

MEMOIRS
OF THE
ALMA EGAN HYATT FOUNDATION

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

MAP OF FOLKLORE FIELD WORK



HOODOO - CONJURATION - WITCHCRAFT - ROOTWORK

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

By

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VOLUME FIVE

MEMOIRS

OF THE

ALMA EGAN HYATT FOUNDATION

1978

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*HOODOO - CONJURATION - WITCHCRAFT - ROOTWORK
STATEMENT ABOUT THIS ARCHIVE OF MATERIAL*

Work on the completion of the sixth and final volume of *HOODOO*, the *INDEX*, is described in the last paragraph of the Introduction to this present volume five. Our indexer, Mr. Michael Edward Bell, not only knows this hoodoo material, but also he has actually included it in a university course. After the completion of this *INDEX*, Mr. Bell plans an introductory volume to *HOODOO*, one that can be used by students as a textbook as well as by the general intelligent reader. All aspects of *HOODOO* will be mentioned and illustrated by the best examples possible from the present volumes. Mr. Bell invites correspondence from anyone working in this particular field, his address being: 1921 East Third Street, Bloomington, Indiana, 47401. At the end of 1978, maybe sooner, a bulletin of progress will be mailed to all who are on our mailing list.

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TO
THE MEMORY OF
MY FORMER LIVES
ABOUT WHOM
I KNOW MUCH
WITHOUT WHOM
THERE WOULD BE NO
FAMILY HISTORY
FOLKLORE OR HOODOO
FEELING FOR FREEDOM
VIABLE VISION OF GOD

Here at the end and more than ever I am awed by the most amazing of all pieces of sheer magic, the one which reproduces and repeats itself but always with a slight change - that something we call life. The name of this change is the word evolution. Even God is a part of the perpetual movement, one of the reasons for God's interest in and understanding of us. Death also is a change merely. We have always been here, though not on this planet called Earth, and we shall always be somewhere, forever a part of the Spirit of God.

Harry M. Hyatt
January, 1978

TABLE
OF
CONTENTS

CONTENTS

FOR VOLUME FIVE

INTRODUCTION

I-X

ADDITIONAL RITES AND BELIEFS

(continued from volume 4)

NOTE: Remember all the following objects and actions and live forms appear elsewhere in other rites; only final index, whole volume 6, will contain everything.

4. SALT AND ITS COMBINATIONS 3779-3830
5. NAILS - NEEDLES AND PINS - TACKS 3830-3876
6. FROG AND TOADFROG 3876-3913
7. BLACK CAT LUCKY BONE AGAIN 3913-3951
8. MORE CANDLE RITES 3951-3971
9. SEX AND IMPOTENCE REAPPEAR 3971-3994
10. HAG AND WITCH RETURN 3994-4003
11. ADDITIONS TO - SELL SELF TO DEVIL 4003-4013
12. BAT - THE LEATHER-WING 4013-4027

"CHANNEL DE WORLD"
4027-4492

NOTE: Catchall for rites missed
or defying usual classification
more or less alphabetical order
and quite a pile of miscellanea

ST. PETERSBURG, FLORIDA, YEAR 1970
FIELD WORK DURING JUNE AND JULY

ROBBIE MIFFIN

4493-4504

DREAMS AND VISIONS BY MRS. JOHNSON

4504-4513

HERMAN HENRY TALKS ABOUT ANOTHER DOCTOR BUZZARD
ALSO HE TELLS US ABOUT HIMSELF
4513-4527

HERE IS MRS. DAVIS A HEALER
EXPERIENCED WITH PERSONS
BELIEVING THEMSELVES HOODOOED
HER PHOTO AT END OF VOLUME 3
4527-4587

THIS WHITE WOMAN AN ACCREDITED SCHOOLTEACHER
THEN WORKING IN THE BLACK COMMUNITY
DESCRIBES OCCASIONAL GLIMPSES OF SPIRIT WORLD
A RARE AND POIGNANT EXPERIENCE
4588-4611

I AM PROPHET SARHEED - WARKIEE SARHEED
HEALAH AN' MIRACLE WORKAH
VOICE OF TRUTH
OUR PHOTO AT END OF VOLUME 3
4612-4683

HEALER BROOKER BLESSES AUTHOR'S SCALY HANDS
SHE HEALS ANY SICKNESS - EVEN HOODOO CAUSED
4683-4688

DOCTOR WALKER WAS A MYSTERY FROM HIS BIRTH
MY ASSISTANTS CUBBY AND CHARLES WERE AWED
4688-4702

WOMACK THE BISHOP - TEMPLE FOUNDER - SPEAKS
WHAT HE SAYS WILL BE A SPECIAL EXPERIENCE
HE AND I APPEAR IN PHOTO AT END OF VOLUME 3
4702-4739

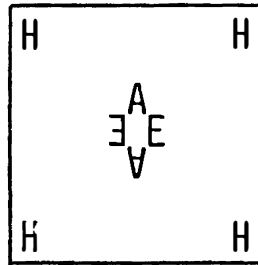
MISS JONES TELLS US ABOUT PROFESSOR PICKENS
WHO LEAD GROUPS OF CLIENTS TO OPEN GRAVE ON
FRIDAYS TO BURY THEIR LETTERS TO KNOWN DEAD
LOVED ONE BEFORE NEW COFFIN LOWERED ON THEM
RITE FROM FRIDAY PRE-SUNSET BURIAL OF JESUS
4739-4744

HIS GRANDMOTHER'S LEG LARGER THAN OTHER ONE
A DISEASE CALLED "FROGGED" - A RARE WORD FOR
ELEPHANTIASIS? THESE LIVE FROGS KEPT THERE
BY ENEMY - INFORMANT'S GRASSHOPPER RITE RARE
4744-4749

CHARLIE HARMON REMEMBER'S A DOCTOR BUZZARD
4749-4751

CLARENCE CUBBY AND OLD MAN WITH CROSSED FORKS
4751-4753

MR. DIXON AND MISS WILLIAMS BY CLARENCE CUBBY
4753-4754



FOUR CORNERS OF A BED,
ROOM, HOUSE, ANYTHING,
AND CENTER IS CALLED A
QUINCUNX, MAGIC DESIGN
DIAGONALS FORM A CROSS
TO PUT SPELL ON VICTIM
OR TO PROTECT YOURSELF
INTENTION IS THE POWER
SEE QUINCUNX IN *INDEX*.

INTRODUCTION

The text of *HOODOO-CONJURATION-WITCHCRAFT-ROOTWORK* is completed by the present Volume Five. Progress on Volume Six, the Index - a vast undertaking in itself - will be described at the end of the present Introduction. Introductions normally come at the beginning of a work, whether a single volume or a series of volumes, but the need to finish the massive *HOODOO* work at all cost led me to put off writing the Introduction to the beginning of the final volume. The benefits of this plan are many, of course, not the least of which is the perspective I gained by working through all of the field material, and setting it down in final form. These reflections have proved invaluable to me in assessing what I was trying to do in an enterprise that claimed my attention - with interruptions - over a period of many years. If the reader is unfamiliar with the preceding volumes, he should read the opening bracket-paragraph on page 3779, which identifies the two speakers appearing everywhere - author and an informant being interviewed. Only in the Florida fieldwork of 1970, pages 4492-4754, are there three or more speakers. All this means that Volume Five, like the previous four volumes, is a collection of conversations despite many separate short statements from broken-up interviews.

For the bulk of the remainder of this Introduction, I should like to discuss some aspects of hoodoo fieldwork which are not sufficiently conveyed to the reader who has access only to the transcribed interviews and to my comments which comprise the major part of the text of *HOODOO*. Specifically, I am referring to the people-to-people experience - strange encounters, even - which occurred naturally during my several years of hoodoo fieldwork. What were my informants like? That is what were - and are - my perceptions of them as people and as amateur or professional "workers?" How did they react to me? How did I select what to ask them and what to record? What kinds of problems did I encounter in the field, and how did I attempt to deal with them? These and similar questions are important.

Before I began recording hoodoo beliefs and practices, I did have several experiences which, I think, helped me to formulate an approach to hoodoo collecting. I began with family history and genealogy when I was quite young, tracking down family stories, etc. Later, as an ordained Episcopal clergyman, I did church work in the slums of several cities. And then I set out to record popular beliefs and superstitions in Adams County, Illinois. I believe that these three different experiences all helped me to understand how to deal with real people in actual face-to-face situations. This understanding was to prove invaluable in my hoodoo fieldwork. But I would like to make it very clear that I did not begin with preconceived theories. Rather, I let my informants tell what they knew, believed and practiced. I merely asked the questions. It probably would be fair to say that I was a self-taught fieldworker, perhaps much as Vance Randolph and others of our generation were. In fieldwork, one must make his own way the best that he can - the proverbial phrase that "experience is the best teacher" is very apropos.

In the beginning, I took down everything from my interviews, including stories, popular beliefs and common superstitions. As I gained experience in the field, however, I began to be more selective. After all, my specific interest was in witchcraft and magic, and this is what I focused on in my selection of informants, in the questions I asked them, and in my decisions to stop or start

the recording machine. To have recorded *everything* from over 1600 informants would have been a monumental - if not impossible - task.

Also, as I gained experience, I was able to distinguish between the genuine, *good* informants and the *fakes*. I have concluded that the main difference between these two types is that the outstanding *doctors* could make up a ritual to fit a novel situation - and the rite would be logical in relation to the system within which it was working. The improvised rites of the fake sounded just like lies, for they were out of harmony with the underlying theory of hoodoo. But the best *doctors* were laws unto themselves; if it was expedient, they could defy magical tradition: they could generate the confidence that it was *they* who controlled the spirits, and not the other way around. If, for example, an excellent *worker* said that a spirit could cross over running water under certain circumstances, then one was compelled to believe him, even though the hoodoo system denies to spirits the ability to cross running water.

The better *doctors* also were able to incorporate new concepts and technological innovations into their repertoires and still retain the aura of traditional hoodoo. The key notions here are faith and confidence: I cannot overemphasize the importance of the ability of a *doctor* to gain the belief of his clients. Thus, a *doctor* was also an actor, a performer who dramatized his powers - quite often by the use of dramatic entrances, sleight-of-hand and other confidence-gaining tricks, such as flowers which wilt before one's eyes or snakes that seem to appear from nowhere. He - the good *doctor* - was a mysterious, elusive figure, and gave the impression that he had more clients than he was able to handle. He was a super salesman exuding a confidence which was contagious.

Since each *doctor* was unique - and the better ones were quite creative and sensitive to the needs of their clientele - then hoodoo is understandably a very amorphous phenomenon. It is very difficult to pinpoint absolute beliefs and techniques; hoodoo was - and is - constantly changing. Many other pursuits are found in association with hoodoo work: magicians, patent medicine salesmen, fortunetellers, healers, numerologists, and spiritualists in addition to rootworkers. This amorphous conglomeration that forms hoodoo work also has connections with other *underworld* activities, such as bootlegging, gambling and prostitution as connections to various religious sects, including Protestantism and Catholicism. It is no wonder that we find such great variation in the hoodoo realm.

In spite of the many variations in hoodoo practice, there are some general patterns that one can isolate and discuss. Perhaps the most obvious pattern is regional clustering. The reader who cares to note rituals according to their place of collection, (a task which will be facilitated greatly by the forthcoming index), will see that in the New Orleans area (which includes Algiers and Mobile), the Catholic religion has had a considerable influence on hoodoo belief and practice. For example, candles (or *lights* as they are generally called) are important, as are shrines and altars, and holy water. Likewise, there are specific hoodoo saints who, unlike their orthodox counterparts, are earthy and immediately relevant to their social and cultural context - true folk saints. St. Rita works only for women because her husband used to beat her up habitually, and her lover shot her son through the door because he interrupted their love-making (see Vol. I, pp.880ff.). And certainly St. Black Hawk does not color the pages of official religious literature. One informant from New Orleans says, "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" (Vol. I, p.863).

Other regional zones are identifiable, even in somewhat less apparent than the New Orleans-Mobile area. The East Coast from Maryland to Georgia seems to

form one such region, where the terms *witchcraft* and *rootwork* predominate. In the Mississippi region from Memphis to Vicksburg (and including Little Rock), the term *toby* is used instead of *hand*. Florida seems to be a special case, not fitting into any other zone, probably because of a great amount of intermingling from other areas of the South and East and even showing some influence from West Indian tradition. I also have the distinct impression that the Mississippi River people are very different from the Coastal people who, in turn, are unlike the swamp people. Certainly these impressions are just that - impressionistic; but these patterns seem fruitful for further inquiry. Again, however, I need to emphasize that each informant was a unique person capable of generating his or her own variants and versions of hoodoo rituals. The picture is not simplified by knowing that many, many informants periodically worked in Northern cities and returned home again after earning enough cash to last awhile. If the picture I am presenting seems complex, then I probably am coming close to the way I see my hoodoo experiences. Folklore, history (including oral and personal history), psychology, and social-cultural studies must all be part of developing an understanding of hoodoo.

Whether known as *highmen*, *two-headers*, *root doctors*, *cunjures* (a term which seemed to be passing out of vogue during the 1930's), *witches* (probably among the oldest terms) or *fortunetellers*, most practitioners were generalists rather than specialists: they would handle, or at least attempt to handle, whatever problems clients appeared to have. I found most of my informants to be fundamentally decent, hard-working and able. Many were lonely and needed human contact - some interested person who could listen and understand. Most needed money, and many came to me seeking employment. Unfortunately, I had no jobs for them, but I did pay them for their information, the amount depending upon the length of the interview and the value I perceived in their information. I made it a point not to interview those who obviously were intoxicated and those who obviously were not genuine *workers*. Even so, there were times (at New Orleans, for example) when informants actually lined up outside the rented room to wait for an interview.

For a collector, lines of informants waiting to be interviewed might seem like an ideal situation, but it did have its drawbacks. Most importantly, lines of people outside a hotel attract attention. I did not want or need attention of that sort. The reader may recall that in Memphis (the first time) I was raided by the police and, for all practical purposes, run out of town. From that experience I learned to check in with the authorities of any city with written letters of reference and credentials. In New Orleans, a newspaper man came by asking questions; he wanted to know if I was dealing in drugs. Fortunately, I convinced him I was not dealing in drugs and that there was no story to be had.

In short, whenever and wherever people needed money, I found an abundance of good informants. Knowledge of my presence would spread by word-of-mouth. This, in turn, brought more good informants (as well as many not-so-good ones). In order to help myself evaluate the potential worth of informants, I devised a method of asking questions in a non-random fashion. That is, I had a long list of questions I wanted to ask, but I never asked the same questions in the same order. In this way I think I was able to detect those who had been prompted previously by their already-interviewed acquaintances. Besides, I wanted to structure my interview to suit each unique individual. Usually, this meant that I had to play it by ear.

Another problem I had to deal with was the presence of the recording machine. The problem did not hinge on any reluctance or reticence on the part of inform-

ants to talk into the microphone, although this was an occasional consideration. On the contrary, microphone in plain view seemed to bring out the actor in them; many began to perform as if on stage, thus destroying the more natural context I wished to preserve. Therefore, I began to keep microphone in my old black hat at side of machine, a practice for which I have been justly criticized. My later method is given on pages 4493-4754. If only cassette had come 35 years sooner!

And how did I answer when informants asked me what I was doing? I merely stated the truth - that I was writing a book about hoodoo, and I let their imaginations fill in the rest. I am sure that most believed I was a hoodoo man who was writing another *how-to-do-it* book, such as one of the many variants of the *Sixth and Seventh Books of Moses*. I did not wear my clericals, and it was fine with me if they saw me as *the mystery man*. Certainly, such an identity matched the situation well: I also found myself pitted against *mystery men* and *mystery women* who did their fair share of acting.

I encountered many other difficulties in my work. To begin with, I was investigating witchcraft - the black arts. People naturally tend to clam up when this subject is broached (as Vance Randolph and other experienced fieldworkers have attested). Often I was taken to be some sort of government man or undercover agent, or, on the other side, an underworld spy from some crime organization. Actual government men and other authorities suspected that I might be dealing in some illicit affairs, such as drugs or gambling. Those who were overlords of crime seemed to believe that I was attempting to get in on their territory (something very real, I discovered, while in Algiers where my contact men were actually threatened and where a detective agency had to check every night to make sure we returned safely). Also, I occasionally had to deal with apparent *stool pigeons* or undercover agents for the police who posed as informants in order to monitor my activities. The fact that I lost perhaps one complete volume of material due to faulty recording seems minor in comparison to the constant suspicion from all sides. In retrospect, I was in much more danger that I ever realized at the time. Perhaps God does, indeed protect the ignorant and the innocent.

I found that I could decrease some of the hazards by employing a *contact man*, an intermediary who knew the area wherein I was working and also knew the local people - if not personally, then at least in terms of the general character and composition of the local populace. It was the job of the contact man (who often was a taxi driver) to locate and informally interview those whom he felt might make good informants; simultaneously, he acted to screen out those whom he believed to be *rough characters* - remember that I was working (the first time around) during the Great Depression in the inner cities (though they were not called that then). Many unfortunate people, especially blacks, were in dire need of money in order to survive. A white man who appeared to have a great deal of money and who was alone in a rented downtown black hotel or home would be an easy target for those who needed quick money and cared little about how it was obtained. So the role of the contact man was twofold: He could determine who might be of value to my work on hoodoo, and he also could size up potential informants in terms of their character and the possibility of any threat to my safety.

During my most recent fieldwork in Florida, Mr. Clarence Cubby filled the role of contact man. I should like to include a brief interview I had with Mr. Cubby, for it contains his perceptions of the people with whom we dealt as informants and some of the problems we encountered. I hope that this view from a perspective other than mine will help present a more balanced picture of my hoodoo fieldwork.

HYATT Tuesday, isn't it? I'm sorry, it's the 7th [of July] Monday 1970. St. Petersburg, Florida. I'm at the home of Mr. Clarence Cubby and we are just sitting here talking over the situation. There's been quite a rain this morning and the sewers are so bad that the streets have become clogged up with water. What do you think of the situation Mr. Cubby, as we look at it at the moment? What do you think of the work? Is it discouraging? Is it easy? What is your idea? Is there any way we can improve it?

CUBBY I think it is pretty difficult because of the people themselves.

HYATT What about the people themselves?

CUBBY Well they have a tendency to...uh, I don' think they understand exactly what you're wantin' from them. They have a tendency to tell you somethin' good from the beginnin' but once they get into it, yo' know, it turns out to be nothin'. An' then it's pretty hard gettin' to them because we're going to the people an' it's hard to catch them at times. [Years before during the Great Depression people had come to me.] An' then again when we do catch them they are pretty well intoxicated or somethin'. That's what the majority seems to have been.

HYATT This intoxication, do you think it's because of the men who are helping us or have helped us, that they are inclined to be a little bit on the liquor side? Most of the people they round up are that way. [See what Prophet Warkiee Sarheed says about my two assistants Herman and Charles, p.4639, lines 17-27.]

CUBBY This has been my opinion and this has been my thought for awhile that this was the type of people they seem to contact. I guess they were more their frien's or somethin'. They turn out to be alcoholics or somethin'.

HYATT I see.

CUBBY I felt some of them was usin' alcohol, you know, as a stimulant to induce them to really talk about the things they had to talk about.

HYATT I see. That last fellow we talked to, he was so full of alcohol he couldn't get his story pieced together at all. He may have known something but he couldn't put it together. He was talking about that white man [*doctor*] up near Thomasville [in Georgia] you know.

CUBBY Yes.

HYATT Well, I've had this trouble before. I think we'll have to start the new way. We started out right but I think we let Charles guide up off the beginning. As a rule you don't go right after root doctors. In the first place they are afraid even to start with. I think what we'll have to do is no more assistants at all. And we'll have to go from house to house and in a territory where we're not known, because in a territory where we are known we have spent a considerable amount of money for material that was not - outside of 1 or 2 people - was not very good. I think what we'll have to do is begin the other way. Go back to the other way of stopping along the road like that woman over at...

CUBBY Palmetto [See Mrs. Johnson's interview pp.4504-4513]...

The fieldwork situation just described was not quite that bad, as you can see by the material finally collected, pages 4492-4751. Let me now offer the more optimistic statements by Mr. Cubby five days earlier, undated but made late afternoon the day (July 2, 1970) we interviewed Healer Mrs. Brooker in the morning (pages 4683-4688), and the White School Teacher that afternoon (pages 4588-4611):

HYATT I see.

CUBBY It's something of this sort.

HYATT Do you think we're getting under the surface a little bit? I mean trying to see within?

CUBBY Yes, I think we are now, finely [finally]. I think the first week, week and a half it was a little rough goin', because people were leery [wary]. They didn't understan'. And then not only did they not understan', in a sense I didn' really understan', because I couldn' explain to them fully what I was sayin'. I know what I wanted to say or what I was tryin' to say, but I couldn' find the words to explain to them exac'ly what was goin' on. But now I think I have an enlightened view and I could very much explain to them what yo're really after. And that's why the work now seems more interestin' than it did the first week because now I have an understandin' of it. I've got an opportunity to look through the books [Volumes 1 and 2] and I think it's uh very superb book. I think there's nothin' that can top it now. I haven't seen anything that can. I've seen quite a few books on folklore and things of this sort, but this one is really superb.

HYATT Uh huh. Would you say that this work [the collecting] as a whole is difficult? In your experience?

CUBBY To a certain extent.

HYATT How is it difficult?

CUBBY Well, the first thing, when yo' mention rootowrk or withcraf', people have a tendency to draw in[to] a shell or somethin'. They begin to, to get on a defense. They, they're puttin' up barriers there before yo', because they have to search yo' out.

HYATT Uh huh.

CUBBY It's jus' like yo' would go into battle against an unknown enemy [Mr. Cubby was a paratrooper in Viet Nam] or somethin'. That yo're gon'a put every defense up until yo' fin' out that his is not re'lly your enemy. That, uh, it's worthwhile to mankind.

HYATT Uh huh.

CUBBY And the mos' common difficulty that I've foun' is the lack of communication...

HYATT Uh huh.

CUBBY ...because mos' of the people that - aren't quite as illiterate as people were I imagine years ago, but they're still illiterate to a sense that uh, they don't quite comprehend ev'rythin' yo', yo' tryin' to get over to them. And they have a tendency, uh, takin' what yo're sayin' an' twistin' it roun' the other way, if yo' jis' happen to use the wrong word once.

HYATT Uh huh.

CUBBY Then they will change the whole meanin' of what yo're tryin' to say. And this is the bigges' difficulty that I've found.

HYATT I see.

CUBBY Yo' know in tryin' to talk to people.

HYATT Do you find it difficult to get near the professionals - operators?

CUBBY Well, yes.

HYATT Why would you think there is, it's so difficult? Even when they advertise they do this type of work. Why would they be so difficult? Why would they be so shy about talking about it?

CUBBY I think the firs' thing that happens or comes to their min' is that, uh, when yo' start to seekin' to get info'mation about one's profession, uh, when it's re'lly nothin' illegal about it but it's, it's illegal in a sense to them and to others too. They feel that yo', uh, somehow connected with the police or somethin' of this sort. And it makes it pretty difficult for them to - for yo' to get to them.

HYATT *NOW WAIT A MINUTE UNTIL THIS TRUCK GOES BY. THERE'S A PERPETUAL NOISE IN THIS PLACE. IT'S ALMOST IMPOSSIBLE TO RECORD. ALL RIGHT, GO RIGHT AHEAD.*

CUBBY I was gonna bring - bring to min' an incident that I had recently with, uh...

HYATT *THAT NOISE RIGHT OVER THERE. IT'S TERRIBLE THIS NOISE. ALL RIGHT, GO, GO AHEAD.*

CUBBY The incident I had with *Doctor Walker?* [Page 4688.]

HYATT Uh huh.

CUBBY Now he searches us out completely. The, I think, the main thing was this that he was leery because never in his life before has anyone tried to interview him about his work.

HYATT Uh huh.

CUBBY And I think that he was a little skeptical because he figured that someone was about to crack down on him or somethin'.

HYATT Uh huh.

CUBBY Because these guys, I think that, uh deal in *roots* an' things, they, they're doin' somethin' else that's illegal. And, uh...

HYATT They're doing something besides rootwork you think?

CUBBY That's true. I think they are.

HYATT Uh huh.

CUBBY And, uh, they are afraid that, yo' know, someone has gotten wind of it. Or someone has...

HYATT Uh huh.

CUBBY ...heard about what they are doin' and this is an investigation or somethin' to try to get somethin' to pin on them.

HYATT I see.

CUBBY Because he, he seemed quite evasive. Yet he would always, he would always say he would meet me at a certain time.

HYATT *WAIT A MINUTE. [NOISE.]*

CUBBY Or say that he would meet me at a certain time or a certain place and, then when I would arrive there, there would be three or four people yo' would have to go through. Yo' never did get to the real man. If we did, I don't know. Because I don't know what he looked like. I had never seen him before. It is a possibility I could have been talkin' to him an' didn't know I was talkin' to him.

HYATT I see.

CUBBY So that's one of the major difficulties that yo', that I, that I've run into in the pas' coupla weeks.

HYATT Now what about the cassette you started to work on? What about the work?

CUBBY About the work? It's been a very challengin' experience. It was something that I have dreamed of a long time as a kid. I mean it's, it's a dream re'llly comin' true. Yo', yo' always dream probably of uh...

HYATT Just a moment. [Traffic noise.] All right.

CUBBY Of havin' an experience wherein yo' get to learn more about other people. But being borned and reared in the ghettos, yo' don't often get this opportunity. And at firs' it was more than a challenge. It was somethin' that I thought would not develop into anything because the work itself it seemed to be uh, a challenge as I forestated and it...

HYATT Wait a minute [traffic noise again]. All right.

CUBBY It seemed to drag along at times but now it's startin' to pick up and I've been able to get a better insight into the work. An' the deeper an' deeper yo' get the more interestin' the work gets. And, uh, it's leavin' quite an impression on me. It's somethin' that I never will forget as long as I live. And

it brings an interest in my min' now to all the superstitions, yo' know. And beliefs in things which I, at one time, never paid any attention to. I would hear them and they would just go unthought of. But now it's, it's more of like coming out of the dark into the light yo' know.

When I returned to hoodoo fieldwork after a hiatus of over thirty years, I found that not only had hoodoo itself changed, but that I also had changed. In many ways, my more recent fieldwork was more difficult: The Great Depression was over, so the grinding need for money did not send a host of informants to my door. My search had to be more intense. Even when I found good prospects, they were not always eager to be interviewed. Why should they be? Most were successful in their businesses; they did not need me. Also, for many of those I encountered, hoodoo was only a sideline to some other, more legally acceptable, profession, such as fortunetelling, palm reading or healing. Again, such persons were less than eager to discuss their work with witchcraft. And, of course, as you have seen from the interview above, some informants were involved in activities which were not legal - another reason to avoid being interviewed.

Fortunately, I found that preparing the manuscripts for the publication of *HOODOO* helped me with my fieldwork in 1970. The second time around, I was much more interested in the individual as a total personality; I was less interested in collecting a mass of separate rites. Thus, the changing conditions and my own personal changes formed a happy coincidence: There were fewer workers to be interviewed, but I could interview the few in much more depth and detail than I had previously. I am sure the reader will note the difference between material in the second part of Volume five and the material in previous volumes. Of course, the cassette recorder is superior to - being more reliable and portable, especially - the old devices I had to use the first time in the field. This time I have made a point of retaining all of the original recorded material. (Sometimes, experience is the *only* teacher.)

Discussion of recording devices leads to the problem of transcribing the interviews found in these volumes. First, the quality of recording has varied greatly. For the first recordings, many variables interacted to create some rather poor sound reproductions. Fluctuating temperatures, for example, often caused the Edison machine alternately to speed up and slow down. Add to this the differences in voice quality and outside noise of all kinds (note in the interview above), and you begin to understand that, even if the machine were working perfectly, many passages were most difficult to understand, much less transcribe accurately. Also, one must have experience in transcribing in order to do the best job. Thus, the later transcriptions are more accurate than the earlier ones. At all times, we attempted to render the speech just as we heard it, without idealizing what was being spoken and how it was being spoken. That is why the reader will find *de* in place of *the* or *do'* instead of *door* and so on. But neither I nor my transcriber were trained descriptive linguists or dialecticians, and therefore I have doubts as to the potential value of the transcriptions to scholars interested in speech variation - though, certainly, studies of lexicon seem feasible.

One question has been asked of me several times: Do I believe in hoodoo? My answer is a qualified *no*. I do not subscribe to the theory that underlies and explains how hoodoo works (*see* below), but I do recognize that hoodoo can be efficacious for some problems. These, I believe, are without exception problems of a psychological or psychosomatic nature: The ailments that faith, belief, and confidence can help to overcome. In many ways, the hoodoo man was a precursor

to the modern psychologist or psychiatrist. People purged themselves merely by telling someone else about their problems, and then having the faith that that person would be able to help them solve their problems. Quarrels in the family, not being able to hold a lover or a job, and sexual impotence are a few of the many examples of common complaints for which one might seek the help of a *two-header*. My caveat is that seeking help from healers can be as dangerous as self-treatment. In my opinion, not consulting a medical doctor about cancer is sure suicide. As for fortunetellers and palm readers - I have no belief whatsoever in their powers.

The major underlying concept which runs throughout hoodoo is the dual division of the world of causes: There is a physical cause and existence for every object and action, but there also is a *spiritual* counterpart. To deal only with the physical reality is to miss half of the treatment. For example, a man working on a grinding machine receives a steel splinter in his eye and goes to a medical doctor for treatment; the splinter itself is removed but the eye still seems irritated. The reason for the continued malady is that a medical doctor deals only with the physical cause (in this case the splinter) without attending to the spirit still residing in the eye. A root doctor or conjure or *two-header* must deal with the spiritual reality. Only when the lingering spirits are exorcised can a person be healed completely. Of course, the shadowy world of spirits is used extensively to cause as well as cure numerous conditions, such as attraction, banishment good luck and success, or any of many physical harms. A related idea is that thoughts and words have power to influence the spirits of things, hence one must talk to the spirits. On the surface, it may appear that one is speaking to a dumb creature, such as an ant, or to an inanimate object, such as a piece of lodestone, but such a conclusion ignores the spiritual dimension inherent in all things.

The theories and techniques of root work and conjuration are quite often passed from one generation to the next within certain families. *Doctor Lindsay* (Vol. II, pp. 933A), for example, learned from his mother who, he asserted, "could tell you more than you want to know." *Doctor Walker* (Vol. V, pp. 4688ff.) learned root work from his grandmother, who was regarded by neighbors as a *witch*. It is apparent that there is no sexual preference for would-be *doctors* - both men and women teach and learn from one another. Frequently, certain signs are said to accompany the *gift* or *power*: A *doctor* is supposed to exhibit *red eyes* or some special mark on the forehead which, conveniently, only another *gifted* individual can see.

As for academic theories concerning hoodoo and related practices: I leave that for the scholars who use these volumes. I do, however, have some opinions about the relationship between theory and fieldwork. Most strongly, I believe that theories without a solid foundation of fieldwork are not of lasting value. For this reason (among other good ones), I feel that folklorists need to get out in the field among people, at least periodically. Truth (however you define it) is not the private preserve of libraries and academic institutions.

To those names of persons previously mentioned in these volumes for active interest in or contributions of good will towards the publication of *HOODOO*, I must add a few more. Any serious omission or later assistance can be corrected in volume 6. Michael Edward Bell has visited me several times and tape recorded our conversations. His good penetrating questions forced me to think about - then to speak about - most of what is included in the present introduction. Recently I have not been well and without Mr. Bell's tapes - even well-chosen words in many instances - I could not have completed this introduction. Also to be thanked is C.H. Tillhagen, Dr. Ph., Director of the Nordiska museet in

Stockholm, Sweden, for a letter at a time when I needed the encouragement of his wide fieldwork experience and practical wisdom. Similarly include thanks for L. F. Snow, Ph.D., she of Michigan State University, and Henry Louis Gates of Afro-American Studies, Yale University, who came to Quincy, Illinois to interview me. This was quite an event for *HOODOO* and me, the visit of an interesting young black *intellectual* from Yale and the University of Cambridge!

Ann (Mrs. Alfred F.) Pogge has typed the final manuscript of all five volumes, a difficult work for which I am grateful to her. Also add my gratitude to Mrs. Harry Dyel for typing double spaced much of the preliminary hoodoo material. With them must be named Mrs. Pogge's daughter Mariann, who did some special indexing for me.

Outside the hoodoo field, yet within Afro-American studies, I must mention my niece Mrs. Frances F. Leventis and her sons John F. Leventis and the Rev. Harry Hyatt Leventis, the latter an Episcopalian clergyman like myself; these for work on family history through the years which included documents concerning slaves formerly owned by our families in Virginia, Kentucky and Missouri. Similar thanks must also be extended to my second cousins Mrs. Wana (Schrader) Clay Olson and Mrs. (Nelle Miller) Glen Gundy, who recently sent in their reminiscences of Frank Henderson, one of our family slaves I first met in 1915 across the river from Adams County, Illinois in Lewis County, Missouri. It was from Frank that I learned, in Northeast Missouri at least, slaves were buried in a section of the family graveyard. Having underestimated the size of volume five all this latter material will be published later. Please remember, my interest in Afro-American studies did not begin with *HOODOO*, but in childhood with slave stories told by my mother, born 1855 in preceding Lewis County, and her father James Martin Miller born 1828 in Millersburg, Bourbon County, Kentucky. Three of these stories have already been published: "The Strange Cock" in *The Millers of Millersburg, Kentucky*, Vienna 1929, 200 pp., p.17, and "Old White Goat" and "Bear Tracks," in *Descendants of John Walton of Baltimore County Maryland and Harrison County Kentucky*, New York, 1950, pp.76, pp.14-15.

The arduous task of completing the index for *HOODOO* now is being funded by a grant from the National Endowment for the Humanities. Professor Wayland D. Hand of UCLA has guided the indexing project since the very beginning, donating time, effort, and even personal funds to see that a full and complete index of *HOODOO* would become a reality. Without his continuous interest and support, the NEH grant - and thus the index - would not have been possible. Frances Talley of UCLA has completed the work on the first volume, and Michael Edward Bell, formerly of UCLA and now at Indiana University, has completed extracting for the second and third volumes and is just beginning the fourth volume. The index will be published in late 1979 by G.K. Hall of Boston as part of Yale University's Afro-American Reference Series, under the general editorship of Charles T. Davis. For their efforts in behalf of the index for *HOODOO*, all of these individuals and the National Endowment for the Humanities have my deepest gratitude and appreciation.

HARRY MIDDLETON HYATT

*Candlemas Day 1978
Quincy, Illinois*

ADDITIONAL RITES AND BELIEFS

THIS DIVISION TITLE FROM VOLUME FOUR
CONTINUES WITH ITS NUMBERED SECTIONS

[These five volumes of *HOODOO - CONJURATION - WITCHCRAFT - ROOTWORK*, often abbreviated *HOODOO* when quoted, are one "vast quotation from my interviews with hundreds of informants" in every southern state of the United States of America except Texas. Let me explain "vast quotation." Omitting explanatory notes within the brackets, every word of the text is spoken by the author or the person interviewed. "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." Within the preceding quotation marks I am quoting myself (*HOODOO*, v.1, p.1, par.2). Division ADDITIONAL RITES AND BELIEFS will now continue with the beginning of its fourth section - SALT.]

4. SALT

ALONE AND IN COMBINATIONS

[To call this section SALT is almost an imposition upon the reader and an affront to the word itself which can be found everywhere in these volumes. Such frequent appearance in *HOODOO* indicates that *salt* occurs more often in combinations with other substances than it does alone. The material within this section will be separated into the following subsections: (1) SALT ALONE, (2) SALT AND RED PEPPER TOGETHER, (3) SALT AND RED PEPPER WITH OTHER INGREDIENTS, and (4) SALT AND OTHER INGREDIENTS WITHOUT RED PEPPER. Some sort of order within these subsections will also be attempted.]

(1) SALT ALONE

9441. Whut chew do, *if dey wanted yo' tuh move outa heah* [the room in which speaker and I are sitting]. Well dey jis' git behin' yo' when dey came in yore room where yo're at. Dey may shake han's wit choo, see. An' den dey will jis' git dem a han'fulla salt - it's reasonable, too - jis' git dem a han'fulla salt, an' jis' as yo' walk dey would put dis salt in yuh back, right at chure feet jis' as yo' go out. Undahstan', jis' as yo' go out, dey will put dat salt right tuh yuh feet, an' it'll move yuh. [Informant and I are talking in my interviewing room at the Memphis downtown hotel for black people, the Eureka Hotel. Some days later I was thrown out of that very room, not by salt, but by the police! See vol.1, INTRO., p.XXXIV, line 10f.] [Memphis, Tenn., (936), 1514:5.]

9442. Well, anybody comin' tuh yuh house an' yo' git tired of 'em comin' tuh

yuh house, yo' jis' follah dem tuh de do' as dey goin', an' have some salt in yuh han' an' throw it on 'em. Dey won't come back. [Jacksonville, Fla., (559), 695:5.]

9443. Aftah dey [visitor] would leave, dey turn dere backs, an' dey would bid 'em goodbye, jes' grab a han'ful of salt an' throw behin' dem. Guarantee dey are gone tuh stay. [New Orleans, La., (1560), 2856:8.]

9444. Jes' lak anybody comin' tuh mah house. All right, ah'm tired of 'em comin' dere. Ah figah [figure] dey don' do me no good or nuthin. When dey go tuh leave, ah throw salt at 'em. [Savannah, Ga., (1252), 2126:7.]

9445. Ah hear'd a ole lady say it wus a true sign, if someone would come tuh yuh house an' yo' wanted tuh make 'em stay away an' didn't wan'a insult 'em any way. Yo' could jis' take a handfulla salt, if dey pass - if dey leave yuh house wit dere back turned, an' chunk a han'fulla salt at 'em. Say, yo' nevah would have no trouble dataway any mo', cuz ah've hear'd a lady say she did dat. [Vicksburg, Miss., (716), 986:7.]

9446. Ah've hear'd dat if a person come tuh yuh home an' yo' figah [figure] dat dey are not dere fo' de right purpose, dat aftah dey leave out, chew kin take a han'ful of salt an' throw out behin' dem. An' *dey won't come dere agin if dey have anythin' of 'em lak witchcraft.* [Waycross, Ga., (1061), 1720:5.]

9447. Dey say if yo' don' want a man an' if a man come out chure house - ah don' know what dey [do but] ah know yo' kin keep 'em from yo' house. Yo' kin take jis' as he come out dere house an' jis' take some *pot salt*, an' chunk 'em aft' 'em

BEHIND DEPARTING PERSON - SALT THROWN WITH CURSE

[after them], [saying], "Yo' son of a bitch, don' come back heah no mo'." An' he'll nevah come back tuh yuh house no mo'.

(I see, you throw the salt after them.) [Charleston, S. Car., (497), 539:4.]

9448. Yo' would have tuh go...no, yo' kin take table salt. Now, lak dey'll come lak, say tuhday, an' yo' don' wan' 'em tuh come no mo'. Yo' take yo' a han'fulla table salt an' when he turn tuh go away from yo', an' throw dat salt behind 'im an' put it an' say,

BEHIND UNWANTED DEPARTING PERSON THROW
EITHER SALT OR EPSOM SALT MIXED IN WATER

"Go, yo' son of a bitch an' don' come back here no mo'." Dey won' come back, dat salt'll keep 'im away. Or even, yo' kin put watah an' Epsom salts an' throw dat watah behind 'em. [For throwing salt behind departing person and shaking your apron, this near Snow Hill, Md., see No.1468, p.477, vol.1.] [New Orleans, La., (855), 1350:2.]

9449. 'Fore yo' go down tuh de *bossman*, yo' git chew some salt, git chew a box-a [box of] bran'-new salt. Den yo' take dat salt an' tie it up in a new piece a yellah homespun, an' yo' put it in yore pocket. An' yo' take yo' some loose salt, have it in yore han', an' yo' sprinkle it all roun'

BOSSMAN: TIE NEW SALT IN NEW YELLOW HOMESPUN
KEEP IN POCKET - LOOSE SALT SPRINKLE BOSS' TRACKS
SALT CONKAHS - SALT IS A CONKAH THING

where yo' - [do] not let chure boss see it - all roun' where yore boss makes tracks at. Sprinkle it all roun' dere an', see, salt conkahs. Salt is a conkah thing. Salt conkahs a lotta things yo' know, jes' even *cookin' salt*. Yo' kin do a lotta things wit salt. Dat's good. [Savannah, Ga., (1260), 2140:4.]

BOSSMAN: TIE SALT IN WHITE RAG - CARRY - LOOSE
SALT RUB ON HANDS-HEAD-FACE - SEE BOSS FOR JOB

aftah yo' tote it in yore pocket, yo' take a little bit in yore han' an' jes'

9450. Take some table salt an' yo' wrop it up in a little piece of white rag, an' tie it up an' tote it in yore pocket. An'

rub it right lak dat [demonstrates]. An' rub it all ovah yore haid an' face an' all lak dat.

(Over your hands?)

Yes sir, an' aftah yo' done rub it all in yore han's, jes' go [to the boss] an' he'll look out fo' yo'. Prob'ly yo' don' git de job tuhday, prob'ly not tuhmahrah, but befo' dat week or so out he'll give yo' sompin tuh do. [Savannah, Ga., (1262), 2144:9.]

9451. If yo' goin' tuh hunt a job an' yo' think yo' not goin' be a success, yo' always tote yo' a li'le salt in yore pocket. Have salt in yore pocket evah mawnin' when yo' on dat job or when yo' goin' jes' tuh look fo' a job, see. An' jes' 'fore yo' git tuh yore boss, yo' put

BOSSMAN: CARRY SALT IN POCKET ON JOB OR LOOKING FOR ONE - RUB SALT ON HANDS BEFORE MEETING HIM

a li'le bita dat salt in yore han' an' goes up wit chure han' lak dat [demonstrates] an' jes' rub. An' go on tuh yore boss. [Brunswick, Ga., (1249), 2123:1.]

9452. Anythin' lak dat yo' wanta do an' jis' be's aroun' dere [the bossman] an' yo' have dis pot salt in yore han'. An' why? Yo' know, yo' jis' throw it aroun' an' it's some words yo' say an' it'll work: *Mah justice comin' from de Lord an'*

BOSSMAN: SPRINKLE SALT NEAR HIM WITH INCANTATION

ah trust 'im tuh regulate all mah affairs. An' it's de words dat yo' kin repeat in de Bible an' it'll work out all right.

(And this boss will give you a job?)

Yes.

(Are those all the words you say?)

Yes.

(Do you say those words just once?)

No, yo' jis' [do] dat [demonstrates].

(While you are sprinkling that salt around. That's in the Bible, you say?)

Those words are in the Bible?)

Yeah, it's in de Bible. [Those italicized words are not in the Bible but the two ideas expressed are Biblical.] [Jacksonville, Fla., (559), 695:2.]

9453. Ah hear'd if yo's [you is] workin' or eithah want a job, an' somebody else was workin' dere, dat yo' could take a li'le salt, an' when de boss walkin' outa de do', an' throw it on 'is coattail, dat yo'd [you would] always have a job. [If you

BOSSMAN: THROW SALT ON BACK TO KEEP OR GET JOB

threw salt on the bossman's coat while he was leaving or going out a door, he would not return (see No.9442 following), but here intention is more powerful than action. [Richmond, Va., (367), 304:9.]

9454. One of de mos' valuable things, yo' kin take salt an' run evahone out dat house in ten minutes.

(Just how would you do that?)

Jis' take dat broom an' open de back do' an' de front do', jis' lak yo' open dis do' heah, an' take de broom an' turn it bottom upwards, an' put a handfulla salt right in de broom, an' set it wit de broom up an' close de do'. In ten

BROOM - TURN BRUSHY PART UP BEHIND DOOR - SALT IN HAVING OPENED FRONT AND BACK DOORS - COMPANY GOES

minutes evahone of 'em git restless an' leave dere.

Ah run company dat way sometimes, when ah have company

home an' git sick of 'em. Ah jis' git up an' go in de kitchen, an' take de broom an' set it behin' de do' an' throw salt on top of it, come back dere an' set down.

In about ten minutes dey all git restless an' leave - dey go an' leave. [Brunswick, Ga., (1240), 2119:2.]

9455. Sprinkle salt on brushy part of broom an' set it [brushy part] up [behind door]. Run 'em outa house. [For an unusual example of this rite, a box of salt set down into brushy part up, after broom strings cut, see from New Orleans, No.2426, p.674, v.1.] [Wilmington, N. Car., (212), 118:5+85.]

9456. Hell, ah've saw 'em use broom or knew dey used brooms, fo' instance, lak if yo' have a party dat visits yuh house an' yo' not interested in dat party. An' when dey come tuh de house, yo' take dat broom an' put it upside down in de cornah of dat house. When dey leaving outa de house, throwin' three handfulla salt behin' dem. Dey don' come back.

BROOM - UPSIDE DOWN IN CORNER OF HOUSE - WHEN VISITOR LEAVES THROW 3 HANDFULS OF SALT BEHIND

(I see.) [New Orleans, La., (879), 1449:6.]

9457. When a person come in yore house dat yo' don' wan' 'em in dere, yo' kin strew down a li'le salt, an' take dat broom an' sweep dat salt on out behin' 'em; an' when dey go, yo' kin shake de broom an' dey'll quit comin' roun' dere. [Waycross, Ga., (1126), 1832:12.]

AFTER VISITOR LEAVES - SWEEP SALT BEHIND HIM AND SHAKE THE BROOM AND HE WILL NEVER RETURN

BURNING: NEW BOX OF SALT - EVERY MORNING THROW HANDFUL INTO FIRE - ACT ANGRY - WISH HIM AWAY

9458. Take an' go tuh de sto' [store] an' git chew a box of salt, where [what] yo' put in bread [not salt for cattle]. An' yo' kin take dat salt an' evah mawnin' yo' kin take a han'fula it, an' throw it in de fiah an' make a wish. Wish he'd [he would] nevah come dere no mo'. An' den act lak yo' mad, when yo' throw it in de fiah, an' he won' come back dere tuh bothah yuh no mo'. [Norfolk, Va., (490), 525:4.]

9459. If you had an enemy call upon you and you did not desire his visit or attentions, when they are beginning to leave, without letting them know what you do, sprinkle salt on their back and sprinkle salt across the doorsill. And let it remain twenty-four hours, and take it up and burn it up, and that person will never visit you any more. [Fredericksburg, Va., (cylinder 54), by Ediphone.]

AS ENEMY LEAVES - SPRINKLE SALT ON HIS BACK AND ACROSS DOORSILL - AFTER 24 HOURS SWEEP UP AND BURN

9460. If a woman had a man an' she wanta git rid of him, she would first start a argument wit him, an' de minute dat he'd begin tuh walk out, de same as ah'd walk out de do' dere [door of interviewing room] dat she would take a han'fulla salt an' throw it behin' him, an' throw some

on de stove or in de fy'place [fireplace] - out de do' behin' him, an' if she got a fiah in de stove, throw some on dat. An' she would use a *CUSS*. Den he stay away. In othah words dey would sweep yo' track out de do' as yo' go out.

(Would she also sweep after - she would throw this salt after you and throw it into the fire. And throw it behind you, and she would put some in the fire and curse. That would make you stay away?)

Yes. [Florence, S. Car., (1286), 2183:3.]

9461. Dey say if a man is away from yo' an' yo' want him tuh come back, yo'

git a new pack of salt dat has nevah been used out of, an' yo' burn it an' call his name, fo' him tuh come.

IF MAN LEAVES - SHE BURNS NEW BOX OF SALT - CALLS HIS NAME - SPRINKLES SALT ALONG PATH HE TOOK RETURNS INSIDE - CALLS HIS NAME - BURNS MORE SALT

An' jes' nex' yo' leave outa yore house, start where he left an' sprinkle dis salt, an' den turn round an' walk

right back in dere, an' call 'is name an' throw some in de fiah. He'll come back ag'inst his mind. [Florence, S. Car., (1293), 2193:11.]

9462. When dey [person moving from house] git ready tuh leave an' done swept up evahthing, done swept de whole house up, jis' sweep it intuh a - it have tuh be a chimley. Sweeps it intuh

FIREPLACE - BURN WITH SALT HOUSE SWEEPINGS IN WHEN MOVING OUT - NEXT RENTER WILL NOT STAY LONG

a chimley. An' dey throws a handful of salt in dere, an' den dey make a "X" in de back

an' dey burns dat papah stuff [old papers] up in dere. An' anybody dat moves in dat house won't stay dere. Dat's de way dey done things.

(Where do they make that "X"?)

In de back of de chimley, right in de back of de chimley. [For burning salt in fire, see also No.2271, p.641, v.1; also No.9139, p.3699, v.4.] [Jacksonville, Fla., (605), 784:8.]

9463. Throwin' salt on de stove will cause a quarrel.

TO BURN SALT ON STOVE CAUSES QUARREL IN HOUSE

(Where?)

In de house wit de family.

(That is, if I wanted to cause

that quarrel, I would stand in here and burn that salt.)

Yeah. [Brunswick, Ga., (1192), 1948:16.]

9464. Git chew some salt an' put it aroun' yo' do'. Yo' ain't gotta pick no special mawnin', but jes' lak yo' wan' chore [author's] business good, sprinkle

it roun' yo' do'. An' jes' lak dey come in heah inside tuh see yore [author's] room or sompin, put it aroun' in

BUSINESS - INCREASED BY SALT UNDER DOORSTEPS AND ABOUT EDGES OF SALESROOM - DO NOT LET SALT BE SEEN

de edge of de room. Well, yo' goin' git customahs, yo' know, befo' - all de time. Ah mean, yo' know, jes' lak yo' sellin' likkah. All right, yo' wan'a sprinkle it [salt] undah yore steps. Yo' don' wa' [want] nobody tuh see it yo' know.

Sprinkle it roun' yuh do' an' den sprinkle it in yuh room.

(That is all you have to do?)

Yes sir. [Quite a number of salt and business rites are also given in Nos. 2583-2615, pp.711-717, v.1.] [Savannah, Ga., (1252), 2125:11.]

9465. Put some cookin' salt right in de do', in fron' of de do' yo' see; an' put some backwards tuh de kitchen where

KITCHEN DOOR - STANDING AT LOOKING OUTSIDE - WALK BACKWARDS INSIDE SPRINKLING SALT FOR CUSTOMERS

dey be walkin' in. An' dey walk in ovah dat salt, he'll have good luck de balance of dey days.

(Who would do this?)

De man, or anybody wus runnin' de house.

(Of any kind [of business] - selling what?)

Sellin' moonshine or....[Brunswick, Ga., (1233), 2089:12.]

9466. Yo' kin take a box of salt an' jes' t'row it all de way roun' yore house evah mawnin'. Don't use nuthin fo' dat but jes' t'row it roun' de house fo' nine mawnin's. An' dat will give yo' luck.

CIRCUMAMBULATE HOUSE 9 MORNINGS
THROWING SALT FOR BUSINESS LUCK

CENTER OF BED: SEW UP SALT IN NEW HOMESPUN
ON THIS BAG EACH DAY FOR 9 DAYS MAKE CROSS MARK
WHILE TALKING TO SALT - SEW UP SALT BAG IN CENTER
OF MATTRESS - IF MAN LIES ON BAG FREQUENTLY
YOU HOLD HIM - A QUINCUNX RITE - MAGIC OF PATTING

'im lay on dat salt bag. Say. An' yo' talk tuh dat salt fo' nine mawnin's an' tell it whut chew wan' it tuh do. Jis' PAT IT [new-homespun bag containing salt] an' den make a cross-mahk across it, yo' see. An' dey says he'll always stick tuh yo' lak dat.

(You just tell that salt anything you want done with that man?)

Wit dat man. Make a cross-mahk across it.

(You only talk to that salt while you are putting it in there, you don't talk to it each morning?)

Yo' talk tuh it each mawnin', yo' make a cross-mahk each mawnin'. [This may be the only *pattin* rite in HOODOO.] [Savannah, Ga., (1256), 2128:4.]

9468. [CENTER OF A CIRCLE, HERE REPRESENTED BY A PLATE, IS RARE IN HOODOO. For another example, see No.9683, p.3823. Contrariwise, center or middle of a square or oblong (bed, house, grave, room, etc.) is fairly common, the center or fifth point creating a quincunx.]

Yo' kin, if yo' got a mean *rent-man* dat worries yo' an' yo' can't git along wit 'im. Yo' kin gits up in de mawnin' an' git yo' a fresh box of salt - cookin' salt. Teah [tear] it open

CENTER OF PLATE - SPOONFUL OF NEW SALT IN - CARRY
TO WINDOW WHERE SUNRISE WILL FALL ON IT - AFTER
SUNRISE THROW SALT OUT WINDOW - TURN PLATE DOWN
RITE WILL CHANGE MEAN RENT-MAN INTO PLEASANT ONE

an' yo' have a tablespoonful, an' yo' put a spoonful in yore right hand. Dat plate must be thoroughly clean dough [though]. Put

it [spoonful of salt] in yore right hand an' put it in de middle of dat plate. An' yo' bring it right tuh de windah where de sun rise early dat mawnin', an' yo' jes' throw it [salt] out de windah, an' come back an' turn de plate down. An' ah don't cāy [care] how mean he is, when he git dere he be pleased.

(That is against the *rent-man*.)

Yes, de *rent-man*. [Brunswick, Ga., (1249), 2122:5.]

9469. Well, yo' go in tuh be tried, yo' jes' sprinkle de salt all roun' dere, all roun' jes' where no one see yo'. Jes' sprinkle salt as yo' goin' up de steps, right on up evah step, an' jes' as close tuh de officah,

COURT CASE AND SALT de judge, as yo' kin git tuh wit dat salt. An' dat'll lighten up de case, it won't be hard on yo'. [Savannah, Ga., (1260), 2190:5.]

9470. Carry some table salt wit chew an' evah word yo' says - evah word, yo' know - jes' lak ah wus sayin', evah word yo' say, why sprinkle some of dat salt. Keep sprinklin' it all de time.

(What will that do?)

Well, if yo' goin' git a fine, it will cut it down - shortah, won't be as heavy.

(Luck for what?)

Luck fo' business, peoples comin' in an' tradin' wit chew. [Brunswick, Ga., (1255), 2082:9.]

9467. An' den, dey sāys, yo' kin take some table salt an' put it in a piece of new homespun. An' yo' kin put - open up yore mattress an' put it right in de centah of yore mattress. An' sew dat mattress back up on it an' let

(You mean every time you speak or the judge speaks?)

Evah time ah - jes' lak ah wus in co't an' ah wus talkin'. Evah time ah would say a word ah be mashin' it...[in my hand]. [Brunswick, Ga., (1185), 1998:21.]

9471. Husban' or wife or jis' a frien'. Well, dat salt, jis' as yo' come in, wherevah yo' set or wherevah yo' went in de house, sprinkle dat salt dere an' den lak dis [demonstrates two strokes making sign of cross]. If yo' CROSS OF SALT step ovah de salt, dey says dat's misfortune wit yuh mind, an' yo' jis' forget about evahthing an' yo' won' come back. [Vicksburg, Miss., (720), 989:3.]

9472. If yo' wan' 'em [to] move out an' dey won' git out, jes' when dey come out dere - jes' when dey come out, aftah dey come out an' yo' know dey gone, yo' jes' git right in de same direction dey went, an' yo' take yo' a handful of salt an' throw it in dere [in direction person went]. Say, "Ah hope yo' stay gone an' nevah come back, by de he'p of God." Dey won' come back, ain't goin' come back. [Florence, S. Car., (1331), 2292:3.]

9473. An' dere's anothah thing dat she kin do or he kin do at de home an' [if] dey can't git along tuhgethah. If he comes back, tuh keep 'em from squabblin' so much, she kin take a li'le salt, cookin' salt, sprinkle it aroun', in de house, roun' de, 'bout de do'step in cases lak dat, an' he'll be quiet or she'll be quiet. [Wilmington, N. Car., (252), 248:2.]

9474. Jis' lak yo' wan'a house - jis' lak anyone naggin' an' dere be a whole lot of rows in de house an' yo' wan'a quit dat rowin' an' live pleasant in de house. Yo' take a li'le bit of table salt, but choo have tuh use it *In de Name of de Lord*. An' yo' take dat table salt an' yo' put a li'le bit in a can or anything, an' put it up ovah de dō. An' dat's good tuh keep yuh home quiet. [Wilmington, N. Car., (299), 222:8.]

9475. Now, jes' lak dat - dat's common, dats easy tuh be done, dat's a *short argument*. Why yo' jes' take a li'le pot salt an' sprinkle it 'fore yuh do'. Yo' will nevah be in no peace at all. Jes' a li'le pot salt. [Charleston, S. Car., (511), 575:2.]

NO PEACE AT ALL - IF SALT PUT AT YOUR DOOR
YOUR SALT ON PERSON'S DOOR UPSETS PEACE WITHIN
it from yuh own house. An' den dey won't stay dere in peace an' dey'll fin'ly move out. [St. Petersburg, Fla., (994), 1606:4.]

9477. Once someone had did somepin tuh *hurt* me an' dey tole me whut tuh do. Dey said go back home an' look undah de flo' - undah de step an' dig undah dere an' git some salt an' sprinkle in dat hole. Dat would kill dat whut dey had fo' me.

IF HURT - DIG HOLE UNDER STEPS AND FILL WITH SALT
Wahl, ah did dat but ah don' know wus it. Ah did whut dey said all right. Dat's de best ah knowed of it [to] do. [St. Petersburg, Fla., (1033), 1681:1.]

9478. Yo' takes cookin' salt an' sprinkle it in front de do', sprinkle fer t'ree mawnin's. Den de fo'th mawnin' de people will move out. Evah mawnin'

3 MORNINGS BEFORE 6 SPRINKLE SALT AT DOOR TO MOVE

about - time about 'fō' 6
o'clock. [New Orleans, La.,
(801), 1117:1.]

3 MORNINGS BEFORE 6 SPRINKLE SALT AT DOOR AND WISH

9479. There's several dif-
ferent methods to work at
it. The one method, why
you would get up in the
morning at three o'clock

and take three hands of salt, and throw 'em across the door and make your wishes. And sometimes it have a tendency to make 'em move. [New Orleans, La., (819), 1169:1.]

9480. Yo' say yo' wan' zem tuh move out dis house. Git chew some salt an' carry it unbeknown tuh dem an' sprinkle it across de sill of de do' - see, right crossin' de do'. All right. Well, now, yo'

DOORSILL - SALT ACROSS TO MOVE

see, dey gotta step ovah dat. An' when dey
open dat door de nex' mawnin' comin' tuh go

out where dis here salt is, yo' see, dey goin' tuh pass ovah it, yo' undahstan'. Why dey gotta sweep it outa de house outa de way. An' when dey go tuh sweep dat salt away from dere, see evahbody in de house follah it. Won't be long, maybe. Ah've had dat done tuh mahself all right. [Jacksonville, Fla., (610), 787:12.]

9481. Ah heard yo' could git some cookin' salt. Ah've heard dat chew kin take salt, cookin' salt, an' if anyone was kin' of a enemy of yo', dat is if

BURY SALT UNDER YOUR DOORSTEP FOR AN ENEMY
AFTER HE WALKS OVER IT HE BECOMES A FRIEND

yo' an' him has had some disagree-
ment some way an' he seem tuh be a
enemy of yuh, dat yo' could bury it
undah yore steps, an' he'd walk ovah

it, dey say he'll even come - really aftahwards - come tuh be yore friend, comes all de way 'long. [Waycross, Ga., (1062), 1721:17.]

9482. Fo' peace in yore home, yo' kin take table salt, jis' common table salt, an' sprinkle it roun' de flo', but don't sprinkle it heavy so dey kin de-

FLOOR - SALT SPRINKLED LIGHTLY ON - BRINGS PEACE

tect it, yo' see. An' dat
keep de diff'rence outa yore
home. [Little Rock, Ark.,
(900), 1473:18.]

FOUR CORNERS OF HOUSE - SMALL SALT PILE IN EACH
NAME THEM: "MONEY" "PROSPERITY" "LOVE" "BUSINESS"

9483. [Dey kin] bring salt
from dere home an' put it
intuh your place [house] -

salt, cookin' salt, see. An' de same thing dey says dat dey'd [they would] compare salt. It gives yuh hard luck as being a means of good luck by puttin' it in de fo' cornahs. [Salt brings bad luck and good luck.]

(What will that do, putting it in the four corners?)

Say dat brings luck. An' yo' names each pile de kinda luck dat you'd lak tuh run in. Fo' instance you'd lak tuh have dis [demonstrates] as de money pile, dis is some othah prosperity, dis is love, an' dis is biggah business. [Jacksonville, Fla., (556), 691:17.]

9484. Go tuh de sto' an' buy yo' cookin' table - box of cookin' table salt. An' if yo' kin git a chance tuh go tuh dat house, yo' put it roun' tuh de fo'

4 CORNERS - INSIDE AND OUTSIDE HOUSE
TABLESPOONFUL OF SALT IN EACH TO MOVE

cornahs. Put about a tablespoon of dat
tuh evah foah cornahs of dat house. [4
corners outside and 4 corners of each
room]. An' yo' go inside an' yo' put

as much as yo' kin in each cornah of dat house. Don't care how many cornahs it's got, yo' put some in each cornah - a tablespoonful. An' dey have tuh move,

can't stay in dere. [Waycross, Ga., (1135), 1845:3.]

9485. Git chew a new box of table salt. Listen good! Git chew a new box of table salt an' yo' jes' take it an' open it. See, no one haven't nused [used]

NEW SALT - STIR - THROW BEHIND DEPARTING MAN AND WOMAN - SAYING "GO" - THEN IN 4 CORNERS OF HOUSE PUT SALT - SOME UNDER HEARTH BRICK - TO SEPARATE

out of dat. An' when de' both are leavin' yore house, yo' jes' take some of dat salt an' chunk, stirrin' [magic action] yore salt lak dat

[demonstrates circular motion, saying], "Go." An' den when dey - yo' jes' throws out yore arm lak dat [demonstrates], yo' jes' sprinkle it aroun' in each cornah of de house, in all fo' cornahs, an' dey'll finely [finally] break up. An' den yo' take up one of de bricks in yore chimley an' jes' put some undah de bottom of dat, an' set it right back down dere. An' dey won't be dere long - no, dey won't be dere long tuhgethah.

(That will separate them?)

Yes, separated.

(I would do that?)

Yes, separated, fuss all de time till dey separated. Ah'll pull 'em apart.

(If I wanted to do that, I would wait until this man and his wife walk out and then I would sprinkle it in their house. Do all that?)

Yes. [Sumter, S. Car., (1343), 2325:2.]

9486. Yo' kin git table salt an' sprinkle it in de fo' cornahs of de house: one, two, three, fo'. An' yo' put dat table salt in de cornah dere an' yo'

FOR PEACE AND LOVE - SPRINKLE SALT IN 4 CORNERS OF HOUSE - AND AT SIDE OF BED WHERE HE SLEEPS

sprinkle some salt around de side of de bed where he sleep at, an' dat'll make de home jes' charmed...make it lovin,

not have no fuss. Dat'll stop de fuss...make peace, yessuh. [All of this because salt keeps out "witchcraft." For keeping out *witchcraft*, see No.9446, p.3780.] [Sumter, S. Car., (1378), 2447:17.]

9487. Take some salt an' throw it in fo' corners of dat place, an' take yo' two sticks an' cross 'em in de middle of de flo', an' walk out backwards. Did

ju' [you] heah me?

(Yes. Now what would that do?)

TO KEEP HOUSE FROM BEING RENTED AFTER YOU MOVE PUT SALT IN 4 CORNERS - CROSS 2 STICKS IN CENTER

Dat would keep de landlord from rentin' de place.

(That is to cross up the

house so that the landlord can't rent the place after he has moved you out.)

[New Orleans, La., (1558), 2833:5.]

9488. If anyone will come in yuh house - jis' lak a person wan'a come in yuh home an' broke yuh home up, an' yo' know dey come [for that purpose], take some

salt an' go all through yuh house an' throw it in de each fo' cornahs of de house, an' use it *In de Name of de Lord*.

IF ANYONE TRIES TO BREAK UP YOUR HOME - THROW SALT IN EACH 4 CORNERS "IN DE NAME OF DE LORD"

An' when dey use dat salt, throw it through de house. Dey throw it undah yuh do'step too when dey come. Why when dey come in dey can't do a thing tuh yuh an' evahthing will go on pleasant. [Wilmington, N. Car., (299), 222:9+85.]

9489. Yo' kin take salt, a bran'-new box of salt, an' throw it in each cornah. Start from de sunrise an' go round tuh each fo' cornahs, an' yo' put de salt in each cornah of yore house. An' git in de middle of yuh flo' an' yo' make a wish. [The *middle of yuh flo'*, the fifth point, turns this into a

START AT SUNRISE SIDE OF HOUSE WITH NEW SALT
CIRCUMAMBULATE OUTSIDE OF HOUSE CLOCKWISE
SPRINKLING AT THE 4 CORNERS - INSIDE IN CENTER
OF FLOOR MAKE WISH - IN DE NAME OF DE FATHER
DE SON AND DE HOLY GHOST WITH PEACE INCANTATION

clockwise]. Yo' see yo' start in de sunrise an' yo' go roun' till yo' git tuh de last cornah. [Fayetteville, N. Car., (1410), 2533:7.]

9490. Yo' kin put red peppah an' salt - yo' weah dat in yore shoes, see. An' den yo' take salt an' put it in each cornah of de wall in yore rooms where yo' sleep at. An' if anybody [come] tuh yore house dat yo' don' want tuh come tuh yore

4 CORNERS OF BEDROOM - SALT IN FOR PROTECTION
OR SALT AND RED PEPPER IN SHOES ALSO PROTECTS
SWEEP SALT AND RED PEPPER AND DEPARTING TRACKS

house - dey come tuh yore house an' yo' don' wan' 'em dere - de time dey'd leave yo' sprinkle salt an' red peppah in dere tracks right out dere behin' 'em, an' sweep it out. See, an' dey won' evah come back a'gin. Well, we tried dat one time 'bout a police, about a law. Dey haven't nevah been dere tuh bothah us no mo'.

(That first about that salt and pepper [in 4 corners of bedroom], that is to keep you from being harmed?)

Yeah. [Waycross, Ga., (1078), 1746:10.]

9491. Why, yo' kin be moved even wit de sunshine, even wit de table salt.

(How do you do that?)

Yo' take de Bible an' yo' take de salt an' go tuh de do' at de risin' of de sun, an' yo' throw yuh salt tuh de east. See [demonstrates]. An' yo' go through yore rooms no'th, east, so'th an' de west. See, an' yo' throw dat salt around in dat room. Dat is, eithah way yo' kin do it. An' den yo' go back - yo' do dat fo' three

4 DIRECTIONS: BIBLE IN ONE HAND - SALT IN OTHER
GO TO DOOR AT SUNRISE - THROW OUT SALT TO EAST
OR GO THROUGH ROOMS THROWING SALT TO 4 CARDINAL
POINTS OF COMPASS - EITHER RITE 3 DAYS - HE GOES

mawnin's an' he'll git upset an' of co'se he'll move. Yore [victim's] nerves will become nervous an' yo'll [he'll] have tuh go.

(Now I go to the door that's facing the east, and throw some salt...)

Dat way, yes, an' dat way [demonstrates]...fo' directions.

(That will make them [him] move out.) [Little Rock, Ark., (887), 1461:5.]

9492. [Gambling rites using salt in HOODOO are common and scattered through the text - see especially vol.1, p.641, Nos.2264-2270.]

Yo' kin take some table salt, see lak yo' an' anothah fellah tuhgethah - yo' an' 'im gamblin', see. Well, if he don' gamble an' yo' gamble, yo' kin take some table salt, table salt whut de' [they] put anywheres. Have it in yore pocket an' let him have it in his pocket...an' yo' goin' be gambling. Well,

GAMBLING - SALT USED WHILE

dis fellah, jes' lak ah'm settin' up heah now - ah'm lucky, yo' let dat [demonstrates] jes' drop dat table salt right down ahind of [behind] him. Dat's tuh change his luck.

(That is to spoil any *hand* that he has.)

Dat's right. [St. Petersburg, Fla., (999), 1616:5.]

9493. Take an' put dat salt on 'em.

quincunx rite.] Den yo' kin take dat salt an' burn it "In de Name of de Fathah, de Son an' de Holy Ghost, put peace an' pleasure in mah home."

(After you do that at the sunrise side, which way do you go then?)

Yo' stay tuh yuh right [walk

(What did you say - salt?)

Salt will kill anybody [anybody's *lucky hand*] what sets dere at dat time.

(Kill anybody's what?)

Toby. [Word *toby* was rare down Atlantic coastline.]

(I see.)

At de time dey usin' it, if yo' kin git a chance tuh sprinkle salt on 'em, de *toby* won't do 'em no good. An' yo' kin win jis' as much as dey kin. Ah know dat.

(Even if you can't sprinkle that salt on the *toby*, if you sprinkle it on them it's all right.)

But put it on dem, dey got dat on dem. Yo' sprinkle it on dem.

(It will kill the strength of the *toby*. I see, a gambling *toby*.) [Vicksburg, Miss., (749), 1019:3.]

9494. Yo' kin take pot salt an' carry it tuh a [*skin game*], jes' lak if yo' goin' gamblin', an' throw it right where yo' at or where de people at till it connect me wit all de money. Have good luck an' successful. An' throw it an' *talk to it*. Dat why yo' have good luck an' successful. Good luck in gamblin'. [Sumter, S. Car., (1363), 2404:16.]

9495. Yo' take dis table salts in yore han', don' let it tetch yo' [except your hand], an' yo' sprinkle it all ovah dem whut's lucky, an' dey begin *tuh fallin'*.

(They begin losing.)

Yeah. [Brunswick, Ga., (1206), 2038:6.]

9496. If yo' winnin' an' somebody slip up behin' joo an' sprinkle salt on yo', say yo' go tuh losin' den. [Memphis, Tenn., (1544), 2805:7.]

9497. In gamblin', to drop salt down in [on] each othah back an' dat will cause 'em tuh lose.

(That is if someone was lucky in winning. If you drop a little salt on him, that will kill his luck?)

Dat's right. [Florence, S. Car., (1285), 2182:10.]

9498. In othah word, if yo' wanta give him bad luck, yo' could give him bad luck by puttin' salt on him. Tuh *cross* his luck yo' po' salt on dis man. Dat's bad luck tuh anyone gamblin', enythin', so forth. [Waycross, Ga., (1080), 1749.]

9499. Jis' sprinkle table

HOUSE - SALT SPRINKLED AT OR IN CAUSES A QUARREL

salt...

[I stopped recording machine too soon, then decided to repeat informant's words.]

(You just sprinkle this table salt and that will cause a quarrel in the house?)

It sure goin' tuh duz one evah time. [Vicksburg, Miss., (720), 990:10.]

9500. (Take salt and do what with it?)

Sprinkle it in de house. Dat make, yo' know, fuss an' fight. [Wilson, N.Car., (1544), 2681:10.]

9501. (Take table salt?)

Yessuh, an' sprinkle it all de way roun' dat house an' dere cain't any one go back tuh it dat chew don't want tuh. Call dat man's name dat chew don't wanta go dere.

SALT NAMED AND SCATTERED AT HOUSE PREVENTS PERSON FROM RENTING IT

(I would do this if I didn't want anybody to rent this house? Or to live in here after I left?)

Yessuh. [Little Rock, Ark., (899), 1471:6.]

9502. If yo' kin git intuh dere house, take table salt an' carry it tuh de front do' an' throw it out. Jes' come right straight through de house, sprin-
klin' it as yo' walk through, an' sprinkle it down an' name it till yo' git tuh

TO MOVE PEOPLE SPRINKLE SALT AND NAME IT THEM
AT BACK DOOR - THROUGH HOUSE - OUT FRONT DOOR

sprinkle it as yo' go out. [Sumter, S. Car., (1384), 2459:7.]

9503. Yo' kin take salt. Lak a man when he leaves, yo' kin take salt fo' nine straight mawnin's an' yo' stan' in de do' an' yo' go on - yo' come out.

IF MAN LEAVES - WOMAN WALKS OUT SAME DOOR
9 MORNINGS - THROWS SALT 3 TIMES OVER EACH
SHOULDER TOWARDS HOUSE - EXPECT HIM IN 9 DAYS

an' ovah yore lef' shouldah three times. Dat'll bring 'im back.

(You stand out in front of the door with your back to the house and you do that nine mornings?)

Nine mawnin's. He'll be back in nine mawnin's. He's gotta come back. [Memphis, Tenn., (1522), 2714:16.]

9504. Yo' kin jes' take a new box of pot salt an' carry it an' *string* it all de way round de house at night an' talk tuh it an' tell 'em *ah want chew tuh*

CIRCUMAMBULATE HOUSE AT NIGHT
TALKING TO AND *STRINGING* SALT

make sech-an'-sech-a one move or leave heah. An' when nine days

are up why dey'll have tuh go.

[Sumter, S. Car., (1363), 2404:3.]

9 MORNINGS - CIRCUMAMBULATE HOUSE - SCATTER
SALT - SKIP 9 MORNINGS AND REPEAT - TO MOVE

9505. Dey take salt nine mawnin's

an' put it from de front tuh de back, miss nine mawnin's, an' den put it roun' nine mawnin's, an'

den in twenty days dey'll be gone. Dey couldn't live dere any mo'.

(That is to make them move out of the house?)

Make them move.

(In putting this salt from the front to the back, do you go through the house or round the house?)

Roun' de house, de outside, nine mawnin's an' den yo' skip. Den yo' do de othah nine mawnin's. Dat's two nine mawnin's, jes' skip one nine an' den put it roun' dere nine - outside of de buildin'. Ah've heard 'em say dat would make dem move, dat dey'll nevah have good luck wit dat house. An' dey can't stay dere any mo'.

(In other words, you simply go round twice, nine mornings?) [Wilson, N. Car., (1486), 2159:1.]

9506. Whut tuh do tuh keep de *law* from bothahin' yo'. Yo' could buy a fresh box of salt, *Jack Frost* [trade name] salt, an' put two level handful at de front

do' an' two level handful at de back, an' dey'll nevah come roun' yore home. [Savannah, Ga., (1259), 2136:6.]

"LAW" CAN BE KEPT AWAY BY USING SALT

9507. An' even in usin' dat salt - did

ah tell yo' 'bout de salt? Remembah when

ah tole yo' 'bout de usin' de salt tuh keep de law away from yore house? Now, dat salt whut chew use fo' dat, don' nevah use dat fo' cookin' or nuthin else but jes' fo' dat pahtic'lah purpose. [Here is a part of a fundamental law in hoodoo: ingredient used - other than parts of a person's body or anything touching him, such as clothes - must be new; and anything left over must not be

used again for any purpose. Like all laws, they are often broken!] [Sumter. S. Car., (1351), 762:10.]

9508. Now if yo' runnin' a gamblin' house, sellin' whiskey, got women, if yo' wanta be lucky 'bout dis thing, always keep in yo' place loose salt, ice cream salt. Git de ice cream salt, it's in big lumps. [Ice cream salt is rare in HOODOO.] Dey says yo' could swallah one of 'em [lumps], dey good fo' yo' stomic anyway. Jes'

ICE CREAM SALT LUCKY FOR SELLING WHISKEY OR WOMEN
OR A GAMBLING HOUSE - SCATTAH SOME ROUND DE HOUSE
DO THIS 9 SUCCESSIVE MORNINGS - SKIP 9 AND REPEAT
POLICE WILL STAY AWAY OR IF PASSING SPEAK OR WAVE

put one in yo' mouth an' swallah it an' dey says dat ev'ry once in a while jes' scattah some all round de house. It roll up lak snow [informant not a native of place where we are talking] or sweep it out. Dey says de cops or p'lice will bar'ly evah pass by; if dey do, dey speak tuh yo' an' wave dere han's. Yo' do dat fo' nine mawnin's straight an' den yo' skip nine. Dey tell me dat'll work fine. An' ah believe some people's doin' it right heah [in the city] now, 'cuz ah been heah a long time. Dey say dat's a fact. [St. Petersburg, Fla., (1008), 1630:9.]

3 TIMES THROW SALT TO SUNRISE WITH INCANTATION

9509. Salt throw tuhwards sunrise 3 times, say, *Whitefolks go an' don't come back.* An' dey'll [police] stay 'way from yuh. *Go yuh way an' let me alone.* [Memphis, Tenn., (968), 1567:2.]

9510. Ah heard yo' could take salt an' sprinkle it roun' yore house. Yo' know, bury it undah de do'steps an' - if yo' wanta sell likkah an' keep de law away from dere. [Wilson, N. Car., (1469), near 2652:11.]

SALT AT DOOR BEFORE SUNRISE - NO ONE CAN ENTER GATE

9511. Yo' rise early in de mawnin' befo' de sun rise an' put salt befo' de do', an' nobody will nevah come in de gate. (That is to keep the law away or your enemies.) [Waycross, Ga., (1104), 1778:9.]

9512. Well, now, it ain't but two things tuh keep de law away from de place. Yo' spread table salt down where he is an' he ain't goin' tuh come up dere.

THROW 'EM [SALT] DOWN 'IS [LAW'S] BACK! Dat's all it is. Yo' jes' git tuh 'im an' throw 'em down 'is back an' put 'im in hard luck, an' he's goin' on away from dere. He's not goin' tuh come where yo' is. [Memphis, Tenn., (976), 1581:2.]

9513. Ah wus told once that the law, the way to keep them away from your house is to throw salt behind them, if they ever come. Get a handful of salt and throw behind him and they will be very seldom visitin'. [New Orleans, La., (796), 1109:9.]

9514. Ah've heard dat if yo' don' wan'a person tuh yore house, when dey leave take a hand of table salt an' throw it behin' dem an' dey'll nevah return. [St. Petersburg, Fla., (1005), 1621:3.]

9 MORNINGS - SALT AT DOOR TO MOVE PERSON

9515. Take table salt an' sprinkle it roun' de do' fo' nine mawnin's, an' dey gotta go.

(They have to move out of that house.) [Savannah, Ga., (1252), 2125:6.]

9516. If yo' livin' roun' a set of mean people or neighborhood, yo' jes' evah [morning] fo' nine mawnin's yo' take salt, brand-new salt an' sprinkle it

9 MORNINGS - NEW SALT AT DOOR FOR FRIENDS all roun' yore do'step an' yo'll
make plenty friends - yo' won' have
any enemies. Evah mawnin' fo' nine
mawnin's befo' sunrise in de mawnin'. [Savannah, Ga., (1260), 2140:1.]
9517. Yo' take salt fo' nine mawnin's an' yo' start from de back side of yore
house an' jes' goes lak dis heah [demonstrates], jes' go lak dat, an' dat keep
any enemies out. Jes' go ahead
an' throw yore salt, say: *Stop*
9 MORNINGS - STARTING AT BACK - CIRCUMAMBULATE *her In de Name of de Lord.* An'
HOUSE - USING 2 INCANTATIONS EXPRESSING PURPOSE yo' have frien's all de time,
yore enemies won' stay dere. An' de law won' come tuh dis house...

[I stopped recording but immediately turned on machine to repeat the missed words.]

(You do that for nine mornings, and you say: *Go 'way enemies, an' come in frien's.*)

Drive yore enemies out an' bring yore friends in. An' scattah it inside de house. [Wilson, N. Car., (1504), 2670:10.]

9518. [New Orleans was the *scrubbingest* place of them all, special preparations often being called a *scrub*.]

She take some salt watah an' evah mawnin' befo' day - it wouldn't be quite light yo' know - she'd take dat watah an' scrub de whole place an' scrub 'er room. An' when he'd come she'd
SCRUB WITH SALT WATER - DAMPEN HIS HAT WITH IT *rest his hat,* lak anyone would do yo' know. An' she'd have a

soft damp rag wit de same solution, an' when he'd be readin' or othahwise lak dat, she'd dampen his hat, jes' take it lak dis [demonstrates] an' dampen it.

(Just dampen the hat with the rag. What is that supposed to do then?)

Keep him dere, yes. [To keep him from being taken away would have been a better answer.] [New Orleans, La., (1563), 2859:2.]

9519. Whut ah heard about de job proposition - whut chew kin do tuh make him give yo' a job or tuh make peace. Yo' undahstand me? Well, all yo' have tuh do is buy yo' a fresh box of *Jack Frost* [trade name] salt an' put it in yore pocket an' put some in yore shoes an' go on tuh him.

NEW SALT IN SHOES AND POCKET WHEN SEEKING JOB (Go down to the boss and ask him for a job?)

Yeah, dat'll make peace. Dat's right, dat's all yo' gotta do. [Savannah, Ga., (1259), 2137:61.]

9520. People say dat yo' could take salt, fresh salt in de shoes - weah it in de shoes. Anybody put down anythin' ag'in yo', dey say it wouldn't take no 'fect.

PROTECT YOURSELF WHEN WALKING OVER HIDDEN (If you walk over anything?)
CONJURE BY WEARING NEW SALT IN BOTH SHOES Yessuh, if yo' walk ovah anythin' why it won't take 'fect 'count [on account] de salt. [Fayetteville, N. Car., (1394), 2505:11.]

9521. Den yo' kin take table salt an' weah it in de bottom of yuh shoes, jes' lak yo' got dis business goin' on now [informant will return to *dis business* of mine later]. Yo' kin take table salt an' weah it in de bottom of yore shoes, an' go roun' dat by day wit dat undah de bottom of yore feet, an' yo' come tuh be slick an' yo'll come

AUTHOR ADVISED ON HOW TO BECOME "SLICK"
IN YORE BUSINESS...YO' CARRYIN' ON NOW
BY WEARING SALT IN BOTTOMS OF BOTH SHOES
tuh be lucky in yore doin's an' successful.

(You say wearing the salt in your shoe makes you lucky in all sort of things?)

Jes' in all sorts of things dat chew carry on. TAKE TABLE SALT AN' PUT IT IN DE BOTTOM OF YORE SHOES DAT YO' WEAHIN'. DAT'S SO'S YO' GIT SLICK AS GLASS. YO' HAVEN'T NEVAH TRIED DAT?

(NO.)

WELL, YO' TRY DAT IN YORE BUSINESS. JES' LAK DIS BUSINESS YO' CARRYIN' ON **NOV.** See, yo' put table salt in de bottom of yore shoe, yo' be lucky an' successful. Yore feet git slick as glass. [Fayetteville, N.Car., (1415), 2546:11.]

9522. I've known people to wear salt in the bottom of their shoe, the left shoe rather, to prevent anybody from conjuring them; or, if they go any place and walk on anything, it won't injure them.

SALT IN LEFT SHOE TO AVOID CUNJURE [Snow Hill, Md., (85), grade school teacher who was born and still lives near Richmond,

Va., except during the school year, 14:2.]

9523. They say that they [an enemy] could take salt and put it in your left shoe and it'll give you bad luck for a certain number of years. [This and preceding rite about salt in left

UNLUCKY IS SALT PUT IN YOUR LEFT SHOE BY ENEMY

shoe demonstrates the power of intention.] [Richmond, Va., (387), 459:5.]

SALT IN RIGHT SHOE AND UNDER BED TO CHANGE LUCK

9524. And he [root doctor] told me to wear salt in my

right shoe and take a little salt and sprinkle up under the bed every day. He say it would change your luck. [Wilmington, N. Car., (262), 258:3.]

9525. Ah have, ah've heard of 'em takin' yuh shoe an' sprinklin' table salt an' things like dat or Epsom salts intuh yuh shoe. An' dat is if yo' are a person who believes in stayin'

SHDES - SALT OR EPSOM SALT IN - KEEPS MAN HOME

away from home, lak if it was yuh husban' an' he'd lak tuh

stay 'way from home all de time - always away from home. An' dey would put somechin' intuh his shoe lak salt or [Epsom] salts an' - undahneat' de linin' of de shoe - an' dat would cuz 'im tuh stay home.

(Either shoe? Both shoes or just one shoe?)

Both shoes tuh make him stay home. [St. Petersburg, Fla., (988), 1593:11.]

9526. Den dere's anothah thing, if yo' wanta run a person off. Yo' kin take an' [get] table salt an' jes' throw it roun' in yore room fo' nine mawnin's. Put a li'le in de toe of dey shoe

HIS SHOES - WOMAN SHAKES SALT INTO TOES OR

TURNS THEM UPSIDE DOWN - ONE AT CORNER OF BED

HEAD - OTHER CATERCORNERED AT BED FOOT - THEN

PROP SALT IN ROOM 9 MORNINGS TO GET RID OF HIM

THIS IS A MAGIC-OF-THE-DIAGONAL RITE

an' shake it down [into the toes] an' turn dat shoe down, one down at de foot - one of his shoes down at de foot [of the bed] aftah he's gone tuh baid.

Yo' kin take dat shoe an' turn it down at de foot [of the bed] an' carry one [shoe] tuh de haid [of bed] tuh dat othah off [opposite] post. Jes' lak de baid has fo' cornahs, lay one [shoe] down at dis cornah an' de othah one [shoe] down at de othah cornah, jes' lak dat [demonstrates by pointing to bed in interviewing room].

(What will that do?)

Well, dat will run a man on away from yo'.

(That is to get rid of the man?)

Yes sir.

(You put the other shoe catercorner from the other one, and you [also] put the salt around the room.)

[This magic-of-the-diagonal rite is also known in New Orleans by laying a broom catercorner under the bed - *see* v.1, p.674, No.2425.]

Yo' put jes' a least bit of salt roun' in yore room, jes' put a li'le bit in his shoes an' shake it down tuh de toe where he won' detect it when he go tuh put it on.

(That is to get rid of him?)

Git rid of him. [Savannah, Ga., (1256), 2129:3.]

9527. Why, if yo' is gone away from yuh wife an' [often equals *or*] she gone away from yo', why yo' kin git up soon in de mawnin', mos' any mawnin'. Don't speak tuh anyone. An' jes' go

SILENCE: NO SPEAKING BEFORE CALLING HER NAME
EARLY 3 MORNINGS - THROWING SALT WAY SHE WENT

back dere an' git salt - a box. Git some salt an' call 'er name fer three mawnin's. De fōth

mawnin', if she is *a li'le mind of it*, [if she has the slightest intention of returning], she comin' back.

(What do you do with that salt?)

Take dat salt an' throw it de way she went. [Jacksonville, Fla., (606), 785:9.]

9528. An' den if yo' wan' him tuh tell evahthing he knows, yo' kin put his han' while he's 'sleep - if yo' maybe ketch him drunk - put his han' in some cold salt an' watah, if yo' wanta find out whut

SLEEP - TO MAKE A PERSON TALK DURING

he's doin', an' he'll tell evahthing he knows. [Memphis, Tenn., (1522), 2698:15.]

SWEEPING SALT BEHIND VISITOR

9529. If yo' know de person dat's goin' dere, if yo' seein' 'em an' it's jes'

somebody whut visit yo', dat yo' don' wanta visit yo'. Well, now whenever dey leave, yo' jes' throw jes' a li'le pinch of salt behin' dem, an' sweep it in de direction dey gone. Dey can't - dey won't come dere, dey'll stay 'way. [Waycross, Ga., (1166), 1960:2.]

9530. All right. Git chew a box of table salt an' jes' when dey leave out, yo' jes' take dat table salt an' sprinkle it behin' dem. An' git chure broom an' sweep de broom out behin' dem. Yo' won' be bothahed wit dem no mo'. [Fayetteville, N. Car., (1397), 2516:3.]

9531. Ah've heard that if there's anybody come to yore house that yo' don't want them tuh come there, when they go tuh leave, throw some salt behind them an' jes' sweep lightly an' that will stop them from comin' [*to sweep lightly* here is a part of the magic action]. [Fayetteville, N. Car., (1421), 2560:10.]

9532. An' when ah gits tid [tired] of 'em comin' tuh see me, dey way ah do's him: When he - jis' when he gittin' up goin' out, ah'll put salt behin' him, an' take a broom an' sweep him on out. An' ah won't be bothahed wit him no mo'. Ah won't have tuh hurt his feelin'. [Memphis, Tenn., (947), 1526:8.]

9533. Den, in case, if de police come tuh yuh house an' yo' runnin' a *whiskey house* or some kinda business, well yo' kin take some salt an' throw it out behin' dem, an' sweep it out wit a

WHEN SWEEPING SALT BEHIND PERSON USE NEW BROOM

bran'-new broom. He won't come back no mo'. Dat will keep 'em from comin' back. [Savannah, Ga., (1259), 2138:9.]

MAKE A WISH WHILE THROWING SALT BEHIND VISITOR

9534. As person leaves, throw salt, make wish, take broom and

sweep, won't come back. [Washington, D.C., (?), 805:2.]

9535. Take salt an' trō' [throw] roun' de house an' cuss 'em, den sweep it - sweep dey tracks. Dey say dey won't come back den.

(What will that do then?)

CUSS AND SWEEP OUT VISITOR'S
SALT-COVERED FOOT TRACKS

Dey say dey won't come back.

[Florence, S. Car., (1292), 2191:10.]

9536. Dey tell me, git chew some salt when dey goin' [from your house]. Start where dey got up from an' carry it on an' sprinkle. Throw it out de do' an' call dere name an' tell 'em tuh go. Den take up de broom an' sweep dat same salt out chure do'. Dey won't come back. [Florence, S. Car., (1293), 2194:16.]

SPRINKLE SALT FROM WHERE VISITOR SAT TO OUTDOORS
SWEEP SALT OUT DOOR CALLING NAME AND SAYING "GO!"

9537. Have tuh git chew a box of table salt, sprinkle it all ovah yo' flō'. Dat's from de front dō' - jis' lak if yo' got a pō'ch on yore house, LAK DAT

9 MORNINGS - SPRINKLE SALT ON THE PORCH AND SWEEP
IT OFF BEGINNING AT DOOR - TO MOVE PERSONS WITHIN

broom - one dese ole *long brooms, stiff handle one* [see comment later] - an' sweep it right out. Jis' take dat salt an' sweep it out. Do dat fo' nine mawnin's. An' aftah de nine mawnin's *dey will move an' nobody won't have tuh tell 'em.*

(That is to make a person move out of the house. But you have to sweep that stuff up, sprinkle it at their house? Don't you or what?)

Don' care whose house it is, if it's yuh house or dere house or anybody's house. Jis' lak yo' rentin' dat man's house, yo' rentin' dat house belong tuh dat man. Well, prob'ly yo' go dere at night, quite natchel [natural] if yo' wanta do dat yo' goin' have a broom wit chew. Well, yo' take dat salt an' sprinkle....

[The preceding *dat pō'ch dere* is a valuable piece of personal memorabilia. I could not remember whether I had interviewed in a second-floor back room, or one looking out upon the upper porch of the former Clark Hotel for blacks at Methodist Town, a black settlement then on the edge of St. Petersburg. You can see a colored photograph of this building, now abandoned, among the illustrations at the end of v.3, Ill.8. This picture I took in 1970, 31 years after the present interview. For St. Petersburg, see also vol.1, Intro. XXXIV, and letter to Edward Bufford among illustrations at end of vol.2.]

[The preceding *long brooms, stiff handle one* is sometime called a *stick broom* (see 2424, p.674, v.1). The *short broom or un-stiff one*, of course, is various varieties of the hand sweeper; long and tough grasses or twigs laid in a row and doubled, the point of doubling being the handle.] [St. Petersburg, Fla., (1049), 1704:6.]

9538. If this person was an enemy to you, then you get some salt - out of a box that has never been used - and when the person leaves, you sprinkle the salt behind them. You did it *In the*

LORD'S NAME - USED WHEN SPRINKLING SALT BEHIND
ENEMY - SWEEP IT OUT - SET BROOM BOTTOM UPWARDS

back in the house bottom side upward. And they wouldn't come back again. [For setting brushy part of broom up and handle down behind door, a rite widely spread, see 2432, Wilmington, N. Car., and 2433, New Orleans, La., both p.675, v.1, etc.] [Old Point Comfort, Va., collected in 1936 by Ediphone.]

3 TIMES THROW SALT BEHIND PERSON: IN THE NAME OF
(1) THE FATHER (2) THE SON (3) THE HOLY GHOST

9539. As person leaves, make one throw of salt behind him: *In the Name of the Father,*

second *In the Name of the Son*, and third *In the Name of the Holy Ghost*. Won't come back. This same thing in another person's house will make him move out. [Washington, D.C., (?), 806:12.]

9540. If yo' has a individual in yuh house an' yo' wan' dat individual out, an' yo' can't git him out - or can't git him or her out - why evah time dey go out, yo' turn dat mattress ovah. An'

SALT ON MATTRESS OF UNWANTED VISITOR
BEFORE TURNING IT - UPSET EVERYTHING
DAT'S A KIND OF A TORMENT TO DE ROOM

evah time dey go out yo' sprinkle salt on dat mattress an' turn it ovah, an' have dere things changed aroun' from where dey put it. When yo' find it at one place,

take an' change it an' put it at anothah place. Dat's a kinda torment to de room. Dey will finely [finally] move away. [St. Petersburg, Fla., (983), 1591:12.]

(2) SALT AND RED PEPPER TOGETHER

[Normally the word *pepper* alone means *red pepper*, usually *black pepper* being described as *black* (see examples in the black pepper rites at the beginning of section (4), Nos.9644-9654). Black can be substituted for red in an emergency, but red is more powerful; especially potent, if the container in which it was purchased pictures a red devil. Red of course almost always indicates cayenne pepper, though "finger peppers" - the hot-sauce peppers - are sometimes mentioned.]

9541. Tuh do yuh harm? Well, dere's sev'ral ways dat a person could harm yuh. At times a person would take red peppah an' salt an' stir it an' sprinkle it aroun'. At times dey could throw it on yo' shouldah or enywheres about chah an' make yuh have ill luck.

BACK OR SHOULDER - RUB OR THROW ON
SALT AND RED PEPPER MIXED

(Well, what do you mean by throwing that salt and pepper around?)

Jes' take it, yuh know, lak dey got it in de hand, yuh know. Jes' have it lak dis [demonstrates]. While yo' standing dere dey could sprinkle a li'l on yuh back. Well, sometimes, yuh know, dey come tuh yuh wit dey han' an' jes' rub on yuh, yuh know, an' say, "How yuh is?" Dey parts it [salt and pepper] down [on you] de same time, see.

(What will that do to you then?)

Dat'll give yuh ill luck.

(That will give you ill luck?)

Dat'll give yuh ill luck. Yuh wouldn't be a success fer nuthin, prob'ly fer de rest of yuh days. [Charleston, S. Car., (517), 604:4.]

9542. Well, they say that they could get a - can you hear what ah say?

(I heard you.)

Well, they tell me they can take a red pepper [cayenne pepper] and salt and sprinkle that in front of your door. That's to make confusion and you can't get along there and that [sort of thing]. Why, you'll move. [New Orleans, La., (835), 1256:5.]

BURN SALT AND RED PEPPER - WISHING

9543. Dey use [burn] cayenne peppah an' table salt an' make yuh wishes ovah dat.

An' if yuh kin git anywhere about de house, tuh git some of it in dere, dat'll make dem fight lak de devil.

(That's all you have to do. Burn some of that.) [Norfolk, Va., (486), 515:12.]

9544. Take de peppah an' salt an' press it tuhgethah an' burn it, an' put it in yore pocket an' carry it wit yo' when yo' goin' tuh look fo' a job, if yo' want luck. An' if yo' talkin' tuh yore

WEAR BURNED SALT AND PEPPER FOR JOB

man, yore bossman, dat's yo's tryin' tuh git a job wit, have dat in yore han' an'

[they say yo'll git yo' a job if anybody gits one. [Wilson, N. Car., (1486), cylinder 2660: item No?]

9545. If de opposite party would want confusion in yore house, dey [you] take an' send ovah tuh yore neighbah tuh borrahh some salt. An' aftah yo' git dat salt, yo' see, yo' take dat salt an' yo' go roun' de house - an' yo' put some cayenne peppah [with it] see - roun' de three cornahs of de house, see. Yo' put dat cayenne peppah roun' dere an' it will cuz confu-

CORNERS 3 OF HOUSE - PUT AT - SALT BORROWED FROM THAT HOUSE - MIXED WITH OWN RED PEPPER

sion dere. Dey won't be no kinda 'greements [agreements] atall. Dey'll jes' be in a uproar all de time roun' dere, by borrahin' de table salt.

(Well, now who would do that? Suppose they [people] would want to cause confusion in this house [where I am interviewing], some other person outside would borrow from some neighbor near here?)

Borrow it from heah [the house we are in now].

(You have to borrow it from the person with whom you are going to cause confusion?)

Yessuh.

(Then you say they are right at the same house where they borrow it?)

Yessuh. [Fayetteville, N. Car., (1398), 2518:1.]

9546. Well, if yo' wanta make 'em fight bad in yore home, yo' jes' go dere an' git chew some salt an' red peppah, an' yo' take it an' yo' throw it in each cornah of de house - throw it in each cornah of de house. Take it an' put a li'l bit on de flo'. Won'

CORNERS 4 OF HOUSE - SALT AND RED PEPPER IN

be long 'fo' dey be fightin'. [Sumter, S. Car., (1368), 2425:1.]

9547. Take cookin' salt an' mix it wit cayenne peppah, ef dey have a rug or anythin' on de floor, an' spill it in evah cornah in de house. He cannot stay dere. He'll have tuh leave.

CORNERS OF HOUSE - ALL OF THEM

[Jacksonville, Fla., (617), 792:6.]

CROSS SIGN - SALT AND RED PEPPER BEHIND - "GO"

9548. When person leaves, throw salt an' red peppah behin' 'im

an' make sign of cross an' tell 'im tuh GO! [Washington, D.C., (?), 817:6.]

9549. Take yo' some red peppah an' salt an' sprinkle in dis person yard in de night, da'kest night, say dey'll move. Yo' wouldn't be worried wit 'em any mo'. [Brunswick, Ga., (1217), 2170:10.]

DARKEST NIGHT - SALT AND RED PEPPER - IN YARD

9550. Git a bran'-new box of salt an' cayenne peppah an' yo' sprinkle it aroun' in de porch Cayenne peppah. [Mobile, Ala., (688? 701?), 953:4.]

NEW SALT AND RED PEPPER ON PORCH

an' in de rooms. Salt an' peppah makes confusion. Cayenne peppah. [Mobile, Ala., (688? 701?), 953:4.]

DOOR - SALT AND RED PEPPER AT - CROSSING SPELL

9551. Heard of 'em usin' salt an' red peppah tuhgethah. Dat

is tuh raise disturbance roun' de home. Mix de salt an' peppah tuhgethah an' sprinkle it undah de do'sill or somewhere neah de house, an' in crossin' dat, dat'll teah up a home. [The words *doorsill* and *saddle* of the door are infrequent

in hoodoo usage.] [Wilson, N. Car., (1454), 2643:14.]

9552. Well, they say that they could get a - can you hear what ah say?
(I heard you.)

Well, they tell me they can take a red pepper [ground cayenne pepper from a box] and salt and sprinkle that in front of your door. That's to make confusion and you can't get along there and that [sort of thing]. Why, you'll move. [New Orleans, La., (835), 1256:5.]

9553. Take some salt an' red peppah an' bury it undah de steps. Dat'll make 'em leave.

(Make them move out of the house?)

Yessuh. [Memphis, Tenn., (1533), 2750:5.]

9554. Ah hear'd dey take salt an' peppah an' put it undah yuh dohstep, dat'll *hurt* choo. [Wilmington, N. Car., (199), 105:6.]

9555. Go tuh yore house ver' [early] mawnin' 'fo' sunrise an' sprinkle salt undah yore do'step - salt an' red peppah undah each do'step. Dat'll make yo' move.

BEFORE SUNRISE - SALT AND RED PEPPER AT DOOR

(But it must be before sunrise?)

Yes. [Memphis, Tenn., (945), 1525:4.]

INSIDE AND OUTSIDE DOOR
SALT AND PEPPER - INCANTATION

9556. As he leaves yo' kin take dis peppah an' salt togethah an' sprinkle it all roun' outside

yuh door an' jes' on de inside, an' tell 'em tuh stay out [use some sort of incantation] an' dey won' come in - can't come in.

(That's to keep anyone from staying there.)

Yes sir. [Mobile, Ala., (666), 677:5.]

9557. Yo' take salt an' red peppah dust.

(Suppose that's my door right there [door of interviewing room]. Now, how would you put that down?)

[Informant goes over to the door.]

Yo' dig a trench [demonstrates].

(Straight out from the door.)

Right near de steps, an' put it [ingredients] in dere [demonstrates]: one, two, three, an' covah it.

(You make these three trenches right in front of the doorstep and you put one of these things [piles of mixed salt and red pepper] in each of those trenches and you cover them up. And then what do you say?)

"Go devil!"

(And you say no one can step over that door [doorsill]?)

3 TRENCHES DUG AT RIGHT ANGLES TO DOOR
3 PILES OF SALT AND PEPPER COVERED IN

No sir.

[As soon as informant left the room I added a comment of my own: "Wilmington,

N.C. The informant did most of this by pantomime: mixing the salt and red pepper, dividing it into three piles, digging three trenches, filling and covering them. His few words were mumbled. Hence I had to reconstruct what was acted and spoken from my own running comments on the teleiphone cylinder.] [Wilmington, N. Car., (228), 223:1.]

DOORSTEP - SALT AND RED PEPPER UNDER
AS VISITOR LEAVES - THROW SALT AFTER

9558. Heard 'em say dat tuh put bad luck on yo', dey would git some cayenne peppah an' salt an' bury it at dere step where

yo' come up at - so yo' have tuh walk ovah it.

Aftah yo'd leave out [depart], den dey'd sprinkle some salt on yo' - throw it

onto yo'. Yo' know, jis' as yo'd be passin' out [through the door], dey'd throw it on yo' lak dat [demonstrates].

(What will that do then?)

That would run yo' away from de place. [Memphis, Tenn., (927), 1509:2.]

9559. Jes' take some red peppah, dis cayenne peppah an' salt, table salt an' jes' sprinkle it all in de house, an' dat'll cuz confusion or a bad separation.

[Memphis, Tenn., (1555), 2829:8.]

SPRINKLE SALT AND RED PEPPER IN HOUSE FOR SEPARATION

9 MORNINGS SCATTER SALT AND RED PEPPER FOR CONFUSION

9560. Well, jes' lak yo' got a good ole man an' sometimes dey begrudge

yo', well, yo' jes' sprinkle salt an' cayenne peppah aroun' every mawnin' fo' nine mawnin's, an' dat keeps up a disturbance - keep 'em fightin' an' fussin'.

(That breaks you [a family] up.) [Memphis, Tenn., (1527), 2726:7.]

9561. [You] kin git some simple thing an' jis' git some red peppah - cayenne peppah - an' salt, an' call 'em in an' have a few word wit 'em, kinda conversation.

An' den aftah [or as] dey go out, throw it out behin' dem an' jes' sweep it out. Dat's how yo' could do dat. Dat's a li'l simple way tuh git rid of anybody dat yo' don't want.

(I see. Now what else could they do?)

Well, dat's about de simplest thing yo' could

do tuh git rid of 'em. [Mobile, Ala., (709), 977:1.]

9562. (How do you do that?)

What you do with a broom? Just like I want you to leave out of this house, where I'm got tired and sick and disgusted [with you]. All I gotta do is get me some salt, you see, and some pepper. And just as you leave out, I take the salt [and pepper] and throw it behind you - throw it down and I take the broom and sweep. [New Orleans, La., (866), 1403:1.]

9563. I hear say if de rentman come to your house an' yo' ain't got de money, ain't able to pay him an' yo' don't want him to put yo' out, get yo' a

brand-new box of salt, and a brand-new box of pepper. Open de door an' don't use nothin' else but that. Every time

SWEEP NEW SALT AND PEPPER FOR RENTMAN

he come dere, sprinkle your house an' sweep it, sweep it in the room an' yo' won't have no trouble with him. [Norfolk, Va., (465), 458:1.]

9564. As person leaves, sprinkle salt an' peppah behin' 'im an' say, *Go! An' don't come back no mo'*. [Washington, D.C., (?), 822:2f.]

INCANTATION AT DOOR WITHOUT SWEEPING

9565. They tell me that if you on a job - like now, if I'm workin' heah with some people an' yo' don't like me. [You say] "I wish you'd git away from heah," 'cause he [you] got hateful ways or sompin like that, "stuck-up" [maybe]. They tell me yo' take salt an' cayenne peppah an' mix it togethah. If you could ketch dem goin' out of do', throw it at 'em so they won't see it an' sweep it on out. An' they said he won't be deah long. [Richmond, Va., (346), 289:3.]

9566. Dey say dey sprinkle salt an' peppah in de house an' when dey go out yo' kin sweep it out behin' 'em an' dey'll move out lak dat. [Brunswick, Ga., (1199), 2116:7.]

9567. Yo' kin take red peppah an' salt an' sprinkle it, chew know, where yo' set down [have been sitting] an' where yo' walk, an' sweep it direct out de do'. An' if dey keep on doin' dat constant, piles of people tell me, really yo' git

tuh de place dat yo' couldn't stay dere. [Memphis, Tenn., (940), 1520:9.]

9568. Well, if yo' are here an' ah want chew tuh leave out, ah throw salt when yo' leave out de doah. Ah throw salt behin' yo' befo' yo' turn - when yo' turn yuh back tuh leave. Ah throw salt an' den ah take de broom an' ah sweep, ah sweep it all out tuh

VISITOR'S FOOT TRACKS SWEEP OUT TO SIDEWALK de sidewalk [sweep the visitor's foot tracks off your property]. An' if yo' continue tuh return, jis' add some pepper to it an' finely yo'll quit comin'.

[Mobile, Ala., (650), 845:3.]

9569. Ah've heard 'em say they could take salt an' red peppah an' make 'em move.

(How would they do that?)

When yo' leave out the house, dey sprinkle that salt an' [red]

peppah an' sweep it out behin' yo', throw it ovah they left shoulder an' sweep it out behin' yo'. Den yo'll leave.

(You mean if I were doing that, I would throw it over my left shoulder?)

Yessuh. [Memphis, Tenn., (917), 1485:8.]

9570. Well, dey jes' take salt an' peppah an' mix it tuhgethah - red peppah an' salt, mix it good tuhgethah an' each time yo' come, put it undah de do'step.

Jes' keep it up undah de do'step, an' each time yo' come back, jes' throw it at chew an' yo' know, take de broom an' sweep it out. Purtty soon yo' will stay away. [Fayetteville, N. Car., (1390), 2591:2.]

DOORSTEP - SALT AND RED PEPPER UNDER
ALSO SWEEP OUT THE DOOR

CUSS DEM... "GO AN' STAY AN' NEVAH COME BACK"
SWEEP SALT AND RED PEPPER BEHIND HIM

9571. When dey come, jes' mix a little salt an' red peppah tuhgethah, an' as dey goes yo' sprinkle it right on behin' de

do'h an' sweep out - sweep behin' dem. Cuss dem some. Say, "Go an' stay an' nevah come back."

(They will never come back again.) [Charleston, S. Car., No.518, *Doctor Nelson*, 610:11.]

9572. Take salt an' peppah. See, evah time yo' come tuh yore house yo' jes' throw it behin' 'im an' yo' cuss 'im out. Don't say nuthin good, jes' cuss 'im out, jes' say, "Go on! Don'

CUSS 'IM OUT THROWING SALT AND PEPPER BEHIND HIM
SWEEP 'IM ON OUT [TO] DE STREET WITH INCANTATION

chew come back heah tuh mah house no mo'." Jes' sweep 'im on out de street. An'

he stay 'way from dere. [Sumter, S. Car., (1351), 2342:5.]

9573. If yo' got a man or a woman an' yo' wanta git rid of 'em, yo' jes' let 'em come in an' yo' take some salt an' peppah an' sweep it out behin' 'em an' tell 'em, "Git out

GIT OUT HEAH, YO' DEVIL, YO'...SWEEP SALT AND PEPPER BEHIND

heah, yo' devil, yo'! Don't nevah

come back tuh heah no mo'!" [That is] if yo' wants tuh git rid of 'em. [Brunswick, Ga., (1210), 2147:1.]

9574. Dey tell me dat if yo' on a job - lak now, if ah'm workin' here wid some people an' yo' don' lak me [you say] "Ah wish yo'd git away from heah", 'cuz he [you] got hateful ways," or sumpin lak dat. Dey tell me yo' take salt

AE WISH YO'D GIT AWAY...YO' GOT HATEFUL WAYS
SWEEP SALT AND RED PEPPER BEHIND

an' cayenne peppah an' mix it tuhgethah. If yo' ketch dem goin' outa [the] do', throw it at 'em so dey won't see it, an' sweep it on

out. An' dey said he won't be dere long. [Richmond, Va., (346), 387:3.]

9575. If yo' want to keep people away from your house an' afraid that they ~~hant~~ chah, yo' must always have salt an' red cayenne pepper mixed together. Yo' take that salt an' cayenne pepper, they people go out. When they come in de house, yo' don't want 'em to come, yo'd put that salt and cayenne pepper all behin' 'em.

3 TIMES WISH "KEEP OUTA MY HOUSE"
SWEEPING SALT AND RED PEPPER BEHIND

An' then yo' take de broom an' sweep that off de way that they go out. As yo' sweep it, make a wish, "Keep outa my house." See? Well, they do that three times. An' then they won't come back to your house no more. If they mean yo' any harm, they ain't comin' back no more. [This is an unusual preparation for an emergency: *You must always have salt an' red cayenne pepper mixed together.* Often materials must be new and remainders discarded.] [Richmond, Va., (348), 291:1 or 348:1.]

ONE PART RED PEPPER INTO FIRE
OTHER PART WITH SALT AT DOOR - SWEEP

says tuh put red peppah in de fire an' burn it, an' throw salt ovah de flo', an' as dey walk out yo' sweep behin' 'em. Sweep it on out an' yo' won' be bothahed wit 'em no mo'. [Mobile, Ala., (705), 968:3.]

9577. Take yo' some peppah - ah mean red peppah - an' den yo'll fix it, yo' see, an' yo' go jes' lak yo' wan's tuh pay a visit ovah deah. Yo' go an' set down deah, see, an' pay a visit, an' den yo' have dat peppah in a lettah [envelope] or sompin an' make lak [pretend] yo' git some fiah or light off de stove. An' yo' take dat peppah an' throw

FIRE - RED PEPPER INTO - IT AND SALT AT DOORSTEP
DOWN TUH DE GROUN' AN' TRAIL IT ON TUH DE CORNAH

it in dere - in dat stove yo' see. An' outside, as yo' come on de outside, well yo' put some of it right down on de stoop an' some salt. Salt an' peppah tuhgethah sprinkle it on de stoop, right on de top, right on down tuh de groun' an' trail it on tuh de cornah [of the street].

(And that makes them move out of the house.)

An' den aftah yo' do dat clean tuh de cornah, jes' take whut chew have leaved [left] in yore han' - take it an' throw it dat way [demonstrates] tuhwards de side where de wind is blowin', an' dey'll shore move out in less dan...[Savannah, Ga., (1271), 2250:4.]

9 MORNINGS SWEEP SALT AND RED PEPPER OUT FRONT DOOR

pepper an' take dat salt fo' nine mornin's an' sweep it out your front way, an' betcha dey'll move.

(I see, that's to make the person move out of the house.)

Dere ain't nobody told you dat, have dey?

(Not the *nine mornings* one.)

I betcha dey'll move. Take cayenne pepper an' table salt an' jes' sprinkle [and sweep] it out for nine mornin's out your front door. Betcha dey'll move. [Vicksburg, Miss., (724), 991:6.]

9 TIMES REPEAT INCANTATION "DON' COME BACK"
SWEEPING SALT AND RED PEPPER BEHIND VISITOR

9579. When dey come in, an' as dey go out - yo'd have yore salt an' yore peppah, an' as dey walk

out yo' sprinkle it right behin' 'em. An' as dey go out - yo' have yore broom - sweep it [salt, pepper, and tracks] from inside right on out. Say, "Don' come back, don' come back." Yo' repeat dat [incantation] nine times, evah time dey come an' fine'ly dey'll stop comin'.

(That will keep anybody away - the law or anybody.)

Anybody - de salt an' pepper in dere tracks. [Waycross, Ga., (1116), 1791:7.]

9580. If dey tryin' tuh harm yo' - yo' know, lak dey put down sompin an' yo' scared yo' walk ovah it - yo' kin take salt an' peppah, red cayenne peppah, an' weah it in yore shoe.

SALT AND RED PEPPER IN SHOES - PROTECTION AGAINST CUNJURE

(What will that do?)

Dat'll - yo' cain't

detect nuthin in yuh feet or anythin'. [Brunswick, Ga., (1192), 2011:6.]

9581. In dis way. Yo' kin git chew some salt an' peppah an' weah it in yore shoe an' it ain't nuthin in de world dat a person kin do [against you] wit dat salt an' peppah [in our shoes]. Salt an' peppah keeps down all of dat sorta thing [conjuraton or witchcraft]. But chew has tuh weah good shoes. [The admonition here means you must wear holeless shoes to prevent the leakage of salt and pepper. Many of my informants wore cast-off shoes, few of them wearing condition, cardboard insoles being common. Remember, the material of these hoodoo volumes was collected during the Great Depression of the 1930's.] [St. Petersburg, Fla., (1027), 1671:12.]

9582. If a person tryin' tuh *poison* yo', yo' kin take peppah an' salt an' weah it in yore shoes. Evah time yo' put chure shoe on, keep dat red peppah an' salt in dere [see that it has not leaked out] an' ah don' care whut dey put down, it cain't *hurt* chew. [Wilson, N. Car., (1504), cylinder between 925-928.]

9583. Git salt an' red peppah an' mix all dat up tuhgethah, see, an' put it in yore shoes. See, perpect yo'self anywhere yo' goes. See, nuthin cain't harm yo'. Well, ah've heard dat.

(When you walk in anything it wouldn't *hurt* you.) [Florence, S. Car., (1288), 2286:6.]

9584. Weah peppah an' salt in yuh shoes tuh git a job. Gits boss's min' torn up [confused], an' if he hasn't nobody he'll hire yuh. [This rite is for luck in the sense that any *cunjure* to keep you from obtaining the job will fail.] [Wilmington, N. Car., (336), 274:6.]

9585. Suppose somebody wan'a *poison* you or put choo down an' *fix* you so you ain't able to move or walk. You go to work an' git choo de rock salt, an' you take that rock salt, you pound that rock salt up [as fine] as sugar. You take ciyine

[cayenne] peppah w'at's never been used [a new box of cayenne pepper]. You put it into it [the pulverized rock salt] an' mix it, an' wear it in your shoe. An' nobody kin put nuthin down to harm you. [New Orleans, La., (803), 1120:3.]

9586. Well, they say if you see a mark is made at your gate, or in de road or anywhere where you gotta pass around, say you take an' git you a pod of red pepper. Put nine seeds [from

SALT - 9 SEEDS FROM RED PEPPER POD IN EACH SHOE

the red pepper pod] in each shoe and you kin put salt,

table salt in there and wear it. If not that, you kin just take and sprinkle a little in your shoe.

(What will that do?)

And then you kin walk on over it and it won't *hurt* cha.

(I see.) [Vicksburg, Miss., (731), 1001:3.]

9587. [My informant gives the complete rite first and then much later during

the interview adds a note about it.]

And then they say you kin take and put salt and pepper in your shoe, if you **wanta** git a fellow. You know, take salt and pepper and put it in and wear it in **your** shoes.

(In both shoes?)

Yes, in both shoes - yes.

(That's to get him?)

You know, they have a little saying about:

*If you want a fellow,
I'll tell you what to do
Just get some salt and pepper
And wear it in your shoe*

Just red pepper, you know. Not black pepper, but red pepper you know.

(That's a little song, you say?)

Yes, but you **wanta** get a box of salt that ain't even been used out of, you **see**. Go to the store and buy you a brand-new box of salt. Then you **wanta** get you a strand of [red] pepper [pepper pods] where's never any been used off it. See, if there's any been used off it, it's not any good. See, get you a strand of pepper where there's none ever been used off it. And then you get a pod - you get you three pods of pepper in your shoe. And you cut one up in one shoe and you cut the

NEW SALT - 3 UNUSED RED PEPPER PODS

CUT 1 POD IN HALF - HALF IN EACH SHOE

SPRINKLE SALT ON HALVES IN SHOES - WISH

REPEAT THIS RITE FOR ALL 3 PODS

3 PODS - 6 HALVES - 3 SPRINKLES - 3 WISHES

IF MAN DOES NOT RETURN WITHIN 3 DAYS

REPEAT RITE - WITHIN 9 DAYS - REPEAT:

9 PODS - 18 HALVES - 9 SPRINKLES - 9 WISHES

other up. You cut half a one [pod] in this one [shoe] and half in the other [shoe]. And each time you cut the pepper you sprinkle some of that salt, you **see**, and make your wish.

(In doing that you use three pods of pepper?)

Yes, you use three pods.

(You put half in one shoe and half in the other?)

Half in one and half in the other.

(And you cut the second pepper in half?)

Yeah, you...

(I [you] cut the first pepper in half, then you put some salt on top of that **in** the shoe and make your wish?)

And make your wish.

(Then you take another pepper and cut it in half and put it in the shoe, and **then** put salt and make the wish, that way?)

Yes, three times.

(I see.)

That makes just three times cuttin' [3 peppers or cut] and you make your wish **to** see him. And then you wait three days to see him. An' he doesn't do like you **want** him to do in those three days, why you do that again, you see. But you use **three** pods of pepper then. Well, probably see, he might come but not up to like **you'd** like for him to come. Well, you'd use three more, see. That makes nine **pods**, see, and then that makes nine days. See, everything works at nine days. **And** you know, they say for the right conjuration and for it to do right like you **want** it to do, you **wants** to work it on the last quarter of the moon, when it's **dark** nights, and then you see the results on the growing of the new moon. You

see, as the new moon grows, why he'll come to you. [This is often called a putting-together rite. In the following subsection *see* onion cut into 4 parts, No.9596.] [Elizabeth City, N. Car., (438), 391:4.]

9588. De salt an' peppah that chew wear in yore shoe, that's *to make* some-one - well, see, lak if yo' wanta man or a woman an' yo' can't git a *chance* out dem. An' yo' make yore wishes an' put dis salt an' peppah in it. [Here I turned off machine to ask if this was the same or a similar rite to the three red-peppers one.] Yes, yo' use three pods of red peppah. Yo' put one whole one [red-pepper pod] in one shoe an' one whole one in de othah shoe, but chew cut dem in half, see. Yo' put half one in each one [shoe]. Yo' put half in dis shoe [he indicates the right] an' half in de left one, an' yo' do them pods like that an' de third pod...see, that makes a pod an' a half in each one [shoe]. An' yo' put the sulphur an' salt in that. [Informant has added sulphur.] An' see, yo' use dese cork soles [insoles], or yo' just use a paper [insole] ovah there, see, or yo' kin take up dat little inner sole an' just put it down [put mixture under insole] in yore shoe. An' dey say that'll bring a man to yo' or bring a woman to yo'. Yo' make yore wishes. [Elizabeth City, N. Car., (438), 407:2.]

INFORMANT COMMENTS ABOUT HIS PRECEDING RITE
THE 3 RED PEPPERS HALVED

(3) SALT AND RED PEPPER WITH OTHER INGREDIENTS

9589. Yo' git some black peppah - jes' lak ah'd wan' chew tuh move outa mah house. Ah'd git some of yore black peppah an' some salt, an' go tuh a grocery store an' git chew [me] some'a dis red peppah [either because you do not keep any or it must be new] an' mix dat up an' throw it right undah - right 'fore yore dō'. Dat'll natchly wanta git chew out. [St. Petersburg, Fla., (1032), 1679:2.]

9590. To get a person away from a place, if you don't want 'em there, there's little simple things you can go to the grocer and get. [This means all ingredients must be new.] You get you some black pepper, some cayenne pepper, table salt, and you mix it well together. Then you throw it, when you git a chance at night when everybody's quiet and sleepin. You throw it under the house. [Small houses in the lowlands are raised aboveground.] You do that for nine times.

(The same night?)

No, every night for nine nights. See? And on the ninth night you throw that stuff and that same ingredient under the house. And then you walk away and never look back, and they'll soon disappear.

(Move out of that house?)

Yes, sir. [New Orleans, La., (851), 1317:3.]

9591. Jis' like you had wife, yo' know, an' I [a woman] wanted you [a man]. Well, I could git 16 pods of pepper an' take 9 of those seeds out of all them 16 pods of peppah, 9 out of each one [= 144 seed or 12x12 seed]. An' I git into your bedroom where you all sleep. An' I got cayenne pepper [as well as pod pepper seed] and salt and black pepper. An' if I want you [a man] out, I'll find out what side de bed she sleep on an' put it [salt, cayenne pepper and black

pepper] under de sheets. An' when you all go to bed they'll [you two] git into the biggest argument an' git to fighting an' everything. See, I'll go [away].

All the way I go, jis' drop them seeds right in the way I go. She [sex changed here] goin' go right behind them seeds. [Intention is the power behind this rite.

SALT - RED PEPPER - BLACK PEPPER
PUT IN BED OF MAN AND WOMAN BY OUTSIDER
WHO ON LEAVING THEIR HOUSE SCATTERS 144 SEEDS
OR 9 SEEDS FROM EACH OF 16 PEPPER PODS

wants the woman, she will follow the seeds to his house; if a woman scatters the seeds, the man will follow her home. Also by intention the seeds could also lead to the river or cemetery, or merely a jail.] [Memphis, Tenn., (971), 1571:7.]

9592. Yo' git chew some bluestone an'

SALT - RED PEPPER - BLUESTONE - WEAR

tote dat in yore pocket an' a little red peppah an' salt an' tote dat wid chew.

Dey can't har'ly [hardly] - can't do a thing wit chew. [Sumter, S. Car., (1378), 2547:10.]

9593. Ah heard dat chew could take some red peppah, cayenne peppah, an' some bluestone an' some salt an' black peppah. Dat's fo' luck. Well, yo' take an'

sew hit up into a rag

SALT - RED PEPPER - BLACK PEPPER - BLUESTONE - IN SHOE

an' wears it in yore shoe an' dat'll keep

yo' hot, dey say. [Does cayenne pepper explain red pepper or is the latter broken pieces of a pepper pod?]

(That's for luck?)

Fo' luck. [Waycross, Ga., (1136), 1847:9.]

9594. I'll tell you what I would do [to make a person move]. I would get some bluestone and salt and pepper, and put that down right beside of the house

and wish them to go, and they're bound to go. [Fredericksburg, Va., by Ediphone.]

SALT - PEPPER - BLUESTONE - NEAR HOUSE - WISH

SALT - RED PEPPER - BLUESTONE
THROW 3 TIMES OVER GATE
"BREAKS UP DE HOME"

9495. All she gotta do is tuh go tuh work an' take some cookin' salt an' some red peppah an' some bluestone an' beat it all up tuh-

gethah. An' den she ain't got a thing tuh do but jes' pass by de gate where de lady lives an' jes' throw it three times ovah de gate where yo' bound tuh cross it, chew know, comin' in an' out. Yo' won't go dere any more. Dat breaks up de home.

(That breaks up the man and this other woman?)

Yes, an' he'll come back tuh 'is wife. An' stay. [Mobile, Ala., (680), 906:2.]

9596. If de law's bothahin' yo', yo' kin take de onion an' de garlic an' cut it in fo' equal parts. Yo' jis' take de garlic, yo' don't cut it all; yo' jis' take diff'ren' pods, pieces

[cloves] yo' know. An' yo' use eithah de white or de

CUT ONION INTO 4 PARTS - TAKE 4 [CLOVES] OF GARLIC
[4 DIVISIONS OF BOTH GUARD "4 CORNERS OF THE WORLD"]

PUT ON QUARTERED ONION SALT AND RED PEPPER

THEN SPRINKLE WITH BLUESTONE AND SALTPETER

[4 SUBSTANCES WERE USED ON THE 4 PIECES OF ONION]

SCATTER MIXTURE ABOUT HOUSE

BURN THE GARLIC FIRST NIGHT AND WEAR IN BAG

ALL KEEPS LAW AWAY

red onion, an' yo' kin jis' cut it yo' know, in fo' parts. An' go an' yo' po' a whole box of table salt ovah it, an' den yo' po' a whole box of red peppah ovah it, an' sprinkle a

li'l saltpetah an' a li'l bluestone on it. Dat'll keep de law out chure house.

(What do you do with that garlic?)

Well, yo' take dat garlic an' burn it. It's fo' luck. Yo' take dat garlic an' put it in a li'l bag an' fold it up an' wit all kinds - all kinda diff'ren' li'le pieces of stuff dat chew use wit it. Weah it. Yo' know weah dat garlic.

(How do you keep the law away with that onion after you prepare it? What do you do with that onion?)

Yo' take dat onion an' continue tuh burn it till de third mawnin', an' dat'll keep de law away.

(Where do you do that - burn that?)

Well, yo' take it de firs' night an' let it burn up dere, yo' see. Sprinkle it all round yore house. [In preceding subsection *see* 3 pepper pods halved, No.9587.] [Memphis, Tenn., (959), 1543:11.]

9597. Well, now, yo' see, jes' lak yo' had a house. Yo' wanted tuh rent it an' yo' wanted tuh be lucky on it. Well, yo' take an' go tuh a person, say,

SALT - 9 PODS RED PEPPER - BLACK PEPPER - 3 GRAINS CALOMEL
IN BAG - OVER DOOR OR UNDER RIGHT CORNER OF DOOR
"ALWAYS BE LUCKY IN DAT HOME" - ESPECIALLY IN RENTING

"Well, ah'll rent yo' dat house fo' so much." Well, now yo' wants tuh be lucky in rentin'

it. Yo' go tuh work den an' yo' take yo' some black peppah, some salt, an' take yo' nine pods of red peppah, an' yo' take yo' three grains of calomel.

(Is that the stuff you take for your bowels?)

Dat's right. Take dat an' yo' put it all tuhgethah an' yo' put dat in a bag [making a *hand*]. Yo' take den an' yo' carry it tuh yore home an' yo' lay it right up ovah de do', or eithah put it right undah de right cornah of yore do'-step. Well, yo'll always be lucky in dat home. [Waycross, Ga., (1097), 1766:10.]

9598. If yo' don't know dey name or sompin lak dat, git chew some salt, black peppah an' sugah an' ground real fine. Yo'll have tuh beat it as a powdah. Jes' take yore rollah an' roll it jes' intuh a powdah. Sprinkle it all aroun' yore

SALT - BLACK PEPPER - SUGAR - SPRINKLE ROUND HOUSE
"TUH KEEP OFF ALL EVILS"
OVER IT SCATTER RED PEPPER AND LYE
"CHLORINE SALVE" AN ACID ABOUT YOU FOR ENEMIES
"CHLORIDE SALVE WITHOUT ASIC" DRAWS FRIENDS

house, yo' see, tuh keep off all evils. Yo' sprinkle red peppah an' lye behin' it. Dat simple thing. Den yo' kin git chew some dis chlorine salve. It's whut chew call - it's sompin

lak a asic [acid] - an' dat keeps anyone from roun' yore house, close aroun'. Yo' kin use it about chure body, dat draws all yore enemies away. An' yo' kin use it as a chloride salve, jes' plain chloride salve without asic an' as a draw-in' card, fo' people's tuh yo'. But jes' dis plain chloride asic is tuh keep 'em from yo', from doin' yo' bodily harm. [Memphis, Tenn., (1518), 2695:4.]

SALT - RED PEPPER - CITRONELLA - GAMBLING HAND

an' weah dat bag intuh yuh pocket each night when yo' go out gamblin'. [Memphis, Tenn., (949), 1530:11.]

SALT - RED PEPPER - COAL OIL - IN SHOES

9600. Yo' kin weah red peppah in yore shoes an' salt an' coal oil [kerosene]. Dat keeps anybody else from doin' anythin' tuh yo'. [Memphis, Tenn., (954), 1540:2.]

9601. Salt, peppah, *devil's snuff* [all] in bag, carried in right-hand pocket to boss. Look 'im in eye when askin' fo' job. [*Devil's snuff* originally was the *powder* from puffballs - various fungi of the family Lycoperdaceae (class

Basidiomycetes) - globular shaped, discharging ripe spores when pressed. As a boy I found their brown powder or *smoke* interesting, though warned that it was poisonous, and did not know puffballs were mushrooms. The

SALT - PEPPER - DEVIL'S SNUFF

plant must have been specially created for old-fashioned *rootmen*, but I suspect **enterprising** hoodoo drugstores in later years manufactured a *devil's snuff* of their own. [Washington, D.C., (638), 824:8.]

SALT - PEPPER - EAST-SIDE-OF-HOUSE DIRT

9602. Dey tell me that chew go to de east side of yore house an' yo' dig a small little pail full of dirt an' yo' put hit full of salt an' peppah an' yo' put hit right out in front of yore door where yo' gotta enter de steps an' dey say hit'll keep it away but...

(That will keep the law away?)

[My use of word "law", already used by informant, causes nervousness.]

BUT AH DON'T KNOW ABOUT IT! AH'VE NEVAH TRIED IT! Your enemies, well dat's de laws. [St. Petersburg, Fla., (1009), 1633:10.]

9603. Well, yo' git some fish brine an' some gingah an' red peppah an' boil it tuhgethah an' put it about; wit a teaspoonful of spirits of turpentine which is hot, gives it powah,

SALT [= FISH BRINE] - RED PEPPER - GINGER - TURPENTINE AT DOORSTEP TO MAKE PERSON MOVE

see. An' yo' take dat an' boil it an' go dere an' sprinkle yore house

round yore do'staps. An' dey gotta go when dey git a place dey don't wanta stay dere, an' dey'll move without [giving you] any trouble.

(There won't be any trouble getting them out of the house.) [Washington, D.C., (638), 825:1.]

9604. Take yo' some red peppah, sulphuh an' table salt, or eithah graveyard dirt, an' put it in a little cloth an' put it in de bottom of de shoe an' weah it. [That graveyard dirt

SALT - RED PEPPER - SULPHUR - [OR] GRAVEYARD DIRT IN SHOES FOR PROTECTION

is a part of preceding combination and not a substitute for it, see following rite

about graveyard dirt from near headboard of grave.]

(What will that do then?)

Dey can't *hurt* chew.

(You walk over anything and it couldn't *hurt* you?)

Yes. [Fayetteville, N. Car., (1397), 2515:5.]

9605. I heard a woman said once that she could go in the graveyard and get the dirt from [at] the headboard of a sinnerman, not a Christian, and she said

SALT - PEPPER - SULPHUR - HEADBOARD GRAVEYARD DUST THROWN AT UNWELCOME VISITOR

she could put salt and pepper and sulphah wit that and throw it on the person, and they would never pay them a visit again. [Richmond, Va., (406), 361:5.]

SALT - RED PEPPER - LYE - AGAINST THEFT

9606. If he steppin' out 'is house, put dat [red]

peppah an' put dat salt an' scrub 'is house out wit lye. An' sprinkle dat lye all roun' 'is house an' sprinkle dat salt all roun' yore house, an' put dat peppah roun' dere. An' anybody won't bothah nuthin.

(They won't steal anything?)

No. Jis' de red peppah. [Little Rock, Ark., (885), 1460:3.]

SALT OR SULPHUR - RED PEPPER - GUNPOWDER 9607. Ah've heard dat dey take salt or sulphur an' gunpowdah an' red peppah [and] by puttin' it down at yuh do' makin' yuh fortunate - make yuh have luck. [Wilmington, N. Car., (234), 159:7+85.]

9608. Yo' kin git 'im back easy. Well, ah tell yo' 'zackly how yo' do dat. Yo'll git chew two pods of red peppah. One pod - yo' take dat peppah [inside] out'a it. One pod yo' put gunpowdah in; de nex' pod yo' put salt [in it].

REMOVE INSIDE FROM A RED PEPPER - FILL WITH SALT AND GUNPOWDER - TIE END - CALL HIS OR HER NAME ASK LORD TO BRING HUSBAND OR WIFE BACK - LIGHT POWDER "WUSH" - SALT MELTS - HE OR SHE RETURNS

(How many pods do you use now, two or three?)
Yo' use one - two today an' two tuhmahrah. Well, yo' don' have tuh use any mo' of [more than] dat. Well, yo'

take hit. Aftah yo' fill it wit de gunpowdah an' de salt, yo' tie it, de end of it. Whatevah she [her] name or whatevah he [his] name, she call he name. Don't use no plain [every-day] lan'wish [use religious language]. Jes' say, "Mah Lord, ah wants mah husban' or mah wife back home." Git right in de front of yore do' an' set fiah tuh it [this package]. Put fiah tuh it. An' den when hit burn - yo' see, dat powdah - say, "Wush" [sound of powder burning]. An' dat salt'll molt [dissolve] away. An' ah'll bet he'll come [back] an' stay. [This was informant's last rite. After she left the interviewing room, I comment to my machine: "End of 1217. This old woman almost ran me crazy." That sort of notation I rarely made. What she had done to disturb me, I no longer remember. Though not one of my better informants, her subject matter was not impossible. For some of it see: HOODOO, vol.1: p.24, No.38; p.111, No.375; p.425, No.1160; p.494, No.1565; p.522, No.1715; p.598, No.2049; p.599, No.2059; p.647, No.2297; etc.] [Brunswick, Ga., (1217), 2069:7.]

9609. [Take] de person name an' write it down an' git chew some salt an' peppah, an' when dey come in jes' sweep it back out.

[Informant had started with a letter before recording began.]

SALT - PEPPER - NAME BURNED TO ASHES SWEEP OUT BEHIND AN UNWANTED VISITOR

(Why do you write that name down? What do you do with that?)

Write 'em a lettah - jes' lak yo' gona write 'em a lettah - tell 'em stay away

from your house, an' burn it up intuh a ashes. When dey come in, take dat salt an' peppah an' throw it down dere an' den sweep it back out.

(What do you do with the ashes then?)

Sweep it out 'hin' [behind] 'em.

(You mean with this salt and pepper [and letter ashes], sweep it out behind them. I see.) [Mobile, Ala., (653), 855:3.]

9610. Dey'll go 'head an' come heah an' put some salt an' peppah. An' dey'll come to yore house - an' at night yo' know, or any time yo' know at chure absence - an' dey'll sprinkle it all up dere. An' den dey'll put chure name in

SALT AND PEPPER SPRINKLED AT YOUR HOUSE NOTE LEFT TELLING YOU TO TAKE A VACATION SAY "VACATE" - WITHIN 9 DAYS YOU LEAVE

dat. Write it as dey goin' off fo' vacation. An' when dey do dat, dey kin leave it an' within nine days yo'll have tuh go.

(They write your name on a piece of paper and say that you are going on a vacation?)

Taking a vacation. An' den put salt an' peppah. When yo' leave an' when yo' walkin' dat way, an' yo'll move within nine days.

(Where will you put this paper?)

Put it in de shoes.

(Who wears it? Would you wear that if you were trying to harm me?)

Dey put it in yore shoes, see, 'cuz jis' lak dis, [if] dey couldn't git to yo'. An' dey put yore name in dey shoe, an' den dey put a little dat salt an' peppah. An' when dey go dere dey'll sprinkle [salt and pepper], an' within nine days yore gone. [I turn off machine and then turn it on again for missed portion.]

(When they sprinkle it, they just say "vacate." But you have my name on this paper in your shoe, and you sprinkle this salt and pepper around my house?)

In yore name. [Little Rock, Ark., (893), 1464:5.]

9611. They say they take pepper and onions and table salt, and put that together and name it, and throw it in the fire and burn it, and it will cause a confusion in the family between a man and his wife. [Elizabeth City, N. Car., (182), 400:6.]

SALT - PEPPER - NAME - ONION - BURN

9612. If you want a person to move, you have to take a stormy night when it is

raining real hard. But you gotta take a couple of pods of red pepper and nine pinches of salt and you gotta burn it. Parch it in the oven to look like dirt

you know and just cook it right together. Brown it till it looks like dirt. And take a plain paper, if you know de person's name - you don't, you find it out. Write his name nine times forwards and nine times backwards. [To write for-

SALT 9 PINCHES - SEVERAL PODS OF RED PEPPER

PARCH INTO POWDER - WRITE VICTIM'S NAME 9 TIMES

FORWARDS - 9 TIMES BACKWARDS - PARCH THIS PAPER

MIX BOTH POWDERS - DO EVERYTHING ON A STORMY NIGHT

ON RAINY NIGHT SPRINKLE MIXTURE AT ENEMY'S HOUSE

NEVER LOOKING BACK GOING OR RETURNING

ENEMY WILL LEAVE FROM 3 TO 9 DAYS

words and backwards means to write the name normally turn the paper upside down, repeating the name on top of the first one. This is called *crossing names*.] Then parch the paper, salt and pepper all together and make a powder. Den a stormy night like we done having storms and all, don't care if it raining hard, you go up to their hall. Don't look back [going or returning] and throw this stuff and come on out. And they'll move in less time from three to nine days. They won't stay there. They kin own the property, they'll rent it out, but they won't stay. [Norfolk, Va., (492), 530:4.]

9613. Well, lak dey are goin' in a path - dey'll git in dat path an' de fo'ks of de road an' stop an' turn aroun' [turn around on your heel making hole in ground]. Put some pepper an' salt in dat [and spit]

AFTER WHIRLING ON YOUR HEEL IN THE SAND

OF ENEMY'S FOOTPRINT AT FORK OF ROAD

DROP INTO HOLE SALT AND PEPPER - SPIT - INCANTATION

in de pathway [in the heel hole made in the pathway]. (What will that do?)

Dat supposed tuh git chew confused. Dey have a cer-

tain scripture tuh read fo' dat dough. [If scripture (Scriptures) here means the Bible, it could be something like: *Depart from me, all ye workers of iniquity (Psa.6:8)*; but the *scripture* is more likely to be something like, Go! God damn you!]

(Well, what about that spitting?)

Dat spittin' is supposed tuh confuse yo'. [Mobile, Ala., (702), 962:3.]

9614. They kin take salt, cayenne peppah an' saltpetah an' sprinkle it. Take

- off of [back of] old broken looking glass that quicksilvah-like, yo' know, an' mix it all togethah.
- SALT - RED PEPPER - SALTPETER - QUICKSILVER - TO MOVE They kin throw it right up in the door an' sprinkle it all aroun' the door. An' that'll make yo' move. [Memphis, Tenn., (960), 1544:4.]
- SALT - RED PEPPER - OLD MAN'S OLD SHOE ASHES - LAW 9615. Get a ole shoe of a ole man an' burn it up, an' den take de ashes an' red peppah an' salt. An' if de law comes, whenever he leaves [you have] tuh throw dis behin' 'im, an' he won' come back any mo'. [Norfolk, Va., (?), 524:3.]
9616. Den if yo' - if somebody wus in some business, got a lotta trade-like, an' yo' wanta break it up. Well, yo' could git some soda an' salt an' red peppah an' put it togethah. Mix it up togethah. An' when yo' go into dis place where dey are at - where de business is goin' on at - yo' could sprinkle it round in dere on de flo'. An' ah know fo' a fact dat it is good.
- (It will break up their business.)
Break up their business. [Savannah, Ga., (1275), 2267:2.]
- SALT - CAYENNE PEPPER - SUGAR 9617. (To make somebody move?)
SPRINKLE BEHIND PERSON LEAVING HOUSE Yeah. Yo' git salt an' yo' git sugah an' yo' git cayenne peppah an' yo' mix dose tuhgethah. An' as dis person goin' outa de house, why yo' jis' sprinkle dat on behin' 'em. Dey're goin' some place. [Memphis, Tenn., (938), 1517:8.]
- SALT - PEPPER - SULPHUR 9618. Wal, ah tell yuh how dey do dat. Dey take some salt an' sulphuh an' red peppah an' mix it tuhgethah. Go dere at night, chew know, an' sprinkle it ovah huh po'ch [her porch], right down in fron' of 'er do'step. Den she gits all intendin' tuh leave dere. She can't stay on account'a dat red peppah jis' runs 'er crazy.
- (That will make her move out of the house.) [St. Petersburg, Fla., (991), 1598:9.]
9619. Yo' kin take salt an' yo' kin take sulphuh and yo' git red peppah. An' yo' kin throw it aroun' peoples' do' an' dey cain't stay in de house. [Little Rock, Ark., (887), 1461:6.]
- SALT - RED PEPPER - SULPHUR 9620. Take sulphur an' salt, cayenne peppah an' spread it roun' yore house - undah de house or UNDER OR AROUND HOUSE roun' in de house. If yo' got any enemies or anythin' put down dere, it'll kill it. [Wilson, N. Car., (1499), 2667:17.]
9621. Take cayenne peppah an' salt when yuh [visitor] go out de do', an' sulphuh, an' take yore broom an' sweep 'em out. An' let chure broom go on [sweeping] out in de street behin' 'em an' dey won't come back soon. De way dey go, let de broom go [sweep] dat way. [Little Rock, Ark., (887), 1463:2.]
- SALT - RED PEPPER - SULPHUR - THROW INTO TRACKS 9622. Jes' lak he visit de SWEEP FROM DOOR INTO STREET home backwards an' forwards [visits frequently]. Evah
- SALT - RED PEPPER - SULPHUR - THROW BEHIND
CURSE AND SWEEP VISITOR'S TRACKS

time he leave yo' jes' take some cayenne peppah an' sulphuh an' salt, an' throw it behin' 'im an' make a curse or somepin or 'nothah an' sweep 'is track. He'll **have** tuh go away.

(That will make him stay away?)

Dat's right. He couldn't stay dere. [Sumter, S. Car., (1347), 2329:10.]

9623. Yo' git some sulphuh an' red peppah an' strew roun' yore house fo' ten **mawnin's** befo' de sunrise - sulphuh an' peppah an' table salt, an' jes' throw it roun' yuh house fo' ten mawnin's, evah mawnin' befo' de sun rise. An' if yo' know where dis man lives, yo' go tuh 'is house an' do de same thing. Jes' throw dat peppah

SALT - RED PEPPER - SULPHUR

SCATTER ROUND YOUR HOUSE AND BOSS'S HOUSE - WISH

10 MORNINGS BEFORE SUNRISE

ON 11TH DAY YOU WILL GET JOB

jes' as yo' go in. Yo' jes' throw dat peppah up an' down until yo' git tuh de **do'**, an' yo' throw it out lak dat an' make yore wish. An' de 'leventh mawnin' **dey** say yo'll git a job. [Fayetteville, N. Car., (1447), 2725:10.]

9624. Sulphah an' red peppah an' put nine teaspoonsful of salt in it, an' **bury** it to de back do' an' to yore front do', an' dey couldn't stay dere tuh **save** dere life. Dey may stay two or three weeks but dey won' stay.

(You mean in the house or around the house?)

9 TEASPOONSFUL SALT - RED PEPPER - SULPHUR

BURY AT FRONT AND BACK DOORSTEPS

No, yo' jes' bury it right undah yore back steps. An' den go to

yore front step an' bury it 'bout de same place - under de front steps. An' **dey** couldn't stay dere to save dere life. [Sumter, S. Car., (1380), 2451:8.]

9625. They always say if anybody is bothering you or making you git out de **house**, they gets five cents worth of new cayenne pepper, five cents of sulphur, **and** there's something else you stole, and a box of new salt. Sprinkle it in de **doorsill** every morning for nine mornings and make a wish and let 'em walk over that.

3 NEW THINGS: SALT - RED PEPPER - SULPHUR

AND SOMETHING STOLEN

SPRINKLE 9 MORNINGS ON DOORSILL - WISH

OR BURN THESE INGREDIENTS IN STOVE

(And this is to do what now?)

Jes' to make 'em get dissatisfied, make 'em move out.

(Move out of the house. I see.)

In other words, you kin take the

some thing - sulphur, cayenne pepper and salt, and de stuff whatever you stole, **and** burn it on your stove. And the scent goes out and they says that will run 'em out.

(Run them out of the house.) [Richmond, Va., (428), cylinder near 382+85.]

9626. An' den yo' take black [red?] peppah an' salt an' sulphuh - those three **things**: red peppah, salt, sulphuh. An' burn it in yore fiahplace an' dat'll run enemies away from yore house. [Fayetteville, N. Car., (948), 2529:8.]

SALT - RED PEPPER - SULPHUR

BURN IN FIREPLACE TO KEEP ENEMIES AWAY

9627. If yo' goin' tuh git a job, git up in de mawnin', or even if de sto's now open tuhnight, git chew a package of cookin' salt. Open dat salt. Po' some salt in de cornah of a large han'kerch'ef. Yo' put red peppah in dere an' sulphuh, an' yo' tie it up. Put it

SALT NEW - RED PEPPER - SULPHUR

TIE IN CORNER OF HANDKERCHIEF

WEAR IN RIGHT POCKET AND SEE BOSS

in yore right pocket an' go [to see boss]. An' if de man don' hire yo' dat day, **why** dey'll tell yo' tuh come [back], an' de nex' time yo' go back yo' git a job. [Brunsvick, Ga., (1214), 2160:15.]

SALT - RED PEPPER - SULPHUR
TIE UP - "FEED" HEARTS COLOGNE - FOR JOB

keep it wet chew know. Yo' talkin' tuh 'im. He give yo' a job. [Brunswick, Ga., (1217), 2169:8.]

SALT - 9 PODS RED PEPPER - SULPHUR - SALTPETER
WEAR IN BAG FOR PROTECTION

nine pods of red peppah an' yo' jes' make a little bag an' yo' weahs dat. Dat's all.

(What will that do then?)

Dat's to keep it back. Dat kill evahthin'. Can't git up to yo' 'cuz dat keep it off.

(That is to protect you.) [St. Petersburg, Fla., (1022), 1654:4.]

9630. Yo' kin take some salt an' some sulphuh an' some red peppah an' tote it in yuh pocket in a piece of red flannel an' can't nobody hurtcha [hurt you].

SALT - RED PEPPER - SULPHUR - IN RED FLANNEL - WEAR

[Waycross, Ga., (1072), 1732:4.]

SALT - RED PEPPER - SULPHUR - IN SHOES

go ahead an' take sulphuh, red peppah an' salt an' weah it - put it in de bottom of yore shoe. Weah it up undah dat little bitta place, yo' know, dat's made in yore shoe - up undah dere, on de inside [under the insole]. Weah dat in yore shoe. Sat dat [*cunjure*] won' do yo' harm. [Fayetteville, N. Car., (1409), 2523:1.]

9632. Put sulphuh an' salt an' red peppah in yuh shoes an' weah it in dere all de time. Den yo' kin step ovah it an' it won't do nuthin tuh yuh. [Sumter, S. Car., (1345 or 1346), 2328:8.]

9633. If anybody tryin' tuh harm yo', yo' take some sulphuh, use some cayenne peppah, dis cayenne peppah whut's grind up [ground up] an' dis sulphuh an' some new salt - *cookin' salt* [not the coarse salt fed to animals]. Yo' weah it in yore shoe an' dey can't harm yo'. [Savannah, Ga., (1260), 2239:7.]

9634. Yo' weah sulphuh, salt or eithah cayenne peppah [or] red peppah in yore shoes.

(What would that do then?)

That keeps yo' from ketchin' anythin' dat's put down fo' yo' if yo' walkin' ovah it. [Waycross, Ga., (1061), 1720:4.]

SALT AND CAYENNE PEPPER AT DOOR
SULPHUR IN SHOES

Yo' kin walk on dat sulphuh an' nobody can't harm yo'. [Florence, S. Car., (1326), 2269:9.]

SALT - CAYENNE PEPPER - SULPHUR
SPRINKLE WHERE YOU WALK - WEAR IN SHOES

walk. Yo' take dat peppah, cayenne peppah an' salt an' sulphuh, an' mix dat tuhgethah an' sprinkle it aroun' undah yore do'step, an' aroun' yore place whare

9628. Yo' kin git chew sulphuh an' salt an' red peppah an' tie it up an' whenever yo' gits roun' 'im...

(Round the boss.)

Yo' be talkin' tuh 'im - an' *Hearts Cologne*, git dat *Hearts Cologne*. Yo'

9629. Well, git chew some salt-petah an' some table salt, a little sulphuh, an' take dat an'

9631. If dey puttin' anythin' down tuh *hurt* chew, yessuh, yo' could pertec' yo'self. Well, yo' could

9635. Yo' kin take yo' some ground red peppah [cayenne pepper], sulphuh an' table salt. An' yo' kin throw dat roun' yore do', or yo' kin put dat in yore shoes - sulphur in yore shoes.

9636. If dey put anything down fo' yo', yo' undahstan' to *hurt* chew or cripple yo' or anythin' so yo' can't

yo' walk. Quite nec'sary [necessary] yo' weah some of dat in yore shoes. Well yo' see, dey can't do anythin' to yo', can't *hurt* chew when yo' got dat peppah in dere. It keeps dat down. [St. Petersburg, Fla., (1012), 1637:5.]

9637. If yo' know anyone tryin' tuh harm yo' roun' yore home, yo' git chew ~~some~~ dis heah bluestone, an' sulphuh, red peppah, an' salt. Mix all of dat up togethah. Evah mawnin'

SALT - RED PEPPER - SULPHUR - BLUESTONE - IN SHOES [you] come outa yuh house, befo' yo' hit de flo', [I

~~mean~~] hit de groun', yo' take dat dust an' go along wit [use] dat dust - evah ~~mawnin'~~ befo' yo' come up. An' aftah yo' do dat, why take a li'le bit of it an' sprinkle it right in de bottom of yuh shoes, both shoes. Put on yuh shoes an' go anywheres. Dey can't harm yo' none, regardless [of what they put down for you]. [Florence, S. Car., (1331), 2390:7.]

9638. Ah tell yo' whut chew kin do. Yo' read de 54th Psalm. Yo' evah read de Bible? [Since I do not answer, did I nod my head up and down, or shake it sideways. Informant did not know

SALT - CAYENNE PEPPER - SULPHUR - SALTPETER

WEAR IN SHOES - READ PSALM 54

YO' EVAH READ DE BIBLE?

he was talking to a clergyman.] An' yo' takes saltpetah, take cayenne peppah, an' yo' takes table salt. An' yo' take each one-a yore shoes an' yo' sprinkle yore shoes wit dat sulphur, a teaspoonful'a

sulphur. Jes' sprinkle yore shoes wit dat an' walk anywhere yo' want. Nobody can't do nuthin tuh yo' about chew walkin' on anythin'. Nevah min' [mind] about dat [walking on anything]. [St. Petersburg, Fla., (1016), 1644:2.]

SALT - RED PEPPER SEEDS - URINE

SWEEP AFTER UNWELCOME VISITOR

9639. Take some peppah [seeds] an' salt an' take some of yore *chambah lye* an' scattah it aroun' de do' an' den sweep it. Yo' kin [will] go as de seed went - de peppah seed.

(You go the same way the seed went. That is, if someone came to your house and you want to

make him stay away, you put the stuff out and sweep it?)

Scattah it ovah de flo' an' den sweep it out. [Wilson, N. Car., (1474), 2654:6.]

9640. Ah heard dat chew take yore *chambah lye* an' dis salt an' peppah, an' throw it evah mawnin' befo' sunrise at chure do'. Dat'll keep de laws from runnin' on yo' an' all fren's will come to yo'. An' don't sweep no, none of de dust out chure house, out chure front do'. Don' nevah throw none out; throw it in de fiahplace. Dat always brings in luck. But nevah carries out any [sweepings].

SALT - PEPPER - URINE

EVERY MORNING BEFORE SUNRISE

THROW IT AT DOOR FOR LUCK

ALL SWEEPINGS BURN IN STOVE

FOR LUCK AND KEEP LAW AWAY

(If you are in business of any kind, especially bootlegging?)

Yes, bootleggin' an' gamblin'. Savannah, Ga., (1279), 2176:3.]

SALT - CAYENNE PEPPER - SUGAR - 2 NEEDLES

ALL IN BOTTLE WITH URINE - HAND FOR LUCK

9641. It was once a rootworker told me to take some *urinate* some cayenne pepper and salt - half full from the *urinate* to de top of the bottle and

the other [half fill] with sugar. An' take you a piece of cotton and stick down in there, and stick two needles in there, and keep that. That's luck to you.

[Wilmington, N. Car., (268), 189:11+85.]

(4) SALT AND OTHER INGREDIENTS WITHOUT RED PEPPER

9642. De nex' one wit sugah ag'in: if yo' got somebody a pusson yo' wanta make 'em stay at home, yo' mix dat wit allspice an' salt. An' put it in a li'le piece [of cloth] in de mattress, where de people gotta sleep, tuh make folks stay home. Put it in 'is mattress, jes' a li'le bit.

ALLSPICE - SUGAR - SALT
TIED OR SEWED IN CLOTH - KEEP IN MATTRESS

Make 'em stay home. [Charleston, S. Car., (518, *Doctor Nelson*), 611:4.]

9643. (How would you keep a spell from being put on you?)

Ah tell yuh dat. Go an' git chew a li'le ice cream salt hadn't been uses [used] an' *assfessadee* [asafetida], an' be sure tuh have a li'le piece—a *John de Conkah*. Dashes de salt [about house?]. Have *John de Conkah* in a li'le bag or eithah have a nutmeg roun'

ASAFETIDA - JOHN DE CONKAH - NEW ICE-CREAM SALT
IN BAG ABOUT NECK - OR SUBSTITUTE A NUTMEG

yore neck. Will hold de spell from relievin' tuh yo'.

(That will keep it from *hurting* you.) [Savannah, Ga., (538), 655:3.]

9644. (This white man owned this farm?)

No suh. See, dis colored man own dis fawm wit dis white man an' it come tuh a settlement. An' it wuz de fall term an' de white man wouldn't settle wit 'im.

An' dis colored man went tuh dis *root man*;

wants tuh make de man settle wit 'im.

SALT AND BLACK PEPPER
BLACK MAN - WHITE MAN - ROOT MAN

(And what did this *root man* tell him to do?)
[*Root man*] tole 'im - ast 'im [first] did

he have de law ontuh 'im [white man].

"Yeah," [answered *root man's* client or patient].

[*Root man*] tell 'im, "Yo' know de cookin' salt an' black peppah." So he tole 'im tuh mix some of dat tuhgethah, yo' know, an' make a li'le hole roun' dere where - so he won' see it - on de top-a de earth, yo' know, where he [white man] walk roun' an' [won't] see it. Bury it dere at de well. Anywhere roun' dere, yo' know, where he be's [is] goin' backwards an' forwards.

An' so dis man fixed de well 'imself, 'cuz he knew dat's where he'd be, see, but dis colored man did know where he put it dere, 'cuz he know 'bout where he be goin' on. So he put dat where dis man walk ovah it. An' he tole me, firs' he went in 'is house an' when he walk ovah dat, aftah he walk ovah it - he step ovah it. An' 'bout two or three day aftah den, de [white] man settle wit 'im.

[Fayetteville, N. Car., (1436), 2602:5.]

BLACK PEPPER AND SALT IN SALT SHAKER IS RARE

9645. Take some salt and black pepper and you mix it up and put in a salt shaker, and [as] they

go out your door, you walk behind them and you sprinkle this salt and black pepper behind them, and I guarantee you they won't come back again. [New Orleans, La., (809), 1137:6.]

9646. Git chew some salt an' black peppah, evah time dey come - come in yore house - jes' slip it up behin' dem an' dey'll finely [finally] leave yo' alone. [Brunswick, Ga., (1210, *root doctor*), 2046:1.]

BLACK PEPPER - SALT - SPRINKLE BEHIND - SWEEP

9647. Ah've heard it said, yo' kin take table salt an' black peppah. As dey go out de do'

yo' sprinkle it behin' dem, an' yo' take de broom an' yo' sweep it out behin'

dem. And dey say dey will leave an' dey won't evah come back dere no more. [Mobile, Ala., (689), 918:1.]

9648. He comes an' [you] have a good frien'ly talk wit 'im in de porch or at de gate wherevah he stops at. An' den watch 'im, an' soon as he leaves, go right in de house an' git chew broom. An' sprinkle roun' dere, where he was, wit salt an' black peppah, an' sweep it de way he went. He won't come back. [Waycross, Ga., (1129), 1835:5.]

9649. Ah've learned dat chew kin take black peppah an' salt an' if dey come intuh de back do' an' go intuh de house, why sprinkle dat black peppah an' salt behin' 'em. If dey goes out de front, jes' sprinkle it slowly behin' dem as dey go out an' sweep, an' dey'll nevah come back ag'in.

(But they must come in the back door before you can do that?)

Dey don' have tuh go in de back do' - de same do' dey go intuh. If dey come in de front do' an' jes' go in a room an' set or stan' dere, when dey git ready tuh go out, jes' go back out de same way dey came in, all yo' have tuh do is jes' sprinkle dis black peppah an' salt behin' dem an' jes' sweep it out, an' dey'll nevah come back. [Fayetteville, N. Car., (1390), 2491:8.]

BLACK PEPPER - SALT - SPRINKLE BEHIND - SWEEP
SOMETIMES ADD SULPHUR

9650. (Before the law comes, what do you do to keep them out?) It's not possible tuh keep 'em away. Dey have tuh come once in ordah tuh keep 'em away. Well, yo' use de black peppah an' salt

an' sprinkle it behin' dem at evah footstep dat dey make, an' den sweep it out behin' dem lak dat.

(Then they won't come back again.)

Yessuh. An' sometime yo' kin use sulphuh 'long wit it. [Sumter, S. Car., (1342), 2323:9.]

9651. [To] make you move from out the house. Well, I see this happen already. I see this fellah take some black pepper an' salt an' mix that together.

BLACK PEPPER - SALT - SPRINKLE IN DIRECTION
YOU WANT DWELLERS WITHIN TO MOVE

An' yo' goes to the house an' yo' sprinkle it as yo' comin' from the house. Sprinkle it goin' in the direction you wants them to

move from, an' those people they goin' to move out of that house. [New Orleans, La., (859), 1365:7.]

BLACK PEPPER AND SALT AT DOORS PREVENTS THEFT

9652. Take black peppah an' salt all roun' at chure do's. Dey cain't come ovah it.

(They can't come in and steal things?)

No. [Little Rock, Ark., (897), 1469.]

BLACK PEPPER - SALT - 3 MORNINGS INTO FIRE

fussin' an' fightin' all de time an' he wanted tuh leave huh. An' he say a man tole 'im tuh do dat an' she would leave.

(Tell me just what he did, now.)

Say, he tole me, git a teaspoon fulla black peppah an' a teaspoon fulla table salt an' mix it tuhgethah, an' throw it in de fiah three times an' leave dere. An' he [man supplying rite] say she would leave. An' he said he did it but she left.

(He did it three times in the same day?)

He done it fo' three days.

(Did he do it at any special time of the day?)

He tole 'im do it in de mawnin'. [Memphis, Tenn., (917), 1486:4.]

9654. Take salt an' black peppah, tie it up mixed togethah. Jes' take it. Yo' got some made up. Yo' gamblin'. Put dat stuff right in yore pocket. Evah now an' den, when yo' shuffle de cahds or sompin, jes' run yore han' in yore pocket. Yo' ain't gotta pull out none [of the mixture], jes' git de dust of dat on yo'.

BLACK PEPPER - SALT - GAMBLING

(That will give him luck.) [Brunswick, Ga., (1174), 1982:3.]

BLUESTONE - SALT - AT DOOR

9655. If I see a person I don't like and I don't want him in my house, I can take salt and bluestone and put it under the door and they can't come in. [Fredricksburg, Va., by Ediphone.]

9656. [If anyone puts anything down for you] an' yo' wanta walk ovah it, jes' put chew some bluestone an' cookin' salt in yore shoe. Jes' take up dat little piece in de bottom

BLUESTONE - SALT - IN SHOE - TO WALK OVER CUNJURE

of yore shoe [insole] an' sprinkle a little bit in

dere an' put dat back down, an' yo' kin walk where yo' wanta walk.

(Nothing will hurt you?)

Nuthin will hurt yo'. [Florence, S. Car., (1293), 2193:5.]

9657. Well, if you bothered by the law, you take - even for the law, anybody - you get you some parchment [paper]. Here's your door here. [Informant begins to demonstrate.] You hang you some parchment up by your door. [Imitation parchment was sold as genuine and often considered holy.] You hang

BREAD, LOAF OF - OVER CENTER OF DOOR BETWEEN
NEW SALT ON LEFT - NEW PARCHMENT ON RIGHT
KEEPS LAW FROM HARMING YOU - IF LAW COMES
SPRINKLE SUGAR BEHIND DEPARTING HIM OR THEM

that parchment up by your door, on this side, and hang you a box of salt on the other. Don't let the salt be - get you a fresh box of

salt. Just like that nail is there [informant points to nail]. See that nail? Well you put you a nail up right there [demonstrates].

(On one side of the door.)

On one side of the door. And you hang that salt up there. And over that, between that parchment and that salt, you put you up a loaf of bread.

(You have the parchment on one side and the salt on the other.)

You see, you've got the parchment here and you got the salt here.

(The parchment on the right hand side and the salt on the left.)

And the salt on the left. Now, right in the center, you put you a loaf of bread [demonstrates].

(Above the door.)

Above the door. See, you put you up a loaf of bread. He can come in: the captain, the sergeant, the lieutenant - all of them can come in there when you do that. They ain't going to bother you. Now, when they come in, if they come in, but they might not get no further than right to the door. They might just look in, they ain't going to bother nobody. They going to go away. You see. And when they go away, you sprinkle sugar behind them, after they gone. When they turn their face to go, you sprinkle sugar behind them, you see. You sprinkle sugar and that'll keep 'em going all the time. They'll never come back. If they come back, they won't bother you. You understand what I mean? They won't bother you. Just sprinkle that sugar behind 'em and they won't bother you at all. [New Orleans, La., (832), 1248:2.]

9658. Dey kin make yo' move wit saltpetah, brimstone an' table salt - jis' plain table salt. An' po' it by night, chew know, at de do' or sprinkle it roun' de do', an' yo' shuh of makin' 'em move. [Memphis, Tenn., (925), 1502:2.]

BRIMSTONE - SALTPETER - SALT - AT DOOR - TO MOVE

CHEESE - FLOUR - SALT - FOR LOVE OR GAMBLING

Ah've tried dis on mahself. Yo' kin take yo' some salt an' some cheese an' flour an' make a powdah outa it. Mix it all tuhgethah. An' yo' kin take dat powdahs. Jes' say fo'a instant [instance] dere's a girl stayed heah dat yo' thought a whole lots of, an' yo' jes' can't get 'er lak yo' wan's tuh do. But chew kin visit 'er an' have all de fun othahwise dat chew want. Yo' kin take dat powdahs dat chew've made an' dust it aroun' in 'er room, an' dat'll bring 'er love tuh where yo' kin handle huh an' she won't deny nuthin dat chew ask.

De same thing is mighty good luck in gamblin' too. Dat salt an' cheese an' flour, dat's good luck in gamblin' too.

An' den it's a lodestone dat chew kin use dat's mighty good luck in gamblin', a lodestone called *magic lodestone* [trade name]. Dat's mighty good luck in gamblin'. [Brunswick, Ga., (1174), 1981:1.]

9660. Sprinkle coal oil down and salt down. That makes a fuss. Now, to stop the fuss, how would you stop it? All right, I'd stop the fuss in this manner.

COAL OIL AND SALT BURNED CAUSES QUARREL

CINNAMON AND SUGAR BURNED STOPS QUARREL

and then I'd burn that. Right wheresomever the spot is where that oil is, I'd put the cinnamon and the sugar there and light it and let it burn. It's not going to burn the floor at all. It's going to burn until that floor come back natural just the same as it was before that oil got on there. And then that would be all over with, wouldn't be no more quarrelin' then. [New Orleans, La., (832), 1240:4.]

9661. Heard talk of 'em usin' needles an' pins [omits pins later] an' red flannel an' cologne an' salt. Supposed tuh be nine needles. Yo' use dat. Well,

COLOGNE 9 DROPS - NEEDLES 9 - RED FLANNEL - SALT

THIS HAND IN PERSON'S BED STICKS WITHOUT CONTACT

touch 'em, but yo'll feel jis' lak lots of needles an' pins is stickin' in yuh.

(You say nine needles. How many pins do you put in that?)

No. Well, ah nevah seen 'em use no pins, jis' only nine needles.

(Nine needles and what else?)

Den use a piece of red flannel an' nine drops of cologne an' a little salt. Jes' take a spinch of salt in yuh fingahs an' wrap it up in dat red flannel. Put it anywhere aroun' yuh baid. De needles don't have tuh touch yuh, but yo' feel de needles stickin' in yuh.

(You feel these pains.) [Norfolk, Va., (476), 493:9.]

9662. Ah tole yo', when yo' want 'em tuh go [pauses].

(Yes.)

When dey makes de track, why yo' take a new broom an' sprinkle salt. Salt an' saltpetah, mix dat togethah an' sprinkle dat an' devil's snuff.

(Devil's snuff?)

Devil's snuff, yes sir.

(Where do you sprinkle that?)

Yo' sprinkle it right on behind. Jes' lak dey goin' out de do', yo' sprinkle it right on behin' dem. An' den yo' takes dis broom an' sweep it an' tell 'em - yo' make, make de wishes dat yo' want 'em tuh go an' stay [away]. Jes' sweep 'im, jes' sweep

DEVIL'S SNUFF - SALTPETER - NEW SALT - IN FOOT TRACKS
SWEEP - WISHING VISITOR TO STAY AWAY

'im away. [The salt] outa box of salt dat's nevah been used out of.

(I see. Do you use salt? And what else did you say you used?)

Salt an' saltpetah an' devil's snuff.

(Devil's snuff. I see.) [Mobile, Ala., (679), 972:2.]

9663. Take table salt now, when dey [policeman] jes' come aftah yo' an' behind yo' about chure stuff. When he comes in an' he turns 'is back, yo' throw it behind 'im. An' he would

DRAGON'S BLOOD BURN - THROW SALT AFTER POLICEMAN have tuh turn 'is back when he's goin' out. Throw it behind 'im on de flo' an' as he turns back, throw some on 'is back.

(Throw some on his back?)

On 'is back. An' burn dis dragon's blood in yuh house. Yo' burn it in yuh house tuh keep de law away. [Jacksonville, Fla., (594), 766:5.]

9664. All right. Well, first, if they trying to harm you, you get you some Epsom salts, take you some table salt. All right. And you take you some warm water and let that set overnight.

EPSOM SALT - SALT - IN WARM WATER OVERNIGHT
BATHE WITH NEXT DAY - NO ONE CAN HARM YOU

Then you take you a good bath with that. Well, they can't do anything with you. [New Orleans, La., (884), 1457:2.]

9665. They takes the toenails and the fingernails, all like that, and wrap it up with sulphur and salt and burn it, and that will keep 'em away.

(Run them away.)

FINGERNAILS AND TOENAILS - SULPHUR - SALT
BURN IN HOUSE TO DRIVE PERSON AWAY

Burn it, just burn it around. You kin take and burn it around like in a heater or anything like that. That run 'em away. [Norfolk, Va., (472), 482:3.]

9666. Yo' take an' git a salt [salted] fish an' put it in watah an' scale de fish an' clean 'im. If yo' wants tuh [have?] 'im open or sompin lak dat an' take all dat [insides out] - *if yo' don' wanta throw de guts an' all intuh yore, in fronta yore do'*, take dem out an' throw de fish watah an' evahthin' right out in front [of your house] an' de people

will come tuh yo'.

(That is for customers?)

FISH - SALTED ONE LIKE HERRING - CLEAN
THROW THE CLEANINGS OR MERELY THE WATER
IN FRONT OF DOOR TO BRING IN CUSTOMERS
OR THROW URINE AND SALT TOWARDS CROWD
REPEAT LATTER RITE 9 MORNINGS

Yessuh.

(For what - what kind of a business?)

Well, any kinda business yo' want, whethah it's a whiskey business, or

whethah it's business in a sto' or whut. Anythin'.

(You say you take a salt fish?)

[Informant's opening words: *git a salt fish...put in water and scale...an' clean 'im* had confused me, especially the words *put in water.*]

Takes salt fish, scale 'im.

(What kind of a salt fish?)

We gen'ly use salt herring, or any kinda salt fish. We generally gits de real cheap ones.

[Informant definitely means salted fish in a can or tin. One fish at lease is soaked in water to obtain the brine, scaled or skinned, and then split open and cleaned. The fish essence in the water fishes for customers, the salt in the water kills anything put down by an enemy to stop the arrival of customers.]

An' den, ag'in [another way for trade], take *urination* an' put salt in it an' throw it de direction where yo' see big crowds. [Just as the urine of a dog attracts other dogs, likewise human urine attracts people or customers.] Do dat fo' nine mawnin's. De crowds will come right towards yo'. Ah saw dat done.

(If you are selling whiskey you do that?)

Yes. [Fayetteville, N. Car., (1419a), 2557:16.]

9667. A shell - yo' see, w'at ah shoot in a gun. Git dat gunpowdah [out of the gunshell]. Git choo a box of sulphuh an' [a box of] salt, an' dig a hole right off down in dere in front dat-a

GUNPOWDER - SULPHUR - SALT - ALL NEW
BURY AT FRONT AND BACK DOORS - TO MOVE

do'. Don't put it on de step, dig a hole in fronta de do'. Put some tuh de back [door] an' some tuh de front

[door]. An' ah bet chah, ah guarantee dat woman wouldn't stay tuh dat house fer one day 'fo' [before] she'd be huntin' huh anothah house. [Almost everywhere in these volumes to get a box of sulphur, salt, anything, means a new or unused ingredient. Often the remainder must not be used for any non-hoodoo purpose.] [This man "said he was from the South and didn't speak well" - note made at time of recording.] [Wilmington, N. Car., (323), 258:2+85.]

GUNPOWDER - SULPHUR - SALT - GARLIC - IN SHOES

9668. Sulphur, table salt an' gunpowdah, jis' weah it in yore shoes. Use garlic in dat, chew

know. Dey couldn't hurt chew tuh save dere life. [Brunswick, Ga., (1217), 2070:1.]

9669. Yessuh, dere's somethin' dey kin git tuh git 'em away. Git 'em high life an' saltpetah an' salt an' sandalwood incense, an' mix it up an' throw aroun' yore house evah mawnin' befo' de sun rise.

HIGH LIFE - SANDALWOOD - SALTPETER - SALT
SPRINKLE ROUND HOUSE BEFORE SUNRISE - TO MOVE

(What is *high life*?)
Ah dunno. It's somethin' yo'

git outa de drug sto'. It looks jes' kinda greenish lookin'.

(Is it a powder or a liquid?)

It's a powdah. It's kinda lak sulphuh but chew cain't sprinkle it down where it rains, 'cuz it swells 'way up. Yo' use it when it's dry weathah. [Memphis, Tenn., (1527), 2725:10.]

9670. Well, ah been *tricked* one time by some of mah things. A girl lived in our home an' she fell out wit me concernin' a man. She'd taken a dress of mine, one of mah monthly period cloths, an' some of mah hair an' got underneath de ahm [arm] where ah sweat at, an' taken it an' cared [carried] it across [town] tuh a man [cunjureman].

HIGH LIFE - SANDALWOOD - SALTPETER - SALT
MIXED WITH GRAVEYARD DIRT - NEEDLES - PINS
SPRINKLE AT HOUSE BEFORE SUNRISE - TO MOVE

(Wait a minute! What did she get from under your arm, the hair or just the sweat?)

De sweat from de dress.

An' she'd taken it tuh a man an' she had it mixed wit graveyard dirt,

needles an' pins an', well one or two mo' thing but de man [healer I went to] didn't name 'em, see. He put it in a jah [jar] an' brought it back tuh our house

unbeknown tuh all of us, late hour of de night, an' buried it. Now, it was buried out 'bout along by de lavatory, see. Well, one Sunday mawnin' ah was sittin' on de po'ch an' ah got up an' ah went out tuh de lavatory. An' ah had a spell. From den ah commenced tuh feel as though....

(What kind of a spell did you have? How did you feel?)

Ah felt as though ah was dyin' fo' a few minutes.

Well, ah started back tuh de house an' when ah got back home, ah tole mothah tuh call de doctah. Our lavatory was out from de house.

An' she said, "Well, whut's de mattah? Yo' don't look sick?"

Ah said, "Well, ah am."

She said, "Well, yo' don't look sick."

An' so ah went on de porch.

She said, "Go back an' lay down, if yo' want me tuh call de doctah. Don't stan' on de front porch."

Ah said, "Well, ah cain't lay down."

While she was callin' de doctah ah went runnin' down tuh de drug store. Seemed as though mah mind wus leavin' me, see. An' all ah could have on mah mind right den was dyin' or eithah seein' mahsel' confined in a 'sylum. See?

An', well ah got back home an' de doctah came out. He examined me thoroughly. He said nuthin was wrong. Well, ah knowed it was somepin wrong. Still, he said it wasn't anything wrong.

Well, mah mothah tried two mo' doctahs. Both of 'em said dere wasn't anything wrong.

She'd taken me crosstown tuh a man by de name of Mr. Lee [a root doctor].

(What town was this?)

Waycross, Georgia. Yes.

An' ah went ovah dere on Lee Avenue tuh Mr. Lee. An' he tole me of dese things dat had been taken from me. An' tole me dat de onliest way dat he could get dis spell offa me was tuh dig dese things up. An' tole me de charges of diggin' it up. An' he say he knowed dat ah didn't have much money, an' ah could pay dis on installments. See, dat he would charge me \$25 fo' takin' dese things up. See. So he charged de \$25 an' mah mothah paid 'im ten of it down.

He came ovah tuh our house an' he digged dese things up. Dug 'em up an' it was in a jar an' it was stopped up tight. An' it looked as though it had begin tuh kinda rot. See.

He'd taken it out. He got a pan of warm watah an' put some lodestone in it an' a little salt. Taken dese things an' po'd 'em in dere. An' - well, ah don't know whut he done wit it. Ah know he'd taken it wit 'im whatevah it was, see. An' he didn't nevah give me anythin' tuh take, but grad'ly by degrees dis spell commence tuh weah off, until now ah'm fine.

(How long ago did that happen, did you say?)

That's been - ah imagine now - dat's been around seven or eight months. No longah, no soonah. [These are the experiences difficult to find.] [Waycross, Ga., (1061), 1720:1.]

9671. Mah uncle tole me dat yo' go tuh de fo'k of de road an' yo' take sulphuh an' yo' take salt. An' whichsomevah road he [criminal] went yo' sprinkle it [these 2 ingredients] down wit

LYE - SULPHUR - SALT: 3 INGREDIENTS
IN ROAD CRIMINAL TOOK - WITH INCANTATION

[Red] Devil Lye [Red Devil brand].

An' when yo' sprinkle it down, dey says, "Who be it, it was, dat did

de crime, whichsomevah way he went, yo' [3 ingredients] fin' which way he went." An' he can't go no futhah.

(Did you use Devil Lye in that?)

Yes, sir. [Mobile, Ala., (701), 959:5.]

9672. In cookin' an' usin' onion, take de onion an' put salt on it an' put it in de stove. It bring good luck tuh de house.

