with him. He [the young man] never was no more 'count - he jis' come full of sores. [Princess Anne, Md., (128), 42:1.]

#### BUSINESS AND CUSTOMERS

[This subsection is concerned with methods for luck in business. Some of the *hands* in preceding subsection *Hands* could also be used for this purpose.]

2402. Ah've heard a lady say. She tole me tuh do it. Course ah never did experience it mahself, but she tells me like dis - to take on a Wednesday morning before twelve, never let twelve get dere befo' doing it, which ah said ALLSPICE ah was gon'a try it mahself to see was she telling de truth. Yo' git chew a half a cup of sugah, allspice and put it into yore scrubwater. (You get a half cup of sugar. And how much spice do you get?)

Yo' git about a tablespoonful of allspice. Yo' put it into the water that you scrub with. Yo' put chew a little piece of saltpeter with it and start at de

front of your house and scrub before twelve to de back. They say that will draw any kind of luck into yore house yo' want. [Mobile, Ala., (697), 947:2.]

2403. And if you don't do it thataway, you takes cinnamon and sugar and you sprinkle that cinnamon and sugar in the front of the door, but be sure to scrub - use nine buckets of water, one bottle of the ammonia. But when you AMMONIA scrub, don't scrub out your door - scrub in. You understand what I mean. Scrub it inside. Sweep your water in all the time. And after you do that, then you can sprinkle your cinnamon and sugar and that house'll get rented. Yes, sir. [New Orleans, La., (832), 1239:2.]

2404. I've been around places where I've seen it done. They always *dress* the front of their house and the front of the house is kept - is supposed to be kept perfectly clean, scrubbed every day with lye and ammonia. And after scrubbing your house with lye and ammonia, you have a thing that you burn - a couple of the incense. And then after you burn that, that's in the house and your house is perfectly clean - you uses that in there - causes for the luck to keep the law away. [Vicksburg, Miss., (742), 1011:5.]

2405. An' then ah heard agin that if yo' want tuh keep - jes' lak say if ah wus runnin' a house, yo' know, an' sellin' whiskey or somethin' lak dat, to keep de polices off yuh, yo' go tuh de sto' an' buy yo' a box of asafetidy ASAFETIDA an' take it an' cut it in a small little quantity, an' put it on a piece of new homespun - sew it up in a piece of new homespun an' wear it round yore waist. Dey said absolutely dey can't come about chew. [Fayetteville, N. Car., (1446), 2624:2.]

2406. Dat's luck tuh eithah draw mens to yore home, yessuh, de banana BANANA peelin' - jis' de peelin' of de banana yo' know, a little piece ovah de do' an' folks walk up underneat' chew know...comin' in de front do'. (That is supposed to bring men into your house?)

Bring money mens to yore home. [Memphis, Tenn., (941), 1523:17.]

2407. Yo' take five cents worth of oranges, five cents worth of apples, five cents worth of grapes an' five cents worth of bananas. Yo' take yo' a bowl an' yo' cut all those up an' have yore fiah burnin' there, an' it's a-spo'tin' luck, fast luck. An' it's re'lly lucky. Yo' git chew five cents worth of that brown sugah agin, five cents worth of that white sugah an' put all that together an' put it on de back of yore fiah an' make yore wish from all parts of de worl' [successively face each of four directions and wish] - jes' wish fo' diff'rent things tuh come. Yo' don't know 'em but chew jes' wishin'. An' befo' de week's out every time yo' be's jes' lak that.

(That's for trade?)

Yeah, be success - trade.

(Why do you use white sugar and brown sugar?)

Well, yo' use de white mens, yo' see, an' yo' use the brown, fo' de brown. [Memphis, Tenn., (?), 2808:5.]

2408. Why yo' git chew some sulphur an' some saltpeter an' some sugah. Well, yo' take a tablespoon an' a nutmeg an' some bluestone. Well, yo' take a rag an' yo' beat chure bluestone up an' beat up yore nutmeg and yo' BATH FOR BUSINESS takes a tablespoon fulla sulphur an' a tablespoon fulla sugah an' a tablespoon fulla saltpeter. Well, yo' take it an' put it in yore bathwatah an' some *Heart's Perfume* put it in yore bathwatah, an' yo' take a bath all ovah. Den yo' git up an' yo' mop all roun' de flo'. If yo' got a rug on, mop all roun' de woodwork an' all in yore do' an' wash yore do' down. Well, den yo' take some dat nutmeg an' bluestone an' sulphur an' some sugah - put it on yore shovel on a piece of papah. See, it burns hard. Light it undah de papah an' burn dat an' smoke yo'self in yore room. Do dat Mondays, Wednesdays

an' Fridays.

(What do you do this for?)

Dat brings in trade an' makes yore luck good.

(That is if you are bootlegging or if you are a *hustling woman*?)

Dat's luck fo' yo' tuh do dat. [Memphis, Tenn., (958), 1541:10.]

2409. If a woman is a hustlin' woman an' goin' tuh a new place, well, befo' she start to dis new place, when she know she goin' - quite natural, see - well she'll go tuh work an' she'll take a real new clean bath an' she'll take it some-thin' lak in de mawnin' befo' de sunrise. An' aftah she takes that watah - while in dat watah she says her prayers nine times, while she's takin' her bath. Take dat watah an' go to de cornah of de house - de east cornah of de room an' throw it east an' make a wish. Go 'head an' ketch de train an' go 'bout her business. Well, when she enter dis city - she go into dat city she takes her anothah bath. An' aftah she takes dat bath an' de 'redients dat she have - bluestone, salt-peter, sugah an' alum. Well, dat gives her her luck right dere. She have washed away all de bad luck an' put on good. [Memphis, Tenn., (948), 1530:6.]

2410. If yo' wanta take a trip somewhere, a long trip, an' yo' wanta go an' try tuh make money, 'fore yo' leave home, why yo' take yo' a bath an' comb yore hair, an' have yore room shet up an' burnin' incense, an' take yo' a bath in sugah an' white lead - dey call it white lead, it looks lak sugah, too. Den yo' take a bath in dat watah. When yo' git out yo' rub yo'self down in olive oil an' comb yore hair an' clean yore comb out. Den walk to de front do' an' open it an' jes' let de air go through yore house.

(You put this white lead and sugar in the water in which you take a bath?)

Yes, jes' about a half a teaspoonful - white lead an' sugah. It's kind of a medicine lak. [Memphis, Tenn., (1524), 2722:8.]

2411. If you wants to take a bath in water for success, you see, you put sea salt in there and oil of geranium - any kind of that you prefer for perfume you see - in that water. Sea salt. Wash yourself down and throw it at [towards] sunrise. Well, that'll keep you in good luck. [New Orleans, La., (814), 1146:2.]

2412. Well, you kin take *chamber lye*, stale beer, or something like that, or they kin take your bathwater - just like, say, you set it up overnight. And then yo' po' all that together and mop your house with it. Then you kin burn a little *luck powder* or something like that in there.

(That is to bring in trade?)

That will bring in trade.

(Do you mix all those things together? That bathwater and all those things together? And mop with it?)

And mop with it. [Vicksburg, Miss., (731), 1002:2.]

2413. They take that Red Devil Lye, you would mop your house with it first, just where you have to walk through - through and forth, just wherever at anybody come through there. And every day, it's quite natch'l you go in and out your front door, you buries that where you walk over there. Then - now, if you's afraid that they goin' try do you somethin' anyway, you take the same household ammonia and you baths with it for nine days. Excusin' that, you take the 45th Psalm and the 54th [preceding number reversed] and you read that, and there ain't nuthin comin'.

(Don't need to be afraid of the law?)

No, sir.

(Now, that Red Devil Lye - you mean you bury the rest of the can down there, after you have scrubbed the floor with it?)

Bury the whole can down. Take the top off that can, understand, and there



ain't nuthin in the world get over that. [Vicksburg, Miss., (726), 998:1.]

2414. In gamblin' tuh give mahself luck ah have taken burnt sugah. Burn it perfectly brown an' kinda let it run down tuh candy, an' git me some bluestone an' mix that together, an' git me some salt peter an' put that together, an' git me some alum an' put that together, an' make me whut chew may call a bath, a bath 'lution [solution], an' po' it into mah bathwatah an' take me a bath with it. Well, dat supposed tuh be lucky which it always has been tuh me when ah wus gamblin'. [Memphis, Tenn., (948), 1529:2.]

2415. Wash yore face in sugah de first thing in de mawnin' with yore han' first [not with washcloth] an' go out an' meet de person an' den yo'll have good success. An' yo' know, take consecrated [concentrated] lye an' mop yore place 'fore de do' heah an' don't say nuthin to nobody while yo' takin' care of dat. Dat'll bring luck to de place an' yo' sell a lotta liquor. [Memphis, Tenn., (946), 1525:11.]

2416. If yo' got some business, real important business dat yo' want tuh 'tend to an' yo' don't exactly understan' how tuh start at it, yo' git up at twelve or one a'clock at night an' wash yore face. Yo' cook an' make yo' strong coffee an' drink yo' a strong cup of coffee an' make yore wishes whut chew want tuh do de nex' mornin'. [Memphis, Tenn., (1524), 2723:6.]

2417. Yo' [know] whut dis insin [incense] is.

(Incense.)

Uh-hah - yassuh. An' yo' git some dragon's blood and take dose and yo' git chew some washing powder - mop de flo' good, yo' understand. Den burn yo' insin wit some brown sugah and a little sulphur, and dat'll bring yo' all de BEER customer yo' want. Yo' know that was done heah, 'cus ah kin tell yo' about it.

About fifty yeahs ago [1888] ah used to work uptown amongst de sporting people, yo' understand, and ah had to use these things fo' ketching trade, and ah had to do that every mawnin'. Then yo' take a little beer, stale beer, and put it in de water when yo' would go to wash but chew have to use dat dragon's blood and some washing powder - no soap or no lye - jes' dat washing powder. And yo' put dat and den yo' burn yore insin, sulphur and sugar, and that brings in de customers. An' po' yo' beer in dere - yo' see dat brings on de drinks, but it has to be stale beer - like dey leave some in de bottle or some in de barrel all night.

(Were the women in this house white or colored?)

White.

(What do the girls consider bad and good luck in their business? Do they have any differences about things are bad and good luck?)

Oh yes, dey use - take German Cologne and take spice, cloves and cinnamon and put that together, yo' understand and when yo' go to bath, put that in yo' water, yo' understand. That brings good luck to the body.

(And the girls did this that were in that house years ago?)

Yes.

(It sort of brings them trade, too, I suppose?)

Why suah.

Those crabs - like offa people.

(Those lice off people. What do they do with those?)

Yeah, they put 'em on deyselves and that brings luck - dat's lucky.

(You mean the girls in the house would do that?)

Yessuh.

(Put lice on them for luck?)

Down dere, yo' know.

(Down below.)

Yes, sir.

(Oh, they put them down there? Do they leave them on or what?)

No. Yo' know dey jest put 'em on dere like tonight dey goin' tuh use trade yo' know, an' dey are lucky and they put 'em on dere. Dey buy 'em from other people - paid ten cents a piece fo' 'em. An' dey buy 'em and den dey'll use dem tonight to make good money.

(Well, how would they get them out again?)

Well, soon as dey'd wash wit little snuff or tubacca - somepin other like dat, why dey are gone.

(Well, they will bite while they are there won't they?)

Well, yes, but dey don't ca' 'bout dat. Dey want de money. [See margin-title Lice later.]

(Have you heard about eating peanuts in a sporting house?)

Yessuh, but you mustn't let nary a hull fall nor none of de inside of de peanuts fall - yo' keep it all and burn it, it's bad luck.

(It's bad luck to let the peanut fall?)

Yes. [See margin-title Peanut later.] [Mobile, Ala., (667), 880:2.]

2418. I'm tellin' you now how to bring 'em - you see, if you are bootleggin' and you want to bring a crowd to your house. You take the nine pods of red peppers, you'll take you three ounces of sugar.

(Three what?)

Three ounces.

(Three ounces of sugar.)

Of sugar and you put that in the water. And you get you some nutmeg already ground up - you put that in your water. And then you take and get ammonia - you put that in your water. And then you'll take and scrub. And you'll get you some *fast luck* and put it in there and you take the broom and sweep all in the corners of the house then. Never sweep it, de dirt out de front - always let everything go to the back. And when you use that essence - that water you scrub with - you always carry it all to the back. And that draws a crowd in your house. Then, as soon as you are done, you take the beer or a little wine, anything what you got, and you put some of that in the water and scrub. But let your scrubbing always go to the back. [New Orleans, La., (834), 1254:2.]

2419. If you tryin' to make a trade with anybody - jest like if you wanta buy a automobile from me or enybody, see, or buy a home somewheres, don't make no diff'rence what it is, you go to de people and try to buy, and dey tell **BIBLE** yuh, "No, ah don't wanta sell yuh - I don't wanta atall." All right, you go off and dey think dey ain't goin' to sell it tuh yuh. Yo' read de 56th Psalm before sunup wit chure face to the east - read dat 56th Psalm over three times. Read it befo' you go to bed and den git up dat mawnin' and read it three times before sunup, before you speak to enybody, and jest go on to dat man house and if he don't make de trade, ah'll eat chure hat. [Here is one of many references to my old black hat containing concealed microphone on the table - see Author's black hat, in Index.] Ah's did that mahself. [Jacksonville, Fla., (549), 687:5.]

2420. Yo' git yo' some sugah an' sulphur an' git chew a bottle of *Heart Perfume*. Po' it on there, don't chew know, down on de sugah an' stuff an' about six a'clock burn dat. An' then yo' git de Bible an' yo' read de 47 Psalm an' then to make them come - yo' gotta say, "May mah crowd gather together thick. May mah crowd gather together thick. In de Name of de Father, in de Name of de Son, in the Name of de Holy Spirit." An' they begin to gather thick an' yo'll have so many folks yo' won't know whut to do.

After yo' read de 47th Psalm yo' say, "May mah crowd gather together thick

tonight, all gather together thick tonight, thick as hops," an' say, "In de Name of de Father, in de Name of de Son an' Name of de Holy Spirit." An' yo' won't have no trouble. That brings in trade - I mean they come in. [Waycross, Ga., (1118), 1795:5.]

BLACK CAT DRAWING OIL 2421. You get the *Black Cat Drawing Oil*.  
(*Black Cat Drawing Oil?*)

Yes, sir. And you can start at the - you have to start at the back and come to the front, scrubbing with this oil.

(What will that do?)

It will draw customers. [See, *Black Cat Oil*, No. 1121, p.417.] [New Orleans, La., (785), 1090:8.]

2422. (What do you do about the landlord, now?)

You wake up on a Friday morning, don't let a black woman cross your floor - cross your door-sill, the sill or your door. You get up in the morning and you get your scrubbing brush and you get you a bucket of water, don't put BLUEING no soap in it at all. Put you a little blueing in it and about two tablespoonsful of sugar - white granulated sugar, something like rock sugar you know. And put it in that water and you scrub your house, and your landlord going to come there - he can come there for six months. Well, you tell him, say, "I ain't got nothing." He say, "Well, all right, when you got something, give me something." He's gone - he ain't going to put you out, you can stay right there in that house. But the nextdoor neighbor can't make you move. [New Orleans, La., (837), 1258:1.]

BLUESTONE 2423. I had a woman one time give me bluestone to put in the watah to wash up mah house. That make luck in the house, that help you build up trade in the house. I was sellin' liquor. [Bluestone is usually used in a combination of ingredients.] [Richmond, Va., (383), 325:7.]

2424. She kin take straws an' nail 'em cross her do', an' if anyone comes in dere to - if dey has whiskey in dere, take three straws an' nail 'em crossways an' if dey walks in, dere mo' goin' walk in with him.

BROOM AND SWEEPINGS (You say you take three straws - from a broom?)  
Broomstraws - not straw broom, but stick broom straws.

[Not straw or grass bent into a homemade *swiss* (swish) broom, a handleless broom, see Index.]

(What kind of a broom is that?)

A stick broom wit de handle to it.

(And you put three straws - each in a row - three in a row.)

Three in a row.

(And if one person comes in, the rest are going to follow.) [Fayetteville, N. Car., (1402), 2523:9.]

2425. If ah wus bootleggin' or runnin' a *good-time place* an' wanted tuh keep de law away, ah would take me some honey an' sugah an' wash mah house out wit it, an' ah would cross a broom in mah house, an' de law cain't come in.

(What do you mean by crossing the broom?)

Ah put it crossways of de bed, crossways undah de bed lak.

(You mean, this is the bed like this - you don't put the broom like that, you put it like that?)

Yo' put it lak that - dat's crossways of de bed.

(Sort of catercorner under the bed?)

Yes. [New Orleans, La., (1558), 2833:2.]

2426. Law bothering you, keep sugar and cinnamon around your house - just take and sprinkle it all around. Mix sugar, cinnamon and water and just get up and pour it right on out, the sugar and the cinnamon.

(What will that do?)

And pour it on out - dash it on out.

(That'll keep the law away?)

It keep them from coming to your place to bother you in any way. If they bother you too much, you get you a old broom and you take and you cut the straws all loose - them strings, you know that hold the broom together. Well, you take and you cut them loose. And get you a box of salt and sprinkle that whole box of salt down in there and wrap a white rag around it and set it behind the door. The law won't bother you at all.

(How do you set that broom down?)

Set the handle down and the straw part up. [New Orleans, La., (845), 1291:8.]

2427. If yo' wanta be a bootleggah an' sell whiskey, don't evah sweep de tracks out do's; always take de tracks an' sweep dem in de corner of de house an' put cookin' salt in 'em an' put 'em in de stove.

An' if yo' wanta keep de police from your house, keep from runnin' back an' forth out chure house, go an' git chew a new coffeepot an' git chew some loose salt, table salt, an' yo' full up dat coffeepot, two of 'em, an' put 'em to de back do' an' de front do', "In de Name of de Father, de Son an' de Holy Ghost," an' dat will keep de man from yore house.

(That will keep the officer away?)

Yes sir. [Florence, S. Car., (1308), 2213:2.]

2428. In case if you gotta persons coming tuh yore house and you want 'em there who've lotsa money, friends who have lotsa money, when dey walk out yo' take a brand new broom and sweep de dust back up under de house, and they will always come back and bring money to yore house. [Mobile, Ala., (656), 935:4.]

2429. Jes' lak yo' got de business an' - well, an' yo' got good trade all de time. Nevah sweep yore dirt on de outside - always sweep it in an' sweep it in de fire-hearth.

An' like yo' wanted yore business to keep acomin' on too, yo' take an' go every Friday - git chew a ole shoe, git some sulphur an' a penny, an' yo' put it in de fire-hearth an' let it burn an' shet de do' an' go on outside. At twelve 'clock yo' do it. [Brunswick, Ga., (1184), 1997:7.]

2430. That [powder] you kin buy. Sweep from out de front door - always sweep it back in de door, sweep it up in pile, pick it up and carry it and put it out de back door. See. Well, dat's the dirt from the people's feet - you put that out the back, that's for them to come in and go in the back. You see. Well, ever' time they come in there - that draw 'em in, you see, with that powder. [Vicksburg, Miss., (735), 1005:5.]

2431. Walk backwards ovah yore broom evah Monday mawnin' fo' times an' dat'll keep all de law from yore house. Ah nevah be bothered wit de law. Lay it, yo' know, right in yore do'.

(The front door or the back?)

Eithah one yore do's. Step backwards ovah it fo' times evah Monday mawnin' an' it keeps down all de laws.

(What time do you do that Monday morning?)

About nine a'clock jis' 'fore yo' git up - so yo' do it in de mawnin'. [Memphis, Tenn., (949), 1531:6.]

2432. [If you have] unwelcome people in the house you don't want dere, you take de broom an' you turn it head up [straw up] behin' the door an' dey get right up an' leave. [Wilmington, N. Car., (171), 84:2+85.]

2433. If anyone come aroun', yo' see, lak a pestilence - yo' know, someone yo' wanta keep away - yo' git de broom an' turn it an' spit on it an' say, "Ah want chew tuh go."

(How do you turn this broom?)

Well, yo' see, turn de straws up in de corner [demonstrates].

(You turn the straws up and you spit on it.)

Yeah.

An' then when a person goes, throw peppah behin' dem or salt, an' curse 'em. Dey'll nevah come back. [New Orleans, La., (1570), 2885:1.]

2434. Ah'm running a business, understand. Ah would write the name of five diff'rent persons or nine diff'rent persons [uneven number], an' put it in a kerosene lamp an' light de lamp an' let it burn for nine days - straight 'long all day long. An' ah would never sweep de sto' or de business place out in front - ah would jest sweep it in de back an' let it remain there fo' those nine days in trash an' stuff. Never sweep it out. Ah run business heah - began in '26 an' that's whut ah did an' had de sto' fulla customers. [St. Petersburg, Fla., (1039), 1685:1.]

2435. Jes' lak if yo' runnin' a business an' a congregation of people come in an' yo' want 'em tuh come back again - if dey leave - after dey leave, yo' sweep dey tracks, yo' know de dust off dere feet in through a crack or somepin lak dat.

(In the floor?)

Yes. [Brunswick, Ga., (1193), 2012:11.]

2436. When he leaves, when he starts out goin' on out, yo' git a broom an' sweep his tracks jis' as fast as yo' kin right on out on de ground, an' he'll stay away. [Little Rock, Ark., (900), 1473:11.]

2437. An' den dere's another way - jest lak if yo' wus living heah an' ah wus a enemy to yo'. Yo' felt dat ah wus a enemy tuh yo', dat ah put bad luck on yo' or somethin', or if yo' owed bills or somethin' of de kinds. It's a simple thing dat chew have, dat everybody keeps in dey own home yo' kin use.

Yo' take sulphur, salt, spice an' red peppah, yo' powder dat up together an' yo' keep dat. Jest lak if ah wus heah today. Well, yo' expectin' me tuh be back an' yo' knew ah wus a enemy. Well, somebody who knowed how to do to keep me 'way from heah, understand, dey done put chew wise. Well yo' git dat an' have it ready, so when ah leave, yo' see, as ah walk out yo' sprinkle dat stuff right out behin' me. Den goes back an' git chure broom an' sweep it out backwards. Don't nevah turn yore face - sweep it out backwards on out to de street. Dat keep 'em 'way. [Waycross, Ga., (1153), 1890:3.]

2438. Yo' git 123 [or] 133 Psalms. Ah think it's de 133. An' yo' read dat 13 times when yo' first git up de mawnin', aftah yo' say de Lord's Prayer or yore mornin's prayer. An' yo' read dat. An' den yo' take an' go tuh do' tuh sweep out, three times, "In de Name of de Father, de Son an' de Holy Ghost, let me rule dis day."

(That keeps the law away.)

[Numerology, astrology and other unscientific ideas having influenced hoodoo, I would say this is surely Psalm 133, an odd number composed of numerals 1 - 3 - 13 - 33 - 133; and backwards 31 - 331; and by addition 1+3+3=7; and by addition and subtraction 3+3-1=5; and by addition and division 1+3+13+33+133=183÷3=61; and by multiplication 1x3x3=9, also 13x3=39; and ad infinitum.] [Memphis, Tenn., (1549), 2814:5.]

2439. If dey wanted tuh take roomers an' all lak that an' business wus kinda dull, an' take an' git whut is known - dere's a powder dey call it Good Luck Powder. Take it an' use that powder - take an' use that with some of the dust that is swept outa de house. Says dey go an' git that dust that's swept outa de house - lak dey go to de end of the walk when dey sweep back, dey git that an' when they git it there, dey take [and] work it together an' sprinkle it about de house. An' they burn incense with that. An' that would draw his customers.

[Fayetteville, N. Car., (1412), 2539:4.]

2440. Ah'll git me some powder, *luck powder* - dat *brown luck powder*, call fo' *brown luck powder*, an' ah'll fix mah do', mah do'sill. Den ever'thing will be all right, ever'thing will turn in yore way.

BROWN LUCK POWDER (You mean the customers will come in?)

Yeah. [*Brown luck powder* is like the use of *brown sugar* and *brown paper*; see latter two in Index.] [Algiers, La., (1593), 2994:2.]

2441. ("Get me some oil of clover." And then what?)

Then I would get me some business powder. And if I know the law's name - he is the only one that would understand my business, see - I would take me a piece of paper, understand that, and I would write his name down nine

BUSINESS POWDER times, see and I would fold it, you know. And after I fold it and I would take it and I would take me a lamp. If I had electric light in my place, I would get me a little lamp at the Ten-Cent Store and I would put it in that lamp - put his name in that lamp and I would burn it. That would keep him away from me.

That *business powder*, I would put all that together and fold it up, you know, and take me some little piece of flannel and stick that in my lamp in a secret corner, see, and burn my lamp on it.

(Well, now, would you put this little package inside the lamp?)

In where you put the coal oil in the lamp and drop it down there, but I have it sewed up, understand so it could not get out.

(The name, this oil of clover and this *business powder* [three ingredients] I see.) [New Orleans, La., (853), 1345:1.]

2442. Well, dey do dat wit herbs. Dere's a little herb dey call buttonroot, grows jest about dat hight.

(Two inches high?)

Yeah, an' yo' take de buttonroot and yo' plant it in a tub. Yo' place it on whatever you got in front in de yard. If yo' got a buttress yo' place de buttonroot ovah there. Gits yo' a red rose and yo' place it over heah -

BUTTONROOT you know, jis' ozit [opposite] with that buttonroot. And then early in de morning yo' takes some salt and throw out between these two individual things, dis rose and dis root ovah heah, and then after you have done that yo' go back into the house and anything made of silver, that chew burn, an' that officer won't come.

(If you are bootlegging or anything of that sort?)

Yeah. [Jacksonville, Fla., (588), 754:7.]

2443. Now buzzard feathers is de luckiest kind of feathers - dat's something dat's very prosperous to a person tuh do, jest to burn de buzzard feathers. Git a buzzard, or either he kin burn de whole buzzard if he could, fo'

BUZZARD luck.

(Where would he burn that?)

He kin burn it - if it's in a business place, he could jest burn it late at night in some kind of a pan or somethin', jest de feathers. If he had a place where he could burn de whole buzzard - if it be in a heater or somethin' he could burn it dere. But it don't make any diff'rent, jes' since he burn it around his dwelling place or business - place of business. [Waycross, Ga., (1086), 1755:8.]

2444. Go out in de woods some place out of town where yo' kin kill you a buzzard, an' git de buzzard feathers an' bring 'em back an' burn 'em. An' take dem buzzard feathers an' sulphur, saltpeter, alum an' cologne, jest any kind of cologne, common perfume yo' know, an' burn dat in yore fireplace jest lak dat wood done burning dere.

[Informant refers to fire in fireplace - for cold damp weather at Waycross,

see in Introduction my comments to Telediphone at the time of collecting.]

An' yo' take dat, after it's burned - dem feathers in de ashes an' yo' jest throw it all round yore house, front an' back, an' yo' git jest as many customers as yo' wanta git or more. [Waycross, Ga., (1135), 1844:10.]

2445. [Two informants now tell a similar story about the same person. I have a number of these stories told by two different persons - Nos. 73-74, pp.30-31, and Nos. 1259-1269, p.440.]

[*First version of Lizzie Smith story:*]

Ole lady Lizzie Smith she run a roomin' house an' she tole me tuh git her a dead buzzard, she'd give me 50¢ fo' it.

Ah says, "Whut chew gon'a do wit de buzzard?" Ah says, "Ah gotta git somebody tuh kill 'im or somepin."

[She] says, "Well, yo' look up one."

Ah went fishing dat same day - next day [day after] she tole me. Next day ah found one on de trustle [railroad trestle] down heah about a mile and a half from heah - a dead buzzard, yeah, under de trustle, not on it, yeah. Ah reckon he musta struck hissself wit de [telegraph] wire. Ah fetched de ole buzzard to her an' she says, "Now, Cal," she says, "yo' talk about a place bein' full," she says, "ah'm gon'a full up mah rooms."

Ah says, "In whut way?"

[She] says, "Ah'm gon'a burn these buzzard feathers in kerosene," says, "ah'm gon'a pull 'em, ever one offa de buzzard an' set kerosene on 'em at night," an' says, "ah'll git plenty roomers."

An' ah see - she didn't stay so fah from me - ah see she shore did full up her house wit dem buzzard feathers - de long feathers. She didn't want de little ole feathers - dat's de long ones offa de buzzard's wing. [Waycross, Ga., (1120), 1798:1.]

[*Second version of Lizzie Smith story:*]

A lady now about ten years [ago] she was running a bo'din' house.

(A woman living in your town?)

A lady, Lizzie Smith, an' she didn't 'low none of us - ah'd roomed theah wit her - she didn't 'low nobody to sweep her house an' sweep de trash out do's. An' ever' Monday night two 'clock - from one tuh two a'clock, she was burnin' dem buzzard feathers. She'd give a dollar an' a half fo' a buzzard jest to git his feathers, an' she'd burn dem buzzard feathers an' brimstone an' chip up de little splinters an' tar an' put in there together an' burn it all 'round under her house - all 'round her place an' ever'where like that. An' she kept a-plenty roomers. No polices, nobody, never did come there an' bother her. [Waycross, Ga., (1066), 1724:10.]

CEDAR - OIL OF 2446. Use de oil of cedah an' use it an' put it about chure body an' on yore do'knob where de people come back an' fo'th in, an' if that roomah doesn't come back, if he leaves there, anothonah one will come back an' yo'll have mo' success with that one den yo' will wit de othah one. [Memphis, Tenn., (932), 1513:1.]

2447. Oil of cedar - use it on mah han's.

(In gambling?)

Yessuh. [Memphis, Tenn., (941), 1523:19.]

2448. If you are bootlegging and want to keep the law away from you, they say they got some - wait, let me see the name of this stuff. If they don't want them to come around, they got some - well, you take witch hazel, red pepper CHAIR and salt. When they be passing in front of your door, you know, then you throw that out behind them. And after they been visiting your house, trying to break you up from doing it, and you don't want them there, say you take

a chair like this [demonstrates], and you turn the chair bottom up, you know, crossways of the door, and put a broom 'cross that chair. They'll never come to your home no more.

(Just turn the chair upside down and.)

And put a broom 'cross it.

(Just an ordinary broom across it?)

Yes sir, and throw you some red pepper and salt behind them and make a wish - just say, "I wish they keep agoing and don't never come back no more." And when you throw it you mustn't look at them an' they won't never worry you no more. [New Orleans, La., (783), 1087:6.]

2449. You kin take a - co'se it have to be a new chair and a new nail, and nail dat nail up de side of de wall and take dat chair and turn it nine times from you and hang it.

[This is the original statement. By questioning I learn something more.]

(How do you take the chair? Do you lift it up or what?)

[Do you lift it up and hang it on the nail, I meant; but to avoid a leading question I had to be indefinite.]

No, sir, take an' turn it around like dis [demonstrates].

(Oh, you whirl it around nine times on one leg, but you say you whirl it away from you. And then you hang this chair up on the nail on the wall. And what does that do then?)

They won't nevah come back - anybody you don't want tuh yore house won't nevah be back there no more.

(Well, how do you know that it might not keep other people away?)

No, see, it won't keep nobody away but them because you be done calls his name.

(When do you call the name?)

You calls de name when yo' turning that chair roun' nine times.

(Do you call his name once?)

Nine times. [Mobile, Ala., (666), 877:7.]

2450. Said yo' could take a aig from a black hen an' jes' peck a hole in it an' run de stuff out of de aig, an' dry de shell or either pound it - cook it an' pound it up an' wear hit in yore pocket, in yore left pocket. Said dat CHICKEN would give yo' luck in business. [Waycross, Ga., (1162), 1938:2.]

2451. What you kin do to keep it there. You kin take a black hen eggshell - black hen, no other hen now, this a black hen. You take the shell, that white shell, and you put it in your oven of de stove and you'll toast it brown, and you put it under your steps. No one knows that but you. They will circle around but it's very seldom they kin come in. See, if they do, they can't find nothing - you'll be lucky. You'll get through it all right just as long as you keep dem eggshells under de front of your steps, or if you have no steps, just put it under dat doorsill. But it have to be a jet black hen with no white feathers at all.

(That's if the officers are trying to get something on you?)

Yes.

(What was that?)

[My question shows I had turned off machine and now want informant to repeat the lost words. This situation will be found many times in the text.]

I said, if you was in bad luck and couldn't pay de collectors - you haven't got no money for to pay de collectors, but you say, "Well, I'll pay the *weekly man* some way. Wait till I get some money." Well, you put 'em on back, he wasn't worrying you.

(You use these same eggshells for that?)



Yes.

And didn't have no front, you keep 'em in your oven.

(Keep them right in the oven?)

Yeah, keep 'em right in your oven.

(If you are living upstairs?)

Yeah - keep 'em right in your oven. [Richmond, Va., (431), 386:6.]

2452. Yo' kin go git a frizzled hen aig [see margin-title *Doctor Frizzly*, p.59f.], git chew a penny, take it in yore han' an' hol' it tight till yo' git to a crossroad an' throw it ovah yore shoulder an' don't look back. Jes' don't come back dat way - go on roun' an' yo' come back. Den yo' have luck.

(With a frizzled hen egg - that's to retain your luck. That is if you want to bring in customers to buy from you. For bootlegging or anything like that.) [Sumter, S. Car., (1367), 2420:2.]

2453. If yo' want good luck in yore house, if yo' runnin' a *beer house* or *likker house* or *gamblin' house* or *poker game house* or lak dat, an' yo' want de boys tuh come an' de law stay behin', wanta bring 'em in dere tuh leave dere money in dat house, you takes three hen aigs an' throw 'em up on top an' hit de roof of de house, smash 'em an' let 'em bust up dere. Yo' take two of 'em an' let 'em bust top de house. Den yo' take de othah one an' lak dat one is dey do' an' yo' carry dat one in yo' han's dere an' stan' off heah fo' or five steps, an' break dat one on top de do' - jes' bamm, right up dere ovah de center of yo' do', cast dat aig lak a ball an' let it bust de aig.

(Over the door?)

Right ovah de do', de front do'. See, bust de aig an' see dat aig will run down, an' when she run down don't have nobody wipe it up - don't wipe it up or nuthin, let it stay dere. An' den dat gives yo' all de power an' luck to yore house an' dat room dat chew want. Yeah, dey come in dere. Yo's de boss of de house an' has ever'thing - hit goes yore way ever' bit of it.

An' now, when yo' do dat ever' time - but chew gotta keep it up - yo' mus' do dat on ever' change of de moon. But chew gotta git fresh hen aigs - don't git de cold storage aigs, git fresh aigs dat de hen jes' laid lak today. Git dem fresh aigs, yo' know dere fresh, use dem aigs lak dat. [Fayetteville, N. Car., (1433), 2594:2.]

2454. Yo' kin take chicken feathers an' then yo' kin draw a crowd with that, too. De way yo' do that, yo' take those chicken feathers an' put 'em in some kinda instrument [utensil or vessel] an' yo' put 'em out in de open air. Den yo' git chew a quantity of brimstone an' den yo' burn it an' hit'll bring yo' success an' also hit'll he'p yore business place. [Memphis, Tenn., (1556), 2830:6.]

2455. Yo' take chicken feathers - yes, yo' take chicken feathers an' yo' put sulphur an' salt on dis chicken feathers an' yo' use perfume - *Hearts Perfume*, yo' use dat. Dat's all de 'riginal stuff dey use, an' yo' set dat afire. Yo' see yo' burn dat into yore home in de middle of de flo'. Sometimes it's good to burn it in yore bedroom. Yo' burn it mostly in de room - if a person is in business or somethin', yo' burn it in de room where yo' handle yore most customers. That will bring yo' in peoples too, chicken feathers - yo' kin burn chicken feathers. [Waycross, Ga., (1116), 1792:8.]

2456. You runnin' a house or whiskey or anything, to keep the law away I hear'd people say you could nail on top the door a chicken bone up with some tacks under the doorsill. They say that keep law from you  
CHICKEN WISHBONE an' you won't have to go to court or nuthin.  
(What sort of chicken bone?)

It's a little bone right on the backbone-like - join on together - whut people call a *luck bone*. An' some people said if two people be right together an' break

it, the one who had the longest bone has good luck.

[While my machine is turned off, he says something about tacks.]

I hear'd that you had to nail thirteen tacks. [Richmond, Va., (368), 306:1.]

2457. Yo' git chew some cinnamon barks an' yo' git some sugah an' yo' puts it in a pot, a big large pot of watah an' put dat on an' leave it boil, an' yo' take dat cinnamon bark an' dat sugah. Take an' strain de barks out de CINNAMON watah an' put it in a jug or bottle, either one yo' got, an' every time yo' git ready tuh scrub, yo' takes some clear watah an' yo' put dat in dere. Now, yo' scrub yore sidewalk, yo' scrub from de street back to yore do', an' yo' place of business yo' scrub from de do' where de people come in back to de back [door] wit clear watah.

(That'll bring in customers?)

YASSUH [emphatically], dat'll bring yo' in customers. [Algiers, La., (1577), 2904:1.]

2458. You git you some oil of clover [I mean] oil of cinnamon, and when you mop up your house you put that in the water.

(Both of them or just one of them?) [To check the correction.]

One of them.

(What's that?)

Oil of cinnamon.

(All right.)

And you put that in your water when you mop up your house, but chew always, always be sure to have the floor already cleaned before you put dat down. You take lye and scrub everything clean, clean first. And after that dry then you get your oil of cinnamon and water and mop all over your house, and that will draw you luck.

(That will bring in trade?)

That will bring in trade. [Vicksburg, Miss., (743), 1013:2.]

2459. Well, you got to get you some - if you want to scrub out door, you mean? Something to put at the door? Oil of cinnamon. You get you some [something - this is mentioned later], pour in a clear bucket of water. You take that bucket of water and set it up there and do like this over it and say the Lord's Prayer [demonstrates].

(You put your right hand up to your brow.)

Yeah, right over the bucket.

(And look down into the bucket.)

That's right.

(And then say the Lord's Prayer.)

Yeah. Then you say - when you finish you say, "In the Name of the Father" - look at me [this addressed to me].

(Yes.)

"Of the Son and of the Holy Ghost."

(Make the sign of the cross.)

Yes. "Amen, for luck and success."

(Yes. Now, wait a minute. You have water in that bucket. What else do you use in that bucket?)

Nothing but the water and the oil of cinnamon.

(Oh, all right.)

Pour it in there. Then you pray over it. And you say - the last you say, "In the Name of the Father, the Son and the Holy Ghost, for luck and success."

(While you make the sign of the cross.)

Yes. You right at your door like that, you go outside where the people coming in at and you bring it in with the broom - just have somebody washing in with the

broom come in with it. Then mop all around neat with it, but always bring it in the door - you bringing the luck in your door.

(I see.)

Anything you handle, whilst handling it, rub your hand in that oil of cinnamon when you go to send it off to the people. What you do for de people [customers], rub it [oil of cinnamon] on your hand, it coming back to you [in luck and money]. [New Orleans, La., (798), 1114:6.]

2460. If you have a business place - this is your business place an' you wan'a - now, you git up in the mornin', you throw three buckets water to the sunrise, In the Name of the Father, the Son an' the Holy Ghost. You git choo some cinnamon an' sugah an' scrub your place. Don't scrub it out, scrub your trade in; you don't want chore trade to go out, choo want it to come in. An' you have all kinds of trade. [New Orleans, La., (790), 1102:1.]

2461. I would get me some cinnamon and I would get me some lump sugar and get me a spice. I would go and mix it all up together - see, grind the spice up. Take that and make a tea out of it, understand. Then I would take that tea and I would sprinkle my house, and then I would take me some water, see and I would take nine buckets of water and I would scrub my house. But I would take the water and not throw it out the door but in the door toward my house. Then I would scrub that and I would take after I scrub my house, I would take and sprinkle me some sugar, see, brown sugar made out of pure syrup, and sprinkle it at the bed. Well that for luck. That will bring you somebody - a tenant to rent your house. [New Orleans, La., (853), 1344:3.]

2462. Have *John de Conker root* and you chew it. They got stuff to throw by the name of oil of clover.

(Oil of clover?)

CLOVER - OIL OF Yeah, oil of clover - it's a green-looking oil.

(And how would they throw that?)

Well, they throws that around the place.

(This place of business.)

For luck, yes.

(Just for luck. And that'll keep the law away?)

Yes, for luck and for protection against the law.

(I see. And you have to chew that *John de Conker root* the same time?)

Yeah, they chews it all the time. That root, many people think it tobacco [you are chewing] lots of times. [New Orleans, La., 9782), 1084:1.]

2463. Ah heard 'em say dat tuh keep de law away, yo' git chew some *John de Conker root* an' yo' git chew a piece of lodestone, an' git chew a bottle of oil of clover an' wet that lodestone in it, an' dis heah snakeroot. Yo' git hit an' *John de Conker*, dat's two roots. Dat *John de Conker*, yo' chews hit, an' den yo' git a piece an' put it in some whiskey with this little piece of lodestone. An' when yo' mops yore place out in de mawnin', yo' mops with a little of dat in de watah, an' dat will keep 'em all away an' dey won't bother yo'. If dey come in dey won't bother yo' an' won't 'rest yo'.

(You chew the *John de Conker root*?)

Yes, when dey come in - when dey go out, spit behin' dem.

(Do you put any root in this water that you use?)

Yessuh - what yo' use, dat *John de Conker*, same root in de watah. [Memphis, Tenn., (1523), 2718:1.]

2464. You go to the drug store and you get some cinnamon and some oil of clover, and you get some of this yere *steel dust* and lodestone and you mix that together, and take some parsley and boil it down, and you mix that [all these] together and then you put that down and you sprinkle it all over your house - in

the four corners of your house, you see. Sweep in inwards, don't sweep it out; sweep it inwards and then someone will rent the house. [New Orleans, La., (859), 1365:9.]

2465. Well, yo' take cloves, de spice, an' salt an' burn it altogether up into a powder, understand, an' sprinkle it in de corner of de store where dey go, to de fo' corners of de store, fo' nine mornings.

CLOVES (Well, you said that you took a shoe, didn't you?)

No, de shoe yo' know goes wit dat powder whut chew burn, yo' see about runnin' de people 'way from yo'.

(This last thing is to bring in customers.) [Waycross, Ga., (1102), 1776:13.]

2466. Git a codfish an' boil it. Git chew codfish an' sugah - codfish, cinnamon, sugah, bluein' an' *van-van*. Well, yo' boil yore codfish first an' yo' take yore watah an' yo' scrub wit chure watah. Yo' put all yore CODFISH fixin's in dere an' scrub wit chure watah an' yo' take yore codfish an' put it up in a bag or somethin' an' hang it up in de place where nobody won't notice it so much - but back. Yo' know dis is de front do' an' hang [it near] an' dat'll draw customers - any kinda business. [Algiers, La., (1584), 2954:12.]

2467. Take codfish - you know codfish, and boil it and strain the water off, see. And you can put sugar and *van-van* and oil of geranium and *fast luck* - put those three in there and some sugar and you can use oil of cinnamon. And put that in a bottle and shake it up and just sprinkle it after you get it scrubbed out good with ammonia water. Just sprinkle it from the front to the back. That'll draw a crowd to spend money - and all with you.

(If you are a bootlegger.) [New Orleans, La., (857), 1364:5.]

2468. Where people go in, you know, to see each other - bootlegging or something like that. That what chew talking about?

(That's right.)

DARBY'S FLUID Business like that. Well, now this is something that is sold mostly in the South. Did you ever hear of Darby's fluid?

(What does it look like?)

It's blue - looks like garment blueing. It's something that is almost the same as, you might say, Zonite or - what is this other stuff we use, it's kind of like a disinfectant.

You get this fluid - it looks like blueing but it's a fluid. Well, you mix a tablespoonful to a gallon of water. After you have mopped your floors, dey usually take about a quart of urine. Say now, if you dressed your house on a Monday and Fridays, you put a quart of this urine into this water. See. And you drop nine drops of oil of cinnamon in this water and when you dress your house you start at the door and never sweep out the door, because of the sill of the door coming in you see. Just get a mop just for that purpose and don't use it for anything else. Put a half cup of sugar in dis and get it well dissolved in this same water and you just mop your house from de front clean on back to the back. And when you have done that and it is well dried, you wanta be careful don't let anyone to come in your house before that time and you wanta do that before six 'clock in morning. At six 'clock you get de contents of a five-cent box of sulphur. Mix a teacup of sugar in dis sulphur and measure it out in exactly how many rooms you have. Say now, you might have five rooms or you might have seven. You divide this as near equal as possible with this sugar an' sulphur. You put it on a little tin pan. You don't have to buy a pan, you can get the top of a tin bucket of some kind - just since it's clear and bright. An' put a little of that - jest the same as you would a candle - stick it together an' let that burn, an' don't open your house up until this have burned. Befo'

three hours time your house will be so crowded you can't hardly stay in it yourself.

Now, that is a fact, too.

(You make as many piles as you have rooms.)

That's right. Now that is one thing I can substantiate.

I tell you how I know about that.

[During a pause she told me she had formerly lived in Cincinnati. I said I also had once lived there.]

I used to live right down from Mound Street across from dat undertaker - had dat big house at 714 and times were very good at that time and people were paying pretty good money for rent. But it seems that - I had nice rooms and all, but it was just so hard for me to get people to come in and pay me. They would come in and pay the first, or they would come in and give me half of it and say, "Well, I'm sorry but I haven't got it all." Well, ah wouldn't want to put them out, you know. So I was telling a friend of mine about it.

She said, "Well, I will come down and see what I kin do for you." She came down and fixed my house up like that - burned de stuff in de house, and she told me to do that every Monday and Friday. After that I just had so much trade. I tried it several times since then in different places and I found it to be true. It will absolutely do that - I found it to be a fact. [Mobile, Ala., (650), 868:4.]

2469. Yo's sellin' likker - bootleggin' dey call it, used tuh call it bootleggin'. Now, yo' go tuh work ovah heah an' git chew herbs an' yore stuff whut chew want from a certain person - anybody's [anybody who is] DE OLE MAN IS DEAD makin' dis. Well, he tell yo' tuh go out dere tuh de fo'ks of de road or somethin' lak dat. Be sure an' try tuh git chew one, understand, dat's leadin' down by yore house - de fo'ks of de road. An' be shure, understan' dat chew git yo' in yore house, make no diff'rence if its a mark in de house. All right, git to de fo'ks of de road, an' yo' know dat mark ah make lak dat - go dere an' dig yo' a hole right in de fo'ks of de road an' bury dis in de fo'k of dat road.

(Bury what?)

[I must ask this question before I forget it, but I interrupt him. He will answer later.]

Now if de sheriff's - de deputy sheriff or policeman, an' ev'ry time dey's comin' dere tuh yore house an' dey's gon'a ketch yo' - yo' see, dey gon'a set a trap an' dey ketch yo'. After yo' go up dere to dis road to de fo'k an' do dat, yo' understan', an' dey come down - yo' see, yo' knows which way dey comin', dat's why yo' go tuh de fo'k of de road - dey'll drive ovah it, see. An' when dey drive ovah it, stid [instead of] yo' house, [they go to] somebody else. Stid dey gwine to yore house start worryin' yo', den dey drive ovah it lak dat dere, right straight up de road dey goin', or right down de road dey goin' an' ain't stoppin' take time tuh look at yore house.

(What will you bury in that hole?)

Well, yo' go tuh work an' git some - yo' kin take a piece of bluestone - yo' know whut dat is - a piece of bluestone an' gits yo' den a root dey call devil's-shoestring, an' take one dem dey call High John de Conker. Put dem in dere an' den whut chew wanta do, make it stronger, go tuh de woods an' find yo' snake shed. Git chew a snake shed an' put dat in wit it - put it down in dere wit all dat together. An' dere's a root grows dere right at de edge of de forest, has a great big flower on it, wit a mane hang down lak dat, jes' lak a man mustache... call it De ole man is daid - De ole man is daid. Hit jes' lak it. Yo' go git chew a root offa dat tree. Ain't ever'body kin find dat, dey see it but don't

know whut 'tis, an' put dat down dere - de root offen *De ole man is daid*. De root off hit is de one gotta do de work. An' yo' put dat down in dere, under-stand, an' cover dat down in dere. Den yore safe, yore safe. [Fayetteville, N. Car., (1433), 2594:4.]

2470. Like this-a one wanta bring in customers. Yo'll take you de devil's-shoestring an' yo' take that devil-shoestring an' yo' git chew dis heah green mistletoe. Yo' put dat togethah an' yo' bury dat down at yore sto' do' an' everyone comes in dere. Only de one whut DEVIL'S-SHOESTRING come in [if only one comes in], he'll care de news an' embrace yore business. Well, dat'll draw. They say everybody will come to them. Yo' can't wait on yore customents [customers] so I understand about dat, cause yo' have plenty trade through dat business if yo' put dat shoestring, devil's-shoestring and dat mistletoe undah yore do'step of yore business. Bury it down dere at least twelve inches in de ground an' all dat pass ovah dere will be good luck to yo'. [Waycross, Ga., (1138), 1853:2.]

2471. Yo' kin take devil's-shoestring an' put it in whiskey, or either camphor, an' rub it in yore hand an' dat'll make yo' lucky.

(Lucky for what?)

Lucky tuh rent chure rooms or any kind of business yo' in. [Waycross, Ga., (1147), 1870:7.]

2472. Yo' know a dirt dauber makes his nest up high. Well, he gits de dirt from offa de groun' dough [though], don't he?

(What?)

DIRT DAUBER He git de dirt offa de groun' - from de earth. Well, den he builds his nest up high. Den, say yo' git dat dirt dauber nest an' git yo' some spice, grain of spice an' beat it up an' poun' it all in together, an' jes' sprinkle it all roun' in yore place of business an' also undah de do' an' yo'll gain all de customers yo' want.

Yo' kin burn incense. [Waycross, Ga., (1148), 1872:9.]

2473. Well, heah whut yo' git - black peppah whut chew cooks wit, whut chew eats wit. Yo'll git dirt dauber nest out de roof de house, yo'll git a little bit of dirt from under yore steps, an' yo'll mix dat an' physic salts. It's a diff'rent one dem salts though from Epsom, but den DOORSTEP DUST ah kin tell yo' fur as ah know de salts. Ah don't know - yo' cain't keep up wit de name of 'em, but dere's some salts dey keep right heah in de Kress Ten-Cent Sto' in bags. An' yo'll take some of dat salts an' yo'll take dat dirt dauber nest an' yo'll - now, yo' listen jes' whut ah say now - an' yo'll take a lil piece of bluestone, jes' a lil piece an' yo'll mash all of dat as a powders. See, dirt dauber nest an' black peppah, an' yo'll put them together, yo' see, wit dat little dirt from undah yore steps, an' yo'll mash 'em together an' make a powders of dat. An' all yo' have to do is jes' sprinkle it anywhere roun' yore home an' it will draw dem.

(That'll draw trade?)

Ah mean he gotta come - ah done prove dat. [Sumter, S. Car., (1382), 2456:1.]

2474. (What was that?)

I know what I used to keep 'em away from my house. You ever saw any *popgun elder*? You've heard talk of that?

(*Popgun elder*?)

ELDER Yes.

(Yes.)

You go in your place - if there's four ways to come to your place, your house, or it's five or it ain't but three ways that it's possible that anybody can get there, you get you some *popgun elder*. And you cut it five inches long, and then

you cut in it five notches on that *popgun elder* a half an inch apart.

(On each stick?)

On each stick, and you sharpen it on the end that goes in the ground.

(Make a peg of it?)

Yes, sir. You take a piece of *John de Conker root*.

(You take a piece of *John de Conker*?)

Yes, sir.

(All right.)

You take a piece of *John de Conker* and you make you another peg and make a hole for each one of these pegs in the pathway - say 50 or 75 feet from your house, or maybe less, and you puts *John de Conker* in there first and you drive your peg in on it down in the ground where nobody can't see it. The other pegs all the same way, but if it's four, the same way and turn all the notches north.

(Turn all these notches on the stick north.)

North - turn 'em all north, [the notches] in them sticks wherever you drive 'em and the law ain't coming in there over them sticks. He ain't coming. Don't skin that *popgun elder* - let the skin stay on there, you see. You just cut them notches and trim it at the bottom, cut it off square at the top and drive it in these holes on top of this *John de Conker*, and the law ain't coming there. And that - it'll draw customers, but they'll come all roads, from all roads.

And the law will pass there. But I've tried this. I've experienced that myself for nine long months and I never was bothered with the law. And the folks was pitying me all the time that I had whiskey and that I was there, but I never was worried about it.

The law met me, and I was standing out on the street, you know, and he says, "Howareya? They tell you are selling whiskey?" Told him, "No, sir. You knows well what I got in my - I wish I knew where some was." He say, "I know you are lying. Hell, a nigger always lies." He was talking about the fellow that told me [him]. I know who told him. And I never was bothered with him.

(And he was standing here on one of these pegs at the time.)

[I am not suggesting anything to the informant. While machine was turned off he added this detail. See Introduction.]

Just over it - just over de peg. He just drove up in his car and stopped. [I have known the elder (*Sambucus canadensis*) since 1902, but this is the only time it has been called *popgun elder*. The reason for the name is obvious. Remove the pith and you have a blowgun, add a strong rubber band, and a cylindrical wooden peg can be shot a fair distance.] [Vicksburg, Miss., (756), 1034:10.]

2475. Do something to git renters for that house. You know what you do?

(No.)

All you just go - for that you go to the drug store. You go there and you get you some mixture. Now, you just ask for mixture. They going to give you the mixture for it. Now, it somethin' smells like perfume. It's called FAST LUCK fast luck. You go there and you get that *fast luck* and you bring it there, sprinkle it right in front of that building. There be people there - ah don't know - there be a crowd of people. Just as though if you had a place that you'd already rented [and were in business] and couldn't get a crowd for it, go there and get you some of that *fast luck* and sprinkle it. But you gotta sprinkle, you gotta know how to walk with it. See, you sprinkle it - walk backwards. You don't walk forwards and sprinkle it, you know. Start out at the front and walk backwards.

(I see. That'll bring a crowd - bring a crowd.)

There - there even be people there that will rent that house and look for - rent in aday. [New Orleans, La., (867), 1404:10.]

2476. Git chew two little files an' put up ovah yore do' an' ev'ry mornin' for nine mornin's sprinkle a little table salt an' sulphur ovah dem, an' yo'll jest have all de customers yo' want.

FILE (How do you put those files up over the door?)

Put one dis heah, put one jes' lak dat [demonstrates].

(In the form of an "X".) [Cross them.]

In de form of an "X". [Waycross, Ga., (1121), 1803:2.]

2477. Go to de hardware sto' and buy yo' fo' files, fo' little - two little round-corner [rattail] files, an' den git chew two three-corner [three-square] files, an' put dose fo' files together, turn two of 'em haid down an' two of 'em points up. Nobody in de world kin harm yo'.

(If anybody comes around to your house and harms you?)

No sir, can't come round to yore house and harm yo'. [Waycross, Ga., (1121), 1802:10.]

2478. I lived with a woman and she was selling herself, and she told me that the law never would come to her house, and she only got her a file and drove it in each corner of her house, and she said that the law wouldn't come there.

And another time when we moved in another house and she hadn't had a chance to put these files up, the law came in and she told me he'd never come back again. She say, "Baby, get some salt and throw behind him and sweep it right on out." And I went and put some salt behind him and then swept on back straight and he never came back. And no other law ever came in that house all the time she was selling herself.

(You mean, they put a file in each of the four corners of the house?)

Just a file.

(Outside or inside?)

Inside - stick 'em up in de corner.

(I see. What do you do - stick them into the wall or the floor?)

No, in the wall. [Vicksburg, Miss., (749), 1019:2.]

2479. Yo' wanta have business with whiskey an' yo' business no good with whiskey. Yo' take yore toenails an' cut 'em off an' scrape out from under yore fingernails an' cut dem off, an' put dem into a little bottle or into a little glass wit de whiskey - about dat much an' let it set three days. Let it set three days an' then take it an' strain it out an' put it into a gallon of whiskey. Put it into dat gallon of whiskey an' de first customers come in dere an' buy, sell 'em dat; an' de more customers come in, sell it to 'em, an' after while yore business will be so great dat ever'body be flockin' right to yore business. [St. Petersburg, Fla., (992), 1601:2.]

FINGERNAIL - TOENAIL

2480. Well, if he drinking or anything like that, you mean? Well, they come in - the man who is drinking - and they's [men customers who drink are] coming in. You always have something to eat in your house. You keep a fish in your house - you always will keep water, clear water. You always will be successful and lucky and you - you change water with your fish, you know. Well, you keep your fish there. He will swim around, you see. Well, there be somebody always coming in - going and coming out your house. Keep a fish cause he's lucky and successful. ["Goldfish in the house are lucky say some; unlucky say others" - *FACT*, 2ed., No. 1539, p.61.] [New Orleans, La., (826a), 1213:1.]

2481. Get you some mackerel brine - what I mean is mackerel brine off a mackerel fish. You take that brine - you gotta buy it, about fifteen or twenty cents worth - you take that brine and get you a bucket of water and put you some sugar and pulverized cinnamon in there and sprinkle it just as fer as your place extends; and whatever you got, you will sell out what you got. That mackerel



brine, cinnamon and sugar in that water.

(That's for bootlegging?)

Any kind of business you're in you needn't a-worry. [New Orleans, La., (855), 1350:1.]

2482. As good a way as any if yo' was selling something - jes' lak a fellah dat wus sellin' some moonshine or somepin an' he wanted to git in trade. Well, now ah heared dat chew could sit down an' take yore foot, wet it, FOOT SKIN scrape it an' all dat dead skin on it. Soak it [scraped skin] in whiskey or soak it in some water, either one. Ancoint de whiskey wit it an' dat would draw customers to you. [Dead foot skin in food or drink is also used in love rites.] [Waycross, Ga., (1112), 1785:5.]

2483. Ah wanta tell yo' now, ah run a bo'din' house once fo' a ole lady dat stayed dere, an' she went to de fo'ks of de road an' got de dirt outa de middle of de road - don't chew understand me. Den she took some FORK-OF-ROAD DIRT bluestone an' saltpeter an' brimstone - git it all at de drug sto' an' then she takes them an' beats it up fine an' puts it into that pot an' some splinters ovah it.

(What pot?)

To a small pot whut'll hold 'bout two or three quarts.

(Of water?)

Yes. No, no - of de sand, don't chew understand from out de middle of de road. Yeah, de sand is under de bottom of dis heah, under de bottom of dese splinters an' dis heah stuff whut she sprinkles ovah dat, an' den she po's a little kerosene ovah dat an' burns it about three a'clock in de mornin' befo' day. That is to git roomers in her house. Yeah, dat has come from de fo'ks of de road.

(She would put this dirt in the pot an' then she mixes this other stuff with that dirt.)

That's it - de saltpeter, bluestone an' brimstone.

(So that I understand perfectly what it is about: she brings this dirt back from the forks of the road, she puts it in this little pot, then she gets these various things and puts on top of this dirt.)

Beats it all up together.

(And puts it on top of the dirt in the pot; then she lights this stuff, this mixture - burns it.)

Yeah - three a'clock in de morning. [Waycross, Ga., (1120), 1796:9.]

FRIDAY 2484. To pay a bill on Friday gives yo' bad luck.

(How does that give you bad luck?)

Wal, since it's a business proposition - dey say it's not good luck to put out money on Fridays lak dat, to pay up debts on Fridays. Always pay yo' debts on Mondays an' Saturdays. Jest lak if yo' owe a bill, yo' understand, dey say it put chew in hard luck to pay it on Friday. [St. Petersburg, Fla., (1012), 1638:4.]

2485. Wait until the first Friday of the month - the first Friday of each month - you get you some cinnamon and sugar and get you some lye water.

(What kind of water?)

Lye water - purely lye.

(Like concentrated lye?)

Concentrated lye, and scrub that house. And in the four corners of this house after you have scrubbed it, you set that house aburning in the four corners of that house, you see. Set some sugar and cinnamon, mix it and light it, and I'll guarantee you'll rent your house.

(You really will rent your house?)

You'll rent your house.

(What do you burn in those four corners?)

Cinnamon and sugar.

(I see. But you only scrub with the lye water?)

Only scrub with the lye water.

[One cylinder later in answer to my question about how a business could bring in customers, informant begins to repeat what had been said about renting a house - a further detail being added.]

(Now, wait a minute - if you were bootlegging now, what are you going to do about it to bring in trade?)

To bring in trade?

(Yes.)

Well, you scrub your house - scrub your place of business and after you scrub it, you know.

(Now, wait a minute. Now, tell me what you told me before.)

Well, every first Friday of each month.

(Every first Friday of each month?)

Of each month, yes sir.

(All right.)

And then, after you scrub your house every first Friday of each month, see, you close it up and put you some cinnamon and some sugar and mix it thoroughly and put it in each corner of the house. See. And if it's a business place, put it right in the center of the floor. And burn it until all of it's burned up. And then the next morning you get up and open the door, and you let all kind of trade in. You do that every first Friday. [New Orleans, La., (839), 1262:7 and 1263:3.]

2486. Ah run a bo'din' house. Ah got oil of bergamine [bergamot], oil of cinnamon, oil of rose an' oil of wintergreen. Ah po' it in a ten-cent bottle an' ah would put it in as much watah de size that ah wus goin' tuh mop mah house, an' then use Ivory Soap chips or eithah a bran'-new bar of Ivory FRIDAY AND MONDAY Soap haven't been used anywheres. Ah'd start from mah front steps an' mop straight back to de very bottom step, an' mop all ovah mah house back to the back step. An' it would bring a crowd an' bring jis' whatevah yo' would want for de purpose. An' ah'd do that on Mondays an' Fridays early in de mawnin'.

When ah wanted men transom [transient] trade, ah would let a man urinate in mah watah. Git enough of it tuh mop mah house through with that othah, yo' see - oil of cinnamon an' oil of rose, oil of bergamine an' oil of wintergreen. An' ah us'llly wanted male trade mo' den ah did de female, ah jis' - ah might git a young half-grown boy or somethin' an' jis' let him when ah fix mah watah bucket, he use it.

(Get any male water?)

Dat's it.

(Well, what about women customers? What do you bring them in for? How do you do that?)

Well, most times that's whut ah worked with [men]. Co'se if yo' wanted female roomers, yo'd git a woman tuh urinate in the watah. [Memphis, Tenn., (928), 1510:12.]

GARLIC 2487. Chip it up an' put it in mah scrubbin' watah, make yo' lucky.

(This garlic?)

Jis' chip it up an' put it in watah jis' lak yo' would a onion yo' see. Don't let nobody cross in dis house where ah done scrubbed until it dry out. [Memphis, Tenn., (941), 1523:18.]

2488. You mean bootlegging business like that - like I used to be in on Drive Street. You'd take you some garlic. You'd take them garlic and you puts on a tub of water. You boil that garlic in that tub of water and when the water is hot you scrub your steps. Let everybody be absent but the one that's going to scrub the place and the one that's going to *dress* it.

After everybody is out of there and this water is real hot, you scrub this place. When you scrub this place you put everybody out but the one that's going to *dress* it. Then you take you some beer, put you some sugar in that beer, put you some cinnamon in there, and put you some *Lucky Heart drops*. If you can't get that, you get this *Heart Perfume*, and you take that bottle and you go from the banquette [sidewalk in New Orleans], thataway, and just sprinkle it right up to this [front] door, and outside in the entry. Lock the door. [New Orleans, La., (883), 1454:8.]

2489. You take you some brown sugar and cinnamon and you get you some of this here oil of geranium and you mix that up together and you sprinkle that all over your floor. You take that sugar and go out from your place GERANIUM - OIL OF and come into your place sprinkling the sugar and your place is that at *fish fries* and I pack my place down. The other people don't have any with that [with a fish fry]. [A *fish fry* is a meal of fried fish served in a private home to the public. A sign with date, hours and cost of the meal is posted on the house or advertised by word of mouth.] [New Orleans, La., (859), 1366:14.]

2490. [The preceding *fish fry* and the one to follow are separated by 2 years and 709 informants; the former story from my first trip to New Orleans; the following story from my second trip:]

Use cinnamon, sugah an' oil of geranium - nine drops of oil of geranium - de sugah an' de cinnamon mixed together. An' yo' puts dat in de fo' corners - puts it - first yo' come to de do' an' yo' come in wit that, yo' see. An' den when yo' git in yo' puts it in de fo' corners of de house an' dat draws yore people. Dat's de way ah used tuh do when ah give fish fries an' bring 'em in...

(This is sort of a liquid, then? Or is it a powder?) [She had failed to say what was done with the oil of geranium.]

Dat's a liquish - de oil of a-geranium is a liquish, an' de *steel dust*, well dat's dry. An' de cinnamon, yo' kin git dat from de drug sto', too. It's de best from de druggist den yo' git it from de grocery, because de grocery keeps it an' it's weak. But de drug sto's is strong.

[The oil of geranium would have been used in water for scrubbing; the *steel dust*, a drawing power, would have been sprinkled in the four corners.] [New Orleans, La., (1568), 2879:5.]

2491. For that you go - you see, you go to people for to do that. They don't never get you - they won't - you'd have to pay them for to tell you. Like if I want a job, I go to one of them *spiritual people* and you go - you gotta scrub. You go to the drug store and you get you some oil of Geranium.

(Oil of what?)

[She had said something like *gerange* according to my penciled note on original transcription. Some of my informants had trouble with the word. I did too - it being some time before I could be certain that my original guess was a fact. Thank heavens druggists did not call this substance *oil of Pelargonium*.]

Oil of Geranium. You put that in your water and you put you some cinnamon an' sugar an' you scrub, you see, an' then you get you some *steel dust* an' put it in the corners of your place - that's to draw, that's to draw people. *Steel dust*. [New Orleans, La., (821), 1185:5.]

2492. I was in the bootlegging business - certainly I kin tell you more so 'bout that. Now, all you do is you get you some oil of geranium, oil of cinnamon and you mix it together, and you get you some sugar and a bucket of water and blueing, and when you startin' to sweep - like you sweep, you sweep in always from the street, you sweep in. After that you start to sprinkling that water, sprinkle that water coming in the door from the street. You start on the street and sprinkle right on straight in the back. You see. But you gotta put a little sugar in it to keep down the disturbance, you see. And you'll have the crowd. I used to be right round dere on Drive street. I kept the crowd in my place in bootlegging times.

(What did you put the sugar in for?)

The sugar is to keep down trouble - you see, you kin get a big crowd in your place but you kin have a lot of disturbance. You see that sugar is to keep down and ever'boday be peaceful. You see that's what the sugar's for. See. And you scrub-like.

(You scrub when?)

Like on a Friday night - that's what I done did on a Friday night.

[New Orleans, La., (866), 1400:2.]

2493. Now, this what you do if you want the house rented. You gotta use immaterials.

(Immaterial?)

What you call immaterial - prob'bly draw it by yourself - with 360 degrees of a person's mind to yourself. Then, you get what is called fast luck, [that's]

No. 1. You get cinnamon, that's 2. Get oil of clover.

GET TOGETHER (Oil of cloves or clover?)

NEVER PART Yes, clover.

IMMATERIALS (Oil of clover, yes.)

You get these things together and you mops from front to back - not from back to front, start at the front. Get some woman to mop it from front to back, the corners and all round, and then you get you what they call Get Together. I ain't got none of it with me now. But it's a powder they call Get Together and Never Part Powder.

(What kind?)

Never Part.

(Never Part Powder.)

Yes. You take these things and you sprinkle all round that hall. Take the [something] of the immaterial spirit, like someone look like they was 'tracted by - more than anywhere else - by your place of business would be more 'tractive to them than anywhere else, and they come and rent that place.

(I see.) [Did I?] [New Orleans, La., (863), 1383:1.]

2494. Take sulphur an' ground ginger an' mix it together an' put it in a newspapah or any kind of papah an' put it in a ole can an' burn it in de middle of de flo', an' says dat will bring luck to yore house an' make yo' go GINGER way ovah yore [usual number of customers].

(That is to bring customers in to buy from you?)

Yes. [Sulphur purifies; ginger gingers - makes lively.] [Wilson, N. Car., (1477), 2657:15.]

2495. In business yo' kin go an' take a penny - yo' take de head of dat penny an' put it down head-down an' let it stay dere, an' take dat dirt from round dat grave an' sprinkle it any place an' yore business will be GRAVEYARD DIRT successful.

If yo' want 'em to move out [to put them out of business], yo' go back to de same grave an' take that penny an' put it head-upwards dere, an'

yo' take some of dat dirt from de left part de foot part of grave an' sprinkle dat under those steps or inside. Dey'll go. [Waycross, Ga., (1076), 1742:4.]

2496. Yo' take de infant dirt from de grave [dirt from an infant's grave], take sulphur, yo'll take table salt - three things. Yo'll git up in de maw'nin' at fo' 'clock 'fore de sun an' yo' starts from yore front do', jes' lak if, yo' know, yo' want plenty - ever'body tuh come in. Well, yo' stand to de do' an' throw it in de house, "In de Name of de Father an' Name of de Son an' Name of de Holy Ghost, ah wants all de customers dat ah kin git." An' yo' have mo' people den yo' evah able tuh git through with.

(When you get that dirt, you give it this money?)

Yessuh, always give odd pennies. Nevah give two or nevah give fo' - give odd. [Fayetteville, N. Car., (1423), 2567:6.]

2497. Dey take de same one foot of yore sock. Git chew - go to a baby's grave an' take three pieces of white cloth an' one silver dime. Yo' dig dis hole like dat, an' when yo' take dis three pieces of white cloth - dat's a baby grave now - three pieces of white cloth. An' a silver dime - yo' paying dis baby off. Yo' understand. Yo' dig a hole about lak dat, "In de Name of de Lord, yo' take care of dis in Jesus name. Ah'm only givin' yo' dis in Jesus name." Yo' put dem three pieces of cloth an' dat dime down dere. Befo' yo' put dat dere, yo' git out a handful of dirt. Den yo' put dat dime an' dem three pieces of cloth in strips - jes' little strips - in dere, an' yo' cover it on back, an' yo' take dis with you an' go on.

(What do you do with that, then?)

Go on an' fill yore sock with dat an' one silver dime. Yo' take it an' - either corner of de house yo' could put it. Or either yo' could run it up under de sill, it'll be good.

(What will that do then?)

Keep de police away.

(Keep the law away. Well, why did you put those three pieces of cloth in the grave? What was the idea of that?)

It's a baby an' a baby is in de arm an' is harmless an' sinful from de world.

(I mean what do those three things represent - those three pieces of cloth?)

Dese Three are One.

(Those three pieces of cloth represent the Three Who are One.)

Don't chew see. [Brunswick, Ga., (1202), 2022:4.]

2498. Yo' kin keep de law away from de house. Go to a colored cemetery an' git chew - go where yo' know dere's three people dat chew know, dat yo' was dere when dey buried 'em. Take yo' fifteen cents an' yo' pay each one of 'em nickel a piece, yo' see, fo' each person. But let dis be newly buried - jis' yesterday or de day befo'. An' git chew ten pounds of dat dirt an' put it in yore bucket an' set it where yo' sweep yo'self. Dey won't even come near yore steps. Dose are spirits dat keep 'em back. Dat dead folks dirt whut was buried, dey cain't come ovah it. [Little Rock, Ark., (897), 1469:5.]

2499. Yo' know de truth always is right. We runs - we wus fulla dem things, too. Befo' mah husband died we run de same thing an' we run de same years, but de lawyers nevah caught us. Well, now ah'm goin' tell yo' whut we use on dat. It was learned to us tuh use dat an' ah used dat. Dat was saltpeter an' dat copperas, table salt an' red peppah, an' we made a powders of dat. An' a dead spirit from de graveyard to get de dirt - yo' know, after yo' done talk to de daid spirit an' tell him whut he want do. An' den mix dat togethah an' make a powdahs, an' he has crossed de road on many a time and de law could nevah come by our do'.

(Well, how did you fix that - I mean what would you do with that after you fix

that up?)

Yo' jes' mash it all up fine.

(Then what do you do with it?)

Throw it in de road - jes' *cross* de road where dey come 'cross. Jes' ary road dat lead in to yore house with de law, why yo' put dat 'cross dat road - any distance yo' wanta from de home, where yo' know he kin turn in. An' if he evah git to dat one time, he ain't comin' in no mo'. [Sumter, S. Car., (1382), 2456:2.]

2500. Say jes' git *graveyard dirt*, red peppah, cayenne peppah, sulphur an' alum, an' beat it together an' sprinkle it all around yore place an' they say that will keep it away - say that will keep de law away.

(What is the difference between red pepper and cayenne pepper? Is there any difference?)

Well, dere's one ground, an' yo' know dere's one whole grain. [Fayetteville, N. Car., (1452), 2637:6.]

2501. Yo' go to a ole-time grave an' git chew some dirt. See, dig down in de grave lak dis an' git chew some dirt out of de grave. Well, yo' take dat dirt an' yo' mix dat dirt up with salt. Yo' put table salt in dat dirt an' yo' mix it up. All right, den yo' go to de sto' an' yo' buy yo' some *lucky perfume*, *Heart Perfume*, yo' see. Yo' git chew some *Heart Perfume*. Well, yo' mix that in there with it. See. Jes' put *Heart Perfume* all in dere with it. All right, den yo' go an' yo' git chew some sulphur an' yo' put that sulphur in there with it. See. All right, yo' go an' git yo' some *John de Conker* an' den git chew fo' diff'rent cans - fo' diff'rent small cans, tin cans, where yo' kin put 'em airtight. See. An' yo' put 'em in a circle - jes' lak yo' runnin' a bootlaig place, yo' put 'em in a circle all de way round.

(Around what?)

All way round yore place, yo' understan', de place of business yo' carr'in' on - all de way round, yo' see. Den yo' take, aftah yo' put 'em all de way round [one can on each side of the business], yo' take dat salt an' git in de street all de way round where yo' got chure cans an' yo' care it all de way round yo' see, till yo' git clean round yore house. Well, aftah yo' gone all de way round yore house wit de salt, yo' come on back right where yo' left from an' say, "Ah put dis out, In de Name of de Father, Son an' the Holy Ghost, that ah may have no trouble." Then yo' spit up in dere three times. Yo' won't have no trouble. If yo' have any trouble atall, yo'll git out of it. [The four tin cans with seal-type lids, one on each side of the house, should have been sufficient - an airtight protection.] [Fayetteville, N. Car., (1415), 2547:2.]

2502. Yo' go into de graveyard an' yo' gotta go a certain hour - about twelve 'clock in de night. If you got any kinfolk bury in dat graveyard, you'll explain to them exactly wot and wot not. Then you git some dust outa that graveyard - offa dat same grave which you have explained dese matters. You take dat *graveyard dust* and go home, and you jest sift it light right aroun' yo' step and you say, "Now, you take ca'h de home. Ah don't want no law or nobody else officiate round heah." You go on about your business and dey'll take ca'h of it. Dey'll nevah look dat way. Dey'll come right by dere an' when de git dere dey'll throw up dey head and go on by. [Charleston, S. Car., (?), 644:4.]

2503. Then agin, I git de *graveyard dirt* from somebody relative who is dead, [died] good - ,ou know, make peace. Any person who dead, git dat dust you know. Den you git de white-horse manure, mix that with salt and sulphur, and sprinkle around yore place. An' they'll [officers will] call round yore place but they'll go away - wouldn't stir about chuh.

(Keeps the law away.)

Keep away because yo' have a white horse in de pasture and dey'll tell de party, "Oh! Looks like a white horse."

(That white horse keeps them away? This is supposed to be the white horse in the pasture?)

Yes. See, if you have a white horse in de pasture, dat horse will fight all other horses, but dey never fight dat white horse.

(Those other horses won't bother a white horse. That is why the white-horse manure is good.)

Yes. [Charleston, S. Car., (518), 610:3; *Doctor Nelson.*]

2504. Take dat *graveyard dirt* - take some and divide into each one, see, and git you some salt. Some of de *graveyard dirt* into each one of de shells.

(Of these shells?)

Yes, dey done already shot, you see. And you take another shell and git some of de gunpowder and put - divide it and put some in each one of those shells. And then you take a needle and stick it in each one - stand de needle up in dere like you goin' sew some cloths, but jest right on de tip. And put dat stuff in dere round and pack in around dere tight - jest like you fixing de shot in de shell, see. And then you take that and put one under your front step, and then you turn around and put one under the back step, you see. And if you got any side windahs or anything like that, chew kin jest take and put one at de main windah where you always keeps open, you see. [Three shells.] When de revenuer comes he'll come round to everybody house but chores, and people wonder how come he won't stop to yores - and you selling whiskey in dere, too. But he jest won't have no spirit to come towards that house. He figure there won't be nothing there, when the revenuer comes there. Never won't have no spirit. Co'se ev'ry-body don't know that, you see - don't know everybody telling that. See, if I tell a person that, I want some money fer telling that. [Charleston, S. Car., (?), 640:1.]

2505. A *hustlin' woman* in de streets, yo' know tryin' tuh make money, she should ever' mawnin' befo' sunrise fall on her knees an' say her prayers, de Lord Prayer three times, an' git up an' wash her face down with olive oil an' have a olive-oil bag pinned up on her an' salt - HOLY IDEN [she corrects this to] olive oil an' salt-bag pinned up on her VAN-VAN HOLY OIL [salt-bag only - fed with olive oil], if she wants luck in de street wit de mens. An' pee an' throw de pee out from de house, de east corner of de house - pee in a cup or 'nother an' throw it out befo' she has anything tuh say to anybody, an' she 'posed to make money out in de streets dat day while she's out.

If a *hustlin' womans* want tuh git out on de streets an' be lucky, make money, she'd use de *van-van holy oil*, drop de *van-van holy oil* on her. She buy de *van-van holy oil* an' drop it on her an' make a *wish*, an' be sho' she use olive oil too.

[*Van-van* is not called a holy oil - see margin-title *Van-van* later and Index.]  
(How would she use the olive oil?)

Listen - wash her face down, bathe her down good in olive oil. Put de olive oil an' salt-bag you know on there as I 'fore tole joo, an' say her prayers like dat an' - let me see, I gon'a tell you whut prayer she supposed to wear. She supposed tuh wear de prayer in her purse - Holy Idy - de Holy Name Idy in her purse.

An' if yo' leavin' goin' to a strange place, a strange city, when yo' in dat city an' want tuh be successful, yo' should walk out in a vacant field, somewhere where it's vacant an' turn yore face in the south an' use that word *Holy Adam - Holy Adam - Holy Idam* - Hebrew lang'rige - *Holy Adam*.

(Do you know how to spell it?)

Not Adam but Iden - I-D-E-N.

(Do you know what it means?)

No - dat's in Hebrew lang'rige.

(It isn't the Garden of Eden?)

No suh - Iden.

Yo' use dis when yore *hustlin'* out in de streets or eithah goin' tuh a strange place an' want tuh be successful. Yo' kin jis' walk up to someone an' use dat inward Iden - inward - an' ask them fo' a favor - they'll come very near doin' it. [Memphis, Tenn., (947), 1527:16.]

2506. Well, ah tell yo', fo' good luck like that yo' git the *good luck insane* [incense]. Yo' want mah ideas? Yo' git the *good luck insane* an' yo' burns that with the *holy oil* every morning fo' nine mornings. An' yo' take six HOLY OIL drops of Hearts Cologne, one teaspoon of sugar to a gallon of water.

Yo' dust yore house down, yo' take yore linen off yore bed, clean up one room at a time. Pick up that dust an' put it on a piece of newspaper. Clean up yore next room an' take all de linen if you got a bedroom. Do the same room like that. Put all that dust, all yo' create, git it up off de floor on that one paper. Then buy yo' a box of table salt an' yo' use one cup of that table salt on all that dust that chew taken up. Take yore linen out of doors an' yo' wash it. Clean up everything. Wash yore bedsteads an' yore springs off an' put on clean linen an' everything. An' take that trash that yo've gathered up in those rooms and take one cup of table salt, take it out an' take a shovel an' dig a hole, an' place it in de ground an' kiver it up. Fust one go tuh sleep that night will dream a good dream an' it will be a good luck dream, be a game in it. If yo' play a game of chance yo'll win.

(Now you do all this cleaning up in the house for luck in the home?)

Fo' luck in yore home.

(That is if you want to bring in customers to rent your rooms or something of that sort.)

An' then when yo' go out, before yo' go out, yo' take that *Hearts Cologne* an' yo' sprinkle yoreself with it. Every time yo' go out yo' do that an' yo'll advance with everybody - influence with everybody. Anything yo' go after yo'll have influence with the people. [St. Petersburg, Fla., (1016), 1642:5.]

HOLY MAMMY OIL 2507. Now, if you kin git it, I use that *Holy Mammy Oil*, if you kin git it. An' you git one of these little *blue moun's* - BLUE MOUNDS it's a incen [incense], a little pointed [cone-shaped] thing; it's a *blue moun'* [mound]. An' there's a little brown one.

Well, you burn de brown one in the mornin' an' the blue one in the afternoon. That'll bring jis' wha' choo want. [New Orleans, La., (?), 1124:6.]

2508. You wan'a bring in trade. Well, fo' whut ah've experienced about bringing in trade - ah used tuh be a bootlegger mahself, and ah kin say that ah done that mahself and got benefit out of it.

HOLY WATER Now hit's a oil - well hit's a water whut chew git and whut chew put in yo' scrub water, hit's whut chew call *van-van oil*. [See margin-title *Van-van* later.] An' put five drops in de water, even if yo' don't do nuthin wit it but jes' put it in de water, shake it up and jes' sprinkle it roun' in yo' business place. An' yo' take you some of dat same oil and some brown sugah - about a tablespoonful of brown sugah and about five or seven drops [uneven number] of dat oil, an' put it in a bottle and a tablespoonful of honey, an' take it an' put it in a bottle and fill de bottle most fulla water. An' den put two teaspoonful of holy water in it an' shake it good and set it somewhere close aroun' where yo' kin easily git chure han' on it. An' every time yo' see



de law even down dere, if yo' think de law comin' in - but yo' sprinkle yo' place of business good wit dat water every morning. Every morning when yo' come in open up yo' business - when yo' open up yo' do's and do roun' lak dat - jes' sprinkle some roun' yo' do's an' up aside yo' do' facin' and all. But be shore tuh shake well befo' usin'. An' that'll jes' make business come in real breese [brisk] - yo' jes' be tuh de place - yo' jes' be overhanded wit business.

(And that will keep the law away?)

Yassuh. Ah experienced dat. [Mobile, Ala., (692), 927:2.]

2509. Take some cinnamon bark - now, that's what they told me. Take you some cinnamon bark, holy water, and this *Lucky Dog Perfume*, wintergreen, devil-shoe-string and makes - boil that, mix it all together you understand. Mix all that together and every morning 'fore anybody come in there. You understand what I mean? You take that and you wash your place out. See. Start to washing it from right on into the back. And that make that - that'll draw the people in there. See. I guarantee you. [New Orleans, La., (850), 1314:6.]

2510. (What about that holy water in scrubbing, now?)

The holy water you can put it in the water and scrub. See. And that opens the way in your house and makes luck in your house. You takes the holy water and you takes some sugar - nine lumps of sugar, and you takes essence of verbena or *fast luck* and you put that, mix that up in the water. Then, you put it in a tub and you get you nine buckets and then you scrub from your front to the back in that same water. Then you dip some in the bucket - you take it out of the bucket and you pour it in the tub and then stir it round, then clean from the front to the back with it. That opens the way for you and makes luck and success in your house. [New Orleans, La., (834), 1254:1.]

2511. In the corner, looking and watching, trying to get hold of you, when you bootlegging. You get some honey and some white loaf sugar, some holy water and some tea.

(What kind of tea?)

Black tea. You take the black tea, you strain it and put that down in there. You shake it good and then take a little out every morning and you have it in a little bottle and go to all four corners, running [bottle at] corners, and the law will come and knock twice, knock his club and go away and won't come no more.

(You sprinkle that in all four corners of the house?)

Yes. [New Orleans, La., (825), 1200:2.]

2512. I keep holy water tied on my bed - that's to keep the evil spirits away, and I sprinkle it in the four corners of my house-like when I scrub like that for luck. I scrub my house good like today and if I'm going to use lye, if I have any kind of suspicious idea of some of my enemies have crossed the sill of my door. You see? I scrub with lye today and tomorrow I will go over my house with nine buckets of water. And I'll take that holy water, after the floor dries, and go to the four corners of the house and sprinkle some in each corner. You see? And I make the sign of the cross.

(That's supposed to prevent all evil?)

Evil. That keeps all evil spirits away. [New Orleans, La., (851), 1318:9.]

2513. You get this policeman's name and after you get this policeman's name, you get you some - it's called this here *java water*. But you got to go to Palmer's drug store down here and get it. And get this java water and you get you some, some pure holy water, only you got to go on Friday and get that kind. That's to keep the law from your door.

(Where do you get that [pure] holy water?)

You have to go on Friday to the church. Then, after you go to the church, be

sure and ask the priest or some other be sure to bless that holy water. Well, after you get this here *java water* from the drug store, you mix that with that holy water and with that essence of cinnamon and then you get that policeman's name and then you write it - not no nine times, you write hit 15 times. And you take that policeman's name and you ball right up into that, into that water and you sop that water up, and you take that water and you hang it in - right behind your bed, and that policeman ain't coming nowhere around that house. Nowhere around he come. [New Orleans, La., (797), 1111:6.]

HORSESHOE 2514. The horseshoe is luck to bring in customers. Just get you a horseshoe and nail it up over your door outside. A horseshoe and a four-leaf clover, that brings you customers. That'll draw anybody. Haven't you went along by a man's store and seen a horseshoe? [Memphis, Tenn., (976), 1581:1.]

2515. De first thing yo' do if yo' goin' in business an' wanta be lucky - de first thing yo' do, yo' hangs a horseshoe right up ovah yo' do'. Dat's de first thing yo' do. Well, de next thing yo' do den to be lucky, yo' go in yore house - befo' yo' go in yore house, don't let nobody see yo', yo' take dis cookin' salt an' sprinkle it right in front of yo' do' where de people's comin' in. See, dat's to cut de hard luck off - if a man comin' dere, dat's tuh cut de hard luck offa him whilst he's comin' inside yore place of business to keep from throwin' yo' in hard luck. Well, he comes on it. When he git in dere [you do the third thing], yo' take dis sulphah an' burn it in yo' house ever' mornin' befo' nine 'clock - sulphah. Jes' take a little sulphah an' put it in a lid an' strike a match to it an' jes' let it smoke - ever' mornin' befo' nine 'clock. An' you gon'a be lucky and successful in yo' business. [St. Petersburg, Fla., (995), 1608:3.]

2516. Dey says dat if yo' take a horseshoe an' nail it ovah de inside of de do', de front do', an' dey said if yo' walk undah dat nine times, that's to make yo' move.

(You put this horseshoe up over this other fellow's door? Now, if I wanted to make you move, I would take this horseshoe and put it up over your door inside the house?)

Yessuh.

(Wouldn't you see it up there or not?)

Nawsir. Dey puts it up so dey see it up dere - dey say dat keeps de witches away [see Nos. 512-514, p.154] but dey put it dere unknown to yo'. Yo' - jes' lak yo' be's talkin', jes' slip one of 'em dere while ah'm dere [some other place] in dey house. An' den whoevah he is, go in dere nine times, he'd have to move.

[This is a reversal rite, an unusual backwards ceremony - a *through the looking-glass* or *opposite side of the mirror* device, because an inside horseshoe has its prongs pointing into the house, thus inviting evil to enter, whereas the prongs of an outside horseshoe point away from the house warding off evil. Remember, this inside horseshoe is over the front door, only a few inches distant from the outside horseshoe, if one is there - a Janus-like situation. Remember also, most country cabins - unpainted inside and the wood naturally aged and stained - could conceal a rusty horseshoe until a person walked nine times through the door. Nevertheless, to nail up the horseshoe while the tenant of the house was near is easier said than done.] [Wilson, N. C., (1509), 2676:21.]

2517. De law never was dere befo', see [and you do not want him to return]. You puts de horseshoe right ovah dat door, see, turn de toes up and write three "X's" behin' your door - three "XXX" - and lay one penny right on dis step, de doorsill. Ev'ry time I go [by them], pick at 'em, pick at 'em. Den you git four

sticks jest like dat - get four sticks jest about six inches [long], put one in de under sill of yo' door, and put one on de corner, and put one in dis corner, and put one jest about five feet from yo' door and drive it down till you can't see de head. And I'm goin' *dress* dese sticks ev'ry day, keep up wid de sticks - keep it so dat nobody dig around it, see.

(How do you *dress* these sticks?)

Well, you see, you puts half cord - wrap one end of it on de end with cord, with the string, and the other with cord and the next one clean. De clean one must be a little higher den de end ones. But dat one in de yard [*five feet from yo' door*] - don't wanta put nothing on it. That's a footwalk. Ev'ry time dey be walking on dat, dey mighta know what coming. And if you feel, while dis man coming in - turn on it - must never be backward and all - let him come right in de house - let him look - no matter where he look. He might hunt chure house up and down, look at this, looking at that walking stick, that stick what you got in the middle of your yard, and he'll come out chure - ain't nuthin in yore house.

(That's if the law has come after you to arrest you for bootlegging.)

Put 'em [sticks] there and they walk over 'em all de time.

(Well, now, that stick in the middle of the door, how do you wrap that?)

Don't wrop dat atall. De two on de sides [of the door] you wrap dat - dat's de two guards, like two guards.

(Oh! You wrap that string around the two on the sides?)

De cord. Wrap it about that thick, couple inches on both ends - what chew leave on de top and drive it on down you know. And have it clear dat nobody won't have to stub. Drive that other one down without anything on it. Wit de fourth sticking out - one about *five feet from de door*, de step, put dat down so dat nobody will stumble over it.

(Do you put any cord around that one?)

No, de two of 'em dat be - two have to be not have anything on 'em.

(The one in the middle of the door [at the sill] and the one out in the middle of the yard [*five feet from de door*] don't have anything on them.)

See, dat's what you call *dressin'* dem two on de [each] side [of the door] - de guards, see.

(I see. Now here's the stick on the side. You wrap around the top of that, wrap around the bottom of the stick, and then you drive it down in the ground.)

Even down in the ground - see, so's nobody won't see it.

(You leave part of that stick outside the ground?)

No, don't leave part of that out of the ground atall. De middle stick, you leaves jest about a tip-end - dat's you guide, you see. You use de head right out, leave dat little out and then you kin pull dat eny time. When you pull dat you see, you shake de whole three. See, dat's fo' dem to care fo' you and yo' whole house. [Charleston, S. Car., (?), 636:1.]

2518. Takes a horseshoe an' dress it in red.

(Dress it in red?)

Dress de horseshoe ovah in red an' place it in front of de do' backwards an' farwards, an' yo'll run good business.

(How do you mean dress it in red? What do you do?)

Yo' take an' git - have tuh git ovah at de sto' - git a red piece of cloth an' yo' jest wind dat, yo' know, dat horseshoe all ovah in dat an' place it up ovah de do', an' to de back, an' yo' won't have any trouble by yore customers - yo' draw mo' den all.

Yo' takes - go in de sto' an' gits yo' Red Devil Lye an' salt, an' yo' place it at de front do' an' de back. Dat go wit dat horseshoe, an' yo' takes *chamber lye*, a handful of sugah, salt, an' yo' goes round dat jest befo' day, all round

dat house wit dat, an' yo' got no trouble wit de sheriff or with yore house.

[Perhaps the largest *hand* ever wrapped in red, except the treasure hunter who insulted the devil by wearing a red shirt - see No. 424, p.127.] [Waycross, Ga., (1122), 1804:11.]

2519. Tuh keep the law away yo' would take yo' a horseshoe an' nail it up ovah yore front do', an' git chew a *red onion* an' tie it up ovah yore do' - right up ovah de front do' right in de mouth of dat horseshoe. Turn it [horseshoe] up.

(Why is it turned up?)

Yo' mus' always turn it up - dat's always tuh turn de law aroun', see. Long as it down, it's a pointed thing - it won't do yo' any good. [Memphis, Tenn., (948), 1529:6.]

2520. De horse's left shoe - git two of 'em or git one tuh ev'ry do' yo' got in de house an' put it there. An' take a ten-cent [silver coin] an' a nail it up in dere an' brand dem all dere in ev'ry do' yo' got. Say dey comin' to de do' but dey ain't comin' in.

(You place that ten-cents right in the center of that shoe?)

Yessuh.

(How do you nail that shoe, put the prongs up or put the prongs down?)

Put 'em down lak dat - de left shoe. [Wilson, N. Car., (1455), 2645:17.]

2521. It's de same thing as ah wus tellin' yo' 'bout while ago. Dat *John de Conker root*, it supposed to be buried to pertec yoreself if yore house is got a front do' an' a back do'. Yo' bury a piece at each place an' aftah yo' bury dis piece dere, yore supposed to make yore ma'ks - dat's a cross-lak. Yo' make dat right at each do', on de do'. An' if it's possible dat chew kin git a brand-new horseshoe, one dat nobody has evah walked on, an' cover it with dat silver-lak dat come offa cigarettes [tin foil] an' hang it dere - it be best tuh put dat in de middle of yore house. Jis' say fo' instance if dere a do' heah, put it up ovah dat do'. Dey not supposed - den yo' supposed tuh not evah be bothered wit 'em any mo'.

(Not supposed to be bothered with the law.) [Memphis, Tenn., (915), 1482:13.]

2522. If you are bootleggin', to keep de officers away from your house, you get nine pieces of hoof of a horse - go to de blacksmith shop git nine pieces of de hoof of a horse, see, and git nine nails.

HORSESHOE NAIL (What kind of nails?)

Horseshoe nails out of de shop - see, nine pieces of de hoof and nine horseshoe nails. An' git chew two piece of ginger and ten pieces of black pepper, see, an' grind it up together and boil dose horsehoofs and nails all together. Den sprinkle dat from yore gate to yore house, see, and when de officers come dey can't - dey turn down de other street and can't come by your house. [Washington, D.C., (638), 824:9.]

2523. To have good luck with a boss for a job, yo' always use that sugar - 'vaped [evaporated = refined] sugar [don't use brown sugar on a white boss] - use your sulphur, sprinkle that in your pocket with your sugar. Yo' take your cinnamon bark - you put that in your pocket. All right, any time you go to speak to him, he's always willing [to speak to you]. [Another method.] You take his name and you write it three times - you lay it out on a piece of plain paper and you fold that to you. Don't never fold nothing from you if you want it to be close to you.

If you running a place of business and you don't want the laws to bother you. You go to - like a blacksmith shop - like a - you know where they shoe horses at. You walk in there and you ask the man for a couple of [two] horseshoe nails, and he'll give 'em to you. Understand. But don't you take 'em, but you pay 'im for them. You understand. Now, in this you wanta be lucky - you know, something

like you running a place and you wanta have good luck at your place. You take them there [two nails] and you get you - buy you a pink ribbon - a little narrow pink ribbon, and you take them nails and you cross 'em like a cross, and you wrap that ribbon around 'em and hang it up over your front door where everyone comes in, comes in under that. And you always - when anyone comes, you going to have plenty, plenty, plenty trade. And they ain't going to bother looking.

This man that give you them nails, now, when you offer to pay 'em for them, he don't want it, but you give him a nickel or dime or something for them nails anyhow. He going to tell you, "Ah, they ain't worth nothing - take plenty." But you always hand him a nickel or dime, so you really having to buy 'em, you understand. And lay it down there for him. See. Course, if he just give 'em to you and you don't give him nuthin, they ain't any good to you. Anything that you can get - just walk out and get it for nothing - that's no trouble for you to get, and you don't know how it come, then it's no benefit to you. Anything that you have trouble to get, why it's a benefit to you. You want to take care of it, you see.

(The law?)

You take the law's name - see, just like that law what you know is bad about raiding or something, you take his name and you write it nine times and fold it to you, you see. You fold it up and you wear it in your shoe. You take them horseshoe nails - them two nails that I told you - and cross 'em and put 'em up over your door. If he comes there, he ain't going to bother you. If any other law comes in town, he'll always know it, so he'll notify you or somebody - see, you ain't got no graft or nuthin to pay. Keep the graft and all out of your way. [New Orleans, La., (831), 1235:7.]

2524. Now in that line [bootlegging line] ah have sold whiskey. Ah haven't tried anything but sell whiskey in that line. Ah goes downtown to a drug store and ah git some incense, this incense and burn that and ah have been INCENSE successful in selling whiskey - didn't have trouble about de police. (What kind of incense did you buy?)

Any kind of incense.

(You burn that at a certain time?)

Yes, yo' burn it in de morning and at night - early in de morning and at night. [St. Petersburg, Fla., (1001), 1617:3.]

2525. Yo' git de dragon blood, devil's-shoestring an' incense, an' yo' burn dat in yore house all de time; git chew sulphur an' yo' burn dat an' yo' incense, an' yo' have plenty customers an' nobody tuh bother yo'. [Savannah, Ga., (1260), 2140:3.]

2526. Oil of cinnamon, dragon's blood, an' den devil's-shoestring. [Three ingredients.]

(Well, now, how do you prepare those? What do you do with them?)

Yo' buys dat right out de druggist. Yo' burn 'em, burn 'em all together an' put 'em in de fo' corners of yore house - jes' same as yo' in heah now in dis house heah.

(What would that do for me then?)

Give luck - good luck an' successful.

(Bringing in customers to buy from me.) [Brunswick, Ga., (1237), 2102:1.]

2527. Yo' git dragon's blood an' yo' git de wisteria incense an' yo' git lodestone. [Three ingredients.] Yo' pound dis up together - dis dragon's blood an' yo' put it wit dis wisteria an' de lodestone. Yo' git pulverized [lode]stone an' yo' burn dis at de do' at nine a'clock in de mawnin' an' as yo' close at night. Dat'll make yore business prosperous. [Savannah, Ga., (1269), 2148:1.]

2528. Some use dragon's blood an' put it under de steps an' ovahead of de

facin' of de do' wheres yo' come in, an' dey won't come in yore place.

(To keep the law away?)

Yes sir. [Savannah, Ga., (1267), 2146:12.]

2529. I understand that you get this high-graded incense. You use that, you smokes that up over your door. Course he'd come around, but he wouldn't never come for no kind of trouble. You understand? It keeps him quiet.

(I see. That's all you do - use that incense?)

That high-graded incense. [New Orleans, La., (822), 1187:10.]

2530. Ah tell yo' whut ah does. Ah've been usin' few things round mah house since - see, nobody would patronize me. Yo' understand whut ah said? Nobody patronize me. Ah goes tuh work an' ah got me some of dis thing whut chew call de incense. Ah burns some incense an' some sulphur. Now [at present time], ah burns sulphur right on, an' ah've got all de friends - ah don't keep a thing. Ah used tuh use sech as kerosene an' soap an' all lak dat. Why ah had jes' a regular ole common 'fair [commissary?] an' ah can't keep none of it - dey runs in jes' buyin', jes' as fast as ah kin [restock], an' when ah first got it, why nobody 'tended me. Dey said ah wus independent an' all lak dat. But after ah used dat - ah burns me some sulphur. Right now ah put de pile in a plate in de flo' an' ah burns dat, an' befo' it kin git through burnin' de people is jes' runnin' in, "Yo' got any soap - yo' got any kerosene - yo' got any this - here is yo' money - yo' got any sech-an'-sech-a thing?" Goes off lak dat. [Savannah, Ga., (1272), 2152:9.]