ONION PEELINGS - SALT - BURN IN STOVE - LUCKY

(How do you mean put this onion in the stove?)

See, yo' cookin' a pastry or sompin an' yo' use de onion, an' de outah peel yo' cut off de onion. Yo' take dat an' sprinkle salt ovah dat, an' wrap it up in a papah, an' put it in de stove an' burn it.

(What is that supposed to do?)

Bring luck to de house.

(Just any kind of a house?)

Yeah, jes' any house. Don't be any particular house. [Florence, S. Car., (1285), 2182:6.]

9673. If yo' wan'a a job, yo' don' wan'a eat no breakfus'. Jis' put a red onion in yuh pocket wit yuh salt, mos'ly in de right pocket. Keep it in a rag.

ONION [RED] - SALT - IN RAG - RIGHT POCKET
FASTING [NO BREAKFAST] - SEE BOSS FOR JOB

An' go tuh a man fo' a job. Yo' always be dere befo' he do. [Wilmington, N. Car., (227), 145:9+85.]

9674. When yo' peel onions in yore home, yo' supposed tuh put sugah an' salt - sugah an' salt on it [the peelings] an' put it on de stove an' burn it. Dat's keepin' down de fuss [in the house]. An' if yo' havin'

ONION PEELINGS - SUGAR - SALT - BURN
TO KEEP DOWN QUARRELS
QUARREL CAUSED BY ANY CUT ONION KEPT

fuss dere, put salt on de onion an' burn it up, but yo' don't 'sposed tuh leave cut onion in yore house no kinda way.

(After you put salt on that onion, what do you do with that onion then?)

Put it on de stove an' let it burn up. Dat keepin' down fusses in de house. [Memphis, Tenn., (947), 1527:7.]

9675. If dey move in dere an' yo' don't wan' 'em in dere, git chew some peanuts an' burn 'em. Take an' put chew some salt tuh 'em, an' put some right up undahneat' dat house. Dey'll

PEANUTS BURNED - SALTED - THROWN UNDER HOUSE
TO CROSS IT - MAKE PEOPLE WITHIN MOVE

move out. Keep dem out. Make it [house] *crossed*, too.

(*Cross* the house up.) [The house

is *crossed* so that no one can live in it, until some person uncrosses the house.] [Memphis, Tenn., (936), 1514:7.]

9676. If ah wus in trouble, like ah wus wantin' tuh sell whiskey like evahbody is doin', wanted tuh have a success fo' mah business where de man wouldn't bothah me. Git me a package

PENNY - NEW SALT - FRONT AND BACK DOORS - POLICE

of salt an' bury it tuh mah front do'steps, bury one tuh

de back where yo' have to come ovah - walk ovah it [them]. Take me a penny an' drive it down, drive de penny right down on de do'stop; yo' know, like de dō' [demonstrates], drive it right up dere. De police may come dere an' try tuh search me. He'd look a little bit - ah'll jest show yo' [demonstrates about room]. "Well [says policeman] he ain't got nuthin. Let's go." [For pennies at door, see also many examples in vol.1, p.611f., Nos.2108-2120 and elsewhere.] [Waycross, Ga., (1158), 1930:5.]

9677. Well, some people take a penny an' dey nail it right down in front of de do' - a one-cent piece. Dey go tuh de back do' an' dey nail down anothon one. Dey go tuh de sto' an' git chew a box of Red Devil Lye potash. Yo' git chew a

PENNY NAILED AT FRONT AND BACK DOORS
NEW BOX OF RED DEVIL LYE - NEW BOX OF SALT
BURY AT GATE IN HOLE 6 INCHES DEEP, SAYING:
3 DEAD MEN LOOKED OUT OF A WINDOW, ETC.
THIS IS FOR CUSTOMERS AND DRIVING LAW AWAY

it right close tuh de box of lye. An' aftah yo' emptyin' it close tuh dat box of lye, yo' say lak dis:

*Three daid men looked outa de winda':
 One had no lung, de othah had no tongue;
 De third was deaf, dumb an' blind.
 Behold de spirit looked on me,
 As ah speak to yo' three times a day.
 Only goodness an' mercy shall follow me from dis day on.*

Yo' say dat all de while yo' po'ing dat salt on topa dat. An' aftah yo' git done why yo' cover this lye up - an' dat's also fo' bringin' customers - an' de potash will drive away de law, keep de law away. [Brunswick, Ga., (1175), 1988:1.]

9678. Yo' take de 'simmon bark. Ah heard dat one too, if anyone wants tuh *trick* yo' in any way. All right, yo' take de 'simmon bark an' yo' goes on an' yo' take nine tablespoonfuls of table salt an' put it in dere wit dis bark. Yo' boils it. Den yo' take

PERSIMMON BARK - BOIL WITH 9 TABLESPOONFULS OF SALT
SPRINKLE AT NIGHT - BACK OUT DOOR - KILLS TRICKS

dis stuff an' go tuh dey house at night, chew know. An' when yo' backs out from dey house, yo' let it follah yo' from de do' tuh where yo' goin' - long as it leaks out. Well, if dey try tuh do anythin' dere's nuthin' tuh dat.

(You put nine spoonfuls of salt in this persimmon bark?)

Yes. [Sumter, S. Car., (1367), 2419:9.]

9679. Well, den ah goes tuh work den an' ah worked a few plans. A fellah followed me an' ah tried it tuh see would it work. De fellah - ah wen' tuh work an' ah took dis heah sulphuh an' ah took dis heah potash an' dis cookin'

POTASH - SULPHUR - SALT - TURN ROUND 9 TIMES - CUSS

salt, an' put it in dis box an' where dis man place of business was. Ah went down dere an' turnt roun' nine times an' made a oath - cuss, cussed dis fellah. In three day's time dis fellah was out of dat place an' done moved. Had tuh move, he couldn't stay down dere. He had tuh move.

(What did you do with that box when you turned around nine times?)

Dat box? Ah took de box an' throwed it away. Ah had it in mah han' when ah wus turnin' roun' do [though]. But ah took de box an' throwed it away an' nobody knows whut it was all about. [St. Petersburg, Fla., (995), 1607:5.]

9680. [Take] potash whut chew wash clothes with, an' take table salt, an' take dis here sulphuh, an' take one of dese here *John de Conkah* roots, an' put all dis tuhgethah, an' yo' take it an' bury it undah de steps. Don't let no one see yo'. If anybody move in dat house an' yo' don't want 'em

POTASH - SULPHUR - SALT - JOHN DE CONKAH
BURY AT DOOR TO MOVE

tuh move in dere, dey ain't goin' stay in dere. Dey can't. [St. Petersburg, Fla., (995), 1609:3.]

9681. An' tuh avoid thin's lak dat tuh keep people away from yore house, lak

dat - yo' kin take a piece of quicksilvah an' some table salt. An' mix it in, if yo' kin git somepin from 'em, a piece of deres. An' throw it away tuhward dey house an' dey won't nevah

QUICKSILVER - SALT - MIX - TIE IN PIECE OF VICTIM'S CLOTHING - THROW TOWARD HIS HOUSE TO KEEP AWAY

come tuh yore house any mo'. [Memphis, Tenn., (953), 1539:18.]

RAINWATER - SODA - SALT - MOP WITH 9682. You take some salt, get you some soda and some rainwater. You understand, that's about the best. All right, you get up there and you mop good, and anywhere those people wants to make you move, then they can't make you move.

(You do that so that they can't make you move?)

Sure, ah knows that positively. [New Orleans, La., (884), 1457:1.]

9683. They say that if a person doesn't like you, they'll draw a ring in the road right at your house and they'll sprinkle salt, soda, ashes, lime, other chemicals, sulphur. That will keep you from being an enemy against him.

RING OR CIRCLE DRAWN IN ROAD PASSING HOUSE
SPRINKLE IN IT: ASHES - LIME - SALT - SODA - SULPHUR

[Fredericksburg, Va., (44), by Ediphone.]

3 INGREDIENTS: SALTPETER - SULPHUR - SALT
SPRINKLE AT DOOR - WALKING BACKWARDS
TO BREAK UP PERSONS IN THE HOUSE

9684. Jis' like if your husband was goin' with someone else, [I know] of a remedy that would break that up, and that is one heaping tablespoonful of

salt. You dip up this here, a tablespoonful of salt, pick it up, an' you take yuh hand an' brush it off [level the salt]. An' you pour that over there on the papah. Then do the same with de sulphur. An' you brush that off [take a tablespoon level-full of sulphur] an' pour it into this [salt]. Then take one pinch of saltpeter an' you put this into this [salt and sulphur]. Then you make [mix] it up real good an' start from the front door, go upstairs, you go backwards, sprinkle this. An' they say when he walks over this, it'll break 'em up. [Baltimore, Md., (149), 55:3+85.]

9685. An' if yo' don't want 'em tuh come tuh yore house, yo' take table salt an' *snake dust* - cos' [of course] *snake dust* will kill yo'. Dey throw it at

SWAKE DUST - PUT DOWN TO WALK OVER
RIGHT-FOOT-SHOE DIRT SWEEP OUT DOOR
WALK BACKWARDS - USE SALT AND LODESTONE

chew when yo' goin' tuh de house. Yo' take dat an' chunk it. Dey call it *throwin'* it at *chew*, but dey don't throw it at *chew*, dey put it down fo' yo' tuh walk ovah it. But if dey don't

want **chew** tuh come tuh de house, yo' take one of yore right-foot shoes, an' sweep dat shoe, dirt an' all out de do', an' den dey'll walk backward from dat shoe in de house. Dey ain't comin' back no mo'.

(Whose shoe do they put out there?)

Yores. Jes' put a little table salt in dere. Dat will carry dem away.

(What do you do with the *snake dust*?)

Dat *snake dust*? Well, now, dat's tuh kill yo'. Dey won' do nuthin but jes' put dat down, right down in yore pathway.

(Where you can walk over it?)

Yessuh, an' yo' walk ovah it.

(But if they want to get rid of you, they just put that salt in your shoe and sweep it out?)

Yessuh. But dat *snake dust*, if yo' walks ovah dat *snake dust* an' dey got it in dere, why dat'll git chew, see, 'cuz dey got dat lodestone in it, yo' see. [Memphis, Tenn., (1530), 2736:7.]

9686. Tuh keep de policemens away from de house ag'in, yo' kin git chew some sulphuh an' git chew some salt an' soda an' mix it all tuhgethah. An' git up evah mawnin' about five a'clock an' put it in each cornah of yuh house, each cornah fo' nine mawnin's, an' dat will shore keep 'em away from yuh house. [Fayetteville, N. Car., (1446), 2634:5.]

SODA - SULPHUR - SALT - 4 CORNERS OF HOUSE - 9 DAYS
SPIT INTO SWEEPINGS MADE BEHIND VISITOR 9687. If yo' don't want no one in yore house, in yore room, an' when dey leave out, yo' take de salt an' sprinkle it in behin' 'em an' sweep, an' den spit in it. Dey'll nevah come in yore house ag'in. [Memphis, Tenn., (949), 1530:10.]

9688. If they don't like you and want you out of the way, the way they do, they goes to the [hoodoo] drug store and they buys some steel dust and lodestone. And they put black pepper and salt in it, and they sprinkle it around your step, see. And when they sprinkle it around your step,

STEEL DUST - LODESTONE - BLACK PEPPER - SALT
SPRINKLE AT DOORSTEP TO MOVE that'll move you. [New Orleans, La., (823), 1189:3.]

9689. Well, you take that and say: *Sugar, you is de sweetening of all things. I want you to sweeten dis man for me. Salt, [you] gives peace of all things. I want you to keep this man for me personally free from any other woman.* Then you mix it all up together and take it like that

SUGAR AND SALT - INCANTATION OVER EACH - MIX
BURN 9 PINCHES ON RED-HOT STOVE FOR HAPPY HOME in nine pinches. Then put it on the red-hot stove and burn it. And your home will be happy.

(That is, you burn both the salt and the sugar together.) [Norfolk, Va., (486), 516:4.]

9690. Now, if yuh wife runnin' aroun' an' yo' wanta stop 'er, yo' git chew some sugah, table salt an' sulphuh an' put it in - take a saucah an' mix it up, lak dat, an' evah mawnin' fo' nine mawnin's - yo' got a woman an' she got a man, an' yo' wanta break 'em up. Yo' take an' put

SUGAR - SULPHUR - SALT - MIX - THEN 9 MORNINGS
WITH INCANTATION IN LORD'S NAME - PUT IN 4 CORNERS
OF HOUSE TO KEEP YOUR WOMAN FROM OTHER MAN dat in de cornah of yuh house. Jes' take a pinch of it an' put it, *In de Name of de Lord, ah wish yo'd quit runnin' round.* Evah time yo' put it down in de cornah of de house.

(Put it in the four corners?)

Yassuh, de fo' cornahs of de house, put it in dere, an' dat'll stop 'er from runnin' roun'. [Memphis, Tenn., (1548), 2809:7.]

SUGAR AND SALT ON SHOES BURNED FOR LUCK 9691. Well, yo' kin burn shoes fo' luck. Jis' put 'em in de stove an' burn 'em. Sprinkle salt an' sugah on 'em fo' luck. [Memphis, Tenn., (1518), 2693:10.]

SUGAR AND SALT MIXED - WEAR UNDER ARMS
KEEPS HUSBAND HOME 9692. Jes' lak if ah had a husban' an' he don' nevah stay at home, an' ah wanted tuh keep 'im at home. Well, ah kin jes' take table sugah an' salt an' mix a little of it tuhgethah an' weah it

undah mah ahms. Well, dat'll make 'im *draw*, love yo'; yo' know, make 'im git close tuh yo'. [Memphis, Tenn., (1544), 2795:13.]

SUGAR AND SALT IN HOUSE RIDS WOMAN OF MAN

9693. Jis' lak he move intuh yuh house an' yo' want 'im outa dis house. Yo' take an' git chew some

salt an' **sugah** an' put in dere an' he'll leave jis' fo' dat [sugar and salt. He **leaves** because he thinks some enemy is "throwing" for him]. [Memphis, Tenn., (939), 1520:8.]

SUGAR AND SALT - SPRINKLE FOR LUCK OR TO HOLD JOB

9694. Anyone take salt an'

roun', an' dat brings luck tuh yo'. Dat's tuh keep a job, so no man kin mow yo' **down** - tuh hold a job. [Wilson, N. Car., (1471), 2652:24 - this cylinder being filled with brief rites.]

SUGAR AND SALT - SPRINKLE FOR LUCK OR TO HOLD JOB

9695. Git some sulphur an' some table salt - not physic

salt - table salt, an' lay it in yore shoe when yo' certain...[informant is repeating].

(They can't put anything down for you to walk over it.)

No sir, dat sulphur an' salt supposed tuh...[Savannah, Ga., (1252), 2125:9.]

9696. One of the greatest things for luck, you get a little sulphur an' a little lard an' a little salt, an' put that together an' wear that in a bag around your neck. That will keep

SULPHUR - LARD - SALT - IN BAG ABOUT NECK
KEEP ALL HOODOOS...CUNJURES...EVILS AWAY

all *hoodoos*, all *cunjures* and all evils away from you. [Fredericksburg, Va., (48), by Ediphone.]

9697. Now in case yo' want a job, yo' coming on de job [you are at the

place where you want the job], put de footprint of yuh boss between dis sulphuh an' black peppah. Yo' will make a bag out'a it an' keeps it aroun' yuh neck, yo' see, an' de spirit of yuh

BLACK PEPPER - SULPHUR - FOOTPRINT OF BOSS IN BAG

boss will always be along

ABOUT YOUR NECK - HIS SPIRIT ALWAYS WITH YOU

wit chew; yo' see. An'

SALT AND SULPHUR IN POCKET - BOSS TRUTHFUL ABOUT JOB

fer dat reason, he will

nevah have yuh runned

say, as long as he have any *incidental business* [usually called *odd jobs*] at all. An' now, in ordah tuh fin' dout [find out] from any man de truth about dese **things**. It's nuthin but such a simple thing as sulphuh an' salt, dat chew'll put in yuh pocket. An' if he [boss] wants yuh aroun', he will tell yuh; an' if not, **why** he'll run yuh out'a dere.

(That's if you are hunting a job?)

Yes. No suh! Dat in case dat chew huntin' one: jes' de same uh [as] many **mens** [men], yo' know, goin' aftah a job an' dey [boss] always puttin' yo' off an' puttin' yo' off. Well, if yo' directly wanted tuh find out if he gona give yo' dis job or not, den yo' goes tuh work an' yo' put a li'l' sulphuh an' a li'l' salt in dis papah, an' yo' wrap it up verah carefully an' keep it in yuh **pocket**. An' when yo' go tuh 'im, why he'll have tuh tell yo' what he's goin' tuh **do**; **whethah** he goin' tuh give somepin.

(I see. He has to tell you whether he is going to give you a job or not.)

[Charleston, S. Car., (499), 542:7.]

9698. (Do what?)

Sulphur.

(You get some sulphur.)

And sprinkle it on your front and back steps, and get some *disinterested person* to get a fresh box of table salt, you know that never been used out of it,

SULPHUR SPRINKLED AT VICTIM'S FRONT AND BACK STEPS
DISINTERESTED PERSON BUYS NEW SALT - PUTS IN HOUSE
SAME PERSON OR SOMEONE WILL SWEEP SALT OUT SAYING:
WELL, THAT SETTLES IT; YOU WON'T COME BACK AGAIN

and just sprinkle it and someone clean house with it and sweep it out, you bound to move.

(I see. You bury the sulphur under the front steps

and back steps, and then you have to have this salt.)

Table salt.

(That hasn't been used. What do you do with that salt now?)

Sprinkle it in the house and just like if I, you know, come in or walk out, well then as soon as I walk out, then you sweep my tracks, sole and all out together, and say, "Well, that settles it. You won't come back, again." [Vicksburg, Miss., (720), 989:2.]

SULPHUR - SALT - BEHIND UNWANTED VISITOR - SWEEP

9699. Ah've hear'd dat de ole folks used tuh say if a party come tuh mah house or sompin an' [I] gits ti'ed [tired] of 'em, says take some sulphur an' salt an' sprinkle it on de flo' when she leave an' sweep it out. An' dey say she'll stay away. [Wilson, N. Car., (1507), 2675:5.]

9700. If dey wanta be protected aroun' de home sometime, it's a very simple thing dat dey kin do tuh bring protection. Dey do dat befo' de sunrise. Dat is

SULPHUR - SALT - MIXED - THROW UP INTO AIR 7 MORNINGS
BEFORE SUNRISE - BACK TO SUN - PROTECTS THE HOME

tuh take some table salt an' sulphuh an' fo' seven mawnin's befo' de sunrise, yo' git up an' turn yore back tuhwards de sunrise. An' jes' take dat salt an' sulphuh all composed tuhgethah an' jes' throw it up in de air. An' dat supposed tuh protect de home.

[Florence, S. Car., (1295), 2197:2.]

SULPHUR AND SALT SPRINKLED BY MAN LEAVING HOME
KEEPS MEN AWAY DURING HIS ABSENCE

9701. Heah de thing dat he do if he believe in dis [*tricking*]. He jes' go tuh work an' jes' as

he walk out de house, he begin tuh sprinkle sulphuh an' salt.

(What will that do then?)

Well, dat'll keep de othah mens back.

(While he is gone?)

Dat's right. [Jacksonville, Fla., (586), 752:4.]

9702. The way now to do to git rid of folks - there's folks in your home an' you wan'a git rid of 'em. Yo' take sulphur an' salt - cooking salt yo' know -

SULPHUR - SALT - MIX - START IN BEDROOM - SPRINKLE
EVERYWHERE - STEPS - OUT WALK - THROW REST NORTH
THIS DRIVES PERSON OUT - OR PREVENTS COMING IN

yo' mix it together an' jis' start right from your bedroom an' sprinkle it all aroun' in there, an' right on out the hall, right on

out the steps, right on the steps, right on out de walk, an' jis' throw it north. An' that's supposin' to go out [make a person leave] if there's anybody they wan'a go out, they go out. An' if there's anybody you don't prefer comin' in there, they won't come in. [Wilmington, N. Car., (300), 227:3+85.]

9703. About dat keepin' de person from *hurtin'* yuh, well dey say yo' take dis salt an' sprinkle it roun' in de fo' cornahs of yuh house. Do dat fo' nine mawnin's - dat sulphuh an' salt.

(Is the salt separately or the salt and sulphur - separate or together?)

SULPHUR AND SALT THROWN SUCCESSIVELY
IN 4 CORNERS OF HOUSE 9 MORNINGS
PREVENTS ANYONE HURTING YOU

Each sep'ately, each of 'em.
 (Each one of them is a different method
 of keeping a person away.)

Yes sir, each one separately. An' yo'
 do dat fo' nine mawnin's. [Despite my

last comment and informant's agreement, I now think sulphur and salt are thrown
 successively, one after the other, into each of four corners.] [Waycross, Ga.,
 (1115), 1788:5.]

9704. Well, yo' take, get one - yo' callin' all de time - yo' git chew some
 sulphuh an' git chew some table salt, an' mix dat tuhgethah an' make yo' a dust.
 Be callin' all de time.

SULPHUR - SALT - MIXED - SCATTER AT DOOR AND IN HOUSE
CALLING ALL DE TIME - BENT OVER - STOPS QUARRELS

[Call anything you want
 to: *Quarrels in this
 house must stop.*] Jes'

take it an' scattah it right in front dat do'. Always scattah it all ovah de
 house an' jes' bend as yo' walk all ovah. [Why performer bends over I do not
 know. Like a wounded bird is operator deceiving the spirit working the spell?]

(What will that do?)

Dat'll stop de fuss.

(Stop the fuss in the house.) [Kills whatever conjure started and continues
 the quarrels.] [Brunswick, Ga., (1224), 2082:8.]

9705. Well, dey say yo' kin take sulphuh an' salt, an' yo' kin jes' go dere
 lak yo' visitin'. An' yo' kin go dere an' strew it roun' dere in dat house as
 yo' walkin' roun' dere.

SULPHUR - SALT - MIXED - SPRINKLE THROUGH HOLE
IN POCKET - AT HOME OF PERSON YOU WANT MOVED

CURSIN' DEM IN YORE MIND: "SON-OF-A-BITCH, GIT OUT!"
ON 9TH MORNING VICTIM WILL MOVE FROM HOUSE

If yo' got a coat dat's
 got a hole in de pocket,
 yo' kin run yore han'
 down in dat pocket an'
 yo' have dis in a papah

or somepin, dat yo' kin jes' lose a li'l' bit at de time out'a it. Yo' have
 yore han' [in your pocket]. [This hole-in-the pocket is fairly common and known
 everywhere.] Or yo' kin walk behin' 'em, lak it somebody yo' talk wit a whole
 lot, an' yo' kin jes' sprinkle dat salt an' sulphuh. An' in talkin' tuh dem yo'
 kin be cursin' dem in yore mind. "Son-of-a-bitch, git out!" Sompin lak dat.
 An' it's true dat dey will move. In de ninth mawnin' de' will move. [Savannah,
 Ga., (1256), 2129:4.]

9706. If yo' stayin' in a house an' de rent man wanta come dere tuh put chew
 out an' yo' don' wanta git out, why yo' ain't gotta git out. Yo' kin *fix* a way
 tuh stay dere. Yo' kin go evah

SULPHUR AND SALT INTO FIRE WHEN YOU SEE RENTMAN
COMING - CUSS - HE WILL RIDE ON BY HOUSE

mawnin' jes' 'bout time fo' him
 tuh come - jes' lak if he down
 dere an' yo' see him comin',

yo' jes' go tuh work an' take some sulphuh an' salt an' throw it in de fiah.
 Don't let no one see yo' an' make a path. He'll ride right on by yuh house.
 'Cuz why ah know dat? 'Cuz de girl ah stayed wit she done dat, an' we didn't
 pay rent fo' God knows how long. An' ah axed 'er why she do dat, an' she say
 dat's luck. [St. Petersburg, Fla., (995), 1609:4.]

SULPHUR - SALT - MIXED - SPRINKLE BEHIND VISITOR
SWEEP AFTER HIM - BILL COLLECTOR - CURSE

9707. An' den, yo' kin take -
 dey say if yo' take table salt
 an' yo' mix it wit sulphuh an'
 anybody - jes' lak anybody

come tuh yore house an' yo' don' want 'em dere any mo', jes' sprinkle it down
 behin' 'em an' sweep yo' flo' an' curse 'em, dey s̄ays dey won' come any mo'.

(How do you seep your floor - just anyway?)

Well yo' jes' sweep it right on out tuh de do' behin' 'em - if yo' havin' trouble wit chure [bill] collectah or sompin lak dat. If yo' do him lak dat, [he'll stay away]. [Savannah, Ga., (1256), 2128:7.]

9708. Take some table salt an' some sulphur an' put togethah an' mix it up very good, an' burn that table salt an' sulphur, say, *Ah burn this in the Name of the Father, the Son an' the Holy Ghost.* An' it will pass away.

SULPHUR - SALT - BURN IN 3 HIGHEST NAMES
TO STOP PLANTING OR CUNJURE

(What will pass away?)

All interferences in mah business. (If anybody is trying to interfere with your business, that'll *kill* that out.)

Dat'll *kill* that out. [Fayetteville, N. Car., (1415), 2546:10.]

SULPHUR - SALT - BURN IN HOUSE FRIDAY
THIS CALLED "SACRIFICIN'" - TO RENT HOUSE

9709. Yo' take an' burn salt an' sulphur in de house on a Friday - yo' sacrificin' - an' someone will soon come.

(To rent the house.)

Yes sir. [Brunswick, Ga., (1206), 2038:10.]

SULPHUR AND SALT INTO HOLES BORED INTO
HIS TREES - KILLS TIMBER ON OWNER'S LAND

9710. If yo' mad wit a man an' wan'a kill 'is timbah or ruin 'is timbah on 'is place [farm], yo' go dere an' bo' li'l' holes in it an' put sulphuh an' salt in dem holes. Dat'll kill 'is timbah. [Waycross, Ga., (1129), 1834:6.]

3 INGREDIENTS: PERFUME - SUGAR - SALT
INCENSE MAY BE SUBSTITUTED HERE

9711. Salt an' sugah an' perfume; de three combine an' dey say dat brings de crowd in. Or eithah de kind of incense yo' burn will bring

'em in. [Florence, S. Car., (1293), 2194:8.]

9712. Lak if yo' wan'a job, dey tell me sompin but ah have nevah tried it. Lak if yo' wanted a job, ah heah de boys say, go tuh de bossman's house. An'

TURPENTINE - OLIVE OIL - SALT: 3 INGREDIENTS
ON SOMETHING BELONGING TO BOSS - PUT WHERE
HE MUST WALK OVER IT - YOU WILL GET THE JOB

aftah yo' go tuh 'is house - lak if yo' go dere an' try tuh git a li'l' work tuh do roun' dere.

Prob'ly yo' fine some things roun' dere dat he's got or somepin he

weahs or somepin lak dat. Yo' take dis. An' yo' come back an' take it tuh yore home. An' yo' come back an' yo' take dis turpentine an' olive oil an' salt. An' yo' take dis stuff an' yo' fix it up. Well, aftah yo' take dis stuff an' fix it up, yo' take an' care [carry] it back tuh dis bossman's house. An' yo' take an' hide it up undah, anywhere undah where he walks aroun' in 'is room. Yo' take dat stuff an' yo' care it right dere, an' put it somewheah in 'is room, wheah he kin walk ovah it. Well, yo' take it den. Yo' take an' go back an' git it if yo' kin git back an' git it. Git back an' git it. Meanwhile he wuz workin' aroun'. An' yo' take an' bury it. Lak he's got a desk wheah he do's 'is writin', keepin' time, or sompin lak dat. Yo' take an' put it up undahneat' de desk or sompin othah lak dat. An' dey say dat stuff, whut chew put in dat stuff, will take effect on 'im. An' den yo'll come tuh 'im an' he says, "Well" - when yo' ast 'im

fo' a job - "come to work." He'll give yo' job. Dat stuff will take effect on 'im, work on 'im in a way, an' he'll have tuh give yo' a job. [Fayetteville, N. Car., (1413), 2592:2.]

9713. Git chew some salt. Sprinkle it down an' as dey go out de do' sweep it out behin' 'em. Take it [salt] tuh de back do', sprinkle it down. Dey call it de *free-runnin' salt*. Yo' heah 'em talk 'bout dat, de *free-runnin' salt*.

URINE 2 OR 3 DAYS OLD - UNDER STEPS
PUT SALT AT DOOR AND SWEEP OUT BEHIND
PERSON WALKING OVER THESE CANNOT STAY

Take dat an' sprinkle it out [of the container] chew know an' as dey go, sweep it behin' 'em. An' keep it [more salt]

undah de do'staps unbeknownst tuh 'em. [*Free-running salt* was an advertising device of a salt company at this period of time; it was not a hoodoo expression.]

Well, yo' take yore watah dat chew make during de night, let it set two or three days, an' chunk it undah de steps. An' it won' be long 'fore dey runnin' 'way from dere. Dey can't stay dere. Ah know dat's true.

(If you are trying to get rid of somebody in your house.)

Yes, an' yo' don' wan' 'em dere, yo' see. [Savannah, Ga., (1261), 2141:1.]

9714. (What did you tell me about the forks of the road?)

Yo' go out - yo' take *chambah lye*. Yo' know, just like if yo' wan'a man, yo' **know** - yo' wan'a make de man, yo' know, go an' leave yuh alone; or make 'im come, eithah one. Yo' take both yuhs [yours] *chambah lye*.

URINE - MAN'S AND WOMAN'S MIXED - OR SALT ALONE
GO TO Y-FORK OF ROADS - THROW URINE DOWN RIGHT FORK
TO BRING DEPARTED PERSON BACK - THROW SALT DOWN
LEFT FORK WITH CURSE TO SEND AWAY OR KEEP AWAY

(His *chamber lye* and the woman's *chamber lye*.)

Yes sir. Mix dat tuhgethah. Take dat tuh de *three fo'ks*

of de road [a "Y" fork, road separating to right and left]. Yo' take a brand-new **box** of salt, which yo' ain't nevah used out of, an' go tuh *three fo'ks of de road*. Well, de right - de one dat's tuh de right, yo' take dat *chambah lye* an', if yo' **wan'** 'im tuh go an' stay an' don' nevah come back - don' wanta be bothahed - yo' [use] curse words. Yo' make a curse word an' throw it [salt] down at de point [where one road separates into two].

(The right road?)

Yes, sir. Yo' thrown it down dat right road [the right fork of the "Y"]. An' if yo' wan' 'im tuh come back an' stay, yo' throw it down dis left one [left fork of the "Y"].

(I see.)

An' make all curse words, if yo' wanta 'im tuh stay, come back yo' know, go.

(I see. You throw it down the right [fork] to make him go away, and the left **to** make him come back?)

Yes, sir. You see, yo' throw it back this way [demonstrates].

(You throw it back towards you?)

Yes.

(And when you make him go away, which way do you throw it?)

Tuh de right.

(Do you throw it towards you or away from you?)

Yo' see, yo' throw it jes' lak dis, yo' see [demonstrates]. Throw it jes' lak **dat**, yo' know, jes' lak dat. Lak yo' go, go tuh de right. When yo' wan' 'im tuh **come** back an' stay, well yo' throw it jes' lak dat, an' make yuh curse words, yo' know, what yo' wan' 'im tuh do: *Come back an' do* [better]. *Bring yo' money*. **Take** yo' an' do lak dat, yo' know - jes' throw it lak dat [demonstrates].

(That brings him back.)

In de left one [fork] dat salt what yo' nevah used out of, yo' throw dat salt

dat way [to the left]. An' dat way [demonstrates].

(I see. What will that do?)

Dat makes 'im go tuh stay, tuh de lef'.

[Informant finally has the proper forks: left to send away, right to bring back.]

(To the left makes him go away - *scatters* him away?)

Yes, sir. This salt yo' have, had used out of [the package].

(I see. You don't throw that *chamber lye* down that left road, do you?)

No, sir. Yo' throw de *chambah lye* dis way, yo' see [demonstrates].

(But you throw that [urine] to the right?)

Yes, sir.

(And the salt to the left?)

Yes, sir. [There are a number of rites concerning the "Y" fork of roads. Here the urine thrown to the right brings the man back, salt to the left sends or keeps him away.] [Mobile, Ala., (679), 972:4.]

URINE - VINEGAR - SALT - AT DOOR - FOR LAW 9715. Salt an' a little *chambah lye* an' a little vinegar, an' sprinkle roun' yore do' will keep de law back. Dat's whut ah've heard. [Waycross, Ga., (1092), 1759:1.]

5. NAILS - NEEDLES AND PINS - TACKS

[These four sticking or sharp-pointed instruments are of great importance in *HOODOO*, but usually they appear not alone or together but as parts of rites having more complex elements. For example we have: 4 new needles crossed in a handkerchief and folded 4 times to you, creating 16 squares, a rare example of "geometric progression" (for folding rites see 3182-3190, v.3) where the principal concern is neither *needle* nor *folding* but CAUSES OF SEXUAL IMPOTENCE (No.3162, p.2352, v.3). Another use of 4 needles does not appear in our present section because it is more useful elsewhere bringing back a murderer (MURDER, No.7316, p.3251, v.4). Yet nails, needles and pins, and tacks - isolated by themselves or in combinations - remain numerous, important and interesting, as we shall find in our first belief.]

(1). NAILS

(a). ONE NAIL

9716. Yo' kin take a nail - a spike. Take dat an' kill a puhson. Ah tell yuh whut. Nail dat about de height of de puhson. Yo' care dat tuh a tree an'

SPIKE - CARRY TO WORKIN' PINE - DAT'S DE LADY PINE
DRIVE INTO TREE VICTIM'S HEIGHT - EARLY MORNING
OR USE A PEAR TREE - CALL 'EM, HIT IT, DRIVE...HARD
"AH DRIVE DIS SPIKE INTO YORE HEART
DAT NO LONGAH SHALL YO' LIVE OR REMAIN ON EARTH
DIE! DIE! DIE! DIE! DIE!...TURN 'ROUN' ...CALL DEM"

yo' kin care it in dis country [South Carolina] - yo' care it tuh whut's known as a *workin' pine*. Dat's de *lady pine*. Dere's a he an' a she, yo' know, suh, in de pine trees. An' yo' care it tuh dat. Go

dere early in de mawnin'. An' dere's anothah one. Yo' kin care it tuh a peah [pear] tree an' drive it in dere about de height of 'em [the victim]. Drive dat in dere. Call 'em, hit it, drive it in dere hard, *Ah drive dis spike intuh yore*

heart, dat no longah shall yo' live'r [live or] remain on earth. Die! Die! Die! Die! Die! Den turn roun' an' call dem. Call dem, but don't put yore hammah or hatchet down. Hold it in a drivin' position. Drive it! An' evah time yo' drive yo' say, Die! Die! Dat'll bring on quick-enough death. Drive it! Tell 'em yo' drivin' it through dey heart, dey witals an' weins. Yo' shall die! Die! Yo' must die! Yo' shall die! [Florence, S. Car., (informant just before No.1331), 2276:2.]

9717. Go to the fork of a road, like that [demonstrates] and take a brand-new ten-penny nail. And they *pin* [drive] that nail down. Just like you want a girl

INTO FORK OF ROAD - DRIVE NEW 10-PENNY NAIL
SAYING PRAYER 9 TIMES - COVER WITH HANDKERCHIEF
RETRIEVE LATTER BEFORE SUNRISE NEXT MORNING
WEAR IT - FLUTTER IT IN GIRL'S FACE TO GET HER

or somepin, they *pin* that nail down and say a prayer about nine times. And they put that [nail] down in and put a handkerchief down over it. After they put the handkerchief down,

and let it stay over there [the driven nail] and get the handkerchief before the next morning before the sun rise. And they say that'll get that girl. You take the handkerchief and wear it. And after that you go to the girl and take it out of your pocket, like that, like you is playing with it, and get [flutter] it around her face. [The spirit of the conquered nail, fortified by the power of the spirit of the fork of the road, is carried to confront the girl!] [New Orleans, La., (859), 1366:1.]

9718. Take a nail, a ten-penny nail, jes' about de height of dis [demonstrates] an' cut it off. Cut off de top [head] of it an' wrap it [headless nail]

CUT OFF HEAD OF TEN-PENNY NAIL - WRAP BLACK THREAD
ABOUT IT 9 TIMES - STICK IN CORNER OF HER HOUSE
CALLING HER NAME - SHE WILL RETURN IN 9 DAYS

aroun' wit a piece of black thread nine times. An' stick in de cornah of 'er house an' call 'er name, an' in nine days she'll return.

Regardless tuh where she is, she'll come back. Her min' jes' git worried up an' frettin' so she cain't stay [away] an' she have tuh come.

(Cut off the top, the head of that nail?)

Cut it off. [This rite could have been placed under NAME, pp.3497-3589, v.4.] [Wilson, N. Car., (1478), 2658:1.]

9719. And dey wanted tuh, dey could take a big nail an' carry it tuh a oak tree on de [property] line of dis man's land, yuh undahstan', an' drive dis nail in dere an' make a wish when he'd drive it in dere. An' he could stay down dere an' do as he chose as long as he wants. De man

PROPERTY LINE - DRIVE NAIL INTO OAK TREE NEAR
WISH TO REMAIN ON LAND - BLOW BREATH 3 TIMES

would never put 'im away - put him off [the land].

(Off, I see. If some man is on a piece of ground - land out here - and he wants to stay and he doesn't want to be put off, he will go to this oak tree. And where would this oak tree be?)

Neah de line, de [boundary] line of de land.

(Oh, it must be near the line?)

His land an' somebody else's, yo' know. Yo' see, gen'ly [generally] dere's a line of trees out on dere [property line of farm]. Yo' know, there is de line of trees somewhere neah it. An' drive it in a oak tree, yo' see. Blow 'is breath on it three times an' make a wish [also 3 magic actions: drive, wish, breathe].

(What will that do for him then?)

Well, he kin stay dere long as he choose.

(He just stays there as long as he wants to?)

Yeah, an' he don't pay no rent. [Petersburg, Va., (445), 419:7.]

9720. Take a bar of Octagon Soap [trade name] if someone want chew to move out dis house. An' jest take yo' a nail, a tenpenny nail, if yo' want to stay dere right along, an' drive in dat nail [soap]. An' put dat in de no'th corner [a corner on the north side] of de house, an' dere can't nobody git chew outa dat house long as yo' wanta stay dere. [Waycross, Ga., (1093), 1763:7.]

NEW SOAP - DRIVE NAIL INTO - BURY ON NORTH SIDE OF HOUSE AT A CORNER - NO ONE CAN MOVE YOU OUT

9721. They say you can take a new tenpenny nail and if you want the man, why you can drive that down, beside your bed, in the floor. And if that makes you be the first place that you walk over in the morning and the last place in the night, and that'll make him come to you and come under your control. [Elizabeth City, N. Car., (438), 404:3+85.]

WOMAN MAY DRIVE NEW NAIL INTO FLOOR AT HER BED WHERE SHE LAST STEPS AT NIGHT AND FIRST IN MORNING TO MAKE MAN COME TO HER AND BE UNDER HER CONTROL

(b). TWO NAILS

9722. Yo' kin take a twentypenny nail an' *dress* it wit *High John de Conkah* stuff an' *dope* it evah mawnin' an' evah night. An' take an' drive it neah yore house, drive 'em [informant changes to two nails] in yore do'side both ways.

2 TWENTYPENNY NAILS DRESSED NIGHT AND MORNING WITH A HIGH JOHN DE CONKAH PREPARATION - DRIVE ONE IN EACH SIDE OF DOOR TO KEEP LAW AWAY

Say it will keep de law away. (What do you mean, *drive them both ways*?) Drive one dat-a-way an' drive one dis-a-way. Drive one on

dat side dat-a-way an' drive one ovah heah dis-a-way. (Right in the door frame?)

Yes, an' jes' *dope* [*dress* or *feed*] dat [driven in] haid evah mawnin' an' evah night. Say dey [law] won' come anywhere neah yo'. [Nails are more likely driven into doorsill.] [Wilson, N. Car., (1455), 2646:6.]

9723. If a landlord wanted tuh make yuh move out a house, yo' kin git chew two nails, bran'-new nails yuh see, an' yuh cross 'em right ovah de sill of de do' an' he cain't git chew outa dat house.

2 NEW NAILS - CROSS THEM OVER DOORSILL KEEPS YOU IN HOUSE OR DRIVES ANOTHER PERSON OUT

Well, whensomevah yo' wants tuh *cross* yore house tuh keep

anybody from stayin' in dere, why jes' as yo' use de nails fo' yuh tuh stay dere, yo' kin use dose nails fo' dose people so dat dey cain't stay dere. Dey have tuh cross de same nails.

(That will also keep the people from moving into the house?)

Yessuh, 'long as it crossed. [Algiers, La., (1575), 2900:11.]

9724. Take two tenpenny nails an' nail 'em down an' cross 'em lak dat [demonstrates: nails crossed like an "X"]. Nobody will stay in dere.

(Where do you nail them?)

2 NAILS CROSSING AT DOOR CROSS UP HOUSE

Right ovah de do' [doorsill]. Crosses up de house.

(No one can rent it or stay in there.) [Algiers, La., (1593), 2994:10.]

(c). THREE NAILS

9725. Dey use nails fo' sep'ratin' a man an' a woman, or eithah de husban' an' wife, whatevah yo' wan' tuh do. Yo' take de three nails an' cross 'em dis way. See, cross 'em dat way, yo' see, an' den yo' have anothah one comin' cross dis way. (They are crossed one on top of the other like a rail fence.)

LAY 3 [or 4] NAILS ACROSS EACH OTHER SO THAT EACH HALF FORMS SPOKE OF WHEEL - WRAP TOGETHER WHERE NAILS BISECT - AT VICTIM'S HOME THROW EAST OUT BACK DOOR - RIMLESS WHEEL SEPARATES MAN AND WOMAN

Yes. An' den git chew a twine string an' yo' wrap it till - have de twine string about a-like dat [measures].

(Four or five feet long.)


Yes. An' wrap it till dat string is out; all de way in all dose things [demonstrates].

(In all those corners?)

[In the V's between the spokes of the wheel.]

Yes. An' den when yo' git it wrapped, den yo' take it an' whosomevah house it is, yo' go tuh dere house. An' yo' go in, yo' know, an' sit down an' talk or sompin lak dat. An' den go tuh de backdo' an' throw it east, jes' as fur as yo' kin in de grass. Den yo' come on back. Dat's de way tuh separate a man an' wife.

(You just throw the whole thing altogether, just throw the whole thing away?)

Yes, de whole thing away. Dat's tuh separate a man an' wife. [There are several of these rimless wheel  rites in HOODOO.] [Memphis, Tenn., (1541), 2786:6.]

9726. Bury 3 nails crossed together to bring person back. [Here, as in the preceding rite and elsewhere in HOODOO, we have the well-known rimless wheel rite.] [Memphis, Tenn., (966, complete rite not copied because I was making brief transcriptions of some cylinders missed by my transcriber, informant good), 1561:9.]

3 NAILS CROSSED - RIMLESS WHEEL RITE

9727. Whenevah yo' *be rid* [writ?] *out*, dey done be rid yo' out - yo' know, outdo's an' yo' gotta move. Dey done rid yo' out, yo' know - de officah rids yo' out an' yo' gotta move. [Evidently your few possessions are on the sidewalk out in the street.] Yo'

3 NAILS IN CENTER OF DOORSILL - IN 3 HIGHEST NAMES TO KEEP LANDLORD FROM MOVING YOU OUT OF HOUSE

take three nails an' yo' go tuh de do' lak dat an' nail 'em down [demonstrates] right in de middle of de do'.

(Right underneath the saddle that goes across the door.)

Yes, an' nail 'em down in dere an' call *De Name of de Fathah an' de Son*, an' yo' kin stay dere. Dey'll come an' lengthen yore days an' let chew stay on dere. Yo' won't have tuh move. Ah know dat fo' a fac' 'cuz ah did dat mahself.

(You put them right down [I demonstrate] where that board goes over - over that saddle of the door.)

Yes. [In that first line is there a play on the words *writ* and *rid* [get rid of you] both pronounced alike here.] [Memphis, Tenn., (1541), 2787:12.]

9728. Ah hear'd dat dey takes three sixtypenny nails.

(What size is that?)

Jes' 'bout lak dat - jes' about dat long, yo' see [demonstrates].

(Oh, long as your hand.)

About seven inches.

(About seven [actually six] inches long. Three sixtypenny nails. I never heard of a sixtypenny nail.)

Yeah, dere's plenty of 'em. An' drive it down at de steps, yo' undahstan', kinda in a fo'kway [forkway]: one dis way, one dat way, an' one dat way [demonstrates].

(Like a "V": one here, one each end like a "V.")

DRIVE 3 SIXTYPENNY NAILS INTO GROUND AT DOORSTEP
MAKING A "V" = STEMLESS "Y" FORK OF ROAD - OPEN
PART POINTING EAST AWAY FROM HOUSE - WALK AWAY
BACKWARDS - DON'T LOOK BACK - TWO INSIDE SEPARATE

Yeah.

(Which way would that "V" point now at the steps?)
East.

(What I mean, would these

two ends point away from the house or to the house?)

Way from de house.

[They point away from the house.]

(And do they point in any particular direction?)

An' de "V" points tuh de house.

[Informant means small end of "V", but actually the stem of the "Y" points to the house.]

(You mean the ends of the "V"?)

Kinda "X" yeah. [Informant is actually talking about a "Y", my "V" having caused the confusion.] Dere's one, dere's one, an' here's one ovah dere, see. Well [that last one, the stem of the "Y"] dat's nex' tuh de steps. Dat's de way.

(Then what happens?)

Den yo' jes' walks on, goes on 'way from dat backwards an' nevah looks back at dem [after once turning round]. An' dat's all dat ah know of tuh be done. Dat de way dey tell me.

(What will that do?)

Well, dat make yo' move or git chew sep'rated of whatsomevah it is fo'. [The two persons inside the house walk out on a single road, soon come to the "Y" fork where they separate, one going to the right, the other to the left. [Mobile, Ala., (700), 949:1.]

9729. I'll tell you this much. Just like I say I have a husband and I have a *sweetheart-man*, and I wants my *sweetheart-man* and my husband to live like - you

know what I mean - like friends.

PUT 3 NAILS IN COFFEEPOT - FIRST CUP FOR WIFE
SECOND FOR HUSBAND - THIRD FOR SWEETHEART-MAN
AFTER DRINKS REMOVE NAILS FROM POT - WITH THEM
MAKE TRIANGLE IN WALL - USE WOMAN'S NAIL FIRST
HUSBAND'S SECOND - SWEETHEART'S THIRD - PEACE

I'll heat some water to make coffee and I'll put three nails in that *cook-kettle* or pot, whatever I heat the water in.

I'll make that coffee. I'll get the first cup of coffee

myself out of that. I'll give my husband the next cup and my *sweetheart-man* the next cup. After we drink off of that coffee, now I'll take the three nails out of that *cook kettle*. All right, I'm first. [Demonstrates.] I'll put one nail there [for me], my husband here - here's me right there - and my *sweetheart* [man] laying right here.

(You put those nails in the shape of a triangle?)

Yes. Well, but I'm first [demonstrates], my husband [I interrupt before *sweetheart*].

(Your husband is to your right and the other man is to the left in that tri-

angle.)

In that way we'll never fuss. He could come and ketch me in the bed with the *sweetheart-man* but he won't have nothing to say. He can't even fight with me. Him and that man will never fall out. They'll always be friends together.

(Where do you put those nails?)

In the wall. But I'm here - I'm first, and my husband is next, and this man is here, see. See I'm the boss of all both of them. [New Orleans, La., (855), 1351:8.]

3 RUSTY NAILS - IN BOTTLE OF URINE - 9 MORNINGS
TURNS SPELL BACK ON PERSON TRYING TO HURT YOU
THEN EMPTY BOTTLE - THROW IT INTO RUNNING WATER

9730. Lak somebody have did somepin tuh someone an' dey wanted tuh change it onto dem-
turn it back ontuh dem. Dey

kin take three nails, rusty nail, an' put in dat bottle a *chambah lye*. An' let it set dere fo' nine mawnin's an' den take an' throw it intuh runnin' watah.

(This will turn the spell back on the person that put it on them?)

Yes sir.

(Whose *chamber lye* do you use?)

Yo' kin use yore *chambah lye*. See, if yo' wanted tuh take it off yoreself, use yores.

(That is if you *tricked* me, I would use my own *chamber lye*?)

Yes sir. [Informant would not throw his own stopped-up urine into running water, he throws emptied bottle.] [Waycross, Ga., (1084), 1753:3.]

3 NAILS - NAME - DRIVE INTO TREE - FITS AND DEATH

9731. Dey tell me if yo' bo' a hole in a tree an' take, ah think three nails, an' drive

in dere an' name 'em. An' yo' drive 'em in dere. Dey tell me dat will cuz a person tuh git fits an' die from 'em.

(How many nails do they put in that hole?)

Dey put three. [Wilson, N. Car., (1499), 2667:15.]

9732. If yo' want tuh kill a woman or a woman wants tuh kill yuh, she could take six rusty nails an' git a piece of yore undahclothes, an' [or] ole stockin'.

A DOUBLE 3 RITE OR TRIPLE 3 RITE:

6 RUSTY NAILS - UNDERCLOTHES OR OLD STOCKING
SCREW UP IN QUART JAR - LEAVE 3 HOLES IN LID
SO THAT A LITTLE SAND CAN DROP IN WHEN BURIED
UNDER DOORSTEP - AS YOU WALK IN AND OUT DOOR
AND SAND DROPS - YOU GET SICK - JES' KILL YUH

Takes it an' drop it intuh a quart jah an' screw de top on it. An' left about three holes in it, where jes' a li'l' sand kin drop in dere. An' bury it undah yore steps, if yo' aren't scared. An' den yo' walk in an' out an' back an' fo'wards [over

it]. Jes' as de sand drop in dere, yo' [inside the quart jar] gits sick. Well, yo' git tuh de play [place] yo' won' be no mo' good tuh yuhself or nobody else. An' de mo' sand drop in dere de mo' closah yo' gits tuh yuh grave. Jes' kill yuh, yo' know. [Sumter, S. Car., (1367), 2419:6.]

(d). FOUR NAILS

9733. [This is a double-four rite, actually eight nails.]

Take a penny nail an' go tuh a tree an' nail yo' fo' dis way [demonstrates]. Git chew fo' nails, de ten-penny nails, an' git on de sunrise side an' put chew fo' of 'em dis way [demonstrates].

(In a row that way.)

Yes, dat's right. An' fo' dis-a-way tuh de sundown. Come roun' dis side an' put de othah for dis way, an' yo's all right. Nobody can't harm yuh.

4 NAILS IN HORIZONTAL ROW ON SUNRISE SIDE OF TREE
4 SIMILARLY ON SUNDOWN SIDE - TO GIVE PROTECTION

(You go to the sunrise side of the tree and you put four nails like that horizontal, right in a row. Then you go

round to the sundown side and put four horizontal in a row. What do you do that for?)


Yo' do dat tuh keep anybody from worryin' yuh. [Florence, S. Car., (1331), 2292:1.]

9734. If yo' want 'em tuh go, yo' git chew fo' nails. [Informant must have demonstrated size.]

(Long nails.)

Yeah. Put one dere an' one heah an' one heah. [Do this] in de yard. [Fourth nail must have been shown in demonstration.]

(You put three in one line and one behind it, making a triangle.) [How my 4 nails make a triangle I do not know!]

No, yo' fix it lak dis. Cross it [demonstrates]:  one tuh de foot [below] one tuh de haid [above], an' one on each side.

(A cross. [Actually 4 crosses!]

You put those in the yard?)

4 SPIKES - 2 HORIZONTAL CROSSING 2 VERTICAL
MAKING 4 CROSSES - IN YARD - YOU SOON LEAVE

Right in de yard. An' dey sho' can't stay dere.

(And you use those large nails, you say?)

Yessuh, dem spike nails. [Sumter, S. Car., (1370), 2429:3.]

9735. [Similar to the preceding rite we have the following one:]

(The wire nails?)

Ah undahstan', whut chew build wit. Yo' take dose an' yo' cross 'em aftah folks, an' throw [salt] den, aftah yo's ti'ed [tired] of 'em. Yo' know, dey comin' in yore house. Yo'

TO BE RID OF UNWANTED VISITOR - CROSS AFTER HIM
AT DOOR 4 NAILS IN 2 PAIRS - [SEE RITE 9734]
SWEEP OUT OVER NAILS 9 MORNINGS - PRETEND ANGER

kin cross 'em at chure do' fo' nine mawnin's, an' aftah dey done been in dere, yo' kin sweep out fo' nine mawnin's in

behin' dem, if yo' wanta keep 'em out. Sweep out fo' nine mawnin's across dem nails down dere lak yo' wuz mad at 'em [the nails]. Aftah yo' done swept, den make a wish dat dey will stay away: "Ah don' want chew in mah house." An' fin'ly dey will quit comin' dere.

(You cross four nails, you cross them as twos, like you are making a picture frame. And you put them down before you sweep out?)

[PICTURE FRAME HERE SHOWS THAT I GRASPED THIS RITE AT ONCE THOUGH THIS AND PRECEDING RITE, NO.9734, WERE SEPARATED BY TIME AND DISTANCE.]

No suh, aftah yo' sweep out.

(You sweep out for nine mornings. Then you put these nails down?)

Yo' put dem nails down fo' nine mawnin's.

(You don't put the nails down for nine mornings, you only put them down for one morning, don't you?)

Dey said put 'em down nine mawnin's, dose nails, aftah yo' done swept out. Yo' puts 'em down nine mawnin's aftah yo' done swept. Yo' sweep fo' nine mawnin's.

(You sweep one morning, then what do you do the next morning? Do you sweep again?)

Sweep ag'in.

(When do you put the nails down, each time you sweep?)

Each time lak yo' sweep.

(That means four nails each morning. That's four nails each of the nine mornings? That is 36 nails altogether?)

Yo' put dem same nails back down.

(You only use four nails altogether?)

Yessuh, jes' only dose fo'.

(You take them up afterwards?)


Aftah dose nine mawnin's yo' take dem up. [To summarize this rite: the first morning you arrange 4 nails into a picture frame design on the floor at the door. Over them you sweep unwanted visitors foot tracks or prints. Take up the nails. Repeat this rite 9 successive mornings. [Memphis, Tenn., (1523), 2717:6.]

9736. Take new tenpenny nails an' nail it up here [demonstrates by pointing] in each corner of the house [inside the house], or either on the outside in each corner of the house. An' the next morning they'll be out that house. [Here we have a simplification of the preceding picture-frame rites, signifying the "4 corners of the world" with a cross in each corner.] [Wilmington, N. Car., (332), 271:7+85.]

4 TENPENNY NAILS AT 4 CORNERS OF HOUSE - MOVES

9737. Yo' kin take fo' tenpenny nails an' jes' drive one at each cornah of de house, back an' front, an' dere won't no law

4 TENPENNY NAILS - ONE IN EACH CORNER OF HOUSE
2 TO BACK AND 2 TO FRONT - KEEPS LAW AWAY

come dere. Dat's experience. [This diagram  is a stylized simplification of a square. [Memphis, Tenn., (1543), 2794:11.]

9738. They can take four new nails, tenpenny nails, and they can bring 'em - if yo' got a field out there or something or garden, they can bring 'em an' cross four of 'em in the four corners of that place you got, and you got to move. Yo' can't stay there, yo' got to

4 NEW NAILS CROSSED IN EACH 4 CORNERS OF PROPERTY
THIS IS A 16 NAILS RITE TO MOVE PEOPLE

go, if they cross four of those nails in each corner. But yo' going to make sixteen nails in them four corners. Yo' got to move when them sixteen nails are crossed. Yo' can't stay there, regardless of how it is.

(Where do they put them?)

Put 'em in each corner in the four corners of that place whatever yo' got. (That property?)

Yes, that property. [Here we have either the complete picture frame in each of the 4 corners of the property, or else in each corner 2 nails cross each other making 2 separate crosses - a *doublecross*!] [New Orleans, La., (837), 1259:2.]

(e). SEVEN NAILS

9739. On dat person's premises, if dey drive tenpenny nails intuh a tree - on dat person's premises - why yo'll change dere luck. Dey jes' lak a fellah dat won't have good luck.

7 TENPENNY NAILS INTO TREE ON PROPERTY
GIVES RENTER OR OWNER BACK LUCK

(Just one nail?)

No, seven tenpenny nails. [Sumter, S. Car., (1374), 2436:13.]

(f). NINE NAILS

9740. (What are you going to do with those nails?)

Conkah anything yo' wanta konkah. It's nine nails. Yo' put three heah [demonstrates].

(Three right over your navel.)

Right ovah mah navel, an' yo' got three in de back, ain't chew? Dat's six, ain't it? Put one heah, one dere. Make a sack, yo' know, jes' lak a *nation sack*. But yo' kin fix it up round, yo' know, good aroun' yore waist. One on each hip. But yo' got three right chere an' three right in de spine of yore back. Dat's six,

9 NAILS: 3 IN NATION SACK OVER NAVAL
3 ON BACK - 1 ON EACH HIP - 1 IN LEFT SHOE
MAKE A WISH IN THE NAME OF GOD

ain't it? Dis is seven an' dat's eight. Now, put one in dat left shoe. [For *nation sack*, see interview THE "NATION SACK" WOMAN, pp.1449-1459, vol. 2, who describes this article.]

(What will that do for you?)

Konkah whut ah tole yo'. Konkah de devil or any way yo' want it. But yo' gotta make a wish *In de Name of God*. Yo' gotta do all dis *In de Name of God* an' have faith in it. [Memphis, Tenn., (1558), 2832:7.]

9741. Says yo' take nine nails an' carry 'em tuh a graveyard. An' if a person real mad wit chew, take nine nails an' carry 'em tuh a graveyard, an' leave a penny down dere, an' take some dat dirt. An' tie it in a rag an' carry it an' put it undah dat nail at

9 NAILS - TO GRAVE - LEAVE PENNY - TIE DIRT IN RAG
PUT UNDER NAIL AT FIREPLACE OF PERSON MAD WIT CHEW

'er fiahplace. An' dat person dat mad wit chew, dey come dere whah [where] dat down. De woman or man dey come dat same night.

(You bury those nine nails in the graveyard?)

Yo' bury dem down dere an' yo' bring de dirt. [That nail at the fireplace is a peg upon which she can hang various articles. Having paid a penny for the graveyard dirt I see no reason for leaving the 9 nails there. Surely both graveyard dirt and 9 nails were buried at the fireplace.] [Wilson, N. Car., (1504), 2671:18.]

9742. Yo' take nine wire nails - dey call 'em tenpenny nails - an' yo' take dem nails an' yo' put five at de front. Nail five down right in de centah of de front do'. An' yo' take de

9 NAILS: 5 AT FRONT DOOR - 4 AT FIREPLACE
INCANTATION: AH WANNA STAY ETC. - CALMS RENTMAN

othah fo' an' yo' nail 'em right down in de fiahplace - right down in de fiahplace.

An' yo' say, "Well, ah wan'a stay heah an' ah don' wanta leave - long as ah wan'a." An' evahtime de rentman come in he say, "Yo' got anythin'?"

"No, ah ain't got nuthin tuhday."

An' he go on by. He nevah tell yo' tuh move out de house - not argin' [arguing] 'bout it. Yo' stay dere till yo' git ready tuh go. See, dat's *nailin' yo' down*. [Sumter, S. Car., (1368), 2424:2.]

9743. To keep all creditors [bill collectors] away and law [police], take 9 nails and make letter "T" [a form of the cross, the *tau* cross] in doorsill, then come back in sweeping salt - in the first one [customer] comes. [But] put a nail in sill [etc.] until all 9 nails in door[sill]. Also [good for] rent man. [The heads of these nails are seen as they appear in the ... illustration.] [Memphis, Tenn., (965), 1559:2.]

9744. Use nine nails, nailing six the straight way and three the crossway [making the form of a cross] up overhead or either where the party have to pass at. And that's *crossing* of the house. Yes, sir. If they [know] exactly it's *crossed*: again, removing the nails, keeping them in the house overnight, throwing them out before the sunrise, and washing the house out with saltpeter, it's [the *cross* is] done away with.

9 NAILS: NAIL 6 STRAIGHTWAY - 3 CROSSWAY
WHERE VICTIM WILL WALK UNDER OR OVER THEM
THAT'S CROSSING THE HOUSE - TO UNCROSS
REMOVE NAILS - KEEP IN HOUSE OVERNIGHT
THROW OUT BEFORE SUNRISE - SALTPETER WASH

(That removes this *cross* I put on the landlord?)

grouped into three sets are driven into the floor as follows: $\uparrow\uparrow \uparrow\uparrow \uparrow\uparrow$. Then 3 nails are driven across the sets like this: $\times \times \times$. We now have 6 X's or *doublecrosses*.] [New Orleans, La., (879), 1445:4.]

9745. Say you could nail nine nails in de floor of somebody's home and keep them down all the time - I've heard that.

(Where would they nail those?)

Where do they nail them?

9 NAILS INTO SOMEONE'S FLOOR TO KEEP DOWN

(Yes.)

Under the bed that they sleep in or somewhere near where they be all the

time; or around the stove or the table, where they'd have to, you know, often pass over. [Mobile, Ala., (707), 971:12.]

9746. You take nine nails and nail each one of 'em at nine o'clock every morning for nine mornings jis' acrost de door. On de first morning de first nail is driven into the wood at the edge of the front step; on the second morning the second nail is driven nearer the house; etc., until the nails form a straight line from the edge of

9 NAILS - FOR 9 DAYS - AT 9 O'CLOCK - AT DOOR
FIRST MORNING - NAIL NEAR OUTER EDGE OF STEP
EACH DAY DRAW CLOSER TO HOUSE - INTO HOUSE
ON 9TH MORNING - MAN BEING NAILED WILL COME

the steps across the doorsteps into the house. An' the ninth morning he's comin' back. [This is my original transcription made in 1937 a short time after the recording. The voice came through badly but everything has been recovered and reproduced here.] [Wilmington, N. Car., (308), 233:4+85.]

9747. Kin do dat easy. Jis' lak now if yo' sellin' a lil' drinks, now. Yo'll git nine nails an' yo' bury dem nails six days. Yo' bury dem nails.

(Where do you bury them?)

BURY 9 NAILS 6 DAYS AT FOOT OF STEPS - THEN
DRIVE INTO EDGE OF STEPS TO KEEP LAW AWAY

Right tuh de foot of yuh steps. Den aftah dat yo' drive one heah, drive one dere, an' drive one dere,

an' drive one dere, drive one dere, an' yo' drive one heah [etc.]. Nine time. (Drive them right around the steps.)

Yes, right around de steps.

(Down in the ground or into the steps?)

No, right on de edge of de steps. Yo' drive nine nails an' yo'll have de whiskey in dis house. An' he'll come in heah an' he ain't goin' intuh dat room where de whiskey is atall. He come in anothah room an' look aroun' an' say, "Aw, dere ain't nuthin heah," an' he go on. [Charleston, S. Car., (?), 603:2.]

9748. Ah've hear'd of usin' bran'-new wire nails, if a pusson stayed close tuh yo' an' yo' didn't want 'em tuh live dere. Yo'd take nine new nails an'

DRIVE DOWN 9 NEW NAILS BETWEEN YOUR HOUSE
AND THEIRS TO MOVE THEM IN 9 DAYS

drive 'em down between yuh house an' dey house, an' in nine days dey'll move. Ah've hear'd of dat. [Way-cross, Ga., (1133), 1839:6.]

kind, den yo' take nine nails, nine bran'-new nails. An' take yo' some sulphuh an' take dem nine nails an' a piece of tin. Yo' know, a top [lid of tin can] an' nail it down lak dat. Nail it through dat top an' put dat sulphuh undah it, undah de top. See [demonstrates], turn de top down, see, an' yo' take nine nails an' nail 'em roun' [through the lid] lak dat. An' if he's plannin' tuh do anythin', take a suit ag'inst yo' or anythin' of de kind, use dem nine nails. Den yo' *tie his mind down*. Yo' tie his mind down dat he can't do whut he intend tuh do. Can't do it.

9749. Jes' lak if yo' an' a person have a big dispute or somepin of de

DRIVE 9 NEW NAILS THROUGH TIN-CAN TOP OVER SULPHUR
TO TIE DOWN MIND OF ENEMY PLANNING AGAINST YOU
TALK TO IT: AH DON'T WAN' CHEW TUH BRING SUIT...
AH'M TALKIN' TUH YUH, JOHN, AN' CALLIN' YORE NAME

(You just simply put the sulphur out there, and turn that tin top [or lid] down over it, and drive nine nails into it.)

Nine nails. An' talk to it jes' lak ah'm talkin' tuh yo', jes' what yo' want tuh be done.

(What would you say?)

Jes' lak dis: "Ah don' wan' chew tuh bring suit ag'inst me. Yo' must be mah fren', not a enemy. Yo' gotta be mah fren'." Yo' see, yo' nail dem nails down an' yo' talk tuh it, jes' lak yo' call 'is name: "John, yo' must be mah fren' an' not a enemy tuh me. Yo' must be mah fren'." An' jes' nail yore nails right on down. "Ah'm talkin' tuh yo', John, an' callin' yore name. Dis is Carrie Han' [Hand] talkin' tuh yo'. An' yo' must be mah fren, not mah enemy." An' jes' nail dem nails down lak dat.

(Where do you nail the nails down?)

Yo' kin nail 'em down jes' anywhere in yore house, yo' undahstan'. [Sumter, S. Car., (1351), 2344:6.]

9750. Peoples bury 'em, bury nails, big nails, at a certain distance, yo' know. Nine nails. An' dat will keep de law away.

9 BIG NAILS BURIED AT FRONT DOOR KEEPS LAW AWAY

(Where do they bury these nails?)

roun' de front yard where dey 'sposed tuh come in.

In de ground roun' de entrance, Nine nails, jes' de p'int down. [Wilson, N. Car., (1454), 2643:6.]

9 DAYS TO CROSS 9 NAILS DRIVEN INTO STEPS - MOVES

across dose nails comin' in dere, fo' eight or nine days, an' de first thing yo' knows, dey's movin. [8 days meaningless!]

(That will move them, driving these nine nails down at the doorstep?)

Yessuh. [Wilson, N. Car., (149?), 2664:9.]

9752. Say, if anybody wuz *hurt* chew or git chure min' confusin', an' make yo' don't know whut chew wanta do half de time, dey could take a oak stick an' put nine notches an' ninepenny nail an' put it at chure step. Use new nail. Yessuh, say

9 NEW 9-PENNY NAILS IN OAK STICK WITH 9 NOTCHES
PUT AT YOUR DOOR - HURTS YOU - CANNOT STAY THERE

dat'll shure *hurt* chew.

(How would they put the nails in, in the stick?)

No suh, nail it down roun' dat stick. Jes' lak if yo' put it in de centah, nail 'em all roun' dat stick. Say yo' couldn't stay tuh yore own house in no peace. [Sumter, S. Car., (1355), 2375:1.]

9753. Take nine bran'-new wire nails an' drive 'em right in de path right in de front of de house, right in de walk where yo' go out; [also] nine needles an' nine pins. An' turn 'em towards de east. Dat'll make yo' go. (Now [I demonstrate] this is the path. You drive the nine nails down there, nine needles and

9 NAILS - 9 NEEDLES - 9 PINS - ALL NEW

DRIVE INTO PATH IN FRONT OF HOUSE - HEADS EAST

THIS MAKES PERSON IN HOUSE MOVE

nine pins. How do you mean you turn them toward the east?)

Yo' turn de haid toward de east.

(You drive them in on a slant then? That will make you move out of the house.)

Yessuh. [Wilson, N. Car., (1513), 2679:5.]

9754. A man an' a woman had a fuss an' got mad. An' dey'd fuss an' dey'd fuss, an' fuss an' fuss. An' dey come say whut dey goin' do. He say, "Yes, ah will take somepin an' ah'll put it round mah do'step, guess she'll be hoppin'." Okay. So, aftah he [he now changed to she] put it down, she got onto it - undah-

9 NAILS - 9 NEEDLES - 9 PINS - IN RED FLANNEL BAG

UNDER DOORSTEP - LET STAY THERE 9 MORNINGS - VICTIM

MERELY PASSES FIXED DOORSTEP - GOES HOME - UNABLE

TO WALK - CALLS DOCTOR - COULD NOT HELP - SHE DIED

stood it. She says, "Well, it's a two-handed game. It's jes' as much fo' me as it is fo' her. So now de first one gits de mos' of it, be de first one tuh go down."

So she goes an' she gits nine nails an' nine needles an' nine pins, an' she put it in a red flannel rag, an' she put it undah de do'step an' let it stay dere nine mawnin's. An' de nine mawnin's, dis woman she passed by dis house an' she goes - jes' lak ah wuz walkin' 'long de street chew know, jes' lak ah wuz goin' aftah sompin, she passed right on by. So she goes off where she wuz goin' an' she turned off an' come back an' she went on home. So she laid down fo' a spell fo' a rest. When she went tuh git up, she couldn't git up. That wuz the last of dat. So dat stayed dat way fo' awhile.

So she commence tuh study herself an' she says, "Ah think someone musta done sompin tuh me." Says, "Ah feel very peculiah an' don't feel lak ah should feel lak dis. Ah ain't hurt nowhere, ah jes' can't use dis laig. Jes' weak in dis laig." Says, "Ah believe ah'll be smart if ah go someplace."

So she goes somewhere to try tuh git relief. So she went [to a hoodoo doctor who told her what had happened, the substance of this present rite]. So de man jes', he jes' kept right on tellin' stories, kept right on tellin' stories. He couldn't do nuthin fo' 'er. Finally she died. [Fayetteville, N. Car., (1440), 2522:3.]

9755. They kin git 9 tenpenny nails an' they urinate on 'em. Let 'em stand 3 days an' go on the north turn [see later] an' throw it under the house an' you'll move. [This is my

9 TENPENNY NAILS - URINATE ON - LET STAND 3 DAYS

THROW UNDER NORTH SIDE OF HOUSE TO MOVE PERSON

penciled transcription of the original made a few years after the recording. In that

preceding bracket were the words *end over side*, indicating I knew this preparation was thrown under the north side of the house; yet a pencil line at the bottom of the page adds *sounds like "tum."* My pencil also added the words *profes-*

sional and *excellent*, reminding me that her cylinders had been missed by my transcriber and later shaved! This also happened to another unique woman at Memphis and a remarkable man in Jacksonville, Fla.] [Memphis, Tenn., (1967), 1562:3.]

9756. [Here in italics is my notation about a rite my transcriber forgot to transcribe: *9 new nails evil wisher drives in your home where you walk over or at doorstep. Go inside and turn around and drive 'em into floor going out as you leave the house. Run 'em out. Nails go out in a row, but the last 3 together.* I suggest that the last three nails grouped closely together, the nailheads forming a triangle, represent the 3 *HOLY NAMES*. Memphis, Tenn., (1962, informant good), 1553:6.]

9757. Now, if you got a place where the business is good. Suppose you got a place, the other fellow got a place, and he is doing better business and you want to knock his business.

9 NAILS REPRESENT 9TH HOUR JESUS HUNG ON CROSS TO RUIN COMPETITOR'S BUSINESS - DRIVE 9 NAILS INTO CENTER OF HIS DOOR - AT TOP OR ON BOTTOM

Nine pennynails, that represents the nine hours Christ hung on the cross, nail in the nails in the center of the door overhead or under [nails are above or under door]. I guarantee that when two people come in there, three will go out.

Nine pennynails [any size but not too large]: altogether six this way and three across, making a wish while you are driving in the nails. They represent the ninth hour that Christ hang from the 6th to 9th hour on the cross. [New Orleans, La., (816), 1156:5.]

INTO ROAD DEPARTING PERSON TOOK - DRIVE 9 NAILS COUNT THEM 9 MORNINGS - PERSON RETURNS 9TH MORNING

9758. Dey tell me yo' kin take nine nails an' drive down in de road which way dey went, an' count de nails fo' nine mawnin's, an' de ninth mawnin' dey tell me dey'll return.

(That's to bring a person back. [Waycross, Ga., (1145), 1869:2.]

9759. You kin take these nails, tenpenny nails, and you kin drive 'em in the ground where some person that you doesn't like or want to move them, you move them with nails. And when you drive 'em in the ground and make your wish, you drive 'em head down an' p'int up. Or

9 NAILS BURIED POINTS UP WISHING AT DOOR - MOVES DRIVEN DOWN INTO DOORSTEP OR GROUND - CONTROLS

you kin drive 'em at your doorstep and *nail* them *down* under your control. You use nine nails. [Elizabeth City, N. Car., (438), 559:1.]

9760. A man was likin' a woman. He get to like another woman, yo' know, an' doesn't come to her no more. She'd get nine new nails an' drive 'em down in de ground at her door, just enough to cover their heads up, and then the next morning she would take some of her water from de chamber and throw that on it.

SHE DRIVES 9 NAILS INTO GROUND AT HER DOOR NEXT MORNING POURS SOME OF HER URINE ON AFTER MAN CROSSES IT THEY GET ALONG TOGETHER

See. Then when he comes back in over that, over them nails and that *chamber lye*, then he'll get on with her.

(He gives the other woman up. I see.) [Petersburg, Va., (445), 421:3+85.]

9761. You take nails and drive them in the ceiling of your house and that'll bring your wife back home. On the ceiling of your house, eightpenny nails.

INTO CEILING OF HOUSE DRIVE 9 EIGHTPENNY NAILS
LEAVE 9 DAYS - WIFE WILL RETURN - PULL OUT NAILS

(What kind of nails?)

Eightpenny nails.

(Nine?)

Yes, sir, nine nails. Put

them there and let them stay nine days. And pull them out after she come back home. But you let them stay and she'll come back to you in nine days.

(Where do you drive those nails?)

Right on the ceiling of your house, all the way around in the ceiling. [Memphis, Tenn., (976), 1581:4.]

9762. Yo' take nine nails an' drive 'em into a pine tree on de sunrise side an' make yore wish, *In de Name of de Fathah, de Son an' Holy Ghost*. An' yo' kill a person dataway.

DRIVE 9 NAILS INTO PINE TREE ON SUNRISE SIDE
IN THE 3 HIGHEST NAMES - KILLS PERSON INTENDED

(And you wish to kill that person when you are driving those nails in the tree?)

Yes sir. [Florence, S. Car., (1314), 2239:3.]

9763. Yo' could *nail a person down*. Dey say yo' take nails, tenpenny nails, an' yo' could put dat nail a certain place in yore yard, or anywhere else. An' if yo' wanta *nail a person*

9 MORNINGS HIT NAIL ONE BLOW - TELLING VICTIM
YOU ARE NAILING HIM DOWN TO HOLD HIM DOWN
LAST MORNING SAY: "AH'M NAILIN' YO' DOWN
IN DE NAME OF DE FATHAH, SON AN' DE HOLY GHOST"

down, yo' go dere evah mawnin' fo' nine mawnin's an' yo' nail dat down. An' yo' hit dat one lick an' tell 'em - yo' know, yo' put in [you include] whut

chew doin', whut chew nailin' it fo'. Yo' nail dat down an' de las' time say, "Ah'm nailin' yo' down: *In de Name of de Fathah, Son an' de Holy Ghost*." Dat will hold a person down. [Fayetteville, N. Car., (1396), 2013:8.]

TAKE 9 NEW NAILS - 9 NEW NEEDLES
A PIECE OF WHITE CLOTH UN CUT BY SCISSORS
THESE 3 NEW ARTICLES PUT IN A SACK
BURY UNDER FRONT STEPS - IF LAW COMES
TO FRONT DOOR - SWEEP TOWARDS BACK

9764. Take yuh nine bran'-new nails, nine [new] needles. Take 'em an' put 'em in a sack, a piece of white clot' [cloth] whut nevah had no scissah in it, no mo' [more] dan whut yuh cut it tuh sew it, an' put 'em in dere. Bury 'em undah yuh front steps. An' if he

come tuh de front, sweep in tuh de back all de time.

(I see. That'll keep the law away.)

He goin' tuh stay away. [New Orleans, La., (833), 1253:2.]

9765. Ah goes tuh de sto' an' ah buy me nine bran'new No.10 [tenpenny] nails. An' ah go down tuh de woods an' find me nine trees. Don't git de nine of 'em lak [alike]. Take a ole sweetgum, poplah, maple, blackgum, sycamo' an' all dose

9 NEW NAILS - DRIVE EACH ONE INTO DIFFERENT KIND
OF TREE - ON WHICH CHIP OFF LEVEL DRIVING SPACE
HIT EACH NAIL 3 TIMES TO MAKE IT STICK IN TREE
THEN HIT EACH NAIL TWICE ITS VALUE - 1ST NAIL TWICE
TO 9TH NAIL 18 TIMES - SAYING LORD'S PRAYER
DO THIS EARLY IN MORNING - ALL NAILS IN COMPLETELY
ON 9TH MORNING - THEN WHAT YOU WANT WILL BE DONE

kind. Jes' git nine of dem [different types of] trees. An' ah take an' ah chip out a space. Ah have mah axe wit me, mah hatchet. Ah chip me a space out 'bout as large a [as a] dollah, silvah dollah. An' ah nail on dis one - maybe

dat's west. Well, ah'll come [demonstrates] ovah east an' ah'll nail a nail dere, an' ah'll go back kinda west no'th [northwest] an' nail a nail dere. An' den ah'll come back in kinda southeast an' put a nail in dat one. But yo' gotta have all of dose nail jes' in de same way - east. Yo' have tuh put 'em all east.

(You said before that you nailed these trees in the shape of an "E" - like the letter "E".)

Da's whut ah'm speakin' of now. Yo' goes no'th, go west, an' come back dat way [demonstrates]. Den yo' have 'em sometime in a straight line. Yo' kin put 'em kinda "v" shaped.

Den yo'll go tuh work an' put all of dose nails in dose trees an' yo' hit 'em all three times dis [first] mawnin', tuh git 'em tuh stick in de trees. Den yo' come on back de time [return home]. De nex' mawnin' yo' gits up early - yo' always have tuh travel early. Yo' has tuh go out dere den while de dew's on 'em evah mawnin'. Yo' go down an' maybe git wet wit de dew an' den have tuh come back an' change yore clothes. Well, yo' hit dis firs' one maybe one time, de firs' one. Well, yo' be sayin' a li'l' prayah, de Lord's Prayah all de time while yo' hit it - de firs' one. De second one, yo' may hit it two times. De third one three times. Den de fo'th one fo' time. An' go on till yo' hit nine time on de las' one. Hit de las' one nine time on de firs' mawnin'. Den yo' have tuh go back dere evah mawnin' an' hit de firs' one two time, an' de nex' one fo' - yo' have tuh double dose when yo' go dere evah mawnin' fo' nine mawnin's.

(The last one on the second morning you would hit that 18 times, double nine. That last nail, the ninth nail, on the second morning you hit it nine times the first morning, and the second morning you go back there, you have to hit it 18 times?)

Have tuh hit it 18, have tuh double it evah time. But chew have tuh hit 'em light - er [or] heavy enough so de las' mawnin', on de ninth mawnin', dey all would go in de same time. Yo' drive 'em all up on de same mawnin'.

(But on the third morning would you have to double that ninth one, hit it 18 times? How much would you hit it the third morning?)

Yo' have tuh double it evah time. Yo' have tuh double dat nine evah mawnin'. If yo' can't keep a record, yo' have tuh have yo' a pencil an' papah. An' git chew a tablet an' yo' gotta mark how many times yo' hit it dis mawnin', an' how many times yo' gotta hit it de nex' mawnin'. Do dat evah mawnin'. If yo' hit it 18 dis mawnin', yo' gotta figure how many it gotta be hit de nex' mawnin'. Yo' gotta carry dat pencil an' papah right wit chew wit' chure hammah when yo' hit it.

An' when yo' drive 'em up on de last [day] hit 'em all even an' nail 'em all good at de same time. An' whatever yo' want did, dat will he'p yo' - whatever yo' workin' fo'. [Wilson, N. Car., (1453), 2642:1.]

(g). TEN NAILS

9766. (Twenty penny nails. You mean onepenny nails or twenty of them?)

No. Twentypenny nails but ten of them. Twentypenny. Like you go to the hardware store and say, "Give me a dime's worth of twentypenny nails.

(Then what?)

NAME OF HUSBAND OR WIFE FACE UP ON PAPER
PUT IN WALL AND DRIVE 10 NAILS THROUGH

You take - see, like that wall over there. You take your husband's name or your wife's name [on a piece of

paper] and open a hole [in the wall] and put it in there. And drive ten of them nails with her name up in there and she'll do anything you want her to do. Yeah. Just nail 'em in there and name her as yo' drive 'em. Ten of 'em. [New Orleans, La., (851), 1319:4.]

(h). INDEFINITE NUMBER OF NAILS

9767. Tuh keep dem [police] away, if yo' kin find out how many officahs are in town. An' fo' evah man yo' git dat many of tenpenny nails, an' drive dem all in de front of yore do'. It's

AS MANY NAILS UNDER STEPS AS POLICEMEN IN TOWN
LAST DROP OF URINE IN WHISKEY FOR CUSTOMERS

not officahs goin' come tuh yore house atall. An' if yo' wanta gain customahs, if yo'

have one an' he comes dere, now yo' take some of yore watah - take de last drop of yore watah - an' put it in de whiskey. An' dey says dat dey will not stop comin'. Dey'll bring yo' all de customahs yo' kin wait on.

(That is the first customer who comes?)

Yessuh. [Fayetteville, N. Car., (1447), 2625.]

9768. How you use a nail in de way I tole you. And then there's another way you could use a nail. Like you want [to] be to a place for so many years, you can get dem cut [square] nails and drive down nine of 'em, just as many as you

want see, but you gotta drive 'em down with one lick.

AS MANY YEARS AS YOU WANT TO REMAIN IN HOUSE
DRIVE DOWN WITH 1 LICK SO MANY SQUARE NAILS

(One lick?)

Yes, sir. You just drive 'em.

If you want 'em to be there ten years, drive down ten of 'em or eleven [for eleven years]. Like that.

(You say cut. You mean square nails?)

Yes, sir.

(If you want to be what? What do you want?)

If you want to stay to a place for ten years or fifteen.

(You mean what kind of a place? Stay where?)

Any place you wanta go live at, you see, and you want to go to Boston. You want de boss move you and your old lady.

(You want to go to the town, you mean?)

Yes, sir.

(Where would you drive these nails down?)

In his pathway.

(Where? The boss' pathway. So he'd have to walk over them?)

That's right. [It is evident that nails are driven down to remain in a house.] [Norfolk, Va., (475), 492:3.]

9769. Dey said dey take a whole *bundle of nails* an' jes' nail 'em down so yo' can't see 'em, an' put dirt ovah dem from yore steps out tuh de gate, an' say dat'll make yuh leave home.

(You nail them down into the ground. And where do you begin to nail them?)

BUNDLE OF NAILS
CONCEALED FROM STEPS TO GATE

Nail dem from de steps clean out tuh de gate.

(That is supposed to make you leave home?)

Yes sir. [Mobile, Ala., (674), 891:8.]

9770. Have five cents worth of new nails. Don't use 'em fo' anything else an' nail 'em on de do' facin' [saddle] right [upright]

'em right down dere, right straight down at dat piece,

5 CENTS WORTH OF NEW NAILS - USE FOR NOTHING ELSE
DRIVE INTO DOOR FACING [SADDLE] - FOR LUCK

dat crosspiece. Dat make luck. [Memphis, Tenn., (925), 1503:7.]

9771. Well, ah've hear'd of

settin' dem nails. Jes' lak comin' up tuh yuh do' dere [in interviewing room] yo'd set dem nail wit de point down - pointin' away [demonstrates].

(Pointing away from the door.)

NAILS BURIED AT DOOR POINTS UP POINTING FROM HOUSE
NAILS HAVING BEEN BOILED IN: SULPHUR - BRIMSTONE
PEPPER AND BLUESTONE - ENEMY CANNOT ENTER HOUSE
OTHER DETERRENTS MAY BE BURIED UNDER DOORSTEPS

Yes. An' [you] have tuh boil all of dem nails in sulphuh, brimstone, peppah an' bluestone. Dey [unwant-

ed person: law, rentman, etc.] can't come [in] tuh save dere life. [Here I turned off recording machine too soon, missing the first few words of the demonstration]...place dem up lak dat [demonstration continues].

(How? Have the point straight out like that? [I demonstrate]: And all this stuff is underneath there [the doorsteps]? This lime and all this stuff?)

Yes. [Sumter, S. Car., (1359), 2396:7.]

9772. [In the margin title I have called this rite *amazing* because I had completely forgotten about it and its future significance. The person I am interviewing here is J.R. Patterson, proprietor of the black hotel, Patterson Hotel,

in New Orleans. Among the illustrations at end of *HOODOO*, volume 2, see the Patterson Hotel letterhead containing pictures of the hotel, the proprietor, and his signature on Wednesday, March 9, 1938, for rent on room No.17, including electricity for my machine, and

NICKEL'S WORTH OF NEW TENPENNY NAILS
CINNAMON - CLOVES - SALTPETER - GASOLINE - ALL NEW
DIRT FROM PERSON'S HOUSE AND SIDEWALK - PUT ALL
IN BUCKET AND LIGHT GASOLINE - WHEN COOL
WALK BACKWARDS FROM VICTIMS STEPS SPRINKLING
MIXTURE IN SHAPE OF "V"'s = IN 3 HOLY NAMES
ALSO SPRINKLE TO THE FOUR CORNERS OF THE WORLD
AN AMAZING HOUSE-MOVING RITE FROM NEW ORLEANS

room space for my clients downstairs. I paid my rent each day before returning to my own hotel, the old St. Charles. To give Mr. Patterson some idea of my work, I suggested that he himself be interviewed. His following rite tells how he could be driven from his own hotel. Neither of us realized at the time that before a year had passed, Mr. Patterson would lose his hotel and I myself would be chased from the black hotel in Memphis by the police. For this later surprise, see Introduction to *HOODOO*, volume 1, page XXXIV, line 9 following.]

De first thing yo' do, git chew a dime's worth of saltpetah. De nex' thing tuh do is git chew a box of cinnamon, a box of cloves. Git chew a nickel's worth of new tenpenny nails, an' den git chew one quart of gasoline. Den git chew a dime's worth of saltpetah. Go by dose person's house an' pick up, whethah it's mud, dirt or sand, take it up an' put it in de bucket wit dose nails. Po' yuh gasoline in dere an' strike a match an' light it, [let it burn] until it comes tuh be dry an' sandy. Den yo' take it an' go backwards from de do' where dey livin' at an' sprinkle it crossways dat way tuh de *fo' cornahs of de world*: [demonstrates by pointing] dat cornah, dis cornah, dis one, and dat one cross de street. In 24 hours de're [they are] gone.

(You just sprinkle it like this [I demonstrate], like a *wingy motion* all around, *cross* that house?)

[My demonstration of *wingy motion* must have been a fluttering or flipping motion like a bird. Informant misunderstands my word *cross*, meaning to put a *hoodoo* on the house, not throwing back and forth across the house.]

No [you don't throw back and forth across the house] yo' tro' it from de house [demonstrates]. Yes, lak dis is de back, dis is de sidewalk out heah [demonstrates], sprinkle it dis way [demonstrates], cross ovah [demonstrates].

[I describe his demonstrations:]

(From the house out to the gutter, you sprinkle it back and forth, like a "V".)

[This "V" or triangle is *the 3 Holy Names.*]

One block each way, one block each way from de house. Lak Patterson [the speaker] whut chew [suppose you] wanted him tuh move. Well, yo'd git some dirt. See dat cigah ashes [he points to ashtray containing ashes of my cigar] an' [also] pick it from de sidewalk [get sidewalk dirt], an' git some dirt an' sprinkle it aroun' dere - some sand. An' befo' he sweeps de *banquette* [= sidewalk in New Orleans] up in de mawnin', yo' jes' come aroun' dere an' brush up a little bit, jes' enough tuh git in yore fingahs an' put in dere. Den yo' come back heah dat night, yo' see, an' sprinkle from his do' crossways de *banquette* tuh dat cornah. Den yo' go tuh dis cornah an' go cross de street tuh de nex' cornah. Yo' go dat way an' go cross de street tuh de nex' cornah. Den yo' go ovah heah tuh garage. See. In 24 hours dey are moved.

(You have to throw it to the *four corners of the world.*)

Yes. [New Orleans, La., (1566, J.R. Patterson, proprietor of black hotel, Patterson Hotel), 2866:3.]

(2). NEEDLES AND PINS

[The title of this section could have been either *Pins and Needles* or *Needles and Pins*, both having tradition behind them; the first because a person is sometimes said to *walk on pins and needles*; the second according to the folklore couplet: *Needles and pins, needles and pins; when a man marries, his trouble begins.* As in the case of the preceding section about nails, most rites about these objects have already appeared elsewhere in the printed text as parts of rites with other ingredients. The following rites will be listed according to number of pins and needles: 1, 2, 3, etc.]

(a). ONE NEEDLE AND PIN

9773. De bes' thing yo' kin do, if yo' wan' 'em tuh leave out dat house. Yo' git chew a needle dat ain't nevah been sewed wit, an' yo' take dat needle an' yo' stick dat needle up ovah de doah. Jes' stick it up right ovah de do' an' de point of it is right chere, is out [demonstrates].
(The point is pointing outside.)

NEW NEEDLE POINTING OUTSIDE OVER DOOR - SENDS AWAY

An' ah'll guarantee yo' tuh yore dyin' days [they will never return]. Yo' know why ah know it?
(No.)

Ah seen it done. An' den de person [who did it] didn't know, tole a lie [about it]. [Jacksonville, Fla., (592), 765:2.]

9774. Dey say yo' take yo' a brass - goldeye needle.

NEEDLE - 1 OR 2 AT DOOR - DRIVES YUH OVAHBO'D

(One?)

Two of 'em - or either one - an' put it at de do' as yo' go out.

Well, dey say dat's *drivin' yo'*, say dat'll drive yo' ovahbo'd [overboard]. So dey say.

(I would do that in somebody's house to send them away and make them jump in the water?)

Yeah. Say that will make yo' jump ovahbo'd, drive yo'. [Brunswick, Ga., (1185), 1999:1.]

9775. Take a needle an' - take a part of a needle [break needle in half] an' thread dis needle an' stick it up ovah de do'. An' dat's [to] cause if yo' has a young girl roun' or sompin lak dat, dat'll cause whenever a man comes aroun' dat chew wants fo' her husband'.

NEEDLE - BREAK - THREAD HEAD PORTION

LAY OVER DOOR - IF SUITABLE MAN PASSES

UNDER - STICK BROKEN POINT UNDER HIS CHAIR

NEEDLE EYE FOR HUSBAND - POINT FOR HUSTLER

Yo' take de needle down an' pin it neahby in a chair where he sits. An' she kin git dis heah man fo' a husband' wit de needle. Wit a pin point [the point broken from pre-

ceding needle] yo' gotta find a pin point dat's real sharp an' use it. Jes' lak, say if a hustlah, differen' hustlahs come roun' yore house. An' if yo' kin ketch 'im tuh set in a closed place - yo' know whut ah mean, jes' lak prob'bly dey settin' right where dat back. Yo' jes' - prob'bly yo' might walk ovah an' say somepin tuh 'em an' use dis pin point fo' hustlahs. Dat is tuh make 'em sharp. Dey call 'em [pin points] *sharp luck*.

(What do you do with that pin point?)

What would yo' do wit de pin point? Oh, yo' gits de pin point an' keeps it. See, jes' lak, even de men jes' lak whut ah's sayin' 'bout fo' de girl's marriage, yo' takes de point off dose needles an' [or] de pin point an' keeps 'em yo'self. See, dat's luck fo' tuh bring tuh yore house. [Memphis, Tenn., (1518), 2697:4.]

9776. If a woman wan'a man tuh love'r [love her], she kin take a needle an' go tuh de well where he stay an' push it down undah de groun' where he'll start [walk] ovah dere evah day

WOMAN PUSHES NAIL INTO GROUND AT WELL OR DOORSTEP
WHERE MAN MUST CROSS OVER IT - DAT'LL CAPTURE HIM

er evah night when he go tuh draw watah. Eithah take de needle an' care [carry] it

tuh de doahstep an' push it down where he'll go ovah it. An' dat'll capture him. [As I have explained several times elsewhere these simple and seemly magicless rites are powered by the intention behind them.] [Wilmington, N. Car., (285), 202:5+85.]

9777. Ah've heard dem say if yo' wanted tuh - say if yo' wanted tuh grow tuh be smart an' wanted tuh keep yuh enemy away from yo', why of cus [course] yo' give yuh enemy a needle wit de point tuhwar'

HAND TO ENEMY NEEDLE OR SCISSORS
POINTED TO HIM FOR PROTECTION

de enemy, tuhwar' de person dat yo' believe dat wuz yuh enemy. Han' dem de needle pointed toward 'im, or a scissahs wit de point tuhward

'im. An' dat would break dat enemy off from yuh. Dey would stop comin' aroun' or stop being in yuh company, stay away from yuh. [St. Petersburg, Fla., (988), 1594:1.]

9778. A sewin' needle, where a woman been sewin'. If her an' a woman had been havin' some kinda dispute ovah 'er or eithah a man, yo' kin take dat needle an' carry it an' yo' burn de

NEEDLE OR PIN BORROW FROM WOMAN - OR KNIFE
FROM MAN - WITH WHOM YOU QUARRELED - BURN
POINT WITH SULPHUR - THEN USE HEARTS COLOGNE
ON OBJECT - RESTORE OBJECT TO PLACE FOUND
AND YOU TWO WILL BECOME FRIENDS AGAIN

point of it. Jes' lak if me an' yo' had de [argument or quarrel], well, if ah kin git a needle, or eithah a pin, or borrah yore pocketknife [because you are a man], carry it home an' burn it.

Ah burn it off good. Take it an' put it in some sulphah an' burn it ag'in. An' ah put some *Hearts Cologne* on it [knife or needle] an' sprinkle it [perfume]

roun' [where I picked up object] an' put it right back where yo' kin git it.
(What would that do then?)

Well, dat will - if me an' yo' been havin' fusses an' things an' we be *bad out*, well dat will gain de influence of me an' yo' back [together again].

(You will be on good terms again?)

Be on good terms. [Brunswick, Ga., (1188), 2005:2.]

9779. To make a fellah unlucky, take a needle an' pin it in his coattail an' turn de point right down an' it'll make him unlucky.

(Turn the point down.) [Waycross, Ga., 1095, 1765:16.]

NEEDLE PINNED POINT DOWN
IN HIS COATTAIL - UNLUCKY

9780. If dey put jes' ord'nary sewin' needles in yore clothes an' pin yore clothes with a needle, it's bad luck.

TO PIN CLOTHES WITH NEEDLE UNLUCKY

If yo' lay yore hat on de bed, [it's bad

luck]. [Sumter, S. Car., (1374), 2437:1.]

9781. Take a needle an' sew nine knots in de left corner of a man's shirt, in de tail of it, an' that will keep them from runnin' around.

(Make him stay home?)

SEW 9 KNOTS - LEFT CORNER - MAN'S SHIRT

Yes. [Wilson, N. Car., (1486), 2660:15.]

NEEDLE IN RIGHT POCKET OF MAN'S PANTS
CAUSES HIM AND OTHER WOMAN TO BREAK UP

9782. Mah grandmothah said dat yo' kin take a needle an' break up people. She said joo take de needle an' put it in de man's pants pockit, in 'is

right. [Wilmington, N. Car., (322), 255:9+85.]

9783. Yo' kin take a tinpan an' control a person. Yo' kin take a brand-new tinpan an' yo' kin write - lemme see. Ah got it right heah, de psalms yo' find where it says "Vau - v-a-u." Yo' kin take that an' write that on a brand-new tinplate.

(This psalm in which the word "Vau" is used?)

HOODOO PSALM SCRATCHED ON NEW TINPAN
WITH NEW PIN OR NEEDLE OR NAIL TO CONTROL

of a hoodoo book] an' yo' kin write that. But now yo' don't write it with a pencil or nuthin like that. Yo' take a needle or pin or new nail that's sharp - anything that's sharp except a pencil - an' yo' write that psalm on that tinplate. Then yo' kin take that tinplate an' put it away where it won't be disturbed or be handled by anybody else. An' yo' kin control that person if yo' write that psalm fo' them. [Waycross, Ga., (1166), 1959:8.]

(b). TWO NEEDLES OR PINS

9784. To keep the law away? Well, I want to tell you. Well, you keep the ~~law~~ off - of course, you can't keep 'em away, but you can get so that he'll never catch you or nothin'. You understand. You bootleggin' he'll never catch you or

2 PINS CROSSED IN HAT PROTECTS BOOTLEGGERS FROM LAW

nothing. You understand. Well, you take you two - that's a separate thing - and you take two pins.

(Two what?)

Two stick pins.

(Two stick pins.)

[The ordinary pin is frequently called "stick" to distinguish it from safety pin.]

And wear it in a cross, like a cross, and wear it right up in the center of your hat, you see. Right in the center of your hat, like this here [demonstrates by pointing to inside of his hat].

(Inside.)

Yeah, inside [demonstrates again].

(Like that, inside.)

Yeah, inside your hat.

(You get these two straight pins.)

Two straight pins. You put a cross on you, see. And a course, the law'll be looking for you but he'll never get you. Only way he'll get you, he got to walk up on you. But you always kin git away from him. [New Orleans, La., (823), 1191:7.]

BREAK 2 NEEDLES IN HALF - 4 PIECES
STICK INTO HIS CLOTHES - HE CANNOT LEAVE

9785. She kin take two needles an' break it half in two - make foah pieces - an' stick it anywheres in his coat w'ure he cain't see 'em, an'

dat'll make him stay wit her. He can't leave huh. [Wilmington, N. Car., (336), 274:10+85.]

9786. If a man wanted tuh do somebody some harm, jes' say, lak it wus a woman, an' yo' know whut happens yo' know in de month. Well, if yo' take needles an' pins an' cross, if yo' could git

CROSS 2 PINS OR NEEDLES IN WOMAN'S CLOTH

aholt of dat [piece of hers], yo' cross one [demonstrate]. Yo' see,

put one dis way an' one dat way - jes' cross 'em.

(Needles or pins?)

Needles or pins.

(Just two?)

Well, yo' kin use many as yo' want, but when yo' do dat she be all up an' down fo' de balance of huh days.

(What would you do with that cloth then?)

Well, yo' jes' - anything yo' wanta do. Yo' could bury it or throw it away or anything, jes' so yo' leave dem needles in dere. Yeah. Don't care whut chew do wit it. [Brunswick, Ga., (1189), 2009:2.]

9787. In bad luck yo' kin take, if a person settin' tuh a table gamblin', git chew two needles, cross 'em in back of dere clothes, right in de centah of dere back. Cross 'em. Dat'll cause

2 NEEDLES CROSSED ON OPPONENT'S BACK TO LOSE
OR A LIVE SPIDER ON YOUR BACK TO WIN GAMBLING

dem tuh lose. An' [or] eithah sprinkle some salt on 'em.

An' yo' kin git a spidah an' put 'im in a papah sack or sompin. Long as he livin' yo' win in de game. [Brunswick, Ga., (1192), 2011:17.]

9788. An' ah heard ag'in that yo' take a needle an' make it cross lak that, an' say de Lawd's Prayer [demonstrates].

(You take two needles then?)

Yes.

An' say the Lawd's Prayer an' say - when yo' say the Lawd's Prayer, then yo' - turn right around an' put chure hand up this way [informant demonstrates holding right hand up into air].

CROSS 2 NEEDLES - SAY LORD'S PRAYER - IN HIS NAME
RAISE RIGHT HAND - PLEAD OWN CASE - GO TO COURT

(Just as if you were swearing an oath in court?)

Yessuh.

Put chure han' up an' [this man] said: "In His Name, an' in his own will an' time, will he plead when dis man came." An' said, "An' leave there [home]." An' dey said he'll come back [home from court]. Dat's one way ah heard. [Fayetteville, N. Car., (1418), 2552:5.]

9789. Yo' kin take two pins an' lay 'em crossways lak dat [demonstrates] an' tie a string right in 'tween heah on each side [the crossing] yo' know, right between dere lak dat [demonstrates], so dey won' fall apart, an' hang it up side de house. An' dey say dat

2 PINS CROSSED - TIE CENTER OF CROSS WITH STRING
HANG ON SIDE OF HOUSE - PARTS MAN AND WOMAN

will part a man an' his wife. [This tying of two or more objects into the form of a cross to make a rimless wheel is fairly well-known in hoodoo, some of these forms and rites at times being quite complicated; see Nos. 9796, 9797, etc.] [Wilson, N. Car., (1479), 2659:4.]

9790. Well, now, fo' de whole house, yo' would have tuh take two needles an' cross dem lak a "X". Yo' first bury a can of *red seal* lye wit de top off of it; jis' let de dirt come ovah in it.

STAND OPENED CAN OF RED SEAL LYE IN HOLE IN FRONT
OF STEPS - CROSS ON LYE 2 NEEDLES LIKE AN "X"
SO THAT POINTS OF NEEDLES POINT FROM HOUSE - BURY
CAN - DISSOLVED LYE WILL DRIVE ALL FROM HOUSE

(Where do you bury that lye now?)

Yo' bury dat lye where dey constantly have tuh walk ovah it.

Now, aftah yo' bury dat lye, befo' yo' covah it wit de dirt, yo' put de two needles cross lak an "X" wit de points out. Yo' put dem on top of de lye befo' yo' covah it. Yo' don't covah it till yo' put de needles dere wit each point, one pointin' dis way an' one de othah way, yo' understan'; but out, out from de house. An' yo' covah dat up an' when dat lye dissolve den yo' gits results.

(After that lye dissolves then that landlord can't ren that house; if he does, the people can't stay there.) [Memphis, Tenn., (915), 1841:5.]

9791. Git chew two needles an' write chure name - write chure name first an' put 'er name on top of yore name. Git chew two needles an' stick it right up ovah dat do' dere [points to

MAN WRITES HIS NAME FIRST - DEPARTED WOMAN'S NAME
ON TOP OF HIS - HOLDS PAPER OVER DOOR AND BEHIND
WALLPAPER WITH 2 NEEDLES POINTING INTO HOUSE
BRINGS HER HOME TO STAY WHILE NEEDLES THERE

door of interviewing room] right up undah de [wall] papah. Put dat up undah de papah. Well, yo' stick de haid of de needles in de

wall, but stick [the points of] de needles comin' in de house. Dat will bring 'er right back. She won't be a day comin' back eithah.

(You stick that paper [with the names] up by putting these needles through it?)

Yessuh, yo' put dem needles through dis papah yo' see ovah de do'. An' stick de point of de needles comin' in de house; not goin' out, comin' in de house.

(The needles will point into the house?)

[A portion of the wallpaper is peeled back, the paper with names dampened and pressed against the wall, and the wallpaper returned and held in place by pushing the heads of two needles through it. There are variations of this rite elsewhere in HOODOO.]

Yes. Dat'll point 'er right on in heah. She ain't goin' out dere jes' as long as dat needle an' dat name up dere. She ain't goin' out. [Memphis, Tenn., (1555), 2694:11.]

(c). THREE NEEDLES OR PINS

9792. Yo' kin take a needle an' put it in a piece of papah, with yore man's name wrote on it three times, an' put it up behin' yore do'. He cain't leave yo'. Put it up behin' yore do', up in de wall papah. Jes' lak yore wallpapah's dere [demonstrates], tear it loose an' put it in dere [see No.9791, p.3851.]

WRITE MAN'S NAME 3 TIMES ON PIECE OF PAPER
STICK 3 NEEDLES THROUGH NAMES - PUT BEHIND
WALLPAPER OVER DOOR - HE CANNOT LEAVE YOU

(How many needles do you put in the paper?)

Three.

(And you write his name three times.)

Yo' point dose needles lak dat,

down. An' den yo' take an' put it up in dat [wallpaper] papah, holdin' dat papah. [Memphis, Tenn., (1522), 2715:3.]

9793. Yo' kin take three needles. Take three needles an' burn 'em. Jis' lak yo' got a enemy 'roun' yuh, an' yo' an' 'er can't git along, an' she raisin'

Sam an' gaddin' all 'roun',

all roun' dere. Can't git

along. Yo' jis' set down

an' take three needles an'

WHILE BURNING 3 NEEDLES - WISH TROUBLE AWAY - CALL
TROUBLEMAKER'S NAME - THROW NEEDLES INTO RIVER

git - an' burn 'em. Put 'em on de fiah an' burn 'em real hot an' make yuh wishes. As dem needles git hot, make yuh wishes accordin' tuh whut happenin' tuh yuh: "Wish de bad luck would go off, good luck will come an' live happy in mah home. Mah enemy tuh flee from me." Well, yo' take dem ovah dere an' burn 'em an' make yuh wishes. An' aftah yo' burn 'em, yo' take dem an' throw dem away - take dem tuh de rivah, throw dem in de rivah. An' evahthin' be okey.

(Three needles?)

Three needles. An' aftah yo' call dere name, den yo' walk tuh de rivah. Aftahward or a day or so aftah, yo' know, aftah yo' done burn 'em an' make yuh wishes. But at de same time yo' goes tuh where it's runnin' watah. [Vicksburg, Miss., (747), 1017:6.]

9794. An' den ag'in yo' could take, if yo' wanta win a man from a woman, yo' could take a li'le bottle [this rite is acted out, as my comment shows later] an' yo' could take an' fill it wit *Heart Cologne*. An' git three needles, an'

lay dem down in dat bottle

stopper. An' yo' take it

an' put dat in a basin of

vinegah, an' git chew a black

rag an' put inside dat. An'

yo' boil it fo' 'bout fif-

teen minutes on a stove. An'

when yo' take de black rag

up, why yo' jes' hang it up

on a line on yore back po'ch,

an' let de air carry it evah

A FULL BOTTLE OF HEARTS COLOGNE - DRIVE 3 NEEDLES
DOWN INTO STOPPER - WRAP BLACK RAG ABOUT BOTTLE
STAND WRAPPED BOTTLE IN PAN FULL OF VINEGAR
VINEGAR MUST COVER THE BOTTLE - THEN TAKE
A FORK AND FISH THAT BLACK RAG OUT - DON'T
PUT YOUR HANDS ON IT - SHAKE THE RAG OUT
STILL HOLDING IT WITH FORK - HANG RAG ON LINE
DRIED RAG - WEAH IT LOWDOWN ON YO' - THROW BOTTLE
AWAY - EMPTY VINEGAR FROM BASIN - MAN IS YOURS

direction it wanta go. An' when hit dry, yo' take it an' weah it lowdown on yo' - de lower part of yo'.

(Of your body. Down near the privates?)

Yes. An' ah don' care where he be, he would have tuh come tuh yo'. But be sure dat yo' throw de bottle away. Throw it away. Don't have anythin' mo' tuh do wit it aftah yo' do dat. An' yo' will bring 'im tuh yuh, an' ah don' care where he is.

(You take this bottle full of *Hearts Cologne* and you drive three needles down

into the stopper. Then you put this in a pan of vinegar - this bottle. Then you put a black rag over the pan. But the rag must be in the vinegar.)

De rag must be in de vinegah an' de vinegah must come a li'le above it, where it won' show de rag; but jes' come a li'le above de bottle an' de rag. An' wrap de bottle up in de black rag. An' den yo' take a li'le fo'k [fork] - remembah, don' put chure han's on it - an' shake dat rag out. An' den yo' take it an' hang it up on a line. Don' wring it, jes' let de watah dreen [drain] out jes' as it will. Let it dry. Aftah it dry, den yo' fix it on, an' yo' throw de bottle away, an' throw de vinegah out de basin. 'Cuz ah done dat mahself. [Sumter, S. Car., (1380), 2450:1.]

3 to 6 NEW PINS OR NEEDLES IN BED - CANNOT SLEEP

9795. Ah heard they kin *fix* needles or pins an' put 'em

in yore bed an' yo' can't rest to sleep in that bed.

(Do they put any number of needles in there? Or pins?)

Three - from three to six, dat's whut ah've heard of.

(Either needles or pins, or both?)



Needles or pins, brand-new ones nevah been used. [Waycross, Ga., (1133), 1939:7.]

9796. Ah do know of crossin' three pins. Whut dat re'lly means - crossin' three pins mean dat in a very short time some person is li'ble tuh git stobbed [stabbed] or shot or cut.

(Where do you cross these three pins?)

CROSS 3 PINS LIKE 6 SPOKES OF WHEEL - OVER DOOR UNDER WHICH VICTIM WALKS - KILLED IN 3 MONTHS

Cross dese three pins up ovah yore do'. Place dem three pins up ovah de do' jes' lak yo' put

one in each diff'ren' spot: one [pin] at dat run [over first pin] an' [third pin] right across dat run. [Like this  arrange 3 pins.] An' puts [where] de person walk undah it. Well, in one  or two months, or in three months, he'll be cut, shot or stobbed. [A similar six-spokes-of-wheel rite follows this rite.]

[Waycross, Ga., (1111), 1784:10.]

9797. Yo' take needles an' pin 'em in a flannel rag, an' it

CROSS 3 NEW NEEDLES IN FLANNEL RAG FORMING 6 EQUAL ANGLES OR 6 OPEN TRIANGLES OR 6 SPOKES OF A RIMLESS WHEEL - BURY UNDER STEPS - TROUBLE

must be needles dat have nevah been used, an' yo' wrap dem in a angle an' fold 'em in a angle, an' dat brings a lotta trouble. (How many needles did you say?)

Three. See, yo' stick dem

through de flannel lak dat [demonstrates], chew know, an' den lak dat.

(Like the spokes of a wheel?) [See diagram in preceding rite.]

Yeah. Den yo' wraps dem up an' yo' buries 'em.

(Where do you bury them?)

Undah de steps. [Memphis, Tenn., (1529), 2733:9.]

9798. Ah've heard dey kin use three straight pins an' three needles an' *John de Conkah root* an' bury it dere.

(Where?)

Undah de house.

(What will that do?)

Dey say dat will run de person out of de house.

(Well, will they put those pins in any way?)

Well, dey stick 'em straight down in de root, dey say in de middle wit dem needles around it.

STICK 3 PINS IN ONE SIDE OF A JOHN DE CONKAH ROOT
3 NEEDLES IN OTHER SIDE - BURY ROOT UNDER HOUSE
THIS WILL RUN AWAY PERSONS LIVING IN THAT HOUSE

(The needles around the root.)

Dat's right, an' three pins. (Right in the center of the house.)

Anywhere under de house.

(Do you put the three pins

on one side and the needles on the other or what?)

Dat's right.

(Or do you put first one pin and then a needle?)

Three pins in rotation, three needles in rotation. [Brunswick, Ga., (1195), 2013:13.]

(d). FOUR NEEDLES OR PINS

9799. Well, ah heered de way a man [cunjureman] handles a woman [for a woman client] jes' about takin' 'er [away from client's man]. An' she wanted dis woman

ranned away [from her man]. She

TO SEPARATE WOMAN FROM MAN IN 3 DAYS - CROSS
4 NEEDLES - NAME THEM - PUT UNDER HER STEPS

went tuh dis woman's house an'

took fo' needles an' crossed 'em

at 'er do'step an' named dem. An'

when she named de needles, de woman left in three days aftah, an' 'er [client's] husban' come back. See. [Fayetteville, N. Car., (1422), 2562:2.]

9800. (What would you do with that?)

4 NEEDLES - BURN THEM - CROSS 2 OVER FRONT DOOR
CROSS 2 OVER BACK DOOR - KEEPS LAW AWAY

You take you three needles [see correction later].

(Three needles?)

four needles. See? Two go this way and two that way. Make a "X" of 'em. Burn 'em and make a "X" of 'em and hang 'em up. Put one over and the other two over this door here like that. Three go this here, and put one on that door, and one on the bottom.

Yes, sir, an' stick - it be

[This confuses the number of needles.]

(How many needles did you take?)

Four - across - burnt cross, yo' see.

(You cross the points over the front door and then you cross the points over another door - the back door?)

Yes.

(But you burn those needles first?)

Yeah, burn 'em first.

(I see. To keep the law away?)

Yes.

(I see.) [Vicksburg, Miss., (770), 1059:6.]

9801. Take fo' pins - jes' lak if yo' would rent me a house or somepin lak dat; if yo' would rent me a house an' ah'd git behin'. All right, yo' came

down - in de mawnin' when ah come

4 NEW PINS - WHILE CALLING "DE THREE GODHAID"
ARRANGED IN FORM OF CROSS AT RENTMAN'S DOOR

down, yo'd be gone. See, sompin

lak dat, yo' goin' put me out,

undahstan'. Well, now, ah lak

de place an' ah wanta stay dere. Well, de thing ah'm goin' do, ah'm goin' git

me fo' pins - fo' straight pins dat's nevah been used. Ah kin take 'em an' drop 'em in a kinda of a cross-lak; one heah, one heah, one dere an' one dere.

(Like a cross - like four points in a cross?)

Dat's right. Den ah kin call *De Three Godhaid*.

(How would you do that?)

Ah would say, drop dis one, "Name of de Son, Name of de Fathah, Name of de Bleesed Holy Ghost. Amen." Den walk on tuh yore do' an' knock an' say, sāys, "Well, Captain [evah whut chure name be] ah haven't got all yore money. Ah got so much an' so much." Well, he say, "Well, all right. Stay on an' pay up when yo' can."

(Where would you bury those pins?)

Oh, don't bury 'em atall. Yo' jes' drop 'em in dem fo' angles.

(Where do you drop them, in his house or your house?)

In front of 'is do'.

(In front of the owner of the house - in front of his door?)

Dat's right, right in front of 'is do' an' knock on de do', an' den yo' tell 'im about de money whut yo' has. [I failed to ask whether these 4 pins formed 2 separate crosses + + or a cross with 8 arms or spokes, a rimless wheel; for 6 spokes see No.9796; v.4, No.5720.] [Fayetteville, N. Car., (1407), 2528:5.]

9802. Yo' kin take now an' git chew a bran'new pack of goldeye needles an' put one in each corner of yore house. Yo' know a house is got fo' corners to it, a house dat wuz made straight.

4 NEW NEEDLES BURIED AT 4 CORNERS OF HOUSE
INCANTATION AGAINST LAW IN THE 3 HOLY NAMES

An' put 'em in each corner. Have to dig a hole, ah think yo' know, tuh bury it. Yo' know, yo' bury

it down in dat hole an' say - but chew have tuh say some words behin' it, too, yo' know. When yo' say dat it keep de policeman away.

(What words do you say behind that, do you know?)

Jes' lak de *Son an' de Holy Ghost*. Yo' know, jes' ah tole yo' while ago, jes' repeat dose: *Hope tuh God de policeman stay away, "In de Father an' de Holy Ghost."*

(You don't say *the Son*?)

No, dey don't say *de Son*. [Fayetteville, N. Car., (1424), 2550:2.]

9803. Well, yo' see, de house yo' lives in has got four corners to it. Well, it's north, east, west, and south. Well, yo' take a simple thing as a needle,

9 NEEDLES - 1 IN EACH 4 CORNERS OF HOUSE
AT MIDNIGHT AND IN 1 CORNER EACH NIGHT
READ THE 10 COMMANDMENTS - AFTER 4 NIGHTS
WRAP NEEDLES WITH LODESTONE - PUT OVER DOOR
THIS FOR TRADE AND TO KEEP THE LAW AWAY

one needle, an' take that needle an' put in each corner of your house. An' every night at twelve 'clock yo' read the Ten Commandments in each corner of that house. Like tonight yo' read them in one corner an' the next night yo' read

them in another corner. An' then after yo' get that done, yo' take the needles out wrap them up, buy a little lodestone, put the four needles in that and put them up over the door, tack it there, an' leave it there. Yo' kin get all the trade you want. That will even keep the law away. [St. Petersburg, Fla., (1025), 1658:11.]

(e). SIX NEEDLES OR PINS

9804. If yo's a keen farmah an' lookin' fo' 'em tuh break yo' up, yo' go git chew six needles, bran' new, an' take yore - now, heah's yore barn-facin', yore

barn door facing.

(Facing of barn door?)

Yes. Yo' make a way [split with knife] in dere an' place dem needles in dere. Make a crack in dere wit chure knife so yo' kin place dem needles in dere. But

6 NEEDLES - 3 ON EACH SIDE OF BARN DOOR - UP THERE
HEIGHT OF MAN - ALL IN HORIZONTAL LINE - EACH IN
VERTICAL SLIT MADE NEEDLE-LENGTH IN DOOR BY KNIFE
THESE SYMBOLS OF 3 HOLY NAMES PROTECT MAN ON FARM

de eyes [of the needles], three of 'em, an' place 'em jes' about de height of a man's body. Go up tuh dat do' an' put three [needles] on each side [of the door].

An' yo'll find no breakin' up of yore farm. [Sumter, S. Car., (1359), 2396:8.]

9805. You take the [2] needles. You take a needle and you turn it one way; one east and one north. [These] needles are crossed, one pointing east, the

other north.] And now that

2 NEEDLES CROSSED IN BEDROOM - 4 NEW PINS CROSSED
UNDER CENTER OF HOUSE - A QUINCUNX - CROSSES HOUSE

[was in the] bedroom, what

you left in there. You

[can] take the pins and put

'em in your bedroom just thataway [the same way] you see. [For crossing 2 needles or 2 pins in bedroom, see rite following this one.]

(I see. Now wait a minute. You cross two needles according to the directions [you gave]. You cross each like that [I demonstrate]. Then you get four new pins, and you by a [something] make another cross?)

Yes, make another cross.

(All right. With those [4 new] pins. Then what do you do?)

Then you take it and you take a stocking and you put it between the stocking.

(Any piece of clothes or any kind of...?)

Yeah, any kind of clothing. I just take a stocking for a *parable* = [example] but any kind piece of clothes - to be sure to put it right in the middle. And then you fold it. Fold it up and you go bury it right in the middle of their house - up under the house. [This "middle" of the house is the well-known 5th point, the center of 4 other points, creating a quincunx, many examples of which have been given in *HOODOO*, see margin title QUINCUNX, p.710, v.1, and elsewhere.] Gotta get up under the house and bury that. And they be *crossed* up.

(That *crosses* them up.) [New Orleans, La., (859), 1367:5.]

9806. You can take a needle if you want to make a person sick and confined to bed. If you can get into their house and can cross two needles on the bottom

of the mattress and push them in till they can't be seen from the outside, from the bottom of the mattress, turn the mattress up. Then you take three

CROSS 2 NEEDLES IN BOTTOM OF MATTRESS - STICK 4
NEEDLES ONE IN EACH CORNER OF HOUSE - SPRINKLE
SALT IN 4 CORNERS - PERSON IN BED BECOMES ILL

[four] needles and stick them up in the corners of the house. Get them back out of there even if you have to break them off so they can't be seen. Each corner of the house. And then you sprinkle a little salt in each corner, and you have the needle there, and as long as that person stays in that room and [with] those needles and the salt - after they sweep of course there's a few grains of that salt is going to remain in the corner - the person will just get sick and get up and down [from sick bed] and they can't get well until they remove those two needles crossed under their bed. If they can find them and remove them they'll get all right; and if they can't, they won't. [Memphis, Tenn., (973), 1577:1.]

9807. Well, dey takes a tin plates, new tin plates, an' sulphur an' six needles to each plate. Take yo' six plates an' put chew six needles in each plate, an' set 'em roun' de spots yo' goin' dig at, an' burn yore sulphur wit chure

6 TIN PLATES - SMALL PILE OF SULPHUR IN CENTER
OF EACH - IN EACH PILE 6 NEEDLES IN CIRCLE
POINTS INWARD - SET THESE PLATES IN CIRCLE
ROUND BURIED TREASURE - BURN THE SULPHUR
THIS WILL KEEP AWAY SPIRITS GUARDING TREASURE

also section SPIRITS GUARD BURIED TREASURE, pp.111-135, vol.1, and elsewhere.]
[Brunswick, Ga., (1242), 2112:15.]

needles in dere wit de points
layin' dead in de sulphur. An'
dat will keep 'way de spirits
from comin' in.

(When you are hunting money?
Those points are pointing to
this little bit of sulphur in
that plate?)

In de center of de plate.
(When you are hunting money?)
When yo' huntin' money. [See

(f). 7 NEEDLES OR PINS

9808. Yo' take seven needles an' yo' take seven straight pins an' yo' take
three nails. An' yo' kin take a quart of watah an' de stoppah tuh shet [shut]
de quart bottle. An' y'o kin put dem dere seven needles an' dem dere straight

7 NEEDLES - 7 PINS - 3 NAILS - IN QUART OF WATER
PUT IN STOPPER BUT NOT TOO TIGHT - PLACE BOTTLE
UNDER YOUR BED - TO KILL VICTIM QUICKLY - HIT
STOPPER WITH HAMMER OF WOOD [MALLET] 3 TIMES
EVERY MORNING AT SUNRISE - CALLING VICTIM'S NAME
DIES IN 17 DAYS - TO LINGER PERSON HIT STOPPER
ONCE AFTER SUNSET - EITHER CASE - STOPPER TIGHT

pins an' dem three nails in
dat quart of watah. An' yo'
put dat stoppah in dere. Stop
it up, but don' try tuh stop
it tight. An' yo' place it
at sun risin' undah yore baid.
An' if yo' wanta kill a puh-
son - lak yo' wanta kill 'im -
yo' kin hit dat stoppah wit a

hammah. But yo' don' want no iron hammah, yo' wants a kinda wooden hammah, yo'
undahstand. [Wooden hammer is rare in HOODOO.] An' yo' hit dat a certain many
times evah mawnin' tuh kill a puhson, an' yo' hit it one time aftah it's gone
down, dat sun, jes' tuh *lingah* dat *person* - jes' tuh put 'im sick, where he be
no mo' good, jes' *lingahin'*. An' when dem needles rust out, he rust out. It
won't kill 'im right away. Take dem nails an' needles in dat quart bottle, an'
yo' kin hit dat stoppah three times where de sun rise an' in seventeen days he'll
be daid....

[Here I turned off machine too quickly and had to reopen conversation with a
question.]

(Where do you put this bottle then? Do you put it under the victim's bed?)

No sir, yo' put it undah yore baid, an' when yo' hit dat, take it out evah
mawnin'-time yo' git up, an' hit dat stoppah an' jes' call [the name of] which
one yo' wanta do [kill]. If yo' want 'im tuh *lingah*, yo' kin hit dat stoppah
one time, as de sun goin' down, de sun settin' in de weat; an' if yo' wanta
kill 'im, yo' kin hit it early in de mawnin' three times. [Waycross, Ga.,
(1135), 1845:4.]

(g). EIGHT NEEDLES OR PINS

9809. Well, now if yo' is livin' neah me an' dey brings on confusion between
I an' yo' which we can't git along or *make us bat up wit one 'nothah*, yo' kin

take eight straight pins. Eight straight pins now. Yo' lay fo' of 'em tuh yore front do'. Yo' lays fo' tuh yore back do'. An' yo' goin' have tuh move 'way from dere. Yo' can't stay.

8 PINS - 4 HIDDEN POINT-OUT AT FRONT DOOR
4 POINTS-OUT AT HIS BACK DOOR - IF ENEMY

(Do they lay those in any particular way?)

MAKE US BAT UP WIT ONE 'NOTHAH

THIS RITE WILL RUN OUR TROUBLE-MAKER AWAY

Well, yes, yo' lay all de p'intis back out at de front steps, see. Jes' lak yo' go in de house, yo' come up an'

go in de house over de step, well, yo' lay dose pins lak dat, de p'intis p'intin' out p'intin' 'way from de house back an' front.

(That makes you move.) [St. Petersburg, Fla., (980), 1589:8.]

(h). NINE NEEDLES OR PINS

9810. (That foot track, what do you do with that foot track after you get it and put those pins and things in it?)

Yo' take hit, yo' don't bury hit, yo' lie hit on yore bedspring an' yo' sleep on hit. An' he may go wit anothah woman but he won't cā' [care] nuthin 'bout 'er. An' in goin' tuh de othah woman he'll pay

9 NEEDLES AND A LOVE PROBLEM
AND FOOT TRACKS AND ANT NEST

yo' twice de 'tenshun [attention] dat he will 'er. But in goin' wit yo' an' lovin' yo' often, yo' know, evah *once in a way* he'll go tuh dis woman,

but he won't intendin' tuh stay cuz ah got a man lak dat. Him an' me mean so much.

(In other words, you will take this foot track in order to hold a man - that's all.)

Dat hold 'im.

(And you put those pins in there in order to keep other women away. You name them your enemies.)

[I am corrected!]

Dat won't completely keep 'em away, but he'll be from undah dere influence.

(When you name these pins you are thinking of other women, aren't you?)

Yessuh, dat's de enemies.

(They are your enemies and you want to keep them away from your husband or your man.)

Well, heah's de othah one. Yo' see, womens doin' lak dat, gittin' de foot track an' pins, dat's not all of it.

Yo' see if a woman - now, ah don't know 'cuz ah ain't nevah did nuthin, but ah hear'd it. [They] say, if a woman goin' wit chure man, he care de mos' fo' yo', an' yo' ain't tryin' tuh, yo' know, do nuthin but jes' tryin' to keep de man a li'le out de way, an' she tryin' tuh do somepin tuh 'im.

Yo' must always do lak dis, say he goin' wit 'er an' he cā' mo' fo' 'er. Well, she's got'a make him cā' mo' fo' her den he do yo'. Yo' got'a git 'is track den, but chew git it in a diff'ren' way. 'Stead [instead] of gittin' it fahwahds, yo' gits it backwahds. But chew take it an' yo' cā' it tuh a ants [nest] - jis' lak, yo' know, in de summah. Jis' lak yo' see a ants nest an' ants totin' dirt in an' out. Dis is cā'in' [carrying] it in jis' [like] ah'm gittin' love. Yo' got'a git de woman's track dis time, not de man's track. Git de woman's track. Yo' cā' it tuh a ants nest where de ants totin' dirt in an' out an' put it down dere. An' yo' go tuh puttin' it down where de ants totin' in dere. Yo' know how ants tote in. An' yo' name de same thing: "Name of de

Fathah, de Son an' de Holy Ghost, make her leave dis town." An' yo' know, as yo' thinkin' [all this] yo' sprinkle it. Well, jis' as de ants tote it in, she got'a go. Well, dat's de woman.

Fo' de man, well, yo' don't put it down in no ants nest. Jis' tie it up in a hans'cuff [handkerchief] an' yo' got'a put nine pins in dere.

[Here I turned off machine thinking she had ended and had to restart by repeating what had been lost.]

(Put it in your bedspring?)

Put dat undah de haid of yore mattress an' sleep on it. But de woman yo' got'a find a ants nest where de ants totin' in de dirt.

[Informant now tells an experience of hers, an experience similar to the one told in , vol. .]

Dis wus a man passin' through [town]. Ah didn't know 'im an' he didn't know me. Ah wus on mah way tuh a party one night an' he said, "Lady," he said, "ah'm hongry. Ah wan't somepin tuh eat. If yo'd give me twenty cents," an' he said, "dat's not de price, ah'd tell yo' somepin." He wus a big mulatto man. He weren't no white man, he wus a colored man.

Ah says, "Well, ah'll give yo' mo' den twenty cents," ah said, "heah's thirty cents."

An' heah's whut he tole me. An' he tole it so straight. Ah had nevah seed de man befo' an' he had nevah seen me, but he tole me who [what woman] mah man wus gone wit an' how he looked an' evahthing, an' whut she wus tryin' tuh do, an' whut fo' me tuh do. An' ah'd called 'im back an' ah'd sweah de man wus crazy. But ah done whut he tole me [to bring back my man]. De dog! See, dat walk right off an' left me. He come right back tuh me an' ah ain't had no mo' trouble wit 'im since.

Ah wus dressed an' ah start out tuh de party. Well, it wus a big mulatto man an' he came rapped on de do'. He did give his name but ah ain't goin' tell no story, ah cain't remembah 'is name now.

He says, "Well, where yo' goin', lady? See yo' dressed." Ah an' mah sistah [were going to the party], but ah'm jis' talkin' 'bout mahself. He wus talkin' tuh me.

He says, "Ah lak yore future." Aftah dis, ast 'im tuh come in.

Ah say, "Ah'm goin' tuh a party."

He says, "Whut party yo' goin' to?" He says, "Ah think ah mostly know wit'out chew tell me."

Ah says, "Ah'm goin' down heah in Thomastown." [I said it] jis' lak dat.

He say, "Well, yo' drinkin'." Dat wus 'is words.

Ah said, "Ah'm drinkin'?"

He say, "Yeah."

Ah said, "Ah did have 'bout a dime's drink but no mo'." [This was a dime's drink back in 1939, not in 1976, and it was the cheapest *moonshine* available.]

He said, "Well, yo' goin' tuh de party tuhnight. He's daid an' yo' goin' preparin' tuh raise hell." Said, "But if yo' gived me twenty cents, ah'll tell yo' sompin."

Ah say, "Well, whut chew gona tell me?"

He says, "Yo' worryin'," says, "yo're not satisfied." HE SAYS, "IT'S A WOMAN BUT SHE'S NOT YORE COMPLEXION," SAYS, "YO'S KINDA TEASY, WHUT CHEW CALL CHOCOLATE BROWN, BUT DIS WOMAN IS BLACK." He says, "Whut chew call a [something] or some kinda black woman [something]. Say, "But dis woman tryin' take yore man." Dat whut he said, "Dis woman tryin' uh take yore man."

An' he say, "When dis woman tryin' 'uh take yore man, if yo' give me twenty cents, ah tell yo' how tuh git 'im from 'er 'tention." An' he say, "Ah oughta

charge mo' den dat," he said, "but ah's hongry an' ah want somepin uh eat." But he wus a colored man. We wus goin' tuh a barbecue, ah an' dis girl.

Ah say, "Well, if yo' come go tuh de party, ah'll buy yo' sompin."

He say, "Well, if yo' promise me fo' shuah yo'll buy me somepin uh eat, ah'll pay yo' 'fore yo' gits dere. BUT IF YO' DON' PAY ME DE MONEY, WHUT AH TELL YO' WON'T DO YO' NO GOOD."

Ah said, "Well, come on."

He said, "Yo' goin' wit de man an'," he said, "de man love yo' an' yo' love de man, an'," he say, "jis' lak he come an' familiahize [familiarize] wit chew. He don't stay heah an' life [live] wit chew, do he?"

Ah says, "He sho' don't." Ah says, "Me an' 'im quit." Ah said, "He lived down dere wit dem othah wimmins, went crazy 'bout 'em."

He say, "Well, when he step out de [door], jis' lak he step, yo' go out an' yo' git 'is right feet, git 'is right track." Says, "When he step out, don' chew go right behin' 'im. De time [after] he go, git 'is right track."

Ah didn't even pay 'tention. Ah put on mah coat, de one dat ah wuz weahin' roun'.

He say, "Git it from de toe an' rake it back tuh de heel, an' git somepin kinda slick an'," he say, "whut yo' pick up on dere, take an' tie it up in a hans'cuff." An' he say, "When yo' tie it up in a hans'cuff, yo' git nine straight pins, an' if dere any woman dat chew think he goes wit, whatever dere name dat chew think is yore enemies, yo' call 'em name by name. An' jes' as yo' call 'em name by name, yo' stick dat pin in dat hans'cuff an' dat dirt till yo' git de nine pins in dere." An' [he] say, "When yo' git 'em in dere, hol' up de haid of yore mattress an' put it [handkerchief with pins] on yore springs, an' let yore mattress fall back down an' sleep on it." AN' SAY, "HE'LL COME TUH YO' MO' SO DEN HE'LL GO TUH DIS OTHAH WOMAN." SAY, "HE MAY GO BACK TUH DIS OTHAH WOMAN BUT HE WON'T MEAN 'ER NO GOOD. HE'LL MEAN YO' DE GOOD."

(Then what else did he tell you about - there's something else about getting rid of the women?)

About de girl. Well, he jes' left an' heah ah thought that...

He says, "Now, if yo' wanta git rid of dis woman, if he go wit yo'..." She lived down on - ah live on [something] Street, 1001, an' she lived on [something] Street, way down at de [something] Garden.

"Yo' wanta git rid of dis woman he goin' wit," say, "but if yo' don't do it, if yo' do lak yo' did de firs' time, it'll backwards an' fo'wards. If yo' wanta git dis woman out of town," say, "yo' go tuh her. She ain't comin' where yo' live, cuz she's scared of yo'." Dat's whut he said. "But chew go tuh 'er home. She goes tuh work evah mawnin'." But he wun't lyin'. She do go tuh work an' ah know it. "Yo' know whut kind a shoes she weahs?"

Ah said, "Yah, ah do."

Say, "Now, ah got de right feet of his'n. Yo' git de left feet of 'er track an' don't rake it from de toe." "See," [says informant] ah rake his'n from de toe." [He] say, "Yo' take it from de heel. Take it up an' put in a piece of papah an' cā it tuh a ants nest." Now dis is a diff'ren' story.

"Yo' see how de ants," he says, "work all day. Yo've seen dat. See, dey be totin' it in but dey don't tote it out. When dey come out, dey come out aftah cā'in' it through [the hole]." Jis' lak dose ants wit'in dey nest, he don't nevah tote out, he totes in.

He says, "Yo' take dis woman's track an' rake it from de back of 'er heel, de left foot, an' cā it tuh a ants nest. Go till yo' find a ants nest, totin' in an' out," [he] says, "if yo' have tuh wait till de summah. If yo' cain't run tuh de south," say, "yo' wait till den [warmer weather] an' dey ants totin' in."

[Down the coast from Maryland the "south" was always farther south - author.]

An' he say, "Yo' jis' stan' up dere where yo' see all dem red antses totin' dat dirt intuh de hole, an' yo' has it in a papah or hans'cuff an' jes' sprinkle it down, *In de Name of de Fathah, an' de Holy Ghost, whut do yo' want wit mah man?* An' ah want mah man fo' ah need mah man mahself. An' jis' drop it dere an' sprinkle it."

An' de ants will come pick up dis dirt whut ah bring from anothah place an' dey goin' tote it in dere. An' dat's jis' how she'll tramp [become a tramp, a wanderer]. When ah sprinkle it down dere an' dey tote it, she'll have tuh leave dis town. If yo' wanta git rid of 'er, yo' jis' carry it tuh a ants nest an' yo'll be rid of de woman.

He say, "De man goin' stay 'cuz yo's sleepin' on 'is dirt undahhaid [under your head]. But de woman will have tuh leave town. She will leave de town an' won't even know how she leave."

(Well, did you do that, then?)

DID AH DO IT? AH'VE GOT 'IM BUT AH AIN'T GOIN' STOLE [STEAL] HIM. AH AIN'T RUN 'ER YET, BECUZ IT AIN'T BEEN BUT A COUPLE OF MONTHS BACK. WELL, YO' KNOW, IT'S WINTAHTIME AN' DE ANTSES AIN'T TOTIN' IN TOO MUCH DIRT. IT'S WINTAH.

But ah tried it 'bout puttin' de pins intuh him [his foot tracks]. BUT AH KNOW ONE THING, HE'S QUIT [HER]. BUT AH'LL BE DOGGED IF AH AIN'T GOT 'IM. IF SHE SEE HIM, SHE SEE HIM *ON DE FLY*, 'CUZ SHE SHORE WON'T KETCH 'IM REG'LAH.

(Well, are you waiting now until the ants come out before you *run* her?)

AH'M GONA "RUN" 'ER THOUGH. AH'M JES' AS GOOD TUH RUN 'ER AS AH'M SETTIN' IN DIS CHAIR. She go tuh work evah day right by mah house. All ah gotta do - ah'm gonna grab 'er left-footed track an' ah'm gona git me a ants nest.

She's de onliest one give me trouble wit mah man, an' soon as ah git dat she won't give me no trouble. JIS' AS FUR NO'TH AS AH WANT 'ER TUH GO, SHE GOIN'. AH'M GONA NAME DE CITY WHEN AH'M DROPPIN' DE DIRT AN' WE SEE HOW FUR SHE'LL GO. [This woman had a good story but she hopped around the room and kept repeating and repeating.] [Florence, S. Car., (1290), 2187:4.]

9811. [The rite that follows is a folding-into-triangles rite, a fairly common belief for which also see: Nos.3189, 3527, vol.3; 8648, 8766 with diagrams, 8767, 8768, vol.4. There are also rites folding into squares: 3162 and 3182,

vol.3, as well as folding into oblongs, 3184, vol.3.]

Yo' buy a papah of pins - aw, jes' as much as yo' wanta. Yo' git nine new pins. Listen now, git chew a piece of new homespun cloth 'bout dat long [demonstrates].

(About six or seven inches long.)

Yessuh, an' yo' fol' dit. Yo' see yo' fol' dit dis way first [demonstrates].

(Going away from you first.)

Den yo' take it an' fol' dit back lak dat. Yo' understan'

HERE IS ANOTHER VERSION OF THE TRIANGLE RITE

9 NEW PINS - SQUARE PIECE OF NEW HOMESPUN

FOLD FROM YOU ONE CORNER OF CLOTH TO DIAGONALLY

OPPOSITE CORNER MAKING 2 TRIANGLES - AGAIN

FOLD TO OPPOSITE CORNER INTO 4 TRIANGLES - AGAIN

FOLD TO OPPOSITE CORNER INTO 8 TRIANGLES - INTO

THE 3 CORNERS OF THESE 8 SUPERIMPOSED

TRIANGLES - CROSS 2 PINS = 6 PINS - TURN OVER

TRIANGLE AND IN CENTER - CROSS 3 PIN PINWHEEL

THIS DESIGN IS CARRIED IN POCKET FOR LUCK

now, dat's two fold dere den. Den yo' fol' dit again. All right. Yo' take two pins - now listen. Two new pins an' make a stah [star] in dis cornah, an' take anothah two [new pins] - dat's fo' ain't it? An' put a stah in dat cornah. Den dat in de firs' cornah. Den in de cornah dere yo' make yore firs' lap. All

right, now dat's fo' [pins]. Den yo' take two an' put 'em straight up an' down on dis side dis way. Point it dat-a-way, dat sharp point. Den yo' take two mo' an' turn it down an' take de middle an' turn it lak dat [demonstrates]. Dat's nine. An' tote it in yore pocket or in yore pocketbook. Dat will give yo' all de sharp luck yo' want.

(Just to be sure of that. Suppose you show me how you wrap that up now. How you fold that.)

All right, ah will. Listen now. Yo' see, dis is a cornah, an' dere's anotheah cornah, but it may be jes' about dat odd, yo' see. Cut in a cornah. Den yo' turn dat cornah lak dat. Dat's one fold isn't it?

(Yes.)

All right, yo' take dis ovah heah lak dat. Dat two fold isn't it?

(That's two folds.)

When yo' take dat ovah dere, dat's three ain't it?

(That's the whole piece you are talking about?)

Yeah, dat's de whole piece.

(Now wait a minute, you've got the paper now.)

[I hand informant a piece of paper to fold.]

Ah think dis'll be a little bit too large [begins to fold].

(You fold it. All right, now there's the piece. Wait! Now you fold over one corner - you fold one corner over the other corner. Then you take the other corner and fold it over the other corner, as if you were making a little [paper] hat that you put on your head.)

Dat's right. Den yo' takes an' fold it dere.

(Then you take one of those and fold it like you are making a little boat now?)

Dat's it. Now yo' take dis an' yo' make a stah on dis end. Two.

(Two pins down there like a "V" in that corner?)

["V" is not the shape here. Since informant calls it a "star," the two pins are crossed.]

Put de othah ones in dis cornah. Dat one dere. Yo' undahstan' dat. Den yo' take den ovah heah an' yo' put two. Dat's six isn't it? Don' chew see? All right. Well, den yo' take two mo' of dem an' turn 'em down - on de opposite side, yes. Well, now dat'll be eight, isn't it? Dat leaves a odd one, isn't it? Take de odd one an' stick it right in de middle.

(Right in the center?)

Yeah.

(You have four parallel pins and the ninth [fifth] crossing. Now wait! At one end you have the two in the shape of the "V" and then at the point of the hat you have two in the shape of a "V". And then in that triangle you have the four "V's" parallel, four up and two are down. Then you have the ninth pin across them.)

That's correct.

(Now what do you do with that?)

Now yo' take dat an' yo' will fold it lak dat, an' tote it in yore pocket or in yore pocketbook, an' it will give yo' *sharp luck*. An' nobody can't *hurt* chew. [Sumter, S. Car., (1343), 2324:5.]

9812. Use de pins an' needles. Yo' kin use it fo' nine points or eighteen points. Dat's tuh make love an' tuh hold a person.

(How do they do that?)

Well, yo' kin take yo' a bran'-new nine. Ah'm goin' use nine points. It's accordin' tuh how many points. It runs from nine tuh eighteen points. If yo' goin' tuh nine points, yo' kin git chew nine bran'-new needles dat nevah been

used. An' yo' git chew nine bran'-new pins dat nevah been used, an' yo' take a piece of clot' [any kind of cloth] lak dis [demonstrates] an' yo' run one needle dat way an' run one dis way,

9 PINS - 9 NEEDLES - ALL NEW - STICK INTO CLOTH

ALTERNATE: NEEDLE AND PIN - HEAD AND POINT

WRAP UP TIGHT - HIDE UNDER ANY SIDE OF HOUSE

DAT'S TUH MAKE LOVE AN' TUH HOLD A PERSON

IF PERSON IGNORES YOU - REVERSE THE PACKAGE

see [demonstrates].

(You alternate them.)

Yes, but when yo' put a needle, yo' put a pin; yo' put a needle an' yo' put a pin. Dat's de way yo' do. [You alternate

needles and pins which are alternated heads and tails.] An' den yo' wrap dat up - jes' wrap it up good an' tight lak dat - an' yo' kin put dat somewhere; seal [conceal] dat undah each [any] side of de house. See. An' yo' kin control dose people by dat needle. Now if dey seems tuh be cold towards yuh an' yo' wan' dem tuh be friendly tuh yo', yo' go tuh dose needles an' pick 'em up an' jes' turn 'em aroun' - reverse dem. If yo' got 'em layin' dis way [demonstrates] jes' take dis end an' turn it back heah. Jest reverse it. Any time dat anything occurs wit chew an' dat party, why yo' jes' reverse dose needles an' dat'll keep 'em right tuh yo'. Evah time yo' reverse it, dat brings dere mind tuh yo', see. An' yo' use dem [the needles or the person or both] dat way. [Waycross, Ga., (1166), 1960:3.]

9813. Well, yo' go git chew nine needles, nine pins; jes' take nine needles an' nine safety pins. Jes' cross de needles an' put de pins up an' down. See,

9 NEEDLES - 9 OPEN SAFETY PINS - CROSSED IN CLOTH

WRAP CLOTH - LAY OR BURY UNDER STEPS TO BRING CUSTOMERS AND TO RUN AWAY UNWANTED PERSON AND LAW

heah's de needles crossed

an' heah's de safety pins

across dem. Lak if yo' have a piece of cloth heah [demonstrates] an' yo' stick a

needle across in it dere, yo' stick a safety pin lak dat [demonstrates] but don't hook it.

(You put the safety pin across this needle right in the cloth.)

Dat's right, but don't hook it, undahstan'. An' yo' take dat den - aftah yo' git 'em in dere, yo' take dat piece of cloth, if dey anywhere aroun' neah an' jes' take it - yo' ain't gotta bury it if yo' don't wanta. Yo' kin wrap it. Yo' kin bury it middleways of de steps, if yo' git undah dere. Go right middleway of yore steps. Don't have [to] bury it or yo' kin do it, jes' in de middleways of de steps. Dey ain't goin' stay dere long 'fore dey be gone.

(This will move them out.)

Yes sir, dey won't come roun'. Dey won't even come up dat steps no mo'.

Dem same nine needles ah's tellin' yo' 'bout, dem same nine needles, yo'll cross de firs' one across. Put de needles 'cross an' de pins straight up an' down - de safety pins.

(Get a piece of cloth like that?)

Yes, an' put dem in dere an' let 'em stay in dere, an' put it 'way somewhere. 'Stead [instead] of 'im goin' off, he'll stay roun' dere. De person dat's been bothahin' yo' is goin' tuh leave dere, an' de law ain't hardly goin' come. Dat's whensomevah yo' wants tuh run dis person dat's bothahin' yo', an' whensomevah yo' wants yore customah tuh come tuh yore house an' de police tuh stay away. [Fayetteville N. Car., (1450), 2635:2 & 5 joined.]

9814. Ah don't know what de herb are, but yo' take dem nine needles if a woman come tuh yo' [informant thinks I am a *doctor*] an' want a man. He [the wanted man] got anothah woman an' she want tuh git 'im. He [*doctor*] tell 'er tuh take nine needles an' put 'em on a thread. Have one jes' a li'l bit 'bove de othah. [Informant is illustrating.] Jes' come right on - nevah let 'em be

even - jes' come a li'l bit above de othah. An' tell 'er tuh take dem nine needles an' bury 'em undah de do'step.

TO TAKE A MAN AWAY FROM ANOTHER WOMAN
THREAD 9 NEEDLES ONE ABOVE THE OTHER
BURY UNDER DOORSTEP WITH UNKNOWN HERBS
WANTED MAN COMES BUT NOT OTHER WOMAN

Well, evah who [whoever] dis man is, if she wan' 'im, he's comin' an' de [other] woman can't [do anything about it] 'cuz she got 'er wit dem needles, see. Now, ah know dat's true cuz...

(She can't come, why?)

She can't come where he is, no sir.

She can't go tuh save huh life. [Savannah, Ga., (1261), 2143:3.]

THREAD 9 NEEDLES - OVER DOOR - BRINGS LOVER

one yo' love come tuh yuh. [Wilmington, N. Car., (205), 113:5+85.]

9815. Take nine needles an' string 'em with a thread, string 'em up ovah yuh front doah, an' make any-

THREAD 9 GOLDEYE NEEDLES - STICK INTO CORK STOPPER
PUT THIS IN PERSON'S MATTRESS - CANNOT REST ON IT

into stopper] an' put 'em in anybody's mattress, an' dey won't rest dere. Dey can't rest on dere. [Waycross, Ga., (1134), 1842:6.]

9816. Git nine goldeye needles an' put 'em on a string an' put a cork stopper in de end of 'em [stick needles

9817. Git chew some needles, lak a pack of needles, an' jis' befo' dey be used [get new needles]. An' lak - go right, [points] lak dat dat person's do' right dere. An' git dat needle, yo' know, an' dig dat needle [into the door],

yo' know. Plant it jis' lak yo' dig it in roun' lak dis [demonstrates]. Dig one lak dis, put

9 NEEDLES CROSSED IN DOOR MAKES PERSON MOVE

one lak dat, an' take one, yo' know, crossin' it right in front [of] dat person's do'. See. [All this has been acted out.] An' when dose needles begin tuh git rusty, well dat jis' begin tuh make 'em upset in de house, yo' see. It will make 'em upset wit de landlord an' den de landlord put 'em out. [The preceding *dat dat* = that that = that is that = like that is that person's door.]

(On that door, you put one needle like that [I demonstrate], and then you put one needle like that. Follow me [pay attention]. You put one needle like that, then you put one on top of it like that, and then you put another one on top like that. You just keep crossing them. How many do you put in there?)

Yes, yo' put nine.

(That is all you have to do, use those nine needles?)

Use those nine needles. [Algier, La., (1590), 2986:5.]

9818. Dey'll take dat an' dey'll go tuh verk [work] cuz dey kin git nine needles - now listen, nine needles. Stop dat up, put dat in a bottle an' dey'll

turn dat cross yuh step - cross de do'step - an' yuh can't go, neithah cross it.

9 NEEDLES AND VICTIM'S BATHWATER
BOTTLED UNDER DOORSTEP KEEPS HOME

(They put this bath water of yours in this bottle to keep you in the house.) [Charleston, S. Car., (just before 517), 603:3.]

9 NEEDLES STOPPED UP IN BOTTLE - UNDER STEPS
SAYING: "GIT OUT CHURE YO' DAMN DEVIL! GO!"

9819. Well, if it's anybody dat yo' wanted tuh move outa de house, yo' take nine needles an' put it in a bottle an' stop it up tight,

an' bury it undahneat' de steps an' tell 'em, "Git out chere yo' damn devil! Go!" Well, dey'll go. [Brunswick, Ga., (1210), 2046:12.]

9820. Latsa people dey take nine needles, bran'-new needles an' dey git a piece of lodestone an' put 'em in dis way an' dat-a-way [demonstrates]....

(Now wait. [I try to repeat informant's demonstration.] Put in this way and that way?) [I am making a cross.]

Yes sir, cross [demonstrates].

(Cross them all.)

An' den yo' go tuh a blacksmith shop an' git chew some *anvil dust*, de steel from de anvil where dey make de iron, an' put it in dere. An' git chew a piece of lodestone an' put ten cents [a silver dime] in

9 NEW NEEDLES - LODESTONE - ANVIL DUST - SILVER DIME
PUT EVERYTHING IN FORM OF CROSS - SEW INTO BAG
FEED THIS HAND WITH WHISKEY - LET NO ONE TOUCH IT
YOU WILL ALWAYS HAVE SILVER MONEY

it. It's lucky tuh yuh if yo' keep it an' let nobody touch it. *Feed* it wit whiskey. Yo'll always have silvah money.

[Even during my collecting

days back in 1938 the preceding *anvil dust* never saw an anvil; it came from machine-shop filings. *Anvil dust* and *steel dust* were the same thing, depending upon age, size, color, etc.]

[In the following comment I am not talking for informant's benefit, I am annotating for the future.]

(Now in putting these needles, you put one needle like that, and then you put another needle on there like that - like a cross, sort of like little squares, like tick-tack-toe.)

Yes. [Everything is arranged or sprinkled into the form of a cross before the combined materials are put in the bag.] [Mobile, Ala., (671), 885:8.]

9821. Ah've hear'd dey could bury - dey ties nine needles togethah an' grease dem with de grease dey call axle grease an' bury dem dat ways. An' hit on dem

TIE 9 NEEDLES TOGETHER - GREASE WITH AXLE GREASE
BURY IN FRONT OF DOOR - OR DIVIDE INTO 3 GROUPS
TIED - BEFORE DOOR - HIT EITHER ONCE DAILY 9 DAYS
DAT'S TUH DRIVE A PERSON AWAY...JES' DIE
NAILS COULD BE SUBSTITUTED FOR NEEDLES

nine times, not hit dem all on de same *mawnin'*. Dey bury 'em in three parts in front of de do' an' hit 'em nine times fo' nine *mawnin's*.

(Hit them once each morning?)

Once each *mawnin'* an' dat

will - dat's tuh drive a person away - yo' know, jes' die. Yo'll jes' fade away. Nails also [can be used].

(Either nails, or needles and pins?)

The pins, eithah nails.

(And the needles. And you put three, in groups of three. And you must hit each one of those once?)

Yes. [Wilson, N. Car., (1454), 2643:20.]

9822. Yo' jes' take nine pins, dat if yo' got anybody an' don't want 'em around yo'. Yo' jes' take nine pins an' stick 'em up in a roll or *sompin* yo' got in de house, so nobody

9 PINS - HIDDEN IN HOUSE - EACH MORNING 9 DAYS
PULL OUT PIN - WALK OUTSIDE - THROW OVER LEFT
SHOULDER - LAST DAY VICTIM WILL LEAVE TOWN

couldn't see 'em. An' evah *mawnin'* yo' git up fo' nine *mawnin's* an' yo' pull one dose pins outs an' jes' throw it

right ovah yore shouldah. Walk on outside an' throw it ovah yore shouldah jes' lak nobody see where yo' throw it. Nobody know whut chew doin'. Jes' evah *mawnin'* fo' nine *mawnin's* an' de las' day he's gone. He'll leave dat town.

(You put these pins in his house and you throw them. Show me how you throw

them over your shoulder.)

Jes' 'sposed tuh throw 'em dat ways.

(Over the left shoulder.)

Yes. [Wilson, N. Car., (1509), 2677:6.]

9823. Dey kin bury nine needles. Point de nine needles up an' put dem intuh de groun'. An' yo' walk ovah dem nine needles. An' dey have de points right straight up from de groun' an' put dat right in de middle of yore do'.

9 NEEDLES OR 9 NAILS BURIED POINTS UPWARD AT DOOR
MAGICALLY CAUSE PAINS IN FEET PASSING OVER THEM

An' den dey kin put nine nails. Put nine nails wit dose nine needles an' yo' walk ovah dose nails, yo' see, an' dose points. Dat goes intuh yuh.

(You don't have to step on them?)

No, yo' don' have tuh step on 'em. Dey have 'em buried, but dey have 'em pointed upwards. Yeah, dey has 'em pointed upwards.

(What would that do to you then?)

Dat would give yuh pains. [Waycross, Ga., (1116), 1791:2.]

9824. Why ah could come up tuh yuh ev'ry day an' git me a pin or eithah a needle. If ah don' borrah a pin from yuh ah'll borrah a needle from yuh. Well, when ah gits mahself nine needles an' nine pins, well all right. Ah goin' come an' borrah salt or eithah black peppah from yuh, or eithah

BORROW: 9 NEEDLES - 9 PINS - SALT - BLACK OR RED
PEPPER - STOP UP NEEDLES AND PINS IN HOLE MADE
IN GREEN TREE - IN 9 DAYS YOU WILL BE DEAD

red peppah from yuh. Well, ah done borrahed an' borrahed it. Ah knows mah numbah what ah done got from yuh. Ah done got nine pins an' nine needles from yuh. Ah takes 'em an' carried 'em tuh a green tree, an' ah takes an' digs a li'l hole in dat green tree, an' ah - see, ah got a cork stoppah. An' ah put dem needles an' pins, drive 'em in dere, an' ah take dis cork stoppah an' stop 'em in dere. Well, in about nine days yo'll be daid. [Informant names victim by intention; besides, victim has handled the articles.] [Jacksonville, Fla., (591), 762:6.]

9825. [That] create dissatisfaction in a man's home. They kin take and bottle them. Take so many pins and so many needles - about nine [each] - so it's a odd number. You put them pins and needles, stick them through a piece of flannel. Roll 'em up and drop 'em in a bag. Well, natchly in pass-

9 NEEDLES - 9 PINS - STICK INTO FLANNEL - PUT IN
BAG - ADD SWEEPINGS FROM VICTIM'S HOUSE - ALL
BOTTLED - THIS CAUSES DISSATISFACTION THERE

ing in de house, in and out, if you kin get some of de dust that they sweep up off the floor, yo' puts that in that bottle too. And as long as you keep it, why it causes a great dissatisfaction in the home, so as to completely break it up. It's never known but dey use them needles and pins that way to cause dissatisfaction in the home. [Norfolk, Va., (470), 479:7.]

9826. If you want somepin to happen, somepin to do, he said yo' take nine needles an' bury 'em about a foot deep in the ground, an' [take] a red onion an' put with it. An' take one of those [packages] of needles an' stick in that onion. An' yo'll overcome all obsticles. He

BURY 1 FOOT DEEP A RED ONION INTO WHICH YOU
HAVE STUCK 9 NEW NEEDLES - OVERCOMES OBSTACLES

said they had to be *goldeye* needles. [Wilmington, N. Car., (310), 237:7+85.]

9827. Tuh bring yore sweetheart back, take a han'ke'ch'ef an' write his name in de centah of dat han'ke'ch'ef an' fold it up. An' yo' git chew nine new needles, sewin' needles, yo' undahstan'. An' aftah yo' git dose needles, yo' take

dose needles an' yo' stick one in dis way [demonstrates] right intuh dat name, an' yo' stick one dat way, an' one go dis way, one go dat way. But dey all

gotta go intuh dat name.

(All those points of those needles point into each other.)

WOMAN WRITES HIS NAME IN CENTER OF HANDKERCHIEF
FOLDS IT - STICK INTO NAME 9 NEW NEEDLES - ALL
IN CIRCLE POINTS INWARD - WISH - KEEP IN CENTER
OF HER BED UNDER MATTRESS - ABSENT MAN RETURNS

[The needles are in a rimless circle, points inward.]

Yassuh, goes intuh each othah.

Ah'll show yo'. Dis is yore name but dey all gotta go intuh

dat name. Well, yo' take dat aftah yo' git 'em all in dere an' make yore wish. An' take it an' put it up in de centah of yore baid undah yore mattress. An' den de fo'th day, why he'll surely come back tuh yo'. [Fayetteville, N. Car., (1447), 2624:10.]

9828. Yo' take de needles an' yo' git chew nine new needles an' yo' take yore bag, a li'l piece outa red flannen [flannel]. An' yo' take dis red flannen

an' sew it jis' lak a li'l bag.

9 NEW NEEDLES - POINTS TOGETHER - IN PIECE OF
HIS SOILED CLOTHES - PUT IN RED FLANNEL BAG
CRAWL UNDER HIS HOUSE - PUT UNDER HIS ROOM
WELL, WHEN DEY RUST, YO' GONNA GIT GONE

Well, anythin' of 'is soiled clothes, whut he sweats, somepin

nex'tuh 'is flesh. Well, yo'

put dat in dis bag. An' now yo'

take dose nine needles. Turn all

de p'intz tuhgethah. Well, it's lak if ah know yo' room heah [in the home where I was interviewing]. Well, ah'll come roun' an' put dis heah anywhere inside.

If dis is yore room, ah come an' put it in yore room, undah de room - yo' know, bury it. [In the South small lowland houses are built off the ground.] Well,

[as] long as yo' stay dere - well, yo' not goin' stay dere much longah becuz, yo' know, when dose needles begin - yo' know, any needles dat's in de groun' where it's kinda wet, it's goin' tuh soon rust. Well, when dey rust, yo' gonna git

gone. [Fayetteville, N. Car.,

(1413), 2568:6.]

9 NEEDLES IN SNUFFBOX UNDER DOORSTEP
CAUSES PAINS IN PERSON CROSSING THEM

9829. Dey put nine needles, dey

say, in a snuffbox an' bury 'em

at a do'step. Dat'll make de

person be painful as long as dey cross 'em. [Waycross, Ga.,

(1147), 1870:9.]

9 NEEDLES IN HOMESPUN UNDER STEPS "BREAKS UP"

9830. Yuh kin take nine an' put

[usually *stick*] 'em intuh a piece

of homespun cloth, an' bury it

undahneath de steps, an' dat'll break 'em up, de man an' woman, whoevah it is.

[Needles and homespun are usually new.] [Wilmington, N. Car., (336), 274:9+85.]

9831. An' den a person kin take needles an' put 'em in a - up undah yuh house. Put so many needles undah dere, nine needles undah yuh house, right wheah

yuh haid is, right on dere. An' dem nine

needles will kill yuh in nine dasy. In nine

days yo'll be daid.

9 NEEDLES IN A ROW - POINTS UP
UNDER HOUSE - UNDER HEAD IN BED
IN NINE DAYS YO'LL BE DAID

(You put them under where you sleep.)

Undah wheah yo' sleep. Dey go up undahneat'

de house. An' stick nine needles up dere in a row wit de p'intz up. An' dem nine needles in nine days, yo'll git sick, an' 'fore de nex' nine days out, yo' daid. [Vicksburg, Miss., (725), 995:6.]

9832. [Here is a rite said to come from *Doctor McKinna*, who has been mention-

NAME 9 GOLDEYE NEEDLES THE VICTIM - BURY
IN A GREEN TREE - IN DE NAME OF DE LORD
DAT FELLAH...HE BURIED 'EM FUR...MADE HIM SICK

dles. He named 'em, evah one [of the needles] an' he had dis man [client] tuh take 'em tuh a *green tree* an' bury inside of a green tree, *In de Name of de Lord*. An' dat fellah he buried 'em fur, he went tuh bed. Hit [it] made him sick.

(What did he do, name each needle the same man?)

No suh, name de needles. [Informant misunderstands my question.] Lak ah said, dere nine in de family, he name 'em evah one of dem. [Fayetteville, N. Car., (1440), 2610:4.]

9833. Dey git nine needles an' tie 'em tuhgethah an' dey'll put 'em in a bottle, but wit de point of 'em down lak dis - de haid part up. [Normally points should be up, *see* No. , etc.]

TIE 9 NEEDLES TOGETHER AND PUT POINTS-DOWN IN
BOTTLE UNDER STEPS - PAINS PERSON WALKING OVER

ing over them] in pain. [Brunswick, Ga., (1179), 1992:2.]

9834. Take nine new pins an' stick 'em down in de ground, an' when dey stuck dere see, people come by an' pick 'em up. Why when dey pick up de first one, yo' know, dey commence havin' pains. Den de mo' pins dere be's, de mo' bad off dey gits - de worsah dey git.

TIE 9 NEEDLES TOGETHER AND PUT POINTS-DOWN IN
BOTTLE UNDER STEPS - PAINS PERSON PASSING OVER

will be picked up is based upon the well-known folklore rhyme: *See a pin, pick it up; all that day you'll have good luck* - *see* Hyatt: Folklore from Adams County Illinois, 2nd ed., No.10494, p.478.] [Wilson, N. Car., (1506), 2673:21.]

DRIVE 9 PINS OVER THE DOORS OF THE HOUSE
IF 2 DOORS - 5 PINS OVER ONE - 4 OVER OTHER
THIS IS WHAT PERSON DOES TO STAY IN HOUSE

9835. Ev'y do' dey got where yo' have tuh come in an' out, undahstan', stick nine pins up dere. [Divide 9 pins among the doors.] If yo' got three do's, put three ovah de [each] do'; an' if yo' got jis' two do's, yo' must 'vide [divide] it [the nine pins] an' put 'em ovah de two do's.

(Put four over one and five over the other. What kind of nails [pins] do you put over there?)

Jis' dress pins.

(Just ordinary straight pins. Do you put them in any particular way?)

No, jis' stick 'em in dere straight lak dat, lak yo' would a nail, but don' drive 'em up.

(I see, just tap them in so they will stay. Tap them in a little bit so they won't fall out. That is supposed to keep that house?)

Dat's whut dey tells me.

(The person that wants to stay in the house and don't want to be put out will do that?)

Yeah, jis' any way, yo' know [to stay in the house]. [St. Petersburg, Fla., (987), 1593:5.]

ed somewhere else in the printed text.]

Take nine goldeyed needles.

(These men down at Clinton [North Carolina], you say were root doctors?)

Yessuh.

He [one of these root doctors] give a man nine goldeyed nee-

9836. Git chew nine needles. Yo' have tuh git de goldhead [usually *goldeye*] needles an' put five of 'em haid up an' turn fo' of 'em [heads] points down.

9 GOLDHEAD NEEDLES - ALTERNATE HEADS - 5 UP 4 DOWN
BURY AT FRONT GATE - NOTHING CAN HARM YOU

An' yo' kin bury dem at chure gate where de people walk ovah - at de front gate. An' nuthin in de

world will do yo' any harm. [Waycross, Ga., (1121), 1803:8.]

9837. Why ah heard dat chew git needles an' yo' git a piece of red flannel. An' yo' take nine needles an' fold dat flannel. Take nine needles, stick five dis way an' fo' de nex' [opposite]

9 NEEDLES STICK INTO RED FLANNEL - 5 ONE WAY
4 THE OTHER - WET WITH HEARTS COLOGNE - SEW
INTO ANOTHER CLOTH - IN HOUSE CAUSES TROUBLE

way. Den yo' git *Heart Cologne* an' wet dat an' sew dat up in somepin. Place it anywhere an' dere will be confusion in your

house from den until yo' move. [Brunswick, Ga., (1214), 2061:2.]

9838. Ah heard people say yo' kin take [nine] needles, brand-new needles, an' nine pins an' red flannel. Sew it up in red flannel an' put it undah

9 NEW NEEDLES - 9 NEW PINS - SEW INTO RED FLANNEL
UNDER DOOR CAUSES PERSON WALKING OVER TO LINGER

people's do's, an' dey jes' walk ovah it an' dat will cause them tuh be *lingerin'*; yo' know, some parts of they

body go tuh pieces. [Fayetteville, N. Car., (1403), 2535:9.]

9839. Take nine needles an' stick 'em in a Irish potato, which is a white potato, an' bury it underneath a person's do'step - if yo' wanta harm 'em in

AFTER STICKING 9 NEEDLES INTO IRISH POTATO
IN THE 3 HOLY NAMES WISHING PERSON HARM
LAY THE POTATO UNDER VICTIM'S DOORSTEP

some fashion - *In de Name of de Father, de Son an' de Holy Ghost*, an' jis' whatevah yo' make yore wish fo', dat will happen.

(You want to harm them in some

way, you say. Anything you wish for to harm them?)

Yes sir. [Florence, S. Car., (1314), 2239:4.]

9840. Take nine needles an' nine pins an' bury 'em in yore gate, see. Well, dat will cause yo' an' yore family tuh bust up an' put chew in hard luck so yo'

9 NEEDLES 9 PINS BURIED AT GATE RUINS FAMILY
LIFE - TO KILL SPELL - DIG UP ARTICLES - THROW
INTO RUNNING WATER - DO EVERYTHING IN SILENCE

alone. But chew **must** go an' git dem nine needles an' things an' don't talk to nobody when yo' leave. An' carry 'em to de runnin' watah an' throw 'em

ovahbo'd. An' dat family will be busted up an' won't nevah give yo' no mo' trouble. [Brunswick, Ga., (1223), 2078:2.]

9841. Put nine safety pins - jis' git or'nary safety pins about dat long [demonstrates length]. Ah got some of 'em right heah now [shows some safety pins.] Put nine of 'em in dere. Co'se [of course] ah've not got de nine in dere, but den yo' put nine safety pins. Put three right heah. Pin 'em right

9 SAFETY PINS - ALL STUCK AND CLOSED IN UNDERSHIRT
ONE ABOVE OTHER - 3 WHERE RIGHT BREAST POCKET WOULD
BE - 3 OVER HEART - 3 IN CENTER OF BACK - TAKE
PINS OUT WHEN SHIRT WASHED - RETURN THEM - PINS
LUCKY - ESPECIALLY GAMBLING - RITE FROM NEW ORLEANS

'cross heah straight up an' down. Dat's three: one - two - three.

[I describe demonstration.] (Three on the left side of your breast pocket.)

Yeah, three right undah - by each pocket. Keep 'em in yore undahshirt. Den dey put three on dis side. (Over your heart.)

Ovah yore heart. Den yo' put three right in de centah of yore back. 'Co'se yo' kin pull yore shirt off an' do dat. Dey s̄ays yo' kin have bettah luck. Dat [rite] come from New Orleans. Ah knowed dat tuh be de fact. Dey say yo' will have bettah luck. If yo' are a gamblah, dey says evahthing will come yuh way now an' den. Dose evil's got on yo', yo' kin git dat off an' keep agoin'.

[A little later, after changing the cylinder, I decided to return to the preceding rite.]

(Just to be sure what you just told me about those safety pins. Will you explain that again, now?)

Well, yo' put three of 'em heah.

(Three safety pins in your left side, one right under the other.)

Yeah, fastened. Well yo' go back heah an' yo' put three mo'.

(On your right hand side.)

Yes sir. An' den yo' - yo' can't git 'em dere but chew pull off yore shirt, an' yo' know de centah of yo' back. Yo' put three right up an' down dere [in the back of your shirt] an' weah 'em in dere all de time. When yo' have de shirt washed, take 'em out an' put 'em back in de shirt yo' put on.

(Where did you say that came from?)

Dat come from New Orleans. [St. Petersburg, Fla., (1008), 1630:10 & 1631:2.]

9842. (Tell me how they make a person stay at home?)

Wit dere sock. Well, take dis sock an' put chure sugah an' yore cinnamon in dis sock, an' take yo' nine needles an' nine pins an' - fold yore sock an' put [in] dem nine needles an' nine pins. An' yo' use 'em all, gotta git 'em all in dere. See, dem eighteen sticks [sticking objects] gotta be in dere. An' yo' take three tacks an' nail 'em down at de front of yore do', or

IN SOCK PUT SUGAR AND CINNAMON - FOLD - STICK
INTO FOLDED SOCK 9 NEEDLES AND 9 PINS - NAIL
FOLDED SOCK DOWN AT FRONT DOOR WITH 3 TACKS
OR TAKE UP BRICK FROM HEARTH - LAY SOCK IN
RESTORE BRICK - THIS WILL HOLD OWNER OF SOCK

eithah if yo' got a fiah hearth, yo' take a brick up an' yo' lay dat brick dere. Lay it dere an' put it on top dat. An' yo'll nevah git rid of 'em. Dat'll hold 'em. [Algiers, La., (1584), 2954:1.]

9843. Dey said git a wasps' nest with nine needles, brand-new needles an' nine brand-new pins an' put de pins dis way an' de needle haid dat way, object [opposite] each othah. An' take dat an' yo' know, 'vide [divide] 'em up in nine pieces, split it, stick it intuh de wasps' nest, holes [cells of the nest] yo' know. An' go

ALTERNATE 9 NEW NEEDLES WITH 9 NEW PINS
WHILE ALSO ALTERNATING THEM HEADS AND TAILS
STICK THEM INTO 9 CELLS OF A WASP NEST - BURY
WHERE VICTIM WILL WALK OVER - CAUSES CONFUSION

'long where dis person at an' jis' drop it, an' dey'll walk ovah it.

(That will harm them? What will it do to them?)

Well, it will jis' cuz 'em tuh rave an' go on home an' raise disturbances wit mos' evahbody dey meet.

(You take these nine needles and nine pins, and you stick them into that wasps' nest.)

Make nine holes an' stick each one in dose nine holes an' let 'em walk ovah it an' dat would make 'em very cross.

(You bury that in the ground, then?)

Bury it right in de ground.

(You leave those needles sticking in that wasp's nest?)

Dat's right.

(That will cause confusion and quarrels and things of that sort.) [Fayette-

ville, N. Car., (1414), 2544:5.]

9844. Dat's *tuh fasten a man*. Jis' lak yo' had a husban' an' yo' wanted 'im down, an' he couldn't bothah yuh about [what] yo' wuz doin' or goin'. Yo' cud take nine needles out a bran'-new package an' yo' kin take nine straight [new]

TUH FASTEN A MAN - KEEP 'IM DOWN - WRITE HIS NAME

STICK INTO THIS PAPER 9 NEW NEEDLES - ONE POINT

GOING AWAY - ONE COMING TO YOU - BUT PLACE ALL

PINS COMING TO YOU - CROSSING MAN'S NAME

WISH - BURY WHERE HE WILL WALK OVER IT DAILY

pins. De needles have steel in 'em an' de pins don't. Yo' kin take a strip of papah jis' off a tablet an' write dis individual's name. An' yo' stick a needle comin' tuh tuh, an' de p'int, stick a

needle goin' from yuh - comin' tuh yuh an' goin' from yuh till yo' stick nine needles. Den yo' stick de pins all one way, de nine straight pins, stick each of dose p'int's tuh yuh [demonstrates]. Den yo' would take dose needles an' jis' slightly, jis' [stick] lak dat [demonstrates], chew might say, abou' two or three inches in de ground. Aftah yo' put 'em in dat concernin', ah wanta jis' cross dis party's name. Den yo' kin turn dose needles down, an' yo' make yore wish how yo' want 'im tuh be. An' den jis' covah slightly wit dirt or somepin ovah it dat he may walk in an' out ovah it daily. An' dat'll keep 'im quiet. Dat'll *keep 'im down*. [Memphis, Tenn., (1542), 2788:2.]

9845. Yo' kin take nine needles an' sulphuh an' salt an' put it undah yore do'steps, an' if yo' walk ovah it - it be about nine days befo' it start tuh burn an' de ninth day yo'll feel somepin up an' down yore laigs lak needles an'

9 NEEDLES - SALT - SULPHUR - UNDER DOORSTEP

AFTER VICTIM WALKS OVER 9 DAYS - IT WILL START

TO BURN - FEELS LIKE PINS AND NEEDLES UP AND DOWN

LEGS - DAT'LL BE CUNJURATION WORKIN' - TO BRING

MAN BACK - LAY 9 NEW PINS OVER DOOR - EVERY

MORNING BEFORE SUNRISE GO TO THE DOOR - SAY

IN THE 3 HOLY NAMES "AH WANT MAH HUSBAND...BACK"

pins. An' dat'll be cun-juration workin'. Co's' ah've had experience of dat 'cuz ah wus *hurt* lak dat once.

Den dey could take nine pins, lak if yo' wanta bring somebody back or if dey off stay-in' wit anothah woman. Yo'

git nine - git a pack [package] of [new] pins an' take nine out of dat an' put 'em up ovah yore do' where dey'll come in an' out. Co's' if dey're not dere, why dey won't; but dey's away, yo' git up evah mawnin' befo' sunrise an' yo' go tuh dat do', an' open dat do' an' say, "*Name of de Fathah, Name of de Son, an' Name of de Holy Ghost*, ah want mah husban' tuh come back tuh me." Or whoeverah it is, "Ah want dem come back in *Name of de Fathah, Son an' Holy Ghost*." An' in de ninth day, if dey don' come in dat do' - den yo' keep it up an' yo' don' take it down. Yo' keep 'em up dere, where dey walk in. Aftah dey come back, den yo' know where dey walks in an' out. Den yo' don't do it right on lak, yo' **know**, right fo' de nine days, but chew do it occasion'ly, in case it die down. Yo' know yo' do it occasion'ly, jes' keep it on. Don't do it [all the time], keep it right on straight. [Fayetteville, N. Car., (1419a), 2558:6.]

9846. (What's that?)

CROSS 9 NEEDLES IN RED-FLANNEL BAG WITH INCENSE

SEW INTO ANOTHER BAG - ANOINT IT WITH PERFUME

THIS CREATES LOVE - MAKES LUCK - DOES ANYTHING

Take nine needles...

[I interrupt.]

(You take nine needles.)

Put 'em in a cross [form] -

see, right across dataway; jis' dataway, see. An' put 'em intuh a bag of red flannel an' keep it 'nointed; good perfume, not de cheap, yo' **undahstan'**. Put it intuh a bag an' put anothah bag aroun' dit. An' keep it 'nointed wit incense in dat red-flannel bag. [This red-flannel bag here represents the heart. Small

needles can be placed head to tail or point, a symbolical crossing; or actually cross them through material in the bag. For this type of *hand* or *mojah*, see No.2163, p.621, vol.1 and elsewhere.] [Vicksburg, Miss., (765), 1046:1.]

9847. [This rite I preserved only in my own original notations made soon after the interview.] Her sister, they found her hair and nine needles and nine

9 NEEDLES - 9 PINS - HAIR - SALT - IN BOTTLE
CAUSED SORES AND PAINS - ROOT DOCTOR FOUND BOTTLE

pins in a cologne bottle - salt in the hair - buried under the house beneath the head of the bed. She broke

out in sores and pains. A root doctor called in and told them the woman had been *tricked*. To prove his diagnosis he crawled under the house and came out with the bottle. He showed the bottle but would not let anyone touch it, especially the patient, who would have died!] [Wilmington, N. Car., (193), 96:3+85.]

9848. If yuh boy frien' wuz goin' wit somebody an' yo' didn't want 'im tuh go wit 'uh, yo' could git nine red an' white [headed] matches [the red head of the match has a white dot on it], nine goldeye needles, an' nine gourd seeds, an'

9 GOLDEYE NEEDLES - 9 RED-WHITE HEADED MATCHES
9 GOURD SEEDS - 9 "GRAINS" OF RED PEPPER
MIX AND TIE TIGHT IN YARN RAG - SOAK IN VINEGAR
OVERNIGHT - UNDER RIVAL'S STEPS KEEPS HER FROM BOY

nine "grains" of dis red peppah. ["Grains" are frequently used, meaning here seeds or pieces of the pepper.] Take de inside out. Nine dose grains of dat pep-

per. An' take dat an' mix it up all tuhgethah. Stir it up all tuhgethah an' tie it up real tight in a yarn rag. An' soak it in vinegah ovahnight. An' take dat an' t'row it undah somebody's step, whoever dis boy's goin' wit, if yo' wan'a break 'im off from dis girl. An' he'll nevah go dere no more. He won' cā nuthin about nobody but chew. [Wilmington, N. Car., (260), 254:8.]

9 NEEDLES - PARALLEL - ALTERNATE HEADS AND TAILS
STICK INTO PIECE OF CLOTH - NAIL IN CORNER OF HOUSE
OR HIDE AT DOORSILL - CAUSES CONFUSION - DRIVES AWAY

9849. Take nine needles an' stick it in a piece of cloth an' jis' nail it right in de cornah [of] yuh house [demonstrates]

jis' lak dat: five dis-a-way an' five [four] dat-a-way.

(The needles are parallel and alternately pointing in the opposite direction.)

An' den [or either] yuh pu'tit [put it] undahneat' [demonstrates] jis' lak dat bo'd yondah.

[The top of doorsill - see explanation later.]

Teah [tear] yuh off a bo'd an' take a nail an' tack it up. [This "up" means "down", where you will walk over it, not "up" so that you walk under it. This is a "tacking down" rite.]

Dat keeps yuh fussin', yuh cain't stay dere in no peace. [I have copied this rite from my own transcription, a rough one, made in pencil a short time after the interview. Whether there was a saddle at the door - many of them were saddleless - either I could not remember or else my notations would improve with experience.] [Wilmington, N. Car., (196), 103:5+85.]

(i). TWELVE PINS AND NEEDLES

9850. Take de needles an' dey cross 'im lak dat.

(How many do you take?)

Twelve. Cross 'em lak dat. An' den dey takes dat piece of red flannen an'

dey put it aroun' dem an' den dey *dresses* dat. Yo' see yo' gotta have one of dose needles points jis' lak dat [demonstrates], one dat way, an' one dis way - flannen aroun' dem. Yo' have 'em all de points out an' de hails out, de same way.

12 NEEDLES - CROSS INTO PIECE OF RED FLANNEL
ALL HEAD ONE WAY - ALL POINTS OTHER WAY
8 POINTS ONE WAY - 4 THE OTHER - MAKES WOMAN
LOVE YOU - IF THIS HAND WORN OVER HEART
7 POINTS ONE WAY - 5 THE OTHER - REPELS LOVE
IF YOU CARRY THIS HAND IN CENTER OF CHEST
THESE HANDS ARE POWERLESS UNLESS FED 3 SCENTS:
LOVE POWDER - HEARTS COLOGNE - CASHMERE BOUQUET
A HAND TOUCHED BY NON-OWNER BECOMES POWERLESS

(How do you *dress* that?)
Well, yo' use *Love Powdah*, *Hearts Cologne* an' dis heah *Cashmere Bouquet*; dose three things whut chew *dress* it wit. (Well, what did you *make* this thing for?)
Well, yo' kin - jis' eithah way;

if yo' wanta make a woman love yo', or wanta make it tuh make a woman stay away from yuh.

(Well, how would you use it if you wanted her to love you?)

Well, yo' puts eight of dem points one way an' fo' de othah way. An' den yo' take dat an' weah it right nex' tuh yore skin, right on yuh heart. But chew can't let nobody put dere han's on it. [Here is one of the fundamental laws of hoodoo, never let anyone touch your *hand*; its power for you will disappear.]

(And then if you don't want her, do you do something else with it?)

Yes sir, yo' change 'em. Instead of havin' fo' one way, yo'll have five one way an' seven de othah way.

(Then what do you do with that?)

Well, dat's fo' huh tuh stay away from yuh.

(Where will you wear that, then?)

When yo' wan' dem tuh stay away from yo'? Well, yo' weah it right in yuh chest here, right in de middle of yuh chest. If yo' [want] her tuh love yuh, yuh weah it right ovah yore heart. [St. Petersburg, Fla., (1009), 1634:3.]

9851. I have hear'd talk of a needle - dat yuh kin break up needles. Yuh take needles, needle dat sewin' wit, about twelve needles, an' crush 'em up.

Yuh know, pind [pound] 'em up. An' put 'em wit peppah an' sprinkle 'em aroun' a person doah. An' dey'd soon

BREAK UP 12 NEEDLES - MIX WITH PEPPER - SPRINKLE
AT PERSON'S DOOR TO SEND AWAY - BECOMES ILL FIRST

leave dere, an' dey'll take badly off sick befo' dey go. [Wilmington, N. Car., (218), 129:7+85.]

(j). EIGHTEEN OR TWENTY-FIVE OR PACKAGE OF NEEDLES AND PINS

9852. Go tuh de Ten-Cent Store anywhere an' git chew a package of straight needles - straight pins whut ah mean tuh say, straight pins. An' yo' kin take an' git chew a li'l bittee

18 PINS TACK ACROSS FRONT DOOR WITH TINY HAMMER
AT BACK DOOR 7 PINS ACROSS - TO KEEP OUT LAW

hammah, an' at chure front dō' tack up eighteen dat way in a line right across dere.

An' at chure back dō' tack up seven of dem straight pins. An' dere won't no law come inside dere tuh search. [Waycross, Ga., (1135), 1844:11.]

9853. Git chew a [new] pincushion an' git chew two packages of dem li'l ole long packages of needles, which dey may not - dey may not take all dem. But jis' full up de pincushion jis' evahwhere yo' kin git a needle in it an' hang

2 NEW PACKAGES OF NEEDLES - ONE NEW PINCUSHION
FILL PINCUSHION WITH NEEDLES - HANG OVER DOOR
IF YOU ARE RUNNING A BAD-HOUSE - POLICE WILL NOT
ARREST YOU - IF THEY DO - SOMEONE WILL FREE YOU

selling liquor to you will see] yo' git cleah. [Waycross, Ga., (1110), 1783:11.]

it up ovah yuh do'. If yo' runnin' any bad house or ca'-in' [carrying] on anythin' 'ginst de law, yo' won't nevah git pulled. If yo' git pulled why dey dat behin' yo' [persons

(3). TACKS

[These are not the only rites using tacks in *HOODOO*; other uses of tacks occur in composite rites scattered throughout the text: *see* No.9842 a few pages back.]

9854. You can take brand-new tacks and you see, like you coming in here. You understand? And I wants you to stay here with me. See, what I mean? See,

9 to 15 NEW TACKS - DRIVE INTO FLOOR
VISITOR WILL WALK OVER THEM - NEW TACKS EACH TIME
AFTER 3 OR 4 TIMES VISITOR WILL STAY WITH YOU

you ain't no wife of mine but I want you to stay with me. You take them brand-new tacks and you take fifteen tacks, from nine to fifteen tacks,

and every time you leave out you drive them tacks down in there. Every time you leave out, you drive them tacks down in there. Do that about four days - say three or four days. And just leave them tacks there and as long as she walk over them tacks, you'll never leave there.

(I see. You use new tacks each day?)

Use brand-new tacks each day.

(Wouldn't I see them?)

If yo' see 'em, yo' wouldn't know what they is for. You'd just see the tacks down there.

(I see.) [This is a *tacking-down* rite.] [New Orleans, La., (850), 1315:5.]

9855. You make it like the sign of the cross down by your floor [*see note later*]. Take tacks, the steel tacks [not brass headed], and you make a sign just like a cross underneath your mattress [*but on floor, see later*]. That's . . . to hold a man that you want. Well nine [tacks] you just put 'em like this: . . . that's a cross; this way and like that [demonstrates again by making

cross on table or in air].

DRIVE INTO FLOOR UNDER BED 9 STEEL TACKS
IN THE FORM OF A CROSS TO HOLD A MAN

[In the original transcription our present word *floor* is *door*; the latter surely an error, which produces two

crosses instead of one. Informant's word *nine* also indicates one cross. As you can see, the word *door* would produce two crosses. A cross on the floor under the bed - the fifth point in between the four legs of a bed - creates a quincunx. A bed quincunx is fairly common.] [New Orleans, La., (857), 1364:12.]

DRIVE NEW TACKS INTO WOODWORK OF NEW HOUSE SAYING
AH'M DRIVING MYSELF TO STAY AS LONG AS AH WANTA
LAST 3 TACKS IN NAME OF FATHER - SON - HOLY GHOST

9856. Dey tell me yo' git - yo' go tuh de sto' an' yo' git chew a five-cent box of tacks, bran'-new tacks. An' yo' take one-a dese tacks

outa dis box an' yo' put it on de woodwork - anywhere on de woodwork of de house, an' yo' drive dem. An' yo' say, "Ah'm drivin' mahself tuh stay heah jes' as long

as ah wanta stay." An' de las' three drives yo' drive, say, "Ah drive it in *In de Name of de Fathah de Son an' de Holy Ghost.*" Yo' kin stay right dere until yo' git ready tuh leave.

(No one can move you out of that house until you are ready.)

Yo' stay right dere long as yo' wanta. [Fayetteville, N. Car., (1396), 2571:3.]

9857. I have seen them use brass tacks to use in a house, see, after they move out - to keep anyone else from renting this house or from staying in the house. They make it with a sign of a cross. First, let it straight go up like this, and then they cross it like that.

(Across like that. Well, where do they put those?)
Puts 'em in the wall.

(In the wall. Is that all they do?)

BRASS TACKS DRIVEN INTO ROOM WALL TO FORM CROSS
BEFORE MOVING OUT KEEPS OTHER RENTERS AWAY

That's all they do. [This is

to cross up the house; tacks usually new.] [New Orleans, La., (839), 1263:5.]

9858. Twelve new tacks represent the Twelve Apostles. And you put three over the front door, three over the - there different ways of crossing over it, but

this is a bad way of *crossing* it up. You put three new tacks over the front door, three new tacks over the middle door, and the other six tacks in the back room on the floor so that it looks - that nobody don't observe it. And in leaving that house, you take cayenne pepper and guinea-hen root... (And what?)

12 NEW TACKS REPRESENT THE 12 APOSTLES - DRIVE
3 OVER FRONT DOOR - 3 OVER MIDDLE DOOR - OTHER 6
ON BACK ROOM FLOOR - 1 TACK IN EACH 4 CORNERS OF
ROOM - 1 TACK IN CENTER OF FLOOR - MAKING 5 POINTS
OR QUINCUNX - 6TH TACK BACK 3 STEPS FROM BACK DOOR
TACKS DOWN OWNER OF HOUSE - THIS "CALLED HOODOO"
SPRINKLE CAYENNE PEPPER AND GUINEA-HEN ROOT ROUND
HOUSE WHEN LEAVING - NO ONE WILL EVER RENT IT
WRITE ON NEW PARCHMENT PAPER OWNER'S NAME WITH
NEW INDELIBLE PENCIL - NAME IN COCONUT - BURY
HOUSE WON'T BE RENTED UNTIL...WOOD...BE ROTTEN DOWN

Guinea-hen root.

(Guinea-hen root?)

Yes. And you take these

things and sprinkle it all around that house. Nobody ain't going to rent that house. Now, we'll see. Let's see what we get out of that, now.

Cayenne pepper is something hot, that no entry of this immaterial spirit going to dwell. [This could mean that any immaterial spirit - in other words a spirit - sent by another hoodoo doctor attempting to uncross the house, could not cross over the red pepper to do the uncrossing.] Guinea root [this time not guinea-hen root] have 'straction odor that burn their nose.

(Extracting odor?)

[*Distracting* would be better; keeping person from house.]

Yeah. They drive away anything around that would be - it put you in a most *lacksidasic* [lackadaisical] condition - you see, of these things. The tacks you drive in the wall is pinning [tacking] down his power, but you must - there something more in that. You would [must] understand how to use something else there. With a brand-new indelible pencil that's never been used before, with a piece of [new] parchment paper, and that landlord name must be on that parchment paper. And take that parchment paper and put it into a coconut and bury his power down in the ground. [Here landlord's power is his name.]

(Where?)

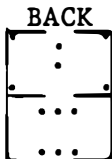
Anywhere! Anywhere!

(All right.)

And if you throw it in the Mississippi River, you make him get in trouble. But bury it in the ground anywhere you please and that house won't be rented until the wood in it almost be rotten down. I have done that [this rite] myself.

(Now, I didn't quite understand about those six tacks in the room - in that back room. How do you put those six tacks in the back room?)

Put one in one corner [he points], one in that corner, one in that corner, one in that corner, one in the middle of the floor [here is a balanced quincunx], and



one just three feet - make 1, 2, 3, three steps from the [back] door and put that one there - that six [sixth] tack you put there. And three you put over the one [front] door and three you put over another [middle] door. That's your twelve tacks that you got. You pinning down that man

not to rise in successive prosperity [one prosperity after another].

FRONT That is called hoodoo.

[This two-room-house diagram is a study in triangulation. To begin we have a second quincunx . . . superimposed upon a normal quincunx . . . which gives

us 8 triangles, actually many more which are useless for our present purpose. Notice that the 3 doors are guarded: the front and middle ones by 3 tacks each, the back by 1 tack, totaling 7 tacks. These latter will keep out any spirit sent by landlord's hoodoo doctor to *wicross* the house. The *cross* on the house is the original quincunx. The off-center or second quincunx was not intended or foreseen by our hoodoo doctor. This seventh tack should have been in the center and under the back door. However, the 3 steps from the back door were sufficient since this involved the *Three Holy Names*.]

(You pin him down not to rise?)

Not to rise.

(I see, I understand.) [New Orleans, La., (863), 1383:2.]

6. FROG AND TOADFROG

[Scattered throughout the text of the preceding four volumes are a good many frog and toad rites. Here in this section we shall learn more about the manipulation of these small animals, how brutal and demoralizing magic and superstition can be - *a strange world* indeed, as I said on page 1 of *HOODOO*.]

9859. Yo' kin kill a person wit a *toadfrog*. Yo' kin git a *toadfrog* an' jis' lak yo' had a enemah [enemy] an' yo' didn't wanta go tuh 'im an' jis' shoot 'im down perhaps. Yo' would git chew a *toadfrog* an' tie 'im up an' den talk tuh 'im jis' lak yo' wuz talkin' tuh dat individual [you intended to kill]: [1] *YO'S MAH ENEMAH AN' YO'S DIS*, [2] *DAT*, [3] *AN' DE OTHAH, AN' YO' DONE DIS THING*. [1] *AN' AH'M GOIN' KILL YUH*, [2] *AN' AH WAN' CHEW TUH LEAVE*, [3] *AN' AH DON' WANT CHEW TUH BE IN MAH WAY*. An' take a bran'-new knife dat hasn't been used, an' aftah yo' git through talkin' wit 'im, aftah yo' tied 'im [*toadfrog*]

HERE IS A REMARKABLE EXAMPLE OF BRUTALITY IN MAGIC WORDS FOR MENTAL AND SOCIAL SPECIALISTS TO PONDER MAGIC WORDS FROM AN EXPERT MANIPULATOR OF THEM WHO THINKS IN THREES AS I INDICATE BY NUMBERS TIE UP A TOADFROG [TOAD] - TALK TO HIM AND TREAT HIM LIKE YOUR ENEMY - KILL HIM WITH A NEW KNIFE

up lak dat, talk tuh 'im lak yo' wuz in a fuss wit dis enemy of yores. Yo's re'lly mad wit 'im an' yo' start tuh cuttin' 'im wit dat bran'-new knife, jis' sayin' things tuh 'im: [1] AH WAN' CHEW TUH DIE, [2] AH WAN' CHEW TUH DIE, [3] AH WANT CHEW TUH TAKE SICK AN' DIE. Aftah yo' git through cuttin' 'im, call 'im [toadfrog] a bad name. Dat individual will take sick an' jis' dwindle away, jis' lak yo' killed dat frog [toadfrog] an' named 'im dat individual. [Memphis, Tenn., (1542), 2791:10.]

9860. An' yo' take dat same frog an' yo' tie 'im tuh a *lightwood* [pine] splintah of a tree struck wit de lightenin'. Yo' git a splintah, a *fat splintah* [pine splinter filled with pitch] an' yo' git chew some black thread - black silk thread - an' yo' tie dat frog aroun' dat. Yo' don't kill

WITH BLACK SILK THREAD TIE FROG TO LIGHTWOOD
SPLINTER FROM TREE STRUCK BY LIGHTNING - BURY
ALIVE AT DOOR OF GIRL YOU WANT TO LOVE OR MARRY

'im. Aroun' dat splintah. An' yo' buries dis frog tuh de do' [of] de girl [you] is tryin' tuh make or marry an' yo'll soon marry dis girl, or yo' an' 'er will be sweethearts an' stay tuhgethah - live tuhgethah. [The *splinter* here is not the ordinary small sliver that runs into your finger; it can be large enough to hold a frog and much larger, a stick of wood to burn in the stove. This splinter should come from the actual wood split by lightning, not from any other part of the tree.] [Savannah, Ga., (1269), 2149:5.]

9861. Yo' kin trim a fat-lightah splintah, lak a peg outa it, an' yo' ketch dat *toadfrog* befo' de sun rise. Anyway, kill 'im befo' de sun rise. Yo' push dat peg through 'im an' yo'

KILL A TOADFROG BEFORE SUNRISE BY PUSHING A
FAT-LIGHTER SPLINTER THROUGH HIM - TIE HIS FEET
HANG ON BUSH - WISH: IN NAME OF FATHER, SON AND
HOLY GHOST FOR VICTIM TO MOVE OR YOUR OWN LUCK

a stake an' put 'im on it an' make yore wish, *In de Name of de Fathah, de Son an' Holy Ghost*. If yo' wan'a person tuh move, yo' kin stick it up an' make dem move; if yo' want luck, yo' kin stick it up an' make yore wish fo' luck. [Florence, S. Car., (1314), 2239:7.]

9862. Yo' git chew fo' *toadfrogs* an' yo' tie dem by a laig - by one laig, not tuhgethah but one laig at de time - an' yo'll hang dat fellah [frog] deah wit 'is haid down. Yo' tie de othah one an' yo' hang 'is haid down. An' yo' tie all fo' [frogs]. Hang 'em separates

IN VICTIM'S HOUSE - HANG 4 FROGS SEPARATELY
HEADS DOWN - EACH TIED BY ONE LEG - ON EACH OF
4 NIGHTS GOUGE OUT EYES OF ONE FROG - THIS
WILL RUN VICTIM WITHIN HOUSE CRAZY AND BLIND

[separately] down. Pluck dere eyes out an' dat'll run somebody crazy in dey house.

(Wait a minute! You are not telling the story the way you

told it before. How long do you leave them there and all that sort of thing? Tell me the whole story now.)

All right. Dey hangs dere fo' day, foah nights. Lak yo' put 'em heah tuh-night. Starts from tuhnigh. Be shuh [sure] yo' got dose foah nights out. Well yo' know de days is gotta come in. Each day yo' go dere an' pluck out one's eye [the eyes of one frog]. Dat takin' de eyesight from whosomevah in dat house from 'em. [4 frogs and 4 nights here does not mean 4 victims but thoroughness, derived from the "4 corners of the earth" (in Biblical *Apocalypse* of John, 7:1) or 4 directions everywhere.]

(Wouldn't they see those frogs hanging there on the wall?)

Well, ah don't think she saw 'em. But she cert'inly went blind.

(When do you pick out the eye, in the daytime or at night?)

[I am afraid my question was a little disconcerting.]

Night. Ah think it's night becuz yo' have dem dere dat foah nights. [Informant himself has not performed this rite; he merely heard about it, saw the frogs, and knew the woman went blind.] [Florence, S. Car., (1282), 2179:1.]

SQUEEZE MILK FROM LEFT EYE OF LIVE FROG 9863. Ah'd get me a frog an' ah'd squeeze the left eye, squeeze de milk out of it...ah'd put it in a bottle an' put it right by my steps an' de law can't come in my house. [This blinding of frog blinds the law!] [Charleston, S. Car., (?), 653:1.]

9864. [As another protective device by using a frog eye, we have the following rite:]

If someone wants tuh harm you, to keep 'em from harming you, you must get a frog. You gets a frog and you kill de frog. After you kill the frog, you just take the heart and the *gizzard* out. You take the heart and the *gizzard* out. [I failed to ask for a description of a frog gizzard, probably assuming stomach was meant. The true gizzard of course, is the second (posterior) stomach of birds.] Then you dry it - you dry it right in the sun-like. Just good sunny days put it out. After you dry the frog eye and it's heart, you take...

(Just a moment, you said the frog's heart and gizzard before?)

Heart and gizzard, yes.

(Yes.)

[Yet, I still think the word is *eye* rather than *gizzard*.]

After you dry it thoroughly, then you put it - you could put it in your purse and just tote all the time and no one can harm yuh. [New Orleans, La., (848b), 1311:2.]

9865. All right. Chew take a long homespun string jes' about long enough tuh make nine knots. Den yo' ketch dis frog an' a - yo' don' want him daid, keep him alive. An' which is dis about, if yo' wanta run a person? If yo' take dis heah homespun - take a string an' tie it nine times an' yo' tie it tuh 'is laig.

LOOP HOMESPUN STRING ABOUT LEFT LEG OF LIVE FROG
9 TIMES - TYING KNOT EACH TIME - 9 KNOTS
PUT FROG UNDER VICTIM'S STEP - ON 9TH MORNING
CALL HIS NAME - HE WILL DIE IF FROG DIES

Den yo' go tuh de person's house, dere do'step, dere front do'step, an' put it undahneat' of de do'steps. Den yo' let de frog stay dere till nine mawnin's an' whosomevah de party dat [is] yo' calls dere name, an' let 'em walk ovah dat fo' nine mawnin's, den dey will die, if de frog dies. If de frog is goin' tuh die de ninth mawnin' yo' goin' also die.

(You simply tie this string around the frog's leg?)

Aroun' de lef' laig, nine times [demonstrates].

(You just loop this around his leg and tie a knot. Then loop it around his leg and tie a knot again. And you tie nine knots in string on frog's leg and bury frog under the door.)

[Here for informant's word *put* I substitute *bury*!]

Bury him undah de door right at de steps lak when yo' come out. Put it right up undah de sill of de steps.

[The frog is not buried but kept alive: yo' don' want him daid, keep him alive.]

Well, when he come out well - well, he kin stay dere nine mawnin's, nine days, dat frog is compelled tuh die wit'out food. Well, he'll die an' den yo'll pass

also wit de frog.

(You actually bury that under the ground?)

[Here again I am suggesting the frog is buried!]

Yo' bury de frog under de ground.

(That's to kill the person living in the house?)

Yessuh. [Magically we have enough here to kill anyone: the intention, home-spun = new string, 9 knots in, tied about left [back] leg, animal buried under step victim must walk over, victim's name called, etc. For something similar, including steps, see No.9871, six rites forward.] [Fayetteville, N. Car., (1423), 2565:2.]

9866. Lak ah was mad wit chew an' we lived purty neah where we could git tuh each othah. Ah'd take a *toadfrog* an' git me a quart bottle an' wash it out good an' clean. An' he may

SQUEEZE LIVE TOADFROG INTO QUART BOTTLE WASHED CLEAN - TIE STRING OR WIRE ABOUT BOTTLE NECK CLIMB TREE AT ENEMY'S HOME - HANG BOTTLE UNTIL FROG DIES - TAKE BOTTLE DOWN - FROG OUT - BURY FROG AT ROOT OF SAME TREE - REHANG BOTTLE IN SAME TREE - ENEMY NEVER AGAIN WILL WORK THAT LAND

be large but he'll go in; jes' mash [squeeze] 'im an' he'll go right on in alive. Take an' tie a string or wire aroun' de neck de bottle, an' climb up in a tree close tuh yuh place - 'long

as it's about yuh place - an' hang it dere. Let it hang right dere until dat frog dies. Den take dat bottle down. Take dat bottle down an' take de frog out, an' bury de frog an' put de bottle back up dere. An' if yo' won't leave, yo'll nevah be able tuh work roun' dere; yo' jes' be dere, dat's all.

(Where do you put that bottle?)

Put it right back up, up in de tree.

(What do you do with the frog?)

Burry him.

(Where?)

Right down dere at de root of dat tree, burry de frog. An' if yo' stay dere yo'll nevah be able tuh do nuthin an' yo' more den able...

(Where would you do all this, at your own home?)

At de home - lak ah was mad wit chew, ah would do dis at chure home. [Way-cross, Ga., (1129), 1836:3.]

9867. If a person wanta kill yo', name dat frog dis person. An' yo' hang dat frog up in a bucket or cup or somepin where he can't git out dere. An' when dis frog begin tuh git hungry,

NAME FROG A PERSON - HANG ANIMAL UP TO STARVE PERSON NAMED GRADUALLY STARVES AND THEN DIES

starve, he pine away an' de person will pine away. When de frog die, dat person will

die. [Fayetteville, N. Car., (1396), 2513:12.]

9868. Yo' kin run a frog up tuh yuh do'. An' whip an' talk tuh 'im. Talk about evah'where he [victim] stays. He's bad. An' take dat frog den an' care

WHIP A FROG AND TELL HIM WHAT YOU WANT DONE WHIP FROG TO DEATH AND TIE HIM ON YOUNG HICKORY AFTER FROG DRIES VICTIM WILL DRY - TRAVEL ALWAYS

[carry] him out tuh a hick'ry tree. Take a [young] hick'ry tree an' beah [bear = bend] it down an' put dat frog on dat tree. Tied dat frog on

dat tree an' when dat frog dry up, den yo' [victim] will dry up an' travel. Yo' jes' dry up an' yo' won' have no mind tuh stay at one place.

(What else do you do with that frog when you are whipping him? What else do you do to him?)

Jes' talk tuh 'im an' tell 'im whut chew whippin' 'im fo', an' tuh do whut

chew want done. Talk jes' lak, yo' know, lak somebody talkin'. Whip 'im till yo' kill 'im.

(Well, what if I get the wrong person?)

[I am fishing here to learn whether frog is named victim or victim's name is called, etc.]

Yo' have tuh talk tuh 'im an' tell 'im whut tuh do. [Wilson, N. Car., (1503), 2669:11.]

9869. You get the frog and you whip it and you beat it, and you put it under the person's step before it die. And, I guarantee, that will make 'em move.

(I see.) [New Orleans, La., (821), 1185:7.]

WHIP LIVE FROG - BEFORE IT DIES
PUT UNDER ENEMY'S STEPS TO MOVE

9870. Den anothah thing, yo' kin take a *toadfrog* an' tie him by his laig, hin' laig, an' call de person name. If his name James, jis' call 'is name an' whip de frog jis'

HANG UP TOADFROG BY LEG - CALL HIM PERSON'S NAME

WHIP ANIMAL ALMOST TO DEATH - THROW IT AWAY
PERSON NAMED WILL HOP JUST LIKE FROG

'bout tuh death, an' take him an' throw him away, an' in about six months time dat person will hop jis' lak dat frog, see.

(You tie that around either leg?)

Eithah laig. [Fayetteville, N. Car., (1442), 2611:5.]

9871. A lady told me that if I want my next door neighbor to be moved, to get a frog. And you whip him underneath her step and make him stay there until he

dies. And when the frog dies, that the neighbor would move. You beat him an' make him go under the step and if he comes out, make him go back again and leave him stay under there until he dies. And when he dies

AT ENEMY'S STEP - WHIP FROG UNTIL
HE HOPS UNDER IT - MAKE HIM STAY
UNTIL HE DIES - THEN ENEMY MOVES

and dries up why that will make the people move away. [New Orleans, La., (804), 1128:1.]

9872. Now yo' kin cure disease wit a frog an' yo' kin make love wit a frog.
(How do you make love with a frog?)

Well, now yo' kin take dat frog an' cut dat frog open an' it's a li'l stone, a li'l rock, a li'l stone-lak dat's in dat frog. An' yo' kin take dat li'l stone

CUT OPEN LIVE FROG AND REMOVE THE STONE
WITH IT TOUCH ANY WOMAN YOU WANT FOR LOVE

an' any woman dat chew wanta git up tuh 'er dat yo' cain't git tuh, yo' wanta git up tuh 'er, yo' jis' take an' yo' have dat stone in yore hand -

anywhere dat yo' could touch 'er. Yo' could shake hands wit 'er, er anywhere yo' kin touch 'er wit dat stone in yore han'. Yo' got 'er yore way. [Informant does not know that this stone-lak is supposed to come from a toad, not a frog: *The foul Toad hath a fair stone in his head*, from John Lyly, *Euphues*, p.53, (1579); an old belief made immortal by Shakespeare in *As You Like It*:

*Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head.
Act ii, sc.1, L.12. (1599).]*

[Reference for present rite: Waycross, Ga., (1166), 1961:2.]

9873. Yo'll take dat *toadfrog* an' yo'll dry 'im, yo' see, an' dere's two ways yo' dry dem *toadfrogs*. Den yo' go tuh work an' yo' let it be lak - makes a powdah outa it, yo' see, an' yo' sprinkle dat. Dat's fo' gittin' outa a home,

too [making a person move]. Den, yo' kin ketch a *toadfrog* an' don' kill 'im, if yo' wants tuh send a person away ag'in. Ketch a *toadfrog* an' don' kill 'im, an' den let 'im go off an' die.

MOVE PERSON WITH FROG POWDER OR VICTIM'S NAME
EITHER POWDER FROG AND SPRINKLE - OR CUT FROG
INSERT VICTIM'S NAME AND TURN ANIMAL LOOSE

Yo'll cut 'im at a place whah [where] yo' kin put dese names in dere; lak yore name or somebody yo' have wanta send 'em 'way

from dere. Yo' see, yo'll go tuh work an' yo'll cut dat *toadfrog*, an' it's a way dat dey kin put dat papah up in dat *toadfrog* an' turn 'im a-loose an' let 'im go, an' jis' [the way] as he goes dem people'll go.

[Algiers, La., (1602), 3024:11.] 9874. Jis' take his name on a

WRITE VICTIM'S NAME ON PAPER - THRUST THIS DOWN
FROG'S THROAT - HOLD THERE UNTIL ANIMAL DIES
THROW DEAD FROG WITH NAME NEAR VICTIM'S HOUSE
AFTER YOU DO THIS VICTIM WILL HOP LIKE A FROG

papah an' open de frog's mouth, an' put dat man's name down dat frog's throat, an' jis' hold 'im right dere until he dies. An' den pass outa de house an'

throw it somewhere neah de house, an' den he hops lak a frog.

(That man will hop like a frog.)

Yessuh. [Memphis, Tenn., (1453), 2794:7.]

9875. Yo' kin take a *toadfrog* an' write de name of a person an' stick it in dat frog an' bury it in a crawfish hole. Yo' know, push it [toad] backwards in de crawfish hole an' shet dat hole up, an' den what dat *toadfrog* bust open dey'll bust open.

WRITE VICTIM'S NAME - PUSH DOWN TOADFROG'S THROAT
SHOVE TOAD DOWN CRAWFISH HOLE - BLOCK UP - DEATH

(You just write that name once on a piece of paper?)

Write de name once or twice

or three times jis' lak yore mind leads yo', an' jis' put it [paper] down in it [frog]. Den put him down in dat hole an' cover it up. Fix it so dat dey [toad] cain't come outward, yo' know, an' he's bound tuh die. When he die, yo're gone. [Algiers, La., (1584), 2955:4.]

9876. Dey have used frogs wit de hard lumps on dem [toads?].

(How would they do that?)

Let 'em dry an' throw it undah de house. Yo'll nevah go an' neithah come.

(How would you get rid of that?)

Well, all yo' got'a do, jes' take de frog an' pays 'im a [silver] dime. An' when yo' pays 'im a dime, yo' ketch 'im alive an' yo' stick 'im on yo' do's.

Stay wit chew a length'a time an' den he goin'a run dem out de house.

CATCH A LIVE FROG - PAY HIM TO DO YOUR WORK BY
MAKING HIM SWALLOW A SILVER DIME - PUT A STAKE
THROUGH HIS HEAD AND TWO THROUGH HIS BACK FEET
HANG BEHIND DOOR - THROW TOWARDS WORK TO BE DONE

(You do what?)

Stick 'im alive on de backa yo' do'. Yo' ketch 'im an'

make 'im swallah a dime. An' take a picket [stake] an' put a picket in 'is haid an' two han's [feet], bottom 'ands [back legs], until he come tuh be dry. When yo' want 'im tuh go out dere, den yo' go out dere an' den throw 'im dat same distance [direction] where dey is. Den he do yo' work.

(He'll [second toad will] throw off the other frog.)

[Two toads are used here, the first one thrown under victim's house so that he can nevah go and neither come. To counteract this spell, victim or his doctor catches and pays another live toad to work for him.]

Yeah. [Charleston, S. Car., (519), 616:10.]

9877. A green frog. All right, yo' kin put dat green frog - take him an' smothah 'im in a towel.

SMOTHER FROG IN TOWEL - CUT AND LET BLEED
9 DROPS IN WATER OR WHISKEY FOR VICTIM WILL
CREATE IN THE DRINKER YOUNG FROGS OR TADPOLES

(Smother him in a towel.)

Smothah 'im. Jis' smothah 'im
 an' yo' take dat same - den yo'
 take 'im an' cut 'im an' let 'im
 bleed, an' drop jis' nine drops

in watah, er in whiskey, an' let 'em tuh drink it. An' dat frog'll come in 'im, jis' hatch in 'im jis' lak it would in de watah. [Live frogs will be born in the victim.] [Savannah, Ga., (542), 674:5.]

9878. [This belief contains 2 parts, as the separate references indicate.]

Git dat green frog. Yo' ketch 'im out de swamps. Hang 'im up by his laigs until he dies. Let 'im hang right on dere until he dry up in good fashion, an'

HANG UP GREEN FROG BY LEGS UNTIL IT DIES AND DRIES
PULVERIZE - PUT POWDER IN QUILL OR PIPE STEM
BLOW THROUGH KEYHOLE - LOCK OF DOOR CLICKS OPEN
BUT YOU MUST WEAR MAGIC THUMB TO REMAIN UNSEEN
TO GET WHAT YOU WANT INSIDE - MAKE A MAGIC THUMB
CUT EAR FROM BLACK CAT - BOIL IN BLACK COW'S MILK

den yo'll pulverize 'im
 dat way. An' if yo' jis'
 wanta come in dis house,
 yo' don' have tuh do nuthin
 but put it on [in] a li'l'
 quill, yo' know, a li'l'
 pipe stem an' whuff [infor-
 mant blows]. De do' open

an' yo' come on in an' do whut chew wanta do an' go on back out an' close de do'. But chew must have dat thing whut ah tell yo' 'bout on yore thumb so nobody can't see yo'. Yo' kin jis' go in anybody's do' yo' wanta go in in de night an' nobody can't keep yo' from goin' in dere. Yo' jis' - hit'll unlock.

(What do you blow that dust on?)

Blow it right through de keyhole an' yo' hear it [the lock] clack-clack. Yo' walk right on in an' do whut chew wanta do an' come on back an' close de do' an' go on 'bout chure business. But chew must git a green one. [Brunswick, Ga., (1223), 2079:6.]

[Here is what informant had previously told me about *dat thing...on yore thumb so nobody can't see yo'*]:

If yo' jis' [want to] pass by a crowd in de street or anywhere, git chew a real black cat dat ain't got no spots about 'im an' cut his ear off, an' boil it in a black cow's milk - jis' a li'l bit chew know - an' make a *stole* [a stall = covering or sheath for finger or thumb] lak yo' fingah *stab* an' put it on yore thumb. An' when yo' gits ready tuh go by dat crowd, slip dat ovah yore thumb an' nobody see yo' when yo' pass. [Several examples of this *stole* or *stab* from a black cat's ear are given elsewhere. I described this informant in note as a small-time R.D. = root doctor.] [Brunswick, Ga., (1223), 2076:2.]

9879. An' if a woman got a husban' an' he got a *outside woman*, git a female frog an' a male frog. Yo' hang de female frog up firs' an' den hang de male frog right up where yo' [he] kin scratch her right on de back lak dat...[I interrupt.]

(Wait a minute) [and then
 turn off machine and infor-
 mant starts again].

IF YOUR HUSBAND HAS *OUTSIDE WOMAN* - HANG ON TREE
FEMALE FROG HEAD DOWN AND MALE FROG OVER HER
IN DE NAME OF DE LORD...TUH SCRATCH [FEMALE FROG]
UNTIL YO' [FEMALE FROG AND *OUTSIDE WOMAN*] DIE

If a woman got a husban' an'
 he got a *outside woman* an'
 yo' wanta break 'em up, wanta

make dis man beat dis woman up an' quit 'uh. Yo' take dis female frog an' yo' hang it up firs', right where dis he-male [demonstrates].

(You hang up the female frog with the head up or down?)

Hang 'uh [her] haid down, by de two laigs lak dat [demonstrates] wit a string. Yo' put 'uh up undah a tree. Take 'uh tuh a oak tree, tuh de lef' side of a oak tree. Yo' hang 'uh laigs up lak dat an' hang it in a way where yo' kin hang de

he-male frog's laigs right up ovah de top of dis female frog. An' [as] yo' put it dere, yo' say, *In de Name of de Lord, ah put dis heah tuh scratch until yo' die.* Well, dat frog will scratch right dere on dat [female frog representing the] woman until she dies. An' de wife will nevah have no mo' trouble wit 'uh, an' huh husban' at home wit 'uh, an' have all de money an' evah'thin'.

(You tie this male frog up so that he'll scratch the back of this female frog and kill it?)

Dat's right, kill it. Jis' let 'im scratch dere an' tell 'em, *Ah hang yuh heah in de Name of de Lord tuh scratch until yo' die.* [This rite would have been more potent if the frog had been named the *outside woman* - if name known. [Savannah, Ga., (near 1272),

SPLIT OPEN BACK OF LIVE FROG - POINT HIS HEAD TO SUNRISE - DRY HIM - STUFF HIM WITH INCENSE AND SULPHUR - WEAR IN POCKET - LUCKY IN GAMBLING

2157:6.]
9880. Yo' take a *toadfrog* an' yo' split 'im open in de back, see, an' put 'im tuh [point

head to] sunrise an' dry 'im out. He's de bes' luck in de world.

(Luck for what in particular.)

Gamblin'.

(Then what do you do then after he is dry.)

Stuff 'im back wit incense an' sulphuh.

(What do you do to him then?)

Put 'im in yore pocket. [Brunswick, Ga., (1237), 2102:8.]

9881. Yo' takes an' go out an' yo' ketches jis' a or'nary frog an' yo' turn 'is haid toward de wall, an' 'is tail from yo'. Bring 'is tail see, an' cut him open dat way [demonstrates].

WITH HEAD OF LIVE FROG TO WALL AND TAIL FROM YOU DO THIS SILENTLY - CUT BACK OPEN - CUT OUT HEART WALK BACKWARDS 3 STEPS - TURN - WALK AWAY NOT LOOKING BACK - SEW UP HEART IN NEW FLANNEL OVER IT WAVE HANDS BACK AND FORTH - IN THE NAME OF THE FATHER THE SON AND THE HOLY GHOST - THIS WILL "BACK UP" [GIVE POWER] TO ANYTHING YOU DO CLIENT WEARS ON RIGHT SIDE OF CHEST TO BRING BACK OR KEEPS IN LEFT-HAND POCKET TO BRING BACK BUT TO HOLD PERSON AWAY USE IN RIGHT POCKET OR BAT HEART WITH HEARTS COLOGNE AND WHISKEY

[To record informant's actions required a question.] (You cut him open in his belly or his back?)

Cut 'im open in de back. Cut 'im open an' den open 'im up an' find 'is li'l heart. An' soon as yo' git it - don' say a word whilst chew cuttin' 'im. Jis' lay him back out dere an' let 'im [leave him] kickin' an' back back from

'im three steps. Turn on roun' an' go on 'bout chure business. An' yo' takes jis' a piece of bran'-new flannel an' sew it [heart] up. When yo' sew it up yo' lay it so [demonstrates] an' yo' lay yore han' on it lak dat - carry yo' han' lak dat [demonstrates]. Ah do dis *In de Name of de Fathah, de Son an' de Holy Ghost.*

(You just sort of move your hands back and forth with the flat of your hand over it, back and forth?)

Yes. An' yo' go on about chure business an' yo'll back up anybody.

(What is that supposed to do?)

Dat? Well, now, jis' lak if yo' goin' tuh back somebody or sompin lak dat, dat would bring 'em back. Jis' give it tuh 'em an' tell 'em tuh weah it in de right side in de chest. Dat'll bring 'em back.

(Will it do more things than that?)

Oh yes. Jis' lak if yo' want tuh git 'em 'way, if it's a man, den she weahs it in huh lef' pocket. Jis' tell 'er [informant assumes I am a doctor] tuh weah dat in 'er lef'-han' pocket. Dat'll bring 'im all de time.

An' if she wan's tuh keep dem away, put it in de right pocket. Remembah dat.

Well, now, yo' kin take de bull bat an' do de same thing - one dese ole leath-ah-wing bats, yo' know dese li'l things dey's got on de end. Cut 'im an' git de heart an' yo' kin do de same thing, but hit mo' fo' gamblin'.

Yo' take dat li'l heart an' sew it up, *dress* it wit *Heart's Cologne* an' whiskey, but chew use it de same way. [Fayetteville, N. Car., (1450), 2631:1.]

9882. If yo're *poisoned* yo' use a frog. Yo' take dat frog an' yo' cut 'im half in two, an' lay 'im on de place where - yo' know, jis' lak it wuz a li'l

IF POISONED - SPLIT OPEN LIVE FROG AND APPLY - AND WHOMSOEVER YOU THINK CAUSED YOUR MISFORTUNE CUSS 'EM...BE JIS' LAK DIS FROG...DAID AN' IN HELL

swollen or sompin lak dat some place. Yo' lay dat frog on top dat place an' de one dat chew had a idea dat did do it, yo' jis'

cuss 'em out an' tell 'em, "Ah want chew tuh be jis' lak dis frog is, daid an' in he-ell." An' he'll swell up jis' lak de frog would. Jis' lak yo' are, dat's jis' how it would be happen tuh dem. [Sumter, S. Car., (1351), 2345:4.]

9883. Ah heah a guy say one time he had had some arguments wit a man an' he wanted tuh git a way tuh git 'im. He went down tuh de side of a creek-kinda or

HE PUT A LIVE TOADFROG IN A MATCHBOX - 9 NEEDLES HE STUCK THROUGH BOX AND ANIMAL - ON 9TH DAY FROG WAS DEAD - MAN'S ENEMY WAS HOPPING LIKE A TOADFROG

lak a li'l swamp, an' got 'im a *toadfrog*. He tuk dis *toadfrog* an' brought 'im back tuh de house, an' put 'im in a matchbox an' stuck

nine straight needles in dis *toadfrog's* back. An' he stuck nine straight needles in dis *toadfrog's* back an' he 'sposed tuh stay in dis matchbox nine mawnin's, an' de ninth mawnin' dis *toadfrog* would die. So he did dat, an' de ninth mawnin' dis *toadfrog* died. An' he said he went where dis man wuz, aftah dat nine mawnin's an' he said dis man hopped lak a *toadfrog*. He *fixed* 'im dat way, so he jes' hopped long, long lak a *toadfrog*. [He cunjured him that way so that he would hop along like a frog.]

(Well, is that all he did, just stick the needles in the *toadfrog*? Nothing else? That's all he did?)

Yes, dat's all - jes' went an' caught 'im an' put him in a matchbox an' stick nine needles in 'is back an' fix [here meaning to arrange, not to *cunjure*] him in a matchbox so he wouldn't git out. An' de ninth mawnin'...

(Well, what connection would that *toadfrog* have with this man? How would he know he was getting the right man?) [The man's intention was sufficient.]

Well, he an' dis man had had a fuss an' dis man beat 'im outa de fuss. He beat 'im an' he wanted tuh git even wit 'im - jes' git dis man. [Fayetteville, N. Car., (1412), 2540:4.]

9884. Say fer instance if dere somebody livin' in dis house dat chew wanted tuh run 'em crazy. Well, yo' would git chew nine frogs an' put 'em in a jah.

9 FROGS STOPPED UP IN JAR UNDER HOUSE - UNDER VICTIM'S BED IN 6 DAYS CRAZY - IN 9 DAYS DEAD

Covah dat jah up. Say [for instance] yo' know who's sleepin' in dis bed chere. Yo' take dat jah of frogs an' put it right undah de house, bur' it right undah dere baid, an' dey tell me dat in six days dat individual

will go crazy an' de ninth day he'll die. [*In dis bed chere* means the bed in my interviewing room at a private home. Not my bedroom; I stayed at a hotel.]

[Brunswick, Ga., (1174), 1984:4.]

CUT OFF TOENAILS OF LIVE FROG - WRAP IN PAPER PARCHMENT - BURY IN STUMP - VICTIM LOSES MIND

9885. Take a *toadfrog* an' make anybody be out dere mind. Cut off 'is feet - yo' know, cut 'is

toenail - ah call it toenail, an' put 'im in parchment [paper]. Tie 'im up an'

bury 'im in a stump. [Informant may have omitted something here, such as writing victim's name on the parchment paper; but intention alone would be sufficient to power the rite.] [Wilson, N. Car., (1514), 2681:11.]

9886. Yo' kin take a *toadyfrog* an' split it open an' put it undahneat' de centah of yuh steps as yo' goin' in. Well, dat *toadyfrog* will be *mortified* tuh yuh all de time. Yo' can't go

TOADYFROG SPLIT OPEN UNDER STEPS - POOR HEALTH

no time. Yo' can't go up nor come down. Dat will make yuh

be's sickly all de time. [Charleston, S. Car., (?), 654:4.]

9887. A frog? An' if yo' have bone felon on yuh fingah lak ah had on dis one heah - an' yo' take dat frog whilst he's alive an' yo' split 'im open an' yo'

CURE A FINGER FELON BY RUNNING IT THROUGH SPLIT-OPEN LIVE FROG

run de fingah dat ails yuh, see, intuh 'im. Dat will draw de misery out. [St. Petersburg, Fla., (1052), 1707:8.]

IF PERSON POISONED - BIND ON LIVE TOADFROG AS CURE

9888. If anyone *poisoned*, yo' kin take a live *toadfrog*

and split 'im wide open an' bind 'im up on dere, it'll take dat 'fect away. [Florence, S. Car., (1310), 2220:4.]

9889. If a snake bite chew, [I will] start on dat firse [first]. If a snake bite chew an' yo' kin do yore goodsness [aid] fur dat bite right on de minute

IMMEDIATE AID NECESSARY IN SNAKE BITE - TIE STRING

TOURNIQUET BETWEEN BITE AND HEART - NOT TOO TIGHT

POULTICE BITE WITH LIVE TOADFROG - HIS POISON

WILL ABSORB OR KILL THE SNAKE POISON - AFTER THIS

BUY WHITE SMELLING SOMETHING AT DRUG STORE TUH GIT

CEURE FLESH SMOOTH MEANING TO REDUCE THE SWELLING

[immediately], it would he'p tuh git [it] out chew; but if yo' don't [have immediate aid] it might run a long ways. Yo' hardly git shet of it. [Without immediate aid a snake bite may be fatal.] But yo'

ketch yo' a *toadfrog* an' tie 'em a lettle above dat place dere [the bite]. Take yo' a string an' tie hit up above [the bite]. Don't have it too small [tight] tuh stop yore blood from runnin', yo' know. But have [do] dat an' jes' [as] de poison gwine out from dat frog, de mo' de poison he gwine out [you] chew know, an' it [poison] go right on out [of you]. [Here is the principle of poison kills poison.] An' move yore string, move it all. An' when it [poison] git out good, go tuh de drug stop, an' git chew white smellin' - ah fo'got de name yo' call it. Anyhow yo' go dere an' git it, tuh he'p [help] tuh git chure flesh smooth - yo' know, lak it was. [Sumter, S. Car., (1383), 2458:4.]

9890. Dey say dat yo' kin take a *toadfrog* an' tote him till he dies, an' yo' kin cure any kinda complaint dat yo' wants; any complaint, if yo' ketch 'im an' tote him till he dies.

TOADFROG CARRIED UNTIL HE DIES

CURES HAND COMPLAINTS

(Then what do you do with him?)

Yeah, jis' don' squeeze him, but yo' tote him till he dies. Any kinda complaint come tuh

yore hand, yo' kin cure it. [Fayetteville, N. Car., (1411), 2535:13.]

9891. Yo' take a *toadfrog* alive an' yo' sew it up. Yo' puts 'im in a sack, sew 'im in a sack 'live. An' den ah cain't git tuh yuh bed, see, but dere is a fren' woman dat kin git tuh dere dat is a pers'nal fren' of mine. Ah give huh dat, tell 'uh tuh put it in yuh bed, in yuh mattress, see. An' when she slip dat, put dat in dat mattress, yo' become restless an' dose things will come tuh be in yuh flesh, becuz ah got de frog in dere. An' ah got de needles in dere, dat make de pain come. An' den dat git chew restless on de bed. Don't care

when yo' git in dat bed, yo' gotta git out an' gits dressed. An' den all ah got-
 ta do den, aftah ah got it
SEW UP LIVE TOADFROG AND NEEDLES IN SACK - LET
SOMEONE WHO KNOWS VICTIM PUT IT IN VICTIM'S
MATTRESS - HE OR SHE BECOMES RESTLESS AND PAINS
LIVE THINGS ENTER FLESH - IF I CAN ENTER PERSON'S
HOUSE - I SPRINKLE BAD POWDER DISGUISED AS PERFUME
 house; an' when ah come tuh yuh
 yuh house, if ah ketch yuh
 back tuh me, see, ah sprin-
 kle yuh bed wit dese [some
 kind of] powdahs. Ah sprin-

kle dat, else ah drop one or two drops of dat perfume on dere. [Memphis, Tenn.,
 (1530), 2737:7.]

WRITE NAME OF PERSON WANTING TO HARM YOU
TIE ROUND FROG - THROW INTO RUNNING WATER

9892. Yo' take dat frog an' yo'
 write dis name on a piece of papah.
 (What name?)

it in de runnin' stream of watah. Tie it tight where de papah won't git off in
 a runnin' stream of watah. Dat's a party dat yo' wanta do harm tuh. Well, dat'll
 carry him right on off in dat rivah. [Savannah, Ga., (1271), 2151:8.]

9893. Now, if yo' got a girl an' yo' wan' 'er tuh love yo', yo' kin go tuh
 one dem red ants baid. Ketch yo' one dem *toadfrogs*, dem ole rough *toadfrogs* an'
 kill 'im. Put dat *toadfrog* in

KILL A TOADFROG AND PUT IT IN A RED ANTS BED
AFTER ITS FLESH EATEN - TAKE STRAIGHT BACKBONE
AND STICK INTO GARMENT OF WOMAN OR MAN WANTED

in dat ants baid an' let 'im stay
 in dat ants baid until dem
 antses eat 'im up, till he gits
 tuh where he ain't nuthin but a

shell [skeleton]. Den yo' take dat frog den an' yo' git dat straight bone dat
 runs down 'is back. An' yo' kin take dat bone den an' any woman dat chew want
 or any man dat chew want, whilst me an' yo' talkin' or me an' 'er talkin', ah
 stick dat bone in dat garment dat she had on or dat he has on. If ah'm a woman
 ah stick it in a man [garment] or if ah'm a man ah stick it in a woman [garment].
 Yo' see, stick dat bone in dere, jes' a small piece of dat bone, an' leave it in
 dere. Den yo'll come tuh be mah sweetheart if ah wan' chew, or yo'll come tuh
 be 'er sweetheart if she wan' chew. [Waycross, Ga., (1120a), 1801:3.]

9894. If yo' have someone dat yo' desire dere affection an' dere love, dey
 say now yo' could ketch a bullfrog an' put 'im intuh a box where he's confined
 and put holes. Set dis box

SET A BULLFROG IN A BOX WITH HOLES WHERE ANTS
CAN EAT HIS FLESH - TAKE THE BONE LIKE A "T"
STICK THIS BONE INTO CLOTHES OF PERSON YOU WANT
LEAVE THERE 9 DAYS - RETRIEVE IT - PERSON YOURS

where ants kin eat 'im up.
 Aftah dey eat 'im, dere's a
 bone in 'im. Yo' take dis
 box up an' look in dere [among
 the bones]. Dere's a bone-lak,

lak a "T". Yo' take dis bone an' go tuh dis person an' put it somewhere in de
 lining, somewhere in dere clothes where dey won' know it, an' let dem weah it
 nine days in dere clothes. Aftah dat yo' take it an' keep it, an' as long as
 dey live, yo' can't git rid of 'em. Don't care whut chew do or how mean yo' be
 or how cross yo' be tuh 'em, as long as yo' keep dis "T" dere, yo'll nevah git
 rid of 'em in de world. [Mobile, Ala., (671), 886:1.]

9895. There is something else that ah didn't tell you, they has a peculiar
 influence on people, an' that is the frog. Did chew evah hear that? You get a
 toad. You know what a toad is? [I probably nod my head yes.] You take him and
 you go to - you seen these large ants. You take him while he's alive an' carry
 him to a bed of these creatures, you know, an' put an ole bucket over him so he
 can't get out. And they'll jes' eat him completely up, and den they will leave

the bones there. It's a bone that come out of his back; it looks like a shoe-buttoner, has a little hook-like in it. You take this and get a piece of this person's clothing. Say, for instance, if you could steal a pair of a

CARRY LIVE TOAD TO ANTS BED - COVER WITH BUCKET TO PREVENT HOPPING AWAY - AMONG BONES LEFT BY ANTS ONE LOOKS LIKE A SHOE BUTTONER - WRAP THIS IN PIECE OF BELOVED'S CLOTHING TO KEEP HIM OR HER NEAR YOU

lady's stepins or jes' anything that chew have of theirs - that chew can get of theirs, small that chew can wrap up. You wrap that up into a package of some kind like it was something very precious. And as long as that bone remain there, this person will remain very near to you. Now, that is something that has been tried by millions, an' also by myself - something to be substantiated. [Mobile, Ala., (650), 867:1.]

9896. If yo' wuz a young man an' wan'in' [wanting] a girl an' love der [loved her] an' she wuz not yore class [she was above you] but still yo' wanted 'er, yo'

SHUT UP TOADFROG IN CIGAR BOX WITH AIRHOLES AFTER ANTS EAT FLESH - TAKE FISHHOOK-LIKE BONE AND STICK INTO CLOTHES OF PERSON YOU LIKE

take yo' a *toadfrog* an' git chew a nice li'l cigah box. Take yo' a icepick an' put chew maybe two dozen holes, some in de side an' some on de top, so he git air

yo' know. Shet 'im up in dere an' make some airholes in de box. Well, he'll 'vently [eventually] perish tuh death, an' de ants will eat de flesh off 'is bones. De ants will eat all de flesh, dere jes' be de carcass dere. He's got a hook in 'im jes' 'zactly [exactly] lak a fishhook. De ants eat all de flesh off 'im - dere be no skin dere, no nuthin but jes' 'is carcass - in about fo' months. It take about fo' months in de summah. In de fall of de yeah yo' kin git de carcass. Well, he's got a bone right in 'is hip back dere jes' 'zackly lak a fishhook. It shaped jes' lak a fishhook. Well, whut dey wanted de ants tuh do is tuh show 'em de bone, de fishhook. Dey take dis li'l bone an' put it anywhere in yore clothes. If it's 'er, when yo' go tuh see 'er, she'll hang it in yore clothes; or yo'll hang it in 'er clothes. Well, den she's got yo' *tied*. Dat's whut dey use de *toadfrog* fo'. [Wilson, N. Car., (1476), 2657:8.]

9897. If yo' wanta make a gurl love yuh, [they] say yo' git chew one dese big *toadfrogs* an' put it in a cigarbox, yo' know. An' put holes in it. Yo' see, all round it so de ants kin go through, dese large red ants. Yo' know, not de real large ones but dese li'l small red ants. An' put it right ovah de hole where nobody won't bothah it, off somewheres or 'nothah. An' dem ants will eat off all de - eat 'im up yo' know. Sting him an' den dey'll eat - feed off him, see, until dey git all dem bones tuh dereself. An' it'll be one bone dere jes' lak a fishbone. Ah've seen it mahself. It look jes' lak a fishbone.

(How does it look now?)

A li'l crooked - yo' know how a fishbone got a li'l crook in it. An' dey'll take dat fishbone an' - sometime yo' know yo' kin git up tuh a gurl an' talk wit 'er but she don' care nuthin much 'bout chew; but den de same time, yo' kin git closah yo' know. Well, den when yo' git closah, yo' take dat bone yo' know an' stick it in 'er clothes anywhere, an' yo' can't git rid of 'er.

(That will make her love you.) [St. Petersburg, Fla., (1021), 1651:7.]

9898. Tuh make dem have a tendency tuh love anyone - yo' know, gain de influence of anyone yo' wanta love - yo' gits a grown live frog. Let 'im be well-grown, healthy. An' gits yo' a pastebo'd box an' a darnin' needle an' thread. An' take yo' a pair of scissors an' cut a deep hole in dis box, an' yo' put dis live frog in dis box, but let it be at de *twilight of de night*. An' take yore scissahs an' cut holes in dis box. An' den take dis needle an' thing an' sew up

dis box. An' take it an' don' say nuthin tuh nobody. Yo' take it an' go tuh a ants nest an' den yo' put it right in de ants nest. An' den aftah seven days yo' go back tuh de frog an' den de frog will be a skeleton. An' den it's two pieces about de skeleton yo' want. One look

AT TWILIGHT PUT FROG IN PASTEBOARD BOX WITH HOLES
NOT SAYING A WORD TAKE BOX TO ANTS NEST - AFTER
7 DAYS FROG WILL BE A SKELETON - TAKE 2 BONES
ONE LIKE FISH SCALE - OTHER LIKE FISHHOOK - SCALE
KEEP - HOOK STICK INTO CLOTHES OF PERSON WANTED

lak a fish scale an' one look lak a fishhook. An' yo' git dem two pieces an' yo' keep de fish scale. An' den yo' take de fishhook an' jes' lak if yo' wanta - intend tuh love anyone, yo' pin it anywhere on 'em fo' about thirty seconds, an' yo' tote it den. An' 'long as yo' keep dat fish scale yo'll have dem undah control an' do anything yo' want 'em tuh do.

(What do you do with that fishhook?)

Yo' take that fishhook an' put it on his shirt or anybody dress or anything. Yo' know, hook it roun' dere. Yo' leave it dere fo' thirty seconds.

(Then what do you do with it?)

If yo' wanta yo' kin take it off. [Sumter, S. Car., (1359), 2393:1.]

9899. About de frog. Now, if ah had a girl, seed [saw] a woman dat ah wanted an' ah co'dn't [could not] git 'er no othahwise, ah'd take me a frog an' put 'im in a box. Cut some holes in de box an' care [carry] it tuh a red ant baid, one dese big raid ant baid. Put

LET RED ANTS EAT LIVE FROG IN BOX WITH HOLES
USE 2 OF BONES - WITH HOOKBONE SCRATCH WOMAN
HANG IT IN HER CLOTHES - SHE IS YOURS - TO GET
RID OF HER - SCRATCH WITH SPADEBONE - DISCARD

'im dere an' let dose antses sting 'im tuh death. Stay away a couple, or three or fo' days until ah find he's done rotten an' quit stinkin'. Ah goes back

in dere an' ah pulls dat hide off 'im an' dere's two bone in dere. One bone look lak a hook an' one is made lak a spade. Well, ah comes on back where dis woman is an' ah take dis hook an' pass by an' happen tuh scratch 'er ahm wit it. Hook it in 'er clothes an' ah go on. She'll follah me. She be mah woman from den on, until ah gits mad wit 'er or wanta git rid of 'er. Den ah could use de spade. De spade will bring hatred, make her hate chew. Lak yo' made her love, dat spade will make her hate chew. She'll hate tuh even see yo' comin'.

(What do you do with that spade to make her hate you?)

Ah keeps de spade all de time. Den ah take de spadebone an' do de same way wit it, yo' know, strike her, scratch 'er anywhere wit de spadebone, see. Den throw it away. [Sumter, S. Car., (1364), 2405:7.]

9900. Yo' git a frog, a *toadfrog*, an' yo' put 'im in a can. Yo' put some holes in de can an' yo' put 'im ovah a red ants nest, an' let de ants eat de frog. An' when de ants through wit it, yo' go dere an' gits de skeleton of de frog, an' yo'll find a bone in dere, in dis skeleton dat looks lak a fishbone - a wishbone. [There is no bone in a frog or toad

LET RED ANTS EAT TOADFROG IN CAN WITH HOLES
AMONG BONES IS A FISHBONE OR WISHBONE - HANG
IT IN WOMAN'S CLOTHES TO MAKE HER LOVE YOU
TO GET RID OF HER - GIVE HER 9 DROPS OF TEA MADE
FROM THE WISHBONE OF ANOTHER ANT-EATEN TOADFROG

looking like the wishbone in a chicken.] An' yo' takes dis bone an' go out talk-in' wit de girl dat chure tryin' tuh git. If yo' kin hang it in 'er clothes jes' fo' two seconds, why she'll be crazy about chew.

An' de only way tuh git unsundah [asunder] from 'er is take dat same bone from anothah frog, an' make a tea an' put some of de watah in sompin lak a bottle of soda watah [a sweet carbonated water of various flavors] or sompin lak dat - nine

drop of dis. Den she'll git chew off 'er mind. Othah den dat, she'll stay wit chew.

(That is all she can do to get rid of that.)

Dat's all yo' kin do tuh git rid of dat girl.

(Oh! if you want to get rid of her.)

Yes, if yo' wanta keep 'er, why don't make de tea.

(If you want to get rid of her, you get another frog and take it out to the ants bed.)

Dat's it. [Savannah, Ga., (1269), 2148:12.]

9901. Yo' kin take a frog an' put 'im in a pot an' boil 'im. Git chew nine red ants an' put in dere. Aftah yo' boil 'im, yo' take de frog out an' strip 'is laigs. Jes' lak yo' ketch de frog in dis han' [demonstrates] yo' ketch 'im by his laigs an' strip 'is laigs. Pull 'is laigs through de soup - de watah dat boilin'.

[I describe informant's demonstration.]

(You hold him up by the legs and pull his feet down toward the body.)

BOIL FROG WITH 9 RED ANTS - STRIP MEAT FROM LEFT HIND LEG - TIE BONE IN BAG - ANOINT WITH COLOGNE AND LINSEED OIL - WOMAN WEARS BAG ABOUT WAIST TO HOLD MAN - REST OF FROG UNDER MATTRESS

Take dat, aftah yo' git de meat off - take his haid off -

strip 'im enough tuh git de meat off wit'out teahin' 'im too bad. Take him an' git chew some cologne an' some linseed oil. Yo' 'noint 'im good wit dat linseed oil an' cologne. Take an' tie him in a bag. Put dat bag undah yore mattress. If yo' wan'a keep it from fallin' out, [put] 'tween de spring an' mattress. Gits a cloth an' put it up 'tween de mattress an' he [man] lie on dat.

(What will that do?)

Dat will keep 'im wit 'er.

(Do you take this meat off all the bones or what?)

Jes' offa one, his lef' hin' laig.

(And you put the whole frog under there?)

De whole frog undah de baid. An' take de meat dat chew got off 'is lef' hin' laig an' one dose bones, an' tie hit an' weah hit between dere in a bag. Weah it roun' 'er waist in a bag, let it hang down in front of 'er.

(This is to keep the man.)

Keep de man, yeah, at 'er place. [St. Petersburg, Fla., (1042), 1691:1.]

9902. In gamblin' if yo' wanta be lucky aroun' a skin game, yo' take yo' a frog an' kill it an' go tuh ant's bed, dem ole big red ant, an' put 'im in dere, an' leave him fer nine days. An'

he goin' be hard [a skeleton], dem ants goin' eat 'im all up. Jes' take dat frog an' tote 'im

KILL FROG - LEAVE IN RED ANTS BED 9 DAYS
KEEP SKELETON IN LEFT POCKET AS GAMBLING HAND

in yore lef' pocket. Dat's one of devilest hands yo' evah see.

(You are going to be lucky.)

Yes, sir, yo' goin' ruin dem gamblahs. [Jacksonville, Fla., (549), 687:7.]

9903. There was one trick they had. They used to ketch a frog and take this old frog, kill an ole land frog, an ole toad. And put him in a little box and make holes in it sumpin like yo'd a pepperbox. Little ants would crawl in there and them ants would go in there and destroy the body

A TRICK - KILL FROG - PUT IN BOX WITH HOLES
ANTS WILL EAT HIM - HANG ONE BONE ON DRESS

of this ole frog. And after he was dead, eat him up. You put that box into running water, where there's a place of water running right steady down, until it

washed all that ole filth, that ole eat-up flesh, away from that frog, yo' know, and leave nuthin but de bone there. And there was a certain bone there, I don't know what it was, but I've heared them tell it. There was a certain bone in that frog that they'd take that out and go around de girl's house. And if she was walkin' around, cookin' an' doin' anything, she had no knowledge of what was goin' on, why you could hang that in her dress.

(Hang it on the clothesline?)

No, her dress on her. She'd have a dress on. But, if you's to take that ole bone and stick it in her clothes somewhars, she passin' around de house an' you's settin' there talkin' with her, and she couldn't git clear of you. [Princess Anne, Md., (133), 51:1.]

9904. Well, you take a frog, you take you a nail, or take a knife and peg him down alive jes' like that with a peg right at your house. Take some sugar and just sprinkle it good, you see. The worms, the ants and things will eat all the flesh off it. And after they eat all the flesh off it, you will find a forked bone at the back tail of it. Then you take that oil

PEG DOWN LIVE FROG - COVER WITH SUGAR - ANTS
WILL EAT HIS FLESH - TAKE FORKED BONE FROM TAIL
SEW INTO LITTLE BAG - ANOINT WITH OIL OF CLOVER
VAN VAN - FAST LUCK = 3 THINGS - GAMBLING LUCK
RUB LITTLE FAST LUCK AND BAG IN HAND GAMBLING

of clover, *van van* and *fast luck*, see. Now you take that and sew them together and make you a little bag, and put it in your pocketbook. But that *fast luck*, you must keep a little bit out when you going out, on the side, and scrape in your hand like this [demonstrates]. That gives you *gambling hand*; power in gambling.

(Is *fast luck* a liquid or a powder?)

That's lickrish [liquid]. When you put it on your hand it burns shoe [burns you]. Now, when you look at it, when you put it on your hand and rub it, you see that curl up, sort of yellowish. It gives you satisfaction. [New Orleans, La., (815), 1153:2.]

9905. Tell yo' about frogs. Take a frog an' put 'im in a snuffbox an' punch holes in it, an' ca' it down tuh de fo'ks of de road. An' *at de twil of day* go back fo' nine mawnin's, an' de las' mawnin' he'll be et up by de antses. An' take him den an' take de bone outa his haid, an' keep it in yuh pockit. An' if yo' wan' someone

CARRY LIVE FROG IN HOLE-PUNCHED SNUFFBOX TO
FORKS OF ROAD - RETURN 9 MORNINGS - AT "TWIL OF DAY"
= JIS' BEFO' DAYLIGHT - ANT-EATEN BY 9TH MORNING
TAKE LUCKY BONE FROM FROG'S HEAD - WEAR IN POCKET
TO GET A FAVOR - ASK IT AND LAY BONE NEAR PERSON

tuh do whut chew ast 'im [ask him] take an' put dat somewheah neah dem, an' dey'll do anything yo' as'cum [ask them].

(When do you take that frog down there to the road?)

At de '*twill* of day - yes sir, jis' befo' daylight.

(The *twill of day*, that means just before daylight.) [This last remark of mine is merely an editorial comment for the future. I may have another example of *twil* but I am not sure. Does it mean *at the twilight of day*? Somewhere in HOODOO I think we have the expression *first light*. Does the latter equal *dawn*?] [Waycross, Ga., (1134), 1841.]

9906. Yo' kin take a *toadfrog*. Now, I had dat - dat wus done tuh me. A man wus cō'tin' [courting] me an' he wus co'tin' anothah lady. An' we co'ted fō' a good long while an' ah tole 'im, ah sāys, "Why don't chew let's git mā'ēd?"

He say, "Well, ah'm engaged tuh anothah lady tuh git ma'ed."

Ah ast 'im, ah say, "Why yo' co'tin' me so long when yo' know yo' wus engaged

FORTUNETELLER ASKS CLIENT TO CATCH A TOADFROG
KEEP LIVE IN EMPTY COFFEE CAN WITH HOLES
NAME ANIMAL 3 TIMES NAME OF ENEMY WOMAN - SET
CAN IN BED OF BLACK ANTS - AFTER FLESH HAS BEEN
EATEN AWAY - BRING BONES TO HIM - HE MAKES
PACKAGE OF BONES FOR CLIENT TO WEAR - TO KEEP
OTHER WOMAN FROM MARRYING THE MAN - FORTUNE-
TELLER ASKS FOR GOPHER [TORTOISE IN GEORGIA]
NONE COULD BE FOUND - HE USED RED-LOOKING DIRT
IN PAPER - WHICH CLIENT THROWS AT ENEMY'S DOOR

tuh anothah lady?"

He s̄ays, "Well, ah guess ah lak yuh."

Ah say, "Well, dat ain't business." Say, "Ah thought chew wus co'tin' me fo' a wife. If ah hadda thought chew wusn't doin' dat, we'd abeen [we would have been] quit long ago, becuz a husband [was] whut ah wus lookin' fo'."

He s̄ays, "Well, ah'm already engaged tuh git ma'ed."

Ah say, "Well, when yo' goin' git ma'ed?"

"Well, we's tuh git ma'ed in June."

Ah tole 'im, ah says, "Well,

when June come if ah live, yo' won' git ma'ed."

He say, "Well, if ah live, ah will git ma'ed."

Ah say, "Well, if yo' live yo' won' git ma'ed."

So when June come - de lady wus down south - she came. He come ovah an' he tole me, he say, "Well, de lady ah tole yuh about ah wus tuh ma'y, she have come." [Cylinder change causes the following repetition.]

Ah say, "Well, when yo' goin' git ma'ed?"

He say, "We's tuh git ma'ed in June."

Ah say, "Well, ah tole yuh, yo' wouldn't ma'y her."

He say, "Well, ah don't see how yo' [can say] ah'm not gonna ma'y 'er. If ah live ah'm gonna ma'y huh."

Ah say, "Well, if ah live yo' won' ma'y huh."

So ah goes tuh a fortunetellah an' dis fortunetellah tole me tuh ketch a *toad-frog* an' git me a coffee can, a tin coffee can, an' drive holes in de bottom of dat can an' up aroun' in dat can tuh 'bout halfway. An' ketch dat frog an' put 'im in dat can an' name him dat puhson's name three times. An' take it tuh a black antses baid an' stir it up, an' set dat can in dere; an' evah two or three days fo' me tuh watch dat can. Go an' look in it evah two or three days. An' when dem antses eat all de meat offa dat frog, tuh bring 'im dat frame [skeleton] in dat can. An' when dat wus done, ah c̄a'ed it tuh 'im. An' he tole me dere wus some bones in dat frog dat he wus gonna *fix* in a li'l package fo' me tuh weah where it'll keep warm nex' tuh me, an' he would nevah ma'y dat wumman. An' he *fixed* de package an' ah went tuh weahin' it. So when de time come fo' him tuh ma'y dis wumman, he come ovah an' he tole me, he s̄ayed, "Miss Cartah," he *sayed*, "De lady didn't ma'y me."

Ah said, "Well, why she didn't ma'y yo'?"

He said, "Ah dunno."

Ah said, "Well, did yo' buy de papahs?"

He say, "Yes," say, "Ah bought mah license an' dey cost fo' dollahs an' fifty cents, an' ah went ovah tuh ma'y her an' she tole me she 'clined [declined] de idea of gittin' ma'ed."

Ah said, "Well, when did she say she would ma'y yuh?"

"She didn't say."

Ah said, "Well, yo' oughta make huh tell yuh when she gonna ma'y yuh. She 'clined de idea right now, maybe a li'l latah she might ma'y."

He say, "She don' mean tuh ma'y."

Ah say, "Yo' reckon she don't?"

He say, "No."

Ah say, "Why?"

"Cuz she given me mah money back. Ah paid fo' dollahs an' fifty cents fo' de license an' she give it back tuh me."

Ah say, "Oh well, she don't mean tuh ma'y yo' den."

An' den he commence tuh worryin' me tuh ma'y 'im an' ah wouldn't ma'y him den, 'cuz de fortunetellah dat ah'd gone tuh tole me it would happen dat way. An' he tole me, "When he ast chew 'bout ma'in' don' chew ma'y him." Said, "Becuz he wouldn't live long. He would soon stricken an' die an' yo' would soon be a widow ag'in."

An' jis' lak he tole me 'bout it, he would ast me 'bout ma'in' 'im, he did. But ah kep' 'im shooed off, an' re'lly, latah he did taken sick an' died.

[Here I changed the cylinder. Informant begins by returning to an episode she had omitted, what she had done to make her rival refuse the man.]

So dis fortunetellah tole me dat dis woman dat he wus supposed tuh ma'y, she wouldn't ma'y him. He tole me tuh git some li'l boy tuh go on in de swamp or somewah an' fin' me a gophah - wit fo' laigs, a gophah, yo' know. So ah come back an' got de boys tuh hunt de gophah up an' dey wouldn't fin' one.

[The preceding word *gopher* may confuse the reader. Here in Georgia where I was interviewing, people called the gopher a salamander. What informant means by gopher is a burrowing land tortoise (*Gopherus polyphemus*), the animal and eggs edible.]

So ah went back an' tole 'im about it. Ah said, "Well, don' seem lak ah kin git a gophah." Ah say, "It'll have tuh be some othah 'rangements made." Ah said, "Dis man sweahs dat he gonna ma'y dis wumman."

He said, "Yo' needn't worry about dat; he ain't goin' ma'y huh."

He say, "Well." He got some dirt, some red-lookin' dirt, an' he showed it tuh me. He said, "If ah give yuh some of dis dirt an' tell yuh whut tuh do wit it, would jew be scared tuh do it?"

Ah said, "No, ah won't be scared. Ah'll try tuh do it."

An' he fixed so much of de dirt in a papah an' give it tuh me. An' he said, "Aftah dahk [dark] - yo' know wheah dis wumman live?"

Say, "Yessuh."

"Aftah dahk yo' go tuh huh house wheah she live. Don' let no one see yo', if yo' kin he'p it, an' yo' throw dis dirt tuhwards 'er front do', as much as yo' kin, tuh spattah it on de do' an' de porch aroun'. An' she won't nevah ma'y."

So ah did dat.

So dey didn't ma'y.

(You said this was another case where a woman was going to marry the man. This is the same story?)

Yes sir, dat's de woman's part of de graveyard dirt. [The reader may recall that my informant told us her rival *de lady was down south*. Here we were in southern Georgia not too far from Florida! I found this *down south* all along the Atlantic coast from Maryland southward. The *south* was always somewhere farther *south*!] [Waycross, Ga., (1133), 1839:14.]

CUT UP FROG AND LET RED ANTS EAT FLESH
CARRY ONE OF THE LEG BONES FOR LUCK

9907. Dey say yo' kin take a red ants bed an' cut a frog up an' let de red ants eat up dat frog - eat all of 'em [pieces]. An' den yo' could take certain bones from 'im, lak a laig bone, lak dat an' carry it fo' luck. Dey say

dat's very successful fo' a luck charm.

(Luck in anything?)

Yes sir, luck in anything. [Waycross, Ga., (1086, a *hoodoo man*, good), 1755:9.]

9908. Yo' kin ketch a *toadfrog* an' yo' bur' 'im [bury him]. Dere's two or three ways about a frog. Yo' ketch a *toadfrog* an' yo' bur' 'im, an' put 'im in a ants baid an' de ants done pick 'im bad.

LET ANTS EAT FLESH FROM TOADFROG

An' den aftah dat, why yo' takes 'is bones.

TOUCH WOMAN YOU WANT WITH A BONE

Don' want no flesh on 'is bones. An' weah it in yore pocket. An' den if it's a woman dat

chew wanted tuh be wit, why yo' jes' tetch 'er wit dat frog [bones]. [Algiers, La., (1575), 2900:8.]

9909. Well, now, if yo' kin, yo' kin take as li'l a thing as a *toadfrog*, an' ketch 'im an' put 'im in a box. An' jis' let 'im stay dere, you see, until de ants eat all of 'is flesh offa his bones. An' it's a li'l forked bone in 'im dat yo' kin git. An' if yo' kin git anywheres neah dat man an' put dat bone on 'im, an' he'll come back. Yes, sir, he'll come right back home tuh stay dere. [Vicksburg, Miss., (767), 1057:5.]

9910. Yo' know dese ole rough frogs dat hop. Well, yo' take dem an' yo' put 'em in a tin can an' cut some holes in dere. An' yo' git a bone out dere dat shape lak a fishhook. An' yo' could hang dat on anybody's clothes an' dey'll follah yo' regardless who dey is woman or man, an' love yo'. [Brunswick, Ga., (1210), 2014:6.]

9911. Well, now, yo' take a frog. Hit's a bone in dat frog lak a fishhook an' dere's anothah one in dere's a scale. Yo' see a man an' yo' wanta use him

FROG HAS A FISHHOOK BONE AND A SCALE - WOMAN STICKS FISHHOOK INTO MAN'S COAT TO HOOK HIM HITS FISHHOOK ON SCALE TO GET RID OF HIM

jis' lak yo' wanta. Yo' ketch yo' a *toadfrog* an' yo' lay 'im up on de shelf. Well, yo' turn 'im on 'is back. Lay him ovah on de shelf where he cannot turn

ovah an' he perish tuh death an' he rotten. An' yo' go dere an' yo' fin' dis fishhook an' yo' fin' dis scale. Well, yo' take dis scale an' yo' keep dis scale. De fishhook, yo' hook it intuh de man's coat, an' as long as he tote dat he stay wit yo'. An' when yo' git ready fo' him tuh go, yo' take dat fishhook out dere an' strike it on de back of dis scale an' he'll go. [Brunswick, Ga., (1206), 2037:1.]

9912. Dat is tuh have yuh husban' undah yore feet, treat 'im lak yo' wanta an' yo' kin do as yo' please. Catch dat frog or yo' kin kill 'im alive an' take dat bone out.

SHE WASHES MAN'S CLOTHES IN LEFT-FROG-LEG WATER

(What kind of bone?)

AN' DAT PO' FELLAH IS JIS' A FOOTSTOOL

De laig bone. Yo' takes one of dat left laig. Yo' skin

'im an' yo' take dat backbone an' dey gen'ly [generally] keeps it in watah. We got a case of dat by us right now. Keeps it in watah in a quart preserve jah. An' each in dere wash, gits dat an' wash 'er husband's clothes in it. If it's ~~unthin~~ but a undahshirt an' he wants a clean undahshirt, she does dat. An' dat po' fellah is jis' a footstool. [Savannah, Ga., (1280), 2179:3.]

9913. Dey use frogs fo' luck. Peoples carry it around in dere pockets fo' ~~gamblin'~~, an' as long as dis frog jumps, it's lucky tuh yo'; but ~~whenevah~~ dis frog stops, it's bad luck, if yo' wanta gamble.

FROG USED TO DIAGNOSE RECOVERY OR DEATH OF PATIENT

Or eithah, yo' could run

[use it on] a person sick, an' as long as dis frog jumps, de person will recovah;

but if yo' go roun' an' it don' jump, dat's a sign of quick death. [Memphis, Tenn., (1518), 2697:9.]

9914. If ah be in de baid sick - ah hear'd dat if yo' be in de baid sick an' yo' are *poisoned*, yo' ketch a live frog an' wherevah de misery is, yo' put dat frog dere an' dat frog turn green, but if yo' are not *poisoned*, why he won't.

A FIRST-CLASS EXAMPLE OF THERAPEUTIC LEGERDEMAIN
PATIENT ON WHOM LIVE FROG TURNS GREEN IS POISONED

[To understand this remarkable frog-turning-green rite, let us examine a similar rite previously given, the *hoodoo*

woman from Bergen Junction (reference later). Here the victim, having exchanged shoes with another man, wore them to work next day: *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 hear 'im my ownself...two blocks. De doctor [M.D.] he come. De doctor couldn't do no good. Dey had to go git...big [probably both in size and importance] hoodoo woman stay out from Bergen Junction... she come dere and she put her han' on 'im jes' lak dis heah [demonstrates] an' drag it over 'is face - we all standing dere lookin' at 'em - bring 'er han' right down ovah 'is face jes' lak dat an' carried it straight on down, right ovah dat laig. An' she done dat three times, an'...two toadyfrogs hopped outa dat man's laig, an' dat man got all right. Come out [the frogs came out] back dere where de two places 'bout tuh come to a haid - where it done, you know, formed a corruption.* Here we have one of those head-down-to-feet rites that drives disease or evil out of the body through the feet, often the big toe, into or on to the ground. How a sleight-of-hand artist would have performed this trick I do not know, but I can suggest a possible method. The *hoodoo woman*, probably saying she worked *In the Name of the Lord*, opened her right hand, turned it about to show it empty, and laid it on top of the man's head *In the Name of the Father*. Then slowly the open palm went down over the man's face, neck, shoulder, side of body to hip, thigh, knee, leg, foot and finally rested open palm on the ground. There may have been verbal mumbo jumbo along the descent. Next our hoodoo operator saying she would now use more force, closed her hand loosely and began at the man's head again; this time *In the Name of the Son*. Her half-closed hand going down this time pressed heavier against the man's body. A third time and *In the Name of the Holy Ghost*, she laid her hand on the man's head, but now hand was a closed fist pressing heavily on its downward journey over the man's body. When she opened her fist on the ground it was empty but two frogs, young ones probably the size of hulled peanuts were jumping about. (Yes, I have seen many of these small frogs.) *She then pointed out de two places 'bout tuh come to a haid, where it done, you know, formed a corruption.* Surely the *corruption* on the man's leg was the misdirection permitting the release of the frogs. (For this *hoodoo woman* from Bergen Junction, see No.1263, p.441, v.1.) The reader will now understand how in our present rite the non-green frog suddenly could turn green. And finally the reader should notice how the present informant quickly changes from *if ah be in de baid sick* to *if you be in de baid sick*. This change occurs frequently in HOODOO. After all I was a total stranger to my informants, many of whom considered me a hoodoo doctor! Reference for green-frog rite: Brunswick, Ga., (1219), 2061:8.]

9915. "To take off spell - boil frog - bathe down - then mix some water with this and let patient drink it." [This is my original *shorthand* transcription of rite my transcriber missed. I do not recall anything quite like it, this hair-of-dog-that-bit-you rite. It comes from an excellent *hoodoo woman*, Memphis,

BOIL FROG - BATHE PATIENT DOWN - PATIENT DRINKS THIS

Tenn., (960), 1548:3.]

9916. [Despite the *excellent hoodoo woman* from Memphis in the preceding rite, drinking frog-water could be dangerous]. To put frog in person, boil frog and put this water in person's food.

BOILED-FROG WATER IN FOOD GIVES YOU FROGS

[Memphis, Tenn., (971), 1572:1.]

9917. [Similar to the preceding rite

is this one in which a frog is *dressed* for you]:

I've heard they kin *dress* a frog an' if that frog get anywheres near you, yo'll get it. [This *Dressing* of an animal to carry *conjure* to you was once fairly common, making every wild or stray animal suspect; but no such rite can equal

A FROG CAN BE DRESSED FOR YOU ALONE

KEEP AWAY FROM FROGS TO AVOID CONJURE

the one in which a woman with a stick

chased a wandering chicken in the 3 Holy

things in *HOODOO*, No.205, p.58, v.1.]

Names and killed it - one of the finest

[Wilmington, N. Car., (334), 273:6.]

9918. Well, once a man went picking huckleberries an' he got bit by a rattlesnake, so he run to a woman's house an' de woman said, "Ah'll git a bullfrog

right quick." So she went out

AS AID FOR RATTLESNAKE BITE USE BULLFROG BLOOD

in de bushes an' caught a big

bullfrog an' cut 'im an' jes'

laid 'im right on de place where he was bit at. Let dat [bullfrog] blood run

down on dat place. An' so he made it tuh de doctah an' de doctah saved 'im.

[St. Petersburg, Fla., (1006), 1624:8.]

9919. Put frog eggs in food; creates frogs inside. [Mobile, Ala., 945:4].

Two drops of frog blood in drink creates frogs in person. Can be cured by sweet milk, saltpeter, and alum. [Mobile, Ala., 920:4].

FROG: EGGS - BLOOD - POWDER

Starve frog to death, parch head to powder, feed

to a person, frogs inside you. [Vicksburg, Miss.,

997:3]. Frog burned to powder, mix with graveyard dirt, across enemy's path for bad luck. [Snowhill, Md., from man born and lived early life near Sewanee,

Tenn., 9:1].

RAW EGG YOLK - ON TOAD BELLY - COOKED FOR VICTIM

9920. Yo' kin take a hen aig

an' rub it ovah de stomach of

a frog an' den cook it in anybody's food an' dat will kill 'em.

(Cook what in the food?)

Cook de aig. Jes' chip de aig in de food an' it will kill 'em.

(You just rub the whole egg?)

[My *whole egg* could include the shell!]

Yeah, jes' rub de raw aig ovah dis frog's stomach an' dat will kill 'em. [Informant surely means toad, an animal considered poisonous in folklore. The words

raw aig indicate that the cook, after cracking the egg, lets the yolk run down

over the belly of the animal and then cooks it for the victim.] [Brunswick, Ga., (somewhere in 1230's), 2087:1.]

FROG BLOOD IN FOOD OR DRINK - LIVE FROGS INSIDE

9921. Take a frog's blood an'

squeeze it in somepin [to eat

or drink] an' give it tuh yuh an' dere came de live frogs in yuh. [St. Petersburg, Fla., (1022), 1654:5.]

9 DROPS OF TOADFROG BLOOD CURES DRUNKARD

9922. Ketch a *toadfrog* an' kill 'im

an' drop nine drops of blood in a

half pint of whiskey, an' dat'll stop him.

(From drinking - a heavy liquor drinker.) [Waycross, Ga., (1095), 1765:15.]

9923. Ketch a *toadfrog* an' put warts all ovah yo'. Take dat an' git 'is *charah lye*, yo' know, when he make watah, an' git warts all ovah yo'. Take

dat an' put dat *chamber lye* on yo' an' dere comes warts all ovah yo'...
 (How would they put that on a person?)

URINE OF TOADFROG THROWN ON PERSON CAUSES WARTS

They would throw it on 'em.
 [Wilson, N. Car., (1573), ! 2680:3.]

FROG URINE CAUSES WARTS

de warts. [Warts are usually attributed to a toad, not frog.] [Fayetteville, N. Car., (1421), 2561:5.]

9925. Take a *toadfrog* an' squeeze him an' take his watah [urine] out of 'im, if a person yo' don't like, see. Squeeze him till yo' git 'is watah outa him.

An' when yo' git 'is watah outa 'im, take a li'l blue-stone an' mix it up wit dat *toadfrog* watah, an' add some

SQUEEZE URINE FROM TOADFROG - ADD BLUESTONE - YOUR URINE - PERSON DRINKING THESE 3 - SWELLS AND DIES

of yore watah [urine] tuh it. It will cause de person tuh swell up. Yo' give it tuh 'em in a drink or somepin, dey'll swell up an' bust. [Fayetteville, N. Car., (1415), 2049:6.]

SPLIT OPEN LIVE FROG AND POULTICE FOR POISON

split 'im open alive an' tie 'im on. Dey say dat will kill dat *poison*. [Waycross, Ga., (1102), 1776:16.]

9926. Jis' lak dey say if yo' *poisoned*, yo' take a frog an'

9927. [To] stop a man from makin' watah, yo' could take dat frog an' split 'im open an' fill 'im up fulla salt an' peppah; an' pull 'im back tuhgethah an' hang 'im up. Split 'im open 'live. Why dey couldn't make watah 'long as dat wuz done.

SPLIT OPEN LIVE FROG - FILL WITH SALT AND PEPPER HANG UP - VICTIM INTENDED UNABLE TO URINATE

(Do they do anything with the person's water at all?)

urine is not used on the frog or in any way here, magic power is one of intention verbally unexpressed.] [Fayetteville, N. Car., (1412), 2539:7.]

9928. (Oh, the *shoe*! You mean the rubber tire - automobile, the inner tube, the inside tube?)

Yes, sir. Well, all right. Well, yo' take dat an' burn it an' git de ashes of it an' take sompin - take a little ole rock camphah an' put wit dat. See.

All right den, well, now an' den yo' ketch yuh a *toadyfrog*. Yo' understand now. All right, ketch yuh a *toadyfrog* an' ef yo'

PROTECTION FROM BURIED CUNJURE: 3 INGREDIENTS: RUBBER INNER-TUBE ASHES - TOADFROG GREASE - CAMPHOR RUB THIS SALVE ON SOLES OF FEET - WALK OVER ANYTHING

don' wanta kill de *toadyfrog* - ah done fry de *toadyfrog*, fry him in a pan. An' git de grease outa 'im an' put dat in dere. An' rub dat on de bottom of yore foot [feet].

(What will that do then?)

Dey can't harm [*cunjure*] yo'. [The burning of the rubber tire, causing a bad odor, deters witchcraft; see *Scatologic Methods to Repulse Witchcraft*, Nos.16481-16499, pp.903-909, *FOLKLORE FROM ADAMS COUNTY ILLINOIS*, 2nd ed., 1965.] [Jacksonville, Fla., (603), 781:1.]

9929. Ef yo' got any idea dat anybody's doin' anythin' tuh yuh, yo' kin take dat frog an' keep 'im in de house fuh nine days.

(Keep him *right* inside of the house?)

In de house - fuh nine days. Well, aftah keepin' dat *toadfrog* fuh nine days intuh de house, dem people whut tryin' tuh do yuh hahm [harm] dey'll come tuh yuh home evah - each an'

TO PROTECT YOURSELF - KEEP FROG IN HOUSE 9 DAYS
THEN ENEMY WILL COME TO BORROW - REFUSE LOAN

evah day an' try tuh bahrah somepin from yuh. Don't nevah len' dem nuthin, see.

If yuh len' dem anythin', dey kin do yuh anythin' dey wantuh. Long as yuh don' lend nuthin it's all right. [Jacksonville, Fla., (617), 792:3.]

9930. And then you kin take, ah - now this is self experience. Not for myself but when I was a kid growing up; I guess round about fourteen, twelve, thirteen, fourteen years. See, I was raised in the country and worked on a farm.

LIVE FROG IN CAN ON BACK OF STOVE MAKES POWDER
DO NOT OPEN FOR 9 DAYS - EACH DAY WISH FOR MAN
SEW THIS FROG POWDER IN BAG OF NEW YELLOW COTTON
YOU GET ANY MAN - GO ANYWHERE - ALWAYS HAVE LUCK

My father died when I was small in 1903 and nothin' but a woman raised me. My mother and I didn't have anything, she and me had to work. Well, this was a ageable [elderly]

man and he was able to pay high wages for, you know, a full-grown man and he'd work lotsa children, you see. You see, where those large farmers didn't bother with we children, he'd work us in turnin' [sweet potato] vines and settin' out his potatoes like that. And this was a green frog. It's not a bullfrog. It's between a *toadfrog* and a bullfrog. I expect you've seen him. He's green and has those black specks on his back. It's long-legged though. Some say eventually after they get old they turn to a bullfrog. But he used to ketch those frogs and he'd tell we children to catch 'em. But if he didn't tell us to ketch, we could ketch 'em. But he'd tell us to ketch 'em and we would ketch 'em and he'd put it in his pocket and it wouldn't jump out. And he said you take those frogs and put it up in a bottle and make your wish. And set him on de stove and dry him out and take that and do anything you want to do with it.

Well, of course, dis man I knew was pretty good and he always seemed to be lucky. He tolt another girl and I one day - we was pretty good in settin' out potatoes. So he asked us to ketch every one of those frogs that we could see. See, we'd have to go to the ditch to dip out water, you know, to water those sprouts that was planted there. So we come to him, we asked him. "Well," he says, "Well, I'll tell you-all something if you'll [not] tell." Ah says, "Well, what's that?" Ah says, "Never is a long time." He says, "Well, if you-all want those boys you going with," he say, "why go ahead and marry 'em," says, "but I'll tell you," says, "Viola," says, "this boy you going with," he says, "he ain't goin' make you any good husband at all." Says, "They is fast, but you get these little spring frogs, you see, these little green frogs where you kin squeeze 'em and they goes way up into water." He says, "You catch every one of those you kin find." He says, "If you all have a fig bush, you kin get plenty of 'em in there." And he says, "And you get that frog," he says, "and put him in a box and make your wish." And he says, "And set him in de stove or onto the back of the stove." He says, "In a small can like a five-cent or ten-cent baking-powder box [can] where you kin close it up. Put him in there alive," he say and he says, "you doesn't open him in nine days," he says, "but each day make your wish for this man." He says, "When you open that frog," he says, "you have you a piece of yellow cotton. Go to the store and buy you five-cent piece of yellow cotton, or you might buy two or three cents worth if you kin get it." Three cents worth - that was during wartime [World War I] - was just about as wide as your chin[?]. He says, "And make you a little bag and make it four corners," he says, "jis' so it won't be anything but the form of the frog." He says, "Sew

all that dust in there," he says, "and you'll always have good luck, and get any man you want and go anywhere you want to." And ah know her made it for real. She really did it. An' she came there and she bought five dollars worth of figs when she got one of those frogs. We [man informant worked for] had a large fig orchard, and she come there and threw the money down. [Elizabeth City, N. Car., (438), 391:5+].

9931. Like for instance, you would take a bullfrog, leave him dry, pound that up to a powder, giving it to the individual.

(I see.)

GIVE BULLFROG ASHES TO VICTIM
CROSS 2 NAILS UNDER HIS STEPS

After giving it to the individual, crossing two nails under their step where they go in and from. And their bowels will lock. [The crossed nails

and sacrificed-bullfrog ashes under the steps indicate serious trouble here. Since bullfrog ashes are not so common as those of ordinary frogs, I suggest that the victim here will die a horrible death, croaking like a bullfrog!] [New Orleans, La., (879), 1446:1.]

9932. Well, it's 'cordin' tuh whut dey put down fo' yuh tuh walk ovah. Well, dey kin put diff'ren' things down fo' yuh tuh walk ovah. Well, jis' fo' instant

TO MAKE PERSON HOP AWAY OR MOVE - KILL FROG
DRY IN SUN - POWDER UP - SPRINKLE ON HIS PATH

[instance] say yuh kin take frogs de way dey hops. Well, dey takes dat frog. It's how dey *fix* de stuff. Yuh see dey takes dat

frog an' kills 'em an' dey lay dat frog in de sun an' let 'im dry up, yuh see - jis' dry up dry. An' dey powdahs dat up yuh see. When dey powdahs dat up, dey put dat down dere fo' yuh tuh walk ovah, yuh see. Or else dey take it an' throw it in yore room some place an' yuh walk ovah dat, why dat supposed tuh make yuh move, yuh see. Dat'll move yuh, run yuh away, yuh see. [Memphis, Tenn., (1549), 2813:9.]

9933. Yo' kin take a person's stockin's an' take de same thing, *toadfrog dust* an' bury it in de root of a tree, a young tree while it's yet growin', an' in a few yeahs dey'll pass away. Dey daid. (You mean you put this *frog dust* in this stocking?)

TOADFROG DUST IN SOCKS BURIED
IN ROOT OF YOUNG TREE
KILLS OWNER OF SOCKS AS TREE GROWS

No, yo' take de same dust an' wrap it up in de socks an' pick yo' a good little place in de root of de tree, whah de root growin' whah it's goin'a covah it up. Well, fin'ly dat root covah it up an' smothah it so it cain't git no air, yore gone. [New Orleans, La., (1569), 2882:3.]

LEFT EYE OF FROG - MILK SQUEEZED FROM
BOTTLED - KEPT AT STEPS - KEEPS LAW AWAY

9934. Ah'd get me a frog an' ah'd squeeze de left eye, squeeze de *milk* out of it...ah'd put it in a bottle

an' put it right by mah steps an' de law can't come in mah house. [Charleston, S. Car., (?), 653:1.]

9935. Git de *toadfrog*. Yo' take him an' kill 'im an' aftah yo' kill 'im, plug 'is eyes out an' leave it dry an' makin' a powdah wit it. Yo' throw dat

KILL A TOADFROG - REMOVE EYES - DRY AND POWDER
IN VICTIM'S CLOTHES CAUSES SORES - M.D. USELESS

in de person's stockin's or in dey undahweah or anywheah [in clothing] an' in a length of time it'll go in de po's

[pores] dat-a-way, an' it'll create one de baddest so [sores] an' ah don' care whut de *phi-si-ci-an* will give yo', he ain't goin' tuh stop it. It'll become tuh be kinda lak a cancah.

(Just a bad sore?)

Yes. [New Orleans, La., (1560), 2856:1.]

9936. Lak a frog or a fish dat dries. It must be dried intuh a dust. De frog killed an' let it go tuh a dust an' kin put dat intuh people an' it be a frog. Give it tuh 'em in dey food or drink.

FROG DUST IN FOOD OR DRINK CREATES FROG IN PERSON

(Is there any way of getting those out?)

Well, ah don't know. [New Orleans, La., (1568), 2880:10.]

ENEMY GIVEN TOADFROG ASHES IN WATER WILL WITHIN A FEW DAYS COUGH UP OR SPIT OUT YOUNG TOADFROGS

9937. Yo' kin take a *toad-frog*, an' in takin' dat *toad-frog*, yo' kin bake de *toady-frog* an' take his ashes. An'

yo' kin rub lak yo' rub yore han' on a piece of papah, rub it right lak dis [demonstrates], an' yo' kin drop dose ashes in watah. See. If dey have enemies, dey give 'em dat. Give 'em tuh de person dat dey wanta give 'em tuh, yo' know, an' dey drink 'em. Well, perhaps in a few days dey'll be coughin' up *toadfrogs*, spittin' out *toadfrogs*. [Wilson, N. Car., (1475), 2554:9.]

9938. Well, yo' take a frog an' if yo' wanta jes' kill somebody an' don' wanta, yo' know, jes' kill 'em right now, yo' ketch a frog an' put it in de cook-stove an' bake him real hard.

TO KILL A PERSON GRADUALLY - PUT FROG POWDER IN 4 CORNERS OF HIS BEDROOM - SPRINKLE IN HIS FOOD THIS GROWS LIVE FROGS IN VICTIM AND KILLS HIM

An' when he gits cool enough, yo' take de frog out an' jes' mash it intuh a powdah. An' de person [to be killed], whatevah

room de person sleep in, yo' put it in each fo' cornahs. An' each time dey eat, yo' sprinkle jes' a pinch in dey food. If it's a well, hearty person, dey'll jes' git tuh de place where dey won't have a appetite, an' dey'll grad'ly [gradually], de appetite grad'ly will grow po'ah [poorer] yo' know, an' dey'll die - jes' pine away. If it's a sick person, why dey already sick an' it don' take dem long tuh die. An' dis frog [dust], if dey eat much of it, will grow a live frog in 'em. Dey [frogs] will move all about in dey body but it will kill 'em. [Fayetteville, N. Car., (1390), 2492:4.]

9939. Take a *toadfrog*. Ketch 'im 'live an' git chew a hot pot. Put dat *toadfrog* in dere an' fry 'im up an' let 'im go tuh a dust. Take dat *toadfrog* an' he go tuh a dust. An'

IN A HOT POT REDUCE A TOADFROG TO DUST - ADD WHISKEY - STRAIN - DRINK - YOU SWELL UP AND DIE

yo' take an' git chew de best of whiskey, an' put dat *toad-frog* in dere an' yo' strain

dat. Yo' strain it an' den yo' come along an' ah'll drink it. When yo' drink, jis' lak de *toadfrog* swell up, yo' swell up an' yo' die. [Algiers, La., (1593), 2999:15.]

9940. Dey take de frog an' parch it up - kill it an' parch it. Save some of de blood an' den yo' parch de frog an' grind it up, an' put dat blood back in it an' put it in watah [to

COMBINE FROG BLOOD AND POWDER WITH SULPHUR AND IRONSTONE - PUT IN PERSON'S FOOD OR DRINK TO KILL

drink] or put it in yore food. But dey have sulphuh in it - sulphuh an' brim-

stone in dis frog wit de blood. An' dey put it in yuh food or in yuh water [you drink] or somepin othah, or whiskey or somepin, an' give it tuh yuh an' dat would kill yuh.

(What would that stuff do when it got inside of you?)

It would eat on yuh intestines an' eat all de linin' out chore stahmuck an' yuh intestines, an' kill yuh. [Brunswick, Ga., (1209), 2043:4.]

9941. Ketch a *toadfrog* an' yo' take her right fō'foot an' yo' scratch it on a piece of thread, cotton, not yarn thread. Yo' put five knots in it. Yo' scratch de foot enough tuh make it bleed, an' yo' tie her foot. Dat's de way yo' make a person leave, if yo' don' want 'em tuh stay. Dat's de second way yo' make 'em, see. An' when yo' tie 'er foot, whatevah her name is, "Anna! Anna! Anna! Anna!" Call 'er fo' times, say, "Yo' go!" When yo' name 'er an' tell 'er tuh go, yo' send yore han' out dat way an' put 'er [frog] down.

SCRATCH WITH A COTTON THREAD - NOT YARN - RIGHT FOOT OF TOADFROG UNTIL IT BLEEDS - WET THREAD 3 TIMES IN BLOOD - TIE 5 KNOTS IN THREAD AND WHILE TYING THEM TO FROG'S FOOT CALL VICTIM'S NAME ANNA 4 TIMES SAYING YO' GO! AT EACH NAME THRUST YOUR HAND AWAY FROM YOU - THEN PUT FROG DOWN - AS FROG HOPS AWAY SO WILL WOMAN BUT AFTER YOU SET FROG DOWN NEVER LOOK BACK

Tie dat foot tight. An' yo'll nevah see de woman no mo', if it's a woman. An' if it's a man, yo'll nevah see 'im no mo'. An' yo'll nevah see de frog no mo' But chew tie dat cotton thread dat she bleed on. She'll keep a-hoppin', jes' lak yo' jes' tie it, she'll hop.

[When you call *Anna* four times, each time sending *yore han' out dat way*, you are sending her to the *four corners of the earth*, a common expression in hoodoo from the Biblical *Book of Revelation*, 7:1.]

(You scratch this frog's leg until it bleeds. Then you tie a string around that leg?)

Yo' wet dat string three times wit de blood dat come from de foot.

(What do you do with that string then?)

Tie it to dat laig, on her laig, whatevah de name is. Turn her a-loose. An' when yo' start away, yo' don't wanta look back tuh see which way she goes. (The woman that was in here is supposed to be pretty good, but she's been ill and she couldn't get things together. I don't know whether she knows anything very much or not.) [Memphis, Tenn., (1540), 2786:4.]

9942. (Well, suppose the woman is *stopping* the man?)

Well, she git a live *toadfrog*, an' git some of dis heah Blue Seal vaseline an' grease him, grease dis frog wit dis vaseline. Grease him [frog] good an' yo' [he] come in dat night an' she say,

TO KEEP MAN FROM RUNNING ROUND WOMAN GREASES TOADFROG AND WEARS ON BELLY WHEN SHE AND MAN TOGETHER

"Baby, let's go tuh bed." She'll grease him [frog], he's yet 'live, an' wrap 'im up in a nice towel or anything - jes' dis rag she carryin' tuh bed wit 'er. An'

she'd lay him [frog] cross 'er breast twix' yo' [the man] an' 'er, an' yo' [the man] git on 'er an' have her. Yo' won' run roun' no mo'. Grease him [frog] wit jis' cheap vaseline, jis' dat ole Blue Seal vaseline - grease de frog good wit it. He [frog] goin' lay quiet when yo' [she] grease him an' lay dat cross 'er belly. [That last word "belly" is an insignificant change from informant's preceding "breast" as the resting place for the woman's wiping rag with it's greased frog. Just as the grease - assisted by the confining cloth - keeps the frog from hopping, so it will prevent the man from hopping among other women.] [This is a sexual impotence rite. Seven similar rites using a frog for this purpose are: Nos.3198-3203A, pp.2360-2362, vol.3.] [New Orleans, La., (1569), 2882:5.]

9943. Yo' got a enemy an' yo' don't want 'em an' [or] yo' jis' lak a man come in an' take yuh wife. Now, it's two ways tuh do it. Yo' ketch a *toadfrog* dat hops an' yo' take a brass pin an' scratch 'er left laig. An' yo' git a raw [not spun or twisted] thread. Tie yuh 9 knots in it. Scratch de left laig an'

ketch 9 drops of blood, see. All right, yo' tie it [thread with blood] on de
TIE 9 KNOTS IN A RAW THREAD AND SCRATCH
LEFT LEG OF TOADFROG - CATCH 9 DROPS OF BLOOD
TIE IT ON RIGHT HIND LEG OF SAME TOADFROG
BEFORE SUNRISE - WISH - CALL PERSON'S NAME
TURNING HEAD TO RIVER - TELL VICTIM TO GO
CALL 3 TIMES: MARY GO! MARY GO! MARY GO!
THE WAY TURNED-LOOSE FROG GOES - SHE WILL GO

hind right laig an' yo' meet de sun before it rises in de mawnin' [you do this before sunrise]. An' make a wish, call dis person's name an' turn yer haid toward de rivah [the Mississippi] an' tell 'uh [her] tuh go. Call it three times jis' lak it's Mary, say: *Mary go! Mary go! Mary go!*

Well, de way dat frog go [after you turn him loose] dat's de way whoevah it is will go. [Memphis, Tenn., (967), 1562:9.]

9944. Now, say if yo' should go wit anothah woman - anothah man wife - an' dat man [husband] *fix* somepin an' put it tuh de fo'k of de road. An' den he

MAN AFTER ANOTHER MAN'S WIFE MEETS AT CROSSROADS
IN THE DARK - BIG-EYED FROG WIELDING 2 STICKS

[this husband after other man's wife] started out dere at night. He said de thing look lak it wus a frog. Yo'

know, dese frog dat got big eyes. An' [he] said dat he had two sticks an' he whipped 'im [almost] tuh death. An' when he come home mah mothah got up dat mawnin'. [She did not get up as a rule when he came home late.] He wus layin' on de po'ch jes' as drunk as he could be. [He] said he didn't know whut wus in 'im, but it wus somepin look lak a frog had two sticks. An' he [frog with two sticks] whipped him [man who came home late] to death. But he [man] didn't live [Frog] killed 'im. [Informant thinks the frog was conjured up by deceived husband or rootman employed by him, but a better theory would be *Doctor Alcohol* produced frog with two sticks.] [Brunswick, Ga., (1215), 2061:12.]

9945. You can take the shoe and you can bury it at the step, but before you bury it you put some parsley in it. And get one of these here bullfrogs - these

IF WOMAN PUTS PARSLEY AND LIVE TOADFROG IN MAN'S
SHOE - BURIES UNDER STEPS - HE WILL BE UNDER HER

toadfrogs - and bury that at your step, an' she'll have that man under her all his days. You put the frog in

there too with the parsley, in the shoe and bury that shoe, and she would have him under her all the time. [New Orleans, La., (85a), 1366:7.]

CUT TOADFROG IN HALF - BURY - BRINGS MAN HOME

9946. Dat's tuh bring a man back home. Well, dey takes 'im an' cuts 'im half in two - dat's de *toadfrog* - cuts 'im half in two an' buries 'im around de house. Dat is supposed tub bring de man back home. Jes' one *toadfrog*. [Memphis, Tenn., (1521), 2713:15.]

HE TOOK STRAND OF GIRL'S HAIR TO DOCTOR MCKINNA
AND TIE IT TO LEG OF FROG PUT ON SHINGLE IN RIVER
AS FROG HOPPED OFF SHINGLE SO GIRL HOPPED TOWARD
INFORMAN OR AWAY FROM HIM DEPENDING ON INTENTION

9947. About dis *toadfrog*, ah been heahin' about dat. Ah been heahin' 'bout a man dat stayed at Clinton [North Carolina] dat did dis. So

ah went tuh see 'im. Well, he tells me tuh bring 'im some de girl's hāah [hair]. Well, he takes dis girl's haah an' ties it roun' a frog's laig, an' he take 'im a ole jumipah shingle.

(Just an ordinary shingle made from juniper?)

Yessuh. Yo' know hit won't sink. An' he carries it tuh de rivah an' throws it in runnin' watah.

(What does he throw in?)

He takes dis frog an' put 'im on dis shingle an' throw [lays] hit in runnin' watah, an' as dis frog leaves heah an' it goes down [the river], an' as dis frog leaves heah an' it hop ag'in, dis woman would hop - walk jis' lak dis frog hop. Dat's true fo' ah see it mahself.

(He just put this frog on the shingle and put the shingle in the water, in the backwater; and as this frog hops out of that water [I mean] off that shingle and gets on land again, [so will the woman hop away]. [Fayetteville, N. Car., (1440), 2609:3.]

WOMAN STEWS TOADFROG - PUTS IN MAN'S FOOD FOR LOVE 9948. Dey take dat ole *toadfrog* an' stew 'im up, take 'im an' stew 'im up. An' yo' know de people dat is dirty. Dey take dat ole *toadfrog* an' stew 'im up an' put 'im intuh sompin tuh eat, what chew eat, but chew won't know anything about it. Ah have had 'em do dat tuh me, yes sir.

Dey take dat ole *toadfrog*, yo' know, an' skin 'im an' dry 'im, an' mix it wit somepin tuh eat what dey cooks. Ah reckon dey done me dat way. An' yo' know when dey stew 'em - it lak stew, jes' lak dat - yo' take a ole bullfrog, ole long bullfrog, yo' know, an' skin 'im. He looks lak a chicken [after he is skinned]. Well, dey take de ole othah *toadfrog* an' stew 'im up. Cook 'im right along wit somepin tuh eat. An' yo'll take it all right. Yo' go dere an' eat at night. Den when yo' come in dat nex' day look lak yo' gonna jes' go fer 'er an' eat 'er up - jes' lak yo' wanta eat 'er up. Make yo' crazy about 'er. [Jacksonville, Fla., (605), 784:9.]

A TOADFROG AND BLACKSNAKE SHED KEEPS WIFE HOME AND AWAY FROM OTHER MEN 9949. An' yo' kin take a *toadfrog* an' a snake shed. Undahstand, git a blacksnake shed an' a *toadfrog*, an' put it in yuh house. Dat'll make yuh wife stay at home. She won't bothah wit nobody else. But yo' have tuh keep it in yuh house. [Mobile, Ala., (667), 881:5.]

9950. Well, ah've heard about their using a *toadyfrog* to hurt chew. Or it be a matter if a person is gone away and you want them to come back. You'll get a frog and you write their name nine times on a piece of paper. And open the frog's mouth and you put this paper

WRITE HIS NAME 9 TIMES - CLOSE PAPER IN FROG'S MOUTH - KEEP FROG 9 DAYS - RELEASE - MAN RETURNS stay for nine days and the person will return. [Savannah, Ga., (539), 660:9.]

TO SLEEP ON TOADFROG 9 DAYS MAKES PERSON PEACEFUL 9951. Git a *toadfrog* an' sleep on it fo' nine days. If they [some person is] hard tuh git along with, that'll make 'em come in the house an' be peaceful. [Memphis, Tenn., (959), 1542:10.]

9952. Yo' kin take a green frog. Yo' know, when a green frog git on a leaf, yo' kin take him an' ketch 'im an' put 'im in yuh pocket. But yo' git chew a bran'-new silk han'ke'ch'ef an' yo' put - yo' wrap 'im up in dat silk han'ke'ch'ef, an' put 'im intuh yuh pock-

CATCH A GREEN FROG - WRAP IN NEW SILK HANDKERCHIEF WEAR SEVERAL DAYS - SWISH IN FACE OF GIRL WANTED et. An' weah dat han'ke'ch'ef lak dat a couple of days, wit dat green frog in it. Jis' lak a girl don' want chew, don' lak yuh or somepin, an' yo' wanta make her lak yuh. An' yo' take 'im out of dere an' take de han'ke'ch'ef an' yo' whip it on 'er jis' lak dat. She go wild about chew.

(You whip her with the handkerchief?)

Yes, jis' fan it on 'er, yo' know.

(Just fan it on her?)

Yes, an' she git wild about chew. Dat green frog.

(What does the frog do to that handkerchief?)

Ah don't know what he do, but he makes love - make her love yuh. [New Orleans, La., (859), 1367:10.]

9953. (Will you talk louder?)

See, scrape de bottom of yuh foot.

(Yes?)

Git dat dirt out from under de track dere, see, an' put it in a bag, yo' undahstan'. Sew it up, yo' see. An', so ah'm told, git a *toadfrog*. Sew 'im up

FOOT SCRAPINGS AND FOOT TRACK IN BAG WITH TOADFROG

THIS IS A HOODOO BAG - WEAR OR KEEP IN CORNER

MAKES YOU MINDLESS - ALWAYS RUNNING - RESTLESS

OR ALSO KEEPING-HOME BAG - DEPENDING ON OPERATOR

in dere wit dat bag. Dat is what dey call a *hoodoo bag*. See, dat's got chew hoodooed den. Dey'll take dat, take dat an' tote it. Yo' undahstan'. An' takes

it an' yo' weahs it dere in yuh house, put it some place in yuh cornah, an' dat'll bring about dat, yo' see.

(Well, what will that do to me, if they put that in the corner of my house?)

Well, dat'll cuz yuh - yo' can't stay at home. Yo' go mindless, yo' undahstan'. Prob'ly set chew crazy or somepin lak dat. Yo' ain't at yuhself. Always runnin'. Can't stan' still.

(How many foot tracks of mine would they take up, I wonder?)

They wouldn't want but one.

(One?)

One.

(Would they take the right one or the left? Either one?)

Either one. [Vicksburg, Miss., (736), 1007:1.]

9954. Dey could take a frog an' put 'im in a box an' git nine goldeye needles an' bur' [bury] 'em am [around] a chimley or some place lak dat. An' go dere

evah mawnin' about nine o'clock, an' fuh nine mawnin's. Yo' bur' de box, den stick de needles up on top, an' let it be crossed up; stick de nee-

BURY FROG IN BOX NEAR OUTSIDE CHIMNEY

9 MORNINGS GO THERE AND CROSS NEEDLES UNTIL 9

ALSO WHILE THERE PRAY FOR INTENDED PERSON TO DIE

dles [crossing one another] all aroun' on top of it [box]. Yuh go dere nine mawnin's an' pray fuh de person tuh die. [In country districts years ago around the chimney was sometimes the toilet and a convenient place to hoodoo a person by buried object. For a remarkable example of this see , the woman haunted by a

buzzard.] [Wilmington, N. Car., (?), 255:3.]

FROG BURIED UNDER DOORSTEP

MAKES PERSON WITHIN UNLUCKY

9955. They kin take the forg an' bury it undah yore do'step. Bury it undah there an' cause yo' tuh have hard luck. [Wilson, N. Car., (1454), 2642-2644:19.]

CHEW JOHN DE CONKAH AND

CARRY LIVE FROG FOR JOB

9956. To get a job, chew *John de Conkah* root while talking to the boss and carry a live frog in your pocket. [Richmond, Va., (?), 318:9.]

DRY FROG AND
HANG OVER DOOR FOR MONEY

9957. Dry a frog and hang it over your door to draw in money. [Memphis, Tenn., my summary of rite from an excellent *hoodoo woman* (960), whose

cylinders were missed by my transcriber, 1548:4.]

9958. Ah hear'd dat yo' take a frog fo' gamblin'. Anyhow, yo' take dat frog an' throw 'im down, an' yo' be - make yo' lucky, have all de money in de house.

(You turn that frog loose where you are gambling?)

Yes, right undahneat' dat table where yo' gamblin' at. [Brunswick, Ga., (1239), 2139:9.]

9959. Yo' take fo' an instant [instance] a gamblah is gonna go out fo' a big game tuhnight or today, an' 'is luck is bad. He goes out an' he finds 'im a frog. He takes dat frog an' he holds 'im in 'is hand tuh 'is eah [ear] an' dat frog will - yo' know dey don' holler lak no othah li'l' creatures on earth. Dey say, "Quank, quank, quank." An' dat'll change yore luck. [St. Petersburg, Fla., (1016), 1646:1.]

TO CHANGE GAMBLING LUCK FROM BAD TO GOOD
FROG HELD TO EAR WILL SAY: QUANK! QUANK! QUANK!
9960. If a man - er a wumman - is gamblin' an' ef yo' kin slip a frog up undah de chair [of the victim] some place. Sprinkle some salt on 'is [frog] haid, put 'im in a can, shet de can up - but chew gotta sprinkle dat salt on dere fo' it tuh take effect. Slip dat can undah mah seat [informant changes from third to first person] den ah'm gonna lose. [Waycross, Ga., (1116), root doctor and woman, good), 1793:2.]

SPRINKLE SALT ON HEAD OF FROG - SHUT UP IN CAN
PLACE UNDER GAMBLER'S CHAIR TO MAKE HIM LOOSE
9961. (You take an ordinary *toadfrog*?)
A ordinary *toadfrog*. Don't kill 'im. Stop 'im up in a bottle an' let 'im die. He'll dry up in dere, an' den yo' kin jis' crumple it up. Put it in a piece, sew it up in a piece [of cloth] an' put it in yuh pocket. Yo' boun' tuh win. Ah knows dat. [Memphis, Tenn., (1550), 2818:8.]

9962. Put little rain frogs in a bag of new yellow cloth or new homespun, make a double bag [from double or folded cloth], make wishes, wear for money and success. [The meaning of rain frog probably varied in different parts of the country, but in my part: "To hear a rain frog (*tree frog* or *tree toad*) calling is the sign of rain within three days." (FOLKLORE FROM ADAMS COUNTY ILLINOIS, 1st ed., p.10, No.259.) This tree toad is said to be trilling (calling with trills) for a rain (2nd ed., p.20, Nos.525-526)]. [Elizabeth City, N. Car., (?), 406:1.]

9963. Kill a frog while he's hot. Take a frog while he's hot an' kill 'im an' split him open while he's hot. An' take an' rub yore han's on 'im an' rub down yore han's lak dat. An' yo' go out tuh any card game yo' wanta an' yo' be successful.

SPLIT LIVE FROG - RUB ON HANDS - GAMBLING LUCK
Git chew a live frog an' split him back open, an' rub yore han's on 'im down dere. [Fayetteville, N. Car., (1419a), 2551:14.]

9964. Take a *toadyfrog* an' yo' split 'im open, see, an' jis' tote him aroun' in yore pocket, an' yo' kin have all de luck yo' want.

(In gambling.) [Brunswick, Ga., (1211), 2048:9.]
9965. Take a *toadfrog* an' skin 'im an' put 'im in yore pocket, an' nobody cain't hahm [harm] yo' no way. An' yo' wanta an' yo' be successful.

IF YOU KEEP A SKINNED TOADFROG IN YOUR POCKET
NO ONE CAN HARM YOU AND YOU WIN AT ALL GAMES
yo' [also] kin go all ovah in games, play games, an' yo' win. [Wilson, N. Car., (1471), 2652:25.]

9966. Ah hear'd dat if - jis' lak if a man wants tuh be a *swift gamblah*, an' he wanted tuh be lucky in 'is gamblin', dat he'd ketch a *toadfrog* an' he'd cut

'is hin' *quartah* off - 'is left [hind] *quartah* - an' put it in 'is pocket. De longah yo' tote dis heah hin' *quartah*, dey say yo'd be lucky in gamblin'. An' den *if yo' evah lose yore*

TUH BE A SWIFT GAMBLAH - CUT OFF LEFT HIND QUARTAH
OF LIVING FROG - CARRY IN POCKET - BUT
IF YO' EVAH LOSE YORE LUCK WHY YO'D LOSE YORE LOVE

luck, why yo'd lose yore love. [The preceding folklore or hoodoo penalty was and still is new to me,

which may be the reason why I failed to ask an obvious question. What do you mean by love? Would you lose your lover or sexual potency? Could these final words be a proverbial saying?] [Fayetteville, N. Car., (1391), 2496:11.]

9967. Yo' kin take a frog an' put 'im in yuh pocket alive an' yo' kin go tuh a skin game an' yo' kin win all night long. Yo' kin keep dat frog, put 'im in a papah sack an' keep 'im till he dies, continue tuh keep 'im, an' yo' kin make any woman in de world do jes'

LIVE FROG IN A PAPER BAG IS LUCKY FOR SKIN GAME
AFTER HE DIES IN BAG - POWDER HIM FOR LOVE

lak yo' wan' 'em.

(How do you do that?)

Wal, yo' jes' keep dat frog -

yo' see, yo' ketch 'im when he's live an' yo' gamble by 'im. An' den, if yo' keep 'im until he dies an' jes' put yuh hand on dat - he'll dry up tuh a powdah. He ain't nuthin but a powdah. Ah know yo've seen 'em layin' out in de road some- wheres daid. An' yo' kin jes' put yuh hand on 'em an' jes' lay it [hand] up on a woman, on 'er haid or face, anywhere, an' yo' can't run away from 'er. She'll do anythin' in de world dat yo' say. [St. Petersburg, Fla., (1009), 1634:5.]

DEY TOADFROG - POWDER IT - BOTTLE FOR GAMBLING

9968. Heard dat yo' could git a *toadfrog* an' stop 'im up till he's dry an' mash 'im up; yo'

know, parch 'im an' git de dust an' carry it in a bottle. Yo' know, jes' put it in a bottle an' stop it up an' tote it in yore pocket. Well, ah've heard dat but nevah have tried dat.

(Do you use it in any way at all on you? This is for gambling, this toad dust. Do you sprinkle that on yourself too?)

No, sir, jis' carry it [bottle] in yore pocket. [Waycross, Ga., (1067), 1726:2.]

9969. Yo' take a frog and dry him. You take a frog and wrap him up and let him die himself. Don't you kill him. Well, when he gets dry, you tote that in your pocket. You can take that and

WRAP UP FROG - LET HIM DIE HIMSELF

DON'T YOU KILL HIM - AFTER HE DRIES

KEEP IN POCKET DURING GAMES AND TOUCH

BEFORE BETTING AT CARDS OR SHOOTING DICE

you can do anything you want with that frog. Just like if you a dice shooter, or anything I like that, you rub that [dried frog]. Jis' put it in your pocket and take and put your

hand on that [frog] and go to work and shoot dice. Be lucky. Jes' like if you had one game, and if you don't have success with that, turn your back on that game. And select you a card place, if you play cards, and you'll lose one or two games and you know that you ought to win, turn your back on that game.

(How do you mean turn your back on it?)

What I mean, walk away from that game and go to the next game.

(I see, if you have this frog in your pocket.) [New Orleans, La., (831), 1231:1.]

9970. Well, yo' kin take a frog, jes' a or'nary frog whut jump 'round de house, see. Yo' take dat frog alive an' yo' kin put 'im in a containah or jah or anythin' an' yo' kin jis' take alcohol, any kind of rubbin' [lotion] or any- thing [and fill bottle] an' let 'im stay in dere till he petrify. Well, yo' kin

take dat frog an' put 'im in yore pocket an' yo' kin weah him in dere an' yo'll always be lucky.

BOTTLE LIVE FROG WITH ALCOHOL OR RUBBING LOTION
CARRY IN POCKET FOR JOB OR PEACE WITH PEOPLE

yo' know, jes' socialize wit 'em. [Waycross, Ga.,

(With what in particular?)
In keepin' a job an' stayin'
in peace wit people an' havin'-
(1076), 1743:5.]

WEAR LEG OF FROG IN POCKET FOR ANY KIND OF LUCK

TIE LIVE FROG IN POCKET OR ON WRIST FOR GAMBLING

up, or tie him roun' yuh wrist, or in yuh pocket some place, an' dat'll also increase yuh luck.

(Kill him first?)

Don't kill 'im at all. Jis' keep 'im dere an' if he don't do no good, let 'im loose; but it have been said dat's a good remedy [for gambling]. [St. Petersburg, Fla., (983), 1591:4.]

9973. Keep frog in pocket, lucky in gambling. [Mobile, Ala., (?), 951:2.]

9974. Dey take dat frog an' put it in a piece of paper an' put it in a back pocket, an' if yo' should go out gamblin', every time dat frog jump in your pocket, you bet or throw dice, why yo'll

FROG IN PIECE OF PAPER - BACK POCKET

TOADFROG SEWED UP IN CLOTH SACK

where an' dat'll make yo' lucky in gamblin'. [Memphis, Tenn., (1544), 2694:8.]

9976. Git a frog if yo' wanta be successful in gamblin'. Ah have did dat. Git a frog an' put 'im in yuh pocket. Wrap 'im up in a papah sack an' put in

GAMBLER'S JUMPING FROG CARRIED IN PAPER SACK

An' if yo' pay 'tenshun dat frog when he jump, why den yo' would nevah bet nuthin tuh lose. Yo' would always bet on de right horse. He wouldn't jump only when it's time fo' yo' tuh win. [The words *right horse* are merely an expression here. I never heard of a *jumping frog* used at a race track, the time lapse between jump and bet being too great.] [St. Petersburg, Fla., (1001), 1617:13.]

9977. Git a *toadfrog* when he's young an' take 'im an' put 'im in yore pocket 'live. Evah time dat frog jumps, yo's lucky. When dat frog start tuh hollahin'-

AFTER LIVE TOADFROG IN YOUR POCKET BEGINS TO JUMP
AND HOLLER - OTHER GAMBLING HANDS ARE POWERLESS

when dat frog go tuh jumpin' an' hollahin', well dere ain't nobody goin' ketch a *gamblin' hand*. Dat all yo' want. [As soon as your *hand* begins to work by jumpin' and *hollering*, all other *hands* in the game are powerless. Imagine a game during which all *toadfrogs* hollered at once!] [St. Petersburg, Fla., (999), 1616:9.]

9978. Hear dem use it fo' nuthin but luck. Yo' kin take a frog an' carry 'im

9971. If yo' git de laid of a frog an' weah it in yore pocket, dey say yo'll always be a lucky person.

(That's lucky for anything?)
Yes. [Fayetteville, N. Car., (1426), 2572:18.]

9972. If yo' gamblin' an' yo' in bad luck, yo' go 'head an' git chew a frog an' tie 'im

win. [Charleston, S. Car., (?), 606:3.]

9975. Fo' luck in gamblin', why yo' kin take a *toadfrog* an' sew 'im up in a sack an' put 'im in yore inside pocket some-

time yo' know, yo' be on de turn

or somepin lak dat, he would jump.

see, he goin' start tuh hollahin',

dere ain't nobody

goin' beat chure [*gambling*]

han' in gamblin'. Evah time

to a game an' put 'im in yore pocket, chew know, an' go dere an' jes' bet jes' as much as yo' wanta. Long as dat frog kick in yo' pocket, yo' win evahthin' yo'self. [St. Petersburg, Fla., (1007), 1628:10.]

9979. Ah know dey said dis about a skin game. If a man love tuh skin an' he goin' tuh a skin game, he'd walk along an' he'd pick up 'im a *toadyfrog* an' put it in a papah bag. An'

IF TOADYFROG IN YOUR POCKET KICKS - TIME TO BET

he'd walk intuh de skin game. If dis frog doesn't move, he

gon'a lose ev'ry penny he has. An' if dis frog move - if dis frog kick - he jis' as well put 'is money on de table 'cuz he goin' tuh win. [Florence, S. Car., (1322), 2266:7.]

9980. Jis' lak a fellah's gamblin' an' wan'a *han'* tuh gamble an' lak dat, he kin take - he wants tuh win in gamblin' - take a frog, one dem **small green frogs**, an' put 'im in 'is pocket. Put

PUT SMALL GREEN FROG IN PAPER BAG IN POCKET
RUB HAND OVER FROG 3 TIMES BEFORE GAMBLING

'im in a papah sack an' put 'im in 'is pocket. Rub 'is *han'* ovah 'im about three time an' den put 'im

in dat papah bag. An' put 'im in 'is pocket an' go on tuh de **game** an' break de **game**. [Savannah, Ga., (1260), 2190:10.]

9981. If yo' wanta be a gamblah an' win good, yo' git chew a frog an' put it in yore pocket, an' put a little table salt in it [pocket]. See, if dis heah are de gamblin' hall, yo' know, yo'

TO WIN WHEN GAMBLING - KEEP LIVE FROG IN POCKET
PUT IN A LITTLE SALT TOO - ON FROG - YOU LUCKY

walks in, an' if yo' wanta beat in de game, yo' jis' walk on in wit both hands in yore pockets

jis' lak dis [demonstrates]. Stan' aroun' a little bit. Aftah **while maybe** yo' might be holdin' de cards or whutsomevah de game dey playin', yo' know, an' yo'll win evahthin' in dat house. But dat frog gotta be live.

(Do you put this salt on the frog?)

Yes.

(Right on the frog?)

Right on de frog. Keep 'im live in yore pocket. [St. Petersburg, Fla., (1024), 1657:9.]

9982. (What sort of *toadfrog*? What sort of frog do you take?)

Jis' or'nary frog. Yo' take him an' yo' kill 'im an' yo' jis' salt 'im down. Ah 'magine yo' gits a five-cent box of salt. Jis' take an' scattah dat salt,

KILL FROG AND CURE WITH BOX OF NEW SALT - WHILE
GAMBLING KEEP FROG AND SALT IN SEPARATE POCKETS
EACH TIME YOU WIN - TRANSFER SALT TO FROG POCKET

jis' wad 'im ovah wit it tuh de time yo' think yo' got all dat salted down. An' yo' put 'im in one pocket an' yo' put de salt yo' didn't give tuh

'im in de othah pocket. An' if yo' go in a room roun' anywhere dey gamblin', jis' take dat salt, an' if yo' lucky an' got money, take dat **same salt** an' put it ovah 'im lak dat [demonstrates] an' dat'll give yo' luck. But chew have tuh have salt in yore pocket. [Wilson, N. Car., (1510), 2678:5.]

9983. Now, ah have tried a lotta things in gamblin' an' ah made two pretty good success of it [two successful periods in life]. Now, if a man is a gamblah an' he goin' tuh a good game tuhnight,

WRAP UP LIVE TOADFROG IN HANDKERCHIEF
KEEP IN MONEY POCKET WHEN BETTING

he might go out in de country dis evenin' befo' he go tuh dat game. An' jis' about dahk [dark] - yo' know dese li'l ole *toad-*

frog dey always come out, yo' know, jumpin' round. An' if yo' git holt of one ~~de~~ *toadfrogs*, yo'll wrap it up in yuh han'ke'ch'ef good an' put it in yuh pocket.

An' all de money yo' wanta bet on in dat game, yo' bet it out dat same pocket yo' got dat frog in, an' *nobody couldn't ketch yo' twixt heah an' Tampa* [Florida].

[Sumter, S. Car., (1359),
2392:1.]

LIVE TOAD IN SACK - IN POCKET - BET WHEN HE PEES

'im dere till he pees. They say that's luck in gambling. [Vicksburg, Miss.,
(?), 1014:2.]

CARRY LIVE FROG IN POCKET 9 DAYS BEFORE GAMBLING

feed 'im offa flies. Keep 'im in yuh pocket fo' 'bout nine days an' tote 'im roun', an' dat's good fo' gamblin'. Anybody dat likes tuh dey carry frogs. [Memphis, Tenn., (1524), 2722:11.]

9986. If a fellah wants tuh be lucky an' go tuh a place where dere's plenty of money at, an' he wants de othah fellah tuh fall, he go out an' kill 'im a

KILL TOADFROG AND CHIMNEY BAT - DRY BOTH
KEEP FIRST IN POCKET WITH PAIR OF DICE - SECOND
IN OPPOSITE POCKET WITH PAIR OF DICE - SHOOT
OWN DICE - EACH ANIMAL IS A GAMBLING HAND

toadfrog, an' he dries dat frog up. Den he go up, if he got a chimley, an' git one dese bats dat flies roun' de chimley - *chimley bats*. [Does informant mean chimney swallow?] Gits

one of 'em. Den he'll dry it, an' he'll put dat frog an' dat bat in *each one of 'is pockets*. He's got *a pair of dice in dere*. [What informant means by preceding expression will be learned later.] Take dem dice out an' rub 'em in han' dat-a-way [demonstrates] aftah he done tech de frog or eithah de bat.

Now, yo' got a gamblin' house heah. Well, yo' 'lowin' [allowing] people tuh shoot dey own dice [not the house dice]. Well, ah'm yuh gamekeepah. Ah'm [I am = I have] got a stack of dollahs ovah heah [demonstrates].

Well, yo' come heah an' yo' say, "Ten dollahs fo' tuh shoot."

Ah say, "Yo' want any dice?"

"No, ah'm got a pair of dice."

"Shoot 'em," [I say].

Well yo' throw 'em out. Firs' time dey'll crap. Nex' time dey'll crap. He's back in 'is p'int [point] up dere. An' he say, "Ah ain't got no p'int [point] ah'll ketch mah p'int."

Well, when he ketch a p'int, he might ketch a fo', six or eight or ten, an' right dere where ah'm done both. An' if ah speak up tuh 'im, he'll have de whole business. Dat's fo' a *gamblin' han'*.

(You use either of those?)

Eithah one of 'em. Gotta put one in each one of 'is pockets dis-a-way [demonstrates] an' when he gits ready - don' pull 'em out. He puts 'is han' on 'em an' rub 'em dis-a-way, see [demonstrates].

(Does he have both parts of the dice [the two dice] in one pocket, or one in each pocket?)

[Here I am surprised!]

Naw, he has two sets of dice, see. If he have one set of dice, he kin put 'em in each one [either] of 'is pockets - it mattahs ary [either] one of 'is pockets will do. But yo' gotta change it up sometime from one pocket tuh de othah, see. De frog he's dried up an' de bat he dried up. [New Orleans, La., (1566), 2869:1.]

9987. Tuh git luck fo' gamblin' yo' goes an' git chew a *toadfrog*. If a man is a gamblin'-man, he goes an' gits 'im a *toadfrog* an' take dat *toadfrog* an'

ketches 'im an' goes tuh any drygoods sto' [to distinguish from *wetgoods* store!]
an' buy 'im a box of black peppah an' red pappah an' some table salt. An' he put
it in dat frog's mouth. An'

MAN CATCHES TOADFROG - RUBS HIS HAND ON IT
KEEPS IT IN BOX - BUYS NEW BLACK AND RED PEPPER
PUTS IN FROGS MOUTH - TAKES FROG TO GAMBLING HOUSE
THROWS SALT ON CROWD [WHICH MEANS THE OPPOSITE]
HE SECRETLY SCATTERS SALT AND PEPPER ON FLOOR
ALL COUGH - EVEN FROG - THEY ALL LOOK AND LOSE

when he put dat in dat frog's mouth, de frog'll go tuh coughin', an' he [man] come on back tuh dis *gamblin'* - where he be *gamblin'* at - an' he take dat salt an' throw yuh [his] han' out

lak dat [demonstrates] tuh throw dat salt all ovah de whole crowd. An' dat frog he'll go tuh coughin' wit dat peppah an' will start tuh movin' roun'. An' he wins at evahthin' da' 'tis [that is] in de game. Jes' gits 'im a *toadfrog*, jis' a hoppin' *toadfrog*. *Toadfrog* anywhere hoppin' 'long - anywhere, jis' pick 'im up. Jis' reach down an' grab 'im an' take dat frog an' rub 'im in yore han' lak dat [demonstrates] an' go on tuh a game. An' go buy yo' some black peppah an' take it an' throw about a box in 'is mouth, an' shet 'is mouth up an' go on tuh de game. An' git chew a handful of salt an' when yo' git in de house, yo' take dat salt an' does lak dat [demonstrates]. An' when yo' do's lak dat, dat frog go tuh coughin'. When he go tuh coughin', well dat starts evahbody tuh lookin', an' evahbody lose all dey winnin's. [Fayetteville, N. Car., (1422), 2563:4.]

9988. Live frog, rabbit foot, lodestone, steel dust, red pepper - in red flannel bag. Frog is put in alive. [Vicksburg, Miss., (536), 1007:12.]

FROG - RABBIT FOOT - LODESTONE - STEEL DUST
IN RED FLANNEL BAG - GAMBLING HAND

MAKE FROG SWALLOW DIME - CARRY WHEN GAMBLING

9989. Dey say yo' ketch a *toady-frog* an' make him swallow a dime,

an' put 'im in a paper bag an' tie it up tight where he couldn't ketch no air, an' go ahead on tuh de game. Bet chew be lucky in *gamblin'*.

(You carry that though in your pocket?)

Yeah, jes' take it in yore pocket. Make him swallow a dime an' tie de end of de bag up an' carry dat on in yore pocket. [Savannah, Ga., (1259), 2074:12.]

9990. An' den yo' kin take dat frog ag'in alive an' give him some whiskey, an' load 'im up wit [gun] shots, an' keep 'im alive in yore pocket. Den yo' kin go tuh any

WHISKEY TO FROG - LOAD WITH GUNSHOT
CARRY ALIVE IN POCKET FOR GAMBLING

gamblin' shop an' have luck. [Algiers, La., (1575), 2900:8A.]

9991. *High John de Conkah* root, red and white lodestone, frog dust, in bag, wet [feed] with Ole Hearts Perfume, sometimes with whiskey, luck *hand* for gamb-

lers. [Author's condensed notation for rite missed by transcriber; Memphis, Tenn., (966, good), 1560:16.]

HIGH JOHN DE CONKAH - LODESTONE - FROG DUST
FEED WITH OLE HEARTS PERFUME OR WHISKEY

FROG - RABBIT FOOT - LODESTONE - RAILROAD RAIL DUST

9992. Live frog, rabbit foot, lodestone, steel dust

from railroad rail [an unusual dust!], and red pepper in red flannel bag - frog is put in alive. This is for gambling. [Vicksburg, Miss., (?), 1007:12.]

9993. (What do you mean you were running a house?)

BURY 4 FROGS - ONE AT EACH 4 CORNERS OF HOUSE
KEEPS LAW AWAY FROM GAMBLING OR LIQUOR JOINT

Running? Well, jis' *likkah* joint, *gamblin'* joint, all lak dat yo'

undahstan'. An' he [root doctor] said dat'll hold de laws away. Well, ah did dat

(What did he tell you to do now?)

Take fo' [four] frogs, fo' *toadfrogs* an' care [carry] 'em an' put 'em undah each pillah [pillar] of dat house in de fo' cornahs. [The average small house in the lowlands rests off the ground on 4 wood pillars.] Well, ah did dat.

(What did that do?)

Oh, no! Ah nevah had no trouble while ah wus dere an' ah stayed dere fo' two or three or fo' yeahs.

(You mean that was to keep the laws away?) [Notice how much later I use his word *laws*.]

Keep de laws away. Ah nevah had no trouble wit fellahs. Kin'dove [kind of] a *jute* [jutebox?] house, yo' undahstan'.

(What house?)

Jute house, yo' undahstan' - sellin' likkah an' gamblin' an' all lak dat. [St. Petersburg, Fla., (1035), 1682:2.]

9994. Take a frog an' put it in yore pocket an' den yo' go in a show an' de actahs cain't act. [Memphis, Tenn., (938), 1519:10.]

FROGS AT: SHOWS - STREET FAIRS - CIRCUS 9995. Carry frog; exposes the show. [Mobile, Ala., (?), 881:4.]

when they hypotizing [hypnotizing]; it ain't no good [hypnotizer unable to hypnotize]. [Vicksburg, Miss., (?), 1000:5.]

FROG - ROCK - IRISH POTATO: 3 THINGS 9997. Frog, a rock and Irish potato [3 articles in pocket to expose show. [Memphis, Tenn., (965), 1559:6.]

9998. Ah've hear'd of 'em. He keeps de frog *tricks* from workin' roun' shows an' so forth.

(How do they do that?)

TO EXPOSE TRICKS AT SHOWS - SPLIT FROGS BACK PUT SALT ON HIM - WRAP - WEAR IN YOUR POCKET

Yo' take him an' split 'im down 'is back, ah think it is, an' put salt on 'im an' put 'im in yore pocket. [Waycross, Ga., (1104), 1778:13.]

PIN LIVE TOAD TO WALL UNTIL DEAD DRY - FOR SHOW TRICKS

9999. Get a rough frog, a toad, stick pin through throat, pin to wall until dead, let dry out,

carry in pocket. Show people will not let you in if they know you have a frog. [Charleston, S. Car., (?), 599:4.]

10000. Take fo' instance, we had a carnival - a show. All right, in ordah to have luck an' win with pract'ly evahthing dat chew have in de show, whenever ah would go tuh throw at de darts

TO WIN GAMES OR PRIZES AT SHOW OR CARNIVAL CARRY IN YOUR POCKET A LIVE FROG OR TURTLE

or try tuh win a doll or somepin, well ah would jis' slip a frog in mah hip pocket or eithah a turtle

or toad or somepin. Well, quite natchral evahthin' dat ah would take a chance on ah would be successful in it.

(Do you kill this turtle, frog?)

No, jis' keep 'im live. [St. Petersburg, Fla., (977), 1588:4.]

10001. Den ah heard dat when show people come tuh town an' dey winnin' a gang of money out dere [at the show-grounds], yo' know, dey have some of dat stuff. Well, yo' kin put a frog in yuh pocket an' go on out dere an' win all de money yo' want. Dat'll keep down dat. Whut chew call dat stuff?

(What do they call that now? It's a powder of some sort?)

Dey call it, yes sir. Some kinda powdah dey use. Ah jis' can't think of de

TO KILL THE GOOFER DUST SHOW PEOPLE PUT DOWN
AT A STREET FAIR - CARNIVAL - CIRCUS - TO KEEP
YOU FROM WINNING PRIZES - CARRY A LIVE FROG

yo' can't do no winnin'. [Florence, S. Car., (1286), 2185:1.]

SHOW ACTORS UNABLE TO ACT WHEN LIVE FROG PRESENT

ACTORS - ALL PERSONS AT SHOW DECEIVE YOU - BY
LODESTONE - KILL THIS POWER BY CARRYING LIVE FROG

a show - if yo' figah [figure] a pusson gotta go tuh a show, an' if dere's lode-
stone or anythin' lak dat, yo' put dat frog in yuh pockit an' yo' walk in dere.
Dat man cannot show. He'll come tuh yo' an' tell yuh tuh git dat frog out chure
pockit or he have tuh break up 'is show.

(Any kind of a show?)

Any kind. If its lodestone anywhere 'bout it, a *toadfrog* kills it - any of
dat slightly [sleight-of-hand] work dey can't work it.

(Or any kind of slight-of-hand, they can't work it.) [St. Petersburg, Fla.,
(977), 1586:1.]

10004. Ah down at de Fair Ground heah las' yeah, throwin' dem dere rings, yo'
know, it's verah seldom a puhson kin win dat five-dollah bill dere at one time.
So ah got me a *toadfrog* an' put 'im in mah lef' pocket an' car'es 'im dere, an'

INFORMANT WENT TO FAIRGROUND WITH LIVE TOADFROG
IN LEFT POCKET FOR LUCK AND TO COUNTERACT LODESTONE
USED BY CONCESSIONAIRES TO TRICK PUBLIC - AFTER
EACH WIN HE DROPPED WINNINGS ON FROG AND SPARKS
FLEW OFF ANIMAL'S BACK - BUT LIVE FROG WILL URINATE
IN POCKET AND FROG URINE CAUSES WARTS - INFORMANT
SO LUCKY CONCESSIONAIRE CALLED POLICEMAN TO ACCUSE
INFORMANT OF CARRYING LIVE FROG - AFTER FROG
THROWN AWAY HE IS STILL LUCKY - LATER HE BORROWS
DOLLAR FROM MAN - TRADES IT TO WOMAN FOR DOLLAR
WHICH HE DROPS ON A FROG IN HIS POCKET - HE WON
UNTIL HE QUIT SO THAT WON'T BE NUTHIN DONE OR SAID

a dollah. Ah wouldn't nevah win no fifty cent. Well, evah time ah'd win, see,
ah'd take dis money an' drop it in mah pocket - de hip pocket back dere - on dis
frog. Well, it's quite natchal, yo' kin take a ten cent or a nickel, eithah
one, an' drop it on a frog back an' yo'll see sparks fly up; sparks fly off 'is
back, 'long as dat money stay one. [As a small child I occasionally on a winter
night took our cat into a dark closet to rub his back so that electricity would
sparkle in those days of oil lamps. That phenomena I can vouch for, but sparks
flying from a frog's back when touched by silver money is beyond my experience.]

name of it.
(Is it *goofer dust*?)
Yes sir, dat's right! Well,
dey [the show people] sprinkle
dat down roun' de place dere an'

10002. Care [carry] him in
de show wit 'im an' de show
actahs can't ack.

(If he carries a frog with
him?)

Yeah. [Memphis, Tenn.,
(1524), 2723:14.]

10003. [Show people use
lodestone in their work to
deceive you, but there is a
way by which you can protect
yourself.]

If de pusson goin' tuh go tuh

so he couldn't git out -
car'es 'im on in dere.

Well, ah had one ten cent
[a dime, then of silver]
an' ah taken de ten cent
an' ah goes up dere an' ah
play. Ah pays a nickel
fo' de ring an' throws it
down, say, "Ah want [to]
throv fo' dis [number]
five." So ah throwed fo'
hit an' ah won dat. Well,
ah throws a'gin an' ah win

An' so ah kept right on till ah win roun' \$25 an' he goes an' gits de law an' has 'im put me out; tells 'im dat ah have a frog in mah pocket. So de law wouldn't search me an' dey tole me go on out. Ah goes on an' puts de frog, throws de frog away, an' goes back in dere, an' goes roun' dere where dey wuz knockin' down dem dolls. An' ah knocks down two of dem but ah didn't have a frog in mah pocket at dat time - but ah still had de luck. When yo' got 'em in yore pocket dey goin' wet all ovah yore pocket. [Frog urine causes warts - see 9924, p.3896.] Well, dat lodestone or whatsomevah it is, dey leaves dat in dere.

An' ah been roun' at skin games an' lost thirteen dollahs an' twenty dollahs. Go tuh a woman or a man an' borrow a dollah from 'im an' take an' go tuh a woman an' take de dollah whut ah git from de man, an' tell de woman ah'll give her mah dollah fo' a dollah she got, an' go back tuh de game an' set down an' start gamblin' ag'in. Well, ah carry me a frog back in dere an' see, evah time ah'll take de money whut ah git from de woman an' put it in mah pocket on dis frog, an' ah'll pick me a card whut ah'm goin' bet....Jes' lak folks say, "Ah'm goin' bet de dollah at one time," an' den ah'll ketch 'em. Well, when ah ketch 'em, ah'll raise 'em. Well, evah time ah raise an' win, ah'll drop dis money on dis frog in mah pocket. An' den ah'll break de game or eithah git tired an' git up an' quit, an' dere won't be nuthin done or said about it. [Fayetteville, N. Car., (1428), 2576:3.]

10005. Ah heard dis about a frog. Jes' lak if yo' wanta go tuh a show, yo' take a frog - a *toadyfrog*. Dat whut we talkin' about. An' all dem lodestones

TO KILL THOSE TRICKS CAUSED BY LODESTONE AT
SHOWS AND SHOOTING GALLERIES CARRY LIVE FROG

where dey makin' all dese monkey motions in dem shows, yo' take de frog an' when yo' go dere yo' kin kill evah bit of lodestone

dat dem folks is got in dere. Yo' see, yo' tote it [live frog] in yuh pocket an' dat'll kill all de lodestone dey got in dere - jes' lak dey workin' *tricks* or have shootin' gallery. [Florence, S. Car., (1311), 2224:3.]

10006. Yeah, yo' kin take a rough-back *toadyfrog*. Yo' kin take him an' he kin stop any kinda what chuh may call magic trick. He kin stop any magic trick regardless of what or what-not. Dat's providin' de people don't know dat yuh got it [live frog]. If dey know yuh got 'im, dey can't do nuthin. Yo' see, a man took one of 'em once here in de city [charleston]. Dere was a big show up dere on de Green an' he took one in dere an' dey put 'im out! Absolutely! Dey certainly did, put 'im out! [He] put 'im [frog] right in 'is co't pocket, pinned 'em down, an' walk on in de show. An' immediately aftah he walk in de show, evah thing become plain - what dey doin', see. All de magic was cut out. Evah thing come right plain. An' dey walk right tuh 'im immediately an' put 'im out - put 'im out de show. Dey knew it jes' as good as a book. [Charleston, S. Car., (between 530-539), 644:6.]

10007. Yo' go an' take a *toadfrog*. Ketch a live *toadfrog* an' anywhere where dey got scientific [magic] work goin' on - yo' ketch dat *toadfrog* an' yo' put 'im in a papah bag or a can or anythin', somepin dat he kin stay alive. An' yo' put it in yore pocket an' yo' goes an' dey cain't work no kinda scientific work. Lak dese heah fairs an' thin's have all dese shows, showin' yuh diff'ren' thin's. Where dey goes an' take people haid off dere body an' all sech as dat. Why yo' git dat frog an' go dere an' dey cain't work dere scientific work. [New Orleans, La., (1577), 2906:3.]

10008. Take a *toadfrog* an' keep 'im roun' dere [your home]. Ketch 'im tuh yuh house. It's good luck. An' yo' carries a lotta trash wit 'im. Yo' kin take dis frog an' keep 'im in yuh house an' fasten 'im roun' anywhere roun', an' dere people doin' dis magic - pitchures, dat chew cain't see - yo' take dis

frog an' put 'im in yuh pocket, if yo' goin' tuh de show or circus anywhere. An' dis frog, evah thin' dey showin' dere'll come natchal - **whut it is**. Look lak a bat totin' a sawmill log. If yo' have dis frog in yuh pocket it'll show up dere jis' a bat flyin' roun' wit a straw all hitched tuh 'is feet. [Wilson, N. Car., (1492), 2662:11.]

10009. (What about that frog?)

Yes, an' put 'im in yuh pocket. Jes' lak any kinda game dat **chew wanta play**, lak if yo' go tuh a show yo' hard at winnin' dat way. Dose shows, yo' **know**. Lotsa times yo' go tuh a show, dose show folks gotta a lotta things dere, **games** yo' know. Games tuh play yo' undahstan'. An' a ole woman tole me about it. Ah always go tuh a show an' ah always lak dose games, but ah nevah could **win anythin'**. An' ah went dere one night - ah wanted tuh git me a doll. Ah lost about a dollah or two 'fore ah could win anythin'. [St. Petersburg, Fla., (1012), 1639:1.]

10010. Take a *toadfrog*. Dat's de *hoppy toad*. Yo' kin take dat an' put it in yuh pocket, an' yuh go intuh a show an' dat'll stop it. He [you] have tuh go outa dere.

(What kind of a show?)

A big circus.

(Any kind of show, it will stop it?)

No, les' a circus. [Wilson, N. Car., (1473), 2654:3.]

10011. Dey kin take a frog an' go intuh a show an', if dey workin' any slight of han', why dey can't work it. See, as long as dat person have dat frog in dere. [Brunswick, Ga., (1207a), 2042:6A.]

7. BLACK CAT LUCKY BONE REAPPEARS

[My former material about the black cat lucky bone appeared in volume 1, pages 74-97. These rites of course do not include anything from volume 2, a collection of interviews only, or from the interviews in volume 3, pages 1859-2339. Even the material I did print was difficult to arrange in any logical order. Instead of the brief margin titles and underscoring of essential ideas in volume 1, I have made the present margin titles more descriptive of contents.]

10012. [Within the following rites of this section you will learn how to identify the black cat bone among all other bones of the cat's body, but the simplest of these identification methods is this one: *Boil black cat*, [empty bones from kettle into a pile to dry], *when bones have dried, the bone wanted will be lying by itself!* [Mobile, Ala., *résumé*, 852:1.]

10013. I've heard of that but I've never committed that sin. My grandmother has spoke of it several times in front of me, how you sells yourself to the devil, that you go in the woods and **get you a black cat and kill it**. And you **get a boiling pot of hot water and you throw this cat in that water**. **And if you can**

stand there and watch that cat cook to death, that you will be lucky and successful. Take the bones and throw them in a creek and the bone that floats upstream, that's the bone that you take. And long as you wear that bone **you will be lucky**.

(I see.) [Boiling cat *in the woods* is rare.] [New Orleans, La., (864), 1391:9.]

10014. De way dey git de black cats lucky bone, kill de cat alive an' put 'im in a pot befo' he dies thoroughly dead - in a pota boilin' hot watah. All right.

KILL DE CAT ALIVE...PUT 'IM IN A POT BEFO' HE DIES Let 'im boil till all de meat come off 'is bones, an' po' all de meat an' bones all in de [stream of] watah. An' de bone dat go upstream, take dat. Dat's de lucky bone, de black cats lucky bone. [Presumably cat is knocked senseless before being dropped into hot water.] [Wilson, N. Car., (1459), 2649:2.]

10015. Dey says ketch a black cat wit not a white spot on 'is body an' - dat's a perfectly thing [cat is totally black]. An' says, put 'im in a pot live an' boil 'im live till all de meat come off 'is bones. An' he take dat bone, all dem bones tuh a

YOU YOURSELF MUST CATCH BLACK CAT WITHOUT ONE WHITE HAIR
PUT ALIVE IN BOILING WATER - AFTER FLESH FALLS FROM BONES
THROW THEM INTO RUNNING WATER - BONE SINKING IS LUCKY BONE

runnin' stream of watah, an' de bone dat sink yo' git it. An' say he could do anythin'.

(The bone that sinks. What will the other bones do?)

Float on top.

(The bone that sinks you take?)

Yes sir. [Florence, S. Car., (1283), 2179:5.]

10016. [In the preceding rites we are not told where the person boiling the cat finds his water. Since one cat is boiled *in the woods*, we must assume that water was near in a running stream, or a not too distant well, which is running water. Similarly another cat apparently, though not neces-

USE WATER FROM RUNNING STREAM TO BOIL CAT
BOILED CAT MUST BE THROWN INTO SAME STREAM

sarily, was boiled near running water. We now come to what originally was probably a fundamental requirement]: *In boiling black cat you must use water from a running stream and throw the bones back into the same stream.* [Wilmington, N. Car., *résumé*, 133:1+85.] [This rule is maintained in some of the following rites in which the black cat must be boiled on the bank of a running stream.]

10017. De man paid another fellah, but dis wuz a culud [colored] fellah comes up from [some place south of us]. An' he got acquainted wit me, or he got tuh learn of me, an' ah took 'im home wit me [to rent him a room]. Well, he had de *dice* [money to pay]. An' he said, did ah could git holt'a [hold of a] black cat.

TUB OF WATER SUBSTITUTED FOR RUNNING WATER
SURELY HAND SWISHED IN TUB TO SUGGEST MOTION

"Can yuh find a black cat? Don't tell no one."

So ah tell 'im, "Well, ah'd see." An' we got holt'a de black cat, right black cat wit not no white

spot or nuthin about 'im. We put dat cat in a pot an' boil 'im down, all de meat off 'is bones, an' den taked tuh de watah, a big tub of watah, an' empty all dat [boiled cat] right in dere.

An' he says, "Well, Butch, ah'll tell yuh whut ah'll want. Now, yo' mus' take dis han' [surely left hand] an' de bone dat swims on top of de watah, dat's de *lucky bone*."

Dat black cat, ah heah 'em talkin' about it, but ah've never seen [the use of] it tried. [Since running water is required, surely our operator before boiling commenced swished his hand about in the tub to suggest motion; or, if these men used city tapwater, we must remember that the latter when turned on becomes run-

ning water many places in HOODOO.] [Sumter, S. Car., (1361), 2401:8.]

10018. Well, ah hear'd dat dey take dis black cat - ketches a black cat wit not a white streak on 'im any place. An' dey takes 'im an' puts 'im on - starts 'im off tuh boil. An' when yo' git chure watah boilin', jis' drop dis live cat in de watah. An' den when yo' drop dis live cat in de watah, den yo' lets it boil

CATCH A BLACK CAT WITHOUT A WHITE HAIR - WHEN WATER STARTS TO BOIL DROP HIM IN ALIVE - AFTER HE FALLS TO PIECES - TOSS BONES INTO RUNNING WATER GRAB THE BONE FLOATING UPSTREAM - CAN DO ANYTHING

all tuh pieces. Yo' take it tuh a swift stream, tuh a stream dat is runnin' swift, an' yo' po's it in dere. An' den de bone dat goes up de stream, yo' git dat bone. An' den dey say yo' kin go do anythin' dat chew wanta do. [Fayetteville, N. Car., (1391), 2494:17.]

10019. Take a black cat an' have oven heated hot, dat's got a lid on it, an' take dat black cat an' put 'im in dat oven, see. An' put de lid on it an' cook 'im. Call 'im [cat] by name whutevah it might be. It may be Tom an' it may be Jim. Dey have diff'ren names. Whatevah 'is name be, yo' call it, an' he'll answer yuh! He'll tell

BAKE LIVE BLACK CAT IN CLOSED OVEN - CALL CAT BY NAME - HE'LL ANSWER - HE'LL TELL...WHAT BONE TUH TAKE - A SHORT BONE - CARRY ALL BONES TO SWIFT WATER - POUR THEM IN - GRAB BONE GOING UPSTREAM

yo' 'zakly what bone tuh take. Dey tell me he'll tell yuh tuh take de short bone. Take all de - aftah yo' burn 'im up, take de bones an' carry 'em tuh swift watah, see. An' pour all dese bones in de watah. An' de bone dat goes up de stream, dat is de bone fer yuh tuh take. Dat's whut chew do. [This is probably the only black-cat-bone rite in which the name of the cat is called! *Lid* on an oven is unusual!] [Washington, D.C., (638), 827:1.]

10020. Black cat baked alive in oven, bones thrown into running water. [Wilmington, N. Car., resumé, 129:1.]

10021. Some people say yo' could take a black cat an' burn 'im, an' git his bone an' yo' keep dat bone in yore pocket. An' say yo' nevah lose nuthin, yo' always win [when gambling]. [Sumter, S. Car., (1345), 2327:15.]

10022. If yo' wanta hurt 'em without - yo' don' wanta hurt 'em. Ah tell yo' whut ah've experienced. Yo' take dat black cat an' yo' kill 'im an' yo' boil dat cat. An' when yo' boil 'im yo' git de bone.

BLACK CAT KILLED BEFORE BOILING Yo' gotta git de right bone, but if yo' ain't nevah experienced it, gittin' de bone, yo' don' know which one tuh git. So, ah've done had dis one fo' li'le bettah den foah yeahs. Well, people mightn't know which one tuh git or not. An' ah keeps it in mah pocket, jis' as ah wuz tellin' yo' an' ah has it all de time fo' foah yeahs an' nevah seen a bum day.

[Did he have the bone with him? Strange I do not ask about it. Unfortunately machine was turned off here and any comments were missed.]

Yo' reach down, when yo' boil dis cat. Yo' wait till it gits cold an' yo' reach down dere an' yo' git de right bone. Yo' don' know if yo' gittin' de right one if yo' ain't nevah seen it befo'. Some people might tell yo' sompin 'bout a glass [mirror] or sompin yo' look it in [in it] an' disappeah. Well, dey don' know dat, but if yo' ain't nevah seen de bone, yo' won't know whut chew gittin'. So ah seed it befo' an' ah knowed whut ah wuz gittin'. So it took me a whole day tuh git dis bone. [New Orleans, La., (1574), 2896:1.]

10023. Dey say take de black cat an' kill 'im, an' boil 'im an' take out all de bones, an' whatevah bone is de lucky bone, why yo' throw 'em all in some watah, runnin' watah, an' all of 'em 'ill sink tuh de bottom but de lucky bone

KILL BLACK CAT BEFORE BOILING
LUCKY BONE STAYS ON TOP - OPENS ANY DOOR

KILL BLACK CAT BEFORE BOILING
SUCK EACH BONE UNTIL VISION DISAPPEARS
THAT BONE WILL BE LUCKY - READY TO USE

cain't see, den dey'll know it wuz de right bone. Den dey git up an' go on do dere work. [Little Rock, Ark., (903), 1474:22.]

10025. Jis' say fo' instance *yo' kidnap yuh black cat*. Yo'll have tuh kidnap 'im. Yo'll take dat cat an' skin 'em. Yo' kill [stun?] 'im an' skin 'im 'live, jis' lak yo' would a rabbit or anything else. Well, yo' take dat cat an' yo' cook it. Yo' boil dat meat, jis' cook it so

STEAL A BLACK CAT - SKIN HIM ALIVE - COOK HIM
TAKE HIP BONE - STERILIZE - SCRAPE UNTIL WHITE

it'll fall tuh pieces. An' yo'll git dat bone. Yo' have tuh take it den an' yo' sterilize it. Yo' scrape it, scrape dat bone an' git it white, white-lak.

(How do you know that you have got the right bone?)

Well, it's a certain bone intuh 'is [left?] hip. [New Orleans, La., (1571), 2885:9.]

10026. [In the preceding rite the stealing of a black cat for ritual purposes appears to be rare, but here is another example]: Yo' steal that cat an' put 'er in de boiler, an' they

WHILE BOILING STOLEN CAT - SUPERNATURAL LIGHT

[it was] sun in that room. [Richmond, Va., *résumé*, 368:2.]

10027. Boil black cat, everything turns black, headless cow [and other animals] appear, throw boiled cat into running water, bone floats upstream. [This is merely a forks-of-the-road rite at midnight where in the darkness supernatural animals and the devil can be seen in the darkness.] [Mobile, Ala., *résumé*, 860:1.]

10028. (What do they say about getting that black cat lucky bone?)

Yo' take dat black cat. Ketch 'im alive, don' kill 'im. An' have yore watah on hot. Chunk 'im right in de pot wit'out killin' 'im. Yo' chunk [him] down in de pot 'thout killin' 'im. Put

ALL BONES SINK - ONE COMES TO TOP - LUCKY BONE

all de meat will leave de bones. Take de bones an' drop 'em in runnin' watah, see. De' [they] claim dat de bones will sink. In othah words dat [bone] come back up tuh de top, take it. Say dat's de lucky bone. [Fayetteville, N. Car., (1394), 2505:8.]

BONE THAT FLOATS IS LUCKY BONE

10029. Well, ah haven't heard of a bone from a dead person, but ah've heard jis' yo' take a black cat an' boil 'is bones. An' carry it tuh runnin' watah an' throw it in runnin' watah, an' de bone dat floats dat'll be yuh lucky bone. [Everywhere believed.] [Waycross, Ga., (1095), 1765:10.]

10030. Dey tell me it's very lucky, it's de luckiest bone in de world. Ah tried it one time but ah jis' didn't have de ingredients. Yo' take a black cat an' have boilin' hot watah, an' have a cat wit not a white hair on 'im. When dat watah git tuh boilin' good, yo' grab dat cat in a sack or somepin an' throw 'im in dere an' put de top on 'im. An' he'll boil an' he'll boil all tuh pieces. An' de bone whut chew want'll float an' de rest'll sink, but chew use dat wit

will stay on top. Dey said yo' kin take dat bone an' open any kinda do'. [Memphis, Tenn., (1549), 2816:7.] 10024. Dey take dat black cat an' dey kills dis black cat an' boil 'im down, an' one'll sit an' suck dose bones. Jis' suck dose bones until dey begin tuh cain't see. When dey

would lighten jis' like i'twas said that cat...it [the room] would lighten jis' like i'twas

HAVE WATER BOILING - CAT WITHOUT A WHITE HAIR
GRAB CAT IN SACK - THROW INTO POT - USE LID
BONE ONLY ONE FLOATING - USE WITH LODESTONE

lodestone. But now ah nevah did git de full ingredient but ah did cook de black cat an' got de bone. Dat bone shore will rise. Ah know dat. (It didn't work.) [Brunswick, Ga., (1240), 2111:10.]

BONE NOT FLOATING AWAY WITH OTHERS IS THE BONE

[cause] zhow [you] [a lot of trouble?], yuh git de black cat bone. Yuh kill a black cat. Yuh got a pot of watah on [the fire] out dere. Yuh take de black cat [out there] befo' dat he is killed. Throw 'im in de pot of boilin' hot watah. Den aftah he cooks tuh pieces, take de bone [bones], put it [them] in running watah. De one dat stands [on surface of water and does not float away] yuh take dat. Dat's de black cat bone. [New Orleans, La., (812), 1142:9.]

10031. Well, tuh be successful an' lucky, it'd [it would] cuz

BOIL A LIVE BLACK CAT ON BANK OF RUNNING WATER
UNTIL FLESH AND BONES SEPARATE - THROW BONES
INTO THE STREAM - BONE RISING TO SURFACE AND
SWIMMING WITH CURRENT IS LUCKY BONE - GRAB IT

10032. Yo' take de black cat an' yo' take 'im down by de runnin' watah. An' yo' boil 'im until all de meat come off 'is bones. Den yo' take all de bones an' dump it into de watah,

an' de bone dat swims - dat comes up an' swim down de stream wit de watah - why dat's de bone dey gits. [St. Petersburg, Fla., (983), 1591:1.]

10033. Well, now, ah tell yuh whut de' [they] say fo' runnin' watah. In case yo' wants anybody confused aroun', a disagreeable neighbah see, dat is terrifyin' yuh. An' yo' wanta git rid of 'em, want 'em tuh leave de community or leave de

AIN'T BUT ONE OF 'EM FLOAT...
DAT WILL FLOAT DOWN DE STREAM

home or somepin lak dat. It's got a bad story but den ah got it. Yo' git a black cat. Put dat black cat intuh a pot of boilin' watah alive an' covah de pot up. An' let 'im stay in dere until

all de flesh drop offa his bones. Den yo' git dat bone. Ah don' know jis' zactly whut bone, but jis' git a bone - ah'd imagine mos' any bone - an' carry it. Well, in othah words, tuh make it cleah, plain, yo' might take a collection of dese bones aftah dey are boiled, cleahed of de meat, an' den yo' carry 'em tuh a runnin' stream of watah. An' de bone dat will float down de stream - de most of 'em will sink - an' it ain't but one of 'em float, dat bone dat will float down de stream. Take dat bone an' carry it an' bury it somewheah neah dat disagreeable neighbah. Dat will drive 'em off. [An unusual use for a black cat bone!] [Florence, S. Car., (1295), 2196:2.]

10034. Ah have information concerning that, how a person sells theirsself to the devil, but ah have never [done that]. They tell me what you do to sell your-

AFTER YOU PICK UP THE BONE THAT FLOATS AWAY
YOU MAKE A PACT TO SERVE DEVIL SO MANY YEARS
IF YOU DIE BEFORE TERM ENDS - YOU GO TO HELL

self to the devil. They say, you take a black cat alive and boil him. Drop him in hot boiling pot of water and boil him, you see. And after you boil him, you take

out all those bones, the different bones, and you drop them in a running stream of water. Now, the bone that runs [floats away], you see, you pick up that bone. And you make a oath to the devil that you sell your soul for so many years to be successful. Not forever, you know. You sell your soul for ten years, you see. You be successful and can get everything your heart desires. But otherwise, you wouldn't have no luck. If you dies, you couldn't go to heaven. You belong to the devil and all [heaven can't save you]. [New Orleans, La., (866), 1399:6.]

10035. It's awful [dreadful] tuh say so, but chew kin take a black cat. Ah've seen a fellah dat did try dat. Ah had a brothah dat tried it. Put it in de watah an' boil it an' take de bone out, see.
CAT MUST BE BOILED OUTDOORS Take all de bones. Boil it till it's boiled
BONE DAT GO BACKWARDS - LUCKY all tuh pieces, see. An' den aftah it's boiled
 all tuh pieces - don't go in de home of no one, boil it out [outdoors]. An' let all de meat fall from de bones, an' take it an' carry it tuh a branch - a creek, a small creek - an' put it in dere. An' de bone dat go backwards, yo' kin take dat bone. An' den yo' [can] go an' steal an' all lak dat [probably because you can make yourself invisible]. [St. Petersburg, Fla., (1031), 1676:6.]

10036. Ah hear'd tell of 'em usin' a black cat. Yo' kin take a black cat an' yo' put 'em in a pot of watah, an' let 'im cook till all de meat cook off 'is bones - come off 'is bones. Well, aftah all de meat is off 'is bones, yo' go an' git dem bones. Yo' carry dem bones tuh some runnin' watah an' de bone whut run back up de stream - not where de watah runnin', goin' dat way - yo' git dat bone. Dat's de luckiest thing a man kin git on earth. [Brunswick, Ga., (1188), 2004:6.]

10037. Said dat dey would take de cat an' put 'er intuh a pot an' boil 'er wit'out killin' 'er. Let 'er kill 'erself in de pot. An' take her tuh de runnin' watah. Do dat aftah dey already cooked
BONE GOING UPSTREAM IS LUCKY BONE 'er up an' until de flesh would fall off de bone. An' take de pot tuh de runnin' watah an' empty it ovah in de runnin' watah. An' de bone dat goes up de stream is de lucky bone. [Florence, S. Car., (1286), 2182:14.]

10038. (You take the bones of this black cat and throw them into the water. That the idea? Then what do you do from then on?)

Dat's right.

Aftah yo' throw 'em in de watah, yo' take it - take 'em out. Yo' take de bones an' yo' carry 'em an' yo' throw 'em intuh runnin' watah, an' as dey driftin' yo' take it out.
 (Which bone?)

THE BONE THAT FLOATS UPSTREAM - TAKE IT OUT
IN DE NAME OF DE FATHAH, DE SON AN' DE HOLY GHOST...
MEAN TUH CONKAH ANYTHIN'... [I] COME IN CONTACT WITH
WRAP IN FLANNEL - DRESS IN HEARTS COLOGNE - WEAR

De one dat'll go up de stream. Don't want de one dat'll go down. Yo' want de one dat go up de

stream. Den yo' take dat one out: *In de Name of de Fathah, de Son an' de Holy Ghost*, dat *chew* [I] *mean tuh conkah anythin' dat chew* [I] *come in contact wit*. Dat is de right bone.

(What do you do with that bone then?)

Yo' take it an' yo' put it intuh a piece of flannen, wrap it up, an' yo' *dress* it in some *Hearts Cologne* an' tote it in yore pocket. [Florence, S. Car., (1314), 2239:2.]

AT 12 O'CLOCK NOON HAVE WATER BOILING IN LARD CAN
DROP LIVE CAT IN - COVER CAN - AFTER FLESH COMES
FROM BONES - EMPTY THEM INTO RUNNING WATER - IF A
BONE GOES DOWNSTREAM A SHORT WAY - COMES BACK TO
YOU - SINKS TO BOTTOM - QUIVERS - ACTS DIFFERENTLY
FROM THE OTHERS - THAT IS LUCKYBONE - PICK IT UP

10039. At zactly twelve a'clock in de day.
 (You get what?)

Yo' git a black cat, an' at twelve a'clock in de day yo' have yuh watah boilin'. An' yo' take an' yo' throw de

cat in de pot, an' yo' have a covah dere so he can't jump out - tuh keep 'im down in dere an' cook 'im all tuh pieces, evahthing right on up.

An' yo' take all dat stuff in de can [you use as boiler] an' yo' take it tuh a

runnin' stream. An' yo' po' dat stuff in de stream where de watah is runnin', an' de bone dat chew want, instid of goin' down de stream wit de tide, it'll come back, or stan' right down dere tuh de bottom an' quivah. It won't go off, de stuff won't carry it away. An' dat's de bone, de lucky bone. Dat's de bone yo' want. Yo' will know de bone by - it acks pecul'ah, diff'ren' from de rest of de bones.

(What time do you boil that cat?)

Twelve a'clock in de day. [The old fashioned lard can (50 pounds of lard?) was large enough to be used as a boiler. It is probably an antique today!] [Savannah, Ga., (1269), 2149:8.]

10040. De way ah've heard it, yo' ketch chew a black cat. It must be black cat an' when yo' ketch dat cat, yo' take it to de fo'ks of de road at twelve a'clock. Have yore watah hot. MIDNIGHT AT FORKS OF ROAD - BOIL BLACK CAT ALIVE Don't kill 'im. Dive 'im in THROW BONES INTO RUNNING WATER - LUCKY BONE GOES dat pot of hot watah an' shet UPSTREAM - CARRY FOR GOOD LUCK - LOVE - GAMBLING it up, an' let 'im cook till hit cook de meat off 'is bones.

Den yo' take all dose bones an' taken 'em down tuh de runnin' stream, de stream goin' dis way [demonstrates]. Dat's down, backwards is upwards. An' yo' po' dem bones intuh dat runnin' stream one at de time. An' de bone dat goes back up de stream, dat's de lucky bone an' yo' git dat.

(What do you do with that bone?)

Well, dey tell me yo' kin take dat bone an' tote it in yore pocket an' it brings good luck in love affairs, gamblin' an' sech lak as dat.

[While machine turned off informant says something about disappearing.]

(Use that same bone you say?)

Yes sir, yo' put it in yore mouth an' it makes yo' invisible, people can't see yo'. [Brunswick, Ga., (1179), 1980:3.]

10041. (You have to go out to the crossroads and you have to go into the right hand fork of that road.)

[I am repeating what informant had said before recording began.]

Yeah, right-han' fo'ks of de road. An' he'll put de cat in de pot. Fill de pot up wit watah an' build a fiah roun' de pot. An' when dey gits through build-in' a fiah roun' de pot, dey'll sit dere an' dere be things comin' from evah which way - evah which direction. GO TO RIGHT-HAND FORK OF CROSSROADS - THERE BOIL BLACK CAT - HORRIBLE SPIRITS APPEAR - THEN CHANGE COLOR - IF YOU STAND TEST - BONE IS YOURS

Don' keer whut come up. Dere people sudden comin' up wit no haids - alarms, bells, an' all dem kin'a things. An' yo' know, jis' when dey git dere, dey jis' changes all kinda color. All ole daid mens gittin' up out de grave an' walkin' down dere. [Jacksonville, Fla., (599), 778:3.]