2531. The *grains* [*grins*?] of *Job* - you may hear'd of 'em. You ever seed 'em?

(They say there are Job's tears. Are they something like Job's tears?)

Well, it's a smaller size, but it looks just like a little fish-eye. You ever see a fish-eye?

(Yes.) [If the eye of a fish is meant.]

About the color, but they weren't that - they are known to be the *grains of Job*. The *grains of Job* was used in the particular way of burning the oriental incense - any incense from Asiar - that's what they call *clairvoyant incense*. You burn two of them together and you take the ashes of the two what you burn ever' other morning and plant 'em around your place in the earth right outside - any place in the yard or around your place. You may repeat, as lots of 'em repeat, you know, "As I pray the prayer the Eastmen do, may sweet, etc. etc." You will not have to speak, you know, like they do in Asiar, but you kin say a very short part of it: "In the Name of the Father, of the Son and Holy Ghost, there will be no one be coming to this home - officer or no one into my place of business." Either way that will take care of it and no one will ever bother your place.

(Never bother you.)

"In the Name of the Father, the Son and the Holy Ghost, as no one will come near here to harm me - officers, or revenueurs, or no deputies." [Norfolk, Va., (456), 436:2; *Doctor English*.]

2532. Burn incense - rosgum [rosegum?] incense. Mix it wit de black incense. (What kind of incense?)

Rosgum incense - the kind they call rosgum incense. Well, dey take dat and dey take de *black mans* [black men] dey call incense, and cut dis *black man* up and put it all in de same top what you goin' to burn it in, and burn it and make your wish. And he won't come back.

(That keeps the law away.) [Norfolk, Va., (486), 515:8.]

2533. Dey gits a powder called de incense an' burn it - it's not a powder but blocks 'bout lak dat. An' dey burn it in dey home. Say - dey claim it keeps de men - dey have customers. Ah have gone in houses an' dey says nobody has been in

dere all day an' de time dey light one or two, dere comes two or three customers in. [Wilson, N. Car., (1468), 2652:6; small-time curio-products salesman who had an interest in the power of incense he sold!]

2534. Dey tell me that chew could use de incense. When yo' runnin' any kind of a business an' yo' use incense, yo' jes' take an' light chew one an' sets it up on de table or anywheres on de floor an' makes yore wishes dat chure place will be crowded an' that yore place will be successful or anything lak that. [Fayetteville, N, Car., (1420), 2560:5.]

2535. Well, you will have to get some incense, *lucky incense* and brown sugar, and mix all that together and take - scrub the house out in the four corners and you burn your incense in the four corners in each room. You burn the incense in each room and then you wash your house out with oil of cinnamon and brown sugar and you scrub it out with that. Don't put no washing powders or nothing in it - just scrub it out with the clear water.

(What will that do then?)

That will give you luck to get your house rented. [New Orleans, La., (850), 1289:4.]

2536. (When do you make your wish for roomers?)

When yore incense is burnin' yo' make yore wish lak that. Now yore incense need tuh be in all business places dat dere are - most in Memphis [use incense]. An' yo' burn that at six a'clock in de mawnin' in de business place. Well, yo' put a little *dragon* [dragon's blood] in there - a teaspoonfulla incense an' maybe halfa teaspoon of *dragon* aftah yo' scrubbin', an' at six 'clock make yore burnin' an' den call yore customers [by wishing]. [Memphis, Tenn., (925), 1503:4.]

2537. Well, yo' goes to de drug store an' buy yo' some of dis *lucky incense* an' burn it fo' de sunrise in de morning an' walk to yore do' an' throw de ashes de way de sunrise. That will keep 'em away.

(Keep the law away from your place if you're gambling or anything like that?)

Yes - keep 'em away. [St. Petersburg, Fla., (1007), 1628:3.]

2538. Burn garlic an' onion leaves an' incense, dis *lucky incense*. Lak it's goin' be a big dance or somepin close aroun', an' yo' wanta git in a lotta transients, yo' know, why yo' burn dat stuff hard all dat week on yore stove. An' keep dat garlic layin' roun' an' draw in a lotta customers, transient customers. [Memphis, Tenn., (1524), 2723:12.]

2539. Burn candles - they's fer luck too. See, then you kin burn incense too. See, some burns these little incense they calls *Black Men* and some burns red and some burns de orange blossom - diff'rent kinds. But if they have perfume in 'em those incense is very good. [Norfolk, Va., (492), 530:7.]

2540. Ah have heard of that. Yo' kin buy these *Lucky Hearts* an' burn them at nine a'clock, twelve a'clock an' three a'clock in de evenin'. An' de incense [*Lucky Hearts*] yo' burn dat at nine, twelve an' three hours lak dat on Tuesdays, Thursdays an' Saturdays. If yo' got any kinda trade or anything lak dat, dat will draw yo' know de customers to yo'. [Memphis, Tenn., (1541), 2787:4.]

2541. Jes' lak yo' got a place an' yore business is dull. In de mornin' when yo' open up yore store, sweep de sto' from de front do' to de back - sweep yore trash out de back. An' about every night a little befo' yo' close up yo' burn a *Lucky Star*. Yo' kin go down to de drug sto' an' git 'em. Ah think yo' git about six fo' a dime. An' yo' put it on a little tray an' set it in yore store an' burn it. It smells kinda like perfume. Dat give yo' all de luck dat chew want.

(For bringing in customers.)

Yessuh. [See *Lucky Star*, p.607.] [Brunswick, Ga., (1182), 1993:6.]

2542. If yo' got a roomin' house an' yo' haven't no roomers an' cain't make

no success, yo' git up befo' day in de mawnin' an' yo' scrub roun' in yore house an' den yo' scrub yore po'ch. Yo' scrub it with urinate, Hearts Cologne, oil of cinnamon - jes' diff'rent things lak dat. Den yo' make a wish. An' aftah that when yo' git through, den yo' come in an' yo' burn sandalwood incense or either dis *Lucky Star* - jes' anything yo' prefer burnin'. [Memphis, Tenn., (1527), 2725:7.]

2543. Ah use tah burn de *Lucky Stahs*. An' some of these things, understan', ah would burn de *Lucky Stahs* fo' diff'runt [times]. An' ah would burn five fo' gamblin' an' ah would burn 'em befo' twelve a'clock - any uneven numbah, becus ah found fo' mahself that uneven numbahs wus luckier fo' me then even numbahs. If ah would burn 'em aftah noon ah would burn 'em at a unlucky [even] hour, an' it use tah bring me lotsa good luck.

(For gambling?)

Dat's it. [Memphis, Tenn., (928), 1511:3.]

2544. First is incense powder. Dey takes dat and dey burn it and den dey takes - ah don't know where dey git dat, but dey takes a *Lucky Star*. What dey call a *Lucky Star*. Dey split dat star in half and dey takes a little birthday candle - little bita birthday candles, den they puts it on each part of this star and let chew burn dat in dey home. Dat's to keep de police away. Now I hear'd several people say it worked very good, but still de police don't [stop].

(But now that burning the incense and the star. There are two different ways of doing that?)

Yes, dere's two diff'rent ways of doing it, but de *Lucky Star* supposed to be de best.

(What is the *Lucky Star*?)

Det git de *Lucky Star* at Savannah, Georgia - back in dat time from a woman on Miner Street. Dey called her Lizzie H. Yes, Mrs. H. Ah think she gets de *Lucky Stars* somewheres around Cincinnati, if I understood it.

(What did they look like?)

Jest looked like a little round something but they had four [five?] corners - which dey called *Lucky Stars*.

(Well, were they made out of metal or cardboard or what?)

No, it gots a something like a powder but it's hard, see - it was diff'rent from de incense powder. Twas a powder too, but it was diff'rent from the incense and then it smelled diff'rent. It smelled kinda sweet. [Jacksonville, Fla., (548), 682:1.]

2545. Ah have run a rooming house an' ah didn't have no roomers. An' dere was a powder dey call de *Sen-Sen Powders*. An' yo' take that an' yo' burn it in yore house nine mornings an' nights, an' yore house will become full of roomers. Ah have tried dat.

(What time in the morning and the night do you burn that?)

Burn it about six 'clock in de morning an' about eight 'clock at night. [St. Petersburg, Fla., (1009), 1632:6.]

2546. Heard of that. Well, now, pract'lly ah noticed - ah learnt all dat since ah been heah. Ah notice dat dese fellows, dey git dis *Hearts Cologne*, yes sir, an' den dey use dis *sen-sen* whut dey burn. Dey say it's fo' luck. Dey take dat *sen-sen* an' put it in dere pocket an' saturate dis round dere chest an' dey hat wit dis *Hearts Cologne*.

(When they go for a job?)

Yes sir. [Brunswick, Ga., (1240), 2110:10.]

2547. Yo' git chew some *spiritual incense*, burn dat in yore place. Burn dat on Friday. On Tuesday burn sulphur. Now, dat'll bring people to yore place. [Brunswick, Ga., (1174), 1982:4.]



2548. Yo' take sulphah an' sugah tuh draw luck to yo'. Yo' take sulphah an' sugah an' burn it on de stove, see, or somethin' hot. Jis' sulphah an' sugah an' mix it up an' burn it an' it will draw luck to yo'. An' when yo' wants a quick way tuh git a small piece of money, yo' lights yo' a - ah cain't think of the name of it. Anything will do jis' since it's incense. Light de incense an' put it on yore bed - place it on yore bed, "In de Name of de Father, Son an' Holy Ghost," an' put it in a white saucer. An' in less time den three hours somebody will give yo' a piece of money if it's nuthin but a nickel or somepin othah lak dat - a nickel or a dime. [Memphis, Tenn., (947), 1527:14; informant a woman.]

2549. It's kind of like a stick that they made or something like that. Well, they has a little concern like - like where he cut - it just about a little cup - just sits there just like a finger I hold up.

(I see.)

Well, you set that [stick] in here and burn it and the smoke goes up and after the house is full of smoke, why, they puts that out and let that smoke settle in the corners. That's the way they does that.

(What do they do that for?)

Do's that for luck.

(For luck? What kind of candles do they burn?)

Yes - they call it the lucky candle.

(What color is it?)

It just about the color of that cigar [I am smoking].

(Sort of a brown color?)

Yes, sir.

(I see. Luck for what? What kind of luck?)

Luck for your home - you know, to keep, to make friends come to your home.

[Informant is describing what some persons call a *lucky candle*, a stick of incense or joss stick which stands in a holder "like a finger I hold up" with "a little cup."] [Vicksburg, Miss., (757), 1039:5.]

2550. They burns a - they got something - sweeps your house in de morning. Just like you done business in here, you sweeps your place out - sweep all your dirt, all your trash one way. You mop it, you mop it all one way and then you got some little old incense candles. You burn one in that corner and one in that corner, one in that corner and one in that corner, and one on your cash register.

[Here five candles form an approximate quincunx - see p.710.]

(I see. And how do you mean by sweeping this dirt one way?)

All one way - don't never sweep nothing back thataway, sweep it all one way. Just like you going thisaway with it, sweep it all that way and mop it the same way.

(I see. And what do you do with that stuff after you get it swept up?)

Sweep it right on out de door.

(Sweep it outside the door? Do you sweep it to the front of the house or to the back of the house?)

Right on out de front.

(Out the front, I see. And you burn these *incense candles* in each of the four corners of the room where you are doing business and put one on cash register?)

One right on the register.

(And that is supposed to bring in trade?)

Bring in trade. [Vicksburg, Miss., (717), 988:1.]

2551. (Candle is used for what?)

Lucky fo' yore house, tuh bring peoples in yore home. Yo' burn it at seven a'clock, 'leven a'clock an' seven at night. Dat's de way yo' burn dem. Yo' burn two. If yo' want a big crowd, yo' burn seven an' yo' have 'em in a row right

there. Yo' have 'em in a thing tuh burn 'em on. An' it's 'cordin' to how many yo' want, yo' burn dem many candles. Ah don't mean de candles, burn dem many incense [sticks]. [Memphis, Tenn., (1548), 2811:9.]

2552. Scrub with Red Seal Eye, table salt an' sugah, bluein'. Take about a teaspoon of bluein' and de mo' sugah, have it white sugah, pure sugah - half a cup, teacup of sugah. Burn a little incense an' call 'em three time while it's burnin'.

(What do you call?)

Call yore wish - if yo' wanta make a call an' wanta make yore wish an' den call. Yo' kin call a special person or yo' kin call, "Send me a man." But chew make dat wish three times.

(Out loud.)

Whilst it's burnin' - not let it go out. Wait until it's burnin' an' make it three times on there. [This is a rite for roomers.] [Memphis, Tenn., (925), 1502:3.]

2553. On bootleggin' it you have to - all bootleggers scrubs at four o'clock in the mornin' before de law's walkin'.

(Before the Lord's walking?)

JOCKEY CLUB Yes, sir.

(Before the Lord is walking?)

Before the lawr - like detectives - is walking.

(Oh, before the law is walking.)

Jis' like on your beat, dey scrubs so they'll pass up [police will pass by not bothering you]. You git dat cinnamon an' sugah, an' you git Jockey Club an' you put dat in an' scrub' it - scrub your banquette, an' wash your banquette, an' you won't never be bother. Ah bootleggin's fo' fo' years an' never been caught. [This is banquette scrubbing, separate from house scrubbing.] [New Orleans, La., (790), 1102:2.]

2554. Dere's a root dey call de king of roots. If yo' have a business, yo' kin take dat root an' bring it in heah, yo' know where yo' business at, if it's dull, why yo' kin have mo' customers den yo' kin handle.

KING OF ROOTS (Has that root any other name? Or just called *King of Roots*?)

*King of Roots.* It grows an' it has three little prongs - leaves. It grows straight up like a okra blossom. It has three little okra blossoms on it, three little okras yo' see. Yeah, it look like okra - pod of okra.

(Like the green okra - like a vegetable?) [This is not okra.]

Yo' kin dig one dem little roots - jest have room all de way round, yo' kin dig 'em. Some of 'em is big as mah wrist. An' yo' kin jest take a small piece like that an' put it in yore place of business where yo' work at an' yo'd have mo' people heah den yo' kin handle. [Waycross, Ga., (1126), 1832:1.]

2555. Yo' take a white man and he like a king snake, an' yo' take a nigger an' he like a blacksnake. All right, den. Now ah want show you. Now yo' take dat - you kin git dust. You don't have to git nuthin  
KING SNAKE - BLACKSNAKE but that *graveyard dust* and carry dat and throw it down all by yo' [his] doorstep where he gotta come in at.

And suh, if he come in dere, ah pray to die - jes' as soon as he walk up dere his mind will change. Ah don't kere if somebody son [God's Son?] in dere. [Penciled note on original transcription reads "to keep law away."] [Jacksonville, Fla., (603), 782:4.]

LICE 2556. Dere lucky, so ah heah de womens say. Ah wouldn't nevah fool wit 'em, but ah've seed women buy 'em. Ah've see 'em pay high as a \$1.50 apiece fo' dem. [They were cheaper 50 years earlier - see No. 2417, p.672.]

(What kind of crabs?)

Dey call 'em a he an' a she.

(What are they body crabs or head crabs?)

Yes, crabs off of 'em.

(From the body. What do they do with them?)

Put 'em on 'em. Dey say dey gives 'em luck - dat makes 'em lucky if dey keep dem on 'em. But ah've nevah used none of those. Ah always try tuh git rid of all dat git on me. [Memphis, Tenn., (1530), 2738:5.]

2557. Yo' kin git crabs - de crab dat be's on people in de haid - an' take dem crabs an' keep 'em an' yo' kin win every game.

(Where do you keep them?)

Keep 'em in yore pocket. [Wilson, N. Car., (1492), 2662:10.]

2558. [Lye, a protection against evil (p.459f.), is used by itself and in many combinations.]

If yo' got a enemy anywhere roun', yo' gits a box of potash - jis' lak if LYE ah wus fixin' it up fo' someone, ah have them tuh bring me a box of potash.

If they thought they had a enemy round wus goin' do 'em any harm, anything, ah would have yo' bring me a box of potash an' ah would take this potash an' fix it up in a liquid an' den put so much of it in a bottle an' give it to yo'. Yo' would take dis home an' git up in de mawnin' befo' de sunrise an' yo' would sweep yore steps wit it - sweep yore steps an' repeat de Psalms about de Lord makin' me lie on green pastures. De mawnin' yo' git up an' sweep yore steps wit dis lye-water, yo' put a little bit in a basin or somepin an' jes' dip yore broom in it an' sweep it an' say de Psalms. An' dat will keep anybody from doin' any harm to yo' - keep yo' havin' good luck. [Savannah, Ga., (1256), 2130:10.]

2559. To keep the law away, ah would get me some of *van-van*, get me some lye, some blueing water, and ah would go to mah banquette and ah would scrub it ev'r - just wherever around mah door, I would keep it - white - white - white - white as snow. And keep it - scrubbed - scrubbed - scrubbed - and they never come across the door. Any time he come there, throw your water each way ev'ry morning for nine mornings - throw your water thisaway - bucket of water this way - and that way - and he never come in your place.

(How - which way do you throw the water now?)

Right - if you living and your front door thisaway, you throw one this way, and you throw one that way, and one this way.

(You throw one out the front door, one to the right, and one to the left?)

That's right - for nine mornings. You keep it up.

(For nine mornings.)

(Just plain water?)

Just plain water.

(Or just scrub water?)

Plain water.

(Just three buckets?)

Three buckets - thisaway and this way and.

(You just scrub with the other stuff?)

That's right - scrub with the other stuff.

(I see.) [New Orleans, La., (877), 1439:5.]

2560. If yo' don't want de law tuh come to yore house, yo' use dis concentrated lye an' burn incense. Dat concentrated lye goin' keep away all evils - all kinda dirty acts an' doin's, jes' lak if somebody intendin' tuh *sprinkle* somepin fo' yo'. Why, if yo' don't want it done, or yo' heard tell of nobody do it, yo' scrubs yore house wit lye, or if yo' mop de front of yore po'ch wit lye, ain't no law comin' dere. Pract'lly, ain't nobody goin' do no harm because that lye drives away all evil things. [Memphis, Tenn., (1537), 2778:6.]

2561. Fo' luck aroun' mah home lak that, tuh keep the laws or anything lak that from botherin' me, if ah wus *a-hustlin'* or bootleggin', ah would take an' git me some lye an' git me some sugah an' lay it undah mah do'step an' sprinkle it all roun' de house an' on de inside an' dat will keep de laws away. [Memphis, Tenn., (954), 1539:24.]

2562. Keep that place scrubbed with that sugah, Red Seal Lye above all - a cup of sugah an' Red Seal Lye [and] don't evah let soap touch de flo' fo' customers. [Why? They could or would slip away.]

(If you want to get roomers you do the same thing?)

Yessuh, an' keep soap away. [Memphis, Tenn., (925), 1503:3.]

2563. Like this [business] *burns* [flourishes] here and that one over there [*burns*] - well, if that burns out and the trade here - he ain't got no trade here. And I'll tell you I always seen it did, and I've did it myself during Prohibition. I'd scrub my place out - you see, sweep it out good and scrub it. But as I said before [in another statement], I'd sweep in all the time, though - never sweep out. Sweep in. When you sweep, you take and get you nine buckets of water. You get you a box of lye, get a bottle of ammonia - get you a bottle of ammonia and a box of lye and use nine buckets of water.

You put your lye - you take lye and you sprinkle it all around your floor first. See. You throw a bucket of water to your right, one to your left, but always throw it inside. Stand at your door and throw your water. Don't never let your water go out your door - throw that in your door, see. And when you starts scrubbing your place, you scrub to the back. Start right at the front of your door but be backing up all the time. Don't never walk - back up, see. As you scrubbin', back up. When you start sweepin', then you face your place - going in all the time, but don't use over nine buckets of water.

And after you scrub your place good and you get it dried out, you puts you some cinnamon and sugar down. You get you - I think it costs ten or fifteen cents for a box of it, you get you some of that incense and you light that and you burn that in your place.

Now, after you got all the inside of your place straightened out and scrubbed clean, you come to your banquette [sidewalk]. You get on the outside and you use nine more buckets of water on the outside. Now, you sweep both ways there. All the time sweep to your door, you see. You sweep thisaway [to the right], you sweep to your door; you sweep thisaway [to the left], you sweep to your door. See. Now, sweep your water to your door - don't sweep it in the place, but sweep it to your door and let it run down to the ditch itself. And then you sprinkle your cinnamon and your sugar again. See. But you sprinkle it to your door and throw it from your door - throw it in, see.

Well, that make that trade come across over there to here. And that'll make - you'll get all the business over here. And, if you see where you can't do no good there, just go over there and sprinkle you some salt after you done scrubbed your place - but you have to pay somebody [to do it]. Get them to go over there and throw some salt down, and it'll cause a big row over there. See, when they start to rumpus over there, everybody will run over here to this place here. [New Orleans, La., (832), 1248:1.]

2564. To draw in customer, yo' git chew - lak dat chure front do' dere, yo' git chew a can of [Red] Devil Lye, potash, an' yo' git chew a handful of table salt an' put it right on top of dat can, an' yo' take a ice pick or somepin an' chunk hole all in de top of de can, an' jes' lay dat right on top, at twelve a'clock, an' bury it right in front under yore step or right in front of yore gate. An' one tuh de back. Dey'll be comin' in.

Tell yo' whut chew do wit dat. Yo' take dat same potash an' yo' take three

cans - three cans. Take de cans an' open it an' put it in a boilin' pot of watah an' jes' boil it in dat watah an' jes' go all roun' yore house an' sprinkle it all roun' yore house - all in de dirt, all out in de front of yore do', right dere in de front of yore do'. An' yo' git chew a box of spice an' yo' git chew a package of sulphur an' yo' mix all that together an' table salt, an' ev'ry mawnin' befo' sunrise yo' jes' go on an' sprinkle it right out chure gate dere - throw it out dere, turn yore back an' don't look back an' walk on back in yore house. Dey'll nevah - dey'll come an' jes' be passin' by all de time.

(That is to keep the law away?)

Yes sir - keep de law away. [Brunswick, Ga., (1224), 2081:4.]

2565. Ah'm a bottlegger mahself - dat's how come I mos'ly knows some of them things. Yo' don't need nuthin but take yo' a can of potash an' a box of red pepper and digs yo' a hole right befo' yore steps - round hole jest enough to fit de can. And take it and take de red pepper and set it right on de lid of dat can, and set it down and bury it right dere befo' yore steps.

(You set this can of what?)

Potash.

(Up - upwards?)

Dat's it.

(And you take the red pepper and do what?)

Put it upside down on dat can.

(And cover it up. That keeps the law away.) [Jacksonville, Fla., (588), 755:3.]

2566. Dey would git two cans of lye an' about midnight in de night, nobody sees yo', yo' digs a hole underneath each one of yo' steps an' put de can dere. But don't stop de can tight, let it be slant, an' yo' cover it up kinda lightly - you know, where dat scent and dat strength kin come out. An' dey tell me if dey'd come dere and start, dey wouldn't come no farther than that do'.

(That keeps the law away.)

An' he'll ask yo' questions. [Jacksonville, Fla., (596), 769:1.]

2567. You take cinnamon, parsley and you get you some sugar, Jockey Club, Mary Garden perfume and oil of geranium, you put that in there too, and you put all that together and you put it over in the east side of MARY GARDEN PERFUME the corner in two cups, and you mix all that up - together, chop it up and put it in a cup and set it in a corner, and they [law] ain't going to bother you. [New Orleans, La., (859), 1366:15.]

2568. Your business get kinda dull, just open your half pint of whiskey MENSES or pint, or quart or whatever you want, and take some of your monthlies, clear it, and put two or three teaspoonfuls in it and whensomever they come in give 'em a drink and that'll draw your trade in. [Memphis, Tenn., (975), 1579:3.]

2569. Ah heard 'em tell if yo' want people tuh come back to buy whiskey from yo' - if dey come dere tuh drink some whiskey, jes' befo', take an' put chew some urinate in dat whiskey, yo' understand, or either some of yore monthly discharge. If yo's a man, put some urinate; if yo's a woman, put some ministraton in dere an' when dey come in dere drinkin', dey'll come back. Dey jes' hang onto yo' - dey can't go nowhere else seem lak. Dey jes' come to yore place of business. [Fayetteville, N. Car., (1398), 2518:3.]

2570. Dey take dere monthly sickness an' put nine drops in some whiskey an' keep it saved back an' whenever yo' sweetheart come or somepin lak dat yo' go out lak yo' goin' after de whiskey, an' yo' add some of that whut chew got - put in that fo' him.

(That's for love.) [Savannah, Ga., (1256), 2131:2.]

2571. The seed of paradise. [See margin-title Paradise Seed.] Then you kin get codfish balls. That's what you get - dried codfish, that's right dried codfish. You put the seed of paradise and the codfish together and that fast luck together, cinnamon and sugar. And you must get 15¢ of sugar, you must get 15¢ of codfish, and you - everything you buy you must get 15¢. And you boil that. Then you take - you must scrub before six o'clock in the morning. What I mean by six, I don't mean that you go at three o'clock in the morning. I mean two or three minutes before six - and the bell be ringing, you be scrubbing there.

(I see.)

And you scrub and go out of your door. You take and you get you some whole grain rice and take and be walking there throwing, throwing it there any place like - in all four of your corners.

(How do you throw that rice?)

Just take it in your hand [demonstrates].

(Yes?)

You sprinkle it on the sidewalk and when you be coming in, you walks along - walk backwards like this, and then you walks over in this corner and you take it and throw it over your left shoulder.

(You throw it over your left shoulder. Yes?)

And go in this corner and you throw it over this left shoulder, and throw it here over your left shoulder.

(You throw it in all four corners. I see.)

That's right. And once in a while - you know when you be cleaning up some of it going to come out, but you make sure the first morning, and the next morning put some more there.

(I see. What did you say about when you do this?)

It must be done before six o'clock in morning when some of the bells ring.

(All right. What then? When? What day?)

What day that must be done? On the first Monday in the month. [New Orleans, La., (881), 1452:1.]

2572. The best thing you can do to keep the law away from your place - you sees what they call nutmeg. You use dry nutmeg after you scrub your place good - scrub it thoroughly, clean - and walk. Take you two whole balls of NUTMEG nutmeg and grind them and when you walk out of your place, sprinkle that stuff yourself; sprinkle one on the right side of the door and one on the left side of your door - out with nutmeg, out the door. After that is stayed down there all day, that night scrub; scrub out your building outside, scrub it outward. Don't scrub it in, scrub it out, and you'll have no trouble with no law. But if, if ever an officer come to your place - he ever come to your place that they - when they going to make that visit, take that nutmeg that you ground and sprinkle that behind him after he go out. Sprinkle it behind him and let that just be down there 'till morning. And scrub your building, but scrub it out - don't ever sweep it in. [New Orleans, La., (828), 1217:2.]

2573. You are bootlegging and want customers. You go, you git some good - some sugar. Git you some cinnamon powder and you git you some luck - some van-van. See. You take it and put it in a bottle and you boil it - see, PARSLEY parsley.

(Yes.)

You take some parsley and you take all that [other ingredients] and you put it down in a pot and you boil it - let it boil about a solid hour before you take it out. And you take it out, you take you a whole quart - boil it first, boil it down to a quart. Then you take and you go to the alley gate - see, go to your

gate or whatever it is and when you git there you start to sprinkle it backwards, you know, coming back to the house. See, just like you walking and you walk back [backwards]. Just have your mind on what you want and sprinkle it down, and you go right on the inside and you puts your bottle down. The next few minutes you see customers startin' comin' in. [New Orleans, La., (871), 1412:4.]

2574. When I was in Washington [D.C.] about 1900, I played at a fast-house, I played a pyana [pie-ana] in de redlight district. Every morning the girls would go to work and dump their ur-een together, you see, in one pot, PEANUTS and go to work and take it and wash de front [entrance] off real good every morning. And I use to ask them what dey do it fer and dey said dat was to draw trade. Well, I think it did, becus dag-gone-it dey crowded in there - senators.

(Was it a white *fast-house*?)

Yes sir. And in dem *fast-houses* dey wouldn't let you bring no peanuts in there. Not a peanut. No sir! [Snow Hill, Md., (93), 11:1.]

2575. Then you scrub your place. But you go to, say to a drug store, and the first thing you get - there's something that is commonly used that everybody know but very few use it. You see, the thing that we use is peroxide - PEROXIDE that regular form of peroxide. Well, when it be's in a powder first from the salt [oxide], you take you a teaspoonful of peroxide in a bucket of water. You take a half tablespoonful of salt and a whole tablespoonful of sugar. [Three ingredients.] Mix that and dissolve it good and scrub all your place. But sweep inside - don't never sweep nothing out chure door.

But get fresh water. Don't get no water that is - try to catch water that's rain water, don't get no water from the hydrant. Get you fresh rain water in that bucket and at night you scrub that place. Scrub it at night, don't scrub it in the day. Scrub it after sundown and scrub it inward in your building and sweep that water right on back through your building. And then if you got any mop, mop up after that dry. Then clear out your place, mop up - sweep with any other water you wanta after that. But scrub that over and let that dry in your building.

You take just a half a tablespoonful of salt and a tablespoonful of sugar and a half a teaspoonful of ordinary peroxide that you use from the drug store on the sore. And scrub in your building - not out chure building, in your building. That's the way you increase your business. [New Orleans, La., (828), 1217:1.]

2576. Take some salt, a little pinch of salt, an' a drop of turpentine an' put it in each corner of de house an' put a drop of turpentine right in de middle of de flo'. [This of course is a quincunx - here a magic one.] Dat QUINCUNX will make de house lucky fo' yo' for anything yo' wanta do mos'.  
(If you want to sell anything?)

Yes. [For quincunx, see No. 2550, p.704.] [Sumter, S. Car., (1346), 2328:15.]

2577. I tell you what you get. You get this yere - you get - you get some - you see that red, pure red, red brick. You got to go to the drug store to get that. It's powdered brick. Well, you get that pure red, red brick.

RED BRICK (That's called redding?)

REDDING Yeah.

(All right.)

You get that pure, red, red brick. You get you a bottle of essence of cinnamon from - from Crackerjack Drug Store. After you get that essence of cinnamon, you turn round and you get you a box of *love powder* and you mix that with that, and you gets this here - what do they call that stuff? There's another powder you get too. It's *van-van*.

(Is it a powder?)

No, it's a liquid. *Van-van* is a liquid. You mix that together and you take nine buckets of water and you wash that place where your place of business at. And when you wash that place of business wash it with nine buckets of water, and then after you wash that place with nine buckets of water, don't say nothing to nobody when you wash that - don't even tell nobody good morning atall when you washing that place, and it going to smell very nice when you wash it, and people going just pouring in.

(You put this mixture in the water?)

In the water and wash it - wash that place with that. [See Red Brick Powder, p.470.] [New Orleans, La., (797), 1111:5.]

2578. Well now, the way yuh have to do. You git de cap'un [captain of the police] of the presint [precinct] name, then you'll burn his name in this same stuff - honey an' cinamint [cinnamon]. Then you'll take honey, cinamint, an' you'll scrub wit dat. An' when you git through, you'll take jis' plain cinamint-water wit dat, an' you sprinkle roun' your front doah wit it. You take you some brick - red brick - beat up fine. You done put verbena-water wit dat brick - red brick - an' sprinkle it aroun' your doah wit sugar, brown sugar. The law won't come. [New Orleans, La., (802), 1119:2.]

2579. You is bootlegging or anything like that and you want customers. You get you some [sounds like *red'nin'* = *reddening*].

(Red ink?)

Looks red like grapes. You get you some red'nin' [reddening] and you get you some *lucky perfume* and you get you some *van-van* and scrub your house Wednesdays and Mondays and Fridays - three times a week, and you throw the water in the street. And you see by you got all that in your water scrubbing with, that draw the crowd right into you. I've seen that did. [New Orleans, La., (783), 1087:5.]

2580. Take cinnamon, brown sugah, *reddenin'* - it's jis' lak a powder but it's red, an' yo' scrubs with that. Yo' scrub with dat powders an' dat brings yo' luck. [Three ingredients.] [Algiers, La., (1596), 3002:6.]

2581. Ah heard yo' burn red peppah in yore stove.

RED PEPPER (What would that do?)

Say dat would keep de police away...when yo' doin' anything, burn it in de house dere an' let de smoke out in de street dere - keep de poleece 'way from yo'. Yassuh, if yo' sellin' anything. [See Red Pepper, p.470f., and red pepper in Salt and Combinations, p.473f.] [Wilson, N. Car., (1472), cylinder just after 2651.]

2582. Yo' kin *dress* de house, 'sposed tuh be wit rice - raw rice. House kin be *dressed* wit raw rice - whole grain rice, no breaked rice. Yo' kin go tuh work an' yo' kin take a teaspoonful of raw rice an' put it in each one of yore RICE shoes an' wear it in dere 72 hours an' then yo' kin take an' sprinkle it all ovah yore flo'. Dat's one of de highest luck things dat ah evah used, an' ah'm goin' on 50 yeahs in it.

(That's to bring in customers. Well, do you use that with this water or use it separately?)

Well, dat's separately.

(That water is one way of bringing them in? And the rice is another way?)

Rice is one of de highest. Ah don't reckon yo' heard 'bout dat. [Savannah, Ga., (1277), 2172:1.]

2583. Yo' take table salt an' yo' start with de right han' corner of yore SALT house an' yo' put jes' a little pinch in each corner. An' if yo' tell - yo' say whut chew want to be done when yo' go roun' wit dis. Yo' go right on roun' an' keep to de right all de time. Everything will be all right.



(That will bring in trade if you are bootlegging?)

Yes. [*Right-hand corner* as you face the front of the house. This is a reversing rite - anti-clockwise circumambulation - reversing known bad luck or unknown spell cast upon house or business.] [Fayetteville, N. Car., (1396), 2512:10.]

2584. Wal, dey said dey - early in de mornin' befo' sunrise dey get a package of salt and dey'd go to de front do' and make a cross mark; one mark straight and 'nother acrost it, an' throw de salt in dose lines. And by doing dat why dey keep de law away. If de law come, why he'd come smiling and it won't be anything to it - won't 'res' 'im an' won't car' 'em down [to jail]. [For cross of salt, see No. 1472, p.477; No. 2602, p.714.] [Jacksonville, Fla., (563), 701:2.]

2585. An' if yo' sellin' likker, it's a simple thing an' it don't cost but a nickel - spill salt. Git chew a box of salt - S-A-L-T. An' yo' sprinkle from de corner of yore house or yore fence lak dat, chew know, round dat way an' cuss 'em - yo' know, call dem by dere names an' curse them out an' they cannot enter yore premises. Dey can't come dere.

(You begin to sprinkle that salt down where?)

Jes' lak, yo' see, where did lot run. Yo' sprinkle it from right in front of yore do' right straight on 'cross.

(Just in front of your property?)

An' cuss 'em out. Turn roun' lak dis yo' see [demonstrates], cuss 'em, "Don't come in mah house." Cuss 'em out - talk nasty to 'em. Jes' lak dat an' turn yore back an' don't look back. Keep talkin' to 'em, "An' don't come back. Don't come tuh mah house." See. An' dat's easy tuh be done. [Sumter, S. Car., (?), 2342:2.]

2586. Yo' use salt an' sugah an' yo' mix that together. Dis heah ole-timey salt is de best salt - dis Bluebird Salt. An' yo' jis' throw it [salt and sugar] roun' yore house - jis' throw it out, all roun' yore house. A man dat used tuh live nex' do' tuh me he sold whiskey all de time an' dat's all he use. [Memphis, Tenn., (938), 1519:3.]

2587. Now de way yo' do dat - yo' jest git chew some table salt an' stroll round yore do'steps an' mix it wit a little ashes an' strew it all round yore do'step. An' yo' git chew some saltpeter an' use yore chamber lye all round dat house. An' den yo' read - read de 23rd Psalms an' den yo' won't have no trouble.

(You won't have any trouble with the law? And anybody can't do you harm if you are in business?)

Shore - no, no. An' use dat stuff in yore shoes - dat pepper an' salt. [Waycross, Ga., (1118), 1795:6.]

2588. Tuh make people tuh buy from yo' - yo' has a sto', yo' know, an' yo' want 'em tuh buy. Yo' kin jes' take an' use de same things, jes' around - yo' know in yore store, de same things. Take some salt. Salt is a man. Take some salt an' sulphah an' peppah [three ingredients] - that's whut chew goin' take an' just sprinkle dat round, den people jes' flock in.

(You said that salt is a man?)

Yessuh, ah did - is somethin', salt is somethin'.

(It's strong, powerful?)

Yes. [Fayetteville, N. Car., (1435), 2600:12.]

2589. (What did you do?)

For me to have customers when I was bootlegging? I didn't do nothing but something simple. I got me a quart jar and I made me up a jar of salt and sugar water.

(What kind of water?)

Jest table salt and pure sugar.

(You just take salt and sugar together?)

Yes, in that jar. And you take and you sprinkle it from ever what entrance they come in at, clean on into the other entrance, and back on and you say a verse. You say, "In the Name of the Father, of the Son and the Holy Ghost, give me luck, success and money." And anything that I call for I'll get it, and you be sprinkling that and saying that verse all the time. Well, you get plenty of customers when you do that. When I was bootlegging, when I would do that, I would have plenty of customers. That worked for me - yes, sir, that truly worked for me. [New Orleans, La., (791), 1103:11.]

2590. If yo' wanta sell likker or do anything lak dat an' didn't want de police or sheriff or nuthin coming to yore house, git some table salt an' some sulphur an' mix it together an' throw it out chure back do' an' [or] throw it out chure front do' - whichever do' dey'd come in yo' know. Jest do dat regular fo' about nine mornings. Whenevah dey come dere, if dey was lookin' fo' likker, dey wouldn't come no further den de do' an' talk to yo' an' turn round an' go on back. Dey would nevah search yore house. [Waycross, Ga., (1121), 1802:7.]

2591. (So nobody will rent this house?)

Well, now, see tuh do that yo' use salt, ordinary table salt. Yo' know whut Epsom salts is, doesn't yo'? Well, yo' mix that together yo' see an' boil that jis' about two hours into jis' 'bout a quart of watah don't chew know. An' if yo' could git there, why yo'd sprinkle that jis' right aroun' the do'step, don't yo' see - jis' throw it roun' ord'nary, yo' understand.

(What do you put that on the steps for?)

Well, yo' said, "If yo' wanted git 'em 'way." Didn't that whut yo' said?

(Who away?)

The owner of the place.

(You mean that's to keep the landlord away?)

Yeah - keep de landlord away. [Memphis, Tenn., (916), 1484:3.]

2592. Well, yo' kin git a box of salt, table salt - yo' kin git two boxes of hit an' yo' kin dig a hole up undah yore - yo' have to put de whole box in - yo' ain't gotta open it, see - jes' put de whole box of salt, table salt. Dig about three foot down up undah yore [front] step an' three foot down, yo' know, round de back [step] an' yo' bury dis salt, see. An' then hit stay there contin'llly because it's strong - dey say dat's strong, de salt yo' know. Say dat'll keep de law away from dere, an' dat'll keep customers in yore place. [Waycross, Ga., (1136), 1848:5.]

2593. (What do you do to keep the law away?)

Use salt like you dig.

(Dig salt?)

Uh huh - bury a sack of salt at the gate on one side and lye on the other side, and they'll stay away.

(Who will stay away?)

The law.

(That's for bootlegging? That will keep them away?)

Uh huh. I was selling on Dry Street 'fore this good whiskey came out [after Prohibition]. I used to sell it and I kept 'em away. [New Orleans, La., (798), 1114:7.]

2594. This man told me if I'd ever get in any trouble and wanta skit and get away from de law, he told me to take some salt and spice and black pepper and cayenne pepper, and mix it all together in a tin can, and take and put some under my doorsteps for nine morning, de back door and front door. Dey say regardless of how much sand you raise in your house or what choo take in your house, if anybody try to send de law to your house, dat dey wouldn't come no farther then de front steps. [Wilmington, N. Car., (262), 258:6.]

2595. Yo' kin take salt an' throw it in de fire if anybody come in de house; yo'll run 'em if dey come dere fo' money. [Waycross, Ga., (1103), 1777:6.]

2596. Ah'm goin' tell yo' right quick now what ah did. Ah was bootleggin' down in Taylor County [Florida] and de sheriff was comin' on me - and ah'd taken some salt, jes' table salt, and dis here same cayenne pepper - jes' wropped it up in something, you know, and put it back of de heater - 'in a little ole heater stove - right back in dere where it couldn't burn up right quick - [in a place where I] jes' stored de wood - it was in de wintertime enyway - and den made de fire upon it and den when it go to burn, it would burn slow and den the ashes from dat - de smoke of dat goes out, chew see, and den as dat goes out it accumulates in de air and nobody dat comes dere do yo' no harm - do yo' no harm. If dey come dere, dey'll come dere, shake hands with yuh.

"How do yuh do, Ed."

"Jest fine. How a' yo'?" [Jacksonville, Fla., (605), 784:7.]

2597. Hit wus like burnin' sulphur and salt, and yo' do that - burn a little sulphur and sprinkle a little salt roun' de place, an' de law won't nevah come around. I know of places right chere in Jacksonville and I been knowin' dey's been bootleggin' fer a numbah of - don't know how long and de man hasn't nevah been dere. It's right what yo' might say on de highway an' de man have nevah been dere. [Jacksonville, Fla., (597), 769:7.] [Similarly]...Ev'ry mornin' when he'd get up he'd throw sulphur an' salt on his floor [to keep the law away]. [Jacksonville, Fla., (586), 752:1.]

2598. I've heard say then, you could take a salt when the law comes in your house. You kin take salt when he starts out an' throw it out behind him, an' they say he won't hardly come back to your house no more. They say if he comes back in, why he won't hardly arrest you for no whiskey. [Wilmington, N. Car., (298), 224:4 & 85.]

2599. Now say dis foot track - yo' could take a person if dey come to yore house an' yo' do not wants 'em no mo', take some of dat footsteps [foot tracks]. Well, yo' could take some salt an' pitch it behin' 'em an' curse 'em, wishin' 'em tuh stay away from yore home. Well, dey'll nevah return back any mo'....

[I was too quick turning off machine.]

(What is that?)

*Hot footstep* - immediately dey walk out. [Usually this is called *hotfoot*, a *hotfoot powder* being made for this purpose - see p.590.] [Algiers, La., (1594), 2996:2.]

2600. Well, ah heard dat chew could take some table salt an' jest lak if dey could come heah, yo' be fixin' tuh go out an' dey go behin' yo' an' sprinkle dat salt behin' yo' till yo' git to de do' an' tell yo' tuh, "Go, God damn yo'." Yo'll go.

(That will make you move out of the house?)

Well, yo' can't stay.

(They would do that after you leave the house?)

No, sir, when yo'd be walkin' out jes' lak dey'd be talkin' to yo' an' yo'd go on tuh de do', yo' see dat's de way dey do. [Waycross, Ga., (1081), 1750:2.]

2601. Take a box of table salt an' don' let nobody use it, an' ever' time dat he come to her house, she take dat salt an' throw it behin' him, an' be shure when she throw it behin' him, that ever' time she throw it, she throw it in at least one of his tracks, right or de left, fo' nine times. An' after nine times, he wouldn't even wanta look after her. Dat's what she wanta stop. [To keep any- one away for any purpose.] [Sumter, S. Car., (1380), 2451:3.]

2602. Now, to keep the policeman away from your place, it's another thing. The first one come in to inspect your place, it doesn't mean any harm or nothing

at all. Well, you do - they wants to see just how that place goes along. You didn't take nothing but salt after he gone - you knows, quite natural, you's the boss of the house, but you gotta represent yourself to him when he comes to talk with you. You just take salt - you go up to him and talk to him very nice and as soon as he turn his back, you just throw it at his back. Don't ever let him see it - throw that salt three times behind him. Then at the door you put that salt crossways right where he has been standing. [For cross of salt, see No. 1472, p.477; No. 2584, p.712.]

(You make a cross right there.)

You ain't going to see him at that place, I guarantee you, any more.

(I see, that will keep the law away.)

Yes. [New Orleans, La., (862), 1379:1.]

2603. When the law officer come in yore house one time - when he come in there that one time, as he goes out of there, yo' mixes yo' some table salt, jest put yo' de least bit of black pepper in there, and yo' walk right on behind him to de door and when he walks out de door yo' throw that right in behin' him and turn an' don't nevah look back at him and tell him, say, "Yo' go, yo' scamp, yo' ain't got no business in heah no mo'." And dey say that he will nevah come back dere. [Jacksonville, Fla., (592), 763:2.]

2604. If someone came to yore house an' yo' don't like fo' dem to be dere, whenever dey leave, yo' jest git up behin' 'em, an' yo' kin either have yore salt an' peppah where dey can't see it. When dey walk out yo' jest throw it all 'long where dey walked at an' then chunk it towards 'em an' tell 'em, "Don't come back any mo'." Course dey don't have tuh hear yo'. Yo' won't be bothered with 'em. [Waycross, Ga., (1107), 1781:10.]

2605. Dey say dat chew kin take table salt an' black pepper an' jest sprinkle it round in yore house an' jes', every time dey come dere, sprinkle it round in dere house an' in dere tracks, an' it'll git it so dat dey couldn't even stand when dey go by dere - dey come to hate de place.

(That keeps them away.) [Waycross, Ga., (1073), 1734:12.]

2606. Now, if this person comes to your house and you don't want 'em to come no more, why you just take a little piece of rock salt and put it in your mouth; and if you get a chance, spit on her dress tail or on his coat tail and he'll leave and he won't come back no more. [Princess Anne, Md., (132), 49:1.]

2607. If they [unwelcome visitor] leave a handkerchief, put it in a cold tub of water with salt and that'll make them stay away from there. [Fredericksburg, Va., (48), Ed.]

2608. If dey don't want dem dere, yo' jes' sprinkle salt in de chair where he sit an' right from de chair on down de steps, an' say three bad words behin' him, an' tell him, "Go, ah don't want chew tuh come back any mo'." Dat'll cer'inly keep 'im 'way from dere.

(You put the salt in the chair you say?)

Yes sir, in de chair an' sweep it on away.

(Sweep it off the seat?)

Off de chair, down de seat, right on down de walk, down de steps, an' say de bad words when yo' git to de gate. [Sumter, S. Car., (1353), 2363:6.]

2609. Ah got a boy, mah youngest boy. Ah cain't stan' de p'lice no how. Of co'se dey ain't doin' no hahm [harm] - jis' sometime, yuh know, people cain't har'ly stan' 'em. An' dis boy of mine would always be in trouble. Well, a ole white lady tole me to go an' git a box of salt, cut it half in tah [two]. She said [next time a policeman comes] po' it right down an' sweep it on out do' an' tell 'im to, "Go, you ain't none of mah frien'." An' ah did it. An' 'at been fo' yeah nearly; ain't nevah been back to mah house since. [Wilmington, N. Car.,

(196), 103:1+85.]

2610. Yo' have dat salt watah in heah, an' they come to their house an' they go out, well, they'll take that broom an' dip it in that salt watah an' jes' sweep it right out behin' 'em jes' lak dat.

(That keeps them away?)

Yes. [New Orleans, La., (1563), 2859:10.]

2611. If yo' wanta run somebody away - well, if yo' didn't want 'em dere, yo' could take red peppah [small piece], table salt an' cayenne peppah [powdered] an' take it when dey go out de do', throw it in dere steps an' take yore broom an' sweep it from yo', lak that [demonstrates], an' make yore wish, "Ah wish yo'd nevah return back heah no mo'," an' sweep it on out. [Memphis, Tenn., (1548), 2808:11.]

2612. Git peppah an' salt, if a person constantly comes to yore house an' prob'bly it a person dat chew don't lak an' yo' don't wanta insult dem or wants dem tuh stay away. Ah've heard dat chew take salt an' peppah an' sweep behin' dem an' yo' burn bluestone an' sulphur in de do' dat dey came heah. An' don't let 'em go out dat do' when dey leaves - send 'em out through anothah do', dat's in order dat dey go in 'cross yore house. An' yo' burn de sulphur an' bluestone in de do' dat dey came through an' yo' sweep an' yo' sprinkle salt an' peppah; whereas when dey go out down behin' 'em, sweep it out that way. [Memphis, Tenn., (915), 1483:5.]

2613. Yo' take a snail - if he crawlin' along, yo' picks him up - jes' lak he crawlin' dis way, yo' pick him up an' carry him back. All right yo' take dis snail an' yo' carry him home, an' yo' put dis snail in a jar an' let him git good an' dry, an' yo' goes to someone house, or either is someone come tuh yore house an' yo' don't want 'em roun' yore house. Yo' take dis snail an' jes' a little bit dis salt when dey goes back out, an' sprinkle it from where dey wus settin' out to de do' - sweep it on out. Dey can't come back dere no mo'.

(What do you do with that snail?)

De snail - yo' take de snail an' put him in a jar an' let him stay in it till he git dry up - see. Den yo' take de whole shell, hull an' all an' beat it up fine. Take de salt an' put in dere wit it, an' right where dey's settin', yo' jes' sprinkle from dere right on out de steps, an' yo' sweeps right on behin'. Dey cain't come back dere no mo' den. [Snail slows up unwelcome visitor's return - *see* Snail, p.648.] [Sumter, S. Car., (1367), 2520:3.]

2614. You take yer *graveyard dirt* in the morning - like a person you're dissatisfied with or a man wan'a leave there, an' as these people come in, you take an' sprinkle it down behind 'em. An' then you take *urinate water* an' pepper or salt an' sweep. That's whut they call sweepin' behin' 'em. An' that person wouldn't come roun' you no more. If you do that as much as three times, they'll never come roun' you no more. [Richmond, Va., (356), 295:8+85.]

2615. You git up in de morning at six o'clock and you go out front of yore door and sweep jest a little, go to de front and sweep de dirt to yuh - de dirt into de house, in. Take it up. When you sweeping, you says, "Ah'm sweeping - ah'm sweeping in de Name of Jesus - ah'm sweeping in success - ah'm sweeping in money." And you take dis dirt up and you wrap it up and put it in your business place and people dat nevah has come will come. Ah know dat from experience cus ah've done dat.

When you sweep, you are sweeping in your luxuries, you are sweeping in treasures; and when you take de dirt you place it in your mind dat you are sweeping in money, you are sweeping in success. And when Deborah had lost her fortune, dat's de way ah think it was God prob'bly spoke to her and told her to go out and sweep. And when she went out and sweep, things were at 4 o'clock - poor

like. When she went out and was sweeping she found her luxuries and found a fortune and den she called de people from de neighborhood to come in and rejoice over de fortune dat she had found sweeping [Luke 15:8-9], and dat's de meaning of what it will do by sweeping at six 'clock in de morning. [Washington, D.C., (628), 807:10.]

2616. Jis' lak if yo' bring in trade an' de jinx would git on yo'. Yo' take a dime an' git chew a box of saltpeter an' take yo' a bath in it - wash down good in it. All right, fo' two or three evenings. Den yo' see how yore SALTPETER luck, yo' know, changes - understan' [see No. 1492, p.480]. An' den take yore chamber lye yo' understand an' ever' night 'fore yo', yo' know, go tuh bed, yo' take yore mop - an' don't take nobody's chamber lye an' jis' yore own chamber lye - an' take an' always mop it back in yore house. Don't evah mop it out. Mop it in - jis' lak if yo' stay upstairs, start tuh mopping down when ever'budy got tuh sleep, plumb on up wit dat chamber lye. Dat'll bring it in. Don't evah mop it out though. Dat'll bring luck to yo'. [Here, first proprietor and then business is purified.] [Memphis, Tenn., (952), 1538:3.]

2617. For hustlin' women - jis' like women hustlin' - well, you gits some chamber lye wit granulated sugar an' saltpeter an' put it [together]. In mornin' 'fore sunrise in de mornin' you git up, let chore right foot be de first one to hit de floor, an' go in de eas' cornah, de wes' cornah, an' nort' cornah an' sout' cornah, an' sprinkle dat, you know, wit dat luck you done make up. An' go to de sun jis' 'fore it rise an' make yore wish. Well, ever'thing will go yore way dat day. You'll make nice money dat day. [Memphis, Tenn., (966), 1561:1.]

2618. (What would you do to keep the law away?)

Well, then ah'd get me a can of - two of these five-cent metal cans [new cans must be used]. Ah put 'em both full of chamber lye and put one to de right and one to de left corner - ah'd put one in de front door, behind it, and put one in behind de back door. Then ah would get me some saltpeter and jes' go to de sunrise [face east]. Ah'd take mah saltpeter and ah'd scatter it across de yard an' ah would say, "O, St. Peter - yo' hear me, St. Peter - yo' hears a sinner calling an' ah knows, St. Peter, you hears me. Well, ah wants to tell mah thoughts to yuh, cross mah yard both ways." Well, then ah won't be worried no more. Dat's 'fore de sunrise...ah'd set-up a five-cent metal can to mah front door full of chamber lye and ah'd set one to mah back do' full of chamber lye. Well, when de law comes dey won't touch mah house. Dey might touch next do'. Dey will talk to me and speak to me. Ah nevah be worried one bit. [Jacksonville, Fla., (591), 762:4.]

2619. That's to draw in.

(In? You mean your rooming house?)

My rooming house.

(You mean to draw people?)

Yes, to draw.

(What do you use?)

Well, it's in the drug store here. There's a drug store here they call the Crackerjack. He has he and she saltpeter. See. You get those two together and you mix 'um and beat 'um together. Beat 'um up fine and you sprinkle 'um from - like you'd come this way and sprinkle it up - go up yore steps. Before you go up yore steps you sprinkle this way - back to yore door. And then you goes this way and come back to yore door and go all the way upstairs. Well, that's supposed to draw men and women to yore business. And that's the one thing I've ever used really to do my house any good. And hit's been successful with me and that's all I use. Lot of people say, "Well, I've had other junk, you know, but that's the one thing that's been successful with me."

(Just for renting rooms?)

For renting rooms - yes, sir.

The he and the she saltpeter - one's long and one's round like a nutmeg [the usual *he* and *she* symbolism]. And you beat them together, mix them together, you know, and sprinkle them from the posts of your door up the stairway - if you live upstairs, or either around the house. Which I proves - proves very successful. [New Orleans, La., (848), 1309:3.]

2620. You can take an' go to the drug store and you get this rock incense [incense], you get wintergreen and rose watah. And you mix it up all together in a bucket with *rivah watah*, [the amount] accordin' to how big the place is, and you wash it down with that and it'll draw customers. And then aftah that, go to the drug sto' and get you some *he and she saltpeter*, break it up in little pieces and sprinkle it all around the place. [New Orleans, La., (787), 1097:5.]

SAMPSON SNAKEROOT 2621. You can get *High John de Conker* or *Eve-and-Adam* [Adam-and-Eve] or Sampson snakeroot and keep chewing it and spitting round and make de wishes and they say that'll keep de law from them. [See No. 1494, p.480.] [Elizabeth City, N. Car., (438), 588:1.]

2622. Yo' take lak if yo' have a scissors layin' down there an' lak if yo' have a nice business, an' ah wanta stop yo' from havin' it, why ah steal yore scissors or yore fingernail file. An' ah'll take those right SCISSORS CUT LUCK to mah home an' ah'll put - as ah told yo', take that there perfume an' ah'll put mah 'gredients in there which is the sulphur an' nine grains of red peppah seeds. Put that in there an' ah'll put de scissors lak if ah got dem fo' nine mawnin's an' ah take 'em an' junk 'em down in de ground. All yore luck is cut, yo' haven't got any mo' business.

(You use perfume you say?)

Yessuh, *Heart's Perfume*. [Fayetteville, N. Car., (1423), 2568:5.]

2623. Yo' use dat *urinate* tuh *dress* a house with - it's fine fo' *dressin'* a house. An' if you're bootleggin' an' wan'a *dress* a house an' wan'a bring in yore trade, yo' have to use *sea salt* an' *urinate*.

SEA SALT (*Sea salt?*)

Dat's de stuff yo' take a bath with, *sea salt*. Sho' yo' bathe with it. Whut chew do, yo' *urinate* - only use yore *urinate*. Well, yo' take that *sea salt* - yo' have tuh heat dat *urinate* good, an' den when it gits cold yo' put dat *sea salt* in dat. See, dat resolves [dissolves those] little balls [crystals] in dere, aftah yo' heat it. Dat's de reason yo' have tuh heat it. An' den yo' jis' clean all roun' yore house with it.

[*Sea salt* is bath salts, perhaps a local trade name. It should consist of crystals of sea salt, probably borax to soften the water, and aromatic substances for a pleasant odor.] [Memphis, Tenn., (936), 1515:7.]

2624. If you wants to take a bath in water for success, you see, you put sea salt in there and oil of geranium - any kind of that you prefer for perfume you see - in that water. *Sea salt*. Wash yourself down and throw it at [toward] sunrise. Well, that'll keep you in good luck. [New Orleans, La., (814), 1146:2.]

2625. People they take a dime and some white lodestone and a needle broken in three parts and you know these little miniature dice - you want to gamble with dice - those little minature dice and sew it up in a little flannel bag. And you get that Seven-Eleven Perfume, there is a perfume *Seven-Eleven*, and you wet that little bag with that *Seven-Eleven Perfume* and you're supposed to throw mostly sevens and elevens with dice.

And of course with cards you cut a diamond out of a card and put it in instead of the dice if you want to be lucky with cards. [Memphis, Tenn., (973), 1576:6.]

2626. *Seven-Eleven oil*, well, that'll keep you in good luck. [New Orleans, La., (814), 1146:2.]

2627. You use *Seven-Eleven Holy Oil*, ah guess.

(What would you do with that?)

You just sprinkle it around - dat keep de law away. [Mobile, Ala., (704), 967:12.]

2628. That's *Seven-Eleven*.

(How would you handle that?)

You puts two drops behind each ear and five drops right chere in each shoe.

(In each shoe or just one shoe?)

Just one shoe.

(Which shoe do you put it in?)

Your right foot. But you put two drops behind each ear.

(What do you use that oil for?)

For luck.

(What kind of luck?)

Well just, you know - just like you selling something and you wan'a be successful with it. Whatever business you into.

(I see. That's all you have to do?)

Yes - just use *Seven-Eleven*. [Vicksburg, Miss., (767), 1057:8.]

2629. (What do you do to bring in customers? For bootlegging or something? Have you heard what they do to bring in the trade?)

Certainly.

SEVEN-IN-ONE OIL (All right.)

You'd take that place. For instance, this was the place right here. All right. You come to me and you say, "Well, my business is full and everybody pass and go to the next fellow." All right. You say, "Now, I wants you to straighten this place out for me so the people would come in, so I could draw customers." Well, the first thing is to do - is to go there before the sunrise. Scrub that place out from the front to the back, 'cause you want luck to come in. Scrub it out with soap powder and Octogen soap. Some people use lye, but you don't want no lye nowhere near it. That's my method of using it. You scrub it out and after you scrub it out, you just.

(You scrub it with what?)

Octogen soap and plain white powder, plain white powder what they wash clothes with. But don't use no lye. Some people, they have a tendency to use lye. But you must know whether there's anything been put down there or not. If there's something been put on there to offset this man - to keep his - to bear the people off from coming there, well it's very necessary to use lye to kill whatsoever they got down there. But you must know these things. You go on and you scrub it, mop it, and after you get through mopping it, you take clear water - seven buckets of clear water [nine is the usual number]. Now, if it's you, you must throw 'em over yourself, from back - make your wish - this is the front part, you throw it thataway and make your wish.

(You go from the front to the back?)

Yeah, yeah.

(You throw it out?)

Yeah, throw it out - throw it all out - then sweep it out. Then you go back with your mop and you let the place dry out. Now some - it takes you three days to do that sometimes. I've seen a woman's place and a fellow supposed to have done left - knew somebody in the family but he ain't in his right home. He's open up a success for himself - bringing success. Now, the next day you go ahead back there, if you got three rooms in there, you take a saucer and you take rock



incense - don't use no temple - rock incense and you burn it with lucky oil.  
They have oil they call lucky oil. You pour a little bit of that lucky oil on that incense and you set it up and you light it. Now, rock incense will make a fog, and you keep your shades down - just have a place in the back for the smoke to go out.

(The incense makes a mist - a fog?)

A fog - a fog. Now, you getting rid of all the evil influence. Now, you go on through with that. Well now, the third day you come on back there with you oil of reeve. [This is how word sounds. Could it be oil of relieve = relief? Oil of reve = dream? Or a nautical reeve = pouring oil on troubled waters?] Well, you might use oil of cinnamon. You might use some van-van - it's not necessary. You might use some oil of cocoa. You might use seven oils into one. Well, you take those oils and you mix 'em into one with rain water. You put, say, about two teaspoons - by diff'rent drops and pour it down in there and fill that bottle up with rain water, and you just take that bottle and you cut holes in the stopper - three ways, so it will - and you shake it round in there, shake it round in there. Well, once every week when you are scrubbing, you do that. I'll say, that fellow have the biggest success in this town. I know some of 'em are doing it now.

(You say Seven-in-one oil. Is that one oil, or seven different oils in one?  
Seven diff'rent oils in one.

(Then you buy it prepared that way?)

Yeah, you can buy it that way. [See later, Three-Way Oil, and Three Oils.]  
 [New Orleans, La., (811), 1177:1.]

2630. Yo' kin git some bluestone an' a can of sulphur. Yo' take that bluestone an' sulphur an' saltpeter, an' put it undah de front do'steps an' de back do'step an' as fur as dey kin go up undah de house - see, SEVEN-ELEVEN TIME round inside the house. Now, yo' burn some sulphur an' put yo' some essence of pennyroyal on that sugah, wit garlic an' a red onion. Don't nevah throw a onion peelin' outa de house. Always keep onion an' garlic. Burn it in dat stove with sugah. It brings luck in the house. An' de law ain't goin' bother yo'. Mop dat front steps - it don't take but a little time. Put yo' some garlic, cut up some garlic, an' chamber lye an' mop that be-fo' seven every mawnin', befo' seven. Do dis befo' seven an' 'leven. Dat brings yo' luck - seven an' 'leven. Do yo' burnin' 'fore seven an' 'leven. [New Orleans, La., (1558), 2831:8.]

2631. If a woman wants a whole lotta men comin' tuh de house an' gittin' money out of 'em, on Friday burn 'em an' on Saturday dey'd all come dere an'.

(What does she burn?)

SHOE Burn de men folkses shoes - de ole shoes. Git de ole shoes an' burn 'em.

(They have to be shoes from men though - they can't be women's shoes?)

No, no women's shoes - men's. She wanta go out an' git money out of 'em. An' he'll come dere in her house - can't git clear of men. She gits whut she wants, an' den Monday mawnin' come, everybody's gone. [Brunswick, Ga., (1223), 2078:7.]

2632. Well, ah heard of 'em burnin' men's shoes. Put sugah in 'em an' burn 'em on a Friday mawnin', burn 'em at seven a'clock an' 'leven. Dat's fo' luck. Dat's fo' good luck fo' yo' house or people comin' in fo' yo' makin' money - anything lak dat. Dat's whut dat fo'. [Memphis, Tenn., (1548), 2811:6.]

2633. Dey say dat whut dat is fer - tuh make mens come to yore house.

(What what is for?)

Burnin' ole men's shoe. When dey lonesome an' ain't got no company, say, "Well, ah'm goin' do so-an'-so. Ah'm goin' have some company." Yo' see, take dem ole shoes an' make a fiah an' burn 'em in de fiah, an' then throw some salt

on it an' let 'em burn. An' that bring men. [Wilson, N. Car., (1496), 2665:5.]

2634. Burn sulphur and one foot on de left shoes into a bucket from de front to the back. That would keep dem away. When dey get far as dat, dey will turn and go another way.

(That is to keep the law away if you are bootlegging?)

Yeah. [Jacksonville, Fla., (617), 791:12.]

2635. Jis' lak if yo's a hustlin' woman, yo' know, an' want good business in yore home, yo' see, well yo' take ole shoes an' burn 'em. But 'fore yo' burn 'em yo' sprinkle sulphah an' salt on those shoes an' put 'em in yore cookstove an' let 'em begin burnin'. An' den yo' take a shovel an' take 'em out on a shovel with this sulphah an' salt on 'em an' jis' care 'em all roun' in yore house - yo' see, in all de fo' corners of yore room an' jis' let 'em burn. An' let de odor - close yore house up an' let dat odor stay in dere. Den yo' take de ashes an' start at chore front do' an' sprinkle it from de front to de back an' dat draws trade.

Den yo' take yore urinate an' put salt an' sugah in it an' jis' mop yore front po'ch an' out all on de street - out all on de sidewalk where peoples is passin', if yo's runnin' a assi'nation house, see. An' people when dey git dere dey'll jis' have tuh come in. Dat makes good business fo' yo'. [Memphis, Tenn., (940), 1521:10.]

2636. Well, yo' take de shoe, de man's shoe, de right foot, an' yo' put some sulphur in it an' a piece of bluestone an' yo' burn it. Put it in de middle of de floor an' burn it, an' dat will give yo' luck in yore home. Draw the crowd.

(If you are selling liquor or something of that sort.)

Dat's right. [Sumter, S. Car., (1368), 2420:11.]

2637. All right. You got a place of business and you ain't had no luck. You get up in the morning before twelve or one o'clock and don't speak to nobody, if your wife or a friend in the house with you. When you get up don't say anything to them until after you get fixed. You take a left shoe of a woman and the left shoe of a man, two spoons of sugar, two spoons of camphor gum.

(Camphor gum.)

Camphor gum, and you mix that together. You burn that down till it's a ashes. You go to the back, you start at your back door - you start at your front gate coming in. You want 'em to come in, you don't wanta drive nobody away - you want 'em to come in. You sprinkle that, you sprinkle that all right on through. You start at your front gate or at the back - just where they got to come in and you go on through. All right. Take your bucket or whatever you burn that in and just shake the rest of it at the back door - that where they comes - through the house and on to the back door and lay it down. And you can go ahead on back to bed and sleep the rest of the night. And another man at the next place to you - you'll have plenty of trade and he don't know. He is wondering and studying how you doing it.

(What do you do with those shoes?)

You burn 'em.

(Oh, you burn them.)

You burn 'em till they are down to ash dust.

(That's before you mix up those other things?)

Yes, you put that other stuff right in there.

(I see. I understand. Now, this other man. What does this other man do then when he sees you making out? Making all this business?)

Well, he don't know how - he don't know what to do. Well, he gotta do the same thing. [New Orleans, La., (831), 1236:3.]

2638. If you was bootleggin' - you'd sit around, look like nobody much didn't

come dere. So you kin take your old shoe, take you some onions and peel 'em and take de peelin' - dese dry hulls off de onions and put 'em in dat shoe. Take you a little sugar and put it in dat shoe, and a little salt and put in dere, and walk to de stove and take de heel part and turn it right up over de toe like dat, and put it bottomside upwards into de stove [upside down rite] and let it burn dere. In ten or fifteen minutes you have more people in your house den you kin wait on. [Norfolk Va., (491), 527:4.]

2639. Dat's fo' luck. Well, on Mondays an' Fridays yo' supposed tuh burn red onions. Yo' git a man's left shoe an' yo' put a piece of garlic an' yo' put some of de hull of a red onion an' yo' put some sulphur an' yo' put some sugah an' yo' put some Hearts Cologne in de heel of that man's shoe. Well, yo' put all de rest of that - some of everything yo' put in de heel - on top of de stove at twelve a'clock an' yo' burn it.

(What will that do?)

Dat's supposed tuh be lucky - jes' whatevah yo' want, jes' lak if yo' want luck in de home, or yo' tryin' tuh ketch de policy, or yo' tryin' tuh git some money or somepin lak dat. Yo'll burn dat Fridays an' Mondays.

(You burn that shoe on top of the stove, too?)

Yo' burn de shoe in de stove, an' den put de rest of de stuff on top of de stove an' let dat go through de house, an' let de othah whut's in de heel go out in de ash. [Memphis, Tenn., (1527), 2726:6.]

2640. Well, dat supposed to bring luck in business - to bring luck in business an' yo' know tuh drive any evil spirit away, de cops. Well, now, yo' do this on a Friday at twelve a'clock. Yo' take sugah an' sulphur an' salt an' yo' sprinkle it on some ole shoes, an' den when de whistle is blowin' fo' twelve, why yo' have a good while to lay it on, put it in there an' yo' burn it an' let de smoke go out. See, de smoke, well it will go out de chimley an' it will light up good. Why den yo' lift it out in a shovel or somethin' an' yo' carry it roun' in yore place of business an' let dat smoke circulate aroun'. An' den yo' take an' put it back in de stove an' let it finish burnin' up. Do dat each Friday. Well, dat's all to dat fo' good luck.

(That is for luck in business - to bring in customers and also keep the police away?)

Bring customer an' keep policemen 'way. [Sumter, S. Car., (1386), 2465:1.]

2641. Take a man's left-foot shoe - dat's luck, see, in de gamblin'. Yo' take a man's left-foot shoe an' yo' go tuh town an' yo' buy yo' five cents worth of brown sugah an' yo' buy yo' five cents worth of white sugah, an' yo' take that sugah an' yo' put a tablespoon of sugah in yore left shoe - of de brown sugah, an' yo' put a tablespoon of the white sugah in de othah shoe. Then yo' put 'em in de heater. See, that's why yo' gamblin'. Yo' turn one this way an' yo' turn de othah one this way.

(Here are the two shoes. Now, how do you turn them?)

All right [demonstrates], yo' put a tablespoon of brown sugah in this left-foot shoe. Yo' turn this one this way, see; an' yo' take the othah one an' turn it ovah [not upside down] that way.

(Make a cross with the two shoes. They are standing up though.) [I comment on demonstration. Remember, these are old battered shoes being crossed.]

Yessuh, make a cross. An' yo' burn that. Let that burn grad'lly in de house. Dat's fo' gamblin'. Dat jes' brings people - dat's luck.

(But the sugar must be in the heels of the shoes?)

Yassiree, must be in de heels of 'em, a tablespoon of sugah in each one. [Memphis, Tenn., (1547), 2805:11.]

2642. I've been in that condition myself. A ole man charged me five dollahs

one time. He tole me - I gave the five dollahs [first] - he says, "Want choo git twenty-one ole shoes, I want ever' one to be a lef' shoe, an' seven [rubber] boots." He said, "I don't care whurther yore boots are lef' or right or not. Put 'em into a can, a lard can, close the top up. [Years ago meat packers packed hog lard in very large cans for butcher shops.] Go into yore back yard an' burn that can an' everything in there concern. Take that dust an' scatter it all over yore house an' sweep it north an' south, east an' west, four diff'rent way, an' go ahead an' sell yore whiskey." I did it an' I declare the law didn't never run down on me. [Wilmington, N. Car., (292), 213:7+85.]

2643. If yo' is sellin' whiskey an' wanta keep de law away, heah whut ah always do. Keep one yore ole shoes, yo' burn it, burn yore shoe up an' git de ashes. An' de police come to yore house, when he go out yo' jes' sprinkle dat ashes behin' where he go out an' sweep it. An' every mawnin' yo' jes' sprinkle a little sulphur around in de corner of yore house an' yo' won't have no trouble atall. [Brunswick, Ga., (1188), 2004:12.]

2644. Then yo' kin take shoes an' scrape 'em off at de bottom. Take that an' put it in a papah an' git some lodestone an' mix wit it, mash it up wit it, an' yo' read a verse in Psalms - yo' read de 27th verse of Psalms. An' yo' put that togethah an' yo' take dat an' put it down at chure do' or up ovah yore do' where dey has tuh pass in an' out. That's fo' gainin' fren's.

(Bringing in trade.)

Yes, an' fo' lawful business an' all lak dat.

An' yo' kin burn incense 'bout three time a week. That's when yo' in busi-ness - lak a sto' or any kind of shop or anything. Yo' burn de incense three time a week. Yo' burn it Monday, Wednesday an' Friday. Dat's in yore business - dat's drawin' mo' customers. [Memphis, Tenn., (1524), 2719:3.]

2645. Tuh keep de police away yo' git de salt, keep de salt - git dis heah Bluebird Salt an' jes' sprinkle it good roun' yore do', an' keep yore flo's scrubbed wit lye. Scrub every Friday mawnin' wit concentrated SILVER SAND lye. An' it's a silver sand dat chew use - yo' know, silver sand. Well, yo' git dat sand an' yo' sprinkle dat roun' yore do'staps. If yo' wants tuh make a place be bad or if a man is got a place tuh rent an' if yo' wanta keep him from havin' much success, yo' gits some parsley seed an' throw 'em out roun' de do'. Dere won't nobody hardly go dere tuh stay. [Memphis, Tenn., (1524), 2721:3.]

2646. Yo' kin take Sloan's linament an' turpentine an' mix a proportion of it together an' bury it down up undah de house where de bootleggah is an' dat will - dat supposed tuh keep de law away. It will fo' SLOAN'S LINAMENT AND TURPENTINE a while. There ain't nuthin dat's goin' keep dem police 'way all de time, but dey'll visit yo' lesser den dey would without any help at all. [Memphis, Tenn., (1521), 2713:4.]

SMOKE 'EM 2647. Well, I couldn't tell you but I know I worked in the [red-  
FUMIGATE SELF light] district thirteen years and around sporting women, you know I know plenty.

(Well, suppose you tell us about that. What do they do for good luck or bad luck around those houses? Those sporting houses?)

Good luck? Oh, there's plenty of things. There's essence of geranium.

(How would they use that?)

They would scrub in it. Banquette [scrubbed with it].

(What was it supposed to do?)

Well, it draw plenty of men so they can turn *tricks* - turn the *trick*.

(That is all they would use?)

Sell plenty of beer.

(Well, what else would they do around those sporting houses?)

They smoke 'em. They get incense and brown sugar and they put it on a shovel and they light it, and you let 'em take and step over it.

(Keep stepping back and forth across it?)

Step over it nine times - each one, each woman.

(Without any clothes on or does she?)

She don't just let it touch her clothes, she just pull her dress up when she step over it. But now they wear the dresses so short they don't need to hold 'em up.

(Who did that? These white women did that?)

White women. Colored women burns it 'cause I used to burn it for them. They paid me for it.

(What was the sign for bad luck? What wouldn't they let you do around there?)

If you eat peanuts, the hulls is bad luck [see p.710]. Pecan hulls is bad luck - *crossed* to the house, *crossed* to the house, and the landlady put you out when she find out that you eat plenty of that, 'cause she ain't going to have you there 'cause you are bad luck to yourself and everybody else around there.

Scrub the banquettes - wash theirselves - bathe theirselves round a little - take a little Japanese Honeysuckle Cologne and put it in the water and bathe theirselves off with it.

(What is that supposed to do?)

That will make 'em be lucky, make 'em catch *tricks*.

They always have one they love - they give him money.

(What do they call him? What is he called?)

Called "Daddy," "Honey," and all kind of pet names.

(What would they do to hold him?)

Oh he's - he going to stay there because they giving him money.

(I see. White men?)

White men. He going to stay 'cause he getting by. He ain't working, he ain't doing nothing for a living and they taking care of him - getting his eating and getting his sleeping price.

(The same things where they have colored women? Do they do these same sorts of things?)

Say where they have colored women?

(Colored sporting houses.)

Oh, yeah - all of 'em does. Oh, yes. [New Orleans, La., (824), 1195:8.]

2648. I had a saloon and there is another fellow had a saloon, and he was doing more business than I was and I want the business to come to my place. All right. I go get me some water, some perfume called *lucky*, *lucky perfume* you know, and I take some clear water and I put it in a bottle and I shake it up. [Water will make the perfume spread farther.] I do this 'fore day in the morning 'fore anybody sees me doing what I got to do.

I go to this place that is in the same block my place is. I go to the corner, see, and I come back and when I get before his door I sprinkle. I go to my place of business and go inside and sprinkle. And I take and go to the next corner, not the same corner, and I sprinkle - behind my back, never look behind, and I sprinkle all along that street. And I go to my place and I go in again. And I go back to that [first] corner, the same corner that is left [left from my door], understand, and sprinkle the same way. Sprinkle before his door and go in my place and come out, see. Then I go to the next [second or right] corner. Do that three times you see, each way.

[Informant on coming out his front door turns left and walks past competitor's

house to first or *left* corner (= crossroad of city streets). Here he starts to sprinkle his watered down *lucky perfume*, turns back home, sprinkling past competitor's house and into his own home. Immediately leaving home again, he turns and walks right to the second or right corner (= crossroad of city streets). Here he starts to sprinkle his *lucky perfume*, turns back, again sprinkling into his own home. This sprinkling from the two corners into his own home is repeated three times. We must assume the cork in the bottle has a small hole through which the liquid slowly drips; the word *sprinkle* being somewhat generous.]

After that, I go in my place and I take some sugar and I sprinkle it on my floor, some plain white granulated sugar. I take some sawdust and I put it over that stuff and I go and I get me this lump incense, see. Can I stand up and show you how I come? [I must have nodded yes.] See, I get some lump incense and I burn it. I burn it, take a lamp, light it and burn, put it in a saucer, this lump incense. Then I take my clothes and smoke my clothes, understand. And after I smoke my clothes, I make my wish [demonstrates].

(You fold your hands across your breast.)

Yes sir, and make my wishes. I make my wish and I be saying, "Lord, I hope I be lucky enough to be successful in all my enemies and all my income." I say that three times. And after that I take my pants this way and I get my pants smoked good with that incense, open it up this way and let the smoke go up - smoke up my pants leg. Then I turn round and I open my door, after that smoke is got settled in my house. While it is burning in my house, there is nobody in the house but myself. While the incense is burning, if it sparks like a match throw sparks, you know what I mean, well, that will tell that's luck. And if the smoke spreads, that's luck; if the smoke goes straight up, the incense ain't much good to you. After you do that, you put that behind your counter - put that incense behind the counter. And you have sprinkled the sugar already. Then you open the door. Then you can talk. You cannot talk while you are doing your business, no sir.

(Now when you first make the smoke, you have to take off your pants, then you put them back on - the first time?)

Yes sir. [Perhaps I should say, informant did not take off pants during demonstration.] [New Orleans, La., (853), 1344:5.]

2649. Git chew some dragon's blood, frankincense, violet incense [three ingredients] an' beat all of that up together an' git chew - put it in a pan an' set it afiah. Take this much - a good bunch, an' light it an' set there. Set down an' smoke yo'self good [demonstrates].

(All over your hands and your face.)

Sho' [sure], yo'self.

(Rub your arms.)

Jis' let it smoke yo' good. An' while it burnin' yo' know, make yore wish - when yo' goin' tuh dis place - whatevah yo' goin' tuh do. Not only tuh git a job or anything, but yo' jis' wanta change dere mind, yo' burn dat an' make yore wish, an' don't stop until yo' git where yore goin' an' ask fo' whut chew want. Dat'll change dere mind an' yo'll git it. [Little Rock, Ark., (897), 1469:1.]

2650. There's a root they call High John de Conker root. You take this and you puts it in your mouth. And they got what you call flaxseeds. You put nine of them in your mouth before you walks up to him, and you spit nine times, and you have this root in your lips - this way - just talking to him. Then, before leaving your home you get up before sunrise. Get frankincense, morris [myrrh] and flaxseed [three ingredients], and you makes a smoke with that and you stand over that, and you smoke yourself over good before the sun rise. And then you go over and out on the job there, and you have this root in your mouth and you going

to talk to this foreman. [New Orleans, La., (822), 1187:8.]

2651. They can take a little *van-van* or sugar and put it in the four corners of your house and give your house a good scrubbing out with lye. Set a lump up on that side and set a lump on that side and a lump on each corner. And SUGAR quite natural be the ants'll get to it.

(Lump of what?)

Sugar. And the sugar will make for drawing - make for them ants going and coming, that just ehe same way as a person. You see, them ants could go all day and they wouldn't bother the people. And that - by the end of that, you sweep that out. And just like that sugar in that house will draw that whole crowd, that crowd will come just like them ants do. As you put sugar in there, the ants going to find it and you'll find a crowd in there unknownst to you - they'll just have a crowd with them. [New Orleans, La., (843), 1280:1.]

2652. Take de cow manure an' yo' boil it. Yo' boil dat cow manure an' yo' put chew some Jockey Club Perfume in it, Hearts Cologne [three ingredients] an' yo' start tuh scrubbin' at chure front. Start tuh scrubbing at chure front - from yore front to yore back, all in yore house. An' when yo' git through scrubbin', yo' git chew some sugah an' yo' start back in dis corner [demonstrates].

(The right-hand back corner as you come into the house.)

Yo' sprinkle yore sugah in that corner, then yo' sprinkle it in that, an' yo' sprinkle it in this one, then yo' go an' sprinkle it ovah in that corner.

(As you are going into the house, you sprinkle first at the back right-hand corner, then you sprinkle it at the left-hand back corner. Then you come in and sprinkle it at the right-hand front corner as you are coming into the house.)

Yessuh, then yo' sprinkle this corner.

(Then you sprinkle the last corner.)

De last corner right to de do', see. Then yo' take yo' some sugah an' yo' jes' drop a few grains, yo' see, all aroun' ovah de flo'. Dat's tuh make 'em cam [calm] an' easy, an' dat fo' luck yo' see in gamblin'.

(That is, if you are running a house, that keeps down all disturbance.)

That keeps eve'ything cam an' easy when dey come in. Yo' see, dey gotta be, yo' know. No suh, dey won't quarrel at all. [Memphis, Tenn., (1547), 2805:10.]

2653. When you sweep, sweep your trash to your business and burn the sulphur with it. Don't never sweep it away from your door; sweep it to your door every morning and burns the sulphur in it. That just draws them to you - SULPHUR that will cause the luck to come to you.

(I see. That's to bring in business.)

Yes. [Mobile, Ala., (710), 979:8.]

2654. Take de same thing whut ah was tellin' yo' 'bout - dis *Hawthorn Cologne* [= *Hearts Cologne*]. An' yo' put dat *Hawthorn Cologne*, sprinkle it on de floor - puts wit sulphur yo' know where it kill dat odor of sulphur. An' all yo' do, prob'bly befo' de night when yo' clean up, yo' sweeps - start at de front do' like dis. Heah's de front do' where de entrance is. Come in. Yo' sweep all to de back an' don't sweep dis way, yo' see. Den yo' take dis *Hawthorn Cologne* an' put it in a can or somethin', any kind of little container or somethin', an' po' de cologne on dat. Jest a little bit - not to wet it. Den stick a match to it an' burn dat. Ah'll guarantee dey will come in dere after dat. Den close up fo dat night - see, jes' close up.

(That is to bring in trade. What do you put in that can to burn?) [I wanted the word sounding like *hawthorne* repronounced.]

A little bit of pure medical sulphur an' *Hawthorn Cologne*.

(I see, you put this cologne on it.)

Jest a drop or two. Yo' don't need not enough to wet it - jest a drop or two.

[St. Petersburg, Fla., (1046), 1701:7.]

2655. Well, de way dat would be done, de first thing you should do tuh bring in trade - yo' kin use whut we call a sprinkle. An' yo' could take yo' a little sulphur an' a little salt an' a little peppah an' sprinkle dat round. Den yo' kin burn a little sulphur. Yo' burn sulphur on Fridays an' sprinkle a little, then sweep a little round on de flo'. That's very prosperous to bring trade. [Waycross, Ga., (1086), 1754:6.]

2656. Sulphur and sugar draws trade if you are bootleggin'.

(I see. Well, how do they use that?)

Oh, you burns it on de stove. [Norfolk, Va., (492), 530:5.]

2657. Well, yo' kin git chew some garlic an' git chew some sulphur an' git chew some sugar. An' turn yore pan jis' befo' de sun rise - set it in yore do', set it afiah. Close all yore do's while it's burnin'. Yo' go out. Den when yo' git it blue wit smoke, open all yore do's an' de people will run ovah heah. Ah don't ca' whut chure doin', dey'll run ovah heah, comin' tuh see whut yo' got tuh drink. It'll draw 'em. [Little Rock, Ark., (897), 1469:4.]

2658. Yo' git chew some sulphur an' sugah, because sugah sweetens every-thing - sugah or either honey an' sulphur. Yo' git that an' yo' mix it together an' yo' git chew some Frank's incense [frankincense] an' yo' burn it fo' de fo'th mawnin', representin' de fo'th trial - representin' de fo' gospels. Ah knew ah'd git it right. Dere so many things on mah mind. An' yo' burn it fo' de fo'th mawnin' an' yore business place will be jes' lak that. [Memphis, Tenn., (1556), 2730:4.]

2659. Yo' burn de sulphur one time in de mawnin' an' burn it twelve a'clock in de day an' six a'clock in de night.

(What time do you burn that sulphur in the morning?)

Six a'clock, twelve a'clock in de day an' six a'clock in de night for luck, yo' know, on yore business, money - rooms lak. Ah had roomers. [Waycross, Ga., (1103), 1777:9.]

2660. Yo' kin burn sulphur an' *Hearts Cologne*, put a little sugah in it. Burn them an' have a wish. Ah've tried these things mahself, dat's de reason why ah kin say dat. An' have'a wish that - make yore wish like on Friday. Yo' start to burn 'em though like a Monday, Wednesday, Thursday night. So Friday yo' make yore wish.

(What time on Friday?)

Well, any time dat day is all right - after midnight Thursday night make yore last burnin'.

(What would you wish?)

Yo' make wish to make \$40 or \$50 or a \$100, or yo' know.

(Any kind of wish in gambling.)

Any kind of wish in gamblin'.

(Well, don't you do anything with this stuff that you burn?)

No sir, jes' burn it in yore room. [Brunswick, Ga., (1187), 2002:3.]

2661. Well, yo' kin keep de law away from yore house wit sulphur, an' yo' kin have de luck to sell. Everybody come in yore house if yo's a whiskey seller, anything. Yo' git up ever' Sati'day mawnin' soon an' git chew a tray an' use some sulphur. Clean yore house out an' burn yo' some sulphur. Den everybody comin' in dere goin' spend somepin if dey got anything. Jes' burn dat sulphur an' let it perfume de house all ovah, everybody come in goin' spend something. [Wilson, N. Car., (1455), 2646:7.]

2662. If you think anyone wanta get cha now, dat dis party come to you and give you any money, a dime or anything like that, fer you jis' rub some sulphur on your hand before you takes the money, and they say if there anything on de



money, it can't *hurt* cha. Yes, sir. Well, you see I was so scary I was like that. [Charleston, S. Car., (500), 544:1.]

2663. For luck I burn sulphah ev'ry mornin' for luck - sulphah, cinnamon. I burn cinnamon an' sulphah.

(You burn the cinnamon by itself or with the sulphur?)

THREE INGREDIENTS With sulphur an' sugar in it. Three ingredients togethah.  
When I want trade [informant a woman bootlegger] I wash up mah house with urine - when I want trade, wash it to me. Now, in New York [lived in New York City eight years] I could have trade. I had a plenty trade. I could draw my own trade, but here in Richmond I can't do it 'cus the people notice you too much. I had too much trade a few days ago, then I took mah sign down 'cus too many people was comin' in the house.

[I can appreciate this woman's trouble. I, too, had too many people coming into the house or hotel where I worked.]

(Do you burn it at any special time?)

You suppose to burn it in the mornin' an' you read de 23rd chapter of Psalms in the Bible: *The Lord is my shepherd.* You suppose to burn it aroun' seven o'clock in the mornin'. [Richmond, Va., (383), 325:6.]

2664. Yo' take coffee grounds, codfish an' wintergreen oil. Any kinda stuff dat's put down in front of yore do' an' aftah yo' picks it up, yo' gits a clear bucket of watah an' yo' puts dat coffee grounds in dere an' yo' puts dat codfish an' dat wintergreen oil an' yo' scrubs with it. Jes' dem three 'gredients in de watah, an' yo' scrub with it an' when yo' git ready tuh wash de sidewalk, yo' git chew nine bucket of watah an' yo' stan' from de gutter - from de street an' yo' po's it back towards de steps an' leave it run down [into the gutter]. An' den have yo' some of dat codfish watah - yo' need nine bucket of watah, an' de last nine bucket [ninth bucket] of watah, use dat codfish, coffee grounds an' wintergreen oil an' yo' scrub. Any kinda hoodoo or anything lak that, dat's put down fo' yo', scrub dat up wit it. [Algiers, La., (1577), 2906:9.]

2665. You get you some cinnamon and some sugar and *Three Kings Oil* [three magi: Gaspar, Melchior, Balthasar]. You put that cinnamon, sugar and that oil those three things, in the water and you start scrubbing your THREE KINGS OIL house from the front. You scrub before the door first and scrub your house back to the back. And after you get through scrubbing your house, then you come out on the banquette [sidewalk] and makes the same. Use only three buckets of water [three buckets is unusual - one for each king] - two for the house and one for the banquette. That's draws 'em - that's to draw in. That's if you want a roomer in your house. [For another example of *Three Kings*, see Nos. 2669-2670, p.729.] [New Orleans, La., (855), 1346:7.]

2666. You burn brimstone. Yo' use brimstone, bluestone, sulphur, rattlesnake marster, an' yo' git lowbush mercury[?] [myrtle?] - lowbush[?] - dat's a bush dat grows out in de woods dey call it lowbush[?]. Well, yo' burn dat Sunday mornings three a'clock. Yo' burn that Wednesday night, Wednesday as the clock strike twelve. Yo' burn dat Wednesday.

THREE MONTHS (Twelve o'clock night or noon?)

At night. Three a'clock in de morning [Sunday], twelve a'clock at night [Wednesday], an' three a'clock Friday morning. Yo' burns dat in de middle of yore house. Yo' have yo' a pan dat chew use regu'ly [regularly]. Yo' use de brimstone, sulphur, bluestone an' dis lowbush[?]. Yo' burn dose things together. Yo' do dat fo' at least three munts. Den yo' skip an' de next three munts ketch it. [This is *skip* or *staggered* magic.] But if you are running a house, why yo' do that ev'ry week. Ev'ry week if yo' runnin' a house, if yo' have gambling, so on, don't chew see. Yo' runnin' yo' house, yo' do that ev'ry week.

(What is that supposed to do? Bring luck or what?)

Yeah, bring luck an' keeps ev'rything goin' smooth. Yeah, bring yo' plenty luck. Yo' have no trouble if yo' sellin' likker, anything lak dat. Yo' have no trouble a-t a-l-l. [Waycross, Ga., (1116), 1792:6.]

2667. That kind of woman scrubs her house with oil of bergamine [bergamot], oil of cinnamon, and oil of cloves - the three combined. Three little small bottles, all three of them poured into a pail of water and sugar  
THREE OILS and scrub with that and scrub her steps going down. But she doesn't scrub them going out, she scrubs them coming in. She starts at the bottom of the steps and come up and scrub all the way back to the back of the house. That brings trade in - men. [Memphis, Tenn., (973), 1576:11.]

2668. (Can you tell me what you do?)

THREE-WAY OIL Well, ah go to the drug sto' and buy oil.

(What kind of oil do you buy?)

*Three-way oil.* Why ah usu'lly jes' put it in de watah an' wash de flo' off.

(That's for luck in bringing in customers.) [Memphis, Tenn., (1539), 2785:6.]

2669. Yo' could take dis same perfume stuff - de *Three Jacks* an' *Three Kings* [see p.728] an' *Three S's* [three different perfumes]. Yo' kin take it jis'

THREE PERFUMES alone - ah say alone in a way, but chew could git othah things tuh go with it. Take sugah an' yo' git dat brown sugah, or any kind, but de brown sugah is much bettah an' yo' urinate in it an' yo' scrub yore place, if yo' wants tuh git yore business line up. Scrub yore place out thor'ly [thoroughly]. Dat's de right way [with brown sugar and urine]. Yo' take an' clean it out with othah watah, yo' know, jis' clear watah good - scrub it out good. Den yo' take this othah stuff an' sprinkle it lak wit a mop or somethin', an' yo' put it in de fo' corners of yore house. Sprinkle it in de fo' corners of yore house, de same watah, an' scrub with it. All dat'll keep, keep confusin' down - whatevah business yo' got an' keep de law from yore house. Everybody will come to yore house beside de law.

(What do you sprinkle down? Just the sugar and this urine?)

No, wit de *Three Jacks* an' diff'rent othah perfumes. Yo' know whut ah mean - yeah, de *Three Jacks*, de *Three Kings* an' de *Three S's*. [SSS is a brand name.]

(After you cleaned my house, then you put all that other stuff [perfume] together and then sprinkle around the house?)

Yessuh, but yo' have tuh git the first dirt out [dirt out first]. [Algiers, La., (1594), 2996:8.]

2670. There's diff'rent kinds of perfume that you can get to wear on you and if you - it's the *Three Jacks* and the *Three Kings* and *Jack of Clubs*. You go to the drug store and you get *two bits* [25¢] of that and have it mixed all together. Don't wear it on your clothes. If you go into a clubroom and sit down to gamble, you'll always have it handy where nobody kin detect you puttin' some on the floor in the clubroom. And then you take this incense, luck incense, you know, and a shoe, a old shoe, if you got a clubroom and you want your clubroom to be - to bring money and to bring plenty people there to gamble to make money. You scrub your place out just as I told you and use those nine buckets of water. And you put that old shoe with some sugar and cinnamon and burn that incense in there. Close the house up and that's luck for gambling.

No, don't use lye here - just the nine buckets of water - clear water - and burn the old shoe. Let the last bucket, the ninth bucket be with sugar in it.

(You can do that for bootlegging too?)

Yeah, because I bootlegged several years. Sure. [New Orleans, La., (851), 1318:10.]

2671. Well, now, if yo' wanta rent that house, yo' kin *dress* that house or

yo' kin use de Psalms - dere two ways yo' kin use that.

(Tell me how to *dress* the house first.)

THREE SEEDS Well, now, tuh *dress* that house yo' go tuh work an' yo' git chew a little salt an' a little sulphur an' yo' git chew some alum [three ingredients] an' pound it up together - mix it together. An' then yo' git chew some seeds. Git those gourd seeds or either any kinda seeds that grows on a vine - kin git pumpkin seed or gourd seed or watermelon seed. An' yo' git chew three of those seeds an' yo' take those three seeds an' yo' put them in a little box or a little can. Bury 'em jest like yo' would a little flower, an' when yo' bury those seeds yo' say, "Hope, success an' friends." Yo' bury those seeds. An' that ingredient that chew mix, yo' take an' yo' sprinkle that around that house - a little bit at the back an' a little bit at the front. Yo' sprinkle that. Then on the inside of the house - yo' take that house an' yo' git chew some potash. Take yo' a little potash an' yo' jes' take that potash - ah jest drop a little bit around in that house. That's good fo' good luck.

(That's to rent the house?)

Yes sir.

[Now he tells how to *unrent* the house.]

They kin do that.

(*Dress* the house so they move out? Do you know what they do?)

They kin do that tuh where yo' can't rent that house.

Yo' kin take a one-cent piece an' go to a wicked grave - it gotta be a wicked grave though - an' git some dirt from de head of that wicked person an' pay them with one-cent. Then yo' kin take that dirt an' mix that dirt with sulphur an' mix it with a little - see, it's three pods not - three pods of peppah. See, ah tole yo' nine pods - nine seeds wit de other but dis is three pods. Yo' git chew three pods of red peppah an' mix that together an' sprinkle that anywhere around that place. Nobody kin stay in there to save their life.

(That will make them move out of the house?)

Yes sir, but it's gotta be a wicked grave. [Waycross, Ga., (1166), 1957:4.]

2672. Yo' go tuh de drug sto' an' yo' git some Duke's Mixture an' yo' come back wit de Duke's Mixture an' yo' take it an' sprinkle it on that *graveyard dust* that chew have [sprinkled]. An' when yo' got a place of business dat chew want customers, in de maw'nin' yo' git up an' yo' sweep out clean, jes' fer as out aroun' yore do' dere, an' befo' night come or befo' de day gone anyway, yo' goin' have mo' people in dere den yo' kin shake a stick at. Dey be comin' tuh look an' see whut othah people's seein'. Now dere in de club-room ah done dat mahself right heah. [New Orleans, La., (1574), 2896:10.]

2673. A woman, if she wan'a bring in some men customers, there's things she do. She git her some saltpeter and she bathe in this saltpeter [see No. 2408f., p.670] and git her some incense [incense] powder and bairns [burns] about a tablespoon into about a teaspoonful of sugar. And she bairns that and then she git her some sulphur, about a half teaspoonful, snuff and sugah, and she keeps that wrapped up in a hand'chief. And when she be talkin' to him, she lookin' in his eyes, an' throwin' [the handkerchief about] from the foiy [foyer]. Come right on down to his eyes and jis', you know, still lookin' into his eyes, and whatever she asks he'll agree to do it and come on inside. [Memphis, Tenn., (971), 1571:5.]

2674. You know, that's a special way they do that. It's this. You take one woman - she can walk right before us right now. Now, if you don't believe that, you ask people have done tried it and done it. You can take one woman right now and let her walk downstairs and there be fifteen men - she don't necessarily have to be the prettiest woman round here. You all [the southern *you all*] see this

stuff that they call snuff? Take that same stuff, that snuff, but it must be burned. And sit on a man and drink with him and drop it in his drink, and from time to time get up to each one she can and drop it in the drink. And then she get her house advertised from them, them same men that she get, ev'ry time a customer come in her house. After she drop the snuff in that building, she can just continue from cup to cup, and they say they'll always come back to her house. Only use nothing but ordinary snuff, that people use in the form of tobacco.

(Well, she just drops that. But you say she had to burn that first. The snuff should be burnt?)

She has to burn it first. The snuff should be burnt.

(And she uses the ashes?)

Use the ashes. You just burn it and use the ashes. [New Orleans, La., (828), 1217:3.]

2675. [This is a fuller version of No. 1947, p.570.]

You git choo one pound of red beans an' git choo a portion of guinea pepper seeds. Well, they call that [the latter], they call for - it's off the tree of paradise, an' you throw it up under each side of the steps, TREE OF PARADISE you see. No, no, put them beans up under that step - one pound of red beans - an' throw the guinea pepper seeds up under the side de steps. An' then you kin take eight buckets of water, you see, an' throw aroun' the door, an' the nin' bucket, choo throw it up, you see. An' then that keeps officers away, too, that nine buckets of water, if the officers all aroun' your door. But choo put blueing water in de eight' bucket an' de nin' bucket be loaf sugar, you throw it up jis' the same.

[*Tree of paradise* I do not know. It and *guinea pepper seeds* are unrelated except in hoodoo. However, two trees are called paradise tree: *Simarouba glauca* of tropical North America, and *Melia azedarach* (China tree) of Asia, the latter being grown as an ornamental tree in U.S.A., and known by many names, *chinaberry*, *Indian* or *Persian lilac*, *holy tree*, etc.] [New Orleans, La., (814), 1147:1.]

2676. Well, you could take - you go to the grocery store. You buy you a two-pound box of sugar. You get you a five-cents can of cinnamon. Now, before you start to scrubbing in this house, you sweep this home. Don't ever UPSIDE DOWN sweep the dirt out; you sweep the dirt in. And after you pick up the dirt and throw it into the garbage can, then you take this cinnamon and sugar and you burn it. See, you gotta use it three ways. You must burn and you must sprinkle it on your floor [and scrub with it?], and in the next two or three days this house gotta be rented.

(You burn that sugar and the cinnamon - you burn it, don't you?)

You burn it.

(Then what do you do?)

After you burn it?

(Yes.)

Then you scrub this place. You see, you got this into a little powder or something like that, but it must be burned with white paper - not newspaper or no brown paper, or no other kind of paper.

(Well...after that's burned...what do you do with that?)

The powder, the paper that's left? You kin always throw that out, you don't have any special use [for it].

(Now, wait - just a minute.)

That cinnamon and sugar?

(Yes.)

Well, you don't have to do anything with it partic'larly - you know what I mean. You just - after you finish burning it, then you kin throw that right into

the garbage can, too. And after you finish, then you turn your mop upside down right at the door, as you going out.

(Well...you haven't done any mopping yet. When you going to do the mopping?)

Well, I told you, you mop already.

(Oh, you mop first?)

Yes. You mop first. You see, you get you a - you got to mop this place - get you a bottle of ammonia, bottle of blueing, see. And then you get - you go to any drug store and you get you some *Logger's Oil* or *Miner's Oil*, or any of those oils, you understand, to scrub with. See, that's to rent the place. See, that's to rent the place.

(Well...do you scrub...before you burn the sugar or after?)

You have to scrub before you burn the sugar, you see. You see, the place is thoroughly clean.

(Oh, I see. And what kind of oil? Any kind of oil. All right. Burn the sugar and cinnamon, don't you?)

That's right.

(Then after you burn that, you throw it out?)

Yes, sir.

(Then you get this oil and stuff and scrub the place?)

Yes, sir.

(Then you set your mop behind the door upside down?)

That's right - mop and broom.

(And broom. And then you rent your house?)

Yes, sir.

(All right. I want to get those things in the right order.)

[I was trying to solve the problem of using sugar and cinnamon informant's *three ways*.]

That's right. [New Orleans, La., (860), 1368:8.]

URINE 2677. Ah know jes' lak if a person sellin' whiskey an' if he wants luck to his house, why ah know a lady she used tuh - ev'ry mornin' she'd git up yo' know an' she'd jis' sprinkle right round wit *chamber lye* - sprinkle round de corners of de house on de inside. Said dat would hold yore luck wit de laws an' bring customers. [Waycross, Ga., (1067), 1726:3.]

2678. They takes de *chamber lye* and salt and mix it together and dey takes that, if they have a collector or anything comin' yo' know, dey kin scatter that every morning in front of they do'staps an' back steps, that'll keep them away - won't have no collectors. [Jacksonville, Fla., (617), 791:10.]

2679. Jest take a little urinate, your urinate, and a little pot salt and dis little ground peppah - hot cayenne peppah. [Three ingredients.] You carry a certain distance from your house, see, and you sprinkle, you know. Jest like de road come up to your house or de street, why you jest sprinkle it across, you understand. Why dey couldn't come no farther than that. Every time dey git dere why dey jest change dere mind and turn back.

(That keeps the law away.) [Charleston, S. Car., (511), 578:1.]

2680. Things will work mighty easy wit him [policeman], if the law wus comin' there perhaps tuh raid joo out [and] yo' didn't have any money. Then yo' could take some of yore *fast chamber lye*.

(What do you mean by *fast chamber lye*?)

Well, that aftah a night yo' lay down an' git up in de mawnin', then yo' use that - that's fast, that'll work right now. Well, yo' put three pinches of sugah in there an' make yore wishes whatever - yo' know, yo' don't wanta be raid out or put out dis mawnin'. Den yo' take it to yore front steps an' yo' throw it an' don't look which way yo' throw it - jes' throw it out. Yo' made yore wish an'

yo' jes' go on. He'll come in jes' as calm, "It's all right if yo' haven't got any money. Can't chew give me some?" [Some what? Money in the future or liquor now?] [Memphis, Tenn., (1542), 2790:9.]

2681. When yo' git up in the morning if you is worried with the polices or most anything like that, you'd git up early before de sun rise and scrub yo' porch wit *chamber lye* and dey not supposed to worry yuh. [Jacksonville, Fla., (616), 791:3.]

2682. Take the *chamber lye*, that is yore own *chamber lye* an' let it set up three days, an' a little salt in it an' wash yore house good, an' that will bring luck to the house. [Memphis, Tenn., (1543), 2794:10.]

2683. If it's a lucky person, say yo' takes a sample of their watah. Yassuh, if it's a lucky person; yo' know, jes' lak if it's a woman an' she could git mens. An' yo' take it an' scrub down yore front do'step with it. An' de first person dat [enters] shut de do' after yo' go back in - if it's a woman, don't let her come in de front, let her go roun' to de back; if it's a man, make him give yo' a nickel or dime befo' he come in. An' yo' kin take dat nickel or dime an' put it behin' dat do' an' let it stay dere dat day. Ah bet chew five dollahs by all dis time yore house would be so full, yo' wanta git rid of some of 'em.

(That's new. I never heard that before. You take this *chamber lye* from the *lucky woman.*) [Sumter, S. Car., (just before No. 1343), 2309:3.]

2684. Well, you have to *dress* the house. Now, that *chamber lye* which you was speaking about a few minutes ago - if you bootlegging or selling something, you takes that *chamber lye* which you were speaking about. All right. You takes it soon in the morning, no one around, you take that *chamber lye* and you wash from your door - porch-step on back. Never, never sweep out your trash out on the outside; always sweep back, going back in the house. Sprinkle that *chamber lye* every morning for seven mornings and you will have so many people at your place until you just won't have seats for 'em. [Vicksburg, Miss., (733), 1061:4.]

2685. Dey take dere *urinate* an' fo' nine mornings an' sweep off de back steps wit it.

(How do they sweep?)

Yo' know wit a broom. Po' it on dere step and sweep it, yo' know, jest lak yo' sweeping off de step.

(I mean how do you sweep it. Sweep it away from the house or toward the house?)

Sweep toward de house.

(You sweep toward the house. Why do you do that?)

That to bring luck to bring people in.

(It must be done at the back steps though. You do that when you are selling whiskey.) [St. Petersburg, Fla., (997), 1613:1.]

2686. If yo' sellin' whiskey, to keep de law from yore house, yo' take an' where yo' takes a *leak* an' throw it out right - jes' throw it out in de front every night fo' nine nights an' in de mawnin's, too. An' throw it out dere fo' nine nights or nine mawnin's. Do it that night an' that mawnin', yo' understan'. Well, dat will keep the law from comin' in yore house.

(What do you mean where you take a *leak*, on the ground? You mean where you do it on the ground or in the pot or what?)

Where yo' do it in a can, don't chew see. [Informant has a *night can.*] [Fayetteville, N. Car., (1452), 2139:5.]

2687. Yo' kin take *chamber lye* - fresh *chamber lye*. Jes' lak yo' is runnin' a business, a whiskey place or whutnot, an' tuh gain influence of people an' de laws. Yo' kin take yo' *chamber lye* in de mawnin', not mixed wit no one else, an' make a weesh [wish] whut chew desire tuh do an' how yo' desire yo' business tuh

come out - tuh improve. Yo' kin take hit an' sprinkle it ovah de place fo' nine mawnin's. An' den take de leavin's of it an' throw it to de front an' make yo' weesh - yo' know how yo' want chure business - an' yo' do dat fo' nine mawnin's. An' de laws or whutnot will come tuh be yore friends 'stead of enemies. An' dey will boost yo' business. People will come dere an' den buy, trade wit yo' mo' den evah befo'. [Memphis, Tenn., (1542), 2788:1.]

2688. Dirt dauber nest is awful lucky tuh women (see p.432). Women kin take dirt dauber nest an' dey kin take it an' Hearts Cologne an' alum, an' dey kin use dat in de mornin' at dey front. Dey use chamber lye wit it too. An' use dat at dey front an' back do' an' dat place - women [do] dat, spo'tin' women dat way - plenty men will come round dere an' give it to 'em, have plenty friends. [Waycross, Ga., (1135), 1846:8.]

2689. You kin mop early in the morning 'fore the sunrise. You kin mop with oil of cinnamon and garlic, beat it up real fine, and your urinate overnight. Mix it with water and mop from the - start from the front steps and go back in your house and don't say nothing to nobody till you get done mopping. Jest hold your peace - don't say nothing to nobody - 'fore the sunrise....

(And mop it back?)

Yes, sir.

(That brings you trade - brings you customers if you are bootlegging?)

Yes, sir. [Vicksburg, Miss., (768), 1057:14.]

2690. Dat good to make a linament out of it - anything of garlic lak dat. Git six red onions an' she kin boil all dat up some day when dere ain't nobody dere, an' git a bunch of cedar [branches] an' mop yore flo's wit it; keep it secret yo' know from anybody. Mop up flo's an' dat's luck - make her have hustlin' luck - customers, anything she wants - sellin' whiskey or anything.

(Now what would she boil up together, you say?)

Cedar, garlic - one dose little burr of garlic, an' git a nickel worth of red onion an' jes' chop it up, an' chamber lye - git a whole quart of chamber lye. Mop dat flo' wit it. Don't mop outside an' don't sweep de dirt out de room outside - take it up on a dustpan an' burn on de flo'. Always go backwards wit de mop. Don't mop out. Yo' know a lotta people mop out. Dat's yore luck goin' outdo's - mop back. [New Orleans, La., (1558), 2832:5.]

2691. If you want to have good luck, you kin take your chamber lye and yo' sprinkle it - burn incense and put it in there, the ashes, and sprinkle it every morning before you speak a word, out in front of your door, and that will give yo' good luck and bring people to your house.

(Bring trade to you, if you are selling something?)

Yes, sir.

(I see, if I were bootlegging or something of that sort.)

Yes, or running a rooming house - renting a few of the rooms. [Vicksburg, Miss., (745), 1015:5.]

2692. Take yo' some Red Seal Lye, brand-new box, an' yo' git some Hearts Perfume, git a ten-cent bottle of Hearts Perfume, and dere something in de drug store yo' call dragon's blood. Yo' put that in yo' scrub water and yo' scrub it on back. See, yo' scrub yo' floors and when yo' git through, yo' po' it all around yore gate. And yo' take a box of lye and bury it at chure steps. Bury dat lye at chure steps an' sprinkle an' po' dat scrubbing water an' scrub wit dat every morning, fresh yo' know, and put a little yore urine in it, in dat water an' yo' scrub yo' floors from yore steps backwards - on back every morning. When yo' git through, yo' po' it all around yore gate an' den from yore steps an' all. An' bury dat box of lye at de bottom of yore steps and he [the law] won't cross over it. If dey come dey will pass on by. [Mobile, Ala., (688), 956:8.]

2693. In the morning get you a can of Red Devil Lye and you wash that front porch off with it every morning, with that Red Devil Lye. And jest like you had a chamber [pot] in your house, you would put that Red Devil Lye into that chamber and wash that front porch off with it. Then rinse that front porch off [with clean water] and that would draw the customers into your house.

(If you are bootlegging or something like that?)

Yes. [Vicksburg, Miss., (770), 1059:5.]

2694. Well, just like if you thought someone was doing you something - trying to harm your house or your home or something - you pour that [urine] around your house and also this here consecrated [concentrated] lye with the hog on it. [Hog roots out things.]

(With the hog on it? Or a pig?)

Uh-huh.

(With the hog on it or the pig, you mean?)

[This was new to me. I wanted to be certain.]

You seen consecrated lye got a hog on a can, a pig.

(I haven't seen the hog on the can but I know what the lye is. They have to have a hog on that can?)

Yes. That's the best - it's got a big old fat pig on it. Well, you sprinkle that round your house and that'll keep people from harming you.

(You sprinkle it all over with that *chamber lye*?)

You don't have to mix it - just either one of them's supposed to cure any kind of harm.

Another thing that you kin do - just like women you know have lots of men they can get money from. They call it *tricky* [tricking] you know. Well, on Monday morning and Friday morning you get up, sweep and scrub your house with this lye what I'm talking about now.

(This hog - this concentrated lye.)

That's got the hog on the side of the can. And you mix it with sugar and yo' urinate in it - use *chamber lye*. And you'll be successful.

(That's to bring in trade.)

Yes. [New Orleans, La., (791), 1104:5.]

2695. A can of lye.

(You take a can of lye. All right.)

Yes. You *urinate* in a bucket. You take that lye and you put it in there with this urine of yours. Then you just go from one corner of that house to the other just in a circle [circumambulate exterior of house], you know, and *dress* that banquette [sidewalk] and the ground, and call his name when you start.

(Call whose name?)

Anybody you suspicion is going in there - and call his name when you get to it. When you start, the point is this: maybe you may figure it's Ralph Johnson and you call his name when you start. When you empty the bucket you just say, "Ralph Johnson."

(He won't come there then while you are gone.) [New Orleans, La., (883), 1455:3.]

2696. Yo' kin take a person's *chamber lye* an' put sugah in it an' lye an' oil of anise, an' sprinkle dat an' make yore wish. Sweep yore po'ch back to yore house an' that brings good luck to yo'. Do dat fo' *hustlin' people* - bring money in yore house. [Memphis, Tenn., (959), 1542:7.]

2697. Ah worked once in a woman's sportin' house in South Ca'lina in Sumter, South Ca'lina, de name of Annie H. In her house wus where ah worked, an' she said tuh me, she said, "Ah like yo' heah." She wus de houselady.

Ah says, "Yes mam."



She says, "An' aftah ah like yo', ah'm trustin' mahself. Luck been bad an' ah reckon dat ah'll let chew make me some."

Ah didn't know whut tuh say, yes or no, cus ah didn't understand whut she meant.

She first went in de house an' she brought out a - yo' know dis Red Devil Lye, she brought out a box of dat. Ah didn't ask her no questions. Yo' know asafetidy. A package of asafetidy is about de size of dat, an' it's a nickel. She took dat an' she chipped it up right fine. She took jes' about dat much watah an' she put it in a little bit of a pot an' she took about a tablespoonful of Red Devil Lye an' she took three bottles of Hearts Own Cologne an' she come tuh me an' she said, "Mamie?"

"Yes mam."

She said, "Yo' gotta go an' git us some dirt out de grave."

Yo' know ah wus scared. Ah thought ah had done something. Ah didn't know whut in de worl' wus de mattah, whut ah done. An' she 'solve [dissolved] dis an' melt, an' aftah she melt it she made a lather out it. An' den when she made dat lather she po'ed it into a bucket - one of dese buckets whut chew might call a watah bucket. It's de size of a watah bucket but it nearly - dat wus de size of a watah bucket but - yet an' still aftah she made it up she po'ed dem in it - but dey had dat ring on de side an' a lock. Well, at dat time ah could use both mah han's. Now ah has three stiff fingahs - dey call it stiff-j'int rheumatism. An' ah said, "Miss Annie, whut mus' ah do?"

She says, "Well, by God," she says, "scrub."

Ah says, "Yes'm, ah don't min' scrubbin'." An' ah didn't bring no insult [retaliate] - no hard feelin's. Ah wanted tuh be nice endurin' dat house.

She says, "All right, Mamie?"

Says, "Yes mam."

She said, "Did you know it's fo' a'clock now?"

Ah said, "No'm, ah didn't. But it's all right. If it's all right wit chew, it's all right wit me."

An' she said, "When de sun rises ah want dem beddin' rooms in de clear, so de company will be jes' de same as any day - if we havin' any company."

Ah went roun' tuh every bedroom an' emptied every one of de chambers dat had de watah in it or anythin' - not de othah but jes' dat, an' ah scrubbed wit dat.

(What did you do with that water from the chambers?)

In that lye watah.

(Put it in that tub?)

Yes. An' ah scrubbed wit it an' brothah, ah wouldn't tell yo' one lie. Ah didn't git bit further den de front po'ch, an' the hall clean up, an' ah started in anothah lady's room round de walls - jes' tuh wipe roun' dem. Ah couldn't do it.

She says, "Mamie, yo'll have tuh set away dat till she git ovah."

Ah says, "All right."

(Why couldn't you do it?)

Cause de room wus so fulla mens wantin' tuh go tuh bed wit dem wimmins till ah couldn't have chance tuh do dat.

An' it jes' smelt so good an' wonderful, ah says tuh mahself, "If dis de way dey does, ah'm goin' tell ever'boday." An' ah declare to goodness when time fo' me tuh go home, ah didn't think no mo' 'bout it. Now, ah 'sure yo', ah didn't know why ah wanted to. Dat wus mah aim to tell mah folks at home 'bout it an' some othah people ah know, but ah nevah thought a word about it. Ah told nobody. Ah don't think ah told nobody till ah'm tellin' yo' now. An' it had done left me. Ah nevah even thought about it no mo'. It jes' - she had up befo' sunrise.

She had me clean all de rooms out befo' sunrise an' 'fore fo' a'clock struck. She said fo' me tuh be through an' be down to de kitchen tuh ketch all dese people goin' out. But ah didn't git no further den de second woman's bedroom. Some of de ladies in dere had friends with 'em by den. Dey called 'em de Catbone Wishers, an' ah waited on de three of dem ladies privately.

An' so ah really know dat.

(These were white women, weren't they?)

Ever'one of 'em.

(And the madam was white?)

Ever'one of 'em. Ever'one of 'em in dat home an' all. Dere weren't nobody dere colored but me an' de cook.

[I am unable to explain either bucket ring and lock or *Catbone Wishers*. Since I do not ask a question about the latter, I must have assumed the women each had or shared a *black-cat lucky bone*. Whether *catbone wisher* was then or now professional argot for anything else, I do not know.] [Fayetteville, N. Car., (1419), 2553:4.]

2698. You can take cinnamon and sugar and clear water and oil of verbena. See, like this is your front - well you start ascrubbing from the front, back in but not out. See, and sweep it back in. You see. Then you get what you call dragon's powder [dragon's blood]. See. You smoke the four corners up with that. [See margin-title *Smoke 'em*, p.723; also *Incense*, p.700.] Natch'ly you'll be successful in a business. [New Orleans, La., (822), 1187:9.]

2699. Ah would use *urinate* an' concentrated lye an' yo' know soon in de mawnin'. Monday mawnin' an' Friday mawnin' ah'd always mop all de way through befo' anybody would enter - see, that would be roun' six a'clock in de mawnin'. An' aftah ah'd git through mopping ah'd throw de watah down de front steps, yo' see. Den ah'd come back in an' burn mah incense befo' ah'd speak to anybody, see, an' make a wish.

(What would that do then?)

That would keep de law away. [Memphis, Tenn., (927), 1510:4.]

2700. Ah have used - ah used tuh do this. Ah would wash mah house out on a Wednesday an' Friday with brown sugar an' lye an' urinate. [Three ingredients.] But ah would mop twice a week. Wednesday an' Friday would be mah days.

(At any particular time of the day?)

Yessuh. De first, early in de mawnin' when ah first git up, 'fore anybody would start tuh comin' around, ah would do that.

(That is to bring any kind of customers in?)

Yessuh.

An' den fo' luck, ah would then take an' wash mahself an' ah would use Jockey Club Perfume an' oil of bergamine [bergamot]. Oil mahself good, yo' know, up undah mah arms an' back of mah ear lak that. Dat would be fo' mah luck then, yo' know, fo' havin' dealin's with diff'rent men. [Memphis, Tenn., (927), 1509:3.]

2701. Fo' luck yo' take de chamber lye an' yo' put chew some oil of bergamot dey call it - yo' but it at de drug sto', oil of bergamot. Put dat in de chamber lye an' put chew some sugah in it an' yo' put chew some bluein'. An' yo' take that an' yo' scrub yore house all out good wit it, see. An' aftah yo' scrub yore house with it, then yo' take an' drop three drops in each corner an' make a wish. That's success fo' yore house.

(You mean for bringing in customers to buy from you?)

Yes. [Memphis, Tenn., (1549), 2814:4.]

2702. In de mawnin' when yo' wake up lak dat - if yo' livin' a hustlin' life, git up early of a mawnin' an' take yore *urinate* an' don't let nobody else *urinate* in dat bucket an' scrub de po'ch with it. An' den on Fridays, well yo' kin git

dis same stuff whut ah wus tellin' yo' 'bout - dis oil of bergamine [bergamot] an' put 'bout two or three drops of it in a bucket of hot watah an' mop de house on Friday with it, an' dat draws luck fo' bootleggin' and *hustlin'*, too, but yo' mustn't speak to nobody until twelve a'clock. Don't have nuthin tuh say to nobody when yo' git up an' mop yore house. An' on Monday mawnin's don't let women folks come in yore house because it's bad luck to yo'. [Memphis, Tenn., (953), 1539:10.]

2703. She kin go and git brown sugar, coated tacum [talcum] - coated face powder - and she'd mix 'em together. Then you git oyster shells and then they pound it together. And when they pound it together, well then if they do *ketch a trick*, well ev'rytime they *ketch a trick*, they [the woman] urine, they put 3 drops in this little vial where this brown sugar and this coated powder and the oyster shell. If they can they kin jes' urine in a glass, and take a eye dropper and you know and drop 3 drops in when [until] they get to 9 drops. An' then, after they do that, why then they git their own luck. And then after they get the 9 men - why then after the 9 men go, then you [the woman] take a dropper whenever you wanta get a date - you see you take the same eye dropper - and jis' take one drop out [the vial], jis' drop it on the bed. Of co'se when they out [the vial is empty] they still got that powder, but when they urine over, they kin do the same thing over again. [Memphis, Tenn., (965), 1558:13.]

2704. (These fellows that are bootlegging, what do they do to bring the law away?)

They buys some sulphur an' po' it in yore bucket, yore night bucket, an' let it set. Let it set in dere an' den dey po' some of it every morning fo' nine mornings. Dey dig a hole an' po' some of it right in front of de do' - in de front an' den dey po' some of it in de back, for nine mornings.

(Out of this same bucket - the same water with this sulphur in it.)

The same water that had the sulphur in it for nine mornings - den dey po' it in dere. Den dey sprinkle it [dry] jest all around yore house - ah mean dat sulphur den. All yo' ever do every morning befo' yo' git up befo' day. Ah've had dat done - sprinkle dat sulphur. [St. Petersburg, Fla., (985), 1592:9.]

2705. You use *Hearts Perfume* an' *chamber lye* - sprinkle it all around in yore place fo' sunrise in de morning. Yo' git up an' yo' sprinkle dat around in yore place. An' then yo' use salt - sprinkle salt around in yore place. If yo' have any rug, anything dat chew kin put dat salt undah, it is very lucky. An' dat *chamber lye* an' dis *Hearts Perfume* it's very, very lucky to bring in customers. If yo' use dat *chamber lye* an' dat *Hearts Perfume*, an' if yo' will burn some sulphur - if yo'll burn some sulphur into yore place in a pan, right in de middle of de flo', an' use yore *Hearts Perfume* an' yore *chamber lye*, why yo'll bring in yore peoples. [Waycross, Ga., (1116), 1791:6.]

2706. A bucket of pee. Dey puts *van-van* in dis pee an' dey throws dat on de banquette an' dey take a bucket of watah an' dey rinses dat - dat urine an' dat *van-van* all ovah de banquette. Dat keeps de banquette damp. Ever' now an' den dey'll come out an' throw fresh watah on dat tuh keep it freshened up, so when yo' pass or anybody pass, well yore feet will get dampened by dat dere - walkin' in dat damp spot. Well, dat'll draw yore attention into dis place. If yo' go home an' yo' need anything, yo' won't go to de othah places tuh git anything. Yo'll go tuh dis place where yo' undah de influence of dat *van-van*. See, dat puts yo' undah de influence of spendin' yore money in dis place. Dat keeps de man's place packed an' jammed wit dis urine an' dis *van-van*. [New Orleans, La., (1572), 2889:4.]

2707. You use saltpeter, blood root, *chamber lye*, salt, pepper and alum. You mix it all altogether and you boil dis. You boil it in your own water Mondays,

Wednesdays and Fridays and after you have boiled it down, you take the bottom of it - let it boil dry - de bottom will be a powder and you jest put it to de front door. Throw it out and rub it on yore door, and dey [officers of the law] won't come. Dey'll pass by and go to next house. [Washington, D.C., (628), 806:9.]

2708. A fellah told me that he wus at a place drinkin' somewheres an' he says, "One man says, 'Ah dunno why ah come heah an' git mah whiskey, but ah does it,' he says, 'it's not because it's so nice an' clean,' says, 'but ah do come heah an' git it,' he says. [Man who told my informant asks] 'Well, why'd yo' reckon it wus go good?' [The drinker answer] 'Well, ah don't know. But do you know, anotheh fellah tole me dat she pees in it.'" [Cf. Menses, p.708.] [Fayetteville, N. Car., (1446), 2624:6.]

2709. Jes' like yore customer yo' want tuh come to yo', yo' selling whiskey, yo' kin take a little of yore chamber lye an' put in dat whiskey an' dey always come back dere. [Waycross, Ga., (1110), 1783:10.]

2710. Know whut dey do wit chure whiskey an' make 'em pull dat - course dat's a dissipated thing. Well, yo' eat chamber lye an' yo' kin git 'em an' dey jes' be crowdin' in dere - yo' can't wait on 'em fast enough.

(You put chamber lye in the whiskey.) [Brunswick, Ga., (1186), 2000:8.]

2711. Take yore urinate an' put sugah in it an' wash from face an' yore haid, down on down, an' give yo' all de luck in de worl'. Everywhere yo' go yo' kin sell anything or jes' git money jes' lak dat [snapping the fingers]. [Comment by transcriber who heard fingers snap. So do I hear them.] [New Orleans, La., (1561), 2858:6.]

VANILLA 2712. You ever heard of vanilla?  
(Vanilla? Yes.)

Vanilla that you makes cakes with. Well, you get you some vanilla, but that stick vanilla [vanilla pod?]. I don't mean this cheap vanilla - gotta be good, and you take that vanilla and you get up soon in the morning and you mop all in front of that door, and you have aplenty customers - more customers then you want. [New Orleans, La., (884), 1457:10.]

VAN-VAN 2713. (What did you say about those men down your way?)  
Mens dat running or starting up a little business, de first thing dey do, dey git dem some of dis van-van and dey scrub with it 'cause it's got a pleasant odor. And yo' scrub with dat - steps, front porch, everything. [Mobile, Ala., (700), 951:1.]

2714. Yo' ain't gotta take nuthin but dis van-van. Yo' git it at de drug sto'. Take van-van. You git about dat much fo' a dime, ah think it is. Yo' take about dat much an' mix it up in a quart of watah aftah yo' sweep, scrub. Sweep up [first]. Yo' sprinkle dat aroun' in dere [after you scrub]. Take de bottle an' sprinkle all around in dere, an' de customers comin'. [New Orleans, La., (1569), 2882:2.]

2715. Take a little sulphur and burn in yore business place in de morning of nine mornings. Open your business place and burn that sulphur. And burn that and say a little wish - wish for your money or success in there before anybody enters. And that brings you luck, that brings your trade. But burn this every morning for nine mornings.

Then you take a little van-van - keep a little mop - that draw de customers. Jest mop your floor once or twice a week - Wednesdays and Fridays. That brings you trade.

(What do you mop it with?)

Van-van. That's little thin-like stuff from de drug store. Jest put little drops in yore water and mop - jest a few drops to wipe de floor Wednesday morning and Fridays.

(Do you have to mop the floor in any particular manner?)

Jest bring it in though - all in, don't carry it out. You jest come inside - starts from de stair and come inside and then you bringing your luck in. See, to draw de persons to come tuh yo'. That sulphur you burn fo' nine mornings, that keeps your luck always. But burn it nine mornings - a tablespoon or much as you want - in de place befo' anybody cross your doorstep. Don't allow nobody to come in before you get that sulphur burn. [Mobile, Ala., (662), 871:7.]

2716. To make people come buy from you now, if you'd scrub your house out. You just would get you - just like I told you this before, if you wanta keep from getting *hurt*. Just get you some lye, man, and some *linsin* soap and put in that water.

(What kind of soap?)

Linseed[?]. That's that heavy coarse soap, but it's brownish-like. Cracker-jack Drug Store got all that right there - sell you that any time you calls for it and show you the same thing. And you put that in that water and it going to be dissolved in the water - just let it dissolve there you understand. And take that and scrub your place every morning - just about five a'clock you scrub your place with that. And you kin have that old *van-van* stuff and just throw it all around there every time you come in the house, and the place just going to smell likes it's cologne up in your house. [People come] thinking that you got nothing [but] cologne and such things. Well you - all your customers just going to be coming there and coming there - coming backward and forward and see you.

Keep the law - the same thing, off you.

(The same way, I see.) [New Orleans, La., (841), 1275:1.]

2717. If you wants to draw them to you, you goes to the drug store and get you a dime's worth of *steel dust*. You get that *steel dust* and you get you a box of cinnamon. You can get a box of cinnamon for a nickel. After you getting the box of cinnamon, you take and get some *van-van*. This is supposed to be like - you mix that all together and you shakes it well. And you scrub out your place. You scrub out your place with this *steel dust*, *van-van* and cinnamon and sugar. You scrubs it out all around your place, around with that. When everybody is out you scrubs it out, and when you come in, as you come in, well, people come in and look like your business done pick up. That *van-van* done gives it a sweet smell. [New Orleans, La., (820), 1183:1.]

2718. Ah heard that if a person sellin' whiskey an' yo' didn't want de law tuh come dere, say jes' fo' yo' jes' tuh keep alum an' vinegar. Yo' take dis alum an' vinegar - see, dey both sour together, an' yo' takes an' melts VINEGAR dis alum an' burns it first an' melt it, and den puts it in vinegar an' keep it spread down cross yore do'. Said 'long as yo' keep dat dere, said de law wouldn't bother yo'. [Fayetteville, N. Car., (1391), 2497:2.]

2719. I've heard that you take a little vinegar and a little short rug, and put a little vinegar on the rug and put it across the door, and they will come to the door but they won't come no further. That keeps them from coming across that rug. [Fredericksburg, Va., (63), Ed.]

2720. Take a east [yeast] powder bottle and put it full of vinegar, salt and pepper, and put it right down at your gate - you bury it in the ground - and this person that you don't want to come to your house, he won't come in then. [Old Point Comfort, Va., (23), Ed.]

WATER 2721. Dey use what dey call down heah - dey use *still watah*. Yo' use *still watah* an' jes' go out dere at chure do' - 'sposed tuh be in de mawnin'time befo' yo' open yore sto' to offah yore business - go to yore do' an' yo' drop nine drops; 'sposed, at chure do' befo' de do' is opened in de mawnin', befo' yo' open yore place of business, nine drops at yore do'. Keep it airtight,

de watah. Keep airtight an' take a eye-dropper an' drop yo' nine drops of *still watah* - de watah whut chew use tuh bath wit, or watah dat yo' ketch from de sky; yo' know, rain watah, ketch it in some glass or 'nothah befo'. [For luck in business that day.] [Savannah, Ga., (1276), 2171:6.]

2722. For bootlegging or something like that, well you use cinnamon, rain water, or any water from any river.

(What do you do now?)

Get clear rain water and *van-van* - a oil you get from the drug store, they calls *van-van*. You put three drops in there.

(In this rain water?)

Yes sir. And then scrub the place before the sun rise. You scrub it all round before the sun, but always scrub it coming in, not going out - see. And the law won't even trouble you, from my understandin'. [New Orleans, La., (838), 1261:2.]

2723. Well, you have to take and - just like you scrub, you have to keep scrubbed up all the time. Then you take and write his name. You got to get the officer's on the beat, see, and write his name nine times. Put it into a bucket of water. You gotta throw - you throw eight buckets of water and scrub with that cinnamon and stuff, and then after that last bucket of water you have with his name, and talking to five people, and throw it in front of the door and that washes him away.

(I see. Well, now, what do you put in those nine buckets of water? What solution do you put in that water, now?)

The same things - cinnamon, *steel dust*, *van-van*, *fast luck* and white rum.

(White what?)

White rum.

(Is it liquor? The liquor rum?)

Well, it's rum. You can get that from the drug store. It's the white rum. I always bought it at the drug store.

(Is it [something]?)

It's licris [liquid]. Use that for drawing - it's for drawing [customers?].

(White rum?)

White rum.

(How do you spell that?)

R-O-N-E.

(It's made from sugar? Is that the liquor that's made from sugar cane?)

I don't know.

[He means white rum. White rum is used in candle rites later.]

(Eight buckets with this mixture - this water - and then you tear this officer's name out and put it into?)

Into that last bucket.

(Into the last bucket.)

[*Talking to five people?* After the eighth bucket, operator had to speak - good morning or something - to five persons passing by or within speaking distance. If five were unavailable within reasonable time, an experienced operator would name five persons and *pretend-talk* to them. *You tear this officer's name out?* This can only mean the informant - either in a previous rite or while machine was turned off - pretended to write a name in an imaginary paper tablet and to tear out the sheet. Did my small *Numbers Book* with spiral binding in front of me suggest the idea?] [New Orleans, La., (830), 1233:8.]

2724. [The preceding informant gives a similar rite as follows:]

Well, just you scrubs it. You gets *van-van*, *steel dust*, cinnamon, *fast luck* and scrub your house from front to back. Start at the front door and then you

take and pour nine buckets of water and blueing, and throw that nine buckets of water in front of your door, and that's to draw in a crowd.

(Either for bootlegging or [men for] women?)

Anything. It the same thing. [New Orleans, La., (830), 1233:7.]

2725. We going to scrub the house out first with that Red Seal Lye. That's if anything is *crossed* in the house - the building is *crossed* before you occupy it. After scrubbing with that Red Seal Lye, you get you some WATER THROWN cinnamon powder, you get you some oil of verbena, then you get you some granulated sugar. If you wants white and colored trade, you get that white syrup and you get that red syrup, mixing well, scrubbing from the front porch on to the rear, throwing a glassful in each direction of the globe after scrubbing, and I guarantee you burning cinnamon powder and burning incense in the building when you in there alone, leaving it smoke well, open up the door, and you can't keep the gang out of there.

(I see.)

[After machine stopped, I ask about keeping law away.]

The same though.

(The same thing will keep the law away from there?)

Absolutely. [New Orleans, La., (879), 1447:5.]

2726. If yo' runnin' a place an' want luck fo' customers, yo'd git chew some cinnamon an' yo'd git some sugah an' git yo' some oil of verbena, an' take parsley - yo' know parsley whut chew season food with. Yo' put it in a bucket an' put it on de stove an' boil it well. Aftah it boil, yo' start tuh scrubbin' yo' business from de front to de back. When yo' git through scrubbin' it goin' to de back, dis same watah dat chew scrub wit, throw a glassful to each way - one to de east, one to de west, one to de south. [Presumably, unlucky north purposely omitted.] All right. When yo' git through that, yo' take yo' some cinnamon agin an' yo' take yo' three of those good incense, an' yo' let dat burn very slow. Take some sugah an' mix it up well, an' throw it right in front of de do', an' throw three buckets of watah on dat. Den de place won't be able tuh hold the people.

(What do you do with that incense?)

Burn it. Mix it wit de sugah. Have tuh sterilize de sugah aftah yo' burn it, see. Well, throw it out an' throw three buckets of watah on it. [New Orleans, La., (1560), 2854:7.]

2727. Well, yo' git chew some incense from de drug store an' a bottle of *van-van* and yo' burn de incense in de house and open de front do' where it will go in de street. Well, everybody dat pass, well dey takes a notion to stop by.

(What do you do with that *van-van oil*?)

Yo' take that *van-van oil* and yo' put it in yore scrubbing water and mop yore front porch with it. After yo' git through mopping yo' chunk de water out in de street an' it cause a congregation....

That *van-van* - po' it in yore scrubbing water, yo' mop yo' front porch an' steps with it, when yo' git through yo' take an' chunk it out in de street. Dey might pass de street, but dey ain't coming in de house.

(That will keep the law away?)

Yeah. [Mobile, Ala., (701), 952:7+11.]

2728. Go to de drug sto' an' git some *van-van*, oil of clover, oil of winter-green an' *Heart-horne Cologne*, an' mix it together an' scrub with it, and always throw yore water at de gate.

[Informant means *Hearts Own Cologne*; not *Hawthorne Cologne* or *Hartshorn Cologne*.]

(Throw the water at the gate?)

After yo' git through scrubbing an' dat will draw de crowd.

(You told me about the oil of wintergreen and *van-van*. You use that to get a job, too?)

Yassuh, yo' use all that. [Mobile, Ala., (696), 945:1.]

2729. Take one penny an' nail it down here [demonstrates].

(Under the doorsill.)

Under de do'sill. Won't put chew out cus he [Indian of penny] standing on it - he standin' on de do'sill. Ev'ry mornin' when you git up, take yore *chamber lye* an' throw it out dere. Dat's if you runnin' sportin' house an' men's comin' dere an' ev'rythin'. Take dat runnin' water [from the faucet] an' throw it out. Dat'll bring 'em all in an' den de customers will come an' de law ain't comin' dere. Dey can't come over dat.

If you walk around Charleston, you wanta see dese pennies dere.

(On the doorsills.) [For this use of penny, see p.611f.] [Charleston, S. Car., (530), 641:9.]

2730. You can go to the east and make your wish, "In the Name of the Father, and the Son and the Holy Spirit," and throw three glasses of water and make your wish for anything you want - to make a success and get it.

(Do you face the east or turn your back to it?)

No, you face the east.

(And throw the water?)

And throw the water. [New Orleans, La., (819), 1170:5.]

2731. Go to work and put on some bathwater in the morning.

(Bathwater?)

Bathwater. She go to work and she get her some saltpeter, just a little piece of saltpeter, put in that water and some red tape lye.

(Red tape?) [Red Seal?]

WRONG SIDE OUT Yes, sir. You know, I mean concentrated lye, and she bath in that water. She don't dry at all. She just get out of the water wet and turn ev'ry piece of hern wrong side outwards, wear it from the morning until four o'clock in the evening and then she throw it off. Then she get the *Book of Psalms* and read the tenth verse and her luck'll come.

(Saltpeter mixed with lye. That'll bring in men for the night?)

Yes, sir. [Memphis, Tenn., (972), 1573:11.]

2732. I've heard a man said once when he would get out of a job, he would take his shirt right next to his skin - that if he would turn it on the wrong side, he'd wear like that an' in the next two or three days he'd have plenty of work. [Wilmington, N. Car., (293), 215:2+85.]

2733. If you own a house and you wanta get a renter for that house, you take you some, what they call yellow wash, sugar, and your urine [three ingredients], and you put that in a bucket and you scrub that house all over.

YELLOW WASH Start from the front steps, scrub up, and scrub it plumb to the back, and leave that house open and just make a prayer. When you make that prayer, in less time than two or three days you will have that house rented. [New Orleans, La., (883), 1453:2.]

2734. (Use what?)

*Yellow wash.*

(*Yellow wash?*)

Uh-huh, they scrub with that yellow wash.

(These hustling women do that?)

Absolutely. They burn that incense powder, see. It's a custom rule, after that they burn that incense powder - then after they use that incense powder and that *yellow wash* and - not no bay rum - what is this stuff called. Witch hazel.



(Witch hazel. What do they do with that?)

Put on 'em all here, you see [demonstrates, rubbing his chest].

(On their breast?)

Yes, put it on their breast, see. That's for kind of drawing - that's for a drawing sensation. Now, after a man once ever go with this woman.

(He what?)

After a man ever once go with this woman, getting that odor in his nose, an' smellin' that, and if he go with another woman and not getting that same odor, he don't be satisfied. It same as over in the European countries when they had that chlorine gas. That gas, if it was made with a stink scent to it, the moment you'd smell it, you would clamp your nose, but it had a scent like perfume, see, smelled sweet, and the more you smelt, the more you inhale. You see. And the first thing you know, down you'd go. Well, it's the same way, if a man would go with a woman and she'd have a bad scent, well, he wouldn't crave for that odor; but if she have a sweet scent, ev'ry time he go with her he expecting that scent. If he goes to one and don't get that scent, it won't be a comfort.

(I see.)

That's the way it goes. [New Orleans, La., (879), 1449:10.]

## SHRINES

### ALTARS - CANDLES - SAINTS

#### NEW ORLEANS AREA

[Our main title is one of the oldest elements of religion - *shrines*, private and public. I visited two of them in Baltimore; the one spiritualistic with colored lights, the other Christian and the place where I interviewed. What these shrines are, how custodians differ, we must learn from the material itself. Most important will be the actual words of shrine-keepers in later subsections: *Custodian of a Shrine, A Woman and Her Three Saints, Beer for St. Peter and Cigar for St. Anthony*, and other interviews. Moreover, we must not forget the *doctor* and the *professor* previously met, Nos. 14, p.15, and 427, p.128. At the beginning I did not rush to New Orleans, tempting though it was; I gradually worked towards the city for experience along the way. Some of this work pertaining to the New Orleans atmosphere now follows, ending with margin-title *Public Shrine*.]

#### (1) ALTARS

2735. (They burn the candles in New Orleans and along the coast here. [I am repeating informant's words.] Do they do it in any other part of the country?)

THEY BELIEVE IN CANDLES [I had not yet visited New Orleans.]

No sir, it's more - it's founded on de Catholic superstition. De Catholic Church burns a [good] deal of candles.

(Then you think this candle burning is confined more or less to the colored people, who are more or less under the influence of the Catholic Church?)

Yes sir. It's teaching dem because of dere religious ideas to my mind. On the other hand, of course, dey go off away from de teaching [of the Catholic

Church] certainly. We understand dat de candles represent something in the life of Christ possibly, and among the praying [true believers] they use [them] in that way entirely. But the more illiterate and superstitious class of people aroun' New Orleans an' along de coast - along de Gulf of Mexico - where Spanish descent and French descent are Catholic people, their religious ideas influence that class of colored people and sometimes white people. They believe in candles an' people - de *hoodoos* dey use dat superstitious idea. They have a candle that they have manufactured in all colors - yo' kin git dem in all colors and dey usually have 'em in a room. [He describes altar but recording bad. For informant's other contribution to this subject, see No. 427, p.128.] [Mobile, Ala., (675 = The Rev. Mr. Young), 893:2.]

2736. (What kind of name did you say? Algiers is what kind of name?) [I had not yet been to Algiers.]

Jest dat ole antique name - you understand what I mean, of being a Hoodoos town. You know what I mean. That's that [town] cross the river at New Orleans, you know - jest got that ole antique name there.

(Well, those *hoodoos*, are they any good?)

HOODOOS TOWN Oh, some people very good, yeah. Ah've did some wonderful work there in Algiers. I was with Helen, and Maud, Frances - the Seven Sisters they call 'em. Yeah, they's very good girls - they are very good *interpretaters*. They had a mental capacity - all those girls did, and [Someone? one of the girls] is one of the best card readers in the country.

[I doubt the existence of the original *Seven Sisters* as seven individuals; but the idea of them, like that of Dr. Buzzard, was widely known and copied. Even *Seven Brothers* were invented (see below), perhaps from the *seventh son of the seventh son*, and of course there had to be a *Seven Sisters root* (p.645).]

(I see. Well, I suppose there are just as good outside? You get some people just as good away from there?)

Oh sure. The town don't make the mental capacity of a man - either de State [Louisiana] don't make that. It's just an old wife's saying away back in old antiquity - saying Algiers - 'cause that's the first originator, understand me, of de hoodoo proposition. Yeah, years back prior to me and yours birth, yeah.

[Richmond, Va., (427), 378:1; a *doctor*.]

SEVEN SISTERS 2737. (What have you heard about them, the *Seven Sisters*?)

Well, ah heard dey wus awful brainful, but ah don't think so much of 'em mahself.

(Are they still alive?)

One of them.

(They seem to live a long time - those *Seven Sisters*?)

Yessuh.

(Well, what do they say about them? Just give me a little account of the *Seven Sisters*. What have you heard about them?)

Well, dey tells me dat de *Seven Sisters* kin read yore mind; dey kin do any kind of *hoodooism* dat kin be did. An' co'se, de *Seven Sisters* works most by prayers an' in terms of de Bible. There are things dat chew kin take yore Bible an' where dat de *Seven Sisters* couldn't give yo' a substantial answer about, even so myself. [Extract from later subsection, interview with *Havana Man*, New Orleans, La., No. 1564.]

2738. [Everything within quotations is from my original penciled notes made while listening to some material my transcriber failed to transcribe. Underlined words are the exact words of informant. "Long story but not worth transcribing in full - tie string on[something's - black hen's?] legs and told her to go out until find him...bring son to mother - the *Seven Sisters* out of [from or at]

bridge in New Orleans [Algiers] - the one called Mary, the informant use to go out there when in New Orleans - use lots of cards - read your palm - tell fortunes - they don't do much - they don't use so much - lots of time they tell you jis' go home and whatever you want will happen - put choo in a dark room an' let you stay in there." Memphis, Tenn., (966), 1561:11.]

2739. De *Seven Sisters*.

(Where are they?)

Some parts of So'th Ca'lina - ah don't know exactly.

(She went there in this scrape she got into and the judge couldn't convict her?)

Couldn't convict her - an' dey had her in jail an' ever'thing. [Fayetteville, N. Car., (1417), 2551:9.]

2740. Well, now, dere's lota other things whut ah hear people talk about *gamblin' han's*.

Ah hear a fellah say a time ago dat he went to de *Seven Sisters* in Virginia, but he said he went dere fo' a *gamblin' han'*. Well, he wus give a *gamblin' han'* fo' - by, not de people he went tuh see. He went to see dem [*Seven Sisters*] but dey wasn't in at present, but he found some man dey call Mr. G. H. Smith. He called tuh be a confidence man, which an' evah he is. G. H. Smith & Company - de books company's name on dat. Spells his name lak dat - G. H. Smith & Company.

Dis man gived him a piece of lodestone an' he gave him a piece of somepin dey call de *five-fingers* [grass]; but dis was to be found in de woods, dis *five-fingers*. It's like a flower grows - it grow in de shape of five fingers, jest lak dose five fingers [demonstrates]. Dey gave him a piece of dat, after gitting dis lodestone, an' den he told him dat he would give him some othah kind of mixture. Dat wus wrapped up in a cloth an' it looked lak dat wus *graveyard dirt*. An' he told him to put dis all in dis little bottle an' every mornin' he tole him tuh *feed* dis heah wit *Hearts Cologne*.

Now, dis stuff - ah looked at de thing an' it eat up de stuff, dat *Hearts Cologne* jest lak yo' take water an' drink it. Now, yo' could po' some of dis bottle like dis morning an' fill dat bottle half full, an' twelve a'clock every bit of dat stuff be gone. Dat stuff - whut dey had in dat bottle wit dat *five-finger* - would suck it up.

Now, dis man could go into a gambling hall - no one knows de truth if I would tell it - he could go into de gambling hall an' money - jest walk in an' hold de cards - pick up any cards - doesn't matter whut cards he pick up - he could pick up any card an' that card would get him through. Now he could sit there an' jes' beat de skin game. [Waycross, Ga., (1143), 1865:4.]

2741. Go out there an' git that an' send that off, see.

(Get this *graveyard dirt*?)

Yes sir, git dat. Gits it outa de head part - de face, see, but chew have to know personally dat dose people - how dey buried. If dey buried on dere back, yo' see, an' yo' gits dat right out de face of co'se. Den yo' *SEVEN BROTHERS* sends that off - yo' sends it off to dose *Seven Brothers* in New York. Ah reckon yo' heard talk of dose *Seven Brothers*, an' dey'll *dress* dat an' send it back to yo' an' de red flannel, see, an' put nine pins in dat an' dis *Heart-Home Perfume* - keep it perfumed [*fed*] wit it, helps yo' to do de work. [The mail-order firm sells ingredients only; you must make the bag - a *hand*.]

It will give you luck an' keep yo' - it's jest lak de powders, too, it keeps yore enemies away from you an' yo' successful in business of any kind that chew wanta start. [St. Petersburg, Fla., (1012), 1637:3.]

2742. It's a gift - ah been doin' it all mah life.

(This woman [an author] says that down there when a *doctor* of this type has any disciples or anybody he is teaching - when they are initiated - Do they have some sort of initiation ceremony? Or something like that?)

IT'S A GIFT

SAYS

DOCTOR SIMS

OF WASHINGTON, D.C.  
FORMERLY OF NEW ORLEANS

Yeah, they have that shore.

(Do you know anything about what they do?)

Well, ah tell yo'. Now we have - ah have had a school right to here. People say they are gifted - they got a gift. Well, ah'll try 'em to see if dey kin see it - to see if they know anything. Well, if ah see the same thing they say they see, den ah know they have a gift. Well, den ah'll go on a'develop 'em. I'll even show 'em articles in de Bible to read to git dereself in dat position. [See my biblical comment p.361.] Yo' see, then after they study that and they know it fluently - and den ah write down to de Temple an' git a diploma an' give 'em, see. Den dey kin go about an' use de Temple's name.

(Where is this Temple by the way?)

St. John's Temple. That's what we call a great hoodoo place. You will find that when you go down there. You jest ask anybody and they say it's one of the largest places there of its kind.

(They teach there? Is it a church or what?)

Yeah, it's like a church and dey have a lot of understudies and they heal there. They do everything. An' people go dere. They have more white than they do colored.

(Did you ever hear that in these initiations they have a altar and burn candles and that sort of thing?)

Oh yes, I have the same thing. Ah have it now at mah place.

(Sort of an altar?)

Yeah, ah have a altar wit saints and candles and oils and different things.

(If I came around to see you, would you let me see them?)

Sure ah let chew see - sure. You come around and yo' kin see it any time. Ah'm dere every day but Sunday.

(Do you have a special room or something of that sort?)

I have a whole basement downstairs - whole basement wit all mah business in it. Ah have one at de church too. You kin come to mah church sometime and you will see how ah perform.

(Yes, where is your church?)

Things ah knows from mah own experience.

[He conveniently missed my question. I do not repeat it.]

(All right suppose you tell me one of those.)

Dey take your photograph and dey turn it upside down and take a pink light and burn it to it fer nine nights and nine days, and dat will worry your mind. Maybe dis woman or somepin dat love you - it would cause your mind to keep coming on her all de time.

Yes, she can. Dis woman she takes his name and she write his name nine times, she write her name nine times across this. And then she takes a pink light and she turns this light on top of this piece of paper. When de drippings of dis candle covers this full name then he will be back.

Well, you would take St. Anthony. You would take St. Anthony and you would take three lights which would be a green one, a black one and a yellow one, and you would burn this light every night and every morning until these lights burn down completely. That would relieve you or your mind.

(If someone was trying to harm me. Well, what do you do about St. Anthony?)

St. Anthony, dat's a saint. Why you take him and burn dese three lights to

him and ask him to....

(Oh, you have a picture of him?)

Oh, yeah, a picture of dis saint.

You take St. Peter. St. Peter is a saint that is used fo' all thieves. Yo' take a brass key and you put dis key in de Bible and then you call names. Anybody that lives in dis house and yo' suspicion that anyone in this house did dis crime. Yo' call dere name and de Bible will tell you. It will turn on de one dat stole these things when you call de name, de Bible will turn an' fall.

(Well, what do you do with that St. Peter?)

St. Peter is on a picture. You only stand him and light a light, jest a white candle, and then use dis big brass key which is de one dat gives yo' de secrets to thieves.

(I see - you put that in the Bible.)

Say they have a thing that they call guinea seeds - supposed to control and give you power. You take one of those seeds and chew it up fine and jest as you about to enter and start to talking to this party, you spit this three times in front of 'em and say to yourself what chew want them to do. And they claim that they have to do these things.

(That is used when you are going to get a job.)

Now dey claim fer frogs - in order to have someone that chew wanta trick - put frogs in 'em - you take a frog and you will boil him. After you boil him you take this water and they claim that nine drops of this water into your drinking water will create frogs to be crawling inside of you.

(Is there any way to get those frogs out?)

The only way to get 'em out would be jest the same way as they got 'em in. Well, in other words, dey say they'd boil de water for you to drink, and well dey would boil more water for you to drink again and den de frogs would come back [out]. [For *Doctor Sims*, see No. 34, p.23, and Index.] [Washington, D.C., (639), 827:8-829:9.]

2743. Set it eleven 'clock at night and you dress the candles. You get seven candles fer that purpose and you dress them with a certain kind of perfume. But

YOU HAVE TO BE BORN  
PSYCHIC  
YOU WERE BORN PSYCHIC

chew have to do these things on the new moon. Anything that's good has to be done on the new moon; the bad thing they do on the waste of the moon. But now, if you wanted a person to come back, you dress the candles and you set 'em at eleven 'clock at night so it work on the new moon.

And then you have to set the candles to burn and pray. [Pray while candles are burning.] And burn the High John Conker Incense. An' you do that from about eleven to half-past eleven. And then sometimes you set and concentrate. You know, concentration means a whole lot. Set and concentrate - hold your thoughts on him and you say while you talking to the candles, "John - Mary Louise," whatever the name is, "In the Name of God the Father, let you be upset and let chew have no rest or peace wherever you are." Then you read a prayer in the book and - but you keep it up and finally they can't stay away. They will have to come back.

(What do you mean by that book? Do you mean the Bible? Or do you mean?)

Or the Bible.

(Do you have to buy these candles specially or just any kind of candle?)

Oh, no, you have to buy them specially. Sometimes you kin git them already dressed. You git them in New York on Lennox Avenue. You gits them there and you kin git them from Lawrence. Dressed candles.

(Have you ever heard of people having little altars and burning candles? On little altars like in a Catholic Church?)

Yes, ah do that myself.

(I am rather interested in that for a special reason. Can you tell me just how you do that?)

Well, we have our altar and we have the holy oil because everything must be holy. And because it's a place, people coming and cursing and that, and sometimes they'll fergit and so the place is full of evil and dirty. But everything must be clean. We have holy oils - we have holy candles and you light them. You have seven holy candles, large ones, but chew have 'em in the form of a cross.

(Will you tell me again about burning those candles?)

You know you have them in the form of a cross. You see, you have those little candles. If you don't have those candlesticks that have the form of a cross, why you can jest sit your candles in a row there in that cross, you see.

(Two rows crossed.)

No, see. That's one row of candles across, that's 1, 2, 3, 4, 5, 6, and then you have some here. That's a cross, you see.

Then you have seven small candles like they have on birthday cakes. You have those and you burn those too. And you have those little votive lights sitting around.

(Well, now where would you put those little candles?)

You set them right in front of the seven cross like.

(Well now, how do you make a cross out of those seven candles?)

Those seven little ones you don't have to make a cross of them. Jest let them burn there.

(That other cross, how many do you put in that one row?)

Well, you jest - it don't make any difference how many, jest so you have a cross. Make a cross, you see.

(Then you use those little candles.)

Yes, but chew must burn yore incense. We call it *holy incense*. And then you use holy water. Yo' sprinkle yore place down with holy water and bless your place - must pray and read the 23 Psalms. Course you read the 23rd Psalms when you git up in the morning and you face the east and you say - you read so many verses until you get to, "The Lord is my shepherd, I shall not want, he makes me to lie down in green pastures, he leads me to the side of still waters." Then when you say that, and after you turn your face to the east, then to the west, and then you say a couple of more verses. And then when you say those other two verses, turn to the north and say the other two, and when you finish with them, make the last verse to the south. And that will keep your place holy and blest in the form of the cross, you see. And use the 91st Psalms, if you wanta read, you wanta read a person to be able to git the very best results, to keep out the evil, you read the 91st Psalm - jest a few verses you want of it. And use the holy candles with holy oil - that keeps the evil out and you always be able to get a good message and good vibration. You work better.

(Now, you go through this ceremony before you go into this special room. That the idea?)

Yes, you do that.

(Before you go in to work for someone.)

Before you start to work. Now if you was goin' tuh have a meetin' heah, a spiritual meetin', you'd come in round about six 'clock and then you'd do all that, and have your place all set up. And then you would git on your knees and you would pray and you jest set your candles all there and you pray and burn the incense. Burn the incense while you on your knees praying, asking God to bless you and send you in a good crowd and success and let no one be evil, and sprinkle around the holy water and then you set and you concentrate, and you set and you

hold your thoughts on success and prosperity and draw the people to you. That's all you do.

(Now do you have meetings? How often do you have meetings?)

Ah have been having meetings three nights a week, but I haven't been very well and not doin' so much now.

(I thought if you were going to have a meeting while I am here in Washington, my man and I would come around to be at one of the meetings.)

Well, you might come down Sunday - think ah'll probably have a meeting Sunday night.

(Sunday night?)

Yes, 'cause ah'm in kind of a small place now. Ah used to have a big place but ah'm jest having it in my house in mah rooms.

(Well, what time does the meeting begin as a rule?)

Round about nine 'clock. People don't git out until that time.

(If a person wanted to get into this work, must he be initiated into it or what.)

You would have to be born psychic and after you born psychic why then as you grow older it comes to you but then you have to have some one to instruct you, teach you.

(Then there is no form of initiation or anything of that sort?)

Then after a meeting, after you accepted in a class, course there's certain kind of instruction telling you what to do, and if you say you seen anything - sometimes you see things and don't know 'em. But they will tell you, explain to you.

Then you get so - you get so then that you kin jest talk - jest open your mouth and the words will come right out. Then sometimes you see things - you see symbols, you see signs and you see jest the words. You get the words mostly in this ear sometimes [demonstrates] and you walk along.

(Your right ear?)

No, the left ear. This is the left ear. You kin hear it in the left ear, but you have to be born psychic. You were born psychic yourself.

(I'm born psychic? I suppose I am. Never have been sceptical about it.)

[We are talking about different things - see comment later.]

(About the people who are called *Holy Rollers* or the First Dominical Pentacostal Church. Do you think they have a spiritual gift?)

Well, ah think they have a spiritual gift, but ah think that they don't quite understand the Bible. Now for instance, this *Holy Roller*, ah don't know anything about that, but this - what did you say the word there, *The Holy Sanctified?*

(This is something different from *The Holy Sanctified*.)

Well, ah think *The Holy Sanctified* has a gift of tongues - course it's in the Bible [1 Cor.12, and 14]. You see, if you pray enough and live close to God, the spirit will git on you so will talk in tongues. Your mouth will jest thuth, thuth, till the spirit got on yuh. But as far as being sanctified, ah don't think anybody is really all sanctified. Cause when you sanctified, ah think God takes you away from here when you get so holy.

(If a person thinks he's hurt or anything of that sort, could you give him help in any way? Tell him anything about it?)

Yes, if they was hurt and the spirit would show it tuh me, and I would see it and tell them about it.

(Then you could describe how they were hurt or something of that sort?)

If I see so. Most generally I see jest how it's done.

(Would you prescribe any remedy for them?)

Well, depends upon how they were hurt. Sometimes if people - lots of people

comes to me and say that they are hurt and they are not. You know some people, the southern people, are very superstitious. And if they get a pain in their laig they think they are hoodooed or hurt. Not all the time it isn't that. If you don't tell 'em that, they'll go round and pay somebody else and give 'em the money. But lots of times they're not hurt.

Sometimes people do's has things in them, but I have nevah seen anybody yet that had anything in 'em. Cause when I was a child somebody said that a person had something in them, but I don't - any that talk - I never seen any of it.

(Weren't you born in the south?)

Ah was born right in Washington, but ah lived in New York quite a while.

(Well now suppose a person has this pain in his leg, what would you advise ordinarily?)

Well, ah would give 'em a treatment with mah hands and pray over him. Or if I wanted, if the place was swollen I would get some herbs and mix a solution and bath it down. See.

(But you don't believe that there is any spell? I mean, you don't think that he is hoodooed or anything of the sort?)

Ah don't know really. They tell me they kin do it, but ah don't know. Ah never heard or seen.

[My comment about being psychic merely means being aware and having a sense of direction (see Introduction). What little I have of this came from training; it was not a gift.] [Washington, D.C., (627), 802:5-803:2.]

2744. You've gotta know something about de Bible to do it. Comes from de devil, let it go on back [to him]. I would nevah try to do nothing to people and I wouldn't, and ah don't put no spells. De people come and dey says, "Well, could you put dis back." It don't work. Long as I git you well and work for yo' happiness, then it's all that's necessary.

AT THE FOUR CORNERS OF THE EARTH

TAKE NINE NEW KEYS

SEND OUT YOUR THOUGHTS

(Well, what sort of cure do you use? If I came to you and - had a spell put on me, what sort of a cure would you use?)

Well, de first thing ah'd do - I heals, too. That's the next thing. The first thing I heals and then I use salt. Salt is used fer a thousand things that is good and bad. I puts this salt on a plate, saucer, then the party that's sick, I let them make a hole in dis salt wit de big finger [demonstrates].

(Of the left hand.)

Any hand but jest only dis finger - not de index finger, the middle finger. And then I repeats certain words from de Bible and let dem repeat after me and tell 'em - oh, yes, ah pour alcohol in it and let it burn, and de word dat dis light goes out on, it [sickness] stops right there. Then they must sleep over dis salt overnight. Then take it to the deep rivah and throw dis salt in de rivah and let it go. That watah running and dis salt will take away your conditions.

Course dere's nothing you kin do fer nobody if they don't believe nothing. If a person don't believe nothing - nothing doin'. Becus if dey comes tuh me and if ah'm even jest goin' tuh heal dem ordinarily, ah says, "If you don't believe in God and you don't believe ah kin, ah don't wanta bother with you - no use using de energy." And then I always repeat certain words over a person when ah'm healin' 'em.

(Are those words a secret? Or something you wouldn't want to tell me?)

"May it please thee, O Jehoges, to prosper" - I mean, "May it be thou most holy will, O El Mejah to heal de body and soul of dis person." You gotta call de mother's name and de person that you are healin'. "May it be thou most holy



will, O El Mejah, to heal de body and soul of John or Susan, free 'em from plague and oppression."

(What were those words that you read out of the Bible? Were those secret?)

No, dat wouldn't be secret. It would be secret to people dat come to see me but not secret to persons dat knows - you know what I mean, if you understand. It's the 10th Psalm of the Book of Moses.

[We must remember here as well as everywhere in hoodoo, the Sixth and Seventh Books of Moses - probably in a number of versions and under various names - is considered by believers to be a part of the Bible.]

Dis one dat keeps running in mah mind is de Psalm dat you read three times befo' sunrise. Dat's de 4th Psalm. That is in order to accomplish things that you desire. There's a certain name, a certain spirit, that you call upon.

(Is this Psalm in the Bible or in the Book of Moses?)

Both - but de meanings is in de Book of Moses - Sixth and Seventh Book of Moses. The 10th Psalm - well dat Psalm whut you use fo' healing and removing conditions from a person.

(Do you use any other book in addition to Sixth and Seventh Book of Moses?)

You kin take and look in de *Sixth and Seventh Book of Moses* and find out whut to read, and den you go in yo' Bible and read it from yo' Bible.

You go to the fo' corners of the earth and you take nine new keys and you call the spirit of this person - nine keys and walk to the four corners and you call the spirit. Yo' go dere at midnight and you call de spirit of de person whut you want and this person will come. You worry 'em - de spirit [identified later] will worry 'em. Yo' send out yore thoughts through dese new keys and that brings the person back that you desire to.

(You mean the spirit of the dead person back?)

[This also brings the spirit of a living person.]

Yes, because you are sending out a self-conscious mind and yo' sending out the spirit forces to bring this one back what chew want.

(Why do you bring this person's spirit back?)

Why do you do it? Well, because you wanta see this person that's away.

When you making charms you use sugar with Adam-and-Eve, tea, coffee and sugar, 'cause everybody likes sugar in dey coffee or sugar in dey tea, and you mix that three together in your charm. That's the onliest way ah knows.

(What is the charm for?)

The charm is fo' those things ah told you about while ago, but chew gotta put Adam-and-Eve in it. If Adam-and-Eve is in, it holds the two together close, the man and wife, or sweetheart and friend. [Washington, D.C., (628), 807:5.]

2745. To bring in trade or any kind of congregation, you get what they call the Adam-and-Eve root, place that in the front of your door. Then you go to work

and get what they call Louisiana hoodoo dust and put

that under yore doorsill. Then you go to work and

git what they call the good and evil candle and

place that at twelve 'clock in the night in your

front door with your door closed and burn it. And

with the Egyptian incense and by reading the 37th

division of the Psalms of David, reads as follows,

"Fret not yourself because of evildoers, be thou not envious in the works of iniquity" and so forth. Why each night if you do that three times a week, you will have trade for thirty days.

(What do you do with this incense?)

Burn it.

(While you are reading the Bible?)

#### WASHINGTON SPIRITUALIST

##### REMINISCES

#### MARY MOODY OF RICHMOND

##### MAN CALLS ON

#### FOUR WINDS AND FIVE WAVES

Yes, jest light it - light it jest befo' you start de reading.

(Where do you get this *Louisiana dust*?)

Wal, yo' kin write to - ah don't know her address - Louisiana - New Orleans, Louisiana.

(And she will send you this dust.)

I know fer mahself from an experience in 1923.

(Where was this experience?)

Heah in Washington, right heah. My first wife, we were living at 217 "E" Street, N.W., Washington, and she said to me on a Saturday - she had been invited out fo' dinnah next do'. She wanted me to go there with her an' I refused. Any-way she went. Sunday - that Sunday - [she] came back home [Saturday] - that Sunday night she got in bed. On Monday morning between 9:30 and 10 'clock I had to rush her to Garfield's Hospital. And with them taking her to the hospital on that Monday morning, of having several specialists to examine her, to give her a thorough examination from time to time, and each one of them said that her body showed as though it was normal from start to finish. Well, her mother said that it was a spell.

Later on, the one that she had taken dinner with begin to talk and tell other people about what she had done. And she said this, that she'd taken the skin of a frog and put it in a pan and cooks it real crisp and powders it up and give it to her in coffee and that was the cause of her sickness and also her death.

Dr. Fowler, being at the time the head surgeon of the doctorical staff of the District, he give a thorol examination and said that he couldn't locate or tell what her disease was - even up to her death.

I noticed on the night - on Saturday night - like she died Sunday morning, I was there at the hospital all that night. I notice between the skin and her flesh there were the figure of frogs. Her eyes begin to turn yellowish - de white of her eyes and her head. She suffered with very severe pains.

After the doctors couldn't find out, even by taken a picture - they said her heart were perfect, her stomach perfect, her liver perfect, kidneys perfect - her whole system. But by the misery being in her head, dey couldn't figure or tell whether it might have been a form of an abscess somewhere on the tissue of the brain. So after her death they asked permission of holding an autopsy on her brain, and when they did that why they said that her brain were normal.

Well, it goes on to show me that the fruits of the thing that which she [the other woman] had said that she had done was true. Later on ah begin to seek into such [the truth of hoodoo]. I goes to Alexanderia, Va., to a woman by de name of Cely Coles, and begin to seek information 'long dose lines. An' she says to me, she says, "It's true just what she said she done." That was it! But if you had obtained or had of went to work and taken some sulphur, table salt and alum and made a solution out of it, or made a little drink and give her nine tablespoonsful, why she would have passed them from her and she would have gotten well.

[To remove "live things" *conjured* into the body, see pp.227-239 and Index.]

(After you found out these things, what happened after that?)

Well, ah came back. Wasn't anything that I could do then - jest to give it up in de hands of God. But I was glad to know these things.

And then later from self experience - for mahself - ah had went to what we call a donkey party.

(What is that?)

That's jest the figure of a donkey made up into a picture of some kind and then you buy a whole lotta tails and then you take chances, see. And de one dat pin dose tails in the proper or nearest the proper place, they get the prize.

Ah goes to dis donkey party - it was for the benefit of the St. Paul Baptist

Church - an' while being there they were serving refreshments or selling refreshments and I bought some of them. An' after I had bought a glass of lemonade and drank it, I goes home and nine days from dat day I had hairy worms in my stomach.

Now the cause of that was the oil out of the skin of a frog created those worms. A man ovah heah on tenth street at de time - I were carried to him and he give me medicine fo' that. Later on I found out jest what to do to prohibit those things.

It matters not what a person might be hurt with, matters not what chew walk ovah, and if they come to be alive in you, you can take a silver dime or a silver dollar and take a fine file and file off part of it and boil it and take a tea-cupful of it. It will remove it one way or the other [above or below]. [See also, pp.484-493.]

Not only that, we have a way to tell, there is a way to tell, even if you have just a weakness, whether you are hurt or not. And the way that is, is by taking a salt mackerel fish and bind it wheresomever that weakness is, with the head up and the tail down, and that misery will then become a terrific terror there. You will know then that it's no need of taking any medical doctor's [Doctor of Medicine's] treatment. You will have to seek other sources.

Well, ah know at mah home town - Richmond, Virginia - there were an' ole lady by the name of Mary Moody lived on Green Street. That's in the east end.

(I've heard of her.) [Her name is somewhere in the text.]

Mary Moody. In other words there was a woman lived in my neighborhood by the name of Lucy Williams. I leave Coatesville, Pa., an' I goes home and she becomes jealous or envious of me because I wouldn't go or keep company with none of her daughters. She goes to work, she did, an' taken one of those square halfa pint whiskey bottles used to be [before Prohibition] - Sherwood bottles. Comes to my father's house and my mother used to be fond of her, used to let her do all of her washing at times, and she'd taken a part of my underclothes, the seat of them, and a part of my left sock and carried it off with some different roots. Ah don't know what de roots was, but those different roots she packed in that bottle and she dressed it with still water - poured it in this bottle.

(What do you mean by still water?)

Water that she had let stand fer a certain length of time. And she dressed that nine days before she buried it, and when she buried it, she buried it in the pathway that leads from my mother's house to her well, that I might walk over it. An' I become - begin to go over towards my left side and dwindling away to nothing without a ache or pain. An' mah father he'd taken me to Mary Moody. Mary Moody wanted her picture and mah father happened to have one the pictures on a tintype in the home. An' he'd taken that and she said to him, says, "Now, you go back home and plow up your pathway from your house to your well and when you find this bottle," she said, "bring it to me." An' he did so. An' when he did that, why she'd taken it and drew that Lucy Williams picture from de other one on a sheet and put this bottle behind it and shot it. She said, "Now, when yo' git back home, the same thing that yore son have on him, she will have on her and she can't git rid of it." An' that happened.

(What did she shoot this bottle with?)

With a pistol - a real pistol.

(She drew this picture on a piece of paper and put it up before this bottle and shot through the paper and broke the bottle?)

Yes.

(How long ago did that happen?)

That's been - that was in 1916.

It's a man lives - he lives in Beaver Falls [Pa.] too - 606 Eighth Avenue. He

don't keer if you give a policeman his address, he's jest that smart. He takes - he has five spools, spools what thread come off, takes three needles and run through 'em - that little hole in those spools.

(He puts the three needles right through the spools.)

If the street is coming this way in front of his house, he sets one object to that corner, one object at this corner, and one where you turn in off the street to go in de front of his door - with the one at each corner is pointing straight up and down the street.

(You mean this spool is pointing straight up and down the street.)

That's right. The one what enters the door pointing in an' out the door, and he has the two at the back the same way that the two at the first two corners are. An' he gits up and calls on de four winds - five waves of de water with the speech that he makes telling these people - it matters not who it is - to keep on passing his door. Dey would come round an' start to his door and their mind change and they walk right on away. Right today he has two stills turning out round about 90 gallons of whiskey each.

(Now here's the street going by his house. On the corner of the street here and this corner of the street are the two spools - they are turned this way, the holes are turned this way [parallel to the street passing house]. Then you come to his house and the [third] spool is turned with the holes going this way - toward his house. And then where does he put - he puts these remaining two spools at his back door?)

At the back corners of his house, yes.

(And the holes in these spools are parallel with that of his house [the third spool]. He just passes these three needles through each of these holes. He doesn't do anything with the needles.)

Man in Norfolk, Virginia, he was telling me one day, said that if you want a person to die, dat you take one of those cut nails.

(Those square nails?)

Square nails and take and carry it to a green tree on Sunday morning and you stump it [start the nail into the tree] and each morning for nine mornings go there and hit it, and you tap that together, and then the ninth morning, the ninth day you drive it up to the head. After that nine mornings, he said that person going crazy - drifting. [Washington, D.C., (642), 834:2-835:1.]

2746. Well, the trouble I had - first, the misery started in the thigh, the left, and this moved around to the right; then, something came on up and stopped in my throat. It choked me a great deal. I was troubled with that for about eighteen months. I couldn't lay on neither side. I could MOTHER JONES only lay flat on my back for eighteen months. There wasn't a  
WASHINGTON, D.C. doctor in Fredericksburg that could do me any good. So I met a fellow from Washington, [D.C.] and he was telling me how it was with him. From his talk he had the same complaint I had. He talked it in me for to go to Washington and see an old lady. So finally I decided to go. He taken me up there for to see this woman. When I got there now, this woman she came to the window and she says to this man, "You got Jim O. [informant] with you." She'd never seen me before. She says to me, "I know what you come for." She says, "Come on in and look around. I haven't got time to do any readin' for you today [magic delay]." So she says to Henry M. [man who took him to Washington], "Bring him back Friday."

So he taken me back. When I walked in she says to me, she says, "You've got a snake in your belly." She says, "Take a seat over there," and commenced then to read. When she commenced to read she brought out several people - she brought their photographs out. She showed me these pictures - she named them, she knowed

them [see later]. The old lady had a glass of water in her hand and she passed me this glass of water. So I drank this glass of water. Then after awhile she passed me another glass of water - so I drank that. She said she [some woman in Fredericksburg] gave me something in a glass of water, that's why she [doctor] gave me a glass of water. And right from that I commenced to feeling bad. So she says to me, "You got a snake in you - I can't draw it from you alive." I says to her, "No, I wouldn't like to see it." So she gave me a certain glass of medicine to pass that snake the other way. She gave me a treatment in the hair [scalp treatment], then she put me in a tub of something that was black. She gave me a good bath, and while she was bathing me a lot of smoke came out of my flesh, and right from that I commenced getting better. "You is all right now - you can go back home now and do anything you are big enough to do." And while I was there she showed me a lizard in a jar that she took out of a girl's throat. She had that setting on the shelf in alcohol. It looked just like a lizard you see crawling up a log. She told me she had drawn several snakes from different people. The snake pass from me after I left there - I never did see it. I finally got better. I only spent ten days with her - she charged me \$12.

John N., he was *tricked* the very same way, so he came to me and I was telling him about this woman. Then I got it for him to go up and see her. And she cured him the same way. Her name was Mother Jones. She came from North Carolina.

[*These pictures - she named them - she knew them - were a new device to me; an effective one, more so than the similar and impersonal device of a deck of photographs rather than of cards. These pictures were supposedly photographs of persons she had brought out while reading the cards. Informant could not have known any of them; he was not expected to identify any of them. Henry M., man who took informant to Washington, looks like a man out in the bushes beating up trade for Mother Jones. She could not have known Jim O's name without a letter from Fredericksburg or a telephone call after his arrival in Washington. Her words look around are a most important part of the atmosphere - she wanted him to see her medical museum (see in Index). [Fredericksburg, Va., (40), Ed.]*

2747. They goes to a woman across the creek over there right in front of the Catholic cemetery and they got five gray candles.

(Is she a young woman or an elderly woman?)

WOMAN ACROSS THE CREEK  
IN FRONT OF THE CEMETERY  
HER HARD-TIME CANDLES

This is a woman around forty, jes' a little older woman than me. So they goes to this woman and git five gray candles, as I was told - of my next experience of that kind of work. An' they'd taken those

five candles and they wrote my name and they put my name under each one of those five candles.

They burn one on Monday for me. De one that was burned on Monday for me that I would be disappointed at de first day of the week. They burned that one all day Monday. That's when ah went out to work that ah'd be confused - nuthin would go right with me, that ah'd lose out, ah'd lose mah job, couldn't keep any jobs.

The second one that would be burned on me would be burned on Tuesday. That candle was burned fo' me. That was always mah lucky day when ah wanted to put ovah any business or to go to anyone for any favor. Ah would always make Tuesday mah business day to go fo' money or to transact any business. That was to defeat me from having any business - to making any progress in any business.

The one that they would burn on Wednesday, which would be the third candle - that usually was my general work day, that ah did mah washing and mah ironing. That was to take mah energy away from me that ah couldn't work on Wednesday. Ah would jest pass that day away as a no-good day.

Thursday was always a time that ah usually would go to clubs and do different

things like that. The candle that they burned on me fo' Thursday would be the candle that ah wouldn't have any vim to do anything in social work, as I have been doing.

The one that they burned on me Friday, the whole week that has been wasted, that ah wouldn't have any money coming in to meet my demands for Saturday. And those candles was called *hard-time candles*, as ah was told. But ah kin tell yo' from self experience ah certainly was *hard-timed*.

Ah've had some of the very best jobs, which at de Country Club, for the Penn Mutual Life Insurance man, at Ryker[son?] School, and would walk away from them without any reason, an' have come to the place that I has nuthin besides three dollars worth of work to support mahself and four children. So ah jes' atchly been *hard-timed*.

(When did they do this? How long ago did they burn these candles?)

Oh, it's been about - all of this trouble that I have had, that I can atchly relate to you, I have come in contact with it all in the past two years - from one degree on to another. [Mobile, Ala., (698), 932:2.]

2748. Dere was a gurl fren' ah was livin' wit an' dere was another gurl ah was puttin' in time with. Well, de girl ah was putting in de time with on de outside.

MADAM JACKSON (She wasn't living in the same house?)  
ACROSS DE CREEK She wasn't living in the same house. Matter of fac' she was living maybe four-five blocks from me. But both liked me. An' de gurl ah was livin' with, me an' her went to church one night, and after we return from church, ah got ready to go to bed and found mah pajamas and pull on. De pressure, yo' understand, and ah turn over an' ah hit somethin' hard. Ah run mah hand in an' found out what it was. It was a candle - a white candle had never been burned. An' so ah takes de candle out and ask dis girl why was de candle in dere - de girl ah was living with. Well, she didn't know anything about it, you see, and so ah got de candle and goes to Madam Jackson across de creek and consults wit her about dis candle. And so she jest tole me the girl initial, who put it dere.

[Initial! *Doctors* rarely identify persons casting spells (see 907, p.332); but when they do, identification is couched in bague terms. This latter practice occurs in margin-title Zippy Tull, where the fortuneteller Zippy tells her young client that the culprit working against him is "a big dark woman...that don't like your mother and don't like your father, an' she poisoned your dog." I hope to collect all this material in Index under *Doctor*: identifies spell-caster.]

No, fact she didn't put it dere, but she had it put dere. It was a girl, who was a fren' of de girl ah was living [with], put it dere.

(You begin with two girls - the second girl didn't put there - she had a friend of hers put it there.)

A fren' of hers put it there. That was tuh git to dis girl, see - co'se mah girl fren's friend - de one ah was living with. An' dis girl de Madam tole me - say dat dis girl whut had dis candle put dere, she was burning a candle on me fer nine days. An' dis candle had to be burnt at a odd hour, to be burnt from nine or eleven 'clock, which is a odd hour you see - either of two hours, yo' see. But by me finding dis candle and taking it out it was prevented.

(This candle had to be burnt at night.)

Well, de candle had been there three days when it was found - ah slept on it three nights before it was found. [A candle concealed in a bad mattress had been worked into a *feelable* position by his tossing.]

(Well, did she say what would have happened to you, if you hadn't found it?)

Well, if ah hadn't found de candle it would mean de girl ah was living with -

we couldn't of got along, yo' see. Dat's what dis other girl had it put there fo' - so we couldn't be anything to one another, see, or couldn't git along. [Mobile, Ala., (661), 865:1.]

2749. Dey way 'twas, him and her was frens' an' he got holt of her pocketbook and he stole 'em out dere - took 'em, yo' know. He stole 'em out of her pocket-book.

ROUTINE WORK FOR DOCTOR (Took what out?)

Papers whut b'long to a car or automobile and some keys and she had two dollars an' he'd taken that. Well, she was doin' that - wanted to make him come back but he wouldn't send 'em. She sent after 'em and he wouldn't send 'em.

(Why didn't she go after them?)

She was 'fraid tuh go, an' she went an' got a man [*hoodoo doctor*]. He tole her he'd make him bring them back.

(Was this man her husband or?)

No, dis man whut took de things was her friend. An' dis man, after she tole dis man about it, he said, "Well, ah'll make him bring dem back."

He went to de drug store and got two candles - red ones. He say, "What is his name?" She tole him.

He wrote his name on dere, on both de candles, and after he wrote his name - he wrote 'em jest like he wrote 'cross - dey would come right back crossways again on dem candles. He burns out one and start on de other - he give 'em back.

(What happened then?)

Didn't anything. He brought her paper, her keys and her money. And den he went on about his business. Got rid of him. She ain't been bothered with him since. [Mobile, Ala., (698), 948:8.]

2750. [Here is another example of the glove-shaped *hand*, but unlike the former rite (1990, p.584) we now have one in a candle atmosphere - New Orleans is near. More important, the following story shows some of the listening problems of collecting, among them - speedy talker, confusing pronouns and references to persons, delayed explanation, all sorts of things.]

GLOVE HAND  
CANDLE SETTING

Well, they say if you were living here and they wanted tuh move you and run you away - well ah know of a lady, she fo' every morning fo' 'bout nine mornings - she bought a bran'-new box of salt and she took dis salt and cayenne pepper and she would sprinkle it, yo' know, from de front to de back and fo' that reason it would cause a confusion, you know, in the house and they all wouldn't live so good, you know. An' so she would take it and she would sprinkle all over when everyone, say, wouldn't be noticing, you know. She would do that and then when they all would leave, she would take.

She went out to the graveyard early one morning and she got some graveyard dust offa someone's grave, and she brought this dirt back, yo' know, and she'd taken it and where this landlady lived, slept, she unraveled [took out a few stitches of] her pillah and she put it [*graveyard dust*] in dis pillah. And she had a glove - [look] like it was a han' - and it [the *graveyard dust*] was in this. And she stuffed it with this *graveyard dirt*.

And she says she mixed it [the *graveyard dust*] with a - wherever she got dis *rattlesnake dust* from, ah don't know, but she musta got it from a rattlesnake or something, and she mixed it with somethin' and she stuffed, sewed it in dis pillah while de landlady was gone.

[She starts to say the *graveyard dust* was mixed with *rattlesnake dust*. Was it? For *snake dust*, see No. 690, p.230; also No. 1433, p.468 - "an original and brilliant piece of therapeutic thinking."]

So after, for about a couple of weeks this lady suffered from her head laying on dis pillah. She suffered severely from her head, you know, and she didn't know what it was, you know. She begin to git dizzy and feel bad, and so she said she was going to see what caused dese headaches. And everything she could take wouldn't do her any good and so she went tuh a couple of fortunetellers. And so finally a ole lady tole her, fortuneteller told her, said, "Well, yo' ought to look about yore bed," say, "it look like you can't get along in de house, there's always a confusion and everything." And so she said, "You go look up in your mattress, your pillahs or something." So she didn't pay any attention to it all [atall = at all].

So finally she made up her mind to do that. Took her pillahs out and she unraveled de pillah and she found dis glove stiff like a hand, yo' hand, and so she opened it and she found all de stuff in dere, those different things. An' she didn't know what de cause of it, you see. And so she was afraid and she got someone to look after it fo' her. Well, she'd taken it to dis lady and ast her, and de lady tole her it was graveyard dust and rattlesnake dust and she wanted tuh - someone wanted to make her move or either kill her or something like that.

[The preceding account is one of our many examples of that important element in hoodoo theory and practice - the *doctor's* ability to analyze and identify immediately the nature and cause of an ailment. To look at a handful of dirt and say that it is a mixture of *graveyard dust* and *rattlesnake dust* is quite a *trick*. Only our former doctor-druggist-chemist could have done as well (see No. 1593, p.498). To say these two dusts in a glove in a pillow caused the headache is quite a - well, even *doctors* admit this knowledge is a *gift*. At least, though on a lower level, we can now answer our former question - "Was it?"]

An' so dis lady [roomer] in de house, you see, she would every morning [for 9 mornings] she would sprinkle dis here cayenne pepper and dis salt all ovah de house. And so after a while they [landlady] asked - cause dey [landlady and roomer] didn't 'gree, yo' know, 'count de fuss and everything - after while they asked her to move out and she [roomer] said she was going to return it back to this person [landlady].

(Was that here in Alabama?)

Yes.

(Well now, go right ahead.)

Well, after she did that - yo' know, she [landlady] did that to make 'em [her] move or to keep her [landlady's] husband, you see. So she [landlady] kept her [own] husband. And so this other hoodoo lady [roomer because she used hoodoo] tole her [landlady] that she would return it back.

So she [evicted roomer] comes and gits dis hen's aig - a black hen laid dis egg, and she wrote the name [see later] on it. They were living in a house kinda lak dis [house in which I was interviewing] wit a glass do' in de front, chew know, in de house. So soon, early one mawnin' she comes an' throws dis aig up side de door and broke de glass, yo' know - throw de black hen's aig up there. So when he [landlady's husband] goes out - get up dat mawnin' soon - he didn't know - so when he looked all de egg spattered in front of de do' and de glass was out, yo' see, and he walked ovah it befo' he knew it, yo' see, so he looked on de shell and saw where de name was wrote chew know - her [his wife's] name and his name was wrote on dere. And so she said, "Well, dey did dat to break us up - broke dat aig up side de do' to break us up." So she said - an' so she got lye and swept - yo' know, swept it all out an' cleaned it up, yo' know.

An' so dis lady [roomer] wrote her a letter and tole her that "Seven years wouldn't be too long for a raccoon to weah a ruffle-bosomed shirt." That's the way she spoke.



(Wait, will you talk a little bit slowly. "Seven years wouldn't be too long for a raccoon to wear a ruffle-bosom shirt?")

That means she would get her, yo' know. An' so dat was de words she wrote to her.

[I know nothing about this stylish raccoon. He sounds like early American ruffled shirts, but the saying or proverb may come from the stage or radio.]

An' so finally she would - yo' know, she would burn candles on dis man. She went got - an' got a candle and every time on a certain hour, noontday an' like dat, she would burn dese candles wit his name wrote on it. Black candles, yo' know, and she wrote it on dere. Well, he couldn't stay here and he couldn't stay there, yo' know. He was jest kept, yo' know, like he was, yo' know, de mind up-set all de time, yo' see. And so he got so that he didn't [live] peacefully wit dis woman, because every morning fo' nine mornings, she would come there and had something like - ah don't know whut kind of dust it was - but it was - when you look at it, it looked something like black peppah, yo' know, powdered peppah. She'd sprinkle it all roun' dere do'step, yo' know, fo' nine mawnings.

An' he came there and so she took one little piece of his hair out de top of his head while he was asleep, and she sewed that up, and had that fixed with something and put it in a little red bag and sewed dis little red bag up, an' taken a cord string like and put nine knots in dis cord string and she wore it around her waist.

(What else did she do with that string first? Anything else?)

When she took dat string she rolled it in something, yo' know, in some kinda dust, yo' know. She rolled dis string in some kind of a dust, dipped it in dis dust and jest as yo' tie those knots, jest like dat dust would be in dose knots, too, yo' see, because it would wear off, you know, say, just straight round her waist, but it would be in dat knot, yo' see. An' nine knots she tied it around her waist wit dis little red bag wit his hair in it.

An' she took one of his socks - yo' know, one his left socks, and she carried it and had dis sock *dressed*, yo' know, and she buried dis sock at de foot of her steps, underneath her steps, she buried his sock so he couldn't stay 'way from there, yo' see. Said that she had him so that he had tuh come there. See.

And so yo' see, well, he would get so he wouldn't give her any money and somethin' like that, and so dis ole *hoodoo lady* tole her to get him to give her one silver dime, yo' know, of his money. And so he didn't know what she wanted him to give her dis dime fo', but she got a dime out of him. And she went an' she had dis dime *dressed* until it turn almost black like a penny, and she put a hole in it and she wore it around her laig, yo' know. And that's where so she could git his money, you see. She was trying to git him away from dis yere woman [his wife], yo' see.

An' so, see, she didn't know that this other woman had his sock buried at her do'step. She had his sock buried there and she was still continuously burning dose candles. And every time she'd come roun' she had some kind a powder tied up in her hans'cuff that she would sprinkle. He thought it was jest powder whut chew powder yore face. It smelled sweet but it was some kin' of love powder yo' see.

An' she had a little somethin' like a tablet. She'd offer him meals. She would [drop] that in his tea or his coffee.

(Like a tablet?)

Like a little tablet, yes. It would dissolve, you know, an' you couldn't see the mixture in there. You couldn't see the mixture, you know, and you couldn't taste it, see. Well, he would drink this, see. Well, he would drink this and therefo' he couldn't stay away for she had that in him, yo' see. Well, see, she

wanted to git dis other woman [wife] out de way, and that's [the reason] she went there and broke dis aig up side her do'.

An' she give him those little tablets in his coffee or tea to drink, see, and he begin to suffer wit his stomach badly, an' all like that, and he began to look frail, and look bad, yo' know, because she said if she didn't have him, he could not do her [his wife] no good. See. An' he begin to look frail and bad, an' so no doctor's medicine didn't do him any good. Every time he'd go tuh a doctor, it would make him worser. Yo' know, when you've hoodooed anybody, doctor's medicine not good fo' you, you know.

An' so he went - and every time he'd take a doctor's medicine, it would make him worser. And so an' ole lady came by one day and tole him dat he was fixed, chew know, that he was hoodooed, see, because he never would git well, yo' know. And on a certain kinda moon he would git like - git in a fit chew know, kinda rave. And so the ole lady told him that if he'd pay her a sum of money, she could cure him - yo' know, she could git him outa dis kinda fix.

An' so, he finally jest scuffled up de money some kind of way. And so she'd taken and brought some saltpeter an' tole him fo' 'bout nine or ten mawnin's to take a bath every mawnin', every day, in dat saltpeter - bathe in that. An' she went out and got some roots out of de woods, some kin'a calomel roots and everything and he had to chew dose roots, yo' know - calomel roots, like white-looking roots, and she tole him to chew a piece of dat, chew know. An' he had to chew dose roots and he had to take a bath in saltpeter fo' nine mawnings. She made him up a mixture of medicine, chew know. She put so much of turpentine - looked like coffee, somethin', where you see it would settle at de bottom. Well, he had to shake it up and yo' know he would take that, chew know. And after he would bathe in dat saltpeter, he had to take dat medicine and then chew dat root, chew see. An' den she tole him at certain time - if he would chew it often - that would pass from him. See, when he chews dose roots, dat calomel yo' know worked up in him.

Well, yo' see, after he'd taken that and she tole him that ninth or de tenth day something would pass from him, yo' see - but sure enuff it did. When hit pass from him, yo' know, like de calomel worked him yo' know, it passed somethin' looked like little worms - passed from him little bita worms. An' she tole him that if those worms hada stayed [in] him, it would form like little frogs, and things like that was goin' form in his intestines, inside, chew know. And it pass from him like little worms. And when it passed out, she showed it to him, "This whut pass from yo', this whut they was puttin' in yo'."

[There is one strange feature about so many of these passages of worms, snakes, or lizards. The patient does not see them until the *doctor* has made an examination and then shows them, or sometimes merely tells about them. No *doctor* has ever gone so far as to say, "If you see them you will die." For further accounts, see *Live Things In You*, pp.227-239, and Index.]

See, that would kill him slowly, yo' know, and so he was pinin' up and everything. So he passed little worms from him in de tenth day - little worms and little somethin' she said was gon'a form frogs. Whatever this was dis woman put in his coffee for him, yo' see, that was forming in him - that would form in him, see, because she got these little tablets and she got this *rattlesnake dust* - some dust from under a rattlesnake, wherever she got it from and say - and put it in dere, put it in him, *fix* him so he would stay with her.

[Choppy place in cylinder. The old *hoodoo woman* tole wife] if she could get holt of him, she say, if she could get a holt of him and git a little piece of his shirt, she could, yo' know, could stop dis fit on him. See, every change of moon he'd have these spells.

[Here are four similar beliefs about fits from general folklore: (1) "Epileptic fits...more frequent and...severe during the increase of the moon...." (2) "If anyone has fits, take off their shirt...while having it, cut out the piece over their chest and boil...when cool...give to the person to drink...." (3) "He was having one of these fits. She pull his shirt off over his head, put it on a pan and set it on fire...took the ashes...to feed him a spoonful before each meal...." (4) "Remove the person's undershirt...after an attack, let it smolder on live coals, mix a teaspoonful of these ashes in a glass of holy water, and say *In the Name of the Father, Son and Holy Ghost*...must be administered three times a day." From *FACTI*, 2ed., p.248.]

Well, this ole lady, finally this ole lady died, see - dis ole lady whut was fixing him, yo' know. Well, she died. Well, yo' see, dey found all kinds of stuff, different hoodoo stuff in her place, where dey went tuh see, yo' know, when she died, an' everything. [For finding spells at *hoodoo woman's* home when she dies, see No. 239, p.66.]

Well, this lady, every change of de moon, she still havin' fits. Yo' know, when de person die and fixed yuh, yo' know, yo' don't nevah git ovah it, yo' see. Yo' see, because dey died befo' dey could take it off dem. See. An' she still had those fits after and nobody couldn't take it off because dis was de woman dat put de spell on, see. [See *If Evildoer Dies Spell Incurable*, p.396.] And so everytime de moon would change she would go crazy-like and see dis man. See. And then when she seen, she didn't want him.

Well, finally, this woman went crazy and nobody couldn't do anything for her because she was de one put de spell on her, yo' see, and after she went crazy, well, dey sent her to asylum and after she went tuh de 'sylum, den she died, you see. But de spell was still on dis man, yo' see, after she died. Yo' see, she never did git her mind back.

An' so dis man, yo' see - after he come back - he was already heah, and so after she died, it was still on him. He couldn't git it off him because dis ole lady was de one had buried his socks fo' him and he didn't know where. Different fortunetellers had tole him that she had somethin' of his'n buried somewhere and if he could find it and dig it up, why that could git him bettah, yo' see, because she had got the worms out of him. See. So she had his left sock buried, took his left dirty sock. She *fixed* it an' buried it underneath de step.

And so he would dig all in de yard to try to find where she had buried it. Well, finally, he jest - seemed like he said he had a dream one night to look under his step. They something tole him to look under his steps. [For spirits warning in dreams, see pp.27, 116, and Index.] An' so he got up early hisself one morning and went out there an' was digging around under his steps. And when he dug aroun' he struck something like a little can, and when he opened de little can - de top of dat little can, de dust jest flew out, and when he pulled it out he saw one his dirty sock had been buried under there. And in that sock, he opened it, it had some kind of powder and a little rag, and it had nine needles and nine pins sticking in it - nine wit de heads down and nine needles wit de head up. See - in dat sock and so it was sewed up in dat little rag in his sock. And he'd taken dis sock, de whole thing and he carried it tuh a ole man. Yo' see, he carried it tuh a fortuneteller and tole him, say, "Well, dat's whut she had buried, yo' see - why you couldn't stay away from her."

An' so, when he'd taken dat and dose little needles - dose needles been in dere so long dey was rusty. An' sos he'd taken dat herself and she washed it in saltpeter - see, she washed dat in saltpeter and he thought she was curing him, but she was making him worsen fo' it - 'cause he wanted tuh go back to his wife, yo' see. De woman died dat broke him from his wife. Dat's de one made him move

out de house and break up his home, yo' see. An' so he went back then to his wife and try to live with her, see, an' everything. Well, he couldn't live with her because they both died and de spell was on him, yo' see.

(This happened right here in Mobile?)

Yes.

(All right, go right ahead now.)

Well, he'd gone back to his wife, yo' see, after a certain length of time - so many years, yo' see. An', yo' know, he begged her pardon for the way he did her and de woman. She knew dis woman had broke up her home, yo' know, what she did, because afterwards she found out what she had sprinkled all around in her home, yo' know, fo' de confusion and fo' him tuh mistreat her, yo' see. Well, he'd gone back to try to live with her again, yo' see.

And so his wife was afraid and so she thought she would have him *fixed* herself. After this woman had him that way, she thought she would go an' git some one to do him the same way, see. So she goes to a fortuneteller and dey tell her that the only way she could do anything with him was to have him *dressed*. See, was to have him *dressed* so that - if she don't, he would leave her again because dis spell was still on him and de woman was dead and every change of de moon, he would leave her. See, he had dis spell on him, and said de woman was dead and she was de one had to git it off him. Well, sure enough, every change of de moon he would leave her but she wanted tuh have him *dressed*.

So this fortuneteller wouldn't tell her whut to do, but she sent her to somebody else. So she went - say she jest tell de fortune but de lady had to go to an ole hoodoo. So she goes out in de woods to an ole hoodoo lady and dis ole lady tole her that yes, she could dress him and fix him so that he couldn't leave her. He would have to stay right there, you know, he couldn't leave her. And so she tole her to git her a sum of money and bring it back and she would dress it.

[In the preceding paragraph: (1) Some fortunetellers do all types of hoodoo work, or put another way, some *hoodoos* and *doctors* tell fortunes; other fortunetellers, like this one, refer patients to a hoodoo doctor or a specialist. Even I the, *Author Becomes a Specialist*, on page 278. Is there another example of *hoodoos* imitating modern medical practice? Yes and no. Specialization in healing is as old as primitive medicine-man and witch-doctor. Temple incubation was a speciality of early Greek healers, ancestors of present-day Doctors of Medicine. (2) "Out in de woods." Here is the old witch of fairy tales and reality. For this isolation as well as personal appearance, see pp.294-301, especially Nos. 849 and 859. (3) For *dressing* the money, see one man's remarkable version of this rite - *Trickery by Doctor. Cast it into Oblivion*, p.268. However, not all *dressing* of money is *trickery*.]

Well, she did that. She went to this ole lady, and dis ole lady tole her that every three hours - she give her some kind of something like incense to burn. Tole her to burn this incense every three hours, and sulphur. Tole her to burn incense and sulphur and write his name on a white candle and roll it in some sugar. See, she said sugar, seemed like that would make everything sweet fo' him, yo' see. Salt is for confusion, chew know and sugar is for sweet. See, that's the way it works. Tole her to roll dis candle in sugar and write his name backwards on dere, yo' see, and stick it in a little saucer and put it in de corner of her room. See. And jest 'bout time de spell come on him, fo' her to burn it. See. An' dat would make it sweet and de spell wouldn't be on him. An' so tole her to take dat candle and burn it and then to burn dis here sulphur every three hours in her home - this here sulphur and this incense. The incense is sweet too. That makes a sweet smell in yore home. Well, she did that.