TAKE A JET-BLACK CAT TO FORKS OF ROAD
CARRY ALSO POT AND LID - BOIL CAT ALIVE
IF YOU CAN STAY THERE AND SMELL IT - TAKE
BONES AND THROW INTO RUNNING WATER - BONE
GOING UPSTREAM WILL BE LUCKY BONE - YOU
HAVE SOLD YOURSELF TO DEVIL - DO ANYTHING

10042. Yo' take a jet-black cat an' yo' go tuh a forks of de road, see. Take yo' a pot an' put 'em in dere 'live an' shet 'im up, tight where he can't git out. Cook it - cook all de meat off de bones; see, if yo' kin stay dere an' smell it. Den git all

dose bones. Listen good. Den yo' go down tuh a stream-a watah, see, an' throw all dem bones in a stream-a watah. An' de bone, dey tell me, dat goes up de stream, dat's de bone tuh git.

(What will that bone do for you then?)

Well, dey tells me yo' sells yo'self tuh de devil. Yo' kin do anything.
[St. Petersburg, Fla., (991), 1599:1.]

10043. Well, mah brothah killed a black cat once, an' dis black cat didn't have any spot on 'im - white spot on 'im nowhere. He wus black all ovah. An' he'd taken dis black cat an' he put 'im - caught 'im alive an' put 'im intuh a boilin' pot of watah. Cooked 'im. But de way he did, he built a kind'a dam-lak ovah one stream of watah, an' dis fiah wus up ovah dat, see. An' when it boiled all good, den he'd have a lookin'-glass an' he helt it lak dat ovah dis pot. An' only two of dem bones showed up in dat lookin'-glass. He throwed

IN ORDER NOT TO LOOK AT HELLISH CONTENTS OF POT HE HAD BUILT A DAM ACROSS A SMALL STREAM - ON IT WAS A FIRE AND POT OF BOILING WATER - INTO POT HE THREW LIVE BLACK CAT WITHOUT ONE WHITE HAIR HOLDING MIRROR OVER POT AND LOOKING AT REFLECTION ONLY 2 BONES APPEARED - THESE HE CAST INTO STREAM ONE FLOATED ACROSS STREAM AWAY FROM HIM - OTHER FLOATED TO HIM - FORMER BONE HE BURIED - LATTER BONE HE CARRIED - BY INSERTING IT INTO MOUTH HE COULD DISAPPEAR FOR SHORT PERIODS OF TIME - MY INFORMANT - ROOT DOCTOR - SAID BOILING BONES TOO DANGEROUS TO LOOK AT IN POT - REASON FOR MIRROR

off both-a dem bones. One-a de bones floated crossways de rivah an' one of dem floated up tuh 'im. Well, de one whut floated up tuh 'im, dat's de one he'd taken an' put in 'is pocket. An' de bone dat floated off from 'im, he'd taken dat an' buried it. An' dat one bone dat he took, he could disappeah he says fo' a time, if dere anything dat he wanted tuh do. Jis' hol' dat bone in 'is mouth an' disappeah.

An' hit wus some boys wus standin' on de cornah. Dey tole me, sāys mah brothah walked up tuh dem one day an' ast dem did dey wanted a drink. Dey said, "Yes." An' so he said, "Hol' mah suitcase till ah come back."

An' when he came back dey saw 'im at a distance when he got at dis sto', but when he got at de sto' dey didn't see 'im no mo'. When dey see 'im ag'in, he wus comin' back wit a case of whiskey. [To informant, a *doctor* and man, these two bones were dangerous, the reason for not looking into the pot. The bone floating away from him he safely buried, the one floating to him was harmless if properly used.] [Brunswick, Ga., (1206), 2039:7.]

10044. All right, if yo' wan's tuh be a man dat chew kin do anythin' dat chew want, yo' git chew a black cat an' yo' boil 'im. Go down tuh a crossroad at twelve a'clock at night an' yo' boils 'em. An' when yo' boil dis cat yo' see evahtin' all aroun' dere, maybe yuh coffin, or yo' may see all kinda spooks.

CROSSROAD AT MIDNIGHT - BOIL LIVE BLACK CAT OWN COFFIN AND SPOOKS OF ALL SORTS APPEAR BONES INTO RUNNING WATER - LUCKY BONE UPSTREAM

Go down tuh a runnin' stream of watah an' throw dese bones in it. Well, all dose bones dat no good, dey go downstream, but de bone, dat *lucky bone*, it comes up-stream. Yo' take dat bone an' put it in yuh pocket, an' yo' kin do anythin' wit dat bone dat chew want. [Sumter, S. Car., (1367), 2418:11.]

TO BECOME ROOTWORKER CATCH BLACK CAT - TAKE HIM TO FORKS OF ROAD - BOIL HIM ALIVE - THROW BONES INTO RUNNING WATER - THE ONE BONE GOING UPSTREAM PICK UP AND RETURN TO FORKS OF ROAD - STAND THERE UNTIL MIDNIGHT - IF YOU CAN ENDURE SPIRIT DISPLAY BEFORE DEVIL ARRIVES - HE WILL TELL WHAT TO DO WITH THE BONE - YO'LL BE A GOOD ONE [ROOTWORKER]

10045. Well, jis' lak yo' wanta be a *rootworkah* or somepin lak dat, yo' go in de fo'k of de road an' yo' take a black cat [with you]. An' ketch 'im alive an' boil 'im. Boil 'im live an' take 'im an' take de bone whut run upstream. Take dat bone an'

take it an' stand in de fo'k of de road till twelve of midnight at night. An' whatsomevah happen, dey say it will come tuh yuh dat night, an' de devil will tell yo' whut tuh do wit it.

(Tell you how to do the *rootwork*?)

Yessuh.

(After you get this black cat bone, you take it out to the fork of the road and stand there until twelve o'clock at night?)

Yessuh, an' if yo' kin stand evahthing whut come about, yo'll be a good one. [Sumter, S. Car., (1340), 2616:16.]

10046. Well, dey tell me if yo' wanta have good luck, git chew a coal-black cat an' take him out tuh whah *de roads crossin'* some ole *faraway road* an' take yuh a pot an' take dis cat an' cook 'im, evahthin' but 'is eyes. Dose is de two

CARRY COAL-BLACK CAT TO DE ROADS CROSSING
OLE FARAWAY ROAD - ALSO POT - BOIL CAT THERE
USING SLOW FIRE - EYES WILL NOT COOK - THEY
TURN HARD - SPIRITS DO NOT APPEAR WHILE CAT
BOILING - TAKE BONES TO STILL WATER - NOT TO
RUNNING WATER - DROP IN BONES - ONE SMALL
BONE STAYS ON TOP - ALL OTHERS SINK - AFTER
10 OR 12 DAYS DRESS BONE WITH STRONG ALCOHOL
THIS BONE MUST BE IN POCKET WHEN YOU GAMBLE
FOR THOSE CAT EYES - SEE NOTE AT END OF TEXT

thin's dat chew have yuh a [some-thing?] right wheah yo' put chure fiah, jis' enough tuh not burn de eyes. [See comment later about these eyes.] Cook it tuh wheah it'll be hard, an' cook dat cat. Dey claim dat diff'ren thin's [spirits] come up out de pot but dat ain't true.

(These things [appearance of spir-its] really don't come about?)

Dey don' come about, but it is

true tuh mah knowledge about de cat. An' yo' cook dis cat tull [till] he's perfek done; ev'ry stran' of de meat's offa de bone. An' go tuh some spot-a watah where de watah is standin' perfekly [perfectly] still an' yo' drop dose bones in dere. An' dere's one li'le certain bone, dat's jis' a small bone, dat'll stay on topa de watah, an' de resta de bones dey goes down tuh de bottom. Dat bone yo' kin take it an' keep it fo' maybe ten or twelve days, an' take it tuh some place tuh where yo' kin *dress* it wit strong alkihol tuh wheah it has a strong scent. Have it wheah yuh kin smell dat scent. Den yuh kin keep it in yuh pocket, lak yuh's a gamblah or some kinda card playah, an' it re'lly brings luck tuh yuh.

(What would you do with those eyes of the cat?)

Aftah yo' *dress* yore bone yuh git dose eyes an' place dem somewhah whah yuh's, in yuh residence whah yuh live at, whah dey kin stay whah nuthin'll bothah 'em. An' dose eyes - yuh know he [cat] has a gray eye. Dey'll begin tuh turn green. An' de whole thin'll git jis' as green as a gourd. Den yuh keep dose fo' yuh-self; not fo' nobody else but chureself.

[Those preceding cat eyes are interesting! At the moment I do not recall **anything** quite similar in HOODOO. The fact that these natural eyes turn hard and **then** gradually change color from gray to green, shows we are concerned here with **two** cat's-eyes: gems exhibiting a chatoyant [[reflecting a single streak of light **when** cut in a cobochon]] luster, especially a variety of chrysoberyl, the *ori-ental* or *precious* cat's-eye. Though this is my only example - compare following rite - could present rite be an attempt to sell glass cat's-eyes as devil stones? **Years** ago at the turn of the century a cat's-eye shooting marble was **almost** a **superstition** with some marble shooters. Perhaps an antiquarian could **inform us.**] [For another example of black cat's eyes, see No. .] [Waycross, Ga., (1163), 1938:1.]

10047. Take a black cat - ketch 'im an' put 'im in a pot'a boilin' watah **alive**, an' den let 'im stay in dat pot'a boilin' watah until he **dies**. Den take

him down tuh a stream of runnin' watah an' cos [of course] quite natchal he'll be's intuh bone [bones will be separated from flesh] an' dere'll be a bone dat'll stay on top'a de water. An' yo' take dat bone an' take it an' keep it in yuh pocket.

7 DAYS AFTER OBTAINING LUCKY BONE - ONLY BONE OF BLACK CAT TO FLOAT - VISIT FORKS OF ROAD WITH BONE IN LEFT HAND SELL SELF TO DEVIL

An' den yo' gone a week from dat, dat day dat chew did dis [= 7 days later] go down tuh de fo'ks of de road an' sell yuhself tuh de devil. An' yuh be able tuh do anythin' yuh want tuh do.

(What do you do down at the forks of the road? [Pause.] Do you know? [I am not making myself clear.] When you go down with that bone in your pocket, is there anything that you do at the forks of the road?)

Well, yuh jes' - yo' hold it [bone] in yuh lef' han', an' dat de time yuh sellin' yuhself tuh de devil. [Fayetteville, N. Car., (1426), 2572:3.]

10048. People do dat when dey sell dereself tuh de devil. Dey go out dere 'tween de fo'ks of de road. An' dey kills a black cat, yo' know, an' take a certain bone in 'im, an' dey

SELL SELF TO DEVIL BY CARRYING BLACK CAT BONE TO CROSSROAD - DEVIL WILL BE WAITING FOR YOU

take dat bone an' go out tuh de fo'ks of de road. An' when dey git tuh de fo'ks of de road, dey

have sold deysself tuh de devil. He will come down [one of the roads]. Dat's why dey doin' dat, dat's de correct thing [to sell yourself to the devil]. People do dat, yo' know, who is notorious. It's not fo' good people tuh do dat. [Little Rock, Ark., (887), 1461:9.]

10049. Put a black cat in a pot of water and boil it until all the flesh comes off and the lucky bone comes to the top. Then take that lucky bone and go to the forks of the road and there you'll meet the devil. If you can stand him you can do anything you want. [Fredericksburg, Va., (81), Ediphone.]

CROSSROAD - 2 A.M. - LIVE BLACK CAT TO - SEE SPIRITS

10050. I have heard that you take a black cat at two o'clock and carry him

to a crossroad and there you will see evil spirits. Evil spirits are walking every night at two o'clock. [Hampton, Va., Ediphone cyl.24.]

10051. Now, yo' goes an' gits yuhself a *straight-off* black cat. Go right now an' git a *straight-out* black cat, yo' undahstand. Ah mean a real jet-black cat. An' take a pot an' put a big fiah undah it, an' take dat cat while he's alive

AFTER CAT BONES THROWN INTO RUNNING WATER - BONE GOING OFF BY ITSELF TAKE AT MIDNIGHT TO FORKS OF ROAD - MEET THE DEVIL - SELL YOURSELF TO HIM FOR 5 YEARS - NOW YOU CAN DO ANYTHING YOU WANT TO

an' put - throw 'im down in dat watah. An' jis' let 'im boil tuh pieces until all de j'int's come apart. An' carry it tuh a stream of runnin' watah an' yo' take all dose

bones, one at a time, an' part it away [separate it]. An' yo' kin take it an' dump it in dat runnin' watah, an' jis' what bone should happen tuh go off by itself, well yo' git dat bone. But it must be jis' about midnight. An' yo' take dat bone wot float by itself an' yo' walk tuh de fo'k of de road. An' when yo' git at de fo'k of de road, why yo'll meet de devil. Den yo'll give yuh testimony tuh 'im. Den yo'll confess dat yo' sell yuh soul tuh 'im fer five yeahs. An' so yo' already sold yuhself tuh 'im, so dat's why yo' servin' de devil. Yo' workin' fer de devil an' yo' jis' have dat black cat bone an' yo' kin do anythin' dat yo' wanta do. [Charleston, S. Car., (517), 606:7.]

10052. (You what?)

Goes tuh de fo'ks of de road an' learn how tuh play music, an' dey will play

right dere. Take a black cet bone, ah believe it is, an' as dey play an' as dey talk, dey draw it across dem, yo' know, until dey find dat main bone. Den dey fin' dat main bone an' ah think it's - dey'll heah a roostah

LEARNING TO PLAY MUSIC AT CROSSROADS AND FINDING BLACK CAT BONE THERE - STORIES COMBINED WHEN RUNNING BONES - ROOSTER CROWS AT RIGHT ONE

crow. An' den dey 'ave sold dereself tuh de devil.

(I see.)

An' den dey kin play music jis' as good as a pursun dat's been playin' all de time.

(What do they do to the cat first, before they pull all those bones through their mouth?)

Well, yo' see, dey boils de ket.

(And then they take each bottle while they are playing and put it through their mouth?) [This was inferred from informant's *dey draw it across dem.*]

Yes, sir, put 'em through dere mouth.

(And when the right bone appears, a rooster will crow?)

A roostah 'ill crow.

(I see. And they have sold themselves to the devil?)

Yes sir.

(I see.) [For rooster *see also* 10066.] [Vicksburg, Miss., (714), 981:8.] 10053. After killing black cat and sucking

KILL BLACK CAT - SUCK BONE - MEET DEVIL AT 3-PRONGED ROAD - 7 MORNINGS BEFORE DAY - 7 YEARS LUCK

before day, you will meet devil. Luck for seven years. [Deal Island, Md., *résumé*, 19:3.]

VISIT 3-FORKED ROAD 9 NIGHTS - LAST NIGHT THERE BOIL BLACK CAT - SUCK BONES - DEVIL WILL APPEAR GIVE YOU ALL THE "TRICKS" YOU WANT

devil will appear and "give you all the *tricks* you want." [Norfolk, Va., *résumé*, 448:8.]

10055. Ketch a black cat an', yo' know, put 'im in a hot pot of watah, see. An' dey say de lucky bone'll rise, yo' know, tuh de top of de watah. Dey take dis [bone] an' go tuh de forks of de road nine mawnin's. Say yo' go dere tuh meet de devil. An' say, if yo' go, yo' know,

9 MORNINGS TAKE BLACK CAT BONE TO FORKS OF ROAD MEET DEVIL THERE - NOTHING AGAIN WILL EVER HARM

in any place [to rob it or where you could meet trouble] an' long as yo' keep dis bone wit 'im [you], yo' know, nuthin wouldn't hahm [harm] 'im [you]. [Wilmington, N. Car., (227), 221:3+85.]

10056. Dey git a black cat an' care 'im tuh de fo'ks uh de road fuh nine mawnin's about six a'clock. An' dey come back home an' bile dat cat. An' dey says den dey kin do mos' anythin' dey want. Dey bile dat cat an' put 'im a - take all de bones, yuh know, aftah dey boil de cat, an' care it down tuh a creek an'

CARRY BLACK CAT TO FORKS OF ROAD 9 MORNINGS AT 6 O'CLOCK - RETURN HOME - BOIL CAT - THROW BONES OVERBOARD - ONE FLOATING IS LUCKY BONE

trow all de bones ovahbo'd. Well, all de mos' a dem bones'll go tuh de bottom, save de bone w'ut float. Dey say dat be de lucky bone. [Wilmington, N. Car., (318), 251:3+85.]

10057. Boil black cat, "lucky bone" rises to top of pot, take to forks of

road 9 mornings, you will meet the devil, can go unseen into any place. [Résumé, no reference, but from Wilmington, N. Car.]

TOSS BONES OF BOILED BLACK CAT INTO RUNNING WATER
BONE RIDING UPSTREAM IS LUCKY BONE - GRAB - CARRY
9 MORNINGS TO FORKS OF ROAD - THERE TELLING THE
LORD YOU HAVE SOLD YOURSELF TO THE DEVIL - NOW
YOU CAN DO ANYTHING - NO ONE CAN STOP OR HARM YOU

10058. Take a black cat an' throw it in a pot of hot watah...

[I turn off machine here because rite did not appear to be promising. This was a

frequent habit of mine to save time and cylinder space. Once more I shall stop machine before letting it continue to the end. My questions show what had been omitted.]

(After they boil this black cat what do they do?)

Take 'is bones, all de bones an' carry it down tuh de...

[I stop machine and then begin again.]

(After they get this bone that goes up the stream, then what do they do?)

Dey take it an' goes tuh de fo'ks of de road fo' nine mawnin's an' pray tuh de Lord an' say dey sell deyselt tuh de devil. An' den dey kin do anythin' dey wan'a do an' can't nobody hahm 'em. [Savannah, Ga., (1266), 2146:5.]

10059. De way a fellah [*doctor*] tole me, when ah wuz tryin' tuh gamble. "Ah wanta be a real gamblah." He tole me he cud [could] fix me up a *han'* fo' \$25, [he said] ah could do jis' about as good as he cud, if ah [he] tole yo' [me] tuh do dis.

Ah says, "Whut do yo' mean by dat?"

He say, "Yo' sell yo'self tuh de devil."

Ah say, "How would ah sell mahself tuh de devil?"

He say, "Yo' go tuh de fo' fo'ks of de road fo' nine Sunday mawnin's," an' he say, "on de ninth Sunday mawnin', yo' ketch yo' a black cat an' carry him..."

(After you have been to

GO TO FORKS OF ROAD 9 SUCCESSIVE SUNDAY MORNINGS
ON 9TH SUNDAY MORNING CATCH A BLACK CAT AND CARRY
HIM WITH YOU - COOK IN WASHBOILER WITH LID - WHEN
BONES APART - A FORKED BONE WILL CROSS 2 HIP BONES
THROW FORKED BONE DOWNSTREAM INTO RUNNING WATER
BONE WILL RETURN TO YOU FLOWING UPSTREAM - TAKE
THIS BONE TO FORKS OF ROAD 9 MORNINGS FOLLOWING
9TH SUNDAY MORNING - YOU WILL MEET THE DEVIL
SHAKE HANDS WITH HIM - YOU HAVE SOLD YOURSELF TO
THE DEVIL - YOU CAN DO ANYTHING YOU WANT TO DO

the fork on the ninth [Sunday] morning, then you catch a cat and take him home - the black cat.)

"De black cat an' carry him home [continues *doctor* to informant]. An' git chew a wash-pot an' fill it halffulla watah an' put chew a big heapin' fiah roun' dere an' git some kinda lid an' put ovah dat pot, an' boil dat watah till it go-jis' rollin'. An' throw dat black cat in dere, an' covah it up, an' let 'im stay two hours lak dat. When yo' take him out, take de hip bone - take two hip bones - an' up in dere cross dem two hip bones, dere's a bone in 'is back dat's a forked bone. [This *forked bone* always suggests the chicken wishbone, a type of bone no other animal has. We have a number of examples of this misidentification in *HOODOO* - see No. .] Well, yo' kin take dat forked bone an' carry it tuh de runnin' watah an' throw it down de stream." An' he say, "Dat bone will come back tuh yuh."

"Yo' take an' go tuh dat fo'ka de road nine mo' mawnin's an' dat ninth mawnin'." (Sunday mornings or any morning then?)

Yassuh, any mawnin'. Jis' nine mawnin'.

[We have 9 Sunday mornings followed by 9 mornings.]

Say, "When yo' do dat, on de ninth mawnin', yo'll meet de devil dere, an' yo' shake han's wit 'im, an' evahthin' in de worl' dat chew wants tuh do, yo' kin do it." Yo' sold yo'self tuh de devil. Tole 'im ah cudn't stand dat. [Fayetteville, N. Car., (1392), 2501:8.]

10060. Ah hear'd if a man wanted any luck, wanted tuh learn how tuh be a expert or a musician, or if he wanted tuh be a expert gamblah or what not, dey goes out tuh dat crossroads fo' nine mawnin's. An' de ninth mawnin' when he go out there - but befo' he go

TO HAVE LUCK - BE A MUSICIAN - EXPERT GAMBLER
VISIT CROSSROADS 9 MORNINGS IN SUCCESSION - CARRY
WITH YOU EACH DAY LIVE BLACK CAT - ON 9TH MORNING
ALSO BRING A KETTLE AND MEET DEVIL - WHO SAYS
HE WILL GIVE YOU ANYTHING BETWEEN DE SOLE OF YUH
HAID AN' DE CROWN OF YUH FEET - ON LEAVING DEVIL
FILL POT WITH WATER - GO TO HILLTOP OVERLOOKING
A STREAM - THERE BOIL CAT ALIVE - THEN GOING DOWN
HILL - THROW CAT BONES INTO THIS RUNNING WATER
ALL WILL FLOW DOWNSTREAM EXCEPT ONE WHICH SOON
URNS UPSTREAM - THIS IS THE BLACK CAT LUCKY BONE
PICK IT UP AND WEAR IT IN YOUR LEFT-BREAST POCKET

out dere, he goes den an' he git 'im a black cat. Ah bettah [begin again] so yo' kin undahstan' it good. Befo' he goes tuh de crossroads dat nine mawnin's, he goes de firs' mawnin' an' he git 'im a black cat. An' he takes dat black cat an' he cares 'im out dere wit 'im tuh de crossroad nine mawnin's. An' when he cares 'im dere nine mawnin's, de

ninth mawnin' when he git dere, dey s̄ays dat de devil 'imself meets 'im dere. An' dey s̄ays he'll tell 'im anything dat chew wan'a do or anything yo' wan'a know. S̄ays, he'll give me anythin' between de sole of yuh haid an' de crown of yuh feet. [With a mixup like this between *sole* [soul] and *crown*, devil still must have been working.] He s̄ays, "It shall be granted tuh yo'." An' so when-evah he do dat, he takes dis black cat, which he's got alive, an' he gits 'im a pot.

(After he has gone there nine mornings, he takes the cat and gets this pot?)
 Yessuh.

An' when he gits dis pot, den he goes den tuh a stream of watah dat's runnin'. He makes 'im a fiah on de hill right up above de watah. An' when he makes dis fiah an' git dat watah boilin', he throws dat black cat in de pot alive an' lets dis cat cook alive. An' when de cat cooks until all de flesh has come off de bone, he takes de carcass of dat cat an' throw it in de runnin' watah. An' all de bones an' all de ones dat goes down de stream, he let 'em alone. He takes de - an' de bone dat runs up de stream, dat goes back up de stream de object [opposite] way, why he takes dat bone den an' he totes dat in 'is lef'-breas' pocket. An' when he tote it in 'is lef'-breas' pocket why anythin' he desires den, he'll git dat. [Fayetteville, N. Car., (1412), 2537:3.]

10061. Ah hear'd of people takin' a black cat an' boil 'em in a pot of hot boilin' watah alive an' den take 'im out. Take his bones out, all 'is bones, an' carry 'em tuh a stream of

AFTER YOU OBTAIN CAT BONE THAT SWIMS UPSTREAM
WITH IT VISIT FORKS OF ROAD 9 SUNDAY MORNINGS
LAST MORNING YOU WILL MEET DEVIL - IF YOU DO NOT
SAY ANYTHING TO HIM - HE WILL NOT SAY ANYTHING
TO YOU - TURN ABOUT AND RETURN HOME - WITH BONE
YOU CAN DISAPPEAR - ROB BANK - ATTEMPT ANYTHING

watah. An' throw 'em in dat stream of watah an' de one whut go upstream, take it out, an' de rest of 'em'll go downstream. Let 'em go 'head. An' de one dat go upstream yo' take dat out an' put it

in yore pocket. An' go tuh de fo'ks of de road evah Sunday mawnin' fo' nine Sunday mawnin's, an' den ninth mawnin' yo'll meet de devil dere. An' if yo' don' say nuthin tuh 'im, he won' say nuthin tuh yo'. An' yo' turn roun' an' come on

back. An' yo' kin go down heah tuh de National Bank, any bank yo' want tuh - so ah've hear'd - an' take anythin' out. De law won't bothah yo'. Yo' disapeah. Yo' kin 'tempt [attempt] de cashier, yo' kin 'tempt de dogs, anythin' yo' wanta 'tempt. [Fayetteville, N. Car., (1428), 2577:6.]

10062. Whut chew call gittin' de black cat bone. Yo' take him intuh de fo'k of de road. Yo' take 'im out tuh de fo'ks of de road an' make a fiah, an' a pot, an' boil it. An' den yo'

CARRY BLACK CAT - POT - WATER - TO FORKS OF ROAD
BOIL CAT - THROW BONES INTO RUNNING WATER - ONE
FLOATING UPSTREAM CATCH - THEN RETURN 9 NIGHTS
TO FORKS OF ROAD AT 9 O'CLOCK - MEET THE DEVIL
WITH THIS BLACK CAT BONE ANYTHING IS POSSIBLE

would take all dese bones, when it boil all tuh pieces, tuh a runnin' stream. An' yo' would put all dose bones in de stream an' de one dat floats up de stream, dat's de one tuh

git. An' aftah dat dey'll go back tuh de fo'ks of de road nine nights. Go back evah night fer nine nights an' talk wit de devil. Yo' go dere an' meet de devil dere. An' den aftah dey do dat fer nine nights, dey is through. Dey kin do anythin' dey wanta do.

(Well, what time do they go out there at night?)

Roun' nine 'clock. [Mobile, Ala., (660), 863:1.]

10063. Now, if it's a *hand* dat he wants, he'll go in de fo'k of de road 'fo' day in de mawnin' at fo' 'clock. He'll be dere by fōah. Well, he take jis' thin's. Yo' evah heah talk of dis root dey call *John de Conkah*? Well, it's de

BE AT FORKS OF ROAD BY 4 A.M. - BRING 3 ARTICLES
JOHN DE CONKAH - BLACKSNAKE ROOT - BLACK CAT BONE
LATTER YOU MUST HAVE OBTAINED YOURSELF PREVIOUSLY
IT LOOKS SOMETHING LIKE A CHICKEN WISHBONE [NEVER!]
AT FORKS OF ROAD DRAW TRIANGLE - MAKE WISH FOR
HAND - YOU ARE SELLING YOURSELF TO DEVIL - PUT
DIRT FROM SINNERMAN'S GRAVE - 9 PENNIES - ALL THESE
IN HOLE YOU DIG INSIDE TRIANGLE - DEVIL WILL APPEAR
AS NATURAL MAN - HE WILL GIVE YOU A SPECIAL HAND
NOBODY KIN BREAK IT [HAND] UP - WHENEVER YOU WANT
ANYTHING YOU TALK TO THIS HAND BEFORE LEAVING HOME
TO GAMBLE - FOR THE SPECIAL HAND TAKE PIECE OF TWO
ROOTS AND BLACK CAT LUCKY BONE - 3 PIECES - PUT IN
TEN-CENT BOTTLE OF HEARTS COLOGNE - ANOINT YOURSELF
WITH MIXTURE BEFORE ENTERING GAME - BEST OF LUCK

root dat chew git - it's a blacksake root also. Well, yo' take de root. Well, it's a bone. It's lak a chicken bone. It's on a black cat. Ah could almost tell yuh where tuh git it from. [I too can tell *where tuh git it*, wishbone from, but you wo won't find it in a black cat! I have discussed this matter elsewhere in HOODOO.] Yo' take dis cat an' yo' kill de cat, see. Yo' take de bone, it's long lak a chicken. Well,

yo' take dis bone, de blacksake root an' yo' take dis *John de Conkah*, an' yo' takes dis bone, an' yo' goes in de fo'ks of de road. An' yo' draws somepin in de way of a triangle. Dis way [demonstrates] in de mawnin' at fo' 'clock when-evah yo' make yuh wish. An' yuh *hand* dat chew wants, yo' sellin' yuhself tuh de devil, also, whenever yuh do dat. Den yo' take de sinnahman's dirt from 'is grave an' nine pennies which yo' pays de devil fo' 'is work. Yo' give him dis stuff an' leave it dere. An' he'll come up jis' de same as a natchal man. An' when yo' give him dis, he give yuh a *hand* an' dere's nobody kin break it up. [All *hands* can be broken by counter charm or powerful *doctor*.]

(This is the *hand* for gambling. Where do you put all this in this triangle?)

Right in dis triangle. Jis' lak in de fo'ks of de road: one comin' dis way an' one goin' dat way an' one's behin' yuh. Well, yo' stands right in de fo'ks of de road an' yo', yo' know, so nobody cain't git it up. Yo' know, dig it up, an' yo' stand right dere, if yo' have nerve enough, an' yo' fix all of dis in

heah [demonstrates].

(In this hole?)

In dis triangle in de hole [in the hole in the triangle]. An' whenever yo' do, yo' talk tuh hit, yo' know, jis' talk jis' lak ah'm talkin' tuh yuh: *Ah wan' chew tuh do so an' so, an' ah wants a "hand," an' ah wants tuh win evahthin'.* Well, whenever yo' do dat, well, dere's yuh luck right dere. Well, den yo' kin take, when yo' git ready tuh leave, yo' take a piece of each of de *roots* an' de black cat bone, an' put it in a ten-cent vial of *Hearts Cologne*. [This ten-cent vial of *Hearts Cologne* as *hand* we have elsewhere.] An' when yo' go in yore game yo' 'n'int chureself wit it, an' dat'll cuz evahbody tuh come right tuh yuh.

(Where do you put these pennies?)

Yo' take dose pennies. Well, see, yo' bury dose pennies. Yo's payin' 'im [devil] fo' yuh *hand*.

(Where do you put those pennies?)

Yo' put it right in de triangle an' yo' bury it. See, yo' won' take dose pennies [away] wit chew, yo'll leave 'em dere.

(You take the *roots* with you?)

Takes a piece of de root, jis' a piece. See, de *roots* join. Jew evah seen a piece? De root's [root is] join [has joints].

(You take a piece of it and you leave the rest of the root in the hole.)

Leave de rest of de root. Jis' take a piece of each piece of dis heah, but chew takes dat bone an' put it in de jah [jar], right in de jah, an' den yo' put chure - den yo' stops it up, each piece of de root. Den yo' 'oint [anoint] yuh-self when yo' git ready tuh go on a game. [Wilson, N. Car., (1495), 2566:1.]

10064. If yo' wanta have yuh way anywheah in de world yo' go, wanta do any-thing yo' wanta do, yo' git chew a jet black cat. Don't let 'im have no spot on 'im atall - jet black. An' yo' take dat cat an' take yo' a kittle, an' yo' go

ENTER SWAMP ALONE WITH JET-BLACK CAT AND KETTLE
WITH LID - BOIL CAT UNTIL FLESH FALLS FROM BONES
THESE CARRY TO CROSSROADS - SPIRITS WILL TRY TO
SCARE YOU - IF YOU PASS TEST - GO TO WATER THAT
RUNS - THROW BONES INTO - THOSE RIDING UPSTREAM
TAKE TO GRAVEYARD - LEAVE THERE 9 DAYS - RETURN
9TH MORNING - DIG HOLE - DROP INTO IT 9 PENNIES
PAYING DEAD FOR USE OF GRAVEYARD - REMOVE BONES
WRAP THEM IN RED FLANNEL - WEAR - YO'LL BE ALL
RIGHT ANYWHERE...NUTHIN'LL WORRY...HINDAH YUH

down heah tuh de swamp *alone*,
by yo'self, no one wit chew.
 Put dat cat in dat kittle of
 watah an' put sompin on de lid
 tuh hold 'im down in dere.
 Make yuh up a fiah an' bile
 it [kettle] till de meat come
 way from dat cat bone. Aftah
 doin' dat yo' take all of 'is
 bones an' yo' go tuh a cross-
 roads. All kinda things com-
 in' tuh yuh, but don' chew

git frightened. Don't chew git scared. Jis' stay right dere. All kinda things **comin'** tuh yuh: things wit no haid, no laigs, no ahms - comin' tuh yuh. But **chew** stay dere. An' aftah yo' stayin' dere yo' take dese bones an' yo' go back **tuh** runnin' watah an' throw dem in, an' de one yo' see travel up - up - yo' git **dose** bones. Aftah gittin' dose bones, yo' go tuh a graveyard. An' when yo' git **tuh** de graveyard, why yo' put dese bones down dere an' let 'em stay down dere **fo'** nine days. Aftah nine mawnin's yo' go back dere an' git dem bones an' yo' **left** yo' [you leave] nine pennies. [For paying spirits of dead in graveyard, **see** pp. 3316-3323, v.4 and other places in *HOODOO*.] Dig yo' a hol' an' let dem **nine** pennies down dere - at de graveyard, attah yo' git de bones. Yo' put nine **pennies** dere. An' when yo' take dem bones, yo' take dem bones an' yo' wrap 'em **up** in a piece of red flannel. An' yo' weahs dese bones. An' yo'll be all right **anywhere** yo' done go. Nuthin'll worry yo'. Nuthin'll trouble. If yo' in trou-
ble, yo' kin git out. Nuthin will hindah yuh atall. [I put in italics that

wonderful expression: *alone, by yourself, no one wit chew!*] [Florence, S. Car., (1331), 2290:1.]

10065. Dey go out tuh de forks of de road an' some do's one thing an' some anothah, see. Some will take a half a bushel [basket] see, an' dey puts dat in de forks of de road. An' aftah dey put dat in de forks of de road, dey git a black cat an' put undah dat bushel - half bushel. See. An' dey'll use de word: *God, de Fathah - God, de Son -*

LAY HALF-BUSHEL BASKET AT FORKS OF ROAD
PUT A BLACK CAT UNDER IT - SAY 3 TIMES
3 HOLY NAMES - A SUDDEN STORM ARISES

God, de Holy Ghost. Three times, see, an' de storm will rise... (Remainder of this story cannot be secured because of bad spot on cylinder.) [Comment by transcriber.] [What happened? Did the cat escape? Did the devil appear? I hope someone has preserved this story. For a similar story see one in which the devil demands you *cuss God three times*, No.348, p.103, vol.1.] [Washington, D.C., (638), 823:1.]

10066. While boiling black cat at a three-pronged road, a rooster comes out of the steam, crows, an' then the devil appears. [For rooster at forks of road, see also No.10052.] [Richmond, Va., résumé, 305:1.]

10067. Tell me dey go down in de graveyard 'bout twelve a'clock in de night an' carry dat black cat out dere. An' have mah watah boilin' at twelve a'clock, an' jis' at twelve a'clock

IN THE GRAVEYARD - WITH POT OF WATER BOILING
AT MIDNIGHT - THROW INTO IT ALIVE A BLACK CAT
AFTER FLESH FALLS FROM BONES - DROP THEM INTO
RUNNING WATER - BONE COMING TO TOP IS LUCKY BONE

care [carry] de bones tuh a runnin' stream an' put 'em in dere. An' de bone dat comes tuh de top, pick dat up an' tote on 'em. Dat bring a person luck. [Florence, S. Car., (1284), 2181:9.]

10068. Yo' kin go tuh a graveyard. Git chew a black cat an' go tuh a graveyard an' stay out dere till twelve 'clock in de night. An' boil dat black cat

IN GRAVEYARD AT MIDNIGHT BOIL BLACK CAT
AFTER CAT IS THOROUGHLY DONE - RUN TO STREAM
POUR POT INTO WATER - BONE GOING UPSTREAM IS LUCKY

in de graveyard. An' aftah yo' boil 'im good an' hot, why run tuh a li'l stream an' po' 'im in de stream; an' de bone dat comes up de

stream, git dat an' dat's good luck. [St. Petersburg, Fla., (994), 1606:9.]

10069. Kill a black cat an' take him away out in de graveyard, build a fire an' stew him down an' git 'is bones - out de lef' hind laig. An' wrap dat up an' dat's what de' call de black cat bone. An' dat makes yuh husban' or yuh boy friend - jis', he's right wit chah.

KILL BLACK CAT - STEW HIM DOWN IN THE GRAVEYARD
TAKE LEFT HIND LEG - WRAP UP - HOLDS WOMAN'S MAN

Nobody kin git 'im. [Evidently a woman must manage this rite, though I never heard of a woman attempting the ordeal. In theory the person who wants a black cat bone must obtain it himself, but I am certain a hoodoo person or shop could arrange the business.] [Jacksonville, Fla., (550), 689:11.]

10070. You take a black cat and you kill it and pass with it through the graveyard.

(You pass it through the graveyard?)

Through the graveyard.

(How do you do that?)

Just like you go by a graveyard, when you'd have it; see, you is passing

through the graveyard when you is going to a place for a job, and you pass it [cat] through there [graveyard] when you go there [for job]. And just like you got to go up to the office, right at his office, and you'd have some of that blood in a piece of paper, which you may call a little can. [The dead cat is not carried into office.] Well, you drop

KILL BLACK CAT - CARRY HIS BODY THROUGH GRAVEYARD
ON WAY TO SEEK JOB - LEAVE DEAD CAT OUTSIDE ON
REACHING OFFICE OF BOSS - INSIDE ON FLOOR LET
FALL A FEW DROPS OF CAT BLOOD SAVED - BURY CAT AT
MIDNIGHT UNDER STEPS OF HOUSE WHERE BOSS LIVES

that blood on the [office] floor and you bury that cat right at his steps [steps of his house] overnight, what you may call "overnight" [is] at midnight. He'd be looking for you to give you a job.

(Just through that cat.)

[Informant having told story before recording began, I now start questions to check veracity. He is marked "ng" but here his tale held together.]

(Now, what do you do? You take and catch [I am unknowingly using informant's *ands*] a black cat, don't you?)

Yes, you ain't got to have no white one or brown one.

(Then you kill it. Then you carry him to the graveyard?)

Yes.

(Then you go and bury this cat under the boss's steps?)

Under his steps.

(That's all you have to do?)

That's all you have to do to him.

(To get a job?)

Yes, you get a job.

(I thought you said something about cutting the hair off the cat's tail for something?)

You cut the end, the end of his tail off - just like you see, the little tip end of his tail?

(Yes.)

Well, you would cut that off, and you would keep that with you.

(Oh! You keep that part.)

Keep that part with you. And the other, you bury it like that.

(I see, at the bottom of the step.)

At his step, and nobody can *knock you from* getting a job. [New Orleans, La., (833), 1253:4.]

10071. Yo' [some enemy] kin take yore track an' a black cat's bone an' bury it in de cemetery, an' in about nine or ten days - about a week latah - yo'll suffer. Yo' will have dis

FOOT TRACK AND BLACK CAT BONE BURIED IN GRAVEYARD

try to git shet of 'em. [Fayetteville, N. Car., (1402), 2524:4.]

THE USUAL SUCKING-BONES RITE - EXCEPT RIGHT BONE

BURNS MOUTH - KEEP IT IN MINK-SKIN BAG WITH GARLIC

SALT - SUGAR - RED DIRT - AND BEFORE SHOOTING DICE

SAY: IF AH COULD WIN AH'M GOIN' WIN AN' IF AH

HAPPEN TUH WIN AH'M TRUSTIN' YO' [7 BOOK OF MOSES]

same cat, of yore own, inside of yo', if yo' don't

10072. (After you have boiled this black cat, you take these bones and limbs. Then what do you do with those bones?) [I am summarizing what informant had said before I turned on machine.]

Yo' has tuh suck evah one of 'em, evah one tuh git tuh

de right one. When yo' git tuh de right one, it's a short j'int bone, somepin

lak dat [demonstrates]. When yo' git tuh dat, it goin' burn yore mouth. When yo' burn yore mouth, yo' take it an' yo' force it roun' - put it in a sack an' reseal [seal] it up wit some garlic an' salt an' some sugah an' some red dirt [reddish clay unless one buys a special red dirt somewhere; in any case it is a substitute for blood]. An' if yo' goin' play dice wit dat or any kinda game, dere's two words yo' say out de *Seven Book of Moses: If ah could win, ah'm goin' win; an' if ah happen tuh win, ah'm trustin' yo'*. [Whether this is from *Seventh Book of Moses*, I do not know.]

(What kind of a sack do you put that in did you say?)

In a mink skin!

[After informant leaves room, I say to machine: *End of 1604. I think this fellow was a liar. Liar* is a little strong, but I did concentrate upon every word said. That I did not believe everything is shown by the section on made-up material in this present volume.] [Algiers, La., (1604), 3030:7.]

BLACK CAT BONE IN GAMBLING - PASS THROUGH MOUTH

an' put it in dere mouth. Pass it dere a couple of times, an' den set [it] back in dere pocket an' go in tuh win.

(That is for luck in gambling?)

Yeah. [New Orleans, La., (1558), 2838:6.]

10074. They says yo' kin go to a *four-fork* road - you've seen them - for nine mornings after you suck this black cat's bone. Suck the *marrow* [marrow] of it,

SUCK MARROW FROM BLACK CAT BONE
THEN VISIT FOUR-FORKED ROAD 9 MORNINGS

then you be lucky and do whatever you want to do. [The marrow is swallowed. You evidently visit the crossroad to receive the devil's left-handed blessing.] [Deal Island, Md., (109), 25:1. This cylinder reference was also given for margin title POWER FROM BROTHER'S SKULL, v.1, p.283, informant's number here, a day later, being 125. Numbers of cylinders and informants were for collector's convenience only.]

10075. I heard yeh had to kill a black cat. A certain bone yeh had to git. I think the story went yeh had to suck that bone. And then you had to go to a

SUCK MARROW FROM YOUR BLACK CAT BONE
THEN VISIT THREE-PRONG ROAD OR CROSSROAD
7 MORNINGS BEFORE DAY TO MEET DEVIL
YOU COULD DO ANYTHING YOU WANTED 7 YEARS

three-prong road, a crossroad - [demonstrates] a prong this way, and a prong that way, and a prong this way - seven mornings before day, and yeh supposed tuh meet the devil there. That's people that is trying to *git* over for to do anything they want to do. And he [devil] was supposed to meet yeh at a certain time. And yeh meet sompin other dere dat was supposed tuh be the devil himself. And he was to set jeh free [to do anything]. And then you could do anything, have any kind of luck you wanted for seven years. [Deal Island, Md., (110), 25:2.]

10076. Yo' put chew a pot of watah on an' boil it. An' ketch a black cat, a all-black cat, an' put 'im in de pot of boilin' watah an' put 'im in dere

CATCH BLACK CAT - BOIL ALIVE AND TO PIECES
LUCKY BONE WILL RISE TO TOP - ALL OTHERS
SINK TO BOTTOM - SUCK BONE - LET IT DRY
CARRY - YOU CAN DO ANYTHING - EVEN DISAPPEAR

'live. Boil 'im until - boil 'im tuh pieces. An' de lucky bone will come on top. An' dis bone dat come on top, yo' take dis bone out an' suck de bone [suck out marrow?] an' den lay it up an' let it dry. An' carry it in yore pocket an' yo'll be lucky enough

tuh git anythin' yo' want or do anythin' yo' wanta do. Yo' kin even disapeah.

(Why did you suck it?)

Jis' suck de bone aftah it comes tuh de top. De only way yuh'll know dat bone, yo' see, aftah de cat boils, de meat boils off de cat an' dis bone will come to de top, an' all de resta de cat'll go tuh de bottom.

(You don't suck it at any particular place?)

No, yo' jis' put it in yuh mouth an' suck it. An' aftah yo' suck it, den yo' lay it out on anythin' an' let it dry out. [Fayetteville, N. Car., (1390), 2491:11.]

10077. Yo' git a black cat without any white spots an' take dat cat an' a pot - ketches dat cat an' puts 'im in a pot of hot boilin' watah an' boils dat cat. An' yo' boils him until

SUCK EACH CAT BONE AS YOU TAKE IT FROM THE POT
BLACK CAT BONE WILL BE ONE GOING UPSTREAM

all de meat comes offa his bones. Den yo' takes dat cat out of de pot an' yo' goes tuh

a runnin' stream of watah - jis' let it be a li'le small stream - an' yo' suck each one of de bones [on bank of stream] until yo' come tuh de bone. An' throws 'em all [into stream] until yo' come tuh de one dat goes up de stream. An' de one dat goes up de stream dat's de lucky one if yo' kin git it. An' yo' takes dat an' keeps dat one. [Fayetteville, N. Car., (1420), 2560:7.]

10078. Well, yo' ketch a cat - a black cat - an' yo' take 'im tuh a runnin' stream somewhere off in some desolated place, an' yo' build yuh a fiah an' yo'

CATCH A BLACK CAT - TAKE IT TO RUNNING WATER IN
DESOLATED PLACE - BUILD FIRE - HEAT WATER - BOIL
CAT ALIVE - AFTER FLESH FALLS OFF - BAG BONES
EMPTY INTO RUNNING WATER - SIT THERE - ALL BONES
WILL FLOAT DOWNSTREAM - SOON ONE BONE WILL STOP
TURN ROUND - COME BACK AGAINST CURRENT TO YOU
THIS IS THE LUCKY BONE - BY SUCKING IT - WISHING
HOLDING IT IN YOUR POCKET - YOU CAN DO OR HAVE
ANYTHING YOU WANT - EVEN MAKE YOURSELF INVISIBLE

heat watah an' yo' boil dis cat. Yo' boil all de bones off dis cat. An' aftah dis cat boiled an' all de meat fall off 'is bones, den yo' take dese bones an' yo' put dese bones in a bag, an' po' dese bones in dis stream of runnin' watah. An' den yo' sit dere. Dey say dat sev'ral things supposed tuh happen

while yo' doin' dis. [Various horrible apparitions will appear trying to frighten you.] An' all dese bones will go downstream in swift watah, an' dis one bone come back up against de stream, dat's de bone yo' git. Den yo' git dat bone an' yo' carry dat bone. Yo' carry dat bone diff'ren' places. Yo' suck it in yuh mouth when yo' wanta do things, an' carry it in yore pocket in yuh han'. Dat bone supposed tuh do sev'ral things; sech make a man invisible or any othah things dat yo' wanta do. [Fayetteville, N. Car., (1393), 2504:4.]

10079. Yo' kin git a black cat an' boil it an' stan' befo' a mirror in a dark room an' run dem bones across de mouth an' de

RUN BONES THROUGH MOUTH BEFORE MIRROR IN DARK ROOM

one dat's de natural bone, why it will be a whole lot-ta diffrent sights dat will appeah befo' yo'. [Here is

a tricky one: if you can see into mirror in a dark room, you do not need a black cat bone! Probably my informant means you will see all the horrors including the devil, you missed, had you gone to a crossroads.] [Memphis, Tenn., (1329a), 2734:12.]

10080. Boil black cat, when cool suck bones. On reaching lucky bone you'll go blind [temporarily]. [The word *mirror*, may have dropped out of this rite.] [Newport News, Va., informant from; resume, by Ediphone at Old Point Comfort, Va.]

10081. Boil black cat, horse without a head, etc., appears; hold bones in

front of new mirror, at right bone you go blind - see nothing in the mirror.

[This is a rare rite because a new mirror is required. At the
NEW MIRROR moment I can think of only one other rite, the remarkable new *magic*
mirror in No.7211, p.3206, v.4.] [Petersburg, Va., second trip,
 résumé, 421:4.]

10082. [I heard of] people using a cat.

(All right, how do they use that?)

Well, yo' git a real black cat. Dat's now in regard if yo' wants tuh *hurt*
 someone, yo' undahstan'. Ah've heard yuh git a real black cat, an' yo' heat

IF YOU DISAPPEAR WHILE SUCKING BLACK CAT BONES
BEFORE MIRROR - YOU HAVE FOUND THE LUCKY BONE

yuh some watah. Yo' git de
 watah real hot an' yo' put de
 cat in dere alive. Yo' put a
 lid on topa de pot an' jis' drop

de cat in dere alive. An' aftah he's in dere alive, let 'im boil 'til evah bone
 in 'im - 'til it come all off de meat, therly [thoroughly] done. An' aftah yo'
 boil 'im therly done, den yo' take 'im out an' yo' suck evah bone in de cat 'til
 yo' git tuh de right bone. Whenevah yo' git tuh de right bone, it'll cuz yuh [to
 disappear] by yo' cannot see yuhself - yo' can't see yuhself in a mirrah. Yo'
 kin look in a mirrah an' yo' fail tuh see yuhself.

(Then what do you do?)

Well, yo've got de right bone, an' yo' kin do mos' anything den yo' wants tuh.
 Yo'll accomplish mos' anything yo' want tuh accomplish. [Vicksburg, Miss., (773),
 1061:2.]

10083. [Dat's] fo' gamblin', fo' luck.

(I never heard of that.)

Yo' are supposed tuh take a cat - which de mans *ovah de rivah* [IN ALGIERS] -
 through dem people, yo' know. Got some smart people ovah dere, too. Dey take
 a cat an' dey go ahaid an' boil dat cat. But it cost plenty money. Ah wasn't
 nevah able tuh pay dat money. Dey charge me \$400 but ah didn't have dat much
 money tuh start wit. An' yo' supposed tuh do anything aftah yo' do dat. But
 yo' sell yuhself tuh de devil.

(I see.)

Ah know one fellah - one or two fellahs - ah know puson'ly, he don' have a
 dime now, an' in de night [overnight] he goin' tuh have fo' or five hunderd dol-
 lahs. An' how he gits it, ah don' know. But it must be natchly true, ah think.
 Dat's far [as I know] but ah believe it. Ah believe it's true but ah nevah had
 it done tuh me.

But what he said he did. He goes in all gamblin' rooms an' win money all de
 time.

(I see.)

Well, yo' ketch dese big games lak de lumbah[?] camps an' all dat. Yo' in
 gang. Dat's how he got to de road [got in business].

So, he is supposed tuh take a cat an' put 'im in a hot kettle a watah. Sup-
 posed tuh covah 'im up so he said. An' aftah de cat come in de boilin'-hot watah
 an' he dies - yo' know, in dat hot watah he is still alive. Yo' take dat black
 cat an' den aftah he be's in dere, de man takes evah bone an' stand in front of
 a mirah, lak yuhself stand ovah here. [Was there a mirror in the interviewing
 room?] He passes evah bone through 'is mouth-lak. Not jis' open 'is mouth -
 pass it through, see. An' den when he gits de right bone, which is supposed
 tuh be lak dat bone, he disappear in front of de glass. Well it's dat bone he
 has. Dat's what he is supposed tuh do [to disappear.]

(I see.) [New Orleans, La., (782), 1084:4.]

10084. Dat black cat bone - well, yo' ketch a real black cat, see. All right.

Aftah yo' ketch dat cat - he have tuh be alive, yo' see, an' yo' take 'im an' put 'im in boilin' watah. Put 'im in a big ole pot, chew know, an' boil 'im. An' when yo' done boil 'im down, well den yo' pick de bones, an' den yo' have tuh have a lookin'-glass an' fin' de right bone. Den, when yo' hit de right bone an' yo' git de right bone, dat glass gits smokey an' yo' cain't see yo'self in dat glass. Well, den dat'll be de bone dat yo' must git.

(When you pick these bones - do you do anything to them when you pick these bones? What do you do with the bones when you pick them?)

Well, when yo' be pickin' 'em, yo' jes' continue pickin' de bones an' lookin' in de glass, don't chew undahstan'.

(You are just picking up the bones?)

Yes, lookin' tuh see whut kind a bone yo' must git, an' den when yo' git de right bone, well, den de glass - yo' cain't see yo'self in de glass any mo'.

[Algiers, La., (1575), 2898:3.]

10085. Dat black cat - takin' de black cat, pure black, no white spot, no nuthin, an' puttin' 'im in a pot of watah alive an' boilin' 'im. Aftah he is boiled, tuh find de right bone, yo' must take a lookin'-glass an' passin' each bone through de mouth. When yuh git tuh de right bone, yuh don' see yuhself in de glass at all. Well, dat's de bone dat chew use in yuh pocket. An' whensomevah yo' use dat bone in yore pocket, yuh walks intuh any place - yo' may be comin' up along de street an' ah see yo' comin', an' befo' yo' git tuh me yuh'll disappeah an' ah don' see yuh. See. Yo' done git invisible wit de black cat bone. But it's only one certain bone dat it kin be done wit. [New Orleans, La., (1560), 2853:10.]

10086. Yo' go tuh work an' take a black cat wit no spots on 'im atall. An' yo' takes 'im an' yo' puts 'im in a washpot an' fill it up [with water]. Yo' don' fill it clean up, jis' let it [fill] so's [so his] haid kin be stickin' up [out of water] so he won't

CAT MUST BE BOILED TO DEATH - NOT ALLOWED TO DROWN WITH LUCKY BONE IN MOUTH YOU DISAPPEAR FROM MIRROR

don' fill it clean up, jis' let it [fill] so's [so his] haid kin be stickin' up [out of water] so he won't

drown befo' he git chance tuh burn or anythin'. An' yo' jis' make a fiah an' put de lid on it [pot] so he can't git out. Make a fiah an' boil 'im right dere until all de meat come off 'is bones. Den yo' take dem bones den an' put 'em in a sack. An' carry 'em an' go tuh where de watah is runnin', an' jis' po' evah one dem bones in dere. An' dere'll be one bone out dere dat'll float up de stream. All de rest of 'em goin' down de stream, de way de watah runnin'. An' de one dat come up de stream, yo' gits dat one. Take dat one an' yo' kin dry it out fo' yo' ownself. Yo' walk up befo' de glass dere an' yo' put it in yuh mouth an' yo' cain't see yo' ownself. An' yo' kin go anywhere dat yo' wanta go an' put dat bone in yore mouth, why dey cain't see yuh. [Fayetteville, N. Car., (1450), 2631:6.]

10087. (You get the black cat and you boil him, you say?)

Yes, boil 'im alive. An' den yo' have a glass [a mirror]. Dey tell me dey wave it in front-a yuh hand [holding mirror] dat way an' evah bone dat is put in yuh mouth, if it wasn't de right bone, why yo' would see yuh face [this is putting things backwards!] an' den when yo' git tuh de right bone,

AFTER YOU BOIL A BLACK CAT - HOLD EACH BONE IN FRONT OF A MIRROR - WHEN THE BONE DISAPPEARS OR SHADES THE MIRROR YOU HAVE THE LUCKY BONE

right bone, why yo' would see yuh face [this is putting things backwards!] an' den when yo' git tuh de right bone,

de bone'll be so strong it would shade [pull a shade down over] de glass. Yo' cain't even see. An' dey say dat would be de right bone. [St. Petersburg, Fla., (990), 1597:2.]

10088. You get a real black cat, jet black, and throw him in a pot of hot

water and let him stay there until the bones all come to pieces. You take all the bones out then and put them in your mouth, one at a time, and when you strike that bone, the lucky bone, you'll become blind. Then you have struck the right bone. You carry that

BOIL A LIVE BLACK CAT - AFTER BONES DRY
DRAG EACH ONE ACROSS YOUR OPEN MOUTH
UNTIL YOU BECOME BLIND - THE LUCKY BONE

for luck. [This is a tricky rite! After I draw each bone through my lips and still see, what happens then? Are some black cats without lucky bones? Am I supposed to continue in rotation or haphazardly redrawing the bones through my lips *ad infinitum*? Is this merely a folk trick? A practical joke?] [Hampton, Va., Old Point Comfort, Ediphone cyl.30.]

10089. De black cat bone, ah've always heard dat wus good. Ketch a black cat about midnight in de night an' throw 'im in a hot pot of boilin' watah. An' yo' git befo' a mirrah an' yo' be- gin fittin' de bones 'cross yore mouth whilst lookin' in de mirrah; an' when yo' git tuh de right bone, den yo' vanish - yo' cain't see yo'self in de mirrah. Dat's de way ah've heard it. [Memphis, Tenn., (1553), 2826:3.]

BLACK CAT BONES YOU TEST IN MOUTH AT MIRROR
MUST COME FROM CAT YOU CAUGHT AT MIDNIGHT

STAND BEFORE MIRROR RUBBING BONE ON FACE
IF IT IS THE LUCKY BONE - YOU DISAPPEAR

10090. See, jis' lak dis black cat bone - yo' kin disapeeah. (How do you do that?) Well, dey tell me yo' kin take dat black cat bone an' yo' keep agoin' till yo' git de right bone; an' when yo' git de right bone, yo' rub yore face on it an' look in de glass [mirror] an' can't see yuhself, yo' disappear. Can't no one else see yo'. [St. Petersburg, Fla., (1044), 1694:9.]

10091. That fer stealin' also. Yo' take a black cat with notta white spot on it. Yo' understand what I mean. Yo' take this black cat an' yo' have a hot boilin' pot of water. Yo' put this black cat in there. Cover him up, and let him cook all to pieces. After he cooks all to pieces, then you take him out and pour that water off of it.

BOIL A BLACK CAT TO PIECES - POUR OFF WATER
DASH BONES INTO COLD WATER - BEFORE A MIRROR
RUN EACH BONE BETWEEN YOUR TEETH UNTIL YOU
DISAPPEAR - THIS IS LUCKY BONE - ALL IS YOURS

Dash them bones in some cold water and take a looking glass, and put that stuff before this looking glass. And take ev'y bone and pass it between yore teeth and look in this glass. An' the bone that yo' pass between your teeth and yo' can't see yourself in this glass, that's the right bone. Yo' can tote that bone and do anything you wanta. [New Orleans, La., (850), 1317:2.]

10092. Dey ketch a black cat with not a spot on 'im an' put it in a pot, put 'im in a pot 'live an' boil 'im till all de meat, yo' know, drop off de bones.

BOIL LIVE BLACK CAT - BONES INTO RUNNING WATER
BONE UPSTREAM AND BACK - IN MOUTH TO DISAPPEAR
YOU CAN WALK UNSEEN INTO ANY BANK AND ROB IT

An' den dey go to a runnin' stream, a swift runnin' stream of water, an' dey say dey chunk dem - pitch dose bones [into the water]. An' dey say de one, yo' know, dat comes back down de stream - not go up it - de one dat come back down de stream, turns an' comes back down de stream or runs back against de water, say dat's de one. Yo' kin put it in yuh mouth an' yo' disappears. Say yo' kin go [unseen] into banks [and rob them]. [Waycross, Ga., (1141), 1856:13.]

10093. Put a black cat in boiling water while he is alive and keep him there, and when the meat comes off, you take the bones and stand before a mirror. And

put them bones through your lips, yes, one at a time, and when you can't see yourself in the mirror, that is the right one, the black cat lucky bone. All black cats have it. If you are gambling or anything and losing and want to leave, if you run a black cat lucky

BOIL LIVE BLACK CAT - BEFORE MIRROR RUN BONES THROUGH YOUR LIPS UNTIL YOU DISAPPEAR - IF WHILE GAMBLING YOU ARE LOSING AND WANT TO LEAVE - PASS BONE THROUGH LIPS - YOU DISAPPEAR AND GO UNSEEN

bone through your lips, suck it, out you go and they can't see you. [New York City, (5), by Ediphone.]

10094. Cats? Dey took one of 'em an' throwed 'em on de inside of a pot of hot boilin' watah, an' aftah - ah mean, aftah dis cat done boiled tuh pieces,

2 BONES WILL SWIM TO TOP OF BLACK CAT POT RIGHT BONE MAKES YOU VANISH FROM A MIRROR

dem befo' de mirrah, an' yo' looks intuh de mirrah. An' de one derein dat chew could see yuhself in de glass, well dat, it not de bone. But de one where yo' cannot see yuhself intuh de glass, dat will be de one yuh want. Yo' cannot see yuhself. Well, all right, [that is] sellin' yuhself [to the devil]. [Could there be concealed here a forgotten *catch* or trap? Originally did you have the choice of either bone? If you failed with the first one, you had to start all over again, possibly meaning *ad infinitum*.] [Charleston, S. Car., (499), 543:4.]

AFTER YOU HAVE FOUND LUCKY BONE BY DISAPPEARING FROM MIRROR - PUT CROSS MARK ON IT - WRAP IN RED FLANNEL - SELLING BONE NOT PART OF ORIGINAL RITES

it up in flannel. An' dey take dat bone an' sell it tuh somebody, an' whatsomevah dey got intuh...

[Here I turn off machine not expecting much, then start it again.]

(You say the person who buys this bone puts it in a red flannel bag. Then what do they do?)

He takes it an' - lak if de law gits aftah dem or sompin lak dat, he takes dat bone an' gits befo' a mirror; an' rubs it cross his teeth an' goes on off 'bout his business. An' walk all roun' de law an' dey don' seem tuh know 'im or don' bothah 'em [him]. [Fayetteville, N. Car., (1414), 2545:12.]

10096. I heard one fellow tell that too. As near as I can recall what he said. You take a black cat at twelve o'clock at night, boil the cat in hot water until the flesh is boiled away

MIDNIGHT - BOIL BLACK CAT - FIRST BONE TO FLOAT SAY INCANTATION - KEEP BONE IN MOUTH CERTAIN LENGTH OF TIME - TIE STRING ABOUT BONE - TIE ABOUT NECK - KEEP HIDDEN - HAVE SOLD SELF TO DEVIL - WORK MIRACLES - WISHES - GAMBLING LUCK

until the flesh is boiled away from the bones. The first bone that floats up to the top of the water, you say certain words - I don't remember the words. You tie a string to the bone and keep the bone in your mouth a certain length of time. Then tie that string around your neck with the bone hanging to it. That puts the person in the power of what they call...in other words he sells himself to the devil. He can work wonderful miracles. He can do anything he wishes. It gives luck in gambling, too. [Fredericksburg, Va., by Ediphone, 62.]

10097. Now, ef ah wanted tuh sell mahself tuh de devil, so ah kin be a hoodoo an' do all kinds of *tricks*, ah would go tuh de fo'ks of de road at twelve 'clock at night - on a Sat'day night. An' dere [at forks] ah'd stay an' learn dese

TO SELL SELF TO DEVIL - BE A HOODOO - DO...TRICKS
GET BLACK CAT BONE - GO TO FORKS OF ROAD MIDNIGHT
SATURDAY NIGHT - BOIL CAT - TAKE BONES - PASS THEM
THROUGH MOUTH BEFORE MIRROR UNTIL GLASS TURNS DARK
AH'D DO WHUT DAT BONE TELL ME...AH KIN DO ANYTHIN'

tricks an' git a black cat bone. Boil de black cat chew undahstan', an' git 'is bone. An' when ah see dat bone through a looking glass until ah turns dark, ah git dat bone in dere.

An' ah'd do whut dat bone tell me to. An' ah kin do anythin' ah wanta do, an' go anywhere ah wanta go.

(What do you mean about turning dark in the glass?)

When yo' see yuh got a certain bone an' yo' pull it through yore mouth, dat glass turn dahk, yo' undahstan'. Makes 'im know dat he's got de right bone.

(Makes what turn dark, the man?)

De glass will turn dahk [everything disappears!]. [Mobile, Ala., (667), 878:6.]

10098. All right, yo' ketch a black cat an' yo' put 'im in a boilin' pot a watah, an' yo' - till dat flesh cook off 'im. Cook 'im while he alive. Git

AFTER BOILING LIVE BLACK CAT TAKE BONES AND MIRROR
TO RUNNING WATER - PASS BONES THROUGH LIPS - YOU
WILL DISAPPEAR FROM GLASS ON REACHING RIGHT BONE

chew a lookin' glass an' all dem bones, an' go tuh a runnin' stream a watah. An' put all dem bones cross yuh mouth, an' de bone yo' fail

tuh see in dat glass - lak yo' lookin' at me - dat's de bone yo' keep. Well, yo' take dat bone an' yo' supposed tuh go - ah supposed tuh take dat bone an' come in here, an' do anything ah wanta an' yo' couldn't see me. Yo' see, yo' can't see me. It a spirit, spiritualist, yo' see. Yo' can't see me long as ah got dat bone in mah mouth.

(But you have to go down to running water?)

Runnin' watah.

(And hold that glass in front of you?)

Yes, sir. An' yo' see, an' throw dem bones - float all dem bones in dat runnin' watah. An' yo' throw dem bones in dere an' de one dat float back tuh yuh, yo' git dat. An' den yo' take it an' put it in yore mouth, an' look in de glass; an' if yo' can't see yuhself, dat's de bone.

(I see. That's checking up, in the looking glass.) [Vicksburg, Miss., (725), 994:2.]

10099. Dat black cat by de watah's got tuh be at twelve 'clock at night. An' if dey ain't good, dey can't stay dere. Cain't stay dere. Ain't no way fer yuh

INFORMANT SAYS THROWING BLACK CAT BONES INTO
RUNNING WATER IS A MISTAKE - LIFT BONES FROM
POT AND WASH THEM OFF IN CLEAR WATER - LAY
EACH BONE IN MOUTH - ONE BY ONE - ON REACHING
RIGHT BONE...GOIN' TUH TURN YUH BLIND AS A BAT

tuh stay dere. Yuh take dat black cat bone. Yuh take dat black cat an' yuh boil all de meat off 'is bone. Dey says yuh goes tuh a runnin' stream of watah an' put dat cat bones in dat place an' do dat business.

Well, ah believe dat's a mistake. Dat's mah belief. But chew take dat black cat bone an' yo' boil dat black cat down, an' when all de meat fall off de bone, yo' take dat black cat up [from the pot] an' yo' wash dem bones off wit cleah watah. Aftah yuh wash dem bones off in cleah watah, yuh take evah bone, evah bone dat was in de cat, an' put 'em in yore mouth. An' de right bone is goin' tuh turn yuh blind as a bat. Dat's de bone.

(That's the bone you use.) [Jacksonville, Fla., (592), 763:7.]

10100. Now, dis is not mah personal experience. Dey take a black cat down by

a stream of runnin' watah an' a pot, piece of glass an' so forth. An' put de cat in dis pot full of watah. Aftah yo' build a fire an' de watah begin gittin' warm,

TAKE A BLACK CAT - POT - PIECE OF GLASS TO RUNNING WATER - BOIL THE CAT - LOOKING THROUGH THE GLASS BITE MEAT OFF EACH BONE - WHEN YOU REACH RIGHT BONE GLASS WILL DISAPPEAR BEFORE YOUR EYES - THEN YOU DO SOMETHING ELSE UNKNOWN TO INFORMANT - WHICH PERMITS YOU TO SLIP OUT OF YOUR HIDE - THIS IS WHAT A WITCH DOES TO SLIP OUT OF HER SKIN - SUCH INVISIBILITY MEANS WHUT CHEW CALL...WITCHCRAFT

put dis cat in dere an' have a top on it. Now, yo' must hol' dis cat in a certain way an' slip 'im in dis pot, an' git dat lid down befo' he hollahs as yo' do dat. An' den let 'im boil den until he's thoroughly [done] an' de meat absolutely floatin' aroun' in de pot.

Den yo' take dat glass an' look through it [it is a piece of glass and not a mirror] an' jis' take up each bone in dere an' bite it. Bite de meat offa it until yo' come tuh de right bone. An' yo' git dat bone an' de glass will disappear from befo' yuh. Then yo' take...

(Then you get the right bone. How do you know it's the right bone?)

Well, at de disappearance of de glass.

Den yo' take dat bone an' do certain articles wit it. Ah don' know jis' zac'ly what dat is. An' it will enable yo' tuh become in de knowledge of how tuh slip out of dere hide. [I turn off machine too soon.]

(Whom do you say does this? Do the witches do this?)

Yes, den dey become de witch when dey become so dat dey kin slip outa dere hide. An' yo' can't ketch 'em. Yo' know what ah mean.

(You can catch them?)

Yo' know what ah mean. Lak if he'd kill somebody out dere. He come in de store an' steal somepin or othah lak dat. Yo' can't run 'im down an' ketch 'im. So law kin ketch 'im. If dey ketch 'im an' put 'im in jail - dey locks 'im up in dere - an' den walk down de street an' he's standin' aside of 'im pattin' 'im on de shouldah. Walk along an' say "Hello" all dose kinda things. Now dat's what chew call tuh mah knowledge witchcraft. [Washington, D.C., (621a), 794:3.]

10101. But you have tuh git a bone from a black cat. Well, yo' take a black cat an' yo' have a pot wit a lid on it. Air-tight [it] so dey can't knock it

IF YOU ARE BOILING BLACK CAT IN POT WITH LID TO KEEP ANIMAL IN - ALL SORTS OF WILD CREATURES APPEAR - EVEN SNAKES - TRYING TO HARM YOU - BY ENDURING TEST - BONES WILL SEPARATE IN PILE DRAIN THEM - HOLD BONES LOOSELY IN HAND IN RUNNING WATER - ONE THAT TRIES TO GET AWAY AND DOES AND FLOATS UPSTREAM - THIS IS LUCKY BONE KEEP MOIST [FEED IT] WITH HEARTS PERFUME - PUT IN MOUTH TO BECOME INVISIBLE - THOUGH UNSEEN PEOPLE CAN HEAR YOUR VOICE - KEEP MOUTH SHUT

off. But de process dat chew go through in dat is tuh - all kinda evil things comes tuh yuh. Yo' takes dat cat an' yo' put 'im in dere alive an' den yo' shut dat lid back. If yo' kin stand it, stand all dose diff'ren' things - snakes all kinda wild things comes up in fronta yo' an' tries tuh hahm yuh; if yo' kin stan' dat an' go through wit it. An'

aftah dat, aftah it boils out all de bones an' evahthing is sep'rate dere, yo' take dat stuff an' yo' drain it off. An' yo' take dose bones in some watah an' hole dem in yuh han' lak dat. Git tuh a stream of watah wheah de watah is runnin' all de time an' hole dose bones in it. An' de bone dat try tuh git away from yuh de most, de one dat goes up de stream, yo' best go an' git dat.

(You just hold these bones in your open hand and it's the one that tries to get away from you.)

Den yo' take dat one dat is tryin' tuh git away from yuh. An' take de simple

bone, jis' take it someweah an' dry it off, an' jis' keep it moisted with *Hearts Perfume*. An' if yo' wan' tuh keep dat bone - an' if yo' wanta go any place an' don' wan' anybody tuh see yuh, as invisible, yo' put dat in yuh mouth. Yo' gotta keep yuh mouth shut. An' yo' go in dere an' nobody kin see yuh, but dey kin heah yuh talk. [St. Petersburg, Fla., (1025), 1659:5.]

10102. Yo' take a live black cat an' tie 'im, an' put 'im intuh a large pot what have a covah - live. An' yo' boils 'im alive. Yo' kill 'em [by boiling].

HOLD TESTING MIRROR BETWEEN YOUR LEGS Co'se dat's jis' de same as goin' tuh de crossroads. When yo' boil 'em, yo' boil 'im so's [so he's] right off de bones - meat comes right off de bone. Yo' git a mirrah, yo' know a small mirrah an' yo' put it right between yuh two laigs. An' yo' takes evah one of dem bones, one by one, an' pass it through yuh teeth. An' de one dat yo' passes through yuh teeth lak dat an' yo' cain't see yuhself, dat's de one dat yo' want. Dat de bone dat yo' keep, see. Dat's fo' yuh appearance an' disappearance. [Charleston, S. Car., (514, *Doctor Glover*), 599:3.]

10103. Yo' git chew a black cat an' takes 'im - ah done done dat. Yo' takes yo' a black cat at twelve a'clock in de night. Don' chew kill 'im. Let someone else do dat. [This is rare.] Let someone else kill 'im. Don' chew kill 'im, undahstan', but dat chew git 'im. An' take 'im twelve a'clock in de night an' put 'im on in some kinda ole pot or somepin an' boil 'im. Aftah yo' git 'im boiled, den yo' take 'im up. Dere's 52 bones in 'im [one bone for each card in a deck of playing cards]. An' outa dem 52 dere ain't but three yo' takes out.

YOU GET BLACK CAT BUT LET SOMEONE ELSE KILL HIM
AT MIDNIGHT - THEN YOU TAKE HIM OUT OF THE POT
HE HAS 52 BONES - ONE FOR EACH CARD IN THE DECK
BUT YOU SELECT ONLY 3 BONES - AN UNHOLY TRINITY!
BEGIN WITH ELBOW TO SHOULDER OF FRONT LEFT LEG
SECOND BONE IS BACK LEFT LEG FROM KNEE TO ANKLE
CHOOSE A LEFT RIB FOR THIRD BONE - FIRST BONE
WRAP TWICE WITH NEW BLACK THREAD - TIE - SAYING
NO TRAMP! NO TRAMP! NO TRAMP! YOU ARE READY TO
PROCEED AGAINST A TRESSPASSER IF YOU ARE A FARMER
HOLD CAT BONE ON GROUND IN LEFT HAND - WITH RIGHT
HAND OVER HEART SAY: LORD, DE MOS' HEAVENLY FATHAH
DIS IS MAH UNDAHTAKIN', WHUT COME BEFO' DE DEVIL
DAT CHEW KIN TAKE IT OFF - TURN BONE ON GROUND
AWAY FROM YOU - THE OTHER TWO BONES CAN BE USED
THIS ELBOW BONE DAT'S DE HIGHEST "JOMOO" DERE IS

Yo' take dis bone chere.
 [This man must have brought a cat with him! A black one?]

(You take the left. Front paw or the back one?)

De left front.

[Demonstration continues.]

(From the elbow up to the shoulder.)

Yo' takes dat now. An' yo' takes from 'is knee on de back - down.

(From the knee down to the ankle.)

Dat's right. An' takes out one of de ribs - take out de left rib. Take hit

out. An' anybody troublin' yo' lak yo' a farmah, bothah yo' wit chure stuff, well yo' take dat an' take dat lef' rib an' git chew a black spool of thread an' tie it. Jis' go roun' dit twice an' say lak dis: "No tramp! No tramp! No tramp." An' tie it. Yo' done say whilst yuh turnin' it yo' undahstan', turnin' it 'way from yuh. It don' come tuh yuh no time, no sir. "No tramp! No tramp! No tramp!" Now, ah'm fixed [ready to proceed]. Put chure han' down jis' anywhere yo' wanta lay it down, an' put chure han' up dere, say, "Lord, de most Heavenly Father, dis is mah undahtakan'. Whut come befo' de devil, dat chew kin take it off." Take dat same thing an' turn it. Yo' won' have no mo' trouble, not a bit. Git 'long jis' fine. [I now explain informant's demonstration:]

(You hold that cat bone down on the ground and your right hand over your heart and you say that prayer.)

Yes sir.

(Who did you say did that, a farmer?)

Any farmer, or in yore place. Jis' lak mah place, jis' lak anybody intah-ferin' wit chew.

(What would you do with the rest of the [three] cat bones?)

Take eithah one of dose an' use 'em fo' de same thing. Dis elbow joint, yo' gits dat all out dere. Dat's de high [highest] *Jomoo* dere is in existence. Dat's bad. [Florence, S. Car., (1334), 2300:3.]

10104. (When you boil this black cat, these bones fall apart?)

All a 'em fall off [the flesh].

(Which bone do you take?)

Take...izza [it's a] bone shape lak de wishbone in de chicken. Yo' call it de *night bone*.

[As I have explained elsewhere, there is no black cat bone the shape of a chicken wishbone: "One informant said the black cat bone was 'made lak de breast of a chicken' (No.316,p.94), meaning

BLACK CAT BONE CALLED THE "NIGHT BONE"
SHAPE LAK DE WISHBONE IN DE CHICKEN

the *furculum* or wishbone in front of but not a part of the chicken breast-bone. Similarly, another informant de-

scribed 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 *hypocleidium* - 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 (Vol.1, No.1732, p.527, lines 15-23).]

[We now return to the preceding *night-bone*.]

(The *ninth* bone or the *night*?)

De night, n-i-g-h-t.

(The *night bone*?)

Yes, sir.

[It is called *night bone* because it makes you invisible.]

An' yo' keep dat in yuh pocket, an' wherevah yo' go de people don't [see you]. Yo' kin do anything dey want lak a majjint [magician].

(They can't see you?)

Dey can't see yuh. [New Orleans, La., (790), 1102:5.]

10105. Well, you could take a cat - some people say a black cat, but it don't have to be a black cat. Take any kinda cat. Understand? Take **this cat**. You

TO BECOME INVISIBLE - USE ANY CAT - BLACK CAT
UNNECESSARY - WHEN WATER BEGINS TO BOIL - EMPTY
INTO IT HALF CAN OF LYE - TIE 4 FEET OF CAT
DROP HIM INTO POT ALIVE - SEE THAT LID IS TIGHT
BONE YOU WANT COMES FROM THROAT - LOOKS LIKE
CHICKEN WISHBONE [IMPOSSIBLE!] - SOAK IN SALT
WATER ONE HOUR EACH MORNING 9 DAYS TO PETRIFY
LAY IN SUN 3 MORNINGS TO DRY - SEW UP IN WHITE
SILK OR LINEN - [YOU HAVE USABLE? HAND OR JOMOH
CAUTION! YOU DISAPPEAR AS SOON AS YOU TOUCH BONE
CAREFUL ABOUT AUTOMOBILES! DRIVER CANNOT SEE YOU!]

put you on **some water** - a big pot of **water** - boils it up good. **When that water gets to boiling good**, get you a **can of lye**. You empty about half of it in that water, as it boils, you see. You takes this cat and tie all four of his feet together like that, see [demonstrates]. Tie all four of his feet together, but don't kill him - let him be alive.

You takes him - but you'll have to have a top over him, you understand. You takes him and you slams him down in that water while it's boilin', see. Set

your top down good so he can't get out. You let him boil in there awhile. Well, it's natchal that lye is going to cut all the meat off the bones, you see. As soon as you've boiled all them bones clean and everything, it's a certain bone that you get. It comes from right under here [demonstrates].

(Right from the throat?)

Right under the throat chere.

(Right under the throat.)

It's a forked bone and it's got a piece cross it like that [demonstrates]. Lays jest like that right under his throat chere. You gits that bone out.

(Like the yoke of an ox, like a wishbone?)

Yes, sir. Yes, sir, it is. [A chicken-wishbone shape in a cat is impossible.] You gets that bone out. After you take that bone out, you get you some salt. Put it in some water. You soak that bone in there for nine mornings - about an hour every morning. That salt water will harden it. See. Then it will petrify, so it won't spoil. [This is curing the bone as you would a ham.] After you soaks it in that, then you take it and you lay it in the rays of the sun, for three mornings. Let the sun dry it, petrify it. After then, take you a piece of white silk linen [silk or linen?] and you sew it up in that, and wear that bone on you.

(What will that do then?)

Well, you'll be invisible then - can't see you. [New Orleans, La., (873), 1422:4.]

10106. Take de black cat an' git one of 'is eyes, his lef' eye, an' take it an' boil it an' yo' git dat bead. Yo' know it's a li'le white hard bead in it, dat's whut dey sight is. Yo' take dat an' mix it up wit - put some lodestone in it an' put some *lucky oil*, an' take dat an' weah it. (What do you wear that for?) Dat's fo' tuh keep any luck, a job

BOIL LEFT EYE OF A BLACK CAT AND TAKE THAT HARD WHITE BEAD - THIS IS WHAT HE SEES WITH PUT SOME LODESTONE AND LUCKY OIL WITH IT AND WEAR TO KEEP LUCK - OBTAIN ANYTHING WANTED

or anythin' yuh wanta keep. Dat's fo' tuh be successful in mos' anythin' yo' want. [For eye of black cat and its hardness, see No.10046.] [Memphis, Tenn., (1524), 2718:1.]

COLLAR BONE 10107. Kill black cat, remove collar bone, boil this until midnight, "if they kin stand to see all the imps and stuff that appear," kin wear it, do anything. [Wilmington, N. Car., résumé, 91:12.]

10108. Heard dat yo' kin git a bone from a black cat's foot an' wear in yore - sew it up in some of yore *wearin's* yo' un'erstan', dat chew kin mostly be able tuh carry it ovah...

[I turned off machine too quickly and had to add:]

FOOT BONE (You win in gambling.)

The bone from any foot. [Sumter, S. Car., (1374), 2436:6.]

10109. Boil black cat, take out front right foot, put in red flannel bag and wear in right side. [Richmond, Va., résumé, 331:5.]

10110. Boil black cat, bone from right paw [foot], a crooked bone, suck until you become blind. [Elizabeth City, N. Car., résumé, 395:1.]

10111. Jis' lak if yuh wan'a git a bone from a black cat. Jis' lak if yuh got a black cat shut up tuh yuh home heah. Yuh cud take dat black cat an' kill 'im. An' jis' lak if yuh got a li'l assafitadee [asafetida]. Yuh ought tuh shet 'im up an' let 'im stay dere nine days [with asafetida - a bad or good smell for the devil]! An' dey say in de nine days ven [when] yuh take dat cat an' yuh'll kill dat cat, an' yuh git dat bone from right out 'is hip, right heah [demonstrates]. Yuh kin git two of 'em out one cat, outa each hip. An' yuh take dat

AMONG BOILED BLACK CAT BONES FIND AN OBLONG ONE
LEG BONE? AT EACH OF 2 ENDS FILE AN X OR CROSS
THIS BONE WILL BE USED LIKE A WINDING-STICK FOR
FISHING TACKLE - USING BLUE OR PINK SILK THREAD
WIND IT 9 TIMES OVER 4 NOTCHES OF 2 X's - TURN
OPPOSITE DIRECTION AND WIND 9 TIMES AGAIN - SCRAPE
BONE = BLACK CAT BONE POWDER - MIX WITH WAR POWDER
LAY IN SILK PAPER [VERY THIN TISSUE PAPER] - WITH
3 SMALL CANDLES - SIZE OF MATCHSTICKS - MAKE A
TRIANGLE BY STANDING CANDLES UPRIGHT - 2 MIXED
POWDERS IN CENTER - LIGHT CANDLES AT 12 NOON
BURN UNTIL 12:30 - IF WORK BEING DONE IS NOT
COMPLETED - EXTINGUISH CANDLES - LIGHT NEXT DAY
AT 12:30 - BURN - IF NOTHING OCCURS - BLOW OUT
DIFFICULTY = TIME - ALL HAPPENS WITHIN 6 DAYS

(Oh, I see, you round each end of that round bone?)
Yes, sir.
(I see.)
Then I...[pauses].
(Then what do you do?)
Then I'm going to cut it.
You see, I cut it [demonstrates] thisaway; cut it like that, and then disaway.
(Make four notches in it?)
Four notches on each end.
Now, when I get them four notches in this bone, I take - well, I get me a piece of silk thread. See, I get silk thread and I'm

going to wrap that bone thisaway nine times into them notches.

(Now, this bone is like the little stick that you wrap your fishing cord around?)

Yes, sir.

(You have the notches - the notches don't run round the [thickness of the] bone, but it [the notch] goes out to the end [the length] of the bone.)

My notches come on the end, you see, and my notches set like this [demonstrates]. See, I got four notches on each end.

(I see, go ahead.)

See, the notches cut in the bone cross the two ends thisaway, see [demonstrates]. Well, I'm using this bone different. I'm going to wrap this bone thisaway [demonstrates].

(You only have two notches in that bone, in the end of that round - it's like a cross [+] on each end of the bone?)

Yes, sir.

(Or like grooves, one groove across the other one.)

Yes, sir. They cross.

(That makes four grooves?)

Yeah, four grooves.

(All right.)

Well, I'll take and use silk thread; see, blue or pink. I take and I cross it this way for nine times. I wrap it for nine times thataway and then I come back nine times thisaway. I gets me [I interrupt to annotate].

(You wrap the thread nine times around one of those notches at each end and you turn around like that and wrap it nine times through the other notches in the opposite end?)

You see, I'm wrapping it by the straight...

(I understand that.)

Jest come down straight thisaway, not thisaway.

(I understand.)

Thisaway. And I get me - after I wrap it around that bone, I get the thread around the bone thataway, I go and I get me some of this *war powder*. I'll get me *war powder* and with this powder that I'll scrape off of this bone, I'm going to mix that together, see. I lay this bone into a piece of silk paper.

(What kind of paper?)

Silk.

(Silk paper.)

Silk paper, see. And I lay that bone in there and I gets me one of these small candles. Small candles. You know them little bit of yellow candles. They are about three for a nickel.

(How high are they?)

They little bit of candles about this [high].

(Oh, just small candles. All right.)

Little small candles, about little bit bigger than a match stick. They about that long. Get you one of those - three, I mean. And I'm going to lay two - one on each side of this thing - this bone, you see. But I'm going to lay it in a way, I'm going to put it in a frame-like, but it ain't going to burn, and I'm going to light them candles. Light all three of them, but I'm going to light two here and I'm going to light one on the top.

(You have these candles in a triangular form, and the bone's inside the form?) In the center.

I lights those and now when I lights these, I let 'em burn. I light 'em at twelve o'clock in the day. Every day for twelve o'clock - no more, no less. I light 'em at twelve an' let 'em burn 'till about twelve-thirty, see. Twelve-thirty, if the work ain't done, I put 'em out, an' the next day I light 'em at twelve-thirty. And then for about three or six days, whatsomever I'm after, it's got to come in the six days. In the sixth day I get whatsomever I'm after.

(Here's your - now, let me talk. Here's your cat bone - it's round like that. [I should have given description!]) You file off both ends and you make the both ends round. Then you make a groove, you put a cross on top of the groove. At each end make a groove. Then you wrap the thread nine times around this way and nine times around that way - just like you wrap fishing tackle.)

That's right.

(All right.) [New Orleans, La., (832), 1250:1.]

10114. Ah have heard dat yo' kin take - ah had a fellah tell me, he wuzn't goin' do it, but ah have known fellahs dat have done it. Yo' undahstan'. If

BLACK CAT SCREAMS ONCE BEFORE DYING - RELEASE LID
BODY RISES IN POT AND BOBS - SPIRITS ALSO APPEAR
THROW ONLY LEG BONES INTO RUNNING WATER - ALL
GO DOWNSTREAM EXCEPT ONE TURNING ROUND AND ROUND
THE LUCKY BONE - TIE UP IN BLACK CLOTH THEN IN RED

yo' wants tuh be lucky in yuh life, jis' take yuh a black cat an' take 'im, carry 'im down to a rivah or any runnin' watah, yo' undahstan', an' take 'im an' hold 'im down in de

pot. Hold 'im down in de pot until he die. An' take him an' hold 'im down tuh de bottom of de pot until he hollah 'fore he die. Turn 'im loose den - turn de pot loose, de lid on de pot loose. An' 'is body den will rise up, his body will be bobbin'. 'Cos [of course] though, by an' by de things will be comin'. All kinds of things be comin' up dere; de devils an' cows an' hogs an' all kinda things lak dat will come up, see. But yo' jis' don't bothah. Let 'em go right on until yo' bile [boil] dis black cat up, yo' undahstand. An' when yo' bile 'im good, yo' take den de bones outa dere - de laig bones. An' take 'em tuh runnin' watah an' any bone dat go down stream, don' chew bothah wit it; but de bone whut [you] take, turn roun' an' roun'. All de rest of 'em no good dat go on down, but de bone whut chew want will turn roun' an' roun'. Well, yo' take dat bone, dat black cat bone. An' take it den an' tie it up in a piece of - black piece of cloth. When yo' gits de bone, tie it [in] black, den yo' tie it red. Git dat an' tote it in yuh pocket. An' dey tell me yo'll nevah have tuh worry any mo' about livin'. Dat's whut ah know 'bout dat. [Florence, S. Car., (1311), 222:1.]

CATCH BLACK CAT - KILL - TAKE FRONT RIGHT LEG
TIE STRING ABOUT - WEAR ON EITHER LEG - LUCK

it around your leg, either leg, and wear it all the time. That'll bring you luck. [Fredericksburg, Va., Ediphone 50.]

10116. There was a fellow who used to say - a long time ago a fellow was not so very lucky, and another man told him to go and git hisself a black cat bone.

HUMAN BONE FROM GRAVEYARD
RIGHT FORELEG OF BLACK CAT
WORN IN POCKET CHANGES LUCK

He told him to go over into the graveyard and find whatsoever he could of a bone from a person, and then come back and git a black cat bone, and keep them in his pocket. He told him to git the fore right-hand arm of the black cat and keep it and the other bone in his pocket and his luck would change. [Fredericksburg, Va., (38), by Ediphone.]

10117. After a black cat gets killed anywhere, you pick the cat up and cut the right hind leg. The're [there are] three bones in there like a rabbit [like leg of rabbit]. Then you get the middle bone out of that, then dry it, polish that, and put it in his purse and put it in his hip pocket. He don't think anybody can bother him then at all. He will go into a dice game and put this pocketbook down, there's nothing in it at all, no money, just this bone, and he will keep his hand on it, and he will win all the money in the game. [Old Point Comfort, Va., (Hampton, Va.), Ediphone 23.]

BLACK CAT ACCIDENTALLY KILLED ANYWHERE
CUT OFF RIGHT HIND LEG - HAS 3 BONES
DRY MIDDLE ONE - POLISH - KEEP IN PURSE
WEAR IN HIP POCKET - EXPOSE AT GAME

RIGHT HIND LEG OF BLACK CAT ABOUT NECK
KEEPS AWAY EVIL SPIRITS AND CUNJURES

keep cunjures away. [Fredericksburg, Va., by Ediphone.]

10119. Ah've had a fren' of mine - ah've seen dat. Ah've had a frien' of mine kill a cat, black cat. Jis' taken an' put 'im in de watah live - jis' put in de watah live an' let 'im

BOIL BLACK CAT ALIVE IN CAN OF WATER WITH LID
DAT'S DE DEVIL - COOK HIM ALL TO PIECES - TAKE
BONE FROM RIGHT HIND LEG - THROW INTO RUNNING
WATER - IT WILL RUN UPSTREAM - COME BACK - STOP
TURN AROUND - DON' FIN' DAT DONE EVAH DAY

cook all tuh pieces. But dat's de devil [devil's work]. Let 'im cook all tuh pieces an' put a lid ovah 'im, [keep] dat down. Let 'im cook all tuh pieces when he's live. He took dat cat, when he cook all tuh pieces, he took de right hin' laig of 'is bone den an' throw it in de watah. Hit'll run up [stream]. It shore do. Hit'll run up an' den come back, an' stop an' turn aroun' [and surely bows to you!]. Dat's de lucky bone. But chew don' fin' [find] dat done evah day.

(The right hind leg.)

Dat bone by de j'int [joint]. [St. Petersburg, Fla., (985), 1592:7.]

10120. Ah heard dat yo' kin kill a black cat an' git de right han' back laig, an' suck de marrah out 'is back laig, an' go tuh five fo'k of de road nine mawn-in's, an' yo' kin do anything yo' wanta do wit anybody. Yo' kin turn any kinda nachure [nature] yo' kin *turn tricks*, yo' kin do things.

(You go to five what?)

Five fo'k of a road - jis' a road runnin' dis way an' a road dat way, jis' five fo'k.

10115. First you catch the cat, kill it, then you take the bone out of the front right leg. Take this bone and let it dry and tie it around your leg, either leg, and wear it all the time. That'll bring you luck.

He told him to go over into the graveyard and find whatsoever he could of a bone from a person, and then come back and git a black cat bone, and keep them in his pocket. He told him to git the fore right-hand arm of the black cat and keep it and the other bone in his pocket and his luck would change. [Fredericksburg, Va., (38), by Ediphone.]

Then you get the middle bone out of that, then dry it, polish that, and put it in his purse and put it in his hip pocket. He don't think anybody can bother him then at all. He will go into a dice game and

10118. Get a black cat, cut the right hind leg and get a bone out...and carry that around your neck, and there won't be any evil spirit harm you, and it will

let 'im cook all tuh pieces. But dat's de devil [devil's work]. Let 'im cook all tuh pieces an' put a lid ovah 'im, [keep] dat down. Let 'im cook all tuh pieces when he's live. He

KILL BLACK CAT - DO NOT BOIL HIM ALIVE
TAKE RIGHT-HAND BACK LEG - SUCK OUT MARROW
GO TO FIVE FORKS OF ROAD - DE TIMBLEVILLE HIGHWAY
DAT'S A FIVE FO'K ROAD - GO 9 MORNINGS - 9 O'CLOCK
THEN WEAR THE BONE - YO' KIN TURN "TRICKS"

(Five roads coming together?)
Yes sir, jis' lak five points
out chere; yo' know, de Tim-
bleville highway, dat's a
five fo'k road, see. Well,
yo' go down dere nine mavn-
in's at nine a'clock.
(You can do anything then?)
Yes sir. [Florence, S. Car.,
(1286), 2185:3.]

cut the right hind leg and get a bone out of the right hind leg and carry that
around your neck and there won't be any evil
spirit harm you and it will keep conjure away
from them. [Fredericksburg, Va., Ediphone
48.]

RIGHT HIND-LEG BONE ABOUT NECK
AGAINST EVIL SPIRITS AND CUNJURE

10121. Get a black cat,
10122. (After you boil this cat you do what?)
Yo' take de cat aftah yo' boil 'im - see, yo'
boil all de bones dat comin', comin', joinin' tuhgethah, an' dere's one pahtic'-
lah [particular] bone in dere yuh
gits out an' tote it in yuh hip pock-
et. Dat's de hin' lef' laig of de

LEFT HIND LEG IS THE BLACK CAT LUCKY BONE

black cat. [Wilson, N. Car., (1472), 2653:3.]

10123. Boil black cat at running water, take left hind foot. [Mobile, Ala.,
844:4.]

10124. Boil black cat, take left hind leg bone, put in pocket, can do any-
thing - get a job. [Wilmington, N. Car., 97:2.]

10125. They say you catch a black cat and boil him alive. And you take the
bone from the left hind leg and wrap it in a piece of rag, and always carry it
wherever you go. That makes you
lucky in gambling always. If you
do that you've sold yourself to
the devil. [Petersburg, Va.,
first collecting visit there,
Ediphone 34.]

LEFT HIND LEG OF BLACK CAT BOILED ALIVE
WRAP - CARRY - GAMBLING LUCK - SOLD TO DEVIL

LEFT HIND LEG OF BLACK CAT
KILL AND SKIN FOR LUCKY BONE

10126. The way I heard of that,
you get the lucky bone of a black
cat. You get the bone out of his
left hind leg. You have to kill
him and skin him and get this out,
and you wear that. [Fredericks-
burg, Va., Ediphone 39.]

EITHER HIND LEG OF BLACK CAT IN BAG FOR LUCK

and wear it in a bag for luck. [Fredericksburg, Va., Ediphone 60.]

BOIL LIVE BLACK CAT AT MIDNIGHT - TAKE LITTLE
BONE FROM EITHER HIND LEG TO SMALL STREAM
FLOWING WEST - LET BONE FLOAT SHORT DISTANCE
PICK IT UP - WEAR IN POCKET AS THE LUCKY BONE

10127. Take a [black] cat and cut
off its hind leg, either [one],

10128. Yo' see, yo' have tuh
take a black cat an' boil 'im at
twelve a'clock in de night, an'
take de bone, one li'l bone out
'is back hin' laig. Undahstahm'
me. An' yo' take an' carry dat

tuh a li'l stream of watah dat goin' tuhwards de sundown an' jis' let it float
on off in dat watah a li'l piece. Den yo' ketch dat an' tote dat in yuh pocket.

Dat's luck. Dat's whut ah heah 'bout it.

(You get the bone of either back leg?)

Jis' eithah one de back laig, yo' know, long as yo' kin git a bone out dem. [Savannah, Ga., (1259), 2138:8.]

10129. I have heard the old people say you get the two hind bones of a black cat's leg, both legs, they should be dried, and sew up into a woolen rag and they should be carried all the time. And you use these bones as your *guard*

HIND BONE FROM EACH BACK LEG OF BLACK CAT
WEAR AS *GUARD* AGAINST EVIL SPIRITS

against evil spirits. [Ocean City, Md., (informant from Atlanta, Ga.), Ediphone 20.]

10130. If a person bury somepin roun' yore house lak dat an' yo' wan'a find where's [where there is] a rivah, an' carry yo' a pot an' boil dat

TO FIND BURIED *CUNJURE* - BOIL BLACK CAT AT RIVER
BONE FROM LEFT FRONT LEG WILL LEAD TO *CUNJURE*

cat. An' take yo' a bone, de left bone out his laig. An' aftah yo' git it, den tote it,

an' dat cat will tell yo' tuh where go find dat bottle at, or whut it 'tis undah yore house, an' yo' git tuh find an' it be dere. Yo' git de left bone, yo' know, out de left laig.

(The hind leg or the frong leg?)

De front laig in de front side[!]. [Wilson, N. Car., (1504), 2680:9.]

10131. Ah hear'd 'em say dat dey take a black ket wit not a white spot about it anywhere. An' take it an' put it in a pot alive, an' b'il it till de meat falls offa de bones. [Bones not thrown into

ROUND BONE IN CAT IS LUCKY BONE
KEEP WRAPPED UP AWAY FROM DIRT
DAT NOT THROWN INTO RUNNING WATER

running water.] An' take dose bones an' *dat li'le roun' cur'ous bone dat's in de ket*, take it an' weah it in yore pocket. Keep it in dere wrapped up from all dirt an' evah-

thin' an' dat wuz good luck tuh yuh, couldn't nobody harm yo' or do nuthin tuh yuh. [Memphis, Tenn., (932), 1513:9.]

10132. Get a black cat's tail and wear it between your shirt and breast and no one can *cross your path* [put a spell on you or make you unlucky]. [Fredericksburg, Va., Ediphone 48.]

TAIL OF BLACK CAT WORN AGAINST *CUNJURE*
THIRD JOINT OF TAIL ONLY BONE TO FLOAT

10133. Boil black cat, third joint from his tail bone will float to top, only bone that comes to top. [Richmond, Va., 386:3.]

10134. Well, jis' say fo' instance if yo' had done kilt a man or somepin lak dat, well now heah's [what you do]. If de road goin' no'th an' so'th - well, prob'ly if it's goin' east an' west. Well, [demonstrates] heah come de

IF YOU KILL A MAN - TO ESCAPE THE LAW - 3 INCHES
CUT FROM BLACK CAT'S TAIL - GO TO "Y" FORKS OF
ROAD - STEP BACKWARDS OFF ROAD 6 FEET OR STEPS
DIG HOLE - BURY TAIL PIECE - SAY *FATHAH STAN' BY*
REPEAT THIS RITE EVERY OTHER DAY - 3 DAYS A WEEK
3 WEEKS - MAKINT 9 TIMES - LAW WILL NOT BOTHER

mainline road comin' down heah. All right, heah come two fo'ks comin' intuh de mainline road right chere.

(Making a big "Y".)

Yeah. Well, now, dis man - if yo' done kilt a man an' don' want 'em tuh hahm yo', yo' ketch yuh a black ket an' yo' cut 'bout, well yo' may say about three inches of his tail off. Well, when yo' git tuh de fo'ks of dis road - now, mind yo' now, dis is de mainline road comin' down heah. If dat's a pale [dirt?] road, if it's goin' east an' west, or eithah no'th an'

so'th; well, now, if dat's a hard road or concrete road, yo' step right back tuh de right. Now, yo' git de undahstandin'. Yo' come when yo' get tuh de fo'ks of dis road, yo' go right back tuh de right. Back back, don't go fahwards. Yo' go right back six feet from de hard road, jis' backwards. Well, right down dere yo' dig jis' about a half a-feet an' bury dat black ket tail right dere, an' complete de Lord's word, say, "Fathah, stan' by."

All right. Now listen. Now, yo' do dat an' - don' go back dere de nex' mawnin'. Let it be roun' about three or fo' 'clock, but don' go back dere de nex' mawnin'. Come back de third mawnin' an' do dat same thing, jis' back back - yo' ain't gotta bothah dat tail - jis' back back six feet [from the road] an' say, "Fathah, stan' by." Well, yo' do dat three days in a week, until nine mawnin's. Evahthin' will be all right.

(That is, the law won't track you or won't get you. Now, you [I] do that this morning, then I wait three mornings before coming back, or I wait only two mornings. before coming back?)

Now, de firs' mawnin' yo' go, when yo' put it down dere de firs' mawnin', don' go back de nex' mawnin' but go back de nex' mawnin' [the morning after the next morning] yo' undahstan'. De firs' mawnin' yo' bury it down dere. Well, de nex' mawnin', de second, don' go back de secon' mawnin', but go back de third mawnin' yo' undahstan'.

(Then you don't go back the fourth morning?)

De fo'th mawnin' an' den de fit' mawnin' an' - now don' go back no mo' dat week. Jis' go three days in de week. Jis' go three days in de week until nine [days]. See, three an' three is six an' three's nine.

(It takes you three weeks to do that, then?)

Jis' put it in in three weeks, yessuh.

(You only go there three times in one week and then you have to wait until another week.)

Anothah week an' den de next week.

(You leave that black cat tail there?)

Yeah, jis' let it stay right dere. [Memphis, Tenn., (951), 1536:4.]

10135. Take a bone, the dead man's bone, and take a black cat bone. That's two bones; a certain bone in the black cat, a certain bone in the dead man. And you'll be...

2 BONES MAKE YOU A MYSTERY MAN - BLACK CAT BONE
AND DEAD MAN' BONE - HIS INDESTRUCTIBLE BONE
ONLY HUMAN BONE UNBURNABLE - TIP END OF COCCYX
LUCKY BONE AND UNBURNABLE COCCYX WELL-MATCHED
WEAR BOTH CROSSED IN POCKET - CAT BONE COMES
FROM LEFT SHOULDER - FOUND IN FRONT OF MIRROR

(You use them together?)

Yes, sir.

(I see. All right.)

Listen. Take a certain bone of the dead man and certain bone of the black cat, tying them across [in the form of a

cross], wearing them in your pocket. After wearing them in your pocket, you'll be a *mystery man* at least. You'll do things that it look impossible to do. For instance, I would walk in here - come in and walk on out and I wouldn't see you and you wouldn't see me. But it's a certain bone.

(What bone is that?)

That's a certain bone of that black cat you have to take, you see. They got a bone in that cat - it come from the shoulder, from the left shoulder, that bone. You take that bone, and after taking that bone, to find out if you have the right bone, you takes a mirror, see, passing those bones that way [demonstrates passing them through mouth]. And long as you see yourself in the mirror that isn't the right one. The moment you get the right one, you don't see yourself any more. Well, that's supposed to be that bone that you kin absolutely disappear. You'll

be coming in the street there and you don't disappear, but anyhow the party you hope don't see you, won't see you. When they do see you again, you'll be a distance off.

(What bone do they take out of the body? Out of that person's body?)

Out of a person body? That bone they got right here, it's a small bone near to your spine.

(At the end of the spine?)

Yes, sir.

(Where you sit down on?)

Absolutely! [Some place else in *HOODOO* I have another example of the "indestructible bone," but I cannot recall where it is.] Take that bone and that black cat bone from the left shoulder and tying them across. But the bone of the cat, to be sure that you have the right one, you have to use a mirror. [New Orleans, La., (879), 1446:9.]

10136. They say you must shoot a cat going right, a black cat crossing your road going right. Shoot him dead and then get that main bone what's called the thigh bone or femor bone of a

SHOOT A BLACK CAT CROSSING YOUR PATH TO RIGHT
TAKE 3 BONES: (1) THIGH BONE OF FRONT RIGHT LEG
(2) FROM BACK OF HEAD - (3) A RIGHT FOOT BONE
WEAR IN SACK ABOUT WAIST - CAN DO ALL TRICKS

cat, the right leg, front.

And then get the bone right back of the head, and one of the right-foot bones also.

Three bones. And put them together and wear them in a sack around the waist, and a person can do anything he wants to do that's devilish and *tricky*. [Elizabeth City, N. Car., (482),

555:12.]

KILL BLACK CAT - SWALLOW ITS HEART IMMEDIATELY

10137. You kin sell yourself to the devil with the black cat

by killing a black cat and taking the heart out before she die and swallah it. [Baltimore, Md., (132), 49:5+85.]

10138. They take the heart out of black cat, like when her husband is a drunkard. Well, they take that heart out of the black cat, which is not much more bigger than an oyster. Well, they

WOMAN FEEDS MAN HEART FROM BLACK CAT
TO MAKE HIM QUARREL AND GET KILLED

will take that and put it in an oyster, you see, and - like some women they feeds their husbands - and the husband likes

for the woman to feed them. Well, the first thing she will stick in his mouth is that black cat heart, and after he eats that black cat's heart down, he will soon go out somewhere and some man will kill him, because it makes him very mischievous and makes him meddlesome. Perhaps if he is colored, he will go and meddle with some white gentleman and the white people will kill him. Well, that is what she give him that for, because he loses his conscience the minute he swallows that and he will go and get rough with anybody and meddle with anybody and that is why he gets killed and that is why [what] she perhaps will want. That is what she does that for, to bring his death. [New Orleans, La., (809), 1139:3.]

BLACK CAT SCALP IN BAG FOR LUCK

10139. I have heard of the scalp of a black cat being used. They take that and sew it in

a bag and keep it for luck. [Ocean City, Md., Ediphone 14.]

10140. They can get this *hand*

BOIL BLACK CAT - CRUSH BONES - KEEP DUST IN BAG

by killing a black cat and boiling him. And after they

had boiled the bones, they crush the bones up into a powder and sewed up in a bag. [Snow Hill, Md., (85, a teacher from near Richmond, Va.), 1:8 or 9.]

10141. Dey go down an' take a black cat an' take an' boil 'im. Take him down side of a creek an' boil 'im. Boil 'im all tuh pieces an' take his bones out an' throw 'im intuh three streams of watah.

TAKE BLACK CAT TO BANK OF CREEK [RUNNING WATER]
BOIL TO PIECES - DROP SAME BONES INTO 3 STREAMS
THIRD BONE COMING TO TOP AT THIRD STREAM IS LUCKY
BONE - BEAT UP BONE - SPRINKLE SALT AND PEPPER
OVER THIS POWDER 10 TIMES - PUT IN RED FLANNEL
WEAR IN WATCH POCKET WITH MONEY - GAMBLING LUCK

(You throw these bones into three streams of water?)
Yessuh, throw 'em in intuh three streams of watah an' de third bone dat come up tuh de top, an' yo' take dat

third bone. Yo' take dat bone an' carry an' take it an' have it beat up, jes' groun' up lak yo' would shavin' somepin othah. Aftah dat, yo' take peppah an' take salt, an' yo' does dat way [sprinkles] ovah it fo' ten times. Den yo' take dat an' put it in a red flannel rag. Aftah yo' take dat red flannel rag an' put it [this mixture] in dat, den yo' take it an' tote it in yore watch pocket all de time. If yo' decide tuh gamble, yo' take it out chure watch pocket an' put it in de pocket where yo's money's in. Dat's lucky.

(That's lucky in gambling?)

Yes. [Fayetteville, N. Car., (1413), 2540:1.]

10142. Git dat same oil whut ah wuz speakin' of jis' a minute ago. Ah did mah fathah dat-a-way when he left [this part of the country]. Ah took dat same oil an' rubbed 'im wit it, an' he spent de night in mah sister's home. He walked right on out de street, an' de sheriff wuz lookin' fo' 'im. He

PERSON WANTED BY LAW CAN ESCAPE IF YOU RUB HIS
HEAD WITH BLACK CAT OIL MADE BY BOILING LIVE CAT
IF HE STAYS 13 HOURS SOMEWHERE BEFORE LEAVING

nevah did come back. Went tuh Texas an' nevah come back.

[I now repeat what informant had said before recording began.]

(You took some of this oil that came from the black cat when you boiled it. [Most black-cat oil comes from hoodoo shop!] You had to rub some all over him. Then he had to stay some night, 13 hours in one night, at some place before he went?)

Yes sir. It wuz jis' rubbed on 'is face. Yo' can't track dat. [For black cat oil see also No.1121, p.417, v.1.] [Florence, N. Car., (1334), 2301:7.]

10143. All right, you turn right around again, and you buy you - you buy you black cat powder. And you take that and you put it in your hat, the band of your hat. You can walk by the law out there and he turn his back on you. And he be looking for you and you walk by him and he turn his back on you. You get out of the way. That's the

BLACK CAT POWDER

black cat powder. [For black cat powder, see also vol.1, No.327, p.96; and No. 1731, p.526. Back in the late 1930's black cat powder was usually a brand of talcum powder displaying the picture of a black cat on the container. A similar sales picture will be found in margin title LYE: RED DEVIL AND RED SEAL, No.1377, p.459.] [New Orleans, La., (831), 1238:5.]

BLACK CAT ASHES - RABBIT LEFT HIND FOOT AND 9 CLAWS
9 PIN POINTS - 9 NEEDLE POINTS - IN RED FLANNEL BAG
FEED WITH JOCKEY CLUB PERFUME - GAMBLING LUCK

10144. Black cat ashes [surely a preparation sold by a hoodoo dealer!], left hind foot of rabbit, 9 claws from rabbit, 9 needle

points, 9 pin points, all in red flannel bag, which is fed with Jockey Club perfume. Wear when gambling. [Memphis, Tenn., (968, resume), 1567:1.]

10145. For a lucky hand boil black cat, throw bones in running water. The

- bone that come on top will turn around...an' spins." You must have it *dressed* by someone. [For example of bone being *dressed* by professional worker, see No.308, p.92, v.1; there are other examples.] [Wilmington, N. Car., résumé, 119:9.]
- BLACK CAT BONE DRESSED BY ROOTMAN
- ROOT DOCTOR PREPARES BLACK CAT BONE FOR JOB 10146. A root doctor wrapped up a black cat bone in cloth, put in sack with salt, put in pocket on right side, go to boss for job. [Wilmington, N. Car., résumé, 109:2.]
- DEAD CAT BONE UNDER BACK STEPS KILLS CUNJURE 10147. If dey fixin' to throw you can git you some dead cat bone an' bury it under your back step. [Wilmington, N. Car., résumé, 185:5.]
- BLACK CAT BONE IN BAG ABOUT NECK FOR LUCK 10148. You kill a black cat, boil it, then dry the bones. Put it in a *luck bag* and carry it around your neck for good luck. [Fredericksburg, Va., Ediphone cyl.45.]
- WEAR BLACK CAT BONE TO WARD OFF EVIL AND BAD LUCK 10149. Ah've heard dat chew kin wear a certain charm called *black cat bone* dat will ward off all evil an' bad luck. (Where do you get this black cat bone?)
- It is possible dat chew kin take a black cat, dey tell me, an' cook 'im until tuh pieces at least. Aftah yo' cook 'im yo' take dis bone an' threw 'em in a runnin' stream, an' it will come back tuh yo' at a certain place. Yo' supposed tuh take dis bone an' wear it on yo' as a charm. [St. Petersburg, Fla., (1005), 1621:1.]
- TO AVOID BEING SHOT - WEAR BLACK CAT BONE 10150. Can't shoot yo' if yo' have a black cat lucky bone. [Wilmington, N. Car., (near 159), 71:2+85.]
- CURE A BLACK CAT LUCKY BONE WITH SUGAR AND SALT 10151. (This black cat lucky bone?)
- WEAR IN POCKET - BONE WON' LET NUTHIN HURT CHEW Yes. Yo' take some sugah an' some salt an' put it on dis bone, an' let dis bone soak in it fo' an hour. An' den yo' take it an' yo' take dis bone an' put it in yore pocket. An' yo' kin go anywheah yo' wanta, an' do anythin' yo' wanta wit dat, tuh anybody yo' wanta, an' dis bone won' let nuthin *hurt* chew. [Florence, S. Car., (1322), 2267:10.]
- SQUEEZE BLACK CAT BONE UNTIL HAND SWEATS 10152. Hold it [a black cat bone] in your hand, in the palm of your hand -
- RUB HAND ON FACE AND DESIRE WILL SUCCEED until it sweat, and just smooth it [bone surely, not palm of hand] over your face; and anything that you undertake to do, that you'd be successful with. [Vicksburg, Miss., résumé, 989:8.]
10153. (Tell me that again. What did you hear?)
- Ah hear'd yuh could take a black cat bone an' give someone a stroke. (Give them a stroke?)
- Yes.
- (Well, how would they do that?)
- Take de bone an' it's some kinda 'gredient, turpentine, dey mix in wit de

bone. Says, if yo' git a chance tuh rub de person, dat part of dere body'll ache dem. Dere's a lady out in Kings now, she suffahs from a black cat bone.

(It gives them a stroke?)

Uh huh. She has a stroke from 'er body on down.

(All they do is to rub that bone on a person?)

BLACK CAT BONE CAUSES A STROKE

Dat bone an' grease an' turpentine, pure lard.

(Pure lard and turpentine?)

Yes.

(I see. How would you get that black cat bone?

Where would you get that?) [Vicksburg, Miss., (718), 988:9.]

10154. Wha' choo may call witchcraft...take a cat, a black cat, and boil him down to get a black cat bone. An' jis' apply that bone to a certain part, to

your body or the affected part of your body, why that will cure you.

WITCHES AND BLACK CAT BONE

AILMENT - INVISIBILITY

WHAT BLACK CAT BONE TELLS YOU - KEEP SECRET

That'll have the power to drive those witches out, to drive that conditions out of your body. That's

what I was told years ago by some of the old relatives. [Wilmington, N. Car., résumé, 174:1.]

10155. They tell me witches have those bones. An' yo' kin go right w'ere you want to an' not be seen. [Wilmington, N. Car., résumé, 71:1.]

10156. A black ket, yo' take him tuh a place from yuh home at twelve o'clock at night an' would cook 'im alive. Jis' put 'im in a pota hot watah an' cook 'im alive. An' at twelve o'clock de nex' night, in twenty-fo' hours time, go back an' git 'im an' bring 'im back. An' what he [black cat] be tellin' yo' along [the way], which ah don' know, yo' keep dat tuh yuhself. An' dey say, yo' take dose bones an' suck 'em all, each one of 'em, until yo' git tuh a certain bone. An' when yo' git tuh dat bone yo' look in de glass, an' when yo' can't see yuhself, well, which dat is de right bone.

(Then what do you do with that bone?)

Well, yo' take dat bone an' tote it aroun' jis' lak it's magic - disapeahin'. (You can't see him?)

Yes. [Vicksburg, Miss., (744), 1014:1.]

8. MORE CANDLE RITES

[Previous candle rites will be found principally in volume 1, pages 744-888, under division called ALTARS - CANDLES - SAINTS. Similiar material occurs among the interviews of volume 2 pages 933-1843, and volume 3 pages 1859-2339. The following beliefs have been divided into 5 subsections:]

(1). LOVE: BRING BACK OR SEND AWAY

10157. You take the photograph and you take a new glass of water [new glass filled with water] and a new saucer, white saucer, and you take the photograph and you turn it upside down on top of [against] the glass of water. You take a [new] red candle and you light it and write [on new paper] his name nine times underneath and write yours nine times on top, and you burn that [candle] three times a day.

9 TIMES WOMAN WRITES ABSENT MAN'S NAME ON NEW PARCHMENT PAPER - HER NAME OVER HIS 9 TIMES - THIS PAPER SHE LAYS UNDER NEW GLASS FILLED WITH WATER SHE THEN LEANS HIS PHOTO UPSIDE DOWN AGAINST GLASS HEAD DOWN FEET UP - FACING OUTWARD - IN FRONT OF GLASS WITH NAMES AND PHOTO - SHE SETS NEW WHITE SAUCER - IN WHICH SHE BURNS NEW RED CANDLE DAILY 3 TIMES: 6 A.M. - 12 NOON - 6 P.M. - HE RETURNS

[photo centered against glass] and the name underneath it and the candle right in front of it. The name is under the glass. You write the name nine times on a piece of parchment paper, and nine times write yours on top. See, you always got yours on top and you got him underneath you. And put the paper under the saucer, and the water in the glass, and the picture upside down. And you burn that candle three times a day - a red candle. You burn it at six in the morning, at twelve o'clock [noon], six in the evening; only three times a day. [New Orleans, La., (804), 1129:1.]

10158. (You can wet it either with drink [alcoholic] or with perfume.)
Perfume.

(I see, all right.)

They have this oil they call *gerangement* [geranium] oil. You use that to make him stay at home.

(How do you use it now?)

Now you have to take this and write his name on a plain white piece of paper - just let it be a plain white piece of paper - with about a tablespoonful of sugar,

ABSENT MAN'S NAME SHE WRITES 9 TIMES - HERS ON TOP USE WHITE PAPER - LAY IN CLEAN WHITE SAUCER - COVER WITH WHITE SUGAR - ADD FEW DROPS OF GERANIUM OIL BUY 9 SMALL CANDLES - BURN ONE EACH DAY - HOLDING IT IN SAUCER BY PUNCHING ROUND HOLE THROUGH TOP OF ROUND CARDBOARD CONTAINER - BURN 1 CANDLE A DAY IF HE DOES NOT RETURN WITHIN 9 DAYS - BURN THESE THINGS MAKING BIG BLAZE AND START ALL OVER AGAIN

and now, you take his name and you write it nine times, and yours nine times, but always on the top - always on the top of his'n, and you get a white clean saucer - but let it be a white saucer, and you put - you make a hole in a piece of pasteboard top, just a round [hole] that the candle can hold in it because it liable to fall. Then you take that sugar and you put that name and cover that name with the sugar. Then you put that *gerangement oil* on top of it - it's very expensive. You put that *gerangement* - it smells wonderful. You buy nine wax candles - that pure white candle - and you uses that. Then you take that white candle in them nine days and you use it. Now in the ninth day, if you don't see the changement in the ninth day, you burns this whole thing out and it makes a blaze. But it always - put it in a pan that it won't set nothing afire. That's in the ninth day.

Now, in the ninth day, it'll make the difference in the ninth day - guarantee you. Don't care if you in New York or wheresomever you [are], you going to come back here. That thing will make you come back. It smells wonderful but it make you come back. Now, in that ninth day - don't cease to worry you - you kin tell when somepin [is] on the way because you feel all frightened and all worried and scarey, but that someone is on the way coming. And then, in the future, when you hear somebody knocking to your door and calling you quick, to see whsomever it is that's coming - cause I have did it. And dere's a man - it was in Kentucky - and I have did it. And I was so scared that I didn't know what was the matter. I

(What'll that do?)

That is to bring him back, bring him to you.

(Now I place the glass of water and this photograph I turn it upside down?)

You hand [lean] it up with the feet up [head down] and the glass of water in the center of the photograph

hadn't seen him at all and was waiting for him for money and couldn't get nuthin. And when that man come, the woman come acrost and say, "Julia, there's somebody, quick, wanta see yuh." And all that evenin' I was ironin'. I just wasn't able to do anything because I knew dere somepin wrong, and when I made it to the door, dere was the man.

I was so glad and happy to see him that I didn't know what to do. Well, when he came, he says, "Well, you lookin' all right." I says, "Yes, I'm lookin' fine." I says, "Well, how are you?" He says, "All right." He says, "Well, ah think ah come back to stay." Ah says, "Yeah, well, that's wonderful." I had a roomin' house and I was going with him then. He said, "All right." I says, "Well, how did you enjoy your trip?" He says, "Fine." When that man left and went on [left me again], I repeated it over again. It's expensive. They gives you that much [demonstrates] for a dime.

(This oil. Well, now, this oil, it's oil of geranium is it?)

Gerangement oil.

(*Gerangement oil.* You mean it's the same name as that flower that grows in pots, that has red flowers on it and pink flowers. The same name as that?)

It's a *gerangement*, yes. It makes a little red flowers and things, certainly does.

(All right.) [New Orleans, La., (874), 1435:?)

10159. An' a woman wants her ole man back for love, she'll burn a blue candle. Well, she put that [candle] in molasses an' his name - if a colored person [black strap] molasses an' his name - on it nine times, an' hers on top, under that saucer see with the blue candle

SHE BRINGS MAN BACK BY WRITING HIS NAME 9 TIMES
HERS ON TOP 9 TIMES - LAYING PAPER UNDER PLATE
ON PLATE SHE STANDS BLUE CANDLE CIRCLED BY BLACK
MOLASSES - SHE BURNS CANDLE WHENEVER SHE WANTS TO

[standing and burning on top of the saucer]. That brings him back.

(How long does she burn that and when?)

Well, she kin keep that candle burning [as long as and whenever she wants to].

That's for her husband or man. [New Orleans, La., (814), 1147:5.]

10160. I know what you can do. Well, they burns a candle for that [to bring a man back].

(How?)

Well, they burns a candle and writes his name nine times thisaway and nine times thataway [demonstrates] and burn a candle. And I'll guarantee he'll come home.

WRITE MAN'S NAME IN FORM OF A CROSS
9 TIMES ONE WAY AND 9 TIMES ACROSS
BURN WHITE OR BLUE CANDLE 9 DAYS

(Well, now what kind of a candle do they burn?)

They burn ordinary candles, white or blue.

(White or blue. And they write his name

nine times, this way and that way [I demonstrate].)

Nine this way and nine across.

(I see, they write it nine one way and then across it nine times. [The names are in the form of a cross]. When do they burn that candle?)

They burn the candle nine days.

(Nine days. And any special time during the day?)

No, just the nine days; nine times night and [or] day. [New Orleans, La., (782), 1083:3.]

10161. Yo'll git de graveyard dirt, yo' undahstand, offa person dat's died bad. Yo'll git de graveyard dirt an' yo'll git red cayenne peppah, hot as yo' kin git it [this means buy it from a hoodoo shop!]. Yo'll git chew nine nails an' yo'll put in dere. An' yo'll go tuh work an' yo'll put dere name. Yo' put

it down nine times on a piece of papah, but den yo' put chure name [9 times] on ahead of it. See. No, heah [demonstrates] yo' put chure name 'cuz yo're makin' dem people go. Yo'll go tuh work an' write his name nine times an' yo'll write it cross, yo' undah-stand.

YOUR NAME WRITE 9 TIMES - AFTER IT VICTIM'S NAME
9 TIMES CROSSED - ON THEM 9 NAILS - DIRT FROM WICKED
GRAVE - RED PEPPER - SNUFF - YELLOW OF EGG - MIX
REMOVE NAILS - MAKE POWDER OF REMAINING MATERIAL
SCATTER AT VICTIM'S HOUSE FOR CONFUSION - SECOND:
WRITE HIS NAME ALL OVER BLACK CANDLE - STICK 9 NEW
NEEDLES INTO IT - CUT OFF WICK - MAKE NEW ONE ON
BOTTOM - LIGHT - CALLED "BURNING CANDLE UPSIDE DOWN"
BURN 9 DAYS - TORMENTS VICTIM - DRIVES HIM AWAY

[His name is not written across her name, which is written one below the other in a column. His name, following her column, is written either in the

form of an X or a cross +, one name crossing the other; or else his name the first time is written normally behind her fifth name. Then the paper is turned upside down and his second name written across first one etc. Various ways of crossing names and writing them upside down are given in *HOODOO*.]

An' den yo'll go tuh work an' yo'll git nine nails an' yo'll wrap it up in dere, tenpennies [nails], an' yo'll git cayenne peppah an' yo'll git snuff. Yo' know, whut de people use in dey mouth. Yo' git a yallah of a aig. Yo' mixes all dat up tuhgether, yo' see. All dat's ingredients tuh make 'em go, yo' see. An' den yo'll wrap dat all up tuhgether, see. Den if yo' kin go tuh work an' make it lak a powdah, make dat lak a powdah. Dat's tuh sprinkle in de house. It's tuh sprinkle in de house an' dat'll keep a confusion in dere an' he kin not stay.

Den yo'll burn a black candle. Yo'll *turn it upside down* [by cutting off the normal wick and making a new wick on the bottom of the candle]. An' yo' put nine new needles in dere, yo' see an' his name on de top. Write it all ovah all aroun' it. Jis' write his name all aroun' on dat candle. Den yo' *burn it upside down* fo' nine days.

(What'll that do?)

Dat'll run him away, git him outa de house. He don' wanta see dat house any mo'. [Algiers, La., (1602), 3024:1.]

10162. Take his photograph and turn it up bottom [upside down] to the [looking] glass and burn the candles, nine of them; claim if you's in Europe that would bring you back.

WOMAN TURNS ABSENT MAN'S PHOTO UPSIDE DOWN
TO FACE AND LEAN AGAINST MIRROR - SCRATCHES
HER NAME 9 TIMES AT TOP OF CANDLE - HIS NAME
UNDER 9 TIMES - SETS CANDLE BEFORE MIRROR AND
PHOTO - BURNS 9 DAYS - HE WILL RETURN IN 9 DAYS

(How would you do that?)

With a candle. Put your name on it nine times - put mine on top and write yours up to mine. And turn you [in photograph] up, bottomside up [upside down]

to the looking glass. And burn the candle for nine days. That'll bring you back.

(I see.) [New Orleans, La., (877), 1439:3.]

10163. You kin make a table [altar] with that [rite] you see. You understand, that's if it's something that choo want, well you kin make a table with that. You kin, that is, if it's for you to make a sacrifice, something that you want. Well, git choo three candles, you put the picture - you fold the picture up you understand.

(This picture of the Lord?)

This picture of the Lord. That's right.

(On the table?)

On the table. That's right. An' then you make it like a rainbow [a semi-circle]. You put one candle - you git three candles. You make [place] one right here, an' one right around here, an' let it [candles] come aroun' like a rainbow. An' you make you a wish fo' wha' choo want, an' you say a prayer. You say, *The Lord is my shepherd, I shall not want*, the 23rd Psalm. You say that Psalm an' then you get down an' repeat the Lord's Prayer for what you want. Yo'

ON TABLE ALTAR ARRANGE 3 CANDLES RAINBOW LIKE ACTUALLY THIS IS A TRIANGLE .'. NOT SEMICIRCLE FOLD UP LORD'S PICTURE AND LAY WITHIN TRIANGLE ACTUALLY DESIGN IS MORE FREQUENT WITH 4 POINTS OBJECT WITHIN - 5TH POINT - CREATING A QUINCUNX MAKE A WISH - SAYING A PRAYER - THE 23RD PSALM KNEEL AND REPEAT LORD'S PRAYER - LIGHT CANDLES DO THIS AT 6 IN THE MORNING OR 6 OR 9 AT NIGHT

make a wish with these three candles. Then you let them burn plumb on out... right in front of the Lord's picture...You do this about 6 o'clock in the morning or 6 o'clock in the evening or 9 o'clock at night. [Memphis, Tenn., (960, excellent, hoodoo woman, my rapid hand transcription of cylinder missed by my

MAN'S NAME WOMAN WRITES 3 TIMES ON PAPER - ON THEM HER NAME 3 TIMES - IN FRONT OF THEM SHE STANDS PINK CANDLE ROLLED IN SUGAR - BURNS IT WEDNESDAYS AND FRIDAYS 7 TO 9 - MORNING AND NIGHT - BRINGING HIM BACK MAY TAKE HER 2 WEEKS

transcriber), 1544:10.] 10164. Take a pink candle. (One pink candle?) One pink candle and roll it in sugar and light it, and burn from seven to nine just on Wednesdays. In the morning and

at night do the same thing. And on Fridays, on the same hour with that pink candle, that candle is placed on that, in front of those names.

(How do you write these names, just one name?)

No, write the man's name three times and yours three times on top of his'n. (I see.)

And that will bring him back.

(Place this candle on top of that paper?)

Burn it in front of that paper and burn it on those names [not actually on top of names].

(And that will bring him back?)

Yes.

(You only burn that candle twice, on Wednesday and Friday? You don't burn it any longer than that?)

No.

(How long do you burn that candle?)

You use it - some kind of special candles [for bringing back person] and in doing that you burn one candle or two. Or I hear that you...it'll burn [a certain length of time?].

(You burn it until he comes back?)

Until he comes back. 'Co'se yo' know, it don't always - see, sometimes it'll be, sometime it's two weeks.

(But you only can burn it on Wednesday and Friday?)

On Wednesday and Friday.

(I understand. All right.) [Vicksburg, Miss., (755), 1031:8.]

10165. If yo' got a gurl - it's dis way. Ah got a gurl an' she runned away from me. She done lef' me. She's gone. Well, lak [I] say, *dere's a lotta watah 'ween heah an' New Yawk*. Say she's gone tuh New Yawk. She jes' jumped up an' lef' me an' ah haven't did anythin' tuh 'er an' want 'er back. She won' come back tuh me by writin' tuh 'er.

All right. Ah go tuh de drug sto' an' ah gits me a 15-cents blue candle.

Take de same nails an' needles an' put in dat.

(How do you put them in there now? How many do you get?)

A nickel wuth of ten-penny nail. Put eight nails, an' de whole papah of needles, an' about eight big pins. Yo' git dem ovahsize *sticky pins* yo' know,

8 NAILS - PAPER OF NEEDLES - 8 BIG PINS - ALL NEW
IN SAUCER OF WATER - OVER SAUCER TURN FACE DOWN
PIECE OF MIRROR - ON TOP OF MIRROR SET BLUE CANDLE
AFTER OLD WICK CUT OFF - NEW ONE PUT AT BOTTOM
MAKE WISHES - START BURNING CANDLE FROM TEN TO
TWENTY-FIVE MINUTES - SHE WRITES WITHIN 25 DAYS

dem ovahsize one. Some packages dey sell two fo' a nickel. Dey are de small size. An' de large package it's got one long one dat way; dey sells dem one fo' a nickel. Yo' git chew a piece of lookin'-glass lak

dat an' yo' turn de part dat chew look it, an' git chew a saucah of watah or git chew a bowl or cream saucah, or anything dat will hold watah. Den turn dat [looking] glass down ovah dat way. Take dat candle an' take de end of it which yo' is gonna set down, take a match an' light it dat way. Don' light de top part where de stem is; light de bottom part an' put it on dat glass.

(With the top part downward?)

Yessuh, on top of de glass, an' let it set dere an' make yuh wishes fo' hit. But yo' start hit at ten minutes an' burn it fo' twenty-five. In twenty-five [days?] yo' receive a lettah from her, to send aftah her or send her ticket. She's on her way back tuh yo'. [New Orleans, La., (1566), 2867:4.]

10166. If yo' wanta bring a person back - lak a man is away from his wife an' yo' wants tuh bring him back - well de way ah use. Ah takes dere name three times an' put 'er name three times, an' git rose water, orange blossom an' Jockey

WRITE ABSENT MAN'S NAME 3 TIMES - HERS 3 TIMES
ON TOP OF HIS - PUT THIS PAPER IN GLASS BOTTLE
ADD 3 PERFUMES: ROSE WATER - ORANGE BLOSSOM
JOCKEY CLUB COLOGNE - ADD 5 THINGS: 3 LUMPS OF
WHITE SUGAR CRUSHED - HONEY - WHITE LODESTONE
HE AND SHE - QUICKSILVER - STEEL DUST - ALL IN
BOTTLE - ITS HEAD TO FRONT DOOR BRINGS MAN BACK
OR NAMES FORM A CROSS - LAY IN GLASS OF HONEYED
HOLY WATER - LIGHT BLUE OR WHITE CANDLE - PRAY
BURN CANDLE 1 HOUR AT 6 A.M. AND NOON - 7 DAYS

Club Cologne [for 3 perfumes see p.729, v.1] yo' know whut dat is, honey, crushed sugah, white, three lumps, an' put it in dey bottle. White lodestone, a she an' a he one, yo' knows dat. A ball of quicksilver an' a teaspoonful of *steel dust*. Dat's tuh return 'im. An' yo' put it in de glass bottle an' set it up - put de haid to [cork in]. Dis is de front do'

[demonstrates]. Well, yo' put de haid dat-away tuh come in. Dat is to come.

(The head is pointing into the house?)

Into de house. Dat's fo' tuh return de man back.

(On this piece of paper on which you wrote the names, you wrote his name three times and hers three times on top of each name?)

On top of his'n.

(That is to bring him back.)

[This rite can be done another way.]

Well, yo' take de names an' write it de same way. Yo' take de name an' yo' write it three times an' dey [woman's] name on top. An' den yo' cross de woman's name on top an' den yo' put yore candle an' yore honey, an' yore names in a glass. It supposed tuh be used in a glass an' holy watah with prayers.

(What sort of candle do you use?)

Well, yo' kin use a white one or blue one, anything but a black candle or a red one.

(Do you burn that candle any special time or anything?)

Yes, an hour. Yo' light it six a'clock in de mawnin' an hour an' den yo' put it out. Yo' light it at twelve a'clock ag'in an' dat hour, an' at one a'clock yo' put it out. Den three a'clock till fo', den yo' put it out.

(You do that just one day?)

No, no, yo' do dat about seven days.

(In putting these names down on the paper, do you put his name down first?)

Yo' put his name down first if yo' aftah bringin' 'im.

(Her name is over that?)

On top of his'n. [Algiers, La., (1584), 2952:3.]

10167. (Tell me something more about burning these candles. How do they burn these candles? Give me an illustration.)

Well, you burn those candles - they got different ones they burn. Now, for to make you die, you get a black one. To have luck and successes, you get a pink one [luck] and a blue one [success]. And a blue one will make your man come back to you, if he's gone.

BLUE CANDLE FOR SUCCESS AND BRINGING BACK MAN
WRITE MAN'S NAME - SUGAR ON NAME - HONEY BETTER
FOLD TO YOU - LAY IN SAUCER - DROP HOT WAX ON
IN WAX STAND UP CANDLE - DO ALL THIS SECRETLY
THESE CANDLES ARE SMALL - BUY 9 - USE 1 EACH DAY
IF MAN FAILS TO RETURN IN 9 DAYS - BUY 9 MORE
EVERYTHING DONE PROPERLY - MAN COMES IN 9 DAYS

(Tell me how you do - just how you burn it. Do you know how you handle that?)

Yes. You take that candle and you put it in a saucer or something and you put a little sugar. You take some sugar and you take a piece of paper

or else - but honey is the best. Honey is better than sugar because honey is sweeter than sugar. And you put it in a saucer and you have that man's name down. And when you fold it, don't fold it from you, you fold it to you. And you put that candle there. Well, when that candle burn out, well, you see hit'll spread all over there, you see. And you put it where nobody won't see it. You burn that candle like today, the next day he'll come if he don't stay no more than [I interrupt] -

(Do you put this honey in the saucer?)

In the - in the - look [demonstrates]: you put the piece of paper in the saucer. You put, you know his name is on it, the paper; you put the paper down first in the saucer. You put the honey [demonstrates].

(On top of the paper.)

On top of the paper and you fold it over like you fold a napkin, and you set the candle right up there.

(Down in the honey?)

Yeah, but you see - yeah, down in the honey; but you see, the paper is fold, you know.

(Before you put the honey there?)

Yeah, and you take piece of the candle - you take the candle and you let it drip. Let some of this wax drip on the paper so hit can stick. Well, stick it [candle] there. Now, when that's burn out, well you go get another one [candle] and you do the same. Well, you have his name in that [folded paper sweetened with honey]. That's to sweeten him.

(Well, how often can you burn that candle? Or when?)

Well, you burn it, the candle, for nine days and in nine days he'll be back to you, you see; but you burn it every day - you see, every day.

(All day long?)

All day long. Or, when that one go out, you burn another one. You see? You buy you - well, you say, well, I'll buy me [candles]. If you buy you nine candles, well [use them] long as those candles burn out; but when you ain't got

no more, you go get some more for nine days. And when that - he'll be back in the nine days, 'fore the nine days. [New Orleans, La., (826a), 1209:5.]

10168. Well, you can git those *mounds*, the blue and brown ones, and git the holy incense. Now she'll go to work and git sugar and a little alum, and start

HOLY TAPER - HOLY INCENSE - HOLY WATER: ARE RELATED TO HOLY CANDLES - TAPER IS FLOAT ON OIL IN COLORED GLASS CONTAINERS: RED - BLUE - GREEN - RAISED ABOVE EYE LEVEL - INCENSE COMES GRANULATED OR IN MOLDS IN SHAPES LIKE CONE OR 3- OR 4 SIDED PYRAMIDS = MOUNDS TAKE 3 SUBSTANCES: ALUM - CINNAMON - SUGAR - SCRUB FROM BACK THROUGH HOUSE TO FRONT AND EMPTY AT STEPS SHE RINSES WITH 3: CLEAR WATER - HOLY WATER - SUGAR THEN LIGHT HOLY TAPER - SET IN MIDDLE OF WINDOW AN HOUR EVERY NIGHT - IF HE SEES IT - HE WILL RETURN AFTER HE RETURNS SHE USES 3: JOCKEY CLUB - NO MORE THAN 15 CANDIES OF DIFFERENT COLORS - LOVE BOUQUET

at the back of the house and scrub all the way through to the front. And be sure that you take a sufficient amount to come all the way through; and have enough to pour all the way round her steps. And then, when she do that, then she take some clear water with sugar and put some holy water in that, and wrench [rinse] it off with that light [lightly].

Then when she gets that finished, why she'll light a taper, a holy taper. Take a chance and set it jes' direct in the middle of the window; if she possibly can get it and let it burn for one hour every night. And if he is anywhere close, he will come back to her.

Now, if she's havin' a little trouble an' she can't depend on that to hold him; you see, if he's been gone before - now when he comes back now, she must get some Jockey Club perfume, and leave the candies [used on a cake] in the room. Get those candies and you put them into that. She take, put about a half ounce of the Jockey Club and a half ounce of *Love Bouquet*, and put about no more than 15 of the little candies [used on a cake] and be sure every one is a different color[!]. An' when he comes, be very careful, and she'll rub him along - rub it all down him; just love him up and rub it all over. He may want to go but every time he start out, he will turn around and go back again. [The preceding word *taper* sometimes means candle. The scrub water in this rite is one of the many many different "scrubs" of New Orleans given in *HOODOO*. The colors of the 15 candies are mixed varieties, not 15 separate colors.] [New Orleans, La., (somewhere between 802 and 804), 1125:1.]

10169. If you want to bring a woman back home to you, after she done left you and - you want to get her back home. Now, you take her name, and you take you

TO BRING WOMAN BACK HOME - WRITE HER NAME CROSS THROUGH HER NAME 2 PINS LIKE AN "X" BURN A RED CANDLE ON IT 9 DAYS

two pins, just fix them like this here. Just cross it like a "X" you see; right over her name, you see. And you burns it with a candle, you see. You burn that for nine days

and in nine days that woman'll come back home to you.

(What do you burn, a white candle?)

No, burn a red candle. Red candle is - black candle is evil, red candle and white candles is all good ones. You see, brings her home. [New Orleans, La., (823), 1193:2.]

TO RID HERSELF OF HUSBAND - SHE PUT HIS PICTURE UNDER BED - IN FRONT OF IT FOLDED TOGETHER WERE HIS HAIR - BERGAMOT - VINEGAR - SALT - BLACK PEPPER SHE KEPT A SMALL WHITE TAPER BURNING BEFORE IT

10170. A friend of mine wanted tuh git rid of her husband an' she wuz in love with anothah man at de same time, an' so she took his

picture, her husban's picture, an' she had some bergamot an' vinegah, salt an'

peppah - jes' ordinary black peppah. And she kept it undah his bed.

(What did she do with these ingredients?)

Had them all together, folded togethah, an' even a piece of his hair. An' she folded that together an' she lighted a candle an' kept that burnin' undah his bed.

(The candle burning under his bed?)

Yessuh, little small tapers - white ones, very small. As soon as one would go out, she'd light the othah one. She kept a boxful, yo' know, continually. An' finally he left. [Some of the small tapers or candles are about the size of an old-fashioned wooden match.] [New Orleans, La., (1563), 2842:9.]

(2). IF SOMEONE IS BURNING CANDLES AGAINST YOU

10171. Light candles - it's a white and blue candle, see. And they burn from seven o'clock 'till nine - that's the white one. They'll light the blue one, they'll burn it from nine 'till three in the evening. The red one, they'll burn it from three 'till nine at night.

3 CANDLES BURNED:

WHITE ONE 7 A.M. TO 9 A.M.

BLUE ONE 9 A.M. TO 3 P.M.

RED ONE 3 P.M. TO 9 P.M.

PINCH OUT - NOT BLOW OUT

BURNED HARD CAUSES ILLNESS

[Three candles are used: red, white and blue.]

(From three in the afternoon until nine at night?)

Yassuh. They say that's to draw [customers]. That's for luck in de house, see.

(Do they burn them separately or together or what?)

No, no! They burn one at de time, jest like I light the white one this morning. Well, you see, I burn

dat 'till nine. Well, then I'll put hit out. Then I'll light the green [blue] one and burn it 'till three this evening, and then I'll pinch it out. Then I'll light the red one this evening [afternoon] at three o'clock and I'll burn it 'till nine tonight, and then I'll pinch it out [candles are not blown out]. Well, I won't burn no more 'till tomorrow. See, that's *burning it too hard*. See, you'll burn so hard that way 'till they [customers] take sick from it. [Vicksburg,

Miss., (735), 1004:5.]

SET BLUE CANDLE IN SAUCER - LIGHT BETWEEN 6 AND 9

IN MORNING - BURN UNTIL IT GOES OUT - PERSON FOR

WHOM CANDLE INTENDED - "PUT CHEW IN TERRIBLE BAD"

10172. Burn a blue candle.

Dey set de blue candle - yo' know, jis' put it in a saucer an' light it.

(Do they light it at any particular time? Or burn it for any particular length of time?)

Dey burn it till it burns out, but chew light it between six an' nine in de mawnin'. Let it burn till it burns out.

(What will that do then to me, if that's done to me?)

Dat'll put chew in terrible bad. Everything yo' undertake to do yo'll fail. When yo' think yo're goin' up yo'll fall back down. [Memphis, Tenn., (925), 1502:5.]

NAME OF VICTIM ON RED OR BLACK CANDLE

BURN EVERY DAY TO MAKE SICK OR TO HARM

10173. [I know something] on that charm.

(What kind of charm is it?)

Dey gits a red can'le - some gits a black

one - an' w'atsomevah mah name is, if he wants tuh harm me, he'll take it an' write mah name on dat. Den he'll burn a certain among every day. Somepin like dat.

(And then what happens?)

Jis' accordin' tuh w'at dey want tuh do tuh yuh. If dey wan'a make yuh sick... [This is different from the usual headache caused by candle burning on you, see

p.834, v.1 and elsewhere.] [New Orleans, La., (787), 1098:4.]

STAND LIGHTED RED CANDLE IN FRONT OF PHOTO
TURNED UPSIDE DOWN UNDER BED AND FACING WALL

Tenn., (960, excellent, hoodoo woman, my rapid
missed by my transcriber), 1546:1.]

10175. Now, that like if someone that they want to kill 'em, get 'em out
chore way. You stick this black candle with 9

BLACK CANDLE - 9 NEW NEEDLES IN - BURN 9 DAYS
DARKEST ROOM - DARKEST HOUR - DARKEST DEED

yo' let the room...you put it in real dark room. Let the room be real dark.
[Memphis Tenn., (960 hoodoo woman, excellent, my rapid hand transcription of
cylinder missed by my transcriber), 1545:1.]

10176. A bird's nest - a person can take some of your hair and put it in
that bird's nest, you see. And take some of that bird's feathers and put that

OBTAIN EMPTY BIRD NEST - IN IT PUT PERSON'S HAIR
BIRD FEATHERS - CANDLE [UPRIGHT IN DRINKING GLASS]
LATTER BURN 1 HOUR EACH MORNING 9 DAYS = HEADACHE
AND FLIGHT - SNUFF AND HOT PEPPER INCREASES TROUBLE

burn the nest. Just take that light and set that light in there [in a drinking
glass]. And if they want to do you harm, get you some coarse snuff [often leaf
of dried tobacco rubbed in hands] some hot pepper [sauce] and put it in there.
And burn a light on it for nine mornings - you see, one hour for [each] nine
days. [New Orleans, La., (834), 1255:5.]

10177. Burn de candles ever other mornin'.

(You burn these candles every other morning?)

Ever other mornin'. You burn 'em from seven until nine for nine mornings
like dat - ever other morning for nine mornings.

BURN PINK CANDLE EVERY OTHER MORNING 7 TO 9
9 MORNINGS - FOR INFLUENCE AND PROTECTION

(From seven in the morning until
nine in the morning?)

Yes.

(I see. And what else do you do?)

You jes' burn de candles from seven until nine.

(What is that supposed to do?)

Well, dat's jes' supposed to gain influence wit people and if anybody tryin'
[to] harm you, or to keep anybody from harmin' you.

(I see. Well, do you burn any special color or anything of that sort?)

Use a pink. [Vicksburg, Miss., (717), 988:2.]

10178. It also is said that if any evil things coming around at night also,
if you keep those candles burning all night long by your door, an' that will also
project [eject] the evil of [from] the house.

AGAINST EVIL THINGS AT NIGHT - BURN CANDLES
ALL NIGHT - ONE AT BACK DOOR - ONE AT FRONT

(Well, how would they burn those
candles? What kind of candles
would they burn?)

Well, they burn one to the front
an' one to the back, of the enteries [entrances] of the house, right in de middle
of the hallway; very small candle, not a large one. That will also protect [you
against] the evils of the house. An' also will make the family live in harmony

an' in peace with each other. [St. Petersburg, Fla., (983), 1591:11.]

MAGIC 3: RED PEPPER - SALTPETER - JOHN DE CONKAH
TIE UP IN RAG AND WEAR AGAINST CANDLE HEADACHE

10179. Yo' couldn't zakly [exactly] make de candle go out, but chew could fix it so it wouldn't do yo' no harm. (How would you do that?)
Git chew some red peppah, saltpeter, tie it up in a rag an' a li'l piece of root dey call *John de Conkah* root, an' yo' weah dat in yuh pocket. An' dey couldn't *hurt* yo' no way. [Mobile, Ala., (701), 951:7.]





UNDERGARMENT WORN WRONGSIDE OUT AGAINST CANDLE

10180. Some people say tuh weah a garment. Yuh piece nex' tuh yuh, pull it off an' turn it wrongside out [and wear it that way]. Dey do say dat will put 'em out.

(Put these candles out that they are burning for you.) [Mobile, Ala., (698), 948:5.]

10181. Well, someone says yo' kin take three matches and put in de top of your head, cross 'em - three or four matches. Wear them in de mole of your head. Some says that will put 'em

CROSS 3 OR 4 LIVE MATCHES ON HEAD AGAINST CANDLE

out. (These candles out.) [Here are some of the ways to cross 3 matches  or 4  to make these rimless-wheel rites we have met before: see 3  and  6 spoke wheel, No.5720, p.2919; 3 hairs crossing 3 hairs, No.6055, p.2987; six-point star like a wheel, No.8214, p.3447; cross marks 9 in No.8540, p.3515; 2 crossed keys, No.8900, p.3616; wheel with rim No.8946, p.3632; and cross diagram No.9365, p.3756, v.4; and 3 names crossing No.10206, p.3968 .] [Mobile, Ala., (705), 968:11.]

10182. [If someone is trying to] *hurt* you. You kin take and go to the druggist and get a dirt, a dust out of it [the store], but they [seller] never knows what that dust is - they never know what you getting it fur. But you

GREEN POWDER FROM HOODOO DRUG STORE PUTS OUT CANDLES

kin get a dust that is called "magnet" dust. Hit's... (Magnesia?)

Yes, sir, magnesia dust. It's kind of green, see. Well, you - every time they start to burn that candle, you know it, see, because your mind will follow to [will be upon] 'em. Well, you take that dust and you use it around in your house and that candle [wherever it is] will go out.

(I see. Well, what kind of dust do you call that?)

Magnesia dust.

(Magnesia dust.) [Could the name have been *magnetic*?] [Vicksburg, Miss., (735), 1004:6.]

10183. If they're burning a candle on you, you burn - now this is the same thing you kin do. You kin burn this same red candle. You burn this red candle, you stick it in 3 pins. See, you fightin' against them. You says, "I wish my enemy would leave me alone." An' then you go an' throw you a handful of salt in the fire an' you says, "I wish my enemies quit working after me an' leave me alone *In the Name of the Lord*." An' take you a bath in some saltpeter, blue-stone an' sugar, an' repeat the Lord's Prayer 3 times, see. You see, you burn this candle, that would *set them down*. Or else, you kin put 'em down sick. You kin git a purple candle an' you light it an' you make your wish an' put some salt in there an' spit in it, see. An' you burn it on 'em again an' you says, I wish whosomever this is that's *workin' after me* will leave me alone," an' spit in it.

TO PUT OUT ENEMY'S CANDLE BURNING AGAINST YOU
BURN A RED CANDLE WITH 3 PINS STUCK IN IT SAYING
I WISH MY ENEMY WOULD LEAVE ME ALONE
THROW HANDFUL OF SALT ON FIRE - SAYING
I WISH MY ENEMIES QUIT WORKING AFTER ME
AN' LEAVE ME ALONE "IN THE NAME OF THE LORD"
3 INGREDIENTS BATH: SALTPETER - BLUESTONE - SUGAR
3 TIMES SAY LORD'S PRAYER - OR BURN PURPLE CANDLE
LIGHT IT - MAKE WISH - BURN SALT - SPIT INTO IT
WISH WHOSOMEVER...WORKING AFTER ME LEAVE ME ALONE
BURN BRIMSTONE & SUGAR: MONDAY - WEDNESDAY - FRIDAY

You see, *that'll drop 'em.*
That'll drop 'em. That'll
 put 'em down sick. That'll
 make 'em drop. An' continue
 to burn brimstone [not men-
 tioned previously in this
 rite but surely in some pre-
 vious part of interview].
 See, that brimstone is the
 best thing in the world,
 that brimstone. An' sugar.
 Continue with that sugar in
 the fire, see: Monday,
 Wednesday and Friday. [Mem-
 phis, Tenn., (1960, excellent

hoodoo woman, my rapid hand transcription of cylinder missed by my transcriber, 1544:9.]

10184. An' some says anothah remedy tuh put 'em [candles being burned on you] out [is one] dat yo'll use on yuh head. Well, yo'll have tuh git chew diff'ren' little things. Yo'll git

MIX 3: VINEGAR - 3 TEASPOONFULS OLIVE OIL - EGG
WHIP - BOTTLE - SHAKE - 2 OR 3 SWALLOWS DAILY AND
RUB ON PAIN: NECK - SCALP - LEFT TEMPLE - ETC.
CAUSED BY SOMEONE BURNING A CANDLE AGAINST YOU

chew vinegah, a teacup of
 vinegah an' three teaspoons
 of olive oil, an' one egg
 an' yo' beat it up - whip
 it [3 things] up tuhgetah.

Yo' beat up de egg first an' den add de othah all tuh it. An' put it in a bottle an' shake it up. Well, yo'll take some of dat, take a swallah of it evah now an' den, about two or three time a day or somepin othah like dat. Den yo' take some of dat an' put it on. Yo' know, dey say when de candle burns, it strikes yo' on one mos' pahtic'lah place - burning an' pullin' [demonstrates].

(It strikes you in one particular place, right here in the back of your head some place [informant demonstrates]. Where your neck and head meet, right up here some place [I demonstrate].)

Well, some says it will be here [demonstrates]. Sometime it will be here [demonstrates]. But more in gen'ral it be's kinda back, it's pullin' [demonstrates]. Dey tell me it work like dat.

[I describe last demonstration.]

(Or near the left temple.)

Yas, neah de lef' temple or somepin lak it. It pulls. It seems as if some-one is pullin' on de strands of yuh hair. Dere's a strain, yo' know, on yuh hair. Dey say dat's whut dat is [someone burning a candle on you] when yo' have dat.

(Well, you've taken some of this mixture, then you do something else you said.)

Yo' take dat mixtry [mixture], yo' take it in yore han' jes' like dat. Let yuh han's git wet jes' like dat an' jes' like dis [demonstrates].

(Just rub it right on your scalp.)

De scalp of yuh head. An' sometimes it so severe yo' take de bottle an' pō' it like dat [demonstrates]. Jes' douse yo' head wit it good [demonstrates].

(What will that do then?)

Dat eases it, but yo' gotta do dat about two-three days maybe.

(Well, what does that do to the candles?)

Dey say it puts dem out. Dat's whut ah heard, it puts 'em out. [Mobile,

Ala., (705), 968:12.]

(3). CANDLES AND BUSINESS

10185. Git three fo' cornered, yo' know...[probably demonstrated].
(Get three four-cornered files.)

An' git about three, an' put 'em in de third [three] ways: one lak that, an' one lak that, an' one lak that right straight.

3 FILES PARALLEL TO FRONT AND 2 ADJOINING SIDES
OF HOUSE - INSIDE AT BACK BURN 3 GOLD CANDLES
MONEY COMES IN - POLICE AND EVIL STAY OUTSIDE

(One at each side of the house, and one in the middle?) [The files are parallel to the front and two sides of the house.]

[inside] of yore house, yo' burn dis heah same stuff - candles, dese same three gold [sometimes called yellow] candles. [Memphis, Tenn., (1556), 2830:7.]

10186. An' then here's another thing. There's - some things are over others zhoo know. You see? Well the nex' thing to do, if you wanted to make 'em leave town or anything like that, you

Dat's it. An' den on de back write their name down 9 times. Understand? An' stop it up in a bottle an' go to the running water, to the river and throw it in. Throw it ovah the left shoulder an' don't look back, an' says, "I wan' zhoo to go."

9 TIMES WRITE NAME - STOP UP IN BOTTLE - THROW
OVER LEFT SHOULDER INTO RUNNING WATER - DON'T
LOOK BACK AND SAY I WAN' ZHOO TO GO - TAKE A
RED CANDLE - STICK IN 3 PINS - BURN AT MIDNIGHT
SAYING: I WISH MY ENEMIES WOULD LEAVE ME ALONE
IN THE NAME OF THE LORD

An' then you take a red candle. You get a red candle, you understand now, an' you stick you three pins in it. You burn that at 12 a'clock at night, see, an' you make a wish. You says, "I wish my enemies would leave me alone *In the Name of the Lord.*" [Memphis, Tenn., (960, excellent hoodoo woman, my rapid hand transcription of cylinder missed by my transcriber), 1544:8.]

10187. You git choo a white candle. You put it in a half a glass of water [to serve as a candlestick and precaution against fire]. You light it every

WHITE CANDLE - STAND IT IN HALF GLASS OF WATER
LIGHT NIGHTLY AT 9 SAYING: I SEE NO EVIL, I HEAR
NO EVIL, NO EVIL OVERTAKE ME - LET CANDLE BURN
HALF HOUR - KEEPS LAW AWAY - ALSO TO KEEP ANYONE
FROM WORRYING YOU - LAY 9 SAFETY PINS IN EACH TWO
EXTRA SHOES - ALSO CUT IRISH POTATO INTO 4 PARTS
OUTDOORS THROW ONE TO EAST - ONE TO WEST - ONE
BEHIND YOU - 4TH PIECE WEAR - 3 RITES TOGETHER

night at 9 a'clock. You say, *I see no evil, I hear no evil, no evil overtake me,* an' think what I told, you pin on you. That's for the law away too: *I see no evil, I hear no evil, no evil overtake me.* An' yo' let that candle burn a half a hour. You burn that every night.

That's to keep the law away. An' then you git 9 safety pins, you understand. ~~Now~~ you put 'em in each shoe, nine in each shoe, an' if there's one [anyone] happens to come to try to worry you, you cut you a Irish potato half in two an' you make 4 parts [by cutting each half into 2 parts]. You take that, you go outdoors an' you throw a piece to the east - that potato be in 4 parts - an' yo' throw a piece to the west, an' you throw a piece behind you, an' keep the other [fourth or last piece] on you. [Memphis, Tenn., (960, excellent hoodoo woman, my rapid hand transcription of cylinder missed by my transcriber), 1546:11.]

10188. For success in business either at home or outside the house, bathe

with 3 ingredients: bluestone, saltpeter and sugar. and sugar. Either bath is for personal protection.

BATHE WITH 3 THINGS: BLUESTONE - SALTPETER - SUGAR FOR BUSINESS - OR BATHE WITH BLUEING AND SUGAR MOP PLACE WITH RED SEAL LYE AND BURN BRIMSTONE BEFORE LEAVING HOME OR STAYING THERE FOR WORK MAKE WISHES AND LIGHT A YELLOW CANDLE TO SUCCEED

Or else bathe with blueing At place of business mop up with Red Seal Lye and burn brimstone as a purification. But before leaving home for work or opening the house for business, make wishes and light a yellow candle.

[Did the maker of this rite realize that in some place during the late Middle Ages prostitutes legally had to wear yellow?] [Memphis, Tenn., (960, excellent hoodoo woman, whose material my transcriber missed; this being my original résumé), 1546:9.]

10189. Bottle oil of bergamine [bergamot], box cooking soda, teaspoon salt-peter, take bath in that. Break a candle, make a wish, light [same] candle, let candle burn out.

THESE 3 IN BATH: BERGAMOT - COOKING SODA - SALTPETER WISH - BREAKING NEW CANDLE - LIGHT IT - LET BURN OUT 3 DAYS EACH WEEK: MONDAY - WEDNESDAY - FRIDAY SUGAR ON BRIMSTONE - INTO FIRE - WISHING FOR MONEY

Then get brimstone, burn brimstone Monday, Wednesday and Friday and make wish. Put sugar in it [brimstone], throw into

fire. Can make money. [This is a rite for business.] [Memphis, Tenn., (960, excellent hoodoo woman, whose material my transcriber missed; this being my original résumé), 1546:8.]

10190. Burn candles fo' luck. You take the candle, an' put it in each of the four corners of your house an' on that you sprinkle a little of that sulphur.

4 WHITE CANDLES - BURN 1 EACH 4 CORNERS OF HOUSE SPRINKLE SULPHUR ON EACH - SAYS PRAYERS - LUCK

As ah said, sprinkle a little sulphur on it, and in a few minutes that sulphur will be burned away, but that atmos-

phere is still there. You light each one of those candles and burn them, and while those candles are burning you says your prayers, an' that create luck in your house that way.

(What kind of luck do they do that for?)

Any kind of luck.

(What color candle did you say they use?)

Jest a plain white candle.

(Do you burn them at any special time?)

Twelve 'clock at night. You get more results out of those things at that time of night. [St. Petersburg, Fla., (1025), 1662:2.]

10191. White candles are lucky and white candles are unlucky. Black candle is a death symbol. When you burn a black candle on a person that's for their

WHITE CANDLE = LUCKY OR UNLUCKY OR PEACE
BLACK CANDLE = DEATH OR CONFUSION
RED CANDLE = BLOODSHED

death. And white candle is for luck and peace. Black candles are confusion.

(Red candles are what?)

Bloodshed. [Memphis, Tenn., (973), 1576:8.]

CANDLES: GREEN - RED - BLACK - PURPLE

10192. A green candle is for luck [usually green money], red candle is for luck, and a black candle is for devilment; a black and a purple candle, that for devilment to do anybody harm. [New Orleans, La., (814), 1147:6.]

10193. [They] burn dem candles an' call yuh name. An' what chure name, yuh got yore mind on dem, if dey done done sompin tuh yuh. Yuh undahstan', jis' who

YOU HAVE IN MIND SOMEONE WHO WRONGED YOU
CALL THE NAME - BURN CANDLE 2 1/2 HOURS

is done done somepin tuh yuh, an' dey want chew tuh git dat, dey'll burn dem candles about two hours an' a half, an' call yuh name, an' yuh

done forgot evahthin' what chew evah had said.

(What kind of candles do you burn?)

Dese five cent candles, jis' about dat high. [Charleston, S. Car., (525), 629:4.]

10194. [*Informant has a good rite here but fails to explain it.*]

Write that name down and put a glass of water - write that name down over a glass of water nine times. Then put that glass of water before dat, put the... Now, I take and I put that glass of water there over that paper and take three

9 TIMES WRITE LAW'S NAME - PUT UNDER GLASS
OF WATER - TAKE 3 SWALLOWS 3 TIMES EACH DAY
FOR 3 DAYS - YOU ARE DRINKING WITH THE LAW
REMOVE GLASS - BLUE CANDLE ON LAW'S NAME
BURN BLUE CANDLE SYMBOLIZING LAW'S UNIFORM
LAW NEVER BOTHERS HIM WITH WHOM HE DRINKS

swallows out of that glass of water nine mornings [*see correction later.*]

(Drink that water for nine mornings.)

For nine mornings take three swallows out of that glass of water - I mean for three mornings. You

take nine swallows out of that glass three mornings. Do that for three mornings. Den after you do dat for three mornings, get you a blue candle and let it burn right over dat man name. Don't you worry about him.

(After you burn that candle over his name.)

[I am merely making a comment to myself.]

What?

(I say, all right, go ahead.)

Well, you just - like I explain. Like you burning that candle over his name, perhaps you don't want the man - you don't wanta see him. You drink three swallows of water out of there for three days!!! That keep him away. See you drink three swallows each three time a day, twice in the day, and three [the third] at night. That'll be nine swallows. You take those glasses of water. Then you... see, like you agreein' with him, see you drinkin' with him. Then, you put your candle there and let it burn. Set that candle there and let it burn there.

(What will that do then?)

Well, he can't come there.

(The law can't come there?)

Yes.

(You write the policeman's name down on that piece of paper.)

Shore.

(Well, how do you burn that candle? Do you put the candle down in the glass to burn?)

[The shaky answer is according to my following comment.]

(You take the glass away and put the candle on the name?)

That's what you do.

(Long as that candle burns, it keeps him away?)

Shoh, he keeps away, too. [Vicksburg, Miss., (726), 998:4.]

10195. Three candles are burned: white, green and pink. While burning them keep saying, "To keep the law away." Before you do this hang a red apple over the door. [Red apple or red onion the

3 CANDLES BURNED: WHITE - GREEN - PINK
WHILE LIGHTING SAY "TO KEEP LAW AWAY"
BEFORE THIS HANG RED ONION OVER DOOR

meaning is the same, customers, as material somewhere in HOODOO explains.] [Memphis, Tenn., (971), 1571:2.]

10196. Dey burn dose an' den dey read de Bible.

(How do you do that?)

Dey jes' sets 'em all round, but one will do.

(One candle.)

Yes, one will do. Set it in de room an' den yo' git chure Bible an' yo' read a verse, de firs' verse dat chew [see when you] open de Bible. Den yo' read dat.

(And what color candle do you use?)

Well, yo' kin git de red candle.

(What is that supposed to do then?)

Yo' burn it fo' luck.

(What kind of luck?)

Well, luck in anything come in, any kind of business yo' got, dat

yo' wanted tuh increase. [St. Petersburg, Fla., (1004), 1620:2.]

10197. Yo' kin take candles

if yo' want luck in yore house.

Yo' kin take it an' burn it, burn it at de length of time,

Dat will bring yuh luck.

3 INGREDIENTS: SUGAR - CINNAMON - SALTPETER
ABOUT CANDLE BURNING IN CENTER OF SAUCER - LUCK

wit chure saltpetah an' some cinnamon an' sugar.

(Where do you put these ingredients?)

In a saucer an' den put chure candle on top of it. [Or fix candle in center and ingredients around it.] [New Orleans, La., (1558), 2835:4.]

(4). CANDLES AND SAINTS

10198. (And what - would I go to a particular saint to have it done?)

Yeah, you go to a saint.

(What saint would I go to to get that done, I wonder?)

It's a church back at - on

FOR HOODOO BELIEVERS SAINTS CAN BE USED FOR EVIL

Malfonmain and Dorbonny, you see. And the saints all up on the place - it's a great big - made like - that's a Catholic church - like a altar. With all different saints. And every saint there is a man [or *mean*] but it do things evil or good.

(Where is this place?)

Malfonmain and Dorbonny.

(It's a spiritualist place, probably?)

No, it supposed to be Catholic.

(I see.) [New Orleans, La., (821), 1185:4.]

10199. A candle for luck and success you burn to St. Peter. He hold de key in his hand. All right dat opens. They call that *open the way for you*, you see.

St. Raymond that's money. You burn to him and he keeps you with a piece of money; and you got to give him a piece of money, and he keeps

ST. PETER - ST. RAYMOND - ST. MICHAEL
BURN CANDLES AT: 6 A.M. - 12 NOON - 6 P.M.

you with a piece of money. That's the way that is.

(Do you know any other saints? St. Micahel? Any other saints they burn

candles to?)

Yes, St. Micahel. They burns to St. Peter, St. Raymond and St. Anthony.

(What do they burn to St. Anthony for?)

They burn to St. Anthony for to bring people back, mens back to - women back when they done quit. You make a wish and burn that light to him. Go to the church anywhere and light a light, if you don't have the saint at the house. If you have had the saint blest and put at your home and you prays to it three times a day, that's to bring anybody back to you what done left you.

(Do you mean three times one after the other, or?)

Three times a day, twelve - say six in morning, twelve in the day, and six in the evening. That's three times, you pray to this saint. And have your light burning. It'll - in nine days you see an improvement. [New Orleans, La., (798), 1115:5.]

10200. St. Raymond, he's fo' tuh git chew jobs an' keep yo' in work.

St. Michael is fo' peace.

De Virgin Mary is tuh put bread in yore house, keep bread in yore house all de time.

An' yo' use St. Michael ag'in fo' furniture dealers an' all. Lak ah owe yo' fo' furniture an' all lak dat an' yo' 'bout to take mah furniture 'way from me.

Yo' see yo' set a light to St.

ST. RAYMOND FOR JOB - VIRGIN MARY FOR BREAD

Michael, an' yo' give him a

ST. MICHAEL - FURNITURE DEALERS - GREEN CANDLE

green light, one right behin'

one 'nothah fo' 'bout eight

days or nine days. See. An' that'll cause yo' tuh have - yo' know whut ah mean - give me a chance tuh bring yo' some [green] money. [New Orleans, La., (1561), 2870:2.]

ST. MICHAEL - AGAINST EVIL - RED CANDLE

10201. (Tell me that again.)

Yes, see, if you have a wife and she

wouldn't stay home, doing some evil doings, you could pray and burn to St.

Michael a red candle. Well, they say, that would be good to stop 'em, to change 'em, but I....[New Orleans, La., (835), 1257:3.]

10202. You do the same thing, you sprinkle the house down with holy water and put your light to your saint, you know. Always keep a light to St. Michael, a red light.

ST. MICHAEL - RED CANDLE - HOLY WATER - FOR EVIL

(A red light, why?)

keeps any evil away from going into your home. [New Orleans, La., (857), 1364:8.]

Well, see, that light, that

10203. St. Michael? Well, you take a blue candle and you burn to St. Michael for him; burn the can-

ST. MICHAEL - BLUE CANDLE - CONQUER ENEMIES dle to conquer your enemies. You get ahead of them, keep them from harming you. [New Orleans, La., (823), 1196:6.]

10204. (St. Jule? St. Jude? or St. Jewel?)

St. Jewel, she is the boss of all saints. When every saint has turned his back on you, that one will work for you. You all set a light to him.

(Do you know anything about him [her] about his life?)

ST. JEWEL? - BOSS OF ALL SAINTS - YELLOW CANDLE

I don't know anything about his

life but I know you sets a yellow light to him and make your wish and you get it. (His name is "Jul".

(You mean Jule.)

Yes, sir. [New Orleans, La., (857), 1364:9.]

10205. They tell me that if you wants any evil work did, get St. Joseph or

St. Peter for anything that you want harm did, you know. If you want anything good did, you gets St. Theresa.

(Have you ever heard of St. Expedite?)

ST. JOSEPH - ST. PETER - ST. THERESA

[No answer.] [New Orleans, La., (883), 1456:3.]

10206. What kin' [of work] you do to make him [thief] bring it back? Now, you go to them [thief] and if you know sure they got it. And you go to them, you tell them, "If you don't want to get in trouble

and wants to be nice, you bring it back." And if they don't bring it back to you by that, well then you get their name. Be sure you have their right name and things. And you go and you get you three loafs [loaves of sugar, 3 changed to 4 later]. You would have to get a dime worth of loaf sugar or get a whole box of loaf sugar, for they sells 'em in boxes now. And you get that and you get you a yellow candle and plain white saucer. And you write their name nine

TO RECOVER STOLEN GOODS - STAND YELLOW CANDLE IN WHITE SAUCER - WISH - POUR IN SEVERAL DROPS OF WATER - WISH - WRITE THIEF'S NAME 9 TIMES 3 TIMES UP - 3 TIMES DOWN - 3 TIMES ACROSS NAMES - FIRST OR LAST - WRITE ONE OVER OTHER FIRST 6 NAMES MAKE "X" - LAST 3 FAMILIAR "X" RIMLESS WHEEL WITH 6 SPOKES [SEE NO.5720] FOLD PAPER ONCE INTO 3 OR 4 CORNERS ON WHICH PUT PINK LOVE POWDER - WISH - SET 3 OR 4 LUMPS OF SUGAR ABOUT PAPER OR CANDLE - LATTER A QUINCUNX WISH - OR LAY SUGAR LUMPS IN FOUR CORNERS OF ROOM CANDLE WITHIN 4 CORNERS ALSO A QUINCUNX - WISH SAY TO ST. EXPEDITE OR MOTHER OF PERPETUAL HELP: I'M LEAVING THE HOUSE UP TO YOU HOPING THAT YOU WON'T LET NO ONE COME IN AND STEAL NOTHING

times: three times up and three times down and three times crossways. And you put this name in that saucer and you make a wish. And you put your candle in there and you make a wish. When you pour you a couple of drops of [holy?] water in there, you make a wish. And each loaf of sugar [3 here soon changed to 4] you take and set it around that candle, you make a wish. And you light that candle, and they'll bring your things back.

(How many loafs of sugar do you put around there?)

Four.

[Either previous 3 was a mistake or informant decided to use 4.]

(Four loafs of sugar, I see. Why four?)

Well, just four.

[Four loaves of sugar with candle in center as here is our familiar quincunx rite.]

(I see, just four. Now, how do you mean, you write those names *three up*. Show me how you write those names.)

You write three thisaway, there. Three thataway...

(Yes, three that way. One over the other, all right.)

[The name, usually a single one, is written one over the other 3 times.]

And then you take and you turn your paper around and you write three this way [demonstrates].

(Across those other three.)

[This makes the letter X.]

Three. You write three like this.

(Yes, I understand.)

On that piece, on that side.

(All right. Now, here's the three names. Now, I turn it around. Do I cross that, cross the three?)

You see, it's this way. You write them three times, write three thataway and

then you turn it around, and you write three thisaway. And then you take and you write three thisaway, cross that way.

(Cross them [each 3] over at an angle. I see.)

Cross 'em over in a angle. And then when you fold it, you fold it in an angle; and every time you fold it, you fold it to yourself.

[Folding in angles means we are making triangles.]

(I write three names like this, one under each other. Like that?)

Uh huh.

[I tear page from note book and write names.]

(Here we are, just like that.)

Just like that.

(I turn this around [the sheet of paper upside down] and write the three names like that, right over the other three names?)

Like that, right over the other three names.

(I see. Then I turn it around again and then cross it down like that?)

Like that, like that.

(I see, like you are making the letter "N" - that way.)

[I was wrong about the letter "N". This was before I became aware of the X and #.]

Thataway and then when you fold it, get you a powder they [hoodoo store] got. They got the pink and they has the yellow [later changed to brown]. You get this powder and you sprinkle it in the whole four corners. [Here, instead of a three-cornered paper we are back at four-cornered one.] You see, you have, if you get two rooms or three rooms, whatever room it is, and you get you a loaf of this sugar and you put a loaf in each corner of your room. [Here it is evident we have a quincunx.] Well, if you got a saint - St. Expedite or Mother of Perpetual Help - you put it [picture or small statue] there, and you say, *Well, Mother of Perpetual Help, I'm leaving, I'm leaving the house up to you, hoping that you won't let no one come in and steal nothing out of my house.* And you put the loaf [loaves] of sugar around in the corners of the rooms, [the picture or statue of Mother of Perpetual in center of room] and you fasten your house and you go away.

(You go away.)

And go away and leave it into [hands of] Mother of Perpetual Help.

(What kind of powder do you put around?)

You get them love powders.

(Love powders?)

Love powders.

(What kind of love powder?)

They got the pink love powders. And you get the loaf sugar and you put a loaf - one loaf - in each corner of the house [or room if you are living in a room].

(What other colors of love powders have they? They have a pink.)

They got a pink and they got a brownish looking love powder. [New Orleans, La., (845), 1292:4.]

(5). CANDLES AND THEFT

10207. Tuh make 'em [thief or casual borrower] bring it back, dat's a easy ~~marrah~~ tuh be come, [that] is tuh git a blue candle, yassuh, an' write dat ~~indi-vid'al name~~ on dat blue candle. An' write dem a note concernin' whut dey taken from yuh. An' take some dragon blood, an' sprinkle dat note good wit dragon's

blood, an' put de note down. An' put chew a piece of *John de Conkah* - sprinkle some *John de Conkah powdahs* [from hoodoo drugstore] on dis note wit dat dragon blood. An' light dat candle. An' light it but don' light it in de mawnin' - jes' burn it at night. See, burn it evah night six 'clock an' let

SCRATCH THIEF'S NAME ON BLUE CANDLE - STAND IT IN SAUCER - NEAR LAY NOTE NAMING ARTICLE AND THIEF SPRINKLE DRAGON'S BLOOD AND JOHN DE CONKAH POWDAH 6 P.M. BURN CANDLE 10 MINUTES - TALK TO AND CUSS THIEF: AH MEAN FO' YUH TUH BRING SO-AN'-SO BACK WITHIN LESS THAN 7 DAYS THIEF WILL RETURN ARTICLE

it burn till ten minutes aftah six. An' whatsomevah ah've from yuh ah'll bring it back tuh yuh in less time den seven days.

(Where do you put this note and this candle?)

Put it jes' anywhere in a saucah or in a bowl, somepin othah, but chew kin put it anywheah roun' in de house, up undah de dressah or behin' de bed, jes' anywheah jes' since it's burnin'.

(I mean what do you do with this note. Do you wrap this note around the candle?)

No suh, yuh spread de note down in yuh saucah or yore bowl whatsomevah yuh burnin' de candle in. Spread it down jes' lak it's - it has tuh be a small piece, yuh know, somepin lak dat [demonstrates size] wit dat name wrote on it. An' sprinkle it good wit dat dragon blood, an' den sprinkle it good wit dat *John de Conkah powdah* - wit de name wrote on it. An' de name is wrote on de candle an' jes' put it down dere, an' jes' tell me [the thief] say, "Now, ah mean fo' yuh tuh bring so-an'-so back tuh me an' ah don't mean maybe." An' jes' cuss me an' say, "Ah mean fo' yuh tuh brint it tuh me, an' ah don't mean maybe. Hurry up an' bring it." An' light de candle an' jes' be talkin' tuh me while yo' lightin' de candle.

(You put that candle on top of the note?) [This is not a leading question, informant having already said *yuh spread de note down in yuh saucah.*]

Jes' set de candle right on top de note. An' as dat candle burn, well dat rouse up mah [thief's] mind about what ah done done, an' in less time den seven days ah be done brought whatsomevah ah stole back tuh yuh. [Mobile, Ala., (692), 928:1.]