An' she tole her whenever he take a bath - see, next time he'd take a bath -

tuh bring a little of his bathwater. Put it in a little cup or something, stop it up and bring it tuh her - what he bathe in. Well, she *fixed* his water. He didn't know, yo' know, she was goin' tuh pore de water out after he'd taken a bath. She took some water in de cup, some of his dirty water, and she carried it to dis lady. She stopped it up in a little bottle and carried dis dirty water to dis ole woman. Well, dis ole woman, she took his bathwater that he bathed in and she mixed it with something else in a bottle and shook it up and tole her to take dis bottle and bring it back and stand it up in de corner of her room where ain't no one kin see, and everytime he'd go out de do', she goes an' watch his feet and git his left track and bring de dirt back to her. Yo' know, jest take her han' and rake dat track back and wrap it up in some paper and keep it in her purse. Well, every time he would leave dat would make him come back. See, when you git his tracks dat'll make him come back. Well, whenever he would leave out, sure enough she went and got his track. See, she got dat track and she wrapped it up in de paper and had it in her purse and she had dis water in her room, yo' know. An' so, every three hours in de day she would burn dis here stuff, yo' know [this candle and incense and sulphur].

It acted all right for a good long while but see, every once a while, it would die down - it would die down and den she had to go an' do it again. Dis acted all right for a little while, till he begin to git in a rage agin, yo' see. So dis lady tole her that on the way she had to get something in him. See, she had to *fix* him in that way. Yo' see.

[The preceding paragraph reveals one of the great principles of magic, perhaps the greatest after *intention* - magic power is not permanent. Our best examples of this are those magic objects closest to the believer's heart and mind - *the hands*. Among their many characteristics, these *helpers*: (1) have degrees of power (p.576), (2), observe a time limit (p.577), (3) must be *fed* (p.578f.), and (4) need recharging, which sometimes requires a *doctor* or a specialist, a *hand-maker*. A *hand lives* and *helps* only because a spirit dwells in it. Even when all amenities and regulations have been kept and the indwelling spirit is contended, it can be *killed* - chased from its temporary home - by the spirit of a stronger *hand*. *Killing* happens often in a gambling game where every man carries a *hand*. So, here is another rule of magic - a weaker spirit cannot function in the presence of a stronger spirit. But the owner of the weaker *hand* can *kill* the spirit or power of the stronger *hand* - page 641 and Index.]

Well, she thought she was *fixing* him - instead of *fixing* him fo' good, she was *fixing* him fo' bad looked like, don't you see, because whut dis woman give her, de mixture in his food, see. She wouldn't eat what he eat, yo' see, because she was putting it in his stuff and sprinkling it on his meat. You see she would put it on de meat that he would eat. An' so when he taste it - de different taste in de meal yo' know and wanted her to taste, she proclaimed that she didn't like that kind of meat. Yo' know, she'd make excuse to keep from eatin' it herself. See. And see, every time he'd eat dis meat hit would make him sicker, see.

But she put it on his meat. Dis woman give it to her and tole her to put it on there and so he found dis here dirt in her purse, yo' see. He opened de paper - he went in her purse and he found dis dirt in dere, see, but she didn't know that he found the dirt. He kept the dirt fo' to carry it tuh see what it was. See. An' so he carried dis dirt to see whut it was. And dey tole him it was his tracks - one dem *hoodoos*, another one, tole him it was his tracks, and says, this woman is giving him something in his food. Well, see, he would eat this food, yo' see, and he got so that he would dry up - dried up jest as little as he could be. It waswhut she was feeding him off of.

(Put them [his foot tracks] in the grave?)

Yes. An' she tole him - dis *hoodoo lady* tole him that it wouldn't be long 'fore dey be burying her by she burying dese tracks. And so dis *hoodoo woman* gave him something. Yo' know, he didn't know that this woman was dressing dis other one fo' him, see, an' so when he goes back to her, something she puts on him, well he got it on her, see, by being close together, got it on her and she come with something like a itch, yo' know, all over her. [For an amazing example of this common *trick*, see No. 10, p.7.] She had an itch all over her and she'd go to doctors an' everything and de more they would treat her fo' dis itch, de worser it would git. And so it kept itching till all between her fingers got sore - see, all between her fingers become broke out like you would have pellegra yo' know, all that itch. But it would git between her fingers and all her nails and it got between her toenails. See. An' she broke out in sores, sores all between her nails an' everything tull they had to bathe her hands and wrap 'em up in a piece yo' know. And all between her body - all down there between her body, she broke out in sores and everything, yo' see.

And so she thought about this letter dis woman wrote an' tole her that seven years wouldn't be too long for a raccoon to wear a ruffled-bosom shirt. See, that whut she meant, she was goin' tuh kill her - see, tuh get dis man, see. An' she had dis man dressed fo' her. See. Well, after she broke out in sores and everything like dat, well, see, he had done buried her tracks to de graveyard, you see. Well, finally dey couldn't cure her and she broke dese sores all out and it come on de inside eatin' her up. Whut she had got inside her, it would just ete her on through, ete her up. An' she died. Finally she did bury her. See. An' so this woman tole her dat, see, and dey all remembered whut she said - that she would do that to get her.

An' after she do that - after she [roomer] got this man, yo' see, then this man disliked her. After he had done killed his wife and hoodooed her, well, he disliked her, see. He turned against her then, and so after he turned against her, he say, jest like she killed his wife, he would turn that right back on her and do her de same way, and she tole him that he couldn't do it. See. An' so he said, "Surely could."

Well, after dis man tried to fix her she would go an' git cured, see, bathing in dat saltpeter and salt, see, and that would keep everything off of her. And she wouldn't eat anything from him, see. An' so finally, he brought her some ice cream and she ate the ice cream. She didn't think anything would *hurt* her, see. An' she ate de ice cream and after she ate de ice cream, dis man tole her he would get her. See, 'cause he had done went back to dis ole [hoodoo] lady dat killed his wife, to fix her. An' dat ole lady put de stuff in de ice cream - gave it to him and he put it in de ice cream....

[The *hoodoo woman* tole the wife to] "Get a piece of his shirt-tail and his bathwater." Yo' got whut she got, yo' know, from him. She had tole her to take that bathwater and she put dat piece of shirt-tail in dis bottle, see, and she sticks nine needles and pins in it and shook it up and tole her to take that and go in one fo' corner of de house and bury that.

(One of the four corners of her house.)

Outside - not under the steps - de *fourth corner* of her house and bury it and then jest, as she burying it, she had to say some kind of hoodoo and put a evil curse on.

Cause she knew that the water had him *fixed* - his bathwater - and he had to go cross de water. So finally he takes a notion to leave - to leave her, see. And so she said, well, to cross water - well, that would make all that go back [on person fixing his bathwater]. So he left here and so he went an' got on a ship and went away cross de water. He was leaving across de water to git dat off him.

Said that this woman know that he was going away, said she'd rather fo' him to leave and not come back.

The one he went back to - de woman died.

(The woman killed his wife and then he killed this woman. That the idea?)

No, de woman got killed - dat de one he was running around wit. He couldn't git de spell off him an' so he goes back and makes up with his wife. See. This woman was living in the house and broke his wife and him up, yo' see, and tore up de home and the wife left and that give her a chance. See, she put dis stuff in her pillah, and so then after the woman got out, de wife turned it back on her. See. An' so she [roomer] lost her mind an' everything and de ole woman dat fixed de wife, she died, see, and dey couldn't git de spell off [the wife]. See. And dis woman [roomer] went crazy and dey sent her away and she died. Then he finally makes up his mind to go back to his wife, yo' see, to git a reconcilia-tion with her, yo' know, tuh beg her pardon, after so many years.

Well, you see after he went back with his wife - she knew that this woman had done her that and broke up her home - well she didn't care for him much. But he wanted - but he had dis spell on him - dey both [women - roomer and *hoodoo woman*] died and dey couldn't git de spell off him. And every change of de moon he'd have these spells, see, because dis woman throwed dis egg and put dis spell on him. He had these spells and so the wife said that she would go have him *fixed* so she could keep him.

So she goes tuh have his *fixed*, yo' see, and dis woman tole his wife to git his bathwater, see; and then git dis candle and roll it in sugar - see, that was to make him sweet.

(Well, now, whose track was buried out in the grave?)

Oh, it was this woman's track that was buried out in de grave.

(Which woman, the first one?)

The first woman - she was de one.

(There are only two women in the story?)

That was all - one man - two womens and one man. De wife and de woman and dis man.

(The woman who was trying to take him away died in the asylum. Then the wife died too, didn't she?)

Well, later - after - but he went back to the wife. See. And after de wife didn't care fo' him, see, then she *fixed* him so he wouldn't have these spells - she tried to git these spells off him, so she would git de candle and roll it in sugar an' everything. An' so then she seen she didn't care for him and then [he] goes and has her tracks buried in de graveyard, see. Dis man *fixed* her.

(What was he *fixing* her for?)

Cause she didn't want him.

(Was she trying to kill him or was he trying to kill her? Or was he trying to make her take him back or what?)

Well, he wanted her to take him back. Well, after she took him back, you see he would git dem spells on the change of de moon and he would leave again. He wouldn't act right. See.

(When did he cross water?)

Well, he crossed water when de woman tole him dat de only way he would git dis spell off him, he would have to cross de water. See.

(The spell his wife put on him or the spell the other woman put on him?)

It's de spell the other woman put on him.

(The part that was in the beginning of the story?)

Yes, that goes in the beginning of it. You see, de wife is de one that burned de candles on him and tried to git de spell off him.

So he goes and gits his wife track - he's de one - de *hoodoo woman* told him to bury it in de graveyard, and he went and buried it out dere like she told him. (That's what killed her?)

That whut killed her and that's whut made her think of de letter that she received a long time ago.

See, dis ole lady was working on 'em both. See, she was pretending to be friends to each one of 'em, but she wasn't. [For *doctor* "pretending to be friends to each one of 'em," see two excellent examples, No. 780, p.257, and No. 782, p.258.] See, dis same ole lady died, yo' see, who was pretending to be friends to both of them, but she wasn't.

Yeah, he had to cross water to git rid of his sins, because she had his water and everything buried in de *fourth corner* of her house. So, that itch when she broke out like that, that whut killed her. And he couldn't git those spells off at de change of de moon - he would go crazy and everything. They both [women] got out of dere [died] and dat's when dis [*hoodoo*] woman [told] him he would cross water. See, he took a voyage away cross water - see, he left to get rid of this. And de last that they heard from him, dey said he was gittin' better of those spells. [Mobile, Ala., (688), 910:1.]

2751. In the year of 1928 I was going with a married man. Quite natural I knowed that was wrong and she found it out and she sent a bottle there to my house - and my brother was sitting on the porch.

DOCTOR McCONNICK OF ALGIERS  
BLACK BOTTLE - BLACK CANDLE  
YOUR GRAVE NUMBER WILL BE 65  
And so when I come home from work that evenin' the bottle was there. And so the bottle had water in it, I imagine. My mother told me not to open it. It had a lot of needles and a stopper and a cord-string tied up as if, you know, to hold the stopper out of the water - just a plain long beer bottle [probably a dark bottle]. So my mother had taken it up to a woman what, you know, knew.

(Where was this bottle?)

It was at my house - it was down by the washstand. They had give it to - the woman had give it to my brother, see. And my brother went and give it to my mother and my mother set it down in my room by the washstand and so she told me when I come home to go there and get the bottle. So, finally, I had a fear run over me and besides, about it, I never believed in this kind of stuff until this come about. And so after she told me to go and get the bottle, I went and opened [I wanted to open] it - I said, "Mama, this bottle is suspicious." She says, "Well, don't open it." I say, "Yes, Ma, I is, I'm not afraid." She said, "Don't you open it." And she taken the bottle and went on up to a woman's house with the bottle and she told the woman. The woman told my mother to take the bottle and empty it in a bayou of water or stream of water. See.

So I went to Tallulah to work. I left from away from there after I thought I was going to get hurt, you know. I left home anyway and I went to Tallulah.

(Where is that?)

Tallulah, Louisiana. [About 25 miles west of Vicksburg, Mississippi.]

(All right.)

I worked over there. And after I went over, she sent me a little envelope with sand or something inside of another little envelope about dis long, and she said on there, "Six months from today your grave number will be 65 - six months from today."

Well, I got scared and I was a person that never did like to tell my friends nothing about that. In fact I didn't believe in it. So I commenced to pining away and then I was losing my mind. People here in Vicksburg can shore tell you here in Vicksburg that I really lost my mind. So a friend of mine had mentioned



it to a friend of mine, and she told me about a fellow. I don't know whether he's black or white. He stays in New Orleans, his name is B. B. McConnick. He stays over in Algiers. And I wrote him concerning about it. And after he wrote in a letter and told me about a dream I had. I believed in what he was telling me to do.

(Did you have a dream?)

I had a dream that I - there was some money in a old empty house for me. [For dreams of buried treasure, see 387, p.116; 426, p.127; etc.] And after I wrote this man like she [the girl] told me to write him, why he was telling that, and I was - and that's what made my belief come that he'd know what he was talking about - why I believed in what he told me to do.

(Now, wait. You had this dream and you told this man in Tallulah?)

No, I ain't told no one about it - this dream - nobody know nothing about this dream but my family folks - about this dream and the money in the house.

(I see.)

And after I told this friend of mines over there [in Vicksburg] about this woman had done sent me this stuff, and I was sick and stayed sick, well she told me about this man.

(I see - the man in Algiers?)

In Algiers - his name was Mr. B. B. McConnick. I don't know whether he is black or white. And so I wrote him and he wrote me a letter back and told me to send him \$5.75 and he explained in the letter about the dream I had. Well, I believed in him, see. So I sent the money to him. I sent the money to him and he sent me a self-addressed stamp [envelope for the money]. And he sent me and told me what to do, and he sent me black candles and he told me this here black candle would burn against the parties what was harming me. Well, he told what to do - he told me to take a glass about like that, just an ordinary jelly glass, and fill it half full of sugar and stick it down in the sugar.

(This black candle?)

This black candle.

(Just one?)

He sent me more than one, cause [I sent him] \$5.06, but after they give out, he told me I could get 'em from my local drug store. And he told me to use these candles six, twelve and six evening every evening. [This is the well-known 6-12-6 time formula.] And finally I did that.

(Put this candle down in the sugar?)

Down in the sugar. He told me to not to never blow the candle out - I never seen this man before, and he told me, "Don't blow it out" - to take my middle finger and my thumb and wet it, and say, "I wish you would leave me alone," putting the candle out at the same time, but not blow it. And really I did that and that woman.

(Now wait a minute. How long did you let those candles burn at six, twelve and six?)

Fifteen minutes - fifteen minutes.

(And when you had burned one whole candle?)

No, sir, you burn that every day.

(Well, when that first candle burned out, what did you do? Burn another one then?)

Could use another.

(How many did you use altogether?)

Oh, I just guess. I done even forgot how many I used, but I used just some of 'em 'cause I wanted that off of me. And really, that man helped me 'cause I know I was wrong. You see. And it turned right to that home - that woman was getting

back just like I was getting, see. And I thought - two or three time I certainly felt sorry for her and I stopped using that stuff.

Now, the other experience, 'cause I used to didn't believe in it until this woman was doing me like that, you see. Cause I was wrong, you see, going with her husband. But that other, I don't know nothing about that, but I'm explaining you something I really experienced my own dear self.

[The preceding trick could have been performed in several ways. *Friend of mine* who recommended McConnick was surely his foreign correspondent for the Vicksburg district; she being his only source of information about the dream. What informant wanted could be taken care of for \$5.75. Her dream about the buried treasure showed that all problems would soon be solved; she would also find the hidden wealth. The reader will notice immediately that \$5.75 contains uneven numbers, which read inside outward 75 and outside inward 57. This is forward and backward magic, though not the *pendulum magic* frequently met in *Jacks* (p.190f.). Pulsating or heart-beat magic might be a better term. After the money was received, the candles were delivered. The package contained a printed notice something like: "These candles you ordered have been burned in the following manner by troubled persons who claim for them the benefits of health and peace. We sell them as curios. The so-and-so drug store in your town sells these candles." There was no second letter as informant implies. All communication was brief and vague (*see* He'd Never Write You Much, p.319f.). McConnick is primarily a distributor of candles - a business man and surely a white man.] [Vicksburg, Miss., (769), 1058:1.]

2752. My husband left me and I wanted him to come back. I loved the man, I love him 'till today, and he jis' walked away from me without any cause that I know of. Course I was jealous of 'im and I wouldn't let 'im go when he felt like going all the time to those awful taverns because he was drunkard - ev'ry time he go out he'd get drunk. Well, I tried to keep him at the house all I could and make things as pleasant as I could for him, see - so he would like home, see. I had a beautiful home across the street there, and there was nothing for him to worry for. He was a working man, he was no *sweetie* - he was a working man, worked every day. But when he'd go out and get amongst mens and womens, he'd get drunk and carry on. And if he had his payday before he came in, he'd let 'em rob him. He'd be home all the week, ev'ry day in the week, but on Saturday night when he got his pay he'd go ev'rywhere but home. I got disgusted with him. He went away from me and then I said, "Well, I'm going to try to see if I can get him home." I had heard so much, you know. I say, "I'm going to try a mess and see if I can get him home." So I goes across the river [to Algiers], knowing a woman through somebody else.

(What was her name?)

Ah forgot her name now. I got her name of course on a paper at home. But anyhow, I went over there to see her and ask her about it. I says, "Listen," I says, "Miss Whatchacallum, my husband done left me." And I says, "Is there any way that I can get him back, you think?" She says, "Yes, sure," she says, "you can get him back." She says, "How long has he been gone?" I says, "He been gone about five weeks now." She says, "Well, I'll be over there to see you," she says, "and when I come," she says, "I'll tell you what to get." So she says - and I says, "All right." So she says, "The first thing while you's downtown, go by the Ten-Cent Store and get me a 25¢ box of canary bird seeds." I went there and got 'em [after I left her]. She says, "When I come over, I'll tell you what else to get."

When she come over she say, "Get me a pound of sugar, one pound of sugar" and

she said, "get me two boxes of raisins." You see, one pound of sugar, two boxes of raisins and 25¢ worth of bird seed. Well, she took a pan I have over there, a blue pan, and she mixed all that together. She made me write his name. She made me write his name, you know, each nine times - made me write his name nine times and after writing his name nine times, she made me write my name right on top of his name. My full name right on top of his name - each nine times on two different lines. Then she took that paper and put it in the bottom of the pan - I noticed her - put that paper in the bottom of the pan and she mixes all this mixture right up together and put that on the canary bird seeds and all. But, of course, he hasn't come back home yet.

(What else did she do? What did she do with that then?)

She made me put the pan back under where it couldn't be seen and then she told me to get the candles. She made me get three candles - ten-cent candles, long candles.

(What color were they?)

White candles - what you call white wax candles. I got the three ten-cent candles and she told me to dig a hole in [for] each in that. That thing [mixture] was about that thick with that ingredients - was that raisins and that in the pan, and put these candles, put three candles....

["She coughs. Unintelligible. She has a coughing spell." Penciled notation made when transcription checked with cylinder.]

(Well, how did she put them? She put one there and where did she put the other one?)

[Coughing again.] Three together.

(She put three in a row. All right.)

And let 'em burn nine days.

(And let them burn out?)

And let 'em burn out. She says, "Don't blow 'em, pinch them out." So I burns [coughing again].

[We must allow for brief pauses during these coughing spells.]

(Now, those three candles wouldn't last nine days, would they?)

Now, when those burns low, I just lighted three more and just pinched them out and take them out of that little hole, you see, and put three more there, see.

(I see. All right, go ahead.)

Uh-huh.

(When the nine days were up, what did you do?)

After they burned out - see, they burned as long as they can. Then after they burned there nine days, she told me not to disturb that pan, let it that pan stay there. And so it stayed there and still it haven't made any success with me. But even so, she was charging me for it, so I said, "Well?" She told me to come back over there. Well, I'd taken sick and I haven't been back over there since.

I used about a dollar's worth [candles] - ten-cents apiece. [New Orleans, La., (848), 1310:1.]

2753. Because that I was kind of out and down, and that's why I went there to 'em. And so, as I goes there to 'em, they tells me what candles to light. Sometimes they tell me to go light - put a light.

(What did you see when you went into the room?)

PUBLIC SHRINE What did I see when I went in the room? Well, the room was dark  
AND and I just see them little lights - them little lights burning.  
THE CUSTODIAN They have the room dark and them little lights burning at the altar.

(What was the person wearing?)

They was wearing a robe.

(What color was it?)

A lavender robe.

(Anything on their head?)

Yeah, they wear a crown on their head.

(What was the color of the crown?)

The crown was lavender and had a little silver on it - little silver spangles on top of it.

(Then, were you supposed to do anything when you came in or went out?)

Yeah, when I'd come in, I'd get on my knees like this [demonstrates].

(Down on your knees.)

Uh-huh - and do this here [demonstrates].

(Make the sign of the cross.)

Yes sir. And after I'd get on my knees, I'd go to this altar and I'd get on my knees at that place and pray to that saint - for that saint to do things for me. And after I gets through praying to that saint, if I wants the other [saint] to do something, I'd go to the other one [saint] and say something.

(Do you mean that this person you went to - they have these various saints in the room?)

Yes, in the room.

(Well, when you first came in did they ask you what you wanted? Or anything? Or did they speak to you? What did they say when you first came in?)

When I first come in, she'd ask me - no, when I first come in there, I'd make that sign of the cross. And then I'd go to one of them saints and then she'd ask me what did I want, and she'd tell - and she'd tell me what candle to go and make my wish to. And then I'd make my wish and if I want to put a silver offering, I'd put that dime there. And if I'd go to St. Peter, I'd put that key there.

(That woman you went to had these various things around her room?)

Around in her room.

(With candles?)

With candles.

(I see. What did she call herself? A fortuneteller, a spiritualist or what?)  
She would call herself a spiritualist.

(What did she charge you for your trip?)

She would just - I would donate to her. [New Orleans, La., (791), 1111:3.]

2754. When you first go there, you have to wait until your name is called and then you go in and tell her what you want. And if you wanted to call - she will tell you different things and you'll have her to do things for you. She'll tell you what to do and give you a price on it and then give you the things to use to that effect. And whatever things you prefer, why whatever you want her to do with you - burn your candle, you can leave the money with her to burn your candle for you. And then she will give you so many candles to use at your house to burn so many hours.

(Was that woman dressed in any particular way?)

Well, some of them has on robes and some of them they are just dressed normal. Some of them use white cords; some of them use purple cords and robes - I mean cords they tie around their waist, robe cords, but different ones have different colors.

(Do they have these candles burning in this room - on altars or something?)

Yes, if you want them to do work for you, they have the candles right there; but they have the candles burning all the time - there has been somebody there all the time before you. And whatever you want them to do, they take that candle that you want to put to that saint, or whatever you want done to that person, and put it up under that person, they light that candle when you are there. You give

them so much to keep it burning. And then they give you candles you can burn, and you keep them at your home. I think I've tole you all that I know - all the good things and bad things, too, that you could do. [New Orleans, La., (814), 1149:4.]

2755. (Do the people over there have altars?)

Yes, they still got altars over there, yes sir.

(How do they handle that? Supposing I'd go over to see one, what would they have me do? I wonder what would be the ceremony they'd go through?)

Well now, you see, as you go in, the altar is setting just like this here [points] vanity [bureau] there - yes, sir. The altar is setting there. Well, it's always, the candles are always lit, you see, with saints all around it. It always stays lit night and day. See, you go in there, probably you put a nickel in the box and you light you a candle, if it's a penny even, you can put that in there and you light a candle. You get down on your knees and you prays. And whatsoever prayer you want and whatsoever you pray for or want done, you pray to the saint that you know would help you, understand. You get there and you pray to that saint.

Now and then the mother of that church, she would come to you - see, she would talk to you and she would give you information. She would pray for you, and probably she may give you a medal. She'd bless the medal and everything - well, pray over it rather and give it to you.

Then, she would tell you just what to do and how to do it. See, she liable to tell you, say, "Well, when you go back over to the New Orleans side," say, "you go to the Crackerjack Drug Store," and she say, "you go and get you some goatweed." She say, "You get some goatweed and you go out in the woods - if you can get to the woods, if you know how. You go out in the woods and you get some banana leaves." You see. "But get the root of the banana tree, rather - get the root of that," she says, "and you come back and you bring it chere to me, but bring it back in nine days." She say, "Let it be dry when you bring it back." Well, you bring it back to her and she will fix that for you. Well now, when she fix it, she liable to tell you, she say, "I want \$100 for it." You pay it to her because you wants something done for yourself. She going to use sugar with it, she is going to use cinnamon with that stuff. She gotta take and sprinkle vinegar onto it and all that - cook all that together - take a red onion and cook all that together. Make one thing out of it. When she get through with it - it will be just about that much stuff when she finish. She tell you, now, put it in a sack or anything and put that in your pocket and go ahead on. And you have the luck and success in anything you undertake to do.

(What do they call these people that do that sort of thing? What would you call her?)

Well, we call 'em just by name - some people call 'em the hoodoos - some call 'em spirituals - some call 'em - ah forget the other name they call 'em - but we call 'em all kind of names - fortunetellers and all such things as that, you see.

(Well, does she wear a robe or dress up in any particular way?)

They generally wears a gown, yes sir - you know, a big white gown. Some of 'em be - have a black gown, you know. We call 'em gowns. They look more like gowns than they is robes - and tassel and all around - just in order - just on the order of a priest, you see. [New Orleans, La., (832), 1245:2.]

2756. See, hit's [the altar is] made like a table, and she got all kinds of different candles, you know, on it, and on the table it's shaped like a pulpit. You done seen a pulpit. Well, they got all kind of different candles - got white candles, they got greencandles, they got pink ones, they got red ones.

So I went to another man and I asked him could he do anything to help me.

(Now wait a minute. This woman you said that had this altar. Was she dressed in any particular way?)

Yes, she had a robe.

(What kind of a robe?)

A blue.

(A blue robe?)

Yes, sir.

(Anything on her head?)

A crown.

(A crown?)

Yes, sir.

(What kind of a crown?)

It's a white piece of cloth was made like a crown.

(I see - piece of white cloth.)

Just like a piece of cloth - just like you would put something [on your head].

(When you came in there, did she make you do anything?)

No more than sit down.

(Just told you to sit down?)

And wait until she get ready.

(I see. And how was this man dressed that you went to see?)

Well, he wears clothes just like you wear but he had a white robe over his clothes.

(I see - a white robe. Anything on his head?)

Not nothing on his head at all.

(Did he have an altar?)

Yes, sir, he had an altar.

(What did it look like, this altar?)

Well, his altar look just like a pulpit. Well, he got candles and saints' pictures and flowers - you know, all that.

(I see, I see.) [My note on original transcription reads, "This was told in conjunction with 1088:9 & 1089:10.] [New Orleans, La., (783), 1089:2.]

2757. [The following statements come from the interview with the girl mentioned in the Introduction because of her youthful age for this kind of work.

THE PRIVATE SHRINE  
MASTER AND UNCLE  
JESUS AND SPIRITUALISM She - though familiar with usual hoodoo devices - is more interested in her own brand of spiritualism centering around a special power rite. Two candles, one behind the other, are used - the forward blue candle named Uncle, the backward white candle named Master.

Uncle or Unkas, a well-know spirit, we shall meet again (*see*, THE UNKAS MAN, in Interviews section). She does not say so, but any object upon which her candles rest - table, mantelpiece, bureau, box - must be called an altar. She operates a private shrine.]

Well, yo' see, it's lak dis. Yo' take two candles an' yo' burn 'em. As yo' burn dese two candles, yo' tell 'em, say, "Well, Jesus, ah want chew tuh back me up. Ah want chew tuh back me up as ah go in back of mah spirit." An' as yo' go, the man will tell yo', "Well, yo' come fo' a job. Well, ah kin give you a job." See, it be dat light is helpin' yo' where yo' set dat light an' it burn itself.

An' as [before] yo' go dere yo' take an' git chew some bay rum an' yo' rub in yore han's. As yo' git dis bay rum, yo' take an' take yo' a piece of rag, an' as yo' take a piece of rag, yo' always keep dat rag movin' in yore han's, an' as yo' go in dis place when he begin' tuh ask yo' 'bout a job, well all yo' do yo' remembah de light, an' if yo' say, "Lord, he'p me an' back mah light up," well,

dat light will always give yo' power an' always help yo', an' yo' go dere an' dat person will give yo' a job. Maybe somebody's been dere a long time an' tryin' tuh git a job an' dey don't know how tuh git a job. All yo' do is set de light.

(What color of light? Any color?)

De bes' light is de white an' blue light, tuh git. De white one is Master an' de blue one is Uncle. Yo' always say Master back of Uncle, an' yo' ast him tuh do sech-an'-sech a thing an' he'll do this thing.

Yo' take a coconut but yo' must break it square. Yo' know a coconut is round but yo' must keep it square. Sometime yo' cain't break 'em - dey hard fo' yo' tuh break 'em square, but it gotta be broke, yo' know, half in two in square. An' yo' take dat coconut an' yo' take de meat out of it an' yo' take a person name an' yo' write it down, but chew make a seal. Yo' evah saw a seal?

[Evidently I nod, yes. I previously had seen at least one seal in St. Petersburg, Florida, see 2280, p.644.]

Yo' makes a seal an' yo' take dat person's name an' yo' put it down in dat coconut an' dat *Rabbit Syrup*. Well, yo' take dat *Rabbit Syrup* an' dat cinnamon an' git chew some bay rum, an' yo' mix dat *Rabbit Syrup* an' dat pulverized sugah, dat fine, fine sugah whut chew buy in de box. Well, yo' sweeten it. Mix all dat together - de cayenne an' de *Rabbit Syrup* an' de cinnamon an' de bay rum. Yo' take his name an' yo' make a seal out dat papah, but chew must nuse brown papah an' yo' put it down in dat coconut an' yo' take yo' a light. Yo' take yore light an' yo' put it - yo' see, yo' have dat seal made round, but chew have tuh cut it out round, yo' see, de brown papah, an' yo' put dat name, write it right in de middle of de seal.

(Just once?)

Yes, an' yo' put de light in de center of dat an' yo' burn it. Yo' make yore wish to dat light, whatsomevah yo' want, an' yo' burn it.

(What kind of light - any color?)

Well, yo' kin take Uncle light. It's a blue light, Uncle. Dat's a spirit. An' yo' kin take a lemon.

(Well, now what does that do? When you burn that in there?)

Well, yo' kin keep a person down - dey won't prosper, cain't git a job no way. Yo' understan' about dat.

(To put the candle out [the candle someone is burning against you], every morning you say you get up and do what?)

Yo' go to de hydrant befo' yo' say anything an' yo' let de hydrant run an' dat's tuh pray - dat's de way ah do's. Ah goes tuh de sun an' ah prays, an' whilst ah'm prayin' ah let de hydrant run an' ah take three drops - three glasses of watah, an' aftah de sun go down, yo' throw de watah tuh de sunset an' ast de spirit whatsomevah yo' dealin' with tuh give yo' power tuh put dat light out.

(What spirit would you deal with? Any spirit that you wanted to?)

Well, it's diff'rent people - de spirit contained wit yo', see. [Each person has a different or special spirit.] Yo' have a guide an' ah have a guide.

(It is your own spirit that you are getting?)

Yes.

If a person tell yo', "Ah want chew tuh do sech-an'-sech a thing fo' me," an' [or] yo' want a person, a man. Lak yo' say, "Ah want dis man an' ah'm gon'a git dis man an' nobody have dis man." Well, yo' take a tub of watah an' yo' set dis tub ovah an' yo' take an' light a black candle. Yo' don't light dis candle, yo' put it in dis watah an' let dat watah trickle [from the faucet into the tub]. Put dis man name an' den yo' cut chew a coconut an' cut chew coconut an' put some dust [drops of melted wax] on it. Yo' evah heah dat? An' yo' let dat candle draw [drop] aroun' down in dis place heah. Dat be dat man name.

[Melted wax from black candle drops on man's name written on brown paper at bottom of coconut.]

Now, he's driftin' all aroun' an' aroun'.

[Because his name under black candle in coconut is floating on the water in the tub; the dripping faucet makes it running water.]

He cain't nevah git a job. He nevah kin work. Every time he draw tuh yo', well he gittin' somewhere; but when he leave yo', look lak he driftin'; an' if he want any othah woman, yo' kin drift him away from dis woman - but nobody else, he's gotta have yo' an' nobody else.

An' if yo' don't want give him nuthin, all yo' do, jis' put dat candle in dere an' let it drip an' so many hours.

Yo' turn de chairs upside down. An' lak if a person goin' tuh co't an' dis person wanted tuh he'p yo' outa co't. All yo' take an' do, take St. Peter pit-chure an' turn it upside down, an' as yo' turn it upside down, dash some watah in [on] dat [picture] an' aftah yo' dash it, den dey come on outa jail. [See, BEER FOR ST. PETER - CIGAR FOR ST. ANTHONY, in Interviews section.] But chew de one he'p dem yo' see. Dat's de understandin' of luck. Yo' take an' do so many things with luck.

See, den agin lak if yo' want a person - well, ah say, "Ah'm goin' make yo' drift." Well, yo' say, "Well, yo' cain't make me drift." Well, ah'll take an' take yore name, an' take a bottle of watah an' throw that bottle of watah undah mah laig or 'neath mah laig - mah left foot, an' throw it so [she demonstrates], an' tell it tuh go sech-an'-sech a place but don't nevah come back, an' as dat bottle go roun' an' jis work roun' an' roun' [under my foot], mah mind don't nevah come to me, but ah'm driftin' ever' day, goin' off an' off. Don't nevah see nobody, always thinkin' of things, always thinkin' things - diff'rent.

[Her mind is faster than her words. My name is written on a piece of paper and stopped up in a bottle of water. She throws the bottle on the floor, puts her foot on it and begin to roll it back and forth. Sometimes, not here, the bottle is kicked about the room and cussed. At the last moment notice how she changes my name to her own. This is one of the many rolling rites in the New Orleans area - see margin-title St. John's Water, p.639, and Index.] [New Orleans, La., (1587), 2965-2970, collated pieces.]

2758. [Good material about the private shrine is difficult to find. Most of my information I have included under subsection *Saints* or left intact in the

Interviews section. Here I will include one more example - a unique offering of food to enemy spirits living and dead.]

UNIQUE OFFERING  
AT PRIVATE SHRINE

(Your aunt did this, had the altar?)

Yes - she's daid now.

(And you say she burnt these candles?)

Yes, an' she'd put food there.

(What would she put the food there for?)

Fo' certain people - the people she thought, yo' know, would harm her. An' she would put their name on a piece of papah, an' write it there.

(Well, who ate that food?)

Well, she believed in de spirits. [New Orleans, La., (1563), 2859:6.]

2759. (Now, in your place of business, do you use an altar in your work?)

No, I didn't. I never did have that. I don't need no altar because my altar, which is myself, is in my brain - you see, because I was gifted for that.

(Were you born in Louisiana, though?)

THE HIGH ALTAR

Born in Louisiana and I'm over in McDonoghville, *over the river.*

[Quoted from No. 860, p.301.] [Most *doctors* are gifted - see *To Become a Doctor, I Was Gifted*, p.273, and *Doctor* in Index. My words *your place*



of business. How untactful to a man who could be worshipping at an altar! I mean *worship*, because altar in hoodoo is a religious object for a true believer. What a remarkable answer he gives - proclaiming the dignity and divine origin of man!]

2760. [At least three Helens, all working at the same time, are indicated by the margin-title *Miss Helen*, *Madam Helen*, and *Mother Helen*. The original Helen must have had quite a reputation. Was this original the Helen of the *Seven Sisters* (2736, p.745 and Index)? Was Helen actually the *Seven Sisters* - one woman playing seven parts?]

HELEN - MISS

HELEN - MADAM

HELEN - MOTHER

*Sisters* - one woman playing seven parts?]

No, sir, they are not supposed to be hoodoos. They supposed to be God-sent people - so they tell the people, but they do's hoodoo work.

(Who are these people from Algiers who have altars and candles in the room?)

Well, those are what you call hoodoo spirituals. They are supposed to do whatever you want them to do with prayers, and like if your wife is gone, or like if you are gone.

Yes, sir. I brought a fellow to one of them here that had earthworms in his body.

(Well, give the whole story about the whole thing.)

This fellow came to me. I was back on a street right here in town called Magnolia Street. He came to me - say a woman had fixed him up in Mississippi. He say she took and cooked those earthworms and she made a salve out of them and she rubbed him and that caused him to have earthworms in his skin. Well, I told him, I say, "I don't know what to do for that for you, but I can bring you to Madam Helen." That is a *fortuneteller lady* over the river.

[My informant, a *doctor* not accepting live-things-in-you cases (for such cases see pp.227-239), refers and personally takes his patient to a specialist, Madam Helen. I, the author, for a few minutes once enjoyed the exalted rank of *specialist* - see p.279.]

(Is she still alive?)

She is still alive.

Well, I brought this fellow over there to her and she told him that she couldn't do nothing for him, in nine days [magic delay] to come back. Well, he say, he told her he was suffering pretty bad and he couldn't sleep because things were creeping in his skin at night, so she told him to come back in nine days. Well, he made it his business to come back in nine days, and after he went back in nine days why she took and she rubbed him with dead man dust. When she rubbed him with dead man dust and gave him nine drops of blood with sweet oil - sheep blood. She keeps lots of sheep, snakes and everything in her house. She gave him nine drops of sheep blood and she rubbed him with this *dead man dust*. There is a lot of places *over the river* there where they cremate the bodies over there. She got bottles lined all up in her house, different dead peoples dust in it and she rubbed this man and gave him that blood and this man is a well man right now.

(When you went into that room, did she have an altar in that room?)

She had an altar. It had a lot of candles burning - black candles, blue candles, purple candles, white candles, amongst diff'rent pictures [of saints] she had.

(Was the room light or dark?)

One [reception room] was light, but the room where the candles was burning

of those great heavy stockings. She had on about three or four skirts. She dressed something like a gypsy woman do. They call her Madam Helen. She is over in Algiers on Pelican and 26th.

(When you first came in what did she say to you?)

She said, "Come right in," she said, "I know what is the matter with you." She told this gentleman. "You [informant] stand right outside, mister, you can take a seat on the gallery. I know what this man come for." [See *You Don't Have To Tell Me*, p.316; and *The Doctor Knew What She Came For*, p.317.] She said [to patient], "Something's wrong with you. How long you been like that?" "Well, I've been like this about three years." She said, "Well, you won't be like that long if you get me \$50." That is what she cured this man for - for \$50. And the man is healthy, strong and got a job. He works right here at the Public Service Gas right now and he hadn't did a lick of work for three years. [New Orleans, La., (809), 1138:1.]

2761. Madam Helen learned me that. I worked for her in Algiers. Well, she was a two-headed lady, see. Well, so many peoples coming to her backwards and forwards, I used to go in and peek and look and see what she be doing. Well, that's how I'd get to learn - to knows all of these things. See. Course, poor soul, she'd dead, but she was a crack shot. I guess you have heard talk of her.

(How long has she been dead?)

She been dead now going on three years. Yes. But she had a place - great many colored go there, you know, they'd dance and carry on and everything. Well, she had a big house. She had snakes [see later]. She had any kind of animal you wanted to see around her house. If you was hurt or anything by any kind of animal and went to her to cure you, she would have that animal dust or grease or something to give you to cure you.

(What was your work over there?)

My work was housework.

(Just housework?)

Yes.

(You didn't have anything to do with the customers then?)

No, I didn't have anything to do with the customers. But if they - if the customers would come, and rang the doorbell, I would answer the doorbell and let 'em in. But they'd have their room to sit down in. All I'd do, just go round and ring her bell and have another girl - for a white girl to come and receive 'em girls, if it was a lady, if it was a gentleman - whoever would come to see her.

(Was Madam Helen a white woman?)

Yes, sir, she was a white woman - white lady.

(I see, I see.)

She was a crackerjack.

(She received both the colored and white people?)

Both the colored and white people, but she had her days picked for the white. She had, I think on Thursday, Wednesday, something like, for the white. Now, on a Friday, that would be especially for the colored and Mondays - that would be their days. She would work four days and that was all. And iffen you was badly hurt, well, you could come and she would keep you there with her. Now, if you'd be colored, well, I'd 'tend to you like in a patient. I'd 'tend to you in the bed 'cause she had to keep you there to doctor on you anything herself. Well, I'd 'tend to you myself and I'd bring your dinner and your breakfast or empty your slop and keep your room clean, you see.

(I see, if you were what?)

If you was colored, you know, well, I had to do that 'cause I was colored,

see. But the whites she'd - well, the white people - well, she had a white lady 'tending to that, see. But the white lady was over me. See. See, I was under. Madam Helen, she was my boss, but she never did pay me - 'twas the white girl paid me all the time. See.

(Did Madam Helen dress in any particular way, or have an altar in her house or anything of that sort?)

Madam Helen, yes sir, she had an altar. She had a great big altar in her house. See.

(When a person came there, what sort of ceremony did they go through? Suppose I went over there, what would she do? What would happen? Just what would be the procedure?)

When you go there, you ring the doorbell and they ask you who you want to see. You say you want to see the Doctor Lady. When you get inside, this white girl will come to you and ask you if you want to see Madam Helen. You say, "Yes." She say, "All right - No. 2." And she'll ring that number. Well, that's just like there be two of you, she'll ring that number - No. 2. Well, Madam Helen, she'll tell the girl to bring you in. See, you'll never see her till you come in where she at. See.

(And she'll be in this room where the altar is?)

She'll be in the room where the altar and all this mess be all round her - just all round the floor.

(Loose or in bottles or what?)

All around there - just like - just like you walk on the floor or something - there's nothing but them old snakes all around there and they won't harm you or nothing, and they'd be all around there. [For the use of snakes by professional workers, see margin-title Snake, pp.66-73.] And she'd be setting down right in front of the altar - just there waiting for you to come in.

(She sat in front of the altar?)

Yes.

(Was she dressed in any special way?)

She was dressed just like - not in - just like there something in danger, she'd have a black gown on with a white - you know them crucifix and thing that be hanging around - you know what them priests have around them. Well, she'd have it like that, hanging around there, and wore a white cap. She didn't never did keep her hair no longer than right around here like that.

(That was for danger, you say?)

Yes, that was for danger - like if a person come in there *hurt* bad, well, she'd be dressed [in the appropriate color] before you get there. She'd know you were coming.

(Well, now, what was a love affair? If you wanted to bring your husband back, how would she dress for that?)

Well, she'd be all in blue. Just like a person - just like [the author], if you'd know you were coming there, she'd know you were coming - just like you'd say, "Well, tomorrow morning I'm going to get up and I'm going to see Madam Helen." Well, the next morning, she going to get up and she going to be fixed for when you come there. She going to tell you, she say, "Well, I know you was coming." Cause I have went right there and listen at her talk and I hear her myself. She say, "I know you was coming. You see, I got ready for you." You say, "Yes, ma'm." [For *doctor's* foreknowledge of patient, see Consultation Technique, pp.307-318.]

(She dressed for each person. Well, how did she know that person was coming there to see her?)

That's what I couldn't understand - how she know. She she really would know.

And if she was living right now, I could tell you right now, you could ring her up and tell her you coming - you want to know her name or something, you know - just tell her you was a doctor or something and she'll tell - say, "Yes, well, you come over." [See Index for Doctor, author called a.] And you say, "Well, I'll be over day after tomorrow." And you say, now you say to yourself, "I'm going there tomorrow." And she'll tell you, she say, "No, you coming here tomorrow - I know when you coming, I'll be ready for you." Now, how she knowed, I don't know.

(Did she wear any other color gowns?)

She didn't have nothing but purple gowns - purple gowns and black gowns - purple cap, black cap - and a blue gown with a blue cap. That's all I ever pressed for her.

(Did she ever have black ones?)

Black, I'm done told you - black and purple.

(Did she ever wear white?)

No, she never did wore white, I never did seen wear no white - always just be them three different colors.

(Now, this altar. Well, did she have candles burning on that altar or what?)

She had lights - all kinds of lights - red light, green light.

(All right on this altar?)

Yes, sir.

(Well, if a person came in, did a person ever burn any of those lights or anything? What did they do when they first came in? Into this room now? I'm going in there now. I come in and she's sitting there in front of the altar. In a chair?)

Yes, sir, got a big old chair - one of them round chairs.

(What would be the first thing that would happen to me then?)

Well, when you walk in there, you bow to her - you bow to her and you fall on your knees. And just like if you - you know, you come to see her - you fall on your knees. [See the Rev. Mr. Young's evidence for falling on knees before Prof. Frank, p.129.] And you turn and you light - you'll pick - you'll choose a candle that you wanta light. And you'll light it and she'll turn around and she'll look and see what color you be lighting and see if you are right; and if you wrong, she say, "Oh, no, don't light this one; light this one." And when you light that one, she'll turn around and set you down there. Well, the white girl will have to get out too; you see, there just be her and you in there then. See. Well, she'll work on you till eleven o'clock - whatever time she gotta work on you - till time for your time up. Well, round nine-thirty she be working - from nine-thirty till eleven in the day. Well, after eleven, she stop till two, cause she have her lunch and she take her nap. After two o'clock, well, you can [go] over there about three o'clock until seven at night, and then she'll stop until the next day. That's the way she would work.

(Well, did you ever see what was going on after a person knelt? And what happened? Did she ask them what was wrong with them?)

Well, one time I have went there and peeked and after that I was scared to stay, cause she had a snake wrapped around the lady's neck [see Snake in Index], you know, she had a snake wrapped around. The snake went around there and he come round thisaway and things and it just looked like to me that he was going to kill me cause I went and peeped and things. Well, she fussed at me cause she knowed it - I got scared and I run through the hall, that why she know I was through there. And that snake would just crawl all over that woman. And where the misery was at, that snake stopped right there and he just coiled up there. That's why she talked to it, she say, "All right, now, get down." To the snake,

and the snake, well, it just wabble on over. Then she turn around and she got some kind of stuff and she do with her hand thisaway and thataway, all kind-of-way and she started rubbing that lady. After that lady come out - that lady couldn't use her arm when she first went in. When she come out she could turn her arm thataway and hollering, "Thank God, thank God." But I know she did thank her for she sure did fuss, cause I was there peeking and I was scared of the snake.

(Afraid. I understand. What did she usually charge? Have you any idea about what she charged?)

Yes, sir. I had knew what she charged a couple of ladies. She have charged one lady I know of \$25. She paid her debts for to cure her. Well, this lady was 'flicted all in her feets and things, she couldn't walk. She made her walk and she charged her \$25, cash down, but I don't know how much altogether - how much it cost her. You know, for down, to start a'working on her. And another lady she say that she paid her \$30 right down. Well, the lady that comes, her came from Lafayette, La. Never forget that lady. She done came from Lafayette, La., and paid her \$30 just for to give her her speech back, and she made her get her talking back. She could talk but, you know, but she talk like this [imitates] - like that when she going to talk. Well, she fixed her up and got her tongue together and she gave her \$30 cash down. [New Orleans, La., (841), 1273:4.]

2762. Well, my wife.

(You what?)

[He's a little hesitant, nervous at first.]

I had went there *over the river* for my wife - to Miss Helen. [Long pause.]

(Yes?)

Yes, sir. My wife had left me. [Long pause.]

(Yes. All right.)

So, when she left me, I went over in Algiers to a lady by the name of Miss Helen.

(Miss Helen?)

Yes, Miss Helen.

(I see. All right.)

So she charged me \$50. So ah paid her \$25 down. So she called me in a room like this [my interviewing room at Patterson Hotel]. So she sat me down and so she made me take everything out of my pockets.

(How was the room - was it decorated or furnished with anything?)

It had candles. It had an altar - like an altar. It had candles.

(How many candles were there?)

They had about twenty diff'rent candles.

(Different?)

Some reds - some blue - black - green.

(Anything on the walls?)

Anything on the walls? No, they didn't have anything but some pictures on there. [Pictures of saints?]

(I see. Was she dressed in any special way? This Miss Helen?)

Yes, she was dressed at that time when she called me in. They told me to wait a minute she was busy, but in a short while she dressed and she called me in. Well, she had a hat like a cap on, a silk cap, and a big robe - a robe on. You know, a robe.

(A robe?)

A robe, yes sir.

(Any special color - different colors?)

It was a purple robe.

(Purple robe?)

Yes, sir, with a big key - a chain with a big key like the oldtime door key hanging in front of her.

(I see. Now, tell me when you went to visit her, just exactly what she told you - everything she told you to do, now. All right.)

Well, when she told me, she say for me to go ahead and burn a candle.

(Wait a minute. What about your pockets? She told you about your pockets?)

Yes, sir, she told me to take everything out of my pockets and I done taken everything out. And I left some silver money in my pocket and when I left the silver money in my pocket, she say, "You ain't right," says, "ah cain't do anything for you 'cept you take everything out."

(Why did you keep that silver in your pocket?)

[I was trying to discover whether silver was for protection.]

I didn't want to come up with all my money.

(Oh, I see. I see.)

And so, after I take the silver money out, I lays it on the table. All right, she takes the other money out of the pocketbook and she lay it all down straight. She asked me, did I stay in town or did I stay out of town. I told her I was staying out of town. Then I was in Vicera. I was staying out of town at that time. She say, "Well, how much is your train fare?" I told her my train fare was \$3.35 at that time.

(You were staying where?)

In Vicera.

(In Vicera, Louisiana. I see. All right.) [Nearest I can come to name.]

So she asked me what was the price of the train fare. So I told her the train fare. So she put the money aside and so, she said, "Well, I charge you \$50." I say, "I haven't got \$50." She say, "How near up to \$50 you can come to?" I say, "\$25." She say, "Well, all right." And so she writ me out a receipt and when she writ me out a receipt she give me the receipt but it didn't have no price on it. So she tole me, "Don't send no money by the mail, just send it in a plain letter." So I sent her money just like she said. I sent \$5.00 on the first payment. She asked me how I got paid. I told her I got paid according to what I was doing - that I was picking, picking cotton. And so she said to me, "Well, all right." She said, "Don't send the money in no letter - registered letter." She say, "Send it just like - put it in there - a bill - you put it in there." She say, "I'll get it all right." So, I says, "All right."

So, I written back to her to lets see if she got the money. So I didn't get my wife back at that time. See? But finally I got her back, but now I don't know if I got her back through that way or not.

(What did she tell you to do? To do anything special? What did she tell you to do? Did she do anything?)

Well, she told me to send a pictchure back.

(Her picture back.)

And she said I was crossed - see, the reason my wife left.

(Did she tell you how?)

She say how I was *crossed*. She say the woman had taken my thing and measured it and tied nine knots and put it around her waist. And say that there was something buried - my pictchure was buried underneath the steps, beside the steps. So she told me where I could find that pictchure. But I found that pictchure though.

(I see. Now, who took that measure? Your wife or some other woman?)

The wife takes it - it's supposed to be my wife what taken the measure of it on the cord. See. Nine knots they put in it.

(Now, this woman Madam Helen, she didn't do anything - give you any treatment or anything when you were in her room did she?)

No, she give me some powder.

(What did she call that?)

It's *luck powder*.

(*Luck powder.*)

She give me some other stuff they call *van-van*.

(Well, what did she tell you? How to handle those or anything? What you were to do with them?)

She say that when I pass by the house I throw it - throw it over my shoulder. And she give me another thing by the name of *John the Conker root*. She told me to chew that, see. And she give me another oil to keep and rub, see. She say nobody could *hurt* me after that.

(I see. What kind of oil was that?)

That was a green looking oil.

(It had no name?)

No name.

(I see. And your wife finally came back?)

She finally came back. [New Orleans, La., (782), 1083:1.]

2763. Well, now, I tell you about the hair. A person takes some of your hair and cut it out of your head. I know a man did me that - that's the reason I tell you so good about it. My husband was laying and I was laying down in the bed and I was asleep - laying down on my back. He couldn't find my scissors, he got up and got the case knife. I heard something going - saw - saw - saw - you know, and I woke up like that. He was setting up in the bed - had my hair sawing a piece of it, got it out. So I went to the hair-dresser and she said, "What is your hair doing cut out." I said, "My hair ain't cut out my head." She missed it, and she say, "Yes, it is." I say, "Oh, Lord, I don't remember cutting my hair out for nobody." I say, "Gee, I'm going to watch my husband tonight when he come."

He was working in the swamp and when he take a bath that night, I goes in his clothes and I look and he had a plat of my hair in his pocket. I said, "What you going to do with that hair?" He say, "I cut this here, Daisy," he call me Daisy, "to keep you with me 'cause I love you" - to keep me from going away from him.

A Egyptian woman told me - I went to her - she say, "You suffering with your head." I say, "Yes." She say, "Some man cut your hair out your head and he dead." [See margin-title If Evildoer Dies Spell Incurable, p.396.] I say, "Yes, what did he do with it?" She say, "He take it to a tree in the woods and he bore a hole in that tree," and she say, "while he may - he put that hair in the tree," she say, "and then he closed it." That what the *Egyptian woman* told me. I say, "Well, what you think he want to do that for?" She told me, she say, "He didn't want to kill you, but he wanted you to be crazy about him - cause that would make you crazy, make you follow him everywhere." Because he wanted me to go to that [camp something?] and he working there - and he wanted me to go and I didn't go. She say, "Well, you go on with him."

So, well, my husband he got - he put my hair in the tree. He bore towards the sunrise. He got on the side of the sunrise and he dug the hole and she told me how to go there to get that hair. I went there right away and just like she told me, it was true - my hair absolutely was there. I went and I take a knife and I dug the plug out. And my hair had done growed long and I taken it out and it cold-like. And I say [to myself], "Well, I declare." I say, "I never did dream about any hoodoo or nothing like that. I said [to myself], "Why she told me."

I went to the hoodoo woman "over the river" - she's dead now. She say, "Don't

let no *hoodoo* and no fortuneteller or none 'em son-of-bitch tell you that you are fixed. You're not *fixed*," she say, "it's your blood cause you suffer with your head."

(Who told you that?)

Miss Helen - that was a *hoodoo woman* told me that. She say, "I could fool you out of money just like the rest of 'em fool you out of it," she say, "but there ain't anything ailin' you but your head."

Well, that's just what the *Egyptian woman* had done tole me [that I was *fixed*]. Well, I was on two opinions. I didn't know 'aht to do. The *Egyptian woman* had told me about my hair and Miss Helen done told me it was the blood.

Well, I got operated on. That didn't do no good and I said it must be true what the *Egyptian woman* say. And I go - what the *Egyptian woman* told me - and I goes and that's where I found my hair was in the tree.

And I say to my husband, "Well, what you want do with my hair?" He say, "Oh, I love you so much," he say, "and I don't want you to have nobody else but me and that's the only thing I'se wantin'." I say, "Well, listen."

(Did your husband die after that, then?)

Oh yeah, he got drowned.

(I see.)

He was working, he got drowned - he fell overboard, he got drowned. After I'd taken [found] that [first] piece, he cut another piece and he got drowned with the piece - that piece in his pocket. Because when they caught him [his body with a grappling hook] he was just so bad, they had to bury him with everything on 'em, you know, and that's why my hair is in the graveyard.

(He was so bad what?)

It did up - the fishes and things had did him so bad, you know.

(Oh, I see.)

Yeah, they had did him up so bad, so that's why they had to bury him with his pockets - with all his clothes what he had on, his working clothes. So that's.

(And he still had some of your hair? He didn't put it in a tree?)

Yeah, he still had it. And I went to *hoodoos* and all. I went to all. I have been to a lot of them and they tell me - some would say I was sick and [some would say].

[*Egyptian woman* is a fortuneteller wearing large earrings and sometimes a head covering; usually a Negro, occasionally a white woman, rarely a gypsy. Along the Mississippi River a drowned body is "dragged for" with grappling hook. For folklore methods to recover the body, see *FACTI*, 2ed., Nos. 15127-15136, pp.696-697.] [New Orleans, La., (826a), 1210:3.]

2764. Well, my wife, she was what you call *goofer dust*. [For *Goofer Dust*, see pp.222-227.] It was put down on the step for her. In the morning she used to have to go to work very early, you know. And in the morning she come out before leaving-time, come out to clean up the step - didn't have any idea that anyone was harming her, was out to harm her. She stepped in some stuff - it was very white. And that night she came home and she said - that evening late she kind of got a little ailing in her head, you know, hurting. Didn't pay much attention to it. Well, probably for a week or so later she didn't pay any attention and finally it begin to swell on her. It swell and she went to the doctor and the doctor never could reach her sickness in no way.

Well, she was talking to an old lady. Well, this old lady is kinda *two-head*, a *two-headed woman*. So she told her, she said, "Daughter, you're *hurt*." She said, "Your leg is not infected in no way; you never stepped on nuthin or caused a bruise to have this swelling, or something like that." She say, "I want you to go to somebody that can do you some good." She didn't tell her to come to her.



So she sent her across the river to a woman by the name of Miss Helen.

(Miss Helen?)

Madam Helen.

(Madam Helen. All right.)

She sent her over there and she goes over there, and the minute she got in there, the woman didn't asked her her name or nuthin, she told her just what she came in there for. She told her, say, "You're hurt." She says, "There's a woman wants your husband," she say, "and she figure by *hurting* you in some way like that that he'll go off and leave you because you are not able to work." You know. [The husband is telling this!!!] Well, the woman she told her, she say, "Now, I can take care of you." She say, "I'll charge you \$20," she say, "\$20 and I'll put you sound and well again." She say, "And if you want to, I can put it across back on the people." Well, she say, "No, all I want to do is get myself straight," she say, "I don't have to worry about her."

So, I taking her back over there - it was every Wednesday she had to go there. Every Wednesday she had to go there 'fore nine o'clock in the morning - 'fore nine o'clock. Well now, she had a dominic hand. You know what is a dominic hand?

[I did know, though there is momentary confusion here.]

(A hand?)

A dominic - dominic hand.

(A dominic hand?)

[I evidently thought he was talking about a *hand* made from a domino.]

Yes, kind of like a checker - black and white.

(All right.)

[I knew what he was talking about.]

Sells it. It's a dominic hand. She took this *hand*. She didn't ring it like some people ring it; she just pops his neck.

(She broke his neck.) [I am repeating his *his*.]

[At this point my transcriber knew what informant was talking about and over every preceding word *hand* typed the word *hen*! The word *hen* was often pronounced *han* or *han* or something else. When people were closer to country life than they are today, the word dominic was fairly common. A variation of the word appears in the following couplet: "*Dominicker* [speckled] sky; storm close by" - *FACI*, 1st ed., 1935, No. 540, p.21. I question the preceding word "sells" in the text: "Sells it. It's a dominic hand [hen]." As soon as *hand* is replaced by *hen*, the word *sells* is nonsense. The word should be *spelds* [= splits from Scotland] - see one of the remedies under margin-title Zippy Tull. My informant rightly feeling that I would not understand the word *spelds*, changes it to *pops*.]

(She broke his neck.)

Popped it, yeah. She popped his neck and she catches this blood - she holds the chicken up like that [demonstrates] and let the blood drip. She let the blood drip into a little cup-like. And she takes this blood and she puts to it sulphur - it's yellow, sulphur, and some molasses and mixes 'em, turns it into a salve-like. It turns into a salve and she takes this leg and she strokes this leg down with that. Every Wednesday she do that, she stroke this leg down. She don't kill the hen every Wednesday, though. She make enough salve from that to apply. We didn't have to go but for nine Wednesday - it was nine Wednesdays she had to go. And for nine mornings what she had to do - get up every morning before the sun rise, and get her some running water and bathe this leg. She bathed this leg down and after bathing this leg down, then she take a complete bath in this household ammonia and saltpeter. See. This is supposed to take the condition off of her. See? And walk to the east and take a glass of water, make the

sign of the cross and throw it over her left shoulder and walk away. Well, she did that for [nine mornings].

(Did she do that before she went to see Madam Helen?)

No, that was when she went to her. She told her what to do.

(No, but she did that each time just before she went over to see Madam Helen?)

Yes, she had to do that before she go there - every morning, see.

(Oh, she did that every morning?)

Yeah, every morning she do that, for nine mornings straight, but she still had to go over there nine mornings. See? That was to help to take this condition off of her. See? And after she did that for nine mornings, well, she stopped, but she continued to take this bath. See, she warned her and told her forever to take this bath because if some more harm was to come to her and if she would take this saltpeter and household ammonia and bathe herself in it, and some running water, that no evil could come to her. You understand? It would guard her - it would be some kind of a safeguard to her. Saltpeter is supposed to have, be protective for all such lines of hoodooism.

(And you wife got well?)

Yes, sir, she's well and working today.

(I see. Now, what your wife got *hurt* with. Was it *goofer dust*?)

*Goofer dust*, yeah.

(What's that?) [See, *Goofer dust*, pp.222-227, and Index.]

That's a hoodoo - it's a powder. You call it *goofer dust*. They take it - they puts it down and you're supposed to walk on it and if you walk on it, and it get on you, it will work through the sole of your shoe and it will commence to swelling. And it will make you drag, sick - sick, you know, sick with your leg - just cause it to swell and pain. [New Orleans, La., (820), 1180:5.]

2765. [The preceding informant, No. 820, continues with another account of Madam Helen.]

I had a friend of mine, he went over to this same woman - *Madam Helen*. And she claimed that this woman had 'im *tied up* so that he couldn't get hisself right to do with no other woman. She told him, "Well," she say, "I can fix you up." She told him, she say, "Look, you go home and you get your wife and you play with her." She say, "You be playing with her and you feel around her waist and if she gets anyways suspicion, just continue on playing but never go right on to the spot. You finally," she say, "you run you' hand around until you find it, and you take and you break it off of her."

(That string?)

Yeah. "Break that string off of her," she say, "and bring me that string." She say, "And when you bring me that string," she say, "after you bring me that string, I can take that string and I can work her in a way that she'll take and throw that stuff out."

Well, this string has got her sweat on it - her perspiration, you see. Well, he takes that string off and he takes the string over to Madam Helen, and he brought it over to Madam Helen and exactly what she did with it, I couldn't say what she did with it. But anyhow, this woman when he came back.

(She kept the string?)

She kept the string.

(You don't know what she did with the string?)

What she did with the string, I don't know.

(What did she tell him to do?)

She told him to go home and before she say anything to him to bleed her head. [To draw blood is a well-known device against witches - see Nos. 485-487, p.148, and Index.]

(I see, her forehead.)

Yeah, bleed her.

(Yes, get some blood from her head, draw some blood.)

Yeah. And if he bleed her, it's no more harm can come to him. And he come home, and no sooner 'n he got in the house - he was sneaking in the house before she could see him - bopped her on the head and cut it. He cut it and he was all right after that. [New Orleans, La., (820), 1181:4.]

2766. Ah'd taken sick with the child, you know, before I left town. So I went to my house and ah stayed there three months. So I came back and when I came back, I just, you know, something just run all over me. You know, like a chicken - like a chicken when you pick it and you fix it - you singe it - with all them pimples - come up on it where you pull those feathers out. Well, you see my flesh all over was just like that. It was all round my neck and everywhere was just like that. And so I just stayed sick and stayed sick - had doctors and doctors and doctors and doctors.

So my husband told me, say, "Well, it just don't look like you goin' to ever get well." But still I didn't give up - still I didn't give up. I told him, I said, "Well, I just strictly believe that I gotta have an operation." He says, "Well, make it up in you' mind and go on a'get it." So the doctor come to me and told me I'd have to have an operation. So they rang up the ambulance for me. Ambulance came and ah got ready to get in the ambulance. So they took me on to the hospital and they examined me and they said I was too weak to take an operation. Brought me back home. And so he said, "Well, you go next week."

So my cousin come and she told me, she says, "Her sickness is not natch'l. Suppose you go and see about her - go and see somebody about her and question her." So he went and got a fortunetelling man - he didn't believe in nothing like that - went and got a fortuneteller man. And he come there and told him, "Your house is dressed." Says, "She left from here and went away [see preceding 3 months] and somebody done got de key and went in her house - got the key and unlocked the door and went in the house. Under the steps is dressed and all over. The back door and front door and all in the house is dressed." He didn't believe that. He says, "I don't believe it." So he talked with me about it and I didn't believe it.

So, another one of my cousins come and told me and say, "Now, you must believe things like this because it's true." And she went and got de Bible and showed me, you know, where it says witchcraft, you know, and all like that in the Bible. [For some of Biblical sources, see my comment on p.361.] So, ah told him, ah said "Now, you go and see somebody, go and see somebody, [even] if you don't believe [in] him, go see somebody." And so he did.

Him and my sister and another young man went, and they went to a lady called Madam Helen. She told him, she even as much as told him about my mother [in New Orleans]. She told him when I left from him and he had ordered a hundred and some dollars worth of furniture. She told him when he got dat and the date of the month, said, "Your wife has been down and this has been working on her for about eight months and - as clean as your hand. And it was true, too. Nobody ever went down and told her about it. She said, "It's a cup right under the left side - what's called the north corner of your steps, under the back and front."

[My informant may not realize it but she uses unusual symbolism here. The outside doorsteps is a threshold altar! A person facing the house and standing in front of the steps is before an altar. To speak liturgically, he is looking "east" and "the left side" of the steps is "the north corner" or "north end" of the altar.]

She said, "You go there and dig that cup up and if you - these people, if you

want 'em to wander away, you bring it to me and I'll fasten it up. I'll put this junk in a bottle or a [glass] jar and let you go throw it in a running stream, if you want 'em to wander away. If you don't, just take it and fill it all full of [Red] Devil Lye."

There was hair in there and lots of something look like blood, and nails and hair and garments, you know, pieces of step-ins or something - look like pieces of my underclothes, you know, was all in there. And there was needles in there, in the two cups underneath my steps back and front.

And so she told, said, "Now, you go back and dig that up. When you dig that up, bring it to me and what you want did about it, I'll do it." And said, "Tell her to come."

Well, ah was so weak. Ah was just so weak ah wasn't hardly able to stand up, and just did not want to leave that house. She said, "And move out dat house just as quick as you can." I just didn't want to, they just had to pull me out of there. And I just couldn't hardly walk, I was so weak.

I went to her and she told me what was the matter with me. And she said, "Now, I don't want you to go back in that house. Never go back in that house no more." And I didn't go back in that house. [Mobile, Ala., (679), 976:1.]

2767. (Is that Ida - Ida Murray?) [I had interviewed her.]

No, Rosanna Murray.

(Rosanna Murray.)

Yeah.

(She's about the next best they have?) [Informant had previously said this.]

Yeah, the next best they got.

(Well, who's the best here now?)

Well, the best they got chere is Bradley, 221 Roman Street.

(Bradley?)

Yeah.

(What about Mother Helen?)

Oh, well, under them spiritual people like that - of course, what we talking about now.

(Is something different?)

They've got to be borned again to get up to that class to work, you know. They can imagine certain things and can do - certain things would materialize through prayers, too. You know that. But to get real down to the work and say, "I'm going to do so and so," they don't know anything about that. I goes around to all of 'em - at least, they send for me for certain information. Now, where I'm living at there now, I'm there through what I know - living at [something street] and that supposed to be the top of this city, and that's spiritual business. She got a church there and while it be - none of the spirituals [equal her]. And she got seventeen churches besides that one in Texas - Galveston.

(Who is this, Mother Helen?)

Mother Hyde.

(Mother Hyde?)

Hyde, yeah.

(She's the best of the spirituals?)

Oh, lawd, yes - she's the best they got in town. Well, she gets a lot of stuff - why people from - well, she's getting three or four-hundred letters a day. [New Orleans, La., (819), 1179:4.]

DOCTOR JOHNSON 2768. (Was that the time you were being *hurt*?)

Yes, sir.

(Well, tell me what happened? How did they hand it to you? And how was that cured? Tell me the whole experience - the whole story.)

Well, you know, that I couldn't even - couldn't walk in here like that.

(Couldn't even do what?)

Couldn't walk in here like that.

(You couldn't walk in here. All right.)

But then one fellow who came down here [to Vicksburg] took me to a fellow called Johnson down there [to New Orleans].

(Where did he take you to?)

To New Orleans.

(To a fellow called Johnson?)

Yes, sir. And course he told me that I was *crossed up* like that.

(Well, what happened when you went in? What first happened when you went in?)

He just asked me if I want git rid of my misery, and everything like that. He didn't do a thing but just rubbed me. And of course then I had a misery in my head. And then he said a man must have *hurt* my eyes, and he tied it up and told me use them head bandages - placed a candle over me for nine mornings and read a Psalm, and said a prayer. But the prayer was - but what the prayer was I don't know.

(Was that a woman you went down with [from Vicksburg to New Orleans] or was this woman at Johnson's house?)

They was there - she was. One was a woman and one was a man.

(Oh, they were working together in the same house.)

You see, when I first went to see him, why he was setting out on de porch. Well, it wasn't no porch either, but it like a church and he was sitting out there on a little old balcony kind of.

(It appeared like what?)

It's just a big church and place.

(Oh, a church.)

And still he treats people and all like that, see. He took us and carried us on upstairs.

(Into a room?)

Yes, sir - in a private room.

(And what was in that room?)

Like - just like desks and different things like that, just chairs and desks.

(I see. And then what else did he do?)

He asked me what was my misery and how long had it been hurting me and when it first started, and how did it work and things like that. And I told him. He told me to stand up and come to him - walk to him. See, I couldn't - I couldn't walk right. He told me that somebody had *throwed* something *for me* and so he would rub me. He would rub me and have me turn all the way around and bowing over and walking and coming back to him like that.

(What did he rub you with?)

Sir?

Jest his hand. He didn't put no oil or nothing on it - jest rubbing and saying something. Jest rubbing [she demonstrates].

(He rubbed down off your clothing.)

In my clothes - just rubbing me down like dat for a long time. Then he would tell me to press up while he would hold me, push on me right here like that. I would strain up like that. I done paid him and then went on off.

(And then after that? Then where did you go?)

Ah went to a rooming house.

(Where?)

Went to a rooming house.

(Went to a rooming house. Where did you meet this woman? Where did you find

her?)

The lady? Oh, I went back down there the next morning.

(You went back to this woman the next morning.)

And he told me to come back. I was supposed to go back and take the final treatment. He told me if I didn't have that why I couldn't walk up straight any more. Everything have happen to me like that. So, he tell me I was going too much, says, "Women like dat." I didn't tell him about how my head hurt, I didn't consider it was worth-while, thought it was just ordinary or something like that. He told me to come back and see about my head. So I went back the next morning.

(You went back to this church the next morning.)

Went back the next morning where we - so he was telling her about it. She didn't carry on [rub her], but she carried me around and telled me to sit down before the table and she asked me how my head hurt and all that and this and everything like that. And I told her. She told me sit down and she would fix my head up. So she lit a candle and put it before my - kind of a yellow candle and placed my hands before it, aside the candle. She got her one and lighted it, and went to passing it over her head [demonstrates] and she was saying something or other.

(When she passed it - how did she pass it over her head? Like this? [I demonstrate.] Around her head in a circle?)

Yes, sir. [See margin-title later, Halo Sign.] And so I had stayed there that day. And had to go back nine days - nine mornings.

(Nine mornings. She did that nine mornings, you say. She said before sunrise?)

Yes, sir. No, sir - any time between twelve o'clock - between sunset and one in the evening.

(Any time between twelve o'clock at night and sunrise in the morning?)

[My question confuse her but she now gives the proper answer; the well-known magic rite.]

Ah don't know how. But she told me to always come - never come at twelve - come before twelve when the sun was still on a rise.

(Oh, I see - when the sun was still going up. I see. And that was all she did - burn this candle on you?)

Everything.

(And then when she finished that - after the nine days, then what happened?)

Hit was gone! Never seen it no more.

(I see. What did they charge you?)

\$25.

(The both of them - \$25 for both of them?)

No, that was \$25 for my head. I paid the same thing for the hip part.

(\$25 apiece? Each for the hip and the head?)

Yes, sir. [Vicksburg, Miss., (755), 1032:13.]

2769. Well, sometime ah haven't got bread in mah han's, ah have set a light tuh St. Anthony an' ah pray tuh him an' ah gives him a light. Ah gives him a white light an' ah sets mah light at nine, twelve an' three SPIRITUAL HOODOO tuh him. An' ah axe St. Anthony fo' bread an' ah keep prayin' RAPS FOR SAINTS fo' bread an' ah raps, an' he gives me a rap back. An' at de end of nine days mah way would be open.

(Now, in this rapping. Do you rap just once each time you set that candle? Or just once during the day? Or just once altogether?)

Ah raps when ah set the candle.

(Just once. And he raps just once. When would he answer?)

In de noon of de day.

[St. Anthony answered my informant's rap by rapping back; but not all saints answer in the same manner, as we shall now learn.]

St. Jude.

(St. Jude. What do they say about him )

Well, he's a good saint. Ah set lights to him. Now ah sets a green or either a yallah light to him, an' ah raps fo' St. Jude an' he would conquer yo' enemies. He would make de way smooth fo' yo' an' in all sickness he heals yo'. Ah set mah light at night or in de day fo' him an' ah raps, but now he sends me a light - lak a star appeahs in mah house. Anybody could see it.

(You say this light appears in the house *someplace*.)

[Light in many forms is probably considered the greatest manifestation of the spirit - see Spirit Light, p.43f., and for general folklore, *FACI*, 2ed., pp.761-768.]

Lak if yo' know dere name.

(This person you know has stolen something from you?)

Yeah, an' yo' call dat name, write dat name an' yo' set chew a St. Michael or a St. Peter candle, an' yo' rap, yo' see, an' each time yo' rap, yo' call his [thief's] name, an' he gon'a come.

(He's going to come and tell you that he stole this article from you or bring it back?)

Or either take de Bible an' put de key in de Bible. Yo' gotta take dat Bible an' dat key an' yo' put it in dere an' yo' say a sincere prayer - *Our Father's Prayer*, an' yo' take dat key an' yo' turn it all aroun' in dat Bible. An' yo' see yo' call de fellah's name dat took dat, dat key goin' move jes' lak dat. [The key itself will move.] Den it gon'a stop. In nine days dat party will come back.

Ah would take me a candle an' light it. Jes' say dat dis wus mah saint, what-evah saint ah'm usin' - say it wus St. Espedee. An' ah calls his [the saint's] name an' ah would rap fo' him [the saint]. An' ah would call his name [husband's name], rap fo' him [husband]. An' den he's comin' home. Ef ah got any of his shoes, ah take an' turn it bottom upwards an' he's comin' home.

(You call your husband's name?)

Yes.

[This woman is a professional *hoodoo doctor* with a little *spiritual* thrown in. Her husband, *Peg-leg*, did some work for me on my first trip to New Orleans, but she refused to see me - afraid until my second trip two years later. These four statements about rapping were taken from her long interview broken up years ago. More of her material probably appears in the text.] [New Orleans, La., (1558), 2835:2, 2836:3, 2838:15.]

2770. An' then der'e's somethin' else dat chew kin do if you wanta move 'em from dere - to make trouble fo' dem - is dis. You git their name, you understand, an' de lan'lord's name, an' you write it backwards nine times. You understand dat.

ANOTHER RAPPING DOCTOR (You write this person's name - that is in the house - you write his name backwards nine times. And you get the landlord's name and write his name backwards nine times.)

On top. An' then you say, you do it this way, "Son-of-bitch, ah want chew tuh vacate" - whichever way it is. You understand, you git very angry. You don't have the good spirit with you, you'd have the mean one with you. All right. Well, you do that nine times an' you git double-strength war watah - double-strength war watah you understand, an' you git wal-wal powder. [For War Water, see p.663.] You understand dat. You git *cayenne red peppah*, an' you git black peppah, but it has tuh all be fresh. You git Epsom salts an' you git soda. An'

den you put these *ingredients* into a bottle, de amount dat chew kin git it into, an' remember wit dat yo're not pleased, lak you talkin' to me, listenin' an' shakin' - yo're very angry, you see. You want them tuh git out an' you tell 'em that they must, an' the whole while dat chure doin' that you concentrate wit that mean spirit that chew want them tuh git out. Then you mix the *ingredients* together an' you shake it an' you say the same thing an' as often as you shake it, an' you tell 'em, "You must go, you shall an' you must," an' you stomp, an' den you roll it [bottle] an' you put it down. You roll it down [under your foot]. Dat puts 'em undah yore feet, you see.

An' if yo' evah work wit lights, yo' work wit *lights*.

(What do you do with this bottle now?)

Yo' keep dis bottle, yo' understand. Yo' see, yo' shake it as often as yo' kin an' den yo' use lights if yo' want 'em tuh go quick, if yo' evah use lights.

You wash yore han's. Dat's devil work you doin'. All right. You see, you understand'.

(Well, what do you do with that bottle then?)

Listen, if you kin git anywheres tuh throw it - you git chureself some *rattlesnake dust*. You know whut that is - *rattlesnake dust*. *Graveyard dirt*, you know whut dat is. An' you mix it in dat ingredient, you understand', an' you sprinkle it with that cayenne peppah, an' at de same time you throw it, "Son-of-bitch, yo' must vacate." But throw it wit a mean spirit. An' if you kin git aroun', you keep it sprinkle. An' dat *wal-wal powder* is shure tuh make 'em move, as ah set in dis chair. Yo' see.

(After you get all these things in this bottle, you throw the bottle at their house?)

No, no! You don't throw that bottle at their house, you keep that bottle. No, no! You kin bury that bottle, if you wanta. Co'se it'll take a little time. You kin hasten it if yo've got a place dat chew kin burn dese lights. But be shure that chew don't burn the lights in yore home. You know dat's de devil, don't chew? You know each one of the ingredient don't mean anything good. All right. Now, if you wanta use the light - if you would wanta use the light, you go to de graveyard. All right. You gits de *graveyard dirt*, a lump. Understand' dat. You gits de Epsom salts. Yo' gits de cayenne peppah. Yo' git the black peppah. You git the salt. Yo' understand' that. You git chureself St. Michael - yo' understand', his picture. An' de red lights. You write dere name de same way in puttin' dat down. You understand'. You use the nine lights, you know whut time tuh use it - at midnight, while de spirit is 'sleep, you ketch it, an' you do it for nine, an' then you repeats, you see, until it do. But it guaranteed tuh do it. See.

(You burn this thing in front of St. Michael's picture?)

Listen. Take St. Michael's picture an' you put it in de east corner an' call it, you understand'. An' you put chure light down but don't put it out underneath dere. He'll do yore work quicker, you understand'. An' yo'll keep him there an' yo'll burn it fo' twelve - you understand', every half hour. You see.

An' you wanta draw him? All right. You git chew parchment papah. You understand' dat you please - you see, you want a sweet spirit [therefore you use parchment paper]. One, two, three (knocking). [Parenthesis is by transcriber because 3 knocks can be heard.] You call him. He'll come. He's lookin'. "Why did joo leave her? Whut did she do? Why don't chew come back?" [You knock for the spirit again.] One, two, three. He's lookin' agin, an' you tell him, "Now, ah wants you James, tuh come back to me, Louella. James come back to Louella, James come back to Louella, James come back to Louella." Yo' continue an' yo' knock. Well now, you got his spirit to yo' into that house, fo' with papah yo' write on



goin' dat way, yo' have goodness into you, an' while you writin' his name you tell him, "Ah want chew tuh come back to Louella. Ah want chew tuh come back to Louella. Ah want chew tuh come back to Louella." Whatevah name that is. See?

Now, you git chew nine lumps of sugah - you know dat lump sugah. All right, you git chure money. All right, yo' git chure drawin' oil. All right, yo' git chure mind on him an' yo' git chew steel dust. You understan' dat. You git chew pink lights, cinnamon - you work wit pink. First you use yore lights. Dat is to make peace. Now, maybe he's all you have left in de worl'. Den, you understan', dat white [not pink] light is fo' peace. Den yo' use yore pink. Yo' understan'. Well, ah mostly use mine an' git results through de Sacred Heart of Jesus. He first united you together an' you use Him as a patron saint an' ask Him.

Den you take St. Anthony an' you give him de brown lights, an' he brings him back.

Den there's anothah remedy you wanta have. Co'se ah dunno if you would wanta give it tuh her. You know whut ah mean. You would like tuh keep it or you could give it to her, you see, tuh make money, because when dey git wise to yore remedies, yo' cain't do anything.

You git chew a choice apple, you understan' whut that is, an' you do de same thing. You know de remedies dat ah tole you into this, an' you put it into that apple, an' de same way yo'll dress that apple - you really dresses it. You kin git holy water an' you bless it wit chure Our Father ovah it. Den you wipe it [apple] with yore holy watah an' you cores dat apple an' you use the names an' you talk to him while yo're doin' it. Den yo' put the ingredients - de same - you remembah de same ingredients dat ah tole you dat chew do. An' you want him tuh reason with her in dis remedy an' you take nine raisins [because the English word raisin looks and sounds something like French word raison meaning reason]. You know whut that is, an' you put it into that. Well, you put that ingredient in there - all de ingredients dat ah told you to. An' you git chew first a white light, an' you light 'em into that. An' den you burn one pink light an' in burnin' it you put his name on each one of the pink lights an' hers on de top. Yo' first wipe it [apple] off undah yore faucet. Yo' don't know whut han' an' yo' don't know whut crossin' has been on it, an' yo' wipe it dry an' yo' bless it wit chure holy watah. Den you take an' shet it up an' you stan' it up an' you wipe that off on a clean piece of papah, but you use parchment papah with their names. Yo' understan' that. An' yo' dress it - you dress it with that mind oil - dat's to keep his mind to 'em. An' dat dryin' oil, you put that on dere. You see, when you dressin' that mind oil, you put that steel dust - everything is tuh draw him. An' yo'll burn [one candle] one time into de apple. When that one light - that's the name on de light, it isn't lak ah told chew. Then you shet chure apple up, an' if it's de 23rd of that, you dress it every 23rd an' it don't bring him dere, he won't be brought back.

Ah'm tellin' yo' remedies that ah used an' that have helped an' de lady dat recommend me, know that these things are really good because ah have been with her an' he'ped her in some things. [New Orleans, La., (1570), 2883:6.]

2771. I had a pants taken from me oncet.

MISS MO' (You had a pair of pants taken from you.)

Had a pants taken from me oncet, and so I went to a lady to find out what become of my pants. So she told me that it was a friend of mine had my trousers, you understand. So I asked her what could I do to redeem them. She told me to go back home and she tell me that she'll cut the card on him. She'll set candles burning, for worrying him back at home. But then she said that he had never had did away with 'em, so far; but the time which he'll bring 'em back, that he'll have 'em on.

Well, I goes on home and so she cuts the cards on him and she sets the candle, and she sets a black candle. She write his name down on it and she takes a piece of yellow paper and she wraps it around there, and she takes another candle, another black candle, and just like you are closing a letter - you know, all the way around, just like the way you got that paper curled around the candle. And just about [demonstrates].

(She seals this paper around the candle by using the wax from the second black candle.)

With the black candle and leaves it burning. When this - she say when this candle burns out - see, I had to go and buy the candle myself. She said, "You set that candle and when that candle burns out and the paper burns down - but put it in a tub." You know, just like a tub where it wouldn't burn nothing, you know, around it. She say, "When it burn out, he'll be back with the pants."

Well, I did that and it was about a night and a day before that candle burns. Well, that candle burns slow. But it was about a night and day when that candle burns down, he was right back at the house 'cause he was rooming at the apartment where I was at. And he had the trousers on. I asked him why he happened to take my pants.

(Well, when you went to see this woman, did you see her here in New Orleans?)

Yes. I saw her - she was living down on [something] Street.

(You went into the room to see her? What did she have in that room?)

Yes. Well, it was just a ordinary room, just like anybody would have where they sleep. But then she had another little room there - you went in that till [after] you goes to her [she accepts you], where she used the cards. She had cards in there, you know, and diff'rent things around there. All kinds of saints and different things like that, but what they was for I didn't know.

(How was she dressed?)

Well, she just - several times I went down there she was dressed diff'rent ways, just like anybody else would wear; but she had on a black cap you know, just like a skull cap you know. And she was very old. But she was a woman that she could [do things].

(Can you tell me her name?)

Miss Mo'.

(Miss Moe? How do you spell it?)

M-o-r-e.

(Miss More - she's dead?)

Yes, died a year ago.

(In 1937. I see.) [New Orleans, La., (829), 1230:1.]

2772. She tole me she had been kind of worried. She, you know, have a busi-  
ness - a cook shop, she had. An' it wasn't no real good business. She was doing  
this to help support her children and herself, and she tole  
me that she had a lotta competition. Dey was trying to  
make her go in [into the city arrangement] you know and she  
was paying license [to someone] you know out in de suburbs,  
and of course de city men hadn't come out tuh her yet. Dey  
turn her up dat she hadn't paid her city license and she was just worried to  
death, she tole me.

She went to see this fellah and while she was there she wanted some luck. She told him she wanted some luck and she wanted him tuh help her out on dis case - see what he could do fo' her. So he tole her if she would give him three pieces of silver, which that [is] three fifty cents - er [or] a dollar and a half, that he would burn a candle. Now, he read cards fo' her and told her this:

And in these cards she saw where it was three pieces of silver - de silver

dollar mixed up in dere - [and he] fixed it out [interpreted] so she'd have to pay the three pieces of silver [to him], and he tole her that this man what was in the cards would come in at the time [soon] and speak to her.

He say in the cards - he was reading the cards.

(She had to give him three pieces of silver - fifty-cent pieces.)

An' everything would come out all right. He guaranteed it, he tole her, and she wouldn't have to pay dis heavy fine.

(How much was the fine?)

\$10. An' dat dis man [in the cards] would come in [court] an' speak for her. And jest as she got in there, she had to wait till others paid and de others went off - and instead of closing her up like they had threatened to do, she didn't have all of her money - jest as it was her turn to come, this man, the policeman that served her de warrant, came in and while he was there an' she was telling about herself, he heard it. He came in and tole her it was jest a little kitchen affair - was not a big display of it but if she could help her family. An' then he tole her to pay him \$2.50 and then pay him a dollar a week or pay him a little bit along, he would be lenient towards her, an' she could open her a big shop if she wanted tuh, but he would give her that chance for the effort that she was trying to make fo' employment.

An' of co'se she had all confidence in this man [hoodoo fortuneteller] because he tole her that at ten 'clock when she reached this place that he would be burn- ing the candle.

(He would be burning this candle while she was in the courtroom?)

While she was in the courtroom. And he guarantee that this would happen.

[I would not say the *doctor* actually burned the candle, but I am *guessing* that his *psychic power* knew the policeman "would be lenient towards her" in court - "a little along" each week.]

(Did that happen here in town?)

Yes. [Mobile, Ala., (664), 873:6.]

2773. [I made no special effort to collect material about Marie Laveau, the second, or the hoodoo dance. It was too late for either one and besides I am not a historian. There will probably be a little more material about both in the text somewhere.]

MARIE BAPTISTE

MARIE LAVEAU

HOODOO DANCE

Well, dat's a person will do yo' somethin' dat chew go - it sup- posed tuh be mean things when yo' go to a fo'k of de road. Dat supposed tuh be very mean but den dere ain't nuthin whut a mean

person won't do at times.

Well, yo' take yo' a aig an' yo' soak it in vinegah an' dis cayenne peppah, but chew put de names of de party on dat aig. Yo' understand, put de name of the party on that aig an' put it in a jar an' soak it in vinegah fo' nine days in dis peppah an' salt. An' den yo' goes tuh de fo'k of de road an' make yore wish, an' yo' dance an' ever'thing, an' break it, but nevah look back at it - jis' break it an' leave it dere.

(What will happen to that person then?)

He'll leave direct - won't be a long time leaving, leave town. Yo'll send him away.

(The way she explained it to you?)

Well, she tole me dat dere wus a woman by de name of Marie Baptiste. She had two daughters an' she liked fo' her daughters tuh outdress de girls down in de 7th Ward. Dat's whare ah wus bo'n in de 7th Ward. An' she sol' herself to de devil at twelve a'clock at night wit de fire of furnace - a furnace fire, yo' know, at de fo'k of de road in de woods.

(What kind of a fire? A furnace? How'd she get the furnace out there?)

[I soon realized she was talking about a charcoal brazier, when her *furnace* becomes a *hot pot*.]

Well, she brought it out dere. She had it out dere an' she sol' herself to him dat she could git anything she wanted so she could go in de sto's an' anything she take dey couldn't see her.

(What did she do when she got out there? Didn't she do anything?)

Well, dey had some kin' of a dance dey danced, de hoodoo dance - dey danced wit a 'kinda meetin' lak. Dey danced an' dat's de way she sol' herself tuh de devil an' dey had de devil tuh git her away from de devil.

(Have you ever heard of that woman Marie Laveau?)

Yessuh, ah've heard of her.

(What have you ever heard said or told about her?)

Well, dere's so many things tole about her. Well, ah tell yo', her an' mah mothah used tuh be friends an' ah used tuh be in her house. Some of 'em claimed ah wus partly christened at her house, an' she done everything she could do. She used tuh use dem furnace an' fiah too, an' hot pots on her. Ah kin carry yo' tuh de same spot of ground where her house wus on - yessuh, St. Ann between Rampart an' Burgundy.

(She was pretty good wasn't she?)

Yessuh, she wus fine.

(Did they used to have those old hoodoo dances when you were a girl?)

Yessuh.

(What did they used to do?)

Dance in dey petticoat tail an' dey shimmy tail - dance.

(Did you ever hear of them dancing a person to death?)

No, ah nevah heard of that.

(They just had those dances for good-time dances?)

De good-time dance an' dey wus doin' dey work at de meantime, but dey wus doin' hoodoo work when dey used tuh dance. Plenty tuh eat an' plenty tuh drink, an' if it wus anything tuh harm, dey would have hearts - raw hearts an' dey would eat that.

(What kind of hearts?)

Beef hearts.

(Can you tell me any particular whole story about any one particular thing that you used to do?)

No, ah wus too young tuh remember.

(Does any of that go on today or has it all died out?)

Well, ah think it's all died out an' dere ain't nuthin of that much now. It's gone. It's mo' de spiritual whut's goin' on now.

(All that ole-time stuff has all died out? Those dances and things of that sort?)

Jis' de time dey has it at de ole lake every 24th day of June. Yo' know dat's St. John's day an' dat's mah day. At de lake [Pontchartrain].

(What would they do?)

De hoodoo dance. Dey dance an' dey has a meeting, an' anything dat dey would want tuh do, dey does it that day. If it's good or bad they does it that day. An' anybody could go out dere if dey would wanta go.

[After she leaves, my contact man Edward and I talk, though a part of the opening conversation is unrecorded.]

Dat her name *non est*.

(How do you spell that?)

Ah don' know.

(Is that her real name or just a?)

Jis' a nickname we give her.

[If Edward actually used the words *non est*, they were something our assistant Mack, old-time taximan, had picked up in New Orleans.]

(She is supposed to be pretty good?)

Yes, she's a *spiritualist*.

(That woman that was just in here?)

Yes.

End 1584.

["Algiers, La., Fri., Feb. 23, 1940 - 1584 - old woman - several things - Ph [[something looking like Phillip - probably name of person who brought her]]." *Numbers Book* 1558-1605. Almost anyone would have been described as giving "several things" after following 1583, Nahnee - *see* her long interview. I did not know that the next woman to walk through the door would be - DARK LADY - DARK GLASSES - DARK DEEDS - *see* her interview.] [Algiers, La., (1584), 2953:2.]

2774. (Marie Laveau?)

Well, I don't know anything about her 'cause I was a child and I was in the country, but just the people say in the country, "I'm going to take you to Marie Laveau." [New Orleans, La., (834), 1256:4.]

2775. [This material should have been indexed under following sub-subdivision CANDLES, but preceding margin-title requires its indexing here.]

(Sing? Sing that hoodoo *dance*?)

HOODOO DANCE Yes.

(Well, what would they do?)

She would just be staying like that [demonstrates] (clapping hands and singing). [Parenthesis by transcriber who hears the clapping and singing.]

They'd then start to dance.

(Will you sing that over for me again without clapping. See if I can understand a little of it. Sing it over again without clapping.)

(She sings again - in French?) [Parenthesis by transcriber who guesses "in French?"]

[Here is my penciled comment at time I checked original transcription against cylinder - "Mostly *Marie Madelaine comme ca.*"]

(They dance and sing that?)

Yeah.

(What else do they do? At that hoodoo dance?)

Well, they'd just be dancing and be carrying around big switches - just like you would be dancing on somebody. [For an account of switches, *see* my experience at Tyree Church, Maryland, described in Introduction.] Then they got the lights [candles] all burning.

(Anything else?)

Yeah, they got all the lights burning, then they dancing. Well, the next night they comes in again and then they has a supper, you see.

(Well now, tell me - describe the supper to me.)

And then they have these people's names all on every place - they got their name down on every place [written on the floor?] - just like here they would be singing, and then - well, still and all, then when they'd get out, they'll come back and they'll go to the hall again - like where they dance at. See, that's on Thursday nights and Friday nights, when they got a big meeting. And then they'll dance on them people's heads [names chalked on floor?], and you see on the next day will go there to that house and they'll have something what they had [made] and they'll throw it all around them people house. See, something like make out they's a friend to you. Well, then they'll come to your house and throw that and put you in the worst luck they can and there ain't no way [where] you can go.

And they'll move you clean out of that community.

(Well, do they have those dances any more?)

Yeah, downtown they has them - downtown.

(Not as many as they used to have?)

No, not like they used to have.

["New Orleans, La., Mon., Mar. 14, 1938 - No. 834 - woman 55+ by Mack" - *Numbers Book* 823-884.] [New Orleans, La., (834), 1256:3.]

## (2) CANDLES

[Candles - whose spiritual smoke penetrates the *hidden corner* and rides the *four winds and five waves* - cannot be contained in this small sub-subdivision, CANDLES. To understand something about them one must include the preceding and following sub-subdivisions, ALTARS and SAINTS, as well as a few INTERVIEWS later. The two fundamental aspects of candles in hoodoo are color and power.]

[Color value comes from three sources: (1) a psychology as old as history - black = darkness and evil, red = blood and danger, white = light and goodness; (2) the saint's color - meaning the predominant color in the saint's costume on picture or statue; and (3) hoodoo dealer - whatever he says the color is good for. The latter also includes pamphlets or printed instructions about candles.]

[Power we can understand if we remember that a candle is a magic helper - a *hand* or *toby* (pp.519-669) - the magic helper, of course, being a spirit. If you do not believe this, turn back and read or reread THE PRIVATE SHRINE (p.773).]

2776. If yo' were livin' heah in dis house an' someone wanted tuh make yo' leave without a cause, then they [a hoodoo] would git yo' tuh stay in dis house. Dis a true fact because - yo' want some Bible facts on it  
WHY WE BURN CANDLES erzactly how it's done? De way yo' do, yo' git chew three of these gold candles, gold-colored candles, an' yo' burn dem gold-colored candles, burn three until yo' have burn nine. An' when yo' have burnt de nine, yo'll have perfect peace, because de Bible says dat dey'd burn candles upon candlesticks. [See my comment on Bible and candles, p.361.] But chew have de instrument whut chew burn dese candles in of gold, an' have de gold-colored candles. An' ah guarantee it'll bring peace an' satisfaction heah, an' de proof is by de Bible. No one kin move yo' out. [These are gilded candles. I found no golden candlestick or container of any kind in the following rites.] [Memphis, Tenn., (1556), 2829:9.]

2777. And jest like if you goin't to a job - if you want dis job, you kin jest burn dis white candle fo' success and make yore wish and it will favor yo' Yo' know dey burned candles when Christ died.

[The Rev. Mr. Young has already said something similiar, "We understand dat de candles represent something in the life of Christ possibly," see 2735, p.745, line 1.] [Mobile, Ala., (676), 897:5.]

2778. Well, you burn a blue candle for success. You burn a white candle for prosperity and purity. You burn a green candle - it's de *spiritual* [*spirituals* or *spiritual people*] suppose to burn these green candles. You COLOR SYMBOLISM burn 'em three days and pray and fast. Dat's to go and heal de sick. Then the red candle is fo' victory - jes' lak ef yo' wanta overcome somethin', yo' burn dat so many days, see, nine days. And yo' put chure wishes up under dat candle, yo' know.

(How do you put them under the candle?)

Yo' write chure name, whatever yo' want done - yo' write it on a piece of paper, parchment paper and set it up under dere while it burns.

(What do you do about black candles?)

De black candles yo' burn 'em fo' death. Yo' burn 'em nine minutes. If yo' burn 'em fo' evil, yo' burn 'em nine minutes, so they say. Yo' burn fo' nine minutes at nine 'clock.

(Nine o'clock in the morning?)

Nine 'clock in de morning or nine 'clock at night.

(Do you have to do anything else with these besides burning them?)

They say they generally roll 'em in some kind of cayenne pepper or something. [See later, Rolling Candles.] [Mobile, Ala., (695), 943:8.]

2779. Now, you can take a white candle, if you want luck. You can take a white candle and three loafs of sugar, and you light it. Set [it] with a name. And you put a piece of paper under it [candle] with the name [this is *setting it*] and you light it and make your wish. That's for luck.

(What name do you write on that?)

Write whoever you burning it for - write your name or my name, anybody name you burning it for. That's for luck.

Now, a red candle.

(A red candle?)

That's a white candle. Now a red candle is for blood.

(Well, how do you handle that - a red candle for blood?)

You take the person name, whoever you wanta get in trouble, and you write the name on the candle all around - up and down on the candle - and you burns it and makes a wish, bad wish. That's for blood, you see.

Now a black candle, that's to kill you.

(A black candle is to kill you. Well how would they handle that?)

Well, they take the black candle and they write your name on there, see. And they takes and they cuts that top piece off - like this the top piece, well, they cut that off, and they take and turn it upside down and shape it [make a wick at the bottom end] and they light it upside down. Well, you liable to walk out your door and get killed most any minute.

(Do they use green candles, and blue and yellow, anything of that sort?)

Well, they burn them to different saints for luck.

(Now, are candles burned at any special time or just any time?)

Any time you can burn a candle if you got your saints and you believe in your saints. Well, different days you burn different candles.

(What do you mean by different days you burn different candles?)

Like Mondays, you burns a white candle. Tuesday you burn a green candle. Wednesday you burns a yellow candle or blue candle. But red and black ain't for no luck - that's for undermining work.

(When do you burn those candles? On any day?)

You burn the red candle any day.

(And you burn the black candle any day, too?)

Any day too. [New Orleans, La., (845), 1291:1.]

2780. You get a black candle, that's a danger candle. You burn a red candle, that's good luck. And you burn a white candle, that's happiness - peace and happiness in your home, you see. And there ain't nobody can harm you then, if you believe in them. [New Orleans, La., (837), 1258:5.]

2781. Said a pink candle fer good luck. Jest burn it, all ah know.

Say a black candle means death to a person.

A red candle is fusses, quarrels and fights. Dat's all ah've heard about dat.

(What about a white candle? Would a white candle do anything?)

Ah've nevah heard. Ah 'pose dat brings peace. [Mobile, Ala., (664), 874:6.]

2782. Red candle's fo' love, and green candle's mostly fo' money, and yellow candle's fo' affectionate of [affection in] the home, and white candle's fo' peace and harmony and also, jes' like if anybody be real sick de last time, dey burns a white candle and reads a piece in de Bible sometime.

(What about black candles?)

Black candles - people kill you with black candles. [Mobile, Ala., (704), 967:6.]

2783. Black candles represents death.

White candles represents peace.

Red candles represent blood.

(Do you know how they are used?)

Yo' burn the black candles late at night fo' death an' yo' burn six or seven candles fo' death.

White candles bring peace. Yo' burn sometimes three candles. Sometimes yo' burn six of dem candles. Dat brings luck to yore home. But also yo' burns incense. Church's incense is good incense tuh burn wit de candles fo' tuh make the home happy. [Little Rock, Ark., (887), 1463:4.]

2784. Black candles - them is directly fo' enemies. De blue ones is fo' luck and de white ones are fo' luck. And dese here red ones is for whiskey drinking [to reform a drunkard]. [Mobile, Ala., (666), 877:4.]

2785. Well, you take a black candle and burn it - that black candle is death.

(Well, how would you do that?)

Well, you take black candle - you can take a black candle and burn that on your name. Well, that's to kill you.

(Well, how do you mean, burn it on the name? Just write your name on a piece of paper?)

Just write your name on a piece of paper and put it underneath that black candle. And a white candle is for luck. And also a red candle is for luck. But that black candle, that's a sign of death. [New Orleans, La., (797), 1111:1.]

2786. Ah've heard tell of 'em burning candles. Ah've heard tell of 'em burning whut is known as de black candle in the house an' dey says that would keep it from being rented - make it very, very unlucky. Heard of 'em burning candles - red fo' bad luck or white fo' good luck. An' there is a gold candle dat chew kin burn that will bring money into the home. [For another meaning of gold, see 2776, p.797.] [Waycross, Ga., (1116), 1790:3.]

2787. If yo' wanta git a job, yo' find out his name an' take an' go tuh de drug sto' an' buy yo' a red candle an' a yella candle an' a white one. Yo' writes his name on dem candle an' burn dem three candle. One candle - de white candle is fo' success and de yella candle is fo' money. The red candle is fo' a wish fo' a job.

(Do you burn these all at once?)

Burn all of 'em all at once. An' again at five a'clock in de mawnin' say yore wishes.

(How long do you burn them?)

Burn 'em till de' burn up - let 'em burn up themselves. [Memphis, Tenn., (948), 1529:4.]

2788. Take an' write a person's name on a candle - yo' see dese big yella candles, an' write a person's name on a candle an' light dat candle an' let it burn, so dey says. Dat's fo' doin' 'way wit a person. Dat will kill 'em. They will dry up an' go off lak dat. [Person turns yellow like a leaf and dries up.] [Memphis, Tenn., (1524), 2722:6.]



2789. When yo' biddin' [= inviting, Matt. 12:9] customers, yo' should burn incense. Yo' should use yella candle - burn yella candles in de mawnin', soon in de mawnin' roun' six an' five a'clock in de mawnin'. Yo' supposed to burn one up - it's certain things yo' burn candles up fo'. Yo' burn de yella candle - dat's supposed tuh make yo' have success. An' yo' burn yore white candle fo' money an' yo' goin' in business, an' yo' use *chamber lye*, a little yore *chamber lye* an' sugah fo' tuh draw yore trade. Yo' takes an' mops wit it, see. Mop yore floor right good wit a little *chamber lye* an' sugah an' lye, an' mop yore flo' right good. [Yellow meaning *success* also means *money*.] [Memphis, Tenn., (947), 1526:13.]

2790. You see, you take a - that's right, if you couldn't get the name - if you could get the name, you could make 'em bring it back.

(Well, how would you do it then, if you got the name?)

GREEN CANDLE QUICKER If you could get the name, you see, you take their name and you write it down nine times and you set it - you fold the paper to you just like this [demonstrates]. Take the corners of the paper and fold it to you, fold the name to you and then you put it up under that candle and burn it; and before nine days go, he be back with it.

(What color candle do you burn for that?)

You burn a green candle for that too.

(Well, why do you burn a green candle?)

Well, they do's the work more quicker than the white - than those other candles. The black candles, they for death. [New Orleans, La., (859), 1367:3.]

2791. But if you have a idea of a person that did it, an indication that she did took it - well, you get their name and you put a candle on it. You can put a brown candle, and they'll come back and say they've taken it, but - "Ah took it but ah is wrong," and admit to you. Yes, sir - brown candle.

BROWN CANDLE TO RECOVER

[A brown candle is sometimes burned to St. Anthony, who in general folklore helps to recover lost articles - *FACTI*, 1st ed., No. 8465, p.421; 2ed., No. 13159, p.583; in this latter, "Some say you must say three prayers to St. Anthony before beginning the search." [New Orleans, La., (798), 1115:3.]

2792. White can'les [candles] is for white people. They burn that [candle standing] in a white rum and white loaf sugar.

(You mean a white person does this?)

WHITE CANDLE AND WHITE RUM  
FOR WHITE PEOPLE

No, no. That white can'le is for a white person like if you got chure landlord worrying you a whole lot, choo understand. Well, git choo a white can'le and you light that white can'le six o'clock in the morning and if it goes out, burns out, joo light one at twelve, you see, and six o'clock in evening. You put it in a saucer with white rum and loaf sugar and de names under it. [Informant continues same rite with additions.] Well, get his name and burn your can'le. Burn your can'le for him. If he is a white man, burn your can'le on the white man with the white rum like I first told you, and smoke yourself.

(How do you smoke yourself?)

Well, you get you a new can'le and you get you some dragon's blood. You can smoke that - that's successful - or either the Japanese incense. You smoke that as you take your bath in sea-salt water (see *Sea Salt*, p.718) and when you go round him, well you can put your piece of *John de Conker* in your mouth and you spit all round.

(White candle? He's a white boss?)

Yes, sir. Nine times [spit]. [New Orleans, La., (814), 1147:12.]

2793. [This sounds like *pink pill for pale people.*]

Well, go an' write his name three times, de bossman's name - yore name first an' his underneat'; but all straight, not backwards. Dat's fo' good. Now, yo' use dis *Toulouse Syrup* an' *steel dust*. Yo' gits dat  
PINK CANDLE FOR WHITE MAN from de drug sto', de *Toulouse Syrup*, an' yo' put dat name in dere an' yo' puts dat light on dat. Fo' a  
man yore color, yo' would use a pink light - a white man, a pink light, yo' see an' burn dat. Put chure name first, his underneath three times, an' put it undah dat light, undah that pink light an' he'll send fo' yo'. [New Orleans, La., (1568), 2879:4.]

2794. Well, dey got some women that hustles, they got candles they burn an' dey got de white candles - dey is fo' white men. De red candle is fo' a dark man [= Negro - see next title]. An' dey got a black candle, dey burns dat tuh keep de enemy mens away - dat's like a man whut would come aroun' an' ain't got much money tuh spend; dey much ruther fo' dese othah mens tuh come, whut dey burnin' de white an' de red candle on. Well, dem is good people. But chew burn de black candle tuh keep de policeman away. See, de policeman is her enemy in her racket of hustlin'. Well, dat's fo' her tuh burn three candles a day. She burns one tuh St. Raymond an' she burns one to de Mothah of Perpetual help. She burns dat to those saints. Well, wit all dose mens comin' - white men an' othah wealthy men with money - dese mens goin' come, but de policeman nevah come tuh her do'. [New Orleans, La., (1572), 2889:5.]

2795. You take his name and you write his name nine times and you write jours nine times on top of it. You place it in a saucer. You put dat honey, cinamint [cinnamon], *drawin' powder*, aroun' his name. If  
GREEN CANDLE - WHITE MAN he's a white man, you gon'a burn a green can'le  
RED CANDLE - DARK OR BLACK MAN and his name wrote backwards on that can'le.  
BLUE CANDLE - BROWN-SKIN MAN You burn it bottom upward fer nine day. You'll *dress* yourself. Furce, you git choo some honey, you git dat loaves of sugar, an' you put dat in water and you'll boil it. You git choo some parsley an' let it git hot not boilin'. You take a bath wit dat. And you put choo nine pods of garlic in your pocket. And you go to the bossman chewin' a piece of *John de Conker root*. When you git to him you spit. Then you'll ask him concernin' yore job. And he have to give some kin'a def'nan [definite] answer.

(What if the boss is a colored man?)

You do the same thing, but choo burn diff'ran can'le. If he's a black man, you burn a red can'le; if he's a brown-skin man, you burn a blue.

If he's a dark man, you use a red can'le on him. [Informant gives variant of preceding rite.] You write his name nine times, you [a woman] write yours on top of his nine times, and place it in a new saucer that never was used or a [new] plate. You put nine loaves of sugar aroun' there, you put honey, you put *steel dust*, you put *drawing powder* in there. And you light that can'le bottom upward with his name wrote on the can'le, too. [His and her names each nine times were on a slip of paper under the candle.] And that'll draw him home. [New Orleans, La., (802), 1119:1 and 1117:10.]

LUCKY CANDLES  
RED - WHITE - BLUE - GREEN 2796. Yo' kin go to drug sto' an' buy whut chew call dese lucky candles an' yo' light 'em an' yo' burn 'em. Go tuh de drug sto' an' yo' ask fo' lucky candles - see, jis' lucky candles. Some of 'em are blue an' some of 'em are red - jis' any color, but jis' ask fo' lucky candles.

Well, yo' take it in yore room an' yo' burn it - see, from seven a'clock in de mawnin' until nine in de mawnin'. See. An' den yo' git some of dis heah - git some of that oil that drip from this candle an' put chew some kinda *loud perfume* on it dat smell - yo' know, 'tract peoples' 'tenshun. An' when yo' go aroun' 'em - jis' lak it's a man, yo' know, why he'll fall fo' yo'. Yo' 'tract his 'tenshun. Well, yo' go tuh talkin' to him an' de closer he git to yo', de mo' dat odor yo' git. See, he'll fall fo' yo'. [Memphis, Tenn., (940), 1522:5.]

2797. Burn incense. Burn dis rosewood incense or yo' kin burn a red candle - dat's fo' *fast luck* an' the *green candle*. Those is *lucky candles*.

(Well, now, suppose you were *fixing* that up for me. Suppose I was selling liquor here or something. Just how would you burn those candles?)

Yo' burns 'em six a'clock in de mawnin' an' nine a'clock an' twelve - three in de evenin' an' six in de evenin'. Yo' must burn 'em on de proper hours.

[They are burned every three hours on the third hour or its multiples between sunrise and sunset.]

(You use one green and one red?)

Yes.

(And how long do you burn them?)

About twenty minutes. Burn dem in de house.

(That is to bring in trade for bootlegging and that sort of thing?)

Yes. [Memphis, Tenn., (938), 1519:2.]

2798. Burning what dey call de *lucky candles* to keep evil from 'em. Take some little small candle about de size of yore forefinger and dey will keep dat candle burning in de house all day. Dat what dey call de *lucky candle*.

(What color are those candles? Ordinary candles?)

Small white candles.

(Do they burn only one?)

Jest one. [Mobile, Ala., (660), 863:6.]

2799. Yo' take a white candle an' yo' take a red candle. Yo' burn the white candle in the back an' de red candle in de front of yore place of business. Then yo'll take about - that oriental incense is the best - git CANDLE COLORS MIXED about five piles of it an' yo' burn it, say fo' instance, in fo' corners of de house as near as yo' kin git. Say fo' instance if the house got mo' den one room, say if it's three rooms, yo' put one in this corner an' one in dis corner [of the front room] an' one in the othah corner of the last room an' one in the othah corner [of the back room] an' put this fifth one in de middle [of the middle room].

[The two far corners of the front and back rooms, and the center of the middle room - these five points create a quincunx. The center of a crossroad is also a quincunx and a magic spot. See *Quincunx*, p.710.]

Yo' understan' an' yo' burn that. That's supposed to bring the customers. [Memphis, Tenn., (915), 1482:12.]

2800. For luck, you get some incense.

(To *dress* your house for luck?)

Yes, sir, some incense. Now, I've tried that. And get three candles - red, white and blue and burn them one hour apiece at night and pour some *Lucky Heart Perfume* on there, and that will make people come to your house.

(*Lucky Heart Perfume*?)

Yes.

(Where do you buy that? At the store - drug store?)

Yeah, in Memphis. There's a firm in Memphis has that.

(Oh, I see. Well, how do you burn these three candles? Do you burn them all at once, or one and then the other?)

You burn one - like you burn the red one tonight, the white one de next night and the blue the next. But you don't burn 'em but a hour at a time. Do that for nine nights.

(And what time do you light that candle?)

Light it when everybody is out of your room, gone, and don't let nobody in your room while it's burning.

(Do you light this at any particular time? Like nine o'clock or ten?)

Seven-thirty, if you kin get people out of de room, or else you gotta go to a higher number - nine-thirty or eleven-thirty.

(At night?)

Yes, sir. [Vicksburg, Miss., (745), 1016:4.]

2801. A white one - yo' kin burn it on a man, write his name. Git this ridgy candles - yo' know this white ridge, yo' know they got a ridge on 'em. Yeah, dey got candles wit ridges on 'em. De white one, we call it decorated  
RIDGY CANDLE candles. Yo' take an' write his name wit a needle in those ridges all de way round de candles - see on dat ridge all de way around every one of those ridge, an' yo' burn that candle, lak yo' burned it one hour in de daytime. All right, den yo' blow it out. Den yo' burn it at night one hour. Dat will make him come back home.

(You just burn it for one day?)

No, yo' burn it fo' three days straight.

(You mean these candles that have ridges like a barber pole?)

Dat's right - write his name in those ridges. [Some of these candles must have ridges twisted spirally; other have untwisted ridges horizontally about candle.] [Memphis, Tenn., (?), 2714:10.]

2802. Dey take hit [photograph] an' bury it upside down. Either take hit an' put a light to dat, de photograph, an' burn it upside down - lak heah's de photograph an' yo' put chure light dere an' dose cup lights. Yo' know,  
CUP CANDLE dey got dose little cup candles an' den de little glasses whut dey fit, an' put his name dere - write hit backwards.

(On the photograph.)

Yeah. An' put his undah dere an' de glass on top. Dat runs him crazy.

(You turn the photograph down. You put the name on it backwards and put this candle in the glass on top of it and burn it.)

Dat's right. [New Orleans, La., (1568), 2879:1.]

2803. You take his name, the boss's name, and put it in a soup plate.

(In a soup plate?)

In a soup plate.

(Just write his name once on a piece of paper?)

Nine times, and put it in that soup plate and light a candle and set it on it - a little short candle, fat candle.

LITTLE SHORT FAT CANDLE (A little short, fat candle - like they burn in the church? A white one?)

A white one - that helps you get a job. Changes his [boss's] mind. [New Orleans, La., (824), 1195:1.]

2804. (Dr. Lemson used to use?)

Yes. It was a tall candle - it was a black candle. They call that a death candle. And when that one finished burning, after burning on the individual name - sign the individual name nine ways, see, backwards  
CALLED A DEATH CANDLE though, and burn that candle. And as the candle burn, as [so] they begin to droop away; when the candle is done - well, they done. [New Orleans, La., (879), 1448:3.]

2805. I have seed de candle - it was made de shape of a man. And he [friend

of informant] was running with de same woman he [second man] had, and he [friend] burnt de candle to run him away. Well, ah believe that was true because he left and he ain't come back there yet. That was in Cary, Miss. Well, he [victim] was a young man. And this other [friend] man, he come down here somewhere in Vicksburg and got it, and he lit it and they say he would burn it every - think it was every twenty minutes or thirty minutes he would burn it. Every now and then he would put it out - it would burn gradually. And at last when it burned down to the feets of it - it was made the shape of a man - well, this boy left town. Well, he left - he never been back there no more. And ah seed de candle cause his wife - his old lady showed it to me.

(What sort of color was it?)

Hit was a kind of different colors - it was pink and red colors. The head of it was pink and it had a black hat on it with - you know, painted with black. And the part down here was red like and it was.

(You mean the lower part?)

The lower part - down at the feets part was red. And they said when it would burn down to that, he would leave then.

(Where did he get that candle?)

Well, he supposed to have got it from a *hoodoo*, so she [friend's wife] told me. [Vicksburg, Miss., (716), 986:3.]

2806. Well, dey have something that you asked me about, de candles - you know, burning candles. Dey have the dragon's-blood candles which is called Ole Banum's Tears. You know what dat is.

DRAGON'S-BLOOD CANDLE Ole Banum's tears - tears like from your eyes. They come in teardrops. You can go to a peculiar drugstore an' places and buy these things, and it looks like a candle, and you burn them almost always in a place like that, you see, and it seems to have a tendency to change, to influence people towards yuh. Say for n'instance, you are mad at me this morning. Well, now when you leave, if you would leave, I'd burn two or three of these little pieces - they come off jest like teardrops. I'd burn that chip off 'em and that supposed to change the influence towards - of you towards me. But as long as I burn that, everything will go along smoothly.

(Well, now what do those tears have to do with that bag [toby] you made?)

That all goes together.

(What do you do with that?)

It's working for the same purpose - you keep this [toby] you see.

(You wear that.)

That will cause people to have a mind at times to give you more.

(Then you burn the tears in addition?)

That's when someone gets angry. You don't do that unless you see they have a untowards feeling towards you. [Mobile, Ala., (650), 868:2.]

2807. Yo' takes 'em, yallah ones - yo' takes 'em an' burns 'em. An' in dose candles be's a number an' in dat number, might say 25 or 12 or 11, whatsoever it may be, why den they takes dat an' plays it on bolito NUMBERS IN CANDLES game. All right, den de scent from dat, dat's luck in yore home. Dat keeps de officer - dere's something else yo' burn wit it - whenever dey come in dey can't stand dat scent.

(Keeps officers away.) [St. Petersburg, Fla., (977), 1584:8.]

SEAL IN A CANDLE 2808. (What kind of a candle is it?)

A black candle. Yo' light dat candle and set it on anything dat it will set up on, and to de bottom of dat candle between de candle and de stool it sets on, it's some letters under dere.

(What are these letters on?)

Dey on de stuff whut de candles made out of, de tallow an' stuff - it jes' made into dat yo' see. And den when yo' burn dose candles and yo' git dat letter down dere - de candles is burnt clean down, and when yo' git dat candle burnt clean down, why den yo' kin see dose letters. Yo' kin take dem letters [printed] on a piece of paper, not thin paper, it's kinda of a - ah don't know whut chew call it. It kinda look like glass, but chew kin fold dat - yo' kin fold dat thing in a "v".

(Is it what they call parchment? [He does not understand the word - see my comment later for this paper *like glass.*] Is it a square piece or what?)

It's round like a candle. Yo' kin fold it in a square [make two opposite sides of circumference meet] like yo' wanta, des [jes'] any way yo' wanta. It's kind of a doubled-up piece like yo' seen dis little ole tissue paper kind of stuff like dat - bend it any way but it won't break, but it looks like glass. Well, de letters made on dat. An' then yo' take dat and you fold dat in a "v" an' yo' carries it to de cemetery befo' nine 'clock in de morning and bury it on de grave. Well, den dere's no harm dey kin do you in dat way [by burning a candle on you], but whatsomever was goin' happen tuh yo' it'll happen to whosomevah burnt dat candle on yo'.

[Methods to stop a candle burning against you are given at the end of this subsection.]

(Then, if someone was trying to harm me, I would burn this black candle to protect myself. That the idea?)

Oh, shure. Now, if somebody don't beat chew dere and git dem letters. Some-time yo' know yo' burn a candle and jest go on 'bout chure business and don't pay it any more 'tention. People coming in dey know whut's dat fo', dey kin git dat candle - dem letters. But yo' jes' take dem candle ef yo' don't wanna do any-thing else with 'em - jes' keep 'em dere or throw 'em away or something like dat.

(In other words, if you were burning a candle for me and I knew about it, and I got there when those letters were still there, and I took those letters and.)

Yes sir, dat's whut ah mean.

[The *piece of paper* looking *like glass* happens to be what I suggested it was, parchment, imitation of course; and the *letters* are not alphabetic but a design, prayer or word written or stamped on this paper. Here we have a *seal*, a variety of *Hands* (p.643 and Index). *Seals* comes in various sizes and shapes; the present one a circular piece of parchment fitting the bottom of the candle. By burning the candle a person releases the *seal* from the candle stump. Sometimes the candle is pressed or molded into the small glass container called *stool* by informant (see No. 2811, p.806.) [Mobile, Ala., (700), 950:5.]

2809. Git a high-power blue candle and write his name on it seven times, and git a bottle of Jockey Club Perfume and roll in dere, and burn it five minutes  
three time a day. Say that will bring him back.

HIGH-POWER CANDLE (What do you do with that perfume?)

Roll de candle in it. [See margin-titles Rolling Candle.]

(What time during the day do you burn that candle?)

Six, twelve, six. [Mobile, Ala., (690), 919:8.]

EIGHT-DAY CANDLE 2810. Take a candle and you pay a quarter for it.

(Take a candle.)

Pay 25¢ and it burns eight days. You set that candle for eight days and let it burn, and in the eighth day he'll get you a job, whether he done turn you off or not. He maybe done turn you off, but by you burning that candle on the bossman, that will make him reflect in his mind and take you back. I've seen it happen.

(I see. What color candle would that be?)

Be white.

(White candle.)

Yes, sir. [New Orleans, La., (783), 1086:9.]

2811. Take a candle and burn it - a certain candle there you burn nine days, see. That's a long candle. Put in the party's name, writing it nine times on the candle. Burn the candle very slowly nine days. As the  
NINE-DAY CANDLE candle burns they get weaker and weaker. They have another [candle] just about this long, sign the party's name backwards, cutting the end of the candle off. Sign the party's name and burn it upside down. That's *to draw back*. Like if you have a woman or anything and it goes away, well that will draw her back. Well in eight days her mind will come back home. She will admit herself that she done wrong.

Don't light it from the end. You generally light - turn it upside down, light it from the bottom. [New Orleans, La., (816), 1156:2.]

2812. If a man is takin' in money in business, it's a candle yo' call sixty-hour candle. It burns in a cup - yo' cain't git 'em heah - an' yo' light dat  
SIXTY-HOUR CANDLE a'clock an' it'll burn all day. It'll burn from now till in de mawnin', an' when dat burns out, why yo' don't burn  
anothah one den fo' 'bout two or three days. [This is a special time-skipping magic.] An' den aftah yo' burn nothah one, why yo' write a note. Yo' write whut chew wish fo' on dis note an' yo' set it undah dat glass dat dis candle is burnin' on, an' yo' write, "De Name of de Father, de Son an' de Holy Ghost," on dis papah. Well, yo' fold this papah three times an' yo' place it undah this glass where this candle is burnin'. Dat's fo' tuh draw customers.

(After you burn two of them, you put this under the third candle, then?)

Yo' burn it undah de same candle. But chew make yore wishes every time yo' light one. De first candle yo' make yore wishes whut chew wanta do, an' de second candle yo' make yore wish, an' de candle yo' put chew a note.

(This candle is a little fat candle isn't it?)

Yeah, it's a little yella candle. [Memphis, Tenn., (1524), 2720:2.]

2813. You write the *Our Father Prayer*.

You write it down. Now after her writing the *Our Father Prayer* down - you write it down with an indelible pencil. You take this man name.

(The boss's name.)

BITE OFF CANDLE TOP AND BOTTOM And you write it down nine times, but you write  
SUGAR AND CINNAMON ON ALTAR your first name first, then you write the *boss-*  
*man's* name down there nine times, toward you.

(I see. You write the names down over this prayer or near it or what?)

You write this whole prayer.

(Yes. And where do you write the names?)

On another piece of paper.

(Oh! All right, I understand.)

On another piece of paper. See, when you write this man's name, write the name down nine times, then you get you some cinnamon, sugar, and you put that together. Get a white and blue candle - see, white is for truth and blue is true.

(White is for truth.)

And blue is for true.

(Blue is for true.)

True and truth.

(Oh, I see - one's true and one's truth.)

Yes, then you take and you take the candles and you do that the same, like if

you was going to court. See, that's the - that's for drawing 'em in your favor. You take the candle and you bite it - the head of it off.

(You mean that little ridge?)

Yes, you bite that off.

(You bite that off. All right.)

Then you take the bottom-side of this candle and you bite it off. Then you take and you light this candle. [Light the new wick.] Before you light it, you put your name on there - you put your name and you put his. Then sprinkle sugar and cinnamon around that. Like a altar is here - well, you got it right there. You got one blue candle here and the white candle there. Now you got both names. You got his name written on both candles and your name written on both candles. You light them.

(You write the names just once?)

Over his.

(His once?)

No, you see, write his name - write your name first. Like my name is John Hall, I put *John Hall* down; and his name may be Alec Bruce, you put *Alec Bruce* here. *John Hall-Alec Bruce, John Hall - Alec Bruce* - on this candle.

(On the candle.)

But you got the candle upside down. Nine times.

(Nine times. You turn that candle upside down?)

[Confusion! Informant says *nine times*, I repeat *nine times*. *Nine times* what? Candle upside down? No. He finally answers my preceding question - *you write the names just once*. This is the *delayed explanation* I just mentioned (2750, p.758). Sometimes the *delayed explanation* never comes; at other times regardless of the closest attention to informant's thought and words, I miss a necessary question, or having asked it forget and fail to repeat it. In Interviews section later reader will be able to follow better fieldwork question problems.]

Upside down. Remember, you done bit it off at both ends and you got it upside down when you light it, see. And you light this candle and you put some stuff [melted wax] where it will hold a little, and you put some on the other - do likewise on the other [candle]. And then you get your sugar - sprinkle your sugar and then sprinkle your cinnamon. Let it come to like a head. [The base of the candle stands in a conical mound of sugar covered with cinnamon.] Well, [as] if this wax run down off this candle, it'll run down into this sugar. See. If you can prepare this before, say nine days [before you ask for the job], and do this for nine days straight, you got him [the boss]. You go to him and sit down and talk to him. He may be a man of quick-speaking way - kind of rough-like. You'll find he won't be so rough. You go to him and he'll sit down and talk to you. He'll reason that you can [do the work. Use] your sense of humor with him, you more than apt to get the job. See. More so than any other body.

(I see. Now, I just want to make this thing straight. Now, here's the little altar. Here's your blue candle here and the white candle is here.)

Yeah, the blue and white.

(I see.)

That's for good. Whenever you want to do good you use blue and white.

(It doesn't make any difference what side of the altar they are on?) [Left or right. Or, since altar faces east, north or south side.]

Either side.

(Then you put the sugar in the center?)

You put the sugar around the candles.

(Around each candle?)

Yeah, you just - see [demonstrates], the candles is about that close together



so that the blue [melted wax] will mix with the white.

(Where do you put the sugar - right where the candles touch?)

You see, like this is one candle here and here's one right here. Well, you put the sugar around this candle, just like that - both candles, just like that, some going there and there, just around, see. And as this white [wax] run down, it'll run into this [sugar and] cinnamon - it'll mix, and the blue and white candle will - both will run right into each other and mix with each other. See, will run right down. That way when it goes down, it going to get warm; well, it melts this sugar and cinnamon and it commence to - it comes together.

(Now, this candle, you bite off the head so that when you turn it upside down, it will stand up there; and you bite off the bottom so that you can light it. I understand, now.)

Yes, sir. [New Orleans, La., (820), 1182:5.]

2814. Take dey photograph, lak a *photograph pitchure* [not a tintype], if yore ole man is away. Tuh bring him back, yo' git a black candle an' write his name on de black candle, an' put a glass of watah down GLASS OF WATER AND PHOTOGRAPH 'side de candle. Light de candle an' den lay his pitchure 'side de candle, an' let de candle burn an' yo' make a wish. Dat's tuh git him back if he's gone, if yo' got his pitchure. [Memphis, Tenn., (1527), 2725.]

2815. Well, if you know the person that stole, that stole from you, all you have to do is take their name, you understand. And write it down nine times - write their name down nine times and turn it face down, you understand. And light you four white candles on it there and get you some of this - get you some incense and NAME FACE DOWN a piece of that coal. FOUR WHITE CANDLES (Coal - black coal?) INCENSE AND CHARCOAL

This little black coal they gives you with that when you buys that - with that incense. And light that incense. You light that coal [charcoal] and that incense will burn, you understand. And that incense will burn over this name, you understand, underneath the candles.

[Since the incense burns "over this name...underneath the candles," it is evident that the incense container rests on whatever the candles stand. I suggest that four candles with incense pot or lid in the center form the *magic Quincunx*, I have mentioned several times. See also p.710 and Index.]

And in nine days that person'll come right back there and acknowledge to you that they took whatsoever they had taken from you.

(That coal must be burned, though?)

That coal burns, yes sir. That coal burns and burns that incense, see. [New Orleans, La., (850), 1315:3.]

2816. (What other illustration could you give me now, if they were burning a black candle on you?) NAME ON CANDLE AND PAPER If they burning a black candle on you? Well, you take - go and get you. (What do they do now?)

Take a black candle and a piece of yellow paper, wrapping paper, and they writes the name down on it nine times, and then they writes the name of you on that candle, around that candle, and they wraps that paper around that candle and light it. And as this candle burns down, well, it's burning your name. They calls it to drag you - you'll suffer with headaches and all that stuff. [New Orleans, La., (842), 1277:3.]

2817. [They] say that you take a black can'le. And you write the name down on a piece of paper and you wrap it around that [candle]. You put it [a second

paper with the name] in a tin plate. And take this party's pitchure and turn it upside down, and burn it [see later] to this black NAME UNDER AND AROUND CANDLE can'le for nine days and grad'lly this person will mold [or molt] away.

(You write the name on that paper once?)

Yeah. You put it [candle] on top of the name and around the name [name around candle].

No [correcting answer to my question], you write the name on there nine times. You write it nine times on one piece and three times on the other piece.

(You use two pieces of paper?)

One wrapped around the candle and one under the candle.

(Which has the nine times?)

The paper under the plate should have the name on it nine times.

[The paper with three names, wrapped about candle, burns while candle burns; the paper with nine names lies beneath the plate on which the candle stands; the photograph in your path of vision rests behind the candle, though not in the plate, and can be either face-down on the surface of what is being used for an altar, or leaning head-down against some object. Informant's *burn it to this black can'le* could be a slip of the tongue, but more likely the photograph is burning to the black candle - the spirit of the photograph and the spirit in the names under the plate symbolically or sympathetically burning with the spirit name about the candle. Naturally, if the word may be used, the triple-divided spirit (see pp.20-24) of the victim does not burn or die, it gradually deserts the body of the dying person.] [New Orleans, La., (813), 1145:3.]

2818. Yo' use the black candle. Dey says yo' git a lemon an' yo' use cai-yanne peppah, yo' use black peppah, an' de name wrote backwards. Lak mah name is

BLACK OR GREEN NAME BACKWARDS Viola, see - Dorsey, dat's mah name. All right. Well, yo' write Dorsey Viola. Each form dey cross it. De name's backwards, yo' see, an' yo' put de cai-yanne peppah an' all kinds of peppah an' cut that lemon an' put that down in there, yo' see.

An' put it upside down, an' yo' put dat black candle on dere. Dat kin be used fo' breakin' up men an' wimmin - yo' see, lak a man is with anothah woman. Mah husban' would be wit anothah woman an' he wus tryin' tuh fo'saken me an' ah'd break dem up. Well, yo' kin use a black candle an' [or] yo' kin use a green candle - dat's fo' sweetenin', yo' see. An' yo' use dat upside down - 'stead of usin' de stem [wick] yo' use it upside down an' light dat candle into a tin cup, yo' see, but down in dat lemon - an' de name down in de lemon.

(Whose name would you write? Your husband's name in there and this woman's name? Both?)

Yes, but write 'em backwards an' crossways. See, heah ah come [demonstrates]. Lak it's me, yo' see, ah come straight. Heah de husban' right cross dere, but it all must be backwards. Let de las' name be de first, an' de first name be las'.

(How long do you burn that candle on there?)

Well, you burn that candle. Dey supposed tuh burn it nine days - nine days dat's tuh break 'em up.

(Do you light it any particular time? Put it out any particular time?)

Well, no, she goes out herself. Now, yo' see yo' light that light at six a'clock. She supposed tuh burn from six tuh six, yo' see, if it's not too warm, or not too much air dat would git to it. See, burn it from six tuh six an' if yo' wanted to, jes' keep it on till it burn, until it six in de night. She burn it from six dat mawnin' till dat night. She put it agin at six in de evenin' an' keep a'goin' till dose nine days is up.

(You say that you would use a green candle if you wanted to break them up?)

That's fo'saken 'em.

(And you use a black candle if you want to do what?)

Tuh break 'em up, too. Dat's breakin' up, too; green an' black. Dat's right. [New Orleans, La., (1568), 2878:4.]

2819. They could take dat handwriting an' git some red ink - git a bottle a red ink and write chure same writing. Take off whut chew got wrote dere - copy dat off, see, wit red ink on de back de letter whut chew done wrote on dis side. Hit kin be turned over an' be RED CANDLE - RED INK DRAW - BLOOD wrote ovah agin wit red ink.

(On the back side - but you have to trace just what they wrote on the other side?)

That's right. Yore words have tuh be traced offa there with that red ink.

[If you receive a letter in black ink, turn the sheet over and on the reverse side trace the letter in red ink. You will be writing backwards. The so-called writing of names backwards is merely a magic exchange of two objects - first and last names - one behind the other version. By turning the back of the letter upside down you can by tracing also write upside down.]

Then a red candle - take yore letter an' yore name is already on de letter - take de lettah and take de red candle and wrap de candle up with de letter all de [way] roun'. An' wrap it [demonstrates] all de roun' lak dat - jes' leave out a point of de candle, but de candle is covered up wit de letter. An' de individual make dere wish whut would happen tuh yo', even ef yo's on a switch engine or some kinda brakeman or engine' or somepin lak dat. Whatsomever dey say, dey jes' wish dat train 'ud wreck - dey wish somepin would happen tuh yo', you'd fall off de engine or somepin like dat. Dat same thing will happen tuh yo'. Light dat candle an' burn dat candle ten minutes every day twelve 'clock until de letter and de candle is burnt, an' somepin other will happen to de parties whut wrote dis letter.

(At twelve o'clock noon or at midnight.)

Noon in de daytime. [Mobile, Ala., (692), 927:5.]

2820. To burn a black candle - they takes a black candle - they burns a black candle when they's - like if you going get - like you done got arrested. You understand what I mean?

THREE TIMES BACKWARDS (I got arrested?)

You got arrested - the policeman done arrest you, you understand. Now 'fore your trial come up, well they'll carry - some of your people, you know, go to this hoodoo doctor and he'll take this black candle and take the judge's and the policeman name and write that - you understand, write that down three times. After they write that down.

(On what?)

On a piece of paper - tablet, you know, a clean sheet of paper. Write that down three times backward. They'll put it underneath of the candle and put it in a cup. And put it underneath of the candle and set this candle on top of that cup and light it two or two and a half days before the trial come up. You understand, just before the trial come up. And then when the trial do come up, the policeman, he more than apt to appear against you. You understand. See, even if he do appear against you, he'll be with you and the judge will dismiss you. [New Orleans, La., (850), 1313:10.]

NAME THREE TIMES AROUND CANDLE 2821. Yes, it make fuss and trouble. Well, they'd write your name on that candle. Take a black candle and write your name on it - into that candle - three times around each side of it. And they'd light that candle, and when that candle is lit - when that candle burn down, you suffer with a miserable headache, and it goes

down with the candle. [New Orleans, La., (830), 1233:3.]

2822. And de red can'le, if it's somebody off dat chew would want dem to come, wal yo' burn dat red can'le. Yo' take de red can'le and you write dem folks name, whosomever de name be's, and you write dere names on dere five times, yo' see - you write it round, see.

NAME FIVE TIMES

SWEET OIL - HONEY - BROWN SUGAR

(Just straight around, just like a ring?)

Dat's right, five times, and den you take a teaspoonful of sweet oil and a teaspoonful of honey and a teaspoonful of brown sugar [three ingredients] and put it together in a bowl - jes' a little neat bowl, and put de can'le down in dere and jes' burn dat can'le. In five days time de folks you wanta see will be dere.

(Do you burn that at any special time?)

Yassuh, yo' burn it six 'clock each morning. Dat's all. [Mobile, Ala., (692), 924:4.]

2823. With your water - they can take your water and put it in a bottle and they would boil it, and they could put [in] that steel dust and that lodestone. That lodestone and steel dust is a powerful thing. They can put that in there

and they can take that can [bottle] with that water and keeps it in a corner and put your name on it -

URINE BOTTLED

NAME ON LABEL SEVEN TIMES

write your name seven times.

(On what?)

Seven times and wrap it around the bottle, you see, and keep it in the corner, and burn a black candle on it. See.

(And what will that do?)

Well, that's to keep yore mind - run you, you know, crazy-like. You see, your mind be all upset, you understand.

(What did you say they do with that water? Just bottle it up, you say?)

You take that water and you put it in a bottle and you boil it. [New Orleans, La., (823), 1190:3.]

2824. Write a person's name on a piece of paper nine times for them to come to stay, and put it in a saucer and light a red candle, or a blue for true love

for them to come. That's their way. If you ditch him and you ever

NINE TIMES see him with some - they happen to be with somebody else, you get you a black candle and write his name on a piece of paper and put that candle in that saucer and lay that - lay him right under it. And if [as] this candle molt down, that person'll molt - that's a[say] dry up and molt away.

[New Orleans, La., (798), 1114:2.]

2825. When yo' wants tuh bring one back - dey gone an' yo' wants dem tuh git back. Well, den yo' go tuh work den an' git a candle, an' have dis name wrote

NINE TIMES BACKWARDS nine times backwards - not correct writin', backwards yo' see. An' put it undah de candle an' light de candle, an'

twelve an' let it burn till one, yo' see. An' den if he's away, when dat candle burn out he'll be back, yo' see.

(What kind of candle would you use in a case like that?)

In a case lak dat why yo' use one of dese heah red candles. [Algiers, La., (1575), 2898:2.]

2826. (What would they do if they got my photograph?)

Well, your photograph - this here - of course they don't use those tintypes no more. But you could take your photograph like that. You could

SPIRAL WRITING take a candle. Just like if you want to do evil, well you could take a black candle; if you want peace or love, well you take a blue or green candle. You take that candle and you take a pin, start from the

top and you write her name coming down, all the way around, coming down until you get to the bottom. [Demonstrates.]

(You write her name right around it with this pin. You scratch her name on that candle right down like a barber's pole, down to the bottom.)

Yeah. Then after you get it [written], you get a little small can - get a little small can like that and you put it, the candle down in that.

(What color candle are you using now?)

Using a green one.

(A green one. All right.)

And you take it and you put it down in there - just about a half of that cupful of water. [Water is in the can.] You taken her picture - don't put it where it could catch afire, but set it over that and you light that candle. Well, that candle will burn. Just like you set it at nine - that's if you want her to be on a grief about you - you set that candle at nine and you take it off at twelve. Put that candle out. But whilst you got that candle burning, you have her photograph turned down right over that.

(Now wait a minute. That photograph is in front of the can? Outside?)

Yes, just set it over there where it wouldn't catch fire from the heat from the candle.

(Wait a minute. The photo isn't over the can?)

No.

(It's leaning against the can?)

Leaning toward the candle [but against can].

(And her picture is upside down?)

That's right.

(All right.)

Then you take it.

(You light it at nine in the morning and nine at night?)

Nine in the morning and at twelve o'clock in the day you take it out. And you light it at nine o'clock [in the morning] and at twelve o'clock, you puts it out.

(All right. Then what?)

That puts her on a grief. Then you change that picture. Every morning you do that for three morning - three nines and three twelves. See.

(How do you mean, you change that picture?)

Just like if you got it turned bottom upwards, then you take that picture and turn in crossways.

(Sideways?)

Just like that. Yes.

(Each day.)

Yeah, first nine [in the morning] you have it bottom upwards, second nine you got it crossways, and three [third] nine you got it straight up again.

(Head down?)

Yes.

(Every day you turn that picture a different way in front of the can?)

In front of the candle.

(You turn it three times because you are burning it three days?)

Three days.

(All right. Go ahead.)

Then afterwards you take it out. After you take the three days out, well you take this picture every day at twelve o'clock for seven days at twelve o'clock. You read the prayers - just like you take the morning prayers, see, of Moses - the prayer of - any kind of prayer - "The Lord be our Shepherd" - and well then, you read that prayer every day at twelve o'clock.

(Is this before you put the candle out or after you put the candle out?)

No, you hain't got the candle burning a'tall, then. You just reading to that picture - you just praying to.

(At twelve o'clock after you put the candle out?)

Yes.

Then, regardless of where that woman at, she is worried - she's worried, she coming back to you. [New Orleans, La., (829), 1233:2.]

NAME NINE TIMES  
BARBER-POLED ON CANDLE  
BURNED IN OLIVE OIL

2827. Well, if dey wanta git chew down - if yo' doing all right and ain't bothering nobody and a person begrudge yo's gettin' along, dey'll burn black can'les. Dey'll take dose black can'les and dey'll git chure full name and dey write yore full name nine times around dat

can'le - write it straight like dis [demonstrates], and turn it around and den write it like dis, and turn it around an' write it like dat. Write it nine times around de can'le.

(Just a moment now. Here's the candle up and down. I write the name across like that. Then I turn the candle upside down and then write it across like that.)

Up and down de candle. It's gen'ly like dis [demonstrates] - write it down like dis and den turn it up and write it like dat all de way around. Nine times.

(Like a barber's pole. Only, you write it down and then you turn the candle upside down and write it the other way - [each time] around like a barber pole.)

Yes sir.

[The names are written up the candle and then down the candle, four names one way and five the other. The candle is slowly twisted as the names are scratched and turned upside down only once.]

And den yo' put dat can'le in some olive oil and kerosene and put dis olive oil and kerosene in some kind of deep can where it be jest about half full. And jest burn dat can'le out until hit down to dat oil in dat can, and dat will make de person - whosomever dat chew hate or anything lak dat - make 'em jes' git down in hard luck and no way dey do dey can't git no kind of break atall - on de beg-ging list you might say, jest be down. See, dat's what chew call putting a per-son on [off] dey feet - chew know, dragging 'em, making 'em drag.

(Now, you only burn one candle for that - one black candle?)

One.

(Do you burn that at any special time or just any old time?)

Burn it at nine 'clock at night.

(And how long do you let it burn?)

Lets it burn five minutes at a time. Until it burns clean on out - like you burn it five minutes tonight, de next night chew burn it five minutes, and every night for five minutes, until it gits eaten down wit dat oil. [Mobile, Ala., (692), 924:2.]

2828. Well, you get the name of the policeman that 'rrested you. Take his name, the judge's name, and the district attorney's name. You write it nine times on a piece of writing paper with ink that never has been used. Buy you a bottle of ink and a new pen, and you write their names nine times. You write your name nine times over that. You understand? You get

THREE NAMES AND CANDLES  
CUP OF WATER

you some honey and put it in a saucer and you burn it with those candles. You take those white candles, three of 'em, and cut the tip off and turn 'em bottom up upon there and let those candles burn out.

(When do you do this?)

You do this like if you got arrested today and you get a subpoena to go to

court next week. You do that three days before you go. And the morning you've got to go to court, you go to the hydrant, or pump or well, whatever you got, wherever it be, and you catch you a cup of water. And you start out the gate, have that cup of water - and you're facing the street - throw it over your left shoulder and make your wish and never look back, just keeping on going to the court house and you'll get discharged. [New Orleans, La., (851), 1319:1.]

2829. If yo' git de names of those persons - if yo' know de names of de ones yo' think stealed it, well yo' write their names nine times and write chure's across it.

NAMES CROSSED (What do you write it on?)

CUP OF WATER Yo' write it on a plain piece of paper, white paper - write the name nine times. Write chure's across it an' then yo' take it an' git chew a cup of clar' water and put it down in that water. See. An' yo' put a can'le on top of it. If yo' don't put de can'le on it, yo' take it an' put it in yore lamp. Yo' have a oil lamp, an' put it down in that lamp an' keep that lamp continuously burning on top of it, and dat'll worry 'em so - with that name on there it'll worry 'em so, they'll have tuh come back and they'll confess to yuh.

(That they have stolen this?)

That they have stole. They'll come to yo'. [Mobile, Ala., (688), 957:2.]

2830. You can take their name and they will move. Cross their name with the name of the landlord; that will make the landlord cross with them and he make them move.

NAMES CROSSED (How do you do that?)

FIVE AND NINE TIMES You take the landlord's name and you write it nine times, you understand. Take the person that lives in that house, write their name across it five times. Burn that underneath a black candle. That will make them move. [New Orleans, La., (854), 1346:3.]

2831. Well, dey [*hoodoos*] take dese candles see, and dey would write chure name on 'em, or let chew write yore name on a piece of paper, or either let de one whut dislike yo' or something like dat, let dem write chure name on a piece of paper. Well, dey take dis paper and fold it three different ways [see 2812, p.806].

NAME FOLDED THREE WAYS (Roll it?)

No, dey fold it like - see [demonstrates], yo' fold it dat way but yo' be folding it from you all de time. Fold it dat way and yo' fold it this way. Then yo' turn it ovah and fold it agin, and put it together and set de candle on top of it. [See comment later.] Well, den yo' light dat candle. Well, after de nine days is over - dey burns it nine days for nine mawnin's - after de nine mawnin's ovah, den yo'll die.

(What kind of candles do they burn?)

Well, some of 'em dey tell me is a black candle.

(When do you light that candle in the morning?)

Dey tell me dey have certain times of de morning tuh light it.

(Do you know what time?)

No, ah don't know.

[The preceding folding means: (1) fold one piece of paper from you, making two folds with name inside them; (2) turn once-folded paper clockwise, away from you, and again fold from you, obtaining four folds; and (3) turn clockwise this twice-folded paper, producing eight folds. These folds are now pressed together. Symbolically, the name is completely enclosed, boxed in or squared in, its spirit unable to escape. Symbolical also are the eight folds or squares and name, which equal number nine; while candle standing above name repeats the nine - a double

nine. The third symbol is the folded, actually crossed and *crossed* name centered among four paper corners, thus creating a quincunx (see 2799, p.802; p.710, and elsewhere). Since candle above name also creates a quincunx, we have a double quincunx or one quincunx superimposed over the other.] [Mobile, Ala., (?), 951:8.]

2832. Yo' take an' git chew a candle an' yo' git chure lan'lord's name. Yo' fin' out de enemy whut's 'ginst yo'. Yo' take an' git chew a bran'-new tablet, linen tablet without de little lines. Yo' git chew a bran'-new indelibins [indelible] pencil [occasionally called *indelicate*], a bran'-new pencil have nevah been used. Yo' pull up yore sleeve an' jes' draw [demonstrates] from heah right roun' disaway - fingers.

OUTLINE OF FINGERS WITH NAMES  
ON WHICH CANDLES BURNED

(Outlining the fingers of your hand right on this tablet.)

Yas. Right on de tablet clean roun' to de j'int's heah, all right up dis way. (Right up to the wrist.)

Den, aftah yo' git yore han' drawed off, yo' start markin' from yore thum' to de j'int's of yore fingers, wit little x's wit de lead pencil, an' den follow behin' 'em wit de indelibins pencil. In de pa'm of yo' han' yo' put fo' lines or five lines [for five fingers]. Yo' git all yo' enemies' names dat is 'ginst yo'. Yo' put 'em cross yore lines dat way. Den yo' put yore lan'lord up heah cross dese fo' fingers. Yo' place yore name on top of it to de *heel of yore han'*.

(Your name will cross at right angles - cross all those names, making the form of an "X" like that. In a cross?)

Yeah, yo' see [demonstrates] disaway. Dat's de way it work. Dem's de lines. Yore lan'lord heah, yo' enemy's heah. Den you take yore name an' draw it right through de middle of it dataway, right down dis way to de *heel of yore han'*.

Den yo' git chew a candle an' git chew a papah of gold-eye needles.

(What kind of candle do you get? What color?)

Red. Git red.

Yo' git chew a papah of gold-eye needles, a papah of large pins. Git chew nickel wuth new ten-penny nails. Yo' jes' set yore candle down an' den yo' take yo' a pair pliers an' grip dose needles an' shove 'em through an' make crosses in 'em [candles] dataway from de stem to de bottom, mix 'em up with de needles an' pins. Den yo' light chure candle ovah dat han' on de dresser or wash-stand [which become an altar], somepin lak dat, or a center table, an' set it down dat way. [All of this is demonstrated.] Den yo' make yore wishes. When yo' git ready tuh put de candle out, don't blow it out, yo' ketch it an' pinch it to yo'. Yo' burn it from five tuh ten tuh fifteen minutes. It goes up eve'y mawnin', don't yo' see, until it burns out. In de meantime when de candles is burnin' an' de needles an' pins is fallin out, leave 'em lay dere till de candle burn down. An' den joo got chure lan'lord.

(They can't move you out of the house?)

Nawsuh, dey cain't move yuh.

(Do you light this candle at any particular time?)

Yassuh, yo' must light it on a time. Yo' see, yo' mus' light it in de mawnin' when de sun risin'. See, when de sun risin' yo' light chure candle an' yo' burn it. Yo' start at five minute up, as high as yo' wanta go, tuh twenty minute or twenty-five minute, yo' see. An' den yo' set dere an' make yore wishes as de candle burn. Hold yore watch on yore candle or yore clock, so yo' won't delay it none - yo' see, yo' won't run ovah yore minutes. Yo' see? Always put it on, on de exact minute. When de five minutes is out, put it out; or de ten minutes is out, put it out. Don't blow it out. Take yore fingah or yore thum' an' 'pit



[spit] an' lay it on de stem [wick] an' pinch it ovah to yo' - break it off to yo' dat way, see. Den yo' got him.

(How long do you burn this candle? Until it burns all the way down?)

Till it burns all de way down. Yo' burn two an' dat's all. [For outline of hand or fingers, see 1988, p.583 & Index.] [New Orleans, La., (1566), 2866:10.]

2833. Red candle on a person - I write their name down on a piece of paper and I burn that paper to ashes and I put it in a container. And I light that candle and drip that wax down until I can sit the candle NAME BURNED TO ASHES in the middle of the ashes, and I light the candle and that candle burns down into the ashes. Well I do that for nine days on that person and that person is supposed to get cut and lose blood. And if you do the same thing with a black candle it should result in the person's death. [Memphis, Tenn., (973), 1576:9.]

2834. Well, the first thing you would do, you would get some saltpeter and sugar and Eagle Lye. And you scrub that house with it to dispel all evil that has been there from people that moved out - jinxes, as you'd call BROKEN CANDLE it. After scrubbing it with that, take a white candle and break it in half, not so it falls to pieces, and you burn that candle and let it burn out.

[To break anything often frees the spirit within. Breaking here releases the power faster. In some cases it might double the power.]

And after you've done that you will get you some garlic, three pods of garlic, and some lodestone perfume.

(What is lodestone perfume?)

There is perfume that you can buy from dealers that sell all this *John de Conquer*.

(I see, you can buy this lodestone [perfume]. All right, go ahead.)

And you put that in the water, and you burn the garlic peel, and you put a teaspoon of sugar in that, and scrub the house with it. And within three days that house would be ready - within the amount of pods of garlic that you put in, which was three pods of garlic. Well, within three days that house should be rented. [Memphis, Tenn., (973), 1574:2.]

2835. Dey baptize 'em in alcohol. Baptize three of 'em in alcohol. Them are tuh kill yo'.

(You have to have two or three - you have to have three black candles in this alcohol. How do you baptize them?)

BAPTIZE THEM IN ALCOHOL Tie 'em together an' po' yo' alcohol in somepin an' baptize 'em. If yo' want dose black candles tuh kill somebody, yo' let 'em burn down to de end.

(How do you use them?)

Set 'em all afiah at once, those three, an' make yore wish who it's on an' write their name, an' turn they name down to de table, an' set dem candles.

(Write the name on three pieces of paper and put a candle on each piece of paper.)

Turn de name down, den put de candle an' let 'em burn down to the bottom of de candle. Won't know what dey did [what hit them]. It'll kill 'em. Dey'll die. [Little Rock, Ark., (897), 1469:10.]

ROLL CANDLE IN LUCKY POWDER 2836. [Examples of foot-rolling an object have and will be given. What follows are a few rites in hand rolling candles. See Rolling, in Index.] Somebody to stay with yuh, somepin like that - [you] has a friend and yo' don't want to get rid of 'em. Yo' git de lucky powder, yo' git de pink candle. You

write the person's name on it and yo' roll it in this lucky powder. Yo' light that candle and yo' burn it fo' nine mornings - an hour.

(When do you light that candle?)

Any time in de morning but jest don't burn it over an hour - jes' any time in de morning.

(Then what do you do?)

Yo' blow it out.

(Well, then what? Anything else yo' do? Nothing else yo' know [about] but just use the lucky powder? What is that supposed to do?)

That will keep a man from leaving yore home. [Mobile, Ala., (697), 946:2.]

2837. If you wants to run a person 'way from yo', yo' go ahead and git chew a black candle. Write dere name on dat black candle, yo' see. Yo' cut dere name on dat black candle - see, let be seven or nine times on dat black candle. An' roll dat black candle in salt and burn it fifteen minutes, and dat will run 'em away from yo' - dat runs 'em, dey can't stay it atall.

ROLL IN SALT

(Just burn one candle. Any special time did you say?)

Set it at six 'clock in de morning an' burn it fifteen minutes - see, burn dat candle fifteen minutes. Well, den at twelve 'clock yo' burn it fifteen minutes again. Six 'clock fifteen minutes to go on.

Well, all right, ah'm goin' tell yo' dis 'gin now. Yo' set it in de mornin' fifteen minutes six 'clock and let it burn and quarter past six fifteen minutes an' twelve 'clock yo' wanta burn it fifteen minutes 'gin - see. Dat's uh half a hour an' den six 'clock in de evenin' yo' burn it fifteen minutes agin, yo' see. Dat's three-quarters of a hour gone, see. Well, an' de third day dey gone in de air - dey can't stay. [Mobile, Ala., (656), 936:5.]

2838. White candles or blue candles for peace; black candles for danger or for to kill you or to run you crazy or something like dat.

(Just how would they burn them? How do you mean they burn them?)

PINS IN BLACK CANDLES  
ROLLED IN PEPPER AND SALT

Well, they say that they kin stick pins in black candles and roll them in pepper and salt and burn them at seven o'clock in the morning, you know, or eleven o'clock - some [uneven] hour like that, eleven or seven in the morning and the same at night. That will run you crazy or confuse you or something of the kind. That's a black candle. And the white one, they say you sprinkle them with sugar and burn them - you know, at the hours of seven-eleven, or a blue candle for love. Ah've heard that. [Mobile, Ala., (707), 971:1.]

2839. (Well, how do they burn those black candles on you? How do they do that?)

Well, those black candles, you take them and roll them in saltpeter, and cayenne pepper, and cook[ing] - table salt. You roll them good in there but you dampen this candle 'fore you, 'fore you do

ROLLING - CALLING - CURSING  
SALT - CAYENNE PEPPER - SALTPETER

that. You dampen it just a little bit - you know, just pass the rag over it, dampen it. (With water?)

Yes, with a little damp rag, you know, so it'll stick to it. Just roll it good - roll it good and then you light it, you light it and burn it. Don't put it out - just let it burn all day. Just burn all day and you'll just worry that person so that he'll just - he don't know [what] he do, almost wanta kill hisself.

(Well, how do you know whom that candle is for?)

You call their name and be cursing them, what you want to happen to 'em - want 'em go and jump overboard. [Mobile, Ala., (679), 974:4.]

2840. Ah tole yo' ah said, if you wanted a person tuh come to yuh in peace, ah said yo' take dat candle and yo' roll it in sugar. See.

(What candle?)

PINK OR WHITE CANDLE  
ROLLED IN SUGAR FOR PEACE

Well, yo' take a pink candle and a white candle and yo' kin roll that in sugar, and on dose certain hours yo' burn it - jes' like de woman did fo' to bring de fellah back.

Now, if you wanta worry a person or jes' like a person wanted to do harm to a person or kill a person, dey take a black candle and yo' burn dat black candle at night. Take a jet black candle and put it in yore room and yo' burn it slowly at night, see. An' when dat black candle burn out that makes a person go down - a black candle.

But if you wants peace, yo' take a pink or white candle and yo' roll it in sugar, and whoever name yo' want it to burn on you write it with de name backwards - de last name yo' write it first, three times around de candle. [Mobile, Ala., (688), 956:1.]

2841. Then ah have seen a candle burning. Ah went to a girl's house and she was showing me. She took pins - she took nine pins and stuck 'em in dis candle slant down and rolled it in sugar.

PINS SLANTED INTO WHITE CANDLE  
ROLLED IN SUGAR FOR PEACE

(How do you mean slant down?)

Jes' - and dey stuck dose pins all around de candles - slant.

(Oh, stuck them down into the candle but the head part was up and the pin went down into the candle.)

Then she rolled it in sugar, the whole candle in sugar, and every night at a certain time she say she burnt this candle.

(What color was that candle?)

It was a white candle. It was for peace in de home and to bring her husband with her and make them get along.

(How long would she burn that candle?)

Until he came home. An' it wasn't long. [Mobile, Ala., (664), 873:3.]

2842. If a person is gone and yo' want 'em tuh come back at once and yo' don't care to burn it in de bottle, yo' git chew a blue candle and write de name seven times on dat blue candle and take it an' git TO ROLL CANDLE IN WHISKEY chew a dime's worth of whiskey and roll dat candle into de whiskey. An' if dey drunk, dey'll come back dere drunk - dey'll come in twelve hours.

[Two cylinders later informant adds details.]

An' yo' wanta bring 'em back, yo' gits a - yo' go to de drug store. Understand me good. Yo' go to de drug store and yo' git chew a package of this - git chew a package of brown sugah [at hoodoo drug store] and den yo' go and git chew a blue candle and a dime worth of whiskey [at same store] an' yo' roll dat candle in dat whiskey together - roll it dere. An' light dat candle - burn it fifteen minutes. Yo' set it at seven 'clock in de morning and burn to quarter past seven yo' see, and at twelve yo' see. An' six 'clock dat evenin' dey be dere. Dis is a blue candle now.

(What do you do with that brown sugar?)

De brown loaf sugar it be's in a package, not dis white sugah. Dat sugah - dey take dat sugah an' jes' tole yo', take dat sugah and git chew some whiskey and roll dat candle.

(The sugar goes into the whiskey?)

Yeah, yo' rolls it dere. See [demonstrates], yo' sets de candle up lak dat after yo' done roll it in dere, sets it up lak dat, see, and let dat whiskey and

sugah be's in a little saucer. Set dat candle up jes' lak mah finger an' light it. Burn it fifteen minutes. See, dat'll draw dose party to come - can't stay [away]. [Mobile, Ala., (656), 935:6 & 937:2.]

2843. Ef dey gone away - tuh keep 'em home, tuh keep him there if he is a whiskey drinker, take it [candle] an' roll it in whiskey and stick it in - write dere name on de candle and burn it in de same corner where de black ones is and call dere name nine times. He can't leave and he's coming back an' beg yore pardons for what they did.

(Are these black candles?)

Red.

[My penciled note, made when I broke up this person's interview reads, "2 red candle in opposite corners of the house - northwest, northeast - see 920:1." For another example, see later margin-title CATER-CORNERED: MAGIC OF THE DIAGONAL.] [Mobile, Ala., (?), 920:2.]

2844. They takes the candles and they writes the name on them candles, and they lights them, and they burn 'em certain hours - six o'clock or either twelve o'clock. For nine days. They light those candles on people. Some of 'em light black candles. When they light black candles on 'em they puts pins - pins in 'em - new pins and needles. Just like if this was de top [demonstrates] turn the butt end [up] like that. You know, trim 'em at de butt end - you know, the side that goes down [*butt end*], well, you trim it at de butt end and light 'em.

NEW PINS AND NEEDLES  
PUSHED INTO BLACK CANDLE

(You turn them upside down.)

[The bottom of the candle with the new wick becomes the top.]

Uh huh. And that's - put their name on that. Well, you burns the name upside down on those black candles [because candles are burning upside down]. That's what they do.

(What will that do?)

What will that do? Well, that breaks up people.

[For upside-down magic, see pp.405, 660, 731, and Index.] [New Orleans, La., (826), 1206:2.]

2845. Take de knife an' fo'k lak yo' fixin' de table, an' de parties dat chew - but dat kills people, dey tell me. Yessuh. An' yo' puts dat black candle in dere an' dere name wrote jes' lak ah tole yo', but it's gotta be on a brand-new white plate wit dat name underneat' dat plate where dat knife an' fo'k is set around dat candle, crossed, yo' understand, an' dat name underneat' dat, underneat' dat plate, with de black candle. Dat runs 'em crazy with their haid.

NEW WHITE PLATE  
HOLDING BLACK CANDLE  
CROSSED KNIFE AND FORK

(How do you write that name on that piece of paper?)

Yo' write it backwards, jes' dat one party's name dat chew wanta do dat to.

(Just once?)

Yessuh. [New Orleans, La., (1568), 2880:1.]

2846. She kin call that person that's impregnant [pregnant] an' mark in they back nine times. Jis' make a mark cross it - jis' lak yo' standin' talkin' to a person - jis' be standin' up doin' anything.

BLACK CANDLE AND RED PEPPER  
IN GREEN SAUCER

(Like making a cross?)

Jis' all in her back an' jis' cross it all kinda ways, yo' see.

Then she go on an' she write that person's name down on that black candle. An' then she burn that candle an' *red peppah in a green saucer.*

(What will that do then?)

Well, that will cause her tuh have pain an' she cain't have her baby, see. She'll lose it. [Memphis, Tenn., (959), 1543:9.]

2847. If you got a wife and your wife has done left you - you understand what I mean - and you want her to come back to you, you see. You take three white candles, take that woman name and put there - put on that CLOTHES BENEATH [name the] candle. And if you can, get her underwears or THREE WHITE CANDLES slip, anything like that, slip or drawers and put 'em. Put that, spread that out there, you understand. Take your undershirt and turn it wrong-side out and put it on there, and light them three candles. And in nine days - just keep them candles burning there nine days and nine nights, and I guarantee that woman'll come back to you.

(You put the name on just one of those candles or do you put on all three of them?)

Put all three of 'em - put it underneath all three of them. Put 'em all three together - that where it supposed to be, underneath all of 'em.

[A name is under each candle; the spread-out clothing is beneath the metal container holding the candles.] [New Orleans, La., (850), 1314:1.]

BLACK CANDLE BURNED OVER CROSSROAD DIRT 2848. Well, you go out there to the crossroads, which yo' supposed to go there at midnight, and gets that dirt from right at the crossing. And yo' supposed to take dat wit a black candle and burns it - jest put it in a lid and put dat candle over it and burns it.

(You take this dirt from the middle of the crossroad and you put it in a tin lid. Then what do you do with that black candle?)

Sets right in the middle of it and burn it.

(You put the black candle right on top of that dirt and then you burn that. Do you burn it at any special time? Or for any length of time?)

Yes, you burn it a special time. Yo' supposed to burn it an hour - hap' past six in de mawnin' and hap' past six in de afternoon, or either seven at night.

(What is that supposed to do?)

Why it'll run yuh and put chew in tough - cause yo' to drift where you won't get holt of anything.

(Don't you have to do anything else? Do you burn this over somebody? That the idea?)

Yes, sir, you supposed to put the names on it. Cut de names on it.

(Oh, you cut the names before you light the candle. You scratch the name on it.)

Yes, sir. [Mobile, Ala., (666), 875:1.]

2849. They take a knife and form [carve] it.

(What do they do with that wooden doll?)

They also put it on mantelpiece [often used as altar], or either lay it out like somebody is dead and burn the candles on that. That's the way I saw it did once - just like somebody laying out dead, you see. DOLL OF WOOD - WAKE FOR And they say [that] makes a persons sick - see, they keep sick all the time and dry up. That's in the shape of a person, you see. [New Orleans, La., (804), 1130:2.]

2850. (Take this foot track?)

Take that foot track and bury it and burn candles over that, and keep you under almost hypnotic power.

(How do they burn candles over it? How do you mean?)

CANDLE ON FOOT TRACK Burn the candles? A continous burning. Long as they burn candles over that, it will keep you with an upsetted mind - a roving mind by doing that. [New Orleans, La., (828), 1213:5.]

2851. If a person's away from home, you can take that shoe and burn a candle over it nine days. Take that left-foot shoe and burn a candle over it nine days.

LEFT-FOOT SHOE EAST OR WEST  
WHITE OR BLUE CANDLE

And if a person's away from home, 'en [then] you bury that shoe under your step where that person has lived, or his step where he or she has lived. But if you want them to come back home, you got to

bury the shoe with the heel pointing east and the toe west; and if you want to drive them from home, you can bury it with the heel pointing west and the toes east, and you'll drive them from home. But if you want to bring them back home, you have the power of bringing them back home; you bury it with the heel east and the toes west, and you'll have the power to bring them back home.

(What kind of a candle would you burn on that?)

You take a white candle and [or] a blue candle.

(Either one.)

Either one - a white candle and a blue.

[And is frequently used for or.]

Burn it with their name under it, under the candle. [New Orleans, La., (828), 1215:4.]

2852. Ah take a black candle an' ah light it an' write his name, an' ah take me a red candle an' write his name an' ah put it down dere. Yo' understan? Den

SHOES AND BLACK AND RED CANDLES

ah'd take lak ah got his shoes, an' ah'd take it an' turn it towards de west an' make yo' walk out dere.

(Now you write his name on a piece of paper and you burn that piece of paper under the candle?)

Yes.

(Do you burn this candle a certain length of time or?)

Yes, burn de candle nine days.

(All day long or just certain times of the day?)

All day long.

(You let the candle burn out?)

Shet dem off. Yo' don't burn out de nine-days candle. [New Orleans, La., (1558), 2834:3.]

2853. Jis' lak if yo' wanta run a person crazy, see, yo' got de sole of the shoe. Yo' go in de graveyard jis' about da'k, yo' see. Jis' to anybody's grave

GRAVEYARD DIRT  
UNDER BLACK CANDLE

yo' see. An' yo' mash it [shoe]. Yo' see, de leather it be's jis' flat lak this [demonstrates]. An' yo' git chew a black candle. An' yo' write de name on a piece of papah or eithah on dat candle, yo' see, but yo' see yo' can't write

it mo' den nine times. An' yo' burn that fo' nine days. See, dat's de way yo' always send a person tuh de graveyard. Dat mean graveyard dirt [for you]. Well, at de end of dem nine days dat person goin' die.

(Now what do you do? You get that *graveyard dirt* and you spread it out?)

Yo' see, sometime it be's lumpy, but yo' gotta take it somewhere where it kin be smacked - where yo' mash it fine, where yo' kin set dat candle on top of it. Jis' put dat candle. Dis be de *graveyard dirt* an' dis be de candle an' yo' jis' wanta set it [*graveyard dirt*] roun' dere [candle] an' aftah yo' write de name on dere, well dat candle goin' burn down de name 'fore de end of nine days. Yo' know how long it goin' take a candle tuh burn. De candle goin' burn nights till de end of dem nine days, an' den dey goin' tuh de graveyard.

(You write that name on the candle longwise, just nine times? Or you can write it on a piece of paper, you say?)

Yo' kin write it on de piece of papah, each [either] way yo' see. Write it on

a piece of papah, well, it's good; an' if yo' write it on de candle it still bettah, yo' see, cus as dat candle be burnin', yo' see dat [name] be burnin' too.

(How do you write it on the piece of paper?)

See, lak dis de piece of papah [demonstrates]. See, yo'd write it lak this - nine times an' den yo' take an' yo' come dis way an' yo' write it nine times lak dis, nine across.

(Where do you put that paper now when you are burning that candle?)

Took de piece of papah jis' lak dis, yo' see, jis' fold it lak that, an' take de candle an' put it on de papah.

(Now where is your *graveyard dirt*?)

It's underneat' dat, see underneat' de papah. Or yo' kin put it in a saucer, eithah one yo' see. It be de best.

[Similarly, a foot track is burned under a black candle.]

Well, now, yo' see if a person don't lak yo' an' even so - co'se dey don't have dust lak it be's out in de country cus yo' see out in de country it's all dust roads yo' see. A person goes an' dey take yore feet yo' see or either dey kin take de shovel or anything an' pick it up, but dat track must be warm yo' see. Yo' mus' jis' be pass' dere. An' yo' take dat dirt from de bottom of yore feet an' yo' write chure name on dat an' git chew some.

(What do you write your name on?)

Yo' take dat dirt from de foot track an' yo' put it in a piece of papah, yo' see. Jis' lak ah'm goin' take yore foot track, yo' git de dirt, yo' see. But it gotta be warm. De dirt gotta be warm cus if it cold, it doesn't do any good. It gotta be warm. See, when dey gits de dirt dey gits some papah, a brown piece of papah, see, but chew gotta buy dat piece of papah - it's a brown piece of papah. An' yo' git that an' yo' write their name on that. Yo' kin write it eithah way - yo' kin write it crossways or yo' kin write it de longway - eithah way yo' see. Jis' write it once. An' yo' burn dat.

(What do you burn?)

Yo' burn a candle. Dat's candles. Burn a black candle - a black candle is de best. [Algiers, La., (1590), 2985:4.]

2854. You use *graveyard dirt* to kill people. You take *graveyard dirt* and mix it with some salt - Epsom salts [symbolic purgation]. You pound it as fine as you can get it. All right. Then you write that name. All right. You write that name seven times [on a piece of paper], see. You put it in a can, yeast powder can. You seen them black candles. You take one of the black candles, you set it in there. Then you write that name in the candle three times, see. And after the candle is burned out, you jes' will wilt away. That is what it does. That is for the fellah who does you harm. [New Orleans, La., (815), 1150:9.]

2855. To git them confused, you write it on a piece of paper and set a black candle on it and set it burning. [You write], "Ah want confusion," [and] put both of their names [on that paper]. You draw a heart with it. Draw their heart, I want it bad [badly drawn]. Yo' kin write bad in there. An' set that black candle on there burning with both of their names, "I want confusion."

(You take a piece of paper and you draw a heart and you write in there *bad*. Where do you put their names?)

You put their names in there - you write their names in, I want it bad. You don't draw the heart good - you even try to draw it, you know, as ugly as yo' possibly can make things; and yo' say, "I want bad, I want it confused, I want thus and so, such parties." And set that candle right on their names and let it

burn.

(Do you burn that candle any special time? Or any length of time? Or anything like that?)

Well, yo' would need to burn it a length of time but ah gen'rally would think that six 'clock and again in the evening time - let it burn at night. [Mobile, Ala., (668), 882:8.]

2856. You see when a man is fooling around with another woman, a woman she'll take - she double-cross him. She'll get three candles.

(Three candles.)

THREE DIFFERENT COLORS

ICE IN A BOWL

Three candles. She'll get a yellow candle, a white candle and she'll get a blue candle. She'll take these three candles and she's got a bowl on her dresser or vanity, whatever she got. Now, she'll light these candles in this bowl. She'll get her five cents of ice, which is 25 pounds of ice. She'll take your name and this woman's name and write it 18 times [each 9 times]. Now, she'll put this name [these names] under this ice upside down and burn these candles on it for nine days. She got you.

(That will separate me and the other woman, and I go back to my wife?)

You gotta go back. If you don't go back to her, you going to go back to some other one; but she's going to break you and this other woman up - you and her can't stay together. [New Orleans, La., (860), 1371:5.]

2857. You take dat *black candle* an' who's 'evah yo' *burning it on*, yo' write it [person's name] all ovah that papah - right cross de papah. An' den yo' take de black candle an' yo' put it in a white saucer - jis' a deep white saucer. An' yo' put *lye* an' yo' put *peppah* an' *white onion*, an' put it down in dat candle an' burn it - underneath [is] his [name].

LYE - ONION - PEPPER  
WHITE SAUCER

(What kind of a page? You write that name on that page you say?)

Jis' a plain tablet. Yo' take that piece of papah [with name] an' put it down undah dat saucer.

(When you speak about burning these things, you mean you set the candle down into them?)

It's dis - yo' see [demonstrates], yo' set de papah heah [on table holding my machine], an' den yo' set de white saucer heah [on top of the paper], an' den whatevah yo' goin' burn [in this case lye, onion and pepper], yo' set it down in de saucer, an' den yo' set de candle down in it. [Memphis, Tenn., (959), 1543:1.]

2858. Nine black candles in a can - old rusty can - burn it in the *hot stuff* what you use on your food, [with] lemons, vinegar and cayenne pepper [in the can] and keep it burning, and have somebody at the house to keep the hydrant running an' you get discharged. Someone has to be where you live to keep that going [while you are on trial] for you to get discharged. Yes sir. [New Orleans, La., (814), 1148:1.]

2859. They burn a candle on it and turn it down. Do you know why ah knows this?

(Now wait a minute. [I demonstrate.] Here's the photograph. The face is up. Now what do you do? How do you put the candle on there? This is the candle.

You set the candle on the face like that?)

BLACK CANDLE ON PHOTOGRAPH

You turn de bottom up.

(You turn the face down and the bottom is up, and you put the candle right on top of it - right in the center like that. [This makes a quincunx - p.710 and Index.] What kind of candle do you use?)



You use a black candle.

(Just one. And do you say anything or do anything when you do this?)

Yes, you say something, "I want her to sink to the bowels [of the earth]." That means to die. You burn it nine times dere, nine mornings.

(Then what happens?)

Well, if someone don't hurry an' do something, dey be sure gone.

Well, you know why ah know that. You see ah had a sister, she was almost dead and she went to - she had to get her photo made, see. I say, "Maybe somebody got chure photo." She say, "Oh, ah suffer wit mah haid." She looked like she was going crazy. Well, ah took a new needle - new needles and pins and crossed 'em.

(Where did you cross them?)

Fo' to make de headache go off, put de pin right dere - brand-new - in her hair, right in de mole [mold of her head]. Den you cross it, you see. An' den after you cross it, you take some Hearts Perfume, dampen it all together and den take some camphor and put it right dere - on chere [demonstrates].

(Put it right on there on that hair at the ears. And then did her headache stop?)

It sure did.

And then when it stopped I say to her, say, "Now, you go and get your photo." And she went to get her photo. Dey have a - [a privy] in de back yard, a fren' girl of her. She was kind of mad with her about her husband. You see, she had mah sister's husband and mah sister liked tuh die. An' sure 'nuff, when she went in there [the privy], she had her photo behind the door with that candle on it. [See margin-title IN THE TOILET, p.826 and Scatologic rites in Index.]

(That black candle on it.)

Mah sister took dat candle and took it and throw it in de river. And her and dat woman had a fight about it, but she got her photo and dat candle. She liked tuh been dead.

Well, your picture, they can bury your picture. They can bury your picture bottom down. That'll make you drag. Your head'll be hurtin' you all the time, pain, and your head ache.

(How do they burn that on you?)

They say they light a candle, burn a candle *to put you down* - with the picture down, you see. With the picture down - they can't do nothing with it up, you see. They have the face down, you see.

(What kind of a candle do they burn? How do they fix that candle up? What do they do?)

Well, that candle, you see. They put the candle in a saucer, you see, and as for the saucer, they lay it right on top of the picture, you see, and they let it burn, you see. And you burn that candle for nine days, see.

(What times? Right on through?)

Right on through.

(Never let it go out?)

Never let it go out atall - nine days, right in that dark corner - right up in the corner, you see. Nine days.

(What color candle do they use? A white candle for that?)

Well, they generally use a black candle when they want to do evil.

(I see.)

A white candle - it's for goodness, see. Evil is a black candle. [New Orleans, La., (823), 1190:1.]

2860. From my understanding, like if a man's wife is gone, or a woman's husband gone, she takes a blue and a pink candle. She writes his name upon there three times or seven times or nine times - always got to be odd, you understand.

They writes it upon this candle and anything that they likes to drink, such as whiskey, wine - whiskey or wine or anything to drink thataway - well, they sets this candle in there. You understand, after writing the name upon there. But they don't light the end what supposed to be burned; they change ends with it and they sharpen the other end, and after [that] they write the name, see. They write the name like this [demonstrates] - to 'em, not from 'em. They writes it to 'em thataway, see. Then they sets it in this. And even if they drink coffee, well, they make that coffee sweet, sweet, sweet, see, just the same as syrup, and they puts it in there and they burns that [candle in it]. Then they write the name upon this *Vinrick* [or *Venrick*] parchment and put it underneath this cup or glass what they have it in. But it's got to be a new cup or either a new glass, and they sets it right in there and they burn it for nine days.

CANDLES BURNED IN ANYTHING  
THEY LIKED TO DRINK  
WHISKEY - GIN - COFFEE - WINE

[Is this *Vinrick* (= virgin or genuine parchment?) or is *Venrick* a trade name?]  
 (Do they do that with just one candle or two?)

Use two.

(Use two? How do they put them?)

Just sets 'em up in the tin cup or glass, whatever you have.

(I see, you put them [I demonstrate] like this?)

Yes, sir - straight up.

(You put two candles [I demonstrate again] - one here and one there?)

Yes sir, just like that.

(Now where do you put these candles?)

You takes 'em and you hides 'em.

(Where?)

Just hides 'em. Stick 'em underneath of your bed or have a place, a secret place to put 'em in. [New Orleans, La., (822), 1187:2.]

2861. The black candle, that's tuh bring back. But chew must put de party name on de candle an' turn it upside down. See [demonstrates], writin' de name on de candle dataway, an' cuttin' de end off an' settin' it upside down, an' burnin' dat candle in - if de party like coffee, yo' burn it in coffee; if dey like whiskey, burn it in whiskey; if dey like gin, burn it in gin. Yo' burn dat fo' nine days. If de party don't come back in nine days, yo' git a round candle. Light it once all day - all de time. Dey guaranteed tuh come back. Dat will bring 'em back.

(You burn this candle all the time.)

Jes' be sure dey upside down, because if yo' burn dem straight dat'll keep dem on away. [New Orleans, La., (1560), 2856:5.]

ON FLOOR AT MAIN DOOR 2862. People have used wide-headed tacks. People have taken tacks - like you would take and nail 'em down, or like you hang up wall paper. Some people, you know, tack paper up. They'd take nine tacks and driven 'em down in their floor right under their mat right at the entrance of the door - where you come in the door.

(Under the mat?)

Yeah, under the mat. They's taken nine tacks and driven them down there and give 'em a person name. If a person was - that they didn't like or disliked or something or didn't want around that house, they'd take them nine tacks and drive down under there with that person name under that, burn a candle over that nine days, and they won't have no trouble with that person in their house.

(Well, what kind of a candle would they burn over that?)

Burn a blue candle or a white candle. Either one can be used. [New Orleans, La., (823), 1218:4.]

2863. Take five of 'em. Dey put 'em in a room, in a north room of a building, and dey burn all five of 'em together on dis side of de room, and while dese candles are being burned, dey oughta read the 18th chapter of Luke. Dey will do dat fo' nine mornings befo' de sun rise, an' dose folks will make

NORTH ROOM their wishes to dose candles, an' dose folks is coming back.

(If someone has left and they want them back. What color would those candles be? Any particular color?)

No sir. [Mobile, Ala., (702), 963:5.]

2864. To burn a black candle, you use the toilets - you know, like they build the sanitary toliet. You know a long time it used to be the old ones, you know;

IN THE TOILET but now there's the sanitary toilets like they havin' now. Well, you set the candle right on the top of the water fount [flush  
AND FLUSH tank] - you see, where the water flushes out, and you let it burn down, and when it burns out, you just take that and knock it over into the toilet and flush it three times a day. Well, they say it run him away, kill him.

[She repeats, adding several details.]

Take a black candle and write the name all around it, around 'at candle nine times, and just set it on top of the water - you know, where the water comes through, and when dat burn down you blow it out. Instead of pinching it out, you blow it out. And just rake it off about that much; rake it off and flush it into the toilet. Burn just about [demonstrates] that much of the candle each day and flush it down the toilet.

(Burn it down to about a half inch high.) [Burn one half inch each day.]

Yeah, and you blow it out and scrape it off and flush it down the toilet. [New Orleans, La., (804), 1129:3.]

2865. How they burn the black candles? That's for death - that's to kill you.

(How would they do that?)

You take that black candle and you put the person's name - you see, the name or names means a whole lot. You could ruin a person with their name. And you burn it - you burns it in the toilet.

(In the toilet?)

In the toilet.

(How do you do that?)

You burn it every day completely and that name in the toilet, and - all right, for nine days, that's it. For nine days you get nine black candles and you name 'em and you burn 'em in the toilet. But you puts it in a tin can, you see. And that dripping - after it done dissolve and things, you supposed to flush it in the toilet. You see. That's all. And that kills them.

(What will it do to them?)

Yeah, they just be sick, they don't know what. Like they waste away to death, as the candle burn - they be sick and not knowing their condition or what's the matter with 'em. [Also see 2859, p.823.] [New Orleans, La., (821), 1185:2.]

2866. Put it in a dark corner.

DARK CORNER (Light a black candle and put it in a dark corner.)

And let it continue to burn - 'fore that candle goin' burn down, why that person that candle's burning on, why that person will be dead.

[Vicksburg, Miss., (755), 1032:1.]

THREE CORNERS - THREE CANDLES 2867. Burn that stuff - take it an' burn that candle - take three an' burn 'em in three corners of de house, de east, north and west - jest three corners, special. Set it on somepin dat it don't ketch fire, an' burn it till it

burn out an' make yore wish whatsoever yo' wish, "Ah wish ah won't be worried wit anyone" or "Ah wish dat ah would git so-an'-so" - whatsoever yo' wish.

(That will keep the officers away. What do you burn now?)

Those candles.

(What color are they?)

Red - some red, some blue.

(You send away to buy those?)

Yo' sends away an' git them. Cost \$1 for a half dozen. [Here candles are uninfluenced by normal candle rites of New Orleans.] [St. Petersburg, Fla., (977), 1584:9.]

FOUR CORNERS - FOUR CANDLES 2868. (How do they do that - cross up a house after they move out?)

After they move out - to keep it from getting rented?

(Yes - how do they do that?)

They go and get guinea pepper seeds, they gets black candles and burn them in the whole four corners of the house, and they will cross the house to keep it from getting rented right away - it will stay empty a long time then. [New Orleans, La., (845), 1289:5.]

2869. Ah'd light a white candle an' put salt in each corner of yore house, an' write on de candle whomevah it would be [to] bring whatsoever dey got away from me back.

SALT IN FOUR CORNERS (When would you burn this candle?)

Ah would burn this candle from ten to twelve - from ten in de day to twelve, jis' one day only. [Memphis, Tenn., (947), 1526:16.]

2870. Now the second way for to get your photograph and do something to it. They can take and burn lights against your photograph and have it right in the house and you don't know it. And have it, your back - see, you know your back to the out[side] and your face to the wall, like nailed to the wall. And have everything dark around there.

CATER-CORNERED MAGIC OF THE DIAGONAL And you'll die from that bed, right in that bed there.

(Do you burn candles to that?)

Yes, sir, you burn you a black candle to hit.

(Just one candle did you say?)

Just once - that's to the picture, if you want to harm anybody.

(Where do you put that picture? Against the wall?)

You put 'em in the four corners of your house - just like you got the four corners right here, you got four corners here.

(Yes.)

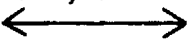
Well, you see, you can take and set your bed like this here, cater-corner, and make that be the four corners right here and nail it right in that four corners, but right down where no one can't see it, see.

And burn you a black light and never let that light go out. As fast as that light - when you see that light getting smaller, have you another candle ready and light it. I'll guarantee you in nine days' time, if you don't be out of that bed [and be] in the hospital, you be in the morgue.

(You'd be where?)

You'd be in the morgue - be dead.

[The preceding four corners are sacred in hoodoo because they came from the Bible and are guarded by four angels controlling the four winds (Rev. 7:1). The diagonal is also sacred, the altar often being so placed in a room (p.129, line 45). The reason? The diagonal, as the longest distance in the flat square world of ancient magic, permits the altar to bestride and manage all existence. Moreover the diagonal itself is a cross, a fortified one - its two ends with equal

short portions of the adjacent sides forming two tau crosses, joined at the feet at the center of the square, and thrusting outward two "T-crossings" barbed like a double-pointed spear . Perhaps I should add, one diagonal equals one stroke of the cross; two diagonals complete the cross, Greek or St. Andrews - the structure of the flat square world.]

[Our informant, by pushing back the diagonal of the room into one corner of the room, makes the corner the four corners or the complete room (PART EQUALS WHOLE, p.21). Actually the enclosed space is triangular and three-cornered, but magically the bed becomes both a diagonal and an altar. Despite the fact that neither you nor your picture is in that bed, "you'll die from that bed, right in that bed there."]

[For another diagonal, *see* 2843, p.819; for bed as altar, *see* 2874, p.829.]  
[New Orleans, La., (841), 1273:3.]

2871. Dey say if anyone steal anything from you, take dis black candle and write dere name on it nine times and burn it fifteen minutes. Set it in a dark corner in de no'th corner - one in de no'th corner and one in de southeast corner of yere house. An' stick nine pins in it an' nine needles. When you light dis candle call dere name nine times, and burn 'em fifteen minutes - six, twelve and six in de evening.

An' when you put it out - jest wet it an' put it out like dat [demonstrates].  
(Pinch it out.)

Yes.

(And what is that supposed to do then?)

That will make 'em bring those things back if they stole them.

(How many candles do you use?)

Two.

(And you put one in one corner of the house - what corners are those?)

De no'th corner and de southeast jest like heah now [demonstrates].

(Opposite corners. One in the northwest or northeast?)

[Wanting to know whether this was the magic of the diagonal, I purposely avoided the question *opposite corners*.]

Northwest - dat's whut ah would call it. [Mobile, Ala., (690), 920:1.]

2872. Tuh keep de law away yo' burn de black candle an' mop with van-van oil - mop with it an' dat's tuh keep de law from yo'. Yo' supposed to light dat black candle at twelve a'clock in de night tuh keep de law from yo'. Yo' light dat black candle at twelve a'clock in de night an' burn dat candle till about two.

(The second night you said you light it about twelve-thirty?)

About twelve till about twelve-thirty. See, every night yo' supposed tuh slacken back de candle - some minutes offen de candle or 'bout half an hour offa de candle. Burn it three nights in de week - Sunday night, Monday night an' Tuesday night. Den don't burn it no mo'. [Memphis, Tenn., (947), 1526:14.]

2873. Black candles - you set nine of 'em. You burn dem nine candles on a person and when dat ninth candle burned, that person'll get sick at de first day and they'll keep agetting sicker and sicker for nine days, and when that ninth candle burns out, that person'll leave the world. You see, he's gone.

SICK THE FIRST DAY  
DEAD THE NINTH DAY

(When do you burn these candles?)

Burn 'em at night. You take 'em and put 'em in a place - in a dark room somewhere where there ain't nobody kin see 'em or nothin', where they won't be disturbed. Jest set 'em in something other where dey won't [set anything afire].  
[Vicksburg, Miss., (725), 996:4.]

2874. Yo' kin kill a person with a black candle. Write his name on dat black candle an' kill him. Burn it. Yo' gotta burn nine of dose black candle till it jes' burns all away, an' yo' gotta burn 'em nine days straight. Set it ovah behin' de bed where it cain't be seen. [For bed becoming altar, see 2870, p.827.] [Memphis, Tenn., (1522), 2714:12.]

2875. If de' burning on you for bad luck or to kill you, dey burns black candles. And if dey burning for good luck, you burns white candles or blue candles or yellow. But dark blue is bad luck and black ones kill you. [Dark blue is sometimes called dark purple - it is almost black and somewhat rare.]

FIVE MINUTES DAILY NINE DAYS

(Well now, suppose I was trying to kill someone. What would - what have you heard I would do? Just how would I burn that black candle? How would I go about it?)

Well, if in a certain length of time you wanted to kill a person, you set it for nine days, and you fix dat candle and put dese folks' name under it, and course you put nine new straight pins in it, and you burn dat candle for about five minutes for nine days.

(What time of day would I burn it for five minutes?)

Well, just the time you'd have to set it for. Whatever hour you have it set for. [Mobile, Ala., (709), 977:6.]

2876. Well, den yo' go an' git chew nine candles, nine candles, an' yo' cut dere name on dem candles nine times. Well, an' yo' light dose candles, burn 'em fifteen minutes. In 24 hours dey come back dere and put dose [stolen] things back on de gallery where he got 'em from, or come back dere an' put 'em in de yard.

FIFTEEN MINUTES

(What kind of candles do you burn?)

Black candles. See, black candles is fo' death an' make yo' return - anything yo' want it tuh do it will do it, except luck. It ain't goin' give you no luck, but it'll run and make you bring things back. [Mobile, Ala., (656), 941:6.]

2877. If yo' have confusion in yore home and want peace, yo' burn a red candle. Yo' set it at six in de morning and burn one hour, and yo' set it at twelve and burn one hour, and at six at night and burn one hour, and make a wish. [Mobile, Ala., (671), 885:1.]

THREE HOURS DAILY

2878. Ah burns white candles on Monday, ah burns pink candles on Wednesday, an' ah burns red candles on Friday. Ah burn 'em fo' luck an' success in mah hou e an' keep mah roomers an' all. [Memphis, Tenn., (959), 1543:2.]

THREE DAYS - THREE COLORS

2879. Yo' gits a pink candle an' write de boss name on it all crossways an' all down - jis' write all ovah dat. An' burn it in sugah fo' eight days or eithah eight weeks, an' yo'll find luck on yo'. Yo' burn it at six in de mawnin' an' twelve at noon an' den yo' burn it at nine a'clock at night. [Memphis, Tenn., (959), 1542:13.]

EIGHT DAYS OR WEEKS

2880. (Did you ever hear of them using black candles for anything?)

De black candles?. Yeah, ah've heard dey use black candles. First of all, yo' use these black candles fo' yo' - now, yo' wouldn't use 'em fo' yo'self. Well, if ah was envy against yo', wal ah would git a black candle an' put your name on it five times and burn it till it go out. Well, wherever yo' are in de world, yo' always be worried an' no matter how much money yo' get yo' cannot keep it. Dat's wit dat black candle.

BLACK CANDLE ON FRIDAY

[After turning off machine, I evidently ask, "Burn them any time?"]

Oh, no - yo' only burn dat on Friday. But mostly dey burns 'em on Thursday [night]. [St. Petersburg, Fla., (?), 1588:6.]

2881. Well, yo' take an' burn nine candles - lak yo' know somebody dat yo' wanta move [to live] with yo'. Yo' take an' write dere names on each one of those nine candles an' burn 'em with a nickel's wuth of sugah.

MONDAY - WEDNESDAY - FRIDAY (What kind of candles do you burn?)  
Well, ah burn diff'rent kind fo' diff'rent things.

(What do you burn for this particular case?)

Well, ah burn white candles.

(What do you write the names on the candles with?)

Wit a pen - pin.

(When do you burn those candles?)

Well, ah would burn 'em on a Monday, Wednesday an' Friday. Ah burn 'em from six tuh twelve an' six in de evening. Ah would burn de white candles fo' good six days. [Memphis, Tenn., (959), 1542:2.]

WHITE AND RED AT SUNUP AND SUNDOWN 2882. (What do you do with that red candle did you say?)

A red candle is fo' love - a white candle is love. Well, yo' burns two candles, yo' burns a white one an' a red one, yo' burn 'em jes' befo' sunup every mawnin' an' jes' at sundown. That is fo' love an' success. [Memphis, Tenn., (1537), 2778:11.]

2883. If ah wanted yo' tuh move, ah'd burn a black candle on yo' fo' nine days an' ah'd write yore name on a black candle with a needle - dat's whut ah'd do tuh make yo' move.

FIVE IN THE MORNING (You mean you would burn just one black candle?)

No, ah'd burn nine black candles. Ah'd burn a candle a day, see, an' write chure name on dat with a needle. Dat's tuh make yo' move.

(When do you light that black candle?)

Ah light dat black candle at five a'clock in de mawnin' an' burn it till it burns out. [Memphis, Tenn., (947), 1526:1.]

2884. You kin burn candles for luck and you kin burn 'em fo' peace. Jes' like if you wanta see somebody, some special somebody whut chew care fo'; if you want 'em to come, you kin burn candles fo' dat.

SIX O'CLOCK MORNING AND NIGHT (How would they do that?)

Well, de white candle and de pink candle is for luck and you burn 'em both together. Burn at night - in de morning at six 'clock and at night at six 'clock. Dat's fo' luck.

(Now that white and pink candle you say you burn for luck. How long do you burn that or when?)

Wal yo' burn it ten minutes de two candles. You burn 'em ten minutes six 'clock in de morning and six 'clock at night. If you happen to miss six 'clock in de morning, you burn it twelve 'clock at noon. But just burn it twice a day.

(And these candles they burn to bring somebody back, this white candle. How long do you burn that?)

You burn it five minutes. [Mobile, Ala., (692), 924:5.]

2885. You get you those wax candles to sweeten the man's mind. You take a white wax candle, you take a ten-cent bottle of honey, you take nine loaves of loaf sugar, and you burn that in a white bowl. When one go out, FORMULA 6-12-6 you set another one - white wax candle. That sweetens the mind of the man for his position you know.

(Here's your bowl and you have those lumps of sugar around in there.)

Nine of them and pour the honey all around it and set the candle up in the center. No [informant left out something], it round you know [in a circle]. You put de loaf sugar [in a circle]. You know those loaf sugar you use for tea or

coffee. Put nine around [in a circle] into the bowl. You stick the candle first and make it stick good to *spurnge* [*sponge* = melted wax from candle]. And then you take the bottle of honey and pour it all around there [the candle] - a ten-cent bottle around that. And you burn the candle three times a day - a white wax candle. Well, you see you can start it at six - the best hour for anything like that - six in the morning, either twelve in the day and when that go out, you wait till six in the evening and light another one.

(How long do you burn it at a time?)

Well, you see if it goes out before six in the evening, well you light another one. If you light one at six in the morning, well it will last to about twelve in the day or after twelve.

(How many candles do you burn all together? As many as you want to?)

As many as you want to, if you are able, you see. Probably four.

[Two candles only are burned. Formula 6-12-6 is the most used of all time formulas for burning candles.] [New Orleans, La., (804), 1129:4.]

2886. An' for - jest for a big time - have a big crowd an' a NINE UNTIL TWELVE good time, you burn a pink candle. Burn it every Wednesday from nine until twelve, and every Monday from nine until twelve - make a good time, big-house good time. [Mobile, Ala., (671), 885:3.]

2887. When you go before the judge - just before you go before the judge, burn you a white candle. You try to find out the judge's name. Write his name

NAME AND HAIL MARY down on the candle nine times, and burn that candle clean down until it's all gone. Then you say your prayers over that candle, "Hail Mary, Hail Mary, Mother of Jesus." Say it nine times. Then you turn your underwear and your undershirt and your socks - turn them wrongside out - and then you go before him. He'll decide - his mind will be changed. [New Orleans, La., (842), 1277:2.]

- 2888. (Now, how would they burn a black candle?)

A black candle? You take a person's name on a piece of paper, you write it nine times thisaway [demonstrates]. Nine, like you make a cross - nine times thataway, nine times thataway. And you - every time you light that candle, you go there, you curse, you say, "You son-of-a-bitch, you ought to be dead." You see? Well, the candle'll start to popping - you see, the candle'll start to popping. When the candle start to popping, well, you go over there and you - you sell yourself to the devil, you don't say anything about the Lord at all, you saying that to the devil. Say, "You son-of-a-bitch, you ought to be dead, the way you treat me." Well, the candle'll pop - pop like that.

Now, when that black candle go out, and you have your house dark, nobody pass through, nobody go you see. You have that. You don't - nobody goes there but yourself. You don't want nobody to see what you doing, because its a lot of people know what those black - know the black candle is no good. It's bad, you see. Well, so you takes it and go ahead on and lights it, and when it gets most out, he can't go nowhere. He'll have to stay there to watch it. And when it get down low, low - well you burn it three days, you see. Now in the morning you burn that. You light it at six o'clock in the morning, twelve o'clock you light one, and three o'clock you light the other one, you see. That's what you do. And then that's for - that make's he be going - starting to getting sick and droopy - and after that he'll pine jis' away. And he'll stop and say, "Ooh, my head hurt." [New Orleans, La., (826a), 1210:1.]

2889. If you out of a job and you want a job, you have to take and burn your candle for so many days. If you couldn't get a job and it's real like times are now - you can't get a job [this is during the Great Depression of 1930's] - you



really have to burn candles if you want a real good job. Of course, you can get jobs but they ain't paying nothing. But if a man want a job that's going to pay him something, he'll get him a candle.  
NO CANDLE - NO JOB  
PRAY AT CANDLE  
 And you burn your candle, you burn your candle three times a day - keep a candle burning if you can. If you can keep it burning all day, it'd be better. Every morning you get to that candle and you say your prayers.

You can light it or keep it lit.

(Oh, you keep it lit?)

You can keep it lit all day. It'd be best to keep it lit. But whichever you do at a particular time, you get to the candle and you pray. All right, when you pray at that candle, you pray like you got - you just say - well, you say the 35th [23rd] Psalm of David:

*The Lord is my shepherd and I shall not want. Make me lie down in green pastures and stir up my soul. Lead me in the path of rightness for his name's sake. Either I walk in the valley in the shadow of death - I'll fear no evil. Should I weaken, thou rod and staff comfort me. Prepare... (etc. etc. etc.)* [Comment by transcriber]...and I will dwell in the house of the Lord forever.

See. Well, all right, you says that. Now, when you say that, don't make the sign of the cross, see. Don't make no sign of the cross at all, cause you be crossing your ownself, see. Now, you say it maybe at six in the morning, twelve o'clock you do the same thing again. Three o'clock you do it, and at six in the evening you do it, see. All right. Now, for an instance, you do that at six o'clock in the morning - five or ten minutes after six, when you get up, see. Or if you need, you go on about your daily occupation or wheresomever you going.

Or [if] you're looking for a job - you're seeking for a job - well, you go along, and if there's any jobs to be gotten anywhere, you'll get one. If it ain't but for the day, you'll get you one. That's the end of it. See, now you can demand your money. If a man wants to pay you \$1.50, you can get \$2.00, see. You'll get a job on that [candle and prayer].

(You burn a white candle for that?)

A white candle. [New Orleans, La., (832), 1247:3.]