10208. If there's something that you don't want taken regardless of what it is, if you don't want it taken - for an instance if you take, if you lock your house they going to break in, and you don't know how to do for to keep 'em from taking your things. Well, then, first I would go and I would get me some sassafras [roots or pieces of bark]. I'd get some sassafras and I'd get me a knife and I'd trim this

9 PIECES OF SASSAFRAS ROOT AT EACH OUTSIDE CORNER OF HOUSE - UNDER HOUSE AT FIRE HEARTH [CHIMNEY] LAY OPEN BIBLE - LEAVE WHITE CANDLE BURNING NEAR STAND TIN PIECE IN FRONT OF CANDLE TO HIDE LIGHT AT NIGHT FROM PASSERBY - SPRINKLE SUGAR 50 FEET FROM HOUSE - LOCK DOOR - STAY AWAY 3 OR 4 DAYS NO ONE WILL ENTER OR STEAL WHILE YOU ARE ABSENT

sassafras, see. I'd trim it and every little piece that I'd whittle off it [demonstrates].

(Every piece that comes off, what do you do with that?)

Every piece I trim off - I'm going to trim it off until I get to nine pieces, and every time I get the nine pieces, I'd count the nine pieces. I'd get them nine pieces and I'm going to put nine pieces here [demonstrates]. I cut off until I get nine more pieces and I'm going to put that there until I get four times nine. See? Well, all right. Now, I'm going to set it on the outside of my door. That's the corner of my house and that's the corner of my house. I'm

going to set nine pieces there and nine pieces there, and at the back end of my house. I'm going to set nine pieces.

(You have nine pieces in each corner of the house.)

In each corner of the house, but on the outside. Under my house, if I can get under there and get to where the fire part is - the fire-hearth part is; under the house, you know.

(You what?)

Get under the house, underneath the house and get to the fire-hearth, see.

(Oh, the chimney - the fire-hearth.)

Yes, the chimney. I take and I put me a Bible there. I put that Bible there. I puts the Bible up under that house and I puts a candle there, and I leave that candle burning, see, and I leave the Bible open. But I put a piece of something in front where nobody can't learn that candle's burning there, you see, and leave it burning there. And then I come out from under that house and I locks my door, and as I'm coming out I'm sprinkling a little sugar, you see. I sprinkle sugar as I come out, you see, until I get at least fifty feet from my house, you see. Then I won't sprinkle no more sugar and I can go and stay from three or four days and come back. Nobody will go in that house, nobody never go in there.

(What sort of a candle do you burn on that chimney?)

I'm got a ordinary white candle.

(A white candle, I see.) [Here we have a quincunx, 4 corners and a double central point - Bible and candle.] [New Orleans, La., (832), 1249:2.]

9. SEX AND IMPOTENCE AGAIN

[If the reader is approaching this multi-volumed HOODOO archive for the first time, he or she must be told that the present beliefs and rites about sex are merely a continuation of 167 pages of similar material published in volume 3, Nos.3110-3830, pp.2341-2509; material listed in logical sequence according to the *Table of Contents* for volumes 5, 4 and 3. The material now following could not be so conveniently arranged, though it does have a certain amount of alphabetical order and other continuity. I am dividing this section into two parts: (1) COMPLETE RITES and (2) CONDENSED RITES, these latter sometimes a reference only.]

(1). COMPLETE RITES

10209. I hear'd about a woman taking a man's *nature* sure 'nough. After she ~~menstr~~'ate two days, she'll take off dat piece, put dat piece down dere an' put it jes' in dat water and soak it. She takes a new linen han'ke'ch'ef and wash it. (A new red handkerchief.) No, linen. Linen, so it get soft. When he discharge, she ketch it on the han'ke'ch'ef. All right. She get bolt of ~~dat~~ now and she put it in dat water to soak it, and she wring it out. And wring ~~dat~~ dirty piece out and pour it in a bottle, and go down at low water, low tide,

BLOOD - MENSTRUAL AFTER 2 DAYS - SHE SOAKS CLOTH
IN WATER - THEN WASHES IN THIS WATER A NEW LINEN
HANDKERCHIEF USED FOR WIPING MAN - POUR THESE
MIXED WATERS INTO BOTTLE - LAY IT AT LOW TIDE
WATER TO CARRY BACK AND FORTH - HE'S IN FOR LIFE
CALL THIS A ROCKED-IN-THE-CRADLE-OF-THE-DEEP RITE

and when the tide is out, and put it in dere. When dat tide come in, she [tide] carries it with her, and the tide carry it out. No matter how many years, he's in for life. He's gone dere.

(Is there any way he can get that off of him?) [There is no answer. It may have been lost.] [Norfolk, Va., (?), 451:4.]

10210. Ah heard dat if a man is *tied up* by his wife an' can't git no *nature* fo' no othah woman, den he takes an' gits him a bottle of *Hearts Cologne*. An'

MAN TIED BY WIFE CURES SELF BY RUBBING ON IT
HEARTS COLOGNE - ANOTHER WOMAN'S MENSTRUAL BLOOD

when he gits dat bottle of *Hearts Cologne*, he'll go to where dere's anothah woman dat's havin' her periods.

An' he take dat *Hearts Cologne* an' he - aftah de cloth is dried hard, he take dat dere *Hearts Cologne* an' put it on dere, an' git it dissolved good an' squeeze it out. An' he takes dat den, dat solution, an' bathe himself with it.

(Bathe his tool?)

Yessuh, an' dat gives him a *nature* fo' anothah woman. Dat's whut ah heard. [Fayetteville, N. Car., (1412), 2536:6.]

10211. Well, yo' take one of 'er socks, jes' one of 'er stockin's, if yo' kin fin' dit, or eithah her menst'ration cloth. Well mos' people take de menst'ration cloth an' take a quart jah see, an'

MAN UNABLE TO HAVE OTHER WOMEN BECAUSE WIFE
BY SPELL MADE HIM IMPOTENT FOR THEM - LET
HIM SOAK WIFE'S MENSTRUAL CLOTH 9 DAYS IN
RAIN WATER TO RESTORE NATURE FOR OTHER WOMEN

ketch [rain] watah. Jes' set yore quart jah out in de yard when it rains an' let it run full of watah [see comment later] an' take dat menst'ration cloth an' put it down

in dere [the rain water] an' keep it [in the rain water] for nine days. An' aftah de ninth day she be - well, she'll go crazy for you.

(Well, that breaks the spell, she had him *tied up*, when she *ties up* your [a man's] *nature*.)

Yes sir. [First an empty quart jar set out in the yard during a rain is not going to fill up with water, despite the hoodoo powers of my informant. Finally: if a woman *ties up* a man, takes away his *nature* for all women except her, the present rite restores his *nature* completely.] [Rain water, like running water, is a magic substance: see No.1431, p.467, v.1; etc.] [New Orleans, La., (842), 1278:4.]

10212. Tuh separate 'em. Yo' take dis man when he deal wit yo'. Yo' wanta break dem [man and other woman] up. Yo' take dis man when he deals wit yo' an'

TAKE BED TOWEL YOU [WOMAN] AND MAN USED - TO HIS
OTHER WOMAN'S HOUSE - MIX BLUEING AND INK - POUR
ON TOWEL - BURY AT HER STEP - DAT'LL BREAK IT UP

yo' take dat towel dat yo' an' him uses, see. An' yo' take dis towel tuh dis woman's house - if yo' kin locate where she live at - dis woman he's

runnin' roun' wit. Den yo' bury dis towel down right at her do'step, where she have tuh come out at. Yo' bury dat towel dere an' den yo' take some bluein' - *Purity Bluein'*, see. See, yo' takes bluein' an' ink an' mix it up combined. Yo' kin jis' sprinkle dat towel, on dere, an' den yo' bury dat towel right up undah-neath whah she have tuh walk at. Dat'll break it up. Dat break it up, too.

[Memphis, Tenn., (936), 1514:13.]

SHE MEASURES SLEEPING MAN WITH STRING OR RIBBON
TIES ABOUT LEG [1 KNOT] OR WEARS IN PURSE OR
KEEPS IN PILLOW - DANGEROUS - HE WILL HURT HER

10213. She kin measure him if she wanta with a string or with ribbon when he goes tuh sleep. She kin tie that roun' her laig

or she kin put it in her pocketbook or in her pillow an' she kin control him, but

that will lead to accidents in de long run. He'll hurt her. [Little Rock, Ark., (887), 1463:10.]

10214. I hear dat she could take a strand of hăh out of a boy's head an' - this is a little bad - put it down an' [while he is asleep] measure hissself [she measures his penis with his hair].

WOMAN MEASURED SLEEPING MAN WITH ONE OF HIS HEAD HAIRS - WORE IT IN SACK - IN HER ARMPIT

couldn't do nuthin to no other woman but her.

SHE MEASURES MAN - TAKES HIS PUBIC HAIR MEASURE AND HAIR IN BAG - WEARS BETWEEN LEGS

bag and wears it between her legs down here, and thereon he's her man. [Fredericksburg, Va., by Ediphone.]

BOTTLE - MEASUREMENT OF MAN WORN IN

10216. Or, dey say, if yo' take de measure of him down below an' wear it in a bottle on yo', dat will stop him. He cain't go wit anyone else.

(In a small bottle.) [Memphis, Tenn., (1525), 2723:18.]

10217. Wal, she measure him dere. She takes dat length an' she measure him lak dat an' she takes yore hair an' begin dat thing about dat. She takes de

string an' takes dat measure of dat [demonstrates a hand].

(Of the hand?)

Dis one [demonstrates].

(The left hand?)

Dat's right [informant continues to demonstrate, I describe actions].

(And she measures the middle

finger...from the end of the middle finger, right up over the hand joining to the wrist. And from the second joint of the middle finger down to that bone....) [Bone = wrist bone, see later.]

She takes dat den, takes dat little cotton string an' holds it an' wraps it. Takes dat hearts [*Hearts Cologne*] an' put it on it, an' ever' time dat she messes wit chew, yo' see, she take it an' put her han' lak dat. An' when she git through she rub dat on yo'. Dere's no other woman dat chew kin bother wit.

(She rubs that string on herself after....)

Zackly.

(But how could she measure a man? Would he let her measure him that way?)

Dat's de length of his....[informant demonstrates].

(Oh! I see, she has to measure his hand - he's asleep - so he won't know it.)

She kin do it if he ain't wise, ain't got no sense. She could [say], "Let's see ho' long yo' finger - long as mine." Jes' lak dat. See, dat's de way dey get it....[informant demonstrates again while I comment].

(They measure the middle finger of the left hand, the second knuckle from the top down to that protruding bone right by the wrist joint.) [Here a woman afraid to measure a man, substitutes a left-hand measurement supposed to indicate his size!] [St. Petersburg, Fla., (977), 1584:11.]

10218. Ah've heard dat if a man wanted to ketch his wife, why he would be wit her an' he would take a han'kerchief an' ketch de discharge from her, an' git a piece of her hair, an' he would put it in a cloth wit dat discharge an' dry it; but he would wrap dis hair in wit dat an' wear it. An' if she have connection

wit a man why he would swell so he couldn't git out of her, an' dat would cause de husban' tuh ketch her.

MAN CATCHES WOMAN'S DISCHARGE IN HANDKERCHIEF
WRAPS IT UP WITH PIECE OF HER HAIR - DRIES
WEARS - CAUSES PENIS CAPTIVUS WITH ANOTHER MAN

(Then he would use the hair from her head.) [The discharge here is not menstrual blood but the substance formerly thought to

resemble man's semen and to cooperate with it in the production of life. Folklore knew nothing about a woman's ova or eggs. Elsewhere I have called her *discharge* "female semen" in accordance with folk belief - No.3196, p.2359, v.3.] [Fayetteville, N. Car., (1390), 2493:1.]

10219. Say, now a woman and she has a husband, and she doesn't want him to have anything to do with any other woman in the sex line. She goes to the store

MAN'S NEW HANDKERCHIEF - SHE USES ON HIM
BURIES IN JAR IN FRONT OF STEPS HE MUST USE
THIS MAKES HIM IMPOTENT FOR OTHER WOMEN
HE CAN TURN SPELL ON HER BY REVERSING BOTTLE

and she buys a brand-new big [white] pocket han'ke'ch'ef. (What kind of a pocket handkerchief?)

to the bed and tonight she fool with him. She will use that to wipe him on, don't cha know. And she won't use that on herself. All right. She wait until he's gone and then she'll take that and she bury it in a small jar, don't cha know, right in front of the steps where he'll have to walk over that whensomever he comes. He kin go wherever he wants and be with whoever he wants to, but he can't have nothing to do with 'em.

A brand-new white pocket han'ke'ch'ef. She takes that back home

(Well, suppose a man did that [to a woman]?)

That just reversing it. Reversed it. When she bury it, she'll bury it on the bottom [of jar]. He'll take it and bury it on de top, on end [turn it upside down so that handkerchief will be against reversed top of jar].

(Well, how do you mean she buries it on the bottom - bottom of what?)

Bottom of the jar. Put it in the jar, see, and she gotta set the jar down and bury it. Well, he'll go there, why he just take it and put it outside of that, the way she had - upside down, the bottle up.

(I see, that *fixes* her, sees that she can't get away.)

I mean that she can't get away. See, the only way she kin get away is when the top rots off and the rag rots up. [Charleston, S. Car., (514), 600:1, from *Doctor Glover*, for whom see head of graveboard rocking in answer, p.2258f., v.3.]

BURDOCK USED IN RESTORING MAN'S NATURE

10220. Burdock is a dry herb that chew buy. Yo' buy it from the Hindu people [someone pictured with a turban] also.

An' in taking baths an' usin' olive oil an' things lak that, that's when his *nature* will come back. [Little Rock, Ark., (887), 1463:11.]

CICADA GREASE A CURE FOR IMPOTENCE

10221. Boil a cicada in lard and grease man's tool with it to cure a spell of impotence. [The magic here is probably because the insect sings, then comes out of a hard shell it leaves behind; a symbol of escape, new life and singing with joy!] [Richmond, Va., (415), 366:1+85.]

10222. De coconuts, dey got

COCONUT - CUT OUT AN EYE - PARCH AND POWDER
SHAVE HAIR FROM COCONUT - POWDER IT - RUB BOTH
ON WOMAN - SHE IMPOTENT FOR ANY OTHER MAN

some of 'em two an' three holes [eyes] in 'em. Yo' take yore knife an' cut dat top [round black spot or eye] outa dat

hole befo' yo', git to dat watah [or *milk* inside coconut]. Yo' take dat top [eye] yo' cut outa dere, an' let dat dry. Den yo' take dat an' yo' dry it. Yo'

dry it. Aftah yo' dry it yo' burn it into a coal [by burning] an' yo' ground [grind] it up. Den yo' take de hair, yo' shave all de hair off dat coconut, an' mix dat [hair and eye powder] together. An' yo' kin take dat in yore pocket an' if yo' got a woman, well when yo' use dat wit her, she cain't have nobody. Yo' take dat [coconut] hair an' yo' rub it in yore han' an' yo' rub it on her, an' she cain't have nobody. [She is impotent for all men by you.] If anybody [any man approach] her dey *heart* gonna fall.

(You just have this hair. All you use is this hair from the coconut?)

De hair an' de top [ground-up eye] of it. Yo' know whut ah'm talkin' 'bout, whut chew cut out, de hole where de [coconut] milk is gotta come outa dere. Well ah use dat wit de hair together. See, ah take dat an' when dat gits dry, well ah'll parch dat all up together wit de hair an' makes a ashes out of it. Dat de same as a powder. [New Orleans, La., (1574), 2897:1.]

10223. Take a dishrag. If yo' wanta man to mess wit nobody but **chew**, jes' take a dishrag an' have intercourse an' dry on dat dishrag, an' take it an' put it - keep it somewhere yo' know.

MAN WIPED WITH DISHRAG CANNOT HAVE OTHER WOMAN

a dishrag. He can't mess wit no one. [Waycross, Ga., (1093), 1763:8.]

An' when he start to **mess** wit someone else he'll fall jes' lak

10224. Yo' take a dishcloth.

SHE WIPES HIM WITH DISHCLOTH - KEEPS OVER DOOR

an' put it ovah de front of de fo'. An' den he can't leave [or have] nobody aftah dat. [Sumter, S. Car., (1378), 2447:14.]

An' when yo' have **connection** wit him, yo' wipe him wit dat cloth

10225. Yo' go take it - de dishrag - yes sir, an' let him wipe wit it, but don't chew wipe wit it. An' take it to a ironing bo'd an' iron it - out stiff - an' chunk it in a crack up ovah

IRON DISHRAG STIFF - HIDE IN CRACK OVER DOOR

somepin tuh do with somebody 'cept yo'. [Waycross, Ga., (1081), 1751:4.]

de do'. An' it will **make** him fall every time he go to **have**

WOMAN WIPES MAN WITH DISHRAG - BURIES IN FIREPLACE

him off an' takes an' bury it in de fiahplace; takes an' bury it while it's damp any place, an' he can't have no interco'se wit no othah woman but her. [Fayetteville, N. Car., (1402), 2523:14.]

10226. If he has an **interco'se** wit his wife, she takes a dishrag an' cleans

WOMAN BURIES DISHRAG AT EAST CORNER OF HOUSE

let him wipe wit it. Take dis dishrag an' bury it in de east corner [one of the east corners] of de house, an' if he go to other woman in dis town, he back out [unable to keep appointment]. [Fayetteville, N. Car., (1407), 2530:8.]

10227. A woman kin go to her kitchen an' git de dishrag an'

SHE HANDS HIM DISHRAG TO USE - LATER SHE PUTS IT IN MIDDLE OF MATTRESS - MAKING A QUINCUNX - AND SLEEPS ON IT - HE CANNOT MESS WITH OTHER WOMEN

her mattress an' sleep on it ever' night. Dat will keep him from **messin'** wit any othah woman. [Sumter, S. Car., (1346), 2328:10.]

10228. Jes' **him** an' her could mate together. She would take de dishrag an' give it to him an' let him use it, an' take it an' put it in de middle of

10229. Like you havin' to do with 'er an' she'll take a dishcloth an' she'll wipe you with de dishcloth. An' she'll take dat dishcloth an' she'll care it an' put it under her bed or under her pillah, see, an' yo' couldn't mess with a woman to save your life. If dat man [or you] got sense now, he kin git rid of dat. Why, he go, if he wan'a git rid of it, he'll go an' steal...or yo' go [to]

somebody house an' yo' steal de dishcloth, see. You go [got to] have sumpin to do with her, or any other woman, an' you'll wipe with dat dishcloth. An' yo' take dat dishcloth an' fold it right tight.

SHE WIPES MAN WITH DISHCLOTH - KEEPS IN BED OR PILLOW
HE CAN HAVE NO OTHER WOMAN - AS CURE HE STEALS
A DISHCLOTH - USES ON HER - FOLDS - WEARS OR HIDES

An' he kin wear it with him or put it somewhere where nobody but him can reach it but him. An' she can't do nuthin with nobody but you. [Wilmington, N. Car., (228), 147:3+85.]

10230. (To get your wife back?)

Yes sir.

(How do you do that?)

You just go out there to them front steps and you kin take a piece of her toe of her stocking or the heel, and she [not] going to pass over that. She - all you gotta do is to git it down

CLOTHES: STOCKINGS - BLOOMER - PIECES UNDER STEP
MAN CANNOT ENTER HOUSE - SHE CANNOT LEAVE IT

in de ground under them steps, de toe of her stocking or de heel, or a piece out of her bloomers, out of de seat of them. Put it down in there under them steps and bury it, and if a man comes there, he won't come up them steps. He come there and - and call her and they'll stand there and talk. And if she want anything at de store, she send him. She ain't going to go out of there. [Vicksburg, Miss., (756), 1037:1.]

10231. Ah hear'd dere wuz a lady once taken a girl's dress an' taken de front of it out, an' torn de front of it out so she'd be [*weak*] in de front [of her body]. She takes dis piece of de dress an' buries it, buries it right where it would have chills an'

DRESS - FRONT TORN OUT - CAUSES IMPOTENCE

things an' she wun't [wouldn't] have no *nature* fo' no man.

(Did she tear the dress out?)

Dey [she] tō' [tore] de front of it out.

(The whole front of it out.) [Fayetteville, N. Car., (1402), 2524:1.]

10232. De only thing dat ah heard, whether dey tried it on dem or not, dey say if a woman wants to keep a man home, she kin take her drawers, yo' know, an' boil it. Make a tea out of it an' give it to him. An' he kin go out dere. Any place dey give dem tea, like if yo' be done eatin' in a place an' dey fix chew tea an' dey kin po'

WOMAN GIVES MAN TEA FROM HER DRAWERS

YO' [HE] KIN GO OUT [LOOKING FOR A WOMAN]
BUT CHEW [HE] AIN'T GOIN' BE NO GOOD OUT

it in yore tea. An' yo' kin drink dat a couple of mawnin's - three or fo' mawnin's - an' yo' kin go out but chew ain't goin' be no good out. Yo' jes' be out dere, it ain't a thing yo' kin do out dere. [St. Petersburg, Fla., (996), 1612:7.]

EAVES - BURY UNDER - CLOTH WOMAN USES ON MAN

10233. He use de cloth, yo' know, an' yo' [woman] bury it right down in [under] de eave [eaves] where de rain wash off de house, an' dat will conkah dem [man]. Dat makes him stay home [keep him away from other women].

(The cloth with which the woman has wiped the man?)

Yea, dat's right. Dat's it. Bury dat right down 'neath de house. Dat's good. [Fayetteville, N. Car., (1396), 2977:13.]

10234. Dis aig - yo' take an' buy yo' a bottle of gingerale, an' break de aig into a glass an' po' de gingerale on top of it, an' stir it up like yo' making milk-shake, yo' know, an' drink it. Dat brings it [sexual potency] back.

EGG - RAW - MIX WITH BOTTLE OF GINGERALE
DRINK 3 TIMES DAILY - CURES SEXUAL IMPOTENCY

Do dat three times a day.
(That brings your *nature* back?)
Yes.

it will bring your *nature* back.) [St. Petersburg, Fla., (1007), 1628:11.]

10235. Yo' kin take a black hen's aig an' take a wet new cloth an' wipe dat aig, an' *ball* dat cloth up an' sew it in de pillah, an' dey said dat man can't go wit anothah woman to save his life; an' if he do, *he can't come* to save his

life. Ah seen a *man fixed* fo' dat last week.

EGG OF BLACK HEN - WIPE WITH WET NEW CLOTH
BALL UP CLOTH AND SEW UP IN MAN'S PILLOW
HE CAN'T GO WITH ANOTHER WOMAN - CAN'T COME

(You mean sew that up in his pillow?)

evah night. [Savannah, Ga., (1266), 2146:9.]

In his pillah whut he sleep on

10236. There's a root called the "sang" root, you kin put it in a....

(Called what root?)

Called the "sang."

(Sang?)

Sang root. You put it in a - it's got a little prong up on it. It's kind of - it's nothin' but a root but it's got a little prong at the top. Put that in what they call holy oil with the little prong standing up. And it's called

"erectus" root. It's a little red.

ERECTUS ROOT - OR SANG ROOT - OR GINSENG ROOT
IT'S A LITTLE RED - BUNCH AT BOTTOM - PRONG AT TOP
KEEP IN BOTTLE OF HOLY OIL - PRONG STANDING UP
MAN ANOINTS BODY WITH - WOMAN CAN OFFER IT TO MAN

(What do you call it?)

Called "erex" ["erectus"]

root. And keep it [root]

up in that stuff [holy oil]

and put it in there with it, so he kin 'noint his body. Let it die with it.

'Co'se [of course] if you [a woman] go with any man, like dat, why yo' kin just offer it to him and he'll fall for you and he'll have....[word "erection" probably not in informant's vocabulary].

(Now that "sang" root, do you mean ginseng root?)

It's the same. We always just call it just "Sang" root.

(Sang root?)

It's a little ole bunch at the bottom, nothing but a root at the bottom, but it got a little prong at the top.

(I see.) [At one time there was a fair amount of trade in specially shaped ginseng roots, shaped like the parts of the human body that were ailing - the present part for example - especially in the old China trade.] [Vicksburg, Miss., (755), 1032:11.]

10237. He wus a married man, she wanted him. All right. She goes to this here ole lady, this ole lady in Chattanooga, Tenn., called Aunt Dinah. Eberbody in Chattanooga - you can call her

GRAVEYARD DIRT - MEASUREMENT OF MAN BY WOMAN
BURIED IN 2 DAYS - ON ORDERS OF AUNT DINAH
THEN WRAPPED WITH STANDING-UP NEEDLES IN
RED FLANNEL - IN TICK ON MAN'S SIDE OF BED

name from here and eberbody - you can ast de co'thouse about her, jes' ast anybody. Jes' call de co'tenhouse [because her speciality was court cases] and ast any-

thing about Aunt Dinah, an' you'll git hist'ry of her from right here today. She goes to Aunt Dinah.

Aunt Dinah says, "Well, kin you go to sleep with him?"

She says, "Yes."

"Can you have dealings with him?"

She said, "Yes."

She says, "You take a string, and when you have dealings with him," she says, "you measure around him."

When she measured this man around here, she carries that to Aunt Dinah. Aunt Dinah takes that and she buried it in graveyard dirt. And after she let it stay in graveyard dirt two day, she told her to carry it back. She wrapped it up in red flannel and put old sharp needles, points stickin' straight up, and [said]:

"Carry that back and sew it up in your bedtick. Put it on the side where he's got to sleep; and as long as that is in your tick, that man will stay with you and he'll quit his wife." [Baltimore, Md., (?), 42:2.]

10238. An' den it's anothah one, see. Dis [first] woman, yo' know, loved dis man. Dis man, he wuz goin' wit a [second] woman. An' she [first woman]

3 TIMES UP WOMAN WIPES MAN WITH NEW HANDKERCHIEF
SEWS INTO HIS PILLOW - HE SLEEPS ON 9 NIGHTS
THEN BURIED - MAKES HIM IMPOTENT FOR OTHER WOMEN

he goes out an' has a big time wit othah wimmin."

Okay. Dey goes to bed dat night an' dey got connection together, yo' know. Oh Lawd, she wus so good to him. Oh gee! An' dis an' dat an' so. An' so she says, "Wait a minute, honey, ah'll dry yo'." She take a new han'ke'ch'ef an' she dried him. When she dry him, she dry him lak dis - lak dis [demonstrates but not on body].

(Upward three times.)

Three times, yeah. An' de last time she'd jes' lak dat, yo' see. Stop dat rag [handkerchief] dere. "Oh, baby, it was so good, so nice. Oh Lawd." She stretches her lak dat. Mmmah. Dat [semen] caught in her han's, see. Threw it [new handkerchief] down [on the floor]. So she taken dat rag dat nex' mawnin' - she takes dat rag an' she sews it up in de pillah dere. An' he lay on dat ever' night fo' [until] nine mawnin's. An' de ninth mawnin' she takes dat out an' she puts it on another place. An' from dat day on, she could go off herself, an' he nevah did have chance 'nuff to he himself do lak dat. An' when he do lak dat, it wuz her all de time. Jes' kept together. [Fayetteville, N. Car., (1400), 2459:1.]

10239. Keep a man from runnin' roun'. Well, now, yo' kin take a woman - jes' lak if she got a husban' an' he likes tuh run roun', why yo' [she] take dem *bed*

1 KNOT TIED IN BED RAG BY WOMAN WIPING MAN
HIDES IT IN BED TO KEEP HIM FROM OTHER WOMEN

somewhere. Why he can't run out after no other woman but dem [her]. [Waycross, Ga., (1159), 1934:3.]

10240. New pocket handkerchief - woman wipes man - rolls up handkerchief to her [making long roll or cylinder, a phallic symbol] - ties into a hard knot - unties knot - unrolls handkerchief - spread it out flat and keeps it that way under bedtick - in middleways of bed [creating the fifth or

NEW HANDKERCHIEF - WOMAN WIPES MAN WITH
ROLLS IT TO HER - TIES IN HARD KNOT - UNTIES
FLATTENS IT OUT IN CENTER OF BEDTICK - A QUINCUNX

center point among the four bedposts, making a quincunx]. [Bedtick is a springless mattress filled with dried moss, leaves, cornhusks, dried grass, all sorts of things. This impotence magic is my condensed transcription of long rite missed by transcriber.] [Memphis, Tenn., (963), 1556:1.]

10241. Measure a man. Yo' kin take a new cord string. Dat's whut ah heard. An' take his measure dis way, de long ways, an' dis way [probably made a sign with fingers].

WOMAN MEASURES SLEEPING MAN WITH STRING - TYING
3 KNOTS TO INDICATE LENGTH AND CIRCUMFERENCE
THIS IS TO MAKE HIM IMPOTENT FOR OTHER WOMEN

(Around.)

Yes. An' then yo' tie those knots. Tie one [knot] in each end [of length measurement

string] and tie de othah two [ends of] around [measurement], one right here jes' around dat way. An' wear it right in front of you, see. An' dat'll make him stay at home. [To repeat: a knot is tied at the end of the usually new cord held against the body. A second knot indicates end of the length. While second knot is held at the beginning of the circumference measurement, a third knot in the same string will establish the end of this double measurement. Remember, measurement is taken while man is asleep.] [Memphis, Tenn., (1549), 2817:4.]

10242. I've heard of 'em takin' a handke'chief an' measurin' [a man's penis] so many inches, don' choo understand. I don't know whether it's six inches or what it is. An' they'll tie it. I think, the handke'chief in three knots, an' they will bury it. That'll make that man, don' choo understand leave home, That's what I

WOMAN MEASURES MAN WITH HANDKERCHIEF
TIES IT INTO 3 KNOTS AND BURIES IT

heard 'em say. That'll make that man leave home, don't choo understand an' go the way that they want 'em to go. They's some women, don't choo understand, they - you know - they don't [want] de man themselves an' they don't want choo to be there wid your people. An' they'll do anything in the world they kin to break 'em up. [Richmond, Va., (348), 292:4.]

10243. Take a piece of cloth, [they] say, an' ketch him asleep an' measure him, measure his penis. [Knots not tied]. An' aftah she measure it, den she wear dat aroun' her waist, yo' see. An' den dat's tuh *tie* him *up*. He cain't have nobody

MEASURES MAN ONCE - NO KNOTS - WEAR ABOUT WAIST

else but her. [One cylinder later informant repeats this rite from the man's point of view; see rite following present one.] [Algiers, La., (1575), 2899:14.]

10244. Whut he could do fo' himself. Somebody have tuh put him wise tuh let him know dat she have him *tied* an' den he jes' go an' play with her an' yo' see, den he say, "Yo' got sompin aroun' yo'. Yo' don' want dat ole string aroun' yo'." An'

MAN TAKING KNOTTED STRING FROM WOMAN CURES SELF

jes' take it off her yo' see. Well, dat'll loose him. [This is informant's preceding rite 10243 from man's point of view.] [Algiers, La., (1575), 2900:1.]

10245. Dey say dat chew tie seven knots or nine knots. [Fire in grate cracks, a cold rainy day.] It's always a odd number. An' tie it [this knotted string] around people an' dat will cause dem to have *disconnection* [be impotent] wit wimmin folks. [That fire in the grate cracked all day and I wore a long overcoat all day while interviewing! The rosin in the pinewood did the cracking.] [Waycross, Ga., (1157), 1928:4.]

IN MEASURING STRING TIE 7 OR 9
OR AN UNEVEN NUMBER OF KNOTS

10246. Ah seen tie knots.

Go off an' have intercourse with a woman an' tie knots in dat hans'cuff *to tie her up*.

(Just how would they do that?)

Well, dey take dere pocket

MAN TIES 9 KNOTS IN HANDKERCHIEF TO TIE UP WOMAN
DROPS IT INTO A JAR AND PLACES IT WHERE
SHE WILL WALK OVER IT OR UNDER IT

hans'cuff an' de' tie it up, tie nine knots in it. Take de pocket hans'scuff den an' put it in a jar, an' put de jar down where she kin walk ovah it or walk undah it, eithah one, an' she'll always be fo' dat person.

(A man would do this to a woman.)

Uhmmm. [St. Petersburg, Fla., (1027), 1671:13.]

10247. Tie knots in a string an' measure the length of a man, an' wear it roun' yore laigs [either leg] an' he can't have a woman.

(How many knots would you tie?)

WOMAN WEARS 9 KNOTS IN STRING ON EITHER LEG

Nine. [Fayetteville, N. Car., (1451), 2637:10.]

WOMAN TIES 9 KNOTS IN STRING - WEARS IN SHOE
HUSBAND CANNOT HAVE OTHER WOMEN

10248. She take an' tie nine knots in a string fo' her husban' so he couldn't have connection

wit nobody else but her. She take nine knots - jes' lak mah [his] shirt, she'll take mah [his] shirt see an' tear a string out of it, an' tie nine knots in dere an' she wears it in her shoe. Dat will keep him from havin' connection wit any othah woman. [Wilson, N. Car., (1460), 2650:6.]

10249. She jus' got to ketch 'im sleepin' when he done been out an' come in broke down [worn out]. In the summertime there he's layin' up there, jus' ketcha

piece of string - jus' like this - get the size of it. Then when she get it off, she drop this end an' starts from the other one an' make

SHE TAKES CIRCUMFERENCE AND LENGTH OF MAN
TIES 9 KNOTS IN STRING - WEARS ABOUT WAIST

a knot right chere [here], direct where her hand left off, an' make nine knots in it. [The 9 knots are strung along the measurement, a knot at each end.] An' take it an' make nine knots an' tie it roun' 'er waist. Then he - it have a tendency that he can't raise for nobody but her.

(Is there any way you get rid of that?)

Well, quite natchal, the string is goin' to weah off an' break off, an' he's going to....[New Orleans, La., (819), 1179:2.]

10250. What would she do to *fix* him up? She would take a string while he is asleep and get the length of his private. And she'll tie that string in nine

knots and she'll wear that string around her waist. And when he goes on the street amongst other womens, why his private will fall, it will never raise up for no one but her, as long as she wears that string.

AFTER TAKING SLEEPING MAN'S LENGTH
WOMAN TIES 9 KNOTS IN MEASUREMENT
WEARS ABOUT WAIST OR PUTS IN GROUND

And she don't have to wear the string unless she wants to, for she can easily bury the string. The string will do its work either on her body or in the ground, as long as it is tied and she got the right length of it. It'll never raise up for no woman but her. [New Orleans, La., (809), 1139:5.]

10251. Well, now jus' what one [woman] he be with. And the one what wants to stop him, well she'd get her a yard of brand-new yellow cotton [usually called

homespun = unbleached cotton] and she'd take an' when they go to bed, and then they finish, well that's what she use. She use [wipes him with] that. And she have

SHE WIPES HUSBAND WITH YARD OF NEW YELLOW COTTON
[UNBLEACHED OR HOMESPUN] - KEEPS UNDER MATTRESS
WITH WHITE COTTON STRING SHE MEASURES PENIS - TIES
9 KNOTS - WEARS ABOUT WAIST - OTHER WOMEN USELESS

her piece of [white cotton] cord and she takes the measure [of his penis] and she puts nine knots in it, in each [this one] piece in the white cotton [cord]. Well, she keep the white [yellow] cotton [piece] up under her mattress and the cord with the nine knots in it, she wears it around her waist. And every time, if that's

his wife, and he leave his wife to go to his lady friend, well there's nothing doing [with the other woman]. [New Orleans, La., (845), 1293:6.]

10252. [This rite comes in two parts:] (1) [A woman will] take his shirt, fold the arms together, crossing [each other], put on side of bed where he sleeps

WOMAN FOLDS ARMS OF MAN'S SHIRT - KEEPS UNDER MATTRESS UNDER HIM TO HOLD HIM - MEASURES HIS PRIVATES - TIES AS MANY KNOTS IN THE STRING AS TOOL IS INCHES LONG - WEARS STRING ABOUT HER WAIST TO MAKE HIM IMPOTENT FOR ALL OTHER WOMEN

[put under mattress]. [The folding of shirt arms is a symbol of dead man in a coffin.] He'll be back. (2) [If he runs around with other woman, here is what she does.] Quite natural she kin git de measure of his

private down dere an' tie as many knots in it as he [his] private is long, an' wear it aroun' her waist. Dat'll stop him. [Memphis, Tenn., (930), 1512:6 & 1512:7.]

MAN TIES 9 KNOTS IN STRING - WEARS ABOUT WAIST OR ABOVE KNEECAP - TO KEEP WOMAN FROM MEN

10253. Ah tell you now, the way ah understand the thing, it's jes' as good. Jes' like

yo' have a interco'se with a woman, you tie nine knots in de string and she ain't going have nobody but you. If ah'd have fifty gals, ah betcha she'd wanta come [to me only].

(What would you do with that string after you put those nine knots in it?)

Tie it around your waist or tie it around your laig - right up above your kneecap here [demonstrates]. Co'se ah'm dirty [as I could see]. You know, ah'm a [house] painter you see. Ah betcha she won't have 'em [other men].

[While machine turned off informant says something.]

(Yes, and do what?)

You tie nine knots in the string.

(Yes, but didn't you say you did something else with it?)

Yes, jes' after you have interco'se with a woman [you do this. If some man] wanta steal your wife, do this. You tie it around your waist. Ah betcha she won't have no one else. [Vicksburg, Miss., (724), 992:1.]

10254. They say that if yo' have a husband and he runnin' round and yo' wanta stop him from runnin' roun', of co'se yo' take him, yo' know - ah guess when yo' do *family duties* -

TO STOP HUSBAND WITH WOMEN - WIFE MEASURES PENIS TIES 9 KNOTS IN STRING - WEARS ABOUT HER WAIST

an' yo' measure him. And after measuring him, co'se [of course] yo' put nine knots

in it, de string. An' then take de string an' wear it round yore waist, an' of co'se he can't have no *courage* with no one but chew. [Mobile, Ala., (696), 945:2.]

10255. Ah heard dat chew kin take a cord string dat chew buy on a package an' measure his private, an' make nine knots in it an' wear it round yore waist, an' he can't go out an' have nobody else. [Sumter, S. Car., (1365), 2410:13.]

NEW COTTON CLOTH - WOMAN WIPES MAN WITH 9 KNOTS IN - HIDES IN MATTRESS HOLE

10256. And a woman can, like she got a man, you know, and he is going to another woman. Well, when she have him, she take a brand-new piece of

cotton [cloth] and catch that, see, and she put 9 knots in it, an' jes' put a hole anywhere in the mattress and jes' stick it in the mattress. [New Orleans, La., (857), 1365:2.]

10257. Well [into a cloth] you can take a man's stuff, and take it and make nine knots in it [cloth] and take it and sew it up in east part of the - at least in the west part [of the bed]. And after you sew it up in there, jes'

left [leave] it stay there. And if he's sleeping on the front part of that bed, it has a tendency to make him stay home, not to run around. Stop him from running around.

9 KNOTS IN WIPING-CLOTH HIDDEN IN MATTRESS (Where do you sew that thing up?
MAKES A QUINCUNX - ALSO THE MAN IMPOTENT In? How?)

Well, like this is - well, you put it right in here [points to bed in hotel room where I was interviewing]. Sew it up in this mattress, right in here.

(On the west side of the bed?)

Yeah, towards the east.

(Oh, you sew that on the east side of the bed?)

Yeah.

[I did not explore this symbolism: east to rise with and west to set with sun. For this symbolism see No.10261.]

(I see, in the mattress?)

In the mattress. And that has a tendency to keep [him] from running around, quiets him down. [Wiping-cloth enclosed by 4 corners of bed makes a quincunx.] [New Orleans, La., (819), 1170:3.]

10258. Yo' take yore towel whut chew use in interco'sin' wit a man, yo' take it an' tear it in nine strands an' tie nine knots in it, an' sew it up in de mattress in de place where he lay.

TEAR TOWEL USED FOR DRYING INTO 9 STRIPS
PUT STRIPS IN ONE STRAND - TIE INTO 9 KNOTS
SEW INTO MATTRESS UNDER MAN'S SIDE OF BED

He can't mess wit no othah woman but his wife [with you].

(You take this towel that you wipe with and you tie it in nine strips.

Nine knots in the whole or the whole thing together?)

Tie it together in nine knots.

(You tie all these strips together in nine knots?)

Yes sir, an' sew it in de mattress under de place where he sleeps. [Brunswick, Ga., (1225), 2083:4.]

10259. Yo' kin take a lemon with a woman when she's in heat, when she wanta have a man. Yo' kin take dat lemon an' put salt in dat lemon, an' yo' take it an' yo' drop some of it on

SALT IN LEMON - TO WOMAN IN HEAT - REDUCES DESIRE

her. Dat ain't goin' make her hot no mo', she won't

wanta have nobody else no mo' until aftah yo' reduce [dat lemon]. [New Orleans, La., (1574), 2897:2.]

10260. Yo' get chureself nine matches.

(Nine ordinary matches?)

Nine ordinary matches and burn each one, an' cross yo'self down dere with dose matches an' read de Ten Commandments. An' every morning you do that for nine mornings, an' the ninth morning, why, you find it

MATCHES 9 - LIGHT ONE EACH MORNING - LET IT COOL
WITH COOLED CHARCOAL MAKE CROSS ON PENIS AND
READ TEN COMMANDMENTS - NATURE RETURNS 9TH DAY

different; your *nature's* come back. 'Cause ah've been done that way once an' ah knows.

(Just to be sure I understand.

Here are the nine matches. I

light each one and let it burn [so that each match will become a pencil or marker]. Now do I take each match and just make a cross on myself?)

Make a cross on it [penis].

(Cross it nine times [all together] with each one of these burnt matches and leave a black mark on it?)

That's right, make a black [cross] mark on it. [Somewhere else I may have discussed the match - especially one with a red head - as a phallic symbol. One match is used each day and one cross only is made - 9 matches and 9 crosses.] [St. Petersburg, Fla., (1025), 1660:3.]

10261. If a woman have *tricked* him where he can't do business, well every morning he take dat. Take some milk an' put it in de pan an' bathe down wit it; an' throw it toward de risin' sun, every morning fo' nine mornings.

TO CURE IMPOTENCE - BATHE IT DOWNWARD WITH MILK
9 MORNINGS - DAILY THROW USED MILK TO RISING SUN

[I had stopped machine but

restarted it to include informant's use of the word *courage*.]

(What will that do then? That will restore his *courage*?)

Yes, restore his *courage*. [Stop machine.]

[Start machine again to pick up another addition.]

(You say bathe down.) [Waycross, Ga., (1084), 1753:5.]

10262. Ah heard dey said yo' could take yo' discharge an' put it in a rag an' put it where no air kin git to it, an' put it in yore pillah, an' he cain't do nuthin off nowheres else, an' he'll have tuh stay home. [Fayetteville, N. Car., (1443), 2614:7.]

MAN'S SEMEN IN PILLOW CAUSES IMPOTENCE

EAT BLACK MOLASSES 9 DAYS TO CURE IMPOTENCE

lasses syrup an' eat it, eat it fo' about nine days. Dat will kill ever' bit of it [impotence]. [Fayetteville, N. Car., (1407), 2530:9.]

10263. (What can he do for that?)

Well, he kin go to take black mo-

WOMAN TURNS HER SHOE UPSIDE DOWN UNDER BED

MAN UNABLE TO GO OUT AFTER OTHER WOMEN

yo'. He can't go out himself wit womenfolks.

(Whose shoes do you turn down? The woman would turn hers down?)

Dat's right, down under de bed. [Sumter, S. Car., (1347), 2329:12.]

10265. They say that chew can take the water off of a silver dollah and also the water off of a copper cent, and sprinkle a little bit of that with some snail dust in a woman's place there, and when a

SNAIL DUST - WATER FROM SILVER DOLLAR
AND COPPER CENT - RUBBED ACROSS WOMAN

man comes there he'll get stuck just like a dog. [Following rite 10266 by same

man.] [Elizabeth City, N. Car., (482),

555:7, an impossible number here caused by the elimination of cylinders down the coast.]

10266. [Here we have two fundamental ingredients for impotence combined in the same rite:] They can take a dishrag and snail dust and sprinkle some of that snail dust over it, the

SNAIL DUST ON DISHRAG CROSSED ON WOMAN BY MAN

dishrag, and then let him take that and put it up and down her

place there [the vulva] and cross it [thus making the sign of the cross], and nobody's penis can stand to undertake to go in there, they claim. And then they said that if it's a man, all she's got to do, is to ever' now and then to wrahp that round his penis, and he can't stay away from her, he has to come home.

[Along similar lines, in case you missed it, let me recall your attention to one of the most unusual statements in HOODOO - how to make a special sign of the cross. The Christian Church has made the sign of the cross in all sorts of ways: right hand or left, beginning on right side or left, using any number of fingers and in all sorts of combinations, etc., but surely the first stroke upward is

unique - see No.3345, p.2394, v.3. Preceding rite 10265 is by this present informant.] [Elizabeth City, N. Car., (482), 400:5+85.]

RUB SNAIL AND EARTHWORM ON WOMAN TO CATCH LOVER 10267. De snail, yo' know, he's got some ole wax on him, an' de earthworm. An' yo' mix de wax offa de snail an' de earthworm an' rub it on de woman, an' if she has another man yo'll ketch him - [one of the many folklore causes of *penis captivus*. For other snail rites and impotence, see pp.2458-2470, v.3, and later in this present section]. [Waycross, Ga., (1129), 1836:1.]

MAN ON WAY TO WOMAN STEALS CLOTH HE WILL USE 10268. He has a piece of cloth. He'll use that himself. He steal it while he goin' to her. He steals it. An' he'll jes' keep it with 'im an' he wipe him an' wipe her. An' when he wipe her, you know, like that, why ever' man who went dere he'd fall. [Jacksonville, Fla., (615), 791:2.]

10269. [A woman] *fixes* a man so he don't have *nature* fer any other woman. Ah [a *doctor*] always nuses [uses] pure cream wit a massage to him - wit de cow cream - an' give him dis rattlesnake master an' deer tongue root. Take de deer tongue

3 ROOTS: RATTLESNAKE MASTER - DEER TONGUE - PICKANETTLE
INFORMANT CONSIDERS AUTHOR A MEN'S SPECIALIST

an' dig an' git de root part of 'em, an' boil 'em all into one. An' de *pickanettle* [for identity see later]. An' boilt it into one an' give him to drink; [remedy] which most [people] says is worked as a Spanish fly work, but ah did not add dat. You better not [in your work] call it dat [Spanish fly]. But it work jes' as you....Dis cream dat she got - what I gave him to massage hissself, begin wit black gunpowder. Dat will kill de germs of whatever she put on him, whatever kind of herb she put on him; a powder, have to be a dust. It have to be a burnt dust to take effect - put on him. I wash him off wit an' give him dis to take an' dat will give him a *nature* to go anywhere wit any woman.

(This "pickle" business [actually "pickanettle"] is the same as "gall of the earth," isn't it?)

Yes, sir. *It grows straight up* [the reason why it is used as an aphrodisiac], but ah got some near to de house. Ah'll make it mah business to come back an' bring some of mine so you could see jes' what ah got. It grows jes' straight up jes' like it got lotsa thorns on de back. [I had heard of *pickanettle* in Charleston, a nettle or thorny plant of some sort.] [Savannah, Ga., (538), 658:3.]

10270. When mah husban' left home ah had some of his [pubic] hair an' ah taken it an' put it in de bottle an' stopped it up an' put it up undah de steps.

3 TRICKS: MAN'S PUBIC HAIR IN BOTTLE UNDER DOOR
HIS SEMEN - TIED ON STRING ABOUT HER WAIST
SEMEN WIPED ON DISHRAG - PUT UP OVER SAME DOOR
WOMAN DID ALL THREE - TIRED OF HIM - LEFT HIM

some [semen] on de dishcloth an' put it up ovah de do', an' whenever he go out - he had been goin' out an' stayin' an' stayin' an' goin' off runnin' roun', an' he got so he jis' stayed at home all de time. An' den ah quit him. Aftah he got tuh bein' so good tuh me, den ah went tuh treatin' him mean. Yo' know, him treatin' me mean, ah went off tuh show him how it feel fo' him tuh do me lak dat. An' he jis' cry all de time tuh try tuh git me back.

(Did you go back to him?)

No, ah didn't go back to him. He in hospital now. [Memphis, Tenn., (933),

1513:18.]

10271. If a person got chew *fixed* so yo' ain't got no manhood wit chureself, yo' jes' go an' make water into a red ant's nest. It will freshen right up ag'in. Ah've lost mah *nature* mah-

URINATING INTO RED ANT NEST CURES IMPOTENCE

self dat way an' ah've gained it back dat way. Dat's true about

dat. [For ants see Nos.3111-3112, p.2342, v.3.] [Waycross, Ga., (1145), 1869:6.] 10272. If a woman didn't want chew tuh be

WOMAN TAKES MAN'S COURAGE FOR HER BY PUTTING HER URINE IN HIS FOOD

socially familiar wit her, den she git some *chamber lye* an' put it in his cooking. Why yo' couldn't have de *courage* wit dat woman.

Ah've heard of dat. [The opposite is usually true, as in two following rites.] [Sumter, S. Car., (1374), 2436:5.]

10273. He takes and give her his urine to drink unbeknownst to her, like in beer or wine, and she won't even look at another man, won't have any *nature* towards any other man. That urine

IF A MAN GIVES HIS URINE TO A WOMAN IN A DRINK SHE WON'T HAVE ANY NATURE FOR ANY OTHER MAN

keeps her mine [mind] on that one man, her husband, when he is gone away from her, on a

visit or somepin. [New Orleans, La., (809), 1139:6.]

10274. Dey have to take de measurement of a man, say it's such as a man runnin' aroun' after women. An' if a woman take his measurement with a piece of string, an' his water, an' put

MAN'S MEASUREMENT STRING AND URINE BOTTLED BY WOMAN - WHEN SHE SHAKES BOTTLE HE LOSES NATURE

it in there [bottle], as he go to fool with any other woman, whenever she shake this [bottle]

up, he'll lose all *nachure* fer any other woman but her. She keep that [bottle] in a secret place, an' whenever she think that he's doin' somepin wrong, shake that, an' *nachurely* that would cause him to lose *nachure* fer any other woman but her.

[Richmond, Va., (356), 295:5+85.]

WOMAN BOTTLES MAN'S MEASUREMENT AND HER URINE KEEPS IT IN LEFT CORNER OF HOUSE TO HOLD HIM

10275. Well, if she could get holt of somepin belongin' to a man, if she could get holt of

his - but she must be in connection with him once. And she could get the measure of him and get some of her *chamber lye* and mix it together, she could get him. The only way he could get away from her.

(She takes the measure of the man with a string?)

With a string, yeah.

(And what did she do with her *chamber lye*, then?)

Put it in that bottle with the string.

(Oh, she puts the string in the bottle where she put the *chamber lye*.)

Put it in a bottle and set it up in de left corner of the house. [The left corner is either left corner, front or back, while approaching house.]

(In the left corner of the house, and that will keep him.)

That will keep him right with her. [Norfolk, Va., (474), 491:3.]

10276. I know at one time a woman and a man were very familiar towards each other, they would do anything they were inclined to do. So at last one day this

SHE MEASURES HIS LENGTH OR HE MEASURES HER SIZE DROPS INTO BOTTLE WITH URINE - SHE HERS - HE HIS

woman decided that she would take the measure [circumference] and the length of her sweetheart. And after doing

so - just as if you would go and measure a dog's tail. I don't care how bad the dog is, I don't care how much stranger he is, you can measure his tail and take

the length of the measure and bury it at your doorstep, and that dog will never depart from you. So this woman, after taking the measurement of this man, goes to work. Then she decreed that, I want this man for myself individual. She would go to work and take this measurement, and wrap it up in a bundle and put it in a bottle, and put this measurement in her trunk, with a small quantity of her urine with this; and stopped it up and put it in her trunk and let it remain. And this man then would always forever be ravish with her and always wanting to get to her. You measure with a piece of string, stick, anything. You put that in the bottle with the urine. The man, you measure the length; the woman, you measure the size. He would do the same sort of thing with her measure. [Hampton (Old Point Comfort), Va., by Ediphone.]

10277. To fix him up. Now he wants to get his *nature* back, all he got to do, he take and he urine in a bottle. You see, he....

(He urinates into a bottle?)

In a bottle, you see. Now, he urinates in a bottle and, if he urinate in that bottle and he can get to some of hers, see, he pour hers on top of his. Now,

TO RESTORE HIS NATURE HE URINATES INTO BOTTLE
POURS HER URINE ON TOP - ADDS SUGAR AND CINNAMON
PUTS UNDER BED - UNDER HIS HEAD - AFTER NATURE
RETURNS - HE HIDES BOTTLE SOMEWHERE PERMANENTLY

when he put that together, he take sugar and cinnamon and he puts that all togethah. He mixes that up good. See. Now, he put that under the head of the bed; see, where

he sleep at, where he knows she can't find it. If he's got time enough to do that and she's done fixed the bed herself, he puts that hisself there, you see, because he has to do hisself good, you understand. Now, at night when he comes in - if he done come from work or if he's got work anywhere - when he comes in, long about, prob'ly it might be midnight. He'll raise up, you see. He's going to raise up. Now, when he get [raise] up, he'll get there to her, see. And as long as he keep that there [under bed] until he get hisself back together, done got back all his *nature* again, why then he can take that same bottle of stuff and keep it hid on the top of anything that's high where she can't get to it. And she'll have more trouble with him than the day is long. She'll have plenty trouble with him then, because he'll always want to be on her, see. He done got his *nature* back.

(I see, that's to bring his *nature* back, so that he can do this with his wife.)

With his wife.

(I see.) [New Orleans, La., (832), 1251:3.]

10278. Whut chew kin do with a dirty sock, least dat is tuh keep a man with a woman, dat is she's about tuh go or he's about tuh go from her, is dis: His

HIS URINE IS HIS NATURE - BOTTLE WITH - HE LODESTONE
STEEL DUST - CINNAMON - SUGAR - DRAWING OIL - MIND OIL
WRITE NAME 9 TIMES - 9 NEEDLES - 9 PINS - MIX WELL
PUT UNDER YOUR DOORSTEP - LET MAN CROSS 3 TIMES
THEN PUT IT IN YOUR PLACE - HOLDS MAN - NEVER LET HIM
FIND IT - IF HE GIT'S HOLT OF DAT...DAT MEANS DEATH

urine is his *nature*. Yo' understan' dat. Yo' git de bottle an' git de urine an' yo' git de he lodestone, steel dust, cinnamon, sugah, drawin' oil, mind oil. Write de name nine times, nine

needles an' nine pins. An' yo' put dat ingredient [ingredients] together, yo' understan', an' yo' shake it well an' put it undah de do'step. Be shure dat it crosses ovah it three times, an' den aftah yo' take it an' put it anywheres in yore place. Yes, ah kin guarantee yo' it bring de woman dat ah did de work fo', dat ah he'ped [helped] out with it, an' through prayers, goin' to de chapel an'

makin' prayers.

(That'll hold the man?)

Listen, dat'll hold him an' yo'll nevah git, but don' evah - dat means a man'll kill yuh if he gits holt of dat, yo' see. Dat means death. An' it really will hold him. [New Orleans, La., (1570 professional woman), 2884:2.]

10279. There's another thing. They can take your *chamber lye* again and stop you from using a woman.

(How could they do that?)

They take your *chamber lye* and put it into a little small bottle like that, and after they put it into a small bottle, they let it rest overnight. And after

MAN'S URINE STOPPED UP IN VERY SMALL BOTTLE
LET REST OVERNIGHT - THEN STAND BOTTLE IN PAN
OF WARM MILK - TAKE OUT - LET MILK BOIL ALMOST
AWAY - CATCH OWL AND SHOVE BOTTLE DOWN OWL'S
THROAT KILLING IT - BURY OWL HEAD UP BOTTLED
URINE STILL IN THROAT - MAN IMPOTENT FOR LIFE

it rest in overnight, they take that [bottled] *chamber lye* and put it down into some warm milk and take it [bottle] up. Draw it [bottle] up and let that milk boil away, that it almost gone out that bottle [pan]. And take that [small] bottle again and

ketch a owl and shove it up in that owl's throat until it kill him. And take that bottle [with urine inside] and bury it in the ground with his [owl's] head up. Then you'll go for the balance of your life.

(You do what?)

You locked up [impotent] for the balance of your life, you can't use a woman.

(You put an owl in there, an owl, a bird, an owl that steals a chicken, an owl that flies around at night?) [I am wrong. Owl is not put in bottle but very small bottle with urine is put in owl's throat.]

Yeah.

(An owl? And this milk. Do you pour the urine into the milk or put that bottle down into the milk?) [Again I am wrong!]

Put the bottle [with urine] down in there [the milk].

(But you don't let any milk get into the bottle?)

No, you have it sealed.

(Yes, but you let this [bottled] urine boil in the milk?)

Yeah.

(I understand, I see. But you have to kill this owl, inside the bottle?)
[As I explained, owl is not in bottle.]

Yes.

(And bury the bottle [in owl's throat] with the owl's head up. You have to use a large bottle for that [no!] I understand. [No, the urine is in very small bottle in owl's throat, but owl buried head up.] [New Orleans, La., (863), 1384:4.]

10280. Jes' lak a woman if she love yo', she be - well, she take de bow out yore cap. Well, she take dis bow outa yore cap an' when she *mess wit chew*, she take de *germs* from yo' an' herself, an' she'll roll dis bow up in it. She roll dis bow up in dat. An' den she'll take dis bow an' she put somepin, anything sweet, jes' any-

SHE ROLLS HIS CAP BOW IN HIS AND HER GERMS
ADDS SOMETHING SWEET - PEES ON 7 MORNINGS
BOLL BOW IN SULPHUR - LET HIM WALK OVER IT

thing dat's sweet on dere. An' she'll take dis bow an' she'll pee on dis bow every morning for seven mornings. She'll pee on dis bow for seven mornings. An' den she'll take dis bow after she do dat, pee on seven mornings, take de germs from yo' an' her germs an' put on heah. An' she'll roll dis in sulphur. Sulphur always. Ah don't know whut sulphur is but most all womenfolks use sulphur in

ever'thin'. Well, she take de sulphur an' she put it on dere an' she take dis heah bow, after she take it out, an' she'll put it in some close place where yo' transfer back an' forward all de time. An' [does] dat in order - she put [it] dere, dat's for yo' to stay close, wanta be round her. Yo' don't feel satisfied, yo' wanta be round her all de time. 'Co'se it don't have nuthin to do wit your *nature* but chew don't wanta *mess wit* nobody else but her. Dat's de story ah heard about dat. [Bow of cap, any bow, sometimes considered a cross, a sacred symbol. *See* many beliefs about bow of cap.] [St. Petersburg, Fla., (1026), 1667:1.]

WOOD LICE 9: PARCH - RUB ON SEAT OF MAN'S PANTS 10281. Take nine wood lice, little ole white looking things, an' yo' kin take an' parch 'em an' rub 'em in de seat of yore [his] britches an' he won't evah mess wit nobody else. [Waycross, Ga., (1134), 1843:6.]

10282. If yo' wanta rule a woman or rule a man, yo' git a he an' a she earth-worm. An' yo' kin take dem two worms an' put 'em somewhere an' dry 'em up. An' when dey git dried up, den

WORM [EARTHWORM] - A HE AND SHE - DRY AND POWDER yo' git chew some olive oil
ADD OLIVE OIL - RUB ACROSS PERSON - NO ONE BUT YOU an' mix it up. Rub it up into powders. An' mix dat worm up with it an' rub dat cross dey stomach, dat person down in dey lower parts, an' dat'll keep 'em. Dey cain't use anyone else 'cusin' [excusing] yo'. [Memphis, Tenn., (1524), 2722:4.]

(2). CONDENSED RITES

[Here I am listing short or reduced statements of beliefs, all original, to indicate how widespread impotence folklore was and probably still is. For this same reason, ubiquity, I shall include in a following section, *CHANNEL DE WORLD*, a few long lists of references with only a descriptive word or two attached. This present subsection will use margin titles similar to those in volume 3, pages 2341-2509, so that our separate collections can be compared. The original condensed rites will be found in the original manuscripts at the end of this subsection.]

10283. "I hear'd my mother say lots of times, you know, settin' around - see a man runnin' to a girl, couldn't git clear of a young girl - *Well, I know she's got him measured.*" [Princess Anne, 36:2.]

MISCELLANEOUS 10284. "One of the parties stuck together must be killed." [Norfolk, 466:3 and material in volume 3. According to reports, *see* volume 3, surgeons at hospitals almost always killed the woman to save the man. If I am not mistaken, one woman was actually saved!]

10285. The easiest remedy for a man who has been measured: *Man gets the string woman used in measuring.* [Norfolk, 459:4.]

10286. *Get a red-skin onion, rub juice on penis until burns; let dry, do not wipe.* [Since onion is a witch deterrent, the cause of impotence here was witchcraft. Shape and color of this vegetable also added to its magic power.] [Richmond, 341:1.]

ONION WITH RED SKIN 10287. [The identity of man's *nature* is quite evident and has been known for centuries; but what is a woman's *nature*? Remember, I am writing about *nature* as it was believed back in the 1930's and evidently long before

that date. In a few cases her menstrual blood was her *nature*, but normally it was surely thought to be something she ejaculated at the time of orgasm. In other words, woman did the same thing as a man. Ovulation was unknown to folklore.

MAN'S NATURE = SEMEN
WOMAN'S NATURE = ???

This belief in woman's *nature* was common and can be found in many of these impotent beliefs.]

10288. Use piece of man's underclothes to wipe him and wear it around your waist [Wilmington, 160:2].

10289. A woman cuts the piece out of a man's underwear, sews it to some piece of hers, and wears it about her [Wilmington, 145:5].

10290. Wipes [man or self] with new piece of homespun, puts over kitchen door [Wilmington, 248:2].

10291. Woman wipes man with towel, buries under her doorstep where he must walk over, draws him back [Washington, D.C., 800:5].

10292. Woman wipes man with new piece of cloth, conceals it in north corner of house [Norfolk, 525:6].

10293. His discharge in a piece of flannel she wears round waist [Richmond, 288:1].

10294. Woman wipes man on her underskirt and lets semen stay there [Wilmington, 177:3].

10295. She cuts piece from front of underclothes and keeps in mattress. [Richmond, 303:4.]

10296. Woman wipes man on her underclothes, cuts piece out, wraps up tight, and wears under her breast [Richmond, 340:6].

10297. Let a woman use a piece of her underclothes to wipe man and then bury it under the doorstep or lay it over front door [Wilmington, 185:7].

10298. A woman can use a new piece of homespun to wipe man and wear it around her waist [Wilmington, 222:5].

10299. Woman ties up man's semen in handkerchief with a penny and wears on leg [Richmond, 365:7].

10300. She wipes man and puts the rag in the mattress [Ocean City, by Ediphone].

10301. Put semen on a piece of raw cotton, place behind chimney to keep warm [Snow Hill, 15:3].

10302. Wipe man with cloth, heat and dry near fire, put under head of the bed [Wilmington, 130:9].

10303. Woman wipes man, puts some [perfumed?] powders on this cloth, folds it, says a prayer, hides it on her side of the bed, makes a wish to keep him, and this holds him [Washington, D.C., 804:1].

10304. Man finally retaliates, wipes wife, carries this cloth folded tight, to make her impotent for other men [Wilmington, 148:1].

10305. Man carries woman's nature on small cloth in bag while away from home. When he gets ready to go with her, he dampens bag with witch hazel to restore her power [Wilmington, 133:5].

10306. Cork up man's semen in bottle [Old Point Comfort or Hampton by Ediphone].

NATURE BOTTLED 10307. Man's *nature* in bottle buried [Richmond 292:7].

10308. Sometimes a woman washes the man's semen from her clothes and bottles this water [Richmond 318:7].

10309. Wipe man, put in bottle, hide in dark place like a closet [Richmond, 318:16].

10310. Wipe man with cotton, put in bottle, keep under bed [Richmond, 385:7].

10311. Man's semen in bottle, in mattress, under his head [Richmond, 362:3].

10312. Man's semen in bottle under steps [Petersburg, 417:7].
10313. Wipe man with new cotton, put in bottle, wear [Norfolk, 530:12].
10314. Cork man's semen in bottle and wears in front of her underwear on left side [Fredericksburg, by Ediphone].
10315. Woman takes man's nature and hair in a bottle and hide it in bed or pillow [Richmond, 374:1].
10316. Man takes woman's nature and some of her hair, stops these up in bottle and buries [Wilmington, 220:2].
10317. Woman keeps man's semen and some of his hair in a small bottle with needle and Hearts Cologne and wears on bosom [Wilmington, 177:7].
10318. Catch man's semen in handkerchief, roll tight, put in bottle, bury upside down [Richmond, 383:5].
10319. She can put some of his semen in a bottle with 9 new needles and bury the bottle neck-down or upside down [Richmond, 376:6].
10320. Woman puts man's semen in bottle with new needles and new pins, dampens every 9 days with gin, and wears. *If this cloth becomes dry it will kill the man* [Richmond, 302:11].
10321. Woman puts man's semen in small bottle, keeps in small red bag, ties string to and wears around waist [Richmond, 278:1].
10322. Wipe with homespun, stop tight in bottle with Hearts Cologne; throw into back yard, or bury under steps, or hide in room [Wilmington, 178:3].
10323. Wipe man with cotton, put in bottle, add whiskey [to feed the spirit, see ALCOHOL FOR THE SPIRIT, p.32, v.1], bury or hide it [Richmond, 329:9].
10324. Instead of bottle, towel wiped is screwed up airtight in jar [Wilmington, 177:1].
10325. Measure man, wear string in shoe 9 days, then tie around right ankle [a remedy of the great George Jackson of the Eastern Shore, see pp.912-915, v.1. Some of the material about him collected on Eastern Shore of Maryland, some from relative in Baltimore].
- MEASURING TO HOLD PERSON 10326. Measure man, wear the string on right leg for 9 days, then permanently on left, or visa versa [Richmond, 373:1].
10327. Measures the man and keeps the string [Hampton, by Ediphone].
10328. Measure man with string and wear around leg [Norfolk, 475:8].
10329. "The string [used in measuring] is worn as a garter" [Mt. Vernon, eastern shore of Maryland, by hand].
10330. Measure the man and wear the string around her left ankle [Fredericksburg, by Ediphone].
10331. Measure man with string and wear about her body [waist probably meant]. [Elizabeth City, 400:7.]
10332. Measure the man and tack the measure at the foot of the door [Fredericksburg, by Ediphone].
10333. Woman measures man with a new piece of cloth or string [Washington, D.C., 829:5].
10334. Measure a man and make a wish to hold him [Fredericksburg, by Ediphone].
10335. Woman measures a man with a string, the length and circumference, and threading a needle with this string works it into her garter [Richmond, 280:2].
10336. Sometimes a woman wipes a man with a dishrag and throws it away. [The reason for this is given in the belief that follows this one.] [Richmond, 335:2.]
- DISHRAG 10337. The purpose of wiping a man with a dishrag and throwing it away, as in the preceding rite, is so that his semen will go down into the ground and keep him down [unable to have an erection] for other women. [Wilmington, 178:11.]
10338. Wash with a dishrag and throw over right shoulder [as impotence cure].

[New Orleans, (785), 1090:4.]

10339. A man's impotence can be cured if he steals a dishrag, wipes himself, throws it back across right shoulder and does not look back [Norfolk, 476:3].

10340. Man steals someone's dishrag, wipes himself, throws it away, does not look back. This will cure his impotence [Richmond, 341:2].

10341. If a woman herself is tied up, she must steal a dishrag, wipe herself 9 times to her, do this 9 times [9 times on each of 9 days?], walk out and throw dishrag over left shoulder. [Presumably she must not look back or see the rag or rags again.] [Mobile, 938:4.]

10342. "Take a dishcloth every morning for 9 mornings and you get up before sunrise and you wipe yourself every morning around wit dis dishcloth and throw it up towards de sunrise 9 times every morning for 9 mornings an' den yo' lose de [impotence spell]." [Washington, D.C., 807:2.]

10343. Rub man with dishrag, throw over shoulder into river, can't have anybody but you. [Memphis, (966), 1562:1.]

10344. Wipe man with dishrag and bury. [Wilmington, 253:2 and Richmond, 291:7.]

10345. After intercourse a woman wipes herself with dishcloth, stops it up in a bottle, and buries it under the doorsill [Richmond, 284:3].

10346. If a man steals a dishrag from another house, wipes himself, then returns dishrag to place from which it was stolen, he will cure his impotence [Wilmington, 130:8].

10347. Man may wash himself with dishrag from the house of the woman who put the spell on him to cure his impotence for other women [Norfolk, 530:13].

10348. To find out who has tricked him, man borrowes dishrag of woman he is visiting to wash himself with a solution of saltpeter and gunpowder, and makes the woman do likewise, to see whether she, or his wife or some other woman put the impotence spell upon him [Norfolk, 445:1].

10349. If a woman herself is tied up, a man must wipe her with a dishrag [Mobile, 963:2].

10350. Let a woman steal a dishrag and wipe a man with it. [This is a double-edge rite: she can do this to cure his impotence or to make him impotent for other women.] [Wilmington, 195:5.]

10351. Wipe man with dishrag, wear in shoe or on waist or hide in room. [Elizabeth City, 407:5.]

10352. After intercourse woman wipes herself with her dishrag and hangs it up over door through which man enters, leaves it there until he visits her again, repeats rite each time, so that he will always be potent with her [Wilmington, 217:9].

DOG 10353. *Penis captivus* caused by rubbing person with dog semen or juice, which must be taken when two dogs are hung together or just separated. [Petersburg, 425:2; Newport News, 496:7; and from slut only Elizabeth City, 407:6].

10354. Semen from dog or young bull [rare] on woman's privates [Fredericksburg, by Ediphone].

10355. Wipe bitch with rag after dog leaves her, rub man down with it while making wish [Richmond, 359:8, by Humpadee].

10356. Woman takes new piece of cloth, wipes both dogs; woman does this, but she must not "discharge" [whatever that means here] but let man "discharge"; sews rag [this new cloth] up in pillow, he can't have anyone but her [Norfolk, 457:2].

10357. "To tie" or "to line" man, takes the fluid when 2 dogs come apart, wife wipes down with it [Norfolk, 487:1].

10358. Wipe slut when she becomes loose from dog, wipe woman with this rag or handkerchief, bury it; she's no good until cloth is taken up and washed.

[Wilmington, 172:5.]

10359. Man cuts off tip end of she dog's pussy [clitoris] and rubs it on his drawers or on woman; if she goes with another man, they get stuck [Richmond, 384:3].

10360. If man and woman stuck, cut a black dog, rub some of the blood between them [then in a parenthesis I have: (slap it on three times? recheck). What that means is quite clear; use 3 times]. [Charleston, S. Car., 629:6.]

10361. Give woman dog blood, if she goes with another man they become stuck [Charleston, 617:4].

10362. Woman puts slobber from dog's mouth on dishrag and wipes ma' [Norfolk, 495:2.]

10363. Woman, when man asleep, takes piece of string, measures him, ties it around her leg [making 1 knot in string] so that he will have no *nature* for anyone else. He can break spell only by getting the string. [Washington, KNOT ONE D.C., 798:1.]

10364. Wipe man or self with handkerchief, tie [*silver*] dime up in, wear under arm. [Mobile, 979:10.]

10365. Measure man with string or rag, tie into knot and wear about waist. [Fredericksburg, by Ediphone.]

10366. Semen on man's underwear, tie knot in it. [Wilmington, 250:3.]

10367. Woman wipes man with handkerchief, ties knot in middle, puts cologne on, carries [Wilmington, 99:6].

10368. Woman wipes man with handkerchief and ties it on her leg [Fredericksburg, by Ediphone].

10369. Measure man with string, tie knot in it, bury under step [Richmond, 292:8].

10370. Wipe man with dishrag, tie rag in one hard knot, put under step or under bed [Wilmington, 254:5].

10371. Measure man with string, lengthen it by tying on another string, and tie round her leg [Newport News, 513:7].

10372. Measure man, tie a knot in each end of string, and put under her steps. She may put salt and pepper with it [Petersburg, 418:2].

10373. Woman ties clothing, on which semen falls, into 3 knots, dampens with witch hazel, and puts in mattress [Wilmington, 133:4].

10374. She kin take the measure of his *snapper*, tie five knots in it and wear around her waist; then he won't have, if he can't git that off, *courage* for another woman. [New Orleans, La., (812), 1144:1.]

10375. Measure a man, tie 9 knots in string and wear around waist 9 KNOTS [Petersburg, 420:2].

10376. I've heard they would measure a man and tie 9 knots into and wear it around their ankle [Deal Island, 22:3].

10377. Measure man with new yellow cotton, tie 9 knots, wear [Richmond, 387:5] or wear around right leg [Richmond, 387:2].

10378. Measure man with new yellow cotton, tie 9 knots, and wear around waist [Norfolk, 458:4].

10379. Woman wipes man with new piece of cloth, ties the cloth into 9 knots and wears it around her waist, and he cannot have anyone but her [Washington, D.C., 825:15].

10380. Penis measured, 9 knots in string, worn around her waist. [New Orleans, (850), 1316:3; Mobile, (671), 881:4.]

10381. "New domestic [cloth], while woman wiping man, make a knot in and a wish, whatsoever [you] want and tie it [knot] to you until 9 knots, you then

pees on it 9 mornings, then wear around your waist." [This is my abbreviated and pencil-scribbled transcription of a rite on a cylinder missed by my transcriber: Memphis, Tenn., (971), 1572:4, informant good, original scribble attached and in MS.]

10382. Woman measures man with string, ties 9 knots in it, and wears around her ankle. [Memphis, (966), 1561:4.]

10383. Woman measures man's penis with black thread, ties 9 knots in it and wears around right leg. [Washington, D.C., 816:1.]

10384. Woman measures man, talks to the string while tying 9 knots in it, drawing each knot to her as it is being tied, and wears around her leg. [Washington, D.C., 805:4.]

10385. Woman measures man, ties 9 knots in string, and at midnight draws the string over a piece of Eve root held in the left hand. [Washington, D.C., 813:9.]

10386. Woman measures man, ties a knot in the string each morning for 9 days, and wears it [Washington, D.C., 807:2].

10387. Measure penis with raw-cotton string, tie 9 knots, wear round waist [Mobile, 947:5].

10388. Tie 9 knots in cotton or cord string and then measure man and wear string around leg [Mobile, 881:1].

10389. New piece of *yellow domestic*, wipe, 9 knots, wear around waist. [Mobile, 871:2.]

10390. Wipe him with strip from his underwear, tie 9 knots, wear around waist [Mobile, 978:6].

10391. Wipe him with new pocket handkerchief, tie piece of tape on, make 9 knots, and wear around waist [Mobile, 898:2].

10392. Wipe man with *bed napkin*, tie it into 9 knots, and wear around waist or tie around leg [Richmond, 308:4].

10393. Wipe with cloth, tie a knot at each end, do for 9 times [different occasions], wear around waist. [Mobile, Ala., 874:1.]

KNOTS 14

10394. Woman takes cord string, measures man's privates, ties measurement into 14 knots, and wears it just about [above or below] the knee. [Memphis, 1559:9.]

AS MANY KNOTS AS WANTED - MEASURE LENGTH OF BED!

10395. Take cord string, measure length of bed, put

in string as many knots as wanted, and keep in mattress on his side of bed. [Mobile, 979:9.]

10396. "Take dis snail...squeeze 'im up an' mix 'im up in vaseline...grease yourself with it...have intercourse with your wife...she won't have any feeling for anyone else for about two weeks" [Vicksburg, (743), 1013:7].

SNAIL OR SLUG 10397. "A snail an' get that slime when she go to have 'im, rub his penis up towards her...it will fall every time he go to fool with anybody else" [Vicksburg, (745), 1016:2].

10398. Grease woman with grease made from snail burned to ashes [Little Rock, (815), 1465:12].

10399. "He kin take this snail an' dress her while he knows he's leaving [home]. He kin take that red peppah an' threw it down at de do'step...she'll be jis' lak a rattlesnake by crawlin' while he's gone an' she won' pay 'em [men] any tenshun [attention]; she'll [be] sociable wit 'em but dey can't come in dere" [Little Rock, (897), 1470:1].

10400. Merely grease man with snail [Norfolk, 490:2].

10401. Man mixes snail slime, snuff and butter [3 ingredients]: rub on woman's vagina; any other man approaching it will fall [Petersburg, 417:8].

10402. Man mixes snail and grease, rub it on his penis, has intercourse with the woman, any other man approaching that woman will fall [Richmond, 341:3].

10403. Put snail slime on woman, any man entering will get stuck [Norfolk, 466:2].

10404. Dry snail [in cloth], rub down 3 times over privates, bury; "as long as that be down, you vill [be down] too" [Mobile, 845:4].

10405. Rub snail on woman's vagina, "dat'll tie her up" [if she has another man]. [Mobile 881:2.]

10406. Rub snail over vagina; "next man will get stuck" [Vicksburg, 990:9].

10407. "Take a snail shell [not the snail] and rub it across her stomach just like when she asleep, and wrap it up into a rag and carry it in your left-hand pocket, and she'll never have a man until he come back [Vicksburg, 1059:3].

10408. Dry up a snail and mix this dust with fluid from bitch in heat - put on woman, man will stick to her [Norfolk, 516:7].

10. HAG AND WITCH RETURN

[Beliefs about *The Hag* and *Witch in Hag Form* will be found in the section so named, numbers 429-544, pages 135-164, volume 1. Similar beliefs are scattered through the complete or partial interviews, volume 2, etc. Theoretically a hag disturbs a sleeping person, rides him or her; an old-fashioned witch does not - yet see No. , etc.]

10409. [The words *witch* and *witchcraft* are used many times in these volumes, words common down the Atlantic coast from Maryland through Florida. Here are several more to add to the long list: *de man who do's de evil verk is called de vitchcraft*, and same informant adds, *jis' lak if ah wan'a vitch yuh now*. [Wilmington, N. Car., 88:4+85.] Another informant says: *huntin' fo' a job, go tuh a vitchcraft an' git a lucky "hand"*. [Wilmington, N. Car., (211), 117:4+85.]

THE WORDS WITCH AND WITCHCRAFT

10410. "They tell me witches have those [a black cat lucky bone] wit 'em an' yo' kin go right where yo' wan'a an' not be seen a heap of times." [Here we have hag, witch and owner of black cat lucky bone grouped together. There is not too much material telling us how a witch or hag changes shape or disappears.] [Wilmington, N. Car., (159), 71:1+85.]

BLACK CAT LUCKY BONE MAKES WITCH INVISIBLE

10411. Bible under head in bed [under pillow or mattress] keeps witch away. [Wilmington, N. Car., (206), 113:8+85; also informant 31 at Hampton, Va.]

BIBLE - SIFTER - 3 PINS - BROOM - RED MEAT

Bible under head of bed [on floor] keeps witch away. [Baltimore, Md., (near 142), 46:4+85.] Bible under bed and hang sifter overhead. [Deal Island, Md., (108), 16:3+85.] Bible and 3 pins to keep hag away. [Richmond, Va., (343), 287:2+85.] Bible under pillow and 3 *stick pins* [ordinary pins] underhead. The hag turned into a little piece of red meat, found next morning. Stop the meat up and the hag [unable to breathe] will come. [Richmond, Va., (343), 287:2+85.] Bible and stub of a broom [the

straw part of a worn-out broom] at head of bed to keep hag away. [Wilmington, N. Car., (about 249), 161+85, diffuse story not worth copying.]

10412. Dey call yo' like when yo' sleepin'. An' dey has de bottle fixed an' dey calls yo' an' soon as yo' answer, den dey put dat stopper in an' knock it down tight. Well, dat's supposed

BOTTLE - NAME CALLED - BREATH STOPPED UP IN

to be if a hag is ridin' dem an' dey think it's yo'. Well, dat's

de way dey ketch chah. [For catching person's spirit in bottle, see Nos.38-41, p.24f., v.1; in the latter of these rites, performer substituting his own breath for victim's!] [Jacksonville, Fla., (596), 768:11.]

BOTTLE FILLED WITH WATER

10413. My mother told me once there was a woman, she had another woman. This lady took a bottle full of water. She [hag] came in that night. The lady put

the stopper in the bottle and caught her in there, and she didn't live very long. [Fredericksburg, Va., (53), by Ediphone.]

10414. Do somebody dat way - take a bottle an' put a green leaf in it.

(Any kind of a green leaf?)

Any kind of a green leaf. Call dis fellah an' he answer yo'. Stop it up, den yo' got his voice in dere. Take some runnin' water an' throw it in dere

[throw the bottle into running water], an' he'll be gone.

BOTTLE - GREEN LEAF IN - CALL VICTIM'S NAME
HE ANSWERING - STOP UP BOTTLE - INTO RUNNING WATER

(But the fellow must answer

you, you call and he must answer you?) [He had said this on first giving the rite.]

Yes.

(Why do you put that green leaf in there? Do you know why it's done?)

To hold his voice. [Waycross, Ga., (1158), 1929:2.]

10415. She caught it [hag] in a bottle. She put the bottle under her bed, turned the mouth of it toward the bed - under bed - it was a black bug [in the

bottle next morning]. The first

BOTTLE UNDER BED - IF BLACK BUG FOUND IN
IT IS A HAG CAUGHT - WILL COME TO BORROW

person coming to the house next morning and asking for a match or salt or anything, if she give to her, won't

get rid of the hag. [For loans to witches, see NEVER LEND TO WITCHES, No.16338, p.875, in *Folklore from Adams County Illinois*, 2nd ed., and elsewhere in witchcraft section.] If you don't let the bug out the bottle, the person will die.

(Story rather disconnected, if nothing better may transcribe for a footnote.)

[This was my note shortly after transcribing cylinder. Never got back to it.] [Wilmington, N. Car., (214), 120:9+85.]

10416. Story how to catch a hag with needles in bottle. Check later and copy if wanted. Hag turns to jelly-water. [Rite following gives number.]

[Wilmington, N. Car., (323), 258:5+85.]

BOTTLE - 9 NEEDLES IN - TO CATCH HAG

10417. Keep hag away - 9 needles in bottle. [Caught hag] looked like jellyfish.

Not much of story. [Wilmington, N. Car., (323), 258:5+85.]

10418. [They] tole me. An' dey kept aftah dis fellah tuh go to de house wit 'em an' stay wit dem dat night, but he would nevah go. So dey kept on asking him to stay wit dem. Well, dere some stealing down to de sto' an' dere had been some stuff [taken] outa dere an' dey nevah did ketch up wit 'em.

So eventually dey kept on aftah de boy an' he decided he'd stay wit 'em dat night. So late dat night 'bout de middle of de night, 'bout one 'clock dey got up. Well, he didn't sleep any. He watched dem. An' dey had a fiablace an' dey

went an' got eight bottles. Dere was eight of dem [8 people]. Dey went an' got eight bottles an' dey sot [sat] in front of de fiahplace. Dey blowed in de bottles and dey said sompin an' dey went up de chimley. So he see 'em. An' he went, got 'im a bottle. He 'cide [decided] he'd try it. He went an' got 'im a bottle, an' he said de same thing dey said, an' blowed in de bottle, an' he went up de chimley. Well, when dey come out, dey come out on de street-see, right in front of de sto'. So he come out in front of de sto', too. So dey all standin' dere

THERE HAD BEEN STEALING IN TOWN - NO ONE CAUGHT
8 WITCHES PERSUADED MAN TO STAY ALL NIGHT WITH
THEM IN VACANT HOUSE - 1 P.M. THEY GOT UP - HE
SECRETLY WATCHED - THEY WITH 8 BOTTLES SAT IN
FRONT OF FIREPLACE - EACH BLEW INTO HIS BOTTLE
SAYING SOME WORDS - UP CHIMNEY THEY FLEW - HE
BLEW INTO BOTTLE - SAID WORDS - FOLLOWED THEM
UP CHIMNEY - THEY LANDED IN FRONT OF A STORE
THEY SHOWED HIM WAY TO ENTER THROUGH KEYHOLE
THEY TOOK WHAT THEY WANTED - SAID EXIT WORDS
HE FORGOT WORDS AND NEXT MORNING WAS CAPTURED

an' dey showed him de way dey went through de keyhole - went through de keyhole in de sto'. So he said de same thing an' he went rrough de keyhole, too. Well, dey got what dey wanted an' dey come on back through de keyhole. Dey said de word, dey come out, but he forgot de word. He forgot de word an' dere he was right dere de next morning when de man [store owner] got dere.

(They caught him?)

Yeah dey caught 'im. [St. Petersburg, Fla., (997), 1613:14.]

10419. If witches start to ride you, all you've got to do is lay a new broom at your door and she has to count every straw in it before she passes over it.

BROOM - NEW - LAY AT DOOR

By that time you'll be out of your bed and gone on to work. [Fredericksburg, Va., (58), by Ediphone.]

10420. Dey use a new broom. Dey take a new broom

an' put it cross de do' an' dey ain't goin' step ovah it.

(That will keep them away.) [Florence, S. Car., (1291), 2190:13.]

10421. Well, it supposed to be nuthin but a hag ride chew. Jes' lak yo' can't sleep at night, yo' know. See, de hag jump on yo' an' will ride yo' an' can't rest. If yo' gits up in

HANG CAP OVER DOORKNOB TO COVER KEYHOLE
OR LEAN STRAW BROOM AGAINST DOOR KNOB
HAG LOOKS LIKE BALL OF JELLY - PEACH TREE GUM

de night an' put de broom, a *straw broom*, across de path right wheresomevah dey supposed tuh come in an' in de mawnin' when

yo' go by dere, yo' be done caught de witch. It'll be nuthin but a ball of jelly dat look lak de watah [gummy sap] out of a peach tree.

(You said you put the cap what?)

Put a cap ovah de do' [the knob of door with man's cap over the keyhole].

[*Straw broom* for sweeping floor, has long wooden handle; hand broom is made of small twigs or long grass doubled together and tied at bend for a handle.]

[Florence, S. Car., (1306), 2211:6.]

BROOM ACROSS FOOT OF BED

10422. Broom laid across foot of bed to keep hag away. [Charleston, S. Car., (512), 585:2.]

BROOM - SWEEP BED HEAD
TO FOOT - 9 NIGHTS

10423. Take broom and sweep down [bed] to keep hag away ev'ry night before you get in; [sweep bed] head down to foot of bed. Do 9 nights. [Wilmington, N. Car., (224), 142:4a+85.]

10424. Broomstraws across the head of bed keeps hag away. [Wilmington, N. Car., (232), 156:4+85.]

10425. "Put a straw [broomstraw] or either a broom

under your bed, under your head, or put it in your pillow...they [the hag] won't

bother you." [Norfolk, Va., (465), 458:6.]

10426. Flaxseed at bed to catch witch. [Mobile, FLAXSEED AND BUCKET OF WATER Ala., (666), 875:17.]

10427. Bucket of water under bed and flaxseed. Next morning you will find bug, the hag. [Story not worth writing out.] [Wilmington, N. Car., (227), 146:1+85.]

10428. Put fork under pillow to keep hag from riding you [for hag or witch riding you see p.136f., v.1, margin title WITCH RIDES PERSON] at Petersburg, Va., (447), 423:6; at Wilmington, N.

FORK - PIERCING TOOL - PROTECTION AGAINST HAG Car., (208), 114:5+85.]

10429. To keep the witch away, put three-tined fork under pillow (said wife); four-tined said husband (neither of course said tined). My assistant and I [his photo at end of v.2], and our driver who knew the place and people, collected this among the hills and woods some miles out from Fredericksburg, Va. It was the darkest night I had seen in years. Even inside the house the lamp gave just about enough light to see what I was writing.

10430. Stick fork in leather bottom of chair to keep witch from riding you. [Wilmington, N. Car., (205), 112:1+85.]

10431. Loops they put feet through in horse's mane. [Those loops made in mane of horse by witch, when she or he rides it at night, are her or his stirrups. For this horse riding see WITCH RIDES HORSE, pp.141-143, v.1]. [Somewhere near

Princess Anne or Snow Hill, Md., by hand, from informant 102.]

10432. Git a strand an' tie it round yore wrist. (Strand of what?)

HORSE - MANE OF - STIRRUPS IN - BY RIDING WITCH De animal hair, tie it round yore wrist. Dey say dat keeps 'em back, de witches.

(The hair from any kind of an animal? What kind of an animal?)

Anything. Mule [or horse] anythin' [with long hair] like dat. Jes' since it's a hair yo' kin git round yore wrist. [Savannah, Ga., (1272), 2153:7.]

10433. I've heard a gentleman say that you can take a piece of horsethair and put it under your doorstep, and you won't have any trouble with anyone coming to bother you. An evil person won't come to your house.

HORSEHAIR UNDER DOORSTEP [This counter-magic is like the hair of the dog that bit you. If not the horse, at least the witch riding the horse will not cross the buried horsethair.] [Petersburg, Va., first visit, by Ediphone, No.33.]

10434. A witch an' a ha'nt is a diff'rent thing, whoever yo' learnt it. A witch is a thing dey claim rides yo' at night. An' den if yo' bein' rided at night wit witches, yo' wanta git rid of de witches, yo' take a horseshoe an' nail it up ovah yo' do'. Write yore name in de center of de horseshoe, right up ovah yore do'; inside de house, not out. [In-

WITCH...RIDES YOU AT NIGHT - KEEP OUT BY NAILING HORSESHOE OVER DOOR AND WRITE YOUR NAME IN CENTER OF IT formant anticipates my question.] Oh, outside or inside, either one jes' so it be ovah yore do'. Dat'll stop de witches from coming in. [St. Petersburg, Fla., (1031), 1677:5.]

HORSESHOE AGAINST HAGS AND SPIRITS 10435. Horseshoe or new board over door and spirits won't bother you [witch or hag at work has a spirit form]. [Norfolk, Va., (465), 458:7.]

10436. Horseshoe over door keeps spirits away [Mobile, Ala., 863:11].

10437. Horseshoe over door "keeps peace in your house" [Vicksburg, Miss., (732), 1002:8]. 10438. Horseshoe over door, points up, keeps hags away [Mobile, 865:4].

JELLY - LUMP OF - HAG LOOKS LIKE

10439. Hag looks like a lump of jelly [Jacksonville, Fla., (592), 765:7. For similar beliefs see No.10421, p.3996 and elsewhere].

KEYHOLE - WITCH OR HAG ENTERS THROUGH

10440. A witch comes through the keyhole and leaves her skin outside. [Fredericksburg, Va., (81), by Ediphone. [There are many of these keyhole-beliefs, see No.10418 and elsewhere.]

KNIFE AND FORK CROSSED UNDER PILLOW

10441. Knife and fork crossed under the pillow to keep witch away [Mobile, 861:2] or to keep witch from riding you [Fredericksburg, 67 by Ediphone].

KNIFE AND FORK - OF SILVER - CROSSED OR POCKET KNIFE - OR WITCHIN' KNIVES

10442. A witch will ride yo'. Yo' kin take a silver knife an' fo'k an' cross it, put it in yore bed an' dey won't

bother yo'. Den yo' kin take a sharp knife, pocketknife, an' put it in dere - put it under de bed. Ah use one dese *witchin' knives* undah mah bed all de time. Dat cut's 'em off. [Waycross, Ga., (1134), 1892:8.]

LORD HAVE MERCY! 3 TIMES

10443. Dere a hag. You wake up an' dey been aroun'

yuh, [you] say, *Lord, have mercy! Lord, have mercy!*

Lord, have mercy! Three times. An' den [you can] go

to sleep in dere. [Jacksonville, Fla., (550), 689:8+85.]

LUMBER - NEW

10444. New lumber keeps spirits or ghosts away - believed everywhere [Mobile, Ala., 865:3].

MUSTARD SEED

10445. Dese dey call such as witches. Ah heard de older folks say dat dat wus sompin similar to somebody dat wus an enemy to yo'.

See, lak dat. Dey came dere an' worried yo'. Dey claimed dat yo' kin take sech as de mustard seed, carry dat in dere an' jes' sprinkle it all around de place. Yo' see, when dey came in dat [the seeds] dey would have tuh stop an' count each an' every seed befo' dey could interfere; an' befo' dey'd git through counting de seeds, why it's day would break on 'em an' dey would have to go. [Fayetteville, N. Car., (1394), 2506:9.]

10446. "Take you some mustard seed an' throw dem on de flo'...de hag dey gotta count ev'y one dohz seed" [Jacksonville, (597), 770:10]. 10447. Mustard

MUSTARD SEED ON FLOOR - HAG MUST COUNT

seed to catch hag, *not much of story* [Wilmington, (198), 104:1+85.]

SOMETIMES WITH SALT IN OR NEAR BED

10448. Mustard seed to catch hag; next morning kill anything "you see *necked*" -

AT OTHER TIMES 9 MUSTARD SEED AND SALT

if ant, pull off leg; whatever you do to the ant will happen to the hag [Wil-

NEXT MORNING HAG WILL BE INSECT OR WORM

ington, (204), 109:6+85]. 10449. To keep hag from riding you: box of salt in bed, mustard seed down by bed [Wilmington, (315), 243:6]. 10450. Use 9 mustard seed and salt, next morning the hag will be a little worm in the room [Wilmington, 79:1+85].

10451. If ah knows yore name, well at nine 'clock at night ah call yore name through a black art, which is cause an' [which is the cause of and contains] a witch, calling yore name. Only three time dat ah calls yore name, but ah wills mah voice will ring in de back [of your mind?] dat will go to yo' in yore sleep an' cause a worriation upon yo' de next morning. Yo'll be worried over de one who dat chew long to meet or who it is dat wants chew - womans, wife or gurl, or

whatevah it is. Dey want chew at one 'clock in de night, when you [are] worst. When dey are sleeping dat seem to me as a better time to get holt tuh [hole to] 'em.

(What do you mean you call them through the *black art*? What's the *black art*?)

Well, dat's at night. Ah have - was sold mahself to contain of a witch, work-ings of witchcraft onto de body of de person.

(Well, do you mean you become a witch when you do that?)

Nah, ah wouldn't come [become] a witch [and fly away]. Ah stay home.

(You stay home, but...)

To my own house. Ah wouldn't have 'em dere. But using dere name, which you might call [like using] dis here 'lectric telephone.

(That will make them do what you want or something of that sort?)

NAME - CALLED 3 TIMES AT 9 P.M. BY BLACK ART BY INFORMANT WHO SOLD SELF TO BECOME A WITCH CLIENT WANTS SLEEPING VICTIM TO ARRIVE ABOUT 1 A.M. - WITCH WRITES 3 VERSES FROM II KINGS ON SAME PAPER - ALSO NAME - RING DRAWN ABOUT 9 FIGURES BELOW - WOMAN PUTS IN HER MATTRESS

Yes, dat will carry 'em to de house, but ah wouldn't tell you dat will make you stay when you git dere.

(What would make them stay there?) Ah'm usin' dere name on it. Ah'd

strip three verses out of de Bible, which ah would take de *2nd Kings*, writin' dere name an' drawin' a ring round it with nine figures below - must be nine below dere name: dere wife's name or de woman's name down below dat. Put it into de mattress of de bed.

(Then after this person has been called to go to this woman's house, that will keep him there?)

Yes, got somepin to keep him off [away from home]. Whether he might wanta stay, ah don't know. But he [person I worked on] stay over dere yet. Dat's right heah in de city. [Savannah, Ga., (538), 656:3.]

NEEDLES - NEW - UNDER HAG'S STEPS

10452. New needles stick under [hag's] steps - couldn't leave - took sick - sent over to borrow salt - story diffuse - in

lowland dialect. [Charleston, S. Car., (497), 540:7+85. For another example of this man's work, see No.1059, p.402, v.1, given under margin title SPITTING.]

10453. Take 12 needles in pile - put to head of bed - hag will count the needles - you catch her. Ev'ry time they count a certain distance they'll forget and must start over again. [Wilmington, N. Car., (211), 118:1+85.]

NEEDLES 12 IN PILE AT HEAD OF BED

PEPPER SEEDS ON FLOOR

10454. Peppah seeds on floor. When they [hag] comes in, must pick up each grain. [Wilmington, N. Car., (224), 142:4+85.]

RED PEPPER PREVENTS WITCH FROM REENTERING SKIN

10455. Sprinkle red pepper [on their skin]. Why dey can't go back in de skin. Put it [red pepper] in de keyhole of de door and

sprinkle a little all down on de floor. Red pepper will keep dem from goin' back in de skin. Yo' see, dey gits out de skin when dey rides yuh. [Jacksonville, Fla., (597), 770:11.]

RED PEPPER AND SULPHUR AGAINST HAGS

10456. Take red pepper an' grind it up an' put sulphur an' stuff in it. Dat's good fo' hags.

(If the hags are riding you?)

Yes sir. [Sumter, S. Car., (1340), 2317:3.]

RULER UNFOLDED STRETCHED OUT AT BED

10457. Take new ruler [folding six-foot rule] lay it open, extend it out, drives

ghosts or hags away. [Here is a problem for ghost or hag to solve! Here is another numbers or counting problem.] [Washington, D.C., (?), 838:11.]

10458. If a witch ridin' yuh, botherin' yo', followin' yo' aroun', yo' kin git salt, cookin' salt, an' tie it up in a little rag an' yo' kin git rid of dat witch. She can't stand salt.

SALT IN BEDROOM DRIVES AWAY HAG (What do you do with that rag then?)

Yo' take dat rag an' yo' ties it an' yo' lets it stay right in yore room. An' yo' have tuh put a little lard on dat rag. Yo' know, have it kinda greasy. An' jes' hang dat rag right up in yore room an' dat witch ain't goin' tuh bother yo' no more. So, dat's de onliest time - look, lak de witch will bother when yo' in, yo' know, in yo' room tryin' tuh rest, be tryin' tuh ride yuh. [St. Petersburg, Fla., (995), 1610:3.]

10459. "Put a box of salt in your bed wit chew an' dey [hag] won't bother you." [Wilmington, (315), 243:6.]

10460. Put salt at door, hag can't enter house at night. [Wilmington, N. Car., (255), 175:8.]

10461. Ah heard mah mother tell de story about a witch would come every night an' git in de girl's bed. When de girl went out [of room or away for evening] an' she [hag] come in an' would git out of her

SALT AND RED PEPPER WITCH SHEDS skin an' git in her bed. An' one night she came in an' de girl came in an' seen de skin dere an' she put [usually red] pepper an' salt on it. An' den when she come to git back in her skin it jes' runned her crazy. The witch left dere an' dey say never came back no mo'. [Washington, D.C., (626), 801:3.]

10462. If you put salt and red pepper in empty skin of witch, she or he will be unable to reenter the skin. [This was a common theme down the Atlant coast-line.] [Wilmington, N. Car., (211), 118:2+85.]

10463. "Put salt and pepper in yore chimley [fireplace] and keep your rooms sprinkle round in de corners, you know. That will keep them witches out." [Chimney or fireplace is used here because

SALT AND PEPPER IN CHIMNEY OR FIREPLACE witches sometimes go up or come down the chimney. Since fireplace is the fifth point within the four corners of the room, we have here a quincunx rite.] [Jacksonville, Fla., (609), 787:6.]

10464. Git chew a han'fula san' [sand] an' put down side yore bed an' when-evah he [witch] come dere an' mess wit chah, why he have to count ev'ry one dem grains of sand 'fore he go, an' dey

SAND - HANDFUL AT BED - WITCH MUST COUNT say he gon'a keep on countin' dem ovah an' ovah until he try to count 'em all, but he nevah would count 'em all 'fo [before] dat morning. See, jes' count 'em ovah an' ovah. [Waycross, Ga., (1065), 1723:17.]

10465. Open new pair of scissors and put under pillow to prevent hag-riding [Mobile, (663), 872:?.] [For scissors under bed, Jacksonville, see No.529, p.156, v.1; over bed or door, No.542, p.161, v.1, Elizabeth City.]

SCISSORS UNDER PILLOW 10466. Use a new shingle. (To keep the witch away.)

SHINGLE - NEW - KEEPS EVIL SPIRIT OR WITCH AWAY Keep evil spirit away. [Waycross, Ga., (1154), 1892:9.]

10467. Witch gets out of skin. "Two witches witchcraftin' together, riding people. When they go out the skin, they put on a *shroud-like* somepin with wings hangin' down. I'll say, *Through de keyhole*; you'll say *Right*

after you etc." [Wilmington, (about 191), 95:3+85.]

10468. Well, dey tell me how tuh ketch 'em [hags] is [to] git a sifter yo' see, an' dey'll come in dere roun' 'fore day, yo' see, an' dey count de holes dere an' right dere's where it be yo' ketch [her] countin' dem holes in de sifter. So dey caught a ole lady lak dat once.

SIFTER - HOLES IN - COUNTED BY HAG (What did she look like when they caught her?) Well, she looked lak sompin didn't have no skin on, jes' kinda like butter - not butter, jelly yo' know. So dey caught her an' dey beat her. De ole lady was staying dere herself [living in same house]. [St. Petersburg, Fla., (997), 1614:1.]

SIFTER TURNED FACEDOWN

10469. Sieve to keep witch or hag away [Baltimore, 46:3].

10470. Take a sifter - takes a sifter and turn it down on its face [open side of sifter down] an' 'fore he leaves he's gotta count every hole in dat sifter.

(The hag.) [Jacksonville, Fla., (613), 790:8.]

SIFTER - HOW MANY HOLES IN?

10471. "The old-fashioned sifter is supposed to have a thousand holes in it." [My only example of

this, informant 101, near Snow Hill, Md., by hand.]

10472. Take fo' instance if yo' in bed an' a witch begin riding yo', why dey calls it de witch; but my education place me in a position to know whut dey calls dose, but at de same time we calls it de witch.

SIFTER NEAR CHAIR AT HEAD OF BED

WHY WITCH COUNTS HOLES OVER AND OVER

Well, yo' go to bed an' de witch rides yo' quite a bit, jes' put a sifter at de head

of yo' bed, by a chair dere. [Why near or on a chair? Make yourself at home?] An' it's quite natural de next morning when yo' git up, why yo'll ketch de witch dere counting dose holes over an' over, cause dey afraid dey made a mistake an' dey count 'em over an' over until day.

[I ask a question too far away from microphone to be understood.]

Well, dey claim dat chew kin see it. An' then when yo' see this person - well quite natural when it sunup - yo' say, "Leave!" It will leave. [St. Petersburg, Fla., (just after 977), 1588:8.]

10473. [Here for convenience are two rites together.] Sifter under bed keeps witch from riding you [Vicksburg, (717), 988:5]. 10474. "I used to hear them

talk about taking a sifter

BED - SIFTER KEPT UNDER - SOMETIMES BOTTOM UPWARDS

and turning it bottom upward under the bed, and they would

count the holes and it would be light [day would come] and you would be up and could see who it were, if she came to ride you." [Fredericksburg, Va., Ediphone No.42.]

BED - SIFTER AND MUSTARD SEED NEAR

10475. Sifter beside bed, mustard seed by bed; protection against hag [double protection]. [Wilmington, (213), 118:8+85.]

BREAST - SIFTER ON

10476. Put a sifter on your breast [imagine!] and they have to go through them holes. [In-

formant 102 somewhere near Snow Hill on Eastern Shore of Maryland, by hand.]

10477. For people come to

CHAIR - SIFTER UNDER TELLS WHETHER VISITOR A WITCH

your house all the time

IF SHE STAYS TOO LONG REMOVE SIFTER - SHE WILL LEAVE

and come and set too long, and see, you want them to

go home. Say, you just take a sifter and put it up under their chair. And [if]

they'll just sit, sit, and can't go, they is a witch; but after [if] they get up and go home, there [they] ain't witch. But they got to be real old, old people. You see, you do that with a sifter. [Usually a steel instrument is stuck into the bottom of the chair where it won't be seen by visitor. She can leave only after you remove the steel.] [New Orleans, La., (783), 1088:7.]

10478. A witch is worser than a ghost, they tell me. You know these old hand sifters? You put that at the door of your room. He has got to go through every hole in that sifter before he can come in your room. And if SIFTER AT DOOR daylight catches him, he was found in the sifter. Then kill whatever you find in the sifter and they kill the witch. [Old Point Comfort, Va., (21, from somewhere nearby), by hand, probably out on street somewhere.]

10479. If witch come in your room to ride you, sifter at front door. [Mobile, Ala., 863:3.]

10480. If they see a strainer [or sifter] at the foot of the door, a witch has to go through each hole before entering the house. By this time the night will have passed away. [Fredericksburg, Va., (62), by Ediphone.]

10481. They say that the only way to keep her from getting back into her skin is to put a sifter down at the door where she comes in and she will have to go through every hole in that sifter and that will make it day and she can't get back in her skin. [Hampton, Va., Ediphone 30.]

10482. "You supposed to get a sifter and swing it [from a piece of string] at de door and dey can't go under dat sifter or dey can't go by it without counting ev'ry hole in it." [Norfolk, Va., (473), 490:1.]

10483. "You hang a sifter over the door and they have to penetrate through all those holes, and by that time it is day and they can only ride at night." [Near Snow Hill, Md., No.89, by hand.]

SIFTER - WITCH IN FORM OF DOG 10484. "Sifter hung over door, next morning a dog walking around in the house will be the hag." [Unusual and perhaps only example of belief. Wilmington, N. Car., (212), 118:4+85.]

SIFTER - WITCH IN FORM OF CAT 10485. Sifter at door nine days; witch comes in form of a cat [probably only example of this]. [Wilmington, N. Car., (336), 274:11+85.]

10486. I know a fellow at home [somewhere in Virginia], a witch rides him. This witch has been riding him for several years. He caught this witch once. I'll tell you how he caught him [notice the sex].

DOORSILL - SIFTER AND FORK AT He placed a sifter and a fork under the doorsill. The witch came in and couldn't pass it [had to count the holes in the sifter and was afraid of the fork tines.] [Fredericksburg, Va., (47), by Ediphone.]

2 FORKS IN SIFTER BOTTOM UPWARDS 10487. "Cross two forks in the sifter and turn it bottom upwards, if witches is bad in your house." [Vicksburg, Miss., (731), 1002:7.]

KEYHOLE - HANG SIFTER AT 10488. "They, old people, used to say, to ketch a witch get a sifter and hang it up where they came through the keyhole." [Fredericksburg, Va., (45), by Ediphone.]

NEW SIFTER - TURN 9 TIMES FROM YOU 10489. Take a new sifter and turn it aroun' nine times from you and call dere name, and then turn the handle from you this way, and then turn the sifter part that way, and they

will never come back to your house no more.

(You turn the sifter toward them?)

Turn it away from you, turn it nine times away from you.

(Then do you lay that sifter down or what?)

After you does that why you takes and lays it down, but you turns the sifter part this way and the handle thisaway [demonstrates].

The handle back towards the house, the sifter part away from the house.)

[Mobile, Ala., (666), 877:14.]

10490. [An unusual variation]: "Put down sifter [at night], you will find a bug in the morning. You then take a needle and count the holes in the sifter

[you are playing the witch's part!] and before you have finished, someone will come in and ask you to turn him loose." [Wilmington, N. Car., (225), 144:4+85.]

BUG FOUND IN SIFTER NEXT MORNING IS WITCH
COUNT HOLES WITH NEEDLE - BEFORE YOU FINISH
SOMEONE WILL COME ASKING TO BE TURNED LOOSE

10491. "Some people call a hag a witch. She rides you. To keep her from riding you, put a dime in the keyhole an' she can't come in." [Jacksonville, (563), 702:2+85.]

SILVER DIME IN KEYHOLE

10492. Burning sulphur keeps hag from riding you. [Wilmington, N. Car., (272), 193:2+85.]

SULPHUR

WATER UNDER BED: GLASS OF
PAN OF - BUCKET OF

10493. "Glass of water under the bed keeps hag away" [Wilmington, (254), 174:3+85]. 10494. "Basin [Mobile, 891:10]. [For bucket of

of water under bed stops hag from riding you" water and flaxseed, see No.10426.]

10495. Dey say, if dose hags wear yo' out basin of water right in de line about halfway

ev'ry night overnight, to put a of de person an' den sleep wit de Bible under dere head.

WATER - PAN OF - ON FLOOR NEAR BED
[A BROKEN-BONE RITE]

(Where do they put that water?) Dey put de water on de floor right in front of de bed. In de front of de bed on de floor about half-

BIBLE - OR A GOOD-READING BOOK - UNDER HEAD

way to de bed but it be's outside, not under de bed. [This is a broken bone rite!] An' den sleep with de Bible, or a good-reading book, under yore head. [This is my only example of a good-reading book!] Dey will also stop bothering yo'. [St. Petersburg, Fla., (983), 1591:14.]

11. ADDITION TO - SELL SELF TO THE DEVIL

10496. Dey says that if yo' goes tuh de fork of de road an' kneel down an' curse God fo' everything possible thet chew'll be transformed intuh some kin'a being called a witch, an' yo' kin do anything dat's in yo' power.

ON YOUNG MOON - KNEEL DOWN - CURSE GOD - MIDNIGHT
AT CROSSROAD - TO CHANGE INTO BEING CALLED WITCH

(Do you go out to the fork

of the road at any particular time?) [Time is important for moon and sun.]

Yeas, on a young moon.

(In the daytime?)

No, midnight - on a young moon. [St. Petersburg, Fla., (1005), 1621:2.]

10497. Those forks of the road? If a man wants to join in with the under

world work, he want to go to the forks of the road at between twelve and one o'clock at night. He'd want to take his guitar and he'd want to play it at twelve or one o'clock at night; see, at the forks of the road. And cuss *The*

UNDERWORLD WORK - TO BE UNDERWORLD MAN - GO TO FORKS OF ROAD BETWEEN MIDNIGHT AND 1 O'CLOCK PLAY HIS GUITAR - CUSS THE FATHER, THE SON AND THE HOLY GHOST - WHAT YOU WANT IS ONLY GUIDE

Father, the Son and the Holy Ghost, and he'd get them. His sight would come through his eyes [*sight* would be only guide] where he could be a *underworld man* and anything don't bother

him - the worry. And he'd just say he joined the devil and anything that he'd take, that wasn't right, well he'd be successful at it. [New Orleans, La., (831), 1234:9.]

10498. Go to de forks of de road an' walk back cross de road nine times, an' look up an' cuss God 9 times. An' walk backwards cross de road. Dey say yo' done sold yo'self to de devil.

BACKWARDS WALK 9 TIMES ACROSS FORKS OF ROAD LOOKING UP INTO AIR AND CURSING GOD EACH TIME THIS SELLS YOU TO DEVIL - YOU CAN DO ANYTHING

(Now here's the forks of the road. [I demonstrate.] I walk over the forks of the road.) Nine times backwards.

nine times. Then I've sold myself to the devil. And then what do I do?)

Yo' kin go back an' do anything yo' wanta do den. [St. Petersburg, Fla., (1044), 1694:8.]

10499. When yo' wants tuh sell yo'self to de devil, ah've heard of dat. Yo' go to de fo' fo'ks ah b'lieve fo' nine mornings - or 15 mornings, somepin lak dat.

9 OR 15 MORNINGS GO TO THE FORKS OF THE ROAD YOU REPEAT A QUESTION 3 TIMES AND SAY:

DEVIL, DEVIL, AH WANTS TUH BE WITH YOU WANTS TO WORK FOR YOU

LAST MORNING YOU MEET WHOLE LOTSA RACKET

IF YOU KIN STAND DE FUSSING YOU HEAR

THEN YOU CAN DO ALMOST ANYTHING IN THE WORLD

Ah disremember how many mornings, but anyway, dey say yo' kin go dere an' repeat a question. Say yo' repeat dat ah think three times, ah believe, an' say *Devil, Devil, ah wants tuh be with chew; wants tuh work fo' yo'*. An' dey say de last mornin' yo' go, say den yo' meets up with a whole lotsa racket an'

fuss an' all lak dat. An' dey say if yo' kin stand de *fussing* dat chew hear, why den yo' kin do most anything in de worl' - yo' come to do anything. [Waycross, Ga., (1107), 1781:5.]

10500. Because you will tell it by de diff'rent - you have diff'rent feelings. See, I know this because I've been *hurt*. [He whispers something.]

3 TIMES TURN ROUND AT MIDNIGHT AT 4-WAY ROAD SAY: DEVIL TAKE ME - I SELL MAH SOULD TO YOU

[Several times whispering elsewhere meant "I don't want to talk too loud, someone might hear me."] (I see. You can tell the difference.)

feelings are different. Informant starts a selling-yourself-to-the-devil story.]

And then I remember this thing. You go to de fork of de road, but de road have to have four forks. See, four. [This is sometimes called a 4-way road.] (Four?)

Yes, sir, and you go there at midnight. And when you go there, you turn round three times and just - and then I heard a man say, well he say he did it. Well, he musta did somepin because he could do anything he wanted look like. And he

went there and he said he sold - told de devil, say, "Devil take me. I sell mah soul to you." Now for knowing; I don't know that, but I've heard that.

(I see. That's all right. What time did he go out there?)

Twelve o'clock.

(At noon?)

At night, twelve o'clock at night; but you have to be in de four fork of de road. [Vicksburg, Miss., (731), 1001:2.]

LEARN ANYTHING YOU WANT AT CROSSROAD

10501. You kin go out to de forks of de road and learn about anything there is that you'd like to have - [I] mean like

to have done. If you wanta learn music, you can go to work and git to the forks of the road and you kin learn it - jus' whatever you desire to be. [Charleston, S. Car., (499), 543:3.]

TO LEARN MUSIC - VISIT CROSSROAD SUNDAY

10502. Mah mothah's brothah went out - he wanta know how tuh pick a banjo, yo'

know. An' he had tuh go out on a Sunday - it's Sunday yo' has tuh go. An' he'd go out on Sundays at de crossroads an' start tuh learn how tuh pick. [Wilson, N. Car., (1473), 2653:14.]

10503. Well, if a person wanted tuh - say for instance, if yo' wanted tuh learn tuh do most any dev'lish act, yo' know....Dey tell me whenever yo' learn tuh play a banjo or guitah or anything lak dat, dey go tuh work an' sell yo'self tuh de devil anyhow. So dey go right out tuh de fo'k of de road on Sunday morn- ing, yo' know, befo' day an' play an' try de picks [strings]. Say it will come tuh yo' jes' as natchral as anything else yo' wanta do dat ain't right. It will come tuh yo' jes' as natchral - yo' know, perfect tuh yo'. [St. Petersburg, Fla., (1021), 1651:1.]

PICKING BOX OR DANCING LATE AT CROSSROAD
SELLS YOU TO THE DEVIL

10504. Dey say, go tuh de fo'k of de road in de late hours at night, if yo' wanta learn how tuh pick a box, or

learn how tuh dance. Dat's sellin' yo'self tuh de devil. Ah've heard of dat.

(What do you do when you go out there?)

Ah don' know anything dey did, jes' go out dere. [Florence, S. Car., (1284), 2181:10.]

10505. If yo' wanta be a dancer, yo' kin go to de fo'k of de road seven Sunday mawnin' [before day] an' start dancin'; any dance yo' wanta dance, yo' kin dance it. [Sumter, S. Car.,

DANCE 7 SUNDAY MORNINGS AT FORKS OF ROAD

(1378), 2448:21.]

in de nighttime aftah twelve a'clock, if yo' wanta be done sold yo'self to de devil, an' yo' kin do mos' anything. Go to de fo'k of de road an' carry a guitah. Carry yo' a guitah an' set to de fo'k of de road an' pick or fingah it; if yo' don't know how to pick, jes' fingah it. An' anything dat come dere, don't git frightened or don't be scared, until day. Yo' be successful.

(You learn how to play that guitar.) [Waycross, Ga., (1110), 1783:6.]

10507. Ah wus told dat if yo' wanted tuh learn tuh play music, sompin like string music [or] mouth organ, yo' go out tuh de fo'ks of de road some dark night at twelve a'clock. An' if yo'

DARK NIGHT - MIDNIGHT - FORKS OF ROAD

stayed dere - dey tell me now - wit whut come tuh see yo', well yo'll learn tuh

play music. [Brunswick, Ga., (1174), 1980:2.]

10508. Dey tell me dat on a Sunday night at twelve a'clock if yo' could strike [find by chance here?] a fo'k of a road an' - dey says - an' have nerve enough to stand whut chew see, yo' kin come back tuh town an' do most anything

yo' want; but have a banjo or guitah or sompin to attract dis ole devil or sompin whut dis might be. But
3-FORKED ROAD - SUNDAY - 12 P.M. OR 4 P.M. - IF YOU CAN
STAND THERE WITH BANJO OR GUITAR TO ATTRACT DEVIL
YOU CAN DO ANYTHING YOU WANT TO DO
 it gotta be a road wit
 three fo'ks to it, an'
 yo' gotta be dere at a
 certain time - at twelve

or fo'. An' if yo' kin stand whut comes by yo' self [you have it *made* in this world!]. [Brunswick, Ga., (1183), 1995:6.]

10509. (What do they say about that?)

Well, they tell me you go to the fork of the road late at night, by yourself, with a guitar. See, forks of de road - a road go this way and one go the other way [demonstrates]. You sit there with

3 NIGHTS PLAY GUITAR AT FORKS OF ROAD
 that guitar 'till it get dark, you understand. It kin be fair, but it come -
 it's getting dark. See. Well, if you know how to play dat guitar, you understand, well you go there and get in that fork of the road for three nights. And you come an' play, make any kind of tune - make any kind of note on that guitar you want.

(I see.) [This is learning to play better or selling self to devil.] [Vicksburg, Miss., (536), 1007:3.]

10510. If yo' got a gui-tah or ukulele or eithah a banjo, an' if yo' wants tuh learn how tuh pick an' yo' can't learn with your own knowledge, yo' take at about fo' 'clock in de mawn-in' an' go an' sit out at de fo'ks of de road, an' begins tuh pick. Ev'rythin' will appeah befo' yo' but 'cos' when yo' do dat yo' sells

4 O'CLOCK IN MORNING SIT AT FORKS OF ROAD PICKING
BANJO OR GUITAR - ALL SORTS OF FRIGHTNING THINGS
APPEAR BECAUSE YOU ARE SELLING YOURSELF TO DEVIL
IF YOU CAN PASS TEST - GO HOME AND PLAY ANYTHING

yo' self tuh de devil. If yo' kin stand tuh see all dose things tuh come befo' yo', when yo' come back home yo' kin pick jes' as well as if yo' been doin' it fo' ten or twelve yeahs; if yo' can't, [then you] be 'fraid of anythin' dat come befo' yo'. [Florence, S. Car., (1306), 2210:2.]

10511. Well, jes' lak if yo' wanted tuh be a professional gambler or a *professional slick person*. Yo' go dere an' yo' sits at fo' forks, jes' lak dat [is] fork right dere [demonstrates], yo' sits right dere at a certain hour lak midnight, until yo' hear - dere'll be a chain rattlin' jes' lak [someone

SIT AT FORK OF ROAD - MIDNIGHT - UNTIL YOU HEAR
CHAIN RATTLE - SPIRIT OR VOICE WILL TELL YOU HOW
TO BECOME PROFESSIONAL GAMBLER OR SLICK PERSON

rattling a] chain. An' dere'll be a spirit or voice come up tuh yo' an' tell yo' whatsomevah yo' wants tuh know. An' it points yo' tuh de way tuh go. [St. Petersburg, Fla., (977), 1582:4.]

10512. Dey tell me yo' could go tuh de fo'ks of de road: jes' lak if yo' wanted tuh sell yo' self tuh de devil, or want tuh learn how tuh pick a guitah or anything lak dat, see. Yo' go tuh de fo'ks of de road an' at a certain hour of de night -

AT MIDNIGHT GO TO FORKS OF ROAD - TAKE GUITAR
PICK IT - ALL SORTS OF DEVILS WILL APPEAR
DON'T LET THEM BOTHER YOU - YOU BECOME MUSICIAN

it be at twelve 'clock at night. Go tuh de fo'ks of de road an' go dere an' play, an' all kinda devils an' all kinda thin's will come tuh 'em attah [after] dat hour at night, an' den yo' could learn how tuh play anythin'. Ah have nevah tried it. [Waycross, Ga., (1071), 1731:5.]

10513. To a guitar to - go to the forks of the road at midnight. The devil

comes and teaches you to play it. [Richmond, Va., (374), 317:13.]

10514. To make music, dey tell me, yo' go to a fork of de road at twelve 'clock at night, an' have yore guitah or whut kind of music yo' wanta make. Sit down an' play, an' real late somepin'll come up an' take yore guitar an' play a piece fo' yo'. An' aftah den yo'll git it down perfect. Dat's de way dat is ah've heard. [St. Petersburg, Fla., (1033), 1681:3.]

10515. Dey go tuh de fo'ks of de road tuh learn music. Yo' go at twelve a'clock in de night an' yo' have yore instruments, an' yo' stop in de centah of de road - see, dere fo' points.

CENTER OF CROSSROAD - PLAY MUSIC IN - MIDNIGHT

An' den yo' start tuh play yore music an' dat's de way yo' learn

tuh play music. [The *center* of the crossroad is rarely expressed as here, it probably always being assumed. If it is the center of a 4-forked road, each with a 90° angle, it is a quincunx rite.] [Memphis, Tenn., (938), 1517:16.]

10516. Well, ah had a friend, he wanted tuh learn how tuh play music. An' he said dat he went tuh de fo'k of de road an' carried a rooster in a box; an'

he had a little - made him a guitar. An' when it twelve a'clock dat box wus layin' ovah dere, an' he [it] went tuh playin' music - de rooster crowed first - an' dat box

ROOSTER IN BOX - HOMEMADE GUITAR - TO CROSSROADS

AT MIDNIGHT - ROOSTER CROWED - GUITAR PLAYED

MAN THEN PICKED UP GUITAR AND DEVIL APPEARED

TAUGHT MAN HOW TO PLAY - GO ANY DAY EXCEPT SUNDAY

went tuh playin' music. An' when dat box went tuh playin' music, he went an' picked it up. An' den de devil come up dere, he says, an' he showed him how tuh play dis.

(He went out there at any time?)

No, went at night, twelve a'clock at night.

(Any day of the week?)

All 'cept Sunday.

(You can't go on Sunday? Any day but Sunday?)

Yes. [Brunswick, Ga., (1206), 2039:6.]

10517. Know one thing dat happen to de fo'k of de road, if a man wanted tuh go out an' learn how tuh pick de guitar. So he used tuh carry de guitar roun'

all de time from "joint" tuh "joint" [from one fun drinking place to another]. So he went to a party one night an' on de way comin' back he met a man

ONE NIGHT ON BRIDGE AT FORK OF ROAD GUITARIST

MET STRANGER WHO BORROWED HIS GUITAR - PLAYED IT

BEAUTIFULLY - RETURNED BOX PLAYED MUCH BETTER

up at de bridges [at the fork of a road] an' de man got de box from him, an' he picked it pretty well. He picked de purttest [prettiest] music he evah heard. Well, he [stranger] give him de box back an' den aftah dat he could pick it [much better than he had picked it before]. [Fayetteville, N. Car., (1393), 2504:5.]

10518. Dey say ef yo' want de devil tuh...but chew have to go to de forks of de road jes' de same...at night an' set there an' he'll come an' learn you any tme yo' wanta know. [Mobile, Ala., (667), 878:7.]

10519. Like if you wanted to play a guitar, you take it and go to the four forks of a road and play. And the devil will come and take it out of your hand and play a piece of it and hand it back to you. And you can play anything you want. You go about twelve o'clock at night. [Fredericksburg, Va., No.56, by Ediphone.]

10520. Yo' kin go out tuh de fo'ks of de road at twelve a'clock at night an' yo' kin stan' dere fo' jes' a few minutes 'fore twelve an' anything dat yo' wanta learn, jes' lak if yo' wanta learn tuh play a piece of music - a mouth

organ, a guitar, anythin' - take dat 'long wit chew. An' be standin' dere at twelve a'clock an' dere'll come somebody. When yo' go, yo' go dere fo' nuthin but jes' dat. Jes' lak yo' make up yore mind: "Well, ah'm goin' dere, if ah see anything [out there] or if ah ain't seein' it; ah'm jes' goin' fo' whut ah want." Yo' jes' go an' stan' dere an'

STAND AT ROAD FORK FEW MINUTES BEFORE MIDNIGHT
HOLDING MUSICAL INSTRUMENT YOU WANT TO PLAY
MIDNIGHT SOMEONE WILL TAKE INSTRUMENT FROM YOU
TEACHING YOU EVERYTHING TO BE KNOWN ABOUT IT

jes' at de minute of twelve, sompin will walk up tuh yo' an' take it [music instrument] from yo', an' tell ev'ry kinda music an' ev'ry kinda song dat it is, good songs an' bad ones; but dat is not lak if yo' would take a cat fo' a black cat bone. Dey used tuh do dat too, but den dat's when yo' sold yo'self tuh de devil. [Fayetteville, N. Car., (1450), 2631:5.]

10521. You go to the road with three forks, and set in the forks of the road, and the devil will come there and learn you how to play. You go along about midnight. [Newport News, Va., (28), collected at Old Point Comfort, by Ediphone.]

10522. I've heard of people selling thereself to the devil when they wanted to be a musician. They go to a cedar tree and git under the cedar tree and that's where they commence using this music. They carry what they want to play with them. That's supposed to sell themself to the devil. The devil appears to them and shows them how to play this music. [Old Point Comfort, Va., (32), by Ediphone.]

CEDAR TREE - SIT UNDER WITH MUSIC
DEVIL COMES TO TEACH YOU TO PLAY

10523. De thing tuh do at de fo'ks of de road, learning how to dance an' learning how tuh pick a guitar an' learning how tuh...Well, dey say if yo' wanta learn how tuh be a musician or anything, say yo' go tuh de fo'ks of de road at twelve a'clock at night an' stay dere.

WATCH DEVIL'S FINGERS AT CROSSROADS

When yo' git dere, dey say, dere'll be sompin appear befo' yo' an' jes' as dey do dey fingers, dat's de way yo' do yorn. Dat's in order of selling yo'self tuh de devil for an infidel. [Waycross, Ga., (1141), 1855:9.]

10524. Well, ah heard say, jes' lak if a man, he wanta be a musician or guitah player. He go tuh de fo'k of de road around about twelve a'clock in de night an' yo' know, he will git tune up. An' yo' know, jes' like a road [has] fo' diff'-ent fo'k, [he will] walk up each one a piece an' come back in de middle an' tune his box, an' he kin pick most anythin'.

AT MIDNIGHT STAND IN CENTER OF 4 FORKS OF ROAD
WALK UP ONE FORK - COME BACK - TUNE UP INSTRUMENT
DO THIS WITH ALL 4 FORKS - YOU CAN PLAY ANYTHING

(He goes up one [fork] and then he comes back [to center of roads] and tunes it up; then he goes back up the other and comes back and tunes up...)

RED ROOSTER AND BLACK CAT BONE - CARRY 3 MORNINGS
BEFORE DAY TO CROSSROAD - THIRD DAY DEVIL APPEARS

Yeah. [Brunswick, Ga., (1197), 2014:7.]

10525. Carry a black cat bone and a red rooster to the fork of the road before day on three mornings. Meet the devil on the third day. [Wilmington, N. Car., (218), 130:5+85.]

10526. Said lak if yo' want-ed tuh play music, yo' go tuh a graveyard an' sompin would meet chew at dis graveyard.

IN GRAVEYARD SOMETHING MEETING YOU AT 1 OR 2 A.M.
WILL LEAD YOU TO FORKS OF A PATH TO LEARN MUSIC

Lak yo' wanta know how tuh play a guitar or somepin lak dat, somepin would meet

chew at dis graveyard. Well, yo' go out dere, ah think it's one or two a'clock at night, an' yo' go tuh de fo'ks of dis path. Go tuh de graveyard first an' den come back dere tuh de fo'ks of de path, an' den dis thing would carry yo' tuh de fo'ks of de path. An' dey say yo' learn how tuh play anything yo' wanta. [Fayetteville, N. Car., (1413), 2540:5.]

10527. When you want to sell yourself to de devil, you go to de graveyard at 12 o'clock ever'night and they say you'll meet a man, you'll meet de devil. And he says, "You want to believe in me or de Lord."

GRAVEYARD - MIDNIGHT - MEET DEVIL - IF YOU BELIEVE IN HIM - HE WILL BLOW ON YOU - YOU CAN DO ANYTHING

And you say *you believe in de Lord*. But you can't sell

yourself to him [devil]. If you say, *Yes, I believe in you*, well he takes you and he does sumpin to you. Be blows [on you] or sumpin. And [after that] you can do anything you want. [Deal Island, Md., on Eastern Shore, (114), Tel.33:1.]

10528. De way de' do's to sell dereself to de devil an' learn all dese *tricks*, well dey goes to de graveyard. Dey goes dere dey tell me - mah ole pappy say,

SINNER'S GRAVE - LIE UPON IT 9 MORNINGS BEFORE DAY YOU SELL YOURSELF TO THE DEVIL TO LEARN TRICKS

tell me, fo' about nine mornings an' dey lay upon dat grave, on a sinner's grave. An' say if he lay

up dere dat nine mornings, said dey could do most anything dey wanta do.

(They go there on what morning?)

Any morning, only it's - yo' know, 'fore day in de morning. Yassuh, fo' nine mornings, an' lay upon a sinner grave. [St. Petersburg, Fla., (1022), 1654:9.]

VISIT GRAVEYARD - THEN CROSSROADS 9 NIGHTS - DO ANYTHING

10529. Go tuh a graveyard nine nights an' come back de crossroads an' if yo' could spend de nine nights, dat chew could do anything else dat chew wanted tuh do. [Wilson, N. Car., (1466), 2651:7.]

IF YOU VISIT FORKS OF ROAD 9 MORNINGS EARLY WHATEVER YOU HAVE IN MIND YOU CAN DO MUSICIAN - DANCER - GAMBLER - ANYTHING

10530. Dey tell me dey goes tuh de forks of de road fo' nine mornings and at de end of de nine mornings whatevah in dere mind, what dey desire to do, dey kin do it. Yo'

understand. Even ah've heard people say if yo' wanta be a good dancer yo' go dere. If yo' wanta be a good musician yo' goes dere, an' any other kind of work dey say. [Mobile, Ala., (698), 948:1.]

10531. You kin go to de forks of de road and all - if dey wanta learn to play de banjo, guitar - at a certain hour at night. And play dere till a certain hour at night, but dey say you supposed to go for nine nights, you know. An' den de devil supposed to come. Dat's supposed to *get de ticket* for yuh to play de guitar, banjo, any kind of string music dat you wanta. [Petersburg, Va., (448), 423:8.]

10532. Ah heard dat chew could go out to de fo'ks of de road fo' nine mawnin's with a banjo, guitar or anything. An' if yo' wanta play - whatevah yo' wanta do - jes' go out dere fo' nine mawnin's 'fore day. An' de ninth mawnin' yo'll succeed in whatevah yo' wanted tuh start - de purpose yo' went out dere fo'. [Wilson, N. Car., (1479), 2658:11.]

10533. Well, ah heard if anybody wanted tuh learn how tuh play music or any kind dat dey could jes' take dere music fo' nine mawnin's an' go to de fo'ks of de road an' sit dere an' begin tuh play. An' as dey begin tuh play, den sompin will come along an' tune dis music [instrument] fo' 'em an' cause dem tuh play

9 MORNINGS EARLY - MUSIC BOX TO FORKS - PLAY
SOMPIN...COME...CAUSE DEM TUH PLAY ANYTHIN'

ON 9 NIGHTS VISIT CROSSROAD - LAST NIGHT YOU
MEET AND TALK TO DEVIL - YOU CAN DO ANYTHING

night. And after you meet him, yo' walk wit him an' yo' come back. Yo' supposed tuh do anything yo' want: play music or be a good gambler, yo' know; but de average fellah haven't got de guts tuh do dat. [Norfolk, Va., (469), 476:12.]

10535. Ah've heard dem say if a fellah wants tuh dance - if he wants tuh learn - dat yo' could try fo' nine mawnin's tuh play music or anything lak dat;

9 SUNDAY MORNINGS BEFORE DAY GO TO FORKS OF ROAD
DEVIL MEETS YOU 9TH SUNDAY - MAKES YOU MUSICIAN

nine Sunday mawnin's befo' day, if yo' wants tuh play music, wanta play de violin or anything. Go out dere nine Sunday mawnin's 'fore day, an' de ninth, well, dey say a devil will meet chew an' he'll tell yo' tuh play. He'll tell yo' tuh play de violin an' nuthin will happen tuh yo'. An' dey say yo' absolutely will be a musician or whatevah it wuz yo' tryin' tuh do. [Fayetteville, N. Car., (1429), 2578:12.]

PICK BANJO 9 SUNDAY MORNINGS AT FORKS OF ROAD
9TH MORNING DEVIL APPEARS - YOU LEARN TO PLAY

folks say yo' could take a banjo on Sunday mawnin' [before day] fo' nine mawnin's an' go tuh de fo'ks of de road an' pick dat banjo, an' de ninth mawnin' de devil would meet chew dere an' yo' would be able tuh do anythin'.

(You will learn how to play?)

Yes. [Fayetteville, N. Car., (1394), 2505:12.]

10537. Dis story whut ah've heard of, de man whut wants tuh learn tuh play de gui-tah music. He kin take his instrument, whut he wants tuh learn tuh play,

DEVIL TUNES YOUR MUSICAL INSTRUMENT AT CROSSROADS
ON 9TH CONSECUTIVE MORNING YOU TAKE IT THERE
USUALLY BEFORE DAY - YOU CAN THEN PLAY ANYTHING

an' he kin go tuh a crossroads fo' nine mawnin's. An' on de ninth mawnin' dere will be sompin dere, dey said, which would take de gui-tah - which would be de devil. He take dat instrument an' tune it into tune fo' yo' tuh play, understand. An' yo' kin play it from den on, aftah de ninth mawnin' at de crossroads. [Florence, S. Car., (1313), 2237:2.]

LAST OF 9 STRAIGHT EARLY MORNINGS YOU VISIT
CROSSROADS - DEVIL TEACHES YOU ALL TRICKS

will learn you all the *tricks* they is going.

BEFORE SUNRISE 9 MORNINGS - HE TOOK BANJO TO
FORKS OF ROAD - 9TH MORNING MAN APPEARS - ASKS
WHAT HE HAS - ANSWERS BANJO - STRANGER TUNED IT
PLAYED IT - THEN TAUGHT OWNER HOW TO PLAY IT

was the devil. They said the man asked him what he got there and [the owner]

anythin' dey wanta play. [Fayetteville, N. Car., (1391), 2494:16.]

10534. Go tuh de four corners of de forks of de road for nine mornings - for nine nights, at twelve o'clock. Yo' suppose tuh meet de devil out dere at de ninth

anything dat chew wanta do. Say yo' go out tuh de fo'ks of de road nine Sunday mawnin's befo' day. Go out dere

10536. Ah heard long yeahs ago concernin' a person's goin' dere on sech an' sech a day. Ah heard

concernin' a person's goin' dere on sech an' sech a day. Ah heard

concernin' a person's goin' dere on sech an' sech a day. Ah heard

concernin' a person's goin' dere on sech an' sech a day. Ah heard

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concernin' a person's goin' dere on sech an' sech a day. Ah heard

concernin' a person's goin' dere on sech an' sech a day. Ah heard

told him a banjo. And he [devil] took it and tuned it for him and learn him a piece. [Richmond, Va., (346), 387:4+85.]

10540. To be a musician, go to forks of road for 9 mornings. A black man will come and take your guitar and teach you. (Not much story. Do not use without checking. Use as footnote.) [Wilmington, N. Car., (288), 205:4+85.]

BLACK MAN TEACHES GUITAR 9 MORNINGS AT CROSSROAD

DANCE AT ROAD FORKS MIDNIGHT TO 1 A.M. 9 NIGHTS
DEVIL WILL TEACH YOU TO BE A PROFESSIONAL DANCER

de devil will meet 'em dere between midnight an' one a'clock an' dey will practice. Go dere fo' nine nights an' dey'll become to be a natural professional dancer. [St. Petersburg, Fla., (1047), 1702:10.]

7 MORNINGS BEFORE SUNRISE - AT FORKS OF ROAD PLAY
GUITAR - DEVIL MEETS YOU - MAKES YOU GREAT PLAYER

sunrise. Sell self to devil. Go 7 mornings with the guitar and play. [Jacksonville, Fla., (563), 702:1.]

10543. Dey say dey kin go out to de fo'k of de road fo' nine mawnin's an' yo' kin go out dere each mawnin', in case yo' wants tuh play a guitar, or yo' kin do anything yo' wanta. Yo' go out fo' nine mawnin's an' de ninth mawnin' when yo' go, say yo' turn around three times an' look ovah yore left

3 TIMES TURN AROUND - LOOK OVER LEFT SHOULDER
ON LAST OF 9 MORNINGS YOU GO TO CROSSROADS
DEVIL WILL MEET YOU - TEACH YOU MUSIC - ANYTHING

[shoulder] say sompin will meet chew. Yo' don't know whut 'tis but sompin will meet chew an' den yo' kin do anything yo' wants tuh. [Wilson, N. Car., (1475), 2654:12.]

9 SUCCESSIVE NIGHTS - ABOUT 2 A.M. - GO TO FORKS
OF ROAD - NIGHTLY APPARITIONS COME TO FRIGHTEN
9TH NIGHT DEVIL COMES - HE GIVES WHAT YOU WANT

[to frighten you]. Ninth night devil comes. [Bad recording.] [Elizabeth City, N. Car., (438), 394:5+81.]

10545. The same way at the fork of this road. He go there for nine nights and offer hisself up to the devil to learn him anything he wants to know. And his [man's] soul will be his [devil's]. Well, at the end of the nine nights, he stays until three from twelve until three, and why then his soul is sold to the devil. He kin do anything, any kind of *tricks* he wants to do. [Norfolk, Va., (486), 516:10.]

FROM 12 TO 3 ON 9 NIGHTS MAN SOLD HIMSELF
TO DEVIL AT FORKS OF ROAD TO LEARN TRICKS

10546. Dance and *cuss* God for nine Sunday mornings at fork of a road sells you to

DANCE AND CUSS GOD 9 SUNDAY MORNINGS AT ROAD FORK

the devil. [Wilmington, N. Car., (207), 114:4+85.]

10547. If yo' wanta be a guitar picker or sompin lak dat. If yo' wanta be a guitar picker, yo' go to de fo'ks of de road fo' nine mawnin's. An' when yo' go dere fo' nine mawnin's wit chure guitar, yo' be standin' in de fo'k of de road tryin' tuh be pickin' on it, an' dere will be a man come up an' pick on yore box, axe yo', say, "How long dat chew wanta do dis?"

YOU ARE AT ROAD FORKS 9 MORNINGS PICKING
GUITAR - A MAN PASSING BY PICKS ON YOUR BOX
ASKING: HOW LONG DAT CHEW WANTA DO THIS?
YOU ANSWER: SECH AN' SECH A TIME - HE SAYS
YO' GOTTA CUSS GOD - YO' GOIN' SELL YORE SOUL

BEFORE SUNRISE - 9 SUCCESSIVE MORNINGS - AT FORKS
OF ROAD - REFUSE EVIL IN NAME OF FATHER - SON
AND HOLY GHOST - OR SELL SELF TO DEVIL FOR PERIOD

[successive] mawnin's an' de ninth [morning] de devil 'sposed tuh meet chew dere. An' so he an' de devil come tuh a 'greement on dat, an' de devil give him a certain length of days an' yeahs - see, he gi's 'im [gives him] all dat power. Den he turn himself loose tuh him. Dat's death.

Now, yo' go dere [to the forks of the road] fo' mo' den one purpose. Ah may be lak ah wuz dancin'. Ah goes tuh de fo'ks of de road fo' nine mawnin's, tuh see if dere anything dat would be in de way; see, tuh pacify yo'. Yo' go fo' nine mawnin's. Yo' go fo' nuthin [but] good, yo' goes in *de Name of God, de Father, God de Son an' God de Holy Ghost*. Now, when yo' goes fo' de bad, yo' takes de devil, an' all his temptin' ways tuh do de evil things.

Well, yo' go dere. Ah'm comin' tuh do good an' yo' comin' tuh do de harm. [*Informant demonstrates all this!*] Now, ah'll come down In de Name of de Father, Son an' de Holy Ghost, down heah, see, tuh do de good; an' yo' come up heah in de way of de devil an' all his imps tuh do de harm. Well, when ah git up heah, ah beat chew an' we have a fight right heah. All right, if ah whup yo' heah, see, ah call yore name heah an' turn yo' back.

Now, dose all sech things yo' do's at de hour in de mawnin' jes' befo' sunrise. Dat whut chew do at de fo'ks of de road. [*Between informant's treatment of me and my being on the devil's side, author appears to have had a hard time!*] [Wilson, N. Car., (1515), 2682:1.]

10549. [I heard] that you kin get up nine nights and walk to the fork of a road to sell yourself to the devil. You will agree to give up soul and body at the end of your life for the privilege of being able to master

9 NIGHTS BEFORE DAWN WALK TO FORKS OF ROAD
ON 9TH NIGHT SELL BODY AND SOUL AT END
OF LIFE TO DEVIL - TO MASTER ALL ON EARTH

everything while you are here on earth. Then, if you do that for nine nights, or nine mornings, early before dawn good - and the devil will meet chah there and give you permission what you shall do in carrying it out. And naturally from then on you'll be the master of the world while you are here in it. [Norfolk, Va., (410),

9 SUNDAY MORNINGS GO TO CROSSROADS AT 9 O'CLOCK
READ VERSE FROM PSALM 36[?] OR 136[?]
9TH SUNDAY YOU MEET STORM: RAIN - WIND - SNOW
AFTER THIS YOU CAN DO TRICKS - ANYTHING YOU WANT

one thing fo' nine Sunday mawnin's it's a good long while. An' meanwhile ah come

An' so yo' tell him, "Well, ah wanta do dis fo' sech an' sech a time."

An' he say, "Yo' gotta cuss God an' give solomn warnin' an' tell Him yo' goin' sell yore soul to de devil. Den yo' kin pick de guitar." Dat whut ah heard about dat. [Florence, S. Car., (1311), 2221:5.]

10548. If dey wanta sell deyself tuh de devil, in lotta cases tuh de fo'ks of de road, dey makes a trip down dere nine successful

10550. Go down to a crossroad, where a road crosses, nine Sunday mawnin's. It's a very ha'd [hard] thing tuh do. When yo' thought of doin' 480:2+85.]

10550. Go down to a crossroad, where a road crosses, nine Sunday mawnin's. It's a very ha'd [hard] thing tuh do. When yo' thought of doin'

an' maybe somebody try tuh hol' him off, but yo' gotta meet at dis same place at de same time of day. Jes' lak ah say ah'll be dere at nine a'clock, yo' gotta meet dere at nine a'clock fo' nine Sunday mawnin's at de crossroads. An' yo' gotta read a verse out de Bible.

(Do you know what the verse is?)

It's de 36 Psalms, an' ev'ryone ends wit de same words - de 136th Psalms, an' ev'ry verse ends dis chapter heah wit de same thing, de same words. Well, yo' start wit dat an' yo' read it fo' nine Sunday mawnin's, an' de ninth [Sunday] mawnin' yo'll meet what yo' didn't expect. Yo'll meet trouble dere, storms, high winds or somepin of dat sort. Yo' cain't tell exactly whut's it goin' be, maybe it will be rain, maybe wind, maybe snow or somepin lak dat. It be somepin diff'rent, de ninth mawnin'. But anyhow yo' continue wit it an' when yo' git through wit it, yo'll do whut chew wanta do so fur as *tricks* is concerned an' wit'out bein' religious atall. But chew kin do anything yo' wants tuh do. [Wilson, N. Car., (1476), 2655:3.]

12. BAT

LEATHER-WING

[Originally this section about the bat - not a bird as folklore believes - was a part of CHANNEL DE WORLD, a catchall later in the present volume. I did not realize until too late, that BAT should have followed FROG AND TOADFROG, a preceding section of the present volume. Yet, to follow section SELL SELF TO THE DEVIL may not be inappropriate. These following rites show less knowledge and interest in bats than in frogs and toads, because bat was a night animal and frog and toad better known and easier to catch and handle.]

10551. An' yo' could take a leather-wing bat an' kill 'im, yo' know. While he's live, take his heart out befo' he die good. An' tie it up in a red piece of flannen an' tie it undah yore right arm. An' yo'll be lucky in anything yo' wanta do. Yo'll be successful in it. [Waycross, Ga., (1134), 1841:3.]

ARM - UNDER RIGHT - HEART OF LIVE BAT
CARRIED - TIED IN RED FLANNEL - LUCKY

ASHES - BAT BURNED TO - ADD HOG LARD
IN PERSON'S PATH - MOVES HIM FROM HOME

de ashes of him. Burn de whole body. Burn him up an' git his ashes, an' take an' place dat [ashes] down in dere wit some good fresh hog lard. Put it [mixture] down in dere path an' dat will move dem.

(That will *run* them. They have to walk over that?)

1 DROP OF BAT BLOOD IN EYES
SEE IN DARK - 3 DROPS ON HAND
GO - TAKE - INVISIBLE

Yes. [Wilson, N. Car., (1513), 3680:11.]

10553. One drop of bat blood on your eyes, you can see in the dark; three drops of blood on hand, you can go anywhere, take anything, you

are invisible. [Elizabeth City, N. Car., 408:1.]

10554. Well, yo' know a leather-wing bat. Well yo' kin take hit an' split ~~his~~ open, an' yo' kin git nine drops of blood from him, an' den git some *Heart Cologne* an' mix it together. An' yo' kin tote dat in yore pocket an' dat's very

BLOOD 9 DROPS - FROM BAT SPLIT ALIVE - KEEP IN
BOTTLE OF HEARTS COLOGNE - USED ON CLOTH - FEED

whut chew buy de *Hearts Cologne* in an' yo' po'es dat in it.

(You put this blood in the *Hearts Cologne* bottle.)

Dat's right, an' den yo' see, yo' watch it an' yo' feeds it on dat all de time, yo' see, an' it, yo' know, grows an' grows, makes yore luck be stronger an' stronger. [St. Petersburg, Fla., (1028), 1672:3.]

KILL BAT - CATCH BLOOD IN SMALL BOTTLE OF WATER
CARRY IN PURSE - DRY BAT - HANG IN NORTH CORNER
OF HOUSE - COVER UP - LUCKY WHILE YOU LIVE THERE

no'th corner of yore house, an' cover it up, an' it always bring luck to yo' as long as yo' live there. [Memphis, Tenn., (944), 1525:8.]

10556. Now yo' kin take a bullbat an' if yo' wanta tuh, jes' lak if some people, yo' know, dey play de bolito or somepin an' dey wanta dream a good number.

IF YOU PLAY BOLITO - KILL BAT - CATCH BLOOD
WITH IT WRITE WANT A LUCKY NUMBER - LAY PAPER
UNDERHEAD - YOU WILL DREAM NUMBER THAT NIGHT

yo' know, an' [with this blood] jes' write jes' whatever yo' wanta know, yo' see, onto dat paper, an' place it under yore head dat night, an't [and it] will come tuh yo' in yore dreams, jes' whatever yo' wanta know.

Yeah, if yo' wanta git de right number. [St. Petersburg, Fla., (1028), 1673:11.]

10557. Well, yo' ketch a leather-wing bat an' he be live, an' yo' kill him an' yo' cut dat heart out of him while he's live. An' yo' carry dat 'round in yore pocket an' dat brings

BAT HEART CUT OUT ALIVE - CARRIED FOR GAMBLING

forth plenty good luck. (Luck in gambling.) [St. Petersburg, Fla., (1027), 1671:11.]

BULLBAT LIVE HEART - CURE
SEW INTO CLOTH - HAND

go to work an' kill a - yo' know dese bullbats fly around, dese little bats - say yo' kill de bat, chew know. It supposed to be a hard thing tuh kill - 'cause ah've shot at dem lotsa times mahself, but chew kin kill 'em.

An' after yo' kill 'em an' dey falls, yo' ketch 'em whilst dey a - yo' nevah don't hit 'em, yo' jest shoot through de wing of 'em yo' know. An' den yo' take 'em an' cut 'em open. Ketch 'em whilst dey 'live an' git de heart out of 'em, an' sew it up in a piece of cloth yo' know. But ah think yo' have to let, yo' know, let it cure a little bit. Den sew it up an' keep it in yore pocket. Dey tell me dat's de best luck fo' [any] business ever wus. [St. Petersburg, Fla., (1021), 1651:3.]

COOKED BULLBAT - EATEN CAN POISON PERSON

10559. Dis heah bullbat, yo' kin take one of dem an' kill 'em, an' if yo' git a chance to git a person to eat some of it, dey'll take sick an' dey'll die, if yo' don't git 'em cured.

good luck.

(Well, how would you carry all this stuff, in a rag or in a bottle or in a wallet, what?) Well, yo' take yo' a bottle

(A bullbat?)

A bullbat. Yo' jest cook one yo' know an' git somebody tuh eat it. [Waycross, Ga., (1093), 1762:9.]

10560. Live things? Why sure, sure. You go to work and get you a bat.

(A bat that flies around?)

Yeah, take a bat, he got live things in him. You get you a bat - course it's bad person and things. You take that bat and you take it and stew him down with

fresh lard. Stew it down

STEW BAT IN LARD - DRAWS OUT THINGS CRAWLING INSIDE

and grease with it. You grease and why them things

will leave, just like any kind of live things crawling. You feel somepin inside of you, you catch that in your nightgown. It [bat salve] brings 'em out.

(That brings these live things out.)

Yeah, it'll bring it out. [Since a bat is supposed to carry bedbugs, live and perhaps other things, its salve should bring out all crawling things, things perhaps caused by witchcraft.] [New Orleans, La., (831), 1237:6.]

DOORSTEP - BURY BAT HEART AT - KEEPS LAW AWAY

10561. Bury bat heart at your

doorstep to keep law away.

[Vicksburg, Miss., 1002:3.]

DRY KILLED BAT - WRAP - CARRY IN POCKET - LUCKY

10562. Well, dey take dis bat

an' kill him, an' let him dry; jest lak leather anyway, see.

Jest let him dry an' jest [wrap] him up an' jest tote him in yore pocket. [For 3 dried bats *see* later.]

(The whole bat?)

De whole bat.

(What will that do?)

Well, dey tell me dat's lucky to yo'.

(In any particular way?)

In anything yo' start, any thing. [St. Petersburg, Fla., (991), 1599:12.]

10563. Ah'm a turpentine distiller by trade....An' on de corner of mah rosin shed in '28 [1928] in May, ah don't know what time but it was in de month of May,

coming up de path ah happen to

BAT HEART SPLIT - DRAIN BLOOD - DRY - GAMBLING

sight in de crack where dis

rafter come down ah saw a

leather-wing bat, an' ah took a sharp stick an' caught him jest out of mischief is all ah caught him fo' - cause he'll bite chew.

An' de fellah ah had working de still wit me - ah had workin' a extra man named Tom Willis. Tom asked me to give him to him. Ah said, "For whut?" He said, "Man, ah'm gonna win de money dis payday."

So ah give him de bat an' he killed it an' he took his heart out an' split it open an' let de blood out an' let it dry. Wrapped it an' put it in his pocket.

An' dat coming Saturday, was payday, Tom won all de money, every bit of it was on de place.

(Did he split that heart?)

Split it open an' let it dry. Put it out in de sun an' let it dry.

(He took the heart only.)

Jest took de heart out of de bat was all he used. Now, ah saw him do that, but he did win de money.

(This was at the turpentine camp.)

Right at de turpentine camp in Marden County [Martin Co., Fla.] down in close in Indian Town. [St. Petersburg, Fla., (989), 1596:7.]

10564. [The following material, read in transcription during the year after

its collection, I marked *n.g.* (no good). At that time I still had most of my hoodoo experiences ahead of me, field work that would change many of my earlier judgments. To explain what I mean, I am giving this rite in two versions; first the original text and then my annotated text for the reader's benefit.]

ORIGINAL VERSION:

We have one there; myself there, what I use myself for my people, from the city.

(One what?)

One....we would take a bat.

(A bat.)

You see, the bat that flies.

(Yes.)

Now, we got two bats. We got a bat they calls, that is, the *chimley bat*. Then we got what you call a *root bat*, which got skin-like on him - look like a mice.

3 DRIED BATS - USED BY ROOTMAN TO KEEP CLIENT IN NEWLY RENTED HOUSE - KILLS 3 *ROOT* [ROOST?] BATS HAVE *SKIN WINGS* [= LEATHER-WINGED BATS] LOOK LIKE MICE - DRY IN SUN - SEW INTO CLOTHES - TAKE OUT WHEN ENTERING HOUSE - CARRY PAIL OF RAIN WATER TO CENTER OF FLOOR - PUT 3 DRIED BATS IN - SCRUB ALL WAY OUT HOUSE - DO NOT RETURN FOR 9 DAYS - TO KILL BAT ODOR - SPRINKLE *STARS PERFUME* IN HOUSE - THIS A QUINCUNX RITE - 5 POINTS: CENTER AND 4 CORNERS

(Yes.)

That's the bat I'm talking about. I'm speaking about that bat. You take that bat. Then you take three of them and you dry them. (You dry them.)

Yeah. And quite natural, if you wanta dry 'em, it would be better if I'm dry

by the sun than to dry by in the heat or anything like that, 'cause if you dry it by the sun, that will give 'em a firmer drying.

(A what dry?)

A firmer drying.

(A firmer.)

Yeah, firmer drying, you see. But if you would go to work and get a drying by the oven, that would be a fourth of 'um. Then that wouldn't get a good drying. All right. Then you take those three bats and you go to this place there where you wanta, that is, stay. Then you'll go to work and sew that into your clothes. When you sew it in your clothes, then when the time comes for you to come into this place there to stay, then you must go to work and take it out when you get in there. Takes it out in the middle of the floor before you puts any furniture in there. Understand that? Then you would go to work and take that bat and put it down in that gallon of water, cistern water, rain water what I mean. Have standing up. Then you take that cistern water or rain water and let it set for awhile there. Then you scrub that place out, clean on out, and let it stay for nine days. See. And you scrub that place out. Quite naturally, those bat would be den destroyed through the water. Then you scrub your place out and it would give a bad scent, but we have a - that is - a perfume that they calls *The Stars*.

(The what? *The Stars*? *The Stars* perfume?)

Perfume, yeah. *The Stars* perfume. Then you would take that and throw it in the house, just throw it out. Then that will kill all scents.

(I see. I see. That's if you want to stay in this house?)

Yeah, if you wanta stay in there.

(I see. When you rent it.) [New Orleans, La., (861), 1372:2.]

ANNOTATED VERSION:

We have one [*leather-wing* or *bull-leather-wing* surely the missing words here] there [where he lives]; myself there [near New Orleans], what I [a *root doctor* or *root worker*] use myself for my people [clients or patients] from the city.

(One what?) [Either *leather-wing* meant nothing to me at the time, or his pronunciation confused me, or I was telling him to continue.]

One [thing we could do] we would take a bat.

(A bat.)

You see, the bat that flies.

(Yes.) = [Continue.]

Now, we got two bats. We got a bat they calls, that is, the *chimley* [chimney] bat. Then we got what you call a *root bat*, which got skin-like on him - look like a mice. [The *chimney bat* is the chimney swift, not a chimney swallow. The *root bat* with *skin-like on him*, *look like a mice* is the leather-winged bat. This is the only place I have a *root bat*. First let us remember that in folklore a bat is always a bird, not a mammal. Why a *root bat*? Let me make 3 guesses: (1) My informant did not say *root* but *roost*. (2) *Root*, because the bat is used by *rootman* for *working roots*. (3) There are stories even here in HOODOO, about stealing an egg from the nests of certain birds, this theft causing the bird to find a lucky stone to test her eggs. A bat of course lays bird eggs and has a nest only in folklore.]

(Yes.) = [Continue.]

That's the bat I'm talking about. I'm talking about that bat. You take that bat. Then you take three of them [3 bats] and you dry them. [For drying bats *also see* Nos. , , etc.]

(You dry them.)

Yeah. An' quite natural, if yo' wanta dry 'em, it would be better if I'm [to] dry by the sun than to dry by [stove or outdoor fire] in the heat or anything like that, 'cause if you dry it by the sun, that will give 'em a firmer drying.

(A what dry?)

A firmer drying.

(A firmer.)

Yeah, firmer drying, you see. But if you would go to work and get a drying **by** the oven, that would be a fourth of 'um [they would get only 1/4 of the sun drying]. Then that wouldn't get a good drying. All right. Then you take those **three** bats and you go to this place there where you wanta, that is stay. [A person preparing to move into anew, another house, should do all this, but it **would** be better to let a *root doctor* handle the situation.] Then you'll go to **work** and sew that [3 dried bats] into your clothes. When you sew it in your **clothes**, then when the time comes for you to come into this place there to stay, **then** you must go to work and take it out [of your clothes] when you get in there. **Takes** it out in the middle of the floor before you puts any furniture in there. [Here is a quincunx rite, middle or center of the floor being the fifth point **within** four corners - many examples of them given in HOODOO - *see etc.*] Understand that? Then you would go to work and take that bat [3 dried **bats**] and put it down in that gallon of water, cistern water - rain water **what I mean.**

[Before continuing, the preceding two words must be explained: *cistern water* **is** *rain water*. A cistern is a hole dug into the soil near a house to catch water **from** the roof gutters, a sort of large rain barrel sunk into the ground. This cylindrical hole is dug 8 or 10 or 12 feet deep, 4 feet wide, **dimensions vary-**

ing. The side walls and circular bottom are covered with a layer of bricks, which are plastered over to keep this sort of underground jug from leaking. Over this excavation at ground level is a wood platform with chain pump turned by hand. Rain water of course, clean water falling from the sky [formerly clean!], is a magic water. After house cisterns in cities were abandoned for city water pipes, turning on the water gave running water! There are examples of the latter in HOODOO.]

Understand that? Then you would go to work and take that bat [3 bats] and put it down in that gallon of water [previously mentioned], cistern water, rain water what I mean. Have [pail of water] standing up. Then you take that cistern water or rain water and let it set for awhile there. [This dried-bat water now becomes one of hundreds of *scrubs* in New Orleans.] Then you scrub that place out, clean on out [through the door and sidewalk if there is any]. And let it [house] stay for nine days, see. And you scrub that place out. Quite naturally, those bat [3 bats] would be den destroyed [broken up] through the water. When you scrub your place, your [place] out, and it would give a bad scent; but we have a - that is - a perfume that they calls the, *The Stars* [the label has a number of small stars, probably red, perhaps blue, on it].

(The what? *The Stars*? *The Stars* perfume?)

Perfume, yeah. *The Stars* perfume. Then you would take that [perfume] and throw it in the house, just throw it out. Then that will kill all scents.

(I see. I see. That's if you want to stay in this house?)

Yeah, if you wanta stay in there.

(I see. [You do this.] When you rent it.) [New Orleans, La., (861), 1372:2.]

10565. They [*doctors*] generally use that hot, but they - the biggest majority of people [I heard] from the "*doctor*" that I worked for - they never did know how to use it. See. Now, those

GARLIC - 3 PODS - LIVE BAT HEART PERFUME ANOINTED
SEW AS PACKAGE - FEED PERFUME - IN POCKET - LUCKY

things what I'm *outling* [= *outing* = revealing to author] to you there, if the individual

don't know how to use it, it the same as you trying to sweeten the Mississippi River with a nickel's worth of sugar. It's too much water. You have to put the same amount of different things, you understand, to make it have any action. See, if not, it's got no power. Now, the bat heart, plenty of people would take the bat and kill the bat, then take his heart out. The heart was dead, it's no good. Have to ketch the bat and cut the heart out whilst the bat is alive. See.

(Then what do you do?)

You take that and you - after you cut the bat heart out, you get any kind of a good high-priced perfume, anoint that perfume with that [anoint bat heart with that perfume], take three pods of garlic, sewing that up together, and put it in your pocket and you're a lucky man. [The typed words "lucky man" and reference were originally on separate sheet, I put them in ink at bottom of typed page to save space. Did this a number of times. H.M.H., August 9, 1976.] [New Orleans, La., (879), 1449:3.]

FEATHER OR BLOOD OF BAT LUCKY

10566. Yo' kin use a bat an' git his blood understan' or either git a feather off of a bat an' it's luck; either git a feather off of a bat an' it's lucky. If yo' git a bat an' it stay in de house a certain length of time, it's a sign of death, if he fly in de house. [Memphis, Tenn., (1518), 2698:2.]

10567. Yo' gits a leather-[wing] bat an' yo' gits his heart an' yo' sew it up into a red flannel. An' gits a small piece of rock sulphur an' put it [in the flannel] together. *Feed* that, gi' [give] to 'em. Tell 'em [I am to tell my patient or client] while he losin', totes it in his left pocket so he kin

FLANNEL - RED - SEW BAT HEART INTO - THEN ADD
ROCK SULPHUR TO FEED HEART - AT FIRST KEEP IN
LEFT POCKET TO LOSE - THEN RIGHT POCKET TO WIN

CUT BAT OPEN ALIVE - TAKE OUT BLEEDING HEART
SEW INTO RED FLANNEL - WEAR - GAMBLING SUCCESS

will make yo' successful in games of all kinds. Jes' while he 'live, cut him open 'live an' take his heart while it's bleedin', an' tie it up in a piece of - put it in a piece of red flannel an' it will make yo' successful in games.

GUTS OF LIVE BAT - LODESTONE - THIRD? - GAMBLING

'im with lodestone an' sompin else - ah dunno [= don't know] now [I forget for the moment]. Anyhow ah know dey say use a bat fo' gamblin'. [Memphis, Tenn., (1524), 2723:2.]

10570. Dey tuk a leather-wing bat, tuk his head and put it into a little something and put it under mah pillah. And ah laid - mah wife it was did dat in Tallahassee. When ah laid on dat pillah it wasn't long fo' ah got worried - been living well in mah home and me an' her be'd to-

HEAD OF BAT WIFE PUT UNDER HUSBAND'S PILLOW
TO MAKE HIM FLY AWAY FROM HOME AND CHILDREN

gether seventeen years. And dey parted us. Dat was done into dat pillah, and after a while ah got along; you know, left mah home - jest raised up [and left after] living together all dat time. Got up and left, left everything, and five children. Got two girls right chere in town to prove it. Yes, sir. Jest one woman [all because of her].

(Well, who did that?)

Who did dat? It was a man, [living] wit mah wife now. He's wit mah wife now. Yes sir, he did dat - [man] by de name of Berkin. He's de one did it. Yes, sir, he did dat. [At a later dat I probably would have asked informant: *Did you find the bat heat under your pillow? Or after you had left home did you ask a fortuneteller what had made you leave?*] [Jacksonville, Fla., (605), 784:1.]

10571. Use his heart. Take him an' kill him an' take his heart. His heart be quivering jest lak dat [illustrates]. Ah don't know when it dies but it be's quivering aftah yo' clean it.

HEARTS PERFUME TO DRESS SEWED UP LIVE BAT HEART

That's fo' gambling, that's fo' luck, that's fo' jest anything that yo' wish to do, yo' see. But chew gotta have something to keep it *dressed* after a certain time.

(What would you dress it with?)

Hearts [hesitates].

(You mean *Hearts perfume*. And you take this heart of the bat while he's alive and use that [*Hearts*] on it.)

That's right. [St. Petersburg, Fla., (977), 1586:3.]

10572. Ketch yo' a live bullbat an' take an' sew him right up in a rag - a leather one [bat]. Dere's a leather bullbat an' den dere's a bullbat a - dey all be's up in de chimley, an' make connection lak dat. Jes' ketch one of dem. Says dat he's got

BULLBAT HAS A LODESTONE - OPEN ALIVE - GAMBLING

a lodestone, says yo' take an' cut him right open alive an' take dat lodestone, an' dey says yo' kin git 'em [other gamblers] out wit dat. [This lodestone in a bat probably came from someone who found a dead bat that had a piece of lodestone in it; someone's lost *hand*.] [Wilson, N. Car., (1455), 2646:16.]

LODESTONE BAGGED WITH BAT BAKED IN OVEN - GAMBLING

10573. Yo' kin take a bat an' yo' kin put him in a stove, yo' know, an' bake him until he git kinda crusty like dat. An' put it in a little bag an' put a piece of lodestone in dere, an' dey tell me - say, dat will give yo' good luck.

(Good luck for what?)

Gamblin' an' shootin' dice. [Brunswick, Ga., (1177), 1990:12.]

10574. Den, if yo' want luck wit winnin', say yo' kill a bat an' take de heart out of de bat, aftah yo' kill it. Den aftah yo' taken dat heart out, take

SEW INTO RED FLANNEL A BAT HEART AND LODESTONE
DAMPEN OR FEED WITH JOCKEY CLUB PERFUME - THIS IS
A LUCKY PIECE OR TOBY - RUB IT BEFORE GAMBLING
TO KILL ANOTHER GAMBLER'S LUCKY HAND OR TOBY

SEW SALT AND RED PEPPER IN RED FLANNEL - KEEP IN
RIGHT POCKET - IF OTHER MAN LUCKY - HIT YOUR HAND
AND RUB YOUR DICE WITH THIS SALT-AND-PEPPER BAG

dat heart an' make a *toby*, see, an' sew it. Yo' take dat heart an' git chew some good flannel, an' aftah yo' git some good flannel, den git some good perfume called Jockey Club - lucky perfume - an' a piece of lodestone. An' den yo' take an' dampen

dat lodestone an' sew it togethah - sew it up. Sew it up in dat red flannel. An' den aftah yo' sew it up in dat red flannel, dat's a *lucky piece* [a *toby*]. Dat will bring yo' luck. Dat's whut chew call luck. An' all yo' gotta do is jes' grease yore han', jes' when yo' wanta go tuh gamble or sompin lak dat. Oil yore han's 'fore yo' go, den yo'll have luck.

Now, if a man is got a *lucky han'*, dey come tuh yo' [root doctor] an' say, "So-an'-so got a *lucky han'* an' ah wanta know how tuh stop him." All right. Yo' turn right aroun' den an' git chew some salt an' red peppah an' sew it up in de same thing, an' give it to 'em [him] an' let 'im wear it in his right pocket. An' when he goes tuh gamble an' find de fella dat's got dis luck, take his [own] bag an' hit his han' dat-a-way an' rub de dice. Dat will *kill* dat.

(Any kind of flannel?)

Yessuh. Jes' since it's de red flannel. Dat'll *kill* dat.

(*Kill* the other fellow's luck.)

Yessuh. Dat will *kill*, too. [Memphis, Tenn., (1530), 2738:1+2.]

10575. In a gambling outfit is de foot I spoke of just now, de mole's foot and a bat's heart. Dey are about two of de hardest things to get dere is in de country. But dey take a bat,

MOLE'S FOOT [SHOVEL] - BAT'S HEART - 2 LUCKIEST
CHARMS FOR GAMBLERS - IF LOST - RETURN TO OWNER

kill him and open him while he's still warm, and take his heart out. And dat *shovel* I

was speaking about just now [in 478:8 to move], well most gamblers will carry dem as a charm. Dey claim dat de money dat comes in contact with de bag dat dey carry dese things in, even if dey lose, it'll [the bag carrying the charm] come back to 'em. Dey got dat belief in it. A bat's heart and a mole's foot makes de greatest gambler's charm dey is. [There are several places in HOODOO where we have the belief about lost charms, hands, jomos, etc., coming back to the owner. It is of no use to finder. A hand or helper is made for a particular person, or was in the days when doctors made them.] [Norfolk, Va., (470), 479:5.]

10576. We have what you call, as I 'fore told you [told you before], is a silver dime - one silver dime and a bat. You'll find them goes round in the

stable and all there. And you take that bat and take the heart out. He have a heart in him. Mostly everything that be found walking - every creater - if it's a creature, it's got a heart.

MONEY - LAY SILVER DIME ON LIVE BAT HEART - ADD
LODESTONE - TIE UP - "FEED" IT STARS PERFUME

And you take that heart out of there and take that heart there and you put it on top of this

dime. Then you take this lodestone and tie it up in there, and after you tie it up, you find what you call this *Star* [or *Stars*] perfume [has stars on label] that's what you gotta *feed* it with. Then you [can] walk into any place, step in in any business you got, everything's going be [O.K.]. But at the same time, those people that you have dealt with, if you gamble with them [you have to be careful].

(That's for luck in gambling? This is for luck in gambling?)

Yassuh.

(I see.)

That's my way. [New Orleans, La., (861), 1374:1.]

10577. (I don't understand what you mean. Tell me the whole thing.)

You take your underclothes. You ketch that bat and tame him, you know, and put that - your underclothes - in his mouth and let him go. And wherevah he go and travel, you gotta travel right on behind.

MOUTH OF LIVE BAT - PUSH DOWN INTO - PIECE FROM
SEAT OF VICTIM'S UNDERCLOTHES - SENDS HIM AWAY

(What do you - you put some underclothes in his mouth, you say?)

Yeah, you take and cut the seat of somebody's underclothes out and let him swallow; if he can't swallow it, take a stick and push it down. And just let him go on.

(I see.) [New Orleans, La., (884), 1458:1.]

MONEY - BAT HEART IN POCKETBOOK WITH - TO WIN

10578. Catch live bat, cut out

heart, put in pocketbook with money, and you will win. [Memphis, Tenn., (971), 1572:3.]

10579. Yo' kin take a leather-wing bullbat an' cut his heart out whilst he 'live, an' put it on a straight pin [ordinary pin, not safety pin]. Run a straight pin through it an'

FILE RUN THROUGH LIVE BAT HEART - KEEP IN BOTTLE
OF HEARTS COLOGNE - RUB HANDS ON BEFORE BETTING

put it in a bottle of *Hearts Cologne* an' rub yore han'. Rub it on yore han' every time yo'

go to a *skin game* an' yo'll win. [Waycross, Ga., (1141), 1857:3.]

10580. Takin' de bat yo' understan' an' capturin' him wit'out killin' him, see. An' cuttin' him open an' takin' his heart out. Takin' his heart an' sewin' it in a little red bag. An'

RED BAG - SMALL - SEW IN BAT HEART - ADD PERFUME

CINNAMON POWDER - CONTROLLING POWDER - 3 THINGS
WEAR IN POCKET - YOU WILL BE LUCKY IN GAMBLING

put some perfume in dere wit de bat heart. Put some of dat cinnamon powder in dere an' put de *controllin' powder* in

dere. An' make a little bag an' wear it in yore pocket. An' every game yo' go in, yo' understan', yo'll be [something] lucky fo' gamblin'. [New Orleans, La., (1560), 2857:4.]

10581. Well, you could go to the river and get twelve grain of sand - twelve grain of sand. You go to the river and you get twelve grain of sand and you get a bat. You know what they call a bat. That's some little bird about. [In folklore and hoodoo a bat is always a bird.]

SAND - 12 GRAINS FROM RIVER - PUT IN BAT HEART
SEW UP IN CLOTH - CARRY IN POCKET - GAMBLING

(It flies around in the air?)
 Fly around in the air.
 (All right.)

And after you git that bat heart - you git the heart out de bat. And then you take that twelve grain of sand and put it right in that bat heart, and you sew it up and slip it in your pocket. And you'll win all. You'll have the best success that is in gambling. [New Orleans, La., (848b), 1312:2.]

10582. Now another lucky *hand*, yo' git chew a small little - one of dese little bats dat fly around. Well, yo' git chew one of dose an' git his heart 'fore he die. Take his heart out befo' he die, an' sew dat up in a piece of Sea Island cloth - new cloth don't chew know. An' every time yo' make a stitch, why in sewing

SEA ISLAND CLOTH - NEW - SEW LIVE BAT IN
BRINGING EVERY STITCH TO YOU - ANOINT PACKAGE
WITH HEARTS PERFUME EVERY MORNING BEFORE SUNRISE
SAYS LORD'S PRAYER - HAND FOR GAMBLING - ANYTHING

it, bring it to yo', don't chew know - jes' bring it dat way [demonstrates]. An' den yo' git some of dis perfume, *Hearts Perfume*, an' 'noint dat package wit dat every mornin' befo' sunrise, an' repeat de Lord's Prayer. An' dat's luck too, dat's another lucky *hand*.

(For what?)

For anything, any affairs.

(Gambling?)

Anything. [Waycross, Ga., (1167), 1964:2.]

10583. Kills de bat...git his heart an' put in a little shammy skin an' let it dry...fōh gamblin'. [Little Rock, (902), 1474:13.]

10584. Ah hear a real gambler say if yo' wants be real lucky in gamblin', kill yo' one of dese leather-wing bats an' cut de heart out of 'em, an' lay it up until it git good an' seasoned. An' go an' buy yo' a piece of pure red silk cloth an' sew it up in dat,

SILK - NEW RED - SEW INTO - LIVE BAT HEART CURED
KEEP THIS IN POCKET WHEN GAMBLING - YOU WILL WIN

an' keep it in yore pocket an' go to yore game. Nobody can't hardly ketch yo'. Fact [in fact] ah have seen dat tried. [Waycross, Ga., (1159), 1934:2.]

10585. Jes' lak if yo' wanta gamble an' yo' don't wanta lose, yo' won't lose. Ketch a bat an' cut his heart out whilst he's - cut his heart out. Ketch de bat an' git his heart whilst it hot, an' put it in a piece of silk cloth, an' sew it up wit dis silk

BAT HEART IN SILK - TIE ROUND ARM - GAMBLING

cloth an' tie it roun' yore arm. An' as long as - yo' can't lose in no game of cards yo' play. [Sumter, S. Car., (1351), 2395:9.]

10586. Git a leather-wing bat. Don't shoot him, git 'im alive an' git his heart. An' take his heart an' dry it in de sun an' put it in a silk string - jest a silk cloth wide as yore finger, an' tie it in it an' tie it round yore right arm. An' yo'll win in any game yo'

DRY LIVE BAT HEART - IN SILK RIBBON FINGER-WIDE
TIE UP - THEN ABOUT RIGHT ARM - WIN IN ANY GAME

go in. Yo're successful in it, yes sir, morely so on the average than any other way. [St. Petersburg, Fla., (1047), 1702:9.]

BAT HEART IN RED SILK BAG
ON LEFT ARM - GAMBLING

10587. Yo' kill a bat. Yo' shoot a bat. Git him whilst he's hot an' cut dat heart out. Put dat heart into a red silk bag an' sew it up an' wear it round yore left arm an' yo' will win in all yore games.

[Waycross, Ga., (1116), 1793:1.]

10588. Ah heard of anotheah thing in gamblin' but it's a hard thing tuh git. But ah believe dis cus' de man dat tole me, cos' he's daid now, but he used tuh be a great gambler. He tried tuh git me one dem once. Yo' ketch a leather-wing bat. Dey say if yo' kin ketch a leather-wing bat an' kill him, an' take his heart an' wrap it in a silk han'kerchief, an' wrap it round heah [demonstrates], yo' can't be caught in no poker game yo' play in.

WRAP BAT HEART IN SILK HANDKERCHIEF
TIE ABOUT LEFT ARM FOR LUCK IN POKER

(Wrap it in a silk handkerchief you say, and tie it around your arm.)

Tie it round yore arm an' wear it jes' whilst yo' playing. Dis fellah gambled wit 'em. Ah didn't gamble wit 'im, an' he gambled wit white people, wit colored people, an' ah've known him tuh have as much as two an' three thousand dollahs at one time. [I turned off machine too soon. Informant mentioned name of hotel where this gambler had worked.]

(He was working at the...Hotel?)