2890. Get the rose incense, you know, and smoke your house up for luck and use dragon's blood. Have you ever heard talk of dragon's blood? [I must have nodded *yes*, because I mention dragon's blood in *FACT*, 1st ed., 1935, No. 9379, p.501.] You take that [demonstrates] and scratch it like that on the stove, and like you wanta wish for something at the time, you set your purple light and you know, use the dragon's blood. Like you got a stove or any hot oven, you know, just scratch it on the stove just like that - it smokes at the time, you know, and that's very, very lucky. [New Orleans, La., (857), 1365:1.]

2891. Now, jes' say now for an instance if a man is gone and left his wife, yo' might say or sweetheart, and he's away off in another country probably and she want him back. She care fo' him but he's gone off and done 'tract his 'tention with somebody else, and his mind is offa de one that he left.

GREEN AND YELLOW  
TALK TO PHOTOGRAPH  
 If she got his photograph, she kin jes' take it and jes' turn it upside down on his haid, see. And den take a green candle and a yellah candle and put de photograph right - put it down, set de candles in some kin'a little [tin] top of something, put dis heah photograph behin' de light [candles], and light chure candles and make yore wish. See. Put de photograph upside down and put some sugar, some brown sugar in de saucer [or tin top] wheresomevah dose

candles is; some brown sugar and some honey, and put de two candles in dere - de yellah candle and de green one.

[Brown sugar is often used for colored person; white for white person.]

And set 'em in dat saucer with dat sugar and dat honey and put de photograph right by dose, upside down. Well dat will make dat individual git on his head to come back, see, to where he left from. Jes' in a few days he'll git all upset, wanta come back, and ain't nuthin going to keep him away from dat individual.

(Now here are the two candles sitting up in this can. You put the photograph upside down, head down, leaning against one of those candles - jest leaning against one of those candles.)

Leaning against whatsomevah de candles is in. And den de person - lak ah'm doing dis, jes' lak if ah was going to light de candles for mah husband and tell him to come home, and [demonstrates] ah jes' put de photograph down dere, and ah tell him, "Now, ah mean fo' you to come home to me now. Ah mean fo' you to come home and don't you stay away no longer. Ah mean fo' you to come home." [Three times.] And in about five or seven days [odd numbers] he will be back. [Mobile, Ala., (692), 925:1.]

2892. Git a white an' a black candle an' burn that. Jis' burn it soon every mawnin' 'bout five or six a'clock an' de same time at night. See. An' yo' hol' yore han' ovah dat smoke an' make a wish, an' prob'bly no doubt yo' li'ble tuh be lucky an' den yo' may not. Dat's in gamblin'.  
CANDLE SMOKE (You burn both these candles together?)

Uh ah - yo' burn one at de time. If yo' burn a white one dis mawnin', yo' burn a black one dis evenin' [alternate magic]. See. Burn a black one now an' de white nex'.

(You just simply reach your hands over the smoke?)

Yeah. Jis' make a wish. [See margin-title *Smoke 'Em*, p.723f.] [Memphis, Tenn., (930), 1512:1.]

2893. On de job where ah am now, some of de girls burn candles in de service where dey change dere clothes and they say they do that to hold their jobs - to keep luck with the bossman dat dey working with.

THE HALO SIGN (What kind of candles do they burn? Have you seen them burn them? They burn them where they change their clothes on the job. In a factory or something of that sort where they work?)

A hotel.

(And they burn these in the room where they change their clothing. What kind of candles do they burn?)

Ordinary candles.

(Do they burn them at any special time? Or say anything while they are doing it like that?)

They burn de candle and jes' befo' they begin to burn - jes' befo' they light the candle [demonstrates] they carry they han' ovah their head like this and say, "Lord, help me tuh keep luck," an' then they light the candle.

(They make a circle over their head just like a halo.)

That's right.

[For a halo rite three times clockwise and three times anti-clockwise with three waters, see p.16, line 1.]

(How long do they burn that candle? Have you any idea?)

Jest about an hour.

(Do they burn these right in the hotel?)

Right in the hotel. [Mobile, Ala., (674), 891:3.]

2894. You can go to people and they can tell you what to do. Well, just like if you go to people and they tell you what to do. I know a fellow [a hoodoo or

shrine-keeper] - well, if somebody have stole something from you - well, all he'd do is to say this prayer at nine, twelve and three, and tell the Lord, say, "Now, Lord, such-and-such-a one done stole something from me and I really need it."

WHITE CANDLE AND PRAYER

But you mean that from your heart and you sets that candle - a 25¢ candle - which is to burn eight days - and in eight days it is supposed to bring it back to you. (Just an ordinary white candle?)

An ordinary white candle, cause I know a lady had a *graphophone* stole from her and that's the way she got it back. [New Orleans, La., (783), 1087:8.]

READ BIBLE AND PRAY

NINE DAYS

2895. Tuh burn candles. Well, yo' take those candles an' yo' kin take the Bible an' read the Bible - jis' lak some-one have mistreat you. Well, yo' take those candles an' yo' take the Bible an' yo' read it an' yo' prays, an' pray ovah that candle while it's burnin', see, an' yo'll do that ah think fo' 'bout nine days an' nights, an' yo'll gain friendship wit de party that mistreats you.

(What color candle do you burn for that?)

Dat's white. [Little Rock, Ark., (?), 1459:19.]

2896. If you wanta do some dirty work with a black candle, you do the same as you would the green candle - cut the top of it off. And always turn it bottom up - don't take the little tail [wick] that lights and set it

HEADACHE STARTS

WHEN CANDLE LIT

straight, but cut that off and turn it bottom up with that name on it. And they'll always suffer with a pain in the head at certain times - like you light it fer six, that misery'll start at six; if you light it at nine, that misery'll start at nine; if you light it at twelve or three in the evening, [that misery'll start at twelve or three]. That misery will last at least a hour. [New Orleans, La., (851), 1317:9.]

2897. The black candle is fo' evil. That black candle does all the harm in the world. Well, yo' jest - say, if yo' wanted to do someone harm, in the day at twelve a'clock, make it no later, yo' go into yore room, pull yore blinds down, set chew a dark candle behin' yo'. An' yo' set wit chure face pointin', say to the east an' yo' set there. Yo' set there until - if yo' haven't got their picture, yo' set there until yore mind jest kinda picture them. An' yo' take that

IMAGINE PERSON'S PICTURE

CALLING

TO HELL, TO HELL, YOU GO

DRIFT FOREVER

picture, say if yo' wanta cause them to git killed some way - by running into a car, by running into a train, or land somewhere where de train kin run ovah them. Well, jest whut chew want, that one particular thing to do, why yo' jest call dat an' dat black candle will be burning behind yo', see. All right, chew call dat persons name nine times. Den yo' crosses - take yore fingers an' cross it like dat. Pull it, see like dat - pull the fingers together.

(Pull your fingers together like that - these big index fingers.) [Crook index fingers and pull.]

Uhhh. Say, "To hell, to hell, yo' go. Drift forever. No content. There's no rest for the weary." And then turn, blow the candle out an' then kneel in front of the candle an' say, ask for six feet. Then that gives that candle time to cool off. See, ask for it slowly - s i x f e e t. Why den all de smoke from dat candle an' everything will go off. Take yore candle an' go on back about yore business. [St. Petersburg, Fla., (?), 1697:6.]

CANDLE BURNING

CAUSES HEADACHE

2898. Now, you take that [hat] bow and you puts it in a envelope, you see. And after you puts it in an envelope, you takes a black candle and you light that candle and you write your name, you see, and lay your name in there, you see, with that bow, and you burn that candle on it, you see. When you burn the candle on it,

well, that'll get you - it don't do you no harm, but it get you the headache. You always suffering with the headache all the time - misery of the head.

(Do you mean if I were burning it to someone I would write my name on it?)

No, no! What the person name.

(Oh, that person you are trying to harm?)

Yeah, the one you going to harm, you see. Not your name, the one you are going to harm, you see. [New Orleans, La., (823), 1190:6.]

BLACK CANDLE 2899. Now, a black candle is fer enemies, a white candle is fo' luck. Yo' kin buy a 25¢ candle. Anything yo' want, yo' kin git  
FAST AND PRAY down on yo' knees and pray and ask de Lord fo' it. Ah be's in de habit fo' sometime to fast and pray, an' you'll really git it. An' if you have enemies removed, you could get a black candle and put it in a dark place and burn it. Burn it fo' nine nights and ask de Lord to move them, and he'll move them. [Mobile, Ala., (673), 889:4.]

2900. My husband left me and stayed five months. But I didn't burn the candle myself, but his cousin burnt the candle. I never saw that before. She take a pink candle and instead of burning the candle as it is sup-

KNOCK AND CALL posed to [burn] like, she cut that top off there and she turned it upside down and burn the bottom of the candle first, you understand, and when that candle burnt out - he went away from home, hadn't had no fuss or nothing, and stayed five months. Well, I tell you what I did - and not knowin' that she [cousin] suppose to do me no harm - I wanted to be sure there was nobody wanted to do me no harm. I went and got three white candles. [Demonstrates.] I burnt his name under the candles nine times, as I showed you just then on that piece of paper. And I would light the candle at night to burn while he was sleeping - of course, he wasn't with me, and when I would light the candle, I would knock on the wall three times and I would call his name. And when I burnt nine candles he came back, and he been back ever since. [New Orleans, La., (855), 1348:6.]

2901. If yore loved one gone, yore man or yore husban' or whosomevah an' yo' want him back. Yo' git chew nine pink candles. First git chure parchment papah,

DIMINISHING DISTANCE  
NINE PINK CANDLES - TEMPLE INCENSE  
WASH CANDLES - PINCH OUT

yo' know dat white parchment papah, an' yo' write his name nine times on dis papah an' git chew nine wax candle. Dey say wax. Ah tried dat mahself. Whut ah'm tellin' yo' ah did dat mahself. So ah knows. An' set de candle on dis table an' every candle yo' sets, yo' moves it up a little. Yo' jis' move it up jis' a speck. [This is the magic rite of diminishing distance - similar to diminishing time, quantity, etc.]

(The first one you put down at the bottom of the paper?)

Yeah. Yo' see, yo' put it lak dat [demonstrates]. Dat's de name, see - right there. See, dat's de name. Now, yo' done burned that one [candle], see. Now yo' moves it [next candle] up agin. [These candles are successively moved nearer to you.] Sometime it won't set if yo' put it at de end. Sometime yo' have tuh put it right direct in de center. [This candle in the center of a sheet of paper makes the magic quincunx - see No. 2799, p.802.] See, right in de center, fo' it tuh hold, cause sometime it'll creel ovah [probably means *keel over*]; but now when yo' light de candle, wash it - yo' wash yore candle first. But chah turn it bottom upward so dat de wick won't git wet, an' yo' wash it off wit clean watah - jis' let de watah drip off it, lak that. Den yo' light chure candle.

An' then yo' git that incense temple [temple incense] - dat goes wit dem candles. Yo' burn dat. Yo' put a little dribble - well, say it's a dram in anothah saucer. Den yo' put de candle ovah in dis saucer an' yo' burn dat light. See,

dat makes de smoke dat goes with dis name an' dis candle.

Now, sometime in burnin' dis candle it'll bring back 'fore nine days. An' he'll come unexpected. Yo' [when he appears at the door] gotta rush back an' pinch it out. Don't blow it out. Yo'll have tuh wet chure fingers an' pinch de light out. An' burn it in a tub lak a zinc, cause yo' know candles is somepin dat ketch fiah sometime when it fall ovah. An' yo' put it [candle saucer and perhaps incense saucer] in a tub an' yo' burn it in yore private room where yo' sleep. Dat means in yore bedroom - not in yore front [room], neight [right] in yore back [room]; neither in de sides [hall or side room if any]. Yo' gotta burn it right where yo' sleeps in yore bedroom tuh bring back yore loved one. It gotta be right dere where yo' at. [Algiers, La., (1601), 3022:8.]

2902. You take the dead bones of somebody they's related to. You take nine candles [demonstrates]. Like that a candle like that, you turn that candle upside down. You write the name of that person on that candle FLICKERING CANDLE that way. From the bottom to the top. Then you burn that candle thataway [demonstrates].

(Wait a minute! Put that candle upright now, the way it belongs. Do you write the name on it now?)

No, no. [Demonstrates.]

(Then, all right - you turn the candle upside down, then you write the name from the top down to the bottom. All right. How many times did you say?)

[He did not say. This questioning device I use frequently.]

Nine times.

(Nine times. All right.)

Then you burn this candle - leave it stay down there. At the flicker of that candle thataway, things is going bad; but when the candle burn calm and straight, well then it's all right.

(But you said you burned down that candle, didn't you?)

No, write their name nine times, but you burns just three of the candles.

(Oh, just three of the candles. I see. What color do you burn there?)

Any color.

(I see.)

Wax.

(Just wax candles. You don't burn anything else with - that's all you do?)

Just the candles.

(Well, what will that do? Make you [I turned off machine].) [The dead bones did not impress me, I asking no question about them. The important thing here is the flickering candle.] [New Orleans, La., (883), 1454:3.]

2903. If you want someone dat's away from yo', you git chew a blue candle - git up at six 'clock in de mornin' and git chure blue candle and make yore wish, and write dere name on a piece of paper. Jest write dere name seven times on a piece of paper and fold it towards yo' [demonstrates] - dis way, to yuh and burn yore candle. When yo' burn it one hour yo' calls 'em; when you burn it another hour you calls 'em. You burn it three hours and call 'em. They will certainly come to that call - don't care how far they is, they will come. [Mobile, Ala., (671), 885:5.]

CANDLE AND SULPHUR BURNED  
NAME CALLED

2904. If a person leave an' yo' want 'em back, yo' burn dat candle and yo' burn sulphur. Yo' take a bran'-new box, jes' a five-cent box of sulphur, and yo' take a little piece of newspaper and yo' light dat piece of newspaper. And yo' call de person name and jes' dip yore hand in dere [the box] three times; and call dere name and while de paper be burning, yo'

put dat sulphur in dere [burning paper]. Yo' know sulphur flames up like yellah, makes a different color. Drop it down dere three times and call dere name. Make a wish and burn dat sulphur three time a day. An' when dat sulphur be burning on and dose candles continously burning, dat'll bring 'em back toward yo'. [Mobile, Ala., (688), 956:4.]

2905. A pink can'le is lucky - a pink can'le will bring yo' prosperity. A blue candle is fo' health an' prosperity in de home. Black candle is death.

THREE HIGHEST NAMES Dat's bad - a black candle is bad. An' a white can'le  
SIGN OF CROSS brings a beautiful life - all de way down yo' past life, happy times.

(Do you know how people burn these? Any special way?)

Yassuh. Now yo' kin burn de can'les and after - when yo' start tuh burn 'em, say, "Name of de Father, Son and Holy Ghost." [Informant makes sign of cross.]

(Cross yourself?)

Yassuh, and after you say that you git down [on your knees] and ask fo' jest whatever yo' want - makes yore wishes, yo' know fo' whatever yo' want and that will sho' bring it tuh yo'. Burning de candle will sho' bring it to yo'.

An' then yo' burn on Thursday. Always yo' burns a green candle fo' money, understand. But you always have to make the sign of the cross. [Mobile, Ala., (667), 880:7.]

2906. Now, yo' kin take the black candle an' yo' kin burn it an' yo' kin kill 'em. Jis' burn that black candle an' pray lak dat [pray for that purpose]. [Little Rock, Ark., (?), 1459:20.]

2907. Ah would buy me a green candle an' burn de green candle an' put mah face to de east an' mah face in de west an' use de holy name Vah seven times - look to de east and look to de west an' use de holy name Vah seven times. [See how she changes "put mah face" to "look."]

(How do you spell that?)

V-a-h.

HOLY NAME VAH (Vah.)

Uh-huh.

(When do you burn these green candles - how long?)

Now, de ways of burnin' de green candles - ah lights 'em twelve a'clock in de day. See, if ah'm goin' tomorrah tuh git hired, ah'll burn it twelve a'clock - light it twelve a'clock today an' burn it smack up an' go up an' ask fo' me a job. Jis' burn one candle. Jis' lak ah'm goin' tuh work today an' ah want me a job an' ah know where ah'm goin' to, ah jis' burn dat one candle an' go on up an' ast me a job. Use de holy name Vah. [Memphis, Tenn., (947), 1526:12.]

2908. (Let me get this straight now. You wet your fingers with saliva and just pull the flame to you. You don't touch the flame or anything at first, just keep pulling it to you nine times.)

That's right.

CANDLE SET IN WHISKEY (What did you say about a drinking man?)

PULL FLAME TO YOU If he's drinking, put a teaspoonful of whiskey in there. (In the saucer?)

Right around that candle whilst its burning. You see, you burn it up in three fifteen minutes. Well, this fifteen minutes you burn it, you see, and tell him what you want him to do and pull that light to you. Blow it out in the next fifteen minutes when you get ready. You kin wait until the night or tomorrow - just be sure you burn it them three fifteen minutes. But burn it up and when you get that candle burn, that whiskey will be gone. About time it get down to about like that, the whiskey will be gone. And he'll be back in three days - inside of three days he'll be back to you. Ah'm telling you whut ah know.

(But in order to bring him back, you must have that whiskey in that saucer.)

Yes, sir, have that whiskey around that candle. [Mobile, Ala., (679), 904:1.] 2909. Take a white candle to make a man love you and stay with you, don't get away from you. If he go, he can't stay.

(Well, how do you do that?)

You take a white candle and roll it in sugar, sugar and salt - salt that's not never been used out of. Just roll it, roll it good, roll it good about fifteen minutes - see, you roll it on a paper. And then you take a match.

(A match?)

Take a match and you hold that candle right on there and light it, and you know, smoke it enough for it to melt for the paste [melted wax, sometimes called sponge] to come out, you know, and then you place it right in the middle of a saucer.

(Wait! You stick this candle down on the saucer?)

Yes. [The candle is set in the melted wax at the center of the saucer.] And if he is a drinker, you know, and likes to drink, well, you put you about a tea-spoonful of whiskey around that candle, and then you light that candle and you burn that candle fifteen minutes and all the whilst you burn that candle, well [demonstrates], you be doing just like this, you know - like this with the flame, you see, from the candle.

(You wet your two fingers in your mouth, and then you go to the candle and pretend that you are sort of pulling this flame towards you - keep pulling it towards you.)

Yes, that's it. And make your wishes what you want him to come back and do and what you don't want him to do - just like - you burn it fifteen minutes.

(At what time do you burn that?)

Any time, any time. Burn it any time, but in the three fifteen minutes you burns the candle up - in the three fifteen minutes. And when that candle is burnt up, and all that whiskey's gone, and [then] inside of five or nine days, he'll be back - he'll be back to you. [The two preceding versions of flame pulling and whiskey are from the same informant but separated by 70 cylinders. I had her brought back because some of her material was badly recorded.] [Mobile, Ala., (679), 974:2.]

2910. Take nine broomstraws - in fac' yo' kin take one straw an' break it up into nine pieces, an' yo' kin take dat straw an' lay it on a plate. An' lay dat straw on de bottom of a plate an' yo' set a candle light, an' yo' burn dat candle light eve'y mawnin' fo' 'bout twenty or thirty minutes. An' have it set right in de midst of those straws, an' yo' burn it eve'y mawnin' fo' 'bout nine mawnin's. Den yo' put it out. When yo' put it out yo' put dat name in de bottom of it, an' dat's fo' food. Yo' always keep plenty food in de home.

(What color candle do you use?)

Yo' use a white candle. Yo' could use a green candle - it's mo' faster, but yo' use a white candle. [Memphis, Tenn., (1524), 2720:1.]

2911. Well, if for instant, say, you got a husband - a man, and he's done left you, you take a white candle and you burn it. That's to draw him back to you. All right, then when you get him back to you, you get SAUCER UPSIDE DOWN RESISTANCE VARIES a blue candle - that's for true love. A pink candle is for success, see. All right, that's what you do.

(Well, how would you burn that blue candle? Or that white candle to bring him back, for example?)

With his name.

(Explain the whole thing to me.)

Oh, explain the whole thing?

(Yes.)

You write his name three times and you put it under a saucer. You take a saucer and turn it upside down and you put the candle on top of that, burn it.

(Burn the candle - the white candle?)

The white candle - that's to draw him.

(Back?)

Yes.

(Well, do you burn that any particular time, or day, any particular length of time, or what?)

See, this is burned completely out.

(Oh, burn it completely out?)

Completely burn it until hit makes a - takes effect on him to bring him back. See. It's according to the person's constitution. You see, sometime you don't have to burn them long - about two or three weeks. It's according to the constitution. Some people is [more resistant to candles].

(I see. Now, suppose he comes back, then what do you do with that blue candle there?)

All right, you burn the blue candle - that's for true love.

(And how would you burn it?)

The same way. The same way - to keep his name completely under there. You see, you conquer him - you conquer anybody with their name.

(And then what was the other candle?)

The pink - that's for success. You'll be successful. You see, you burn the three candles - the white is to draw, blue is for true love, and pink is for success. [New Orleans, La., (821), 1185.]

2912. (What have you heard about that?)

Well, if you have a fellow and he will leave home and you wanted him back, why you get you a candle - and you go out to the Crackerjack Drug Store some place.

(To what drug store?)

NINE LUMPS OF SUGAR It's a drug store in New Orleans called the Crackerjack  
IN CIRCLE Drug Store on Rampart Street. And you kin get you some  
candles for a quarter - just pink-looking candles, not  
white. You'd get you some lump sugar. And you write his name down nine times  
and you take that - you know, put that candle on top of that name.

(What do you write the name on?)

A piece of writing paper.

(All right.)

You take that writing paper and you write the name nine times, and then you see, you have that candle up there and you set the name to it. And you put those nine lumps of sugar around them then, makes your wish, and light that candle, and then he'll know the woman is - and he'll have to come back.

(Do you light those candles at any certain time?)

Yes, sir.

(What time?)

Well, about nine - about nine till eleven.

(In the night or morning?)

Well, you kin do it in the morning or you kin do it at night.

(And you burn it until he comes back? Or do you burn it for a certain time?)

No, you just burn - see, burn it from nine till eleven just for a couple of days and nat'rally, why he'll come back.

(You take a piece of paper and you put it on something [not flammable], and then you melt some wax, and then you stick this candle on top of that paper.)



Yes, sir - piece of writing paper.

(And you put this paper down under the candle and you put these nine lumps of sugar in front of the candle in a circle.)

But you have to write his name on that paper.

(I understand - nine times.)

Yes.

(Do you write the name, one right under each other? Or any way?)

No, just write it under each other.

(One right under each other in a line?)

In a line. [Vicksburg, Miss., (761), 1041:8.]

2913. They takes a cord string and they measure [foottrack] from the toe - thisaway [demonstrates].

(Back to the heel?)

Yes. Put a knot in the head at the toe, and one in the middle, and one exact on the heel. You take that cord - you measure it. You take that cord, see, and you take a black candle and you make nine notches in the black candle, and you stick that [knotted string] in the candle and burn it upside down.

THREE KNOTS IN STRING  
NINE NOTCHES IN CANDLE

(How would you stick that string in the candle?)

You put the string on the side of candle and you stick it in there - pins in it.

(You hold that string onto the candle while sticking pins in it.)

You hold the candle [demonstrates] and just stick a pin in the candle and the string here - right at the toe and you stick it like that. And then you burn it upside down.

(You put three pins in there [for toe, middle and heel] - and you burn the candle upside down.) [See margin-titles with pins.]

Yes, sir.

(How long do you burn that candle?)

You burn it - one hour Monday, one hour Wednesday and one hour Friday, until you make, burns up those nine notches. You got your candle and you put your notches in it - nine notches. And after the nine days, then you got the case, you see.

(What would they do that for?)

To make you move.

(What would the burning of this candle do to me? And that string, what will that do to me?)

Oh, that make you travel far away - go on about your business. Travel away off. [New Orleans, La., (823?), 1196:2.]

2914. That'll kill you.

NINE BLACK CANDLES

(Do you know how they are supposed to burn those?)

FIVE UP AND FOUR DOWN

Well, you take nine.

(Black candles. Take nine black candles.)

And you set five, you know, straight up like that [demonstrates]. And you get some little cups and you put four in them so they wouldn't touch the floor [and start a fire], and you burn the other four bottom upwards, and in nine days time you are supposed to die.

(I see. Well, what do you do with that ninth candle? What about that?) [Why I do not understand will be explained later.]

Ninth? You got to have a odd one.

(Oh, I see. You set that in a cup there?)

Yeah, you put it in there. There was a lady burned 'em on my aunt.

(I see. Well now, please explain that again. I can't hear with the noise.)

You see you take nine black candles - they are about this high [demonstrates].

(From the floor you mean?)

From the floor.

(About four feet high?)

Yes. They black - they are \$1.50 apiece. And you take five of them and you know, you burn 'em like that. You light it right there [demonstrates].

(I see, so - standing straight up.)

Yes, and you take the other four, but you take a little tin [can] and, you know, so it wouldn't touch the floor, and you put 'em in there and you burn the other four bottom upwards. [The wick is cut off and a new wick is made at bottom of candle.] But you have your name [on paper] up under them candles, burning, you see, and by them being so high, when they burn down, you see, in the ninth day, if they be done burnt down, you know, before the ninth day, well, you die.

(You die, I see. What do you do with that ninth candle - that odd candle?)

[This shows how carefully I listen to an informant. What happened to the ninth candle?]

Well, you see that have to be a odd candle for to make you pass out. It can't be even, it had to be odd.

(Well, don't they burn that ninth candle?)

Burns the ninth candle.

(Well, how do they burn that?)

Well, you see you got five up.

(Oh, I see. And four down?)

And four down.

(I see. I understand now.)

[I understand because my informant has said, "You got five up." At the beginning of her rite she says, "You set five...get some little cups and you put four in them." She says *four* when she means *five*; the four upside-down candles already being in her mind. Many times I immediately pick up this sort of thing but in the usual noise and uncertainties of collecting an occasional unexplained action does occur. It is one of the reasons why I am inclined to over-question, sometimes beating a dead horse.] [New Orleans, La., (783), 1087:3.]

2915. Get you a John Ruskin cigar.

(A John Ruskin cigar.)

Cigar, and put it in a glass. Get a lump of ice and put it in a tub. And when you gon'a go before the judge, you have glasses round in there and have a candle, nine candles, and let somebody - when you going down to the court - light those candles and have that glass setting in the center with them two John Ruskin cigar in it, and light them and let them be smoking. And have them candles burning. The judge will discharge you.

(And you get a cake of ice - here's your cake of ice - and you put this glass on top of the ice with the two cigars in it?)

Set it on top of the ice with the two cigars in it and all the glasses around, but you got to buy new glasses what ain't been used.

(And how many glasses do you use around that cake of ice?)

Nine.

(And what color candles do you put in those nine glasses?)

White.

(Oh, white. I see. And these candles and the cigars are burning at the same time?) [See comment.]

Burning while your case is going on - while you go into court.

(But they must be John Ruskin cigars?)

John Ruskin cigars.

(I see.)

[An ordinary water glass is put in the center of the cake of ice and into it are set two John Ruskin cigars. Circled about this glass with cigars stand nine white candles in glasses. The candles are lighted and apparently the cigars also; but the latter will not "be smoking." On this cake-of-ice altar, a cigar-smoking judge is confined by the magic circle of pure white candles - see Magic Circle, p.123, and the circular candle-rites of *Doctor Yousee's* interview. The glass with cigars in the center of four icy corners also completes a magic quincunx (p.710), giving us an unusual quincuncial altar.] [New Orleans, La., (824), 1194:8.]

2916. You could take holy water and sprinkle it around - just like there anything that you had that you thought somebody was going to steal it. You take holy water and make nine steps round your article - CIRCUMAMBULATION NINE TIMES whatever it was - like it was this here [my recording machine on the table between us] and you had an idea that somebody was going to steal it. Just make a circle round that nine times and set a black candle.

(I see. And what do you do? You take nine steps around that?)

Nine circles around that.

(Oh, you make nine circles around it? I see. And then what will that do?)

After you takes your ninth circle, then you light it.

(Light the candle. What will that do?)

That will - they'll be afraid, they won't even come around your house. [For circle or ring as protective device, see Magic Circle, p.123f., Nos. 2197-2198, p.626.] [New Orleans, La., (842), 1277:4.]

2917. (Well, did you tell me something about doing something with the subpoena?) [Among other things while machine turned off.]

SUBPOENA FROZEN AND BURNED Yassuh, yo' take de subpoena an' yo' git chew some ice, an' git chew a black candle an' yo' take dat an' yo' put it on dat ice, an' take dat black candle an' set it up ovah there. Dat's fo' if yo' got de subpoena from de co't. Dat's tuh keep dem from talkin' on yo' [testifying against you]. [The problem of the shut-off machine I have discussed in the Introduction. Here I choose an awkward way to ask for a repetition of the subpoena material.] [Algiers, La., (1597a), 3003:4.]

2918. See, heah, yo' git his subpoena, when he supposed tuh meet co't, an' yo' git chew a white wax candle. Yo' take dat wax candle an' yo' cut it - not de part whut yo' burn, it's de bottom part, an' yo' WHITE CANDLE ON SUBPOENA CIRCLED BY SUGAR ON ICE cut it till yo' cut to de wick. [Make a new wick at bottom.] Yo' git chew a piece of ice big enough tuh burn [last] as long as co't lasts. Yo' light dat candle an' yo' git chew some sugah an' yo' - a whole nickel wuth of sugah dat's nevah been used, an' take it an' po' all around on dat ice an' on top of dat candle, an' set subpoena on dat ice an' set de candle on top of it an' light it, an' keep it a'burnin' an' when he go tuh co't de judge will feel his sympathy. If he don't git clear, he wouldn't git much time - he would git a light sentence. [A light for a light sentence!] [Algiers, La., (1577), 2903:2.]

2919. If they stole somepin from you and you want to CANDLE AND KEY CROSSED get it back, if you know the person. If you didn't know 'em, you could get it back. If you wanted to know who the party was, you could get the Bible and you could find out who the party was and then you could get to 'em more so. But now, if a person would steal somepin

from you and you want to get it back; if you could get a key - see, if you could get a key and get that party's name. See. You get that key and put it on a string. You get this party's name and you get you one of these dark candles - it's not a black one, it's a lavender-looking candle but it looks like its black. You get you one of them and you get these people's name and you write that name on that candle, but you take this candle and you burn the candle upside down instead of burning his name upside down. You turn your candle over and you trim the ends - the opposite end of it - you trim it and light that part of the candle. You got his name and you write his name on that candle, see. But the deeper it is - you write his name as deep in the candle as you can get it. If you can get his name, write it as deep in there as you can get it. You take that key and you put that key just like this [demonstrates]. Here's your candle here and you lay that key right across by that candle in this manner - just like that.

(Sort of like a cross.)

Yes, sir. Just like [demonstrates] I got my finger - see, on that angle just like that. That's the candle here, and lay that key just like that.

(It isn't a right angle, but it's about a 45 degree angle.)

A 45 degree angle, yes sir. Just a cross.

[Candle and key are crossed. The key is laid flat on the surface of the candle-container so that it touches the bottom of the candle. As you look at the candle, the key is not horizontal or at right angles to your vision; it is at a 45 degree angle. If you mentally prolong the bottom of the candle, key and candle would form a flat letter "X" cross or a flattened St. Andrew cross. As a matter of fact this is an upside-down (reversed) tau cross or "T" cross, also called St. Anthony cross. If we include the circular bottom of the candle or circular hole through the key, we have the *crux ansata* or Egyptian ankh, symbol of life and prosperity.]

And he going to come back and he come back with a piece of yours that he's done taken from you. He might - he ain't going to come back to you but he going to come close around wheresomever you are at, trying to sell it. See, he may not know it's yours. He going to try to be selling it or something of that sort, or maybe have it on, and you going to recognize it and you can catch him thataway. That'll bring him back. [New Orleans, La., (832), 1249:1.]

CIRCLE OF THREE GREEN CANDLES IN SAUCER 2920. A green candle's for money, see. (How would you burn that?)

You take three green candles, just like this [demonstrates]. Fix 'em just like the - you know, kind of a round.

(You fix the three together? Tie in a circle?) [Tie into a triangle.]

Yes, into a shape. You cut the top of 'um off. You write the person's name nine times - whose ever name you wanta be on that candle, nine times. You put it in a saucer with some cinnamon, sugar, steel dust and quicksilver, and you let it burn out there. And whatever you want 'em to do, they come and do that, after that, after that candle's burned out. [New Orleans, La., (851), 1317:8.]

MIRROR BEHIND BLACK CANDLE 2921. Dey said tuh take a black candle an' de person's name dat chew want out of de way, write it on dat candle and burn it down; but place a mirror behin' dat candle and when it burns out it wouldn't be long befo' de person dies. [Mobile, Ala., (?), 963:8.]

SEVEN RED CANDLES IN A ROUND ROW 2922. Say, when you giving a party and you wanta have luck and success in your party, say, just 'fore your party starts, you get you seven candles.

(What kind? What color candles did you say?)

Red, and set 'em on your table in a round row [circle] and you light those seven

candles. Well, you let 'em stay lit, say about twenty or thirty minutes. Well, you blows 'em out. Well, all right, after the crowd is gone - well, say the party break up at eleven o'clock; just about nine-thirty, well you start 'em burning again and burn 'em about thirty minutes. Say that brings luck and success to you. [Vicksburg, Miss., (744), 1014:4.]

2923. (How do you do that?)

Say you cut it - take a piece of brown paper or piece of paper, but if the person is colored you use brown paper and if they white you use white paper. You take an indelible pencil and you write the name across

BLACK CANDLE AND COFFIN it just like you want it, you understand. Then you set the black candle on there and burn it for nine days.

(What is that shape you cut out there, you say?)

[Informant with imaginary scissors and paper had cut out something.]

In the shape of a coffin. Then you write it all kind of ways across and so on and then you set it [candle] right in the middle of it [coffin] and burn it for nine days, the black candle, and they sure will die - they sure will. [New Orleans, La., (857), 1364:2.]

2924. If the picture is on a tintype - from my experience, not no paper, on tintype - they can kill you with that. Take and bury it bottom up and [or] then they can take and set it in ink, put nine black candles around it in the shape of a coffin and burn it for nine days. The best time to burn it is at night, whilst you sleep so it gets the spirits on them.

(That's your photograph?)

Yes, on tintype.

(Now, what else do they - for what other purpose do they burn candles?)

To evil?

(Yes.)

To kill a person and put 'em on a drift, you know, have 'em sleepyfied?

(Yes, how would they do that?)

Well, you just takes a red candle.

(A red candle.)

And [or] a black candle. And they burns that candle in ink for nine days, you'll just drift, just drift away, and you don't know what - you don't feel sick or nothing, only just drowsy and sleepy all the time. See. [New Orleans, La., (822), 1187:1+5.]

2925. (She gets the photograph and what does she do then?)

She takes and she lays it out in ink.

(In ink? What do you mean in ink?)

Ink that you write with - black ink, and she lays it out in there.

(You mean she puts the ink down there and then she puts the photograph on top of the ink?)

She puts it in the ink.

(Oh, this saucer or something - puts it in there?)

Yes.

(All right.)

And she puts these brass tacks around it, nine brass tacks, and nine candles.

(What do you mean the brass tacks? Just lay them around there?)

No, just lay - they's real coffin tacks.

(And she just lays them around the saucer?)

No, she sticks them in the wood, what she got laying out there. See, she have a special desk [altar] for that.

(I see.)

That's when you go to somebody that do that kind of work for you, you see.

They got a special desk [altar] for that, you understand. She put these nine brass tacks down [round] in there and set your picture in it, and she speak to hit, just like as if I was, "I'm going to kill you." Well, that's the way she talk to this photograph. And she light these nine [black] candles there and in nine days wheresomever you at, it'll kill you.

(The photograph has to be a tintype, I see.)

No, paper. [New Orleans, La., (838), 1260:8.]

2926. (Tell me the whole thing all over again about that doll baby. What did they do with that?)

You see, you takes a doll - you make it like in the shape of a person. Then you put my name - put the name there. Write your name all along there. Well, I name this person such-and-such a name - that's the person. Well, BLACK CANDLE you'll take that doll and you'll put it in a box. Well, every DOLL BABY morning you take that and you'll take a black candle and you'll LITTLE COFFIN set that doll, set that down there, put it on top of the box, but with the person's name who you want to do that to. Then you do that for nine mornings, and after that, you'll take that doll and you'll put - make a little coffin and you'll put that doll in a coffin, and you get you nine red beans and you put 'em in there, and then you'll take that person's name and then with that doll, and you'll take and take a lemon and you'll bury that doll. But you see, the doll don't get in the lemon, but you'll put their name and put that doll in the ground, and then put their name and the lemon on top of it and bury it.

(What will that do?)

Well, that make 'em all upset - that will make 'em wander, see. [New Orleans, La., (834), 1255:3.]

2927. Yo' git up every mawnin' at 'fore six a'clock an' scrub an' den yo' burn yore candles. Yo' scrub wit *chamber lye* an' oil of anise, sugah an' lye an' saltpetah, an' garlic an' cinnamon. Yo' do dat aroun' CANDLES AND BUSINESS six 'clock in de mawnin'. Yo' buy all dese things. It'll bring luck to yore place. [Many examples of scrubbing for business, as well as the ingredients used here, will be found in subsection BUSINESS AND CUSTOMERS, pp.669-744. Candles are usually not added to the scrubbing.] [Memphis, Tenn., (959), 1543:3.]

2928. Go to the railroad track for spikes.

CANDLE FOR BETTER CROP (For what?)

For spikes.

(What do you mean? Those big iron spikes that hold the rails down?)

Yes.

(What do they do with those?)

They take one of those spikes - like if you go out on the railroad track and say - you ain't got no - you haven't had no prosperity in your crop probably.

(Your what?)

Your crops and all that - like you make corn.

(Oh, your crop - the things you grow.)

The things you grow. You go to the railroad track and get a big spike and bring this spike back and burn you a candle over that spike, and when that, regardless of what length of time - you take that candle when that candle goes out, burns out there - you take that spike that was burning under that candle and was laying in your house, and bury that spike under your steps and let it stay under your steps for nine days. Bury it with the head up and the straight [side] down. Take it as near as you can to the center of your field and dig a deep, deep hole and bury it, after you take it up after the nine days under your steps where you

walked over it. Take it in the center of your field, as near as you can and bury it in your field, deep, deep so you won't plow it or cultivation won't bring it up. And let it stay in the middle of your field, and you'll have better crops, bigger corn, better cotton - higher cotton and all that.

(You say you burn this candle and say a novena?) [Novena shows machine had been stopped.]

Yeah.

(I see. What sort of a candle do you burn for that?)

A white candle.

(Why white?)

A white candle is best to use unless you using something against some person.

A white candle is the best always.

[This is one of my few farming rites. As a matter of fact I never asked about them, considering them general folklore.] [New Orleans, La., (828), 1219:2.]

2929. Yo' take some of dis same solution yo' know, salt watah, an' put it all in de room yo' know, all aroun', an' then yo' burn those little [white] tapers, too. Burn that all aroun' an' yo' git this bergamot an' CANDLE TO RENT ROOM perfume de room with that, yo' understan', an' that's good luck.

(That will rent the room for you.)

Ah've had experience in that mahself. [New Orleans, La., (1563), 2859:3.]

2930. Well, say for n'instance if you are in trouble - anything of that sort. (Anything.)

If you in trouble, you take a red candle - for n'instance, you take a red candle and you get the judge's name. You get the judge's name and you write his name like I 'fore told you, but it's a diff'rent candle - RED CANDLE AND JUDGE you write on the red candle. You burn that candle. (You write the name down?)

Yes, sir. Down. Now, say for n'instance that you goin' to go to trial - today's the day which is the 13th. All right, you goin' to go to trial, say the 20th. Well, you might get you a subpoena to go to trial - maybe today and get that subpoena. You got the judge's name. Well, you start from today. You get you a red candle and you burn that candle daily. See, you write that judge's name down on that candle. Now, as you writing his name down on that candle and you burnin' his name, you take and you write the judge's name down nine times on one piece of paper, and you keep that in your right shoe. You wear your underwears on the wrong side until the day of trial.

And on the day of trial you still got your paper in the shoe. If that paper should happen to wear out, which some people sweats in the feet aplenty - that wears out, well, then, you write that name over nine times and put it in the right shoe again and keep your underwears on the wrong side. When you leave on the morning of court to go to trial, you turn your bed upside down. You leave the whole house in fact in - you know, the whole house upset. See. And you go ahead on to trial. When you go to trial, it won't be nothing to that. That'll be over with - without lawyer, no money or nothing. [New Orleans, La., (832), 1239:3.]

DRINK MUDDY RIVER WATER 2931. Lak if ah wus goin' tuh co't today, ah'd go tuh  
THROW OVER SHOULDER de rivah an' ah'd git me - lak if ah had tuh go tuh  
co't tomorrow, ah'd go tuh de rivah tonight, see. Well  
de watah's muddy. Ah'd git me a quart bottle of watah. An' ah'd take me about a  
nickel of sugah, white sugah, an' ah'd put in dere. Ah'd take a lemon an' ah'd  
open it an' ah'd squeeze de juice of dat lemon in dere. Ah would take de judge's  
name, see. Lak if his name is Judge Andrews, ah'd take his name. See, dat'd be

fo' mahself, an' some honey an' some sugah. Write his name an' git me a white candle.

(Would you write his name just once?)

Well, dat's all jis' in a co't case. Er, no, yo' write his name nine times on de piece of papah.

(How would you write it?)

Well, yo' kin write - fo' de judge, yo' write it [demonstrates] disaway an', write it disaway an' that way an' come back an' write it that way.

(Cross it.)

Yes. An' yo' leave that burn at night, an' leave dat lemon - dat watah from de rivah set there to that lemon. Tomorrah mawnin' when yo' git up tuh git ready tuh go tuh co't, yo' take some of dat watah an' yo' drink it, a glassful, of dose little glasses - take one lak dat full [demonstrates] an' drink dat. An' when yo' be goin' out, yo' leave from de house, yo' take de rest of de watah an' throw it behin' yo', but don't nevah look aroun' - jis' throw dat behin' yore back, see. An' when yore case come up, well, he'll keep on settin' it back. He'll nevah call yo', jis' keep on settin' it back until yore case nevah be called again. Dat makes yo' win de case - it nevah be's called.

(Now when you burn that candle, do you burn it just a little bit or burn it all night long?)

Yo' let it burn all night long till, yo' know until it burns down. [Algiers, La., (1590), 2987:2.]

2932. (How do they burn a candle on your photograph?)

Well now, a photograph, if I want - you mean that if I want to harm you or.

(Yes, either harm you or do any good or any way.)

Well now, if it's to harm you - I tell you if it's to harm you. I tell you what they do to your photograph. I use a candle again, but I use a black candle.

PHOTOGRAPH AND BLACK CANDLE  
MILT AND FILTH

You see, you get a black candle. You gets a black candle and instead of writing the name down thisa-way, you write it around the candle. See, you write that name [demonstrates], like you start here, you write it here - every, about every inch, you write the name. You take the photograph and you turn it upside down, what I mean, turn it on the head, and you burns it by that black candle. You take one of - if you can get two of 'em, you get two [photographs]. It would be better. You got one there by the black candle and you [get] the other one and you pin it or shove it up under your fire-hearth, you see. It's not going to burn up under there. Just put it in that fire-hearth, you make all the fire you want. You put it up under that fire-hearth, but you put it on the left-hand corner of your fire-hearth and put it as high as you can get it. And you can make fire and everything else, it's not going to burn at all. It's going to do more harm than anything else, it's not going to do no good; if it burns, it ain't going to do no good. See. But it's best not to let it burn. And, if I was going to do that to you - see, if I was going to do that to you, I would put the photograph, the second one, on the left-hand side of my fire-hearth. And I'm got one on the mantelpiece, upside down, burning by the candle. I'm got your name and I get me what you call a melt.

(A what?)

A *melt*.

(What's that?)

[I wanted to be certain he is not talking about melted wax - see CANDLE SPONGE BURIED, p.848f.]

That's something that looks like a - it comes from a cow, looks like a cow's tongue almost, but it's called the *melt*.



(The *melt*.)

[*Melt* of course is milt or spleen. For example: "If hogs are slaughtered in autumn and the small part of the milt lies toward the head...sign of an open winter; if the large part...a severe winter. At times...belief differently expressed...if the milt...ends in a blunt point...a cold winter...tapers to a point, a warm winter. Milt is usually called *melt* are rarely spleen." (*FACI*, 2ed., 1965, p.28.) With the original belief, I debated some time whether to use *melt* or milt. Moreover, I broke it up into two parts; using milt for the first (No. 307) and spleen for the second (No. 308) - *FACI*, 1st ed., 1935, p.12.]

I'd get me one of those *melts*, see. I'd get that *melt*, you see. I'd get that and I'm going to spread it. I spread it. I get your name and if I can get any of your filth at all, I'll cut that [*melt*] open and I'm going put it into this *melt*. I'll put this in your [my] *melt* and I'll keep it hung up there for three days in that fire-hearth where your picture is. Then from there I take and I goes bury that *melt*. I bury that *melt* and when I bury that *melt*, I take this picture from there and I buries it alongside of that *melt*. And after burying that picture with that *melt*, I cover it and I lights me another candle, but I move that candle. The first candle I got, I won't light it there [in the fire-hearth], I'll light it in a dark place. See, I'll [put] this candle in a dark place for nine days. I'll limit it to nine days and in nine days I'll have you just where I want you. Yes, sir.

(Do you light that black candle at any particular time?)

Well, I got - I light my black candle. See, if I light a candle, I light it at nine o'clock in the morning, I light it at three, and I light it at six - that's three times a day, that's all. [New Orleans, La., (832), 1243:1.]

2933. Take de scissors - lak if yore place is haunted, yo' kin take a pair of scissors an' open dem see, an' set chew a light yo' see, an' anything come round dere dat's a evil spirit, dey go away.

CANDLE AND SCISSORS (You set any particular kind of light?)

A candle, a pink candle - eithah a white candle.

[New Orleans, La., (1558), 2837:14.]

2934. When yore ole man is gone away an' yo' wanta bring him back, if he left any ole dirty socks - if yo' kin git any of his ole socks, git de left sock. It

CANDLE AND LEFT SOCK wants tuh be dirty though, not clean. An' yo' take it an' yo' go out in front of yore do'. Well, yo' do it 'bout between three an' fo' a'clock in de mawnin'. Go out in front of yo' do' an' dig a hole an' bury dat sock an' cover it up. Yo' go in de house an' yo' git chew a piece of tablet an' yo' write his name nine times on dat tablet. Den yo' git chew a black candle, put dat piece of papah down an' set de candle on it.

(Just a moment. Do you put the names up or down?)

Put the names right across.

(No. Do you put the names up so that you can see them, or down?)

Put the names [face] down. Then set the candle on it an' burn that candle, an' in three days dey'll return. Dat's whut ah know 'bout dat.

(But you must leave that sock out there?)

Yo' leave that sock out there until dey return. Ah've heard of men takin' a woman's stockin's an' makin' her come back. Ah've heard of men takin' 'em an' do 'em in de same manner. [Memphis, Tenn., (1544), 2804:1.]

CANDLE SPONGE BURIED 2935. Now de black candle - take a black candle and write a person's name on it right straight up and down, jest all up and down and burn it. An' if you don't want them to come to yore place any more, after you burn it you take a *sponge* and name it

after them and bury it in the back. They will never come to that place any more.

(Take a *sponge* you say?)

Yassuh, take de candle *sponge* after it's [wax is] melted - de candle *sponge* after it's burnt.

(Oh, you mean that melted candle - you call that the *sponge*?)

Yes.

(What do you mean, put it in the back?)

In the back yard. They'll not come back to that place any more. [Mobile, Ala., (671), 885:4.]

2936. Yo' kin burn these light green candles, yo' see, an' yo' burn that candle an' make yore wishes. An' if yore wishes come as yo' make 'em, an' yo' promise tuh save somepin, an' yo' go ahead an' donate dat to de church, well yo'd be successful. [New Orleans, La., (1560), 2856:11.]

NO DONATION - NO SUCCESS

LET CANDLES BURN OUT

2937. Burn 'em on people.

(Do you know what they burn or how they do it?)

Yo' could burn nine of 'em - nine white candles. Yo' light 'em - don't put 'em out. Jis' lak if yo' wanta git somebody there, yo' light those nine candles an' set 'em there an' let 'em burn till they burn down - let 'em burn till dey's out.

An' whatevah it is dat chew want - if it somebody come back, yo' goin' have success with them candles. Yo' writes they name, see. Set each one those candle on their name - nine candles - under de nine candles an' set it afiah, an' let 'em burn till dey burn down. They will be on their haid comin' back; when that burns down dey will be there. [Little Rock, Ark., (897), 1469:9.]

2938. To kill dat out, why yo' jest go right on back home an' burn yore candles. Take yore *lucky piece* [that is losing its power] an' set it right between dem candles, two candles, an' set it right between dem candles for maybe two or three times yo' know a week, an' den go an' try yore *hand* again. Yo' see, dat do's away wit it. It will come back to yo'.

LUCK PIECE OR HAND

RECHARGED BY CANDLES

(I see, if some other fellow has a stronger *hand* than mine, I take my *hand* home and put it between two candles.)

Dat's right, an' put chure *lucky piece* - dat's right, put one dere an' one dere [demonstrates].

Shet chure room up - jest shet up yore room an' go ahead an' jest burn 'em long as you wanta.

(Any color candles?)

Any color. [I believe this is my only example of a worn-out *hand* being recharged between two candles. For time limit on *hand*, *feeding* it, and renewing its power, see pp.577-580.] [St. Petersburg, Fla., (1024), 1658:1.]

2939. You can easily tell that they are candles being burned over you. You can take a - even with a deck of cards and tell when a candle's being burned over you.

WHETHER CANDLE

BURNING AGAINST YOU

RUN CARDS

(How would you do that?)

You take a deck of cards and if you run a deck of cards wit a queen and a jack running in diamonds - you take a deck of cards and shuffle them off, put 'em in nine piles, one time. Shuffle 'em off again and put 'em in piles. Shuffle 'em off again and put 'em in piles. Search the piles and see if you find any three times you run 'em off in the nine piles, three times [if] you can find that the queen and the jack are in the same pile. Then you come back with the cards in five piles and try it the same way, three times, and see if you find the queen and jack. See which one leads the other and when the deck is facing you, which one you find first more

often, the queen or the jack. Then you will know a woman is burning candles. Then you will see if a woman have any candles burning on you.

Now, your way to get them out. You'll have to make a novena yourself against that, and burn a candle against that. But keep yours in a continous burning and when your candle is out, be sure that it don't go out until it burns out. And when your candle burn out, then the candle against you will go out, unless.

(About those cards you spoke about. If the queen comes first more often, then a woman is burning the candles?)

Then a woman is burning the candles.

(If the jack comes first, then a man is burning the candles?)

Then a man is burning the candles.

(I wanted to make certain I understood that.)

That's right. [New Orleans, La., (828), 1213:6.]

2940. If a person is burning a candle against you, you don't know exactly who it is. All right, you get you a deck of new cards. This candle, well you name 'um - you name the candle, just say, like if you take hearts or diamonds or what-ever you want to call it. You run them cards three times - you cut and run 'em three times. Understand? All right. And if it shows up what you running on in them three cuts, you lay 'em down - don't play 'em. It's regular old playing deck of cards like you go to the drug store and buy. You run them three times, the deck, and you lay 'em down and go out about your business. Well, tomorrow, you run 'em three times again, see. And if they running the same thing [you run them the third day], you run 'em nine times - that'll be three days. And if they run the same thing [on the third day], all right you lay 'em there. If they don't run the same thing, it's certain. You understand. If they run the same thing, it's just like if you put your hand on something and knows when something is going on. If you put your hand on and feel it, why you know it's moved; well if it ain't - if it don't move and you got your hand on it and you don't feel it, why you know it ain't moved. So, that's the way that goes. [New Orleans, La., (831), 1236:4.]

2941. [How do you feel when a candle is burning against you? You almost always have a headache. On rare occasions instead of headache you are over-powered by restlessness.]

HOW DO YOU FEEL You kin feel it when they're burnin' - you can't be, you know, satisfied. You can't stay nowhere long in peace - you're jis' walkin'. [Memphis, Tenn., (962), 1552:2.]

2942. De white candle - ah want to tell yo' dat's fo' peace. Well, yo' put five Christian names - five people that chew think are Christians. Den yo' put five dead people name on de candle that are Christians. Well, quite natural, those dead Christians is working wit de live Christians an' make dem devote their time an' dere energy an' do everything in their power they possibly can to make yo' happy.

All right. On a Friday yo' burn red candles.

(How many?)

Just one.

(You burn these five white candles?)

No, they aren't five. Those are five names.

(How do you put those names on the candle?)

Yo' would write them this way [demonstrates]. You write them with a pin - a straight pin.

(That's with the white candles. Now what about Friday with the red candles?)

The red candles on Friday, yo' use de same tactics; but dis time yo' use five

peoples names you are in debt to, and den three dead sinners. An' yo' git dose three dead sinners, they are on there to whup these people that chew owe to who tantilize yo' 'bout chure bills.

(Now, what time of day do you burn those? Any time of day?)

No, yo' light them befo' sunup an' let them burn there till they go out - they go out theirself. Or if yo' write on them wrong or do the wrong thing with it, well it will go out. [St. Petersburg, Fla., (977, just after), 1588:5.]

2943. If I was burning a candle on you here and you'd be in Chicago, the way to make that candle go out, if it was an evil [candle] - if it would be working -

TO PUT OUT CANDLE AGAINST YOU  
HOODOO OR FORTUNETELLER  
WELL UP ON CLAIRVOYANT POWER  
DIRECT WITH THE ASTRAL PLANE  
MIGHT KETCH THE VIBRATION  
CONCENTRATING WITH WILL POWER  
OFFER UP PURE WHITE LIGHT  
POP! POP! POP!

if it was a black candle and [or] it would be a red candle - [I] would be burning that candle on you. And the moment you burn an evil candle on you, why it starts with a head - you have a tendency to have a headache. That's first starting off you have headaches. Well you light that black candle. I turns around - the moment I find out I may go to some hoodoo or go to a fortune-teller, and she might ketch the vibration right away, if she's pretty well up on clairvoyance

work, the first thing she would offer up, that is, to set a pure white light. Then sends her thought direct with concentrating and with will power, and demanding whatsoever she desire with controlling power, and that light immediately over there - after she would burn her light one inch - it would say - Pop! - pop! - pop! Burn down at once. It won't go out, though - it just burn clean down. Now, I've seen that over there at de house, 1917, right here in Lafayette Street.

(That candle that's burning against you would melt right away?)

Melt jist like - right down like that, just push down.

(It would give her controlling power?)

Yeah, controlling power - using controlling in dealing direct with the astral plane. [New Orleans, La., (819), 1171:4.]

2944. Suppose it you, your case. There your case down - somebody burning it [candle] on you. If you deserve it, there's nothing [known] to me that you can't

IF YOU DON'T DESERVE IT  
THEY GOES OUT THEYSELF

[can] do to make [spell] go off. I'm going to tell you the details like it is. But if you don't deserve it, they goes out theyself - cause you cannot burn it on nobody that they don't like that [unless] they deserve

it. They cannot harm you if you don't deserve it, cause there is plenty of candles for something very low, very dirty. [New Orleans, La., (862), 1380:1.]

2945. Use de straw jis' fo' de haid business. Jis' lak ah wus tellin' yo' when a person's haid is all upsetted, dey jis' didn't know whut tuh do. Ah've

BROOMSTRAW STOLEN

heard dey'll go tuh work an' dey'll go to a store or to yore place an' if dey see a new broom, dey'll take a straw outa dat new broom an' dey'll put it in dey haid an' dey'll use

three words, "In de Name of de Father, de Son an' de Holy Ghost." Dey'll put dat - dat's tuh ease dey haid. Some of 'em will ease dey haid wit dat straw.

(Just one straw?)

One straw, and dey'll stick it up in de top of dey haid. Yo'll say three saints' words, see. Dat'll give it easement but it'll nevah stop.

[This informant's belief is more hopeless than the preceding rite. There the candle would go out if you did not deserve it, here your headache (caused by a candle burning or burnt against you) can never be cured.] [Algiers, La., (1602), 3024:7.]

2946. Well, the way to stop it - the easy way to stop it would be to go to somebody house, not your house, get a straw out of the broom, a broomstraw.  
(One straw?)

BROOMSTRAW BROKEN One straw, but you break it and you cross it and you wear that in your hair - like that [demonstrates].

(Like a cross in your head?)

A cross in your head, yes sir, about 21 days and you can stop it. But if you let it get too far, you can't stop it. But [if] you go to somebody right away and you find out what's your trouble, you can stop it. [New Orleans, La., (786), 1091:3.]

2947. If you think candles is burnin' on you, you kin burn one on [them] yoreself. Suppose dey says, "Well, dere's candles burnin' on you." Well, you burn a candle - break it in half, if you think a candle is burnin' on you or some reader [reading the cards for you] will tell you a candle is burnin' on you. Or you feel lak a candle's burnin' on you, git a candle an' break it in half, jis' half, [and] read, well maybe 118 Psalms, an' light it. [For other broken candles, see p.816 and Index.]

(Do you light this candle you break? Or another one?)

Light dat one - it'll burn.

(Where do you light it?)

Jis' crack it lak that - [light it] de usual place. It'll remain [lean] ovah but it'll burn. That'll stop de othah candle from burnin'.

(How would I feel if I felt that a candle is being burnt on me?)

Oooh, you feel bad, feel somethin's been *crossed*, an' you say, "Well, ah musta been *crossed*. You feel bad. You feel bad all de time an' you jis' feel lak yore livah is outa ordah an' lak that. Maybe yore blood feel lak it's a little hot. Yo' don't rest well, an' yo' don't have no success, an' jis' lak feelin' down all de time. [Memphis, Tenn., (925), 1502:6.]

2948. I've heard that you could take a glass and take a - if a person's burnin' a black candle on you, you would take a glass and break the bottom out of it, and turn hit bottom upwards over a white candle and light it and sprinkle devil dust on that candle and let it burn.  
BROKEN WATER GLASS It'll worry that person just as much as it will you.  
UPSIDE DOWN  
OVER WHITE CANDLE (It won't put the other candle out though?)  
No, sir.

(But it will worry them. I see. You mean by devil dust that devil's snuff?)  
Yes, sir.

[Chances are that *devil snuff* comes not from devil's-snuffbox but from hoodoo store.] [Mobile, Ala., (679), 974:3.]

2949. Yo' kin feel it whatevah certain hour dat dey burn dat candle - yo' begin tuh feel de 'fects. Well, it's a piece in a Bible dat yo' go clip dat verse out of dat Bible and whenever dat feelin' git on yo' when dey start aburning dat candle, yo' go somewhere in a close corner and read dat verse out of dat Bible. See, read de verse out of dat Bible instead of - don't say, git mad with de person whut chew think burning it. Yo' jest say, "God bless 'em," or something an' read dat verse out of dat Bible. That will turn it back. Dey say dat verse will be so strong - ah forget de name of dat verse, what verse it is. An' they say it'll go out - de candle can't burn, because yo' know dat's always stronger power den de devil. [Mobile, Ala., (688), 957:3.]

2950. [If they] burn de candle tuh harm yo', git up an' light chew a red candle an' read Psalms 112, an' read Psalms 113 and 114 - uh-huh, de hundred Psalms

de thirteen verse an' fo'teen verse of Psalms.

(What would happen then?)

Well, whosomevah was trying tuh do yo' evil, they would leave you alone if dey burnin' dat candle. Light the red candles, yes, when yo' git through an' - yo' read that an' put de salt in each corner of de house - an' blow it out. Yo' not supposed [ordinarily] tuh blow a candle out; yo' supposed to smother it out lak dat [demonstrates].

(Those candles you burn you mean?)

Yes.

[Normally the red or any candle would be snuffed out, but here it is blown out.] [Memphis, Tenn., (947), 1526:17.]

2951. Well, whenever they're trying to harm you, if it's with a candle, you take the Bible and you get up every morning just before sunrise, look to the east and you make a prayer. Then you read a verse in the Psalms, PSALM 91 BACKWARDS the 91st Psalm, which is supposed to be one of the strongest Psalms of David. You read it - a verse out of that backwards. Stead of reading it down, you reads it backwards every morning for nine mornings straight.

(Would that make the candle go out?)

Yeah, reading this Bible backwards for nine mornings, that'll put that candle out and set the house on fire.

(I see. And set the house on fire?)

It'll set the house on fire.

(I see, I see.)

Cause they generally have the candle in a closed space and wherever that is, the heat'll be so that it will ignite. The way the candle'll do it, it will bend over and eventually burn the paper - whatever they got under there. Sometimes they writes your name for nine times on this paper, backwards and forwards, probably crossways. But you must use an indelible pencil, see. And sometimes the candle drops over - it's always a matter that it looks like it's a accidental way to do. It'll drop over and probably burn the scarf or ketch the paper wherever the wax have run, you see, and it will set fire. I've seen it happen many times. [New Orleans, La., (820), 1180:4.]

2952. Yo' take a pure white candle, co'se white is purity an' yo' light dat white candle an' yo' turn it bottom upwards. Yo' take an' light dat fore end of it an' yo' say yore prayer ovah it, an' yo' take yo' two needles or two pins an' stick it in dere on dat candle, an' dat candle PRAYER AND MAGIC OF THE OPPOSITE will go out.

(That candle that someone is burning against you will go out. How do you stick those - either needles or pins?)

Cross 'em crossways - needles or - no pins - needles or matches. [This is a white candle burned against a black candle.] [New Orleans, La., (1558), 2834:5.]

2953. If someone is burning a black candle on you - that's that *worryin' candle* - you pray and burn a white candle and whosomever you think dislikes you enough to burn the black candle against you, write their name on the white candle [and burn it and] they'll soon put out their black one. [Memphis, Tenn., (962), 1552:3.]

MAGIC OF THE SAME 2954. If a person is burning a candle against you, the thing to do, if you find it out, is to burn the same kind of candle against him that you think he is burning against you, and that will stall his evil purpose against you, and that will stall your evil purpose against him; and burning the two candles on each other at the same time, it makes neither one of the candles do any harm. [For similar magic see Like Cures Like, p.394, and

*Similia Similibus* in Index.] [Memphis, Tenn., (973), 1576:10.]

2955. Well, the protection from that [spell] in hoodoo is to take and burn a black candle in [your] back shed, back out in the open where the air can hit it and [it can] go into the dark corners, and that [going into *dark corners*] drives the evil away from you anywhere.

[Candles against a person are often burned in a *dark corner*, which in my note (p.797) I changed to *hidden corner* sought out by *spiritual smoke*. The smoke from my informant's candle is not quite so *spiritual*, because it needs open air to penetrate the *four corners of the earth*. This latter expression - deservedly prominent in hoodoo and frequently used in this book (p.751) - comes from the Bible: *And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth* - Rev. 7:1. My *four winds* and *five waves* (five seas) in note on page 797 come from a hoodoo source, title on page 752. See also 2870, p.827.] [New Orleans, La., (809), 1135:3.]

2956. Someone trying to harm you, [you protect yourself] according to the way they are trying to harm you. There's several ways they can harm you, you know. Quite natural they got a way. They can get your name on a sheet of paper in nine different ways - they get it wrote. They can put it into a lamp and burn that lamp on you. Put a little sugar in there and burn that. And if you didn't want to go their way, when they burn that nine mornings, nine days, you gotta go their way. You gotta do what they want you to do, regardless of what it is or whatever they want you to do. You got to do that.

There ain't but one thing for you to do. Just get their name and - on a piece of paper, nine different ways on a piece of paper - and then you take it in the north corner of your house and get you a black candle and set a black candle on that, and burn a black candle on there for nine mornings. And that lamp where she got that sugar and your name in, it's going to bust. She can't hinder it from busting. You burning that candle on her and she burning that lamp on you. But that candle will put that lamp out. It'll bust that lamp. [New Orleans, La., (837), 1258:3.]

2957. Take a little holy water and then sugar and ammonia, and you put it in the mole [mold] of your head like that, "In the Name of the Father, the Son and the Holy Ghost."

HOLY WATER PUTS OUT CANDLE [I comment on his actions.]

(You make a cross on the top of your head while you are putting that [mixture] on.)

Yes, "In the name of the Father, and the Son and the Holy Ghost. In the Name of God put this light out." And it will go out.

(I see - and the candle will go out.) [New Orleans, La., (823), 1196:3.]

2958. You take and cross two new needles in your head - two new needles in your head and get some holy water, see, and just take that holy water for nine mornings and throw it backwards over your head - over them new needles.

(Over? You just throw it back over the needles?)

Over the needles - over your head.

(I see, and what will that do then?)

That would cause the candle - if the candle been burning, the candle would do no harm. It make it burn out and it wouldn't do you no harm. [New Orleans, La., (830), 1233:4.]

2959. Take two needles and put across your head and get you a bottle and put you nine needles in there and nine new pins - [he corrects to] nine new needles and some holy water and put it in there. Shake it and stop it up. An' turn it bottom up and set it in a corner. Leave it stay there. And every morning you go and shake it. [Magic rite of shaking.]

(What will that do?)

Well, that keeps him from - you know.

(Well, what do they do with those candles?)

What you do with the candles?

(Oh, what do you put those needles in your hair for?)

Somebody is burning candles on you and that is to stop 'em from burning candles.

["To stop 'em from burning candles" - though informant does not say so - are preceding nine needles and holy water in bottle turned upside down and shaken. For other versions of this water rite, *see* following margin-title AGAINST BURNING CANDLE USE WATER.] [New Orleans, La., (824), 1195:2.]

2960. (Tell me about burning that candle now.)

If somebody burning a candle, how to put it out? You could take you some holy water. After you take the holy water - and you goes to work, your head will be hurting you all the time if they be burning that candle. They'll be burning the candle and you take that holy water and you put the holy water - but you gotta go to a two-headed person to find out who is that that burning that candle on you. After they burning that candle on you, you carries that holy water there and after you let that holy water there three nights, that candle'll go out.

(What do you mean that holy water will be *let there*?)

Put it with the holy water.

[The preceding *it* means another candle, we learn later.]

(Oh, you put it with the holy water?)

Yes, sir.

(And you take this to the *two-headed person* and you leave it with them three nights?)

Yes, sir. Yes, sir.

(Then what do you do with it?)

Then, what he going to - he going to put a candle, another candle, in the cup and burn that candle and have the white of the egg in the bottom of de cup. Just like you'd stick a candle [to the bottom of the cup with egg white instead of melted candle wax] and have de holy water [in the cup], you know. [Candle is often burned in a cup of water.] And when that holy water drain [evaporate] - you put about this much - then, why, the candle'll go out. That why the other candle will go out on you. [New Orleans, La., (848B), 1311:5.]

2961. Light choo a blue *moun'* [small incense cone colored blue] to [Our] Lady [of] Lourdes, an' then you take the holy water an' go over your house each week, "In the Name of the Father, Son an' Holy Ghost." That'll make it [the candle being burned against you] go out. [For *blue mound*, *see* 2507, p.695; for various types of incense, *see* pp.700-705.] [New Orleans, La., (?), 1124:7.]

2962. Well, yo' kin take - if yo' see a person's tryin' tuh do yo' anything or somethin' like dat, yo' go an' git chew some holy water and have it blest. See. If you have this holy water blest and bring to yore home, and yo' sprinkle it in each fo' corners of yore house - jes' sprinkle dis holy water in each fo' corners, underneath yore steps an' on yore porch. An' while yo' be's saying dat - well it's a piece in de catechism yo' has to say wit dis holy water, somethin' about Holy Mary. Yo' sprinkle at each fo' corners of yore house an' dey can't - a person can't burn any candles or can't do anything long as yo' keep dis holy water and keep it sittin' behin' yore bed.

(Well, what do they say? How does that piece from the catechism go - Holy Mary?)

Well, it's "Hail Mary, conceived without sin, pray fo' me."

(It isn't, "Hail, Mary, full of grace?")



Yeah, it's, "Hail, Mary, full of grace, conceived without sin, pray fo' me."  
[Mobile, Ala., (688), 958:3.]

2963. You could cross matches, or something of the kind in your head, to put 'em [candles] out if they were burning to get - make you sick or give you the headache. Some candles that they burn will keep you  
MATCHES AGAINST CANDLES with the headache at certain hours. They say you can cross matches in the *mole* of your head to put the candle out. [Mobile, Ala., (707), 971:2.]

2964. Yo' kin take a little pinch of salt an' put it in yore hair near de *mole* [mold] of yore haid. Well - an' den yo' take two matches an' cross 'em in yore haid. Dat puts it out - dat candle's out an' it cain't do yo' any harm. [Algiers, La., (1594), 2997:2.]

2965. You git a penny box of matches from de groc'ry store, an' you git choo some salt an' needles, an' cross it in your haid. You say, "By St. Peter, by St. Paul, by the Lord that made us all." An' cuss de one dat choo think has got dem can'les [burning against you]. An' dey go out.

(You put this salt in your hair?)

You put de salt. An' de matches yuh cross 'em in your head. An' you rub it [the salt]. You go there ever' mornin' an' rub it, choo know. Ever' mornin' you take a little salt an' rub it. An' say that prayer ["By St. Peter"] for nine mornin's. An' he'll run away.

(That candle will go out?)

Yes, that candle will go out.

(How many matches do you put in your hair?)

Two. Each mornin' you put new matches out a box has never been used.

(Just two - just across the two.)

Just two. [Needles also crossed.] [New Orleans, La., (790), 1101:7.]

2966. If yo' got bad headaches an' dat headache is not natural, yo' take dat matches, two of 'em, an' cross dem in de mole of de haid. First yo' go to de hydrant an' yo' take an' let de hydrant run on yore haid in de mole fo' fifteen minutes. Now, yo' come back an' yo' 'noint dat [with what?] an' den yo' put dose matches dere an' cross 'em in yore haid. An' dat puts any lightnin' in de world out - dat puts de lights out. [Crossed matches a protection against lightning.]

(If somebody is burning a light on you, that will put it out?)

Dat will put hit out. [New Orleans, La., (1568), 2880:2.]

2967. Dey say if a person is burning candles on you an' yo' feel - you see it gives you awful headaches and you go fo' days in and days out with headaches, don't chew know, and you turns real dark under yore eyes. And then yo' take and git some matches and stick them in your hair.

(How many did you say you get?)

Three. Stick one like that, one like that, and one like that [demonstrates].

(You make a cross - one match one way and then two crossing it. Put it in your hair and what will that do?)

Wear it in your hair - that will outen the candles. [Mobile, Ala., (704), 967:7.]

2968. Well, yo' git it out of a box dat's nevah been used out of. Well, you take three matches and make six halves, see, an' cross it right at de *mole* of yore head. It will put 'em out, if dey burning candles on yo'. [Mobile, Ala., (676), 897:7.]

2969. Take three matches of different colors an' break 'em. Name one de Father an' de other de Son an' de other de Holy Ghost. An' yo' put one in [on] each one of the artro veins of yore haid. Dat will put de candles out.

(That will put the candles out that are burning for me.)

Then yo' take three mo' matches an' light all three of 'em. Yo' name 'em, "Name of the Father, Son and de Holy Ghost," an' yo' light 'em all at once an' pinch 'em out with yore left hand.

(What will that do?)

Put 'em [candles] out. That's throwing de misery back dey say to de one dat give it tuh yo'.

(Do they do these two things together or do they do them separately?)

Separately.

(Now what three veins did you say in your head?)

Those *artro* veins right back there. Chere one there an' one there.

(One at the back of the neck?)

Two at de back of de neck and one right heah.

(Two at the back of the neck and one right here - and one here on the left side just above the temple. They are called what?)

Those *artro* veins. [Mobile, Ala., (695), 944:2.]

2970. Ah was cooking fo' a lady in this town - now this is real fresh [personal experience] - and another lady, a real dark lady, wanted the job. She wanted the job where ah was at. And of course  
CANDLE BURNING STOPPED BY MIRROR ah took sick. In a few days ah recovered and went back down there and the [boss] lady had hired another woman. Well, she [new cook] got afraid that the lady was goin' tuh take me back - which she had tole me tuh come back to the job - she was afraid she was goin' tuh take me back, understand. Then she [boss lady] told me, she says, "Sarah, is yo' able to work?" Ah said, "Yessum, ah kin work some, Miz Smith, but ah'm not give you all the labor that choo do have, and ah drather not work, not jest now." So ah goes back down there when ah got able tuh work and under the kitchen cabinet as ah went out of the door ah viewed two - three black candles.

(In the kitchen where you worked?)

Where ah worked at, yes sir, under the kitchen cabinet, and all three of 'em was aburning. Well, ah didn't say anything to her about those candles.

(You didn't say anything to the cook about them?)

No, ah didn't say anything to her. So that night when ah went to bed, ah dreamed about those candles, and she told me in mah sleep, "Those is to keep you away an' to keep you ailing." And then ah told another old Indian lady [hoodoo doctor] about it that come to our house, and she tole me, she say, "You take a looking-glass and turn it on its face under yore bed and you'll put those things out." Well, ah did that and shore enough, ah never seed any more of 'em. Ah visited jest to see was they still burning. So ah didn't say anything to her about 'em atall.

But ah found out [from *doctor*] through that that's what she was burning 'em fo'. An' she's got the job today - today. [Mobile, Ala., (677), 899:4.]

2971. Dey go to a store and buy some gold-eyed nee-  
NEEDLE REMEDY FOR CANDLE dles and cross 'em - take 'em and put 'em in yore hair  
and cross 'em.

(How many do you put in there?)

Two.

(Just two in the form of an X or a cross right in your hair.)

Form a cross jes' thataway but put it right up in dis part of yore hair.

(Top of the head. What will that do?)

Say that will put 'em out. [Mobile, Ala., (698), 948:4.]

2972. Two brand-new needles - you know, what you never used - these gold-eyed needles, make a cross in the top of your head with them and keep those needles up

there in the top of your head.

(Do you take those needles out?)

No, you lose 'em out. Like you go to bed, you see, you don't take 'em out with your hand and lay 'em nowhere - like you go to bed, you let 'em lose out in the bed.

(I see. Then the candles go out?)

Yeah. [New Orleans, La., (851), 1318:1.]

2973. Take two brand-new needles and cross 'em in your head - two brand-new needles - and put 'em right cross there. And if you got a hydrant, go to the hydrant every morning and let the water run right on the mole of your head - that hydrant water.

(That makes those candles go out?)

Go out. [New Orleans, La., (826), 1206:3.]

2974. Take two needles an' yo' cross 'em nine mawnin's in de hair - up in de hair yo' cross fo' nine mawnin's. Yo' go tuh de rivah or well an' yo' bathe yore face, dat'll pass dat pain in de haid.

(Will that put the candles out or what?)

Dat'll put 'em out - put out dat *cross*. [Algiers, La., (1596), 3002:11.]

2975. To make that candle go out? Well, they burn that on your head, you see - that the way they burn that on you, on your head. Now, what you do to make that candle go out. You take you two pins and put 'em in the top of your head, cross 'em - make a cross out of 'em two pins. Take some salt and rub it right in the top of your head and wear that there for about four days, and I'll guarantee that headache will pass out - put 'em candles out. [New Orleans, La., (850), 1314:2.]

2976. Take t'ree dressin' pins an' wear 'em crossways in de mole of yer haid heah, right up in de top heah, an' yo' wear 'em crossways dere. If yo're burnin' dat candle, dat'll make dem - dey have to take dere min' off of from burnin' de candle. Dere wouldn't be luck 'nuff to burn dat candle all de while on yo'. [New Orleans, La., (801), 1117:7.]

2977. Somebody is burning a candle on you, and you got fire in the grate or else in the wood stove. You take a tablespoon of sugar and you put that in that fire and you take a tablespoon of salt and you put that in there. In about three minutes them candles will go out, cause I had it happen to me and I did it.

[New Orleans, La., (783), 1087:4.]

2978. You take your chamber lye for nine mawnin's and take it out and throw it over your left shoulder nine mawnin's, sunrise [to the east].

(At *sunup* or before?)

URINE THROWN Before sunrise, nine mawnin's. Throw it east, throw it the way the sun rise [rises]. Go to de north corner of de house and throw it for nine mawnin's over your left shoulder and don't look back. And the last mawnin' that you throw it, that candle'll burn - will go out. They goes on out - that drowns 'em out, you see.

(The candle that they are burning on you.)

That goes out. [Vicksburg, Miss., (725), 996:5.]

2979. [Some persons refuse to use *ordinary* means to put out candles burning against them, they must know the name of the culprit. There are two methods for learning this name; the better being a visit to a hoodoo. DEFEATED BY WAR WATER The latter will see the candleburner either in the cards or close his eyes and actually watch him at work. But - but the hoodoo is always *cagey* about naming names (2748, p.757). After all, the

name is a spirit. What the hoodoo will do has been described previously many times. The second method is to *doctor* yourself.]

All right. Yo' take yo' some sugah an' yo' take yo' some dis heah *war water* and yo' burn dat light [your candle] up in dere [in a container holding sugar and *war water*].

[You burn a candle against his candle (2954, p.853). This is also one of the many rites of divination (see Diagnosis, pp.165-217).]

An' when yo' burn dat light, whoever got de light up on yo' [burning over your name], dat light gon'a burn in a cross-like, see.

[My informant omits an important step here, perhaps assuming that I am a hoodoo and should know what he is talking about. The operator must call or breathe out near the candle every name he can think of until flame looks like a cross; not a formal cross but a stylized fleur-de-lis with tits, the two laterals being the arms of the cross.]

An' when yo' find it out who's de person, den yo' carry dere name [write it on a piece of paper] an' keep dat light upon dere name. Dat put out every candle dey puts on yo'.

(How do you mean you burn that light in this *war water* and stuff? Where do you put that?)

Yo' put it into a cup or saucer an' put dat light in dere. [First, drop melted wax into the container, stand the candle in it and after it is firm, add the *war water* and sugar.]

(What color light?)

Yo' kin use a red light [blood against blood] or a green light [everything is clear]. [Algiers, La., (1597a), 3004:2.]

2980. I know once someone was burnin' a candle on mah brother. A two-headed person told him. So he told us what to do to put de candle out. You git chew a quart bottle. Yo' fill dat bottle with water and put dat stopper in dere jes' as tight as yo' kin git it. Yo' turn dat bottle up on de neck and leave dat way, and de candle can't burn.

AGAINST BURNING CANDLE USE WATER

(Where do you put that bottle?)

At de head of de bed.

(You turn it upside down.)

On de neck and stop it so dere won't none of de water git out [demonstrates].

(Turn it just like that [upside down].)

An' de candle cannot burn. Ah believe dat. Dat's one thing ah believe because he was sufferin' wit de headache an' 'bout to go crazy and ah declare de minute dey did dat, it stopped. Ah believe dat. Now dat's one thing ah re'lly believe. [Mobile, Ala., (697), 947:1.]

2981. If yo' close to de rivah an' [or] yo' is heah [in New Orleans] go to de Miss'ippi Rivah an' git a quart bottle of watah, an' put a brand-new stopper on it an' turn it upside down in de corner of de house. Dey cain't keep it lighted; same as de watah po'ed on it.

(You set it down in the corner of the house. In the inside of the house or on the outside?)

Inside. [New Orleans, La., (1560), 2858:7.]

2982. Take yore pitchure an' burn candles on yore pitchure. Well, if dey want it fo' good, dey use it wit sugah or honey. If not, if dey want it fo' bad, dey take dat candle - dey take de bottom part of dat candle an' cut it an' dat's de part dey light, light it bottom upwards. Dey put dat candle in a lemon an' set dat lemon on yore pitchure. Dat's whut dey do when dey wanta burn it tuh give yo' a headache or any kinda misery or anything lak dat - burns de candle

bottoms upwards on top of dat pitchure.

(Do they use any particular color or does it make any difference?)

Well, dey - yo' kin use white. It's jes' as good as any othah color. Yo' use black if yo' wants tuh run 'em away.

(Do you light that candle at any particular time?)

Six in de mawnin', twelve at noon an' six at night.

Ketch watah. Take an' leave yore haid - hol' yore haid down anywhere where yo' kin have some watah run on it. Ketch it in a pan an' take dat watah an' put it in a bottle. An' git chew nine needles an' nine tacks an' nine pins dat's nevah been used. Write dere name down nine time an' take dat bottle an' put some cayenne peppah an' table salt in it an' turn dat bottle - stop it up an' turn dat bottom upwards an' dat will put any candle out.

An' yo' take yore left-foot shoe an' turn it bottom upwards under de side of de bed where yo' sleep at night. An' draw a glass of watah befo' de sunrise, an' put dat glass of watah undah yore bed an' when de sun goin' down, yo' throws it ovah yore left shoulder.

(What will that do?)

Dat puts de candles out.

(That's another way of putting it out. Those are two different ways of putting the candle out?)

Both. All those ingredients goes tugethah. Yes, yo' see, when yo' usin' de watah, when yo' got de name in de watah, yo' gotta have dat shoe. Yo' take dat shoe an' turn dat shoe bottom upwards undah yore bed on de side where yo' sleep. Yo' draw a glass of watah befo' sunrise an' yo' leave it stay undah de side of de bed where yo' sleep till aftah de sun goes down. When de sun goin' down, yo' stan's an' yo' throws dat watah ovah yore left shoulder an' don't cross it [walk over it] - no suh, yo' don't look back at it.

(All that will put the candle out.) [Algiers, La., (1577), 2901:3.]

2983. You go to de rivah an' gi' choo a bottle of watah. You come back an' you take you a glassful fer nine mornin'. You stan' in de back do' or windah an' say yore prayers ovah it. You t'row it ovah yore haid. An' you use St. Raymond pitchure an' burn a white light to it. An' dat'll put de can'les out. [New Orleans, La., (802), 1117:11.]

2984. You could make the candle go out easy. It's a simple thing. Get to running water. Go there three times a day - any running water you go to, if you can get to the river. You can tell w'ah [whether] ah got a candle burning or not on you, because your head's done always feel hurted. Regardless of what you use, it's not going to stop your head from hurting. But if you think of it, go to the river - that's running water. Bathe your head three times. I mean - you see, just put your head - take your hand and throw water and let it run back to your neck and run on down there. It's nothing if you wet your clothes. Just let it run on down, see. Three times. You just duck your head three times and let that water run back on you like that. You do that three times a day and that will put the candles out. [New Orleans, La., (832), 1243:2.]

2985. (How do they make them go out?)

Well, for my way - my understanding is that you wash your head with running water for nine mornings, and you take [two] matches of the same color, and a needle, and you cross 'em right in the mole of your head.

(You take matches and a needle and cross all three of those things.)

Right in the center of your head.

(Do that in addition to the running water or is that separate?)

That's afterwards. Do that after you wash your head with this running water. Then you cross 'em in your head.

(I see. To make the candles go out.) [New Orleans, La., (822), 1187:3.]

2986. Work on yo'self, yo' know. Yo' tell me how yo' feel an' yo' say, "Well, ah feel - well, numb an' lak dat." Well, yo' git chew a bath, an' yo' git a whole box of Arm an' Hammer Soda, [arm and hammer a trademark of Armour Co.], whole box, an' put every bit of it in yore bathwatah, an' a little - an' jis' two or three drops of bergamine [bergamot] an' a little salt. Dat makes yo' feel bettah. Den yo'll mo' [more] know - den yo'll know whut tuh do. Den yo' wash yore face in runnin' watah [from a hydrant] an' let de hydrant continue tuh run. Wash yore face an' let it dry in de runnin' watah - jis' don't dry it on a towel or anything yo' know. Dat makes it feel bettah.

(Well, how do I know then whether I was *tricked* or whether I was just ordinary ill? How do I know then?)

Why, yo' usin' de *trickin'* stuff, dat'll make yo' know.

(You mean after you do all this, if you are not feeling better?)

Oh, yo' feelin' brighter.

(If you are not feeling better than someone has *tricked* you?)

Yessuh. Den yo' feel bettah. Den take dat agin - take dat same treatment ovah - take that agin an' go back to the runnin' watah. Take that about nine mawnin's an' yo'll find yo'll feel all right. [Memphis, Tenn., (925), 1502:7.]

2987. Get two glasses of water and set one on each corner of the mantelpiece [often used as altar]. And if you have a idea who it is, jest call their name and knock three times and leave the glasses of water set up there. And you see, gradually, if the water be seeping out the glass, the candle's goin' out. The water goes out, jest shifts out like somebody poured it out.

(If the water in the glass goes down, that's a sign the candle's going out. I see.) [New Orleans, La., (804), 1129:2.]

2988. Take some matches and put in your head across, a little salt, a little ammonia and rub it in the middle of your head. And if you want them candles to go out, you wear your clothes on the wrong side. Every piece you got underneath, excusin' the top, you wear 'em on the wrong side and the candle'll go out. Well, you can tell when someone knows the candle's burning on 'em, when they take and change their clothes. Just like the candle was burning on you, you come and you say, "Oh, my head hurts me so bad." I say, "Someone is burning a black candle on you." I say, "Put your clothes on the wrong side." You'll change your clothes and when you start to change your clothes, the candle goes - start to popping. The candle don't go out. You keep your clothes on there and put that salt in your head, them two matches like a "X" in your head, and in that way the candle will go out. And if you don't wear your clothes on the wrong side, them candles is not going - they going to burn 'em until you die. [New Orleans, La., (826a), 1210:2.]

2989. Dey say you kin turn yore pocket wrongside out.

(Which pocket?)

De pocket which you use de most in your clothes. That will keep them from doing you harm or put out the candle. [Mobile, Ala., (706), 969:8.]

MORE RITES TO PUT OUT CANDLES 2990. [Every well-known rite has minor variants too numerous or too unimportant to mention. At times these variants are too important to ignore - see Penny, pages 611-615.]

(a) Anoint your head nine times with blueing to put out candle. [Blueing will whiten, therefore it will turn black magic into white.] [New Orleans, La., (803), 1122:4.]

(b) Go to an old-fashioned fireplace, stick a steel fork into the hearth

bricks while wishing for the candles to go out, and let it remain there. [Witchcraft remedy taken over by hoodoo.] [New Orleans, La., (845), 1291:2b.]

(c) Keep two new pins crossed over your heart and wear your stockings wrong-side out. [Two rites joined.] [New Orleans, La., (859), 1367:4.]

(d) Turn the toe of your left shoe - an old one you are not using - to the north side of the house, and turn your left pocket inside out. [New Orleans, La., (837), 1258:4.]

(e) Hang your clothes upside down behind the bed; that will make the candles go out. [New Orleans, La., (805), 1131:7.]

(f) A man can hang his pants up upside down, the legs up. [New Orleans, La., (835), 1257:1.]

(g) Nail with two nails [a nail for each leg] your underclothes upside down against the wall. [New Orleans, La., (800), 1116:6.]

(h) Turn furniture, mattress and chairs upside down; that puts that candle right out. [New Orleans, La., (814), 1147:3.]

(i) Go to the faucet nine times and wash mah face down. [New Orleans, La., (788), 1100:2.]

(j) Get up nine mornings before sunrise, each morning take nine glasses of water from the hydrant, go to the east side of the house, and throw the water over your left shoulder while wishing for the candles to go out. [New Orleans, La., (845), 1291:2a.]

(k) Get right out of the bed and go to the hydrant, turn the water onto your head like that, and let it run nine mornings - without speaking to anyone. [New Orleans, La., (798), 1115:4.]

### (3) SAINTS

[We have already learned that colored candles and privately owned altars are characteristic of hoodoo's treatment of Christian saints (pp.747-748, 770-773, 775-776, 789-792). In this sub-subdivison, SAINTS, our knowledge of individual saints will improve. Even so, only later interviews already mentioned (p.744) will permit us to go below the surface for a deeper understanding of this unusual aspect of life.]

2991. ["Algiers, La., Feb. 21, 1940, Weds. - woman 50 - good - brought by Moses - paid" - *Numbers Book 1558 to 1605*. Moses, our contact man in Algiers, brings me a birthday present - the following woman. She, a professional worker, answers my unrecorded question with an extemporaneous prayer, opening and closing with a triform petition.]

ST. ANTHONY *St. Anthony, open dis do'. St. Anthony, please open de do'. An' dear St. Anthony, who lives in Jesus' love, open dis do'. St. Anthony, ah consecrate mahself to yo' an' use yo' as mah patron saint, an' ah ask yo' tuh keep mah do' open. Ah ask yo' tuh send me customers, St. Anthony, an' ah'll always use yo', through Our Lord givin' yo' de power an' strength tuh send me customers an' give yo' de lights on yore [altar]. St. Anthony open dis do' - St. Anthony open dis do' - St. Anthony open dis do'.*

An' yo' give lights tuh St. Raymond, he's fo' luck an' success. St. Raymond, yo' give him lights today. Git chew a red light. An' yo' use lights fo' him on Mondays an' on Thursdays an' positively everything red. An' they give yo' a prayer wit gittin' it [when you purchase the candle a prayer is included]; an'

ah'll guarantee that yo'll have mo' luck then yo' want.

In 24 days. But yo' must give him yore offerings. He's guaranteed 24 hours - 24 hours to a day. He gives yo' jes' whut chew want. He's first-class. [New Orleans, La., (1570), 2884:8.]

2992. St. Anthony. St. Anthony is fo' chillren an' fo' de po'. Yo' prays tuh St. Anthony fo' work or fo' bread, an' when yo' gits dis heah - yo' makes him a promise an' if yo' gits a job, if yo' out of a job, an' yo' pray tuh him tuh help yo' tuh git dis job. Or, if yo' got chillren an' yo' want bread in yore home, yo' pray tuh him fo' dat bread an' yo' make him a promise dat when yo' git it, yo'll go tuh de box - to a church where dey got St. Anthony's box an' put money in his box fo' de po'. But chew mustn't promise him dat an' don't give it to him. Use brown candles to St. Anthony, Thursdays an' Tuesdays. [Algiers, La., (1577), 2905:6.]

2993. No. You don't burn that candle for an evil purpose and you don't fool with none of those good saints. But Black Hawk or some of those bad saints, you burn black candles. Black Hawk is supposed to be one of the old evil saints. That's the man that died - he was

ST. BLACK HAWK  
NOT A CATHOLIC SAINT not infidel, but he did not believe they had a god, see. You burn a black candle to him - Black Hawk. You burn the candle in the same way as you do for the diff'rent saints, for his evil purpose. [New Orleans, La., (816), 1156:9.]

2994. The only thing that I knows about.

(Black Hawk?)

Black Hawk.

(What was he?)

B-l-a-c-k H-a-w-k. He was supposed to be an evil and a mean saint, see. But take St. Raymond, Saint Peter.

(Tell me something about Black Hawk. Who was he? How do you approach him?)  
Who?

(Black Hawk.)

He was one of those mean saints and he never would go - he's practically - he was more infidel 'an anything else. He never did believe in the Gospel. He never did believe that we had a Creator, see. He always did believe that when a man or woman would leave this earth, that was all - no hell and heaven. He always thought that the good and the bad would dwell together anyways. See.

(Well, how do you approach him? Do you know how they approached him?)

Black Hawk?

(Yes.)

Well, instead of you praying to the Lord, they tell you to use the devil in place of the Lord. See, he's evil, you have to pray to evil. The devil's supposed to be the god for the evil and the Lord supposed to be the god for the good. Well, instead of serving the Lord, you will tell all your complaints to the devil instead of the Lord.

(Is Black Hawk the same thing as the devil?)

Absolutely, he's one of the devil's servants, see. [New Orleans, La., (879), 1449:1.]

2995. After they get the - after they burn that candle good on you [if someone is burning a candle against you], you go to this yere, this saint they call - you know a saint they call *Expedite saint*?

ST. EXPEDITE (St. Expedite? No.)

Uh-huh. You go to *Expedite saint* and you carry *Expedite saint* a little small kind of - go to the Ten Cent Store and you get you a small hammer; not no big hammer, a little toy hammer the chillun play with. You carry him a



toy hammer and a nail. Well, after you go there and carry him this toy hammer and this nail, you get you a black candle and you carry it to him and you light it there. And I guarantee you it's good.

(You leave the hammer and nail?)

You leave the hammer and nail; don't take it away from there.

(Well, suppose I was living here, where would I find St. Expedite?)

You'll find *Expedite saint* in the church or else in a book store - in the book store.

(Well, you have to bring the saint home, then?)

Yeah, you bring that saint home and you fix it at your house. But always nail it right at the door where they got to come in.

(You mean inside the door or above the door?)

Inside the door - inside the house. And burn that candle and some tape lights [tapers] - always burn the tape lights around it - little red tape lights - well, burn 'em. *Expedite saint* is on a horse with swords in his hand and a whole lot of snakes around him. That's the *Expedite saint*. [New Orleans, La., (797), 1112:3.]

2996. Yo' take yo' *St. Espidy*, he uses green candles. Yo' take it an' yo' pray ovah it an' yo' askin' *St. Espidy*, an' yo' rap on it an' he'll give yo' a rap back. Yo' ask *St. Espidy* fo' a wish an' jes' whut yore heart desires yo'll git.

(How would I go about it? To burn this green candle? From the beginning.)

From de beginnin'. Yo'll take yore green candle an' burn it from six in de mawnin' an' put it out - nine in de evenin' an' put it out. Nine in de mawnin' an' yo' put it six in de evenin' again. Yo' burn it from three tuh nine days an' yo'll git whut chure heart desires.

(Well, how do you mean you rap for *St. Espidy*?)

[She raps once - twice - again.]

(Just once? You rap three times. And you burn this green candle from six to nine in the morning and from six to nine at night?)

Yes.

(You burn it nine days?)

Yes.

(Do you know anything about *St. Espidy*?)

Well, *St. Espidy*, he's very good. He have helped me. He helps me an' when ah wants bread ah call on him an' he brings me a rap [answers by rapping]. Ah heard dat he wus a man dat didn't believe in no evil work, an' he didn't fool roun' wit no kinda evil doin' when he wus on dis scene an' he wus a true man, an' when he died he went tuh heaven.

(Now when he raps back, would he rap three times?)

He jes' raps [she demonstrates three times in diminishing volume].

(Where will he rap - somewhere around the room?)

Yes.

(Then you know you'll have your wish?)

Yes. [New Orleans, La., (1558), 2834:6.]

2997. *St. Espidee*, if yo' pray tuh him he'll send yo' - he'll send yo' anywhere yo' desire tuh go. Ah'm mos' well acquainted wit him. He could send yo' anywhere yo' wanted tuh go. All yo' have tuh do is promise him a light - any diff'rent kinda light. [Saint runs free travel agency.] [Algiers, La., (1594), 2997:10.]

2998. Git *St. Expedees* up over your door - nail him up over there. Behind that same door you use that pink candle, burn it there.

(Up over the door and behind the same door you burn a pink candle?)

Yes sir, and make your wishes. That's to keep the police away. It will keep 'em away.

(What door do you use for that?)

Let that be the front door. [New Orleans, La., (851), 1318:11.]

2999. Well, *St. Espidee*, I knows about him. Now he's a good sent [saint]. He delivers zhoo, too. Jis' like if you wants a job - or somepin like that - he'll open a way fer you, if you believes in 'im, an' if you don't, well it's jis' like anything else. [New Orleans, La., (787), 1098:3.]

3000. *St. Espidee* is fo' luck an' *St. Espidee* is fo' unfortunates. Lak if a man is unfortunate, well fo' luck he kin burn a candle. Dey got *cup candles* dey call 'em. Dey sell dem in cups. Yo' burn a light tuh him eight days. Yo' burn a light tuh *St. Espidee* eight days an' yo' have some kinda luck in eight days, but dat's providin' if yo' make a promise to him. If yo' make a promise to him fo' luck an' success, he goin' give it to yo'; but if yo' lie to him, he'll take yore success away from yo'. Well, dat's de candle burnt to him dey call de *cup candle*, an' dat's whut he's fo', luck an' success. [New Orleans, La., (1572), 2889:6.]

3001. She's the onliest one what's in that favor. I tell you the saints - they have mighty good saints for the wishes that you wish.

They have *St. Espidees*.

(What is he for?)

For a gambler.

(Well, what would a gambler do for him?)

Well, you see, if you gambling out for money and you're in bad luck, you goes there and you make a novena for nine days; and if you get your wishes, you gotta give it. If it's a dollar you promise, you have gotta give the dollar to it; if's a candle, a dollar candle light you have to give it to him.

(I see.)

Then you get your wishes. [New Orleans, La., (874), 1436:1.]

3002. *St. Espidee* is fo' gamblers.

Yo' take *St. Espidee* an' yo' gives him anything green, candle or flowers - green flowers or green vegetable. Anything dat is green, yo' give it to *St. Espidee* fo' [green] money. He's fo' gamblers.

(How, how do you approach him?)

Well, if yo'd go tuh him, yo' prays when yo' go tuh him an' yo'd ask him, say, "*St. Espidee* ah want chew tuh help me tuh git some money. Ah'm goin' out an' gamble an' if ah be successful an' git dis money, ah will give yo' a bunch of flowers. Or give yo' so much an' so much of somepin green. Ah take de money an' buy it an' give it to yo'." When yo' gits dis money yo' go tuh some church, or if yo' got him in yore house, yo' buys de stuff an' yo' puts it in front of him fo' a sacrifice. [Algiers, La., (1577), 2905:2.]

3003. (*St. Espidee* is what?)

Is a lawyer. Dat's a case of co't too. Well dey use de candles fo' him an' pray tuh him an' give him a glass of milk if yo' kin give it, or git white rum, an' give him yore case an' he'll plead it fo' yo'. Light a candle an' a glass of milk, or eithah yore rum if yo' kin git it, but yo' cain't git no mo' rum now.

(What kind of color would you light to him?)

A white one to *St. Espidee*.

(What do you do, put him on the floor, too?)

No, no - yo' leave him right up. He's gotta git up on de stand an' he's gotta talk fo' yo'. [Algiers, La., (1584), 2954:6.]

3004. Yo' write yore name, de husban's name - yore name at de top an' his underneat' three times, but all straight. Dat's behin' *St. Espidee* 'cause ah

have did it an' bring de man back. But chew use 'cordin' tuh his color, yore light to *St. Espidee*, an' he will bring dat man back. Jes' git down an' pray tuh him, "In de Name of de Father, de Son an' de Holy Spirit, *St. Espidee*, bring sich-an'-sich-a-one back," wit his name wrote behin' dat picture dat's tacked up - back of it pasted up dere. An' de man will come. An' keep dat light to him an' he goin' bring him back.

(You put his name behind the picture?)

Behin' dat picture. [New Orleans, La., (1568), 2879:6.]

3005. They pray to - wait, I'll tell you the saint to pray to to put 'em in bad luck - *Expadee*. Uh huh, that'll put choo in bad luck. Yes, sir.

(Suppose I want to put somebody in bad luck. What would I do?)

Well, you go there [to a public *hoodoo* shrine] and you pray and you light a black can'le to 'er, you see, an' ask 'er what choo want, choo see. And then at nine days, if it's success, zhoo go back and you give'r whut zhoo promised 'er.

(You only pray once, though?)

[My question means, you *pray* once when you set the candle, but you do not *pray* again during the nine days. She does not understand my question.]

No. [The candle is her *prayer*.] Well, you kin put 25 cents in the box and that'll carry that light 9 days - you see, for that one light 25 cents in any Catholic church.

[She is confusing the situation here. I do not think deliberately. She is obviously not a Roman Catholic - you do not buy a black candle in the Roman Catholic Church. But she knows a light can be set for a certain number of days.] [New Orleans, La., (814), 1146:14.]

3006. *Saint Expadee* - see, he's the conker in law suits.

(How do you handle that?)

Well you go to a Catholic church and you make your novena there, you see. You give a light. You take his picture and have it blest at the church and bring it to your house and you burn a pink candle to it all the time. Whatever you wish for, you prays to that saint and make your wishes and burn [a candle to] that saint - like if you got a case in court and you wanta conker that case. Well, you go to *St. Expadee* - go to the church and go to *St. Expadee* and make your novena to him and tell him what you want him to do. Then you come back home after you do that and you burn your candle at your home up until that case is over.

[While machine is stopped, I ask question about his picture.]

No, you don't bring his picture to the church, you always keep it in your house. You have this picture blest at the church and bring it to your house and have your little altar made and burn a pink candle to him. [New Orleans, La., (851), 1318:2.]

3007. (What do they say about *St. Expedite*?)

Well, they say *St. Expedite* is lucky, but you gotta pray to him - certain things you gotta give to him for luck. You gotta have him up in your house and have a little altar-like and burn them little tapers to him for luck. Well, if you make him a promise or anything and don't give it to him, well you falls in bad luck. [New Orleans, La., (845), 1290:4.]

3008. *St. Raymond's* for lucky things, but *St. Expadee* ain't. He's for devilment. [New Orleans, La., (814), 1147:8.]

3009. *St. Joseph* is a saint he don't lak no single wimmins. *St. ST. JOSEPH Joseph* is a saint fo' married wimmins or fo' widows.

(Is there a reason why he doesn't like single women? Do you know?)

No suh. He's fo' married wimmins or fo' widows. He'll take ca' of a widow an' if a woman is married an' her husband's gone from her an' she want him tuh come

back, she pray tuh St. Joseph. He'll bring him back tuh her.

(Does she offer him anything special?)

Well, she offers him a candle, a white candle. Dat's whut chew give St. Joseph, a white candle. Or if not, yo' kin offer him when his day come, de 19th day of March come - dat's supposed tuh be his celebration day - some people gives him a altar. Dey has a place where dey give - have nuthin but all kind of bread an' make a big feast ovah it. But dey distribute it, dey don't use none of dat deyself. Dey makes a sacrifice tuh give dat tuh de po'. [Algiers, La., (1577), 2905:3.]

3010. Now, all right, St. Joseph. St. Joseph is a man, yo' uses a light tuh him. Yo' kin take St. Joseph an' use yore man. Write his name three times, yores once to de top, all straight, an' put it in dere [container] wit Toulouse Syrup an' steel dust as ah tole yo', an' use dat cup-light. Yo' kin use de cup-light on dat, an' put it fo' St. Joseph an' say to St. Joseph, "Father, give St. Joseph power to make me successful in whut ah'm undertakin' tuh do." Now, dat's St. Joseph, an' he will draw dat man to yo' wit dat money. Ah uses dat now. [New Orleans, La., (1568), 2879:7.]

3011. Ah know 'bout St. Joseph. Well, if yo' pray tuh St. Joseph, he'll give yo' bread. Yo' pray an' ask St. Joseph tuh help yo'. He'll give yo' some kind of luck or yo' ask him an' yo' make a sacrifice fo' him an' he'll give yo' some luck or if yo' want him tuh help yo' an' yo' wanta do somepin against a person, well St. Peter always will help yo'.

[Here is our hint of what we shall learn later - St. Peter in hoodoo does not always act like a Christian.] [Algiers, La., (1587), 2971:4.]

3012. Well, you see St. Michael - that's if a person don't like you and is trying to undermine you all the time, and you don't know they are working on you.

Well you pray to St. Michael and you sets him a candle. You see, ST. MICHAEL he got the devil down under his feet. Now, he holding the devil down just like this - he got his feet on the devil and he got a long sword and he got that in the devil's head. Well, if you pray to that saint, he showing you how he got the devil down there; if you pray to him, that is the way he'll have your enemies down under your feet. They will have to knuckle under you, instead of you knuckling under them.

(I see. What do you usually use for St. Michael? Do you have a statue or a picture of him?)

It's a statue - a real statue.

(Do you burn any colored candle to St. Michael?)

You burn a red candle.

(You burn a red candle.)

On Friday.

• (Just on Friday?)

Just on Friday. [For black candle on Friday, see p.829.]

(Any special time on Friday?)

Any time on Friday before six-thirty.

(I see. In the morning or at night?)

In the morning. You can set 'em all day if you wants to, you know, but I mean six-thirty - that's the last hour you can set it in the evening.

(I see. Do you do anything else besides burning that candle?)

No, that's all - just burn that candle and make that prayer. [New Orleans, La., (783), 1087:1.]

3013. (What do they say about St. Michael?)

Well, St. Michael wus de archangel. He wus one of de angels dat cast Lucifer out of heaven. He wus one of de great archangels, an' anywhere yo' got a devil

aroun' yo' or think yo' got a evil spirit or anything aroun' yore house, yo' pray tuh St. Michael an' he'll help yo'. Yo' says de Lord's Prayer nine times an' yo' call St. Michael's name, an' every time yo' say de Lord's Prayer yo' call his name. an' axe him tuh help yo'.

(Do you use anything or burn anything special to him?)

Yes, yo' burn a pink candle tuh St. Michael. No, he ain't got no special day [I probably asked about time] - jes' any day. [Algiers, La., (1577), 2905:4.]

3014. Yo' take St. Michael - lak yo' got people dat's comin' aroun' an' yo' figure it's not yore friend, yo' put St. Michael ovah yore do' - dat's de do' dat chew all come in. An' put him ovah dere an' he'll keep 'em all away - all de people dat don't lak yo', yore enemies. Yo' uses him ovah de front do'.

(Do you do anything to him?)

No, no, jes' put him ovah dere an' when yo' put him up dere, jes' say, "St. Michael, keep all devils away, In de Name of de Father an' de Son an' de Holy Spirit." [While saying this she makes the sign of the cross.]

(And make the sign of the cross.)

Dat's right. [New Orleans, La., (1568), 2880:5.]

3015. Dey use holy watah tuh keep evil spirits away. Take holy watah an' sprinkle it in de fo' corners of yore house an' say, "In de Name of de Father, an' of de Son an' of de Holy Ghost, St. Michael, keep de evil spirit away." Den yo' kin take holy watah an' bathe yore haid fo' unnatural headaches [usually caused in the New Orleans area by someone burning a candle against you.] [Algiers, La., (1577), 2904:6.]

3016. Well, St. Michael is a saint that carries a spear all the time, and he always - he'll put his foot on you and always keep yuh down. And he keeps his feet on you and keeps that spear drawn on you, and when you git down you gotta stay down, if the person that wants to get even with you will go ahead and give him a light and pray to him. He is a evil saint. You give him a blue light. [New Orleans, La., (855), 1349:1.]

3017. St. Michael is a evil saint.

(Well, how do they do that?)

Well, they go to the church and pray to him, if they want dirty things did. [New Orleans, La., (824), 1194:4.]

3018. St. Michael ain't good, St. Michael works with the devil.

(I see.) [New Orleans, La., (845), 1290:6.]

3019. (What do they say about St. Michael?)

Ef ah'm in a confusion with mah neighbors an' ah wants mah neighbors tuh be - yo' know, ah wants tuh be a bettah woman, ah prays tuh St. Michael. Ah prays tuh all of 'em. Ah axe St. Michael tuh please come tuh mah aid. He rides a white horse. An' ah sets him a red light fo' peace an' ah raps fo' him. An' ah fixes de red light at six, twelve an' three.

(Six, twelve and three in the afternoon?)

Yes.

(How long do you burn it each time?)

Ah burn it 'bout ten minutes. [New Orleans, La., (1558), 2836:1.]

3020. Most every home you go in, you be looking up to see saints over the door. Now, some people use a little glass like this, but it's about that high.

They burns a candle in there, you understand. The candle is about that big.

MOTHER CATHERINE

(A large candle?)

A large candle about that [high].

(Like they have in the Roman Catholic Church - those little fat candles in little colored blue and red glasses?)

Yes, red glasses. Now, them is for if you out of a job. You use one of them at a picture they call Mother Catherine.

(Mother what? Mother Catherine?)

Yeah, Catherine. Now, you put that - put that saint there and put that candle there. You got the saint up over the candle, you see, when that burns.

(You have the saint right over the candle?)

You see, this light is supposed to give life to the saint.

(Wait a minute! When that is lighted it is supposed to give life to the saint?)

To make him awake, you understand. You see, the saint ain't no good if you don't burn this light.

(The saint is no good unless you burn that light?)

Unless you burn that light. See, that gives life to the saint.

Now, on this side you ought to have a green piece of grass - you know, like you use on All Saints Day. You use what you call palmetto - not palmetto but it's a green leaf. They use that right on the side.

(Palm leaf?)

The palm leaf. You see, you use that on the side so the saints - you know, most of the saints got a piece of green in his hand and this here green that you use would give affection [reflection or sympathy] to the green that he has in his hand. [Your piece of green is opposite green in statue or picture.] And this candle keeps life in him, and make it work, you understand.

(Well, in particular what is the candle burned for?)

If you are out of a job or you want a job or if you are in need. And you using this here through the power of God and this saint, it let you increase something every day to live off of. That what you burn this candle for. [New Orleans, La., (786), 1091:1.]

3021. [To bring back the murderer.] They go to the cemetery and pray to that headboard [head of the grave of the murdered person] lots of people, nine days, with a picture of Mother of Perpetual Help; and that MOTHER OF PERPETUAL HELP person that done the murder, they'll come right straight back to where they done it, too.

(What graveyard do they go to?)

[For some reason my question misleads her.]

St. Roc's. They go down to St. Roc's Cemetery.

(They don't go to the dead man's grave?)

They go to the [grave of the] dead man, yes, that was killed; but plenty people don't know about the fresh eggs [buried in the dead man's hands to bring back murderer], and they go [with the picture] to where they bury that man. They bury him on his face, too, I suppose. [Burial face down also brings back murderer.]

(Where do they do this praying to the Mother of Perpetual Help? Do they do that at the dead man's grave or at St. Roc's?)

[They do both.]

They go to St. Roc's and they carry that picture to the grave - that Saint [picture of] to the grave. And they goes out Melcamean[?] - it's back of town here, that's the chapel [of St. Roc where they pray], and then they go to the cemetery [where murdered man is buried] and put the head [saint's picture] on the headboard and pray to that, and that man'll [murderer will] come back.

(Do they go to the church first?)

They had to go to the church - the Catholic church, first, and [then] they go to the man's grave.

(What do they do there?)

Well, they go pray to this Mother of Perpetual Help and take - you know, you

always have a small pitchure [of the saint], and they carry that with 'em and pray to 'um [her]; then, nine days, that man'll come back. You got to go nine mornin's and in nine days he'll come back.

(Where is this church they go to?)

It's called the chapel.

(Where is it?)

That's back of town. It's on Johnson and Eurata[?] Streets. St. Roc's cemetery is way down town, way cross town.

[I evidently ask, "Then, there is no chapel in St. Roc's Cemetery?"]

No, there's a chapel in St. Roc's, too. Here's a chapel back here where I told you, too. [New Orleans, La., (814), 1146:14.]

3022. (What do they say about Mother of Perpetual Help? What is she supposed to be good for?)

She gives yo' help tuh help yo' git a job. She gives yo' help tuh keep peace in yore home. She good tuh heal yo' when yore sick.

(What sort of candle do you burn to her for these things?)

Yo' burn a pink candle to the Mother of Perpetual Help. [New Orleans, La., (1558), 2838:7.]

3023. And the Mother of Perpetual Help, she opens the way, she gives you bread when you got children like I have - she opens the way for you to have success. Well, you give her a blue candle - that's for children. And you pray twice a day to her - at twelve o'clock sure and in the morning. And whatever you promise her when you get your wish, why you give her that. [New Orleans, La., (814), 1147:10.]

3024. (A green candle is money? How do you do that?)

You see, you burn it at the same hours, six o'clock in the evening, especially in the morning [six] for success, and you burn it to Mother of Petry [Perpetual] Help. That's for luck. She helps you for work.

[Thinking she had finished, I stop my machine and miss the first few of her continuing words.]

[You buy pictures of the] saints and you have them blessed by the priest, and you have you a little altar in the house. You have any saint you have a preference to, you see. And if you have children, you git diff'rent saints for children. And if you want work, the Mother of Petry Help, she helps you - she opens the way. The Sacred Heart of Jesus, that's for children, and you got one burnin' in de home. And St. Peter he opens the way for you - he has the key and he opens the way for you. [New Orleans, La., (804), 1129:5.]

3025. The Blessed Mother. Now, she is a motherly saint - she loves children. But anything you promise her, you have to give her, such as flowers you know, them lights - that's what you have to give. But she is a BLESSED MOTHER ed saint. Anything that you want, you can go to church and put a light, if you want to. If not, you can put a light at your home, but be sure and have a Blessed Mother picture there, but the priest have to bless it before you bring it in your house and set those lights. And if you promise her a light for nine days, she have to give it to you, and in three days she have to give it. Now after you get your promise, if you promise her a bouquet of flowers, you better be sure and carry them, too, because if you don't, it'll be just too bad and such bad luck will fall on you that you wish you did. [New Orleans, La., (855), 1349:6.]

3026. (You burn a green candle?)

And make dem bring it back. Dey can't keep it - dey bring it back, if dey steal something.

(Well, just how do you burn that candle?)

You burn dat candle in a saucer. You sprinkles a little sugar in de saucer, see. And you call and tell dem please tuh bring the things back, or you don't want to stand no trouble or nuthin like dat. And ast de Blessed Mother for to he'p chuh for to bring it back. An' dey bring it back - dey has to sneak it back in yore home. [Mobile, Ala., (651), 852:2.]

3027. You burns a pink candle to her on Wednesdays and Thursdays and Mondays. (You mean to the Virgin Mary?) [See comment later.]

Yes, sir.

(What do you do that for?)

For help.

(For help. Do you do anything else? I mean besides burning the candle?)

No more than that and repeat the Lord's Prayer. That's all you do to her.

(Each time you burn the candle?)

Yes, sir. Every time you light the candle, you say the Lord's Prayer.

(I see. Just once?)

Just once.

[It is evident I wanted to be certain that informant was talking about the Virgin Mary. Here is a woman listed "35" and "good" in *Numbers Book* 647-822, and advanced to the mark "excellent" on the transcription. A final reading of the complete interview caused me to label every page "woman spiritualist" - the latter word also meaning a *spiritual*. I have discussed this perpetual problem of religious syncretism in the Introduction.] [New Orleans, La., (783), 1087:2.]

3028. Now, St. Peter is another saint. He don't pray. St. Peter don't pray atall. He's - he don't stand no foolishness. Now, St. Peter is a man who'll do anything that you ask him to do, for this simple reason - he's got the keys of heaven, see. Now, you get down and you get to St. Peter and you ask ST. PETER him for things, he'll open the way for you. You ask him to open the way for you and he'll open the way for you and he'll let you get jobs. You promise him something, give it to him. Now, the biggest thing you can give St. Peter is a key. You get you a key and get you a piece of blue ribbon. Put that key on a piece of blue ribbon and hang it around his neck; give it to him and you'll have success in every way and in every respect that you undertake. Understand.

(Where do you have St. Peter? In the church you mean?)

St. Peter's in the church. Course you could have 'im at the house, if you have 'im blest, but you got to always be sure you know what you are doing when you talking to saints. Course we talking to the saints, but we talking to The Man Above, too, because He's got something to do with this, you see. But when you talking to the saints and you promise them things, if you don't hold to your promise you're just blowed up - that's all there's to it. [New Orleans, La., (832), 1244:2.]

3029. Mah brother had done got to be a young man, see, and dis lady whut - dis woman whut he was in trouble wit was after him. She was kinda ole - see, too ole fo' him, he was 18. All right. Well, she begin to buy candles - see, burn candles on him. She burned 'em a little bit at de time - every 20 minutes. All right. He begin to weaken down, suffer, nowhere he went he was satisfied - nowhere he went.

Well she took his socks - see, the left. And his dirty garment, you know de BD's [= B.V.D.'s - unionsuit], took dat.

(What do you mean, took his garment? That had something on it from him?)

Yeah. She took dat and she took penny nails. She had a drier in her yard in de back - you know, in de back yard. She had his hands stretched out like dis [demonstrates] and de toes. See, dey were dem long shirt - well, de BD whut dey



were, long ones.

(B.V.D.'s. You mean underclothing?)

That's it. And she had him laid - you know, tacked down wit penny nails. Eight penny nails it was. And she had dat dirty sock - were right in de middle of it.

[I now describe informant's demonstrations.]

(She put this underclothing - stretched it out and she tacked it down on top of the ground, and then she put this left sock in the middle of that, and then she covered it all over with dirt.)

Well, mah brother wasn't satisfied nowhere. He had to leave from out of town. He left and he wun't [would not] come back. Don't care who send or write fo' him, he wun't come back.

(What did she do this for? To run him away? She didn't want him any more?)

Naw, she got mad cause he wouldn't marry her. She say she don't want him do nobody else no good. An' she done that.

Well, ah prays to St. Ann, to Blessed Mother - that's is, to Blessed Mother. I prays and prays.

Well, ah tell you what ah'll do, I say, I kin make him come back. Well, I got dem blessed holy candle, dem pure white candles.

(Where did you get it? From the church?)

I got it from de church, from de Fathers from St. Joseph's here. See, I bought it. I tole him to bless dat candle.

(You didn't tell him what you wanted to use it for?)

No, ah didn't tole him - ain't no use. An' ah got St. Peter. Ah sent away and ah got St. Peter - ah couldn't buy St. Peter nowheres here in Mobile. Got a brand-new key and a piece of blue, you know, ribbon [and made] a bow-like.

(Wait a minute! You got a St. Peter's key. Where did you send to get that?)

No, ah got St. Peter's photo. Ah send to mah niece to New Orleans to get it.

(Where did you send to get that, the photo?)

From New Orleans. That was the only place. Mah little niece sent it back to me in a hurry. All right. Ah went down there to the Catholic church to Father X and told him to bless this photo for me of St. Peter, see. I wanted a holy candle right away. He blessed that all at one time. He blessed that key, too. He say, "You want de key blessed, too."

(What kind of key did you have?)

Key like you unlock de door with.

(Where did you get the key?)

Ah bought dat key.

(A new key?)

Yeah, a brand-new key ain't never been used.

All right. Well he blest it and before he blest it ah tacked dis key on to St. Peter, see. Ah put on there any kind of bow mah mind made me. Tied a big bow, a brand new piece - ah got a halfa yard fer ten cents.

(A ribbon - blue ribbon.)

Tie on St. Peter and nailed St. Peter up right over mah door, where you come in. Light dat holy candle and ah burned it only three days, on Wednesday, Friday and Monday - only three days, jest had one candle. Ah sweeten it down wit some sugar. Ah burn dat and ah call mah brother's name three times, see; call mah brother's name three times and den ah put mah name on with it see, one time - only one time.

(You call your name once.)

Call mah name once and call mah brother's name three times; and dis woman's name, ah call her two times.

Well, mah brother came home. In three days he came, and he say, "Sister, ah got something bad on mah mind." Ah say, "What is it?"

[Recording is bad but he was going to kill the woman.]

She was burning a black candle on him....

Well, he gave her up. He almost like tuh kill her. He hated her. He drew her blood and he left her. [Drawing blood is an old remedy to kill a witch's power, see 485-487, p.148 and Index.] He came to Mobile.

(How long ago did this happen?)

Well that happen about five years ago right here in Mobile. [Mobile, Ala., (651), 848:1.]

3030. Yessuh, ah burns a red light to St. Peter or eithah a green light.

(How would you burn that?)

Ah burns a red light to St. Peter - ah burns it lak ah wants a job, ah wants mah do's tuh be open. Ah want mah man behin' me in mah work. Ah sets mah green light fo' nine days an' if ah wus in de night, ah'd raps fo' him an' ah calls him, "St. Peter, open do's - let no man kin close 'em, because ah know yo' got de key. Ah know yo' have de key an' open do's." An' ah'll set him a bouquet of flowers an' ah'll let mah light burn fo' nine days. An' at de end of de nine days he'll give me mah wish.

(You burn these lights at any particular time?)

Ah burns 'em diff'rent days. Ah burns it on Wednesdays, Mondays - all day.

(All day, just during the daylight?)

Or de nighttime. [New Orleans, La., (1558), 2836:11.]

3031. St. Peter, he'll open the door for you.

(Well, how would you do that? What would you do for St. Peter?)

St. Peter, you carry him a key.

(Where? To the church or?)

Yeah, to the church. But if you got a key to your house - and you tell St. Peter to open the door for you, you give him that key. Well, you've got to give him that key.

And if you tell St. Raymond to do good for you, you give him a flower or piece of money - dime like that, you give him that. Whatever promise you make him, you got to give it to him though; and if you don't, he take it away from you.

(Where do you buy these keys to give St. Peter?)

You have to buy it from the store. But don't let nobody use that key, but get that key and buy that key yourself.

(You can't buy those keys at the church then?)

No, you can't buy them at the church.

(Now, if they have these saints at home, how would they do - what would they do with them at home?)

They takes 'em and puts them on the mantelpiece - sometimes they puts 'em on the mantelpiece, sometimes they have a little altar. You know what an altar is. Well they have a little altar and they have a candle at each one of those saints, burning in there. [New Orleans, La., (797), 1111:2.]

3032. St. Peter, he opens the doors for anybody - you know, who has bad luck and can't get anything. You have to get a key and put it up over the door, you see, and put a light to him. You put a green light for him, that's for money. They do this in the house, and then you can put it in the church too. [Informant does not mean Roman Catholic Church but the private church I call a public shrine (pp.770-773).] But you can keep all that I'm telling you in the house. But in the church too you can make your prayers. You can make the prayers at the house, it's all the same thing. [New Orleans, La., (814), 1147:9.]

3033. (St. Peter with the key?)

Yeah. I kept it [his picture] in the corner on a little shelf-like - little altar-like. That's where I kept it at.

[Here is another example of the cater-cornered altar - see 2870, p.827; p.129, line 45.]

(You promise him what?)

A bran'-new key. An' you promise him flowers or a light. If you ain't got the money right there an' then, when you have de money you put a key there or either put a nickel or light - anything tha' choo open de way to get. [New Orleans, La., (788), 1099:7.]

3034. (You say if you don't give him [St. Peter] this promise.)

Promise what you give him - just like if you promised him a flower or any kind of a piece of money. At that day when you make him the promise, he'll give you enough to go out and get just what you ask for. Well, you see - well then, you failed in giving him what you promised him, then he'll set fire. That candle - you see, you have some little candles setting under the saint.

(Under the saint, yes.)

Yeah, well, the saint [is] over [above candles] that - well then, everything you promise him, if you promised to give him a flower or give him a rose - well then, when the time comes to you to give it to him - and you done be successful what you have asked for - well, you come and you put that flower there, you know, in some water. Well, then you'll always have luck. But the minute that you fail in giving him what you promised - that what you - that junk what you got around there, probably you may have some paper around there on the mantelpiece or wherever you got it, or in the corner - you might have a curtain or something like that - well, there's some kind of way it going to blow into that and ketch on fire - burn down - and after that you have worse luck than you ever had.

[New Orleans, La., (829), 1229:1.]

3035. (How do you do that in trying to rent them?)

Well, the onliest way you could do, you could take - just like if you knew anything, you go to the Crackerjack Drug Store and you use you some lights. You get you a green light and you burn in - like a altar - you know, like a little altar in your home? Well, you burn that [candle] and you make your wish, you understand, for to rent the house and you'll rent ev'ry one of your rooms. Your customers will pay you ev'ry day, like if they [rent-collector] come ev'ry week.

(I see. You just burn that candle. You don't burn anything to a saint's picture or anything of that sort?)

Yes, you burn it right to a saint - you burn it to St. Peter.

(You burn it to St. Peter.)

That's what those ladies burn to - to St. Peter.

(What do men burn it to?)

And men burns to the Virgin Mary. Understand?

. (Well, why do the men burn to the Virgin Mary?)

Because she's a lady, you see. Well, she's the one helps the men; but St. Peter, he's don't help the men at all. See, St. Peter - just like if you have St. Peter in your home - St. Peter, if you try to light a light to St. Peter, he liable to set your house afire before he do a favor for you [a man], but a woman, he would do a favor for her. [New Orleans, La., (841), 1270:3.]

3036. Well, St. Peter, he's good and he's bad, but you gotta handle St. Peter so rough.

(You got to do what with him? Handle him rough?)

Yes, you gotta treat him dirty, whatever words I mean. If you drink, you gotta wet him with liquor. [See BEER FOR ST. PETER], and if you curse and live a bad life, you gotta be cursing. You gotta git up and pull your clothes up and

pat yourself down there and all that. Then, if you promise him something and don't give it to him, he'll set your house afire. He won't burn up the whole house but he'll burn everything you got in the house and then the fire'll go out.

(How do you mean you pull your clothes up and pat yourself?)

Your backside to him.

(You show him your backside?)

Yes.

You have to treat him dirty, treat him mean, on account of he was so mean. He wasn't what he professed to be. He was a follower of Christ and when Christ got into the judgment hall he didn't know nuthin about him. He got outside and go to fightin'. He cut the man's ear off. He was just a bad man, don't you see. And so you gotta handle him just like now as when he was on earth.

Then [after you "treat him dirty"], you gotta handle him nice or he won't be bothered with you. You gotta give him keys too, because if you don't give him a key he'll keep every door shut and he'll not open the door for you. [New Orleans, La., (855), 1349:4.]

3037. There's St. Peter. St. Peter is a saint they use with a black candle.

(A black candle? What do they do with St. Peter?)

You see, you set that candle to St. Peter and you light this candle to St. Peter and you say to St. Peter - and you make a prayer - make a prayer, but have these people - their name. When you are prayin', you call these people name, and you set this black candle there, and this black candle has got so many days to burn. And you begin to suffer with a headache or dizziness in the head - well, this black candle then is burnin' on you. After this candle is burned out, then you begin to feel droopy - feel like you don't care about gettin' up in the mornin'. Then, fin'lly, in the longer run you begin to get weak. The first thing, you'll take to your bed; but that can be stopped, if a person know how to stop it. [New Orleans, La., (786), 1091:2.]

3038. Well, it's according - you can burn a pink one, you can burn a yellow one, you can burn a white one, for luck.

(Well, how do you burn those various candles?)

Now, you take - say for 'n'instance like when I was on my truck. I had a truck. I used to get me those yellow candles, you see. Either yellow or white will do. I get my candle and I'd light my candle in the mornings 'fore seven o'clock. I used to go to church for them. And 'fore seven o'clock I'm got my candle, I'd light my candle on my truck. I wouldn't got out of my truck. I'd burn the candle and whilst burning my candle, I'd use cinnamon and sugar. I'd burn that in my truck. I'd put that in the candle and I'd burn that in my truck. I had St. Peter and I had St. Joseph. I'd light my candles to them and I'd pray to them.

(In your house?)

No sir, on my truck.

(Oh, you did this in the truck?)

In the street, no house at all - in the street, anywheres in the street, when the time comes. I would burn that. That was for my luck. All right. Twelve o'clock, I'd burn it - burn my candle again at three o'clock and during that day I never had a misfortune at all. During that day I made - if it wasn't but five or six dollars, I made that. [New Orleans, La., (832), 1243:3.]

3039. (What about St. Peter?)

He is - he totes the key. He unlocks the door to yuh, but if you don't give him what you promise, he'll burn you out. He burnt me out once, that's how I know.

(How did he burn you out?)

Well, you see, I had promised him a quarter. Well, I wasn't able to give him that quarter that certain day, and I left a little bit of fire in my furnace in my room, locked up, and goes out. When I comes back - I didn't see no way in the world that that fire could pop out and set nothing afire. All my clothes and one side of the house was in a light blaze.

You gotta give him what you promise him. [New Orleans, La., (851), 1318:4.] 3040. (What about St. Peter?)

He'll do evil for anything you want done. He'll do it for you.

(St. Peter will?)

Yeah, St. Peter will do that.

Well how, for example? Well now, if I wanted St. Peter to do something for me, I would take a pin and I will scratch my finger, or either my own self, and let it bleed, bleed, bleed, and I'll take a pen and write. And I'll write a letter with my own blood and I'll take it to the crossroads and I'll leave it there, and I'll get him fin'ly to do anything I ask him to do. He'll do it and then after that I kin do anything, too. See.

(You write a letter in your own blood and go to the crossroads and leave it.)

Yes, I'll leave it right there, I'll leave it.

(Then what? Then, what about it?)

He'll find it. St. Peter, he'll find that.

(Then what will he do?)

Anything that I ask for I'll get - see, don't care what it is.

[While my machine was turned off, informant began a candle rite.]

(Burn a candle to him and ask for that from St. Peter?)

Yes, after you - take a frog, get ahold of 'im - ev'ry mornin' take a broom and whup 'im, call 'im all kind of name an' whup 'im out the world till he [St. Peter? come up?] an' he'll [St. Peter will] answer you an' ask whut you want 'im to do.

[Here, a well-known rite of whipping a frog is confusing - I return to the letter.]

(Now, wait a minute - about this crossroad business. What would you say in that letter you would write?)

Well, you would say, "Well, St. Peter, I want this woman do such and so. I want you to give me this and I want this done, and harm this certain fellow and move that man out of my way," or something like that. "I want you to do it."

(And after you write this letter, do you have to go before St. Peter's picture to do anything?)

No, you have to have him on your wall - have him on your wall to do that [letter at crossroad]. Keep him on your wall. Just keep him on your wall or highboy or bureau, or over in front of your door.

(Do you have to talk to St. Peter or anything before you write that letter?)

Well, if you talk to him once, he tell you what to do. Then, get your blood and write him [a] letter with your blood. Put it up on the wall of - up over the door and he'll answer. He'll do anything you say.

(I see. Well now, how do you work this up on the wall - in putting this picture on the wall what do you do to it?)

Well, you get you a broom and just wham him out, just call him all kinds of names. "I asked you to do something and you didn't do it." Just whup him with that broom and he'll do it. [New Orleans, La., (877), 1441:2.]

3041. (For St. Peter. Tell me how you do that.)

Well, ah gives him a light. Ah gives him a light an' pray to him an' makes an offer tuh him an' takes him down [from the mantelpiece or wall] an' turn him upside down an' give him a red candle. Put it up 'side de wall anywhere or down

on de flo'. Turn him upside down, an' give him a red candle an' throw a glass of watah in his face, an' go 'head on to co't. Dat's de co't case now, if it ain't serious. But if it's serious, yo' gotta work harder yo' know - yo' gotta start in time. But ah kin take St. Peter down dis mawnin' an' yo' goin' tuh co't an' ah kin make it easy. [Algiers, La., (1584), 2954:2.]

3042. Well, St. Raymond, he stand up like a big old saint. You ST. RAYMOND burn green candles to him. You burn 'em Wednesday, Fridays and Saturdays. He's for money - just like you ain't got no money, don't know where to get none. Well, you get down on your knees and you pray, you repeat them prayers - it's a prayer, you repeat them prayers nine times. [Does the prayer come wrapped about the candle?]

(Each day?)

Yes, sir. Well, after you repeats them prayers, you take you a green candle and you set it to St. Raymond and you make your wish, and you can ask him for anything you want, but you means it from your heart though and you'll get it. [New Orleans, La., (783), 1086:10.]

3043. Have a ceremony. But in case that you get an altar you have to take it to the priest and let him bless the altar before you bring it in your house. If you get St. Raymond's picture from the store where they buy the saint pictures, you got to take it to the priest and have it blest before you bring 'em in your house. [New Orleans, La., (855), 1349:3.]

3044. Well, St. Raymond, he is a good saint. St. Raymond is the saint for the poor. St. Raymond will give you bread and if you got children, he will keep the way open that you should feed your children. Now, you give St. Raymond a green light. You give him a green light at home. Of course, when you go to church, you give him those little cup candles and they're yellow. Or you can set what you call a nine-day light. It's a little glass lamp with a globe on it.

(A nine-day light.)

But you gotta pay 25 cents for that nine-day light, and if you care to when the nine days is up, light another one. It is just the same. St. Raymond always keeps you with your preferment. He is a saint that will help you.

(You get these nine-day lights in the church?)

In the church.

(And you burn them there or at home?)

In the church you burn them first. [New Orleans, La., (855), 1349:2.]

3045. (Before prohibition you did that?)

Before prohibition came here, yes sir. You see, you go to the sent [saint] store, you ask for a St. Raymond sent.

(St. Raymond sent.)

He's a fellow with a little short dress on, got a crown on his head. He got something down look like the devil - this thing he got on the ground. It got a tail and horns on its head. He got a sword in his hand like that [demonstrates]. See, if he would get up, he would cut his head off or something. [Informant is confusing St. Michael with St. Raymond.] Now, that sent is for to put in a place like you are selling whiskey, or making whiskey, to keep the law from being wor-rying you. You put that sent up over your front door where he have to come in. And that sent suppose to protect your business.

(I see.)

Yes, sir. That what you call the - you been in the Catholic Church?

(Yes.)

You see them statues and things?

(Yes.)

Well, they have pictures drawn off with the same statues on them that you use

in your home, cause I got 'em in my home now.

(This is a picture of St. Raymond?)

Of St. Raymond.

(You just tack it over the door, that will keep the law away?)

Over the door, that keep the law away.

(I see. They did this before - this was during Prohibition days that you used that?)

Prohibition days. The reason why I know 'cause I used it myself. I run a place of business down here for a fellow they calls Joseph Faranzi. You see, he's a Italian fellow, but I run it in my name, but it wasn't my place. And I used to sprinkle holy water every morning - when I sweep up, I sprinkle the floor down with holy water. Now, that holy water come from the Catholic Church. You gits it in a quart bottle. Then I take some of that holy water and I throws it on that picture.

(Over the door?)

Over the door, you see. You have to keep that picture damp with that holy water, you see. This here picture, it works by holy water. [Here this saint is a hand which must be kept damp - fed. See p.578 and whole subdivision Hands.] You sprinkle over that picture and that picture suppose to protect your place of business. Now, half of this city is run by sent pictures. Most every home you go in, you be lookin' up to see sents over the door. [New Orleans, La., (786), 1090:10.]

3046. Ah know somepin 'bout St. Raymond. St. Raymond is de saint he's lucky fo' money. Some people makes a novena to him fo' nine Tuesdays, Thursdays an' Saturdays. Dey gives him a green candle, if dey use a candle. If yo' want flowers, yo' gives him any kind of flowers. He's fo' money.

(You make that on nine Tuesdays?)

Nine Tuesdays fo' St. Raymond, or nine Thursdays, or nine Saturdays. Them his days. Yo' burn it [candle] straight, lak yo' would go into a church [and burn it] or anything - jes' lak yo' buy it in a sto', where yo' see de wick at, yo' jes' put a match to it an' light it. But chew don't blow de match out. See, take yore han' an' dampen it wit some spit, eithah one, an' mash it out. Yo' don't blow no light out when yo' light it lak dat, see.

(Where do you burn this candle?)

Right in front of St. Raymond [in your home]. [Algiers, La., (1577), 2904:7.]

3047. You burn a green candle to St. Raymond. You take your green candle and you got St. Raymond on your altar and you sit the green candle before the saint and then you make your wishes to him.

If you want a job - and you want the boss to give you a job, if you know his name, you take his name and you write it down nine times. You get some cinnamon and you get some parsley and you get some of this garlic and you pound that all up together and you put that in. Put it before your candle, right in front of the candle where your saint's at and burn that, and he'll give you a job and like you. You burn it before St. Raymond. You can use a green candle. Use the same green candle for him, that the onliest kind of candle to use. You burn a white candle for peace. [New Orleans, La., (859), 1366:12.]

3048. (What color do you use for St. Raymond?)

Green, to take care of money - greenback money.

(What about silver money.)

Yes, sir. Well, lots of fellows give me silver money. [This is a *hustling woman*.] [New Orleans, La., (857), 1364:11.]

3049. St. Raymond's scan'le is sometime is for money.

(St. Raymond or St. Ramos?)

St. Raymond, yes sir. St. Raymond. You kin go to the Cath'lic Church an' make a novena to St. Raymond to open the way for a job or somepin like that. An' then you kin go to St. Raymond an' put somebody in bad luck dat's a enemy to you. St. Raymond or St. Michael, you kin use. You set lights an' burn on 'em.

(That's in the church?)

In church - in the church.

(To give them bad luck?)

To give 'em - to put 'em in tough luck.

(Suppose I went there. How would I give a person bad luck?)

You goes an' git a can'le that's got red - you know whut can'le you gon'a burn, jis' like red, sometime blue, sometime white; or, if, like you know whut choo gon'a do. If you go in there for good, you gon'a take a white can'le; but if you burn that for bad, you gon'a take black or red, or some other can'les - if you go in there to give a person bad luck. You understand.

(You light those right in the church?)

Yes sir. [*Church* to informant is not the Roman Catholic Church but the Public Shrine (p.770), whose custodian is sometimes called Mother.] [New Orleans, La., (790), 1101:8.]

3050. (St. Raymond?)

You puts the pitchure of him [of St. Raymond] up, an' you puts the can'le in a little cup about that big. You set the can'le an' you lights it. An' don't wan'a blow your match out, knock it out an' put it in that cup. An' leave it [the candle] burnin'.

(Do you put the match in that cup and let it burn, too?)

No, jis' put it out, t'row it out like that an' put it in the cup.

(Well, why did you blow the candle out? Blow the match out?)

You should not blow it out.

(Oh, all you do is just shake it - shake that match right out?)

Yes, sir.

(And you put it into a cup, too?)

Yes, sir.

After you burn the can'le why you have to git another one - that's to make a [vovayah or noyeyah = novena?]. [New Orleans, La., (791), 1102:13.]

3051. Now St. Raymond, you gotta give him a whole lot to drink, and a big key.

[Informant is confusing or blending St. Raymond with St. Peter.]

(What do you mean "a whole lot to drink?")

Now, when you drink - if you don't drink, well you see, you have him hanging up on your wall, and you gotta take and get something to drink and you chunk it up there to him, St. Raymond.

(What do you mean "something to drink?")

Like wine or beer or whiskey, or whatever it is you [buy].

(What do you mean "just chunk it up there?")

Just chunk it up on the picture. You see, you have him and you have a key. You see, a key and a piece of ribbon. If you had St. Raymond, now, you'd say, "St. Raymond, I'm in bad luck and I wish you'd open the way for me, that way I will have luck at, be successful and coming in luck." Well, you'd get you a key and you'd tie it on a piece of red ribbon and you have a nail and you hang it up on that nail.

[St. Peter's ribbon is blue and about his neck.]

(Then what do you do?)

Well, he's supposed to open the door for you, open the way for you.

(I see. Do you burn candles before him?)



Yes, sir, you burn candles. You have white candles, you burn for him. [New Orleans, La., (845), 1290:5.]

3052. St. Rita is a woman, she never got a good husband. She had some of them but they were all cruel to her - they beat her and they give her black eyes and they were mean to her. She never could keep a husband. The last ST. RITA husband she had he beat her so bad it turned her against all men, and any woman that has got a husband, St. Rita is bad luck to them in the house. Now, if she is a single woman, St. Rita will help her. But she won't do anything for men at all because she don't like them. [New Orleans, La., (855), 1348:10.]

3053. Yassuh, St. Rita's fo' chillren, she's not fo' men - fo' chillren an' winmins, but not fo' mens. St. Rita will drive a man out of a woman's house. She don't lak no man.

(Is there any particular reason why she doesn't like the men?)

On accounta she married - her parents made her marry a man an' she didn't want tuh marry him - she wanted tuh be a nun - an' her husband was cruel to her. He hit her in de haid an' she had a hole in her haid. An' she had two sons, an' she said befo' she would see her sons live tuh be men - she asked God tuh take 'em out of dis world. An' when her son dies she went to a convent tuh be a nun. An' de rest of de nuns would scorn her, an' when dey'd scorn her - dey had a big feast at de church an' she wanted tuh go an' she asked God tuh heal dat [hole in her head] up so she could go tuh dis feast an' she went to dat feast. An' when she went tuh de feast de rest of de nuns didn't know her until aftah de feast was ovah. An' when she wus comin' back, dis hole in her haid opened up. An' befo' she died she tole dem - dere wus snow on de ground - she tole 'em tuh go out an' look on de fig tree an' bring her a ripe fig an' bring her a red rose off of a bush. An' dey brought it.

(What did she want - to give them the flowers?)

Dat wus jes' whut she wanted, jes' tuh show 'em about whut she wus doin't. Dey scorned her on accounta whut she had dat hole in her haid, an' she wanted tuh show 'em dat her religion was pure, or whut she wus doin'.

(Well now - how do you approach St. Rita now?)

Well, yo' kin take St. Rita - yo' give her flowers, if yo' want her tuh do somepin fo' yo'. She's fo' chillren an' winmins. Yo' makes a novena tuh her, but chew don't make no novena tuh her fo' a man if yo' got a man at chure house an' [unless] yo' wants tuh drive dat man away. If yo' wanta make a novena tuh her, she'll sho' run him away cause she don't lak men.

(Do you make that novena at any special time?)

Well, her days is Thursdays.

(You don't burn any candles to her?)

No suh yo' don't burn no candles to her, yo' gives her flowers. [Algiers, La., (1577), 2905:1.]

3054. De saints dat de womens work with, into keepin' her man into her life - lak if a woman wanta keep a man an' she don't wanta give a man no filth tuh eat, or fix a man with no scrapin's offa his feet or his hat. Well, she keeps a light burnin' tuh St. Rita. St. Rita keeps de do's open fo' dis woman, because her sympathy is with de woman jes' lak Noah wus fo' de world. He cried fo' de world jes' lak St. Rita is fo' de woman. She's something lak Noah. She a passionly [patiently] person an' lak tuh see de homelight burnin'. Long as yo' keep a light burnin' tuh her she'll he'p yo', an' if yo' been burnin' lights to her an' don't believe her, she'll he'p yo' right on. [New Orleans, La., (1572), 2889:7.]

3055. (St. Rita?)

Well, she don't like men. I [a woman] never have prayed to her, never have

gived her a light and no kind of novenas.

(Why is that?)

Because she don't like men. [New Orleans, La., (851), 1318:7.]

3056. (Well now, tell me about St. Rita.)

Well, you know, St. Rita, she don't like no man.

(Yes.)

Cause her husband was a man, you know.

(I see.)

Cause he deceived her when she had a son for him. She don't like no man. She do anything for a woman, won't do anything for a man.

(I see.)

All you have to do, get you St. Rita's pitchure in your house, and get you a white candle and put the candle there and put flowers there, and go there every morning and ask her to do it for you for nine mornings, and she'll do it. Give her money though, flowers too, and she'll do anything you ask her to do - don't care what it is. [New Orleans, La., (877), 1441:1.]

3057. St. Rita, she don't like no man. Only one reason why she don't like a man, cause she had a man and he was very hard on her. And the man was so mean and cruel to her till he gave her a stone.

(He gave her what?)

He gave to her a stone.

(Yes.)

And he made her boil that stone until it got to be an Irish potato, and when that stone got to be an Irish potato, well then, that's where she got apart from this man, because now today she hates a man. Why does she hates a man? Cuz a man was such a cruel [person] to a woman. But she's good in a way and she ain't no good in this way - she'll take. If you make a novena to her that you don't want, that you wanta git rid of your husband, you'll git rid of the man; but there's a one in the family, such as your mother or your child or your grand-child, or someone like your father or cross-relative, she'll come in and step in and take her away from you, because you wanta git rid of him because she hates a man. And that's how she'll come in to do these things. She'll take that man away from you, but still and all she'll come right on in and take your mother or your child - the one that you love the best. [New Orleans, La., (874), 1435:4.]

3058. There's only one saint you go to that doing bad and that's St. Rita.

(St. Rita?)

St. Rita, she's a woman. She don't like men and it wouldn't do you [the author] no good to go to her, to ask her to do you favors for you; but if you want favors done, you go to St. Joseph, St. Peter, or Lady of Lourdes - any of those other saints. That's to do good for you for luck - you know, to be successful in whatsoever you undertake to do or something of that sort.

(Well, why doesn't St. Rita like men?)

Well, St. Rita, the reason why she don't like men is - according to Scriptures from what I'm got the understanding of - she never did like mens for one simple reason, on account of Christ, see. Christ is supposed to be her father, and he's not, see. She don't like men, she never did. When Christ was born, she looked and see that it was man. She walked away and they made her come back. But when they called him King of Lords - that's how we have this thing [day] what we call carnival today. Well, they said, "Hail, King of the Jews," and all such things as that, she liked that because they was going to kill him. She hated men. We have today what we call carnival, you know, carnival just passed. We have that on the [sakes?] of our Lord and Savior, Jesus Christ, when he was born. He was born, so they claim, on the 25th of December. Well, I understood different. It

was on a carnival that he was coming when they said, "Prepare ye for the kingdom of heaven is nigh at hand." That was Christ - he was coming. He was coming and he was coming on an ass colt. See. And they went around saying, "Make way, for the kingdom of heaven is nigh," and they was talking about the Lord was coming, you see. And she seen who it was and that's what caused her to hate men today. But still and all, he came. Everybody had to - I think it was the ninth hour. I know I remember reading something about what he said at the ninth hour - about his time had not come yet, but at the ninth hour his time cometh. He hung on the cross from the sixth until the ninth hour. That's how it was. And when that ninth come - when the ninth hour was up - everybody had to pull off their masks and things. See, everybody had changed. Well, that's how we have what you call carnival today. See, after six o'clock you can't wear no more masks. See. Well that's Scriptures - that's the same thing as in the Bible. You see. Well, that is how she come to hate mens today, because he was born man and he supposed to be her father. See. But she don't like men, and that's the reason she don't like men because he supposed to be her father and he's not.

(Do the women go to St. Rita when they want a favor done?)

A woman can go there and have any kind of favor done she wants to, but a man can't.

(Well, what sort of thing would a woman have her do for her?)

Well, the saint - well, a saint could do mostly anything. St. Rita, for a woman, she'd do anything she wants. Generally, if the woman go to her and ask her to do these favors, she can have it done; but she'll have to go and go until she fulfill a promise she make to the saint. It just like you, if I tell you, "Loan me a ten-dollar bill today and I pay you back Saturday." Well, then Saturday come, you looking for your ten dollars, see. Well, that's how that is with this saint. You go to these saints and you ask 'em for a favor, just like, say for instance, you are out of work and you want a job, she'll open the way for you to get the job. Well, you promise to give her flowers or promise to give her a quarter or half a dollar, maybe you promise to give her a candle. Well, she'll open the way for you to get the job, but when you get the job, it's up to you to go and give her that candle or flower or whatsoever you promised her. And if you don't give it to her, why then you going to lose that job again. Now, that's strictly facts. [New Orleans, La., (832), 1244:1.]

3059. (What do you know about St. Rita?)

St. Rita is the best saint. I can tell you that St. Rita is one of the best saints. That I kin say that I have call on her after Jesus, after God and Jesus, the Son of God - after his heart [Sacred Heart]. She have done me some favors.

(Well, can you tell me something about her? Who is she? What does she do?)

She ain't nothing but a woman. She have been a bad woman all her days.

(Yes, what kind of a bad woman?)

She had been a sporting woman, goes with mens - you understand, different mens and that kind of thing. Every night she would lay with a man, she had a growing son. One night, here that son come just about one o'clock aknocking at the door, and at the same time she had a man - the man laying with her. And he [man with her] knew that she was doing those things - that why she so good today - and he didn't take no time, didn't ask who that was. They [the man and she] was more sure that was some of her mens - you know, had been knocking at the door. And it was her son. [The man] got up and he takes his gun and he shot the son - that's what the book [says] - shot the man at the door. That was her son. [He] opened the door and he who had been dropped dead by the shot, that was her son. That why she fainted.

(She fainted.)

She fainted. She say, "Now, from today on - from tonight on, I shall change my name. The only son that I had of mine - have seen the hand of [something]. But," she say, "before that I goes to that way, I was ready to send myself to that place there in hell. But he take my place. But I change my name from tonight on." She choose the very, very dirty place that you could of called to [stopped at] traveling along - what I mean in the [woods?] - everything [dirty].

(In the what?)

In the woods yes, alone. It was in January. You see in that kind of time there ain't no flowers. We don't see no flowers. We don't see such a - there's nothing blooming at that, in that month. She say, "I throw myself - I wanta be a saint or I wanta kill myself. I wanta do charity some kind of way." She continue praying, praying. And she say, "From today on," she say, "my Savior, that you come to be the man, and give me the crown that I want. I be called many [something] in your heaven. I resigns everything. I throw myself in your arms. After the bad, I want the goodness as my [fort or forte] - it shall be my [fort or forte] until I die. But I'm going to change my name." That way she say, "I go especially for the poor. I have been poor. I have to throw myself in this position that I have to go make the death of my child - for my baby - and I'll do charity for the poor." And she says, "My Savior, at the end of my prayer, after you show me my way, good or bad, I want for you [to] represent it to me - just a kind of a something [sign] to let me know that you stand with me, and I'll stand with you, and I shall be saved from today on."

(What was her name before?)

Rita. Now it's Saint, you see.

(I see.)

They use *Saint* in it.

(Well, then she changed it to St. Rita?)

St. Rita.

[At this point I stop the machine but she soon saying something about the *sign* makes me restart recording.]

(All right. Did she have a sign?)

She got a sign. In February. Did you understand?

(I understand.)

Now, you know it's a month that there's nothing what blooms. One night she comes and she lays down. One morning, she get up and she say, "I'm going traveling along." When she come to get out from the door of that building where she was, she had figured that she had carried - have carried it on her head like a veil and white around here. She have figured that. You understand. That was at the time of Jesus Christ, you see.

She [was] walking along. Her heart have always - have a willing heart, you understand, for everything that would come along. She walked forth on that road about two or three miles before she get to a little pond that they have water - that they used to have some flowers or something. She says, "Well, Lord, I asked my message through my prayers, to show me a sign and let me know if I was past through my bad days. Make a way which say if you was on my side." She say, "This morning, in the [picture - something about the rose]. Did you see - you done see the picture?

(No, I've never seen the picture of St. Rita.)

She have a beautiful rose on her little table - that's the first beginning of her life from - after He had changed her ways. Now, here comes - continuing - she say, "I ain't going to lose my way. I ain't going to give up." She say, "I don't want no company. The onliest company that I want with me is God. If I don't seehim - just so that He lead me with prayer - that I foreseen the - and

know that my redeeming lead in my heart, so that I kin say that I know it."

One morning she gets up - that was the third morning.

(Are you repeating that part of the story?)

That was the third morning. I come with one morning like that - that was the third morning, again. She say, "Well, my Savior, here is a lamb." She say, "I promise Jesus I was going to be in the service of the poor people, bad people. He have heard me." She say, "Here, this is my way." She promise from that day on, "I wanta be a saint - not for the rich, not for nobody but all bad people." Whosomever know they have been dealing bad, whosomever know that they wanta be better, they goes to her and ask her if her [she will] beg Jesus for something to help them on the way. And you give her her prayers like you ought to, I'll guarantee that she'll answer you.

(You mean any person who is wicked - you go to her and she'll answer?)

I'm telling you.

(She won't do any dirty work, will she?)

Oh, not no more. Not no more. No, sir.

(Does St. Rita like men? Does she answer any man's prayer?)

Oh, yes, she like the men - she like man. She like all good dealing, but not bad dealing no more. Cause bad dealing have been the cause of - see, in one way, that her trouble have come through. [New Orleans, La., (862), 1380:2.]

3060. (What did you do to get your husband back?)

Well, I went to her [St. Rita] again and prayed. Well, when I went to her and prayed, I burned incense in my house and scrubbed incense in my house. Well, it was a woman that took my husband clean from me. I couldn't do anything in the world with him. He wouldn't stay home. He wouldn't pay no rent at home. I is a mother with children for him and he wouldn't pay no rent, he wouldn't support me, and I didn't have no cause to go to the white folks to make him support me - no nothing. But I took and went on there and prayed, and after I went there, I just took holy water and scrubbed my house out and sprinkled holy water in my house, and light that candle and got me a little altar and put her in there, got her saint and put her in there, and I had three lights. And I had his name writ nine times frontwards and nine times backwards, and I lighted her candle on him - you see, where a little base.

(Oh! What kind of a candle?)

A white candle. But I had one white candle what I had his picture and his name - you know, right on it. And I had his name nine times thisaway and nine times thataway.

(Across. In a cross?)

Yes, just like you'd make a cross. You understand?)

Well, all right. I laid that down just like this [demonstrates]. See, that's his picture there. I laid his name over that and set the [white] light on top of it.

(You laid the names crosswise, across the picture, and now you put the candle on top of that - this white candle.)

Yes, sir.

(Was it a picture or a statue of the saint?)

No, it was a statue of my saint, but I had the picture of my husband - that was his'n.

(But the saint was a statue?)

A statue - little white statue. You can get it in any Catholic church; you can get a little white statue. They give you ary one you want - any one of them.

(I see.)

So, I had my light there, but I had her back here. You see.

(Her light.)

Her light - was supposed to put her light here.

(What color was her light?)

Her light was a blue light I give her. See, that's when you wanta get your husband back. And if you have a dark light, it's for the woman what's got your husband. That white light, that's hers [the saint's] but she's working on that for you. See, she's bringing him home. And my husband come home one night at twelve o'clock and I wouldn't get no upstirring about him - you see, one, two, three, my mind was gone off of him. He stayed away from me three weeks, and when he come back home, he come right home and went and called on the landlord and paid him hisself; asked the landlord how much I'd owed him, and the landlord told him, "Well, she owe for three week's rent." And I was paying \$3 a week. And he went there and he paid him. He was working right there on the riverfront, and he really did come back home and I ain't never had no trouble wit him since. That's been three year ago and I don't never move that light - I always keep that light. I always go to church every morning at six 'clock. You'll find me in that church on Halsey Avenue and Cologne. I'll be to that Catholic church there on my knees.

(Do you do that every morning now?)

Every morning.

(Are you a Catholic?)

Yes, sir.

(Well, were you Catholic before then?)

No sir, I was no Catholic then. I was a Methodist.

(I see, you become a Catholic.)

After. I came to be a Catholic after.

(Were you confirmed or anything in the Catholic Church or did you just go in?)

Well, I joined the Catholic Church, you understand.

(Were you baptised in the Catholic Church?)

No, I wasn't baptised yet. I wasn't supposed to get baptised until Easter Sunday. That's when they supposed to baptize me, Easter Sunday Morning.

(You haven't been baptised yet. You are going to be though?)

Yes, sir. Easter Sunday morning.

(I see.)

Easter Sunday morning.

(And you have this altar in your house and you still burn these candles?)

Yes, sir.

(And you burn the blue and the white ones?)

Yes, sir.

(You put three candles?)

I put three candles for the man - like if you wants your husband back, like if a woman want her husband back.

(One was blue?)

One was blue and one was white and the other one was blue [black]. The blue one was for the saint, but the white one was for the husband [see later]. That dark candle - the black candle was for the woman what was, you know, have took your husband from you. That was against her.

[Originally she says the white candle sat on her husband's picture and name - it being the candle for him. Later she calls the white candle the saint's, but only because the saint is working through it. The blue candle is for the saint alone.]

(How did you have this arranged on the altar?)

Well, you see, just have.

(Here's the altar.)

[To represent altar, I open my small spiral-bound *Numbers Book* on table.]

That's the altar. Now you see, just hold this up just like this here. That's the altar here. You understand?

(Yes.)

Well, all right. That's the Virgin Mary - the Virgin right here, see.

(That's St. Rita?) [She means St. Rita.]

Yeah, that's St. Rita, right there. All right, you takes right here, right in front of the altar, you understand, that's her in here - in that little hole.

Well, you take right in front of the altar, right here [also], that's where you put - lay your husband's picture there and the name nine times, one time crossway like that, nine time crossway like that, and once like dis, and you lay that right up on here. And you take his picture - have his picture like that with it, but you have his picture laying crossways - see, just like his head would rise to the sun, well, you make his feet get to the sun and you put it right here. Lay that on top of that and put that white candle on top of this. Then you turn round and take that dark candle and put it right here.

(On the left hand [north] side of the altar you put the dark candle?)

Yeah, put it the side of the altar but on this side. See, [evil] all the time on the left side. On the right side put the man's candle - put it right here.

That saint's candle, put it right here - that blue one, that's for her, see.

(I see. The white one is in the center and the blue one is on the right side of the [statue of the] saint?)

Yes, sir. Then, see when you light it, you can light.

(When you light those candles, you do what?)

When you light the candles, see, you light her candle first - that's that blue candle.

(I see.)

You see, all them candles are nickel candles apiece - cost a nickel apiece. Well, you see, you light her candle first. Well, you says your wish. You make your wish to her - just like you wish for him to come home, or you wish for him to stay away. See. Any wish that you make her, say, "Well, I wish that you would send my husband home. You understand, I am in need." And you make that wish for her and light her candle first, and you turn around and you come across there and pass him up, and light the dark candle after you light hers first.

(Then you light the black candle?)

Yes. And you come right on back [to the white candle].

(What do you say when you light that black candle?)

That black candle, "Take him away from this woman, if it's your spirit will." See, that's the way you have to have your hands - just thataway.

(Up against the side of your face - folded [in prayer].)

Yes, just thataway.

(After you repeat the prayer?)

And after you prays the Lord's Prayer. And after the Lord's Prayer is said, you takes and [hold a match like] that to the light. And you take another match, not the same match - take another match and light this husband's candle, the white candle. And you take and set - burn - take all them [matches] and burn them [matches] up. And you set right there and you make the Lord's Prayers to the saint.

(You use three different matches?)

Yes, sir.

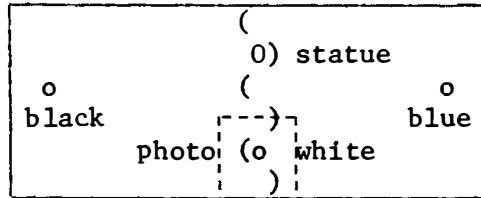
(What do you do with those matches after you light them?)

You can't use but one on that one candle.

(No, what do you do with those matches after you use them?)

You take them and throw them in the fire and burn them up. See, you can't use the same [matches again] and drag 'em around. And you make your wishes and you prays to her. And I guarantee you in three days time your husband will be back home.

[Here is the prepared or *dressed* altar:



Parentheses in diagram = spiral binding that divides *Numbers Book* into halves (p.886, line one) = *little hole* (line 8).] [New Orleans, La., (841), 1271:1.] 3061. (St. Rita. What have you heard about St. Rita?)

Ah would set a pink light tuh her.

(Give me an example - a *parable* of how you would do that?)

Ah would send her de light - to St. Rita, an' ah would rap. Make up piece [prayer] in mah home lak, if me an' mah husban' misquarreled a lot at home. Ah would rap an' ah would call her name an' she would give me a rap, yo' see, an' in three days time ah would git mah wish.

(You burn a pink candle for her. For what length of time would you burn it?)

Ah burn it fo' three days, from three tuh nine days to her.

(At any particular time during the day?)

Ah light it in de mawnin' at fo' an' ah light it agin at twelve an' ah light it agin at fo' in de evenin'. [For candle-burning time, see pp.828-831.]

(How long do you burn it each time?) [See p.829.]

Ah burn it each time about fifteen minutes.

(Who was St. Rita, anyway? Do you know anything about St. Rita?)

Ah heard dat she wus a honest woman an' her husban' didn't believe her an' she got mistreated through life. Then she run him off an' anothah man married her an' he mistreated her so she jes' went on tuh be a sister [nun]. [New Orleans, La., (1558), 2835:10.]

3062. St. Rita is not a woman's man - she don't want no man. She's not good fo' nobody that's got husban' an' wife. She don't improve in dat [approve of that]. Now, dat's all ah know of her.

(Why is that?)

Ah don't know. She musta been a whut chew would call dem people dat nevah had a man. See, an' she don't improve in dat. [New Orleans, La., (?), 2879:7.]

3063. Now, I got a cousin. His grandmother sold him to a evil spirit.

(Do you know how she did that?)

Now, she went - she wanted money and she went down to St. Roc. They had a church down there long years ago and she went down there.

(Where? Here in New Orleans?)

ST. ROC Yes, sir.

(Where was this church years ago?)

Down there on St. Roc's Avenue. And she went down there and she sold this child to the evil spirit. It was a evil church, didn't do nothing but evil work. And she sold her grandchild to these evil spirits. And the poor little thing he couldn't go nowhere. If he was settin' here, they wouldn't harm you; but they just would chunk - well, you wouldn't have nothing in there that would set still. Ever'thing would move - chunk bricks and ever'thing. He used to come home to my



mama's house and be settin' there eatin' and they'd take all the dishes - we didn't see where they was comin' from though - they just would go chunk. Well, you have to get rid of the child. You had to leave the child go out and you couldn't follow him; they'd chunk you all up and down the street. And that child couldn't get that spell off of him. They had policeman and ever'thing at the house, watchin' to see where the things was comin' from, but nobody never seen them or nothin' else - not until his grandmother died.

(Do you know how she sold him to the devil? What she did do to sell him to the devil?)

No, we didn't go down there with her, 'cause she didn't let none of us know it. His grandmother did it. And she went down to that church - it was a old church down there, and they went down there and she sold him to a evil spirit.

(Is that church still there?)

No, sir, it's tore down.

(I see. That was years ago?)

Yes, sir. [New Orleans, La., (845), 1293:7.]

3064. Now, if yo' wanta draw de attention of anyone dat chew cares fo', yo' git nine teaspoonsfula sugah an' draw a glass of watah an' yo' put it in there.

SACRED HEART OF JESUS Put de sugah in de watah an' yo' offer it up to de Sacred Heart of Jesus. Yo' offer dat glass of sweeten watah tuh de Sacred Heart of Jesus an' ah'll guarantee yo' it'll bring dere mind to yo' an' dey'll come to yo'. No names. Jes' offer it tuh de Sacred Heart of Jesus.

(How do you offer it? Where do you put this glass?)

Under there - undah de picture, see. Den yo' offer it to it, an' yo' set that glass there, ah guarantee yo'. [Algiers, La., (1580), 2916:7.]

3065. (The Sacred Heart you say?)

De Sacred Heart of Jesus, yo' prays tuh him if yo' wants. Lak yo' got confusion in yore house an' yo' wants peace. Yo' gives de Sacred Heart of Jesus a red candle on Monday, Wednesdays an' Fridays, or yo' give him a red light. Yo' kin buy these cups whut chew burns these lights in an' yo' gives him a red light, but it must be Monday, Wednesdays an' Fridays. Dat's de Sacred Heart days. [Algiers, La., (1577), 2905:5.]

3066. (You do what?)

Use the Sacred Heart. You use a purple light to that saint and that's to get your wishes right away, too. [New Orleans, La., (857), 1364:10.]

#### MORE DOCTORS DESCRIBED BY LAYMEN

[Before I begin MY CONVERSATIONS WITH DOCTORS, I must find a place for the fabulous *Doctor Buzzard*, old-timers like George Jackson and Zippy Tull, and the woman who *got sanctified*.]

3067. [This remarkable man we have already met, along with his friend who was equally adept at sudden disappearance. Perhaps you remember him by his more familiar name, *Daddy Snakelegs*, "cause he could run so fast and he could disappear." A precious pair! Sorry, I should also include the third member of the group, Ole Sal, the disappearing mule. See 845, p.293.]

I've done hear [what you want]. I kin tell you most everything you ask me.

[I turn off machine and we talk until something of possible interest appears.]

(Burying you alive? How do they do that? Do you know?)

Burying you alive and you bound to follow the dirt.

(I see. Well, how do they say they do that?)

Well, I heard ole man Alexander tell that. He say he makes a coffin.

(Do what? Makes a coffin?)

Makes a coffin and puts this dirt in it.

(What kind of dirt?)

*Graveyard dirt.* Puts a needle catercorner there and puts another one catercorner here.

(Like making an X in the coffin?)

No, just.

(Here - that's the coffin there.)

[I probably use my small oblong *Numbers Book*, used for altar, p.886.]

There's the coffin. Well, dey lay de two needles straight, right along here. And right between here they put a piece of cayenne pepper, table salt, and a piece of new salt [sulphur?] right there. Then they lay a piece of *devil's root*, dey call it - drive that down in there, you see, and they say that draws you up.

(I see. Now, they put these needles like this [cross them], sort of making an X in the corners like that, and up here at this top part - up here at the top of the coffin in that sort of a V there [one of the 4 angles of the crossed needles] they - what do they put up there?)

They put a pinch of cayenne pepper.

(Cayenne pepper. What do they put down here in the left-hand corner?)

A pinch of sulphur.

(And what do they put in this corner - the right-hand corner of the coffin?)

New salt.

(And up here - where do they put the root?)

Up here - they put the root chere.

(Up in the right-hand corner they put this root.)

And there's your head.

(That's your head. And they put - what was the name of that stuff they put there?)

Ah - ah *devil's root*. I suppose they want the devil to get that coffin.

(I see. And what [else] will they do for the devil to get that coffin?)

Carry it out and bury it - bury it in the dirt.

(What will that do?)

That's all - just carry that out and bury that down in the dirt. [See Coffin, pp.536-542.] [Richmond, Va., (428), 381:4.]

3068. [He was my son] and he got into difficulty by way of being in some bad company. Well, you see he didn't have any brothers, he was the only boy I had.

DOCTOR ARMOUR OF BERKLEY  
NORFOLK COUNTY, VIRGINIA  
He didn't have any brothers or nuthin, nobody to help him - didn't care nuthin for him, but they put it all on him. An' there was a man here they called Doctor Armour from Berkley. He's dead too, now. He'd gone to New York and he died up there a few years ago. But a lady told me, she says, "Miz Jenkins," she says, "ah tell you how you kin get that boy out and it won't cost you so much money." I say, "But my Lord, I 'ready paid \$85." She says, "Well, you won't have much more to pay." She says, "A man here from Berkley they call *Doctor Armour*," she says, "and you go to see him and he will help great." And I say, "Well, I'm going." I say, "You go with me." She say, "Well, you come to my house tonight and I go there with you."

Well, he was in a house in 16th street in the 500 block. Well, I'd gone with

her. She'd taken me there and he was there talking and telling folks different things. [The *doctor* had a private church to keep his work within the law.] But ah told him I wanted to see him private. Well, he taken me after de crowd left and I'd gone in the room with him and told him my troubles. He says, "Uh-huh." He say, "Well, you come back here tomorrow." Say, "Go to the Five-And-Ten [Cent Store] and buy me a five-cent handkerchief, big white handkerchief, and a bottle of Hearts Cologne." And he says, "I'm goin' fix [dress] this handkerchief, and when you come back, you go over there and give it to him. And when they have his trial you tell him how to use it," and he say, "and you goin' bring him back home." I say, "Is that true?" He say, "Yes."

And I was so worried I kept right on from there and gone and got the *Hearts Cologne*. I got it at the drug store. And I come by a store - I couldn't wait till the next day till the Five-And-Ten opened, and I went to the drug store and got the Hearts Cologne, and went by a Jew store and got a handkerchief. Well, the next morning early I'd taken it up there to him before he'd even gotten up. He say, "You are in a hurry, ain't you?" I told him yes, I was so worried about my boy - first trouble he had began to get into.

And so I'd taken it there and he'd *dressed* this handkerchief and he say, "You tell the boy when he get in the court," he say, "he just kind of shake it around and blow his nose. Tell him don't wash it - don't care how dirty it gets, cain't wash it." And I say, "All right, I'll tell him." And I say, "That's all you goin' do?" He say, "That's all I need to do." And I say, "Well, what is that?" He say, "You go on," he say, "that's charged high with lodestone and High John de Conker - it's in that handkerchief." And he say, "And you just go and tell him to do what I say."

Well, you see, I couldn't go in the jail. And I'd carry meals but they'd take 'em in. And I would give him - I'd write on a little piece of paper and tell him what to do with the handkerchief, and told him, "Don't wet it - didn't care how dirty it gets." And he did just like I told him - well, which he did just about the same. And when his trial came up I went there and he was using the handkerchief like I had told him on de note, and I'm here to tell you when his trial was closed he went on back home with me - carried him right on home.

(How did you get this note to him?)

In his meals.

(Did you hide it in something?)

No, I didn't hide it in something. I just put it - Mr. Roy was jailer and the boy was in there and I go there so much he really knowed me. I carried him every meal he ate. And I just felt that way, first trouble he had been in, and it worried me very much, and I carried him every meal and I just put it there in his handkerchief. I had it in his handkerchief and told him to use the handkerchief, and I say, "Don't wash it no matter how dirty it get and use it just as I said."

(Well when you took these meals there, did they let you take this handkerchief where he was?)

No, no, Mr. Robert would take them hisself.

(Then you gave Mr. Robert this note to give to your son?)

It was in the handkerchief in the basket. I had a little basket you know and the food. Course he would go through the basket to see was they anything in there, but he didn't see anything, you know, that would harm. Well, I just had on the note for him not to wash it no matter how dirty it gets. Well, I guess he seed that too but he didn't see nothing in there - just a white handkerchief - cause he just had one you know for him to use. Well, which he did, but told it on that little note - because the handkerchief was *dressed*, you see.

And so afterward, I brought him and I carried by there to let Doctor Armour

see him. And he laughed, he said, "What did I tell you." I say, "You sure did tell me the truth." And I say, "What you charge me?" He say, "I charge you \$2.02." He said, "I always charge a penny to the dollar - that's all I charges. I said, "Doctor, here's five dollars." He said, "No, I just want \$2.02, and then I want that in silver - want the dollar. He wouldn't never take any paper money.

(Well, how did your son know that handkerchief was *dressed*?)

Well, he didn't know, but he just only did what I told him to do.

(Just to carry it with him?)

I told him to keep this handkerchief and don't wet it whatever you do. Don't wet it no matter how dirty it gets - don't you wash it. And that's what he did.

(Then when your son came out, did you tell him about the handkerchief?)

I told him after he came out.

(What did he say when you told him?)

Well, he say he thought something funny. He'd been always a peculiar child anyhow and seemed like he's easy to ketch on things. And it seems that some people is borned with something in 'em, see, and that's the way he is. Since he'd gone to Philadelphia and all, he knowed so many tricks and turns you see, more than I does because I'm old enough to have a whole lot of experience you see. But he said he felt something when ah told him not to wet it and said he wouldn't wet it. And I told him to - ah say, "When you get in court, you always wipe your mouth and nose with it." And he says he understood - seemed like he felt like that's what it was and so I brought him on back as *Doctor Armour* says. And I asked him, I says, "What in the world did you put in that handkerchief?" He says that handkerchief was charged highly with lodestone and *High John de Conker*. He say that will bring anybody out of trouble - it will overcome anything. That's what he says. [For Berkley, see Introduction.] [Newport News, Va., (482), 506:8.]

3069. [We have already met *Doctor Bayhan*, a white man on the Eastern Shore, who was also known in Baltimore (62, p.28).]

DOCTOR BAYHAN - WHITE DOCTOR [Here is an original statement in my original penciled transcription. "Temporary annotation - for footnote reference only - to get wife back - *Doctor Bayhan. He charges from \$20 to \$25...you bring him the picture...he'll guarantee you and he'll give you a Bible and you'll wear this Bible in your pocket. If she don't come back in a space of time that he gives yeh, he'll refund your money back to you regardless of where you at. This note was originally made to be used for fees by doctors.*] [Deal Island, Md., (111), 20:2.]

3070. [Fortunately I am able to introduce to you the fabulous *Doctor Buzzard* of Beaufort (Bu'fert) in the words of another gifted *doctor* - a man I call COURTROOM SPECIALIST in INTERVIEWS section.]

DOCTOR BUZZARD  
OF  
BEAUFORT, SOUTH CAROLINA Beaufort, yo' know. See, *Doctor Buzzard at Beaufort.* Dat's a fairy tale. Yo' know, once dey had a story down at Beaufort dere an' dey [story] has de fishermen go down to de sea. All right, de boat'll capsize wit de mens an' some of de men goin' drown. Dey had de boats [one boat] full of fishes. Well, about three or fo' days whut de [they] find - de boat, when dey see de boat, de boat come drifting up to de dock wit fish in dat boat, an' dey [the story says a buzzard] come steering it on up an' de buzzard eatin' de fish when de boat comin' up to de dock. When de boat come up to de dock, de buzzard done eatin' de fish. Ever since dat, dey say [a] buzzard done rowed de boat - he rowed de boat to Beaufort.

(Well, about that man, the *root doctor* down there?)

He done - listen, de mens was drown-ded, de fishermens. Dey had a boat fulla

fish, and right down - when de fishermen out to sea dere, an' dey rotten on de boat, de buzzard settin' on de boat eatin' de fish, an' de blood drippin' on de watah. Dey see buzzard, an' de buzzard rowin' de boat.

(So the buzzard rows the boat?)

No, de buzzard wasn't rowin' de boat, but dat is a tale, yo' know.

(What was that tale about old man Buzzard rowing the boat though, didn't they tell something to you about that?)

That's the same tale.

(Tell me that story, so that I can get it straight.)

Anyone go to his house.

(This old man Buzzard?)

Yeah, to his house. He stay on one side of de water and yo' be on de nex' side. Well, yo' come down to de boat to go cross to him, he'll send a buzzard ovah to row yo' in de boat.

An' aftah yo' git in de boat, de buzzard row 'cross to de othah side.

Now, if yo' come down an' git in de boat and de buzzard start rowin' yo' off an' come back, dey say yo' bettah git off, 'cause yo' de wrong man - de buzzard gotta tuh drown yo'. He row off a piece an' come back, yo' bettah git off. But aftah, yo' see - aftah yo' git on de boat, de buzzard he row yo' on 'cross to de ole man. Yo' git to de house an' git to de do', de buzzard he'll invite chew in de house. Den he'll go fust to give yo' a seat. Den *Doctor* Buzzard he goin' talk with yo' den.

(The old man Buzzard, did you see him - the old man?)

Yessuh, ah done see him. Ah saw him heah.

(How long has be been dead?)

He been daid 'bout 'leven yeahs.

(There really was a man named Doctor Buzzard?)

Name Buzzard. Dere wus a man name Buzzard. Stayed in a hut-house cross heah to Lady's Islan' - in a hut-house to Lady's Islan'.

(He was a colored man, wasn't he?) [Leading question!]

Yessuh.

(What did he look like?)

Was a ole man, gray haired man wit a long beard - a ole man.

(Do you know any other stories that they tell about Buzzard? Are there any other stories that you know about him? They used to tell a lot of stories about him.)

Dere one story 'bout he make a snake walk in de co'thoushe yo' know, where a case is goin' on an' de judge dismiss de case. [See snake sent to courthouse, 248, p.70.]

An' he make a lil bird fly right in de co'thoushe an' dey dismiss de case. [See magic BIRDS, pp.56-59.]

An' he make a buzzard fly roun' in de co'thoushe an' dey dismiss de case. [For trained buzzards, see 203-204, p.57f.]

Yo' wouldn't have tuh go dere [to him], yo' jes' [write] to 'im an' pay him yore money an' go on 'bout chure business an' still he'd be dere. Dat day yo' go dere an' see a snake crawlin' round de co'thoushe - or a buzzard flyin' round de co'thoushe - [or] a lil white bird would come an' fly roun' de judge an' sit on de judge shoulder - an' de judge would dismiss the case.

(Did you ever hear of another fellow down there on the Islands named Jones? Was there another fellow named Jones - an old man?) [Leading question but with a special purpose.]

Yeah, I heard about him, too. An' ah heard about Jones an' ah heard about Robinson - Robinson down dere now.

[For Robinson, also called Robertson, *see* later in this margin-title.]

(Is he the undertaker - is he the man that has a store down there?) [For my visit to Beaufort, *see* later.]

No, Willie Wright got de store near de schoolhouse.

(Wright?)

Yeah, Willie Wright, near de fillin' station.

(Did you ever hear of Kid Wade?)

Kid Wade? He's daid. Yes, he died long heah in - his daughter run his place now.

(Well, he's only been dead in the last year or so hasn't he?)

He ain't dead a yeah yet.

(Well, two years ago I went down there and stopped off and saw him, but he had had a stroke or something. So he's dead now?)

Dat's correct.

(His daughter is carrying on his business?)

Yeah.

(Could I get much of this stuff down at Beaufort - things along this line? They tell me that it is dying out down around Beaufort.)

They're still gittin' the stuff down dere - dey still do dat stuff down dere.

(What was *Doctor Buzzard's* real name? Have you any idea?)

Dat's all ah really know - *Doctor Buzzard*.

[I must have asked about men elsewhere.]

Dere *Doctor Harrison*. [*See* margin-title later in this subsection.]

(Where is that?)

Dat in Florence [S. Car.]. Well see, he died about ten yeahs ago. He was ovah there. Ah know him from 1908.

[We talk while my machine was stopped, and then.]

(And he was the real *Doctor Buzzard*?) [I repeat him.]

De - he de real *Doctor Buzzard*. [Most people went to.]

(At Florence?)

Yessuh.

(I talked with one of the men that worked for Harrison.) [Where this is I do not know at the moment.]

Yeah, he was de real *Doctor Buzzard*, in Florence, yo' know.

(He was a white man?) [Again I repeat what he said while machine stopped.]

A white man - a white man lived three mile outa Florence.

(Have you talked with many white people who do this kind of work - round in this part of the country - doing this sort of thing, *rootworking* and things of that sort?)

A good many - a good many. A good many won't tell it, yo' know.

[While I was in Waycross, Ga., a white *doctor* wanted to see me. This occured elsewhere.]

[This extract is the end of my conversation with COURTROOM SPECIALIST in INTERVIEWS section, Sumter, S. Car., (1387), cylinders 2366-2383.]

3071. We have a great man heah by de name of *Doctor Buzzard*. He did all dat kinda stuff an' he could see yo' befo' yo' came. He's right cross dis rivah.

(His name is *Doctor Buzzard*. Where does he live?)

He lives right ovah at Beaufort, S'uth Ca'lina - right cross in de - lak on a little island dere. It's a little island planted dere by itself.

(Is he still alive?)

He's still alive, he is. See, yo' git in de cane [canebrake], cross country dere. He has two large *cane buzzards* dat is large as eagles. Ah don't know how dey know how to row de boat - maybe it's a motor in it, but dey say ole buzzards

rows it, one sittin' in de bow an' one in de stern. Say, when yo' gits dere, yo' go up dere an' go in de boat. Well, dey rows yo' right cross de rivah wit dey wings.

(Anybody else in the boat?)

Nobody else but those two buzzards - jes' dese two buzzards an' dey gits yo' to de landin'. When yo' git to de landin' he be standing at his house dere, an' he say, "Ah knew yo' wus comin'. Ah know de time yo' left home dis mawnin'." Say, "Ah know whut chew came after. Yo' came tuh git roots to kill so-an'-so. Yo' came to git roots to run someone - sech-an'-sech a one away." Say, "Well, ah have 'em already fixed fo' yo'." He had 'em already wrapped, an' yo' mo' den apt to carry it [away when you left]. An' he say, "Mah money, yo' jes' put it on yore mantelpiece tonight an' it will be brought to me." An' yo' could put it anywhere in yore house an' tell him where yo' would put it befo' yo' leave. But if yo' tell him a story - that chew goin' put it sech-an'-sech a place an' don't put it nowhere an' den he don't git it - he goin' give yo' a stroke fo' life or - dere's many men been messed up tryin' tuh cheat him yo' see. [Brunswick, Ga., (1216), 2065:2.]

3072. (What courthouse is this? Where is this courthouse?)

Down on Main Street by Broad.

(And what do you see? What's in there?)

While de court's goin' on, you kin see buzzards - you know what you call buzzards, and sparrows and things, flying in and out de courthouse. Dat's de roots working. And anybody tell you dat's de truth. Dat's de way de' do dere work, see - dem things flying. Dat's why de' call dat fellah I was telling you about Doctor Buzzard. Dey tell me he kin fix buzzards so he make them row a boat. Dat's de kind of fellah - he's smart enough to do dat. [For snake flying through air, see 248, p.70.] [Charleston, S. Car., (506), 556:7.]

3073. (Whom did you learn from down in Beaufort?)

Who? *Doctor Cunningham.*

(*Doctor Cunningham.* Is he still down there?)

Yes, sir.

(He is a good man?)

Fine - de only thing dey got in de country today, only thing they got there.

White and colored go there.

(But years ago there used to be a lot of them down there?)

Oh, yes.

(Do you know anybody down there by the name of *Doctor Buzzard*?)

Yeah, he's there yet. He signs his name *Buzzard Rowboat.* Yeah, him and *Cunningham* is together.

(This is the son of the old man, you say?)

Yeah - no, the old man is dead. Yeah, but the office marked *Buzzard Rowboat.* Yeah, and *Cunningham* does that work.

(I see. How long has *Buzzard* been dead?)

About two years.

(And you say this man's name was - how do you spell that name? [As so often, a useless question.]

*Hunnyham. Hunnyhaham.* [Charleston, S. Car., (512), 582:5.]

3074. (Where did this happen now?)

He wus goin' 'long de street an' he takes some apples. Yo' know how de Jew store stands wit apples an' things all 'long de front [of the store]. An' he'd taken some an' de fellah demanded payment fo' dem. But he jest went on wit 'em. Dere was police standin' not very far, so he called him an' had him to take him up. An' dis boy was put in de box an' de next day was de trial.

Dey goes ovah into Beaufort, S. Car., jest 'cross de sound. Dere was a man named *Doctor Buzzard*. His sister did - he was in jail locked up. Dis *Doctor Buzzard* says, "Wal, ah know whut chew coming fo', ah know whut chew comin' fo'. Yore brother's in jail." He says, "Yo' kin go on back. Ah'll 'tend to it," he says.

An' dey went on back an' dat evening dey had de trial. Why this white gentleman [fruit man] wouldn't say anything an' co'se no person to ask him. But whut dis *Doctor Buzzard* had done, ah don't know.

(This *Doctor Buzzard* up there, did he have quite a reputation?)

Yes, sir, he was all right.

(How long has he been dead?)

Well, he's been dead about three years.

(You say his sister is carrying on his work?)

His daughter. [St. Petersburg, Fla., (1039), 1686:2.]

3075. It was a school teacher I was talking to and this ole woman came from Beaufort and she asked her fer a drink of water. And while she was in de house the woman told her she was a doctor and she was a sister of Doctor Buzzard in Beaufort, [S. Car.]. And she said she was so sorry that she talked with this woman, because this woman had taken her spirit for de day. She said, "Ah don't feel like doing anything else today. I am so sorry I gave her that water." Say, "She has taken my whole spirit." And this was a teacher.

(This was a school teacher.)

A school teacher in [name of Charleston school].

(How old a woman was she?)

She was about 39 years old - not older than that. She was a mathematician in the high school.

And she say, "Ah can't do a thing else today because that woman has taken my spirit."

(Did she say how she had taken her spirit? Did she know how this old woman could take her spirit away from her?)

No, she didn't know. But she said jes' seein' that ole woman - and de ole woman told her that she was a *root doctor*. Right off she just got in her mind and she couldn't do a thing else fer dat day.

(How long ago did this happen?)

It was Tuesday.

(Tuesday, here in town?)

Right here in Charleston.

["Charleston, S.C., Friday, June 25, 1937 - 495 Mrs. Clayborne - sister and brother in Augusta, James Ramsey & Sofie Lee - No. 4 Percy St. [[Charleston]] - working here - Carter [[my contact man from Fredericksburg, Va.]] staying here." Numbers Book 442-621. So this is the place where I interviewed in Charleston.] [Charleston, S. Car., (495), 538:8; informant also gave 209, p.59.]

3076. [This is a note I made from the cylinder: "*Doctor Buzzard's* son came to informant, said he would give informant all the churches he wanted. Skepticism on part of informant - said his [[*Buzzard's*]] father died a pauper. Well recorded. May use for recordings [[selection of recordings I was going to make]], though no great point to story." Informant, a clergyman from near Columbia, S. Car., knew nothing about hoodoo. Presumably he had heard that a *Doctor Buzzard* had died a pauper. Here is one of several men claiming sonship from *Doctor Buzzard*.] [Wilmington, N. Car., (230), 154:2+85.]

3077. (Up in South Carolina, I found that the people up there called most of this sort of stuff witchcraft. Is that true, they called it witchcraft?)

[My informant is from South Carolina.]



Yes - witchcraft, an' *cunjuration*, *rootworking*.

(I never heard the word hoodoo up there. They don't seem to use it do they?)  
They hardly ever use it.

(That seems to be over in New Orleans mostly.)

A *hoodoo man* is not - ah don't call him a actual *cunjure*.

(What would you say? What is a *hoodoo man*?)

A *hoodoo man* kin overcome dese things. He kin give yo' somepin to correct yo'self. Well, if yo' find out yore *poisoned*, anything, we always git a *hoodoo man* to look out fo' us, see.

[This is not true for most people, though it may be true for informant.]

(I see. The *cunjure* is the fellow that puts the stuff on you, starts the trouble.)

He's de *cunjure*, but de man dat cure yo' dat de hoodoo. He kin overcome dese things.

(Did you ever hear of old *Doctor Buzzard*. He was down at Beaufort, wasn't he?)

Yes, sir.

(Well, did he die or something some years ago?)

Yes, he died but he left one son an' two daughters. He stayed tuh Orangeburg, South Carolina.

(He went up to Orangeburg. Well, did they carry on his work?)

Some one of dem is. They say his son is jest 'bout as good as he was.

(Is he still in Orangeburg, do you think?)

Ah think he's round dere now.

(Some people say he was a white man, some said he was an Indian, some said he was colored. What was he?)

He was a natural white man. But he was wonderful - he was a good one.

Now ah'm goin' tell whut ah seen when ah was a boy - nuthin but a boy. Ah seen de train [coming] an' run up to de station [to catch the train]. It was coming [going] to Columbia. Ah was down dere hunting twelve mile from Columbia - Hawkins, S. Car. An' he [*Doctor Buzzard*] was there [on business]. Some fellows was goin' to town to Columbia, too. [He probably heard about *Doctor Buzzard* from them.] An' he tole me to go up on dat trip. [He merely told him to get on the train.] He tole me he goin' back home but he didn't go up dere [get on train.] An' when de train - shore 'nuff he nevah got on de train. [To return to Orangeburg, *Doctor Buzzard* had to pass through Columbia.] Nobody ever see him. Dey searched de train fo' him. When dey run up to Columbia in de shed, he was standing in de shed. He was a actual good man.

(How long has he been dead?)

Ah couldn't really know. Course ah leaved Columbia about 40 years ago, an' ah guess he was living den. But ah lived about 100 miles from him. But ah heard since that he's dead an' his daughter an' his son is jest as good as he was, but ah don't know. Right den he was in Orangeburg, S. Car., jest four miles outa town.

(Forty years ago he was at Orangeburg, S. Car., about four miles out.)

Yes, sir. Ah was born in 1865 an' that made me 63 years old or 73 years old the sixth of July gone.

De *rootwork* dat be done now we gits it from New Orleans. Anybody git it. Dere's so many people gwine round now pretendin'.

(Lot of things - lot of it has gone into spiritualism, something of that sort. There doesn't seem to be much of it.) [This sort of thing is merely to keep the conversation rolling along.]

Yes, sir. [Waycross, Ga., (1074), 1741:2.]

3078. (*Doctor Buzzard* down at Beaufort is dead isn't he?)

He's not daid. No sir, he ain't.

(Isn't he dead?)

No sir. Ah mean he ain't down dere tuh Beaufort - he ain't dead. Dere's one dere dat dey calls *Doctor Buzzard* but he ain't *Doctor Buzzard*. He's a man - dat *Doctor Robertson*. Yo' kin call him *Doctor Buzzard* but if yo' do he won't even recognize yo'. *Doctor Robertson*.

(The old *doctor* in Beaufort is dead though, isn't he? That old *Doctor Buzzard*, he's dead?)

Ah heard that he's dead. He's daid evah since 'long 'bout six or seven yeahs ago ah believe. [Florence, S. Car., (1331), 2291:5.]

3079. Josephus Smalls.

(And they called him *Buzzard*?)

Called him *Buzzard*. He's daid now.

(Was he the fellow from Beaufort?)

Naw sir, not frum Beaufort. He was bawn an' raised right in this vicinity. But dere's several of *Doctor Buzzards* - goin' undah *Doctor Buzzard* name so dey make money. But de real *Doctor Buzzard* still be's down tuh Beaufort but ah nevah have seen 'im. [See later margin-title DOCTOR SMALL.] [Florence, S. Car., (1283), 2179:2.]

3080. (How long has old *Doctor Harris* [Harrison] been dead?)

He been dead about eight or nine yeahs, I believe.

(Was he a white man or a colored man?)

He was a white man.

(That's what I thought. And old *Doctor Buzzard*?)

He was a colored man. No, he [Buzzard or Small] died heah last yeah.

(*Doctor Smallins* or *Smalls*?)

Smalls - Willie Smalls. Harrison got some boys dat tryin' tuh do business fo' him.

(Do they know anything?)

Ah don't think dey do know much. Dey drinks too bad. [Florence, S. Car., (1332), 2297:5; extract from interview with this *doctor*.]

3081. (You knew *Doctor Buzzard*? You knew him when he was alive?)

[I am evidently repeating his words while machine stopped.]

Yeah, ah met him 24 yeahs ago. Ah met him in Hamlet, North Carolina - he was on his way to Tampa [Florida] - do [though] we have [had] anothead *Buzzard* at de same time. He [the latter] live then 10 miles from heah. Ah saw [met - informant blind] him yesterday.

(There is another one? Lives around here now?)

He don't live here - he lives in de next city. [This eliminates Sumter. The man on his way to Tampa was one of the many traveling *Doctor Buzzards*. I met one of them - see margin-title DOCTOR BUZZARD: NORFOLK, VIRGINIA, in INTERVIEWS.] [Extract from BLIND DOCTOR in INTERVIEWS, Florence, S. Car., (1315), cylinders 2340-2347.]

3082. I came here to find out.

(Will you sit a little bit closer so I can hear you?) [To bring him nearer the microphone.]

[The following paragraph will introduce you to the problem I faced every day while collecting the material of this investigation - see also Introduction.]

I came here to find out what your work may be, if there is any help I kin git in connection - if there is any of your help or whatnot in connection with what has happened to me in my business. [He is a bootlegger.] That's what I wan'a know. If it's anything 'at I've to tell or go through. I wan'a know that an'

I'll begin my story jis' like I started off before [before I turned on machine]. There's so much of dis recently, I thought I jes' couldn't understand it you see. Lots of people come here an' say you's someone who tryin' to trap someone, an' this is tryin' to git someone in trouble. Well, I say, "Well, I don't know what in the world it's all about, but if he, that is to say, [does] things to help me, why I don't mind goin' over an' explain myself."

["Here I explain my work." These words are my penciled comment made at the time I did the original transcription in pencil. Here I also made one of my many mistakes. I failed to transcribe my explanation. My failure however was excusable - hand transcription being such a tedious and impossible task I had to call in an expert transcriber for the post-Wilmington cylinders. Yet one explaining sentence does remain, "I don't heal anyone, I don't sell anything." As you will now learn, this man was in serious trouble. My lost explanation at least set him more or less at ease.]

You mind if I light my cigarette?

(No, go right ahead.)

[I was smoking a cigar, why should I mind him smoking a cigarette. A woman later over in Memphis "came in...smoking a big cigar" - see MAMMY: THE CIGAR SMOKER in INTERVIEWS.]

Now first, I'm a married man. I've got a wife an' three children - jes' as well say five because I've two to take care of that's my wife's sister's, dead, an' they stayed with me from the first, each one of them, so that makes me have five [children] to take care of. Now my wife, she's sick an' has been for a long period of time. Her first [sickness] was believed by medical experience was pelegra, an' after that, why I found out something else; an' I went on an' kep' - go see her an' I kep' finding out something else.

I went to work at Wrightsville Beach six years ago [1931], right down here 11 miles from the city, where I was workin' for Doctor W. there. An' one day, after knowin' that my wife had been sick so long - I kep' tryin' to, wonderin' what in the world's the matter - finally I found out from Doctor H., that it was pelegra. [Here informant is returning to something already said.] Thereon he subscribed that I take her to the country for her health. No doubt it would be a little beneficial to her, an' where it was quiet an' didn't hear the runnin' of the cars, the streetcars an' so on, an' jis' git out of all that stuff, an' it would make her no doubt so she recover.

An' so I carried [her] on over to Atkinson, North Car'lina, an' she stayed there for a long long time - in fact the whole summer through an' partly of the fall. An' one day I got a telephone call - it come at ten o'clock jes' before I carried [her] to Atkinson. [Informant again returns to something already mentioned. For the difficulty in following this type of thinking, see confusing story, No. 2750, pp.758-767.] An' that was while I livin' away from home in the country right out here. In fact she was jis' like her mother, my daughter's god-mother [grandmother?] as fer as that concern [whatever this means]. Tom T., it was his wife [who telephoned]. She say, "Come to town at once. Eliza is crazy." [This may be why "she was jis' like her mother."]

An' I didn't believe it. When I got in town she didn't know me from [something, not *Adam*] or nobody else. So after havin' consulted with Doctor H., as I foresaid, I carried her on up de country. She lived up there fer a while an' I'd go there. She jis' got in such a wreck, kickin' up so, an' jis' nobody could go around 'er. She didn't want to hear what they had to say. She jis' git to the place she dispised 'er father, you know. An' even to 'er sister or to herself or anybody. She didn't wan'a see nobody.

Well we goes there to Clinton, North Car'lina. There's ole man up there, they

call 'im Mr. Wickins[?]. He read the cards. He also give me a dose of medicine to take.

(What did he give it to you for?)

He told me when I took that dose of medicine - after readin' my palm - he said, "This dose is goin' work for you an' not her [it is not MEDICINE BY PROXY, p.365]; and besides, you goin' get it in house when you get back home. [This is preventive medicine - see PREVENTIVE MEDICINE CARRIED TO EXTREMES, p.328.] Well, I wonderin' what he meant by that. He told me, he said, "There's someone has thrown for you," he said, "but they're not tryin' to kill your wife in connection with you, but they're durin' [doin'] somethin' to keep her puny, ailin' along." He said, "They'll give it to you, if they're havin' a whole lot of trouble with her." He said, "Now, it's a black-skin woman an' a dark-skin woman that's doin' this." [A *doctor* is always vague when identifying culprit - see MADAM JACKSON ACROSS DE CREEK, p.757.] An' besides, de black-skin woman is the woman that want joo, an' de dark-skin woman don't visit chore house very often but she's helpin' fo' this people." He said, "Now, the way they did this - goin' to git it goin' their way - they went there an' sprinkled somepin in de baid while you were away [in the country].

(Did he tell you what they sprinkled there?)

He said some kin'a powder. He couldn't - he don't - he set some kin'a thing in front of him. It was a little thing that looked to me like a little horses settin' up there, an' a little somepin looked like a crab, another thing looked like a little fish, another little thing looked like a little serpent. He could touch them little things, you could see them shiver all around in - looked like to me they was settin' in a little basin or a little [over shape? = over size?] bowl of water.

(Was it a bowl of water?)

Looked to me like it was water. An' he talked to me. Den directly he go startin' talk to these little things in there, an' they kin'a quiver. [See photograph, supposedly in crystal ball, "trembled like a leaf," p.173, line 5.] An' then he start to tell somepin else.

["I suggest that these figures were magnetic, shaped in forms of the zodiac, and that they quivered whenever the *root doctor* holding a concealed magnet passed his hand over them. There was no water in the bowl." This comment is a part of original transcription in pencil. The evidence or experience for it I no longer remember. These quivering figures may be a diagnostic device (pp.165-217) like the trembling photograph in the crystal ball just mentioned. It is certainly one of the many *tricks* to impress the patient - like invisible writing (p.265).]

So he told me, he said, "You weren't all right, don't sleep well at night, an' neither one of you don't sleep good at night." I said, "Well, you're right." He said, "Well, don't answer me." He said, "I know what I'm talkin' about." [I have given many examples of a *doctor* knowing or foreseeing everything - see YOU DON'T HAVE TO TELL ME, p.316.] I says, "Well, I must tell you, she don't sleep at all at night." He said, "Well, that's why that was sprinkled in your baid for. An' the way this black-skin woman had the dark-skin woman to do, to give it to you, were to sprinkle some of the same stuff under your door, an' that's why it got choo an' it *fix* you. Then I told him exactly [all that had happened.]

He give me some kin' of little roots - he called one [of] them *John de Conker.* Then he also give me some kin' of little stuff called wood mold. It grows in the little pine [something - could be *thickets?*] like tha' choo go to rake it up an' you use it for makin' fertilizer - like the farmers use. [In Maryland this "little stuff" is called *shadders* (= shatters), "fallen pine leaves or needles," used for animal bedding, which turns into manure or *fertilizer* - 723, p.240.]

An' he told me to take that [*wood mold*] an' red oak bark [frequently used for medicine, p.462 and elsewhere] - take that stuff an' boil it, make a tea out of it, an' feed her off of it. Give her all salts that I could get her to take - physic salts. An' so I did it until she got to the place that she wouldn't even take that.

An' I went back to him again an' he said get Vita-Food east [brand of yeast] that come in a big tall can about that tall - somepin tha' choo sprinkle over de food when she gits ready to eat. Not de Fleshman [Fleischmann] east, something in comparsion, but it was yellowish lak sulphur maybe an' had a very strong odor. An' he had somepin called Eastborn [yeast-born or Eastbourne] tablets. Well, she had then fallin' from a hunderd an' seventy-six pounds down to a hunderd an' twenty. Well, I was feedin' [her] on that stuff an' she went back to a hunderd and fifty.

An' I come on back to town. An' afterwards I brought her back from de country here an' we lived together fer a good while. My house be the second doah to my brother-in-law - from her brother house, my brother-in-law. I was at 905, where he was 909. An' rather than stay home, she'd stay over there; but when she goin' eat she'd come home, an' jes' as soon as she eat she'd be right out an' gone. Well I got worried over the gait[?]. So I told my father-in-law about it an' he says, "Well, any steps you wan'a make, why go on an' make it."

So then I got into another [acquainted with] boy that was workin' there with me. We called him Skeet. Skeet told me of a woman down South - Madam Rachel - Dillon, South Car'lina. [Note that a man in North Carolina calls South Carolina *down South*. This was frequently done - see Introduction.] An' he also made mention of a old man called Doctor Buzzard.

(Where was he?)

Florence, South Car'lina.