Yessuh. [Fayetteville, N. Car., (1416), 2550:5.]

10589. Dey tell me yo' kin take de heart of a leather-wing bat an' yo' kin tie it up in a piece of silk cloth, an' tie a little silk string to it, where yo' kin tie it on yo'. Tie dat round de left wrist. Dey say dat's wonderful to bring a *gamblin' hand*, a regular

TIE BAT HEART INTO SILK CLOTH - TIE SILK STRING
TO IT - TIE ROUND LEFT WRIST - A GAMBLING HAND

gamblin' hand. [Waycross, Ga., (1166), 1959:1.]

10590. Well, you just take your bat, catch you a live bat, cut him open and take his heart. You gets you one yard of ribbon, red ribbon. Yes, sir. And anything you deal with, you take that ribbon and that heart and you tie it together. Take two brand-new needles and stick 'em an' make a cross in there like

TIE UP LIVE BAT HEART IN 1 YARD OF RED RIBBON
CROSS 2 NEEDLES IN PACKAGE - TIE ON HAND YOU
DEAL WITH - RIGHT OR LEFT - GAMBLING SUCCESS

when you going out, and that'll make you successful. Gambling success. That's called a *gambling hand*. You pin on the hand you use, on the hand you are using: if you deal with the left hand, on the left; and if you deal with the right, you use the right hand. [New Orleans, La., (815), 1153:1.]

10591. A leather-wing bat, now, understan'. Now, if yo' wanta sell a fellah a *hot hand* fo' gamblin', go an' ketch yo' a leather-wing bat. Git him alive.

~~HOT~~ HAND FOR GAMBLING - SPLIT OPEN BACK OF LIVE BAT
TAKE OUT HEART - DON'T WASH BLOOD OFF - SEW IT UP
IN PIECE OF RED AND BLUE RIBBON - TIE IT ABOVE
RIGHT ELBOW - WEAR IT - SLEEP WITH IT ON - WIN ANY
MONEY - PEOPLE CAN NEVER SHOOT YOU - DODGE BULLETS

Sometime dey go in people's house an' dey knock 'em down wit brooms, in de summertime, dey fly in [there being no screens]. Knock 'em down wit a ole broom, or yo' kin go in

ole stumps or ole logs where dey roost at an' yo' kin git 'em out dat-a-way. Yo' can't find 'em in daytime.

Yo' take de leather-wing bat an' yo' set right down an' take yore **knife**, a ole knife or somepin lak dat an' split him right open in de back. **Jes' split it** right open while he's live, split him right open in de back **jes' lak dat**, an' reach up dere in his left side an' git his little heart out. **It's a little heart**, de biggest one dey is about lak dat [demonstrates]. Git **his little heart outa** dere 'bout lak dat. An' he ain't even daid. While he **'live git dat heart out** of dere. Jes' take yore finger an' pull dat heart out.

Take dat heart an' go on back wit it, don' wash de blood off, not nuthin. An' git chew a red, an' ah mean red, too; a red an' blue piece of ribbon. Jes' as red [informant points] as dat ring round dat big coffee cup. [In Fayetteville, N. Car., I worked in a kitchen-dining room and I still remember it vaguely.] Let it be jes' 'bout dat wide, an' take it an' set it right down an' lay dat heart in dere, an' sew dat heart up in dat ribbon. Have it long enough an' sew it up in dere good an' tight. Take dat bat heart an' yo' wear it on yo' right han' [see later]. Take dat bat heart in dat piece of ribbon, sew it, make it kind of a belt-lak an' carry it up dere round yore wrist yo' understand, above de elbow, up heah, understand. Fit it up dere, sew dat on dere tight so it fit lak a belt, won't slip off, an' wear it on dere. Sleep wit it on dere. As long as dat bat heart stays in dere lak dat, yo' kin do any kinda bettin' dat yo' want done. Yo' kin win money an' gamble wit it, understand, an' yo' kin go out an' steal it. Go out an' do anything lak dat, an' people could shoot at chew, an' nine times to one, dey nevah hit chew. Wit dat bat heart yo' kin dodge bullets yo' kin dodge a shot. [Fayetteville, N. Car., (1433), 2598:3.]

WITH RED SILK THREAD TIE BAT HEART INTO RED FLANNEL
FEED WITH HEARTS COLOGNE BEFORE GAMBLING

take his heart out. Yo' take red silk thread an' red flannel, yo' know, tie it up wit dat. An' yo' use *Heart Cologne* on it an' yo' always be lucky. Dat's right. [Brunswick, Ga., (1206), 2038:5.]

10593. When yo' first ketch him, yo' cut him open an' git his heart an' have yo' a sharp - sompin lak a ice pick an' place dat straight through de center of his heart. Take yo' a red

PUNCH HOLE THROUGH BAT HEART WITH ICEPICK - RUN
RED RIBBON OR STRING THROUGH - TIE - PUT IN RED
FLANNEL - PRAY OVER - USE LODESTONE IN - GAMBLE

prayers ovah dat - aftah yo' say yore prayers ovah dat, yo' use de lodestone with it. Dat's fo' gamblin'. [Memphis, Tenn., (931), 1512:14.]

10594. (How do you do that?)

Take a brand-new piece of silk. Ketch that bat, cut him open while he alive. Take the heart out of him and take that brand-new piece of silk [ribbon] and cut it [the size you need], wash

LIVE BAT HEART - WASH - WRAP IN NEW SILK RIBBON
SEW UP - PINK THREAD - EITHER TIE IT ROUND NECK
9 KNOTS IN CORD - PACKAGE HANGING BELOW HEART
OR TIE PACKAGE TO WRIST OR ARM - RIGHT ONE OR
HAND YOU SHOOT WITH - GOOD FOR 7 LICKS WITH DICE

wear it around - let it drop right down, right down here [demonstrates] below your heart.

(Wear it around your neck so it will hang down near your heart?)

Yeah, yeah. And if you doesn't want to do that, why you take it and tie it [usually to the wrist or on the arm] and shoot dice with this hand [demonstrates].

(With your right hand.)

Yeah, with your right hand. You take it and tie it around [right wrist or a arm], and you always good for seven *licks*.

(Seven *licks*.) [Seven successive throws or attempts.]

Seven *licks*. After you've had them seven *licks*, why, you pass the dice. When they get back to you, you can taken 'em up, you good for [another] seven *licks*.

10592. Yo' go an' yo' ketch yo' a leather-wing bat an' yo' cut him open while he's alive an' yo'

piece of ribbon or string an' run it through dat - tie dat an' den yo' put it in a red piece of flannel an' say yore

And take it, if you don't want to make nine knots in it, and

[New Orleans, La., (819), 1171:5.]

10595. You take the bat's heart, you understand. That's supposed to be luck. Take the heart from the bat before he is dead. Over that *Jockey Club* perfume with *Blue Di'mond*, git from the pharmacy; it's a lickrish [liquid]. Saturate it, you see. Sew it up in a piece

STEEL DUST - LIVE BAT HEART - SEW INTO RED FLANNEL
FEED WITH JOCKEY CLUB PERFUME AND BLUE DIAMOND

of red flannel, you see, with some *steel dust*. Well, if you are a gambling man, that will make you lucky. [New Orleans, La., (816), 1157:1.]

10596. Dem little ole leather-wing bats. Well, ah heard dat chew kin - dem little ole leather-wing bats, dem little bitta ones dat goes all up in de corner of yore house. Well, ah learnt dat chew could take one of dem

3 THINGS ADDED - AFTER HOT BAT HEART DRIED
SALT - BLACK PEPPER - BLUESTONE
SEW UP IN CLOTH - WEAR IN POCKET FOR GAMBLING

an' kill him, an' git his heart while it's hot, an' keep it until it git dry, an' put some salt an' black peppah an' bluestone onto hit. An' sew it up in a rag an' wear it in yore pocket, an' dat's good fo' gambling. Make yo' win money. [Waycross, Ga., (1136), 1850:5.]

TOBACCO SACK - DRIED BAT HEART - RED PEPPER

10597. Dry a bat heart in the sun, put in tobacco sack with cayenne pepper, and carry for luck in gambling. [Vicksburg, Miss., (?), 1014:2.]

10598. Ah'll go ketch a bat an' ah'll cut his wing off an' ah'll wear it.

LEFT WING OF LIVE BAT IN LEFT POCKET - GAMBLING

(Which wing do you cut off?)

De left one an' wear it in mah

left pocket. Well, dat be luck fo' me, luck in gamblin'. [Wilson, N. Car., (1456), 2647:5.]

10599. Gamblers carry it. Dey git dat wing, dat leather-wing an' dey sew it up in red flannel an' tote hit. It make 'em lucky in winnin' in a *skin game*, gamblin'.

RIGHT WING - IN RED FLANNEL - FOR GAMBLING

(Do they sew the whole bat up, do you say?)

No sir, jest de wing, de leather-wing. Yo' knows dem bats dey ketch

dat got de leather-wing. Dey git de leather-wing, de right wing. Jes' de right wing an' sew it up in red flannel an' dey tote it, says it lucky fo' [*skin or skin game*].

(Only the right wing is leather. The left wing isn't leather then?)

[What prompted that question!]

Ah don't know but dey says tuh git de right one. [Brunswick, Ga., (1201), 2018:5.]

10600. Yeah, we call dem *bullbats*.

(What do you hear they say they do with those?)

Well, yo' take dat bullbat an' yo' take de wing of de bullbat - his wings - an' yo' put dat with some graveyard dirt. An' put dat in a li'l' bundle an' yo' put it up anywhere undah a person's house or anything lak dat. Dat'll cause 'em to be confound an' fly around jes' lak de bullbat; came

BULLBAT WING - GRAVEYARD DIRT - IN BUNDLE
UNDER VICTIM'S HOUSE - CONFUSION - NO SENSE

'em to fly aroun' lak dey don't have good sense. [My note on this sheet reads: "R.D. (root doctor) unusual but legitimate. The man is not lying. No two persons work alike. R.D., good, but broke up his material, too late to preserve (as a whole for an interview). Good.] [Fayetteville, N. Car., (1396), 2514:3.]

10601. [This is the only rite in HOODOO where informant pretends I am the proprietor of a gambling house. Several of these pretenses elsewhere in these volumes I have called my being a guinea pig; a willing one, if it produced a hoodoo rite.]

KILL BAT - BURY ONE WING ON ONE SIDE OF GAMBLING HOUSE - OTHER WING ON OPPOSITE SIDE - BODY OF BAT EMERY DUST - HEARTS PERFUME - NAME OF MANAGER OR OWNER OF GAMBLING HOUSE - WRAP THESE IN FLANNEL KEEP IN YOUR OWN HOUSE - YOU CAN BEAT THEIR GAME

You can take a bat and take and kill a bat. You can take the wing, you bury the wings. Just like if this is a house where you going to gamble at, you bury one

wing on this side of the house, one wing on that side of the house. You take that backbone of that bat and you get you some emory dust, you get you some *Hearts* perfume [has a number of small red hearts on label] and you get the name of the man that's running that place.

(You mean that gambling landlord.)

Like you is the proprietor, I'll get your name. I'll put all of that together and wrap it in a flannel, and I'll put that in my house. See.

(Not in the gambling house, but in your own house?)

In my house, and as long as I'm got control of that thing, I kin control that gambling house. I'll be winning. I may go in there and lose a dollar and a half today, lose a dollar and a half this evening. I'd go back there tonight [or tomorrow] and I would win.

(I see.) [New Orleans, La., (883), 1456:2.]

10602. Now a fellah tell me fo' a fact dat chew kin ketch a bat an' yo' kin carry dat round wit chew jes' like: yo' would take dem wings off him an' don't have nuthin but de bat, jes' de little ole skin. Ain't nuthin but skin nohow. Take de little ole bat, de little

CUT OFF WINGS - PUT BAT IN PAPER SACK - OR CLOTH SEWED UP - CARRY IN POCKET - ANY LUCK POSSIBLE

haid, an' put him in a papah sack or a cloth. Tie it up - sew it up jes' lak yo' would sew up a little bow, an' carry it out in yore pocket. An' yo' kin go an' do most anything yo' want. Ah don't know whether dat's true or not.

(You take just the wings off the bat though?)

Take de wings off.

(And just tie up the body?)

Tie up de body. [Sumter, S. Car., (1338), 2312:5.]

10603. Well, now heah de othah day a friend of mine wus tellin' me. He axe me did ah know where he could - firs' he axe me could ah lend him fo' dollahs. Ah tole him, no, ah didn't 'zactly have de money.

CUT WINGS OFF BAT - SPLIT IT OPEN - SAVE BLOOD REMOVE ENTRAILS - LET DRY - FILL WITH CHEESE SEW UP - KEEP IN POCKET WITH MONEY - GAMBLE

He says, "Well, ah know a fellah," said, "he claims he kin gi' [give] yo' a han' fo' gamblin'."

den, see, an' ah met dis fellah on de street an' he jes' stop me. An' he jes' stop me - yo' know, stop me an' jes' spoke. So he axed me did ah gamble. Told him shure, sometime ah gamble.

"Well," he says, "yo' evah have any luck?"

"Shure ah has luck sometimes, sometimes ah don't."

He says, "Well, yo' wanta have luck all de time?"

Ah tole him, "Yeah, ef ah'd like tuh win all de time."

He said, "Well, ah tell yo' whut chew do." Says, "Yo' go tuh work an' ketch yo' one dese little bats. Dese little black bats," yo' know, "an' cut his wings off." Say, "Den - an' don't lose any of his blood - ketch all de blood yo' kin, an' split him open. An' jes' split him open an' take his entrails out, but try tuh keep all de blood dat chew kin." Say, "An' after yo' split him open, let him dry wit de blood in 'im." Say, "An' den fill dat back up with cheese." Fill dat bat, chew know inside of him up wit cheese. "Sew hit up," say, "an' jes' keep it in yore pocket where yo' keep yore money at all de time." Says, "Yo'll have luck all de time."

(In gambling?)

In gambling.

So ah thought ah might as well try dat. Ah wus on de steamship fo' foah **yeahs**. [Brunswick, Ga., (1234), 2089:14.]

10604. I've heard, once upon a time that if yo' - dere's an old sayin', I seen it established in a book once, that if yo' wants tuh have good luck in gambling, is to git a leather-wing bat, wrap it into a piece of flannel an' tie it round yore waist.

(They take the whole bat and tie it around the wrist.)

WRIST - WEAR ON - GAMBLING - BAT HEART IN FLANNEL

No, the heart of the bat.

(What was the name of the book?)

Well, this book is related to - handing out from a *doctor*. Ah don't know the name since - it's right helpful literature. [St. Petersburg, Fla., (983), 1590:3.]

"CHANNEL DE WORLD"

[The title of this long division comes from one of the activities of a *Jack* or *Samuel* or any name you want to call this personal and living fetish - a divination devise fully described by my MOJO EXPERT on page 1254, one of the great pages of *HOODOO*. Do not confuse this spirit object with the impersonal ouija and planchette, which spell out answers to anyone. *Jack* belongs to and works for its owner only. *Jack* can have any shape. Years ago somewhere in *HOODOO* a man's *Jack* to find *cunjure* was a child's mechanical toy! Our *Jack* here is ball-shaped - hence called *Jack-ball* - held up in the air by a string. Our operator addresses it as *Samuel*. Any name could be used. The present *Jack-ball* answers questions by certain movements: trembling, standing still, swinging back and forth, weaving, and whirling in a circle. This latter movement, called *channel de world*, describes the contents within, a little of everything - a final catch-all. Therefore, instead of our former sections and subsections, the following material has been arranged alphabetically, beginning with the letter *A* and word *ABORTION*.]

10605. [Out in the field I rarely if ever asked directly for **self-performed** abortion rites; what I wanted was miscarriage, delayed birth, **malformation or death** caused by an enemy's witchcraft. The rite now following is a **piece of folk medicine** or practice a hoodoo doctor, fortuneteller or *wise woman* could suggest to a client:]

Some green coffee, coffee what you drink, she'll make a tea out of that and put some whiskey in there and turpentine and drink it hot - hot, hot as she can.

ABORTION: BREW HOT GREEN COFFEE
ADD WHISKEY AND TURPENTINE - DRINK
SIT OVER BUCKETFUL OF BOILING WATER
USE NEW LEAD PENCIL - BUY ONE

And take a slop-bucket of hot boiling water and sit over it. Go to the store and buy her a lead pencil, brand- new, have never been used. And take that pencil and open her womb and spill that water. And when that pencil - the mouth of it is closed,

you know. She take that pencil and put - she can do that herself better than anybody can, you know. Take that pencil and shove it until the mouth of her womb is open, where the heat can get in there, stay in.

When she take the pencil and shove it, well she going to take the end of the pencil and make a little hole to open it, you know. And when - while she's doing that, she still over the bucket. Well, you see, the heat is going in there. You see, that heat hit there, that make the womb open like that and there come all - what was in there, going to come out. You see.

Well, now, after hit come - well, it's according to how many months she be. Well, if it be four months, it's a baby. Now, it done come and she got to get that afterbirth out [and if] she can't get nobody [to help her], she take her fist and blow hard as she can. And still stay over that. After while that afterbirth come. [New Orleans, La., (826a), 1212:6.]

ABORTION: CHICKEN GIZZARD - FRENCH BRANDY

10606. If you don't want a baby, you understand, you kin taken a chicken gizzard, brown it and put

in French brandy, kills it. [Richmond, Va., (404, *Hwmpadee*), 357:2.]

10607. Bluestone taken during pregnancy cures toothache and so [also] blue-stone-water causes abortion. [Richmond, Va., (385), 334:4; from Johnson, for whom see ROOT DOCTOR JOHNSON, pp.1620-1624, v.2.]

10608. (What will the husband [or man] do?)

He kin git nine acorns an' bury 'em up undah de step, an' de one [man] dat comes ovah dat, well he'll nevah come back dere no mo'. He'll nevah come back tuh see huh ag'in.

4 ACORNS - HUSBAND OR MAN PUTS UNDER FRONT DOOR
OF WOMAN'S HOUSE TO KEEP ANOTHER MAN AWAY

(That is all he has to do, bury nine acorns under her step?)

Undah huh step. An' as he walk ovah dat, he'll nevah

walk back ovah it ag'in. He'll go out de back do', he won't come out de front, an' he'll nevah be worried wit 'er, not in 'er home. [Memphis, Tenn., (949), 1531:19.]

10609. What you can do for....Well, you see, you goes and you gets some of this here Eve. Just say, "I want *Eve root*."

(*Eve root*?)

Eve root, a she *Eve root*.

(Wait a minute! *She Eve root*?)

Yes. Well, it's made something like a peanut. And you take that and you take the biggest one and you put it in your pocket, you take the smallest one, and you use it in your mouth; just like if you'd got an idea that someone was to do you harm. Well, you take that piece and keep it in your mouth, inside of a small piece of paper or something like that, or either a little piece of clean rag. Then you gets you a glass of water, river water, and a glassful of any other kind of water - rain water like that. And you takes it and you sets it like that and you gets a Durham sack. [Evidently this is the small sack with draw string that

had held Durham (trade name) cigarette tobacco.] in nine waters - just like if you washed it once,

You carries that Durham sack in one water, you pour that out and you wash it [again 8 times]. After you strain it like that, but continue on pouring the water down in the same place until you gets it like that, about so high. And you leave it setting for nine days. After the nine days... (Wait! You have this Durham sack and you wash it in one water and then you pour this

ADAM AND EVE ROOT - HE AND SHE PARTS - HE THE SMALLER - KEEP IN MOUTH - SHE THE LARGER - WEAR IN POCKET - EACH LOOKS LIKE PEANUT - IF SOMEONE TRYING TO HARM YOU - MIX GLASS OF RIVER WATER AND GLASS OF RAIN WATER - WASH DURHAM TOBACCO SACK IN 9 TIMES - REDUCE WATER TO ONE GLASS LET SET 3 OR 5 DAYS - WRITE CATER-CORNER ON PARCHMENT PAPER NUMBERS -7-3-5- HE ROOT MASH WITH JUICE WASH FACE AND HEAD - PROTECTS YOU

water in a container. Then you get some more water and wash it again, the second time. You wash it nine times. And all this water you save in another container.)

You just keep it there.

(I see. All right.)

Until you get it later - until you get a glassful, just in the amount, that amount in nine times. Then you take that water and you puts it inside of a jar, or either a keg, you know.

(Any kind of an old can.)

Just any kind of a can.

(Oh! a can. A can, all right.)

And after that you leave it set for three or five days [odd number of days]. And after you've taken it out from there, you get some this here parchment paper. Parchment paper. And you write your name - 7 - 3 - 5 - [odd numbers] but you write it just coming. Don't write it straight across, just coming cater-corner you write it. And afterwards you take that and you get he *Eve roots*. Well, then, you takes it and you mash it up. And every morning you wake up, you take some of that, wash your face and head like that, all the way down - just a little on your hands. No way in the world for anybody to move you or do you any kind of harm.

(I see. Where do you get this "he" *Eve root*?)

In the drug store.

(And you say it looks just like a peanut?)

Just like peanut and it's got...

(Are there any nuts inside of it?)

No, nothing. And it's just like a peanut but only it got a fine little string, just like a kind of string between there to hold it. Then it's got this she *Eve root*, you see. And you take this she *Eve root* and you just mash it up...

(Wait! The "she" [or] "he" [*Eve*] *root*? You mean a "she" *Eve root*?)

Yes, then you got the she *Eve root*. Then you take that and you keep it in your pocket. Now, look, even you could - afterwards, you could come along - after that going on, and if you cause - done want to *make anybody drift*.

(Now, wait a minute! After you've used that "he" *Eve root* in this water, then you would carry that piece of she *Eve root* in your pocket. I understand now. Now, you are going to tell me something different now, another story. All right, tell me the next one now.) [New Orleans, La., (829), 1221:3.]

ADAM AND EVE - HEART LEAF - PARCH - SPREAD IN HOUSE
BUCK LUCKY STAR INCENSE - SPREAD OVER OTHER DUST
SLEEP OUT - DO ALL BEFORE SUNRISE - FOR CUSTOMERS

10610. If yo' wanta build up yo' a trade, or sompin lak dat, jes' have a lotta customah. Yo' go tuh work an' take dis same stuff ah

was tellin' yo' 'bout, de Adam an' Eve. Take Adam an' Eve an' some bushes dat

grows in de woods called de *heart leaves* [some plant with cordate leaves]. Git some of dat, but don' take de leaves, take de stem - it's got a red stem. Take de stem an' wrap around dat Adam an' Eve an' bring it back ovah to de house dere an' yo' parch dat stem. Aftah parchin' dat stem, yo' pounds it into a powdah, an' carry it an' drop it all ovah dat house. Dat's conkerin' 'em. Drop dat ever' mawnin' 'fore de sun rise. An' yo' buys yo' a *lucky star* [incense molded into the shape of a star] an' yo' light dat *lucky star* an' sprinkle a little bit of dat stuff [parched *heart leaf* stem] ovah it; jes' a little bit, sprinkle it ovah it, 'fore de sunrise. Have it so dat it burn out 'fore de sun rise. An' when it do dat, sweep it on out, an' mo' customah commence comin' in, reg'lah an' reg'lah an' reg'lah. Have to hol' up burnin' it sometime [because you have so many customers]. [Fayetteville, N. Car., (1450), 2634:5.]

10611. Git dis heah Adam an' Eve, an' dis powders from Los Angeles, an' lode-stone, an' put it together. Wrop dat up together an' dat'll make a person, if yo' talk to him an' ask him fo' a job, he can't deny yo'.

(What kind of powder is this from Los Angeles. What do they call it?)

ADAM AND EVE - LODESTONE - POWDERS

3 INGREDIENTS WRAPPED FOR JOB

It's called....

(It's sand, not a powder from some firm in Los Angeles. What is the name of the firm out there?)

Yo' kin git some from de Modden?[or Molden?] Company. Dat's in Los Angeles. Don't know whether it's in Los Angeles or San Jose. It's Chicago, ah think. Yessuh.

(What is the name of the company in Los Angeles?) [Wilson, N. Car., (1513 or 1514), 2680:1.]

10612. If yo' want a job, yo' go down tuh de boss. Well, if dis fellah wanted a job, didn't have no work an' didn't have nowhere tuh stay, an' everybody dat he went to, had turned him away. *An' he went tuh a fellah dat supposed tuh know.* De fellah give him three kind of roots: give Adam an' Eve, an' dis blacksnake

root an' dis heah devil snakeroot [see later].

JOBLESS MAN WENT TO DOCTOR WHO GAVE HIM 3 ROOTS

ADAM AND EVE - BLACKSNAKE ROOT - DEVIL'S SHOESTRING

ALSO CALLED DEVIL ROOT - TO USE HEART'S COLOGNE

ON ROOTS AND RUB ON HANDS WHEN SEEING BOSS

WEAR BUCKEYE IN POCKET - ROOTS IN POCKET - CHEW

He taken dat root....

(Devil snakeroot or devil's shoestring?)

Devil's shoestring! Dey called it de *devil root*.

Take dat root an' fix dat root up in a kind of a compound an' he go down dere. When he git dere tuh dat man he take it an' goes an' git him a buckeye an' puts hit in his pocket. An' he wears dat buckeye. De buckeye made out of - dem little black buckeye lak dat. He takes dat an' he goes down an' he talks to de man. He put all of dat in *Hearts Cologne* an' he goes down dere to de man an' he gits tuh rubbin' his hand lak dat. An' walks up tuh de man an' started tuh talkin' with de man. De man will tell him, no, but be shore tuh come back de next day. Well, he'll come back de next dat still a-rubbin' dat root. Well, he'll git dat root, every one of 'em, one in each pocket an' one in each foot. An' he gits dere an' de man go tuh talkin' an' he'll have a piece in his mouth chewin'. When he git dere de man go tuh talkin' an' say, "Well, ah guess, if yo' think yo' kin work, ah'll give yo' a job." An' yo' tell de man yo' kin work. Jes' as long as yo' keep dat roots rubbed up an' keep it fulla *Hearts Cologne*, well de man will nevah fiah yo', but de time dat yo' lose dat root, yo' lose yore job. [Fayetteville, N. Car., (1422), 2564:1.]

10613. Well, you goes to de woods and you git you a piece of Eve-and-Adam root, you see. Jes' like de time God have drove Eve and Adam from de garden,

see. You git a piece of *Eve-and-Adam root*. After dat you go and git a piece of de root chew call de *Amy root*,

3 ROOTS: ADAM-AND-EVE - AMY ROOT - CHINABERRY

CHEW 3 TIMES DAILY: 6 A.M. - NOON - 6 P.M.

SPIT JUICE ABOUT HOUSE TO GET RID OF WOMAN

see. [I am unable to identify this root; it may be a hoodoo-store root.] You git a piece of chinaberry root. Well, jes' like

you chew dat *Eve-and-Adam root* dis morning, you'll chew dat chinaberry root about twelve o'clock noon of de day. All right, jes' about six o'clock, you'll chew on dat *Amy root*, see. You jes' keep chewing dem roots and spit de juice around in your house every time you chew it, you understand, and she couldn't stay dere to save her life.

(This is, if you want to get rid of the woman?)

Yes.

(You break the spell which is holding her there.) [Charleston, S. Car., (511), 576:2.]

10614. Yo' kin take a herb called de [*High*] *John de Conkah*, yo' understand. Yo' put it into a vial [of white cologne, see later] an' yo' take de vial an'

ADAM-AND-EVE - HIGH JOHN DE CONKAH - WHITE COLOGNE

3 THINGS - 9 DROPS ON HANDKERCHIEF - FLASH IT ROUN'

DAT'S FO' LOVIN' YO' SEE

yo' use nine drops on a pocket han'ke'cheff. Yo' put in dat bottle: de *High John de Conkah*, an' de perfume an' de *Eve-an'-Adam*.

Dat *Eve-an'-Adam*, dat's a herb. Yo' see, yo' nuse dat into a little vial about so good - jes' enough tuh hol' it; yo' know, about de size of mah finger lak dat, an' den yo' have it in dat white cologne [the perfume mentioned]. Well, yo' nuse it den, nine drops at a time. Yo' see, lak yo' nuse dat aroun', yo' kin take dat up lak dat when yo' step into a room or sompin lak dat, yo' see. Yo' take yore pocket han'ke'cheff out an', yo' see [probably demonstrates] yo' flash it roun' dere. An' dat's fo' lovin', yo' see. [Florence, S. Car., (1336), 2309:8.]

ADAM-AND-EVE AND JOHN DE CONKAH

IS RED BAG ABOUT NECK TO HOLD JOB

10615. Ah hear'd a fellah said he could take some Adam-an'-Eve an' *John de Conkah* an' put it in a red bag an' weah it aroun' yuh neck.

De foreman he'll have some kinda feelin' or sompin an' let chuh go back tuh work. [Wilmington, N. Car., (236), 160:10+85.]

10616. Yo' kin take devil's-shoestring an' Adam-an'-Eve root an' if it's anybody roun' dat chew wanta do somepin, wan' dem tuh leave or somepin, yo' could

ADAM-AND-EVE - DEVIL'S-SHOESTRING - OVER FRONT DOOR

PERSON WALKING UNDER - WILL DO ANYTHING YOU ASK

put it up ovah yore front do'. An' if dey evah walk undah it, anything dat chew tell 'em or say dat

chev want 'em tuh do, dey do it. An' yo' don' even have tuh tell 'em. [Way-cross, Ga., (1134), 1842:1.]

ADAM-AND-EVE - JOHN DE CONKAH - LODESTONE

3 INGREDIENTS - MAKE LUCKY GAMBLING HAND

10617. Dey said dat yo' git dis heah lucky lodestone - yo' git de [lump] lodestone powdah - an' *John de Conkah*

an' Adam-an'-Eve an' mix 'em tuhgethah. Well, it make a lucky gamblin' hand.

[Memphis, Tenn., (1555), 2829:2.]

EVE-AND-ADAM - FEMALE AND MALE PARTS

SHE SEWS ONE ON TOP OF OTHER INTO NEW FLANNEL

AND WEARS HANGING DOWN IN FRONT

10618. *Eve-and-Adam root*...

(Yes, *Eve-and-Adam*.) [Same as Adam-and-Eve.]

male and female, and you take 'em an' put 'em on top like dat [demonstrates] of each other.

Eve-and-Adam root. You get a

(One on top of the other.)

[Somewhere in *HOODOO* this is done with wax figures. Candles?]

And if a woman wants her husband bound to her, put it in a new piece of flannel and sew it to a new piece, and wear it around her waist with that hanging down in front, and she can content her husband whensomever she want.

(You mean, hanging down in *the front*?)

Yes, sir. [Vicksburg, Miss., (755), 1032:10.]

10619. Well, if yo' have a person tuh leave yo' an' yo' wanta bring dem back-yo' loves dem. Yo' loved ones gits scattahed off an' yo' wanta bring 'em back

ADAM-AND-EVE HAS 2 LEAVES - ROOTS HAVE 2 KNOTS

ONE OF 'EM IS A WOMAN AN' ONE IS A MAN

DRY AND POWDER - IN WOMAN'S COFFEE FOR LOVE

tuh yo'. Dere's two roots grows in de woods, ah'm tellin' yo' truth, dey has two leaves. We calls 'em *Eve-and-Adam* an' de roots of dem roots is got two

little knots about little bigger den a coffee bean - two little knots. One of 'em is a woman an' one is a man. Yo' take 'em an' dry 'em on a stove. Put 'em on a stove an' dry 'em dere stiff an' spongy - spongy like a sponge. But chew cut 'em up when dey gits dry an' make a softa powdah outa dem - a soft powdah. If dat woman drinks coffee, tea, or anything dat she drinks, well yo' kin jes' sprinkle jes' a little bit in de bottom of de cup an' den pour on it. Pour a drink in an' den she drink dat she'll be crazy 'bout chew. Ah believe dat's de truth. Ah'm halfway telling yo' by experience. [St. Petersburg, Fla., (1008),

1630:3.]

EVE-AND-ADAM ROOT - POWDER - IN COFFEE - SENDS AWAY

10620. Yo' take de root -

Eve-an'-Adam root an' yo'

fix it up. Grind it up an' put it in some coffee an' give it tuh 'im tuh drink. He'll go.

(That will send him away.) [Brunswick, Ga., (1194), 2013:7.]

10621. You kin take Adam-and-Eve in *Hearts Cologne* an' yo' kin hold your job. Like if you got a boss against yeh, you goin' to work that morning, you take an'

put a little [*Hearts Cologne*]

ADAM-AND-EVE IN HEARTS COLOGNE - ON HANDKERCHIEF

LET BOSS SMELL ODOR - YOU WILL KEEP YOUR JOB

on yuh pocket hankechef. Jes' like I work fer you, I come here [he hems and coughs],

"Good mawnin' boss, how yuh feelin'?" Dat stuff [scent] would fill over the house. You [I] keep your [my] job. [Wilmington, N. Car., (318), 251:5+85.]

10622. Use *Hearts Cologne* on Adam-an'-Eve. They git a pair, which is Adam-an'-Eve an' 'noint it with this *Hearts Cologne* perfume. That is to draw the woman friend to them

SCENT SELF WITH ADAM-AND-EVE IN HEARTS COLOGNE FOR LOVE

in love.

(What would they do

after they anoint those roots? What would they do with those roots?)

They keep those roots into a jar or either a bottle, an' they take this perfume whut they roots is soakin' in an' 'noint themselves.

(That is to help them [women] get a man?)

Yes. [Wilson, N. Car., (145), 2643:4.]

10623. De Adam-an'-Eve root, yo' takes de Eve [part] an' yo' takes it an' yo' weah it in yore pocket. If not dat, chew take a lil' root chew call - dat lil' root chuh call Adam. [Adam-and-Eve are on the same root.] Yo' take dis lil' root an' yo' take dese three needles an' yo' break 'em all three in three pieces, each one needle broke in three pieces. Well, dat supposed tuh be nine pieces. Yo' takes dis root an' dese needles an' let 'em stay in dis root three days. Takes dese needles from dis root an' throw it in runnin' watah [I inter-

WEAR EVE PART OF ADAM-AND-EVE IN YOUR POCKET OR USE ADAM PART WITH 3 NEEDLES - EACH BROKEN INTO 3 PIECES - TIE UP THE 9 PIECES WITH ADAM 3 DAYS THEN THROW 9 PIECES INTO RUNNING WATER - TIE UP SILVER DIME WITH ADAM AND FOR LUCK WIPE PACKAGE ACROSS FACE AND HEAD - TO KEEP THIS HAND "FROM BEING ANNOYED" MEANS LET NO ONE SEE OR TOUCH IT

rupt]...

(You throw the needles in the running water?)
In runnin' watah. Yo' take dis dime an' puts it wit dis root an' tie it back up, an' if yo' goin' out fo' luck or anything, yo' wipes it 'cross yore face - wipes it 'cross yore face an'

haid. An' takes de root an' puts it up, keep it from bein' annoyed - [anyone] git atter [get after] dis root - if yo' wanta have any luck. [Fayetteville, N. Car., (1402), 2524:2.]

10624. Get a Adam-and-Eve root.

(Get an Adam-and-Eve root.)

And fix it and write their name and tie it up in it.

(Write their name on a piece of paper?)

Uhhuh, and put it in there with this Adam-and-Eve root, and 'cose, you urinate on that for nine mornings, if you wants a man. You get him that way.

(I see. Well, now, what do you wrap that up in?)

WRITE BELOVED'S NAME - TIE UP WITH ADAM-AND-EVE IN HANDKERCHIEF - GREEN ONE MORE SUCCESSFUL URINATE ON HANDKERCHIEF 9 MORNINGS TO GET MAN

In a handkerchief.

(I see. And you urinate on it.)

You be more successful in tying it up in a green handkerchief.

(I see. And you tie it up and urinate on it for nine mornings. Then what do you do with the handkerchief?)

Just keep it.

(Oh, you keep it and then you'll get the man. I see.) [Mobile, Ala., (709), 978:5.]

10625. You get 'em - two together, you know.

(Oh! It's a root that grows together.)

Two of 'em together; one's Adam, the other Eve. Now those, the things they are used for, will keep a man and woman together - they will keep them together.

(Well now, how would they use that?)

ADAM-AND-EVE - 2 ROOTS GROWING TOGETHER - GET IT GREEN DO NOT BREAK APART - NAME ONE ADAM AND OTHER EVE OR NAMES OF MAN AND WOMAN TO BE HELD TOGETHER PUT IN BOTTLE WITH PERFUME - MAY ADD CHAMBER LYE

They go to work and get that Adam-an'-Eve root, get it green [fresh], and you name one Adam

and the other one Eve, after you wash it off good. And you put it in a bottle, any old bottle, and don't break 'em loose. One Adam and the other one is Eve. Then they put perfume in there.

(Any special kind of perfume?)

No, any kind. Put the perfume in there. They name [one] for the woman and the other the man, when they are speaking about 'em. They may use chamber lye and perfume in it. Stop it up. Long as you keep that, you will hold the man if you want to. [Norfolk, Va., (458), 447:1.]

10626. Adam-an'-Eve an' High John, an' make a bag of it, an' put it tuhgethah an' put a li'lle sugah wid it - a teaspoonful of sugah wid it - or

3 INGREDIENTS WORN IN BAG FOR JOB ADAM-AND-EVE - HIGH JOHN - SUGAR OR SALT

salt wid it. An' mix it tuhgethah an' sew it up an' care it wid joo. Yo'll git a job dat way. [Wilmington, N. Car., (220), 133:7+85.]

10627. To keep de law away? Wal, yo' kin take a red peppah - *John de Conkah Peppah* dey call [it], got de leaves [picture of pepper and leaf?] on de box of it.

(Where do you get that?)

Kin buy it. Go tuh any drugstore.

(They call it *John the Conker Pepper*? It looks like red pepper?)

It looks like red peppah. An' put sart [salt] into dat. But doesn't use it fer anything else after dis. Take it and go scatter it all around de place dat

EVE-AN'-ADAM - SHOE SOLE - SALT: BURN IN YARD
SCATTER JOHN DE CONKAH [RED] PEPPER AND SALT
SWEEP IT NEAR FENCE AND STREET FOR POLICE

you are in. All around de place what chew in and takes a shoe sole - jes' like a shoe. Take de shoe sole an' de *Eve-an'-Adam* root. Built yo' a fiah in yo'

yard an' put dat salt, dat shoe sole an' *Eve-to-Adam* root in dere an' burn it. Aftah hits burnt, jis' sweep de yard. But yo' let de ashes be neah de fence or street as yo' kin. Ah've never had none to go in yet; nevah had no law to go in no place yet. [Savannah, Ga., (538), 657:2.]

10628. *Any time root* [roots for special times]. Then ah makes a powder tuh sprinkle yore house wit, it call a *holy powder*... [Informant starts off at a rapid pace and up in the air.]

(Now wait a minute! Now, I'm getting my wife back. Now, I put that right underneath, right under the bed?)

Yes sir.

(Then what happens.)

Put *Eve-and-Adam* root undah yore bed, yuh understand, and make a wish - make yore sign [first] - then make a wish tuh the Lord. Make a wish fo' what yore

EVE-AND-ADAM AND QUEEN ELIZABETH ROOTS
UNDER BED - WISH TO LORD - MAKE YOUR SIGN
WOMAN WILL RETURN IN 30 DAYS - TAKE ROOTS OUT

heart desires, you understand, after you carried it [and put it under the bed] and in thirty days she'll be back there. Don't ca' where she gone. An' if she's

sued yo' or lawsued choo fo' alimony, then she'll take it out [call off the suit].

(What was that other root?)

Queen Elizabeth. [Informant continues with rites under *Queen Elizabeth* root and shame brier.] [Mobile, Ala., (655?0, 857:1.)

10629. Take *Eve-an'-Adam* root an' *Queen Elizabeth* root an' *five-finger grass* an' bind dem together an' put on [them] whiskey, an' let it soak fo' seven days

EVE-AND-ADAM - QUEEN ELIZABETH - FIVE FINGER GRASS
3 INGREDIENTS - BIND TOGETHER - SOAK 7 DAYS IN WHISKEY
BATHE WITH TO BRING BACK LOVE AND LUCK

to abstract dere powers. An' yo' take yore-self: yo' bathe yore body, anoint yore body [with this concotion]

an' dey say dat will bring back love an' luck to yore lose ones, *put* man an' wife back *together*. [Waycross, Ga., (1104), 1778:1.]

ADAM-AND-EVE - GINSENG - ANGELICO: 3 ROOTS
MASH TO POWDER - SCORCH ON STOVE - PUT IN SACK
DUST AROUND HOUSE 9 DAYS - CONTROLS PERSON INSIDE

10630. They have a ginseng root. You take a piece of ginseng root and a he and she Adam-and-Eve. See, the he Adam-and-Eve is just a

little ball-like, a little white ball - looks like a ball, but it's a root. Well, you takes and you mash 'em [Adam-and-Eve and ginseng] up together.

(What does the she look like?)

The she look the same way only it's more longer, see. Well, then, you take

and mash up them he and she, Adam-and-Eve, and the ginseng root and Angelico [for this root *see later*]. Mash it all up together until it's just a powder, see. Put it on the stove and scorch it. Take flour, mix a little flour - sort of like it's burned, scorch it good - and put it in a sack and just dust arou d there. Dust around your house for nine days.

(What will that do?)

Well, that will - you'll get under control.

(You do what?)

Under control, that controls your house.

(Oh, you do that just so this person comes under your control?)

Yes, sir.

(If there's a woman in the house, she would begin to like you?)

Yes, sir. [The preceding *Angelico*: originally while reading this I annotated "angelica" the candied "angelique"; but could it be in U.S.A., the roots from the Hercules club?] [New Orleans, La., (842), 1278:5.]

10631. Well, dey claim that the alligatah gall is mo' of a poison den prackly [practically] anything dat choo evah did come across. Take alligatah gall an' trō' [throw] it in de path, or anythin' [any- where] where it won't hurt, an' yo' prackly kin git rid of de whole family. [New Or-

ALLIGATOR GALL - IN PERSON'S PATH

leans, La., (1560, excellent), 2856:1.]

10632. I've heard them claim that if you chew a certain root, that root is *alligator root*, and also *High John the Conquer*, they claim, and chew that root and spit nine times before

ALLIGATOR ROOT OR HIGH JOHN DE CONKAH
WITHOUT SPEAKING UNTIL YOU REACH BOSS

CHEW ROOT AND SPIT SAYING TO SELF I WANT A JOB
9 TIMES BEFORE LEAVING HOME
9 TIMES BEFORE REACHING BOSS
9 TIMES BEFORE SPEAKING TO BOSS

leaving the home, and nine time before you get to the place, and nine times after you reach the place, without speaking to anybody each time, and by doing that and just use the words, *I want a job* - you say that [these

words] to yourself - that the individual will get a job. That's what they claim. [Alligator root here may be the root of the alligator tree, given to a sweet gum tree because its rough bark is supposed to look like alligator hide; or this may be any root, a rare one, faintly resembling an alligator. The shape of roots years ago, before my collecting days, played an important part in a *doctor's pharmacopoeia*.] [Elizabeth City, N. Car., (482, a clergyman, gifted with ideas and speech, and former, if not presently, root doctor), 398:5+85.]

10633. Git a piece of alum an' a piece of saltpeter an' sew it up in a little flamen rag together, an' dey tell me dat'll make yo' lucky - lucky in gambling.

ALUM - SALTPETER - IN FLANNEL BAG
FEED HEARTS COLOGNE - FOR GAMBLING

Tote it in yore pocket. [After machine turned off informant adds *with Hearts Cologne*.]

ALUM - MAN'S NAME - IN BAG
OVER HIS BED KEEPS LAW AWAY

Yes sir. [Waycross, Ga., (1147), 1870:16.]
10634. "To keep the law away...takes nuthin but the man's name and a piece of alum, and puts in a bag and tacks it up over his bed...

to keep law away." [New Orleans, La., (826), 1206:7.]

10635. If yo' have a house to rent an' can't have no luck in keeping people in it, probably someone had *tricked* yo' with de house, ah could tell yo' how to straighten it [out, the problem of renting house]. All right, yo' could go to de drug store an' buy yo'self a cake of alum, buy yo'self a cake of camphor gum. Out dat cake of camphor gum in fo' parts. Put one of those parts under yo' front

do'step. Put one of dose parts in de right-hand corner of de house as yo' walk in, an' one of dose parts in de left-hand corner, den put one in dis last corner up heah - dat still is in de left-hand corner [the back-of-the-house left corner as you walk in]. All right, after yo' do dat, yo' take dat alum an' pound it up, with a tablespoonful of alum to each one of dose

TO RENT TRICKED HOUSE - BUY ALUM AND CAMPHOR GUM CUT LATTER INTO 4 PARTS - FIRST PART UNDER FRONT DOORSTEP - SECOND IN RIGHT-HAND CORNER AS YOU ENTER HOUSE - THIRD IN LEFT-HAND CORNER - FOURTH IN LAST LEFT-HAND CORNER - COVER EACH WITH TABLESPOONFUL OF ALUM - THIS WILL KILL ANY CONJURE PUT IN HOUSE

[parts]. An' if dere any kinda junk [conjure] in dat house dat gives yo' hard luck, dat alum an' stull [camphor gum] will eat it up. [The more usual form of this rite is the four-corners-of-the-house one, it representing the *four corners of the world* (*Revelation of St. John the Divine*, 7:1). In the present rite the front doorstep appears as a substitute for the fourth corner. To balance this change the two left-corners are used and the symbolism of the 3 corners (the Three Holy Names) usurps the 4 angels, 4 corners and 4 winds of St. John. The four-corner rite often becomes a quincunx by adding a fifth point in the center.] [St. Petersburg, Fla., (1049), 1704:1.]

ANT BED NEAR HOUSE LUCKY 10636. Well, dey say dat if yo' got a ant bed roun' yore house, jes' give 'em sugah an' feed, dey say dat yo'll have luck round dere, 'long as yo' stay dere an' 'long as dat ants' bed dere. [Fayetteville, N. Car., (1428), 2578:3.]

10637. Go to a ants' nest an' git de dirt from roun' it an' put it in sulphur, red peppah an' table salt, an' wear it in yore pocket; dey say dat gives yo' luck. Brings luck to yore home. [Florence, S. Car., (1326), 2270:13.]

ANT NEST DIRT - RED PEPPER - SALT - SULPHUR LUCKY WHEN WORN OR KEPT IN HOUSE 10638. Take de red ants' nest an' use it with flour an' meal [3 ingredients]. Mix that all up together an' take that an' jes' throw it - jes' throw it chew know roun' in de room 'bout

RED ANT NEST DIRT - MIX WITH FLOUR AND MEAL THROW WHERE HE SLEEPS - MAKES LOVELY AND KIND

where he sleep at, an' dat would make yo' [him?] lovely kind to ever'body. [Wilson, N. Car., (1493), 2664:4.]

10639. An' den ag'in yo' see where dem little antses come in yore house - yo' see dem antses comin' in yore house, strollin' in lak a little trail. Pretty soon yo' goin' move from dere. Dey [law] come an' move yo' out. Yo' goin' leave, too.

IF ANTS MOVE IN AND OUT HOUSE - YOU WILL SOON MOVE

(When you see the ants coming in that way.)

In dat house - dey make a trail in dere, de little antses, one right after de othah, some comin' an' some goin'. Dey goin' move yo' out an' yo' goin' go, too. [Brunswick, Ga., (1208), 2062:5.]

10640. Go to a ants' bed an' git dat sand an' sprinkle it round someone's house dat chew didn't like an' dat will also cause trouble.

RED ANT NEST DIRT - PUT AT HOUSE - CAUSES TROUBLE

(What kind of trouble?)

Like fights an' probably would end up into killin'.

Dat's de red ants' nest. [Fayetteville, N. Car., (1414), probably 2545:10.]

10641. Red antses - jes' lak if, yo' know, yo' wit 'em an' yo' wanta git rid of dose people, jest anybody. If yo' don't wanta put 'em on de go [become

a wanderer] yo' jest git - dey [ants] bores a hole in de ground. An' yo' jest stay right dere an' git jest a weed [or] sompin - not a stick - weed of any kind

BIG RED ANT IS COW ANT: COW LEGS AND HEAD AND EYES
STIR UP THEIR NEST - CALLING ENEMY'S NAME - CUT
OFF HEAD OFF 1 ANT - HEAD GOES ONE WAY - BODY GOES
ANOTHER - SEW UP HEAD - KEEP IN YOUR LEFT POCKET
YOUR ENEMY GOES IN DIRECTION ANT NO-HEAD PART WENT

an' yo' jest continue tuh stir when dey come out dat hole, jest lak dat. An' de person dat chew don't want, yo' jest call dere name as yo' stir. Well, when yo' quit stirring, now when dey

come out, if dey comes out an' go dis way or dat way - or dat way, dey ain't comin' back dere any mo'...dey goin' make [a new nest] 'long as dey kin git tuh de church or some place lak dat...but dey goin' tuh leave dat place. See, when dem [ants and] things come out dat hole like dat, see dose people is going.

(Those people whose names you called, that will drive them away.)

Dat's one de easiest way dey'll go den.

(These are big red ants.)

It's a big red ant, it a cow ant.

(Oh! Cow ant. A cow ant?)

Yeah, it made like a cow. When yo' cut his head off de other part will go right on, yo' see, dis part go an' dat part go. Well, yo' take dat an' yo' sew it up.

(Sew up what? Sew up the head?)

Dat's right, dat other part will keep agoing.

(And what do you do with that head then?)

Yo' call dat person name an' watch it. See how long he be dere.

(You take this head from it [ant] while you call this person's name.)

You have tuh sew it up an' put it in yore left pocket.

(And that person whose name you called will be going the same way that ant's body is going?)

Jest lak he's going.

(This is the cow ant? Why do you call them the cow ant?)

Dey made lak a cow. Dey got laigs lak a cow, got a haid lak a cow. Look lak his eyes big as a big head. [Two parts of cow ant working in opposite directions is no more wonderful than the doctor who could see a tombstone rock in section

HEADBOARD OF GRAVE ANSWERS DOCTOR GLOVER BY ROCKING, p.2258f., v.3.] [St. Petersburg, Fla., (977), 1586:5.]

LEFT-FOOT TRACK - SUGAR - LARD: IN RED ANT BED 10642. Left-foot track, mix with sugar and lard, put in red

ants bed; when they remove all that, "you'll wander about jes' like de ants." [Mobile, 841:2.]

10643. Take red ant an' a dirt dauber an' put it together an' yo' kin make people fight an' leave one 'nothah. Yo' throw 'em right down in de road right in front of dey do'.

RED ANT OR ITS NEST DIRT - DIRT DAUBER - TOGETHER
THIS MIXED POWDER AT PERSON'S DOOR - CAUSES FIGHT

(What do you mean, the ant itself or his nest?)

Git up de ant hisself an'

cut him up, an' use de dirt-dauber's dirt - his nest. [Wilson, N. Car., (1503), 2669:10.]

AT SUNRISE CALL ABSENT PERSON'S NAME 3 TIMES AT
BIG RED ANT NEST - TELL ANTS YOU WANT PERSON BACK

10644. Someone is gone an' yo' kin call a person's name three times in de morning at

de sunrise [at a nest of] dem big red antses, de big red ones, an' yo' tell dem antses dat yo' want dem to come back, worry dem to come back, an' dey'll come

back to yo' by doin' dat [at] de big red antses bed. [Waycross, Ga., (1135), 1846:5.]

AT SUNRISE CALL ABSENT PERSON'S NAME AT BIG RED ANT NEST - IN NAME OF BIBLICAL SILAS[?] - TO RETURN

10645. An' den yo' kin take dem big red antses bed an' run a person crazy.

Yo' kin go dere in de day when sun rising, jest like yo' go dere fo' 'em tuh come back, only yo' call his name in a different way - calling 'im in de name of [somebody] in de Bible.

(Who?)

Silas[?]. Yo' kin use dat name.

(That will run them crazy?)

Dat will run 'em crazy [to come home]. [Waycross, Ga., (1135), 1846:6.]

10646. Take dose antses, see, ketch 'em, an' dat [ant] bed dey done made - some of dat [ant] bed yo' see, an' yo' git it [some of that ant bed] in a box an' yo' bring it back. An' dey tell me yo' jes' keep dat sittin' ahin' yore bed

ANTS - NEST DIRT - IN BOX BEHIND BED - RUNS CRAZY

all de time. See. Well, dey say dat's jes' tuh run yo' crazy - yore mind bad, see.

(You do that at some other person's bed?)

Yeah, doin' othah people harm. [Memphis, Tenn., (1547), 2808:3.]

10647. Put menstrual cloth in ant nest; runs woman crazy [Mobile, 887:1].

10648. Well, if somebody livin' next do' an' yo' wanta make 'em move, yo' go out in de woods an' yo' come to a ole tree wit aplenty of dem big red piss-antses in it, an' ketch as many of 'em as yo' kin. Put 'em in a snuffbox an' carry it an'

PISS-ANTS FROM WOODS - PUT AT PERSON'S DOOR - MOVES

put it under dere steps. Dey ain't goin' be dere long. Dey gotta go.

(That will run them away.)

Yessuh, shore will leave dere. [Brunswick, Ga., (1182), 1993:7.]

10649. Ah heard if yo' take a ant, if yo' wus tuh take, if yo' could a - jes' lak a ants' nest. Jes' lak yo' go to a ants' den dey have made. Jes' lak if yore husban' or sompin lak dat would wash his feet an' yo' would scrape his feet, well yo' take dis dead skin

SCRAPE MAN'S FEET - PUT IN ANT NEST - MAKE HIM WALK LIKE ANTS - ALWAYS ON THE GO - NEVER SATISFIED

offa yore husban's feet an' take an' put it in dis ants' nest. Den dat et [eaten] by de ants an' den dat would cause him to walk jes' lak a ants, if yo' wanta do somepin to him or somepin lak dat. Dat would cause de husban' to walk jes' lak de ants.

(What do you mean, run him away or something like that?)

Yeah, jes' gives him de wanderin' an' sturbin' an' all lak dat. Jes' lak he'd love somebody an' yo' thought yo' could break him - yo' know, stop him from lovin' 'em. Yo' jes' wanta do somepin ill to 'im. See, yo' takes an' wash his feet an' git some of dis heah, yo' know, dead skin off his feet, an' yo' puts it in dis ants' den, an' say den when he starts tuh walkin', he jes' wouldn't be satisfied nowhere he goes, jes' lak de ants. [Fayetteville, N. Car., (1391), 2497:14.]

GET CRUMBS FROM HOUSE OF PERSON TO BE MOVED SPRINKLE IN ANT BED - PERSON WILL SOON MOVE

10650. Seek around until yo' find one of dose big red ants' bed jest as near de house as yo' kin find

it. Take an' go dere an' mess around dis fellah's house or his table where yo' kin git holt of some of de crumbs dat was cooked fo' dat family. Take dem crumbs

an' go an' sprinkle 'em in dat ants' bed. In a few days dat fellah will leave dere - take a notion tuh move if he nevah have thought of movin' - because dem little ants git tuh totin' dem crumbs in an' out de house. He'll git ready an' go tuh movin' jest like dem crumbs - like dem ants is movin' round wit de crumbs - he'll move den. Dat's whut dey tell me. [Waycross, Ga., (1129), 1835:3.]

10651. Jes' take it ovah heah. Yo' know where dey [ants] make a bed, yo' know. An' yo' go dere an' git dat bed. Gotta sift de ants, not let 'em be in dere. An' git some watah an' make 'bout enough lak yo' make corn bread, yo' know, an' lay it out somewhere in de sun an' let it bake, git hard. An' den yo' take

SIFT ANT-NEST DIRT - ADD WATER - MAKE DOUGH
SUN BAKD - BREAK OFF PIECE - THROW WHERE
VICTIM LIVES - CANNOT REST - MUST LEAVE HOME

it up an' break off a piece of dat dirt, an' lak yo' wrap it up in a papah heah, an' yo' takes dis man, whoevah 'tis, not let him see it, an' trō' it where he live at. Why he couldn't rest, yo' know, jes' lak de antses, he couldn't rest nowhere he'd be, aftah dat place.

(You simply take this ant's [nest dirt] after you dry it up and scatter it around his house, to make him all upset like the ants. And he has to leave?)
 Yes. [Wilson, N. Car., (1509), 2677:11.]

10652. Dey jes' take de red ants an' make a tea, yo' see. Well, yo' don't know nuthin about it. Yo' know, dey may make some iced tea or lemon tea or somepin lak dat an' give it to yo', or coffee. Yo' don't know when yo' got it, but it will come to

RED-ANT STOPS YOUR MAKING WATER - KILLS YOU

really kill yo' - stop yo' from makin' watah, see.

(That will stop you from making water.)

Yo' can't make no mo' watah. [Savannah, Ga., (1261), 2143:7.]

10653. Live ants put in person [probably done by putting ants in food] [Wilmington, 75:7+85].

10654. If yore daughter mā'ys a man dat chew don't want her mā'y him, if yo' don't [want] him tuh have her, an' she goin' do it anyhow, ovah yore control, yo' go tuh a great big red ant nest. Dem big red ants, on

IF A DAUGHTER MARRIES A MAN HER MOTHER DISLIKES
MOTHER GOES TO RED ANT NEST - CATCHES BOTTLEFUL
TAKES TO YOUNG DOGWOOD TREE - TIES LONG WHITE
STRING INTO 9 KNOTS - WRAPS IT ROUND THAT TREE
DOWNWARD TO ROOTS - DRAWS TIGHT - TIES IT THERE
CARRIES ANTS TO HOUSE WHERE DAUGHTER AND MAN LIVE
EMPTIES ANTS SAYING: AH MEANS FO' DIS MAN TUH
LEAVE YO' IN A HURRY - AS FAST AS DESE ANTS IS
SPAWLIN' ON DE GROUND ETC. - LETS OUT ANTS - ANTS
WILL LEAVE HOUSE - IN A FEW DAYS DAUGHTER IS HOME

sprout up. Yo' goes an' take yo' a long white thread-string an' tie yo' nine knots in it, jes' lak dat. Yo' go tuh a young dogwood tree at chure farm. Yo' needn't bother tuh cut it up. Take dat thread-string an' goes roun' an' roun' an' roun' down tuh de root. Wrap it roun' dere an' draw it tight, roun' an' roun'. Tie it dere.

Take dem ants an' come back an' go up tuh de house wit dem ants, an' says, if yo' want de man tuh leave, yo' says, "Ah means fo' dis man tuh leave yo' in a hurry, as fast as dese ants is crawlin' on de ground." Dem ants done go outa dere at once.

An' if not, yo' kin say, "Ah want chew tuh come back home tuh mah house, where

yo' left out of, as fast as dese ants is runnin' on de ground. Ah mean yo' not tuh walk back. Ah mean fo' yo' tuh run back." Yo' let dem ants out. Let dem ants out dere in de yards, an' first thing yo' know, dem ants goin' *tear right off* [run away as fast as possible]. Yo' kin watch 'em, see 'em, tear right outen de house, leavin' dat way, goin'. Dey ain't goin' undah de house. Dey goin' from de house, every time.

Well, den yo' turn loose dem ants an' do dat way lak dat, an' in about six, seven or eight days, natchly [naturally] see, somepin git wrong in de house an' she git dissatisfied, she gather up her clothes an' come back home.

An' if not - now if yo' mean fo' him tuh go, he'll slip off de house an' he'll go tuh his home. He's gone. An' de dogwood tree wit dem nine knots an' de strings, dat's is down on him. Dat dogwood tree dat yo' go out dere, an' dem nine knots in dat white string dat chew wrap round dere tight an' tie it round dat dogwood, dat dogwood is fo' him, dat's down on him. Yo' ain't gotta do dat fo' her, if yo' daughter come back. Yo' go ahead an' talk tuh 'em [ants] when yo' git dem ants bed, turn 'em loose in de house an' say, "Ah want chew come back home fast dese ants is runnin' way from dis house."

(In other words, you are sending the man away and bringing your daughter back?)

Yo' send de man away, understand, an' let her stay dere if yo' wanta. Yo' make him leave her. [Fayetteville, N. Car., (1433), 2598:1.]

10655. Mah paw [father] said you could go to a hot [busy] red ants' bed an' get dem red antses an' bake it in some bread an' give it to a houn' dwag an' make 'im tree 'possum.

HOUND DOG FED RED-ANT-BREAD TREES 'POSSUMS

[This is general folklore, not hoodoo, but it was too good to omit!

Besides maybe the hound was hoodooed! For another rite to make dog hunt better by feeding him ants, *see* the following rite, No.10656.]

(Your father told you that.) [St. Petersburg, Fla., (1022), 1654:6.]

10656. Yo' take dat an' pound it up an' put it in his *ratchet* [rations]. Take dat big ants, ketch three of 'em, an' pound it up an' give him [hunting dog] a little bit every three time a day to each meal, an' he'll hunt an' search every place jes' lak dat ants will do. Go in every little

3 HORSE ANTS - RED OR BLACK - IN DOG'S FOOD
3 TIMES DAILY - MAKES HIM A BETTER HUNTER

hole an' corner. He don't stay long at one place.

(What kind of ants do they use? Did you say?)

Dey call 'em de *horse ants*, great big ole horse ants. Dey's red an' black. [A large red ant or a large black ant is called a *horse ant*.] [Sumter, S. Car., (1361), 2401:1.]

10657. Ah tell yo' 'bout a red ant's bed. If yo' got a dog in yore yard an' want him tuh be bad, yo' kin put nine red ants' in some bread an' give 'im. Yo' couldn't even come in dat yard where he wus. Dat dog would tear yo' up. [Brunswick, Ga., (1208), 2062:4.]

9 RED ANTS FED TO WATCHDOG MAKES HIM VICIOUS

9 ANTS IN HIS LIQUOR FOR HIS LOVE AND MONEY

some likker, an' let 'em 'solve [dissolve] in dat likker, an' give it to a man an' he'll stay wid chew an' give yo' all his money. [Fayetteville, N. Car., (1443), 2614:6.]

3 BIG RED ANTS IN BOTTLE BURY AT STEPS
TO BREAK UP FAMILY WITHIN AND MOVE IT

10659. Yo' ketch one dese big ones - big red ones - an' yo' take three of 'em an' put it [them] in a bottle, dese

red ants. Yo' put 'em in a bottle, three, an' buries it tuh de steps. Dat's tuh broke up de house an' family an' make dem move out. [Savannah, Ga., (1262), 2144:8.]

10660. Jes' lak ah wants tuh rent dis home, yo' see, an' yo' wants tuh rent it. Well, yo' got de most money. Well, ah haven't got very much money. Well,

9 ANTS INTO HOUSE TO KEEP PERSON FROM RENTING IT

buildin', see, unbeknowst tuh me. An' den yo'll rent it an' ah won't.

(You mean you'll get the house and I won't get it? Or what?)

[My question shows he has the *cart before the horse!*]

Dat's right. Ah'll rent de house an' yo' won't. But chew got chure money, but ah haven't got it [my money]. [My informant puts ants into the house, I see them and do not rent the building, unless I consider ants in the house lucky. I keep my money, he spends his on rent.] [Memphis, Tenn., (1556), 2821:2.]

9 MORNINGS URINATE OR POUR YOUR URINE INTO
BIG RED ANT NEST FOR BLADDER TROUBLE

Dat big red ant nest. [Sumter, S. Car., (1384), 2462:10.]

10662. *Anvil dust* mixed with *quicksilver* [often tinfoil, sometimes the scrapings from back of mirror, rarely real quicksilver] worn in pocket for gambling

ANVIL DUST - QUICKSILVER - FOR GAMBLING LUCK

APOSTLES 12 NAMES AND PSALM 70 WRITE
EVERY CHANGE OF MOON - WEAR TO PROTECT

the old one and put on the new ones for protection. [Since the moon is new, the charm must be renewed.] [Memphis, Tenn., (960), 1546:10.]

BARREL OF GUN RUBBED WITH CRAB APPLE
DOES NOT SHOOT STRAIGHT

not shoot straight]. [Fredericksburg, Va., (44), by Ediphone.]

10665. Git chew a apple, one dese big delicious apple. Hull it out. Aftah hullin' dis apple out, git some oil of clover, oil of verbena, Florida Watah

APPLE CORED: INSERT OIL OF CLOVER - OIL OF VERBENA
FLORIDA WATER - HONEY - MAN'S NAME ON PARCHMENT PAPER
PLANT IN FLOWER POT WITH GROWING FLOWER - AS THAT
FLOWER GROWS THE ABSENT HUSBAND OR MAN RETURNS

flower pot whut chew see on de po'ch. An' plantin' de flower in dat, an' settin' de flower in dat apple, an' as hit grows, yo'll [husband or man] fin'lly come back home. [New Orleans, La., (1560), 2852:8.]

10666. Yo' done used de coffee whut's in it [can], chew know, er [or] dump dat coffee out an' git chew a large apple. Hull it out, hull de core out of it, yo' understand an' den yo'

APPLE CORED: INSERT CINNAMON - HONEY - NAME ON
PARCHMENT PAPER - LID ON CAN - PERSON FOLLOWS YOU

Write whosomevah name on it yo' wants tuh send de apple tuh. Take dat box [can]

an' close dat, er [or] pore dat honey right down in dat hole where dat parchment paper is, yo' understand, an' cover dat box [can] up an' put it down in a trunk or somewhere safe yo' know, so's [so as] ah can't find it. An' yo' kin carry me all ovah de country with dat thing. Ah'll follow yo' anywhere in de world yo' go. Ah don't cā' where yo' goes, ah'll follow yo', yo' understand.

(You cut this hole in this apple, and then you write my name on this parchment, and you put that parchment in the hole in the apple?)

Yessuh.

(Then you pour the honey down in there?)

Yes, den yo' pore de cinnamon down in dere, an' den yo' pore de honey down.

(Do you stop it up in any way?)

No, sir. Den yo' take de top of de can an' yo' know...[demonstrates].

(You put the apple in the tin can and then you put the top on the tin can.

That is all you do to it?)

Den you put it in a trunk or drawer, somewhere yo' know in yore room, yo' understand, an' man, ah'll follah yo' anywheres yo' go. Ah can't git away from yo' no way in de world. [Mobile, Ala., (667), 880:9.]

10667. Well, for instance, there is two parties together, like you would have a daughter and her husband and the husband and her didn't look like they were getting along well, and you want them to be together. You get a delicious apple and you will sign his name at the bottom and her name on top on parchment paper. [Core the apple.] You fill that apple

IF WOMAN AND MAN NOT GETTING ALONG WELL - WRITE
HER NAME ON PARCHMENT PAPER AND HIS NAME UNDER
CORE APPLE - PUT IN HOLE SUGAR OR SYRUP OR HONEY
STICK IN NAMES - PLANT APPLE AND FERN IN FLOWER
POT - POUR ON HOLY WATER - PLANT AND LOVE GROWS

full of granulated sugar. You fill that apple full of syrup or honey. The sweeter it is the better it is. You get you some holy water, you put that fern down in that apple after you hull it out. You see, hull the delicious apple out. You put that fern down in there. And then after that you pour the holy water on top that water in that flower pot. Now, as that fern grow, their love grow.

Well, that fern, that put them together after signing their name to it, you see.

Take a delicious apple, hull it out well, take the fern and put down in there, in the hollow apple. After putting it in the hollow apple, then you git you granulated sugar, pour it down in there, then you put your syrup, here come de holy water, then the dirt back on the fern, you see. You see no apple at all, it is at the bottom. Well, if the fern grow, their love grow; they get along like two birds in one nest.

(They put the hollowed-out apple in the flower pot, and the names on, they put that there too. That brings this man and woman together.) [New Orleans, La., (816), 1157:7.]

CORE APPLE - INTO PUT HONEY - SUGAR - NAME
OF PERSON WANTED - ADD HOLY WATER FROM CATHOLIC
CHURCH - PLANT SMALL FERN IN CORE-HOLE - LAY
PREPARED APPLE IN EMPTY FLOWER POT - FILL APPLE
AND POT WITH SOIL - LOVE WILL GROW WITH FERN

10668. (How do you use an apple or orange?)

An apple is to create love. (How do you do that?)

Taking an apple, a delicious apple, hulling it out; taking

any kind of fern and putting down into the bottom of that apple.

(The plant, the fern - f-e-r-n?)

Absolutely, putting it down in the apple and getting some honey - making it as sweet as possible - granulated sugar, holy water from the Catholic Church, pouring down in that, pressing the flowerpot up with mud, putting the individual

name there that you want into that apple and as the fern grow, as the love grow.
(I see.) [New Orleans, La., (879), 1449:5.]

10669. To hold man, cut a piece of the shirt from under his arm. "Or cut it under his arm w'are [where] his strength lays. A man strength lays into his arm, under his arm. That's w'are all his, your odor

ARMPIT - STRENGTH COMES FROM

come from, from de strength from his arm." [In this same item as an illustration of the above: a bull put near a cut steer will kill the latter because the bull's odor is too strong for the steer. [Richmond, Va., (385, part black, part Indian), 330:2.]

10670. Git de bone from a dead person an' it's lucky to yuh, 'cordin' tuh whut kinda luck yo' want. Jes' lak if yo' wanta, yo' gotta git a diff'ren' kind of bone, a certain part of bone from

ARTICLE BONE FROM DEAD PERSON IS LUCKY

OBSOLETE WORD ARTICLE = JOINT OF THE BODY

a person. Yo' kin use a person's teeth from de [dead] body fo' luck, but it's gotta be ground. Co'se [of course] *doctors* will grind 'em [bones from the dead] fo' yo' but yo' know dey kinda scared on 'counta de laws about dat, but chew kin git a bone from de wrist. Dat's whut dey call a *article bone* [*article* is obsolete word for a "joint of the body"]. Dey kin use dat an' wrap it up in flannel, but yo' gotta use all dese diff'ren' things. Wrap it up in flannel an' carry it around in yore pocket. Yo' don' use anything on dat [wristbone] fo' luck. An' den yo' kin git a bone from de laig. Dat's de smaller bone, de front bone. Yo' kin git a smaller bone from a person's laig an' use it an' it's fo' bad luck fo' yo' enemies things. [This should have been placed under BONES FROM THE DEAD pp.3407-3419, v.3.] [Memphis, Tenn., (1518), 2697:1.]

10671. Put red peppah in dere shoes; it's gotta be pod peppah. If yo' can't put red peppah in dere shoes [shoes guarded too well], yo' kin git chew some of

ASAFETIDA AND BORACIC WATER IN ENEMY'S PATH
OR RED PEPPER POD IN HIS SHOES - LOSE JOB

dis asafitidy [asafetida]. Dat's plain asafitidy an' dis heah boracic watah, an' use it an' sprinkle it aroun' anywhere dat dey have tuh cross, anywhere in dere path. Yo' kin use dat to make 'em lose out [lose a job or have bad luck]. [Memphis, Tenn., (1518), 2696:2.]

ASAFETIDA - 2 GOLDEYED NEEDLES
CROSSED IN - GAMBLING

10672. Asfitadee in bag; stick two goldeyed needles in crossways for luck in gambling.

[Mobile, Ala., (700 or 701), 952:14.]

10673. Take some cayenne pepper and asafedatee and sulphur, and as soon as you get a chance, put it in each four corners of the room, and they'll have to move out. Can't stay there.

[Richmond, Va., (350), 391:2.]

ASAFETIDA - SULPHUR - IN 4
CORNERS OF ROOM - TO MOVE

10674. Asafetida in red flannel [bag, or *hand* or *mojo*]. Urinate on that [from time to time to *feed* it, give it power]. Keep it. Lucky in gambling. [Memphis, Tenn., (961), 1550:4.]

ASAFETIDA - IN RED FLANNEL
FEED URINE - GAMBLING

10675. Why yo' take de axe an' de cyclone comin', an' yo' stick it in de groun' an' dat'll turn it. [Memphis, Tenn., (1529), 2733:8.]

AXE TURNS CYCLONE

10676. Ah hear'd dey take a axe an' carry it down tuh de fo'ks of de road an' throw it back ovah yuh haid, ovah yuh shouldah, an' don't nevah even look back at it. Claim den dat'll

AXE AT CROSSROAD OVER
SHOULDER TO CHANGE LUCK

change yuh luck. [Waycross, Ga., (1060), 1719:15.]

10677. And if she can have the baby, they'll *fix* her so she'll *tie*. Well, she'll go with her husband - make her go with her husband like that - and make it *cross*. All they do is they put somepin on her husband and it get on her. She'd have to carry that baby overtime. She carry that baby overtime and that baby'll get all up in a knot and get all doubled up; it can't come. If it will start to come, it comes foot foremost - the butt will come out first. Well, she *crossed*. You see, the butt shove out first. Well, she's done *crossed* and the doctor have to take his tools and cut the baby up to save her; to get it out, you see. [This woman, whose baby was cut from her, was *fixed* by another woman who put something on the baby's father to carry home to *cross* his wife, so that the baby would be *tied*!]

BABY HOODOED BEFORE BIRTH
DOCTOR CUTS IT UP TO SAVE MOTHER

[New Orleans, La., (826a), 1212:5.]

BACK: A PERSON'S
MAN TIES 9 KNOTS IN STRING
TIES TO BACK OF WOMAN'S CLOTHES
WHILE HE IS LOVING HER

10678. Yo' got a girl friend an' yo' like her. Yo' tie nine knots in a string an' pin it in her back [on her clothes in back] while yo' lovin' her. Pin it in de back. Tie nine knots in it an' pin it in her back while yo' lovin'

her, be huggin' an' kissin' her.

(What will that do?)

That will make her love yo'.

(You yourself take the string?)

Yes sir, tie nine knots in it an' pin it in de back like yo' got chure arm around her.

(You have to pin it on her back clothing, and that's to make her love you. How do you mean make her love you?)

Well, that makes happiness wit yo' an' her. [For woman to tie a silver dollar into a man's shirttail while he is loving her, compare , p. ., v. .] [Waycross, Ga., (1075), 1741:6.]

10679. Well, ah take dat [foot] track now, and ah put it in de bottle, see. Ah taken a 'leven birdshot.

(Number 11?)

'Leven birdshot, dat [is] little shot.

(Eleven of them.)

Dat's to weight 'em down. Ah come here tomorrow and bring you my bottle, ah show you. Ah put eleven in dere an' ah takes, gets some needles. [Ah] take,

[ah] put in, see. Dat [is] two parts of one...

listen now, ah takes a piece of wheat straw. Ah put two needles in one straw an' ah name dat him.

(You put a needle in the wheat straw?)

BACK: TO BRING A PERSON
AH KIN SHOOT A MAN AWAY AND
AH KIN BRING HIM BACK
AH GIVE YOU TRAVELING YEARS

Naw, sir. Ah put dem two straws in dat needle dis way [demonstrates].

(You put the needles into the straws.)

Yes. First, ah want to put two straws together. Ah put one edge together, see, just like dat [demonstrates]. Then ah write his name three times. Ah write it down on dat straw[!] three times, see now. Write it down on dat straw and ah say, "Listen, now..." Ah don't put no curse on 'em. Say, "Ah kin give you fourteen years or twenty-one years. See, just what your time, ah give you traveling years." When dat twenty-one years, after dat twenty-one years, you coming back. And [I] name de day he coming back. See. And ah put dat name dere. Dat shot holds 'em down in dat bottle with de cork shut tight. Ah takes some paste and ah just paste on dat stopper. An' dis man, well he's a gone boy. He's gone away from here. If he don't move inside of nine days, den

ah'll take an' look to his house. If he's dere, ah'll take my gun along with nine buckshot an' ah shoot him loose. Ah'll break dat glass [bottle]. Den when ah break dat glass, he go anyhow.

See, dere's certain things we use on a man sometime; but [if] you can't do much with him, you can't move him, you...

(What sort of gun do you *trick* him with? Just an ordinary gun?)

Yes, ordinary gun, but ah wanta show you how ah load it. You see, when ah come back here, ah bring you 3-4 [3 or 4] things - show you all ah do. Get all and bring more too. Ah kin shoot a man away and ah kin bring him back.

Ah kin bring a man back, now. Ah takes three peppers. You see, when you want to bring a man back, you take one box of red pepper and bring...folks back... don't care how long dey gone. Well, if you take a little glass [mirror or glass tumbler?] and you see how dat man's track in dere and he been gone for so many years, you kin break dat glass and he'll come. Get de idea? Take dat paper and write de name nine times [on the paper] and you put nine pieces of dat pepper in dere [the paper] 'fore sunrise, and you roll dat [paper] to you, and you tie it [rolled paper] tight, an' 'fore sunrise you burn it up. Ah guarantee he'll come right dere. [Norfolk, Va., (?), 451:2.]

BACKWARDS: WALK AWAY FROM COUNTERACTANT

10680. Well, jes' lak if somebody *poison* yo' an' yo' puttin' stuff down [to counteract it] yo' jes' put it down

an' walk backwards. [Sumter, S. Car., (1340), 2317:4.]

10681. Dey say when yo' go tuh put down sompin to a person's house, yo' kin go backwards three steps or nine steps an' jes' put it down an' make yore wish an' walk away from it an' don't look

BACKWARDS: WALK 3 OR 9 STEPS AND WISH
AFTER PUTTING DOWN SOMETHING
FOR VICTIM TO WALK OVER

back until yo' git to where yo' live. (That is if you are putting down something for a person to walk over?) Yeah an' harm 'em. Dat evil work.

[Florence, S. Car., (1293), 2193:6.]

10682. If yo' git up in de mawnin' befo' sunrise an' walk out chure do' backwards fo' nine steps an' make a wish to that effect fo' whut chew want done, it

BACKWARDS: WALK OUT DOOR 9 STEPS BEFORE SUNRISE
MAKE A WISH - WALK FORWARDS BACK INTO HOUSE
NEVER LOOKING BACK - DO THIS 9 MORNINGS

will come true. Come in de house an' nevah look back. Jes' come right straight farwards back in de house an' nevah look back fo' nine mawn-

in's. Yo' gotta do dat fo' nine mawnin's. [Sumter, S. Car., (1365), 2409:10.]

10683. They just shake their finger a' chah and you'll have bad luck as long as you live, if you act impudent to an old person. They call that putting a *bad mouth* on you. [For other *bad mouth* expressions, see margin title BAD MOUTH, pp.255-257, v.1.]

BAD MOUTH: A TYPE OF CURSE

[Snow Hill, Md., (85, informant from near Richmond,

Va., where expression common), 1:5.]

10684. If a person wishes you bad luck it's a very destructive thing. [Fredricksburg, Va., (44), by Ediphone.]

10685. What do you do with the banana peeling?)

A banana peeling is something you burn, that's something to burn. You can ~~take~~ a banana peeling and burn it, and take it after it's powdered, and you can

BANANA PEELING POWDER INWARDLY CAUSES SYMPTOMS
MEDICAL DOCTORS CALL HEART TROUBLE - ONLY HOODOO

make a person heart - the doctor [an M.D.] be swearing that a person got heart trouble - by feeding 'em or giv-

ing them that banana peeling [powder] in water to drink. And they be sick, and don't need nothing else but that banana peeling, and the doctor be swearing that person's got ordinary heart trouble. And when you stop giving it to 'em, stop feeding it to 'em, there won't be no more trouble. [Presumably this is believed to be a device by which a hoodoo doctor gives a person heart trouble and then cures him.] [New Orleans, La., (828), 1219:4.]

BANANA OIL - DICE SOAKED IN 10686. Person running a gambling house soaks dice in banana oil to make customers lose. [Presumably this belief is based upon the belief or fact about a banana peeling being slippery.] [Memphis, Tenn., (965), 1559:7.]

10687. [There are two types of baths in HOODOO: the ordinary bath to clean yourself, the real bath water, and the ceremonial bath for numerous purposes such as gambling luck (*see* PARSLEY in this section), for health, love, etc.]

BATH WATER OF VICTIM BOTTLED - IN SUN - ITCH AND BURN Stop up bath water in a bottle, set it in sun until hot and foamy, add salt and pepper; you'll begin to itch and burn, "you have come under their curse." [Washington, D.C., 822:6.]

BOTTLED BATH WATER - BURIED - CAUSES WASTING DISEASE 10688. After you have taken a bath, they can get some of that water and stop it up in a bottle, and of course they can bury that, and that will cause your body to dry up and waste away - something like you have a *wasting disease*. [New Orleans, La., (855), 1347:6.]

10689. They skim de bath water an' they cooks that in with de husband's food an' that'll make him have a weak stomach. He will always feel sick an' he won't want to go anywhere an' perhaps - de woman do that to keep him at home, to keep him from running around.

MAN'S BATH WATER COOKED IN HIS FOOD - MAKES SICKLY
TIES UP HIS NATURE - STOPS HIS RUNNING AROUND
A REVERSAL RITE: DIRT ON OUTSIDE PUT ON THE INSIDE

It *ties up* his *nachure* [nature]. He don't have any feeling towards her at all, no more than a - be a slave in de home for her, while she'll be out running around with different other guys. That puts her to be free amongst men an' him a slave at home. Use de bath water. [New Orleans, La., (809), 1135:6.]

10690. [Here is one of the great measuring rites in HOODOO, simple and symbolic. Though informant explains everything in the first paragraph, there is more here than meets the eye at a quick glance.]

CUT NEW STICK FROM BAY TREE - MAKE 3 FEET LONG
LAY IT FLAT ON GROUND - ONE END TOUCHING VICTIM'S
DOORSTEP - OTHER END POINTING OUTWARD - STEP AND
STICK FORM LETTER "T" OR TAU CROSS - A CROSS IS
PUT ON VICTIM IMMEDIATELY - HOLDING OUTER END OF
STICK TO GROUND - LIFT UP END AT STEP - CIRCLE
IT FORWARDS AND LAY IT ON THE GROUND - YOU ARE
NOW OUT 6 FEET FROM STEP - CIRCLE IT TWICE MORE
YOU HAVE MADE THREE TURNS = 12 FEET FROM STEPS
EACH "TURN" = SEMICIRCLE = SUNRISE TO SUNSET
MEASUREMENT ENDED - IMMEDIATELY DRIVE STICK INTO
RUNNING WATER - ALL MUST BE DONE BEFORE SUNRISE

I heard one dat yo' cud git a bay stick - lak yo' wanted to run somebody away from a place - git a bay stick, an' go to dey house early in de morning 'fore de sun rise. Use it dere. Measure off space. An' measure off three turns from it. [Measure four stick lengths away from the door - *see later*.] Go to de running stream of watah an'

drive it in dat runnin' stream of watah. An' long as dat watah runs he runs.

(You get a stick from a fig [bay] tree. How long did you say it was?) [If the length had been given, it was before recording began. Now I want informant

to repeat.]

Have to be three feet long.

(I didn't understand what you meant by measuring. [Here is another excuse for more details.] Tell me what you meant by measuring.)

Take a stick from de tree as though dis match [here] is [the stick] heah an' yo' measure it [measure match to see that it is 3 feet long]. Measure it lak dat. [Informant begins to measure.] Den turn it over lak dat, an' den turn it ovah lak dat, three times, an' tell him to go, an' he'll leave, an' yo' go drive it [stick] in de water, an' 'fore sunrise he'll be gone.

(You measure three feet from the doorstep?)

No, yo' stick de stick right up to de do'step an' turn it ovah, an' as yo' turn it ovah yo' be tellin' him to go all de time. An' aftah yo' do dat, well run down to de stream of water an' jes' as fast as yo' go to dat stream of water, where it's runnin' all de time, well dat's jes' as fast as he goin' leave town.

(As if you were measuring a piece of cloth or something, you keep turning the rule [stick] over, three times. You turn this stick over three times right from the doorstep away from his house.)

Runs him away.

(You have to go out and cut this stick.) [This is not a stick you pick up anywhere, it is *new* wood, freshly cut.]

Gotta go out an' cut it, cut it exactly three feet. [St. Petersburg, Fla., (1027), 1671:15.]

10691. Dey don' need tuh go from dey home....Yo' see, lak mah chil'ren, ah kin stay home an' do dat. Ah'll stay home an' fix dat tongue an' fix it dere, lak co't coming out tuhmorrow, yo' see. Ah'm goin' fix dat tuhmorrow mawnin'. [For these beef tongue rites in court cases, see Nos.8956-8985, pp.3635-3650, v.4.]

BEANS - RED - BUY FRESH - READY FOR COURT TRIAL
COME HOME - UPSET EVERYTHING IN HOUSE - THE HOUR
COURT STARTS - KICK OVER THE PACKAGE OF RED BEANS

(What about these red beans now?)

Now, ah'm home an' ah take dem red beans. Go home wit a pack of red beans, turn ever'thing upside down; table an' ever'thing in de house gotta be turned upside down. Dat's in order fo' dem tuh be all upsetted an' dey cain't explain deysel'f in co't. Turn de table an' all upside down. [For turning everything in house upside down, see Nos.9162, 9169, p.3709 & 3710, v.4, and many places.]

Now, de co't'll come off at nine a-clock. Dey said nine. Now, jis' about de time yo' think de co't's comin' off, all right dat's when yo' go tuh work an' kick dat pack of beans ovah. Yo' see. Dat'll destroy ever'thing. Ever'thing in co't. [Has this anything to do with the expression *spilling the beans*?]

[Algiers, La., (1602), 3025:1.]

BEEES - SWARM OF - TO CAPTURE - BEAT TIN PANS
KEEP BED SHEET OVER HEAD TO PREVENT STINGS

10692. Dey use tinpan's an' things for a swarm of bees. Yo' see a swarm of bees in de air,

yo' go an' git chew two tinpans an' beat 'em.

[Uninterested because this was ordinary folklore, I turned off machine, but when I heard the word *sheet* I restarted and explain what I had missed.]

(You put a sheet over your head while you are beating those tinpans?)

Jes' when dey up in de air, jes' beat an' all of 'em come on yo', if yo' want a [hive] of bees. Jes' beat 'em wit dat tinpan an' thing an' dey all **will come on yo'**. An' take an' make yo' some gumbo [a soup or stew thickened with okra pods] right where yo' put 'em down at, an' dey'll stay dere an' **make yo' a hive an' yo' got chew a huve of bees.** [That word huve was a have or huve - from

hover?]

(What do you put that sheet over your head for?)

Tuh keep 'em from stingin' yo'. [This was new to me. Was that the original purpose?] [Wilson, N. Car., (1455), 2646:5.]

10693. And what will she have to do [to bring the man back?]. All right. She'll have to get her some benzoin. Benedict. You know, they call that benzoin; some persons call it benedict. See? It's a little weed. It grows something like corn you understand. Call it benedict.

[Here I turn off machine until informant says something about the French, which starts machine again.]

(The French all it what?)

Benzoin.

(You mean the French [speaking people] here in New Orleans call it benzoin?)

But it's benedict. [For the

BENZOIN AND POPCORN - TO BRING BACK MAN - GRIND FINE - SHE PUTS IN HER MATTRESS WHERE HE HAS BEEN SLEEPING - WILL SLEEP WHEN HE RETURNS - LET A DOG SLEEP ON IT - IF NECESSARY TIE DOG THERE - DOG WARMS THIS MIXTURE - MAKING IT SWELL - AND WITHIN 9 DAYS MAN WILL LEAVE OTHER WOMAN - RETURN HOME

identity of this plant, see my comment at end of rite.] You take that benedict and popcorn - see, this small popcorn - and grind that up fine, fine, and make a powder out of it. You understand. And she make a powder out of that. Take and put it in her mattress, right where he going to sleep; where he have been sleeping at [before he left]. You understand what I mean. And just leaves it there, you see. And get her a dog, any kind of dog, see. And let him [dog] lay on that. Tie him on there if he won't stay there. Tie him on there nine days and he [man] will come back again.

(Well, what has that dog got to do with it?)

That dog puts a heat to it somehow or other. I don't know, that what they [person who sold this substance to him] told me. The dog puts a heat to it, you understand.

(And what happens to it then, when it's heated?)

When it's heated, it foams, see. It makes a foam, swell. See, that bed is there and that corn, whatsoever, it swells up.

(And what will it do if it swells?)

After it swells, he [man] coming back there. Oh yeah, he coming. He going to leave this other woman. That breaks them up.

[Informant says: *They call that benzoin; some person call it benedict...a little weed. It grows something like corn* [[surely maize = *Zea Mays*]]. Benedict must be a popular or a trade name. Benzoin means one of two things: (1) It is or was a balsamic resin from *Styrax benzoin* and other species of *Styrax* in Java, Sumatra, Siam, etc. It is used as a stimulant; incense, perfume, etc. (2) Benzoin is also the name of a small genus of aromatic shrubs of the laurel family [*Lauraceae*] having two North American species with popular names: (a) *spicebush* or *spicewood* and (b) *benjamin bush*. Informant's benzoin or benedict was probably anything his hoodoo drug store or mail-order house sold him.] [New Orleans, La., (850), 1316:4.]

BERGAMOT - WINTERGREEN - RUB HAND - SHOOT CRAPS

10694. Oil of evergreen

[wintergreen?], oil of berga-

mine [bergamot], mix those two things, rub some of it in your han' when your time tuh shoot chure craps. [Little Rock, Ark., (897), 1469:2.]

10695. Oil of bergamine [bergamot]

BERGAMOT - WINTERGREEN - WHITE ROSE PERFUME
3 INGREDIENTS - RUB ON HAND FOR GAMBLING

and some oil of wintergreen when yo' go tuh gamblin', jis' rub some

of it on yore han' an' some White Rose Perfume. [Memphis, Tenn., (953), 1539:8.]

10696. Git oil of Bergamine [bergamot] an' oil of cedar an' oil of cloves an' mix it all together, an' mop wit dat. Continually mop yore house in it an' yo' have luck that way. Jis' mop it, mop yore whole house. [This is one of many *scrubs* in HOODOO.]

BERGAMOT - CEDAR - CLOVES: 3 OILS - MIX - MOP (They do this for bootlegging.

What does she do for luck to

bring in customers?) [Memphis, Tenn., (917), 1485:10.]

10697. Yo' go to a fortuneteller or *Hoodoo* and pay them a certain amount of money to have what is known as good luck to follow your home while you are gone.

And it is said that she would tell you for this amount [of money given to her] to buy de Bible and not open it. Open it in de house [itself] and find de 17 division of Psalms, Psalms of David, [close Bible] and walk in yore garden and git as near de center as possible [here is a quincunx rite!] not

UNUSUAL BIBLE RITE FROM FORTUNETELLER OR HOODOO

GOOD LUCK TO FOLLOW YOUR HOME WHILE YOU ARE GONE

BUY NEW BIBLE - DO NOT OPEN IT - OPEN IN HOUSE

FIND PSALM 17: HEAR A JUST CAUSE, O LORD, ATTEND

TO MY CRY - CLOSE - WALK OUT INTO CENTER OF GARDEN

[HERE WE HAVE A QUINCUNX RITE - CENTER OF GARDEN

BEING POINT 5 IN CENTER OF GARDEN 4 CORNER POINTS]

FACE EAST IN GARDEN - WALK 17 STEPS EAST - STOP

OPEN BIBLE - REREAD PSALM 17 - CLOSE BIBLE - RETURN

TO HOUSE - AS IN ALL RITES - NO SPEAKING ALLOWED

yet opening Bible. And turn yore face as near towards de east as possible, and walk 17 steps and stop, and read de 17 division of de Psalms, and den close de book. And no harm will befall yore home or nuthin will happen to yore wife.

(This is to sort of to protect your family; especially if a man is going away from home?)

Yes, that's on leaving home. The same thing holds good, de wuman tole me, if a man's wife leaves him and he wants her to return. [Mobile, Ala., (675), 892:1.]

10698. [Unlike the preceding rite, a hoodoo one, this following example can be religious, though mechanical. These I often did not collect or collected later discarded.] If it

HEAD CERTAIN PSALMS - LORD'S PRAYER - AGAINST HARM

wus me an ah thought somebody wus tryin' tuh harm me,

ah'd git de Bible an' ah'd read de 4th chapter of Psalms; from de 4th chapter of Psalms to de 17th chapter of Psalms. Ah'd read de 4th chapter of Psalms especially. Den ah'd read de 11th chapter of Psalms and de 8th chapter of Psalms.

An' all de time ah readin' dem Psalms, why don't forgit de prayer - de *Our Father Prayer*. [Brunswick, Ga., (1175), 1986:5.]

10699. Well, yo' wants tuh win. Wherever yo' goin' yo' wants tuh win. Yo' go into de gamblin' place an' yo' takes a Bible an' read de 23rd Psalms. Repeat

PSALM 23 - SAY 3 TIMES BEFORE LEAVING HOME

REPEAT IT ALONG WAY TO GAMBLING PLACE

it three times befo' leavin' home, an' on de way repeat it along, an' along until yo' git dere. [Waycross, Ga., (1167), 1963:3.]

10700. A long and unimportant story in which healer read the

Bible and rubbed the patient. [Nor-

ally this sort of thing could be called religious, but frequently magic actions or words may be involved.] [Wilmington, N. Car., (229), 149:2.]

BIBLE READ TO RECOVER STOLEN PROPERTY

10701. Yo' kin pray an' read *Proverbs*, first chapter in de second verse an' dey'll bring it back [whatever was stolen

from you. *Proverbs* 1:2 is meaningless here]. Hit was a sanctified lady once, wus a girl stole her pockitbook, an' she did dat an' she brought it back to de church.

(Do you belong to the Sanctified Church?)

Yes sir. [Waycross, Ga., (1134), 1842:5.]

10702. Well, yo' would turn to Psalms. Yo' read dat. Yo' read de six: *By St. Peter, by St. Paul, by de God who made us all, if (whosomevah it is, yo' call dem by dere name) is got sech an' sech a thing, why Bible let me know by wheelin' an' fall.*

THEFT INCANTATION: BY ST. PETER, BY ST. PAUL
BY THE GOOD LORD WHO MADE US ALL - HAS SEVERAL
FORMS IN HOODOO - FROM MAGIC BOOK - NOT BIBLE

Well, if dey got it, dat Bible will wheel an' fall. Whosomevah

wus in de house, yo' follow de names around till yo' git to de right one. [Brunswick, Ga., (1206), 2036:7.]

10703. Yo' kin take de Bible, fo' one thing with a key, an' if yo' an' I wus in heah, or three - foah of us, yo' kin call de rights one name, see, an' yo' kin tell exactly who it is, if yo' know how tuh turn it. It goin' tell de truth.

BIBLE AND KEY TO DIVINE THEFT
BY ST. PETER, BY ST. PAUL, JINGLE

Now bringin' it [stolen article back, ah don't know 'bout bringin' it back, but yo' kin tell who it is. True.

[This is an incomplete *Bible and key* rite, a very common type of divination. You ask the Bible "yes" and "no" answer questions: Did John Jones take my pocketbook? If so, the Bible will turn and the key will fall, meaning "yes." There are examples of this rite scattered in HOODOO.]

[Brunswick, Ga., (1183), 1996:10.]

BIBLE UNDER HEAD - SLEEP WITH - FOR GHOSTS

10704. Well, if de house is ha'nted an' yo' can't git rid of de ha'nts, if yo've got a Bible, jest sleep wit it under yore haid. Dat'll stop de ha'nts. [St. Petersburg, Fla., (1031), 1677:6.]

10705. Well, if you wanted tuh be protected from de spirits, ghostes or things - wanta rest - lak if dey worrying yo' at night, yo' take a Bible an' lay it right under yore pillah

OPENED BIBLE UNDER HEAD - SLEEP WITH - FOR GHOSTS

wide open. An' yo' kin go to sleep an' rest all night long, and it won't no ghost an' no evil spirit or nuthin lak dat bother yo'. [St. Petersburg, Fla., (995), 1610:2.]

10706. If a person come in an' yo' don't want dem dere, when he comes in, jest sweep him de way he come in. Sweep out his track jest as he come in, de way he come in, if yo' don't

READ PSALM 37 - PUT BIBLE UNDER PILLOW - SLEEP ON
RIDS YOU OF UNWELCOME CALLER OR GUEST

want him dere. An' finally his conscience will jest lead him [to stay away].

Dat's jest de way yo' do de way ah jest tole yo'. Yo' kin talk nice to him an' say ah haven't got so-an'-so. Well, den if he continue to be comin' after dis, yo' git dat book an' put it under yore head an' read it, an' yo' git relieved from him.

(What is the name of that book?)

It's de Bible de 37th Psalms.

(You just put that Bible under your head?) [St. Petersburg, Fla., (977), 1582:9.]

10707. To make de house lucky, if rentin' a house...Yo' take dis salt an' put it in de Bible or in a leaf [torn from Bible] an' put it on a shelf an' jes' leave it dere. Yo' kin put it in a small place, yo' see [where it will not be

seen] an' yo' won' have any trouble rentin' yo' house.

(You just wrap this salt up in this leaf from the Bible. You tear the leaf out of the Bible?)

TEAR LEAF FROM BIBLE - WRAP SALT IN - PUT ON SHELF
YO' WON' HAVE ANY TROUBLE RENTIN' YO' HOUSE

Yo' kin take de leaf outa de Bible, 'cause yo' see if [Fayetteville, N. Car.,

yo' leave de whole Bible up dere, dat's suspicious. (1448), 2567:7.]

10708. Yo' take the Bible or a leave [leaf] out of the Bible an' wrap it in salt an' [red] peppah, wrap dis leaf up. An' it's jes' a few words that yo' pray ovah it. Then yo' take it wit yo' an' he'll come purtty near givin' yo' a job. [Fayetteville, N. Car., (1448), 2630:6.]

TEAR LEAF FROM BIBLE - IN IT WRAP UP SALT AND
RED PEPPER - PRAY OVER - BOSS LIKELY TO GIVE JOB

10709. De cedar tree an' de leaf from a Bible, an' jes' carry it with yo' an'....Yo' git dose strips from a cedar

BIBLE LEAF - CEDAR TREE STRIP - FIG TREE LEAF
3 OBJECTS - MAKES PERSON YOU LOVE FOLLOW YOU

tree an' de leaf from a Bible an' [leaf from] a fig tree, an' dat will make a person follow yo', when yo' in love with 'em. [Fayetteville, N. Car., (1448), 2630:8.]

10710. [They] take it [sulphur] and they're burning it. Read a certain chapter in the Bible [given later]. If you read it for - like if today's [today it is] at twelve and tomorrow evening at six, and six tomorrow morning, and maybe twelve tomorrow night - for three nights. Contains nine [see comment later] nights

PSALM 100 READ - SULPHUR BURNED - 3 TIMES OVER
3 DAY PERIOD - AT 6 O'CLOCK OR 12 O'CLOCK - NIGHT
OR DAY - SO THAT NO TWO APPEAR AT THE SAME HOUR
INTENTION OF RITE - TO MOVE AWAY PERSON DISLIKED

because you use it as a different hour. And then you pray over it. And if it's a person that you and them can't get along, and you burn that sulphur, each time that you reads a chapter [= preceding *pray over it*]. Well, then they'll finally move away.

(At six and twelve each day for nine days.)

For three days. [Here I stop machine and restart it to repeat missed words.] (Read the chapter of the 100th Psalm.)

[Here is a time rite I did not fully understand during its recording. At a later date and with greater experience, there would have been more questions. Even at the interview doubt appears in my words: *At six and twelve each day for nine days*. Actually, informants *nine* was a slip of the tongue. Hence, for 3 days a person reads Psalm 100 [meaningless for the present purpose] and burns sulphur at 6 o'clock or 12 o'clock, night or day. These 3 times are staggered over the three-day period, no two at the same hours. As I have said somewhere in HOODOO, burning sulphur in a room can be a rugged adventure. Therefore, at the end of 3 days burning, who moves, enemy or burner?] [Savannah, Ga., (539), 660:6.]

BIRD FEATHERS FROM NEST - BURN - PUT IN HAT - CRAZY

10711. Git de feathers out de bird nest an' burn

dem, an' dey take dat an' put it in a person's hat, an' dat runs 'em crazy.

[Memphis, 1519:8.]

BIRD MANURE FROM NEST - IN PERSON'S DRINK - MAKES MIND WANDER

10712. Ah heard dey take, not de

egg, dey take where a bird sit at in dat nest an' take some of de trash out of dat.

(The manure.)

Yes sir, an' put it in dat, an' yo' can't stay nowhere.

(Put it where?)

Put it in whiskey or tea or coffee, an' give yo' *wandering mind*.

(That gives you a *wandering mind*.) [Waycross, Ga., (1074), 1739:7.]

10713. Jis' lak yo' git someone's hair, yo' kin git de bird nest an' fold dat up an' throw it in runnin' watah. Well, dat'll run yo' crazy lak dat. Jis' makes yo' go crazy, yo' jis' *always be on de path* - dat's *runnin' 'em*.

(You put this hair in the bird's nest and sew this up in something?)

BIRD NEST - FOLD ON PERSON'S HAIR - THROW INTO
RUNNING WATER - PERSON ALWAYS BE ON DE PATH
A MORE COMMON EXPRESSION: DAT'S RUNNIN' 'EM

Yes, yo' throw it in de watah.

[Memphis, Tenn., (949), 1531:14.]
10714. Yo' take de bird nest an' yo' git cayenne peppah an' salt,

an' yo' put it down where a person has tuh walk.

(What are you going to do with that salt and pepper?)

Yo' mix it with de bird nest. Destroy de bird nest an' yo' sprinkle dat salt an' peppah with it, an' sprinkle it where a person has tuh walk, dat yore enemy, an' he wouldn't harm yo' in any way.

BIRD NEST - SALT - CAYENNE PEPPER: 3 INGREDIENTS
MIX - SPRINKLE WHERE ENEMY WALKS - MAKE DEM LEAVE

(What will that make them do?)

Dat will make dem leave.
[Memphis, Tenn., (937), 1517:2.]

BIRD NEST - FILL WITH SALT - THROW ON HOUSE ROOF OF
PERSON BOTHERING YOU - DEY'LL MOVE OUT AN' KEEP GOIN'

10715. Ah heard dat chew could take a bird nest. Yo' could take a bird nest if dere wuz

someone interfere [interfering] with yo' in yore business or livin' in yore section close about chew. Yo' take a bird nest an' take some table salt an' put it in dis bird nest, an' take dis nest an' throw it up on top of de house. Any person botherin' yo', dey'll move out an' keep goin'.

(Throw it on top of the house of the person that is bothering you?)

Yessuh. Dat's right, take de bird nest an' put de salt in it. An' jes' tear it down, jes' sit dere an' tear it down, an' put dat salt in it, an' throw it up on top of somebody house. Let de nest be fulla salt an' dey will scatter - dey'll move on out. [Fayetteville, N. Car., (1415), 2549:8.]

10716. Dey says takin' a bird nest. Now, dat's somethin', de same thing of love, of married life. Like if yo' wanted a girl, yo' know, an' she doesn't seem

BIRD NEST - CONCERNED WITH LOVE AND MARRIED LIFE
IF MAN LIKES GIRL - SHE NOT INTERESTED IN HIM
HE TAKES NEST DOWN - ANYTHING OF HERS PUT IN
SEW UP BOTH IN NEW HOMESPUN - PERFUME - WEAR
IN HANDKERCHIEF - SHE GRABS - SCENT CHANGES HER

tuh care anythin' fo' yo', yo' jes' take de bird nest down an' yo' take, taht if yo' kin git anything of hers, an' put it in dere, an' put it in dis nest, an' sew it up in a piece of new homespun an' yo' wear

it yourself yo' see. An' den yo' take de perfume an' put on dat an' jes' yo' know, lak yo' be round her an' yo' know how like girls will be round yo', an' put dere han's in yore pocket yo' know, an' take de han'kerchief out. Yo' may

grab it, but see, she git de scent of dat. Dat'll change her mind an' she do jes' lak yo' wanted her do.

(You put this bird's nest into the handkerchief?)

In de han'kerchief. An' yo' puts dis *Hearts Perfume*. Jes' don't take nuthin out de bird nest. Jes' take de whole nest right up an' puts it in dis lil' piece of homespun. Den yo' put it in a han'kerchief 'cause yo' want it on it fo' nine mawnin's with dis *Hearts Perfume* in it. See, when yo' put it in dere, yo' more den apt tuh put it in yore pocket, yo' see. Well, when yo' put dis han'kerchief in yore pocket, dey more den apt tuh grab it. When dey grab, yo' know, yo' goin' have somethin' in dere, but yo' won't have it in de han'kerchief so dey can't shake it out. Well, whenever she git de scent of dat, why it won't be long 'fore she goin' follow yo'. Well, dat's nuthin but jes' tuh make love. [Fayetteville, N. Car., (1423), 2568:8.]

10717. Ah'll tell yo', whether it's a woman or man, if she leaves yo' an' yo' wanta git her back, why yo' git chew three grains of corn [maize], an' three strands of her hair, an' if dere any way yo' kin git her track, pick up yo' [your] dirt out of each one of her track - three tracks. An' yo' put dat in yore shoe,

3 GRAINS CORN - 3 STRANDS HER HAIR - 3 FOOT TRACKS WEAR UNDER INSOLE OF HIS SHOE - SHE WILL COME HOME THEN BURN IN CHIMNEY 3: BIRD NEST - SALT - SULPHUR SHE GETTING SCENT OF THESE NEVER LEAVES HOME AGAIN

undah yore bottom shoe [insole] whut yo' wear. Lift dat [insole] up an' put it undah dere, an' yo' wear dat. An' she'll come back.

See, an' when she come back, an' den, if yo' want her tuh stay dere, yo' go an' git chew a bird nest an' yo' put some sulphur an' salt in dat bird nest an' burn it. Make yo' a little fire an' burn it in de chimley so yo' kin git de scent of it, an' she can't leave yo' no way; can't go an' leave him, de man or woman, which one wanta do it.

(Do you wear that corn in your shoe also?)

Put dat corn an' de hair an' dat sand in yore shoe. [Florence, S. Car., (1319), 2262:4.]

10718. Ah nevah heard of 'em using a fish, but ah've heard of 'em using a bird. Dey take de two birds to find out whethah a woman is guilty of fornication or not...a man with his wife.

BIRDS 2: HOLD OVER RUNNING WATER - KILL ONE - LET OTHER FLY AWAY - IF WOMAN FORNICATOR - SHE SWELLS Yo' take de two birds - yo' ketch de two an' take [hold] dem ovah runnin' watah, an' yo' kill one an' let de othah one go, an' if she's guilty she swells up.

(What two birds do you take?)

It didn't say any certain birds, jest two fowl of de air. [This rite comes from a book, as informant's last statement shows. Nine informants preceding present one, this two-bird rite was given in a different and expanded form. Reversing this order, the longer rite now follows this present one.] [Waycross, Ga., (1104), 1778:11.]

BIRDS 2: MUST BE MATES - HOLD OVER RUNNING WATER CUT THROAT OF ONE - BLOOD DROPPING INTO WATER LET OTHER BIRD LOOSE - AN ENEMY SWELLS UP - DIES 10719. [An old note of mine in red ink reads: *Good illustration of "intention" [[power of what you intend to do]] &*

my difficulty trying to have informant say without putting my words into his mouth.]

Yo' could take a bird - yo' know birds mating, yo' know birds, an' take two of 'em whut mates an' take an' cut one of 'em's throat an' let de blood run in de runnin' watah, an' loose de othah one. De othah one, dat will swell up an'

die. Dat jest de way de man do, whensomevah yo' have an enemy dat gives yo' anything lak dat. Dey'll swell up an' die.

(Well, how do you know that anyone will die? Do you have to do something else with that?)

He jest take sick. Yo' put dat blood in dat runnin' watah. Ketch 'em both, but when yo' git 'em to de watah, cut one of 'em's throat an' let de blood run in de watah, an' loose de othah one. An' de one whut's a bad enemy against yo'; dey'll take sick - go to swelling up.

(Well, how do you connect these birds with the enemy? Don't you have to connect them in some way?)

Well, yo' kin jest tell de enemy, yo' know, he take sick. Yo' know who is by his taking sick. He takes sick den an' he keeps alingering an' he swell up an' die.

(When you are doing this, you have to have the enemy in mind.)

De enemy in mind, whosomevah is a enemy against me. Yo' may not know jest who it is, but yo' know yo's [you has] a mortal enemy about. Yo' know lak dat. Yo' have it in yore mind lak dat.

(You take any kind of birds that are mates.)

Dat are mates. [Waycross, Ga., (1093), 1762:6.]

10720. You are hunting a job and you have a particular boss you want. Well, every time you go to that boss and ask him for a job, take cinnamon and sugar in your pocket and birdeye seed, and whenever you go on that job, put this [seed] down [where you work and in] your pocketbook

with the cinnamon and sugar and birdeye seed. That will make him have a sweet disposition towards you and keep a birdeye [bird's eye] upon you and always give you your job. [Birdeye or bird's-eye seed must be a package of seed sold by a hoodoo store.] [New Orleans, La., (864), 1393:5.]

10721. Ah got in a fight with a boy, an' mah grandmother - yo' know, ole fo folks dey are very active - she say, "Come here, boy, yo' got in a fight?"

Say, "Yes mam."

She say, "Whut chew do?"

BITE: IF SOMEONE BITES YOU - RUB WITH MANURE
ALL TEETH OF BITER WILL DROP OUT - PREVENT THIS
BY SULPHUR - KEROSENE HAND IN BITER'S MATTRESS

Ah say, "Ah bit dat boy plenty a place."

She say, "Looky heah, come heah an' Grandmah fix yo' up."

She got a little sulphur an' a

little kerosene, yo' know, an' she fixed a little bag, yo' know, an' she put it down dere undah mah bed; yo' know, up in de mattress - whut chew call a *moss mattress* [Spanish moss mattress].

Ah say, "Whut chew do dat fo'?"

She say, "Don't chew know if yo' bit somebody an' yo' don't take care of yo'-self; don't chew know, dat dey will take bird manure [usually chicken manure] or some kinda manure lak dat, an' 'noint dis place lak yo' would [use] some grease on mah [your] bare face; yo' know, keep dat place [bite] 'nointed dere well," she say, "an' yore teeth will drop out." She tole me dat several time. Dey [person bitten] keep dat place 'nointed wit dat manure some kind. She say, every tooth in yore [biter's] head will drop out.

(But she would prevent that by doing this....[sulphur-kerosene *hand* in the mattress].)

Put dis stuff undah mah bed an' dat will keep de othah stuff from coming back at me. [For the treatment of human bite with chicken manure, see Nos. - .]

[St. Petersburg, Fla., (993), 1604:3.]

10722. De mon' of...any mon' dat choo born in is cause zhoo to have bad luck. Take like you born in August or I'm born August...zhoo born in March, it's a windy mon'. An' if I is born in March, it's a BIRTHDAY: YEAR - MONTH - DAY absent-minded. [Birthday - year month and day - is important in HOODOO, all numbers having meaning, but I found little interest in astrology among my informants; it was a little too abstract, dull perhaps. Besides, I was not looking for astrologers. What we call astrology today has grown like a forest fire, thanks to charts seen daily in newspapers and elsewhere, popular songs, etc. I did look for fortunetellers, who often did a little healing and hoodoo on the side.] [New Orleans, La., (790), 1102:6.]

10723. He coming back to her. Go in de woods and git some blacksnake root. See, it got two little forked roots to it. An' yo' tie it up in a little han'-kerchief, see, an' git somebody dere an' put it up ovah de door, an' dat's tuh make dem leave dere. [To bring man back to woman he left, someone goes into the other woman's house and puts over her door a blacksnake root with a fork - symbol of a "Y" crossroad. He will soon leave other woman.] [St. Petersburg, Fla., (999), 1616:2.]

10724. Yo' kin go down to de forks of de road, an' yo' kin put something in a path. Yo' kin git dis root dat's called a blacksnake root. Take dis blacksnake root an' yo' kin lay it at de fork of de road like dis an' [demonstrates]. Dis is de fork an' yo' lay dat root jes' at de fork, an' yo' step ovah dat place where dat root is, why yo'll go crazy.

(You place that root pointing down each of these roads that meet - the forks of the road like a "Y"?)

Yes sir, jest de way de roads fork, why yo' put de root. Dat's de blacksnake root. [Waycross, Ga., (1080), 1747:15.]

10725. If a man leave and she wants him back, as ah have 'fore said, she kin go to work and take a few - go to work and git some of dis heah herb what dey call de blacksnake root.

BLACKSNAKE ROOT - IN BOTTLE - IN DE NAME OF JEHOVAH
AH WANTS MAH HUSBAND BACK - THROW TO EAST
HE WILL RETURN WITH THE RISING SUN
And she kin go to work and put dat in a bottle, an' after putting dat in a bottle, den she go to work an' say, *In de name of Jehovah, ah wants mah husband back.* An' she cast dat in de east and dat bring him back [he returns with the rising sun]. [Jacksonville, Fla. (586), 752:3.]

BLACKSNAKE ROOT - LIZARD - BOILED - IN BOTTLE UNDER
STEP - PERSON CROSSING - HEADACHE - THEN LOOSE TEETH
10726. Boil blacksnake root and lizard [a trouble combination], put under enemy's doorstep; if he walks over them, he'll have a headache and then loose teeth. [Jacksonville, Fla., (586), 751:3.]

BLIND POWDER TO INCLOSE IN LETTER
10727. You take *blind powder*. You got to buy that powder. You put it in *that lettah*. Well, if you open that lettah...you'll be glad, you see. You'll be glad to receive that lettah - *Oh, I'm proud of the lettah.* An' yo' tear the lettah open, an' yo' not thinkin'...well, the powder

fly all over your face. An' you'll never see any more in the worl'. [There are a number of these nuisance or threatening letters in *HOODOO*, but no hoodoo merchant in his right mind would sell such an article.] [New Orleans, La., (803), 1121:9.]

10728. De instinct or de blood - understand me, from de index finger here [demonstrates].

(Well what do they [do], squeeze the blood from the index finger?) [This is not a leading question. He, like so many before him is acting: pretending to prick his finger and to squeeze out
BLOOD: TO STOP FLOW OF HUMAN - EVEN ANIMAL blood.]

Yeah, an' you kin take de brand-new tin plate and you take de needle, understand me, and prick your index finger till it bleeds. And write dat name down in dat brand-new tin plate and bury it with de point down dere - I mean with de tin plate down here. Den you write one verse of de 16th chapter of Ezekiel and de 6th verse. [He repeats verse rapidly.]

(Well, now will you repeat that verse slowly for me so I can get it?)

And when I passed by and saw thee polluted in thine own blood, I says unto thee, when thy wasting thy blood live, and yeah, I says unto thee when dey wasting thy blood, live. [This is an understandable but not an exact quotation from any version of the Bible.]

Now, dat'll stop any blood from flowin' in de world; not only on human beings but on animals, of any character, anybody with a shot, cut or have a hemorrhage in any respect in life - dat will sure as God stop it. [Richmond, Va., (just after 340), 376:4.]

10729. [Belief and practices concerning menstrual blood - except those in the interviews of volumes 2 and 3 - are collected in subsection "HER PRIVATE TIME," numbers 2513-2540, volume 3.]

BURNS MINISTRATION HE STEALS - MAN WEARS ASHES You could ketch a woman during the time of her monthly ministration, you see. You steal it and burn it, and take the ashes from it and carry it around, why the woman would follow 'em [him] or wouldn't want anybody but dem. [To burn menstrual blood is usually dangerous; kills the woman (No.3858), keeps her home (No.3859), makes her weak-minded (No.3860), or this blood smoked in the chimney dries up woman's blood (No.3867) - all references in volume 3.] [Richmond, Va., (388), 459:4.]

10730. If a man an' a woman, yo' know whut ah mean, a woman an' a man in dat kind of a line. Well, yo' kin take dat an' bury it. See, jis' lak if ah jis' pulled off mah underclothes, BURY CLOTHES STAINED - AS THIS PIECE BEGINS TO ROT it's gotta be somepin dat's WOMAN BEGINS LINGERIN' - AFTER PIECE ROTS SHE DIES on dose clothes so's [so as] yo' kin do anythin' lak dat.

Yo' understan' whut ah mean. See, jis' lak if a woman's ministratin', it's gotta have some of dat stain on dere. See. An' dey buries dat, jis' bury it anywhere, see. An' den when dose clothes begin tuh rot well, she begin tuh linger, sick fo' a long time. An' as dose clothes be rotten, she be lingerin' sick, yo' see. An' when dose clothes finish rotten aw [a why], den dat kills her right dere. [Algiers, La., (1590), 2987:1.]

10731. A man kin take a woman ministrate an' stop it up in a bottle an' bury it, an' when hit done fade out everythin' off it, hit'll kill her. [Sumter, S. Car., (1346), 2328:12.]

10732. A man bin take a woman's sanitary piece or eithah a woman [can take another woman's], if dey [she] dislike her. See, find dat piece an' put it in a bottle an' bury that bottle, an' bury that bottle an' jis' lak that piece fade

away, she'll fade away, too. [Memphis, Tenn., (930), 1512:10.]

10733. There's another way. I don't know right direct, but I guess they make the wishes [express intention] as the other things [rites] do. You close it [menstrual blood] up in a bottle or a can and bury it. That makes you linger. [Elizabeth City, N. Car., (438), 557:3.]

10734. Dey come an' git dey sanitary clothes an' bury 'em, an' dat cause de woman in bad health an' lak dat. An' she cain't have no chillern; see, because dey won't even *ministrate*.

BURIED CLOTH STOPS MINISTRATION AND CHILDBIRTH

[Memphis, Tenn., (949), 1531:9.]

IF WOMAN IS AFTER YOUR HUSBAND - BURY HER CLOTH

10735. Dis woman take her [another woman's] periods, jes' lak one of her napkins an' bury

it. Dat will make her [other woman] leave yo' [your] husban' - [alone] leave him. She won' bother with him.

(Will that do anything to her?)

No, it won', jes' make her, [other woman] leave him [your husband] off. He won't bother with her. [Wilson, N. Car., (1492), 2662:6.]

10736. Because [if] ah had a' enemy an' ah wanted tuh *hurt* 'em above [without suspicion, ah would den git a woman dat would be, yo' know, sick - yo' know monthly. See, ah'd git de drippings from her on a cloth an' *plant* it under de do'step of de person. Den dat would make dem deathly sick.

DOORSTEP OF ENEMY - PLANT MENSTRUAL BLOOD UNDER HE OR SHE WALKING OVER THIS - BECOMES VERY SICK

(You would [*plant*] that cloth under her own step?)

No. Fo' instance, if ah had a enemy, supposedly a man an'

dis woman dat ah'm going with is supposed to be a woman of mine. Ah jes' git one of her *Kotex* clothes [cloths] dat she taken off an' *plant* under de steps of de man or de person dat's my enemy, an' den dat would make 'em purtty sick. [Savannah, Ga., (1279), 2150:3.]

DISHWATER OR SCRUB WATER - MINISTRATE - BOTTLED DRIES UP HER BLOOD OR KILLS HER

10737. If yo' take a person's *ministrate*, take watah, yo' know whut yo' wash things

[with] an' take their *ministrate* an' stop it up in a bottle, an' when it dries up, they'll die.

(Just leave it in the bottle?)

Yeah, stop it up. [Fayetteville, N. Car., (1421), 2541:11.]

10738. Fo' nine mawnin's jes' drop it - jes' drop it in dere fo' nine mawnin's.

(You save this [menstrual] blood for nine mornings?)

Fo' nine mawnin's. An' if ah wanta gain de influence of yo' mo' den whut chew is [interested] in me, ah'll cook yo' a pie, or, [if you are] a customer or sompin or [put it in] whiskey. Buy yo' a bottle of whiskey. Ah'll *make it* closer, an' drop it in dere -

INTO MAN'S FOOD OR DRINK - INTERESTS HIM IN YOU DROP 1 DAILY - MENSTRUAL BLOOD - FOR 9 MORNINGS

nine drops.

[That statement of ~~nine with~~ in the parenthesis shows I did

not understand this rite at the time. My comment about informant later *may explain why: This woman was so long-winded she almost drove me crazy. End of 1526. Not a very Christian remark about someone trying to help me, but at least it shows some of the tension under which I worked.*] [Memphis, Tenn., (1526), 2724:6.]

10739. Whut dis man did, dat wuz down in South Ca'lina, he wuz goin' wit a girl, yo' know. Well, she say she's a big shot. *Ah goes wit anybody ah wanta,*

nobody kin hurt me. Ah goes wit de man.

Well, so - she wuz purty good. She went every time. So dis man got mad one day, he says, *Well, de bettah ah do, de worsah she gits tuh me. So ah think ah'm goin' do sompin.*

DROPS 9 OF MENSTRUAL BLOOD - 2 KINDS OF COLOGNE

LILY OF THE VALLEY AND HEARTS COLOGNE

THESE 3 INGREDIENTS KEPT MIXED IN SAME BOTTLE

MAN TO DRESS HIMSELF WITH IT 3 MORNINGS

SPEAKING TO IT: NAME OF DE FATHAH, NAME OF DE SON,

DIS WOMAN WILL ALWAYS BE MINE AN' NOBODY ELSE'S

So he goes off tuh a ole woman. She wuz about ninety yeahs ole. So he went tuh huh an' said, *Well, now, mah ole woman don't treat me lak she used tuh an' ah wants sompin done. Okay.*

Says, *Well, listen. Ah tell yo' whut chew do. Yo' go*

back an' de end of de mont', yo' bring me a lil' somepin of huhs in a bottle, 'cause yo' have tuh bring it in somepin lak dat; jes' a drop of two, but if yo' kin, try tuh git me nine drops.

Okay, ah'll do dat.

So sho' 'nuff, she wuz nice 'nuff, watched huh yo' know, when she went tuh use de chambah. He wuz smart enuff tuh git it out of de chambah. So he got it. So he take dat an' he put, added cologne - two kinds. It wuz *Lily of de Valley - an' Hearts Cologne*. She mixed dat tuhgethah wit it, huh *ministrate* [menstrual blood] an' put it back in dis same bottle - mixed it tuhgethah yo' know. An' tole him tuh take dat an' keep it an' tote it, an' *dress* hissself wit it fo' three days, straight mawnin's, an' he'd speak tuh it: *Name of de Fathah, Name of de Son, dis woman will always be mine an' nobody else's*. He didn't have no mo' trouble wit huh. [Fayetteville, N. Car., (1400), 2522:2.]

10740. Yes, ah knowed a young man 'cause he wuz goin' with me. His name wuz Joe. He wuz married to her but he didn't love her. He tole me he didn't. An' afterward [after his wife fed him these

FOOD - DRINK - LOVE - GULLIBILITY

things] he said he loved her a lot bettah. An' he did have her, 'cause she fed him all de time offa dat - de periods. An' he caught her at it an' he tole me of it.

An' he said dat he learned tuh hate her; yo' know, couldn't have no love fo' her. [Fayetteville, N. Car., (1417), 2551:8.]

10741. Ah heard yo' could take chicken blood when yore periods is on, an' git chew a steak an' wear it. Jes' lak at five minutes tuh twelve tuh have yore husban's dinnah, yo' wear that right there, pin it an'

FOOD - DRINK - CHICKEN BLOOD

jes' wear it there. Have yore grease good an' hot an' then yo' take it out jes' as he walk in, an' put it ovah in de skillet, see. An' then yo' fry that nice an' brown, an' yo' serve that an' [let] no one eat it but him. An' yo' cain't git rid of 'im tuh save yore life.

(You don't use chicken blood on it though?)

Yes yo' do. Yo' put chicken blood on that steak, too, an' yore blood together. [That chicken blood is for good measure. The stake itself, under normal conditions is sufficient; the chicken blood merely makes him chicken-hearted, an easier prey magically.] [Memphis, Tenn., (1547), 2808:1.]

10742. Give 'em a small dose [of menstrual blood]. It's supposed to make 'em [him]

love you an' care for you, but if you give them [him] large doses they'll just pine away to skin and bones and go into the T.B. Yes, sir, with *appearance* blood and menstruation, see titles at beginning of subsection (2) "HER PRIVATE

TIME" p.2513, v.3] it's overdose that make 'em [men] go into the T.B. overdose make them go crazy or lose their mind or they can use it to make 'em love you. [Memphis, Tenn., (973), 1575:8.]

10743. An' what they'll do, they take lak a woman has *ministration*...an' put it in a bottle. They take it to that fo'k of de road an' turn it down on de haid an' bury it.

FORK OF ROAD - BOTTLED MINISTRATION - BURIED HEAD DOWN TO UPSET - ADD HAIR TO DRIVE CRAZY INTO RUNNING WATER MAKES TO WANDER AND DROWN

(The head of the bottle?)
Yessuh. Sometime they'll put their hair in there with that *ministration* and that will cause

them to go crazy. An' they kin take that an' put it in swift runnin' watah an' that'll make 'em wander aroun' somewhere an' git drowned. [Little Rock, Ark., (896), 1466:6.]

GAMBLING: MIX LUCKY STAR PERFUME AND URINE USE ON WOMAN'S SPONGE - RUB ON HANDS TO GAMBLE

10744. *Lucky Star* perfume, mix it with urine, get *lady's sponge* she uses for *monthses*[?],

when yo' go to gambling. Urine on sponge that has perfume on it. Rub [sponge] on hands, them gamble. Use sponge a woman has used. [Memphis, Tenn., (965), 1558:12.]

MENSTRUATION STOPPED - EAT: BLOOD - NUTMEG - SUGAR

10745. If she goin' over-time an' she want it tuh

quit, yo' know, she wanted tuh go out an' make a date, an' it wuzn't time, she kin take some of dat stuff an' some sugah an' some nutmeg an' eat a teaspoon of it an' it will stop it. [Memphis, Tenn., (1542), 2791:7.]

10746. They say it'll stop your periods.
(Well, how do they do that?)

They say they take your *chamber lye* and put turpentine in it...
[While machine is off I ask for repetition.]

They take *chamber lye* and they put turpentine in it and they put *cayenne red pepper* [to distinguish cayenne pepper from garden red peppers ground up] in it and there's some way they do with that that stops you.

(Well, do you know how they fix it up?)

TO DRY UP HER PERIOD:

URINE - TURPENTINE - CAYENNE PEPPER - RED PEPPER

Yeah, I seen it.
(How?)

They takes your *chamber lye* and put the cayenne pepper and

the red pepper [the 2 peppers now separated] and they put it in a bottle and they bury it and that stops the periods on you.

(You heard this stops your water?)
Your periods.

(Oh, it stops your periods?)

Yeah, and it dries you up - just drift you away. [New Orleans, La., (781), 1082:6.]

10747. Like when a woman is *ministratin'* by the light of the moon or **the dark** of the moon. All that work [is] done with the moon. You get one of **her clothes**

[cloths] and bury it behind the [outside] **toilet or in** the [drainage] ditch [along the street or road], **jis'**

MOON AND MENSTRUATION

anywhere there is water stays at, **somewhere it will rot**

fast, and that will cause her to go crazy. [New Orleans, La., (855), 1348:9.]

10748. 'Course it's...but she don't that....
(I understand, I hear all those things.)

All right, she kin take a beefsteak and wear it twixt her legs. She kin take, you know, when the changes of the moon and beat it [beefsteak] up and cook it in his food, not too strong [with the blood] and he'll never leave her. Be right there, she got him *tied*, he can't get away. [Vicksburg, Miss., (714), 983:7.]

10749. On the light of every moon you know she'd be *sick*. [No story or anything else.] [Wilmington, N. Car., (299b), 223:3+85.]

10750. Yo' kin write his name in your monthlies an' bury it up undah de south part of your house an' put a brick ovah that an' he nevah will leave yo'.

SHE WRITES HIS AND HER NAMES WITH MENSTRUAL BLOOD
BURIES PAPER UNDER BRICK ON SOUTH SIDE OF HOUSE

(You write this with the blood of your monthlies. What do you write it on?)

name an' yore name both. [The original typed word preceding the word *part* was *side*, the two words transcribed *side part*. On checking the cylinder, *side* was actually something like *sud* or *sut*, actually *south*, which I corrected in pencil. Years later, just now (1976), I inked in south. The sun now keeps warm the two names buried on the south side of the house. An excellent rite!] [Memphis, Tenn., (949), 1530:20.]

Write it on papah. Write his

10751. A man kin take a woman's periods an' *hurt* chew [the woman]. See, ah'm jes' making person [speaking personally or privately] tuh yo' now, nobody else, 'cause ah don' like tuh 'splain nuthin lak dat tuh no one, tuh de public. Ah

SHOE - MAN CAN WEAR PIECE OF HER CLOTH IN
WITHIN 9 MORNINGS SHE WILL BE WHERE HE IS

jes' 'splain it tuh yo'. See, take a normal woman, an' ah kin [be] *ministratin'*, ah kin take dis cloth an' fiah [throw] it off. All right, yo'

take it an' put [a piece of] it in de bottom of yore shoe an' weah it fo' nine mawnin's, an' yo'll draw me from miles away. If ah'm in Chicago an' [during] dem nine mawnin's yo' draw, ah'll be right whare yo' is - in nine mawnin's time. Why? Bec'use ah knows yo' got dat. [Memphis, Tenn., (1526), 2724:5.]

10752. If yo' *ministratin'* or anything, yo' take an' wash de cloth an' git de blood out of it an' stop it in a bottle. An' yo' kin take an' put it anywhere

in de tree, de 'side de tree, anywhere yo' wanta, an' dey won' *ministrate* any mo'. Dey jes' pine

TREE - PUT IN - BOTTLE WITH HER PERIOD BLOOD

away. [Originally the tree was probably a pine: you *pine away*.] [Fayetteville, N. Car., (1419a), 2558:5.]

WATER RUNNING - BOTTLE PERIOD BLOOD - THROW INTO

10753. Dey'll take a woman's periods. Well, dey take it

an' stop it up in a bottle an' throw it in runnin' watah, dey tell me, an' dey says de woman will jes' dwindle away to nuthin.

(They take her monthly pad?)

Yessuh. [Fayetteville, N. Car., (1417), 2551:3.]

10754. (Tell me about that *ministratin'* again. What do you do with it?)

Yo' kin take an' throw it in runnin' watah.

(A woman's *menstruate*?) [They have me turning a verb into a noun!]

Yessuh, yo' throw it in runnin' watah an' dat'll run her crazy. She'll be crazy bad. Nobody'll take dat off her, not lessen' dey'll take it [upon self] chew know. [Only a skilled

WATER RUNNING - MINISTRATE INTO - MAKES WOMAN CRAZY
CURE POSSIBLE BY "DOCTOR" ABLE TO ABSORB AILMENT

rootman or *hoodoo*. A *doctor* could absorb such a dangerous condition into

his own body!] [Fayetteville, N. Car., (1424), 2569:6.]

10755. Den, too, yo' kin take a woman's sick clothes. Yo' kin take dem an'

yo' kin take, if dey already dry, yo' kin take an' wet 'em. Kinda mash 'em, yo' know, wit a little bit of dat on, an' cork dat up. An' she can't go wit no othah man. Or eithah, yo' kin take 'em, dey tell me,

WATER RUNNING - THROW INTO - BOTTLED MONTHLY BLOOD
WOMAN CANNOT GO WITH OTHER MAN - THROW DOWNSTREAM
TO SEND AWAY - THROW UPSTREAM - SHE'LL GO CRAZY

an' chunk it down de stream [to send away]. Chunk it upstream, says, an' she'll go crazy. [Savannah, Ga., (1236), 1928:8.]

10756. I heard 'em talking of gettin', yo' know, a woman, from her menstruation period. Yo' put it in running water. And they say that'll make yo' [her] crazy; cause the blood to go to her head. [Elizabeth

WATER RUNNING - WOMAN'S MONTHLY BLOOD THROWN INTO
THIS FORCES BLOOD TO HER HEAD - SENDING HER CRAZY

City, N. Car., (438), 557:2.] 10757. A woman kin take a pair [of her] bloomers an' put it over the hād [of] yo'

BLOOMERS OVER SLEEPING MAN'S HEAD TO KEEP HOME

bad unknowin'st tuh yo' an' make yo' do anything she wanted tuh make yo' do. An' yo' inhale dat thing, yo' can't help from comin' back home. [Wilmington, N. Car., (311), 239:1+85.]

10758. If a woman wanta go out at night an' her husband don't want her tuh go, she kin wait till her husband go tuh sleep. An' she kin take her bloomers dat she weahs an' put it right ovah his face, an' he'll sleep dere. Fo' a fac' ah know dat. [Wilson, N. Car., (1497), somewhere near cylinder 2665.]

BLUEING - AMMONIA - SUGAR: INTO USED BATH WATER
THROW TO SUNRISE - UNCROSS BAD LUCK - BRING SUCCESS

10759. After you have a bath in that water, you put household ammonia and some sugar and some blueing

[in the used] water, and that will *uncross* your bad luck, and bring you successful. An' yo' take that and you throw it where the sun rise. [New Orleans, La., (804), 1128:3.]

10760. I've heard talk of fellahs that you kin get some bluestone an' care [carry] that bluestone on you. An' they say that bluestone will make you lucky, an' if you go an' ast de man for a job [you will probably get it]. [Richmond, Va., (343), 286:4+85.]

BLUESTONE - CARRY FOR LUCK - A JOB

BLUESTONE IN BAG ABOUT NECK WARDS OFF SPELLS

10761. They put it [bluestone] in a bag and wear it around their neck to keep away some kind of spell. [Richmond, Va., (388), 460:2.]

BLUESTONE AT 4 CORNERS OF HOUSE AND STEPS
KEEPS AWAY WITCHES AND GHOSTS

10762. Keep out witches and *ha'nts* [ghosts], put bluestone at four corners of house and at steps. [This is a five point rite, a modification

of the quincunx.] [Wilmington, N. Car., (241), 164:8+85.]

10763. Ef they git hold of somepin that yo' was eatin' off [on] see, an' they place it with bluestone - they have it mixed with bluestone and that [piece you were eating on and the bluestone] they sets up ovah yo' [so that you walk under it] and then yore teeth will

BLUESTONE AND SOMETHING YOU ATE ON
PUT WHERE YOU WALK UNDER - YOUR TEETH COME OUT

come out. (They put it over [above] you, so you will walk under it.)

[Doctor Johnson in Richmond gave something similar.] [Jacksonville, Fla., (596), 768:10.]

10764. It's only certain days dat de bluestone, dat it will do certain work.

Now, heah's de bluestone heah [demonstrates], den ah put in some lard an' chunk
 it [stir it] roun'. An' ah wants
BLUESTONE DOES CERTAIN WORK ON CERTAIN DAYS
MIX WITH LARD - WISH FOR WORK - IN GOD'S NAME
POINT TO PLACE WHERE YOU WANT TO WORK
 yo' gimme some work. Ah dip mah
 han' [demonstrates] in an' ah
 p'int [demonstrates] an' make a
 wish dat ah wants tuh work at so-

an'-so's house. Well, 'cos' God's Name gotta be mention, yo' see. Yo' p'int tuh
 dat place dere. An' yo'll shore git somepin tuh do.

(In what direction did you point?)

Dat way, at de house, right befo' yo' dat way.

(At the boss's house?)

Jes' lak, down roun' heah tuh dat church dat's where yo' goin', yo' goin' stay
 heah an' p'int. Stay right heah an' p'int.

(You simply pointed toward the boss's house or business?)

Yes. [Fayetteville, N. Car., (1435), 2601:8.]

10765. Yo' git chew a piece of bluestone an' brimstone an' pound 'em up to-
 gether, an' take notice when dey [unwanted persons] come, git to 'em. Take yo'
 a pencil or a stick about de size of dat [pencil] an' stick it down in de ground
 all across dat [foot tracks] - cross [make cross on foot tracks with stick]. Git
 chew a little piece of paper,
 a little bit of trash,
 anything, an' lay it right
 on dem tracks [foot tracks
 made by visitor]. An' go

BLUESTONE - BRIMSTONE - POUND TOGETHER - ADD TRASH
PUT THESE IN RENTMAN'S OR BILL COLLECTOR'S TRACKS
CROSSED BY STICK - HE WILL NEVER RETURN TO HOUSE

on 'bout chure business. Dey can't send him [rentman], bill collector, police-
 man] back dere.

(If they could get a hold of him they couldn't send him back to that house?
 Keep him away?)

Yes. [Sumter, S. Car., (1359), 2396:4.]

10766. Gunpowder, bluestone, brimstone an' beat it up together an' burn it
 five days out on de edge of yore yard to kill yore stock. I'd do dat to kill
 yore stock - hogs, cows,
 chickens an' yo' people. Yo'd
 have a sick pile ovah dere,
 fast as one git sorta straight-

BLUESTONE - BRIMSTONE - GUNPOWDER - BURN 5 DAYS
AT EDGE OF YOUR YARD TO KILL YOUR STOCK

en [out] de rest git down; all like dat, sompin happening all de time. [Waycross,
 Ga., (1129), 1835:8.]

10767. Bluestone - dat bluestone is lucky. Gunpowder is lucky, but you have
 to use it in such a peculiar way. Yo' know gunpowder is dangerous. Well, all

BLUESTONE - GUNPOWDER - MIX IN BAG - POCKETBOOK
AT POKER GAME - WALK ROUND TABLE - TO CIRCLE CONFINES
WITH HANDS IN POCKET - LAUGH - SAY SOMETHING
YO' BETTIN' ON WHAT CHEW GOT IN YORE POCKET
YO' AIN'T BETTIN' ON WHAT DIS OTHAH FELLAH GOT

right, you take dat blue-
 stone and gunpowder to-
 gether - dey call dat
[bluestone] de lucky stone.
 Yo' mix dis bluestone an'
 gunpowder together an'
 put it in a little bag

an' jes' tote dat in yore pocketbook. Well, all right, jes' lak yo' may walk off
 to a big poker game. Yo' walk aroun' de poker game an' yo' got yore hands in
 yore pocket, an' he laugh an' say, "How about it?" or "Take a chair." Yo' say,
 "Well, ah don't mind." Bang! Take a shot. Well, yo' bettin' on what chew got
in yore pocket. Yo' ain't bettin' on what dis othah fellaah got. Well, dat
bluestone an' dat gunpowder - see, dat's hot, sure be luck fo' de winner. Now,
 ah knowed a man - mah uncle used to try dat. Dat wus good. [Savannah, Ga.,

(1261), 2143:5.]

10768. Well, they claim that if you take gunpowder and bluestone and aloes, and there's another stuff they use where they burn. Let me see. What is the name of that, what the Cath'lics use? Incense! And burn incense along with that. And burn all of it together, it'll have an

BLUESTONE - GUNPOWDER - ALOES - INCENSE
BOOTLEGGERS BURNS AT HOUSE TO KEEP POLICE AWAY

effect, a tendency to keep bootleggers [he means the police] away from your house, and the law can't have an effect on you. [Elizabeth City, N. Car., (482), 398:6+85.]

10769. An' den yore boss, seems lak he doesn't lak yo' - he doesn't lak yore work. Well, yo' go home an' yo' say, "Well, ah believe ah'll fix somepin fo' mah boss tuh make him lak me." Well,

BOSS: TO GET ALONG WITH AND TO KILL CUNJURE
SALT - SULPHUR - SALTPETER - HEARTS COLOGNE

yo' go ahead an' yo' git chew some saltpeter, yo' git chew some table-salt an' some sulphur, [salt and

sulphur to kill cunjure put down against you] an' yo' [put the salt] in dat sulphur an' yo' bathes in dat saltpeter. But chew use dat sulphur, yo' takes a pinch of it, an' den yo' sprinkle some sulphur in yore shoes an' rub yore hands with it. Yo' know, yo' can't go round people with it. An' sprinkle *Hearts Cologne* round dere [where you walk]. An' when yo' go out yo'll git affection. Dere ah'll come up, right chere, "Good mawnin', everybody, good mawnin', howdee dis mawnin'?" [They answer], "Jes' dandy."

"Well, why'd yo' have sech-an'-sech a thing fo' breakfast?"

"Oh, I enjoyed such-an'-such a thing last night." [St. Petersburg, Fla., (1016), 1645:2.]

10770. Dere's a man once an' he's workin' fo' anothah man an' dis man jes' wouldn't pay him his money. So one day as he's walkin' 'long, he met up wit a' ole cunjureman rootman. Dis man tole him, he explained his cause tuh dis ole rootman. An' dis ole rootman tole him, "Well, ah'll give yo' somepin [inform-

HE MET UP WIT AN OLE "CUNJUREMAN ROOTMAN"
WHO GAVE HIM SOMETHING [ROOT?] TO PUT INTO
NEW HANDKERCHIEF AND SLIP INTO BOSSMAN'S POCKET

ant did not know what it was] tuh make yo' lucky enough tuh discover [recover] yore money from dis man. So de ole man did give him sompin. He tole him, "Go down town an' buy yo' a new pocket han'ke'ch'ef an' take it back home wit yo'. If yo' can, slip it intuh dis man's clothes an' dat'll make him pay yo' yore money. Yo' will own whut he have an' he won' have nuthin [more to say]."

So he did dat. He went on an' bought de han'ke'ch'ef [and slipped into it what the rootman had given to him] an' carried it an' slip it intuh dis bossman's clothes, intuh his pocket. So de nex' day he went on down an' commence talkin' tuh de bossman an' de bossman, he reached back dere an' got dat same han'ke'ch'ef dat he put in his pocket. He went tuh wipin' his face aftah he begin talkin' - de bossman went tuh wipin' his face an' talkin' tuh him. So finally at las' dis man had somepin [from the *rootman*] in de han'ke'ch'ef, yo' know, tuh **make dis man** [to pay him the money]. [Wilson, N. Car., (1457), 2647:6.]

10771. [There was no point in this story which I did not transcribe, **except** to note that *the stuff in the bottle found went round and round*. This **cunjure** had occurred in **Castlem, N.**

BOTTLE - CUNJURE INSIDE WENT ROUND AND ROUND

Car., a place, if **my hearing of** the name was correct, **I could not**

find anywhere. Could it have been Castle Hayne (on the U.S.A. **zip code**) **pronounced** Castle-hun? Or could it have been an old *whistle stop on the railroad or an*

old boat landing? Here in Wilmington I ran into black dialect for the first time - many of my informants coming from South Carolina - it bothered me and would remain troublesome. The bottle was thrown into the river. I have included this note here in case someone has found or will find a similar action in a bottle containing conjure.] [Wilmington, N. Car., (200), 106+85.]

10772. My grandfathah said one time it wus a lady, huh husban' runnin' aroun', she couldn't nevah keep 'im at home. So some ole lady a-nother tol' der...I

BRAMBLE-BRIER TEA RECOMMENDED TO KEEP MAN HOME
TWO-EDGED SYMBOLISM - BRIERS CATCH AND HOLD YOU
SINCE THEY RUN ABOUT - TEA KILLS *RUN-ABOUT* IN MAN

don't know who it wus....But she tol' der tuh git some bramble briers - git de root-cut 'em up, boil it in 'is coffee an' give it tuh 'im

when he come in, tuh keep 'im at home. [Baltimore, Md., (153), 61:5+85.]

BACKWARDS - STEP OVER BROOM
IF YOU STEPPED OVER FORWARDS
CANCELS BAD LUCK - BRING GOOD

10773. Ah heard sompin 'bout a broom. Now, yo' take a broom now - dey claim dat yo' take a broom an' yo'll sweep with it. Well, now, if yo' take a broom an' lay it down an' step ovah it, it will give yo' bad luck. Always, if yo' step ovah a

broom forward, step backwards ovah it an' dat give yo' good luck. [Waycross, Ga., (1097), 1774:2.]

10774. Well, whut ah've heard is this. Yo' git some snuff - that whut chew *dip* [what you pick up by dipping thumb and forefinger into it] an' mix some dirt

BACKWARDS - FROM REAR TO FRONT OF ENEMY'S PORCH
SWEEP MIXTURE OF SNUFF AND DIRT FROM HIS YARD
THEN MOP PORCH BACKWARDS WITH LYE - THIS MOVES HIM

with it, jes' dis natural dirt out heah [in the yard or field]. Mix it together an' sprinkle on de po'ch.

backward, sweep backwards that-a-way [demonstrates]. Sweep it on out backwards that-away. An' then aftah yo' do that, then mop de po'ch with some Red Seal Lye an' [or] Red Devil lye. That's [use] one of 'em.

(What will that do now?)

That'll make 'em move, an' ah mean make 'em move right now.

(Well, where would that be. In case, like right over here, if I wanted to get rid of them, I would do that in my own house?)

Yessuh, make them move. [Memphis, Tenn., (1555), 2828:8.]

10775. (Ever hear of using a broom?)

You can take a broom, like if you got - there's a person you dislike. You **take** a broom and after you sweep with the broom, take the corner and the wall where that person sleep.

BED - BEHIND THE - TURN UP BRUSH PART OF BROOM
BRUSH UP - WHERE SUN CROSSES FOR *HYPNOTIC POWERS*
IN BRUSH PART HIDE VICTIM'S NAME ON WHITE PAPER
VICTIM *WON'T BE CONTENTED...CAN'T KEEP NO CLOTHES*

See, where that person sleep, you take that broom, see, like that's your bed [points to bed in hotel room where I was interviewing]. And take

that broom, just make it a habitual habit being unnoticed to me. Just set it up behind my bed, but in that broom you fasten my name. Write my name on a piece of paper, white paper, and put it down in that broom well, and fasten it so it won't come out easily.

(You put it down in the broom.)

In the broom.

(In the brush part.)

In the brush part of the broom, where it stay in there a long time, where it **won't come out**. And I'll betcha I won't be contented and I can't keep no clothes

to save my life.

[I turn off machine but he says something about being upset.]

(Keeps you upset?)

Certainly, and I can't keep no clothes to save my life. And unless you get somebody [hoodoo doctor] to work on it, find out from somebody, go to somebody that I know, and [ask her] if she know what that [is] the person have; and they tell you something, well it'll keep you upsetted and without clothes as long as you live, unless that's taken out of there.

(You say, you put that broom behind the bed?)

Behind the bed.

(You put it up there with the brush part down?)

With the brush part up.

(Oh, the brush part up.)

The handle down but the brush part up.

(Oh, I see. Well, why did you do that?)

Well, because if you put it down, you're not against the person, see. If you put it up, you against 'em - you against a person, see. See, if the brush part of the broom is up, that's against a person if it's behind the bed. If it's down, you don't have no hypnotic powers nowheres, nothing seems to work against him by having the broom down. You wants it against a person with the broom up where the sun goes acrost it each day. Every time the sun go across it, the sun crosses over that broom. If you has it down, well, it don't happen like that, you see. [New Orleans, La., (828), 1219:5.]

10776. Ah heard dat if a person keep comin' round yo' - yo' don't want 'em dere - whensomevah dey goes out yore do', jest git behin' 'em an' sweep out. As dey go out, jest sweep be-

BEHIND PERSON LEAVING HOUSE - SWEEP - TO KEEP AWAY

hin' 'em, till yo' git to de last do'step. An' sweep

it on out de gate, an' yo' won't be bothered with 'em back dere no mo'. [Way-cross, Ga., (1161), 1936:9.]

SWEEP BEHIND PERSON LEAVING ROOM
AND SAY - DON'T COME HERE NO MORE

10777. If you would come to my house and I didn't want you there any more, well the time you got up and left, I would take that broom

and sweep right out behind you, and say, "Don't come here no more." [New Orleans, La., (791), 1104:8.]

10778. If somebody come to yo' house an' yo' don't want 'em to yore house, when dey come dere, yo' jes' sit down, an' when dey leave yo' start tuh sweepin'.

BRUSH PART OF BROOM STOOD UP BEFORE SWEEPING

An' when yo' start sweepin' yo' turn yore broom bottom upwards an' say whut chew wanta say an'

dey'll leave. [Brunswick, Ga., (1206), 2038:7.]

10779. Take a broom an' turn dat broom bottom upward - de part dat chew sweep wit, turn it upwards, an' git chew a clean towel an' put ovah dat broom an' call dere name. Call de person name an' dey cain't cross de sill of yo' door.

BRUSH PART UP - LAY CLEAN TOWEL OVER - CALL
HIS NAME 9 OR 7 TIMES - HE CANNOT ENTER HOUSE

Dey kin stay outside an' wanta come in, but dey cain't come in. (You leave this towel right over the broom?)

Right ovah de broom. An' yo' call de name just once. Call it nine times. Anything yo' do in dat line yo' supposed to use nine or seven. [Algiers La., (1577), 2900:14.]

10780. Usin' a broom - if yo' set a broom up, yo' see, set de straw up dis

way [demonstrates] yo' be's in a uproar all de time. If yo' sets it down, dat makes things better roun' home an' roun' wit de neighbors an' all lak dat. [Memphis, Tenn., (947), 1527:6.]

BRUSH PART OF BROOM UP - CAUSES UPROAR IN HOUSE

10781. De only thing ah know, nevah take a broom an' turn it upside down in yore house. Dat bad luck. [Algiers, La., (1593), 2994:21.]

BRUSH PART UP OR UPSIDE DOWN BROOM IS UNLUCKY

10782. Why, if yo' wanta make it lucky, every day yo' sweep yore premises, don' sweep de

track from yore place, sweep it towards your place, an' it will mos' invariably bring good business. [Sumter, S. Car., (1374), 2436:12.]

10783. They take - you see, some people *cross* it [a house]. They have different ways that they *cross* it. Now, they got some *lady people* when they living in a house, before they move, like if they living in this home here, they're sore with the landlord.

CHIMNEY - BRUSH PART OF OLD BROOM CROSSWAYS IN TO CROSS HOUSE WHEN LEAVING - LANDLORD CANNOT RENT

(They're sore with the landlord? All right.)

The landlord wants them to move. He done give them a notice to move. They'll take and they'll take a old mop or old broom, they'll break the part off that you sweep or scrub with. They will put that into the chimley [chimney] crossways. It'll be *months and Sundays* before they kin rent the house. [That expression could be *months of Sundays*.]

[New Orleans, La., (860), 1368:9.]

10784. Walk roun' de house nine mornings an' sweep in front of yo' do'.

(How do you mean you walk around for nine mornings?)

'Fore de sun rise, jest walk right round de house.

(Nine times?)

Nine mornings - once every morning an' sweep in front of yo' do'.

(You walk around the house and then

you sweep in front of your door. Well, what will that do then?)

That will make 'em move.

(Make this person move.) [St. Petersburg, Fla., (997), 1613:6.]

10785. If yo' wanta break up a family of people, yo' kin take dat broom, an' some black pepper an' salt an' put it in de fo' corners of de house, an' sweep dat out, an' dat makes de man go an' de woman won't want 'im.

(You do this in somebody's house, if you want to break them up.)

CORNERS 4 INSIDE HOUSE - PUT IN 3 TEASPOONFULS OF BLACK PEPPER AND SALT MIXED - SWEEP ALL THIS INTO CENTER OF HOUSE - WHICH MAKES IT A QUINCUNX RITE THEN SWEEP IT OUT TO BREAK UP HOUSEHOLD WITHIN

Jes' put it in each corner, jes' dese three teaspoonful of dat. Mix it up together

an' put it in de fo' corners of de house. Sweep it in de middle an' sweep it on out de do', an' one or de other will be gone. [St. Petersburg, Fla., (1027), 1671:14.]

10786. In sweepin' de house, don' nevah sweep de trash out de do'. Always

in sweepin' it yo' sweep up [not out the door] an' yo' sweep it up an' put it in yore fireplace an' burn it. Jes' lak when yo' sweep, yo' know, sweep de kitchen, don' nevah sweep it out de do'. Always sweep it in de house.

DOOR - OUT OF - NEVER SWEEP DIRT OR TRASH
SWEEP - BURN IN FIREPLACE - KEEP LAW AWAY

Keep dat sweepin's in de house. Well, dat keeps de people out. Put dat in de fire an' burn dat.

(That keeps the law away.) [Brunswick, Ga., (1228), 2086:5.]

10787. If yo' see anybody comin' tuh yore house, throw a broom 'cross de do' like dis [demonstrates]. Step ovah it [demonstrates]. Dat's bad luck.

(To the person that is coming in?)

DOOR - BROOM ACROSS - BAD LUCK TO STEP OVER

Yes sir. [Waycross, Ga., (1074), 1740:7.]

DOOR - NEVER SWEEP DIRT OUT - ALSO SCRUB IN
WITH LYE AND BOILING WATER - BOTH FOR BUSINESS

10788. Or you kin take just plain lye and boiling water and go and scrub your house and

scrub yore steps and brush it in. And every morning sweep your steps down. And when you walk through your house, wherever you go, sweep the dirt in. Never sweep it out.

(What will that do?)

Bring you luck.

(What kind of luck?)

Like if she would want to take in roomers, she would want 'em to come in, if it was business, she...

(Both of those things. Onions do the same thing.) [Jacksonville, Fla., (552), 690:8.]

10789. If someone come to de house an' dey don't trus' yo' or didn't wan' choo to come dere, an' dey'll take a broom yo' see an' lay de broom across de [door on the] floah. An' whenever yo' come in dere, den yo'll have to move dat broom. Dey won't step over dat broom. An' as long as dat broom is dere, dey won't

DOOR - LAY BROOM ACROSS ON FLOOR
UNWANTED VISITOR WILL NOT STEP OVER

come in atall. [Richmond, Va., (373), 317:10.]

10790. Dey will take de broom an' lay it down right in de threshhold of de door.

(All the way across.)

An' when de collector comes in - why of course, dey'll ask him tuh come in. An' if he steps ovah dat broom comin' in an' steps ovah it goin' out, why dey claim dat he'll commence

DOOR - BROOM ACROSS - BILL COLLECTOR'S REACTION TO

tuh - it git in his mind, "Why - well, now ah'm kinda

'fraid tuh go tuh dat place. When ah was dere last, why somepin come ovah me." Dey claim dat broom, de crossing of de broom, will give him a thought in his mind dat it's distrustful gon'a happen round dat place. Ah'm gon'a send somebody else iere, because ah don't believe ah'll take chances crossing dere mahself. An' also tuh make dat token, [warning] work out, why dey'll sometimes have someone setting around tuh kinda frighten yo' [him]. [St. Petersburg, Fla., (988), 1595:5.]

DINING ROOM DOOR - LAY BROOM ACROSS - STEP OVER
SO THAT YOU WILL NEVER MARRY AGAIN

10791. If yo' once were married, an' yo' have a broom an' jes' throw it ovah yore dining room back do' an' step ovah it, yo' won't nevah marry no mo'.

(You'll never marry again. Do you put that broom down, you say?)

'Cross de dining room do', jest lay it dere an' step ovah it, an' yo' nevah will marry any mo'. [St. Petersburg, Fla., (1043), 1693:10.]

DOOR - BROOM ACROSS - STOPS WITCH OR EVIL SPIRIT 10792. Keep de witches out
(How do you do that?)
Jes' take de broom an' put

it across de do'. Dat's all ah know 'bout de broom.

(What will that do?)

Dat will keep de evil spirits away.

(And the witches out.)

Yes sir. [Savannah, Ga., (1269), 2147:6.]

10793. Take a broom, or either a horseshoe, an' put it up ovah yore do'.
Take a broom yo' know an' nail it crossways yore do', keep witches out.

(Where do you put it, down on
the floor or what?)

DOOR - NAIL BROOM ACROSS - OR HORSESHOE OVER
TO KEEP OUT WITCHES - OR TO GET RID OF VISITOR
THROW A POD OF PEPPER INTO FIRE

Lay it right down by de do', on
de flo'.

(What will that do?)

Dat will keep 'em out. Or ei-
ther, if a person come in yore

house an' yo' don' want 'em dere, yo' kin take a pod of peppah an' throw it in
de fiah, an' make dem go.

(Just burn the pepper while they are in the house or after they leave?)

While dey in yore house. [Wilson, N. Car., (1467), 2651:10.]

10794. De broom? Well all ah know whut dey kin [do] wit a broom, like if a
person would come in your place and you didn't want dem dere, dey put de broom
behin' de do'. Is dat whut chure talking about?

(No, how do they do that?)

DOOR - STAND BROOM BEHIND - BRUSH UP
AFTER SWEEPING PERSON OUT

Dey jest - like you'd come in, dey could
sweep yore track when you come out - *sweep*
yo' out. Den dey put dat broom, turn it

up behin' de do', an' when you walk in, you can't stay. Dat means, jest as yo'
come in, sweep like dat and set de broom up behin' de do'. Yo' gotta go out.

(You sweep when? When they come in or after they go out?)

When dey go, see.

(And they won't come back again.)

Yo' sweepin' dey tracks out. Jest as dey go, sweep dem out. [Mobile, Ala.,
(663), 872:2.]

10795. Put a person in bad luck, yo' take de broom an' sweep him down every
morning.

(How do you do that?)

Jes' take - leave him stand up in de house an' take yore broom an' sweep him
down. Put him in all de worstest luck in de world. Or let somebody sweep 'cross
yore foots [feet] wit a broom, dat
de same thing. [Brunswick, Ga.,
(1182), 1994:10.]

DOWN - TO SWEEP - OR ACROSS FEET - BAD LUCK

DOWN - SWEEP PERSON

10796. Take new broom and sweep
you down, you will be lucky. [Mem-
phis, Tenn., (971), 1572:11.]

FEET SWEEP BY BROOM - YOU LEAVE HOME

10797. Dey say, dat if a person
sweep yore feet with a broom, that

yo' would leave home. [For sweeping feet *also see* JAIL later.] [Waycross, Ga.,
(1064), 1723:8.]

10798. Dat's another thing to move a man or move a woman. Put dat [broom] down by yore fireplace dere an' let it stay dere every night fo' nine nights yo' put it dere. Put dat down

FIREPLACE - PUT BROOM ACROSS 9 NIGHTS TO RID SELF OF UNWANTED MAN OR WOMAN - BEFORE THAT - TRY TO GIT HIS OR HER GARMENT - TIE IT ON TO BROOM IN 7 KNOTS NEAR BRUSH PART - KEEP DOWN TO 9 MORNINGS

crossways, cross yore fireplace, an' den yo' - befo' yo' do dat dough, if yo' kin be fortunate enough to git a piece of dere garment or

sompin like dat, an' tie it onto dat broom in seven knots, down next to de bushy part of it, an' let it stay down dere nine mornings. Put dat in nine nights. Dey travelin'. Yo' be discontented where yo' [he] at. About de tenth morning he goin' leave dere, yo' see.

Dat's one way ah've heard about de broom. Dat'll run him. Move yo' either away from yore town or against yore success - sompin like dat.

(Who would do that? The woman would do that or the man?)

Either one.

(Somebody living in the same house or just living in the town?)

In de town - either way. [Waycross, Ga., (1138), 1854:3.]

10799. Git some sut [soot] out de fireplace an' mix it with salt, an' when he goes out, take it an' throw it behin' him, an' git de broom an' sweep it, an' tell him tuh go, "Go, God damn yo'."

FIREPLACE - SOOT FROM - MIX WITH SALT THROW BEHIND DEPARTING PERSON - SWEEP TELL HIM, "GO, GOD DAMN YO'"

(That's for a woman to make a man go away and stay away.) [Waycross, Ga., (1101), 1775:16.]

10800. When yo' sweep de flo' always start at de front an' sweep yore trash on backwards. Don't nevah carry [sweep] it out de front.

FRONT TO BACK OF HOUSE OR BUSINESS PLACE SWEEP TO BRING IN CUSTOMERS

(That will bring in customers?) [Customers or good business were men-

tioned before present recording began; I am not asking a leading question.]

Dat brings in customers, see, cause dat sweeps de customers in instead of sweepin' 'em away from yo'. [Brunswick, Ga., (1242), 2112:12.]

10801. Keep de broom, de part chew sweep wit, let it stand up an' be in de right corner of yore house. Dat's lucky fo' yo'.

HANDLE - STAND BROOM ON IN RIGHT CORNER OF HOUSE FOR LUCK

(What do you mean, the right corner of the house?)

house. [Savannah, Ga., (1260), 2140:12.]

Jes' lak yo' come in, de right side of de

10802. Yo' take a broom. A broom is a concern, jes' say fo' instance, yo' workin' wit someone, yo' know, an' dey smart or sompin lak dat, an' yo' jes' haul off an' hit 'em wit de broom. Dat

HIT PERSON INTENTIONALLY WITH BROOM CAUSES HIT PERSON BAD LUCK

will make a person have bad luck. Put bad luck on dem. Dey'll either git fi'ed [fired from his work] or sompin will hap-

pen to him. [For hitting person with broom, also see JAIL margin title under BROOM later.] [Memphis, Tenn., (1529), 2734:3.]

10803. You get you some cinnamon and sugar. All right. You sweep. When you go to sweep, don't sweep your dirt outside, you sweep your dirt in [into] the building. And you get this cinnamon and sugar and put it in the water, and you scrub your floor. And then when you get through scrubbing that floor, you just take - get you some oil of clover. See, you buy some oil of clover at the

INSIDE DIRT OF HOUSE - NEVER SWEEP OUT - SWEEP IN
THEN SCRUB FLOOR WITH CINNAMON AND SUGAR IN WATER
AND WITH OIL OF CLOVER AND BOTTLE OF BEER IN WATER
SPRINKLE FROM FRONT DOOR THROUGH HOUSE TO THE BACK

drug store and you put water in there [scrub bucket] and you put a bottle of beer mixed in with it.

(Bottle of beer?)

Bottle of beer, yes. And

you takes - start at the front door and you sprinkle it all the way back into the place, and your place will be packed.

(The place will be packed?)

Yes, sir, your place will be packed with people, all through the day. [New Orleans, La., (823), 1191:6.]

10804. Ah'd knowed a little girl, Betty, ovah heah 'cross town. One morning she was sweeping up - little girl about six years old - an' her sister come by

an' she hit her wit de broom. An' JD

JAIL - YOU WILL GO TO - IF HIT BY BROOM

he come by dere an' dey hit him wit de broom. Miss Kate said, "Dat's bad

luck," [she] says, "you shouldn't hit dat gal wit dat broom, Betty," [she] says, "ah'm goin' whupp yo'." [How do you punctuate this sort of discontinuity!] An' by twelve 'clock dey had both of 'em in jail. [Waycross, Ga., (1066), 1725:11.]

10805. Take fo' instance if I am sweeping de house an' yo' should happen tuh pass by an' ah tetch chew wit de broom, or hit chew wit de broom, why dat's reason dat chew'll git in jail. [St. Petersburg, Fla., (after 973), 1589:1.]

10806. If anybody hits you

JAIL - BROOM HITTER AVOIDS - IF VICTIM FALLS DOWN

with a broom, you [hitter] go to jail, if its a broom,

but if you spill 'em [person hit falls down, you won't go to jail]. [New Orleans, La., (877), 1442:3.]

JAIL - TO SWEEP OVER PERSON'S FOOT SENDS TO

10807. If yo' take a broom an' yo' sweep ovah a person's foot,

dat's bad luck, says yo'll go tuh jail. [Wilson, N. Car., (1475), 2654:19.]

10808. Yo' kin hit a person three times wit a broom, sweepin' lak yo' sweep-in' out dis [room] an' ah'm heah, an' yo' wanta put me into trouble. An' yo'

jes' sweepin' till yo' git to me an'

3 TIMES SWEPT BY BROOM SENDS YOU TO JAIL

jes' hit me three times wit de broom, goin' an' comin'. In two hours or

three hours aftah dat ah'll be in jail. [New Orleans, La., (1566), 2871:2.]

10809. If a person strike a person wit a broom, say fo' nine times, yo' goin' tuh jail. If yo' kin jes' go an' - see, jes' lak accidentally, brush a person, yo'

know make it a habit of

9 TIMES - STRIKE PERSON WITH BROOM - TO PUT IN JAIL

doin' dat, dat fellah's goin' tuh jail, or dat

woman's goin' tuh jail. [Waycross, Ga., (1116), 1793:5.]

10810. Yo' kin take a broom in jail, dey says dat aroun' in jail, an' bring mo' customers [prisoners].

(They buy the broom?)

Yes, de' [prisoners] buy

de broom. See, have someone else [buy it] yo' know, probably de keepers. Have someone out dere dey want [to] give it to. Dey will buy dat broom from him [keeper?]. Say dat will bring de peoples to de jail. [Wilson, N. Car., (1475), 2654:19.]

10811. If yo' in jail, take a broom - an' yo' git in jail. If yo' in jail

an' someone out chere yo' don' like, yo' kin *jump de broom* in jail an' call dere names, an' it won' be 48 hours fo' dey be right in dere in jail.
JUMP THE BROOM IN JAIL - CALL PERSON'S NAME WITHIN 48 HOURS PERSON NAMED WILL BE JAILED (How do you mean, *jump the broom*?)
See [demonstrates with imaginary

broom] jes' hol' de broom an' jump ovah it, jes' hol' it in yore han' an' jump right ovah it, call dere name.

[Author explains demonstration for microphone.]

(Like this: stretch your hand out and hold the broom [end of handle]. Then you jump right over the broom.)

Hol' it an' jump right through dere. See [informant demonstrates] dat's ovah de broom, see. If yo' call dere name, dey cain't he'p from comin' dere.

(That will make them come to jail?)

Yes. [Broom] whut chew sweep de floor wit. Dey have tuh come dere. [Somewhere in HOODOO is a similar rite from Wilmington, N. Car.] [Sumter, S. Car., (1367), 2420:6.]

10812. If she wanta git rid of him, don't want him tuh come back, jes' sweep de house. When he go out de do', jes' sweep de dirt out behin' him an' kick it three time, an' tell him tuh go away - keep his spirit away. Kick it three time an' jes' say, "Go away," an' jes' sweep it on out de do'. Jes' sweep

KICK THE DIRT YOU SWEEP OUT 3 TIMES AFTER HE LEAVES THROUGH DOOR - USE INCANTATIONS

de dirt right on behin' his foot off de do', an' tell him tuh go away, an' his min' will finally [tell him to stay away].

(Just kick it up in the air three times. That makes him stay away.) [Sumter, S. Car., (1340), 2317:2.]

10813. Yo' know if yo' don't want a person round yore place of business or sompin like dat, an' can't keep 'em way from dere an' want 'em away from dere, it's like ah first said. Whensom-evah he come to yore house, sweep out behin' 'em, out de gate [through door and all way out through gate]. An' don't let no matches go outa

KICK THE DIRT YOU SWEEP OUT 3 TIMES AFTER HE LEAVES THROUGH DOOR - USE INCANTATIONS LEND NO MATCHES FROM HOUSE UNTIL YOU SWEEP

yore house atall, till yo' git to sweep behin' dis person. Dat's de only thing ah heard about matches.

[Sweeping behind a person is common, but to the present rite a witchcraft element has been added with the matches. To make your counter spell work, you must not lend anything to a person who may be a witch or at least has a spell of any kind over you. In other words the departing man of this present rite could break the woman's *kicking* and *incantations* by successfully borrowing something from her house. Matches could also lend a sexual twist to the present rite.] [Waycross, Ga., (1161), 1937:2.]

NAIL BROOM - BRUSH PART UP - AGAINST WALL NEXT TO RIGHT SIDE OF MAIN DOOR ENTERING HOUSE - DO THIS AFTER UNWANTED PERSON LEAVES - HE NEVER RETURNS

10814. Well, now yo' **take de broom - jes' lak ah come to yore house an' yo' don't want me dere no mo'.** Well, if yo'

don't sweep out, yo' take dat broom an' nail it up ovah de corner [side] of de do' dis way [demonstrates] when yo' come in.

(Lay it to the right of the door when [where] you come in?)

Yeah, nail it up; see, caught it up lak dat [demonstrates].

(You nail it against the wall with the brush part up, to keep **them from coming back there again.**) [Savannah, Ga., (1261), 2144:2.]

10815. [They] say, take a bran'-new broom an' set it behin' **de bed, an' write**

NEW BROOM - WRITE ON HANDLE NAME OF MAN SHE WANTS
SET BROOM - BRUSH PART UP - BEHIND BED

tuh be with - write his name on dat broom an' turn it bottom upwards an' set it up behin' de bed.

(What will that do?)

Dat draws de person in de house.

(Turn this broom with the brush part up. You write the name on the handle or the top part?)

On de handle. [Mobile, Ala., (653), 855:1.]

10816. Yo' take a new broom, yo' see. Yo' take a new broom, if yo' go move in a house, an' always have a new broom an' have a loaf of bread an' a box of salt. An' it's lucky, a new broom, if yo' sweep yore house. An' nevah tuh go, tuh go [to] work an' leave it [when you move]. Nobody will have it, because it will bring evil into de house. A new broom. [Algiers, La., (1602), 3024:6.]

NEW BROOM - NEW LOAF OF BREAD - NEW BOX OF SALT
WHEN YOU MOVE INTO ANOTHER HOUSE - NEVER LEAVE
OLD BROOM WHEN YOU LEAVE - IT'S UNLUCKY FOR YOU

10817. Well, yo' take bluestone an' saltpeter an' yo' sprinkle it into de floor an' den yo' leave it dere. Yo' put dat together an' yo' burn it. See, yo' burn dat together. An' de next morning yo' git up an' sweep nine times, fo' nine mornings, see. An' dem

9 TIMES - SWEEP ASHES OF BLUESTONE AND SALTPETER
BURNED IN HOUSE 9 MORNINGS - MAKES PEOPLE MOVE

people be gone 'way from dat place. Dey can't stay dere.

(In other words, if I am living in a house, and somebody comes in there and burns this bluestone and saltpeter, it would make me move out of the house.)

Make you move out.

(Well, then I would have to sweep this [these] ashes nine times for nine mornings, sweep it out of the house.)

Jest sweep to de steps fo' nine mornings an' yo' can't stay dere. [St. Petersburg, Fla., (1018), 1648:4.]

10818. If yo' use yore own broom to sweep yore house an' [somebody] else's that's a little bad luck on that. An' don't sweep yore yard wit de same broom yo' sweep yore house with. Dey say that's bad luck. They always say that if a person use de same broom to sweep de house with an' dey use the same broom to sweep

OWN BROOM - ALWAYS SWEEP YOUR HOUSE WITH
A BORROWED BROOM GIVES BAD LUCK
NEVER USE SAME BROOM TO SWEEP HOUSE AND YARD

de yard with, that brings about a little difficulty wit de family. [St. Petersburg, Fla., (983), 1591:8.]

10819. Yo' use black peppah when dey comin' to yore house, an' as dey go out use black peppah an' salt an' yo' throw it behin' 'em. An' den yo' git a broom an' yo' sweep out de do' dey goes, an' git a clear bucket of watah [bucket of clear not scrubbing water] an' throw it behin' 'em. Throw de watah

PEPPER - BLACK - THROW OUT WHEN YOU SEE UNWANTED
GUEST APPROACHING DOOR - AFTER GUEST LEAVES
THROW BLACK PEPPER - SALT - BUCKET OF CLEAR WATER

right out in de street right aftah dey go out de do'; throw a clear bucket of watah right behin' 'em.

(What will that do then?)

Dat will keep 'em away. Dat drives 'em away from yore house. [New Orleans, La., (1577), 2906:2.]

10820. Say he come in - dis yore house heah - he come in heah. When he leave out, yo' sprinkle some salt right out behin' him an' take yore broom an' sweep it out. Dey tell me dat's mighty good tuh keep him away.

SALT BEHIND DEPARTING VISITOR - SWEEP IT OUT

[Brunswick, Ga., (1174), 1983:4.]

SUNDOWN - AFTER

UNLUCKY TO SWEEP TRASH FROM HOUSE

10821. Yo' kin take a broom, dey says it's bad luck tuh sweep trash out de house aftah de sun goes

down. [Wilson, N. Car., (1475), 2654:20.]

10822. To make a husband an' wife be cross with one another all de time - look like dey jes' can't git along - de lady might use de broom on sweepin' off de table an' dat'll cause

TABLE - SWEEP OFF WITH BROOM - CONFUSION IN HOUSE

confusion 'tween her an' her husband. Seemed like dey'd

be cross wit one another. Well, anybody oughtn't tuh do dat, but sometimes people wull do it 'cuse ah've seen 'em do it.

(Who would sweep the table with the broom?)

De lady, de man's wife.

(Well, what would she do that for?)

Dat easy cleaning de table, ah reckon.

[This may not be the floor broom but the hand broom I describe elsewhere: long slender twigs, reeds or grass bent together and tied with same material just below bend - about two feet long.]

(Sweeping the table off with the broom will cause confusion in the house.)

[This is merely my comment for the microphone.] [Waycross, Ga., (1133), 1841:1.]

2 BROOMS IN BED - NAMED HIM AND HER THEN CROSS THEM - TO BRING HIM BACK

10823. To bring back man, woman lays two brooms in their, his and her former bed, name one for him and one for her, then

crosses the brooms. [Washington, D.C., (630a), 812:5.]

10824. If someone in yore house an' yo' wants 'em tuh leave or eithah stay, yo' lay dat broom down in de flo' an' let dem walk ovah dat broom an' if yo' want 'em tuh leave, yo' take it tuh de no'th side of yore room an' set it up wit de sweepin' part down,

UP OR DOWN - STAND BROOM - ACCORDING TO PURPOSE

VICTIM MUST WALK OVER BROOM LYING ON FLOOR

STAND BROOM ON NORTH SIDE OF ROOM OR HOUSE:

IF HE IS NEVER TO RETURN - STAND BRUSH PART DOWN

IF TO RETURN OCCASIONALLY - STAND BRUSH PART UP

an' dey'll jis' leave all de way round. Dey won't come round dere any mo'....

An' jis' lak if yo' want 'em tuh stay, well, yo' know, tuh come roun' yo' very often, yo'

set it up wit de sweepin' part up, an' dey'll often come tuh look aroun', yo' know, at chure house; come an' see yo' [if] anything dey kin do fo' yo', dey'll do dat.

(This is on the north side of the house?)

Yeah, it must be on de no'th side of de house. [Memphis, Tenn., (940), 1523:1.]

10825. De straws of de broom. Well, jes' take a piece of de straw an' put it underneath yore haid an' dat'll make yo' have bad luck. [Florence, S. Car., (1323), 2268:6.]

BROOMSTRAW 1 - UNDERHEAD IN BED - UNLUCKY

10826. Put 2 broomstraws crossways [make cross with 2 broomstraws] over

door and sweep behind, for unwelcome visitor. [For 2 broomstraws crossed and buried to be walked over in the tobacco fields near Wilson, N. Car., see No.1758, v.1.] [Memphis, Tenn., (969), 1569:10.]

BROOMSTRAWS 2 - CROSSED OVER DOOR - SWEEP BEHIND

10827. Take three straws

BROOMSTRAWS 3 - THROW BROOM OVER LEFT SHOULDER - WISH

out of a broom and throw it [broom] across yore

left shoulder backwards. Throw it back off yo' and make yore wish. Yo'll git dat wish. [Mobile, Ala., 963:9.]

10828. It's like my husband and I is separated. I would take four straws of the broom and he came home, I put 'em before the door. He comes in [over the 4 broomstraws] and he'll never leave.

(All you got to do, just take four straws from the broom?)

BROOMSTRAWS 4 - BEFORE DOOR
MAN WALKING OVER NEVER LEAVES

Four straws of the broom, before [in front of] the door.

(And he won't leave any more. I see.) [New Orleans, La., (791), 1103:8.]

10829. Ah heard dat chew take nine straws an' lay it up ovah yore husban's haid to make him, yo' know, stay home.

(Nine straws of what?)

Of a broom. Lay 'em up ovah de do' so dat he could walk in an' out undah 'em. Says, now yo' keep 'em dere so he'll stay home. [Fayetteville, N. Car., (1391), 2998:3.]