First, before I got to this Madam Rachel, this Doctor Buzzard came to my house [in Wilmington].

(He came to see you?)

He came here ordinary passin' by. An' another person he goes by [visits professionally]. An' someone told him that I'd care to see somebody of that kind. So he came in. He had a little hand bag, not a big case. [Was he referring to my 3 large *cases* - recorder, transcriber, and cylinder carrier?] It was a hand bag [in imitation of a M.D.'s medical kit then in use]. He had a whole lot of little snakes in that bag. [See SNAKE, pp.66-73, and elsewhere.]

(Alive or dead?)

Alive. That snakes scared her. She's frighten anything that kind. My wife was there. She was lyin' right in de baid an' he told her, he said, "Now, I'll put choo to walkin' by tomorrow for four dollers and one cent." I ast him what was he goin' do with de one cents. He says, "Well, the four dollars is for me; the one cent is the cure." I says, "If you put my wife to walkin' by tomorrow, I'll give you four dollers an' one cent." [For this type of payment, see DOCTOR ARMOUR, p.891, line 2.] He say, "Well git me a pint of liquor." I say, "That'll cost you a dollar." I got a pint of liquor.

He took a needle an' two straight pins an' crossed them. He crossed all three of 'em an' tied 'em together with a red piece of string an' put 'em into a little bag. Then he took out some little seed that *apparently* looked like flaxseeds. An' he told me take these seeds; if it's any time you want to go, be with some woman. He say you drop one of these seeds in the liquor or somepin that she's drinkin' an' make her do anything you want her to do. I said, "I didn't ask you to come here to *cunjure* me an' wife. I ask you to come here to aid." He said, "I don't mean that." Well, I went on an' give him de four dollers an' one cent,

an' [he] took all this stuff an' sewed it up in that bag [thus making a *hand*].

Then he took the snake out of it [jar], which [snake] he had already wrapped one around my wife's leg an' threwed [throwing] some liquor over it he wrapped it around the right leg jes' above the knee. Besides, when I got that second pint of liquor for him, he poured some down the table an' poured those snakes out of a little jar he had 'em in, an' begin to talkin' to those snake, an' they stood right straight up an' go over to him. There's where I vacate out of de room fer a few minutes. [I repeat preceding reference, SNAKE, pp.66-73, and elsewhere. Besides after one drink of raw moonshine whiskey a person could see a few things; after two pints of it, anything.]

So I came back. In a few seconds later an' he told me, "All right. Now, by tomorrow, as I told you [she will be out of bed]."

Well, he went home an' she seemed to be recoverin' a little. But then this Madam Rachel, about two weeks later, she came there. This was the third party [*root doctor*] now. [She had been called from Dillon, S. Car., to *wait on a case* in Wilmington, and had heard about my informant.] An' she told me to go to the drug store to Doctor Mason [druggist], the Ideal Pharmacy. I was livin' aroun' there at that time. [This is a normal drug store, not a hoodoo store.] She tole me to git a dime worth of bluestone an' red pepper. An' she put out some dirt, some kin'a lookin' - I called it sand. She poured out a little bottle, but she tole me it was graveyard dirt. So she mixed it all together. Then she ask me before she give me that stuff, she said, "Do you know any officers in this town?

(Officers?)

Officers. Policeses. I said, "Yeah, I know jist about every one of 'em." I told her the name of them. An' [she said], "Write them down on this piece of paper I'll give you. De's somepin I wan' choo to do with it." I said, "All right." So I wrote down every one that I could think of. She said, "Now, on this set of names, how many is it that you think would do you harm, an' he goes out an' make it his business an' come arres' chew jes' out of ordinary [for no purpose at all?]" I said, "I don't know. I hate to go through that part of it; but still, since it's personal, why I guess I'll have to tell you." So I named the one or two that I thought wasn't very good friends of mine an' knew the whole family an' my wife and her [people] before I even knew her my own self. So I named 'em down fer her. She told me, she said, "Now, you take these names on this piece of paper, go to the northeast of this house an' bury it down there, then come back to me." Then she took that dirt, that mixture she had there, an' circle all the way aroun' my house entirely. [To circle the house with salt or other substances is a fairly common protective device.] An' told me then - she says, "There somepin under your front doorstep tha' joo an' your wife are walkin' over ev'ry day is what cause you not to be gittin' along any better, an' I'm gon'a stop it. An' besides, the officers been runnin' in here on you all the time an' claim that choo have a lot of liquor an' you doin' this an' that an' de other thing you're not doin'." She said, "I'm gon'a stop that. Besides, I'm gon'a fix it so when they come to the front door they can't come in." I said, "How much is that gon'a cost me?" She said, "Give me three dollers an' you pay for the goods an' a doller on my gas bill back home." Well, she had a big Buick car out in front. I did that.

Well, I found out I was gittin' along very very good then an' really my wife did come out of bed, stayed up fer a long time, gittin' along gran'. So after she'd gone, I decided then I'd move an' change houses. I thought the house was bad luck to me. I didn't know if there any other stuff [sprinkled or buried] along there. So I moved. No sooner than I moved, I got in other house, [it wasn't] three months before I in [jail] agin. That [this] time I cooked 60 days

in the county jail up here in town. I cooked up there when the cook got sick.  
[At least this tells us something about the informant - he was a fair cook.]

An' when I came back, to be sure whether I was right or wrong, I moved right back in that same house. [Which house?] Then [I] started to fallin' back [into the same bad luck] right away.

I had a ole - sister's dead an' gone now. She came to me one day an' tole me, she said, "Let me tell you somepin." She always did call me brother. [She was not his sister.] She say, "Let me tell you somepin, brother." She say, "There's somepin aroun' this house that it interfering with chor life an' you can' be happy. You can't live with your family like you want to," she says. "I'm goin' find it," she say. She went up under my front doorstep an' got a pair of scissors out from under there with one of the points broke off of it, an' ole rusty nails an' needles all tied together. An' she brought them in the house with her, "Here it is, I've got it at last." [He did not see her find the articles.] I said, "Now, Mama Annie, do you reckon that's true?" She say, "Well, here it is."

(What was her name?)

Mama Annie, we called her. Her name was Annie P. We called her Mama Annie. [She was a *root doctor*.]

So she tole me then to take that, break it up, burn it up, do anything I knew to do an' I would stop that stuff goin' on then. So I ask her what it was an' she tole me it was [some]thing that somebody still tryin' to git between me an' my family. I took that pair of scissors - I had a good hot fire in the stove - needles and nails, an' I thought that stove would melt. It turnt red-hot. An' I let it there fer two or three days till I was sure it was gone. I got rid of that.

Well now, a little later on comes the nex' part of it. I got in some more trouble. A man 'cused me then of sellin' 'im whiskey. This happen recently, too. This party - he's dead, the one that said it; but this party lives right here in the city now. [I am unable to straighten this out - the man will appear again.]

(How long ago was all this happening - these stories?)

It happened to an' fro within the last five or six years - right along, all up an' down the sides, right up an' down. It's right now so. Jis' like I told Mr. Gavin out here [in my *waiting* or *reception room* in the Gavin home] jis' a while ago. [Mr. Gavin, my contact man in Wilmington, N. Car., was the husband of the sister of Julia, page one. I interviewed in the Gavin home and had lunch there each day.] I said, "I've a tendency maybe today I want my wife any second an' I'll go to her. We are sweet and loving together. An' directly another feelin' jump right [up in] me an' I'm out and gone. Maybe she'll be talkin' nice an' lovin' to me. Directly she jump right up, "Oh! So-an'-So." An' I'm out an' gone. Well, I go around to her brother's house an' go to bed an' sleep or somewhere, anywhere, at some friend, an' go on to sleep.

So I told her one day, I said, "Let me take you down South. I had a party aroun' there in Walnut Street by the name of J. He told me a place up [down] here between Southport an' here, that I could go to a man that he was - well, that he could clear all that stuff where I lived at. [Southport - being south of Wilmington - equals informant's "down South."] Somebody agin! [Another *root doctor*!] An' that [meeting with the *doctor* down toward Southport] was suppose to have happened this last Thursday, but I was sick - had no more than come out of the hospital. I had a rectal abscess. I'd jes' been operated on. Come out last Monday an' I wasn't able to go. I didn't have any money to go with - the first part of it. I had to pay little bills you know.

An' about this last party, to git back to de same trouble as I started to say.

This man claimed that I sold him some whiskey on the 21st day of November, an' I wasn't even in the house that day or that night. An' so dis same [Walnut Street] Mammie J., he told me that, "I know a party that you ought to see right here in town. Maybe he kin help you a little." I said, "Who is it?" [No answer.]

They [the *rootworker* between Wilmington and Southport] were supposed to be here in town this last past Thursday, but didn't come an' I didn't have any way to get to 'em. But I did see the party here in Wilmington. An' they told me also that it was things down aroun' my house; that's why I couldn't live happy an' peaceful at home.

(What do you think about it?)

Well, I do think there [is something] in it. An' I'll be frank with you. There had been a time way back, when I was much younger, I didn't believe any doze kin'a things; but I still now, since I found things buried - there is so much. An' that when I'd go as I foresaid, an' try to make love to my wife, seem like ev'rything is all right, right at first an' directly things occurred in another different way. An' then I would come an' try to humor her along, "Honey, what's de matter? What's de occasion? Sittin' in de dining room, huggin' wit 'er as sweethearts do. We'll talk things over an' directly she'll say, "Well, let's do so-an'-so, let's be sweethearts again." She'll forgit it an' I'll do anything fer you. You kin bet chor life right on the same schedule agin.

So I went to this party [in Wilmington] an' he read the cards out fer me, an' told me that there was somepin down at my house to cause to bein' this way, an' I couldn't help myself, an' give me a root, an' got it with me now as fer as that's concern. He told me to keep it wit me anywhere I went. An' I got another thing, I got two other articles at de house that I keep. An' whenever I go roun' my wife, he told me to always wipe my face down with that powder. It's a little sweet perfume powder. An' then there's a little ball somepin like you got it sewed up in a little bag. You can't tell what's in it. I didn't cut it open to see. [This is a ball-shaped *hand*.] I leave it at home unless I'm goin' round to her house.

(What's the name of that *root*?)

I don't [know] what de name of the thing. I got it here in my pocket. An' she told me to chew a piece off of it an' spit around the door before I walked in, to kill my enemies before I got dere. That's what she give it to me fer. She said that would kill my enemies before I got dere; an' if it's anyone to do any harm, it'll change their mind.

That I would also find a little dark-brown-skin man there. I didn't intend to tell you about that. That's de trouble over me an' my wife. An' [she said] I would certainly find that man there. An' she also told me she did it [whatever this means]. An' my wife sometime would mention this man ["*rootworker*" is my transcription notation] to me. She said she liked me but she never [was untrue to] me an' didn't live no man in the world but me. Well, I know that of it's true [truth]. An' the thing that - so far [the marriage?] would last three or four years jis' about perfectly right up to the minute [trouble began].

This little bag I pinned that on the inside of my clothes nex' to my flesh. Then sometime it would smell like a onion an' agin it would smell like perfume - change odors all kin' of ways, like turpentine an' agin you don't know what you smellin'. Jes' the way that thing smell. Well, as I tell you, I didn't open it up to see what was in it, because it was sewed down there.

Then she give me a prayer. It was written on a piece of paper down onto the 24th Psalm, called Ezekiel, I believe it is. An' I'd read that an' memorize as much of it as possible when I'm goin' aroun' my wife - like I'm away there now an' I should happen to think [trouble was brewing]. That [is] to quite fusses



down or anything in case you may start anything. Read that as I start towards my house, an' when I git to my yard I finish it an' then go in.

An' they told me when I paid her a dollar and a half more, that she would go in there an' git this thing up an' show it to me. An' I told this weekend I'd let her complete her part of the job.

An' [I] found that ev'rything she told me has worked out right. Even now in this case that I have now, she told me that this case was gon'a be put off three times. An' she said, "Let's put it off some more."

(That case in court now against you?)

Yes sir, that this man J. accused me of sellin' him some whiskey, bottle of liquor on the 23rd day of November of last year, which I wasn't even in my house, as I aforesaid a while ago, dat day or night. An' she told me and said, "Well, I'm gon'a show that I'm right before I clear you completely. I'm gon'a put off your case some more." An' she has put it off eight times successfullly. Now this comin' Friday will make the ninth time that I'm goin' to be tried. [Wilmington, N. Car., (316), 244:1+85; from original penciled transcription by author.]

3083. A fellah tole me oncest - he said he was *fixed* in his haid. Something was in his stomach. He said when it come to de bottom of his stomach, said something would start to roarin'. An' he said when it got up here along about de breast-like, he said he couldn't hardly talk. And I asked him myself, I said, "Well, what was it?" He said it was a snake. "How do you know it was a snake?" He said, "My wife could even git a snake to grow like a [something]." Ah said, "Then what did you do?" He said, "Well, ah searched for a fellah in Hickory, S. Car., who was called *Doctor Buzzard*." And he told me that that *Doctor Buzzard* called to him, to that man, and he ["that man"] said he [Buzzard] scraped both feet, after having him put his feet in hot water, warm water, and git his feet hot.

*Doctor Buzzard* came to see him and he had him to put both feet into a hot pan of water - all right, and let it got hot. And by taking his feet out de water, instead of washing dem, he jest take dem out de water and scrape 'em, both feet and - what he scrape from de water, de guy said, it looked like scales had come off his feet and practically other dirt. See, now. Den he said de ones dat dey got off his right foot, he said dey didn't use dat; but de one dat dey got off his left foot, he said he remembering him folding it into a pocket hand'chief good - fold it into a pocket hand'chief good. They ask fer a wet towel. Then taking de wet towel and dampen it and place it [left-foot scrapings] into de wet towel and place it [remainder of towel] across de stuff and let it lay [hidden] dere, he says, two hours. He says he [Buzzard] didn't leave. He say he stopped dere [in patient's house] and read [prayers or from the Bible]. And [after] de two hours, he said the snake come from de man's body.

[This is a rare method for removing a live snake from the human body. Unfortunately informant did not remember or was not told how "the snake come from de man's body." But we can reconstruct this foot-skin operation. Live things like most hoodoo disease can be moved down through the body and out through the feet. Sometimes the live thing will go out through the big toe, leaving a small hole to prove they exist. Since the present patient evidently picked up his live snake by walking over a snake preparation - dust or dried blood - the logical procedure was to scrape the bottoms of the patient's feet, using only the left or evil-side skin. Our operator could easily have pulled the live snake out through the left foot; instead he unfolds the towel and there is the small crawling snake he had taken from his pocket and had palmed into the towel. This *trick* is not so simple as it sounds. It demands a master of preparation and execution. Whoever this *Doctor Buzzard* was, he was also an original thinker. For this type of work, see

LIVE THINGS IN YOU, pp.227-239; and especially, "...lak a snake. Den he'll make lak dat'll come out of her haid," p.268, line 22; and then the snakes in preceding story.] [Jacksonville, Fla., (548), 682:4.]

3084. I use to didn't believe in these things, see now, but I have come [to believe] since I seen that. It must of been some supernatch'al power of some kind. See. Now this fellow and myself in Newport News [Virginia], AUNT CORA we worked ev'ry day together on the coal docks. See. I use to be a deck-walker and he use to be a stevadore. He drew his money on a Sat'days, come home, give his wife his envelope, take a bath, set around for awhile, he'd go out. She'd take this other fellah, divide de money with him and he'd go where he want to. Now, he [husband] come in and slept in the back room - I slept upstairs in the back room and he slept downstairs in the back room. This fellah when he come in he slept with his [husband's] wife. Now mind, de husband now, he's sleepin' in de back room. See. This fellah - when he go out and stay out late at night, de husband - this fellah git up out de bed, open de door for him to let him in to go back in de back room. Well, I knew this fellah had some people in Philadelphia and he [husband] had some here in New Kent County [Va.]. See. So I said to him, "Louis," I says, "there's somepin wrong with you, boy."

"Ah man, you wouldn't mean any harm?" That what he said, you know.

I said, "Boy, you're telling me." I said, "I know there's somepin wrong about this."

So we went to his brother in New Kent County and he brought us here to Hopewell. It was an ole woman by the name of Aunt Cora. She professed that she could take care of de situation. I don't know what she did, but whatever she did broke it up anyway. So, I never will forgit as long as I live, we goes to this Aunt Cora. She lived back over on towards the James River water front you see, in back of some white people's house you know. She was a real ole peculiar-looking woman.

And she told us, say, "Boy," she says, "listen to me." She said "That woman has got chew sewed up in little red flannel - just about de size of this swinging wire here [the electric wire from my Telediphone to floor plug - he didn't touch the wire]. She says, "It's up higher in de ceiling than you kin reach if you stand on your feet." See.

He says, "Well, do you reckon so," he says.

"Yes sir."

He says, "What else she got in there?"

She told him. She says, "There's somepin in there looks like [corn] meal, it some threads of your winter underwear, some needles, and some other threads" - look like fiber silk, you know, before it's woven. She says, "Well, go."

So I says, "Well, we go home, we find it." He still didn't believe it. See. And I bet chew we cut out all dat plastering in that wall. Finally we found it all right. We found it all right - that was the most peculiar-looking thing [the discovery].

So he got scared. He said, "Well," he says, "now if my wife find it [out]," he says, "she'll kill me."

Well, de woman told him, she said, "Now, if you find it," she said, "don't give it to your wife." She said, "She'll have anything done to you, she want. She wants to run you crazy, if she wants you blind, she'll do it. If she wants you run out of town, she'll do it."

So I says, "Well," I says, "tell you what we do. We'll go back to Hopewell, take it back to Aunt Cora. We'll find out what she's gon'a do." So we spent de night over there.

Aunt Cora says, "Well, boys, you all meet me tonight here at twelve o'clock."

I'll never forgit as long as the day I live. At twelve o'clock that night we met her on that bridge that comes over, that connects de highway between Hopewell and Richmond - see, on de Richmond-Hopewell road. It's de James River - runs all de way down to City Point. Well, she turns her back, she throwed that thing over her left shoulder downstream. Now, what supernatch'al power that had I don't know. I've often wanted to learn. But anyhow, after that - Oh! there come a big fight dere dat night. He put dis guy out - and come near being a shooting scrape. But after dat, him and dat woman got along fine. And this other fellah was out de way. Well, soon after that, in course of time, I reckon about four months, this fellah died. [Richmond, Va., (389), 460:3, in 1931.]

3085. This man I married - oh, it was forty some years, forty-five or near fifty years ago now [happened about 1887]. He was taken sick and his mother said somebody had *poisoned* him. And this old woman [Ole Leana Davis, called *Mammy Doctor*, well-known in Richmond years ago], whut waited [*doctored*] on him, come to see him, cut off getting de [medical] doctor's medicine. [This was standard practice to "cut off" the M.D.'s medicine, which was considered useless and harmful in witchcraft and hoodoo.] She went and got a he bullfrog and said she was goin' bury him at the center of the door and whoever did it was goin' come back and ask her what was de matter. Well, she got dis he bullfrog and put him in dis cup [top from a], baking-powder box [can], and made an oath and filled it full of five cents worth of new cayenne pepper. And he [bullfrog] bellowed like a bull. This ole *cunjure woman* put it under the sill of the door, right down in de corner here - and the house there today and that cup is down there now, I reckon - the door where he was livin' at, under the steps. And ev'ry mornin' for nine days his mother had to go there and stomp on de steps and say she hoped to God she'd get 'em. But this boy died. He died. And the frog still there - calculate it still there now, I reckon. [Richmond, Va., (?), 380:7.]

3086. [Madam DeLong is a hand-maker and of the dime-a-dozen variety. She must be included here because my informant visited both women. Besides, her name interests me for a reason given later. Aunt Sally is a master of her craft - original, brilliant.]

MADAM DeLONG      At Savannah, Ga.  
 AND  
 AUNT SALLY      (What were their names?)  
                     Aunt Sally - Savannah, Ga. Ah first went to Madam DeLong - she was white. Ah went to Madam DeLong.

(In Savannah.)

Dat's right - on Jerome Street in 1914. But ah went to her fer *gambling hand*. (What did she do for you?)

Jest a minute, now. Ah don't recall [everything] - a piece of root and some black peppah; yes, it was, and if ah understand well, three grains [seeds] out of a green pepper, cayenne pepper. She had three grains. She took dat root dey call *John de Conker* and she [didn't] cut it up and [but] she cut another root which is called blacksnake root and a little gypsum [ginseng]. [Three roots.] [And she did them] jest like she did de seeds, like de three seeds dat she took out of de pepper, and she grates it into a flannel. But she had another rag in dere befo' she put it into de flannel. And she sewed dat up and she give it to me for luck in gambling.

[*John de Conker* was not cut up but worn in one piece.]

(This was the white woman, Madam DeLong. How do you spell that?)

Madam DeLong, dey call it. She's dead now.

(How do you spell that name?)

Ah jest don't know. [I heard this so often!]

[If I remember rightly, there was a curio mail-order firm in Chicago by that name. This woman - a possible agent of theirs or buying some of her hoodoo supplies from them - may have used DeLong as her professional name. We have a good example of name-adoption from a firm in G.H. Smith & Company (2740, p.746).]

Ah went to Aunt Sally, dat was one of mah race after dat. Le'me see, 'twas about a year after dat, ah reckon. I did [it]. [It] worked very well in dat year cause I was runnin' pract'ly a kitchen gambling house - dey gamble in de kitchen - an' nobody didn't bother me. Well den, after she died, I went to Aunt Sally. Well, I went to Aunt Sally and she give me a fishing hook and she made me step three steps right out in front of her do'. Den she sont a little boy out after that and she told him to pick up her some sand out of each one of those [three] tracks. She told me when I got to de last track, "Don't make no other step." She said, "Jis' swing around." I swung around. And ah noticed dat dat last track - de little boy brought in de sand. She put de other two sand together out of de other two tracks, but dis sand heah, dis last track, she didn't put dat sand in dere. She put it into something look like a sifter and she sifted it into a white piece of cloth. After sifting it into a white piece of cloth, she laid it up on de sheft [shelf] and she said, "Now, you sit down fer five minutes." Ah sat down five minutes and when she rech up dere and got it agin, instead of it being sand, it was ants. It was ants! Ah looked at it myself. It was dem little antses. Den she tuk it and put it into de same package. Ah don't know whether de dirt turned to ants or not, but when she did lay it up dere five minutes and den when she looked at it, and I looked at it too, and it was ants instead of de sand. Den she fold it into de other package and fold it up. And she hand it to me like dat [demonstrates].

(With her fist down.)

Yeah, jes' dat way, with her fist down. Ah never will forget it. And den she tuk it back. Dat's how it was done. And she said, "Now," she say, "I won't give yo' dis." Ah said, "Well, why?" She said, "Yo' ain't able to pay fo' it." An' ah asked her, ah said, "What do you want fer it?" She said, "Fifty dollars." Ah say, "Ah'll pay fer it twice." And she wouldn't take de \$50. She tuk \$5 but she never did give me de package. She say, "Yo' go on you'll be all right."

(What was that for?)

That was for running business, a place of business - help yo' business.

(Or in gambling.)

Yes, actually that was my business - running a gambling [business].

["Go on you'll be all right" is a common *trick* (see 885-886, p.319), but to change footstep-dirt into live ants and refuse a large price for them displays the hand of a master. I need not explain that some *doctors* work upon the theory: if you give nothing, there can be no evidence. The ants? Simple - two packages (see bottle substitution, 792, p.265).] [Jacksonville, Fla., (548), 681:2.]

3087. It started from drinkin' water. I dranked water behind a lady and went out [the room]. And all at onest I got blind, jis' as blind as a - I couldn't see nuthin. So I called de landlady of de house. She said, "What's AUNT ELIZA de matter?" I said, "I'm blind, I can't see." She said, "Why, you was seein' a few minutes ago." I says, "Well, I don't know what's de cause of it." She carried [took] me in de room and lied me on de bed and sent for a ol' woman named Aunt Eliza. She came and prayed with me, rubbed some kind of salve over my face for nine mornings, and my eyes begin to crack open agin. They were closed. She would never tell me de name of de medicine she give me. She give me nine drops every morning for nine mornings. And she said de Lord's Prayer every morning before she give me dat medicine. And de last morning she give me dat medicine, she says, "What de Name of de Father and de Son and de Holy

Ghost have I did." [Wilmington, N. Car., (241), 164:1+85; this happened in Fayetteville, N. Car.]

WOMAN WHO GOT SANCTIFIED

AND

DOCTOR HARRISON OR HARRIS

3088. [We are again in the presence of a celebrity - not fabulous like *Doctor Buzzard*, but so widely known that his name and color were confused. He was surely a white man named Harris - (see 3089, p.909; also

the very end of the interview A DOCTOR AT EASE, and elsewhere). This man, claiming to be a *faith doctor* (3089) would not have sanctioned the evil said to have been perpetrated in the following story.]

He went to him you know.

(Who was this man?)

His name was Buzzard, or somepin like that choo called him.

(Where did he live?)

No, it was George Harrison, who lived at Florence, South Carolina. Ever'budy used to go to him from fer an' near cause he's a wonderful man. He's dead I think, but his brother or his son or somepin carried it on, so I heard.

So this man had a wife once an' she was a bad woman. An' the man was kin'a 'flicted - choo know, rheumatism. An' she's young, right nice-lookin' - purty hair. An' a course he would - you know, he would put her aside he say, but he suppose to git children by 'er. An' this woman still runnin' aroun'. [Everyone] tell that [to] her husband, but her husband didn't care cuz he said he would give up. He couldn't make a livin' fer her like he ought to be, an' she would do the thing, you know, that was helpin' him. An' so he didn't care. So he was livin' an' po' [poor]-like.

An' this other man was livin' next to the farm - it was ajinin' farm. He had a fine black horse you know. A big tall black man. An' she was a nice-lookin' brown-skin woman. So he was lovin' this woman. He did! He would come there an' bring 'er in de yard - well, he [husband] wouldn't say nuthin - right in his yard out there, an' drive aroun' in de buggy. She was a good-lookin' woman.

So finally this woman must of thought she was gon'a die. She decided she'd make a change. She went an' got sanctified. See. An' this man a - after she got sanctified, she tell him she didn't go that way any more. Well, he didn't want her to quit, choo see. He said, "Well, you kin go that way an' keep it a secret an' - come on let's go." She said, "No, I livin' now fer de Lord." An' she lived that way two years.

Well, after she got sanctified - they always say these sanctified people goes with one another. An' dey say, "Well, how you gon'a help it?" You see, he would believe that she's goin' with one de sanctified men. She told him, she said, "Well, if I do - I don't do it - but if I do - if I is goin' with him, two clean sheet can't dirty one another." That means she was sanctified, the man was sanctified - they couldn't move in no sin. An' he said, yes it was. Well, he didn't like it.

An' so he leaved his farm one day an' ever'budy missed him, didn't know where he had gone - he was livin' down on de Santee River. He come to Florence an' got this man [George Harrison], you know, to *fix* some [something] fer him. An' I believe he had a pitchure of her. He come up dere [to the husband's farm] one day. An' he come in [came near] the house one day an' call 'er out an' talkin' with 'er. She went an' talk with 'im. An' she never was afraid of him, you know, but she wouldn't agree to go with 'im then. An' she he said, "All right." An' he kin'a play with 'er, you know, an' threwed somepin like a dus' on 'er. Well, she said, "That's a smell. I'm curious - that bottle." But she didn't pay it no mind. But in October - well, he went on back home [down on de Santee River]. An' [before he left] she heard 'im say, "I got choo now." So he went

on back home.

She was sanctified. She had a fiah made in de fiahplace - it was no grate, it was a fiahplace. She fold a quilt. She fold it an' lay down acrost de fiahplace like they do in de country; an' took a Bible an' lay down there an' went to readin' it. She had a little girl about three years old, de baby, aroun', playin' aroun' de fiah. An' this baby went in de kitchen an' it stood up there an' said, "Mama." She would call 'er mama. She was 'sleep. She'd lay down there an' read de Bible an' she fell asleep.

An' while she was asleep, well de fiah popped on her. This stuff that he put on 'er drawed de fiah.

An' as she wake up she was on fiah. An' she jump up. She went to jumpin' up like that an' try to outen herself like that, an' de fiah jis' went on up, jis' went on up over 'er haid, an' jis' - an' she jumped aroun'. And when they caught 'er, why she had done burnt. She was eight months gone [pregnant]. A man who caught 'er - he was from de nex' doah, neighbor - saw 'er, he ran 'er down an' ketched 'er. She done burnt to death.

An' he [the dust-thrower] tell 'er, she didn't go with 'im, she wasn't with nobodys else. An' so this woman died.

[This fair copy by pencil made more than 30 years ago from my original scribbled transcription has a penciled note of the same date, "[[Happened]] about 12 years ago [[1925]] - informant married the dead woman's husband." [Wilmington, N. C., (320), 253:1+85.] ["Thur., Feb. 18, 1937 - 320 - Grace Harvin - [[from]] Sumter, S. C. - fair to good" - *Numbers Book* 318-338. Not a very complimentary evaluation for a woman who gave a rare story like this!]

3089. (Doctor what?)

Doctah Harris - he's daid too.

(He was a white man?)

[I am merely having him repeat what he had said before I turned on machine.]

Yes suh, he's wus a white man. He didn't claim tuh be a root doctah. He used tuh said he wus a faith doctah.

(Doctor Harris.)

[This man has also been called Harrison.]

(All these *root doctors* that lived here - why do they die out? Were they moved to a different place? Or anything? Or what?)

No sir, ain't no one take dey place so far. [Florence, S. Car., (1283), 2181:5.]

3090. My husband was hurt. Of course he's dead now. And my husband was *hurt*. But his first wife - he was married the second time, I'm his second wife.

And his first wife, after the death of her, why his people - you know how people are. You know when some people - that after the death of [in] the family, they want people to distribute and jis' give everything they got away. And so his first wife, after the death of his first wife, his first wife people - he had three children and he decided that he would give their girl to the grandmother and he keep the two boys and still keep house and his things together. Well, they didn't want him to do that. They wanted him to give them all the children and the household furniture and everything and jis' break up housekeeping, and he wouldn't do it. Well after he wouldn't agree to do it, then his sister-in-law come to stay with him and keep house for him, and gonna call herself helpin' him.

So he was out workin' one day and she cooked some molasses bread. And he came in that evenin' and was out takin' out his team, takin' 'em out to feed 'em, and one of the little - the oldest boy came out to the stable and he says, "Papa," he says, "Aunt Dinah got some molasses bread, cook some molasses bread today,"

and he said, "Aunt Dinah put somepin funny in that bread." As God should have it, He let that child told him - "Aunt Dinah put somepin funny in that bread." Still he didn't make de child any answer. He goes on in de house, he went on in and wash up and dress in the house. When he got through, Dinah call him.

She says, "Come on to supper, Andrew," she says. He said, "No, I don't think I want any supper tonight." He says, "Dinah, I'm feelin' bad, I don't think I want any supper." So he dressed and went on out to a restaurant and got his meal. [He lived on the edge of Wilmington.] And he stop eatin' at home.

And next evenin' he came and the molasses bread was up in [the] safe. The next night she says, "Andrew, don't choo want a bit [of] some molasses bread?" She says, "I cook it for yah." Still it wasn't cut. [The fact that she had not taken a slice of it was suspicious - to Andrew.] He said, "No, I don't think I want anything to eat." He says, "I don't feel good tonight." And he stop eatin' at home all together.

Well, that molasses bread stayed up in safe, he said, roun' 'bout three or four days. And one evenin' he came home and the molasses bread was out in the horse stable - nobody didn't eat any of it.

Well, they couldn't get him like that. Well, they [went] on [trying to *fix* him]. After a while he got down. He begin to linger. He couldn't sleep at night. He couldn't go for to work. He began to be helpless as a newborn baby. When he'd get off his bed in the mornin' he was jis' like - when he put his feet on de floor it was jis' like *stickin'-pins* and needles was stickin' in de bottom [of his feet] and he was achin' like dat all ovah. And so a friend of hissen, a woman friend of hissen [by the name of Harriet] came to him and says, "Andrew," she say, "there's somepin wrong." [She] came to see him. She says, "Andrew, there's somepin wrong wid joo." Says, "I got a uncle on de Sound [Wrightsville Sound]" - between here [Wilmington] and Wrightsville Beach - "and he's name [by the name of] ole man Church Hines." But he's dead now. "And," she say, "zhoo come on and go with me." She says, "I know Uncle Hines kin do you some good, I believe." And so he says, "Well, I'll go anywhere to get somepin cure me."

So when he goes down there next mornin', [after] Harriet came to see him, it all he could do to hitch his horse to his buggy. And he goes on down to the Sound. And when he got out at ole man Hines, he says, "My boy, did zhoo come to see me? You's in a bad fix, ain't choo?" [See THIS WUS BAD FIX, p.316, and MAN YOU'RE RUINED, p.314.] He says, "I's certainly is." He says, "I don't know what's ailin' me," he say. And he [Hines] say, "And I mean you's in BAD FIX!"

So he says, "I tell you wha' choo do." He says, "Got any money?" He said, "Yes, I got a little." [Hines says], "How much choo got?" He says, "I got \$15.00 now with me." He says, "Well, I'm gon'a char' joo \$30.00." He said, "I'll pay you any price zhoo charge me, if you do me any good." He says, "I'll give you the \$15.00 now, and then I'll bring you de rest when I come back agin." He say, "No, I don't want any now," he said, "but I tell you what choo do. You go on back home this evenin', and [when] you get back home, you take a little stick and look right down to left side of your front doorsteps. And jis' take dis - don't put cheh han' on it - you don't have to dig fer, jis' got to pull de dirt off it. And when you dig a little bit, jis' de least bit, you'll find a little bag." And he say, "Don't choo put yer han' on that bag. You take a stick, take it between two sticks."

And he said he was so anxious to git back home he trotted de horse ev'ry step of the way from the Sound. When he got back home he dragged [himself] out de buggy. He had de stick befo' he got home. And as he said, he jis' went and pulled de dirt, and time he'd pulled de dirt, it was a little bag. And he said it was nine pins and nine needles, and somepin looked like a whole lot of little

dust and stuff. He didn't know what it was. He says ole man Church Hines tole 'im to take dat bag between two sticks and carry it down to the river, and throw it cross his left shoulder and cuss it when he throw it overboard. And he said he did it.

Now, he said to him to go back down to him nex' mornin'. Nex' mornin' he goes back. He say, "Did joo fin' whut I tole yah?" He says, "Yes." He says, "I know you fin' it." Well, he said he went [felt] better that night than he did fer six mon' - aftah he got dat bag. And dat de way he was. When he put his feet on de flo', it was jis' like needles and pins was stickin' in de bottom of it [because he has been walking over the needles and pins buried at the left side, the evil side of his front doorstep]. And so he said he went on back down there, and he say, "Did you fin' de bag?" And he say, "Yes, sir." [Hines says] "I know you fin' it." And he said, "Now, you come on in here."

And he take 'im in de room. He says, "Oh!" he says, "it's a man and a woman got choo *fixed* like dis" - which he didn't tell 'im none of dat de day befo'. You see, he jis' tole 'im what to do. And he said, "A man and a woman got choo *fixed* like dis." Says, "It's a sister and a brother. They wanted joo to do, and you wouldn't do jis' like they wanted joo to do, and they were pretend [intended] to kill yah." And he says, "Now," he says, "I got to kill one." He says, "One dem gon'a die, if I take it offa you." And he said he didn't care which one die, jis' since he get offa him. And so he said, "Now, well I charge you \$30.00." And he tole 'im to go on back home now.

(What did that *root doctor* do to kill them?)

Well, it jest a mystery now. He never did know. He'd never did tell, don't choo see. He jis' do de work and you never knows what he did.

[I evidently ask while machine stopped, "Who were the sister and brother that *fixed* Andrew?"]

That was the sister and de brother - his mother-in-law and his mother-in-law brother. You see, the sister-in-law [Dinah] tried to get him first, but after she couldn't git him, den de mother-in-law and de brothah stepped in. And dey was intend to get him. He says, "The one got to die and the othern'll be in a bad condition, a critical condition - but she won't die right away."

And so he come on back home. And it wasn't long before the ole man died bellin' [bellowing] like a bull and *howlin' like a dog* (see 775-776, p.256). And de mother-in-law walked on crutch[es] fer six mont's and she died. [Wilmington, N. Car., (284), 199:1+85; happened 1906 near Wilmington.]

3091. If yo' got a spell of sickness an' yo' jis' don't feel right atall - if somebody have did somethin' to yo' an' yo' cain't be satisfied - yo's on a worry, yo' jis' worryin' an' yo' jis' kinnot be satisfied. Well, MISTAH DURBENA HONE now, if yo' don't - understan' ah have been lak dat. Some-one have had me worried and ah jis' couldn't be satisfied an' didn't know mah trouble an' ah wus drowsy an' ah didn't know anythin' tuh do.

Well, ah went tuh Mistah Durbena Hone ovah heah in Patterson, Arkansas, an' he tole me whut de mattah, an' got it offa me an' ah been all right evah since.

(Was he a colored man or white?)

Yes, he's a colored man.

(What did he tell you to do?)

He didn't tell me tuh do anythin'. He jis' had me tuh [demonstrates] put mah han's on his han's, an' den he had me lay mah han' on some papah lak dat, an' he jis' rubbed it lak that - wrote on it lak dat.

(He outlined your fingers with a pencil.)

Wit a pencil. An' so he tole me, "Go, heah on an' ever'thin' be all right." An' ah did, an' ever'thin' was all right.



(Did he do anything to that hand after that?)

He didn't do nuthin to it, jis' had me lay it dere. [For another outlining of hand, see HAND - HANDSHAPED, p.583.] [Little Rock, Ark., (?), 1459:9.]

3092. [I heard about George Jackson and Zippy Tull of the Eastern Shore at the same time and from some of the same persons - for her, see later in this subsection. The first two stories describing *Uncle George*, as he GEORGE JACKSON was called, are by Mrs. Elijah Williams - widow of George's nephew - whom I interviewed while collecting in Baltimore. She was also mother of Jerry Williams, my contact man on the Eastern Shore and in Baltimore, who tells the third story. The fourth story, statement rather, comes from Joshua Wilson, who as a young man drove an occasional client out to George Jackson or to Zippy Tull.]

Pitt's Creek wharh [where] he wus born at. That's in Worcester County [Maryland]. Well then, after he growed up to be a man - of course that wus years and years before I wus born - why then he moved to the place they called Fairmount. It's in Somerset County. And he stayed there his life - he died in Fairmount.

(How long ago did he die?)

Well, he's been dead about 35 years [before 1936].

(How old was he when he died?)

I don't know his age but I'm sure he wus around about 70. I'm sure he wus.

(He had quite a reputation?)

Yes indeed.

(How did he learn this work?)

Well, I suppose it must have been gifted 'cause he couldn't read - he could not read or write, so he must have been gifted. But he could read the Bible. He didn't have no one to learn him anything.

(Was he born in slavery?) [I wanted to double-check his age.]

Born in slavery? Oh, yes indeed! Real old slavery! Now, he might have been older than that when he died, but he, you know, he kept youngified. You wouldn't know he was old - you knew he was old, that's all.

(Did anyone ever try to carry on his work? Did he have a son or anyone?)

He never had no children.

(Has anyone a photograph of him?)

No, I have no photograph of him.

(Was a photograph ever taken of him?)

Not as I know of. You know, in them times they didn't take much photographs. He never was married, and he had a housekeeper. Now, whether she tried to do anything or not I do not know.

(Where is he buried?)

He was buried in Fairmount but I don't know the graveyard because I didn't go, neither did his nephew [informant's husband] becus we didn't know he was dead until the day he was buried. That was the first time they sent him word that his uncle was dead.

[His name was] George Jackson, but you know in olden times de folks who wus born children then, they named George Jackson and Nathan Williams and Josiah and all that, and they give 'em that name. But his re'lly name would have been George Dennis, George Jackson Dennis. Old John Hugh Dennis they called him, a white man, you know he was his owner, he was his master.

(John Hugh Dennis?)

Yes sir. Well, do you know - no, you don't know becus joo don't belong here [in Baltimore]. Why Samuel Dennis used to be de chief jurdge here in Baltimore, it was his father.

(Where did he have the farm?)

They had the farm on - they called it the Cedar Hall. That was near Pocomoke City [Maryland]. [Baltimore, Md., (139, Mrs. Williams), 38:1.]

3093. My mother - well, she was about 40 I guess or maybe 40 odd. She was 42 - my brother was two years old. She taken sick. She went outdoors - I was livin' in Pocomoke [City, Maryland] then - an' she went out de door. Well, these ole houses, country places, the chimleys, zhoo know, aside yeh house - an' she went out there an' stopped de side de chimley [for chimney-corner toilet, see 203, p.56] an' she taken a pain in her right [big] toe an' it went on up in her knee. An' when she got in the house she said, "Mama, I can't walk." That was my grandmother an' my grandma lived to be 85. She said, "Mama, I can't walk," she said, "my knee - I got a pain in my toe an' it's went up in my knee. I can't walk."

So my grandmother - she was a mighty one fer rubbin', you know, an' she rub 'er. An' she went an' got some ole horehoun' an [or] yard marvel - de grass, dey call it yard marvel grass - an' she stews this stuff up an' she rubs zer in it. An' it didn't do 'er any good. She couldn't walk. So she put her in the baid. An' when she got in the baid she couldn't get out any more - taken paralyze all the way from 'er shoulder clear down. She couldn't move dat foot, dat right foot. She couldn't move her right foot no way - had to take 'er 'bout de baid an' put 'er in. She jes' gotta wha' choo call a perilous [paralysis] stroke, we thought. So we sent - my grandmother doh [though], she sent fuh de doctor. An' de Doctor Quinn come, why he said 'twas a col' [cold] rheumatis. So she got worser an' worser. All he did to 'er - everything he give 'er would make 'er worse.

So my husband an' I - that was his uncle, Uncle George Jackson was - I said, "I very mind to go to Uncle George an' see if they is anything ailin' mah mother. I believe dey's somepin wrong about her - she can't walk an' de doctor can't do 'er no good, she can't use her side." Well, I thought then in that time that de people didn't take wit perilous strokes, zhoo know, often, like they do now.

So I says, "I don't believe it's any perilous stroke."

He says, "All right, then, let's us go."

So we walked. We got out about nine a'clock at night, one night, an' walked down to Fairmount [Maryland], down where I told joo Uncle George was. When we got there 'twas daybreak - he was settin' up then, he had his clothes on - I guess about five a'clock in the morning [eight hours walk]. It was in June when we went. I suppose it was about five a'clock in de morning 'cus it was light. An' we rahpped [rapped] on de door an' he opened de door.

You know, mah husband didn't go to see 'im as often as he wanted it to see 'im, to go see him. An' he said, "Uh huh!" He said, "I knowed somepin happen," he said, "iss [else] you wouldn't of been here."

So we laffed an' tole 'im, "No, not much happened."

He said, "Yes it did," he said - to me, he said. He said, "Ya, your mother's layin' pint [point] of death, she can't walk."

I said to 'im - I was always kin'a jokin' - I said, "How did joo know that?"

"Uh huh!" he said - he was a great big fellah, he'd filled this chair up - he said, "Uh huh! your mother's down an' can't walk."

I said, "Yes."

"An' why didn't choo come fer 'er before?" He said, "She's been down now ever since Apurl an' you jis' come here in June."

I said, "Yes, she did."

He said, "She started to a show."

Well, she did. She started to git ready to go to a show an' she taken dat

pain in de foot. De show wus at Pocomoke City, an' she wus down in kin'a about two mile from de show, from de city, out in de country part.

An' he said, "Well, why didn't zhah come here before?" An' he said, "She wus gettin' ready to go to a show an' dat's de show she got to!"

I said, "Well, that's true."

"Uh huh!" he said.

So he jis' set back in de chair - he always set in a chair, somepin like this.

"Uh huh!" he said. "Well, a lady dat she thought dat wouldn't nevah do 'er no harm, a woman," he said, "an' she's a little short woman," he said, "she's jist about so high" - an' sure enough she wus - "an' she's light [in color]," he said. "An' she put dat [image there because] she an' her husband got mad with 'er, 'cus she wanted her to go to her house an' she wouldn't go," he said. "An' she come down there an' luffed an' talked with 'er, an' went out side de chimley at night an' put a piece of a tin," he said. "So when you go back," he said, "they'll be a piece of tin put right inside [in the corner] of de chimley," he said, "an' it's in de shape of her." He said, "It's in de shape of your mother," he said, "an' it's got one foot off" - had been cut out a piece of tin. "An'," he said, "it wus put down," he said, "an' the foot's cut off."

He said, "You go back, Elijay" - he called mah husband - of course he wus his nephew. He said, "Elijay, you go back, you go an' look, feel down, take a trowel," he said, "don't take anything else, don't take no spade, no shovel," he said, "an' take a trowel, an' you dig down an' you dig your mother-in-law up," he said, "an' I'll do the balance." He said, "You bring dat piece of tin to me," he said, "an' I'll do de balance. Zhoo [the informant] walk with him."

He luffed.

An' we stayed there all day. We stayed an' visited. We stayed there about fo' a'clock. He wus gon'a stay till five but he told us not to. He said, "Now, don't choo stay here no longer." He set an' talked with us, first one thing an' then another. He said, "Now listen, an' git yerself ready an' go on back so you kin take that up," he said, "befo' morning." He said, "I want choo to git up out of here, I want choo to git back in time enough befo' fo' or five a'clock tonight [that is, before sunrise] an' take that up." He said, "You'll find it."

An' sure enough we did git it.

We went back home, an' Elijah went an' took his trowel like he told him an' lifted that up. An' there wus that piece of tin. It had legs an' all, an' this piece [a foot] wus cut off. An' he took it back there. Now, I don't know whut he [George Jackson] did, but he took it back to him.

Mah mother got well. She lived about ten years after that. [Baltimore, Md., (139, Mrs. Williams), 40:1; happened about 1896.]

3094. My grandmother - well, I'm speaking of my aunt - just as well say grandmother, she was born a slave. She [aunt] said that one night she dreamt that this friend of hers was mixing up something that was green, yet it was supposed to be milk. And she said to her husband next day, "Purnell, don't you take dinner with Bettie on Sunday." But sure enough he would go and take dinner with this woman on Sunday - they were friends - and sure enough this woman did *poison* her [aunt's] husband in milk.

So he called on a man by the name of George Jackson who lived out here near Girdletree [Maryland] at that time - he's dead now. [George Jackson never lived at Girdletree.] And he went to call on this old man George Jackson. And he went to get some roots out of the woods and boiled it up. And while he was boiling these up he was singing a song. And the more he'd sing, the more this stuff would boil. I suppose that was just [uncle's] imagination. But when he got it boiled as much as he wanted it, he gave my uncle this to drink. And there had

been things crawling up and down - running up and down - inside of him. You could hear them. She [aunt] said this had happened about two weeks after he took this dinner. You could hear these things squealing as if though they were mice and rats. And finally, when he drank this up, an hour or so afterwards, why these things came from him - he discharged these things. And they were wood-bitches - ground puppies.

[For another example of singing while something boils, see 918, p.337.]

This happened down here at St. James [a Negro community in which I was to work a few days later]. St. James is five miles on the other side of Pocomoke [City, Maryland] right on the border of Virginia.

[The speaker is Jerry Williams, George Jackson's grandnephew and my contact man. I had interviewed him that summer at Ocean City, Md. We are about to start my second collecting trip in Maryland - Friday, Dec. 14, 1936 - as well as to use the Telediphone for the first time. This unusual story of George Jackson singing to his brew, the first recording for the Telediphone, signifies bubbling luck - also work - for the 3000 cylinders to follow.] [Snow Hill, Md., (13), 1:1.]

3095. Uncle George [Jackson] always called for wah choo called a *jack*. This *jack* is a magnet, a magnet *jack*. Magnets dey called *jacks* them days. This magnet, you know, [is] a piece of little steel in pickin' up pins. He'd tell you git him a magnet, an' he'd take this hair [which client brought from woman], an' this magnet, an' gits de - I'm sure he had other things put with it, you know. But anyhow, that was fixed up in a bag. An' when he'd give you that you wore that an' they'd always [be] success[ful] ever he'd fixed that for 'em. You couldn't fool with a woman. I don't care how many tried to beat it, they could not git her away from him.

[Ten dollars was charged from this protective device. It is interesting to learn that formerly magnets were so commonly used as *jacks* that a magnet in some places was called a *jack*. But this device is not a *jack*, it is a *hand*; a type of CHASTITY HAND, p.534, which contains two other examples of Uncle George's love *hands*, Nos. 1767-1768.] [Princess Anne, Md., (130), 34:3.]

3096. Wal, de story ah wanta tell - wheah ah live up in Mobile fer 17 years, an' ah [17 years old] left and went tuh Birmingham, an' ah lived in Birmingham 'bout six months in de no'th part of Birmingham, and after living MADAM JANE in no'th Birmingham, went over in Westfield. It's about 7 miles from Birmingham and ah was working fer [some] company in Birmingham and ah lost a finger, see. Piece of a finger, see. An' ah drew about, I think it was 700 and some dollars fer dat finger - where ah was working from. An' ah went over tuh Birmingham and got aroun', having money you know - having a big time and met several girl friends.

And where ah was living ah was goin' wit de girl stayed next door tuh me; an' ah was goin' wit de girl stayed at de third door from me. An' de girl that stayed at de third door from me, she was a married woman, and de girl stayed at de first door from me, she was not married but she had a chile for dis married woman's husbands, yo' see, and so dey disliked one another.

But how-de-ever, one day, she was goin' down to de commissary - dis store, yo' know, fer a camp, TCI camp. Dis TCI - ah guess you've heard about it. Down in dis camp dere a big store. All de trade is for de company - live by de company an' yo' deal wit de company. An' she ast me tuh go and ah tole her ah didn't wanta go. An' she tole me, "Yo' must go." Ah say, "Well, ah'm not goin'." Well she snatched mah hat and ah run, chased her to take mah hat from her and she out-run me and wore de hat on down dere. Well, when she came back - ah guess it was about six 'clock when she came back an' ah went over and ast her fer mah hat. So she gave it to me and so I wore that fer two or three days - worked with it, it

was a work hat. So about several days after dat ah became - mah eyesight became sort of dim-like. What it was all about ah didn't know.

Well, de TCI, you have to carry insurance dere. Dey takes out fer de rent and fer de doctor bill. Well, ah went over to de hospital - to de little hospital and me being in de hospital, de doctor test mah eyes and everything and tole me ah had sore eyes. He tole me to bath mah eye with some saltwater and it would come all right. Well, ah did and it didn't git any better and ah went back to him and so he sent me over to de Hillman Hospital - dat's in Birmingham - to a specialist. Well, de specialist test mah eyes and ask me what happen. What hit me in de eye - did any steel or anything hit mah eye. Ah tole him no, it wasn't any steel or anything ah got in mah eye. So ah tole him the only thing ah know of [I had been hoodooed]." "Well," he say, "ah tell yo', son, you have to go to a two-headed doctor." [For telling a Doctor of Medicine that your ailment comes from hoodoo, see p.12, line 9f.]

(Was it a colored doctor who was waiting on you?)

It was a colored doctor.

(At this hospital?)

At de hospital. Oh! I beg yore pardon, it was a white doctor.

(And he advised you to go to a *two-headed doctor*?)

To a *two-headed doctor*. An' so ah goes on back to mah cousin and tole him he tole me to go to a two-headed doctor, and ast him did he mean that.

(Where did you say you went?)

From Birmingham - from de hospital? Well, ah went back home, yo' see.

(No. Didn't you go to see the *two-headed doctor*?)

He tole me go to a two-headed doctor an' ah went. Ah goes back home fer [first] an' ah tell mah cousin, who ah was livin' with, what de doctor tole me. So he advised me to go to a place dey call Tennesvillie, see. Yes, dat's a suburb of Birmingham, ah guess, 'bout seven miles. So ah goes ovah to the lady - it's a colored lady. Her name was Madam Jane. Ah goes tuh her and so she comes in to de room - de waitin' room and tole me everything. In de beginnin' she tole me, say, "Well, yo' lost yore eyesight - jist about." An' she tole me what it's all about and how come dis woman's mad with me and everything, but she wouldn't tell me who the girl was - she wouldn't call her name but she would describe her to me and give de girl initials [see 2748, p.757], yo' understand. An' so she tole me what charge - it cost me \$25.00 to git mah eyes cured. Well, whut she said, ah don't know; but whut she tole me to do, ah know.

So she advised me to bathe mah eyes in some fresh milk - whut ah mean by fresh milk, not dairy milk but from a cow, see. Dat whut she tole me to do - bathe mah eyes in fresh milk. An' she tole me dat mah eyes were blind from de girl takin' de bow off - de bow ah mean in de back of de hat, she had dressed de hat. An' say whut fer me tuh do was to take some salt - Epsom salts - take some Epsom salts and any kind of finest perfume and jest bathe dis - where dis bow was in mah hat. See. Co'se she gave me some treatments - remember whut she gave me was to rub cross mah eyes but whut it was, ah don't know. An' so ah guess she worked on me 'bout two weeks and ah gained mah eyesight. In facts, in the third week ah was stone blind. But whut she did - ah know whut she tole me to do. Dat was to cure mah eyes. Dat's experience.

(What happened to the girl?)

Tuh de girl? Anything didn't happen to her. Quite natural me an' her was still friends but ah was sort of shy of her because she had did that *trick*, yo' see. In other words, she was tryin' tuh gain love, yo' see. An' dis girl, she disliked her and she didn't want me to have dis girl. Of course, she's a married woman and ah couldn't be anything tuh her, but she liked me. [Mobile, Ala.,

(661), 863:12.]

3097. I haven't had no dealing with that, but anyway, ah kin tell you something about that lawyer.

(About what lawyer?)

My husband, he had kilt a man and I went to Mother Kate.

MOTHER KATE (Mother Kate?)

Yes, sir.

(Where did she live?)

She lives up on Jackson and Magnolia.

(Is she still living?)

Ah don't know if she's still living yet. I think she moved uptown.

(Oh, all right.)

But anyway I went there to her. I'd gived the lawyer \$50, and so a lady told me to go up there to her. And I went up there to her, and I say, "Mother Kate, I come for you to help me - my husband is going to the penitent'ry." The next trial he get, he go to the penitent'ry."

She say, "You know what you do," she say, "you go to the Ten Cent Store and get ten cents of brand-new needles and ten cents of pins and," she say, "you go to the market and you get you a beef tongue and," she say, "you put ten pins on each side and you put ten needles on each side." And she say, "you get you 50 pounds of ice and," she say, "let it stay 24 hours and," she say, "leave that tongue froze; and when he go to court he won't get no lifetime - he go to the penitent'ry, but he might get six months in the parish or either get three."

And he got three months in the parish.

And so after I got him out, he left me. And I went back there and I told her, ah said, "Don't you know he done left me - all that I did for him." She say, "Well, you got any money?" Ah say, "I got one quarter." She say, "You go to the corner and get a nickel worth of nutmeg and a nickels sugar and," she say, "you grate that nutmeg up," and she say, "you write his name nine times on a piece of paper, and you put some of that nutmeg [and sugar] in that paper and you put it in the lamp," she say, "you get a piece of red flannel and you burn your lamp."

(Wait a minute! What do you do with that red flannel, now?)

Get a piece of red flannel and drap it in the lamp - keep him from seeing it, you understand - and drap the paper in there [into red flannel to hide paper], and [but first] wrap it up with a piece of thread. And she say, "You write it nine times again and tie it up with a piece of thread and wear it in your shoe." And she say, "You get it nine times again and," she say, "you go to the barroom and gets you ten cents of gin and," she say, "you put it [third paper with 9 names] in a bottle and put it behind your bed and," she say, "you shake it up three times a day," she said, "and I'm betting he'll come back to you." And I'm got him till yet.

(Did he come back?)

Yes, I'm got him till yet.

(I see.)

And she say, "Three time a day you shake it up and say, 'The Father, Son and Holy Ghost.'"

(I see. Mother Kate told you that.)

Yes, told me to get a nickel's worth of nutmeg and a nickels sugar.

(Yes?)

She told me to grate the nutmeg and mix it up in the sugar, and write it nine times.

(Wait a minute! Write what nine times?)

Write his name nine times on a piece of paper.

(All right.)

And put it in the lamp and get a piece of flannel and drap [or wrap] it in there.

(Wait! You wrap this paper in a piece of flannel, and you put the flannel in the lamp?)

Put the flannel in the lamp and wrap the nutmeg and the sugar up in the piece of paper and tie a piece of thread around it and drap that in the lamp.

(But the flannel is around the two then?)

Yes, sir, the flannel goes at the bottom - you know, the paper done sink and the flannel, you see, is all around it.

(Oh, all right. Then what?)

And then she told me, "Write his name nine times again and put some of that nutmeg and sugar and wear it in your shoe.

(What do you wrap it up in?)

A piece of plain white piece of paper. Write it nine times and tie it up with a piece of white thread and wear it in my shoe.

(You don't put any flannel around that?)

No, don't put no flannel around it atall.

(Just the paper?)

Just the paper.

(All right.)

And she say, "Write his name nine times again on a piece of paper and wrap it up with a piece of thread." And she say, "You go to the barroom and get you ten cents of gin, and you put it in there and three time a day," she say, "you shake it up."

(Wait a minute! You put this paper in this gin?)

Put some of the sugar and the nutmeg and wrap it up with a piece of thread and drap it in the gin.

(I see.)

And then stop it up and put it behind the bed. "And three time a day," she say, "you shake it up and say, 'The Father, Son and Holy Ghost.'"

(I see. You had to do all these three things, then - you burned the lamp, you had to wear it in your shoe, and.)

And put it in ten cents of gin.

(And put it in gin. For how long do you have to burn that lamp?)

Burn it all day - but I don't burn it now.

(I see. You only burned it all day.)

Burned it all day and all night.

(I see.)

That's to get him back.

(And you wore this up in your shoe too?)

Wore that in my shoe - the nutmeg and.

(You only burned that lamp one day?)

Burn it all day. I burned it about three weeks.

(I see. Oh! you burned it about three weeks.)

Yes, sir, I burned zactly three weeks.

(And he came back.)

And he come back - come back with his suitcase.

(I see. You burned this lamp three weeks and you kept that thing in your shoe three weeks and you kept shaking that bottle up for three weeks.)

I've got the bottle now, but I don't let him see it.

(I see. You did all those three things for three weeks.)

Three weeks.

(It was three weeks before he came back?)

It was three weeks before he came back. He come back that Monday.

(I see. All right.) [New Orleans, La., (876), 1438:1.]

3098. [Molly Lee, a white doctor, had quite a reputation. I first heard about her while I was collecting in Richmond. Since I did not interview white doctors (see INTRODUCTION), I assumed she lived in  
MOLLY LEE - WHITE DOCTOR or near Richmond - a false assumption. The following well-known and commonplace rite attributed to her does this *doctor* an injustice. Any woman who could receive her crystal ball from the spirits (561, p.178) must have been original and competent.]

I knows once in my time, a woman had a man for her husband, and she lived over here in Suffolk. Maybe you heard something, too. There's a lady the other day, lady named Molly Lee, a white lady, she claims do it. She done something. She's a great woman for wrestlin' with young boys. She has a young boy down dere and she say, "Go ketch me a young frog - a toadfrog." And he get that frog and go put a board or something on him so that he can't get away - wouldn't kill him, fasten him down where he'd stay there and die, and the ants eat him up. Let de ants eat him up, you know, all to a skeleton. And in that frog's bones, find a little bone in 'em just exactly like fish scale. And there's another bone in 'em that is used, too, like a fishhook. You know, a little point to it - wasn't, see, all de way; but just more like a fishhook than any other bone.

You kin take that bone - now, this has happened, this is not - but this is the bone that the boy had. She take that bone and hook it into a person's coat.

(Into what?)

Into somebody's clothes - just as you pass by, you know, just hook it into somebody's clothes and don't you pull it out, and he'll fall for you just as far as you'll let him. And at de same time this other little bone like a fish scale, see, when you get a chance to do it. Well, you see, if you can't get 'em to you, you can't drive them away. That's what they always says. And you come and just put dat bone just like a little fish scale, drop it on 'em, and just stay like you never seen 'em before. You'll never get dis bone out yourself. If you don't put dat fish scale on 'em, dat's finished - dey's gone and you'll never see 'em no more. He just gone from you just as free if he never been with you atall.

(I see. If you want to keep them, you put this little hook; and if you want to drive them away, you put this fish scale on them.)

Yes.

(And this is what that woman over in Suffolk did with these young boys?)

Well, she would have these boys ketch frogs for her.

(Oh! She had those boys catch frogs for her.)

Only little boys what is barefoot. Woman had children big as me.

(I see. She did that though to get these other men, but she had that little boy catch the frogs for her. That was her way of getting a man and sending him away if she didn't want him - got tired of him.)

Yes. And I mean, they ain't been back. That is what they used. I don't know whether there's anything else now that she did besides that, 'cause I've been there. I've gone over there in my automobile. That's what he carried on back. [Informant drove a client over to Molly and that is what she gave him to use for himself.]

(Is she supposed to be a root doctor or something?)

She is that.

(Molly Lee?)

Molly Lee.

(Is she still living?)



Yes sir, fur as I know. I have never heard of her being dead. [Norfolk, Va., (467), 466:5.]

3099. [Pauline lived on an island 6 miles from Brunswick, Georgia, where I was then working. What an opportunity to have explored that marvelous coastline as I had done at Beaufort! But I resisted the temptation, refusing to break my rule - not to interview white doctors. I have two accounts of Pauline, both taken from broken interviews. In the first, we had been talking about Pauline - I am unable to find this - and then later I ask the following question.]

PAULINE OF THE ISLAND  
WHITE DOCTOR

(Are there any white people that work here now?)

[Informant returns to Pauline.]

She lives on Bly's Island.

(Oh! She is still here. I don't want to talk to her but I just wondered.) [Brunswick, Ga., (1201), C400:7 = 2017:7.]

The second account of Pauline comes from a man who has already given us information about *Doctor Buzzard* - see 3071, p.893.]

A white woman.

(What was her name?)

Miss Pauline.

(Where does she live?)

She lives heah at Bly's Island, a large island right cross tuh de rivah on de road to Jacksonville.

(Oh, just near Brunswick?)

Yes sir - six miles out chere [on the road] tuh Jacksonville.

Well, mah mother done taken me out dere. Well, soon as ah got dere she set down an' talk tuh me. She asked me if ah evah worked any place an' ah tole her where ah worked. She asked me, "Did yo' have any enemies round dere?"

Ah said, one woman wus a cook dere an' she wanted concernin' me tuh have somepin tuh do wit her - me an' her had tuh make beds in dis, yo' know, to dis home ever' mawnin' together. Ah wouldn't say nuthin to her. She said ah tried tuh play cute. She de one dat put down de stuff at de back gate of dis white tourist home where we were workin', an' ah step on it wit mah right fut gettin' ovah de fence. She done put it right whar ah got ovah de fence at ever' mawnin'. Me an' her wus de first ones dere. So after she seen me - see, ah tried to step on mah left fut, if it done kilt me. See, after two yeahs an' a half ah wus dried up to 135 pounds.

She [Pauline] tole mama tuh let me come dere an' she would give me medicine. She taken sulphur, turpentine an' some kinda cocklespur weed - cocklebur weed - taken de cocklebur weed an' made a medicine out of it. [Three ingredients.] So she made a medicine an' ah started to taken dat cocklebur weeds an' sulphur an' turpentine. An' tole me tuh wear three pieces of Irish potatoes - white potatoes in each one of my shoes. So after dey figured - it came on to 'fect mah othah fut an' mah hips, yo' see, an' ah wus dead from heah down [demonstrates].

(From your hips down.)

Yeah, from de hips down. So after dat ah wore de Irish potato an' thing an' ah begin tuh git bettah. So she tole me not tuh drink no whiskey. So ah stop off from drinkin' some whiskey an' got tuh walkin' an' ah put down de crutches. Yo' know, ah could walk wit de walkin' cane. Ah put down de crutches. So ah begin tuh drink whiskey at night wit de othah boys roun' heah. So dat throw me agin. Dey had tuh take me dere agin.

She tole me ah had been drinkin'. Well, when ah got dere dat time, it had done came up into mah shoulders heah - see [demonstrates], it had me, ah'm daid

in mah left ahm - come up mah left side. So she had tuh work fast. Dey had tuh keep me out dere tuh her house fo' three days. So we had tuh pay her wit three pieces of silver money - ah had tuh find three silver dollahs somewhere. She charge only three dollahs - don't care how big de case wus - had tuh pay her wit three silver pieces of money. That concernin' de three links of chain also.

(Of Mary - that Mary wore around her neck?)

["Dat concernin' de three linked chain dat Mary wore pertaining tuh de Bible" - from his interview in INTERVIEWS.]

Yes sir, dat [represents] three silver dollahs dat ah had tuh pay her wit. De firs' time paid her wit a silver dollah, an' after ah went three times, had tuh pay her de three silver dollahs.

So dat's de whole case of it, until ah taken up dis last bottle of medicine. Ah didn't drink any mo' an' dey said ah wus cured of it.

Den ah had a fren'. He wus poison by a girl on a piece of cake. But he wus crowin' lak a rooster - jumpin' up an' down. An' ah tole him concernin' dis same lady - tole his mothah. An' she taken him out dere an' she pay her with three silver piece of money - carried him three times. See, each time it wus a dollah. When she carried him de last time, dat's when she gave him some kinda medicine an' out of his throat came a frog, little small wigggle-tail, little small snake. [Three things came out of his throat.] [Informant was a small-time *root doctor*, whose broken-up interview I have placed in INTERVIEWS. This quotation from Brunswick, Ga., (1216), 2066:1.]

3100. Yo' know when ah first gone [to him], he say ah wus poisoned. An' mah mother an' father befo' dey died, ah wus ovah 27 yeahs, dey had worked on me - dey had got a *doctor* yo' know tuh cure me. De first *doctor* dey DOCTOR ROBINSON got, dis *doctor* dey say wus de one. He didn't do me no good - yo' know, he worked on me. So dey let dat un go an' dey got another one. An' de *doctor* whut dey got fo' me, dey say dat's de one had fixed it - had deviled me inside.

An' he seemed lak he wus goin' he'p me an' ah stayed up, yo' know, round de home - git so ah could be up an' down. An' after ah got sick, yo' see, dey had tuh go an' git another doctor. But ah saw dis doctor in de spirit on a Wednesday night. De Lawd show me where a man come tuh me an' he pull out some of mah hair heah [demonstrates], some heah, an' ah wus.

(From the top of the head and from side of the temples.)

Dat's whut in one of mah dreams - on a Wednesday night ah dreamed it. An' he come dat Sunday. Mah cousin brought him unbeknowst tuh papa dere - jes' lak ah dreamed it on a Wednesday night. So he [*doctor*] came an' he axt him [father]. He [father] say, "Yes," he had a very sick girl heah. An' he tole, say, "Yes." [*Doctor*] say, "Well, do yo' care fo' me tuh do anything fo' yo' daughter?"

He say, "Yes."

So he went on back tuh Jacksonville. He wus runnin' a bar - a barroom, but dis man is daid now but he help me. He come on back an' one Sunday he pull out some hair - yo' know, jes' lak ah dream it, an' tole me tuh hole mahself right ovah de fire-hearth. He tole mah mother tuh give me some sulphur an' some gunpowder an' one mo' stuff [three ingredients], but ah forgot. An' jes' hol' mah haid ovah it like dat chew know, an' he say it wus a spell on me. Seemed lak somepin wus talkin' tuh me lak ah wus dyin', yo' know, all de time - be scarry an' hot, chew know. Well, ah wus bein' pregnant, see. Two weeks after dis baby born, den dat turn out on me. So dey thought ah had heart trouble, an' so de doctors all examine me. Dr. Kidd, he's buried an' gone, he tole me, says, "Yo' ain't got no heart trouble." He had look everywhere. It wus a spell on me.

An' so it went an' went. An' sometimes ah couldn't raise dis arm. Sometime

ah couldn't raise dis one. Sometime ah look at cha an' ah couldn't talk. Sometime mah feet chew know would turn in de back an' ah jes' drag. An' sometime ah couldn't eat, an' sometime ah could eat. Sometime nature couldn't hold me tuh save her life - ah'd eat so much yo' know. An' it jes' keep on like dat chew know for about a yeah, jes' right down till dis man, yo' know, worked on me an' got be bettah. So he went tuh de no'th an' he tole mah father dat he'd tried whut all tuh cure me. But, after he got me up he nevah did come back. He tole me he'll send de money but he's de one dat worked on me - Mr. Robinson. He's daid.

So ah keep on an' ah come on tuh Brunswick, yo' see, an' ah stay ovah heah an' ah went in business an' ah got married den. So dis woman - ah wus ovah on Bay Street an' this woman come an' hit me on de shoulder. An' when she hit me - mah husband sent me after dat meat yo' see. An' when ah went back an' she hit me on de shoulder - when ah come back ah wus down in de shoulder like dat, an' ah went on an' ah tole him. So he tole mah mother an' dem were. An' so every place ah moved he [first doctor?] send dem wit dis poison. She always claimed it wus a spell agin. Dey had it where it could [come to life] every once in a while. An' every place ah go, dis thing worries me but hit moves, see, in mah stomach an' wiggles an' come up all in mah throat sometime. Sometime in mah face yo' kin see it. An' it jes' make me feel sick. But on de young moon an' de full moon dat de time it worries me. An' den it goes into dis left foot. Yo' see, it will wiggle under dere sometime an' crawl. An' when it time fo' me tuh work, it'll stop me from workin'.

(That thing is still bothering you?)

Yassuh.

(You weren't cured then?)

Dat's whut dey say. Every once in awhile ah kin feel it.

(Didn't anybody cure you?)

De man say - he he'ped me up though. [Brunswick, Ga., (1190), 2010:3.]

3101. You know I wus bootleggin' an' de law come furce. Dis bad luck had been planted aroun' de house to ketch some bad luck fer me, you see, and I jis' had bad luck all de time. De law constan'ly come, constan'ly  
DOCTOR SMALL come. So I *fixed* salt an' t'ings down dey would tell me to, but dat didn't do no good. So den I goes to S'uth Car'lina - *Doctor Small* in S'uth Car'lina.

(What town does he live in?)

Florence, S'uth Car'lina. Doctor Small - I[J?]. H. Small.

[For Small, *also see* 3079-3080, p.897.]

He gits his cane an' he shake his cane up an' tells me all dese men's names. He tells me about Kid-eyed Reeves[?].

(Kid-eyed Reeves[?].) [The liquor man who supplied her?]

He tells me who sent 'em in dere. An' he gave me dis piece of luck - jis' somepin he [had].

(Did someone tell you about him being down there?)

Someone told me - someone sent me to him.

(How did he shake his cane?)

He had dis cane. He put somepin in dis cane. It was loaded - a loaded cane - and he shake zit up. An' he went on to tell me where dis cousin Ivry [Ivy] is, an' why mah husband an' I didn't agree [because] he liked dis cousin. Whut to do with his cousin. If he got a chance he'd kill 'er [wife] - dat he wus so jealous dat he wanted 'er so bad, he'd do anything to harm 'er [wife]. Den he went on to tell me dat he [husband] sent de law. An' he named all de officers names one by one - ev'ry one of 'em name, an' ev'ry time he shake de cane he give me another

one name.

An' he told me, he said, "You take dis [piece of luck = hand] an' t'row it over - he told me between North Car'lina, I mean S'uth Car'lina, an' Richmond [Va.] - to t'row it over in runnin' water. But I was afraid dat it might go up against de bank [of river] or somepin by not knowin' dat [where?] was travelin'. So I waited till I came home.

(You were traveling in an automobile?)

No, I was on a train. He told me to throw it in de runnin' water when de train pass but I didn't take a chance on it. I was afraid it might lodge somewhere on a bank. So I brought it back here.

(Did you look at it? Did you know what it was that he gave you?)

I tell you. It was somepin on de order of - frankincense is one thing. You know he put four or five differen' little things. An' he'd shake up his bottles an' things an' mix dose things together. An' when I came back - an' he give me some *lucky stars* [see LUCKY STAR, p.607; 2541-2544, p.702f.].

So I came back an' he told me de next mornin' [after returning home], I get in mah car an' I goes to a bridge an' I named all dose men name an' threw it [the *piece of luck*] off.

An' den, jes' after I threw it, I went to court. It was all through in de court [case was dismissed].

(You say there was something buried for you in the front yard?)

Yeah, it was buried.

(Who took this up?)

A spiritual taken it up. She dig it up. You're not suppose to handle 'em. He [Doctor Small] sent some spirit-man an' he found it. An' then, you don't suppose to handle [it] yourself. He didn't let me handle it - I couldn't put my hand on it.

(Who worked this for you?)

[Doctor Small may have sent a *spirit-man* to locate the buried article, but who dug it up?]

It was a spiritual of Lakeside, whut lady went to see at Lakeside.

[Was she the person who had sent client to Small?]

(A *spiritual*?)

But she's a fortuneteller of Lakeside. She found it. She told me where it was an' she come over dere an' found it.

(It was like a ball?)

[This shows I had turned off my machine somewhere, or informant had told part of the story before recording began.]

Yeah, like a ball. I paid her to take care of it.

(Names of these officers, when did you call them?)

I called all four name, an' de last name I called, I t'rew it over mah left shoulder into de runnin' water on de bridge. An' dat case wus absolutely dismissed. [Richmond, Va., (383), 324:1+85.]

3102. [My discovery of Zippy Tull and George Jackson - former celebrities of the *high-man* or witchcraft world along the Eastern Shore - I have described in the INTRODUCTION. One of the great stories about her has already been given - No. 8, page 5. For George Jackson, see page 912.]

ZIPPY TULL [Nicknames characterize the woman - "Zippy" meaning "lively" and "smart," and "Aunt Zippy" revealing an affectionate regard by many people. She lived a large part of her life a mile or so from the Maryland line at a place once called Drummondtown, near New Church, Accomac County, Virginia. Approximate dates of birth and death would be the decade of 1830 and the year 1900. I have four stories about her, each told by a different

informant; also three remedies given by a fifth person. Never again would I meet anyone who, I felt, had actually been so near old-time workers. All material, except the story by Mrs. Williams, I collected while working the region and staying the last few days at the old Washington Hotel in Princess Anne, Maryland.]

[Story No. 1 - recorded in my hotel dining room, Princess Anne, Maryland, was told by a former slave 89 years old.]

That's been about [about] 70 years ago when I wus - 75 years ago [1861]. I know dat myself, I'm not talkin' about whut I hear somebody say. I wus a young man - guess I wusn't a young man neither. I called myself a young man an' I wus courtin' a girl. An' some people lived on a fahm [farm] that didn't like me so very well. I wus a very bright boy an' very swift at that time. So dey begin to wuk [work] on me, as I thought.

We has an ol' woman named Zippy Tull, she's a fortuneteller. So I goes down to Miss Zippy an' I says to 'er, "I wan' chew to tell my fortune." She knew my father.

She says, "All right, George," she says, "take a seat there."

An' she goes over [the cards] an' I never said a word. I jis' sit down there an' listened at 'er. I hadn't tol' 'er nuthin atall yet.

So she said, "George," she said, "there's a big dark woman," she said, "that don't like your mother an' don't like your father - an' she poisoned your dog."

Well, that wus a fact. An' this dog died sort of tight anyhow.

"Well, anyhow," she says, "it's workin' on you."

Now, I ain't had no mind it seems to me for nuthin atall.

"Well," I said, "I wan' chew to do somepin for me if you kin."

She says, "I will, if you do whut I tell you to do," she says. "I will, an' farthermore," she says, "I'll make dem people come to you an' 'splain to you dey done it demselves."

I tol' 'er that wus purtty good.

Well, I goes to work an' done whut she told me to do. An' fo' or five days from that.

(What did she tell you to do?)

I ain't exposed [supposed] to do [tell] this.

[After all these years the old man was reluctant to tell!]

(Oh! I see. All right.)

In fo' or five days from that, I done jis' whut she told me, an' I done whut she tole me to do Saturday night.

Aboat in two or three days from then, mayhaps a week - that woman hadn't been to my house in three years - she come there at twelve o'clock. She don't come in. She put both hands on the door an' says - my mother's name wus Liddy - she says, "Liddy," she said, "if ever I git over this, I shall never do any harm to nobody else while I live."

"Well, Caroline," she said, "git over whut?"

"Whut I've done."

She says, "Whut have you done?"

"Well," she said, "Liddy, I done a whole lot, I've done a whole lot in my time, but," she says, "I've done somepin now which I think that I've gone to my good scene [death] from outside [outside because her own spell had been turned against her by Zippy Tull]. She said, "I'll jes' say to you that I'll never will do nuthin else to nobody while I live, again."

"Well, whut have you done?"

"Well," she said, "I'll never do nuthin to nobody else while I live."

Well, that woman went away, she went back to her home again - she went back about a quarter of a mile from me and she pined away.

An' whut I done - as that stuff wasted away, she wasted away; when that stuff wus all gone, she went.

(What did she do? Can't you tell?)

Did I tell what I done?

(No. Did she [Zippy] tell what she [the bewitcher] did?)

No, she didn't tell me what she done to me.

(And what did you do, now? What did you get?)

Well, I [he still hesitates] - well, I done this. She [Zippy Tull] tole me to git some new needles, pins, an' some of my own water - an' I fergit now the other t'ings I take, been so long. I fergit the other odd t'ings that she tole me aboat, but some five or six diff'rent. But I know these new needles an' these new pins, an' I think some shot; put it all into a bottle, an' some of my own water into the bottle, an' dug a hole in de fahplace - taken up a brick an' dug a hole in de fahplace in my home. An' I buried this bottle, put it down - the stopper down.

She says, "Now, when dat bottle leaks out - all dat stuff dat's in dat bottle, she'll die," she said, "but she'll waste away dat way same as dat bottle." She said, "Stop it up tight," she said, "turn it upside down, cover it up an' place this brick back on top of it."

Well, I done that an' buried it, jest as she tole me, where I dug.

(Did she die?)

DIE! Why she smothered! [Princess Anne, Md., (127), 29:2.]

0000. [Story No. 2 - came from Mr. J. Shrieve (Numbers Book 83-134), my hotel manager at Princess Anne, a man past fifty, the only white informant interviewed. The latter alone makes him memorable, but a favor he also did later made the day doubly a worthy memory (see INTRODUCTION). This story, No. 2, is numbered 0000. because it is already in the text - see No. 8, page 5.]

3103. [Story No. 3 - recorded in dining room of my hotel at Princess Anne - comes from Joe Dorman, No. 133, the man who told the remarkable story, POWER FROM DEAD PREACHER'S BONE, p.285. Another story of his, about a whistling snake, has been lost.]

I know of an old Indian, the old Indian's name was Marcellus Gates. His wife [a white woman] left him, and he come to Miss Zippy [Tull] and wanted to find out all about this.

She told him everything, she told him the man and all.

He wanted to kill this man.

"No," she says, "I won't do that."

He wanted to kill this other old man whose name of - I can't think of his name now. Anyhow, he wanted to kill 'im. Old man Wainwright! He was a Wainwright. So he wanted to kill old man Wainwright.

"Well, no," she wouldn't do it. "No, I don't do that," she says. "But," she says, "I will fix it so tha' chew kin kill him if you want."

"Oh yes," he'd kill 'im.

So she told him what to do. He was to draw his phorto on a bran'-new shingle, just so he had his phorto. He goes to work and draws that thing. And she told him just exactly how much powder and shot must go in de gun. They used these old muscle [muzzle]-loaders, then. But de old man was so proud to git to kill 'im, he overloaded his gun. And she told him a certain distance to git off. And he was so proud to git to kill 'im, he went an' got closer. Uncle Mack! That was his name. Old Mack Wainwright. So he got closer.

This is a real fact. He shot at Uncle Mack on that shingle. An' he ups with his gun, an' when he shot, he busted the shingle all to thunder.

She told him if he busted it, he wouldn't die. "Now, you jis' got to mark dat

shingle" - had to put one or two shot in it - "if you do, he'll die instantly."

And he bust dat shingle all to 'plinters [splinters].

[How well Zippy provided against her own failure!]

But Uncle Mack fell. He was digging up his potatoes. Uncle Mack fell dead as a dead man - ker-boom - as soon as he shot.

Here come de girl a-runnin'. Grandpap was killed - or somepin was de matter with him. She didn't know what was ailin' 'im. She knowed he fell. Somebody help her to git 'im to the house. They taken Uncle Mack to the house.

And he aimed de gun right middle-way of this pixschure [picture]. And Uncle Mack was peppered. Ev'ry shot wus in that gun wus on his stumick.

(All the shot that was in the shingle?)

Yes sir.

(They hit him?)

Dat was re'lly de fact. You could see them little bumps - looked like shot.

(On his skin?)

Yes sir - after he fell and was takened to de house and his clothes was takened off. They didn't know what wus ailing him, you know - his clothes was takened off and everything, and they wus tryin' to work him up, you know, and bring life to him. And he was peppered!

(How long ago was that?)

Well, let me see. I'm about 60. That's been 45 or 50 year ago [before 1936]. They wus elderly along that time. Of course, the old Indian lived until I was a good [sized] boy. He lived a long time. I knowed him well. But I knew' d'ole man Mack. He died from it.

He wus waitin' to hear, and when he hear' d'ole Uncle Mack fell, he thought he wus dead and he went over to see about it. So he told them what he done. He told he shot him. "By God," he says [on seeing Uncle Mack's stomach], "that's wah [where] I shot him." He says, "I shot to kill him. Tha' chew see all over there, that's wah I shot 'im. He got so he never will be no better."

So after he owned it all up, you know, it was no use to send for no doctor. He told 'em all what he'd done and ev'rything. Old man Mack lived about two or three months. I don't know if he lived that long before he died. [Princess Anne, Md., (133), 35:1.]

3104. [Story No. 4 - recorded in Baltimore, Maryland, was told by Mrs. Williams, mother of my contact man Jerry Williams. Her deceased husband was a nephew of George Jackson - see her material about him under GEORGE JACKSON, p.912f.]

This old lady wus named Harriet Hen'erson. Why, she an' my grandma were good friends - supposed to be. An' then the' wus another woman named Emmer [Emma] Hen'erson. An' this woman Harriet Hen'erson, she didn't like this Emmer Hen'erson, an' she told my grandma not to give her nuthin to eat.

An' my grandma just shooed off, you know. She said, "Oh, I'm gon'a give 'er somepin to eat, if the woman come along an' want somepin to eat - sure I'm gon'a give 'er somepin to eat."

An' this old woman Harriet Hen'erson said, "If you do, bad luck will take after you." [This is called a *bad mouth* - see *BAD MOUTH*, p.255f.]

An' my grandma says, "Oh, I'm not 'fraid of no bad luck" - jis' like that [imitating her - as she says later, "She used to talk funny."].

So she goes on an' gives this Emmer Hen'erson somepin to eat.

So the old woman Harriet she found out. She said, "Oh, yes," she said - my grandma wus named Liza - "Oh, yes," she said, "Liza, you give Emmer somepin to eat, did jeh?"

My grandma said, "Yes, I did. She come to the house an' I give her somepin

to eat."

She said, "All right! Then you see whut happens."

So in a - I don't know just how long, I don't think it wus more than a month or so though before my grandmother taken sick.

But at first, she had a close-piece - you know, her underwear - an' she hanged it out on the bushes. In those days that was the place where they hung clothes. An' this old woman Harriet, she's suppose - it must have been her. But anyhow, she [grandmother] found cut out of her close-piece [a piece] in the shape of a coffin. An' she takes it - not thinking, she takes a needle an' sews it [hole] up an' puts it on. [By sewing up the hole she closed the coffin!] So I think about a month - well, it wasn't more than a month, say a month, any way after that she taken sick.

An' so this old woman Harriet goes - it must have been her - got the [sewed up] piece or sent someone to get it. Anyhow, she takes an' measures her foot-track - my grandma would use to go barefooted offten [often] - she takes an' measures her track with a stick, an' takes this piece of garment an' wraps it around [stick] an' puts it into the latest grave, a new grave, puts that the foot at the grave. An' then my grandmother taken sick.

They called it the Marle's graves, cemetery, then - a graveyard they called it then. That's near - well, it's about five miles of Pocomoke [City, Maryland] down near St. James [a small negro community where I had collected by hand one day and evening].

Well then, she stayed sick from Apuril until I guess August maybe. An' she crawled on her knees, she bark an' howl like a dog - my grandmother, my own grandmother [for *barking*, see 775-776, p.256]. She couldn't walk at all. An' her husband, my grandfather, had to lift her up an' lift her down. An' everything she eat come right on up. You see, they didn't put anything [*poison*] in her, that wus whut wus so funny. An' so anyhow, they couldn't discover whut wus happen. She had doctors after doctors - old Dr. Quinn, he doctored on her - an' doctor, Hall wus his name - an' Dr. McMurray[?] but we used to call him Dr. Mack, an' he doctored on 'er an' he give 'er up. All those doctors give 'er up.

So she said to my grandfather - she believe in *conjuraton* - an' she said to my grandfather, she said, "James, I'm *hurt*."

An' he said, "Well, I 'spect you are."

She said, "Yes," she said, "I wan' chew to go to old Miss" - she used to talk funny, my grandmother did - "I wan' chew to go to ol' Miz-ez-ez-ez-Zippy Tull." We used to laugh at her. She [Zippy] lived at Drummondtown. That was in Virginia [a few miles away]. It's there yet. That's somewhere near New Church.

[Zippy Tull lived at Drummondtown, near the north boundary of Accomac County, Virginia, on the Delmarva Peninsula - so called from Delaware, Maryland, Va. (Virginia) - between Chesapeake and Delaware Bays.]

Then, anyhow, when he came in - 'twus that night when he drove up there. He got a horse from the lady he worked for named Miss Marle, Miss Liza Marle. An' when he got there an' he opened the door, she said, "Uh huh," she said, "I see whu' chew come for," she said, "your wife if lyng the pint of death." She say, "She hasn't but three more days to live." An' she says, "An' a woman told her not give another woman somepin to eat" - jis' settin' talkin' right to 'im like that - she says, "an' she did it, an' this woman told her bad luck would take after her."

[The narrator in Story No. 2 says Zippy lived near Siloam, Wicomico County - north of and contiguous to Worcester County. New Church and Drummondtown are in Accomac County, Virginia, a few miles from the Maryland line and southern boundary of Worcester County; these 3 adjoining counties being on the Eastern Shore -



east of Chesapeake Bay.]

That's whut he [grandfather] said. He said she talkin' to 'im jes' like I'm talkin' to you. And she didn't look into any cards [to tell his fortune] or anything, but jis' told him right straight.

She says, "An' she's took a piece out of her close garment" - but they called it then, shimmy, you know - "out of her close garment an' has wrapped it around - then took the measure of her foot, an' she's wrapped it around the measure of her foot an' put it at a graveyard, a new grave," she said, "right at the foot of a new grave," she says, "and you go there and take it up." She says, "Yes, your wife is barkin' an' howlin' like a dog." She said, "An' you go there an' take it up, an' then after you take it up," she says, "you wind it up, it's almost to dust." She says, "If that piece of goods do plainly rot," she says, "then your wife will die," she said, "but chew go right straight back now," she said, "it's almost rotten," she says, "an' you take it up an'" - I don't know whut she told him to do with it, but anyhow she told him that she would do the balance, for him to take it up.

An' he went home he said. An' when he first got home he heard my grandma moanin' an' groanin' an' howlin' like she did, an' he goes to the house. Well, she told him to go to take it up before he got to the house, but he wus so 'fraid she'd die, she wus dead, he run to the house - he couldn't git it at first [on his first attempt in the graveyard], full of hurry, in such a hurry - he run to the house an' listened at her, an' run back in [the graveyard]. An' he triggered down there agin, dug down there agin, an' he got this thing up. It wus the measure of her foot an' the piece of her garment. An' the garment wus almost rot. An' when he got it up, it come to pieces - that rotten.

An' after that my grandmother begin to git better. After awhile she got well. That wus in Apuril [she took sick] - about August that he goes to Miss Zippy. She said in September she got so she could go out an' go to the orchard an' git a basket of apples. [Baltimore, Md., (139, Mrs. Williams), 38:2.]

3105. [The following remedies come from Joshua Wilson, who said he had acted as runner years ago for Zippy Tull and George Jackson - drove clients out to them. Even if what he says is true, I doubt him ever being in the confidence of either. What little information he could have gathered would have been given by talkative patients on the homeward journey.]

Now, to take this spell off, she [Zippy Tull would] go to work you understand, she take a live chicken. She killed this live chicken and just *speld* [= split - from Scotland] de head back - no matters war's [where is] it at, she banished [bandaged] this live chicken right to the place, right war this *poison cunjuration* were, and let that chicken die she banished with. And she'd take that chicken away from it, the chicken got all that *poison*; chicken done turnt - sometimes she turnt black and some[times] green, depends what kind of stuff you [spellthrower] put on. So she takes this chicken - after she takes this chicken from this woman [victim], she carry it to the running stream, sent it wid de wind and tide, fer [far] as de wind and tide will carry it. And that woman [spellthrower] has got to go away from that place, she must drift like de tide and wind, drift away like dat chicken. She can't stay no more. This woman [patient] will come all right, and this woman [spell-thrower] been driftin', galloppin' around, until she'd have to leave the whole neighborhood, jis' can't stay. [Princess Anne, Md., (130), 32:1.]

3106. All she [Zippy Tull] wanted was the photograph. She could take this photograph, an' she had a regular little gun, she put it [photograph] up, she get huh *quicksilver* [either (1) tin foil, sometimes called *silver paper*, a substitute for silver bullet, or (2) silver from the backing of a mirror], *steel*

*dus'*, an' she'd shoot this pitchure full of holes an' tell you to take this pitchure - you bring her firs' thing, this goes with a red brick, a right bran'-new brick never been used. She'd have you go to work an' write this party's name on this new brick. You take this pitchure, this new brick, go to the graveyard, you bury that crossways [the picture and brick crossing each other] on a man's breast, an' it wouldn't be many days before you commenced to lingah. If somepin wouldn't change, you never got better unless that wus moved. Now, she called that slow death. An' it wus *slow death*, too! [Princess Anne, Md., (130), 33:1.]

3107. If she'd [some woman had] gone away from you, she'd [Zippy Tull would] tell you, "Bring me the right shoe an' the last track she made of goin' from home" - take the dirt from that track goin' from home, an' her right shoe, an' bring it to her. She'd take this shoe, she *dressed* this shoe an' had this shoe - you see, the toe wus goin' from the house, she'd have you to bury it, the toe goin' to de house; the shoe, you change it right around. She put that [track] in the shoe. An' in nine day's time she'd tell you she'd [be] there, she come very near bein' there. [Princess Anne, Md., (130), 33:2.]

3108. Mah experience [as a *doctor*] come from aole man which used tuh be mah mothah's cousin - called him Uncle Tom, a very good man.

(Here in town?)

UNCLE TOM WILLIAMS

No, he's [he was] up near - 'tween heah an' Macon, heah.

CUNJURE-MAN

He's a *cunjure-man*.

SPIRITUAL HERB DOCTOR

An' so when ah wus a kid he don' like me. So, he always want me tuh go stay wit him. Well, yo' know, quite naturally, a boy in town don't wanta go stay in de country. Yo' cain't see no automobile, nobody tuh play with, so on - ah didn't wanta go out dere. So, fust an' last, mah mothah carried me out dere. So he had a ole mule out dere an' de mule wus pretty tame an' let me - lak a jockey lak. So he let me play wit de mule an' so ah got a-likin' de mule an' so quite naturally ah liked him. So he tuk us back home in de buggy an' let me drive de mule. Well now, when ah got home, well ah still wants tuh follow de mule back. An' so mah mothah wun't let me go dat time. So, afterward, well, she made up her mind to let me go out dere.

So, ah reckon, ah wus 'bout de age den of about thirteen yeahs ole, but ah didn't know that he could do these things, yo' know. Dey nevah have accessed me into it, see. So ah seed diff'rent peoples come dere an' see him, an' he'd take dem in de room. So ah wanta know whut dey wus doin' dere. Well, he take 'em in dere an' ah wus 'bout de age den ah reckon about thirteen yeahs ole. An' so as de peoples be in dere, yo' know, an' so ah say, "Well, ah'll axe him."

He says, "Well, son, ah kin do most anythin'." Said, "Yo', ah lak, an' ah know someday ah gotta - ah'm gon'a die." Says, "When ah die ah wanta leave somebody could do de same things fo' peoples jes' lak ah do, because peoples need tuh know how tuh he'p peoples."

(What did the people call him - a *root doctor* or what? What did they call him?) [He had already said *cunjure-man*.]

Well, he wus a spiritual herb doctor, yeah. In othah words, if yo're sick wit anything yo' wants tuh know, he could tell yo'. An' when he come tuh see yo' - say, fo' instance, if mah mothah wus sick. After ah went out there wit him awhile mah mothah wus sick de same as ah wus tellin' jes' 'while ago.

[He repeats the story for me.]

Well, a wuman wus goin' wit mah dad - well, she liked mah dad. She laked mah daddy an' so mah mothah she got sick den, an' she made up her mind tuh go see Uncle Tom. Cause, see why, she had a mind of goin' tuh de rivah all de time. But she made up her mind - got enough sense, yo' know, mah dad did, tuh go git Uncle Tom. See, he wus our cousin but everybody called him Uncle Tom. An' so

he went dere an' got him. Uncle Tom come dere an' looked at her an' said, "Yes, dey got chew, Sally" - jes' lak dat, said, "but if God says so, ah'll cure yo'."

An' so he gived her some medicine, see. Well, after he give her de medicine, he told her, well, says, "Now, tomorrow between nine an' twelve, dat woman will come in an' give yo' a cake an' goin' axe yo' tuh eat it, but don't chew eat it, don't chew eat dat cake." Says, "Yo' save it till ah come."

Well, quite naturally, ah wus a kid an' ah wus lookin' right on 'cause ah loved mah mothah, an' ah wanta know whut goin' come up, see.

Well, then after that - well, he left. Sure 'nuff de woman brought de cake. Well, ah wus so mad dat ah wants tuh kill her, see. So ah carried de cake den an' put it in de safe. Yo' know, we had somepin lak - not a safe, but somepin wit a screen to it lak screen wire an' it had a lock to it. Well, ah put it in dere an' locked it up.

An' so when Uncle Tom come why he looked at de cake an' he took an' divided it lak dat [demonstrates] an' made a fiah an' held it ovah dere an' it burnt. An' as it burned it give out blue smoke, an' he says, "If Sally et [ate] dis, yore Uncle Tom couldn't do nuthin wit chew." He says, "God says so, ah have yo' walkin'." An' so, quite natural, after dat he did have her walkin'.

[Blue smoke or colored lights is a common *trick* when *doctor* burns any *cunjure* article.]

An' so, evah since then ah sorta believed in him, an' ah went out dere an' from time tuh time he learnt [me] diff'rent things. But sometime he practice wit me ovah a week or maybe longah on one thing an' try tuh git it perfect. An' so dat's de way ah come tuh [be a *root doctor*].

(Is he dead now?)

No, he left there an' went tuh Jacksonville.

(What was his name?)

Tom Williams.

(Up near Macon?)

No, Jacksonville, Florida.

(No, I mean where did he live there?) [In Georgia.]

No, he lived at a place out from where ah lived - out from Wally [Lollie?].

(Out from Wally. The reason I ask about that Williams, there's a fellow named.) [Evidently I had heard of another Williams. I also stop the machine.] [Savannah, Ga., (1276), 2167:5-2168:6.]

3109. Well, mah fathah back in 1904 - dat's been a long time ago, yo' know, 1904. Fo' me d'rectly ah have nevah had a thing like dat workin' fo' me, but mah fathah hired a man like dat when ah was a boy - ah's 48 yeahs old now. An'

DOCTOR WILSON  
HIRED BY THE YEAH

in dose days, along 1904, mah fathah was - we had bought a track [tract] of land but it wasn't zactly in cultivation, so he had to rent some land from a nearby neighbor. An' so de man dat he rent de land from didn't have sufficient fence around de land. Ah goin' tell yo' about *dis hoodoo business*.

So dis man didn't have sufficient fence aroun' de lan' fo' tuh keep de stock outa de property, yo' know, which he had corn crop in dere. See, de cows an' all went in an' destroyed de crop. Well, after de crop was destroyed den he wanted mah fathah still tuh pay rent for de land, see.

So he wanted him tuh pay rent on de land. Well, ah didn't know - ah was at dat time 'bout thirteen or fo'teen yeahs ole - ah didn't know anything, such a thing as a *hoodoo man* until den. Well, all right, mah fathah didn't pay it an' so he offered tuh put him in lawsuit 'bout de land - 'bout de crop, paying de rent on de land. But dey couldn't win because dey wasn't no law on de land, on de stock eatin' up a man crop an' make him pay rent - in dem days it wasn't, see.

Well, all right, den de ole man - we had our fence couple up to him like dis, see. An' dis ole man, then he divided de fence away from our fathah's, from mah fathah's crop and dat jes' put 'im in de same - he have [to] run de fence line in dere.

In de meantime befo' all dis harmness [harm] was ovah, to keep de stock from eatin' up whut crops he had on his new land - we had jes' recently bought 80 acres of land, an' den ah found out dat mah fathah was dealin' with a hoodoo man. Ah was comin' from in de direction dis farm was an' ah met a man comin' crost over de hill wit a stick in his hand - see, a little stick in his hand. Had on a vest - it long about - an' ah guess it was a mocassin flowah on it. It was Octobah - guess it was - an' he asked me whah did dis man live. So ah tole 'im whar he lived. Well, ah didn't know who de man was.

(He asked where your father lived?)

No sir, he had been to mah fathah's house an' passin' on dere an' asked me whah did dis man live. An' so ah wasn't very fur from whar he lived at an' ah tole 'im 'bout whar he lived. Dis ole man [not the *hoodoo*, but landlord] had a gray horse - but ah'm 'head of de story.

So ah went on back home and ah tell 'em ah met a ole man on de hill that asked me whar mah fathah [father's landlord] lived, an' mah mothah tole me den, she said, "Well, dat's de ole man, ole man [somebody]," she say, "he's been workin' fo' yo' daddy a long time." She say, "He's gone tuh see 'bout all dis foolishness. He's been workin' fo' yore fathah fo' years - he got him hired by de yeah." An' he went up dere an' - ah must tell yo' de truth - in 'bout three months from dat, dat ole man lost de horse an' dey leave. Dey jes' moved away from de place. An' his son move in on dis place. Den de son stayed awhile an' he had to move away, an' no one evah lives on dat place. It absolutely was know it was done through Doctor Wilson, a hoodoo man.

Well, any trouble or disaster mah fathah got in, he come tuh his rescue.  
[St. Petersburg, Fla., (996), 1610:4.]

END OF VOLUME ONE