10830. Take de broomstraws an' name 'em an' put 'em undah de do'steps, an' dat will keep a man from goin' off. He go off but he'll come back. Put 'em out dere undah de back of de steps where he goes by ever' mawnin'.

(What do you name them?)

Name dem de man's name or whoeverah it is goin' off.

BROOMSTRAWS 9 - NAME MAN TELLING STRAWS WHAT TO DO
WHILE PUTTING THEM UNDER STEPS HE MUST WALK OVER

(Each straw you name the same man?)

No, yo' name 'em jes' lak yo' talkin' tuh 'em, yo' know, whut chew want 'em tuh do an' ever'thing. [Wilson, N. Car., (1499), 2667:20.]

10831. Well, if yo' want somebody tuh come in de same do' of yore house all de time, yo' git chew a straw out of a broom. If it's a man, git de bow out of his hat; if it's a woman,

jes' take one of her tracks.

BROOMSTRAWS 9 - OUTSIDE THE HOUSE - TO MAKE GUEST
ENTER FRONT DOOR - FOR MAN - ADD HIS HAT BOW
FOR WOMAN - INCLUDE HER FOOT TRACK - SPECIAL

An' take dat straw an' stick nine straws around yore front, an' dey [man or woman] won't nevah come in yore back do',

GOOD REASONS WHY PERSONS MUST NOT ENTER BACK DOOR

dey will jes' come in de front do' all de time.

(Well, what do you do with that stuff that you get from them? Where do you put that?)

Put that? Yo' put it with de straws. If it's a man, yo' take an' put one up ovah de do' - see, one of dem straws. Yo'd have tuh have nine straws from yore broom, yo' understand. An' if it's a man, yo' take one [broomstraw] with de bow of his hat an' stick it up de do'. If it's a woman, jes' take her track an' where yo' put dis straw, put some of dat dirt right down aside of dat [foot track] right round in front of yore house. An' dey coming dataway all de time.

(Well, why don't you want them to come into the house any other way but that?)

Well, dat's in case a man got a woman an' she messin' with anotheah man, an' she kin always have him tuh go out de back do'. See, make him come in de front do' an' he kin go right on out de back do'. Have it locked an' he won't nevah go to de front do' - see, nowhere but de front do'. [Fayetteville, N. Car., (1398), 2519:11.]

10832. And then you take a card, playing cards, you see; you know, like you [picture of man: jack or king].

(Playing cards?)

Yes. Well, you take him out and you'll turn him up behind your bed, you understand.

(Behind your bed, yes.)

Behind de head of your bed on de same side that you [man] sleeps. Now, this is a woman fer a man, and then on de other side, he kin do de woman de same way, you see [he uses female card]. And you'll put it there and then you'll take a broom what you have never swept with. I mean a new broom. You git nine straws out of that. And then you'll talk to him every morning. Everything you eat, you feed him and says good things about him. Don't say

BROOMSTRAWS 9 - IF YOU WANT RUNAWAY MATE BACK
THIS SHOULD BE DONE BY PERSON WHO CAN RUN CARDS
MAN CHOOSES QUEEN - WOMAN CHOOSES JACK OR KING
TACK THIS CARD BEHIND YOUR PLACE IN BED - HEAD UP
BACK OF CARD TO BED - FACE OUT - TALK TO PICTURE
EVERY MORNING - OFFER IT FOOD - DRINK - SAY GOOD
THINGS ABOUT ABSENT PERSON - DO THIS 9 MORNINGS
THE PERSON SOON RETURNS - STRAWS FROM A NEW BROOM

anything harsh. And he'll be compelled to come home to you.

(What card do you take out of that deck?)

Take de card that run for you.

(Oh, you have *to run the cards?*)

Yeah, now like you might run a spade. You might run a diamond. You might run a heart. You might run in a jack and you might run in a king, you see.

(I see.)

Well, you take de card that run for you.

(And you put that up behind your bed - upside down, you say?)

Oh, no! Don't turn dat upside down. You nail it behind your bed. Like I **lays** on de right side of de bed, well, you nail it on de right side of de bed.

(Behind the bed?)

Yeah, behind de bed, out of search from everyone. No one knows it but you.

You do that to yourself. No one sees it.

(Is the face against the bed or the face out?)

The face is out. No, the face is out. The back of de card is against de bed. **And** you feed that with everything that you eat. Even now, like you would get **water** - just like you was really feeding him sure enuff. And you talks sweet **things** - like you 'pologizing, you know.

(I see, to this card?)

Yeah, to that card, for ninr mornings and he will be forced to come back. **As** to the woman [if a man is working this rite] she'll be forced to come back.

[Richmond, Va., (431), 385:3 & 5+85.]

10833. Whensomevah yo' want a job, yo' kin take one of dese heah **buckeyes**. **Yo'** know it's sompin dey call buckeyes dat grow in de woods, some **kinda thing**

BUCKEYE - HOLD IN HAND - SQUEEZE - SEEKING JOB dey call de buckeye. **An' yo'** kin take some of **dat, take hit** an' put it in **yore pocket**.

Bole [hold] it in yore hand an' squeeze it in yore hand when **yo' go look fo' a**

job, any kinda favor. Dey'll nevah deny yo'. While yo' talkin', hol' dat buck-eye in yore hand; yo' know, squeeze it tight an' talk to dem, an' dey won' deny yo' fo' yo' job, whosomevah yo' go dere fo'. [Waycross, Ga., (1093), 1761:11.]

10834. Yo' go to somebody an' yo' git a little ole sompin dey calls a buck-eye, an' yo' tote dat in yore pocket. Sew it up in a lil' sack. An' yo' go to de drug sto' an' git some
BUCKEYE IN BAG - CARRY - "FEED" HEARTS COLOGNE - JOB Heart Cologne an' po' dat on dere, an' jes' go an' ask fo' a job an' he git chew a job. [Sumter, S. Car., (1378), 2448:5.]

10835. Dere's a root dey call de *little buckroot*. It grows right straight down dere an' have sort of a fork down dere an' grows down. If yo' kin git dat an' yo's tuh tote dat an' chew a piece of it when yo' talkin' with him [boss] - yo' want a job - an' look him right in de face an' don'
BUCKROOT - CALLED LITTLE BUCKROOT - ROOT A FORK
STRAIGHT DOWN INTO GROUND - CARRY - CHEW PIECE
WHEN TALKING TO BOSS FOR JOB - HE'LL YIELD TO YO'

look on de ground; jes' look towards his hat, dat will soften his mind, an' he'll quit talkin' tuh anyone else an' look right after yo'. An' yo' jes' talk an' tell him whut chew want, if yo' please do so-an'-so, whut yo' want. An' he'll yield to yo'. [Could *little buckroot* be the *little buckeye* = the *red buckeye*, a shrubby species of buckeye *Aesculus pavia* of Southern U.S.A?] [Sumter, S. Car., (1361), 2399:9.]

10836. I'll tell you another story I have heard; I heard a fellow say. This fellow had killed a fellow and he couldn't rest that night, and a man told him to take a bullet and to take the steel part out of the bullet, and let that powder stay in there. And
BULLET: OF SILVER [HERE TINFOIL] LAYS GHOST
 take some silver paper [tin foil] and pack in it and whenever he seen this spirit [of the man he had killed] shoot it with his pistol and he would never see it again. [I vaguely remember this man, a mature bellboy at the hotel in Petersburg, Virginia, where my wife and I stopped from the night after leaving Old Point Comfort. This was in 1936. Previously, in the margin title at the bottom of p.XIX, v.1 of *HOODOO*, I thought we had spent that night at the old Jefferson Hotel in Richmond. Actually we did not stop at Richmond on this trip but from Petersburg continued on to Fredericksburg where we had luncheon next day and I met my future contact man Carter for the first time. It was then I arranged with him for my return to collect at Fredericksburg. That afternoon we continued on to Warrenton, where that night I interviewed a waiter. By the way, the bellboy at Petersburg was No.33, and the bullet story was recorded on Ediphone cylinder No.26. My original transcription is attached to this sheet on which I am now writing.]

10837. Yes, sir, a butterfly root. And you take that - yo' know dere's milk in it. Yo' kin bring it to yere house. Jest dig it up and break that up - break it, jest pull de leave on it an' see de milk drop. An' yo' [take] that and it stings jest like de house is become yore [word or several words
BUTTERFLY WEED - BREAK UP AND BURY AT DOOR
TO KEEP AWAY AN UNWANTED VISITOR

dropped = *bête noire*, obsession, hoosoo, etc.]. Yo' kin [take] that and bury it right out yonder to them steps an' yo' ain't nevah goin' come no further. You wanta come in de house but you cain't go [in]. You keep agoin' by. Yo' be comin' by but yo' cain't come in.

(You just bury it out in front of the steps?)

Yeah, jest take it and bury it there jest somewhere front of de steps or any-

where where yo' know he ain't nevah goin' to raise his foot up to come in. [This is the common butterfly weed, a milkweed with showy orange flowers (*Asclepias tuberosa*) common to the eastern U.S.A.] [Savannah, Ga., (542), 674:3.]

10838. If yo' will stew a buzzard down an' yo' wanta put it aroun' some enemy's do' an' bury it, an' dey says that that person then will become sick an' he will die. [Waycross, Ga., (1105), 1780:4.]

BUZZARD - STEW - BURY AT ENEMY DOOR - SICK - DIE

BUZZARD - RED-HEADED ONE - CUT OFF HEAD - BOIL
BURY NORTH SIDE OF HOUSE - BELOW TOP SOIL - LUCK

10839. About de vulture - de buzzards. Ah heard dat chew could git de redhead buzzard an' cut his head off, an' boil it an' git his brains, an' put it in a cup or in anything, jest confine it an' dig to de clay [dig through the top soil] an' bury it. Said dat would give you luck.

(Where do you bury that?)

On de no'th side of de house.

(Do they have any buzzards around here?)

Dey had red [head] buzzards heah, yes sir. [Waycross, Ga., (1162), 1938:4.]

10840. Ah hear 'em say dat dey take a buzzard aig. Yo' git hit dey said an' yo' heat it hot but not cook it, an' yo' could carry it to a certain place around a person's house, de do' where dey visit around. An' yo' put dat - name it, yo' see. Yo' write dere name

BUZZARD EGG - HEAT - WRITE ON NAME OF PERSON
BURY AT HIS DOOR - MOVES OR HAS NO SUCCESS THERE

on it an' it'll either run 'em away from dere or dey nevah would have no success dere. Ah heard dat. [Waycross, Ga., (1154), 1892:5.]

BUZZARD FEATHER - BURY AT DOOR - DRIFT YO' 'WAY

10841. Taking a buzzard feather an' bury it to yore do'step an' dat'll drift yo' 'way - make yo' leave home. [Waycross, Ga., (1095), 1766:4.]

BUZZARD FEATHERS - BURN FOR LUCK

10842. Git de buzzard feathers. Burn dem all around yore place or jest burn 'em in yore yard - anything. Now, dey are very lucky. [Waycross, Ga., (1148), 1873:8.]

BUZZARD FEATHERS OVER DOOR - FOOLISH - WANDER

10843. Ef ah wanta run yo' crazy an' ah don't like yo' nohow, ah kin take a buzzard's feather. Ah'll go tuh yore house an' ah'll take dat buzzard feather an' ah'll ran 'em 'bout fur as yore do', an' den yo'll git foolish, an' wander aroun'.

(You just put it over the door?)

Uh-huh ovah de do'. [Fayetteville, N. Car., (1435), 2601:10.]

10844. Wal, dey tell me yo' kin take a feather out of a buzzard, yo' know one dose ole bone feathers, an' keep dat an' yo' cleans yore teeth. Scrub yore teeth. Dey say dat's a perfect medicine to you. Dat's all ah evah heard. Ah

BUZZARD FEATHER TOOTHBRUSH PRESERVES TEETH

don't know no *hoodoo* about a buzzard feather.

(That's to preserve your teeth.) [St. Petersburg, Fla., (1031), 1677:2.]

BUZZARD GREASE - ON BODY - FOR PHYSICAL CONDITION

10845. Dey tell me yo' kin kill a buzzard dat way, yo' know, an' cook him an' git his oil, yo' know, an' grease wit it dat way, an' yo'

kin do most any kinda thing dat chew wanta do. [This usually means physical condition.] [Waycross, Ga., (1069), 1730:11.]

BUZZARD GREASE MAKES ENEMY TOO LIMBER 10846. If someone is a enemy to yo' - dey wanta see yo' linger or somepin - yo' kin use it fo' dat, but 'scusin' dat ah haven't hear't [heard]. Dey cook it down to a oil, dat buzzard grease, an' yo' give it to 'em.

(How?)

In dey food or in water.

(What will that do to them?)

An' dey will come to be limber - in other words, dey wouldn't [would] lose de use of deyself [by becoming too limber!].

(Why would they do that?)

Why, jest lak if a person had a grudge against yo' or anything, if dey wanted tuh do yo' harm some way an' dat de onliest way. Anyway dey could git to git dey 'venge out dey would do so. [Waycross, Ga., (1153), 1892:2.]

10847. Ah learnt dat if a person kill a buzzard an' jest like if I had a friend - a wife or anything - an' *dey wants tuh take de "upper turns" of me* an' take away from me, well dey kin kill a buzzard. Dey say a buzzard got one lump of grease in him. Take dat lump

BUZZARD HAS ONE LUMP OF GREASE - RUB DROP OR TWO ON PERSON IN ANOTHER HOUSE WILL BREAK UP FAMILY

of grease out an' fry it an' put it in a little vial an' keep it around wit dem. An' say, if ever occasion fo' dey comin' to mah house, dey kin take a drop or two an' run in dere han', an' when dey git to mah house, say if dey kin git clost enough to mah folks to rub dey han' on 'em, it will keep mah folks in confusion, an' dey'll have de influence of mah home.

(They just rub it over their clothes?)

Ovah de clothes, head, anywhere.

(That is if someone is trying to break up you and your family.) [Waycross, Ga., (1159), 1934:6.]

10848. To make 'em leave, if somebody is heah dat chew wanta git rid of 'em. Well, if yo've got anything with any of yore clothes or anything, if ah kin git a buzzard or anything an'

BUZZARD GREASE ON PERSON'S CLOTHES - TO SEND AWAY kill him an' git some of his grease. Lak if yore clothes is hangin' up dere [points to something] ah'll take an' run some of de grease maybe in yore clothes. Rub it under de arms of yore clothes or somewhere near, round in heah [demonstrates]. Yo' couldn't tell it wuz on dere.

(What will that do?)

Yo' will leave home. [Fayetteville, N. Car., (1448), 2630:14.]

10849. If a person is stuff, yo' know, an' den dey maybe says [let us stay], dat dey has some lodestone an' dey had it workin' in dere first, see, but dat han' [of the body] is too stiff tuh feel de money when dat lodestone draw it.

BUZZARD BURIED 3 DAYS - BUZZARD OIL IS MIGHTY HIGH AND RITE IS MIGHTY WITH LODESTONE AND SILVER DOLLAR

[A piece of lodestone band- aged on hand before or while gambling.] Dey kill a buzzard an' bury him three days [see v.1, p.533, line 34] see. Den dey will cook dat buzzard an' den dey git dat oil, strain dat oil, an' jes' lak when dey go out in de middle of de night, dey [leave gambling room] take dat buzzard oil an' dey grease dere joints wit it, jes' a little, not much [see No.1149, p.422, v.1] jes' grease. Aftah dey grease it, well dey come back in [return to gambling room] - grease all

around an' grease back of de ears. An' dat makes 'em *souf-ple* [supple] an' dat makes 'em see whut come in [buzzard has keen eyes]. [While outside] put lode-stone in dere an' take it an' jes' git dat skin up enough tuh put a piece about de size of a button right in dere! An' den put a silver dollar on his tail! An' jes' come in dat house an' jes' take yore han' lak dat...

(What makes the hand stiff, though?)

Ah dunno, stiff joints. An' dey wanta be soupple, see, an' dat buzzard oil is mighty high. [If this rite means what I think it does, there is nothing quite like it! However, see the following rite for something similar.] [Memphis, Tenn., (1530), 2738:6.]

10850. Well, if a person - dey's got good hair an' de othah one got bad hair, an' jes' keep on boastin', "Yes, yo' pick yo' hair. Let me pick yo' hair back, lak dis heah." Well, now if it's

BUZZARD MANURE OR HANDS WIPED BETWEEN LEGS
RUBBED ON PERSON'S HEAD TAKES OUT ALL HAIR
SPIT RUB OVER PERSON'S HEAD TO REMOVE HAIR

a man, "Well," he says, "ah'll fix yo' so's yores be's jes' lak mah hair." Dey'll go an' git dat buzzard manure. Yes, an' dey cain't

git to yo' deyself, but dey'll give it to yore friend. Dey'll pay yore fren' an' yore fren' will git to yo', be combin' yore hair, an' put dat in de hair. Lak, now, someone be combin' yore hair an' yo' spit in yore han' an' rub it on yore haid, an' yore hair'll go.

(You mean spitting on your hand will take your hair out? The buzzard manure will do that also? And spitting on your hand will do it?)

Jes' comb yore haid an' spit on yore han', be combin', an' take yore han' an' wipe down heah an' comb down. Dat take every bit out.

(Wipe your hand where?)

'Tween yore laigs. An' comb yore hair down. Take every bit out.

(That's two other ways of doing it. What do you do with that buzzard manure?) Put it on yore haid.

(Then another way of doing it is to spit on your hand?)

Dat's right.

(And another way of doing it is to rub your hand between your legs and put it on the person's head?)

Dat's right. [See preceding rite for something similar.] [Sumter, S. Car., (1368), 2425:7.]

10851. You take buzzard manure an' then you put that into calf-manure. Some-time he [a professional worker] say *sheep shed* [manure] - well, it's the same

BUZZARD MANURE AND CALF MANURE OR SHEEP SHED
IN DRINK - DRINKER ACTS LIKE BUZZARD - LOSES MIND

thing [a manure] - an' that, he gon'a give that to somebody in a drink. An' he put half of this, den fill that

glass up with [alcoholic] liquor an' give that to a person to drink. That'll make 'em act jis' like a buzzard, flop an' care [carry] on like a buzzard. [Calf manure makes him childish; *sheep shed*, timid and simple-minded.] [New Orleans, La., (802), 1119:6.]

10852. If a person wanta git in big business, dey haven't got nuthin tuh do [but] tuh git him some powders an' git dis cal'mus powders. Yo' know cal'mus

CALAMUS AND GUNSHOT - FOR BIG BUSINESS

powders whut chew take but it's not rhubarb cal'mus, it cal'mus itself

[calamus = *Acoris calamus*, the sweet

flag, its aromatic root]. An' yo' take dat cal'mus powder an' yo' wear dat cal'mus powder, see. Yo' wear dat cal'mus powder an' den yo' git chew some gunshot - not gunpowder, de gunshot outa de gun shell, jis' lak dese bullets, an' beat den

up. An' beat dem up an' den yo' jes' take an' wash dat thing off right good. Yo' have tuh wash it right round yoreself. See, jis' lak de pistol ball, yo' have tuh take dat ball [shot] right outa dere....An' jis' take dat an' jis' use it round yoreself. See, jis' round yoreself, jis' lak dat. Den yo' tie dat up into a silk corner of a pocket han'ke'ch'ef, jis' in de corner of a pocket han'-ke'ch'ef, an' den yo' kin git [down to] business.

(How do you mean you rub yourself?)

Jis' take yore privates, understan' - jis' lak yo' do with a woman, understan'.

(The wcmn does this in business?)

Sho', dat's right.

(She takes the powder out of the gunshell and mixes it with this other stuff?)

Dat's right. [Memphis, Tenn., (936, woman, professional hoodoo), 1516:2.]

10853. Well, yo' kin take a person, say fo' ninstance [an instance] if de law is peticular an' botherin' yo' all de time, yo' kin git a *candah* [calendar]. Ah guess yo've see dem ole *candahs* [calendars] or sompin lak dat. Find out de law's name dat's on de beat, see, an' write dere name down on dat.

(On the calendar?)

Uh-huh, on de back of any kind of *candah* [calendar], it doesn't make any difference.

CALENDAR - OLD - WRITE POLICEMAN'S NAME ON AND HIDE WHERE HE PASSES TO KEEP HIM GOING

(That has the months and days on it?)

Dat's all, uhmmm, but yo' has tuh

git a piece of it. It don't have tuh be a large piece an' write dere name down on dis, an' take it wherevah dey travel along. Stick dat some place where dey've got to pass by, understand with dat name wrote on it, but chew gotta find dere names out before yo' kin write 'em. Write it on de back of de *candah* [calendar], each one. See. Or all of 'em whut's round dat section. See, an' write de names on it, an' stick it 'bout any place where dey have tuh pass. Jes' probably say yo' might take yore pen [with which you wrote the names] an' stick it on [the paper with the names on] in de post where dey have tuh pass, sompin lak dat. Yo' kin use dat. [Memphis, Tenn., (1518), 2696:13.]

10854. In gambling, yo' take an' git chew a dime worth of dat *Georgia Pure Syrup* [perhaps brand name] an' sprinkle a little sulphur in it an' cook it an'

jes' pull it to a candy. An'

SCRAPE SYRUP CANDY INTO SHOE - GAMBLING LUCK

when yo' git it to a candy, take a little piece - about dat much

[shows a finger] an' wear it. After it git dry, yo' grease it an' wear it. An' ever' time yo' git in bad luck, yo' pull off an' yo' scrape a little of it in de bottom of yore shoe an' go on. Yore luck's always on.

(Luck in what?)

Fo' gamblin'.

(And you have a piece of this candy about the size of one of your fingers?)

Yassuh, a little piece about dat long, about de size of yore finger. An' old-fashioned candy, yassuh. An' ole reg'lah syrup candy. But chew put dat

sulphur in it. [Brunswick, Ga., (1182), 1993:5.]

JOB TOBY: PINWOOD HONEY - CINNAMON - IN RED FLANNEL

10855. If yo' wanted tuh git a job or sompin lak dat, git chew some dis

heah pinewood honey. It's sompin dat grows on a tree, but chew gotta find dat. It's in different kind of cypress called swampy ground, an' low ground, jes' pinewood honey - pinewood honey.

(Is that the name of the tree?)

No, dat's de name of de stuff whut comes off de tree. Dey call it pinewood honey. It's a certain time of month dat chew kin git dis heah offa any tree, but it's dark sompin lak tar. But when de sap is in de tree [stops talking].

(The stuff that the children used to chew?)

Dat's it, but when de sap is in de tree.

(That thick sap that the children used to chew? They call it pinewood honey?)

Pinewood honey. An' yo' use dis pinewood honey an' yo' kin carry it in yore pocket. An' git chew some dis heah cinnamon powder an' burn it an' place it ovah dis heah [pinewood honey] an' wrap dat in red flannel an' wears it about chew, when yo' goes about dere [place of business] an' ast him fo' a job.

(Where do you burn this, in your own house?)

Uhhmuh.

(But you have this pinewood honey in your pocket when you go to ask for a job?)

Yeah, but chew gotta have dat pinewood honey an' de cinnamon. Yo' gotta burn dis cinnamon, burn it by itself an' den aftah it browns, see, sprinkle it ovah dis pinewood honey. See, an' den put it in a bag an' carry it in yore pocket, jes' lak de [they] call de [the] *tobies* [the singular is *toby*, the same name as the jug] whut people use.

(This is a *toby*?)

Uh-huh. Dey call 'em *tobies* an' *han's*. [Memphis, Tenn., (1518), 2696:13.]

10856. Bury "blackcat ashes," obtainable from a mail-order house in Memphis, Tenn., sprinkle where victim walks, saying "move," causes that person in mind to move. [All this was years ago. The label on the box did not read "Black Cat Ashes" but

BLACK CAT ASHES - SPRINKLE IN PATH SAYING "MOVE"

"Ashes" only - with the picture of a black cat on the box!] [Mobile, Ala., 882:2.]

10857. That I worked my ownself. I take - I worked it myself.

(Oh! All right. What do you do?)

I takes nine tacks. Listen, nine tacks, and then I would take me a [dead] black cat, and I would bury that cat underneath the steps. Understand? And after I bury that cat under-

BLACK CAT BURIED UNDER DOORSTEP - 9 TACKS CROSSED
5 AND 4 IN DOOR SADDLE - NO ONE CAN RENT OR STAY

neath the steps, den anybody what live in dat house, they couldn't live in there, they

would have to move; but you yourself that owned the place, even if you would ~~come~~ in there, you would have to go to work and take even that cat and dig it up. [Informant with one stroke of an imaginary shovel dig up imaginary cat and throws it away.]

(Throw it away, like that?)

Throw it away.

(Well, what do you do with those nine tacks?)

The nine tacks? If anybody move in, they would move in and move out.

(Well, where do you put those nine tacks?)

You put them at the front of the door.

(How do you mean, you tack them to the door?)

Nine - you make 'em crossed, that is, five one way and four the other. That would be nine, you see.

(Under the door? Under ... the steps or on the side of the steps? [Where they could not be seen.]

On the sill.

(I see, where you couldn't see them?)

Yassuh. Just when they coming inside there, put them on the sill like there - on the sill, there [points].

(I see. I understand.)

And quite naturally, when their feet would step there, why they couldn't see the tacks because the reason why, their feet would hit [rest] on the tacks and they couldn't see [them]. When they look down, they wouldn't see nothing but their feet. [New Orleans, La., (861), 1372:1.]

BLACK CAT NECK HAIR - BLACK HEN EGG - ON LATTER
NAME OF PERSON WANTED - WRAP - BURY UNDER STEP

from a black cat's neck - dat's if yo' wanta draw a person - an' write dat person's name on dat aig. An' put dat hair in dere, wrop it up, an' bury it undah yo' do'steps, an' dat'll draw 'em.

(Do you put the hair on the inside of the egg or just on the outside?)

Write de name on dere an' put de hair right on top of where yo' write de name on it, an' jes' put chew a little cloth around it. [Savannah, Ga., (1278), 2174:8.]

IF BLACK CAT CROSSES YOUR PATH ON WAY TO FIND WORK

a black cat crosses you [crosses your path], you might as well go back home because you goin' have bad luck. The man doesn't goin' hire you. He'll turn you back. [Norfolk, Va., (457), 446:5.]

10860. When I was gambling, I always would get me a jet black cat and I would stroke his tail seven times with the hand I was going to gamble with, before I went to the game.

TAIL OF BLACK CAT - STROKE 7 TIMES BEFORE GAMBLING
STROKE WITH LEFT HAND IF GAMBLING WITH LEFT HAND
STROKE WITH RIGHT HAND IF GAMBLING WITH RIGHT HAND

my left hand most in the game, I would stroke it seven times with my left hand, and if I was going to use my right hand, I'd use my right hand. But so far as me being *fixed* or anything, I never have been. Nothing was wrong with me but once, and everbody said that I was *fixed*. [New Orleans, La., (791), 1103:9.]

CAT HEAD HAIR UNDER DOOR - CAT NEVER LEAVES

your doorstep and he will always stay wit you.

(Always stay home.) [Newport News, Va., (483), 512:1.]

10862. Take a cat hair, clip it off de end of his tail, if yo' got a wife dat's runnin' about an' yo' want her tuh stay home. Yo' take an' bury it in de middle of de house an' she'll always stay round in de house.

HAIR FROM END OF CAT'S TAIL - BURY IN GROUND UNDER
CENTER OF HOUSE - A QUINCUNX - TO KEEP WIFE HOME

Yo' bury it down underneath de house in de ground. She will always stay round in de house. [As I have explained many times, these lowland houses are raised off the ground, a person can crawl under them. This is also a quincunx rite, a central or fifth point among four other points or corners: see 9467 where mattress has 4 corners and the center has a salt bag; and No.9487 where salt is in 4 corners and the center is 2 sticks crossed - an un-

10858. Git de hairs from a black cat's neck, right back of de neck an' take a aig. Take a black hen's aig, hairs

10859. I know they say if you start to get a job and

(The *hand* you use? Do you mean the little bag or your own hand?)

My own hand, yes.

(Oh, your own hand.)

Yes, if I was going to use

10861. Like if you want a cat, you take his hair and cut it off from his head, and bury it under

usual quincunx! etc.] [Fayetteville, N. Car., (1415), 2549:7.]

BLACK CAT TAIL HAIR AND BLACK PEPPER BURNED

stove, won't come back; also keeps law away.

10863. Cut hair from black cat's tail, mix with black pepper, if undesired visitor comes, burn this on [Norfolk, Va., 476:6.]

CAT HAIR IN FOOD GROWS INSIDE - KILLS PERSON

grow in 'em an' dat'll kill 'em. [Brunswick, Ga., (1201), 2019:2.]

10864. Git de hair offa cat. Dey say yo' kin put dat in de food where dey eat an' dat makes hair

CAT UNDER-TAIL HAIR AND SALT - INTO ROOM - FIGHTS

an' start fusses an' fights in a room, but yo' supposed tuh git it from undah his tail. [Memphis, Tenn., (947), 1527:4.]

10865. Take de hair from a cat - hair from a cat an' salt an' throw it in a room

10866. (What do you do with that black cat?)

See, jis' lak he's in de house an' come where yo' is, yo' jis' ketch a little bunch of that hair with chure finger thataway [demonstrates]. Jis' snatch it out that way an' snatch it towards

his haid. An' yo' put that in with yore luck piece of yore lode-stone, whatevah yo' got, an' yo'

SNATCH OUT BLACK CAT HAIR TOWARDS HIS HEAD
PUT WITH YOUR LUCKPIECE IN POCKET - SUCCESS

carry that in yore pocket fo' success. [Memphis, Tenn., (938), 1519:6.]

10867. De luckiest animal dat ever made by God: a black cat, and a black hen, an' a frizzled chicken. Ef a frizzled chicken - if anybody put any-

DE LUCKIEST ANIMAL DAT EVER MADE BY GOD
BLACK CAT...BLACK HEN...FRIZZLED CHICKEN

thing aroun' yo', a frizzled chicken and a black hen will sure go dere an' pick it up.

(Well, how is a black cat lucky?)

Ah couldn't tell!!!

(Just lucky.) [Savannah, Ga., (543), 678:4.]

10868. See, ah kin be walkin' down de street. An' jes' lak ah walk down de street an' a black cat would cross de road to de right, ah'm goin' have good luck somewhere in mah travels 'fore ah git back

BLACK CAT CROSSING PATH TO THE RIGHT

teen cents in mah pocket, an' a black cat would cross goin' to de right, 'fore ah go back home ah have \$25 maybe or \$30. [Florence, S. Car., (1299), 2199:4.]

home. Now, ah have been goin' tuh games tuh gamble an' didn't have but ten or fif-

10869. You see, you take the cat's hair.

HAIR FROM CAT'S TAIL - SCRAPINGS FROM 4 CORNERS
OF KITCHEN TABLE - BURY AT BACK STEP - KEEPS CAT

(Where from?)

Off her tail.

(Off her tail, I see.)

tail and you see, you scrape this [demonstrates] but you scrape off four of 'em.

(Four corners of the table?) [The work table between us.]

Off the table. And you wrap it up in a little piece of [meat?] skin and you bury that up under the back step. That's if you got a cat and done like it and want it to stay home. [New Orleans, La., (783), 1088:5.]

You take the cat hair off her

10870. Git a black cat an' git de hair. Git a strand of hair out of a black cat an' - don't git as many as yo' kin, but yo' kin git 'bout one or two strands of hair out of a black cat. An' take somepin that kin float on de watah. Take cat hair, sulphur, salt an' red peppah an' graveyard dirt, an' write on a piece

of papah whut chew want done, an' put it with cat hair; all dat in a container dat will float on de watah.

BLACK CAT HAIR - SULPHUR - SALT - RED PEPPER
GRAVEYARD DIRT - WRITE ON PAPER WHAT YOU WANT DONE
ALL IN CONTAINER THAT WILL FLOAT ON RUNNING WATER

An' throw it in de watah, runnin' watah, whichever watah yo' want it. An' whichever yo' want done,

it will be done. Ah've tried that. [Fayetteville, N. Car., (1419a), 2558:10.]

10871. If yo' were asleep, a person kin take dat cat - pretend like yo' playing with de pet cat or somepin like dat. Well yo' [they] put dat cat hair

in yo' food, see. An' yo' [someone] kin take a cat, if yo' sleeping, and lay

CAT CAN DRAW YOUR BREATH - YO'LL NEVAH BE DE SAME

dat cat right up dere aside of yo', and let dat cat inhale yo' breath an' yo' inhale de cat's breath. See, dat cat inhale yore breath, dat cat will draw yore breath jes' like yo' will draw anything else an' yo'll draw de cat. Jes' let him git close tuh yo' tuh inhale yore breath, jes' like anything else, an' den aftah he inhale yore breath yo'll nevah be de same. Jes' like yo' see a cat be, yo'll be jes' like dat. [Mobile, Ala., (688), 958:1.]

10872. Take the fur.

(Cut the fur?)

HAIR FROM BLACK CAT'S HIND LEFT LEG OR QUARTER
AFTER YOU HAVE MADE CAT LAUGH - LET DRY - CLIP
FINE - THROW OVER ENEMY - GIVES DISEASE - KILLS

From under the black cat's left leg or the left quarter.

(From the front or behind?)

Behind, and let it get right dry and you kin fix in a way.

Clip it fine and you kin throw it over somebody, but you gotta make the black cat laugh.

(I see, before you cut that hair. And then when you throw it over somebody, what will that do?)

Well, that goes in your flesh - sticks in your flesh.

(I mean, what is it supposed to do to you?)

It works in your flesh, they say it'll work in you and it effect the flesh so that you taken with a certain disease in your skin and you'll die. [Richmond, Va., (428), 383:2+85.]

HAIR FROM UNDER 4 LEGS OF BLACK CAT - CLIP HAIR
FROM BEHIND EACH EAR - AND TIP END OF TAIL - KEEP
IN BAG OR POCKETBOOK AND USE FOR GAMBLING LUCK

10873. Well, de hair from a black cat - a real black cat dat ain't got no white spot on him. Yo' know a

black bone is lucky. Well, now, yo' tote dat in yore pocket in a gamblin' game.

Git de hair from under de fo' laigs.

(Under the four legs? Each one of the four.

Each one of de fo' laigs.

(The hair from this black cat?)

Dat's right. An' dey tell me yo' go right behin' his ear an' pull it out, an' pull it to yo', an' clip it from each one of his ears.

(Each one of his ears. Do you cut off the hair or the ears?)

Cut de hair.

(Cut the hair from each ear?)

From behin' each ear, an' de tip-end of his tail. An' dey tell me yo' kin do anythin' yo' wanta do.

(Well, what do you do with that hair after you fix it up?)

Fix it up, jes' keep it in yore pocket. Yo' wouldn't need to have no big bag, jes' a little small bag. Have it in yore pocketbook, jes' lak yo' goin' tuh git

in a big poker game - a big gamblin' game. [Savannah, Ga., (1261), 2193:6.]

10874. If yo' happen to see a cat - if it passes dat road, if it's a black cat, walk backwards, dey says, an' yo'll always succeed. But if he's a gray cat or a white cat, says step right on ovah it.

WALK BACKWARDS OVER PLACE BLACK CAT CROSSED YOUR PATH AND YOU WILL HAVE MUCH BETTER LUCK

(Over the cat.)

Yeah, step right on ovah where he walks, but walk backwards if he's black an' yo' shore will have better luck. [St. Petersburg, Fla., (1008), 1629:3a.]

10875. (Well, now, how would these people make you move out? What would they do to make you move out?)

Oh, that. That is very easily done. You see, you kin take - you know, two tom cats fights whenever they meets. Well, they kin git to you very easily.

MANURE OF 2 TOMCATS - MIXED - YOU SCATTER AT NIGHT WITH LEFT HAND - LENGTH OF ENEMY'S YARD AND PORCH DO NOT LOOK BACK AT ANY TIME HE AND WIFE WILL MOVE OR STAY TO FIGHT LIKE TOMCATS

You git two tomcats - their manure. That [is the] frontyard there and that [is the] front porch. I will take, if I wanted to do you harm, I would take

my left hand any time at night and I will probably throw it [manure] over that porch or over dat front yard where you gotta cross for to come into the porch. I will throw it thataway, see, as I'm going on up. I would walk de lenk [length] of that porch or de lenk of the front yard. I will take my hand, the left hand, and throw thataway, and don't ever look back. Well, you bound to cross it. Well you, if you stay there, you'll stay there in trouble; tormented forever and you'll be glad to get out, because them two tomcats - just like they was fighting all the time, that will keep you like that.

(I see, but you have to get the two tomcats.)

Yeah, the two tomcats. Well you take them two and you kin [do] anything and break up enybody - break up eny home. [Richmond, Va., (431), 387:2.]

10876. Ah heered people say tuh ketch a black cat, hold him back of his neck an' strip yore han' down de tail seven times an' count 'em, an' throw him from yo' an' cuss at him, an' don't look back at him. An' dat as good a luck fo' work as a man could do.

CATCH BLACK CAT - HOLD BY BACK OF NECK - WITH OTHER HAND STRIP DOWN HIS BACK TO END OF TAIL REPEAT 7 TIMES - COUNT - THROW CAT AWAY - CUSS HIM - DON'T LOOK BACK - GO ASK FOR JOB - GET IT

(Well, after you have done this with the cat, then what do you do?)

ah'd git out an' go an' ask some man fo' a job, an' ah would be lucky enough to git a job by dat. [Waycross, Ga., (1112), 1785:4.]

After ah throwed de cat away, yo' [ah] cuss at him. Why

2 CATS - RUB THEIR HEADS TOGETHER UNTIL ANGRY SCRATCH LOCK OF HAIR FROM EACH HEAD - FOLD TOGETHER WITH RED PEPPER AND SALT - KEEP IN NORTH CORNER OF ENEMY'S HOUSE - THIS PARTS MAN AND WOMAN INSIDE

10877. Git two cats, yes-suh, an' rub dere haidz tub- gethah till dey git mad - till dey git real mad at one anothonah. Den yo' snatch a lock of hair outa each cat's

haid, yo' know, an' yo' fold it togethah. An' put some red peppah an' salt in it an' care it an' put it in de no'th cornah of dere house. Dey'll leave, dey'll part. Dat's whut separate 'em.

(Separate this man and woman?)

Uh-hah. [Memphis, Tenn., (946), 1525:14.]

10878. Yo' take a black cat, de same cat yo' got de [lucky] bone [from]. Yo'

take dat hair an' yo' tie it up. Yo' gotta tie it in a rag an' yo' wear it in yore shirrtail. When yo' wear it in yore shirrtail, yo' kin conker anybody.

(You get the hair from the top of his tail?)

USE THE BLACK CAT FROM WHICH YOU GOT LUCKY BONE
TAKE HAIR FROM BUTT OR RUMP OF HIS TAIL - TIE UP
IN RAG - WEAR IN SHIRTTAIL - DO ANYTHING - GET JOB

Right from de top of his tail, right from de butt of his tail.

(And the man will give you a job?)

'Cause him tuh give yo' a job or yo' kin git anything

that chew want. [New Orleans, La., (1574), 2897:4.]

10879. Now, yo' see dis heah - dis may sound crazy tuh yo'. Yo' kin ketch yo' a cat an' git two of his whiskers, any kinda cat black or white. Yo' kin git two

of his whiskers. *Jis' lak i^f yo' mah husban' an' ah want*

WHISKERS 2 OF LIVE CAT - WOMAN PULLS OUT WALKS
INTO ANOTHER WOMAN'S HOUSE - DROPS THEM BEHIND MAN
WITHIN - WALKS ON OUT - CAUSES FAMILY FIGHTS - MAN
LEAVES - GOES TO LIVE WITH WOMAN DROPPING WHISKERS

chew fo' mah man. Jis' take 'em in de house an' have 'em crossed, an' jis' walk on de flo' lak dis, jis' lak yo'

sittin', an' drop 'em down behin' [you], yo' know, an' walk on out. An' he'll strictly leave there. [Did she demonstrate this rite!] Ah'm tellin' yo' whut ah know. See, mah daddy befo' he died [told me things?]. He wuz kinda smart... Ah don't know things good enough but some things ah really knows.

Yo' ketcha live cat an' pull 'em outa his whiskers; see, a live cat, an' drop 'em an' walk on outa dere. Drop 'em in there. They can't git along fo' quarrelin' an' arguin'. Quite natural yo' cain't live with a person fo' quarrelin' an' arguin'. Yo' ain't goin' stay there no mo'. It'll sure break it up [the home]. [Little Rock, Ark., (877?), 1461:2.]

10880. Heah's anothah instan' [instance]. Yo' kin take a black cat an' cut some of de hair from right undah his tail. Well, yo' take some *Hearts Cologne*

or eithah whiskey. Well, yo' bury it. Yo' taked dat cat hair an' yo' sew it up, put it wit dat whiskey. But chew bettah, if yo' kin git any part of her undahweah, or if it's a man, any of his clothes, yo' kin make 'em go

HAIR FROM UNDER TAIL OR BELLY OF BLACK CAT - GOOD
FOR BUSINESS - KEEP DAMP WITH HEARTS COLOGNE OR
WHISKEY - SEW UP CAT HAIR IN PIECE OF VICTIM'S
CLOTHES - DAMPEN WITH WHISKEY - BURY WHERE VICTIM
WALKS - OR INSTEAD OF CLOTHES - USE DIRT FROM SHOE
OR SHOE TRACK MIXED WITH CAT HAIR - MOVES PERSON

like dat. Jes' bring it right back dere an' jes' drop it right in de yard, any place dat he kin walk ovah it. Or eithah yo' kin git some of dere dirt. Jes' watch him an' whenever he come out - man or woman - git some of de dirt of one of de shoe where he track ovah an' mix dat. Mix it in wit dat hair. Yo' kin make 'em move out de house like dat.

(This cat hair - suppose you are driving me away - you get some of my hair and the cat's hair and put this in some of my clothes and put it out where I can walk over it. That's to drive me away?)

Dat's to drive you away. [Brunswick, Ga., (1188), 2002:8.]

[Two cylinders later informant returns to black cat hair:]

Ah always heah 'em say keep dat same black cat hair, keep it round yore place an' keep it wet in vinegah - ah mean in *Hearts Cologne* or good whiskey - dat black hair. Keep it round yore place. Tell me dat's lucky fo' yore business.

(How do you get that black cat hair?)

Why, yo' ketch a black cat, any black cat, an' jes' cut de hair from undah his tail or his belly part. [Brunswick, Ga., (1188), 2004:11.]

10881. Well, jes' lak dis, if ah wuz de type of dis kind, dat ah wouldn't wanta see a woman an' a man gittin' along, see, an' ah wanted tuh part dem.

AFTER DOG MAKES CAT'S HAIR BRISTLE - CUT SOME FROM BACKS OF CAT AND DOG - MIX - SEW INTO BLACK CLOTH BURY UNDER THEIR STEPS TO PART THE MAN AND WOMAN

Listen good - an' when dis dog an' ket. Yo' know kets an' dogs will quarrel some-time. Well, when dis dog make dis ket kinda angry,

dis cat will bring up her fur on her back. Well, an' de same time yo' take a knife or scissors - shears, at least yo' should call 'em, an' cut a little piece of dat.

(Cut a little piece of what?)

De hair out de ket's back. Listen, an' a little of de dog, when dey in dat angry nood [mood] - jes' lak dey would be angry, yo' know. An' yo' take dat an' sew it up in piece of black cloth, whut chew would call broadcloth. An' bury it under de steps, an' dey couldn't git along nohow in de world. [Brunswick, Ga., (1210), 2044:4.]

10882. Well, if yo' livin' heah an' somebody want chew tuh move out, ah know whut dey kin do tuh make yo' move. Well, de way ah've heard it an' de way ah've seen it did, yo' git a black

MAKE DOG AND BLACK CAT FIGHT - CUT HAIR FROM SACKS GET SOME OF THEIR MANURE - STOVE DRY BOTH - POWDER SPRINKLED IN 4 CORNERS OF HOUSE - MOVES IN 5 DAYS

cat an' a dog an' make dem fight, an' git some of dat hair. Den yo' git some of whut dey do, de passage,

an' dry it up tuhgether, an' put dat hair in it. While dey all growled up an' bristeld up, yo' git some dat hair out dey back. Rub it tuhgether an' let it dry until it git plumb ontuh a powder. Put it in de stove an' parch it until it git tuh a powder. When it git tuh a powder, den yo' git somebody if yo' cain't go tuh de house, yo' git somebody else tuh go dere, yo' understan'. Dey go dere wit dat powder, have it hid, an' sprinkle it in de fo' corners of dat house. Dey'll move undah five days. Dey cain't stay dere. [I would call this a quasi-quincunx rite, the fifth point being the 5 days. At the moment I do not recall anything similar, though I am almost certain that there is.] [Memphis, Tenn., (1546), 2803:9.]

10883. If yo' wuz in dis house an' ah wuz in dis house an' ah wanted tuh make yo' move. Yo' know a cat an' a dog can't git 'long, if both stay at de same place, unless dey's

MIX CAT AND DOG HAIR TOGETHER - ADD RED DEVIL LYE SPRINKLE WHERE HE WALKS - CALL NAME - CUSS - "GO"

raised tuhgethah, an' dey enemies against each othah anyway. Well, yo' take de

dog hair an' de cat hair an' put it together. Take yo' some Red Devil Lye an' cuss 'em out. Tell 'em, "Go, yo'all can't stay tuhgethah, mus' go." Call his name. Jes' yo' wanted tuh move 'em an' cuss dem out. Sprinkle it down where dey gotta walk at, see. Cuss 'em out. [Sumter, S. Car., (1351), 2345:6.]

BRISTLES FROM CAT'S NECK - HAIR FROM DOG'S TAIL ADD SALT - CAYENNE PEPPER - WRITE NAME 9 TIMES THROW INTO FIRE: I WAN' CHOO TO FUSS...BUST UP THE NAME OF THE LORD - OR SAME THING - SUGAR INSTEAD OF SALT - THROW THROUGH HOUSE AND UNDER

10884. If you want to break up a person, you kin take the dog hair, you know; like the bristles of cat's neck. You know, where bristles up, you understand. Where she bristles up back there. And then

on the dog's tail you cut out some hair, like if you wanta break up a person.

And you take and put that stuff together and puts some salt and some cayenne pepper with it. And you write their name down 9 times. And you go and throw it in the fire, you say, "I wan' choo to fuss, fight and bust up: *In the Name of the Lord.*" That's wha' choo do with that dog hair and that cat hair and things. Or else you kin take doze things, the cat hair and that, and you kin take it, you kin make a fuss in the home. You kin break up a person. Put the sugar and cayenne pepper with it. You kin throw it all through the house, under the house. [Memphis, Tenn., (960), 1548:2.]

10885. Yo' know a cat an' a dog don' lak one anothah, hardly evah see one dat's friendly. Yo' take some hair offa de dog's back an' offa cat's, an' yo' could mix it together an' put it in yore fiahplace an' burn it, or in yore heater or whatevah yo' got, an' dat'll make folks fall out.

HAIR FROM CAT'S AND DOG'S BACK - MIX - BURN
IN FIREPLACE OR HEATER OF FAMILY TO BE MOVED

(Would I burn that in my house or take it over to the house where the people are that I want to fall out?)

If yo' at they house an' they gotten a fiah, put it in they house. [Wilson, N. Car., (1496), 2665:10.]

10886. Take a black cat hair, dog hair - don't make no difference whut kinda dog - an' nine grains of peppah an' some of dey urinate, an' put it in a bottle.

BLACK CAT HAIR - DOG HAIR - 9 GRAINS OF PEPPER
URINE - HEARTS COLOGNE - ALL IN BOTTLE - BURY
WHERE HE AND SHE WALK - THIS WILL BREAK THEM UP

An' if yo' wanta break up anybody, take dat nine grains of peppah, *Heart Cologne*, an' dat dog an' cat hair, an' bury it where dey walk, either one of

'em. Dey git so dey soon bust up. [Wilson, N. Car., (1499), 2667:19.]

10887. Take de hair out of a dog hair an' de hair out of a cat tail, or either git it out of one of 'em's tail an' de other out one of dere haid - either

HAIR FROM CAT'S TAIL AND HAIR FROM DOG'S HEAD
OR VICE VERSA - LITTLE PEPPER - 3 PODS RAT MANURE
MAKE IT A BALL - ATTACH STRING - DIP 3 TIMES INTO
FAMILY'S WATER BUCKET - THIS BREAKS UP A HOME

one of dem animals. Yo' kin git dat an' put it together, an' when yo' put it together, yo' put it an' makes a ball of it. But den yo' wanta put it - yo' jes' have de least

little bit of peppah in it, any kinda peppah, an' yo' make dat ball with a string to it. Put de string lak dat, but yo' take de biggest part of it now - chew git dat cat hair an' dat dog hair an' yo' put it in a piece of cloth an' den yo' git three pods of rat manure, an' yo' put dem in an' sew it up together. Yo' make dat ball together an' yo' kin come roun' - if it mah pump or mah bucket or anything, an' den yo' dump it in dere three times. An' den yo' throw it away. Dat'll broke us up fo' life, won't, enjoy life no mo'. Ah see dat done.

(You are supposed to go out and drink that water?)

It jes' make us fall out fo'evah.

(If you drink the water?) [Sumter, S. Car., (1382), 2457:5.]

10888. Git some of the hair off of a cat's neck an' git some hair from back of a dog's neck. You know a cat an' a dog will fight. An' put it together an'

HAIR FROM BACK OF CAT'S NECK AND DOG'S NECK
BURN THEM WITH PINE STRAW AT FORKS OF ROAD
THIS SEPARATES MAN AND WOMAN YOU HAVE IN MIND

git some pine straw [dried pine needles] and care it to the fork of a road an' burn it up. They say they'll go together no more; they say every time they meet one

another they fight. [The male and female victims are not named here but the in-

tention is there to identify them.] [Wilmington, N. Car., (209), 115:1+85.]

10889. There was another boy fell in love with her and she did with him and I went a trying to break 'em up. I goes and gets me dere lef' - a handful of dr dirt out of de lef' track from her and a handful of dirt out of his. I moxes doze two together. I goes and gits me a dog, and I goes and gits me a cat, and I cuts de tip end off of each one of them's tail. I

HAIR FROM TIP END OF CAT'S TAIL AND DOG'S TAIL
MIX THEM - HANDFUL OF DIRT FROM HIS AND HER
LEFT FOOT TRACK - THROW INTO FIRE, SAYING:
CATS AND DOGS CAN'T GET ALONG TOGETHER, I'LL
BE DAMN IF YOU ALL SHALL - BROKE THEM RIGHT UP

mixes them together with that sand all out of each one of doze tracks. I t'rows dem into a fire stove. I says, "Cats and dogs can't get along together, I'll be damn if you all shall." And it worked, broke dem right up. [Wilmington, N. Car., (252), 171:10+85.]

10890. Take cat hairs an' dog hairs an' mix it together an' throw it around undah that house, an' nobody lives there.

MIX CAT HAIR AND DOG HAIR - THROW UNDER THEIR
HOUSE TO CONFUSE AND DRIVE OUT PERSONS WITHIN

(Why won't they live there?) Why? Because when they git in there, it'll be confused so they cain't stay there. Dog and cats

don' like each othah. Dat's whut chew call a black art *trick*. [Little Rock, Ark., (887), 1461:7.]

10891. Yo' kin put cat hair in a person's whiskey or coffee or tea or somepin lak dat an' dey'll begin tuh have fits an' act lak a cat or somepin. Den too,

HAIR OF CAT OR DOG IN DRINKS GIVES DRINKER FITS

yo' kin take dog hair an' do de same thing, an' de dog hair git in it [drink] an' it'll

run yo' crazy. [Memphis, Tenn., (930), 1512:4 & 5.]

10892. Well, the first thing that happened, this girl, other girl, was going with the woman's husband; and she [other girl] wanted the woman's husband for

HAIR CUT FROM FIGHTING CAT AND DOG - PUT IN
LINING OF MAN'S COAT BY WOMAN TO SEPARATE
HIM FROM WIFE - AFTER SEPARATION - WIFE TIES
UP SOME OF HIS SEMEN WITH SILVER DIME IN
CORNER OF RAG - KEEPS IN MATTRESS - RETURNS

herself, and the woman wanted the husband at home. And she [other girl] told me that she was going to make them [husband and wife] get along bad. So she put some dog hair and some cat hair dat - you know, caught 'em fighting

and cut the hair out of the dog and the cat, and put this hair together and put it in there, in his coat lining. And she say, whenever he go home that would cause he and his wife to get along bad, and they'd set up argue, fuss all the time. Quite natural nobody wants to stay with anybody like that. After which, when they separated - the man and wife - den she wanted him back.

(The wife wanted him back?)

The wife wanted him back. And to get him back, she decided to get to him and *soft talk*, you know, love and talk to get him back home to have intercourse with him, and then she was going to take part of his and keep it at home. She say she tie it in a rag and put a silver dime in the corner of the rag, and she stick it under her bed mattress, and that would make him to come back to where he left from.

(Well, then, did he come back?)

Yes, he came back.

(Oh, he came back all right.) [Vicksburg, Miss., (749), 1018:5.]

10893. Take some of yore hair an' wrap it up wit some of your discharge an'

put it on a dog's back or either a cat. Jis' take a strand of thread an' take yore hair an' tie it in a little knot right to their [the dog's] hair.

(Tie to them in the back and the back of a dog?)

MAN OR WOMAN TAKES SOME OF HIS OR HER DISCHARGE
WRAPS IT UP WITH HIS OR HER HAIR - TIES WITH THREAD
ON THE BACK OF DOG OR CAT - PUTS CHEW TUH WALKIN'

Yessuh.

(Well, what is going to happen then?)

Well, the dog runs - he goes about an' dat puts

chew tuh walkin' an' den yo' jis' wander on away.

(And the cat the same way?)

Yes.

(That is all you have to do, use this hair and this discharge and tie it. What do you mean by discharge?) [I have discussed this problem elsewhere.]

Yes. Well, it's jis' lak yo' know, yo' know if yo' have a interco'se, yo' see.

(You do that if you want to get rid of the person? Who does this, the woman to the man or the man to the woman?)

They both kin do it - de either one de same way. [Little Rock, Ark., (896), 1465:17.]

10894. Any kind of cat hair and a he dog and a she cat to run a person away - break 'em up.

(How do you do that?)

You take this hair and you mix it all up together like that - the hair of the dog and the cat. The dog and cat don't mate together. Call this man John. Jis' say, *Mary, you and John can't stay together.* Well, then you get this

SHE CAT AND HE DOG - HAIR FROM - MIX
CALL WOMAN MARY AND MAN JOHN
SAY, MARY, YOU AND JOHN CAN'T STAY TOGETHER
TAKE 9 PODS OF RED PEPPER AND GUNPOWDER
MIX THESE 3: HAIR - PEPPER - GUNPOWDER
BURN IN YARD - MAKE WISHES - THEY SEPARATE

gunpowder and you get nine pods of red pepper, and you put that all together. Don't burn it in de house. Make a fire out in de yard and burn it, and make your wishes and they gone apart. [Norfolk, Va., (486), 516:2.]

10895. He cat hair, she dog hair,

make man and woman love each other; tie them [their] hairs together, put urine and *Hearts Cologne* on, wrap in red flannel, wrap to you. At each wrap, wish. Wrap 9 times. At each wrap wish: "I'm tying my head and your heart together etc." Choose light or dark shade of *Hearts Cologne* [here *Hearts Powder*, box with hearts on outside and several shades mentioned]

as near color of person [man] as possible. [Elizabeth City, N. Car., (438), 394:2+85.]

10896. You take a black hen's egg, be sure it's a black hen's egg, and you boil it, and you doesn't get it completely done. Then you take and cut it in two, half in two, and if it's a woman and a man you want to break apart, separate, you get a male cat and a female dog, and give one half of the egg to the dog and the other half to the cat. And then they say after the dog and cat eat this egg,

why, you make them fight. That's what separates them.

(Which half do you give to the dog and which half do you give to the cat?)

You take an indelible pencil and you write the man's name on one end and the woman's name on the other end of the egg. And you see, when it boiling, see, the name's right on through on the egg. And you see, you gave the **man's** name to the [male] cat and the woman's name to the [female] dog. [Elizabeth City, N. Car., (438), 401:1.]

10897. I've heard of dey usin' cat hair or dog hair or - I'll tell you. You kin take a dog and you git some hair right from her rear end, you understand;

CAT OR DOG HAIR FROM REAR END - SINGE IT
TIE IN CLOTH WITH 9 KNOTS - WEAR ABOUT WAIST
NECK OR IN CLOTHES - SINCE THIS HAIR CAME
FROM REAR END - YOU CAN PASS POISON OUT REAR

right near where at she do business, you understand. All right. You take dat hair and you swinge [singe] it, you see. You gits enough [hair] so you kin swinge it, where you kin find it after

you done it. You put it on a piece of clot'. Why you jes' set a match to it and swinge it, see. 'Fore [before] it burn too much, why you put it out, you smother it you see. After you smother it, de clot' you burn it on, why you don't take it off dat cloth. You jes' tie it up right in dat same cloth, you see. All right, you put nine knots in dat. After you tie it up you put nine knots in it, and perhaps you tie it around your waist, or you could make a sling and put it around your neck, or you could sew it up in your weskit [vest] lining, or sompin like dat, or coat linin', or dere's several ways to tote it. See. Why dat's de way you do wit dat [cat] hair proposition.

(What good will it do you to carry that hair?)

That stand fer a lotta things: dey kin pass *poison* [you] and it won't hurt you. You can do anything you want with it. [Charleston, S. Car., (511), 579:4.]

10898. [Here are two versions of the same rite by the same informant, an excellent professional worker, they being on separate cylinders:]

BLACK CAT LICKS PERSON'S PRIVATES
9 MORNINGS BEFORE SUNRISE - ETC.

Version (1) Ketch you a black cat that's a *rambler* an'...

(That's a what?)

Tha's wha' choo call a rambus, that's wha' choo [call] rambler, or black cat, he's the luckiest thing you kin do. Pull out wha' choo got an let him lick right - jis' lick it right well.

(What do you pull out?)

You know, wha' choo got between your legs.

(A man?)

Or either a woman. Let her lick it [instead of the cat]. Then she wet in this bottle. Yo' want to *cross* de house up don' choo? Well, yo' get the **person's name** whoever in the house. Yo' got to know the name, yo' see. Write it down an' put it in this bottle. Yo' see, take it right out them back doorstep an' bury it there. Yo' wan'a *cross* the house, yo' wan'a start disturb[ment] in the house don' choo? [Memphis, Tenn., (967), 1562:7.]

Version (2) A similar version:

If you want to have luck in the house you git choo a black cat, they call that a *rambler*. An' every morning before the sun rise for nine mornings, take it, if it's a woman, let him lick dat, an' if it's a man let him lick it. Now he ain't gon'a bite choo. An' turn him loose and luck you wana git hold of will be right there in that house. Yo' won't have a bit of trouble. [This woman, born in North Carolina, able, excentric, tough, gave an excellent and long interview. My transcriber missed all these cylinders. I transcribed a few rites by hand - these scattered through HOODOO - intending to return to them. Similarly I lost

another informant in Memphis, and my best one in Jacksonville.] [Memphis, Tenn., (967), 1563:3.]

MAKE CAT AND DOG MAD - MIX THEIR HAIR
SPRINKLE ACROSS YARD OF ENEMY SAYING:
NIGGERS AND WHITES DON'T AGREE AND
CATS AND DOGS CAN'T AGREE - MOVE

10899. [Here is another person whose cylinders were missed, an excellent professional worker:]

Cat and dog, mix hair after making *mad*, put salt and pepper with, sprinkle

across yard saying, "Niggers and whites don't agree, and cats and dogs can't agree, move." [Memphis, Tenn., (965), 1557:2.]

10900. Say, for instance, if you was mah husband and you was living with another woman and ah didn't want chew to live with this woman, and I could get

familiar enough with this woman to get in her house, or get someone to go to her house. I would cut the hair from under the chin of a dog, right under here [dem-

HAIR FROM UNDER CHINS AND TAILS OF CAT AND DOG
WIFE TAKES - WRAPS INTO CIGARETTE PAPER - ADDS
RED PEPPER - VISITS OTHER WOMAN'S HOUSE - THROWS
INTO FIREPLACE - SEPARATES HUSBAND AND OTHER WOMAN

onstrates], and under the chin of a cat, and under their tails, and wrap it up into a cigarette paper. And when I go to their house, have occasion to smoke or do something, if they have fire in the grate, I throw that hair in the fire. Put a little pepper in it - red pepper. And they positively will fight, [even] if they haven't been used to it. They will continue to fight and be in confusion

all the time. [Mobile, Ala., (650), 845:2.]

CATCH A CAT AND BULLDOG WHEN LATTER MAD - TAKE
HAIR FROM BACKS OF EACH - MIX - ADD GUNPOWDER
YOU WRITE THEIR NAMES - HAVE TO WRITE YOUR NAME
PRACTICALLY WITH MOST OF THE WITCHCRAFT WORK
BORN - MAKES THE PERSONS FURIOUS - SEPARATES THEM

10901. Well, you see you gotta ketch a bulldog when he is mad...a real furious dog - gotta ketch a bad dog, and you ketch a cat and take the hair off his [cat's] back and the hair off the dog's

back and you mix them together and you will put gunpowder in that and you burn them down.

(Where do you burn that?)

Burn dat in your stove. If you got a fireplace in the stones.

(What are you supposed to do then?)

That supposed to make anger, fuss, the one who you want to break up.

(Well, how do you know which one to do that to? Do you do anything about that?)

Well, like if I know you and I wanted to break your home up, I'll take your name and put it down and write, *you have to write your name practically with most of the witchcraft work.*

(Oh! I see, you have to burn that with the name then? This paper and this hair together.)

All in there and the gunpowder. Makes them fighting and fussing. Just like the cat and dog will fight, dat's de way you will do. Well, one or the other of you going get tired and leave. [Norfolk, Va., (492), 530:8.]

10902. You clip de hair off de dog w'ere he bris'led up, a bad dog, an' a he cat. An' yo' mix that hair together jis' like yo'd mix up salt an' peppah. Then mix that wit de person name. You kin use like that an' yo' kin make a person move. You take de dog hair an' cat hair, an' yo' mix it jis' like yo' do salt an' peppah, an' yo' put this red ciyine [cayenne] peppah wit it. Yo' git bitter aloes, yo' git yo' some *John de Conkah* root; not the powder, yo' git de

root, yo' boil that. Yo' mix this dog hair an' cat hair together, an' yo' have that in a big bucket with *hot peppah* [pepper sauce] in there and *war watah*. An' whosomevah it is you want to move you take it to de house an' sprinkle

BRISTLED HAIR FROM BAD DOG AND HE CAT - NAME - MIX
ADD: CAYENNE PEPPER - BITTER ALOES - JOHN DE CONKAH
BOIL - ADD HOT PEPPER AND WAR WATER - SPRINKLE AT
VICTIM'S HOUSE - HE CROSSING NEXT DAY SON MOVES

de porch, chuck it back under de steps. An' de next day they cross over it, de next mornin', comin' out. It jis' make 'em move. [New Orleans, La., (802), 1119:8.]

10903. Well, yo' take de hair off a bad dog's back, de hair off a cat's back, an' take a woman's underwear when it's dirty, an' wash it, taking dat watah an' applyin' it wit dat hair off de dog's back an' off de cat's back, an' puttin' turpentine wit it, an' shuttin' de bottle up,

HAIR FROM BAD DOG'S BACK - CAT'S BACK - WATER FROM
WOMAN'S WASHED UNDERWEAR - ADD TURPENTINE - BOTTLE
THROW INTO MISSISSIPPI RIVER - CAUSES FAMILY FIGHT

an' throw it in de Miss'ippi Rivah. It will cause one de greatest rows in dat house yo' evah did see. [New Orleans, La., (1560), 2852:5.]

10904. Yo' kin cut dat out from dog's - out from back de dog's neck an' yo' kin cut it out from back of de cat's neck, an' yo' put it at chure do', yo' see. See, dat separates man an' his wife. See, de cat an' de dog squabblin'. An' yo' jis' tangle dat hair up together an' yo' jis' put it down aroun' an' dey will separate. [Memphis, Tenn., (941), 1523:16.]

CUT HAIR FROM BACKS OF DOG'S AND CAT'S NECKS AND
PUT IT AT VICTIM'S DOOR - SEPARATES MAN AND WIFE

10905. Yo' take them fingernails an' toenails an' mix 'em, yo' know, wit de same thing - cat's an' dog's bristles an' things, an' bury 'em undah de do'step an' dey'll leave town. If anybody want yo' [them] tuh leave, dey'll leave - jest break up an' jest leave, run away. (Whose fingernails and toenails do you take?)

VICTIM'S FINGERNAILS OR TOENAILS MIXED WITH CAT'S
OR DOG'S BRISTLES AND BURIED UNDER HIS OR HER DOOR
HE OR SHE WALKING OVER THEM WILL SOON LEAVE HOUSE

woman's]. Yo' know, if yo' want de man tuh leave, git his toenails [and fingernails]. If yo' want de woman tuh leave, git hers. An' mix them together lak dat an' bury 'em undah a do'step. Bury them where dey gotta walk in an' out ovah them. [Waycross, Ga., (1093), 1760:7.]

10906. Take the - like they got a white dog. Well, you see, they [white dogs] make white - white stuff you know, down here. Well, you take that [white manure] and when that's dry, get the dirt dauber and get that cayenne pepper, Epsom salts, black pepper, salt, and red pepper - the red cayenne pep-

WHITE DOGS MAKE WHITE MANURE - TAKE THAT WHEN DRY
DIRT DAUBER NEST - CAYENNE PEPPER - EPSOM SALTS - BLACK
PEPPER - SALT - HAIR FROM DOG'S BACK AND CAT'S BACK
YOU KNOW CATS AND DOGS CAN'T AGREE...THEY'LL FIGHT
MIX ALL - THROW AT VICTIM'S HOUSE - THEY'LL FIGHT

per. You [know] the regular red cayenne pepper. And take some of the hair out of the dog's back and some out of the cat's back. You know cats and dogs can't agree. You know they'll fight. Well, they put all that together and mix it up, and then throw it around peoples' houses and make them fight. [New Orleans, La., (826), 1206:8.]

MIX CAT HAIR AND DOG HAIR - BURN WITH BRIMSTONE
OUTDOORS - 'STURB A COMMUNITY - CAUSE CONFUSION

same brimstone; an' burn anywhere outdo's, an' it will 'sturb a community, 'cause confusion. [Memphis, Tenn., (1556), 2831:14.]

10908. An' den, too, ag'in, if yo' want 'em tuh move, if yo' wanta upset peoples an' have confusion, yo' git chew a small little [young] cat an' a [young] dog. Yo' know, when a cat an' a dog git tuhgethah, his bristles raises. Well, yo' takes dat cat an' put him tuh where a dog kin see 'em; an' when dey

GET A KITTEN AND A PUP - CLIP BRISTLES FROM CAT
AND DOG - MIX AND THROW AT A PERSON'S HOUSE
THAT CAUSES CONFUSION INSIDE - KEEPS THEM UPSET

bristles raise up, clip de bristles off de cat an' offa de dog an' mix it tuhgethah. An' if yo' kin git in dey house, why yo' carry it in dere an' throw it about in de house an' walk on out. Well, dat breaks 'em up an' keeps 'em always stirred up, confused tuh death. [Memphis, Tenn., (1537), 2774:8.]

10909. Git a small puppy an' a small cat [kitten] an' yo' put dem - join 'em togethah an' make 'em mad wit each othah. Now dey bristle up. In de back of dat neck where dey bristle, yo' cut some hair from each an' yo' mix it togethah, an' yo' care it an' yo' sprinkle it down; yo' may say fo' in-

PUPPY AND KITTEN - MAKE HAIR BRISTLE - TAKE SOME
FROM BACKS OF NECKS - CONCEAL AT ENEMY'S DOOR
WHILE SAYING: CATS AN' DOGS CAIN'T AGREE. GO!

stance, undah a mat or anything, dat dis individual constantly have tuh come ovah. An' in de meantime yo' make de expression on, "Cats an' dogs cain't agree. Go!" Den dey go. Move. [Memphis, Tenn., (915), 1481:2.]

10910. Used for back luck, too. They take a dog's hair and a cat's hair and put it together, and the person's name with it, and sew it up together an' bury it close to that person's house. And they'll want to kill everybody in that house. They get together like cats

SEW UP CAT AND DOG HAIR - VICTIM'S NAME - BURY AT
LATTER'S HOUSE - SOON FIGHTING AND KILLING WITHIN

and dogs and they're fighting and killing one another and scratching and biting going on something terrible. [Memphis, Tenn., (973), 1577:4.]

10911. Dog manure an' dog hair - see, dey gotta git dat dog an' cat tuh fightin'; see, if yo' wanta separate a man an' a woman. See, yo' git - lak mah, ah have two little white dogs now. Well, yo' git a cat an' git dem tuh fightin' an' clip de hair right quick while dey both mad. Yo' put dat tuhgethah, dat cat hair

MAKE A CAT AND DOG FIGHT - CLIP THEIR HAIR QUICKLY
TAKE THEIR MANURES AND RAT MANURE - MIX TOGETHER
YO' KNOW DEM THREE THINGS [ANIMALS] DON' GIT ALONG
THROW INTO THEIR ROOM - SEPARATES ANY MAN AND WIFE

an' de dog hair, an' dog manure an' cat manure, an' rat manure. Well, yo' know dem three things don' git along, don't chew? Yo' know de cat hates de rat an' de dog hates de cat. So yo' throw dat in dere. It really separate any man an' wife an' it will make 'em move. Throw it in de room, jis' lak ah come in heah. Fo' instance, ah wanta have sompin in mah han'. Ah could be sittin' heah an' ah could be jis' sprinklin' it aroun'. [I replaced the original four-letter word by manure.] [Memphis, Tenn., (920), 1487:3.]

10912. If yo's a man an' maybe yo's goin' tuh see dis woman ovah heah, an' go ~~attah~~ [after] dis woman ovah heah, ah'll git a piece of yore clothes, yo' know, jes' a lil' scrap. Ah'll git a scrap of his clothes, clothes whut [both]

10907. Git de cat hair an' de dog hair an' mix it together, an' den when yo' mix it togethah, den yo' git chew some dis will 'sturb a community, 'cause confusion. [Memphis, Tenn., (1556), 2831:14.]

chew weah, anything. An' ah'll take dat an' put dat tuhgethah an' take a pinch of de dog hair, yo' know.

YOU WANT TO BREAK UP WOMAN AND MAN GOING TOGETHER
HAIR FROM FRONT OF CAT AND PIECE OF WOMAN'S CLOTHES
HAIR FROM BACK OF DOG AND PIECE OF MAN'S CLOTHES
AFTER YOU HAVE MADE THESE TWO ANIMALS FIGHT
MIX THESE PIECES TOGETHER AND BURY WHERE BOTH WALK

woman's clothes tuhgethah, an' ah'll bind it up an' ah'll bury it roun' dat way, side de road. So dey says. Dey nevah kin live no mo' tuhgethah.

(They can't *live no more together*. You take a piece of the man's clothes and a piece of the woman's clothes and you take this hair from a cat and from the dog, and you ball them up and bury them beside the road. That makes them fight and they can't live together.)

Yes. [Fayetteville, N. Car., (1435), 2601:11.]

10913. Jes' lak if yo' got a dog an' a cat - ain't chew seen two dogs and two cats meet, an' de cat make up his bristles an' de dog make up his bristles? An' while dey got dere bristles made up, yo'll git de hair behin' both of 'em's neck, see; an' put it in a piece of cloth an' fold up de

CLIP BRISTLES FROM NECKS OF QUARRELING CAT AND DOG
FOLD IN CLOTH - PIN WITH 9 NEEDLES ALTERNATING
HEADS AND POINTS - WISHING PERSONS FIGHT ON SIGHT

cloth, an' pin nine straight pins in it - one each way. See [demonstrates] pin one in it [cloth] dat way - an' one in it dat way [heads and points, alternated] an' dat jes' will make 'em fuss an' fight.

(Well, now what do they do with that cloth after they pin it up? Where do they put that?)

Yo' tote dat in yore pocket, see. When dey git together jes' lak dat dog an' cat fight yo' see; jes' fuss an' fight, be mad [every] time dey see one 'nother. Do dat wit de hair.

(But they have to get near one another.) [Here without suggesting an answer, I am asking informant how all these concerns the two victims. Do they walk over package? Is it thrown into their house? Does he name pins them? Without some such device all this is done by informants intention.] [Waycross, Ga., (1075), 1741:7.]

10914. I know what they do with that. Just like if you has a sweetheart and she done left you and is living with someone else, well you take this dog hair and cat hair and you mix it together, see. And you get you a lemon.

MIX CAT AND DOG HAIR AND PUT IN LEMON WITH FULL
NAMES OF MAN AND WOMAN TO BE SEPARATED - ADD
CAYENNE PEPPER - BURY - THEY WILL NOT GET ALONG

(A lemon?)

Yes, and you cut this lemon open and you stick this dog hair and cat hair in there with their name - their full name. Put it in there and mix it together with cayenne pepper - in the lemon - and bury it and they never get along. [New Orleans, La., (838), 1261:7.]

10915. Like if I got a woman and she living with another man and I want her to break up with him. Well, I take some hair from a dog and from a cat and I gets me a lemon. I cuts this lemon open and I put them two party's names in there - this woman and this man - names down in this lemon and this

NAMES OF MAN AND WOMAN TO BE SEPARATED ARE BURIED
IN A LEMON WITH MIXED CAT AND DOG HAIR - SEAL
LEMON WITH CANDLE DRIPPINGS - DO IN DARK OF MOON

dog [and cat] hair. And I takes a candle and I light it, and I close it back up

[see later] you know, so they won't fall from it. Close it right up and I bury it. On the dark of the moon, I do that. And they won't get along.

(Where do you bury that?)

I just take and bury it anywhere in my yard.

(I see. You seal that lemon back up with this wax from the candle?)

Yes, sir. [New Orleans, La., (822), 1188:6.]

10916. Heard dem say if folks wanta give you bad luck, dey kin go to graveyard and git graveyard dust. And they kin take - and dey kin git some hair off a dog's back and cut de hair off a black cat's tail, and bury it under yore door, and dat will give you bad luck.

HAIR FROM DOG'S BACK - HAIR FROM BLACK CAT'S TAIL
AND GRAVEYARD DIRT - BURY TIED IN SACK UNDER DOOR
GIVES BAD LUCK TO PERSONS LIVING IN THAT HOUSE

(All those things together?)

Suah [sir], all dem together and tie dem in a sack and put

it under yo' door and give yo' bad luck. [Jacksonville, Fla., (563), 701:4.]

10917. Tie together hair from dog's back and hair from cat's back and nail it some place; every time they meet they will fight. [Richmond, Va., 306:2.]

CAT AND DOG HAIR RITES
REDUCED TO A FEW LINES
THIS DONE YEARS AGO 10918. Mix cat hair and dog hair, burn, put ashes in house to cause disagreements, fighting, etc. [Richmond, Va., 378:4.]

10919. Mix cat and dog hair with seven ingredients: pepper, bluestone, sulphur, salt, asafetida, etc., put at door; people living there will fight like cats and dogs. [Richmond, Va., 303:10.]

10920. Mix hair from a male dog and a female cat, burn and make wishes to break up a man and woman. [Elizabeth City, N. Car., 394:1.]

10921. Make a cat and dog fight, take hair from each, burn this on the property line between the parties you want to have fight. [Norfolk, Va., 492:4.]

10922. Mix graveyard dirt with cayenne pepper, cat and dog hair, put in a cup, and place under the house of the person to be moved. [Charleston, S. Car., 610:8.]

10923. Tie cat hair and dog hair together, burn near a house, and it will break up the couple living there. [Charleston, S. Car., 541:1.]

10924. Mix cat hair, dog hair, red pepper, dragon's blood, candle wax, burn; person getting scent of this will have "roaming mind." [Charleston, S. Car., 610:12.]

10925. Mix cat and dog hair, bury under doorstep, makes move. [Vicksburg, Miss., 1057:9.]

10926. Cut hair off end of tail of black cat, put in bag - "somepin like a *mojo* bag" - carry it for gambling. [Longer item, check if it can be transcribed for text.] [Richmond, Va., 365:3.]

10927. Cut hair from black cat's tail, mix with black pepper; if undesired visitor, burn this on stove, won't come back. Also keeps law away. [Norfolk, Va., 476:6.]

10928. Cut off ear of black cat, make a thumb of top skin that slips off. First, must be boiled in black cow's milk. Wear on index finger of left hand, worn to get job or any favor. [Richmond, Va., 341:7.]

10929. Yo' kin take the right ear of a black cat an' boil it in a black cow's milk and dry it, an' make a thumb pad out of it an' wear it on yore thumb. Dat's mighty good luck in gamblin'. [Brunswick, Ga., (1174), 1982:2.]

STRAY CAT OR DOG SIGN OF SICKNESS OR DEATH 10930. A cat or a dog, when yo' see 'em round in yore yard, it's either a sign of death or sickness. [At

the moment I do not recall ever having heard this rite before. It shows the fear or awe of strange animals, the unusual of any kind!] [Fayetteville, N. Car., (1426), 2572:19.]

10931. Yo' take de blood out of a catfish, an' say fo' instance, if yo' wanta make friends wit somebody, or a woman or man, or anybody yo' wanta **make** friends

CATFISH BLOOD POWER - THROW ON PERSON - BE FRIENDS wit. Well, **now**, yo' take dat up [after **blood has**

an' git close enough to dem an' jes' throw some of it on 'em, an' dat'll **draw** friends. Yo'll pretty much accomplish yore intention. [Memphis, Tenn., (1529), 2889:1.]

10932. Yo' takes a person dat's heavy drinker. Yo' git chew a live **catfish** - alive, any kinda fish. It don' have tuh be no special kind of fish. Yo' **cut de**

CATFISH BLOOD - 3 DROPS - CURES ALCOHOLISM tail off an' yo' ketch some of **dat** - jes' ketch three drops of that **blood**,

an' yo' put dat blood into dat. Yo' git some likker, whatsomevah likker dey likes, an' put dat blood in dere an' **give** it to 'em to drink. He goin' drink it. [Catfish blood to cure alcoholism is a common belief along the Mississippi River from Memphis down through New Orleans. For cat fish blood and alcohol, *see also* Nos.7000-7007, p.3156-3158, v.4.] [Algiers, La., (1577), 2906:5.]

10933. Like a man is a heavy drinker. You go to the river and catch you a **catfish** and git home with him as quick as you can, before he dies. Now, buy **gin**,

3 DROPS - CATFISH TAIL BLOOD - CURES ALCOHOLISM wine - whaever he drinks. And take a knife and put it in that

catfish's tail and hold him up and let three drops of blood drop in that whiskey or wine, whatever you [he] **drink**. And shake it up and put there for you [him] when you [he] come. Now when you drink this, it's goin' to make you sick. It make yo' so sick it'll almost **kill** yo'. And it'll give yo' no more taste for liquor. [New Orleans, La., (855), 1350:5.]

10934. Catfish blood is supposed to be lucky fo' a *gamblin' hand*. Well, dey take de **catfish** an' cut him, an' de blood comes out, **see**, bleeds out. Den yo'

FRESH CATFISH BLOOD - BURY 8 DAYS - GAMBLING LUCK take dat blood an' yo' wrap it up into a rag an' yo' **bury**

it an' let it stay buried fo' eight days, so ah learnt, an' den take it up out of there an' put it in yore **pocket** an' dat supposed tuh be lucky [probably if you gamble on the 9th day]. [Memphis, Tenn., (1521), 2699:16.]

10935. Okey. You kin take a **catfish** - a fresh **catfish** - and if someone **done** did you somepin and you wanta make 'em leave town, you take their name and **write**

CUT OPEN LIVE CATFISH - SEW PERSON'S NAME INSIDE it down. And take that **catfish** and cut him open

THROW FISH BACK INTO RIVER - PERSON BECOMES WANDERER and sew their name up in that **catfish**. And go to

the river and throw it overboard. And he going to, to drift away from **town** - that person, after you get their name. He going. He don't leave with **somebody**, he going leave. [New Orleans, La., (859), 1367:1.]

10936. Write de name nine times on a piece of parchment [paper] and you take it to de water and throw it in de water. And den you take a live **catfish** and take his tail and cut de tail [cut piece of fin off]. And write de **name** of dis person and put it on - cut de tail of de fish and put de paper in de **catfish** mouth, but it must be done when de fish live. And de tail of de fish and de

name dat is wrote on dis piece of parchment nine times and take it to de swift running water and throw it away and dey will leave.

VICTIM'S NAME 9 TIMES - WRITE ON PARCHMENT PAPER
CUT OFF PIECE OF LIVE CATFISH TAIL FIN - PUSH PAPER
AND FIN INTO MOUTH OF FISH - TURN FISH LOOSE IN
RUNNING WATER - RUDDERLESS FISH - WANDERING VICTIM

keeps fish from steering itself; in like manner victim wanders about aimlessly.] Den you write de name nine times of de person which you wanta leave - on parchment [paper] nine times. Put it in de mouth and take it to de deep water and throw it away, and don't look at it [turn your back]. Let de fish go. And you'll visualize it. Den you'll jest see 'em going.

(What about the tail of the fish?)

Put dat down in de mouth, too. [Washington, D.C., (628), 806:13.]

10937. Take a catfish entrails, split him open while dey alive - channel cat - an' take dat entrails an' put it in a bottle, or else bury it undah yore do'steps; jes' lak yo' had a place an' wanted tuh stay dere, why yo' kin stay dere as long as yo' wanta, if yo' bury dat undah dere, wit dere name.

SPLIT OPEN LIVE CHANNEL CATFISH - TAKE ENTRAILS
PUT IN BOTTLE OR BURY UNDER DOORSTEP WITH NAME OF
LANDLORD - YOU CAN STAY THERE AS LONG AS YOU WANT

PICK UP VICTIM'S FOOT TRACK - TOE TO HEEL AND
HEEL TO TOE - THESE CONTRARY DIRECTIONS CONFUSE
MIX WITH GUNPOWDER - WRAP BOTH IN PAPER - GO TO
RIVER - CATCH CATFISH - SHOVE THIS PAPER DOWN HIS
THROAT - SEW UP HIS MOUTH - THROW HIM OVERBOARD
AS LONG AS THAT CATFISH WANDERS - VICTIM WANDERS

gunpowder, and you take it and go to a river and ketch a catfish. And when yo' ketch him, don't kill him, put dis in his mouth in a piece of paper. And sew his mouth up and throw him overboard and dey'll go until de fish stops. Wheresomevah he stop, dey'll stop; whether it be beyond de state, where dey come from.

(Do you put just a piece of plain paper?)

Yes sir, jest plain paper.

(How many tracks do you take?)

Jest one.

(Which one, any one?)

Right. [Mobile, Ala., (671), 883:12.]

10939. Wal, ah'm goin' tell you dis now, 'gin [again]. Now, in cases a person was treatin' yo' dirty, ag'in, an' interferin' wit yore family, what would yo' do. Yo' wanta learn dat?

[I evidently nod yes.]

All right. Well, yo' go ahead and write dere names nine times - write it nine times.

(On what?)

On a piece of paper - on a piece of Bliss [trade name] paper.

(Bliss tablet paper?)

Dat's right. An' write it and den when yo' write dat, roll it under. See, any kinda bad words yo' wanta use on dat, yo' do dat. Wal, den yo' go tuh de

(I didn't understand how you do that. You put this in a live catfish?)

Yes, get de fish live and you cut de tail off. [To cut off piece of tail fin

(The name of the landlord on it?)

Den yo' kin stay at dat place as long as yo' want to. [Memphis, Tenn., (1549), 2817:10.] 10938. Yo' take it an' pick it up from de ground dis way first [demonstrates].

(From the toe back to the heel.)

Yes, back to de heel, and den from de heel to de toe. Yo' carry it and get some black

river - understand me good now. Go tuh de rivah an' ketch yo' a catfish. See, dis is a catfish yo' ketchin', see. Yo' know he's gotta skin, yo' know.

(You catch this catfish and you have this name written on this piece of paper.)

WRITE NAME 4 TIMES - OF PERSON HAVE DONE YO' DIRTY
ROLL IT UNDER FOR BAD WORDS - GO TO RIVER - CATCH
A CATFISH - LIFT UP SKIN - PUT NAME UNDER - RETURN TO
RIVER - PERSON WHOSE NAME ON FISH JUMPS INTO RIVER

Yo' write dis party's name on a piece of paper

whut have done yo' dirty, whut chew wanta git rid of 'em at once.

(Now, what do you do with the catfish?)

See, yo' take dis fish, reach and git his skin now lak dis [demonstrates]. See, he's gotta skin. Yo' skins 'im. See, yo' lift up his skin. Yo' know, lift his skin up an' roll dat tight a little space; yo' know, jes' a little space tight as yo' kin, an' stick it [name] in dere up undah his skin an' put him back in de rivah. Well, when he [fish] gone - an' he's gone wit dat message yo' see - well, when he go, dis party jumps in de rivah. And de farther dey go, den dey's tryin' ketch dat fish an' dey jes' drown demselves - fall ov'bo'd an' drown.

(Do you cut this skin on the fish and put it under there?)

Jes' cut his skin an' lif' his skin up. Gotta stick a knife in dere - yo' know jes' a little bit - an' stick it [name] up undah dere, see, an' go to de rivah wit it.

(And turn the catfish loose again?)

He's gone. [Mobile, Ala., (656), 936:6.]

10940. If yo' in a house an' de man's hard on yo' wit chure rent, yo' take one dese channel cats.

(A channel catfish?)

Dat's right, an' whilst it's 'live, cut him open. Yo' cut dat channel cat open an' whilst it's hot, yo' take an' bury dat undah de steps where de rentman gotta tuh come ovah, an' yo' kin stay dere jes' as long as yo' wanta. Yo' gotta bury it undah de steps.

[Memphis, Tenn., (1548), 2810:5.]

SPLIT OPEN LIVE CHANNEL CATFISH - BURY UNDER STEPS
TO KEEP RENTMAN FROM PRESSING YOU FOR RENT MONEY

10941. Ah would jis' simply - ah would make me a smoke, an' dat would knock evahthing in de haid.

(How do you make that smoke?)
Ah would make it wit de fish

livah an' heart. Ah would take de fiah an' ah would put de heart in a saucah an' leave dat set fo' 'bout nine days. An' aftah dat ah would take a furnace an' ah would take jis' a li'le small pinch of it. An' *it drives all evil spirits clean away.* Absolutely.

(What kind of fish do you use, any kind of fish?)

Catfish. De oldah de catfish is, de bettah it is.

(Now you make this smoke, then what do you do?)

Dat explores all ovah de house where yo' live. De party dat wants tuh git chew out, dey cain't be successful.

(If I want to stay in the house, I make that smoke and they can't ~~move me out~~?)

Can't move yo' out. [New Orleans, La., (858), 1365:4.]

10942. Cream of sweet milk ovah your eye - will take de cataract eye ~~somebody~~ put ovah your eye [= cream of sweet milk put in your eye will **take off or cure**

CATARACT ON EYE BY HOODOO - REMOVED BY COW CREAM the cataract someone hoodooed into your eye]. [This is surely my only example of cataract being caused by hoodoo!] [Richmond, Va., (384), 327:3.]

10943. Dey take cedar an' buy [bury] undah - lak if yo' wanta do sompin tuh somebody, take cedar an' bury it undah de do'step or place where dey have tuh go in an' out. Or either put undah

CEDAR UNDER DOORSTEP CAUSED CONFUSION WITHIN de do' an' it will cause a confusion or keep yore husband from

runnin'. Lak if yore husband is goin' tuh dis woman's house, an' yo' jes' git some of it [wood] an' take it dere an' put it, dat'll cause 'em tuh break up. (You put this cedar in her house?)

Yeah, go dere at night. [Fayetteville, N. Car., (1426), 2572:8.]

10944. A piece of cedar bush - take limb offa cedar tree an' slip it in a man house an' put it up ovah de do', up ovah de do' where he'd have to walk in at. An' ev'ry time dat man - if yo' wanta break him from his wife - ev'ry time he come in why

CEDAR HIDDEN OVER DOOR - SEPARATES MAN FROM WIFE hit'll cause confusion. An' eventually it will keep on until he can't stay dere. See, it'll run him 'way from dere. He jest can't stay dere at dat house. (Some other man would be doing this to get rid of him.)

Git rida him, see.
(Just the ordinary branch of the cedar tree?)

A cedar bush. [Waycross, Ga., (1066), 1724:3.]

10945. If yo' wanta make a person move, yo' go to de cedar tree an' yo' git de bough, a part of de cedar limb dat turn toward de sundown. An' yo' kin git [make] three pegs [from the branch] an' yo' take dese three pegs an' yo' put 'em to de front do' of a person

CEDAR BRANCH TURNED TOWARDS SUNDOWN - CUT OFF
MAKE 3 PEGS - DRIVE IN FRONT OF THEIR STEPS - MOVES

dat chew want moved, an' dey won't stay dere. Dey'll move.
(What do you do with those three pegs?)
Yo' drive it [them] down to de step, front step if yo' can.
(What do you do with that cedar branch?)
Dat branch, dat's from de top of de tree, dat toward de sundown.
(Well, where do you get these pegs?)
Yo' git de peg from de branch.
(You take the branch off the tree then you make three pegs from the branch?)
Dat's it. [Savannah, Ga., (1269), 2148:5.]

10946. If yo' wanta run off de whole family - well, if yo' move de head, why de body gotta go. Git chew three cedar limbs - gotta be long as dis arm [demonstrates]. Go right in front of dere threshold - in other words right in front of dere do'step where dey comin' in an' out - an' cross dem. Jes' put 'em in dere an' kiver 'em up. Dat'll drive

3 CEDAR LIMBS - AS LONG AS YOUR ARM - CROSS THEM
ONE VERTICAL - OTHER 2 HORIZONTAL CROSSING FIRST
MAKING A DOUBLE CROSS - SEE DIAGRAM - WHILE LAYING
DOWN LIMBS SAY IN ORDER: FAITH - HOPE - CHARITY
CROSS BURIED IN FRONT OF DOOR MOVED PEOPLE WITHIN

'em off. [Informant demonstrated rite, I repeat his actions.]
(You take three of them - one down like that, and one on top, and one on the bottom. They are crossing, those three things. Why do you use three [to make a cross] instead of two?)

[I had expected to hear the 3 Holy Names but informant came up with an unusual

answer!]

Why do you use three? Dere's Faith, dere's Hope, an' dere's Charity. An' in usin' dem, yo' lay dem down an' yo' call 'em jes' like dis, "Faith, Hope, Charity."

(And they have to move.) [Brunswick, Ga., (1174), 2081:5.]

10947. [She can] go to the root doctor and he'll give her a piece of the root from a cedar tree. An' she take that root an' bury it under her doorstep

ROOT DOCTOR DRESSES CEDAR ROOT FOR WOMAN'S STEPS
AFTER 3 DAYS SHE BURNS IT - THE MAN RETURNS HOME

an' let it stay there fer three days. An' she take it up an' burn it an', if he left her, he'll come back home.

[The root doctor does not tell her the name of the root or how he has *dressed* it.] [Wilmington, N. Car., (331), 270:2+85.]

10948. Jest like yo' havin' 'fairs in de home, go to de sto' an' git chew some cheese an' yo' grind dose cheese up. Put chew some cream flour, mix it together. It kinda like a

CHEESE - CREAM FLOUR - SPRINKLE ON BED - PEACE

little bit, like sulphur. Jest sprinkle a little bit all ovah

de bed an', yo' know, round. An' yo' nevah [have] any mo' 'fairs goin' on in yore house.

(Fussing and fighting.) [Waycross, Ga., (1122), 1804:17.]

10949. We call dem "charity root" [see later]. An' dey go dere and dig: piece to [from] de sunrise an' piece to [from] de sundown [sides]. Take dat and put 'em in a towel, in a

CHEROKEE OR CHERRY TREE OR CHARITY ROOT - SEE LATER
ONE PIECE FROM SUNRISE SIDE - OTHER FROM SUNDOWN
PUT BOTH IN CLOTH - CARRY - LUCKY FOR FINDING JOB

piece of cloth. Jest put de both together - in 'em in 'tween de cloth. Put dat in yore pocket and you

be lucky if yo' git a job most anyway. [What he says here is not what he means.] Dat's de way dat I heard it. [I had trouble understanding some informants in Charleston. My informant called the root *charity root*, thought my transcriber; to me the root sounded like *cherrytree* or *Cherokee* root.] [Charleston, S. Car., (?), 648:5.]

CHEW ROOT IT IS CALLED - CHEW FOR JOB

10950. They call it the *chew root*, a small root, something like hickory bark, as you talk to this fellow for a job. [Richmond, (362), 299:6.]

10951. (Mixed chickens in the yard is luck?)

[I am repeating informant's statement for microphone.]

CHICKENS: MIXED AND OTHERWISE

Is luck of any kind.

(And what about white chickens?)

A real white family of chicken on de yard is quarrely, destroyed business, an' death in de family, an' no luck atall.

An' a jet black chicken is hard to any man, on de yard. [Sumter, S. Car., (1385), 2464:6.]

10952. In case yo' poisoned when yo' bitten by a snake, yo' kin take a young chicken an' split him wide open while he's 'live an' put it on dat place, bind it roun' tight, an' dat will draw off de poison from dere,

YOUNG CHICKEN SPLIT LIVE - POULTICE FOR SNAKEBITE

[Wilson, N. Car., (1475), 2654:21.]

10953. For snake bite or rat

bite, *Doctor* King, temporarily of Richmond and elsewhere, used a fresh black chicken poultice. [Richmond, Va., (392), 345:2.]

FRESH BLACK CHICKEN POULTICE FOR SNAKE OR RAT BITE 10954. Kill de chicken while it's live an' cut it open an' put it on de wound,

KILL LIVE CHICKEN - POULTICE FOR RATTLESNAKE BITE it will kill poison from de rattlesnake. [St. Petersburg, Fla., (994), 1606:8.]

10955. De matches, yo' take - say, fo' ninstan' [for instance] yo's goin' tuh steal some chickens tonight in dis chicken coop out heah, yo' take yo' a box of matches an' yo' wet 'em an' rub 'em in de pam of yore han' an' go on in dere. De chickens cannot

CHICKENS - TO STEAL AT NIGHT - USE MATCHES

holler. No sir, dat sulphur gits right to 'em an' dey can't holler atall. Yo' kin go in dere an' git 'em.

(How many matches did you take, you say?)

Jest a box, a whole box. [Brunswick, Ga., (1182), near 1994:2.]

10956. I heard them say that you can take a red-hot poker and stick it in the chicken house and all the chickens will jump on it and you can take them out an' no one will ever know it. [Petersburg, Va., (33), either by Ediphone or by hand. I returned to Petersburg the following year with Telediphone.]

10957. Ah've seen 'em take a chicken bill fo' bad luck - de mouth [beak].

(What do they do with that?)

Wrap it up in a rag an' put it under de steps. Dat'll run a person.

(What do you mean run them? Run them where?)

Yeah, it'll run 'im, make dem move out de section where yo' at.

Let's say ah have a good neighbor an' ah wants to makes 'em leave heah, "Ah don't be bothered an' wants to git where ah'm at," yo' understand. Well, ah

CHICKEN BILL OR BEAK - UNDER PERSON'S DOOR - TO RUN jest take dat chicken bill an' cut it off, an' cut it off an' put [it in] a rag,

an' some day when yo' out dere, ah slip it up under yore do'step. It will shore make yo' go. [Waycross, Ga., (1140), 1855:3.]

10958. They write a person's name in the blood of a chicken, or fowl, or bird. They kill them and they don't pull their heads plumb off, they cut it so they bleed on the side of the

KILL CHICKEN - NAME WRITTEN IN WARM BLOOD UNLUCKY neck and let it drain in the basin, and take and write a

person's name with it for ill omen for any particular person. That's supposed to be very, very bad luck to write a person's name in blood. [Memphis, Tenn., (973), 1577:3.]

10959. Ah know 'zactly how tuh do dat. Co'se ah gits ten dollahs fo' dat. [This woman is a root doctor.] 'Co'se ah don't tell nobody. De way dey do dat, dey take a black chicken

BLOOD FROM BLACK CHICKEN - WRITE NAME OF PERSON an' kill dat black chicken,
NAIL IT AT DOOR - CALL NAME 3 TIMES - PERSON COMES an' take a piece of paper, don't chew know, an' write

dere name wit dat blood. An' den when yo' write dere name, yo' nail it down by de do'. Nail it down by de do' an' call dere name three times. An' ah don't care where dey is dey gotta come. A black chicken. [Waycross, Ga., (1118), 1796:3.]

10960. Dey use de chicken's blood fo' evilness, but now, it's somepin else dat dey have tuh use wit it. Dey takes chicken blood an' writes people's name wit it. Dey have tuh use a feathah. Dey take de feathah out of de chickens

tail. Take an' write a person's name wit chicken's blood an' kill 'em. Why yo' uses dat feathah fo' yore pencil an' yo' kin write dere name in de fo' cornahs on anything an' fold de fo' cornahs, jes' lak dat. Why dat gives 'em a awful mind. If it don't kill 'em

CHICKEN BLOOD FO' EVILNESS - WRITE PERSON'S NAME WITH IT - USING FEATHER FROM SAME CHICKEN'S TAIL
WRITE PERFECT [FULL] NAME ON 4 CORNERS OF ANYTHING
PIECE OF PAPER - FOLD - BURY UNDER DOORSTEP - GIVES 'EM A AWFUL MIND...IF IT DON'T KILL 'EM...DEM PASSIN' AWAY ALL DE TIME...IT GIVES YO' SUCCESS

it will jes' [have] dem passin' away all de time. (What do you do with that paper then, after it has those names on it?) Take dat papah aftah yo' put dat name on it an' bury

it in undah dey do'steps or any place wit dat chicken blood on it. Yo' write dey name wit de chicken's blood, dey *perfect* [full] name fo' times on de fo' cornahs of dat papah, an' fold it an' bury it undah dere do'steps or undah yores, anybody's elses. It don't make any diff'rence jes' since it's in de earth. An' as dat chicken blood passes away, why it gives yo' success. Dey cain't stay any place. [Memphis, Tenn., (1537), 2778:13.]

10961. Jis' lak if someone heah an' yo' don' want 'em heah. Yo' take dat chicken blood an' write dere name up ovah yore do', an' dat runs 'em from yore house. [Walking under (as well as over) something belonging to you is always a serious business.] [Memphis, Tenn., (949), 1531:11.]

PERSON'S NAME IN CHICKEN BLOOD OVER DOOR RUNS HIM

CHICKEN BLOOD AND BAT HEART BOTTLED - LUCK IN HOME

take it an' put it in a bottle. An' take de chicken blood an' po' it into de bottle an' dat makes yo' lucky in yore home...an' de heart of a bat an' use de chicken blood. [Memphis, Tenn., (949), 1531:10.]

10963. Ketch de blood when it's warm. When you kill a chicken, don't let de blood get cold, ketch it while it's warm, you see. And take and mix it with sulphur in a can or anything and set it aside and just before it get cold, if you kin get dat person to bring some of that

MIX WARM CHICKEN BLOOD WITH SULPHUR - IF YOU CAN PUT THIS ON PERSON BEFORE IT COOLS - KILLS

stuff on them, that will kill them. [This is done magically by putting on vic-tim's name or handing him something that has touched on contains the mixture.] [Charleston, S. Car., (506), 556:11.]

10964. Now if you wanna use chicken blood, you kin use dat. Take de chicken and cut 'em open while he 'live. Don't kill him and den cut him open. Jes' take de knife and stick him

SPLIT OPEN LIVE CHICKEN - PUT...EACH HALF...ON EACH HALF OF YOUR SPINAL CORD...CURE ANY SHINGLES IN DE WORLD

right in de back, and cut him open while he 'live, and put dat - each half of dat chicken on each por-

tion of your spinal cord here. You understand. It cure any shingles in de world. What you call chicken blood, yeah, wit shingles. Now, dat will stop de shingles. [Richmond, Va., (427 or 428), 379:1.]

10965. You don' need so much and yo' don' need so much doin', understand? You take a ten-cent piece, a ten-cent piece and put it in de bottom of your foot in de sock, in de bottom of your foot. You understand me? Well, all right, and you git chew a black hen egg. *A black hen don't lay a black hen egg.*

(I understand.)

And if you want a pal's lady friend and you know her name, you write her name on de egg and you, in two minutes, go down to de river and throw it in de river, and don't turn or look back until after you gone about two squares. Don't look back atall. [Preceding *squares* instead of *blocks* very unusual.]

MAN INTERESTED IN PAL'S GIRL - IS SHE HARMING PAL OR HIM - TRYING IN SOME WAY TO BREAK THEM UP
WRITE HER NAME ON A BLACK HEN EGG - 2 MINUTES
LATER GO TO RIVER - THROW EGG IN - AFTER FACING HOME - NEVER LOOK BACK - ALL THIS TIME YOU HAVE WORN SILVER DIME UNDER YOUR SOCK IN RIGHT SHOE
WAIT 2-3 DAYS - IF DIME HAS TURNED BLACK - WOMAN HAS PUT SOMETHING IN PAL OR YOU - TRICKED YOU
HER NAME ON THE EGG IN RIVER WILL SEND HER AWAY

(You throw it over your shoulder then?)
 No, you don' throw dat over your shoulder.
 (Oh, you just throw it right

in the river and then turn around and go right back?)

Throw it right in de river and go turn on back [home]. You understand me?
 (I understand.)

And dat will drive dem away from you. You understand me? And you will have no more trouble or nothin'. And dis [ten-cent] piece you put under de bottom of your foot, you wear it in dere two-three days, and den after two-three days... [I turn off machine, then restart it.]

(You what?)

After two-three days you wear dat piece in de bottom of your foot, let me see it.

(Let me see it?)

Let me see it.

(Who sees it? Do you mean? Oh, the woman whose name is on the egg. You let them see it?)

No, you let me see it.

(Well, why did you see it?)

Yeah. Now, I goin' tell dat. You put dis piece in de bottom of your foot, and if it turns black - you understand me - if it turns black, dey have *hurt* chah.

(Oh, I see. I understand now.)

You understand me, now? Well, if it do turn black, it is somepin in you. Understand me? Yeah, but - and den...

(Well, now, just a moment. You mean - now suppose I am doing this. Suppose I *am* doing this to someone. I get this egg and I wear this silver piece. Which shoe do I wear that in?)

In the bottom of the foot in the shoe.

(Either shoe? In your left or?)

In the sock, yeah - right.

(The right shoe.) [Richmond, Va., (432), 388:3.]

10966. If yo' livin' in a house an' ah want chew tuh move, yo' [I] git a black hen's aig an' let it be fresh, an' go to a ole cow lot an' git some fresh cow manure. An' wrap it in a piece of red flannel cloth an' wrap it tight an' tie it with three white

WRAP INTO RED FLANNEL CLOTH A FRESH BLACK HEN EGG
ALWAYS WRAPPING TO YOU - TIE WITH 3 WHITE STRINGS
EGG A PERSON - THROW PACKAGE INTO RUNNING WATER

strings.
 (Just how do you tie that with three white strings?)
 Take yore aig an' put it

[manure] all ovah it an' wrap it. When yo' wrap it up in de center, always turn it to yo'. Don't turn it from yo', turn it to yo' and fold it up, an' den git chew three white strings - oh, about dat long [demonstrates].

(Several feet long.)

An' wrap it to yo'. Den wrap it round dis way. Den yo' take dat aig...
(You make a little parcel out of it?)

Yes.

(You wrap it one way and then turn around and wrap it the other way, always wrapping it to you.)

An' den yo' take dat aig an' go tuh a runnin' stream of watah an' put dat aig right down in dat watah, an' leave it, an' jes' de same as dat watah wash dat aig away, it'll wash yo' from where yo' are.

(Well, now what connection has that egg with me? Has it some connection with me?)

[The connection I wanted expressed was that the informant was trying to send me away. The rite is legitimate as it stands.]

De connection ah don't know, but ah'm jes' tellin' yo' whut ah heard.

(This will make them move out of the house, make them move out of town?)

Yessuh. [Fayetteville, N. Car., (1427), 2574:4.]

10967. Take the aig and boil it.

(What kind of an egg?)

Hen aig. And take the yellow out of it, de yellow core out of it, and take de white and - take de shell of hit and you wrap it up in somepin. Put it up under his head, under de mattress up where he sleep - under his head.

(What will that do?)

CHICKEN EGG WHITE USED IN LOVE RITE

Make him be honest and loving, leave other women alone.

(I see. Well, now do you put this yellow and the white together, or separately or what?)

Take de yellow out of it, de yellow ain't no good - jest use de white.

(Oh, I see. And you put this white - what do you put it in?)

Jest wrap it up in somepin like a cloth, and put it under de mattress - up in under his haid. [White of chicken egg - cooked or raw, especially the latter - is a symbol for human semen: see rites under *IMPOTENCE*.] [Vicksburg, Miss., (744), 1014:7.]

10968. Take that left shoe. You understand, take that left shoe - from the under part of it, from the foot part, you know, like you walk like it was stiff [take the sole] - and a egg and put out under the step, and she'll come back.

(Stand up?)

CHICKEN EGG AND ABSENT WOMAN'S LEFT SHOE AT STEP
STANDING UP - TOES TO HOUSE - TO BRING HER BACK

Yeah, just like you [informant demonstrates].

(Standing up - this way, toes point to the house?) [Here we are back to complete show again.]

Yes. [Vicksburg, Miss., (765), 1045:5.]

10969. For asthma, take water from horse trough and white part of raw egg, white of 6 eggs in quart of water, but catch the water while horse is drinking.

[Richmond, Va., (404 =

EGGS 6 - WHITES FROM - HORSETROUGH WATER - ASTHMA

"Humpadee," a professional worker, woman of high size

and frequent laughter, whose material is scattered throughout *HOODOO*; see No.1338, p.453; No.1711, p.521, v.1, etc.), 358:4.]

10970. Take a aig an' boil it, cut it half in two, an' take de yellow part out an' fill that up with salt, an' take it an' eat it without drinkin' any watah at all. An' ask to see de man dat chure goin' tuh marry or the woman yo' goin' tuh marry, an' yo'll see 'em when yo' drink dat watah. [You will see them that night in a dream. This is ordinary folklore. I have included it here because

EGG BOIL - HALVE - REMOVE YELLOW - FILL WITH SALT
EAT WITHOUT DRINKING WATER - DREAM OF FUTURE MATE

FAST ALL DAY ON THURSDAY TO TURN [HELP]...MEMORY
THEN BOIL EGG - REMOVE SHELL - KEEP EGG WHOLE
WRITE ON WHITE OF EGG VERSES FROM PSALM 104
THEN PUT WHOLE EGG IN MOUTH - HELPS YOUR MEMORY
GIVES KNOWLEDGE OF THINGS TO BE ACCOMPLISHED
BY SWALLOWING THINGS IN MAGIC - YOU CONTAIN THEM
PSALM 104 HAS MUCH FOR MEDITATION AND MEMORY

de shell. After you remove de shell, den you write de 4th and 8th verse, I think it is, [of Psalm 104] on dis aig. Anyhow you write as much as about ten or twelve verses on dis aig, and put de egg in yo' mouth whole, and dat will turn yore memory, will help you to keep your memory and get some [knowledge] of things which you wanta do. Dat's one thing egg will do. Dat's de only thing I know about de egg, but chew must put de whole egg in de mouth, when you have wrote dis on dis egg. Remove de shell and write dis on dere. De egg must not be broken.

(What do you write that with?)

Ink. Dere's nothing else will write on it but ink, on a boiled egg.

(And what verses of what?)

De 104th Psalm. [Washington, D.C., (628), 807:7.]

10972. Take a fresh-laid aig [often called *yard egg*] an' put it up on de do' facin' [top over door uninclosed leaving a ledge] on de do' yo' know lak, an'

FRESH EGG IN UNINCLOSED SPACE OVER DOOR - MOVES

ing. For a similar over-the-door rite, see No.11044.] [Memphis, Tenn., (938), 1517:10.]

10973. [After THE AMAZING CHICKEN EGG (pp.3714-3776, v.4), also egg beliefs concerned with murder (pp.3276-3285), and eggs everywhere in *HOODOO* as parts of other rites, there are still a few left, most of them

COLLECTION OF EGG RITES
WITHOUT MARGIN TITLES

too short for margin titles of their own. That is why I have grouped them here, underlining key words.] Take a fresh yard-egg [very common name on lower Mississippi River for an egg laid naturally by a free-living chicken, not by a chicken living its whole life in a one-cubic-foot wire cage prison], not a grocery egg [says my informant, who could have added that it was also an unfertilized and unnatural egg]...write the person's name on that egg...3 times...cross the Mississippi River and when you gets in de middle...throw that egg over your left shoulder and you curse it; that break 'em up. [New Orleans, La., 1185:6.]

10974. You put a little hole in it [shell of raw chicken egg] and draw [usually suck] that [raw] egg [yolk] out...take a person's name an' write it 9 times... put it in that egg [shell] and stop the egg up...throw it in the river. An' as long as that egg will float, drift down [the river], those people will drag, [I mean] will drift. [New Orleans, La., (810), 1140:3.]

10975. Write name on black hen egg, throw into running water, runs out of town. [Petersburg, Va., 423:4.]

10976. Write name on black hen egg, throw in running water, sends away. [Norfolk, Va., 533:6.]

divination is part of a hoo-doo or root doctor's work. He or she might offer this advice to a client.] [Fayetteville, N. Car., 2572:16.]

10971. (What would you use that egg for?)

Yo' fast all day on Thursday to turn [improve] yore memory, dat chew will git de right understanding. You fast de entire day. And den you boil dat aig and remove

10977. Write name on black hen egg, throw into water as tide goes out; soon after, the person will die. [Newport News, Va., 512:2.]
10978. Pick hole in egg, take out inside, put person's hair in, write name on [egg shell], seal [hole], throw into running water, runs person crazy. [Norfolk, Va., 460:2.]
10979. Put an egg in a bag, drop bag between man and woman so it will spatter, and say, "Separate." Black hen egg not necessary. [Memphis, Tenn., (965), 1558:7.]
10980. Take a [black hen] egg and heap it at the gate...throw it down an' curse it; [they] say you got to move. [New Orleans, La., (798), 1112:12.]
10981. Break a fresh egg against person's door to move. [Washington, D.C., 838:7.]
10982. Bust egg against door; make move. [Mobile, Ala., 972:3.]
10983. Burst rotten egg on your door to move. [Mobile, Ala., 900:1.]
10984. Burst black hen egg at person's door on Friday to give bad luck. [Mobile, Ala., 874:5.]
10985. To make move, burst against door a black hen egg laid on Friday. [Mobile, Ala., 877:11.]
10986. Drop one black [hen] egg right at door at twelve o'clock in de night...they'll certainly git away from there. [New Orleans, La., (814), 1147:2.]
10987. Bury chicken egg at door to make you move. [Charleston, S. Car., 555:8.]
10988. Bury black hen egg at door; when it busts, you die. [Richmond, Va., 333:7.]
10989. To break up, or confusion between man and your woman, black hen egg under door. [Norfolk, Va., 493:25.]
10990. I would get me a egg from a frizzly hen an' I would put it under the steps; then after 9 or 7 days, you see, that egg would bus'. That would make confusion and the landlord would put 'em out de house. [New Orleans, (853), 1343:3.]
10991. But some informants say: name black hen egg, mark it [mark it perhaps as you *mark*, scratch or scribble up setting eggs], bury at door, when it bursts, you die. [Richmond, Va., 334:3.]
10992. Get a egg from a black hen an' write their name upon it 9 times, an' bury it underneath their steps an' make 'em move. [New Orleans, La., (838), 1260:2.]
10993. They take the name of the person who you dislike and write this name on these [rotten eggs] crossways, up and down de egg [each name crosses the other name, yours being the top name] and write yours on top of it [the other name] and make your wish. And after that, why you go to the door and just chunk it on the door; make it bust on the door or either on top of the house. And that will make a disturbance in there. [Newport News, Va., 500:2.]
10994. Break egg on your door to move you. [Charleston, S. Car., 623:9.]
10995. Egg thrown on top of house to move. [Wilmington, N. Car., 134:2.]
10996. Throw black hen egg over house, makes move. [Richmond, Va., 322:5.]
10997. Throw fresh yard egg over house, black hen egg, left fall on other side to move. [Mobile, Ala., 948:10.]
10998. Throw black hen egg across house and let break on the other side, makes move. [Wilmington, N. Car., 268:8.]
10999. Throw fresh black hen egg across house so it breaks against the house to make person move. [Charleston, S. Car., 610:9.]
11000. Break a frizzly chicken egg at the house to make person move. [Charleston, S. Car., 546:13.]

11001. Throw egg across house makes you move. [Richmond, Va., 376:3.]
11002. Throw black hen egg over house, breaks over house to move. [Newport News, Va., 503:9.]
11003. Throw egg against side of house and you leave within 3 days. [Vicksburg, Miss., 1012:7.]
11004. Dye an egg red or black, bury or throw at person's home; causes confusion in house. [Mobile, Ala., 874:2.]
11005. I'd take a fresh [black] hen egg and I'd take and throw it, and break it on top of your house, and make a wish for something bad to happen to you. [New Orleans, La., (834), 1255:4.]
11006. Write name on egg, throw across house to move. [Wilmington, N. Car., 259:4.]
11007. Write person's name 9 times on fresh egg, throw across house to make move. [Charleston, S. Car., 610:10.]
11008. Take a black hen egg and write your name on it and throw it against your house and bust it and call you a bad name and you'll move out of that house. [New Orleans, La., (835), 1256:7.]
11009. Put crossmark on large end of egg and hide in west part of person's house to move. [Washington, D.C., 625:2.]
11010. To make person move, throw egg or eggs against house on Wednesday or Friday. [Vicksburg, Miss., 1011:1.]
11011. Hole in frizzly chicken egg, put in graveyard dust and pepper, throw against house to make move. [Charleston, S. Car., 543:6.]
11012. Soak black hen egg in vinegar 9 days, throw against house, you move. [Mobile, Ala., 944:6.]
11013. Take a egg [eggs] from a black chicken - 2 black hens...throw it [them] on the house an' it'll [they'll] bus' an' they'll [people will] go away from the house. [New Orleans, La., (859), ?]
11014. Break 3 eggs against house; breaks up couple. [Mobile, Ala., 833:10.]
11015. Break egg against side of house, do for 3 mornings, read 23rd Psalm for 9 mornings, you'll move. [Mobile, Ala., 967:1.]
11016. They can get three black hen eggs [an egg from 3 different hens] [unusual]...fresh, fresh; soak 'em in vinegar...break 'em on top of their house an' they'll move. [New Orleans, La., (826), 1204:1.]
11017. Now, yo' kin take a underweah, a underweah whut yo' got on yore chest like dis heah [evidently opened shirt to show underwear]. Don't cā' if it's a

CHICKEN FEATHERS 3 - FROM WING OF LIVE ROOSTER

DRIVE RUSTY NAIL INTO GREEN PINE SAPLING - HANG UP

WOMAN'S UNDERWEAR - PUT FEATHERS ON - SHE RETURNS

thick one or either a thin one - underweah. An' ah kin take dat, an' three rooster feathah - hen or rooster, any kind. Ain't gotta be but one kinda feathah, dat's de feathah come out de wing. All right yo' promise me yo' gonna [not work in Savannah!]. Dat woman ovah dere, yo' understan', suh. Yo' wanta bring her back jes' lak yo' got life in yore body an' ah got life in mah body. Well, ah kin git dat [done] jes' as easy as anything. Jes' git dem three feathah lak ah telled yo'. Understand, an' git dere undahweah, an' go right out in de woods to a green pine sapling. It isn't goin' dirty yo', an' git chew a rusty nail - not no new nail - a rusty nail an' put dat undahweah jes' lak dis heah [demonstrates].

(Put that underwear up against the tree.)

Put dat undahweahs on dat pine saplin'. Yo' understan' whut ah mean? Yo' take dem three feathah an' put 'em lak dat [demonstrates], yo' understan'.

(Put the three feathers on the underwear.)

Put de underweah dere first to de tree - yo' listen whut ah'm speakin' - an' take de three feathahs an' put 'em lak dis heah [demonstrates]. But yo' stick dat nail 'fore yo' nail dat underweah, understand, where [demonstrates] nail de undershirt up dere an' dem feathah right dere. All right, den chew go back. Don' tell none of her fren's. Dey don't [know] whut chew been doin'. In eight day's time she'll be to yo' residence.

(That's all you have to do to bring that woman back?)

(You put her underwear up there. You put the nail up there an' put [hang] the underwear on it with the feathers?)

The chicken ain't gotta be daid atall. [Pull the feathers out of a live rooster.] [Savannah, Ga., (1273), 2154:3.]

11018. Now, dere one chicken feathah you could use, to do any harm, dat's a frizzly fowl. A frizzly fowl is good and is bad, onnerstand. Now, yo' kin take

FEATHERS 2 FROM FRIZZLY CHICKEN HEAD HELD TOGETHER WITH NEW PIN - PUT ON PERSON'S BOSOM - CRAZY IN HOUR CAN POISON FAMILY WITH FRIZZLY SOUP AND FINGERNAILS FRIZZLY SOUP - MADE FROM THE BUM GUT - IS A DISASTER

a feathah from de top of a frizzly fowl's head and you kin take a feathah from de top of a frizzly fowl's back. And you kin take dat feathah what you

git from de frizzly fowl and take one new pin and pin dem two feathah togethah and I kin take dem feathah and put 'em in your bosom or anybody's bosom and you is a crazy man ovahnight - in an hour.

(Supposed to make him lose his mind?)

Yes, sir, *crazy fer de next*. Yo' kin put 'em in dere dis hour and de next hour somebody gotta tie 'em down.

(Well, what else can you do with that Frizzly hen? Can you do anything else?)

Yes, you kin use de *bum gut*, you know.

(Gut? The intestine? The testicle?)

[My preceding questions merely ask for more information. The meaning of the word *bum* in the sense of anus or buttocks I had known for years, but *bum gut* did not penetrate immediately because I had translated the words into *rotten gut* [stomach trouble, etc.] also a folk term.]

Dat's real good. You kin take dat and kill a nation.

[You can *kill a nation* because of all that *hoodoo poison* that goes through a frizzly hen - see margin title DOCTOR FRIZZLY pp.59-63, v.1, and many places.]

(How would you do that?)

Well, you take dat and you cook a soup. Cook in a chicken soup, onnerstand. Well, I hate dat house dere. I wanna poison dat whole house, but dey is my neighbors. Well, I git dat soup and carry over dere, go across wit it.

(You poison them?)

De whole house. But now you gotta put in dat, Doc - des scrape dem in it - de fingernails. Keep dem dirty and scrape 'em - [into the soup]. [Charleston, S. Car., (573, *Doctor Marcus Brown*, see DOCTOR BROWN WELCOMES DOCTOR HYATT TO CHARLESTON, pp.2246-2253, v.3), 593:5.]

11019. (Ever hear of them using chicken feathers for anything?) [An old note of mine adds: Always asked this question to see whether Negro believed in witch wreath.]

CHICKEN FEATHERS FROM VICTIM'S BED - MIX WITH BERGAMOT AND SWEET OIL - STOP UP IN CAN - BURY ON SOUTH SIDE OF TREE NEAR VICTIM'S HOUSE - WHEN FEATHERS PINE AWAY - NO M.D. HELPS - VICTIM DIES

Well, ér...ah....Jis' lak a person doin' somepin tuh yo' an' yo' wanta git rid of 'em, yo' take some of de feathahs outa dey bed where dey sleep

at an' yo' put dis oil of bergamine [bergamot] an'

sweet oil togethah an' jis'

grease dose feathah with 'em, dat chew got out de bed from where dey sleep. Jis' grease dose feathahs with 'em an' take 'em an' put 'em in a can or somepin an' stop 'em up, an' take 'em tuh de south side of a tree not very far from dey house an' bury it dere. See. An' when dem dere feathahs will finally pine away - dey'll jis' pine away tuh nuthin. Dey jis' git sick an' dey sick on dey stomick an' dey jis' ache all ovah. An' it jis' sompin lak de rheumatism an' cain't no doctor [M.D.] do 'em no good an' event'ly dey'll die. [Memphis, Tenn., (940), 1522:8.]

11020. If you wanta break up individuals - you has chickens in de yard and you wanna break up a woman an' a man. You feed de chickens and you ketch hold de rooster's tail, pull a feather out of dat. He fly away and you ketch his tail, you know. You call de pusson name and say, "Yah big so-and-so from so-and-so," you understand, dat break de man away.

(You say that as the rooster flies away. You pull the feather out.)

Yo' git hold dat feather and say, "Break up so-and-so with so-and-so." If yo' wanna break a woman loose from a man, you pull de feather out of a hen. [Charleston, S. Car., (518, *Doctor Nelson* an interesting person, see pp.2260-2261, v.3 & p.1599f., v.2), Charleston, S. Car., 611:5.]

11021. Black chicken's feather. You kin take that and you - you git de feathers from a jet-black hen and you git to de party's bed and you stick it right between de pillowcase and de pillow. Let them sleep on it. And it'll cause their sudden death. It may be in some other part of de house or in their sleep. Just as quick as that. [Charleston, S. Car., (514, *Doctor Glover*, whose ability can be understood only by reading his HEADBOARD OF GRAVE ANSWERS DOCTOR GLOVER BY ROCKING, p.2258f., v.3), 598:5.]

11022. Well, yo' take those chicken feathers - you know, jest like you take 'em and burn 'em. Put 'em in a piece of tin and burn 'em, and then take the ashes from 'em and you know - burn 'em, don't put much [feathers], jest put a [few] after you dry 'em and - they jest look like powder. Then you put it in the water and drink off it and make yo' *franzzy*. You know, you hear of people being *franzzy*, yo' know. Makes you *franzzy*-minded. Not criticize, you know what ah mean. [Unknown to informant this could be a black chicken feathers rite, or black feather could have been mentioned before recording began. [Jacksonville, Fla., (611), 788:12.]

11023. Jes' lak yo' have a sweetheart an' yo' want him tuh come tuh love yo' [want him to fall in love with you]. Yo' want him tuh come tuh love yo', yo' take an' draw de feathers out of dat cock's tail, an' yo' press 'em three times in his hand. An' den yo' take his [dis?] hand [*hand*] an' put it into yore right hand pocket an' look him dead in his eyes an' den kiss 'im, an' he will take sides with yo'.

(You take the feathers out of any cock's tail?)

Yes sir. [Surely the woman does not put the man's hand into her right pocket!]

She takes feathers, probably 3, from the rooster's tail and presses them into the man's hand 3 times to absorb his perspiration. The feathers themselves become a *hand* or *jomo*. This she puts into her own right pocket.] [Brunswick, Ga., (1206), 2037:6.]

11024. Ah heard of 'em using chicken feathers tuh make 'em move. Well, dey take de chicken feathers - dere's a mice [sounds like *lice*] on every chicken feather, chicken mice [mice?].

CHICKEN FEATHERS AND LICE FROM CHICKEN HEAD

(You mean lice?)

Lice. Dey takes dem lices offa dat chicken an' take his haid, his bill, an' beat dat up fine an' put some **kerosene** an' some sulphur in it, an' dat'll make yo' move. Put it in yore mattress or under de haid of yore bed. [Waycross, Ga., (1449), 1876:5.]

11025. Dey use chicken feathers dey say fo' bad luck. Probably if yo' got some chickens or sompin lak dat an' ah wanta make yo' have bad luck, ah **kin take** de feathers from yore **chick-**ens and burn 'em in mah stove. See, an' use de ashes an' dese chicken feathers an' take 'em an'

CHICKEN FEATHERS CAN BE BAD LUCK - BURN ON STOVE
OR USE THESE ASHES ABOUT HOUSE - YOUR CHICKENS MAY
DIE OR SOMEONE IN FAMILY - OR USED WITH FOOT TRACK

sprinkle 'em all round yore house. Dat will cause all yore chickens tuh die, or someone in yore family to die, or sompin lak dat. Dat's whut de' call a re-buke to a family. Or either if ah should happen to have tuh buy a chicken or sompin lak dat, ah kin git some of yore dirt from roun' in yore yard where yo' have travel on, an' use it an' burn it an' cause yo' tuh have bad luck to some of yore family or either probably to yo'. [Memphis, Tenn., (1518), 2697:8.]

11026. You kin get a black hen's feather, git chew a little black molasses, and take you a little of dis ole *card weed*, they use to call it - grow in de fields.

BLACK HEN FEATHER - BLACK MOLASSES - CARD WEED
BOIL INTO A TEA - WEED SPROUTS IN VICTIM'S VEINS

(*Card weed*?)

Dat's right. It bears a long seed-like along in de fall of de year, and it's a lot of yellow dust on dat. You git chew one of dem, git de longest one yo' kin find. If yo' go to a bush, git de longest one yo' kin find. You take dis chicken feather and dis black molasses and you boil it like a tea-like. And you kin slip some of dat to a fellow and it ain't very long 'fore dat weed will sprout into his veins. [At one time I thought this weed might be the *card teasel* or *cardthistle*. I'll leave this for the expert in folk names for plants.]

(You boil this weed and the molasses and the feather all together?)

Yes.

(And how do you give to him?)

Well you gotta slip it in somepin dat he eats.

(Oh I see, and this weed will sprout in him. What will that do?)

It don't sprout into his system, it forms into his veins; just cripples **him** up, bad laigs. [Norfolk, Va., (491), 527:7.]

BLACK CHICKEN FEATHERS
BURNED IN VICTIM'S YARD

11027. [That is] bad luck around the place. **That**

[is] the *cross*. Yo' just put them in an old **pan** and

put them in the back yard, and smoke them **around the** place wherever they want the person to **leave from, or**

don't want them to get along.

(What kind of feathers do you put in the pan?)

Black feathers, black chicken feathers. [New Orleans, La., (814), 1148:8.]

11028. Ah've heard of 'em usin' dem jest tuh bring luck to **de home**.

(How do they do that?)

Dey burn de chicken feathers, yo' know, jest lak ah'd have me a pan an' ah jest git me some of dat same sulphur an' brimstone an' dem chicken feathers. Now,

FEATHERS - BRIMSTONE - SULPHUR: BURNED AT HOUSE LUCKY they are lucky. Ah know dat fo' a fact, ah've tried it. An' yo' burn dem around de house. Now, dey are lucky. [Waycross, Ga., (1148), 1873:7.]

11029. Cuz' if yo' do, it jis' move yo' away. Jis' lak de dust be goin', yo'll be goin'.

(What is this about now?)

If yo' burn chicken feathers in de yard an' jis' lak yo' burn 'em an' where de smoke go, yo'll be gittin' out dere an' yo'll go, too.

IF YOU BURN CHICKEN FEATHERS IN YOUR YARD (What do you do with chicken feathers, when you kill a chicken then?)
YOU WILL SOON GO THE WAY THE SMOKE WENT Well, yo' take an' put 'em in a sack, dry 'em; put 'em in a sack an' dry 'em an' put 'em in our pillahs - make pillahs. Dat's all we do's.

(How do you get rid of them? You don't keep all your chicken feathers. What do you do with them to get rid of them, then?)

Ah keep all de chicken feathers. [These people I talked to, almost all of them living alone and poor, bought few live chickens.] [Algiers, La., (1593), 2995:4.]

11030. Like you sleep on dis pillah, well if I kin git a chance to steal dat pillah while you away, well I will open dis pillah up and git de feathers out of it. And I will leave them all over and I will slip it down to a running stream.

ENEMY STEALS YOUR PILLOW - SCATTERS THE FEATHERS (What do you do with those feathers then?)
THROWS THE PILLOW INTO RUNNING WATER - YOU GO With de feathers, wrap them up in dis bag or rag, dish-

rag, bundle 'em up, an' ah throw 'em in de running stream and dey go away. [Jacksonville, Fla., (550), 689:12.]

11031. Yo' kin take black chicken feathers an' take nine of 'em an', yo' know, tie de ends of 'em together an' hang 'em up ovah anybody's haid. An' every time dey walk in dere, dey'll feel funny an' dey won't even stay dere no mo'.

9 BLACK CHICKEN FEATHERS TIED LIKE A NECKLACE
HANG WHERE PERSON WALKS UNDER - WILL SOON LEAVE

(You take these nine feathers from a black chicken and tie them together like a necklace?)

Yes sir, tie 'em together an' hang 'em up ovah anybody's haid where dey gotta pass at. [Waycross, Ga., (1134), 1842:11.]

11032. Suppose that you leave home and the woman want to bring you back home, want you to come home. Now, what will she do? She'll take a feather out of a rooster and get a forked stick,

INTO FORKED STICK UPSIDE DOWN A WOMAN SLITS TOP
OF STEM AND CLAMPS INTO IT A ROOSTER FEATHER
NAMED ABSENT MAN - BURIES IN BACK YARD SAYING
JOHN, I WANT YOU TO COME HOME AND STAY HERE
TO SEND HIM AWAY SHE BURIES FORK UP Y SAYING
JOHN, GO AWAY FROM HOME - BURY AWAY FROM HOME

like this [demonstrates] cut it off here, stick a feather in that, by splitting it, you know. And stick the rooster feather in it, and name that rooster feather for whatever de man is named. And stick it in de back yard, where she want him to come, just with the top of it out, and he'll come back.

[Here is the forked or "Y" stick.]

(Just the top up with the feathers on the two sticks up?)

De fork [corrects me by demonstrating].

(You put the fork down in the ground. And that handle - so the handle is split with the feather in it?)

That's it.

(But you cover that up a little bit?)

You cover up de wood but leave the feathers sticking out.

(Oh, you leave the feather sticking out. I see.)

Because the feather is named him - is named for him. Leave the feather sticking out. Say, now like, "John, I want you to come home and stay here." You stick that down with the feather out, and John will come.

(John will come home.)

[While machine is turned off, informant explains and I repeat it.]

(Now, "John, go away from home." You prepare it the same way and bury it. Then they take it up? Then he'll leave home?)

[Informant repeats what I had missed.]

Now, if you want John to go from home, why you just name that same thing to John and carry it out from home and bury it and den he won't come home.

(Oh, you bury it away from home! But if you want him to come, you bury it in the back yard?)

Yes, sir. [A note of mine in green ink years ago reads: *notice symbolism.*

I suppose this means: to bring back, the handle or stem of the Y stands up 人 ; to send away it stands Y - the shooting away position for a rubber-shooter. For a similar "Y" fork rite, see in wishbone rite in No. .] [Norfolk, Va., (473), 488:6.]

DIP BLACK HEN FEATHER IN BLOOD OF SOMEONE LOVED

KEEP IN JAR OR BOTTLE - MAKES PARTY THICK WIT CHEW

ALSO KEEP YO' FROM BEIN' FUSSIN' AN' ARGUMENT

11033. Dey take a black hen feather an' take dat an' put it in some blood, an' den keep dat in a jar, an' dat'll

keep yo' from bein' fussin' an' argument [arguing] all de time.

(What kind of blood do you put that in?)

Oh, yo' have to have some of de one whut chew thinkin' of, whut chew love.

(Get some of their blood on this feather and keep it locked up and that is to make them love you?)

Yes.

Ah say yo' kin git a black hen an' take dat feather an' put it in blood of somebody whut chew love an' put it - but yo' gotta have it in dat jar or a bottle or sompin. Stop dat up an' keep it dere, so dat same party will be thick wit chew all de time. [Brunswick, Ga., (1202), 2018:13 & repeated 2019:1.]

11034. Ah heard dem usin' a chicken feather. Yo' take a black hen feather an' put it in

a bottle of *Hearts Cologne* an' stop it up airtight. Dat's good fo' luck.

(You carry that for luck.) [Waycross, Ga., (1095), 1765:19.]

11035. I've heerd of 'em usin' chicken feathers - feathers, bluestone an' saltpeter an' sulphur. Yo' place dem things together an' yo' would take 'em an' burn 'em into yore house.

CHICKEN FEATHERS - BLUESTONE - SALTPETER - SULPHUR

BURN 3 DAYS IN YOUR HOUSE AND YOU WOULD MOVE

Jest say, fo' an instance ah wanted to make yo' leave, ah could take all dat stuff

an' place it into de house an' burn it fo' three days, an' dere ain't no way in de world yo' kin stay in dese house. Yo'd have to leave, ain't no joke. [St. Petersburg, Fla., (1018), 1649:1.]

11036. Ah've heard dey take feathers - take an' cut de feathers an' burn 'em an' throw de ashes out. Jes' lak yo'd be worriet wit somebody dat chew didn't

IF YOU THROW ASHES FROM CHICKEN FEATHERS BEHIND
DEPARTING PERSON - THAT PERSON WILL NEVER RETURN

dey tell me dat throws out chure friendship. Jes' lak if dey love tuh come tuh see yo', an' yo' didn't want 'em dere or somepin lak dat. Dat breaks up friendship between yo' an' dis person. [Fayetteville, N. Car., (1391), 2497:12.]

11037. Take a chicken foot, take de right foot an' hang it up. Yo' take all of his toes an' yo' bend 'em down an' den yo' go into de [backhouse] an' hang it up, an' whatsomevah one jes'

FOOT OF CHICKEN - TOE FROM - CARRY FOR LUCK

pocket an' in all yo' travels yo' always have

FRIZZLY CHICKEN: ORDINARY AND BLACK

chicken an' put it on de yard, wheresomevah dey put down something to harm yo' - it will scratch it up. [For these remarkable chickens see DOCTOR FRIZZLY pp.59-63, v.1, and many places.] [Savannah, Ga., (1268), 2147:6.]

11039. If yo' got a black *frizzly* chicken, keep him on yore yard dat way, because he's kind of a protector for [against] the enemies that comes around yore house. [St. Petersburg, Fla., (983), 1591:5.]

11040. Jist take de skin outa duh gizzard an' let it dry, an' den jest smash it up in yore han' an' make a powder out of it, an' sprinkle some in yore sweet-

CHICKEN GIZZARD-SKIN POWDER - IN GIRL'S HAIR - LOVE

BLACK PULLET GIZZARD SKIN - IN SACK - FOR JOB

an' dat thin skin inside, take an' sew it up in a sack. Den yo' kin go an' ask a man fo' a job an' he'll nevah turn yo' down. [Waycross, Ga., (1137), 1851:2.]

11042. (How do they handle that?)

Well, you see, it's one gut into a chicken.

(There's what?)

There's one gut into a chicken.

(Just one gut?)

One gut, that's all kin do any harm. That's a gut runs from the, from the top of his - you know, the back of his neck all the way to the rear end of it.

(The rear end, the tail end?)

That's right.

GUTS OR INTESTINES OF CHICKEN - DRY - POWDER

SPRINKLE INTO PERSON'S EATS - YOU JUST GOOFY

THEY ACTS LIKE A CHICKEN ALL THE TIME

(To his behind?)

To his behind.

(All right.)

Now, yo' take that gut and you kin fix that gut and you kin dry it

out and you kin - and after you dry it out, you makes a powder of it. And you use this powder into a person's *eats* - what I mean about *eats*, about sittin' down eatin'. You sprinkle that over 'em and you gotta act like a chicken - you just goofy. They acts like a chicken all the time.

(I see.) [New Orleans, La., (860), 1371:1.]

11043. A chicken head and they write your name in it - write your name, you know, on a piece of paper.

(Yes.)

And they put a chicken head and they take and bury that chicken head.

(What will that do?)

That to keep they husband or they boy friend, or whoever it is, if they figure their boy friend is about to get away from them. They get their name and they

INTO A CHICKEN HEAD SHE STICKS PAPER ON WHICH SHE WRITE 9 TIMES NAME OF HUSBAND OR BOY FRIEND WHICH SHE BURIES UNDER DOOR SHE CROSSES EACH DAY

write, just like I showed you just now, nine times, and they put it in that chicken head and they bury it either at their front door or at their

back door, where they can walk over it all the day long. [New Orleans, La., (845), 1293:3.]

11044. I seen a woman *dress* a chicken head for to bring her husband back to her.

(Well, how would they do that?)

Well, she take the head and take that fork and bone part out the head and stuff it with his name and nine new needles and pins, and bury it. Put his

TO BRING BACK HUSBAND WOMAN DRESSES CHICKEN HEAD TAKES OUT FORK OR BONE PART - PUTS IN HIS NAME 9 NEW NEEDLES AND PINS - BURY IT - AND OVER DOOR NAIL HIS NAME - SUGAR - CINNAMON - WHITE RUM

name, sugar, cinnamon and that white rum, and nail it up over the sill[!] of the door. See, and that draws him back.

(Up over the top of the door.

That's to bring him back?) [Here the *sill* is considered the *ceiling* of the door; see No.10972 for open space above a door.] [New Orleans, La., (830), 1234:3.]

11045. De rooster, ah know a little sompin 'bout him. Yo' kin take a rooster three yeahs ole an' kill him. Take his haid. Yo' see a ants' bed haven't yo'?

ROOSTER 3 YEARS OLD - KILL - PUT HIS HEAD IN ANT BED - LUCK - BUT SEE 6 AND 7 BOOKS OF MOSES

Jes' take dis ole rooster's haid an' jes' put it in dat ants' bed an' let it stay.

eat de meat off de skull. An' let it stay dere jes' long enough fo' dose ants to git all de meat off de skull, go through his haid an' git all de brains an' everything till it come to be testified [petrified?] an' ole. Well, dat's luck.

Yo' know de ants will shore

(How would they use - what would they do with that?)

After den, dis ole fellah tells me, yo' goes tuh de 67th [6th and 7th] *Book of Moses* an' den he'll give yo' de direct answer. [Brunswick, Ga., (1186), 2000:10.]

11046. To keep dem [law] from de house? Now, if you wanta a little liquor kept [for sale] in dis place heah and you don't want no man to come in on yuh now. You go on your station house and git one of de man's name that you'll find out. Git one, two or three - if you kin [get] nine it's much better. De more you get de stronger it is. If you can't git but one [name], den work on dat same one, but let it be de leading man dat you knows is asking about you - to your own judgment. Work by your own judgment, de judgment of your ear. Git dat man name and git you a brand-new piece of board and write his name. Put 'em cross de world. Write 'em cross de world to you and write 'em backwards.

(Backwards and forwards.)



And dey can't come in fer de devil. And nail dat onto your step and dey can't be seeing you. Not when you nail dat dere. Git you de heart of a chicken and

it got to be a black chicken. Cut de heart out of it. Git dat wishin' bone of de chicken breast and you take dat heart wit your hand on dose letters. Put 'em dere so it can't be rub off - on dat board.

HERE IS A COMPLICATED CHICKEN RITE USED BY A BOOTLEGGER DURING PROHIBITION TO KEEP LAW AWAY GET NAME OF LAW OFFICER - 2 OR 3 - 9 BETTER - ON NEW BOARD WRITE NAME NORMALLY - THEN TURNING BOARD UPSIDE DOWN WRITE NAME CROSS DE WORLD NAIL TO STEP - CAN'T COME IN FER DE DEVIL - TAKE BLACK CHICKEN HEART - RUB OVER LETTERS ON BOARD TELLING THEM WHAT DAT SPIRIT IS GOTTA DO...DON'T WANT DAT LAW TO WORRY ME...DON'T EVEN WANTS 'EM TO COME HEAH FO' A DRINK...AH [WANTS] 'EM TO PASS BY AN' KEEP ON PASSIN' BY - BURY DAT WISHIN'-BONE - TWO PRONGS DOWNWARDS - TALK TO IT BURY BONE UNDER CENTER OF HOUSE - QUINCUNX RITE

(You rub this heart over those letters?)
All over dose letters, all up and down like dat. And talk at de same time. Tell 'em dat [what] dat spirit is got-ta to do. You don't want no law to worry me. You wants to be up dere selling whiskey. Ah don't want dat law to worry me. Ah don't want no kin' of law. Ah don't even wants 'em to come heah fo' a drink of

liquir or beer. Ah [wants] 'em to pass by and keep on passing by. Kin go right in next door but won't come in chere.

Take dat wishing-bone and be shore dat you go down in de groun' to your shoul-der and turn it down - . Don't turn it up - .

(Turn the wishing bone down, the points down?)

[Here we have rite similar to the forked stick or "Y" in No.11032.]

Turn de two prongs down. And while you have - doin' it, you talk to 'em. An' if you know any de officer's names, don't let any come in dere, de fed'ral officer back, de county man back, de city officer back, de state controller, back. Dat take in all 'em, ain't it? Go on over and over. And if you git dose three class of officers, you know why it is, don't you? De federal, de state control-ler, git de county and git de highway man. Den you go to work.

(Where do you bury that *wishing bone*?)

Under your step, right under your step. Be sure to go under your house. Den you put dat bone. If you ain't got no front, put it in de middleways of de house. [This center under the house and the 4 corners of the house make our rite a quin-cunx.] Dat almost stop people jack-jacking to the front. [Charleston, S. Car., (509), 569:2.]

11047. Sew dat up in a rag.

(What do they sew up in a rag?)

De black hen manure. Sew it up in a rag an' put de person name in it if dey doin' yo' harm an' yo' don't like 'em. An' yo' take it to runnin' water to de rivah an' throw it in.


BLACK HEN MANURE - VICTIM'S NAME - 3 NEW SAFETY PINS IN "H" FORM - SEW UP - THROW INTO RIVER - SENDS AWAY

Put new safety pins in [package] an' throw it in [river] an' dat person'll

go clean away an' won't trouble yo' no mo'. Ah done that mahself.

(Just put one safety pin?)

Two - three, yes sir, yo' put one on each end an' pin one across it, three.

(Like the letter "H" on the package.) [The figure is more like this  a double cross.]

Yes sir. [Waycross, Ga., (1133), 1839:11.]

11048. Take dat an' dry it out.

(This manure from a black frizzly chicken?)

Yassuh, yo' kin dry it out an' go tuh anybody's house an' if dey cookin' or anything, an' sprinkle dat intuh dey food, dat will upset dere stomach an' con-

MANURE OF BLACK FRIZZLY CHICKEN IN PERSON'S FOOD
CAUSES HEAVIN' - CURE WITH CHICKEN GIZZARD TEA

chicken an' put down dat throwin' up. Anytime a person put *frizzly stuff* [manure] into yore food, yo' nevah got no appetite fo' anything yo' eat, yo' throw it up. [Memphis, Tenn., (1537), 2778:8.]

11049. [All the following chicken-manure rites, not identical ones, will be found somewhere in HOODOO. They appear everywhere out in the field. If there

CHICKEN-HOUSE MANURE ON BITE - IF ANYONE BITES YOU
BITER'S TEETH WILL DROP OUT

chicken-house itself. But sometimes for a human bite bird manure is used - see No.10721, p.4054, v.5.]

Well, if anybody bite chew like dat, yo' take an' place - go to a chicken coop an' place some chicken 'nure [manure] on dere an' make yo' [the biter] lose yore teeth. [St. Petersburg, Fla., (1018), 1648:2.]

11050. Yo' could go to a chicken house an' git some chicken manure an' rub it on dere [if person bites you] an' it will make a person's teeth rot out. [Brunswick, Ga., (1175), 1987:2.]

11051. If anybody bite chew or anything like dat, see, jes' git dis where de chicken has been, yo' know, an' put it on dat place. Dat will rot all dey teeth out. [Wilson, N. Car., (1496), between 2262-2665:9.]

BLACK CHICKEN MANURE ON BITE
MAKES BITER'S TEETH FALL OUT

where he bit chew, anoint dat place wit dat, an' it will cause all dere teeth tuh come out. [Brunswick, Ga., (just before No.1240), 2105:1.]

WHITE PART OF CHICKEN MANURE
SOAK 3 DAYS - PERFUME

strain it out an' yo' make a perfume outa it[!!!] an' yo' kin take 'em in wit dat. [Waycross, Ga., (1170), 1976:6.]

11055. They will ketch a black hen - goin' pick 'em out a black ole hen an' git de white offa dat, dey dung, de white. And if dey kin git it - maybe dey

WHITE PART OF BLACK HEN MANURE FED TO ANYONE
MAKES VICTIM'S TEETH FALL OUT WITHIN 9 DAYS

nine days yore tooths will come to be slack all over everywhere - in nine days. (And your teeth will eventually drop out.) [Not eventually, but within 9 days!] [Savannah, Ga., (542), 672:1.]

11056. Dey say, take - it's either a black hen or a white hen - take some of dere stuff, yo' know, an' rub on it [bite] an' all of yore teeth will fall out.

WHITE MANURE OR WHITE PART OF BLACK MANURE

an' they git chicken manure an' anoint the place with it - if they bit 'em, an'

tinually keeps 'em heavin' all de time. Yo' kin turn right round an' take de gizzard of a [any]

is no preference concerning the type - color and source - of the material used, suppose we begin with the

11052. Ah heard dat if somebody bite chew dat yo' gits black chicken manure an' rub it on dere, an' it will rot all dere teeth out. [Fayetteville, N. Car., (1398), 2519:6.]

11053. Now, dey tell me yo' kin take a black hen's dung - a black hen's dung. In de places

11054. (You take a white what?)
Chicken *turd*.
(Yes, the manure.)

An' yo' soak it in water three days, an' yo'

wants to do it, dey can't git to 'em. But he'll git somebody else an' put some in yore food. See. An' de minute dat yo' eat it, in

Dat's all ah heard about dat. [Waycross, Ga., (1059), 1719:8.]

11057. If yo' bit a person, yeah,

then their teeth will begin tuh rot out one by one. Of course, they all won't come out at one time, but one by one they'll eventually [come out].

TEETH ROT AND COME OUT GRADUALLY

(Any kind of chicken manure?)

Yes, jes' so it's a chicken.
[St. Petersburg, Fla., (1006),
1623:3.]

WRAP UP BITE 3 DAYS - BITER'S TEETH DROP OUT

though - an' dat place [where you were bitten] put it on there an' tie it up, an' keep it tied up for three days. Dat will take all their teeth out. [St. Petersburg, Fla., (1025), 1662:6.]

RUB CHICKEN DUNG ON SLEEPER'S HEAD - HIS TEETH ROT

in de top of his head when he's asleep, an' all his teeth will rotten out. [St. Petersburg, Fla., (994), 1606:5.]

11060. Dey tell me, says, if yo' wanta make dat person move out, dey tell me yo' git some stuff [soot] from up de chimley an' sprinkle it round de do' evah mawnin' fo' nine mawnin's, an' dey'll sweep dey ownself away 'cause dey'll sweep dat dust - soot - away from de do'.

CHIMNEY - SOOT FROM VICTIM'S OWN - ENEMY
SPRINKLES AT VICTIM'S DOOR 9 MORNINGS - MOVES

(They are sweeping their own chimney away?)

Yes sir. [Waycross, Ga., (1077),
1744:9.]

CINNAMON AND SUGAR - GAMBLING

11061. Keep some sugar and cinnamon in a piece of paper, wrapped up in your pockets all the time. Awful lucky in gambling.
Yes sir. [New Orleans, La.,
(796), 1109:7.]

CINNAMON - SUGAR - FAST LUCK
LUCKY OIL - VAN-VAN

11062. Cinnamon, sugar and dice in bag for gambling luck. Let no one touch it. [New Orleans, La., (994), 1457:??]

lucky oil, sugar and *van-van* in bottle [five ingredients] rub this mixture on hands for luck in gambling. [New Orleans, La., (830), 1233:5.]

11064. Dey tell me yo' gits a piece of newspaper, an' jes' lak dis yo' makes a "V" lak dis. Keep a-makin' it lak dis, keep a-makin' it lak dis. Keep a-makin' it lak dis. Yo' make dat

CIRCLE - HALVES OF A - DRAW 9 OF THEM ON PIECE OF
NEWSPAPER - HORIZONTALLY LIKE THIS: CCCCCCCC
OR THEY COULD BE DRAWN IN A COLUMN ONE ABOVE THE
OTHER - BURY THIS PIECE OF PAPER UNDER DOORSTEP
COVER PAPER WITH SALT - RIMS OF HALF CIRCLES OUT
YOU STAY OUT - RIMS OF HALF CIRCLES IN - COME IN

nine times dis way. Yo' take dat papah an' yo' stick it in front of yore steps an' put salt - covah it wit salt an' jes' pull it. Jes' pull it - dis part heah yo' turn it back dis way. Dat's fo' 'em

not tuh come in, an' pull it dis way an' yo' turn dat back dis way. Bury dat undah yore step in front of yore do'way an' den come cross an' covah dat wit salt an' dat will make 'em stay out, dey say.

(I want you to draw that for me to show me just how it is done. You make your mark right on that piece of paper - this is a newspaper now [let this be the *piece of newspaper* you mention; probably handed informant a sheet from my note-

book]. What kind of mark do you make? [Informant makes a mark.] You make a mark sort of like a crescent, it goes to the right and comes back like that.)

Now, dis means "stay out, don' come in." Now, if yo' want a person tuh come in dere. If a person out an' yo' want 'em tuh come in dere, yo' jes' turn it dis way [demonstrates]. Dat means "come in." Dis means [demonstrates] "stay out."

(Well, those half circles, crescents, when the arc of the half circle is out from the door, that means "come in.")

Yo' understand dat. [I certainly did!] [Fayetteville, N. Car., (1396), 2510:4.]

11065. Yo' livin' in de house an' yo' an' her can't git 'long, well, yo' fool roun' in her room till yo' git hold of a piece of her linen - jes' any piece of her linen. Well, yo'

CLOTHES - HE WEARS A PIECE OF HIS OVER HERS

take dat piece of her linen an' yo' take it an' tack it undah yore linen - a piece of her linen undah yore linen - an' wear it right between where yo' [tool] will rub into her linen. An' 'stead of she be hatin' yo', she'll come tuh like yo'. [Sumter, S. Car., (1364), 2407:5.]

11066. But dere's somepin dat ah have tried fo' mahself dat's very true. Once ah wus in love with a girl an' ah wus jest crazy about her an' she didn't like me - didn't seem to. So at night when

HE SEWS PIECE OF HER UNDERSKIRT INTO SEAT OF HIS UNDERCLOTHES

ah would go in - she wus staying in one room an' ah wus in de other. One mornin' she went out an' left some of her things in dere, an' ah took a piece of her underskirt an' sew it right in de seat of mah cloths, mah underclothes, an' ah wore it fo', ah wore dat suit fo' a year. An' [meanwhile] she left an' she came back.

She tole me, says, "Yo' done sompin tuh me?"

Ah says, "No, ah haven't did anything tuh yo'."

She says, "Yo' have so." She says, "Some way ah'm jest gittin' so crazy about chew ah don't know whut in de world tuh do." Say, "Ah can't stay off, ah can't stay heah," say, "but whatevah yo' did..."

Ah tole her, "Not anything."

So, fo' several days later ah tried it, an' ah take de thing out. See dat's whut mah mother tole me dis, if ah ever wanted tuh do a thing like dat. An' ah'd taken it out an' burned it up, an' right now she's jest as crazy about me. Dat's been seven years ago. [Waycross, Ga., (1163), 1940:2.]

11067. Or eithah his pants, yo' know, jis' take - yo' know where that seat is in there in de pants, in de seat of it - an' yo' take that an' wear it aroun' yore waist, or either place it in yore purse, an' that keeps him an' makes him

give you all his money.

(You can do it with either the seat of his pants or his underclothing?)

Yes. [Little Rock, Ark., (896), 1466:16.]

SEAT OF HIS PANTS - SHE WEARS ABOUT WAIST OR IN PURSE

PIECES OF HIS AND HER UNDERWEAR SHE WEARS AT WAIST

11068. Git a piece of his underclothes an' yours and wear it around

yore waist an' dat'll keep him. [Waycross, Ga., (1122), 1804:2.]

11069. [If she] wants to get him back, if she got any of his undergarments or anything, she kin take them an' wear 'em around her waist. And she kin take

SHE WEARS UNDERGARMENT OF HIS ROUND HER WAIST
WEARS SUGAR UNDER HER ARM - COOKS CAKE WITH IT
HAS FRIEND SEE THAT HE EATS IT - HE WILL RETURN

an' she don' want him tuh leave her, she takes one of his dirty socks - de same as ah said about her stockin'. Well, ah take one of his dirty socks - she takes

WOMAN TIES MAN'S DIRTY SOCK IN A KNOT FOR 15 DAYS
WHEREVER HE IS HE CANNOT LEAVE HER - TIE IT ABOUT
HER WAIST WITH 9 KNOTS IN STRING - NO OTHER WOMAN

it, an' she ties it up in a knot an' she keeps dat sock tied dere fo' fifteen days. An' wherevah he be's he gotta come back tuh her. He cain't leave her, an' if he done left her he's comin' back aftah she have dat sock. He's comin' back tuh her. She could take a string an' she wear dat [sock] round her waist fo' nine days, an' nine knots in it. He cain't have nobody.

See, all of dat is in de way of *hoodooin'* somebody tuh keep 'em from doin' right. [New Orleans, La., (1574), 2897:6.]

11071. Dey say if a man's runnin' round - jest lak ah'm got a husband an' mah husband would be runnin' with a other lady, an' ah want 'im to break off.

TO KEEP HOME - SHE SLEEPS ON PIECE OF HIS CLOTHES

it, an' sleep on it every night. Put it between mah sheet an' de mattress an' sleep on it every night, an' dat'll make him stay home. Ah have tried dat an' dat worked. [Waycross, Ga., (1133), 1840:1.]

11072. But she says if he leaves, she says don't worry about him going. If you wanta bring him back, if you got anything in the world that belong to him,

IF DEPARTED MAN LEFT ANYTHING BEHIND - TAKE IT
TO RUNNING WATER AND THROW IT IN WITH A WISH

running and put it in there. Then you turn around and come back, and atchly [actually], in a short while he'll return. He'll never be satisfied nowhere he goes, he's bound to come back wherever he left from. [Norfolk, Va., (470), 478:2.]

11073. Well, if you wants to stop 'em, if yo' goes out, from the law getting in connection with you. That's very easy to do that, too. Here's whut chew do.

GARMENT YOU HAD ON THAT DAY - PIECE FROM ENEMY
TIE TOGETHER WITH AN OLD PIECE YOU DO NOT WANT
THROW INTO RUNNING WATER - OTHER PERSON POWERLESS
HIS EVIL THOUGHT OR SPIRIT CANNOT HARM YOU AT ALL

Yo' [go] an' git chure own garment, git a piece of your clothes that you had on this day, that has perspiration on it, an' git a piece of theirs. Take those two pieces together an' tie 'em with a piece that you don't want. Tie 'em together and put 'em in a running stream of water. And they never will do nuthin to yo'. That running stream takes away the evil thought between you an' him. Run that away. Run that spirit away.

[I had asked about keeping the law away from the house, but informant turns my question into anyone seeking to harm you. You begin your protection with a piece of clothing you wore that day, because the perspiration in it is a part of your spirit, hence the whole of your spirit (*see* PART OF SPIRIT EQUALS WHOLE]

sugar and wear it under her arms, [then] cook a cake with it and get some of her friends to send it to him. And he gets that, he'll come back. [Vicksburg, Miss., (743), 1013:5.]

11070. If a woman is got a man

of his dirty socks - de same as ah said about her stockin'. Well, ah take one of his dirty socks - she takes it, an' she ties it up in a knot an' she keeps dat sock tied dere fo' fifteen days. An' wherevah he be's he gotta come back tuh her. He cain't

leave her, an' if he done left her he's comin' back aftah she have dat sock.

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See, all of dat is in de way of *hoodooin'* somebody tuh keep 'em from doin' right. [New Orleans, La., (1574), 2897:6.]

11071. Dey say if a man's runnin' round - jest lak ah'm got a husband an' mah husband would be runnin' with a other lady, an' ah want 'im to break off.

Ah could take a garment dat he wear next to him. Let it be dirty, have his scent in

it, an' sleep on it every night. Put it between mah sheet an' de mattress an' sleep on it every night, an' dat'll make him stay home. Ah have tried dat an' dat worked. [Waycross, Ga., (1133), 1840:1.]

11072. But she says if he leaves, she says don't worry about him going. If you wanta bring him back, if you got anything in the world that belong to him,

[she] say you just make your wish. And if your wish is for

him to come back, take it to any stream that is contin'ly

running and put it in there. Then you turn around and come back, and atchly [actually], in a short while he'll return. He'll never be satisfied nowhere he goes, he's bound to come back wherever he left from. [Norfolk, Va., (470), 478:2.]

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pieces together an' tie 'em with a piece that you don't want. Tie 'em together and put 'em in a running stream of water. And they never will do nuthin to yo'. That running stream takes away the evil thought between you an' him. Run that away. Run that spirit away.

[I had asked about keeping the law away from the house, but informant turns my question into anyone seeking to harm you. You begin your protection with a piece of clothing you wore that day, because the perspiration in it is a part of your spirit, hence the whole of your spirit (*see* PART OF SPIRIT EQUALS WHOLE]

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OF SPIRIT, p.21-23, v.1). Next, you obtain something recently worn or handled by the enemy. Then, using a spiritless piece of clothing you have discarded, you tie your spirit and enemy spirit together, making a tight knot. And immediately and finally you rush off and throw this package into running water. Running water kills or purifies evil work. You understand, of course, that the evil spirit permitted itself to be tied only because it was being tied to you, now even an easier prey. This rite is called a *trick*. I did not understand this rite when I heard it back in 1939; the reason why my note about informant on the original transcription reads, *use with care!* This rite is logically illogical!] [St. Petersburg, Fla., (1025), 1662:7.]

11074. They'd [they had] *crossed* her.
(How did they *cross* her?)

Well, they gets hold of her dirty linen. You understand? One of her old dirty linens and bury that. Bury it in a place where they don't walk at, nobody

WOMAN'S DIRTY LINEN BURIED NEAR WHERE PEOPLE WALK AGAINST WALL OR NEAR CORNER - WHERE THEY DISTURB BUT CANNOT KILL HER QUICKLY BY WALKING OVER LINEN

walks; up close to a corner, up close to the wall where people don't walk over it. That's dirty. [If her linen had been buried where people

could walk over it, victim would have died quickly, called a *fast death*. Here we have a *slow death* rite, the reason informant calls it *dirty*. These terms *slow death* and *fast death* are mentioned early in *HOODOO*.] [New Orleans, La., (824), 1193:7.]

11075. See now, he don't wanna, a person don't wanna kill you, or they wan' chew to run around an' leave home, or you won't have no friend of nobody so no-

IN CENTER OF CROSSROAD AT 2 A.M. - BURY SOCK OR ANY CLOTHES - BY NAILING IT TO A ROOT GROWING THERE FINDING THIS ROOT IN CENTER IS A PROBLEM TO SOLVE ROOT FOUND - CLOTHES NAILED - THROW ON RED PEPPER COVER WITH DIRT - TURN BACK TO HOLE - OVER SHOULDER THROW SALT ON COVERED HOLE - WALK AWAY - NEVER LOOK BACK - THIS DRIVES OWNER OF CLOTHES CRAZY - QUINCUNX

body can like you. Why you kin gits some - you kin git a piece of your... Git your sock or any piece of your clothes an' he'll go to de forks of de road. And take that same pepper [red], pepper is a good thing, and take that [sock

and pepper] and carry it to the forks of the road about 2 o'clock in the night, and dig a little hole right in the fork of that road. You got to find a root dere. Sometimes they find hard dirt you know. And drive that nail right down [through the clothes with red pepper] into the root. And you turn right off from there - he'll turn right around and take you [him] some salt and throw it right there like that [demonstrate back over his shoulder] and don't look back. Dat person [owner of clothes] you'll see him run aroun' crazy. [If the present forks of the road is a typical one, two roads crossing more or less at right angles + , the clothes buried in the center of the crossing would create a *quin-*cunx rite.] [Wilmington, N. Car., (228), 223:6.]

11076. A woman's stockin', you kin take it an' git chew some de ~~cinnamon~~, de big cinnamon. Dey got de two kin', dey got de groun' cinnamon an' dey got de big cinnamon. Dey take de big cinnamon.

WOMAN'S STOCKING - BARK CINNAMON - GRAVEYARD DIRT INSIDE - TACK UP FOOT PART WITH 2 TACKS - BOTH STOCKINGS MAY BE USED BUT YOU MUST USE LEFT ONE THIS CAUSED DEATH OF OWNER WITHIN 9 OR 10 HOURS

(You mean the bark?)
Yes. Take dat an' yo' git chew some **graveyard dust**, an' yo' git chew **two tacks** an'

yo' nail that. Yo' nail de heel part of de stockin'. Yo' nail de foot-part any-

where yo' wanta nail it an' dey jis' be gone. Dey'll live about nine or ten days but dey cain't live no longer, yo' see. If it's both of them it's all right but de left-foot shoe [stocking] yo' must have. [Algiers, La., (1597), 3002:5.]

11077. Now if there is somebody that you want tuh be, want hard luck to happen to them, you kin take anything of theirs. Well, say for instance, yo' take a tie. Well, say ah'll use a tie, if it's a man. Ah'll take a man's tie. You fold that tie from you and you make nine steps that way, west; then you make nine

FOLD HIS NECKTIE FROM YOU - TAKE 9 STEPS WEST
THEN 9 STEPS EAST - THE DIRECTION IN WHICH HE LIVES
TURN YOUR BACK TO - THROW TIE OVER SHOULDER
WALK AWAY - NEVER LOOK BACK - MAKES HIM UNLUCKY

east. An' if they livin' this way [informant points], you turn your back to them [demonstrates] an' throw that tie like that [demonstrates].

(Back over your shoulder?)

Back over your head. An' never look back an' walk on off.

(What will that do?)

That will take their good luck off them. They will have hard luck all the time. [St. Petersburg, Fla., (near 1024), 1660:5.]

11078. Mah brothah had a wife - right chere in de city since ah come down heah - an' a fellah he wanted tuh be in company wid 'em all de time an' all.

INFORMANT'S BROTHER HAD A MALE FRIEND WHO WANTED
ALWAYS TO BE NEAR THIS BROTHER AND HIS WIFE
ONE DAY THIS FRIEND SMOKED BROTHER'S PIPE - THAT
EVENING BROTHER'S GUMS TURNED RED - TEETH BECAME
SHAKY - WHITE-HEADED BUMPS APPEARING IN MOUTH
HERE INFORMANT SAYS - AH PUT DE PIPE IN CLEAR WATER
IN DE SHADE ONE DAY AN' DAT PIPE STARTED TUH BILE
INFORMANT SAYS TO BROTHER - SAM...DAT PIPE IS "FIXED"
...SO ALL YO' TEET'LL DROP OUT - SAM SAYS AH SMOKED
DE PIPE AND MAH TEET' GETTED NUMB ALL TUH ONCE
INFORMANT HAD BROTHER BRING HIM PIECE OF WIFE'S
CLOTHES - HE CUT OUT 6 PIECES - ROLLED THEM TIGHT
BOILED THEM IN OAK-BARK TEA WITH WHICH BROTHER
GARGLED TO KILL GERMS IN HIS TEETH - INFORMANT
THREW THIS USED WATER INTO GRAVEYARD SEVERAL
TIMES - DEM TEET' GOIN' BACK JIS' LAK IT AIN'T
HAPPENED - PIPE HE ALSO BOILED IN OAK-BARK TEA
THIS WATER WAS THROWN TO THE WEST - DAT'S CARRYIN' DE
DISEASE DOWN [WHEN THE SUN SETS] - BROKE UP PIPE
DEM TEET' GOIN' BACK JIS' LAK IT AIN'T HAPPENED

An' mah brothah all de time would ketch aftah 'im an' he nevah know whut dat wuz. He'd come in dere an', see a pipe an' say, "Well, lemme smoke yo' pipe," take de pipe an' light up. He so glad he kin speak tuh 'is wife, jis' take de pipe, yo' know, an' light up an' smoke see, *lak yo' smokin' now*. An' dat evenin' all aroun' 'is gum turned red. All de teet' started tuh git shaky, numb, jis' [started to] comin' out. He come home. An' so we had some-a dis witch-hazel, an' arnica, an' ah said, "Why doncha

[don't you] tech [touch] some [of this medicine] all roun' dat gum?" An' den dere come whitehaid bumps all roun' dere. Ah said, "Boy, ah see sompin roun' dere." Ah said, "Wha'da [what did] yo' do tuh git yo' teet' lak dat?" He said, "Ah out chere tuh mah wife tuh find out, an' ah smoked de pipe an' mah teet' getted [got] numb all tuh once." Ah said, "Oh yeah? Ah getcha." So ah go on dere an' ah git de pipe, see. An' ah put de pipe in cleah watah in de shade one day an' dat pipe started tuh bile. When it start tuh bile lak dat, chew know, ah dropped a grain of cookin' salt in it, see, an' den dropped a li'le ammonia in it. See, dat killin' [to kill] dis in 'is mouf [mouth] dere. Ah says tuh mah brothah, name Sam, says, "Now, Sam, ah tell yo' whatcha do. Dat pipe is *fixed* so it hurtcha, so all yo' teth'll drop out chure haid." An' ah

say, "Now, ah tell yo' whatcha do. An' now, dontcha think dat ah wan'cha tuh pull dem teet' out." Said, "Ah'm goin' take a [something = method] tuh put 'em [teeth] back in after yo' goes back tuh yo' wife's house, now. An' yo' git - try tuh git now - try tuh kid 'er roun' an' git hole of it," ah said, "den you'll...

(Get hold of what?)

Git - wanna git a piece of 'is clothes.

(Whose clothes?)

His wife's clothes. Now he wanted tuh turn sompin [back] an' [on] 'im [the man who smoked brother's pipe]. Ah said, yo' git a piece, apron or enythin' - sompin whut he [she] weahs cross 'is [her] body part. So he went on dere an' he gits a...one dem close [clothes] pieces. Ah tell 'im take out six pieces: take out one piece in de back, one piece out dis side [demonstrates], one piece out dat side [demonstrates] an' roll 'em up tuhgethah tight. Dat goin' kill infection he take out. An' he [brother] put dat an' bile it tuhgethah in oak bark [commonly used as hoodoo disinfectant]. An' dis oak bark, bile it good enough so it git strong while dem pieces wuz in dere. Dat would kill dis thing, dese germs whut he had in 'is teeth. An' he biled dat tuhgethah an' carry it tuh a cemetery. An' carried 'em out about three or fo' times. An' dem teet' goin' back jis' lak it ain't happened. Ah didn't realize dat would help, wit dat watah - dat cleah watah. An' [he] trow [threw] up all dem [germs] until ah put dem [pieces] tuh bile.

(He took this oak-bark water and rubbed it over his teeth?)

No, gargled 'em all wit it, jis' wash 'em out wit it. But aftah gittin' dese pieces out, put de clothes - see, bile dat right tuhgethah; see, jis' lak yo' bilin' rags or sompin. An' he gargle wit dat.

(But this pipe - this water you boiled the pipe in, what did you do with that?)

Ah buried dat, buried 'em in de - dis way of de world, de west. Down all de time. Dat's carryin' de disease down [with the sunset]. Ah buried dat an' ah nevah did - ah broke de pipe up. Somebody apt tuh git holt de pipe an' might have de same thing. See, lak dat, soon as ah trow [throw] dat salt down, dat same cookin' salt, dat pipe - dat watah, start boilin'. No fiah wuz dere atall. Dat pipe wuz packed wit de germs whut he had dere - my brothah - an' dat thing boilin' jis' as natural as yo' put a pot ovah de fiah. An' ah realized dat when mah gran'mothah tell me how tuh fix dat thin' an' ah fixed it. Dem thin's [germs] come right out. Now he's bettah off den ah is. He verks evah day an' jis' as lively. [Charleston, S. Car., (near 529), 635:1.]

11079. [The preceding margin titles about clothes I will now end with a collection of condensed rites - shortened years ago for one reason or another - just as I did previously with that section of condensed rites on pages 3989-3994. As in this preceding section, once again to save space, I omit informant numbers and names of states.]

11080. Woman cuts seat [crotch?] out of his dirty underwear, wears in her left shoe; wherever he goes he's coming to her. [Mobile 953:1.]

11081. Woman cuts forked piece from his underwear, wears in right shoe; he can't rest until he comes to her. [Mobile 908:1.]

11082. Wear piece of man's shirt tail over [her] privates. [Wilmington 105:10.]

11083. Cut front piece from man's shirt tail and wear on bloomers. [Wilmington 261:7.]

11084. Cut off end of shirt tail, tie gunpowder in it, wear close to her 9 mornings. [Wilmington 271:8.]

11085. Stop up man's shirt tail in bottle, put over door, keeps home.

[Wilmington 135:2.]

11086. Cut off man's shirt tail, bury under step. [Wilmington 195:3.]

11087. Put man's shirt tail with *Hearts Cologne* in bottle in mattress. [Wilmington 163:5.]

11088. "She'll git his shirt tail and [to make man stay home] cut it and tie it in jes' about 3 knots, tight as she could git it; take it and bury it under de steps." [Charleston 606:5.]

11089. "Clip out a piece of end of his shirt, a piece in the shape of a head and place it on the front of her, on her petticoat you might say, or underskirt, and wear that. That will prevent him from going to and fro or coming in contact or having connection with other women in a sexual way." [Vicksburg 1018:2.]

11090. Tie 9 knots in man's shirt tail, bury, to bring back. [Charleston 602:6.]

11091. To control person, take his garment, bury it in the middle of a three-pronged road. [Washington, no reference.] [The center of a three-pronged road is rarer than the center of a four-pronged crossroad, this latter with object in center creating a quincunx. I have sometimes called this three-pronged road a "Y" crossroad.]

11092. Woman takes any soiled clothes of man, such as sweaty underclothes, takes some of hers, wraps together and wears. [Washington 836:2.]

11093. Wash man's clothes, throw this water under door he uses most, he will stay home. [Wilmington 119:2.]

11094. Wash man's clothes, throw this water under back door; keeps home. [Wilmington 118:6.]

11095. Wash person's clothes, bottle this water, put overhead - over picture or door - keeps person home. [Norfolk 530:3.]

11096. To hold man, wash sweat from his suspenders[!]. Bottle this water and conceal at foot of her bed. [Petersburg 417:6.]

11097. Man buries in back yard garment woman wears close to skin, she'll never leave. [Baltimore, no reference.]

11098. Wash man's right sock and sweaty places under arms of his clothes, bottle; keep, keeps him home. [Baltimore 47:3.]

11099. Wear man's hat bow around your neck in a bag, or hang any of his garments on the front of the bed or make a pillow of it, and he'll come back. [Wilmington 123:4.]

11100. Put man's old dirty underwear or old shoes under bed to bring back. [Wilmington 115:3.]

11101. Woman can wear any clothes man left, or put it some place in house, make wishes, he'll come back. [Norfolk 475:3.]

11102. "She kin take some of his clothes an' bury 'em...he'll either come to 'er or he won't be living" [this may be my only example of this rite]. [Jacksonville 690:3.]

11103. Bury piece cut from seat of man's drawers brings him back. [Charleston 602:6.]

11104. "She kin take his underclothes an' wash 'em with hers an' he'll come back to her an' never leave her." [Vicksburg 1059:1.]

11105. Git piece she wore next to her skin, *dress* it, bury by her gate, she couldn't stay home. [Wilmington 83:3.]

CLOVER - 4 LEAVED - CHEW - SPIT NEAR BOSS
LOOK HIM STRAIGHT IN DE EYE - ASK FOR JOB

and look him straight in de eye, you would be successful in getting a job. [To

11106. Says if yo' go and git a piece of fo'-leaf clover and chew it and spit right down near de boss and talk to him and ask him fer a job

look the boss *straight in de eye* is frequently a part of seeking-jobs rites.] [Jacksonville, Fla., (563), 701:1.]

11107. Yo' git whut de' call three clover leaf.

(One three-clover leaf or three different leaves?)

One leaf but three different leaves on it. It's all in one - three clover leaves.

All right, chew name dose leaves de days yo' goin' tuh see yore boss an' use de same perfume on it - *Hearts Perfume* - use dat on it, an' tie that up in a red flannel with a needle, and put a little ashes an' salt, an' dat'll give yo' - use dat fo' luck. Ah have done it.

CLOVER - A 3 LEAVED - TIE INTO RED FLANNEL WITH 3 INGREDIENTS: NEEDLE [SHARP LUCK] - SALT [PROTECTION] ASHES [HUMILITY OR THANKFULNESS] - FEED THIS HAND WITH HEARTS PERFUME - NAME IT THE DAYS YOU GO

(When you go before the boss to give you a job?) Yes sir, ah wus three days in gittin' a job,

yo' see. Yo' see yo' name it de days yo' go. [If you go for a job on Monday, name the *hand* Monday. "Monday, I want you to get this job for me today, etc."] [Brunswick, Ga., (1198), 2015:6.]

11108. Now, if a man likes a woman and she don't like him. All he have to do is go down to the drug store and get him some *Oil of Clover*. They got a perfume they call *Oil of Clover*. And get some powder they call *Love Powder*, and mix that together, you understand. And put it on

OIL OF CLOVER - LOVE POWDER - MIX - PUT ON HIM - GO TO WOODS GET 4 PIECES OF BLOODWEED - TOUCH HER WITH THIS MIXTURE - TAME HER RIGHT DOWN TO HIM

him, and go out in the woods and get him - pass anywheres they grows up on the [something? bayous?] some weeds they call *bloodweeds*. [Bloodweed can be a number of plants.] You understand? Take these bloodweeds and cut him four pieces off of it. See? And put 'em in his pocket, and pour all this stuff on there. You understand? This powder, put it on there. And every time he pass her, he have some on his hands. You understand? And he'd hit - you know, just touch her and put it [on her]. Well, she go anywhere he want her to go. Tame her right down to him. [New Orleans, La., (858), 1316:5.]

CLOVES - POWDER - TIE IN NEW CLOTH - WEAR FOR JOB

11109. De cloves, take it an' beat it up fine, an' tie it up in a little piece of

~~new~~ cloth an' wear it in yore pocket. Dey say dat will make 'em give yo' a job. [Waycross, Ga., (1102), 1776:1.]

11110. They couldn't harm you with your handwriting. If you left fingerprints upon the table on which you had been writing, they could not harm you with the writing, but they could

COCONUT IN NEW ORLEANS AND UPRIVER TO MEMPHIS A HANDY CONTAINER BY WHICH YOU ARE SET ADRIFT ANYTHING HAVING TOUCHED YOU IS FLOATED DOWNRIVER

with the fingerprints. Well, like if you had a little bit of dirt or dust or something on your finger, well that is

more harm than the writing. They will take that dust off there and put that in a [small] bottle, and they put that in a coconut and throw that in the river where it floats. And it won't be long before you be right in that river with that coconut. [New Orleans, La., (809), 1136:3.]

11111. But they's got to have more to go with that skin to do you harm, besides just the skin off you feet. They can take the skin off the bottom of your feet and if they can get some of your hair, take that skin and some of your

hair, and take a coconut, or either a bottle, and fill it up with vinegar, and throw it in the water where it will run and you start going and you'll never go back home again. In a bottle or coconut, but you gotta stop it up so it don't come out. [New Orleans, La., (855), 1341:4.]

BOTTOM OF FOOT SKIN - HAIR - IN COCONUT OR BOTTLE WITH VINEGAR - INTO RIVER - YOU GO - NEVER RETURN

11112. They take a bath and leave the bath water. They [an enemy] kin take that water and get *war water* from the pharmacy and mix it into that water. Take it and stop it up in a bottle or a coconut - anything that is airtight - throwing it in the Mississippi River, in a flowing stream, and just as it flow away, just as you'll drift away from town to town.

(I see.)

With that dirty [bath] water. [New Orleans, La., (879), 1445:10.]

11113. A coconut, jug [punch] one of them eyes out and pour that juice out the coconut and let the coconut dry. Then you go behind him in soft dirt and get his track and put it in that coconut, mix it, get cork stopper and put in stopper and throw it in

PUNCH EYE FROM COCONUT - DRAIN - DRY - PUT IN VICTIM'S LEFT TRACK - CORK UP - THROW INTO RIVER

[river] and just as long as that coconut float, he'll walk [for *walking also see No.11114*].

(Just one of them?)

Just one of them - left track. [Memphis, Tenn., (972), 1573:4.]

11114. [Woman's] stocking, or the man's sock, you kin put 'em on a *drift* [not *adrift*] whereby taking the stocking and rinsing it, and getting the water from the stocking, and put it in a coconut with some turpentine, stopping

the coconut tight and throwing it in the Mississippi River or any flowing stream - that'll give her a *walking ambition*. [For walking in connection with flowing river *see No.11113*.]

(What's a cuckiner?)

Oh, one of those coconut what grows in Africa.

(Oh, a coconut! Oh! I see.)

Yeah. [New Orleans, La., (879), 1446:4.]

11115. Yo' *fix* a coconut jis' lak yo' would as ah wuz tellin' yo' 'bout tuh *make* 'em come home, but chew put - dat depend on how yo' want it *fixed*; if it's fo' good or fo' bad. If yo' want it fo' bad, well yo' use dem *hot ingredients* [red pepper,

TO FIX COCONUT FOR BAD WORK USE HOT INGREDIENTS

war water, etc.] an' yo' put 'em in dat coconut an' stop it up, an' throw it in *de rivah*. Well, dat coconut keep a-rollin' an' make yo' keep a-rollin'. See, *de watah* goes down [de river]. [Algiers, La., (1584), 2955:5.]

WHIP COCONUT - PRETEND OR NAME IT PERSON - HE'LL BE WHIPPED BY SOMEONE - GIVE COCONUT TO SOMEONE

DON'T CHEW BUST IT! DON'T CHEW EAT IT!

jes' take dat coconut yo' know an' jes' whip it, jes' keep awhippin' it, an' he'll

11116. Take dat coconut if it's a bad person aroun' yo' somewhere an' yo' jes' don't wanta run him away or yo' jes' don't wanta hurt him, but chew

git a whippin' from someone but it won't be from yo'. An' den aftah yo' whip it good, den yo' git it tuh somebody. Don't chew bust it; don't **chew** eat it. Give it tuh someone else.

(Do you do anything with that coconut before you whip it?)

Yo' don't do anything but jes' git it out de sto' an' start **tuh whippin'** on it, yo' know, in a private place. [Memphis, Tenn., (1556), 2831:3.]

11117. Some people dat suppose tuh be *poisoned*, yo' know, dey'd **drink dat** coconut watah - not de coconut itself but de watah [or liquid in **unopened coco-**nut]; an' dey suppose **tuh** COCONUT WATER OR COCONUT MILK KILLS HOODOO POISON drink it fo' a **certain num-**ber of days an' **nuthin else**, no food or anything else, an' dat jes' kills de *poison*. [*Poison here is hoodoo*, not chemical poison.] [New Orleans, La., (1563), 2859:8.]

11118. Yo' take de oil of a coconut an' put dat up intuh a little jar an' bury dat at de no'th side of de house. Dat's supposed tuh keep yore husband at home or yore wife at home. COCONUT OIL BURIED IN JAR ON NORTH SIDE OF HOUSE [Originally I considered **this** *oil of a cocoonut* as the usual pharmaceutical coconut oil, KEEPS HUSBAND OR WIFE HOME

but it could be the coconut water or coconut milk, which confined in a coconut would have confining qualities in hoodoo. This could also be said about coconut oil.] [Memphis, Tenn., (1521), 2701:18.]

11119. You kin take an' draw a coffin, you understand, see, an' make you a wish on it, an' cross it up so many times - put about 3 crosses on it, an' make you a wish. An' bare [bury] DRAW A COFFIN - 3 CROSSES ON IT - WISH - BURY AT it under their doorsteps or VICTIM'S DOOR - OR FOLD DRAWING - ADD WORD DEVIL either you kin put it in OR HIS PICTURE - THROW AT VICTIM'S DOOR - HE DIES front of their door. See, you kin jis' throw it in

there. Wrap it up, fold it up, write it [name of person on]. An' throw it in the front of their door. An' put the [word] devil on top of it, write the *devil* on top of it, see right up on top. Either [instead of writing *devil*] you kin draw one you know, you understand, see like that. They'll die. [Memphis, Tenn., (960), 1546:2.]

11120. [Make the coffin] first, and they they get a piece of wood and of course they cut out what you call a little statue. And that's in imitation of the person they made the coffin for. When they make this little coffin - of course, I'm supposed to be your friend and you did me something [**wronged** MINIATURE COFFIN MADE - IN IT LAY FIGURINE TO REPRESENT VICTIM - ADD GRAVEYARD DIRT - BURY AT HIS HOUSE - AFTER HE CROSSES IT HE GOES CRAZY

speaker] and I want to get even with you. I could git it in your home better than anybody else. [After you] make this coffin, make a little statue. That statue supposed to be you. And when I get it made I bring it and put it **any-**where around in that house. But I put some graveyard dirt in that coffin **with** that little statue, you understand, and I get it - if I ever get in your **house**, [I] put in some secret place. Or if not, I put it under the steps and you walk on it. It's just the same. It'll cause you to go crazy. [New Orleans, La., (855), 1348:8.]

11121. Jis' like you have a funeral for a person, take picture, **graveyard** dirt and salt, saltpeter [3 ingredients], mash 3 eggs together, put into a little shroud [black piece of cloth], make a casket [coffin], go to **cemetary**, bury, says Lord's Prayer backwards. [Memphis, Tenn., (968), 1566:3.]

DRAW COFFIN - VICTIM IN - WRITE NAME - CALL NAME
AS YOU BURN THIS PAPER UNDER INCENSE SMOKE

their name, burn under incense smoke. [Memphis, Tenn., (965), 1558:4.]

IF SOMEONE YOU HAVE MISTREATED DIES
PUT COIN IN COFFIN TO LAY THE GHOST

[Elizabeth City, N. Car., (438), 403:7.]

11124. Dey take de rule, de pocket rule.
 (What do they do then?)

And say dey take dis to de crossroads and dey fix it. Dey fix it so and when you come along dey'll make you fall. Yes, sir. [I] hear 'em tell dat, at de crossroads where you go down, and de roads comes across like dat [demonstrates] and dey *fixes* it.

COFFIN - LIVE RED-HEADED SCORPION PUT IN - BURIED
IN CENTER OF CROSSROADS - THIS CENTER BEING 5TH
POINT IN MIDDLE OF 4 INSIDE CORNERS OF CROSSING
THIS MAKES THE RITE A QUINCUNX
AFTER YOU CROSS SCORPION YOUR HEAD BEGINS TO SWIM
PRESUMABLY YOU SUFFER THIS AILMENT REST OF LIFE

11122. Draw a coffin, draw the person image in the coffin they want to die, then call [victim], then write

11123. If someone dies, a person whom you have mistreated, put a piece of money in the coffin and he or she cannot come back to hant you. Must stay and guard the money.

(I see. What would they *fix* there? I mean what would they put there?)

Dey say dey'll get - dey'll get a scorpion, a red-headed scorpion.

(A red-headed scorpion?)

Yes, sir. Fix him and dey put him - make sompin like

a coffin and dey'll put him down in de middle of dat fo'k, yes, sir. Yes, sir, in middle of de fo'k.

(In the middle of the fork?)

[The center of two roads crossing is the center of a square or a quincunx rite.]

Yes, sir, in de middle of de fo'k and you git dere and you won't know it, but you commence having swimming 'bout de head. Head commence swimming, feeling bad; yes sir, and make you fall. I hear say dey tell dat.

(They put this scorpion in sort of a little coffin-like?)

It is a coffin. What I mean, sompin dey makes like a coffin. Dat what dey tole me. And dey'll put him in dere alive and when dey fixes him, it make you tremble, you know. And he'll die. Dey'll fix him dataway.

(I see.) [Petersburg, Va., (444), 417:4.]

11125. (If your business is dull?)

If business is dull, yo' see, an' he wants success in business. He wants his **business** tuh improve yo' see. He wants tuh make mo' money. Yo' take a 25 cents **piece** [a quarter], if it's a ole piece, see. [You want money that has passed **through many hands!**] It don' have tuh be a real United States real good coin, yo' see. Yo' kin take an ole piece. Yo' kin take a 50 cents [piece] French, **German** or **Belgian** [any] kinda money, 'long as it's silver coin. [Remember, we are in **New Orleans**, a great seaport.] Take one dose big pennies - copper, see. [Some of these big pennies are commemoration or festival medals; I was given one.] Yo' **nail** dose pieces on de counter right whar de customers comin' in at. **Befo'** yo' put dose pieces dere, yo' take a piece of lodestone, a he an' a piece of **she**. Yo' put dose two piece tuhgether undah de first one. Yo' put two pieces undah de **second one**, an' two pieces undah de third one. See. Well, it's two developed in **dat coin**. Dat's tuh draw trade in dat business. She wash or scrub her place out **wit lye**, see, twice a week. She'll take Monday an' Fridays, an'

scrub every corner out. Scrubs everywhah she kin git dat lye. Dat prevents de *cross* if people have *crossed* de place - if de place is *crossed*. Dat lye eats it up.

(That is to **keep** anybody from *crossing up your business*.)

COINS 3: QUARTER - HALF DOLLAR - PENNY OLDTIME
FIRST TWO OF SILVER WELL WORN - PENNY COPPER LARGE
3 PIECES OF HE LODESTONE - 3 OF SHE LODESTONE
DRILL A HOLE IN THE CENTER OF EACH COIN - SET THEM
IN A ROW ON YOUR BUSINESS COUNTER - UNDER EACH
LAY A HE AND SHE PIECE OF LODESTONE - NAIL COINS
TO COUNTER - TO COMPLETE PREPARATIONS FOR BUSINESS
SCRUB WITH LYE TWICE A WEEK: MONDAY AND FRIDAY
UNCROSSES PLACE IF CROSSED AND PREVENTS CROSSING
LODESTONE AND COINS DEVELOP AND MAINTAIN SUCCESS
COINS DO MORE: IT'S NO GERM GOIN' THROUGH DAT COIN
AFTER LYE - SCRUB WITH VAN-VAN A DRAWING POWDER
AND WITH THIS EVEN SCRUB THE BANQUETTE [SIDEWALK]

Dat lye eats up de **stuff**. De lye eats up dat **evil whut crossin' yore business**. When yo' puts dat **dere de fellah whut comes in whut tryin' [to] keep yo' in bad**, in bad business, dat lye prevents dat. Dat bluestone [lodestone] an' dat coin is always **tuh** develop an' bringing in **mo'** success.

(You don't use the coins on

top of the counter, do you, where people can see them?)

Yeah, put it right on top [nailed], let it stay dere an' draw attention to dat. Jis' put 'em right where everybody see it. Jis' nail 'em down. Jis' nail 'em. Yo' see yo' nail 'em wit dat lodestone undah it, right on top de counter, whar de people put dere han' on it. All right, it's no germ goin' through dat coin, but dey kin throw it aroun' on de flo'.

Now, dat brings yore business up.

Fo' luck ag'in, if yo' wanta scrub out, yo' take some *van-van powder*. Yo' kin put dat wit dat, scrub wit it aftah yore lye. See. Rinse off wit dis *van-van powder*, an' outside on de banquette, scrub wit it. It's got an odor to it, see. Dat draws de people in. An' scrub outside. It's got a strong odor. It smells sweet an' it draws de people in. *Van-van's* a drawin' powder. Jis' ask fo' *van-van*. Any drug sto' don' handle [it] but it's from de grocery sto'. [Algiers, La., (1591), 2991:6.]

11126. (Well, what do they go down there [forks of the road] for? What have you heard?)

Go to de fo'ks of de road. An' get [take along] corn or somepin like dat. Dey got [a] corn [wart] growin' dere [on the hands]. Pick one of dem dere an'

CORN [MAIZE] ONE GRAIN OF - GO TO CROSSROADS
RAISE HAND WITH WART - WITH OTHER HAND RUB CORN
UP - NEVER DOWN OVER THE WART - TAKES IT OFF

rub corn on it an' rub it up [into air, not down]. An' go to de fo'ks of de road an' make a wish [to be rid of **the** warts] throw it [corn] **ovah de**

left shouldah an' go on. Nevah look back. Ah've tried dat, mahself.

(Did it work?)

No. [Petersburg, Va., (445), 419:8.]

11127. Make 'em come back, dey says yo' take meal, corn meal, an' give it to yore personally friend. Yo' know, jes' lak ah have a friend, an' ah **would de-**

CORN MEAL - WOMAN GIVES TO FRIEND TO PASS ON TO
ABSENT HUSBAND - HIS TAKING MEAL BRINGS HIM HOME

liver it to **them an' they** would give it to **them, an'** in five days, **they'll either** come back or **either go fur-**

ther, go further away or either come back to 'em home. [This **confusion** I **now** try to straighten out.]

(In other words, if you wanted to bring back your husband, you would take this meal and give it to some friend of yours, and that friend of yours would have to give it to your husband; and if he accepted that gift of the corn meal, he would come back to you?)

Come back to me.

(You only make one gift of corn meal?)

Yessuh. [Wilson, N. Car., (1486), 2660:4.]

11128. Yo' takes a cow horn, burn it, an' then, when it parches up it'll burn jest like gutta percha, somepin othah. Yo' know, parch it up, an' yo' kin git chew some prepared alum, already powdered alum. Dat's simple but it's a fact. Ah ain't nevah lost a job yet. An' mix dat cow horn tuhget-her wit dat an' *Hearts Cologne* an' rub it in yore hand. If yo' kin git tuh git his [boss] glove or anything, jest let de scent of dat git on it - de scent from your hand git on his glove. An'

COW HORN PARCH - BUY PREPARED ALUM - MIX WITH HEARTS COLOGNE - RUB ON HAND - GET THIS SCENT ON GLOVE OF BOSS - HAVE A PIECE OF UNION 'ERE HAS TOP LIKE CARROT - TAKE A PIECE OF ABC ROOT GROWS LIKE A FERN - HAS ALL LETTERS OF ALPHABET DO YOU SEE LETTERS WHEN CUTTING ROOTS AND STEMS CHEW ALPHABET [= ABC] ROOT WHEN TALKING TO BOSS SO THAT WIND WILL CARRY YOUR BREATH FROM ABC ROOT AND COW HORN AND ALUM SCENT ON HAND INTO HIS FACE HE'LL GIVE YOU A JOB - WHAT PAY YOU WANT TO GET

have yo' a piece of *union 'erb*. It grows in de woods. It's a little root about dat long an' it's got a top on it jest like a - yo' seen a carrot top. It grows sorta like a carrot top. An' have yo' a piece of *ABC root* [a root that has the letters of the alphabet!], dat grows like a fern, an' jest cut it. Cut until yo' cut de first letter of yore name, an' yo' take dat an' put it in yore left hip pocket. Yo' take dat union herb an' put it in yore mouth an' chew it whilst yo' talkin' to him [boss] or makin' yo'self acquainted wit him, while de wind of yore breath is goin' in his face, an' de scent of dat cow horn an' alum is on his hand. He'll give yo' a job. Jest whatsomevah yo' require him tuh pay a day, he'll pay it.

(Do you use all these things together?)

Put de *ABC root* in yore left pocket, yo' have dis heah burnt cow horn an' alum on de hands. Rub it on yore hands an' have [it there]. [Waycross, Ga., (1141), 1857:5.]

11129. Dey scrape it off a black cow horn, dey say, if anybody is bothahin' yo', to mix some *John de Conker* wit it an' some kinda dust. Mix dat togethah.

SCRAPE BLACK COW HORN - MIX WITH JOHN DE CONKAH AND THIRD SUBSTANCE - SPRINKLE AT DOORSTEP AND 4 CORNERS OF HOUSE - NO ONE CAN HURT OR TRICK YOU

Ah fo'got whut kinda dust dey call it. Ah cain't remembah de name of dat dust, but anyhow yo' put dose three things togethah an'

dey say put it 'roun' yore do'step an' in de cornah of yore house. Say nobody can't *hurt* chew. [Four corners of house and door the fifth point, rite which occurs frequently, is a type of quincunx.] [Sumter, S. Car., (1355), 2375:3.]

11130. (What do you use this cow manure for?)

Well, I use that for to heal any kind of an itch, or any kind of running sore, in epidemic form, yeah. Cow manure is good. There you are. And cow manure, you dry up cow manure and give

COW DUNG FOR: ITCH - RUNNING SORE - WHOOPING COUGH it to your kinds [clients?] in a tea. It cure any whooping cough in de world. There you are. [Richmond, Va., (no number for informant but a professional worker marked "good"), 378:5.]

BURN COW MANURE IN HOUSE AGAINST LAW AND ENEMY

law from gittin' 'em, or tuh keep dey enemies from upsettin' 'em. Burn dat in dey home. [Fayetteville, N. Car., (1452), 2637:13.]

COW MANURE - RED PEPPER - SALT - BURNED AT NIGHT

mies around you, they can't stay around you. [St. Petersburg, Fla., (1044), 1695:2.]

BULL DUNG - WICKED GRAVE DIRT - AT HOUSE - CONFUSION

son's grave, mix with bull dung, sprinkle at house, causes confusion. [Mobile, Ala., (667), 879:1.]

11134. Take it [manure] from a bull and yo' mix saltpeper together, and carry it tuh someone's home dat you dislike. Yo' mix it all together and you put it out and let it dry. After it dries you crumble it up and powder it. Jest like someone would live here.

MIX: BULL DUNG - CAYENNE PEPPER - SALT - SALTPETER DRY AND CRUMBLE - TAKE TO HOME OF SOMEONE DISLIKED SPRINKLE AT DOOR AND CALL NAME OF PERSON TO MOVE

You wouldn't want all tuh come out; jest want one person tuh leave dis place. Well, you would take it den and go and sprinkle in de yard and around de do' and call dis person's name. Dey can't stay dere. Dey'll have to move out, go somewhere. Dey can't stay dere. [Mobile, Ala., (671), 885:9.]

COW MANURE SPRINKLED INTO HOUSE FOR BAD LUCK

let it get dry. [I shut off machine too soon.]
(Crumble it up?)

Yes, sir, crumble it up, dry out and sprinkle it into your house. That will harm you, that will put chew in bad luck. [Charleston, S. Car., (506), 556:12.]

11136. Not a milk cow, but git de whut-dey-call-it cow.
(The bull?)

Yes. If yo' kin git dat, den yo'll take dat an' a white dog's *numbah two*. Dat [these two] be made up in a powdah an' yo'll sprinkle dat anywhere yo'

BULL'S AND WHITE DOG'S MANURE - POWDER - SPRINKLE PERSON PASSING OVER CANNOT GET JOB - ADD PEPPER SALT AND DEM HOT THINGS - DAT'LL KEEP 'EM AGOIN'

an' anything lak dat an' yo' put dem hot things in dere. Dat'll keep 'em a-goin' [Number two = dung.] [Algiers, La., (1602), 3025:6.]

11137. Yo' see now when yo' use that, that's somepin like a [something = guard or hand] you mix that thing [cow manure] with black mulasses. I've got somepin [like] that with black molasses all now [right now]. You mix that with black molasses, see, and it gets real hard. It's nothing but hard [like] corn meal. And you make

11131. Yo' take dat in yore home an' burn it.
(This cow manure?)

Yessuh. An' lotta people burn it because even tuh keep de

11132. Cow manure, red pepper and salt put in bucket and burn at night. Any enemies around you, they can't stay around you. [St. Petersburg, Fla., (1044), 1695:2.]

11133. Reach arm as far as possible in wicked person's grave, mix with bull dung, sprinkle at house, causes confusion. [Mobile, Ala., (667), 879:1.]

11134. Take it [manure] from a bull and yo' mix saltpeper together, and carry it tuh someone's home dat you dislike. Yo' mix it all together and you put it out and let it dry. After it dries you crumble it up and powder it. Jest like someone would live here.

11135. That's to keep you from [leaving the house].

(How do they do that?)
Dey put it [cow manure] out and

passes an' de people pass, an' de' cain't git a job no way. Dey cain't git a job noway. But chew put peppah an' yo' put dat salt

11137. Yo' see now when yo' use that, that's somepin like a [something = guard or hand] you mix that thing [cow manure] with black mulasses. I've got somepin [like] that with black molasses all now [right now]. You mix that with black molasses, see, and it gets real hard. It's nothing but hard [like] corn meal. And you make

little balls of it, cut it up and make little balls. Anybody [patient] come to you [I am considered a *doctor*] give 'em one of those balls [pills]. That keeps away harm. No harm, anything, nothing kin come in [your house].

(Well, suppose you gave me one of those, what would I do with that then?)

You keep it off of here [your place] you [it] keep off [yourself]. [For animal manure against witches see *FACI*, 2ed., No.16487, etc.] [Charleston, S. Car., (512, a *doctor*), 584:4.]

COW MANURE IN HER TEA CURES WIFE'S BEWITCHMENT 11138. They put cow manure in your tea and it will make you

love 'em. Like you have your wife and she can't [stay home and is running around] you kin use cow manure and it will make her stay with you, love you more. [The theory here is that someone has bewitched her, manure is a cure.]

(I see.) [Vicksburg, Miss., (733), 1002:17.]

11139. She take de shell off de crab an' hullin' [hulls] dat crab out. Den she will take a ole [shoe]string dat individual [the victim] generally weahs an' windin' [winds] dat shoe-

CRAB COOKED - MEAT REPLACED BY MAN'S OLD SHOESTRING
IN FORM OF CROSS - HELD IN PLACE BY CROSSED NEEDLES
THIS DONE BY WOMAN SO THAT NO OTHER WOMAN WANTS HIM dat shoestring up dat way, shove one end [point] of

needle through it [folded shoestring] dat way [demonstrates] an' de othah one [needle] dis way [demonstrates] yo' see, makin' a cross - one shoestring makin' a cross. De shoestring, wind it up lak de crab is dataway. [You wind this shoestring back and forth because a crab goes backwards and forwards.] [Take de shoestring an' wind it dat way.

(It is sort of an "X"?)



[The shoestring is laid into the crab shell in one continuous movement, a weaving, to form an "X". See illustration above.]

Yes, one dat way an' de othah one dis way [demonstrates] shovin' one dat way an' de othah one dis way. An' de fellah [owner of the shoestring] he would nevah git no woman, yo' understand, tuh treat him as he wish tuh be treated. See, dis string be weak [at the beginning we were told this shoestring was old] an' de othah one [what? see *later*] be weak, yo' see, 'cuz it be backin' up always, yo' see [like the crab moving backward].

[I now repeat rite to make sure I have it:]

(You put one needle like that [I demonstrate] and one this other way [I demonstrate], one horizontal and one coming down, vertical, down through it - this shoestring that you have in the crab. What do you do with the crab shell after you *fix* [magically prepare] it up?)

Take de shell and bury it.

[The preceding rite, my only example of it, comes from a hoodoo doctor. In it a woman makes certain that the man does not find another woman. To accomplish this *trick*, she cooks a crab, *hulls* it - takes out the meat - and refills the cavity by winding into it an old shoestring of the man's so that it looks like an "X" or a cross. This latter is held in place by two needles, one horizontally through an arm of the cross, the other pushed down vertically through the center of the cross. Here we have two crosses; one of stocking, other of needles - a doublecross! See the diagram. The twisting and flaccid lines of the shoestring cross represent the man's own *string*, not shoestring. This is an important rite!] [New Orleans, La., (1560), 2855:10.]

11140. Dere several ways dat chew kin move a person. Yo' kin move a person **outa** de house by jes' goin' to dere house an' usin' a cross right in front of **dere gate like** dat. Yo' kin put a cross right in front of dere gate like dat

an' dey'll move out. Or yo' kin go to dere house at night when yo' are not seen an' yo' kin stand to dere gate like dis an' put dose two thumbs on dere an' jes' say, "Yo' shall not have dis house."

CROSS MADE ON GROUND IN FRONT OF GATE
OR AT THUMBMARK ON EACH GATE POST
SAYING YO' SHALL NOT HAVE THIS HOUSE

Yo' use dose words.
(Put a thumb on each gatepost?)
Jes' de thumb but use de **two thumbs**.
Jes' put de two thumbs on de gate like

dat an' say, "Yo' shall not have dis house," or "Yo' shall move out of dis house." An' it will soon be de way yo' wanta an' dey'll come out. [Waycross, Ga., (1166), 1960:1.]

11141. When the landlord gives you a notice, you take that notice and you fold it in the shape of a bouquet - like a cone. You get up over the front door and make a cross up there.

CROSS - MAKE OVER FRONT DOOR - IF YOU RECEIVE
NOTICE TO VACATE HOUSE - FOLD NOTICE INTO CONE
TACK OVER DOOR WITH 9 TACKS - YOU WILL NOT MOVE

You take that notice and if there is any way to hide it, like up here [points], up over here, that nobody can see it.

Make that cross up there and take that notice and cross and nail it up there. Put nine tacks in it so that nobody won't detect it up there, and he [you] will never come in. That's *to cross* the landlord. [New Orleans, La., (855), 1346:8.]

11142. They use a kind of a weed - jis' like a ole weed, yo' know, jis' growin' around. Well, they'll take this weed an' they cut this weed down. Well, they take that stick an'

ABOUT DARK PUT WEED CROSS AT VICTIM'S BACK DOOR
ABOUT MIDNIGHT COME BACK - TURN CROSS UPSIDE DOWN
ABOUT DAYBREAK REMOVE CROSS - FAMILY INSIDE ARGUES

make a little cross like that. An' then about time that it git about just dark, they'll take that [cross]

an' plant it to your back door; set it right up at chore back door. An' then at night round about twelve o'clock, they'd come back an' git it an' pick that stick [cross] up an' turn it over [turn it upside down], an' leave it there to daybreak. An' then they'll come back an' take it. An' then tomorrow you'll be arguin' all day long wit chore wife. [Richmond, Va., (361), 297:5+85.]

11143. They jes' git down there and make a cross mark on de road, and if you come along and step over that mark, they got you. They done seen you goin' come there and they'll put it

TO STEP OVER CONCEALED CROSS MARK ON ROAD UNLUCKY

right where you can't help from stepping on it. And

you'll have trouble. [Wilmington, N. Car., (235), 235:6+85.]

11144. All yo' gotta do, go to yo' do' and make a cross on it.

(Cross on it like an "X".)

Yeah, an' put some joint grass in both sides.

(What?)

Joint grass.

(Joint grass.)

Yeah. Put one so, and one so. Cover 'em up. Nevah go dere.

(Under your door?)

Yeah.

(Where do you make this crossmark? On the door or doorsill?)

No, on de ground, in de dirt. You put it in de dirt, dat way, **den you put one** dat way and covah it up like nuth [is there].

(Where do you put this grass?)

Right front of yo' do'. Den throw some *nicht watah* [urine] on it and it's okay, or some green moss, and [or] cow manure.

CROSSMARK ON GROUND AT DOOR - JOINT GRASS ON
BOTH SIDES - COVER UP - THROW URINE ON - OR GREEN
MOSS - OR COW MANURE - TO KEEP LAW AWAY

CROSSROADS: GO TO AT MIDNIGHT WITH A BLACK HEN
THAT CROWS - THAT HEN WILL CROW THERE AT MIDNIGHT
GO 9 NIGHTS IN SUCCESSION - HEN WILL CROW NIGHTLY
EACH NIGHT READ *SIXTH AND SEVENTH BOOKS OF MOSES*
THIRD NIGHT DEVIL APPEARS - YOU CONTINUE 9 NIGHTS

that road and at midnight that hen will crow. Go there for nine nights though and go to that fork of the road every night at twelve o'clock and that hen crows, that will bring what you call you - you call, kin call, the devil. That's what I understand. But you gotta read the *Sixth and Seventh Book of Moses* and just what you desire at the fork of the road after you read that *Sixth and Seventh Book of Moses*, you get your desire. That is how they sell themselves to the devil. And he will meet you at the fork of that road and just what you want to learn and what you want to do, that's where you get them - out there.

You have to read the book while you are out there, and have your mind on your desires.

(When does the devil appear, on the first night?)

No, on the third night, but you gotta go for nine nights to get what you desire. [New Orleans, La., (855), 1346:9.]

11146. Go tuh de fo'ks of de road, fo' [to make] a man tuh go in a diff'-ren' d'rection. Take a lookin'glass an' dey beat dat up right fine, an' if

CROSSROADS OR FORK OF ROAD - THROW INTO - BETWEEN
SUNSET AND DARK - PIECES OF BROKEN LOOKING GLASS
WITH INTENTION THAT MAN WILL STOP - RETURN HOME

an' he won' go dat way no mo'. He'll turn roun' an' go back. Yo' do dat tuh stop him from goin' dat way. He won' go dat way no mo'. He tu'n [turn] his back.

(If he's running away after some other women or something?)

Yes. [Wilson, N. Car., (1499), 2667:9.]

11147. I've heard tha' choo kin remove the sty from yo' eye. Go to the crossroad and take that dirt at the crossroad and rub on your eye and say: *Sty, sty, leave my eye.* [Had this been

CROSSROAD DIRT AND INCANTATION CURE A STY

any ordinary cure from folk medicine I would have omitted it, but here **was something special.** It does not appear in *Folklore from Adams County, Illinois, 2nd ed.*, though there a sty cure where 3 roads meet (No.5499) and a **crossroads cure (No.5500)**. Does this rite go back to executions at the crossroads? **A shrine? The ancient spirit of the crossroad?** [Snow Hill, Md., (?), 4:4.]

11148. Go out to de crossroads an' cross it nine times backwards an' farwards an' **make a wish** in [facing] de east, an' [say]: *Our Father, please move*

(The law won't be able to come in then?)

No, they won't find you. You'd walk right by 'em and he wouldn't bothah you.

(You don't cover up this grass?)

Yeah, cover 'em up.

(You bury the grass, I see.) Nobody see you. [Savannah, Ga., (543), 678:1.]

11145. Well, I've heard of that but it's at night instead of daytime, at twelve o'clock in the night. Take a black hen, find one that crows, you go to the fork of

mah enemies away, an' bring mah fren's near tuh me an' close by me, an' make peace.

CROSSROADS - RUN ACROSS - BACK AND FORTH 9 TIMES
THEN FACE EAST - REPEAT INCANTATION - RETURN HOME

(How do you cross that crossroads?)

Heah are de crossroads [demonstrates], dere's de cross [the central square created by the 4 roads]. Yo' run across lak dat, when yo' git middleways of dis cross, den yo' go to dat end of a cross an' yo' come back across this way, back dere, an' make yore wish in [facing] de east.

[This rite concerns a square, its 4 corners and center; 5 terminal points, the reason why in HOODOO I call these five-point rites, quincunx rites = crossroads and centers of house, room, bed, etc. Here our two roads crossing each other form a square informant calls *cross* instead of *crossing*. We should also remember, despite this rite having been collected in Memphis, our original crossroad was one wagon road crossing another. Now to act out our present rite. If we are walking east, let us stop at the center of the west side of the crossing. We now run across the crossing through its center to the center of the east side; turn round and retrace our steps to the west side. After making this roundtrip 4 times, we have run back and forth across the crossing 8 times. For our ninth crossing we run to the east side once more where we repeat our incantation and continue our journey or return home avoiding the crossroad.] [Memphis, Tenn., (1523), 2716:1.]

11149. An' den if de law take a habit of comin' to yore house, yo' know whut chew do. Takes black peppah an' salt an' mix it together, an' when dey come to yore house, sompin lak dat, yo' sprinkle de salt in back of 'em. Try tuh throw some right on dey

BLACK PEPPER AND SALT BEHIND POLICE - CURSE

back. Try tuh throw some of it when dey goin' out. Always have it prepared an' throw some of dat in dere back. An' den yo' sprinkle it on de floor right where he walk. Jes' lak ah walk in heah an' yo' sweep behin' 'em an' say, "Yo' damn son-of-a-bitch, yo' stay 'way from heah."

(And they won't come back?)

Dey ain't comin' back. [Sumter, S. Car., (1348), 2331:9.]

11150. I have heard of people meeting ghosts and they didn't want to meet them and they would say curse words and they would leave. [Ocean City, Md., informant 20 by Ediphone.]

11151. Make people move out of a room, if de landlady makin' yo' move. After yo' gits everything outa dere, yo' turns roun' an' walk back in dis house an' walk to all fo' corners an' curse it, dey says, an' walk out. Don' look back at it. Dey says she'll nevah be able tuh

REMOVE YOUR POSSESSIONS FROM RENTED ROOM - REENTER HOUSE - WALK INTO 4 CORNERS OF ROOM - CURSE EACH WALK OUT - DON'T LOOK BACK - ROOM CAN'T BE RERENTED

keep anybody else in dere. [Savannah, Ga., (1250), 2130:8.]

11152. Dead man's finger, keep rolled up in flannel, blow on and rub, put back in pocket, for luck when gambling. [Petersburg, 2nd trip 419:6.]

11153. Carry a dead man's hand for luck.

DEAD PERSON'S BONES AND GAMBLING [Washington 804:4.]

11154. Any finger, not the thumb, from a dead man's left hand, called a taslem [talismán] or a *gambling hand*, may be carried by a gambler for luck. [Only example of word *talismán*.] [Vicksburg 1067:5.]

11155. A piece of skull bone or dust ground from skull bone is put in a bag with roots: *John de Conkah, St. Elizabeth root, devil's shoestring, etc.*; and

kept wet with *Hearts Cologne* for gambling luck. [Charleston 609:10.]

11156. Left shoe.

(You take the left shoe.)

Uh huh. And after taking that left, then ah take that [inner] sole out of the shoe. Hits nothing they can do with just a shoe. But they *fix* it [insole] and get - put it back [in shoe] for you. If they take

DEVIL DUST - IN SHOE that shoe and get some *devil dust* and put up in the toe of his shoe and put it [insole] back there, when you put the shoe on your toes will take with an itch.

(An itch?)

Yeah. [New Orleans, La., (798), 1113:12.]

11157. Now, if yo' don' wanta take an' do dat, chew kin git chew some *devil heart watah* [hoodoo store preparation?] an' bluein' an' shake dat up an' bust dat bottle. Git de *devil heart watah*

DEVIL HEART WATER - BLUEING - BOTTLED

SHAKE AND BREAK AT DOOR TO MOVE

an' put it into dat bottle; den yo' git chew some bluein' an' put it into dat bottle. An' take dat bottle an'

shake it up an' wherevah de person livin' at, yo' bust dat bottle in front dey do' an' dat make 'em move. [Algiers, La., (1597), 3002:16.]

11158. Now, I have heard that you can take a piece of devil's-shoestring; that is, you take the root. Some calls it the *lady slipper*, some calls it *lady's*

DEVIL'S-SHOESTRING = LADY SLIPPER OR LADY'S TAIL

SOAK ROOT IN WHISKEY OR COLOGNE

RUB THIS ON YOUR HANDS AND HANDS ON THE WOMAN

tail: that's because the flower [blossom] looks like a *tail* [the orifice of the vagina].

And you can take that, the root, and put it in whiskey

or cologne. You put this liquid in your hand and you rub it over the woman some place, and you can handle that woman whatever way you please. [Hoodoo and root doctors normally used the word devil's-shoestring as a singular. If I have identified the plant correctly, botanists have named it *Tephrosia virginiana* - commonly called *catgut*, a good description of its qualities - *goats-rue* and *wild sweet pea*. This plant of eastern North America, especially in the South, is a herb almost prostrate with long wiry roots. The flowers are yellowish purple.]

[Berlin, Md., by Ediphone.]

DEVIL'S-SHOESTRING IN BIBLE OVERNIGHT - BURY IN

MAN'S PATH - TELL HIM TO GO - HE WILL BE PENNILESS

11159. Ah saw in there [in a book?]. It says if yo' take a piece of devil's-

shoestring an' put it in de Bible, an' let it stay ovahnite, an' put it in a man's path where he walk, he won't have any mo' money - yo' know, jes' as yo' tell 'em to go, he'll go an' do. [Reference lost!]

DEVIL'S-SHOESTRING - 2 DIMES - BOIL - STOMACH PAIN

11160. For pain in the stomach, boil devil's shoestring and drop in two

[silver] dimes while boiling, strain and let patient drink. [Richmond, Va., (404, Humpadee), 358:3.]

11161. Tuh make a person love yuh, dey'll gits a devil's-shoestring. If yo' wants tuh make love wit a girl, git chew a devil's-shoestring. Take a piece of it an' yo' put it in yore

CHEW DEVIL'S-SHOESTRING - TALKING TO PERSON LOVED

mouth an' chew it an' be talkin' tuh her; jest whut

she agree upon, dat's love. Dat brings in love, devil's-shoestring. [See also following rites in which root is chewed for a job.] [Brunswick, (1224), 2080:1.]

11162. An' a little devil's-shoestring, yo' wear it or carry it on yore person, an' dey say yo'll have luck in gambling - most any games dat chew go to. And it brings love also. [Waycross, Ga., (1104), 1777:14.]

LOVE AND GAMBLING HELPED BY DEVIL'S-SHOESTRING

confusion in a house until yo' break up; yo' gotta move, yo' can't stay dere.

FRESH DEVIL'S-SHOESTRING IN HOUSE BRINGS CONFUSION

whilst it's green [fresh] and stick it roun' anywhere in de house an' de older it git, de longer it stay dere, de quicker dat's going to happen.

(This confusion in the house?)

Yes sir, it keep confusion - somebody gotta go. [Savannah, Ga., (542), 675:4.]

11164. Heard tell of people usin' sompin dey call de devil's-shoestring. Yo' take de devil's-shoestring an' yo' slip it intuh dat house, if yo' kin take it an' chop it up a little bit an' throw dat devil's-shoestring round in dat house dere's goin' be hell tuh pay.

CHOP DEVIL'S-SHOESTRING INTO SMALL PIECES - THROW INTO OR ROUND THEIR HOUSE - GOIN' BE HELL TUH PAY

family. If yo' kin git in dere an' slip dat devil's-shoestring round in dere an' slip it round through de house an' in de bed an' all round lak dat. Dat's devil's-shoestring is a powder [can be bought as a powder?]. [Waycross, Ga., (1116), 1792.]

11165. Dere's a root out dere, ah don't know whether it's round here or not. Dat comes out de woods. [Take that] an' saltpeter.

SALTPETER AND CRUSHED DEVIL'S-SHOESTRING IN POCKET RUB HANDS IN AND CHEW THE ROOT WHEN ASKING FOR JOB

et - yo' understand, an' walk on in. An' as yo' walk in de office - dis is de office heah [demonstrates] jest put it in yore pocket an' rub yore hand lak dat over it. An' bit off a little piece an' jest lak yo' chewin' a piece of chewin' gum or somepin lak dat, an' talk to him. He'll give yo' a job. Yes sir, he'll give yo' a job.

(Do you come from South Carolina?)

North Carolina. [St. Petersburg, Fla., (1029), 1657:8.]

11166. (What do they do with the devil's-shoestring?)

Dey take dat and put it down in a bottle of perfume with some garlic and jes' keep it in a bottle, you see. And if you got it at home, well every time you

GARLIC - DEVIL'S-SHOESTRING - PERFUME: 3 IN BOTTLE RUB THIS MIXTURE ON HANDS FOR LUCK ON LEAVING HOME OR FOR ALL PROTECTION - TIE ROOT ABOUT NAKED WAIST

devil's-shoestring and you take it and put it around your waist right to your skin. You tie it around your waist.

(What will that protect you from?)

Dat's to protect you from de law. All you gotta do is tie it to your skin. [Charleston, S. Car., (517), 605:9.]

11167. De devil's-shoestring is a good tonic. Yo' kin make medicine out of it, yo' see. [Brunswick, Ga., (1182), 1994:1.]

11168. Yo' kin take a person's shoes an' go ahead an' dress 'em an' have dey

foots all swell up.

(How do you *dress* those shoes?)

How would dey *dress* dose shoe? Well, yo' kin take dose shoes an' yo' kin go tuh work an' git chew some *John de Conkah* an' devil's-shoestring, an' make yo' a powder an' yo' kin sprinkle it all in dose shoes. An' dat person will go an' git dose shoes an' put 'em on an' dat'll *hurt* his foot.

JOHN DE CONKAH - DEVIL'S-SHOESTRING - POWDERED
HIDDEN IN SHOES - HURTS [PUTS SPELL ON] FEET

(Make sore feet.) [Feet are more than *sore*! Only a root doctor can cure them!]
[Florence, S. Car., (1388), 2212:14.]

DOOR - DEVIL'S-SHOESTRING OVER - BREAKS UP FAMILY

11169. An' den tuh run 'em out, yo' kin put - jes' lak strings an' hang 'em ovah de do'. I git some devil's-shoe-

(That will run me out?)

Yo' can't stay in dere an' dat will break yo' peace. Yo' an' yore wife - it will run yore wife off from yo'.

(Cause confusion in the family.)

Yes sir. [Waycross, Ga., (1074), 1736:7.]

11170. A piece of de devil's-shoestring an' put it down at de do' where de person gotta travel back an' farwards, an' dey'll have bad luck an' can't git

DOOR - DEVIL'S-SHOESTRING DOWN AT - NO MONEY MUCH

tuh git in dat house - de devil's-shoestring, yo' take dat devil's-shoestring an' jes' ball a little bit of it an' put it ovah de do'sill or somewhere in de house, some corner of de house. Dey

hold of no money much. [Waycross, Ga., (1147), 1870:8.]

11171. If yo' git a chance

ain't goin' stay in dere. An' yo' kin give a fellah a *walkin' figit*.

BALL UP A LITTLE DEVIL'S-SHOESTRING - PUT OVER

DOORSILL OR IN CORNER OF HOUSE OR SOMEWHERE

CANNOT STAY - BUT TO GIVE PERSON WALKING FIGIT

DRIVE 9 NEW NAILS INTO GROUND - POINTED WAY TO GO

BETWEEN NAILS PUSH 9 NEEDLES 9 PINS - NEW - COVER

(How do you give a fellow a *walking figit*?)

Jes' take some nails an'

drive 'em in de ground an' turn 'em de way he goes. Put some needles an' pins between 'em. Off he go.

(Any special number?)

Nine [new] needles [nine new pins] an' nine new nails.

(You cover those up so they don't stick him?)

Jes' drive 'em right down in de ground.

(Where he'll walk over them.) [Waycross, Ga., (1171), 1977:1.]

11172. Git a devil's-shoestring 'bout dat long an' tie it [demonstrates].

Jis' take it, it's jis' about dat long, an' bring a knot in it lak dat. Well, yo' kin keep it or yo' bury it. Jis' put it in a secret place.

(Is that all she has to do to bring the man back?)

KNOT IN DEVIL'S-SHOESTRING - HIDE - MAN WON'T LEAVE

He'll stay right dere [he

will not leave]. [Memphis, Tenn., (925), 1503:10.]

11173. Lots of people talk about different things dat ah have nevah tried, but dis heah whut ah'm tellin' yo' now, ah've tried dis mahself, yo' see.

If a person wants to mistreat yo' an' dis is yore place heah, yo' take devil's-shoestring - ah don't know whether yo' evah hear tell of it - devil's-shoestring an' blacksnake root. 'Co'rse dey roots whut grows in de wood. An' yo' kin twist

dem dere roots together [probably tie together so that they will not unravel],
 put them between yore mattress whut chew lay on.
TWIST BLACKSNAKE ROOT AND DEVIL'S-SHOESTRING TOGETHER - LAY THEM UNDER VICTIM'S MATTRESS THAT LOCKS VICTIM'S BOWELS - MEDICAL DOCTOR [M.D.] IS USELESS - YOU MUST FIND HOODOO DOCTOR OR DIE

make yo' sick. Unless some man come long wise enough to detect dat, dat devilment is undah dat mattress, why de doctors [M.D.'s] dey can't save yo', yo' see. But now, if a man come along have done experienced dis devilment, he knows jest exactly whut tuh take an' whut tuh tell yo' tuh do tuh git dat devilment. Look under dat mattress. [Waycross, Ga., (1120a), 1798:6.]

TIE 2 DEVIL'S-SHOESTRINGS TOGETHER OVER DOOR

wanta part a man an' his wife [surely tie the pieces in shape of cross] an' hide it up ovah his [their] do' an' not let dem know it an' dey'd part.

(Hand it over their door?)

Yes sir. [Waycross, Ga., (1129), 1833:14.]

11175. Go an' git de herb, dey says. Dey tole me de herb dey calls de devil's-shoestring. Put it cross, right in de fo'k.

11174. Ah heard dat chew could take devil's-shoestring an' tie de two pieces together like yo'd

CROSS 2 PIECES OF DEVIL'S-SHOESTRING IN CENTER OF CROSSROADS - VICTIM CROSSED - A QUINCUNX - 5 POINTS THIS IS A CROSS WITHIN A CROSS TO CROSS OR WE HAVE A CROSS WITHIN A CROSS = A DOUBLECROSS

cross [not in disposition but *crossed*, hoodooed] an'

(These two pieces you cross them. And where do you put them?)

Put 'em right in de fo'ks of de road where he comes down an' he'll always be

travelin'. [Wilson, N. Car., (1477), 2656:8.]

DEVIL'S-SHOESTRING - JOHN DE CONKAH - WINNAMORE SEEDS GROUND - SCATTERED IN HOUSE - DRIVES EVERYONE OUT 3 INGREDIENTS - WINNAMORE SURELY IDENTIFIES THE SEEDS

devil's-shoestring, get you some *John the Conquer*, and get some *winnamore seed*.

(What kind?)

Winnamore. You get it out the woods, it's a kind of a seed.

(Wintermore or *winnamore*?)

Winnamore. You mix it together and then they can't stay in that house.

(Well, what do you do with that stuff, after you mix it?)

You grind it up, grind it all up, see. And you sprinkle it over the house, just sprinkle it right on over the house, and they really can't stay.

(That will make them move out.)

Yes, sir. [If a botonist is unable to identify anything remotely like *winnamore* (which may be a folk name), I suggest these seeds are sold by a hoodoo shop or mail-order house, and that they are sprinkled on the floor by gamblers to *winnamore* = *win more*! As we know, devil's-shoestring is sufficient to drive person out of house!] [New Orleans, La., (848b), 1310:3.]

11177. Yo' git devil's-shoestring an' yo' cut it in three lengths in long strings. Yo' cut three pieces of it in three [long] lengths an' yo' git dat shoestring an' yo' go

CUT 3 LONG-LENGTH PIECES OF DEVIL'S-SHOESTRING CHEW - SURELY BITING FROM EACH = 3 HOLY NAMES CHEW AND SPIT EVERYWHERE POSSIBLE AT JOB OPENING WIPE SOME ON STEERING WHEEL OF BOSS'S AUTOMOBILE

round a man's job an' chew dat shoestring an' spit all round, an' yo' could go to his steering wheel an' yo' spit some of de juice on yore han' an' wipe it on de steerin' wheel.

(The steering wheel of the boss' automobile.) [Fayetteville, N. Car., (1437), 2603:5.]

11178. Take three pieces of devil's-shoestring an' put it [one] on top of each other. An' de shortest piece, jest how long yo' want dem to stay dere, yo' put it on dere long, yo' know, an' cut it in a piece like dis an' dey'll move. Ah see dat tried.

3 PIECES OF DEVIL'S-SHOESTRING - EACH OF DIFFERENT LENGTH - LARGEST AT BOTTOM - BURY AT FRONT DOOR VICTIM WILL MOVE WITHIN 3 HOURS 3 DAYS 3 WEEKS

(Where do you put that devil's-shoestring then?)
Down at dey front do'step.
(You take three pieces.)

Here's the long piece, and you put a shorter piece on top, and a shorter piece on top of that, and you bury it that way?)

Bury, cover it up, or either put it in a box or somepin an' put it down dere, an' dey'll leave, dey won't stay dere. [These 3 pieces of different size mean almost simultaneously: (1) you decide to move, (2) you prepare to move, and (3) you move. This can be done in 3 hours or 3 days or 3 weeks. Reader may not find everything in the rite but it is there.] [Waycross, Ga., (1134), 1841:13.]

11179. Lak yo' would leave some of yore wearin' clothes, why she could take some of yore underwear an' she kin ball 'em up. Now ah had dis *trick* tried on me, but ah don't know what 'fect it was takin'. But ah happened to be lucky tuh find it. Had a piece of dis devil's-shoestring an' she had three knots tied in it.

3 KNOTS IN PIECE OF DEVIL'S-SHOESTRING ABOUT MAN'S BALLED UP UNDERWEAR UNDER PLACE HE SLEPT IN BED ONLY BY ACCIDENT MAN FOUND KNOTS AND FREED HIMSELF UNDER BED IS 5TH POINT AMONG 4 CORNERS - QUINCUNX

(In the root or in the clothes?)
In de root. Yo' know dat lak a string. An' she had it tied wit three knots, an'

ah run 'cross it ah guess befo' she got it placed where she wanted it. But dey say as long as she keep dat knot tied in dere, she have de knots tied in it, yo' can't git away from her.

(After she had this wrapped up in your underclothing?)

Yes. Dis woman she had mine wropped up an' put right undah whar ah wuz sleepin' at. An' whether she goin' let it stay dere or not - but some way ah turn roun' an' found it. [Waycross, Ga., (1067), 1726:14.]

5 PIECES OF DEVIL'S-SHOESTRING - BURY AT 4 CORNERS OF HOUSE - CRAWL UNDER HOUSE AND BURY 5TH PIECE UNDER CENTER OF THE BED ABOVE - QUINCUNX RITE PERSON SLEEPING IN BED BECOMES RESTLESS - MUST MOVE

11180. Git devil's-shoe-string an' yo' take an' bury hit at de fo' corners of dat person's house. Den yo' git underneat' de house an' bury it right in de

center of dere bed, an' dey'll be uneasy an' restless, dissatisfied until dey move.

(You have to get five pieces of shoe-string altogether - devil's-shoestring.)

Yes. [Brunswick, Ga., (1206), 2035:8.]

11181. Now they take the nails an' they drive them down into - jes' lak yo' take dat Red Seal Lye, dat has five holes in it, an' they take an' drive a nail in each hole of the lye. An' they bury this lye undah the house an' they git it near as they possibly kin ovah that lye [devil's-shoestrings] on the inside of the house. They put whut they call de devil's-shoestring, that's a little weed-as near ovah the top of that [can of lye] as they possibly kin. That's tuh make

RED SEAL LYE CAN HAS 5 SPRINKLE-HOLES TO BE PUNCHED
INSTEAD OF PUNCHING THEM WITH ONE NAIL - USE 5
BURY THIS FULL CAN WITH NAILS UNDER CENTER OF BED
IN HOUSE ABOVE - HERE ABOVE - UNDER CENTER OF BED
YET ABOVE LYE - LAY 5 PIECES OF DEVIL'S-SHOESTRINGS
PERSON USING BED BECOMES SICKLY - A QUINCUNX RITE

this person weak, sickly.
(They put this devil's-
shoestring over that and
they bury that can of lye.)
Bury that can of lye jis'
undah de house as near as
they kin. Jis' say fo' in-
stance, if dis wuz his bed,

they bury it undah that as near as they kin git to it undah there. They then
come up an' try tuh put whut they call de devil's-shoestring - which is jis' a
little weed-lak, yo' know - put it as near undah [center] de bed as they kin.
[This is surely a quincunx rite.] [Memphis, Tenn., (915), 1483:3.]

11182. Yo' kin git chew some lodestone [see later], it's sompin dat's lak a
incense.

(Lodestone?)

Yes. All right. Yo' take dat an' yo' take some brown sugah an' yo' take some
bluein' an' Redbird Epsom Salts an' devil's-shoestring, an' yo' mix allah [all
of] dat up tuhgethah, an'

6 INGREDIENTS: LODESTONE - INCENSE - BROWN SUGAR
BLUEING - REDBIRD EPSOM SALTS - DEVIL'S-SHOESTRING
MIX - SPRINKLE ABOUT HOUSE TO MAKE PEOPLE MOVE

yo' sprinkle dat aroun' de
house. Dat's tuh make dem
move. [There appears to be
at least three types of what

is called lodestone: ground particles or a lump that can be pulverized, both at-
tracting iron; and a third substance that is merely an incense.] [Algiers, La.,
(1597), 3003:1.]

11183. Yo' go out early in de morning in de summertime when de bushes is
blossoming yo' know. Yo' take dat string 'fore day at sunup an' pull dat string
up.

7 TIMES - WRAP ABOUT 2 FINGERS - DEVIL'S-SHOESTRING
DIG ROOT BEFORE SUNUP - PLANT BLOOMING - TIE KNOT
DRESS WITH ALCOHOL - CHEW WHEN ASKING BOSS FOR JOB

(What kind of string?)
Devil's-shoestring. It's
a long root. Yo' pull dat
up an' yo' bring it round

yore finger seven time. Dere seven day in de week, isn't it?

(You bend that root around your finger seven times. Any particular finger?)

Seven times, jes' any two [adjoining] fingers. Yo' see dere seven days in
de week, yo' know. Seven times. An' jes' tie de thing in yore pocket, yo' know.
An' keep it *dressed* with alcohol, yo' know. An' chew dat an' go to a man an' ask
fo' a job, why he more den apt to give you a job.

(You only go out there once to get that root?)

Yes sir, one time.

(And you bend this around your finger [2 fingers] seven times. That's to get
a job.)

Yes sir. [St. Petersburg, Fla., (1044), 1694:14.]

11184. Devil's-shoestring, yo' know it grows long, an' yo' tie nine knots in
hit an' wear hit roun' yore waist an' dat'll he'p yo' tuh go through it, too.

(Through what?)

9 KNOTS - TIE IN DEVIL'S-SHOESTRING - ABOUT WAIST

Any kinda trouble, anythin' -
he'p yo', lucky. [Brunswick,
Ga., (1224), 2082:2.]

11185. Ah heard dat yo'

could git devil's-shoestring an' go to de window fo' nine mornings [face] towards
de sunrise an' make a wish. Jest whatsomevah yo' wish to come true. And loop
[circle] say whatsomevah yo' wish [through it] an' tie it in one knot fo' nine

mornings till yo' git nine ties. Then take it an' put it up ovah yore do'. De wish will come true.

9 KNOTS: BEFORE SUNRISE STAND AT WINDOW FACING EAST
HOLDING A PIECE OF DEVIL'S SHOESTRING - AN END IN
EACH HAND - BRIND HANDS TOGETHER - BENDING ROOT
ARCHED UPWARDS - AS SUN RISES - LOOKING THROUGH
ARCH - DRAW ENDS TOGETHER AND START TO TIE KNOT
WHILE LOOKING AT SUN THROUGH CIRCLE AND TYING KNOT
MAKE WISH - REPEAT 9 MORNINGS - KNOT AND WISH
THIS ROOT WITH 9 KNOTS YOU PUT OVER YOUR DOOR

(Any wish will come true.)

Yes sir...[I turned off machine too quickly, had to repeat his lost words.]

(And you look through this loop as you tie it?)

Look as de sun, jest as de sun be rising.

(You look through that loop that you are making.)

Yes sir. [Waycross, Ga., (1081), 1750:1.]

11186. You take dat to de

crossroads - dat nine strands of de devil's-shoestring dere.

(Nine strands?)

Of devil's-shoestring.

(You take a piece of devil's-shoestring?)

Devil's-shoestring, and you

kin take nine strands and *plant* it at de crossroads: dat three in de east, three in de west and three in de north, and de south is open. And cover dat up. Understand me, after you cover dat up, den say one word to dat. Dere you are, and turn around and go away from it - dat's a very diff'rent proposition.

(What does that do?)

Dat's a detrimental character, dere you are. If you want a person to leave from 'round you, dere yo' are.

(I see, that will make them leave?)

Shore.

(You take nine strands of the...)

Devil's-shoestring.

(You put three strands to the east.)

Three in the west.

(Three west.)

Three in the north and leave the south then open.

(What do you say when you do that?)

I say, "Go, damn you, go."

(I see, you say that and then you cover it up.)

Cover it up dere.

(Where do you come from?)

New Orleans - 219 Rampart Street. [Richmond, Va., (?), 376:2.]

11187. (You get what?)

Somepin lak de' call de *devil's toothpick*, dat's a root, an' keep dat in mah mouth 'long as ah'm roun' de house. Well, dey nevah bothah yo' an' nevah have nuthin tuh say tuh yo'.

DEVIL'S TOOTHPICK - IN MOUTH - LUCK AND PROTECTION Jis' soon's [as soon as] yo' git out de house yo'

kin take dat out yore mouth an' put it in yore pocket, but ah keep it always in mah pocket.

(Why do you keep that in your mouth when you are round the house?)

Well, yo' see, dat call fo' mah luck, yo' see, an' dey won't bothah yo' an' won't have nuthin tuh say tuh yo'.

(I asked you if they could make me move out of the house. And if I don't want to move what can I do?)

Aw - yo' ah use dat *devil's toothpick* - dat's if ah didn't wanta move. Yo' kin git dat in de woods yo' see. Very few people know what it is.

(What does it look like?)

Have yo' evah seen Italian [something?] whut made outa pipes [something?] a little root? [Does he mean brier?] It's sompin lak dat [demonstrates].

(It runs along the ground. Is it the same thing as devil's-shoestring?)
No suh.

(Where is the toothpick, on the vine or under the vine?)

It grows in knots jis' lak Italian [brier?]. [Memphis, Tenn., (935), 1514:1.] 11188. This [is] what I used in gambling. I gambles myself. I have gambled - a long time ago - to meet paydays and things. Well, I'd take me and get me a *Jockey Club* perfume. Understand? I take *Jockey Club* perfume and I takes *Luseen oil*.

DICE DRESS WITH JOCKEY CLUB PERFUME AND LUSEEN OIL (What kind? *Luceen*?)

Yes, [*Luseen* or *Luceen*].

That's a yallow oil. You get it at the *Cracker Jack Drug Store*. *Luseen oil*. And get you that pure *Jockey Club* - pure stuff - and you get this much [demonstrates] for fifteen cents of that *Luseen oil*, you see, for to put down in there [your mixture]. And you put that in there and you get you three of them little small dice, you see. And you *dress* them [dice] with that [mixture] see. Take and cut 'em on each four corner, you understand, so you can know 'em when you turn - five and six at. Well, you take and you cut - you know *seven make eleven*. And you take them and put them in some powder and take 'em out of that powder. And take some of that perfume and stuff and put over 'em, you know, and shine 'em up like they shine. And put that in your pocket. Put that in your right pocket.

And now, you have you another big pair of dices - that's for gambling with dices, see them big dices. And you put some of that perfume on it and you just have you somepin with this powder - just keep it in there and it just smell good all the time. And every time that you go, you go on to gambling or somepin, put them dice down in that. Somebody will be wanting to stop playing with you, be saying, "Well, what's the matter with them dice?" Well, you setting just like you got a friend or buddy. You see, you don't want to all the time put 'em - let somebody else put 'em down. You say, "Let's change dice." You have him with a pair and he take and change them. [Informant, woman, claimed to have worked with *Madam Helen!*] [New Orleans, La., (841), 1274:2.]

11189. De dirt dauber.

(Sort of like a wasp or a bee?)

Yes. Well, didja evah see de little cells dat dey build?

(Yes.)

Well, now, de people down dis way - especially in dis part of de world at one ~~time~~ - now ah know dis tuh be a fact. We were living in Conecuh County, Ala.

DIRT DAUBER POWDER - RED AND BLACK PEPPER - SALT
MIX - SPRINKLE AT VICTIM'S DOOR - WALK BACKWARDS
BACK TO GATE - WHERE YOU THROW REMAINING DIRT IN
DIRECTION VICTIM IS TO GO - WILL LEAVE WITHIN 9 DAYS
RITE GIVEN BY A LOCAL CUNJURE TO ANNOYED CLIENT
ONE OF SEVERAL RITES IN HOODOO DONE BY CHILDREN
RITE TOLD TO ME YEARS LATER BY ONE OF CHILDREN
HAPPENE) IN 1915 AT EVERGREEN, CONECUH CO., ALA.

We had a very disagreeable neighbor lived across de street from us, an' she rented from some white people, but we owned our property. And dis person was disagreeable. And de white people dat she liked, dey like her so well, un-til dey wouldn't have her

move just tuh please someone else, you see.

Well, mah mother told many different people about her. De woman was named Ada Sonworth [Stallworth] - of course I don't have to tell [her name]. Anyway, she was very disagreeable and she would argue. Well, anyway, as I started tuh tell you, dis woman was very disagreeable and it wasn't no possible chance of getting her tuh move. We wasn't going tuh move. And mah mother told an old man 'bout it. An' he was a man supposed tuh have some super-power.

(Did they have any special name for this man? Did they call him anything?)

Yes, dey called him a *cunjure*, as far as dat is concerned. Well, he told mah mother tuh go and get some of dis dirt dauber cells and pound dem up, and mix one cup of ground pepper and one of black pepper, and one of salt, and have us tuh go tuh her do', you see, at night when dey was 'sleep, and sprinkle it. Said tuh give it tuh us children [to sprinkle] and not her [the mother]. And when you go and sprinkle dat down at de door and walk backwards, you get tuh de gate and throw dat de way you wanted her tuh go, and said she would leave within nine days.

So mah mother didn't believe much about it but she said, well it wouldn't hurt tuh try. It would be so inexpensive until it wouldn't make any difference. So she prepared dis concoction dat we'd have heard, you see, and we did dat - mah brother. Mah brother lives here [Mobile] too, now. We tried dat when we were children and she really disappeared in de next two weeks. Dat's positive.

(How many years ago when you were a child?)

When I was a child dat was in 1915...it was in 1915, and dis little town where dis happened, was in Evergreen.

Mah grandfather died in 1917. He was a man dat was very stingy. He was born a slave. 'Corse ah don't have tuh tell you but our name is Dubon. Mah grandfather was owned by some French people and dey came from down New Orleans way some place and dey established up here in Conecuh County, and mah grandfather...

THE OPPOSITE OF THE PRECEDING RITE IS NOW DONE
INSTEAD OF WALKING BACKWARDS FROM YOUR CUNJURE
SPRINKLE DIRT DAUBER NEST AND CAYENNE PEPPER UNDER
VICTIM'S DOORSTEP - SAY GOOD-BY - WALK AWAY FORWARD
NEVER LOOKING BACK - VICTIM MOVES - NEVER RETURNS

[Mobile, (6501), 840:4.]

11190. Ah heard dey go an' git a dirt dauber nest an' some cayenne peppah an' sprinkle it undah de do'step an' turn yore back an' nevah look back, an'

nevah look back, an' say "good-by." An' dat'll make 'em move an' dey cain't come back again. [Little Rock, Ark., (899), 1471:5.]

11191. Dirt dauber nest, red pepper and salt mix, sprinkle or hang up or bury [person must walk over or under it] causes confusion. [Mobile, Ala., 873:1.]

DIRT DAUBER NEST - RED PEPPER - SALT - CONFUSION

11192. To break up house,

beat up dirt dauber's nest, salt in it, pepper [black or

red] in it, sprinkle around or through house. [Memphis, Tenn., (960), 1548:1.]

11193. Dirt dauber nest,

DIRT DABUER - RED PEPPER - NAME ON BROWN PAPER - BURN

red pepper, person's name on brown paper [and usu-

ally if a white person, on white paper] parch on stove, sprinkle this dust, person leaves. [Burning person's name is usual, but sprinkling the dust is unusual.] [Mobile, Ala., 944:9.]

11194. When yo' got somebody an' wanta make 'em move out chure house, [or] out de house nex' tuh yo', yo' git chew some dirt dabahs [larvae and their cells] but de wasp makes de nest. Yo' git dat dirt [and larvae]. Yo' git chew some cayenne peppah an' some Epsom salts and gunpowdahs, an' yo' mixes all dat up tuh-gehah. An' when yo' mixes dat up tuhgehah, yo' t'rows dat aroun' 'bout twelve

a'clock at night - not in de day, at night. At twelve a'clock at night yo' t'rose it undah de step, an' when yo' t'ro' it yo' say, "Jes' lak ah t'row dis heah powdah, dat's de way ah want dem [you] tuh move out dis house." [For a special

DIRT DAUBER LARVAE AND CELL DIRT - CAYENNE PEPPER
EPSOM SALTS - GUNPOWDER - MIX - AT MIDNIGHT THROW
UNDER VICTIM'S STEP SAYING: JES' LAK AH T'ROW DIS
HEAH POWDER, DAT'S DE WAY AH WANT CHOO TUH MOVE

appreciation of the mud dauber and its larvae, see interview "TOMB OF DE BABE OF BETHLEHEM," pp.1325-1335, v.2.] [Algiers, La., (1577), 2901:1.]

DIRT DAUBER NEST AND GUNPOWDER 9 MORNINGS TO MOVE

mornings to make people move. [Wilmington, N. Car., 274:8+85.]

11195. Throw mixture of dirt-dauber-nest powder and gunpowder near home for 9

11196. You go out there and dis dirt dauber nest, yes.

THROW DIRT DAUBER NEST UNDER HOUSE - TO MOVE

an' make de folks mind upstir an' make 'em move.

(I see.) [New Orleans, La., (800), 1116:5.]

11197. Dirt dauber powder in bottle, put under brick of house, "dey leave dere." [This probably means under a house but covered by a brick, not to hide it, but to add weight to

BOTTLE DAUBER POWDER UNDER BRICK OF HOUSE - TO MOVE

removing a brick from one of the piers on which lowland houses rest; the bottle then being under a brick. Also possible but more difficult, unless everyone was away for the day, would be the removal of a brick from the hearth.] [Wilmington, N. Car., 261:4+85.]

11198. Dirt dauber's nest - take de dirt dauber's nest an' pound it with sulphur an' put it up ovah de do'post an' dat would separate a family an' make it go separately. [What is

MUD DAUBER DIRT OVER DOORPOST - SEPARATES FAMILY

ended door frame, such doors being fairly common. [Waycross, Ga., (1162), 1938:6.]

11199. Git dirt daubah dat-a-way an' put it in a bottle wit vinegah. Dat's whut chew call a *shure shot*. Put it in de bottle wit vinegah, de dirt daubah, wit black peppah an' red

DIRT DAUBER POWDER - VINEGAR - RED AND BLACK PEPPER
IN BOTTLE - UNDER HOUSE OR IN YARD - DIVORCE INSIDE

would slip [in] heah at night an' throw it undah de house or *plant* it anywhere in de yard. In two week's time dey would be axin' [asking] one 'nothah fo' a divorce. [New Orleans, La., (1560), 2857:3.]

11200. Yo' take a dirt dauber nest an' anything, jes' lak say, yo' wanta cause confusion or sompin lak dat in a home. Yo' take a dirt dauber nest an'

AT MIDNIGHT BURST DIRT DAUBER NEST ON HOUSE
MAKES PERSONS INSIDE GO AND COME LIKE DAUBERS

comin', dat person keep a-goinin' an' comin'.

(What would you do with the dirt dauber's nest when you took it to that house?)

of dis house wuz gittin' 'long fine, a person yo' go dere a certain hour of de night an' yo' use dat jes' lak yo' do de aig. Jes' lak dirt dauber keep a-goin' an'

Yo' jes' carry it an' bust it ovah de house at twelve a'clock at night, jes' lak yo' bust a aig. [Fayetteville, N. Car., (1396), 2513:9.]

CAYENNE PEPPER - BLACK PEPPER - MUD DAUBER NEST
THEN STEAL SALT FROM 3 HOMES - BEAT ALL TOGETHER
MIX AND SPRINKLE AT DOOR OF PERSON TO BE MOVED

11201. They will spring your doors and things. (Well, how would they do that?) They'll take that - they'll go to three people's house and

you can steal you some salt from three people's house, and take that cayenne pepper and that black pepper and dirt dauber's nest and beat it together and sprinkle your door and you'll move.

(I see. And you'll move. But you only steal the salt?)

Steal the salt.

(The other things you don't take?)

No, you just steal that from somebody's house.

(Just the salt. Those other things you take from your own house?)

Yeah.

(I see. That will make you move out?)

Yes. [New Orleans, La., (826), 1205:2.]

11202. Git 'em out of a house. Dey got some of 'em back dere now. Yo' kin git dirt dauber nest. Yo' know whut dey call dirt daubers. Well, yo' git dat

DIRT DAUBER NEST - CAYENNE PEPPER - EPSOM SALTS
SULPHUR - POWDERED ASAFETIDA - TOBACCO OR SCOTCH
SNUFF - MIX - THROW INTO HOUSE - PERSONS WITHIN MOVE

an' cayenne peppah, but yo' have tuh git in de house tuh do dat. Yo' cain't do dat on de outside of de house. See,

cayenne peppah, Epsom salts, sulphur an' powdered asafetidy. Yo' know whut dey call powder asafetidy. Well, dey mix dat tuhgether. Well, if yo' cain't git chure tobacca, yo' kin git dis scotch snuff an' yo' mix dat, but chew gotta git in de house dat yo' kin sling it back in dere. Yo' know, an' 'noint de house, an' dey'll move.

(You just throw that in the house and these people will move away.)

Yes. [Algiers, La., (1584), 2953:1.]

11203. Take nine dirt dauber nest an' pound 'em up together. Put some salt - jes' de least salt, into de nine, which id about a teaspoonful into de nine dirt

POWDER FROM 9 DIRT DAUBER NESTS - TEASPOONFUL SALT
3 TEASPOONFUL OF SUGAR - MIX TOGETHER - SPRINKLE
THIS WHEREVER VICTIM TRAVELS: IN THE NAME OF THE
FATHER, THE SON AND THE HOLY GHOST AND MAKE YOUR
WISH THE WAY THAT YOU WANT IT TO WORK - IT WILL

dauber nests. Then yo' put three teaspoons fulla sugah into dat. Pound it up good together. Then yo' take - after pounding that all up together - then yo' take an' anywhere that a person

gotta visit, if it in a home or anywhere that they got dealin's at in dat place, yo' sprinkle it *In de Name of de Father, de Son an' de Holy Ghost* an' make yore wish the way that yo' want it to work. It will work.

(What will you wish for on that?)

Well, if yo' want 'em tuh quit workin' dere or tuh leave dere, why yo' kin wish that way. An' if a person wants tuh continue working to a place, why yo' make that wish there. [Nine dirt dauber nests surely means 9 cells from one dirt dauber nest, not 9 separate nests which would be quite a large amount of dirt.] [Florence, S. Car., (1314), 2239:10.]

11204. You get you a sock or sompin like that, anything you wear. Take that sock, ball it together, put it with some dirt dauber nest, roll 'em together [sock sprinkled with dirt dauber is rolled up] and you put it in a jar or any

SPRINKLE DIRT DAUBER POWDER ON SOCK - ROLL UP
AIRTIGHT IN JAR - INTO RIVER - YOU'LL BE GONE

kind of bucket or anything that *unleaks* - what won't leak. Take it to the river, throw it in the river and let it go downstream.

You'll be gone! [Vicksburg, Miss., (?), 1067:1.]

11205. You take an old shoe - it don't mean like your [good] shoe - just any old shoe and you pound it up to dirt. You pound the dirt from it in[to] a box, you know, and make it like a powder and you burn it. Put it on the [remainder of the shoe] and burn it in the house, smoke the house up, and make anybody - can run any enemy in the river. They'll just move up, they gotta go. [New Orleans, La., (857), 1364:1.]

POWDER OLD SHOE - BURN IN HOUSE - ENEMY INTO RIVER

COOK DIRT DAUBER DUST WITH MEAL OR FLOUR - LOVE

11206. Yo've heard tell of yo' takin' a dirt dauber, taking de

nest out de house an' mix it up. Sift it in yore meal or flour whatsomevah yo' do, an' cook it in yore bread, an' dat'll make yo' ole man love yo'. (Make him love you.) [Waycross, Ga., (1095), 1766:2.]

11207. Well, ah'll tell yo' whut tuh do wit dat. Go tuh a ole house an' yo' sees de dirt daubah build a nest. Yo' git nine an' yo' powdah it up an' yo' git 9 DIRT DAUBER CELLS - PIECE OF SULPHUR 9 CENTS POUND UP - MIX ALL - SEW INTO BAG - INTO MATTRESS UNDER PLACE HE SLEEPS - ONCE ON - NEVER LEAVES

chew a nine [cents] worth of rock sulphuh [small cake of] an' yo' powdah hit up an' yo' mix dat all up tuhgethah an' sew it up intuh a bag an' yo'

put it right undahneath - intuh de mattress. Cut a hole intuh de mattress where he gen[erally] sleep at. An' he'll come home an' he'll sleep right on dat dat night, an' he wouldn't nevah leave home no mo'. He'll stay right dere wit yo'.

Ah've seen dat done.

(They don't do anything else?)

Nuthin else. [Brunswick, Ga., (1224), 2080:4.]

11208. If ah have a mean husban' an' jes' lak he's argy [argues] all de time, ah jes' take dat dirt dauber an' beat it up fine an' throw it anywhere where he

set at in de house - 'neath his fut or anywhere at de suppah table - an' why it will stop him from arguin' yo' understan', dat dirt

IF WOMAN HAS MEAN HUSBAND - ARGUES - POWDER
DIRT DAUBER NEST AND THROW WHERE HE WALKS

dauber. [Sumter, S. Car., (1363), 2405:3.]

11209. Take de whole nest - she say, git it down whole, de dirt daubah nest. Take it whole an' don't break it. An' put in a cup or anything an' put some watah on it, an' jes' about time it draw - in about fifteen minutes - jes' keep it an' drink off of it.

WHOLE DIRT DAUBER NEST - DO NOT BREAK - PUT IN CUP
COVER WITH WATER - IT WILL DRAW IN 15 MINUTES
DRINK FROM IT - WOMAN KEEPS HUSBAND UNDER HER FEET

(What will that do?) She says dat brings yore [her] husband down an' puts him undah her feet. Well,

she shore got her'n [hers] undah her feet. She say dat's whut she use, she say dat's de best it is.

(Does she drink that water herself?)

Drinks dat. An' she say dat's shure fo' him. Ah know one thing, he's undah her feet all right. [Savannah, Ga., (1272), 2153:9.]

11210. Dirt dauber nest [informant, a former midwife, called it "three finger dirt dauber" because she used thumb and two adjoining fingers to pick up rather

than thumb and index finger, the pinch measurement] make tea, "give it to a woman in labor, it will help her to come 'cross [across - to deliver]. [Would those 3 fingers be a survival of the 3 HOLY NAMES?] [Mobile, Ala., 900:6.]

3 FINGERS PINCH OF DIRT DAUBER TEA AT CHILDBIRTH

11211. Dirt dauber for labor pains. [Vicksburg, Miss., 1002:6.]

11212. Dey say dat chew kin take dirt daubah nest an' make a lickrish [liquid] outa hit an' write it - lak if mah husband was gone off an' quit me, ah could write a lettah tuh him lak ah was writing in ink - jes' dip it in dere [this dirt dauber ink] an' dey say when he read it, he'll come back. Ah've heard of dat. [A later comment of mine reads: *usually for sending away.*] [Waycross, Ga., (1081), 1750:7.]

11213. Take the dirt dauber and take dis man's name.

(Yes?)

And you write the man's name and you set this in the bottle, and when you puts this in the bottle...

(Now what do you put in the Bible?)

You puts - in de bottle!

(Oh, in a bottle. You put all this in a bottle?)

All this in a bottle. Well, I call a bottle a jar - one of these pickle jars - and put the vinegar in there with the man's name in there. That's the dauber dust. Then you takes this man's name and you just put the pin and the tacks and the needles in there. And then you put it in there, and every

INTO BOTTLE OR JAR PUT: DIRT DAUBER DUST - MAN'S

NAME INTO WHICH STICK: PINS - NEEDLES - TACKS

DAILY AT NOON SHAKE BOTTLE - CALLING MAN'S NAME

DO THIS 9 DAYS - GET YOUR WISHES...BAD LUCK FOR HIM

day at twelve o'clock you shake it up and call this man's name. Every day you do the same thing until the ninth day that you see that you get your wishes.

(What kind of wishes do you make?)

Well, the wishes that I would make, would be the bad destruction on him. That'd be bad luck for him to have. That's the bad wishes. [New Orleans, La., (874), 1436:3.]

11214. Yo' kin take dirt dauber *houses*, yo' know, an' put 'em in a piece of rag an' hang it up ovah yore front do', an' ah don't care who yo' owe, dey won't come dere. Dey won't come nowhere round yo'. [Waycross, Ga., (1134), 1842:15.]

DIRT DAUBER HOUSES OVER DOOR FOR BILL COLLECTORS

DIRT DAUBER POWDER AND GARLIC IN PURSE FOR LUCK

11215. Dirt dauber nest, pound, put piece of garlic with, in purse for luck. [Garlic is *lucky* because it is a witchcraft deterrent.] [Memphis, Tenn., (965), 1559:5.]

11216. Dirt dauber's nest, yeah. You take a dirt dauber's nest. You take it after it's dry. You take that and use that as a dust. You take that, you take sulphur - you take sulphur, you take carppis [copperas = green vitriol or ferrous sulfate].

(Carpus?)

[To my ears later the word was *copperas*.]

Coprus, yes. You mix that together. All right, you sprinkle that before the person's door or put it anywhere where they can step in it, see. And it'll worry them where they can step in it, see. And it'll worry them and it make their feet be tender. It gives them bad feet, so that they can't get around, see. [New Orleans, La., (831), 1237:5.]

11217. Yo' kin take, yo' know, if yo' an' yore husband ain't gittin' long good in yore house, yo' kin take some spice an' dirt dauber nest an' mash it up together; an' after yo' sweep, sprinkle it in each corner of de house. Everything will git 'long lovely. Dat's all ah know it's good

4 CORNERS OF HOUSE - AFTER YOU SWEEP - SPRINKLE IN
A MIXTURE OF GROUND DIRT DAUBER NEST AND SPICE
STOPS CONFUSION - EVERYTHING WILL GIT 'LONG LOVELY

fo'; yo' know, killin' anything lak dat. Wear it in yore shoe for a fuss lak dat an' sprinkle it round yore house. Dat's all ah know dat it's good fo'. [Waycross, Ga., (1081), 1750:13.]

11218. (What do you mean by nine times and nine days?)

That's what I say; nine days, you know.

(Well, tell me the whole story so I'll understand it.)

I say, that they says you can take a dirt dauber's nest and make you a tea, and as you give your husband his coffee, you might put a little in his coffee for nine days, and then that might would check him up from running around, you see. Running around, that's all I hears about dirt dauber's nest.

ONCE DAILY - 9 DAYS - WOMAN PUTS DIRT DAUBER TEA
IN HUSBAND'S COFFEE TO KEEP HIM FROM RUNNING AROUND

(Running around with what?)

Just going out aplenty.

Going out so much, just

don't know what he does; but however, he just be going all the time. [New Orleans, La., (835), 1257:6.]

11219. You get the mud dauber.

(Yes.)

Out of a big stable anywhere. You stick this finger.

(Which finger?)

This one.

(The middle finger of the right hand?)

Yes. Get the blood out of it.

(Yes.)

Get all the blood. You write the name nine times on a piece of paper. You roll that mud dauber, that name, steel dust, lodestone, wrap it up. Roll it up tight, and you get [have] some luck.

IF YOU WANT SOMEONE OF OPPOSITE SEX SEPARATED FROM
PERSON OF YOUR SEX - WRITE VICTIM'S NAME 9 TIMES
INTO THIS PAPER ROLL UP TIGHT: DIRT DAUBER POWDER
STEEL DUST - LODESTONE - BLOOD FROM MIDDLE FINGER
OF RIGHT HAND - CARRY THIS HAND TO SEPARATE THEM

(It separates them.)

Man and woman. [New Orleans, La., (798), 1115:10.]

4 CORNERS OF HOUSE: MUD DAUBER DIRT - GRAVEYARD DIRT

graveyard dirt with the dirt dauber - and they move out of there. Just beat it up. [New Orleans, La., (814), 1149:2.]

GRAVEYARD DIRT - MUD DAUBER NEST - THROUGH HOLE
IN RAW CHICKEN EGG - MASH AGAINST HOUSE - MOVES

11221. Now, yo' take de [chicken] aig an' broke a little hole in it an' put some of dis graveyard dirt - jes' a

drop of it - an' de dauber nest [dirt] an' throw it on de house, and run 'em away. [Florence, S. Car., (1321), 2265:8.]

11222. Yo' kin git dis heah dirt daubah nest an' de lettah whut he wrote chew. Yo' kin fix dat lettah all up an' send it back tuh him.

LETTER MAN WROTE TO WOMAN - SHE DUSTS OVER IT
PINCH OF MUD DAUBER DIRT AND GRAVEYARD DIRT
RETURNS IT TO HIM - HE WILL THINK MORE OF HER

(How do you mean, fix that letter *all up*?)

Well, yo' take dis daubah nest an' a little bit, jes' a pinch of dis graveyard [dirt], an'

put in dis lettah - not tuh let him see it, jes' dust ovah it - an' send it back tuh him.

(What will that do then?)

Dat will bring his mind back tuh yo'. [There is a collection of these letters in section LETTERS AND HANDWRITING, vol.4, Nos.8789-8881, pp.3589-3610, some with graveyard dirt.] [Florence, S. Car., (1321), 2265:4.]

GRAVEYARD DIRT - MUD DAUBER DIRT - CAYENNE PEPPER
THROW AROUND THE HOUSE - PEOPLE INSIDE WILL MOVE

11223. Take dirt dauber, cai-yanne peppah an' graveyard dirt. Dat's tuh make people move, too. Yo' puts

dem things intuh a ole cup an' yo' make a powdah of it, an' yo' go an' throw it aroun' dis place where yo' want de people tuh go. [New Orleans, La., (1568), 2880:8.]

11224. (What do they do with that?)

You see, you take the dirt dauber's nest and you'll mash it up good, and that dirt dauber's nest can make [a] fuss [quarrel]. And the dirt dauber's nest is good - now, dirt dauber's nest would be, if you got a sprain...

[Here I turn off machine but immediately restart it.]

GRAVEYARD DIRT - GUINEA PEPPERS - DIRT DAUBER NEST
THROWN BEHIND PERSON MOVES HIM FROM HOUSE OR TOWN

(And do what?)

[Take the dirt dauber's nest

and get you some little] guinea peppers and get you some graveyard dirt [guinea peppers and graveyard dirt restarted machine] and fix that together, and then you can make a person move. I don't know where to[!].

(Well, how would you handle that?)

You see, you mix it all up together. Now, just like you go away, [like] you turn your back [to go away]. Well, I'd go throw that all around, or get some of it in your house. See, you'd pass over that. [Then you would soon leave that house or town.] [New Orleans, La., (834), 1256:2.]

11225. Go to de graveyard an' git some dirt an' bring de dirt back home an' mix it up wit dirt dauber nest an' sulphur. An' mix it all up an' put it in de

MIX GRAVEYARD DIRT - DIRT DAUBER NEST - SULPHUR
KEEP LITTLE OF IT IN HOUSE TO HOLD HIS MIND HOME

house - jes' a little bit in de house, a little bit.

(What will that do?)

Dat keepin' his mind, bring

his mind back home. [Florence, S. Car., (1321), 2265:3.]

11226. Nine dirt dauber's nests, 9 pinches out of victim's left foot track, pound up together, make wishes over, take to a grave of evil person, bury you there, you will soon die.

9 DIRT DAUBER NESTS - 9 PINCHES LEFT FOOT TRACK
WISH OVER - BURY IN EVIL PERSON'S GRAVE - DEATH

[This is my condensation of a long rite in the material of an interview missed by my

transcriber. I never had time to return to it. Original condensation in pencil attached to final manuscript.] [Memphis, Tenn., (962), 1554:8.]

11227. Well, now, yo' kin use dirt dauber in confinement an' yo' kin use dirt dauber fo' runnin' people outa town an' around like that.

(How would you run a person out of town with dirt dauber?)

Well, yo' have tuh take - yo' know the dirt dauber nest has all that stuff inside of that clay there, inside of that clay. Well, yo' git the inside [larvae] an' yo' kin mix that with cemetery dirt. Mix that with the cemetery dirt an' yo' git chew a piece of brimstone an' a piece of blue-stone, an' pound it up to a powder an' put in that. An' yo' kin sprinkle that wherevah - whoevah yo' wanta do. Yo' kin sprinkle that an' that will certainly run 'em outa town - run 'em an' they keep agoin'. [Waycross, Ga., (1166), 1961:4.]

11228. Well, yo' supposed tuh git it offa sinner, like yo' know a person's died a sinner - git it offa de breast of him. Imagine where de breast should be.

LEFT HANDFUL OF DIRT FROM BREAST OF SINNER'S GRAVE
DIRT DAUBER DIRT - CAYENNE PEPPER - SALT - THROW
WHERE PERSON TRACKS IT INTO HOUSE - FIGHTS AND LAW

Yo' git dat dirt. Take yo' left han' an' git dat, a left handful of dat dirt. Well, yo' takes cayenne pepper and table salt and

dis ole dirt dauber dat be's in houses up in de walls. Yo' mix dat tuhgethah. Say dat'll make a fuss anywhere. It will even cause de law tuh come tuh yore place.

(Well, what do you do with this after you mix it up?)

After yo' mix it up, jest put it where yo' want it tuh be. Jest like if yo' are angry wit someone, or somebody yo' know is bothering yo' or sompin. Well, yo' wants dem tuh move or git on out de way. Yo' jest throw it where it can be tracked in dat house. Dey'll go tuh fighting and de law goin' come. [Mobile, Ala., (676), 897:2.]

GRAVEYARD DIRT - DIRT DAUBER NEST - CAYENNE PEPPER
NEW SALT - PARCH - THROW WHERE ENEMY WALKS
DO THIS 3 NIGHTS: MONDAY - WEDNESDAY - FRIDAY
WHAT ENEMY HAD IN MIND HE CHANGES IT - WALKS OFF

11229. Take graveyard dirt and dirt dauber's nest and cayenne pepper and new salt and parch it - you mix it and parch it and make a

powder. And throw it Monday night, Wednesday night and Friday night where they walk over. They change their mind and they go on about their business. They move off and go off.

(They leave the house?)

Yes.

(You sow this on these nights. Do you throw it or sow it?)

You throw it around.

(Oh, you throw it around.) [The preceding combination of 3 days is common in New Orleans for burning candles - see p.830, v.1.] [New Orleans, La., (823), 1196:1.]

11230. For real good luck - real shure 'nuff good luck - yo' kin steal a dishrag outa dere house. Jes' slip [in] unbeknowst to 'em an' steal a dishrag, an' go ahead an' bury it

DISHRAG - STEAL SOMEONE'S - BURY IN DESERTED PLACE
YOU EXCHANGE YOUR BAD LUCK FOR OWNER'S GOOD LUCK

some place way out [where houses and people are few] an' yo' git all de luck

an' dey won't have any. Dey have yorn bad luck an' yo' have dere good luck. [Waycross, Ga., (1093), 1763:9.]

11231. Yo' steal a person's dishrag an' hide it in de henhouse tuh make 'em move - make de person move. Jes' lak yo' didn't like me an' ah wuz in a place

STEAL DISHRAG - HIDE IN HENHOUSE - RAG OWNER MOVES by yo' or sompin an' yo' didn't want me there, why yo' would steal mah dishrag an' hide it in de henhouse 'mongst de chicken nests. [Memphis, Tenn., (1524), 2722:2.]

WASH FACE WITH DISHRAG TO HOLD JOB 11232. When yo' wanta - if yo' be's on de job, an' yo' wanta keep it, an' if yo' be like a [something?] yo' jes' [go] an' wash yore face wit a dishrag an' they will keep likin' yo' all de time.
(Then you will stay on the job?)
Yes.
(That is if you are working some place?)
Yes. [Brunswick, Ga., (1202), 2019:5.]

11233. Well, de fact of it is, I know dat you kin take a dishrag, you see, and let a person hit chew in de face with dat dishrag on dat eye - got sompin on it [dishrag not clean, but *got sompin on it*]. Say dat'll move dat sty off. But I don't know, I never tried it.
(I see, but they say it can be done?)
Oh, sure. I've seen it

THROW DIRTY DISHRAG INTO PERSON'S FACE - CURES STY did all right enough. [Richmond, Va., (?), 379:2.]

11234. If she have a husban' or either a fren', a man or sompin lak dat an' he runs around, she kin [take] any piece of his garment an' use it. Take an' wash any part of her body jes' lak she want to. Maybe use her dishtowels tuh wash any part of her body, an' wash it in de watah where she gotta wash her dishes, an' dat'll keep him home. Let him eat out of any pan or any pot, or sompin lak dat, an' dat'll keep him from runnin' roun' outside. [Memphis, Tenn., (1518), 2697:5.]

SHE MAY USE ANY OF HIS GARMENTS TO WASH HERSELF lak she want to. Maybe use
MAYBE USE HER DISHTOWEL TO WASH HERSELF - SHE her dishtowels tuh wash any
USES THIS WATER TO WASH DISHES - KEEPS HIM HOME part of her body, an' wash it in de watah where she gotta

11235. All she gotta do - de really fac' about it - is tuh have a connection an' use herself. She supposed to give to de fellah de dishrag, wit him an' her both. Yo' know whut ah'm speakin' of. An' he can't absolutely go with no othah woman. [For many more of these dishrag and sex rites, *see*

SHE MAY USE ANY OF HIS GARMENTS - WASH ANY PART pp.2391-2408, v.3.] [Savannah, Ga., (1276), 2172:6.]
OF HER BODY OR SHE MAY WASH BODY WITH DISHTOWEL
USES THIS WATER TO WASH DISHES - KEEPS HIM HOME

11236. [Since we are now in the letter "D" of *CHANNEL DE WORLD* material - a division arranged alphabetically instead of sectionally to avoid typing complications - the following 30 pages or more will be concerned with *doctors*, something by them or about them. *Doctors* of course will appear among later letters of the alphabet, but here was a convenient place to concentrate some of them. I begin with a *folding* rite that contains a close relative, a *wrapping* rite.

The verb *to fold* does not appear in the index of *Folklore from Adams County Illinois*, 1st ed., 1935, and I doubt its appearance in the indexless 2nd ed. There is an index only in the files of the *Center for the Study of Comparative Folklore and Mythology, University of California, Los Angeles, California*. Despite rarity, *HOODOO* has a number of folding rites, some of them quite compli-

cated: Nos.3126, 3182-3190, etc., v.3 and elsewhere. To fold to you or away from you is a usual theme, but our present rite is an *accordian fold*. Especially interesting to me is the *doctor*, place of hearing, and time. My record concerning him reads: "Thurs. Feb. 15, 1940, informant No.1565, man 45, *Crackerjack Store*, paid, ng." (From note books E Series, 2nd New Orleans trip, numbers of informants 1558 to 1605). More about that *ng* in a moment. Informant was brought to me by the black man preceding him, a man who worked at the *Crackerjack Store* - sometimes called *drug store* - a famous hoodoo *emporium* of that date. During the following interview I was utterly unaware that this would be my last dat at Patterson Hotel, 759 S. Rampart St., corner of Julia, New Orleans, La. Years later I would pay my respects to the old building by printing her picture at the end of *HOODOO* volume 2! The folding rite follows:]

Say fo' instance yo' wanta git rid of a man. All right yo'd git his photograph, not a tintage. Git a cardboard [photograph] an' de medium size. Git it

PHOTOGRAPH - FOLD 9 TIMES INTO 9 CREASES CALLED
ACCORDION FOLDS - PUT LIVE MAGGOT IN EACH CREASE
TIE THIS FOLDED PACKAGE WITH BLACK CORD 9 TIMES
6 TIMES TIE WITH RED - KNOTS REPRESENT COFFIN FOR
VICTIM - NOW INTO 9 OF SPADES WITH 3 ACCORDION FOLDS
WRAP 3 THINGS: SALT - BLACK PEPPER - CAYENNE PEPPER
WRITE VICTIM'S NAME 9 TIMES ON SILK TISSUE PAPER
FOLD EACH TIME 9 TIMES - BURN MATCH - ASHES ON TOP
THESE 3 PACKAGES FOLD INTO A CLOTH - ADD RIVER SAND
DIG SMALL PIT ON RIVER BANK - 6 INCHES LIKE A GRAVE
BE MASTER OF CEREMONIES AT FUNERAL - BLESS BODY
GOING DOWN INTO GRAVE - BETWEEN EVERY WORD CURSE
THROW SHERRY INTO GRAVE - AFTER CEREMONY SAY 9 WORDS
18 DAYS - VICTIM BECOMES DEATHLY SICK - M.D. NO GOOD
THE 9 NAMES YOU SAY: YO' SON OF BITCH - YO' BASTARD
YO'RE MOTHER'S NO GOOD - YO'RE FATHAH'S NO GOOD
AN' AFTAHO YO' HIT ME WHAT AH WON'T DO TUH YO' - END
WITH: NAME DE FATHAH, DE SON AN' DE HOLY GHOST, AMEN

an' fold it in half an' find, say lak a dead chicken or a dead dog or somepin aroun' [or lying about] wit maggots. Ah mean large-size maggots as dey walkin'....Well, yo' crease de photograph in nine folds an' as yo' fold it in de nine folds, yo' drop a maggot in each one of 'em; in every fold until yo' git de nine maggots. Den yo' git chew a piece of separate black cord an' tie it [folded photo] nine times; den yo' git chew a piece of red [cord] an' yo' make six knots [about folded photo].

An' put in dem nine knots an' six knots....Dat [package] is representin' dey coffin. Aftah yo' git through wit dat, den yo' wrap it up in a piece of cloth, which would be about fully de same size, an' git chew de nine of spades, an' wrap dat up nine times, an' jes' take an' fold it wit [3 ingredients]: *one flake* [flick = pinch] of salt, an' one flake of black peppah, an' one flake of red peppah - cayenne peppah. An' wrap 'em all up. An' yo' close it up an' regardless of whut de individual's name may be, yo' put it down nine times in a piece of silk tissue papah, fold it every time nine times. Take a match an' burn it, an' as yo' burn it, leave dem ashes go right on top....Den yo' take all dat cloth [the several packages together] tuhgethah an' reenfold it [in one cloth] an' git chew some rivah sand, an' jes' put it in dere an' dry [tie] it up [into one package]. Den yo' goes on tuh de nearest runnin' watah dat yo' kin git tuh an' dig yo' a small pit, jes' a small hole....Dig it out six inches, jes' as dere grave. Aftah yo' do it, den yo' says - be mastah of de ceremony which is his funeral. As yo' be blessin' de body as it goin' down, every word yo' say yo' curse in between it, which is his name in between. An' as yo' doin' dat, den yo' throws a little bit of sherry wine, or if he drinks, regardless of whatevah it is, jes' throw it right on in dere....an' covah it up - an' drop it as it [coffin] goin' down. [After this mock funeral ceremony] nine words yo' says, every day nine

words, an' in de 18th day whoever de individual will be, dey comin' unnormall deathly sick. De doctor [M.D.] or no othah one will undahstan' his case no kinda way. He'll die an' swell up [he'll swell up and die] in de next, say six or seven months, or maybe in de comin' future yeahs, from dat date....

(And you say you say nine words to that thing each day. Have you any special words you say?)

Lak if de individual wuz a gamblah or a thief or a murderah, he may come home an' he'll be worried or somepin. Well yo' jes' curse him in dat name, "Yo' son of bitch. Yo' bastard. Yore mothah's no good. Yore fathah's no good. An' aftah yo' hit me, whut ah won't do tuh yo'." An' aftah whut chew do to him, yo' say a prayah, "Name de Fathah, de Son an' de Holy Ghost, Amen."....

Every day [the unrecorded things done I pick up in my following comment].

(You say just nine prayers like that. Nine things you say.)

Cussin' him all de time....[Informant had seen his best days as a *doctor*, that is why I preserved the remainder of his interview under the last alphabetical division XYZ. Those 4....indicate repetition of what had been said.] [New Orleans, La., (1565), 2864:2.]

11237. "Called conjures down around Charlotte, Va., and "devil head" [Baltimore, Md., (138), 37:3, recording bad.] ["Charlotte, Va." is a vague reference but fortunately No.1477

SHORT COLLECTION OF MATERIAL WITH UNDERLINED TITLES (p.478, v.1) tells us this is Charlotte Co., Va., in

the center of Virginia near the N. Car. line; Charlotte Court House the county seat, population less than 1000. As far as I can remember, this is my only reference to *devil head*. What I wrote at the beginning is a copy of my original pencil transcription made soon after it was collected; now attached to present manuscript.]

11238. Here we have another unique term: conjurin' rooten doctors! Once more an only example and it means: root doctors who also do a little conjuring as a side line! [Wilmington, N. Car., (271), 191:4+85.] My original transcription in pencil - made a few months after recording and later crossed out for ink - is attached.

11239. The root doctor regardless of his various titles was usually *called* "high man" on Deal Island and elsewhere on the Eastern Shore of Maryland, the land between Chesapeake Bay and the Atlantic Ocean. There are other examples of this name in HOODOO. [Deal Island, Md., (107), 20: last item on record.]

11240. Similar to the preceding *high man* is high folks collected somewhere on the Eastern Shore; my only example of it (informant 130, cylinder 45:1). Original pencil transcription made at the time attached.

11241. Send a letter to a root doctor [explaining your troubles or ailment] and he will send letter back telling what to do. [Wilmington, N. Car., (216), 124:2+85.]

11242. Put the root doctor's fee down anywhere in the house or yard, he will get it and write a letter thanking you. [There are a number of good stories in HOODOO about root doctors collecting their fees by mysterious methods. Charleston, S. Car., (504), 554:4.]

11243. "Years ago root doctors were better." This is my original note in pencil made from the original cylinder several months after it was recorded in 1937. I am now attaching it to the final manuscript. What informant says is true. I met a few oldtime root doctors, but even they had been influenced by commercialism and pseudo science. For a mixture of these two, see MY FIRST DOCTOR, pp.933-948, v.2. [Wilmington, N. Car., (309), 235:1+85.]

11244. This root doctor said, "Nobody kin do this but me." Root doctor takes

snake out of woman but she dies. People said she had tuberculosis. [Wilmington, N. Car., (131), 131:13+85.]

11245. When the *doctor* came he looked at it [something vomited] and told my mother she had to move out of the house she was in; if she didn't, she would remain sick. She finally moved. And when she moved she began to get better. [The fact that the woman improved makes this a piece of good psychotherapy. Notice the *analysis* based not upon urine or feces but upon vomit!] [Fredericksburg, Va., Ediphone, 49.]

11246. Story of girl conjured to bark like a dog. She got down on her knees and crawled while barking. Old root doctor called in asks for a specimen of her urine. Naturally one glance at the urine told her she was conjured. Story lacked details, I did not transcribe. [Wilmington, N. Car., (200), 106:2+85. This occurred near New Bern, N. Car., years before I heard it in 1937.]

11247. "Man gave woman some candy to eat but her daughter ate it and took sick. [Mother then took daughter to a root doctor.] Root doctor says, *I saw*

DAUGHTER BECOMES ILL AFTER EATING CANDY GIVEN BY MAN TO HER MOTHER - ROOT DOCTOR SAID HE HAD BEEN CALLED JUST IN TIME - 3 DAYS LATER SHE WOULD HAVE BEEN DEAD HE TOOK A LIVE SCORPION OUT OF HER - RITE VIOLATES RULE YOU CANNOT BE HARMED BY CONJURE NOT INTENDED FOR YOU - ROOT DOCTORS HAVE OWN RULES - INTENTION ALL

you ever since yesterday comin' [see also p.8, line 44, for doctor forseeing patient on the road to him]. You jis' been three days later, he says, you would lose [have lost] your daughter.

She's hurt. He put the scorpion in a bottle after it was taken out. *It wasn't for her but for you. This scorpion, had it stayed three days longer, it would have hatched and killed the girl.* [This whole statement violates the normal belief that you cannot be harmed by hoodoo not intended for you. A few other violations will be found in HOODOO, but normally the old rule was generally held. [Wilmington, N. Car., (211), 117:2+85, though this experience happened in S. Car.]

11248. (Suppose a person puts a spell on me and that person dies. Can I have that spell taken off any way?)

No sir, yo' will die too.

(If that person dies, I will die too?)

You will die. Yo' won't nevah git rid of it.

(The only chance of getting it off is if the person still lives?)

'Less he lives.

(What do you call these people around this part of the country that take the spells off you? What do you call them?)

Call dem hoodoo.

(Don't they have any root doctors down here?)

Oh, yes, we have root doctors. One right up de street heah.

(Well, now, do they get anything from the root doctors?)

Oh, yes, he kin tell yo' [if you are *hurt*]. An' dem somethings [he can do for you]. He have medicine in *roots*.

(Oh, he just makes medicine.) [He usually does more than that.] [St. Petersburg, Fla., (977), 1585:12.]

11249. He roomed with me.

(This man that was ill.)

He roomed with me an' he tole me that ah had mah - mah luck wuz *crossed*. An' **he** tole me, "Ah kin fix it so de rentman won't come heah an' git yore rent, he'll fo'git about yo'." An' so now **whut** he had did ah don't know, but anyhow ah paid him. [My question lost by turning off machine.]

DOCTOR DOES NOT TELL WHAT HE DOES

No, he didn't tell me whut he goin' do. [Little Rock, Ark., (892), 1464:1.] 11250. [Only later did I realize the humorous and ghastly implication of those words: *a prescription to go to the graveyard!* Only once in *HOODOO* is this sort of thing called a *prescription!*]

Name of Magee...

(Who was?)

....name of Magee.

(Who was he, your granddad?)

My granddad.

(All right.)

[Informant before recording started had identified our *doctor* as his granddad (a word I would not have used) as a man who knew *tricks*. To make informant repeat this information to recording machine was the purpose of my questions.]

And he was sort of a fellow that knew somepin about *tricks*, you know. Well, in fact, he used to get - earn part of his living like that....[in other words he was a *doctor*.]

DOCTOR MAGEE DID TELL WHAT HE DID
THROUGH HIS SON WHO TOLD IT TO HIS SON
WHO TOLD IT TO ME THE AUTHOR - DOCTOR MAGEE
HAD GIVEN A LADY A PRESCRIPTION
TO GO TO THE GRAVEYARD

(I see. Where did he live?)

He lived in New Orleans.

(Oh, he lived in New Orleans.)

Yeah.

(All right.)

And my father always did tell me - leastways he would be talking and I would be 'round the house, you know, and he said once that granddaddy had - his father had given a lady a prescription to go to the graveyard and get some graveyard dust. Well, anyway, her husband - this lady was going with another lady's husband and she wanted to fix this lady so that she wouldn't be bothered with him...put her on a sickbed, and so...[cylinder changes] and so he tells her to go to the graveyard and get some graveyard dust. She had to go before sunrise in the morning and get this dust. And she brings it back and she gets some spiderwebs and spiders and she mixed all this up in a little bag...

(Did she get the spiders or the spiderweb?)

She got the spiderwebs and the spiders too, and this graveyard dust, and she put this in a bag and at that time, you know, people used these cotton ticks - you know, you could open...[I interrupt.]

(Cotton ticks?)

Ticks, yes, and she had slipped this in this woman's bed [by cutting the bed-tick cover and *slipping* bag into the cotton]. Well, this woman was sleeping in this bed and she - well, it gave her a backset [a relapse in whatever ailment she had], you might say. And this woman stayed in the bed for about three months and no doctor [M.D.] or nothing could do her any good. That's - that was back trouble. And so, well this woman - well, her husband didn't know what was the matter with her, either. And so she had him to come to my granddaddy and he did and stated her case and everything, axed him could he help out any. Well, he found out actually how it was, you see - he knew all about it, see. Well, and he told her he would cure her - it [culprit] was a friend of my mother's. And so he told her exactly what to do, and where she would find this here [*cunjure*]; right up about, nearly by the pillow. And so she goes there and looks in there and there was this dust and stuff right in up there [4 theres!].

(What did she do with that?)

Well, she took this out of there and he told her to take this stuff and empty it out in [the toilet under another name] and it would be all gone away. She did that and well, there was nothing more about it...[she recovered]. [Vicks-

burg, Miss., (774), 1064:2.]

11251. It's a woman heah from Florida an' she claim dat she kin do all dese things, yo' know. An' she say if yo' be goin' with a man an' he don' love yo', say she kin make this man love yo'; an' said she'll fix it so dat chew kin git every penny he makes. [Sumter, S. Car., (1337), 2311:3.]

DOCTOR CLAIMS POWER IN LOVE MATTERS

11252. Go home and read the 109th Psalms, a few words from dat every morning. You know how it read, I guess: *Hold not, thy peace, O God* [these 7 words correct; from *King James Version*] *thy prayers*, etc. The 109th anyhow.

PSALM 109 - READ EVERY MORNING - DOCTOR DOES REST And in a few moments, just a few moments after that,

we had a letter from [about] her [their sister] from the doctors in Goldsboro [N. Car., from the state mental institution]. We wrote my mother a letter that she was getting better, but what did the lady [root doctor] do, I can't say.

(She wouldn't tell you what she did.)

No. [The arrival of a letter soon after a root doctor was employed may have been a coincidence, or a matter of routine, or perhaps root doctor knew a politician who wrote to the state asylum for insane at Goldsboro (whatever its name) asking for a report. At least we have here another good piece of therapeutic work - Psalm 109: stop worrying, I'll take care of everything.] [Norfolk, Va., (467), 465:7.]

11253. But dis was a neighbor of mine telling me about it. See, I didn't know anything about it. And she said she would clean my feet up. Well, like children are out playin', well they raised some excitement, and she goes out to quiet these

YOU GOT ME TOO LATE...I CAN'T DO YOU ANY GOOD

children and while she was out, why this woman had taken some of this stuff you speak of from her nails. She didn't take enough for her to notice that it had been gone. Then she was taken sick and stayed sick so long, they said, "Get a *conjure doctor*." And this man told her, afterwards, says, "Didn't you trim your nails or scrape your feet sometime ago and a woman was in dere?" So she said, "Yes." So he says that woman had taken the stuff that come off your feet and your nails, have taken it in the woods and nailed it up in a hollow tree. And he say it left you in trouble but *you got me too late*, say *I can't do you any good*. So she said the woman died. [There are a number of these hopeless cases scattered through HOODOO in which the *doctor* seeing the hopelessness of the illness, has to provide an excuse why he cannot help patient.] [Newport News, Va., (485a), 514:5.]

11254. [Part 1:] Dere's a rule dat dey work best - if yo' take de young moon - dere's a time when we say de [new] moon's in de bed [there is another example of this in HOODOO] a growing moon, dat's is yo' work dese different arts to grow stronger as de moon [grows].

A DOCTOR FROM NEAR WAYCROSS, GEORGIA TO LEARN HOODOO - INITIATION - OTHER MATTRESS

[While machine is stopped I ask how he learned this work.] Well, yo' learn lots of it from master craftsmen - people, older

time people who have been following it fo' years, done made experiment on dose things an' know de ones which will work.

(Are you from Georgia or South Carolina?)

Mah home in Georgia.

(Well, were you initiated into the work or did you learn it? Is there some sort of an initiation?)

Well, dere's some certain rules that yo' should follow an' shouldn't follow, some certain things that, as they say: if you play with fire, yo' git burned. That is, after yo' go so far it's some things that chew wouldn't wanta do fo' da reason dat dere certain things dat worry yo'. Yo' would have to carry a certain burden dat chew wouldn't wanta carry; more so a burden den yo' would like tuh carry.

(I mean there is no initiation ceremony?)

Well it is a ceremony dat chew kin carry on when yo' fixin' tuh perform yore work; certain classes of work, dat is, whatever yo' goin' in tuh do, dat chew kin carry on a ceremony. Dat's right.

(Well, now, the reason I ask is that someone said over in New Orleans, over there, that if you wanted to learn to do this kind of work, they would go through some sort of a ceremony; initiate you and you, you know, learn your work.)

Well, ah don't know anything 'bout de 'nitiation. It isn't anything about dat, but it's jest a ceremony. Yo' go through sompin jest lak yo' consecratin' yo'-self, for say, a certain thing whut chew goin' after. Dere's ways an' things as dat. Now yo' kin - yo' say yo' fast, an' yo' take a glass of water, an' yo' lie down or sit up in de room wit chure arm folded to yo'self so many hours or sompin lak dat. Well, yo' kin do dat, jes' consecrate. Dat is if yo' have some particular work dat yo' care to go into.

(But you don't have anyone else working that with you?)

No, *not necessarily so*. Yo' kin do de work fo' de person yo'self.

(No, I mean, when you consecrate yourself, sometimes over in New Orleans when they do it - sometimes they will have a little ceremony and an altar and burn candles and things.)

Well, yo' can do dat, if yo' wish tuh, yo' kin burn candles. [Waycross, Ga., (1086), 1756:1.]

[Part 2 of 11254: The following rite in the interview preceded the discussion in Part 1.]

A curse on dat house. Well, now, some of dose things - dis has been true. Ah know dis to be true dat yo' kin do it dis way. Put it in fo' de Lord. Well, yo' say, yo' send out dat. You say, "Well, *In de Name of Jesus Christ*, dat sech an' sech a thing would be. Well, dey [den] say, "In de Name of Jesus Christ, dis house, dat nobody kin stay in, an' it will not prosper." Well, yo' continue. Yo' concentrate on dat, but choo say dat, *In de Name of Jesus Christ* dat sech an' sech a thing shall not be or shall be. All right. Well in using dat word, den about every three verses yo' use, den yo' say, "Rescue! Rescue! Rescue!" Dat's a shore shot fo' dat. Dat's very easy.

[Some of *doctor's* work has already been printed in volume 1: No.1219, p.434; 1303, p.447; No.1330, p.452 (my only rite with hoecakes on the hearth); No.2443, p.677; and No.2655, p.727. All these rites are from Waycross, Ga., (1086), this last one 1754:8.]

11255. An' when ah wuz gittin' roun', 'fore ah wuz married, ah messed up a young girl an' dey had me in co't an' mah daddy got me out of it. Well, dis girl's daddy met mah fathah one day, he says, "Well, yo' beat me outa dat case but," he say, "ah've got anothah case yo' won't beat me outa."

Mah dad say, "Whut chew talkin' 'bout?"

He say, "Dat's all right, you'll see one day."

Mah ole man say, "Yo' do somepin tuh mah boy," say, "ah'm goin' kill yo'."

He say, "Ah won' do nuthin tuh him." He say, "Yo'll see it an' yo'll regret it."

An' ah wuz sleepin' by mahself. Ah wuz in a room an' mah mothah an' father wuz 'cross from dere, an' ah wuz on de bed wit de covah pulled up, up on me 'bout

INFORMANT AS BOY HAD TROUBLE WITH GIRL - HER FATHER THREATENED TO GET EVEN - BOY HAS NIGHTMARE AND LUMP APPEARS ON ARM - HIS FATHER TOOK HIM TO OLD WOMAN IN AUGUSTA, GEORGIA - SHE GAVE HIM BLACK SALVE TO RUB ON ARM 9 MORNINGS - ALSO WHITE STUFF LIKE MILK TO DRINK 9 MORNINGS - 9TH MORNING TO VISIT 3 FORK ROAD - BACK UP EACH FORK - COME FORWARD EACH FORK AS HE STARTS OUT OF FORK ON ROAD HE HAD COME THROW ACROSS LEFT SHOULDER LITTLE BALL OLD WOMAN HAD GIVEN HIM - THE LUMP WENT DOWN - PART OF IT STILL THERE WHEN I SAW IT IN 1939 - HOODOOED 1929

so long up heah [demonstrates].
(How old were you then?)
'Bout fo'teen.

An' sompin pulled de covah offa me an' ah taken an' pull it back. Ah thought it wuz some of de chillen in dere tryin' tuh scare me. Pulled de covah offa me several time - pulled de covah offa de third time an' ah say, "Heah,

quit pullin' dat covah offa me." Pulled it offa me ag'in an' laid me out. Ah said, "Yo' git a whippin' if yo' don' git 'way from me." An' de time ah says dat, dere sompin struck me resemblin' a pin, an' when it struck me, ah jumped an' turn ovah. An' when ah jumped an' turn ovah, dere it wuz, de shape of sompin in de cornah lean ovah me jes' lak dis, but ah couldn't discovah whut it wuz, but it was shape lak a man. An' den ah hollahed an' de ole man come aroun' wit de lamp. Dere nuthin dere. An' in five minutes ah wuzn't normal mah size. Mah arm jes' roun' as [demonstrates] dis heah [shows me his bare arm].

(Right there, oh yes.)

[I failed to describe what I saw. Was it worth describing?]

Well, he took me and carried me down in Georgia, tuh Augusta, Ga. Went tuh a lady down dere, a ole lady. She tole him, said, "Yes, dey git him." She said, "Ah kin he'p him." She said, "But it will cost yo' \$50."

Mah ole [man] said, "All right, yo' straighten him out."

She tole him - she gave him some stuff - it was real black. Look lak shoe polish in a box. She tole him...[I interrupt.]

(Was it a salve?)

Yeah, a salve-lak. But it felt lak it wuz grit in it. She said, "Rub him nine mawnin's wit dat salve." An' she give him some white stuff look lak milk in a bottle. She tole him, ah wuz jes' tuh drink dat nine mawnin's. An' de ninth mawnin' tuh carry me tuh three fo'ks of de road an' walk three fo'ks of de road backwards, in every fo'k, an' walk three straight farwards, an' when ah started out de way ah come, throw it cross mah left shoulder an' don' look back.

(What would you throw across your shoulder?)

She give me a lil' ball - a lil' round ball an' tolt me tuh carry dat, an' throw dat 'cross mah left shoulder. Ah did dat an' so ah [the lump on him] went **down** tuh dere, see [demonstrates].

(The lump did go down?)

Yessuh, de lump went down.

(That was when you were fourteen years old?)

Yes.

(How long ago was that - ten years ago?)

Yessuh, about ten yeahs ago. Ah wuz married in 1930. [Fayetteville, N. Car., (1392), 2500:1.]

11256. Now dis was a *hurt*. An' she was taken sick with her stomach and her stomach swole up, and we had a *medicine doctor* at first, and he didn't seem to **do** her no good, and she stayed sick about three months. My mother, she - another **old lady**, you know, come dere, and told her, "Ah know a lady could do your girl

good." And she asked her who it was and she told her, a lady named Mary Groom [or] Grun.

THIS SELECTION HAS 2 PARTS: (1) HER STOMACH SWOLE UP...MEDICINE DOCTOR...DIDN'T DO HER NO GOOD - FOUND OLE LADY - DUG UP ROOT KING OF DE WORLD - WHISKEY ADDED - COULD SEE THESE THINGS...RUNNING...UP AND DOWN HER FLESH - COULD TAKE A PIN...STICK IN HER... SHE WOULDN'T FLINCH - SHE VOMITED MAGGOTS - CURED (2) INFORMANT'S SISTER HAD SPELL - MEDICINE DOCTOR [M.D.]...DIDN'T DO HER NO GOOD - OLE LADY DIGS UP ROOT "LONE WORKER" [ONLY EXAMPLE IN HOODOO] - USES SILVER DIME SCRAPINGS IN SWEET MILK - AND POULTICE OF RED CLOUD PEAS - DIS POISON IN YOU...KILL YOU IF IT DON'T COME OUT - FROG AND SCORPION CAME OUT

(What was the name?)

Mary Groom.

(Here in Newport?)

No, in North Ca'lina.

(Oh, you are from North Carolina.)

Uh-huh.

(Where did this happen in North Carolina, what town?)

In Tarville.

(Oh, in Tarville.) [If

Tarville still exists, it dows not have a post-

office. There is a Tar Heel in the Dennison ZIP CODE DIRECTORY, copyright 1968.]

And she went and got de old lady and she come dere and she examined de girl, my sister. And she went on dere and she seed, you know, what was de matter with her. And she told my mother, says somebody had *hurt* her. She said she been desired by a boy and de boy was going with another girl, and de girl give de boy some whiskey and told de boy to give it to my sister. Well my sister had taken de whiskey and she drank it, dranken de whiskey. Well, ever what it was dat was in de whiskey, got all in her flesh and she lay in de bed. And de doctor [M.D.] say her eyes was bad and [they] bought her glasses and [he] did everything, you know, he could for us. De old lady told my pappa, she says, "You give me \$25 and I will cure dis girl." He went and got de \$25 and give de lady and she went to work. And she went in de woods and got some roots, dug 'em up. And she told we all 'twas *King of de World*, and told him [father] to get a half pint of whiskey and break it [roots] up in dat whiskey. It was jes' about lak dat stem dataway, about like dis - about dat size [demonstrates].

(About a quarter of an inch thick.)

Uh-huh and he broken it up in little pieces about like dis and put it in de whiskey, and taken de whiskey, a small whiskey glass, and give her a whiskey glassful every morning. Well, [after] she been given dat, you could see dese things jes' runnin' all up an' down her flesh. An' yo' could take a pin an' stick in her, right down in her, an' she wouldn't flinch - jes' like she was dead. An' she lie dere den a long time.

Ah'm goin' tell how it was, good or bad. I am goin' to tell yo' all of it.

(Oh, yes, tell me the whole thing - anything you want to say - go the limit.)

An' she'd taken it an' about Thanksgiving morning de lady come back again an' ask how she feels. She told her she was not feelin' so good. She tell her, "Well you keep atakin' dat medicine." She says, "What's in you goin' come out." She tell mamma, "Don't you let [her] go to no lavatory. You let [her] use de pot." And she let her use de pot and she use de pot and she would vomit. She would vomit things jes' like maggots. De lady told her it was maggots. Dat's what she told her. She told her dere was nests of 'em an' she was goin' to get dat out of her, too. And after while one morning she got up to de pot, and she use, and she come to straining and straining, jes' astraining. And she got up an' she take de stuff back out - de girl couldn't [could scarcely] carry de pot out [of the house]. Well, all of us got excited you know soon as she told us what was in dere. Well she'd taken de pot and carried it out and in it was a piece of white stuff, sompin like a piece of fat meat. An' my mother says before ah put my hand on it ah should pour it [piece of fat meat] on de ground, an'

clean it with water an' wash it off an' take it up, an' you know, give it to de lady. She, we [went] along, an' poured it out and [the liquid] sank in de eart', it went down in it - in de eart'. After dat come out of her, well she got up den and could walk around. She couldn't even walk with it [before]. And she got well and now weighs about 200 pounds.

(She actually got well.)

Certainly she got well and she really was dat way. [510:1.]

Well, ah tell you about my spell. It was about two years ago. Ah went to a party, a girl's, and de [they] passed wine, and she give me de wine an' ah drank it. Ah went back home and ah was taken sick an' ah stayed sick about three months, wasn't able to do nothing. Doctor [M.D.] was 'tendin' me every day and everything. Seemed like everything he give me was against me. Ah'd get worse and worse. He tole me to go to de hospital and ah wouldn't decide to go to de hospital because ah didn't believe ah was naturally sick. And ah stayed roun' home and stayed, and everybody told me, said, "Lady, you ought to go to de hospital and be operated on. Maybe you got 'pendicitis." Ah said, "No, ah don't believe ah got no 'pendicitis." Well, ah worried and worried and worried [these 4 *worrieds* are Shakespearian!]. And ah was staying with a lady named - de same lady we was talking about - and she says, "Mary, ah wish you'd go to de hospital." Ah said, "No, Jiss Jenkins ah'm goin' try another doctor." And ah said, "My sister was sick one time and we had a *medicine doctor* and he didn't do her no good." Ah said, "Now it seems ah got somepin someone want me to have" [someone had put a spell on her]. She said, "Oh no, maybe not de same thing. Maybe you got 'pendicitis." Ah said, "No I ain't." Well, ah got me some money, and wrote home to my people to send me some money, and ah took it to a ole lady named - ah forget her name, but she stayed dere - ah forget where she stayed [here in Newport News] but she is not here now. And she gave me - de woman got some [herb called] "lone worker" [my only example of this root!].

Well, it grows in de wood, a little low bush, and she dug it up and made me some medicine out of it. And I'd taken dat. I'd taken it for awhile and she [told] me to get me a silver dime and a file and grate dat dime, and take it [gratings] in a pint of sweet milk. And after I'd taken it, to get me some Red Cloud peas [*Red Cloud* a brand name?] and get me some [kind of] poultice. It [poultice] come in a little flat can box about dat high [demonstrates]. You buy it in de drug store - 18¢. And I'd got dat and taken dat and taken de other medicine too. Well, when I'd taken de dime, I could feel, you know, sompin jes' going backwards and forwards, all jes' in me. And she told me, you jes' keep on takin' it and wait awhile and nature will take care of it. Ah think [to] myself, "Dat old lady don't know what she doin'. She can't cure nobody. Ah'm jes' goin' to die anyhow." When she come back to see me, she told me what I sayed about her. She said, "You don't think I'm going to cure you, do you?" Ah said, "Ah don't know, don't seem like to me dat it done me any good."

(What did she say to you then, when you told her that you didn't believe in her?)

She tell me, "You don't believe me because de medicine is so slow; but what's in you, you have to go slow to get it out of you. I've had to go slow." Ah said, "I want to get well right away." She say, "Well it be sometime before you get well, 'cause you got some *poison*, in some whiskey or wine it was." Ah said, "Ah haven't got no wine." She said, "Did you go to a party on Wash Avenue?" Ah said, "Yeah, ah certainly did." She said, "Didn't somebody look in de wardrobe and get you some wine?" Ah said, "Yeah, dat's what dey did." Well, I know she wasn't dere. She didn't know nobody or didn't see nobody to tell her. [There are many examples in HOODOO of *doctors* who kept their ears to the ground for all

news floating about in the air.] Ah say, "Yeah dey did." [She said] "Dat's when you got dis *poison* in you. It's gona kill you if it don't come outa you," she said, "but you don't believe in dat." She said, "Ah'm goin' to tell you somepin. You can't get up, can you?" Ah told her no, ah couldn't. Ah thought ah could. Well, she told me to get up. Ah got up and went in de dining room and got me some water and come back in de bed. She said, "Jes' like you got up, jis' like something goin' come out of you." Ah said, "Dere ain't nothin' in me." She said, "What's dat moving in yuh?" Ah said, "Ah don't know." She said, "Thursday morning you get up and get de pot and use it, and don't you look in de pot. Get someone else to look because it may scare you." Well, you know, ah wanta see anything come out of me myself so ah knows. And ah looked in de pot and dere was a frog in dere. Looked like a frog. And she told me it was a frog, and a scorpion about dat long with a red head to it. She got dat out me. But ah know dat somepin can be done to people. Dat was about three years ago [1934]. [Newport News, Va., (483), 510:2.]

11257. [The following document and the one preceding it, mentioned later, are of social significance, the effect of hoodoo on mornings and family relationships. This woman was merely one of many informants who could express herself fluently and idiomatically.]

The next experience that I had, I had a visitor to come to see me; a daughter [husband's] from Detroit and a daughter [husband's] from New Orleans, and a new-pew [husband's] and a [his] girl friend. After they left, they made the remark, "If it's the last thing we could do, we goin' to see her losing her home and not living with our father."

TWO HOODOO DOCTORS - ONE WHITE AND OTHER BLACK
APPEAR HERE AND IN INFORMANT'S PRECEDING RITE
SHOULD READ FIRST - RITE 975, PAGES 369-372

Mah husband - ah am his fo'th wife - he has three sets of children.

They gets their youngest sister - they would get the ingredients of what dey call *go powder* or *get away powder*. This *go powder* would be placed on mah front porch and burned. It would leave a white acid spot on de floor. Dat didn't seem to make me go. They went an' got a oil an' po'd it at mah front gate - ah kept in touch with all of this work as they were going along.

(What did they call this oil, did they have a name for that?)

Well, the oil, as the *get away powder* didn't work, they got what they call de *get away oil* - a liquid oil so that they could pour it and it would git on de ground so I would walk on it. Don't chew see, that carried it in de house, and to be confused with it in there to git it on mah feet when ah'd pull mah shoes off.

Well, that didn't seem to work very much. They got a ole white woman [hoodoo doctor] to come to mah house at the absence of me in the presence of mah husband. She poured a liquid - something looks like lead melted - ah don't know the name of it [quicksilver?], but she poured that on de floor. And that was poured on de floor that I would have five years of hard luck there - that I would be defeated finishing paying for that home - that everything, every effort I made I would be defeated in it, because I was determined to pay for it.

Well, after doing that they found I had begin to drift, begin to lose interest in the home - begin to lose interest in everything. Then the person of itself and the daughter had got in a conversation together, from whom I had bought - bargained to buy de place. She gave me a warranted deed, and this warranted deed stated that there was no lien, no incumberance on the said property that's located at the corner of St. Peter Street and Plum Street. I paid on that warranted deed, believed the statement after having two lawyers to examine the papers.

They stated that it was all right.

Going on through this daughter and the individual that I bought from, they did something, ah don't know what it was, but ah became confused and left home and went to New York. Jest picked right up and taken mah jewelry and went on up to New York. Ah stayed up there three months and three days. On the 27th day of June ah had a job working fo' Dr. Friedman on 90th and Broadway. Ah was lying on de bed an' - it was a Friday.

(What year was this?)

That was last year.

(1937.)

1937. Ah got up and ah said to the madam of the house, ah said, "Ah'm going home, mah mind leads me tuh go home." I had got a letter that day and that letter, it jes' looked like to me - it worked me up jes' in de mood to leave. I couldn't understand why it was. It was nuthin wrote on the letter that was confused but only the letter said like this:

Dear Elsie:

When I sit on the front porch each day ah think of you and the children - it makes me feel so blue, until I feel like screaming.

Well dat letter jest worked me all up.

(Who wrote this letter?)

Mah husband wrote the letter but the daughter done de *fixing* to the letter. Whatever they done to that letter confused me so that I had to come home.

My money that I made [author interrupts].

(That was your stepdaughter?)

That was mah stepchild. The money that ah made - ah bought mahself \$1.27 dress - ah made \$347.80. Ah had that much besides paying mah bus fare and mah two other children's bus fare. I come back home and turned that money over to mah husband. Instead of him paying the money on that place - yo' see that how ah was hardtided all de way through. It was understood between the daughter, the person that ah bought it from, and the husband - to overthrow me in mah way, to defeat me of the home. He didn't pay it, he jest done away with it. When ah ast him about it, he jest put me off and ah never could get any information.

So ah became greivous. Ah goes back to this same person [black doctor] that ah carried these first things to [in rite 975, pp.369-372]. Ah said to her, ah said, "Please mam, tell me what is the trouble with me that I am defeated in everything that I put forth efforts to try to exist to make a living."

She says, "You have fought a good fight." She says, "Yo' goin' tuh be defeated, yo' goin' tuh be put out of doors. That's the very best you can do because the things that they have done is to turn everybody against chew, not to believe your statements of whut chew say; whut yo' would tell 'em when you would go to 'em, that chew can't keep a job an' yo' can't keep any money."

Ah could have. Ah have had as much as \$25. It would go away from me, and in three days. Ah couldn't tell whut that money was spent for.

She said, "Yo' are fixed so that everything, all de money an' everything yo' git will go away from yo' an' yo' can't tell what it's goin' fo'."

Part of it ah'd give it to him - give it to mah sisters. Ah would buy things with it. Ah jest destroy it.

Through the year until November, that same trouble of last year that I was having - I go to the party that I had bought from and ah said to her, I says, "I can't continue - couldn't no longer continue to pay yo' on this property until yo' go an' straighten yore taxes up. Ah have been smart enough to find by the Home

Owners Loan that chew had a mortgage on it." And ah said, "You have got the biggest po'tion of the money, which leaves me a small sum." Ah say, "You owes \$276.67." Ah says, "Ah owes yo' \$325." Ah said, "When ah'd gone today to the tax office, de man down there refuses to take mah money." Ah said, "Now, let us get together as friends, go down and pay those taxes off," and ah says, "an' yo' turn the Home Owners Loan over to me that ah kin continue mah payments, that I would have a clear title according to yore warrantry deed dat yo' gave me." Ah said, "Then ah kin proceed to pay yo'."

She says, "Well, all right ah'll go."

She went off and she brought me back a verbally statement. You see, mah husband, the stepdaughter and de woman all understood each other. So she came back and brought me a verbally statement.

The statement was this: "Mr. Tooart said that the County and State taxes was mo' important to pay then the city tax."

Ah said, "Well, ah don't keer whut Mr. Tuart says."

(Truehart?)

Tooart - ah don't know how to spell it. He's a tax man.

So she said to me - ah said, "Ah don't care what Mr. Tooart says to you," ah says, "it is necessary for all taxes to be paid to be a loyal citizen." Ah says, "And that's why we pay our taxes - that our city kin be properly cared fo' and our school funds can be raised for our children to go to school," and ah says, "ah believe in doing the things that's right." 'Now," I say, "if he tells you that it's more - one tax is more valuable to pay than the other - they all are valuable the same way."

Ah said, "Now, ah can't pay you any money until you do this - until you turn this Home Owners Loan over to me and let us go and pay the taxes. I have the money to pay you."

So she shut her mouth and talked with mah husband and this [step]daughter.

They let it *rot on* from November up until the 5th of February. She never said anything at all to me whut was her intention. She then, when ah came in on Sat'day afternoon which was the 5th day of February - a neighbor called me as I was pass'n by, she called me by name, she said, "Do you know you are write up in de papers in Mobile [newspaper]?"

[I] tole her, "No," I says, "it's good thing," I says, "that ah am."

She says, "Yore place is to be sold on the 28th day of this month for cash to the highest bidder."

Ah said, "Where is it?"

She said, "Do you take *The Press*?"

Ah say, "Ah do."

Ah goes on home and I look in it and ah found it and ah read it.

Ah goes to her and ah says, "Belle," I says, "ah don't feel that you have treated me right." Ah said, "Ah give you mah money three months in advance," said, "me and mah chillun didn't even have their gruel cooked on Friday - didn't even have wood [to cook it] - to pay yo', an' ah advanced yo' three months at de time." And ah says, "However, if you feel that chew dealt square with me by treating me that way, it's all right."

I then leaves her and ah goes downtown. To show you how ah have been actually defeated every way. Ah come back home. When ah come back home, it was something spreaded - ah didn't git back home till late. When ah got back there ah felt dubious about something, and it looked like to me it was a lotta white beach sand - sand that come off near a creek where it was real clean - spreaded all over de gallery [porch]. And as I walked up on the gallery ah begin to do mah feet that way [scrapes her feet] - it was so thick on mah feet - scrape mah feet

and ah went on in de house. And ah said to mah husband, ah says, "There's some-thing goin' on wrong since ah left here and went to town - ah'm jest confused to death." So ah didn't say anything else to him.

He said, "What did you learn when you went down town?"

Ah said, "Ah went down there to Lawyer Gaston[?] and Gostrom[?], an' they told me that they had come in touch with Mr. Vickers, the Home Owners lawyer, and he had stated to them that ah would have to pay \$407.25 or else the fore-closure would be offered on the 28th day of this month."

He [husband] said, "That's funny." He said, "Well, ah guess you have got yore just desserts. You've been defeated in everything. Ah'm goin' take mah clothes and ah'm goin' ovah there."

(Going where?)

He's going over the bay - over to Locksley, over at Dafney - "I'm goin' ovah the bay." So he did.

So this morning - after they had treated me like they did, and ah was defeated and all of mah lawyers and everything with the disadvantages that they had on me, that they had turned their backs against me - this morning, ah had a barn in de back yard was 10x15 feet. Ah sent mah brother word, tole him to come an' tear the barn down, take it off. So he came to tear the barn down to take it off.

To prove all the statements of the advantages she had been taking, she came out this morning and emptied it all open to me - tole me right to mah face. She walked out to him and she said, "Have the law give yo' permission to tear dat barn down?"

He say, "What chew talking about?"

An' ah was looking out of the window, the kitchen window and ah could see her out there. So ah walked out and ah said, "Good morning," ah said, "what is it all about?"

She 'lowed [allowed = declared her opinion or intention], "Heah yo' come to interfere. You cannot take anything out of that house. You cannot take anything offa this property. It's orders by the law. And if you do, you'll be dead," she says, "damned and will live less than 24 hours, because whom ah got working fo' me determined to kill yo', if ah can't git chew outa dis house by law."

Ah looked at her and ah says to her, I says, "Now, ah'll tell you one thing," ah said, "for the respect that ah have for mah brother and mah children," ah said, "ah'll see you an' all yo' cohorts in hell an' me pissin' on top of yo'," ah says, "befo' ah'm goin' be actually defeated in everythin' ah do." Ah says, "Ah still have a chance." I says, "Ah'm not a tramp, ah'm a citizen." An' ah says, "Now yo' have come out verbally an' told me whut yo' intends to do and whut yo' has tole me an' all of yore advantages." Ah says, "Tear de barn down," ah says, "ah'll stand de consequences."

So he toe [tore] de barn down and when he left, she commence takin' somethin' in her hand [demonstrates] that way throwing at him. She says, "Well, if yo' don't die, he will."

Ah says, "By God, ah come from a family of folks that lives from 75 to 115 an'," ah said, "ah'll live that long too."

So ah've been defeated in everything through the advantages that they have **taken** of me. Ah can't git nuthin. Today I hasn't got one penny in de **world**.

(What is the outcome of that story - what happened to the property, then?)

The property - they supposed to put me out doors Monday morning.

(This happened recently?)

This jes' happened today - happening today - working up to **Monday** - ah'm sup-posed to put out Monday.

(Then your story about your husband leaving goes on to this story?) [Her

husband's leaving is a separate story. Where is it?]

Goes right on to the same thing. Yo' see, his advantage was to make me leave.

(He was also trying to make you leave.)

He was the real object [instigator] of it all. He was to make me leave, don' yo' see; den before de foreclosure was, that he could have it to say that ah walked off an' left him. [Mobile, Ala., (693), 933:1.]

11258. [The beginning of this interview has already been published in pages 1515-1517, volume 2. Since that selection contained only 1 1/2 pages of text, I have decided to reprint it here as its proper place, thus giving the complete interview, even its former introductory paragraph.]

DOCTOR BUZZARD OF NORFOLK, VIRGINIA
COMPLETE INTERVIEW - UNUSUAL EXPERIENCE

[Here is one of those *little black Buzzards* pretending to be the fabulous *Doctor Buzzard* himself (p.1417, line 2). He, informant 464, also makes one of

those great entrances mentioned in the INTRODUCTION - enters, says nothing, walks up to his side of the interviewing table, and then blows flames of fire out of his mouth at me. A note of mine reads, "Wore a beret - a queer bird!" Another note of mine reports: "Thursday, June 10, 1937 - No.464 - *Doctor J.D. Buzzard* [or] *Doctor Alayoon Buzzard* - 800 Lincoln St., Norfolk" - *Numbers Book* 442-621. *Doctor Buzzard's* consultation technique will be found on pp.307-321, especially margin title, YOU DON'T HAVE TO TELL ME, p.316f. Since office hours kept him from staying very long (!), his material is on cylinders 453:6-456:12.]

(My man [contact man Carter] was telling me that you have a very nice office.)
I have.

(Well, when these people come in - go to you - do they tell you their difficulties and you help them?)

No, I tell them.

(Oh, you tell them. I see, they just come in and they don't say anything.)

Don't say anything. I just tell them what they want when they come in.

(And then you know just how to take care of each case, what to give in each particular case.)

Absolutely.

(Do you have special office hours or?)

Nine to eleven - two to five. But today, on account of it being Thursday, the [Something] Street offices are closed after twelve o'clock, so I got to get there and tell the people 'fore twelve o'clock.

(Do you make any medicines?)

I do. I make a tonic for the body functions - digestion, digest all into the body. Goes to the liver, the kidneys, the bladder, you stomach, your blood and your bowels - to eradicate constipation. And also make a wine tonic medicine - a very good medicine to bring you vitality. You know, medicine is on the form of vitamin A and vitamin B - registered in New York City under seal No.7393, passed the Pure Food and Drug Law of June 6, 1906.

Course there are three better, three greater than I am - that Aunt Carolina Dyer.

[For Caroline Dyer, see MADAM COLLINS of Memphis, p.1023, lines 31f.]

(Where does she live? Dial?)

Dayer. She's in Algiers - the ruling queen of our class.

(Where does she live?)

Algiers. That's where we will hold our convention.

(Suppose a fellow is going out to get a job. Is there anything he can do

especially to get a job?)

Lodestone is one of the best things - and Adam-and-Eve. He can carry it in his pocket.

(When you make *gambling hands*?)

[You take] lodestone, one silver dime, *High John the Conquer*, Adam-and-Eve, *anvil dust* and nine Victrola needles. Then keep it soaked in *Hearts Cologne* and don't let nobody touch it. Keep it in your own pocket where you have your money you gamble with. You don't ever use quicksilver [tin foil or scrapings from mirror back] in there.

Carry the right hand little finger in their pocket.

(Oh, the little finger of the right hand.)

Little finger bone.

(Well, what can you do with that particular bone?)

That bone is a bone to keep evil spirits away - so they claim. Now get this, I'm making it plain now - so they claim. Now, I've had contact with different places and I - I'll make it, "So the rest claim, not me." Because if I can't be right, understand, I don't want to talk with you at all. What they claim, not me.

(Well, what do they claim? What about it?)

Claim it will keep evil spirits away, remove your enemies and bring better conditions to you environment.

When a baby is coming up in a lot of these countries, there's a snake will always come where that baby at. And as long as that baby plays with that snake that snake will not unharmed [harm] the baby, you either. But if anything kill that snake, he's liable to call the undertaker for the baby.

(The baby will die, too.)

[This snake and baby superstition is usually connected with food, especially milk - see *FACI*, 2ed., pp.62-63, Nos.1571-1572.]

[How do you] (keep the law from the house?)

That's easy - 35 cents, that what it cost. It's easy to collect \$50 for that. Go to the drug store and get a bottle of rhubarb [liquid preparation]. Go to your kitchen and get bicarbonate of soda, which is nothing but plain baking soda. Take the bottle of rhubarb and plain baking soda and ten dimes and cuss God with them and read John 3:16 ["For God so loved the world, that he gave his only begotten son...."]. And just take the [blessed] water and sprinkle it in your front door and back door, and the law can't come in.

(That actually will work.)

Actually works.

(That you'd get a small fine, or get off, anything of that sort?)

Ain't no fines in anything what I use - walk in and walk out. I use Adam-and-Eve - Husom and Bousum.

(What?)

Husom and Bousum - hang 'em and strangle 'em and master 'em - put 'em in a pouch with nine needles and nine pins and Black Eagle - that's lodestone. Keep it in your pocket and no judge can sentence you.

(Well, now, suppose you tell me some ways people say, or that they can harm you in some ways. Suppose someone was trying to harm you, what would you say?)

In speaking of harming me, through my natural experience of 51 years work, born in Abbadaba [Addis Ababa], Ethiopia, reared in South Carolina, KNOWN AS ONE OF THE MOST NOTORIOUS ROOT DOCTORS OF THE WORLD TODAY, in other words, known as Dr. Buzzard....I was in Charleston when [I stop machine. Twice I stopped machine to bring him back to the point. I had not yet learned, perhaps never learned, that the "doctor" himself is as important as his rites!]

There's several ways that a person can harm you. Then, in other words, there's several ways that people say they can harm you, you cannot be harmed. The foot-track [I had probably mentioned it as a possible source of harm] you cannot be harmed by it. Must be something in the personal body, sweat on the arm of the shirt [armpit], the crotch of the underwear, the sole of the sock, hair from the head [these] can be used in a way to harm, which has been proven. Why? Because in the natural experience of my ownself, I know. Just now, I'm going to [somewhere - his office?]. See, like I tole you [before recording began] I had to be [somewhere]. [To say that he was on his way to see a patient at home or in his office was an occasional safety valve for some of the *doctors*. It provided an excuse to depart quickly, if he became suspicious about my intentions. In the present case I think he was on his way to his office and then to the case that follows.] I'm going out there on a case this afternoon. The mother 35 years old, the daughter 18, [the mother] married to a husband 21 years old. The daughter is puttin' the mother out of the way in order to get the stepfather, and she is using the hair from the mother's head.

(What is she doing with it?)

By using it in a sap tree - in other words, each and everybody knows what a sap tree is - placing it in there with a peg, nine mornings straight hitting it, the ninth morning she runs the mother crazy - not dead, crazy.

(Well, now, how would you handle a case of that kind?)

Take a case of that kind, it's only one thing you kin do, that's go into the woods and get: mandrakes, Indian turnip, olive leaf, Sampson root snakeroot [Sampson snakeroot?] and rattlesnake [root]. Taking those roots and combining them together and taking what is called the magic crystal, locating the tree, removing the stop [plug] and replacing that in there. That eradicated the cause that has been placing it upon her.

(You say, a magic crystal?)

A magic crystal. I have one.

(What do you do, look into it?)

It is used with salt and water - not the crystal - it's the magic crystal and there's only 26 of 'em made. As I told you, we hold our Convention in June.

(Where is that convention going to be?)

Algiers, La., right across from New Orleans.

(I might go down to it. *Figure* I could talk to anybody down there?)

Do you want to go? I'll give you a letter of recommendation.

(All right.)

And by me being the president of it, see...they once tried...there was 72 [of us] but by me being the president and one of the oldest ones in existence today, understand me, you would be able to get in there with a letter of recommendation. All you gotta do there, ask for Carolina Dyer. [I mention Carolina Dyer somewhere in *HOODOO*, she was supposed to be up in Arkansas.] You go to New Orleans and you cross over to Algiers. That's an island. [I doubt Algiers being an island!] And then you kin get in there and come in contact - you may derive some benefit from it, but they are very peculiar.

(I know, everybody's different; you know what I mean.) [They could not have been more peculiar than the man talking to me! He may have thought the same thing about me!]

Because we hold our convention - we hold a gathering. Our convention will cost pretty near around eight or nine thousand dollars.

(What's the name? What do you call the convention, is there any name?)

It's a legal - I mean gathering of the workers of black art.

(I mean, has it any legal [title] - the Convention of So-And-So - something

of that sort? Call it any name?)

Yep! It is the Convention of the Workers of Ahechey [? alchemy?] IN OTHER WORDS, BEING WITCHCRAFT. Some call it black art.

(Well, now, suppose a man left home and his wife wanted to bring him back. What could you do to bring that man back?)

Well, I got - only thing, I'm sorry, you say you didn't want the witness.

(I see. Well, you tell me what you did to her, I'll believe you.)

Well, I have a case now that just on this same case here; see, where you talked with the girl. Well, she was back here, now.

I use graveyard dirt, red pepper - I use mandrakes, *High John de Conquer*, and blueveins....taking those and placing 'em into a combination together, placing them into a box twelve inches high, sinking it below the surface, and placing it on the side of the bed where she sleeps upon. Taking that stocking and tying nine knots in it and making nine wishes...in nine days time he'll be back...

(Well, is there anything to that question of getting hold of your fingernails or toenails?)

(That's a personal part of the body, yeah.

(What do they do with those?)

Can take fingernails, take them to the graveyard at the hour of midnight at twelve o'clock at night, and pray to Atomaha. And you pray to Atomaha, and then after you pray to Atomaha, you take three grams of ginseng to....blackroot - some people call it *High John*. Some of this flagroot that grows in the woods, some calls it calomel, which it is calomel.

(Well, then, what do you do to make that, what you were going to tell me, with those roots?)

Then you take a ounce *elandia*[?] and after, you take the *balmeter* of mandrakes, and you place it in a jar. You get nine rusty nails, ketch the first rain of that month, and place those nails and that balmeter in the jar. Then you cast it in running water, and there's your result.

[While machine is turned off I returned to the magic crystals.²]

Everybody can't get those magic crystals.

(Well, how are you supposed to get them, I mean...)

You got to go through the clan [plan?]. Those crystals are made by one special person, one special corporation. They cost all the way from \$135 to \$400, and you gotta have 'em ordered special.

(Well, now, on this "plan" do you pay dues or anything of that sort?)

They pay \$128 a year.

(You have officers and....)

We have officers, sergeants at arms, lieutenants, secretary, treasurer and president, and vice-president.

(You what? You do what?)

Providing she kin get her hands on 'em.

(I see. What would she do?)

With different little complication [combination] of herbs, such as I mentioned, she kin go ahead and use that. Pat him on his shoulder, put some on his head, and the third day he'll be crying for her.

(Well, where does she have to get that from? From somebody that knew how to do it?)

Yeah.

(Well, what sort of a combination of herbs would they use on a case like that? Or what would you do, what would be the routine?)

The procedure to produce productive effects of that would be this: Go to your drug store and get you a Solomon seal - only cost you a dime. Then go to

an herb store and get King John [that can be anything]. Also after you get King John get what we call rabbit tobacco.

(You call that rabbit tobacco?)

Rabbit tobacco, that's life everlasting. [Rabbit tobacco - the balsam weed (*Gnaphalium obtusifolium*). Life everlasting can be any species of *Gnaphalium*.] Take the herb, the roots of life everlasting and boil it until the water becomes a half a pint, and then add one ounce of *Hearts Cologne* perfume to it, and sprinkle it on the party. Have it in your hand and pet him on the head and shoulder...

[I turn off machine too quickly and must repeat his words.]

(That works in three days.)

I'll guarantee to bring any man's woman back in 72 hours.

[Here again we have the numeral 72, first used as the number of members belonging to the black art convention, formerly meeting annually at Algiers, La., according to our informant. The number here probably means the 72 disciples mentioned by the Gospel of Luke in Chapter 10. But even here there was a little hocuspocus: 6 days of Creation multiplying the 12 tribes of Israel, etc.]

(Someone told me that lodestone - the hairs grow on it. Do they, naturally?)

It does. No, hairs don't grow on it. They form and then you git anvil dust. They call it lodestone, you kin see it breathe. You kin even see it breathe.

(Do you manufacture - do you make *hands* for people? Sell *hands*? What they call *hands*?)

Yeah, I make gambling hands, luck charms, mojos.

Use the blood from a chicken. Take nine chickens and use the blood form. Take it and find a sinner's grave in de graveyard and bury the blood from those nine chickens after they have bled three minutes each - not under three or over three. And bury it in the sinner's grave in the graveyard. It will bring destruction to a home.

(Three pieces of silver?)

Boil it in quart of water, using *High John the Conquer*, pine tar, birch, mandrakes, snakeroot. Bath [scrub] your floor and the person will be back in less time than nine days. I'll guarantee you they bring your property [back] promptly.

(You don't have to go to go to law about it at all.)

1453 South Street, Philadelphia, name's Bramberg. Look like he's crying. Wears a turban all the time. Well, he's one of the clairvoyants. I can name all the clairvoyants: King, High John, High Cock [top], Red Onion, Beetum, Jabacadaba, P....Hawk, Singe, Placomb is dead, Dr. Harris is dead, Dr. Bayham is dead. There's one more that's dead, Aunt Carolina, she's living. [Is this Carolina Dyer?] Aunt Silver.

I can name the clairvoyants down: Miss Alrich, she's all that's left.

(Well, how could a woman make a man give her his money?)

By using the sweat from the hankerchief. She wipes her face on it and boil it and give it to him in his coffee.

(And he'll have to hand over all his money?)

Not all. I wouldn't say all, but the biggest portion of it.

[I think I was to meet him again.]

And I'll show you things that I done done. You'll see...because in my research work I want to help a person. Only thing I ask you, if you want to go there, ask for Alayogi [Allah Yogi?]. It's no use talking about it.

(Alayogi.)

Jes' don't use Doctor Buzzard, because we under our secret oath.

(You can trust me absolutely.)

Alayogi. [Norfolk, Va., (*Doctor Buzzard*), 452:2-456:4.]

11259. What happened to me, what I did is true. God in heaven...[is my witness].

So a fellow came to me one day and he said, "Bo" - his name was Willy Webb, worked at de Wharf Hotel, chief engineer over there. He said, "Bo," said, "my wife is gone." He said,

DOCTOR BOWES MY LOCAL CONTACT MAN AT NEWPORT NEWS
VIRGINIA - COUSIN OF DOCTOR BOWES OF NORFOLK - SAYS
"I'M GOIN' T' FAST...I'M GOIN' TO HAVE A DREAM"
USES PSYCHOLOGY ON YOU...START BOOSTING THIS FELLOW

"We never had a cross word." I said, "What?" He say, "Yeah." He say, "They tells me you know so much." Ah don't know

nothing [says Bowes]. 'Course I'm 71 all right, but I don't know nothing.

(You're 71?) [Author's comment.]

Yeah, I'm 70 something....

(Oh, you are 75!) [Author's comment.]

And I said, "Ah don't know nothing." He says, "Yes, and I dreamed it - something, someone told me to go to you." I said, "Now, what you want?" He said, "Ah wants you to do something for me." I said, "Ah don't know what to do for you." He say, "Do something." I said, "Well, all right, give me until tomorrow and I'll do something for you." He said, "What you goin' do?" I said, "I'm goin' t' [going to] fast." He said, "Fast for what?" Ah said, "Don't eat no meat and don't eat nothing." I said, "Tomorrow I'll tell you." [Bowes] said, "I'm going to have a dream."

So, de next day morning I got up out of de bed and someone knocked at the door; knocked at the door and was crying just like they was crazy. It was Webb. So Webb told me to do something for him, say, "Lord have mercy, I'm near crazy." I said, "What's all de trouble." He say, "Well, a lady and her daughter used to stay at my house 'fore I was married. And I went to work and married another girl up de country. And then we were on vacation, but I had confidence and let them stay at the house till we come back. So when I come back, in two or three weeks the trouble started." I said, "Oh, I see, now." I SAID, "DO YOU BELIEVE IN WITCHCRAFT AND CONJURATION AND SUCH?" HE SAID, "SURE." I SAID, "WELL, DE BIBLE SPEAKS OF IT." He said, "All right, what's does that mean?" I said, "I SEE A COUPLE OF BOTTLES." "God in heaven," he said, "there's a couple of bottles!" I said, "There's a couple of bottles buried at your back steps and," I said, "the way you gotta do now to get - is to get them bottles. If you kin get dem bottles, you kin solve your trouble." You understand me [addressed to author]? So I went dere - [I'll] never forget. Dey was knee-high bottles and we dug at de back steps and dug 'em up.

(Well, how did they get there?)

Ah don't - after I looked, I figured they [mother and daughter] put 'em there. And there was some things working up in 'em like maggots - working stuff in 'em just like maggots.

So he said, "What you goin' do?" I said, "Take 'em out in the back yard." So after we dug 'em up, WE TOOK THEM OUT IN THE BACK YARD AND A BLACK CAT WAS JUMPING ALL OVER DE FENCE AT TWO O'CLOCK IN DE DAY! A BLACK CAT WAS FOLLOWING US DERE! AND WE FOUND SOMETHING SHINING! That black cat was jumping all over de fence. So I looked and I said, "What is dis here, Webb?" He said, "When will my wife be back?" I said, "The third day. She'll be back the third day." I said, "Now you take that and carry it over town to the Warwick Hotel and throw them things in the furnace and you enemies, they will feel it and come over there." LOOK LIKE SOMETHING WAS DEALING IT TO ME WHAT TO TELL HIM. And so then, I went and carried it over there and there was a big stout woman came over

dere hunting for a job; claimed she was hungry, didn't have nothing to eat and asking for a job. So, I told him, be careful now. Well. [*Here is the historic witchcraft theme, burn the witchcraft and the witch will appear usually to borrow something, medicine for her pains, etc.; but here the theme is almost concealed, unrecognizable.*] So that night, his wife hadn't come back. So then he went home. That lady and her daughter come there that night and when they come there that night, they took a fountain pen and put poison [hoodoo rather than actual] in it and opened it like that I reckon [he evidently demonstrates how the pen was prepared], and stuck it in the door. After while - it was eleven o'clock in the night and he went to open the door and from the *door rising* - he struck a match and opened the door and that fountain pen was in there [*door rising* or saddle of door] with them little prongs [divided pen points] like that. And there was snake blood [the *poison*] in there: snake blood and acid and something else [3 ingredients!]. I reckon that acid was there so that [snake] blood would go in quick, you know. And so then on the third day, his wife come back as I done said.

So, from this story, sometime I says I believe it and sometime I says [end of comment].

So Webb's wife died. Just like I told him, I said, "If you all letting people coming in your house eating and drinking" - and after while she swole up. Nobody, the doctors [M.D.'s] didn't know what de trouble was. And they sent her everywhere.

(Something killed her.) [Newport News, Va., (478, *Doctor Bowes*), 497:1.]

11260. They kin get your socks and they get your toenails and any kind of little dirt from under your fingernails or toenails. When they get that, if they be around your house, they kin get your clothes. And they take a little piece of your underwear and cut a little piece where you sweats. Well, they take all of that and put it in a bottle. They goes to work and they gets vinegar, and then they go to work and takes your nature [surely means urine here] you know, if they can get your *nature*; but if they can't get your *nature*, they'll go to work and get someone to get it for 'em. They will put all that in a bottle and take it and stop it up. So when they stop it up, they'll put pins and needles and all in there. And when they stop it up, you see, well they uses psychology on you.

(I see.)

They'll go to work, some people, and get someone to go round to see you. See. That's the people is on [know what's going on] you know. And then when he [helper] goes to work and gets that stuff, then he'll go to work and start boostin' this fellow [professional hoodoo man]. You know, when they standing around, he say, "I know a man will do so-and-so and so-and-so." See. Well, dey done got you den. Well, if you are weak-minded, you believe that. See. Then they go to work then and you get all upset. You know, by being weak-minded they kin do so-and-so. Then they turn right around up on top of dat and say, "Well, I charge \$25 or \$30." Well, you know they are right, but someone went around and talked to you. I know a man that will do it. See, a strange man in town. Then, if you is weak-minded, you believe, you'll have confidence in 'em. Well, that's the people. [Newport News, Va., (478, *Doctor Bowes*), 496:6.]

DOCTOR PAUL BOWES - LOCAL CONTACT MAN AT NORFOLK
NOT A GREAT DOCTOR BUT A MOST WELCOME HELPER

11261. [Most of the material from *Doctor Paul Bowes*, my contact man at Norfolk, Va., is on pages 1733-1738, cyl-

inders 458-463, given in volume 2. Not included in this collection are the following separate rites, all in volume 1: Nos. 300, 337, 410, 455, 475 and 614.

As I said, a few pages ago, this man was a cousin of the preceding *Doctor Bowes* of Newport, Va.]

If you can't read cards, well, you might go to a fortuneteller and he'll read for you and tell you where to locate it.

(You're speaking about reading those cards. Well, how would you read those cards in order to discover whether a person is *hurt* or not. Is there any special way?)

Oh, yes, a special way to do dat. You have no cards wit you, have yuh? Well, you might not be able to read 'em, even if I tell you. If I start you off...

[Several times I was asked whether I had a deck of cards. I never carried anything that could suggest my selling products, telling fortunes, healing, etc. Always I hoped to complete a small book of cunjure and root doctor stories and rites.]

You must deal three rows of cards, three cards in a row. Then you begin to start to read. But if you haven't never studied, it will be right hard for you to locate it then; but if I could be seein' you from now on, I could sort of give you ideas.

(Yes, you just give me an idea. Here, you put down three cards in a row, and you have three rows of three cards in each row.)

That's right. Well, you might pluck up, say for instance, an ace of spades might come in next. That's a bad card, it mean's death. Well, suppose dat head is standing down. That means someone is got de girl upside down.

Reach over dis hand and you might turn up a deuce. Dat means the deuce for truth.

All right, and here's the heart's over here. They's good, hearts, won't harm or nothin'.

Dat's the way you read dose cards, locate dose cards, understand? Well, you know, cards is a real - true book. In other words, they are made from the Scripture. You realize dat, don't you?

(Yes.)

And you shuffle them ole cards right and they'll tell you anything that you want to know in the HOODOO LINE.

(I see. These cards when you put them down - these rows of cards - are turned down, and you turn them up one at a time. Where do you begin to turn up these cards? Where do you begin to turn them up?)

You first start from the left and go to the right. From the first left-hand card read to the right all the time.

(This way? That way?)

Yes, that's it. And they'll spell you out most anything you want to know.

[*Sorfolk, Va., (Doctor Paul Bowes), 460:5.*]

11262. The candles ain't much good, but it is an incense that you kin get and burn it, and talk to dis incense and whatever you want to happen, well, if you handle it right, it will sure do what you want it to do. If you want to draw de person or you want to send 'em. Either come or go. But you must have that HOODOO DUST along with it. It ain't no good to draw along by itself, but it has power. But it takes more than that, you know, to make it act.

(Has that any special name?)

Odor of Bangum.

(Odor of Bengum?)

That's it.

(Incense? And you put this hoodoo powder with it?)

That's the idea.

(Is that hoodoo powder made specially, or do you buy that from somebody, mix

it or what?)

Well, yes, there's people that makes this *hoodoo powder* and something that you kin buy from the drug store is used for other purposes, but you kin mix it together. Why it's all right just the same.

(What would you buy in the drug store? What sort of stuff would you buy there?)

Well, you might go dere and get you a little *High John de Conquah*. You kin get that in a powders, too; most any way you want it. Mix it up dere together with the perfume and so on. Dere's other little stuff that you mix in it. Get it lined up right and whatever you want to happen, it'll happen. [Norfolk, Va., (*Doctor Paul Bowes*), 462:2.]

11263. They tell me you git two rocks and you begin to work dat stuff. If you git this gold-finding hand that I spoke of, begin to walk backward and forward from de front to the back door, and TALK TO DIS POT AND DEM ROCS WILL BOIL DE WATER IN DAT POT.

(You do what?)

You kin walk backwards from de front door to the back door, after you git dis gold-finding hand, and you kin boil water in de pot without a fire.

(Boil water in the pot without a fire?)

Boil it over. [Norfolk, Va., (*Doctor Paul Bowes*) 460:5; 462:2; 464:2.]

11264. [As I said in No.7228, p.3216, v.4, "I met a galaxy of *doctors* in Charleston, S. Car., before I had sufficient experience to handle them. Two years later I would have been better prepared." This man has also appeared in the preceding text as follows: No.1221, p.434; No.1417, p.464; No.1638, p.507; and No.2209, p.629. Here follow other parts of the interview:]

MAGUIN OR SAN MONGAIN - ROOT DOCTOR OF CHARLESTON
USES ORIGINAL "JACK" = FETISH = BAG HOLDING 2 ROOTS
INDIAN CONQUER AND DEVIL'S SHOESTRING - SWINGING OUT
ANSWERS TO QUESTIONS - ORIGINAL TOO IS HIS SWEET-GUM
STICK CUT WITH LEFT HAND - BURIED - NEVER SEEN AGAIN
HE CLAIMS TO HAVE MET THE FAMOUS DOCTOR BUZZARD

Dey take de watah yo' take a bath in, tuh do anythin' tuh harm yuh. Dat's only de occasion of if a man wanta woman, don't want nobody else tuh be wid 'er. (How would you do that?)

Well, dey take de [bath]

water and put it in a bottle, nine needles, and de sill of yo' doorway - cut a piece of [a splinter from] de sill of yo' doorway, [dat] piece of stick dere [points to the saddle], de sill of yo' door - and dey put dat in de bottle. And you call her names and [informant shakes imaginary bottle].

(While you shake it up.)

While you shake it up. And den maybe she wanta go. Yo' turn 'em [bottle] back [to you] and she come dere - towards yo' place [demonstrates].

(You turn the head of the bottle back to you and she will come back?)

Dat's right.

If he know de person and he steal it - if de person [from whom it was stolen] know him, know his [thief's] name - if he haven't git rid of it, you kin make dis person, dis other person, and he will give it up, because he figured on it and he'd be in trouble. And in doing dat you'd have to have de root chew call *Indian Conker* [Conquerer].

(*Indian Conquerer*? What do you do with that root then?)

You take dat root, de *Indian Conker* and Devil's shoestring and put it together [in a bag with string?] and tote it in yore pocket, and she [bag] spin around jest like a top and tell yo' who in dis section, who got it.

(You spin this around?)

You spins it around and until you asks it any question you wanta, according

to how you feel it.

[Here we have ubiquitous *Jack* - an individual, companion, fetish - who answers questions by swinging out the answers. Our great example of this device I have mentioned several times, the *Jack-ball* (ball hanging from a string) of informant No.1534, the *doctor* I interviewed in Memphis, who gave us that great page 1254 in volume 2.]

(Then after you have found out who has it, then what do you do?)

You go to the person and he'll give it up.

[Yes, at the time of this interview, the average thief would restore the article if a *doctor* was working on the case.]

(That's when you found out who stole it?)

Yes.

(Where did you learn? Who taught you how to cure? From whom did you learn?)

My grandma was a West Indies.

(Oh, your grandmother was a West Indian. I see. What part did she come from?)
Kingston, Jamaica.

(Where did she live when she came to this country?)

Why she came down here in slavery time....she died 1909 - see - in dis part of de country - to Meggetts [Meggett], South Carolina, Posting Line [postal address].

(Where did she live during her life in South Carolina?)

Over to....[?] South Carolina.

(What was her name?)

Flora Linton, Milton....

[I must have turned off machine accidentally.]

(Flora Milton. And she could heal people. She knew all this work. And you learned from your grandmother?)

(And she came over here in slavery time.)

Slavery time.

(Did you ever hear of *Doctor Buzzard*?)

I have known *Doctor Buzzard*.

(Was he good?)

Aw, his method all right. Some things was all right and some was not. Any man is good to kilt. Any man kin take a shotgun and write a man name and blow his brains out twelve clock at any time.

(How did he do that?)

With powder!

(And he boosted that kind of work?)

That's his daily occupation.

(I see. How long has he been dead?)

It's round about seven - eight years.

A root doctor meet a root doctor dey kin tell one anothah. Why? Because de' use a stick dey calls de gum-bush sticks.

(What?)

Sweet gum.

(They call it gum?)

Gum-bush stick and that come to crossing their mind. You don't tote dat stick, but you cut dat off when yo' first start out and bury it in de ground. Well, dey may have it buried in New York and may not go dere no more through life, and if I'd meet chew and you do mine [my line], well I kin tell if you outen my line [of work]. I kin tell.

(Well, how can you tell, then?)

By de spirit, using different points.

(You wouldn't question me or anything? You just let the spirit tell?)

That's right. See, I'd git mad wit chew; jest like two dog would meet one another an' git mad. Know then you was out of my line. You ain't not in my line. But I'm better 'em you but you ain't got to won yo' point. Yo' can't hurt me, but I kin hurt chew, but then I don't want you to be long wit me because the other fella think I'm doing the same work you doing. That's how we tell one another.

(You bury this stick when you first begin your work before you take your first case up?)

That's right.

(And always leave it buried the rest of your life, you never go back there again.)

No mo'.

(Who cuts this stick?)

You cut it yo'self.

(And you bury it yourself?)

That's right. Cut it with your left hand?

(You cut it with your left hand. And where do you bury it? How do you bury it?)

At sundown.

(What do you mean by that?)

Jest like you stick a stick in de ground when de sun go down. See, it be dat tall [demonstrates] maybe dat tall, and you beat it down dere until you git it down to the ground.

(And then you beat it down to the ground in the sunset - sundown - all the way into the ground, and then what do you do?)

Well, then you jest throw a penny in the hole and yo' tole 'em what chew wanta do....whether you want to be de master king or such and such a thing, or you wanta be de master king of....of all roots, and don't want chures root to sour on hand - that's why yo' bury yo' stick. See, if yo' medicine sour and a person bring it back to you next Monday, "This medicine ain't no good - it sour." And you take it back and cure it again. Give dem the same medicine back and then carry it back there.

(You never go back to that stick again, and you drive down all the way into the ground.)

That's right.

(Do you do anything before you leave this stick?)

No, jest pay it and then go on about chure business. [No other person mentioned such a gum stick.] [Charleston, S. Car., (519), 616:5; 617:6; 617:8.]

11265. [Here is one of three interviews from Memphis, lost because my transcriber missed them and I failed to return to them. I did transcribe a few rites and made abstracts of a number of others. My original sheet, attached to this selection, reads: "960 - will use the best of her material beginning with her: *I works with water.* Use all her *candles.* Pencil transcriptions attached."]

I works with watah.

I blesses mah watah...

I works with watah.

(In what way do you use this water?)

This watah. All right,

now. Jis' like if you were in a place of business [usually your own house] an' you wan'a keep down evil spirits - in your home or anything like dat - yo' take a glass of watah. Yo' say the Lord's Prayer ovah it an' yo' set dat watah up.

INFORMANT 960 - PROFESSIONAL HOODOO WOMAN OF MEMPHIS

4 RITES: WATER - CANDLES - SCRUBBING - FOOTTRACK

You understand? Yo' change that watah ev'ry 3 days. Yo' throw it [the water changed] out of a side windah [this is new in HOODOO] a side windah, you see, that ketches all the evil spirits an' things. An' then, jis' like if yo' wan'a favor - yo' know, understand, like dat, dat yo' wan'a favor - yo' git a glass of watah, yo' pray ovah it. Yo' pray ovah this glass of watah. Yo' say, "*In the Name of the Fathah an' the Son an' the Holy Spirit,*" *please let me obtain sich-an'-sich thing, that I wan'a do. Please let me be successful all my route or what I gon'a undertake to do.* See, you understand. An' then you drink that watah down. Well, all right. Then yo' kin use the watah in this way. At 12 a'clock at night, jis' like if yo' got some people you're workin' for. Your people, yo' know, in business. You write all of those people's names down on a piece of papah. An' yo' take the glass of watah, fill it up, an' put it on the 23rd Psalm, open your Bible. An' say the Lord's Prayer. You understand? You say, *Lord, please enlighten these people's brain. Let them be lucky, successful. Let dem have their wishes. Take care of 'em, jis' whatever you want done. An' please let me be successful. Don't let nothin' overthrow me. Please show me so-an'-so.* An' then you drink [a little of] that watah down. You do that 12 a'clock at night, but you keep this watah settin' up [there]. That [trouble] goes away as that watah go [evaporates] away. Yo' see, that drives them things [enemies, evil spirits, etc. away]. A person may come in the house to try to do somepin to you and that ketches all the evil spirits. That water ketches all the evil spirits. [Repeats] That watah ketches all the evil spirits. Then you kin sprinkle it over your place [house or place of business] an' say the Lord's Prayer [walking] from the front to the back, jest as you sprinkle that [water] that draws you in trade, if you're in business; an' keeps peace in the home, too; to keep peace, you understand. [Memphis, Tenn., (960, excellent, hoodoo woman), these words on cylinder: 1545:2.]

11266. An' they kin *burn you* - they kin take a dark-green candle, that's if they have your name - they write chore name 9 times an' they write across that [the name] [that] they move in 48 hours [*my only example of request written across names making sign of cross*]. An' they light it exactly at twelve a'clock at night. An' then they say, *I wish you would move,* see, call yore name, an' then you repeats that ev'ry 7 days until - if you're a little hard to make 'em ~~move~~, you repeat it for 7 days; you know, if someone try to fight against you [by using rites to put out a candle being burned against him or her]. [See v.1, pp.851-862, Nos.2943-2989; several under MORE CANDLE RITES in v.5; and rites scattered through interviews in vols. 2 and 4.] You repeat that for 7 days an' you throw that around. They'll certainly move. [Here I either stopped recording to ask questions or informant herself decided to add a few details.] You write these names down 9 times on a piece of paper [usually these are written in a column one under the other]. Then you write across these names move in 48 hours. [In similar rites a woman writes down a man's name 9 times in a column, then turns the paper upside down and writes her name 9 times across his. This is called *writing backwards,* or *upside down.* Here I am assuming *move in 48 hours* is written 9 times. If it is written only once, then the sheet is turned sideways and the words written at a right angle across victim's name. Also possible here the order *move in 48 hours* is written on a separate piece of paper under the 9 names.] You put this [9 names] undah that [slip of paper *move in 48 hours*] right in the saucer. An' [into the saucer] you puts a little water in there, an' some salt. You set all of that together, see, at 12 o'clock at night. See, at 12 o'clock at night that'll make you move. [All this sounded easy at the time, but I failed to ask an obvious question. If that candle is to be set in the center of the saucer, so that it rests on the two slips of paper, how can it

stand up without falling over? Among possible methods: (1) a very small (birth-day cake) candle can be used: waxed to the upper paper and lowered into the small amount of water in the saucer; (2) a round-shape tin can, opened, can have a hole punched in its bottom, inverted over the candles, and the can holds up the candle. Moreover, the candle can be placed in a holder and set near the saucer.] [(960), 1544:5.]

11267. Like if you running rooming house, anything like that. Well, you take, get you some brimstone, put sugar on it, and you burn that brimstone every Monday, Wednesday and Friday, and make a wish. An' yo' get choo some oil of bergamine [essence of bergamot, (*Citrus Bergamia*)], saltpeter an' alum, and Red Seal Lye [trade name] and sugar. And you mop from the front on back and you make your wishes. You mop exactly at 6 o'clock in the morning or either 6 o'clock at night. An' yo' burn this brimstone, you throw it in the fire an' you make your wish. [(960), 1544:6.]

11268. You kin take up their foot track an' put it in a snuffbox, an' you puts some salt an' peppah in there an' make a wish, an' throw it in the runnin' watah an' then you kin do this [I interrupt].

(What do you do when you reach the water?)

You make a wish for them to leave town [(960), 1544:7].

11269. [Here are several rites that dropped out of my *Doctor England* interview, when I broke it up years ago, expecting at that time to print only one volume about hoodoo! The former interview is on pages 1386-1401, v.2, cylinders 432-445. Here are unprinted

NEW MATERIAL FOR DOCTOR ENGLAND'S INTERVIEW

THE MAN I FORMERLY CALLED DOCTOR ENGLISH

sections:]

It is so simple and easy to bring a person back. Now, you may take

the same thing what we call the devil's-shoestring, the devil's-shoestring and what they call the heartsleaf root.

(The heartsleaf root.)

[A plant with a cordate leaf would be common. Is this a root-store name?]

They take 'em ans sulphur at zactly twelve o'clock at night. A person kin burn that, that is one of the items. See, at exactly twelve, and concentrate on the person who by - you want them to return. [434:3.]

11270. You see, I'm like *Doctor Eddie Murphy*. I guess you may have saw his record, haven't you?

(No, I haven't.)

Doctor Eddie Murphy?

(No.)

Well, you may come cross him if you go to Columbus, Miss., if he's not dead.

(I see.)

Now, I tell you. Eddie Murphy, he taught me.

(Let me see, I'll put that doen.)

Columbus, Miss.

(Colored or white?)

Colored. I met him at the Convention in 1931 when I was down in Algiers, La. Er he sold hissself to the devil and he gived lots of instructions on different things. [Norfolk, Va., (456, *Doctor England*), 434:2.]

11271. (By the way, did you ever meet Indian Joe? A man named Indian Joe? I met him up in Richmond a couple of weeks ago. He had some very fine things.)

No. Well, the most I was, I travelled with Princess of Mystery. I was wit her fer ten years. That was Princess of Mystery who died in Chicago in 1930, March 14th. [Would Chicago newspapers have anything about this; at least the black press?]

(Where did she come from, by the way?)

She came from Asia. She came from Bombay, Asia. [That I doubt.]

(I see, she came from Bombay.) [435:1.]

11272. (Well, now, is Algiers a good place or not? I've never been down there. Is it so good or not, or is it just a lot of talk?)

They really kin do what they say.

(They really can?)

Well, those people who have gone to work and have sold theirself to the devil. [435:2.]

11273. (How have you heard? What are some of these ways? Do you suppose some fellows sell themselves to the devil in different ways? What have you heard about selling yourself to the devil?)

What have I heard?

(Some of the ways that some of these fellows might have told you that. How they have done?)

Well, they seldom told me because that is to their secret.

(That's their own secret, how they did it?)

Secret. But they tole me, "I deals with the devil." See, that's what they say. [435:3.]

11274. And I, my ownself, I don't believe in that part of it. But I cures people and I make....

(It's part of my business.)

It's part of my business. I cures people and then I will better their conditions. [435:5.]

11275. (You were speaking a little while ago about that convention. How could they hold a convention?)

Well, they generally keeps it two and three months.

(What, every year or?)

Every five years, every five years.

(Do they give it any special name?)

What they call it, Magicians Convention.

(I see, just Magicians Convention.)

But you see, they from every part.

(All over the country. Well, what do they usually do at conventions of that sort?)

They give you ideas on all different methods how they usually do's.

(Some fellows invent a new cure or something of that sort?)

New cures and then they outline it and then they give you practice fer it.

Each day so many come in and practice on that. [440:4.]

11276. Now, in some of them, they goes in the woods. I have an old friend of mine, it is most good for those people when they get ready to sell theirselves [to the devil] to go on by another person. He will make him lay down. Then, why when he lay down, he will call all the different insect[s], and if he kin stand fer them to go over him, he's all right.

Back in 1927 I was called down here to a place what they call Cole Coran, N. Car. [Not in Dennison U.S. Postal Zip Code Directory, 1968.] While I was there, there was young girl who had just returned from school. Well, they put her under an evil influence: she was pulling her hair out, screaming, wanted to jump in the well. So the gentlemen sent fer me. I goes right out and looks around. Shortly after I find a piece of beef stuck on one side of the wall and the last piece was a piece of liver. So I'd taken it all out. Somebody had taken some [of this meat?] and dropped it in this water and [one of] them board caskets made it become these insects [maggots] into this meat. They were after putting ["after

putting" comes from Irish transcriber; leave out "after"] insects into the water what they was drinking, become as though they had little snakes, but by pitching [throwing instead of rubbing] it stuck on the sides of the wall, and on the top of the well, and didn't get in the well.

(I see.)

The arrangement [ruse] of making the person who do's all that to return to the well to show theirself up, you look to find two large oyster shells. The oyster shells may be placed into fire and burned slowly and gradually and burn 'em halfway - just about halfway. At exactly twelve o'clock at night, you takes them and pitch them in the well. The next morning you'll go out there and the person who did that will be standing up out there where you kin see them.
[441:3.]

11277. Then they kin - you may take the same skull and scrape a little of the dust out of it, send into a letter and make a person either come to you at once or see you. [444:2.]

11278. Now, here's another black art method. This black art method was by this old - this here William Rogers. This is one of his authors.

(Down in Columbus.)


Right here in Berkeley, Va., adjoining Norfolk. [His method] was to go to a ant's hill and look for the large size red ants. He gets nine of them out of there and kill them. Then he would go and look for a snail. Take him and shove him in the stove and let him parch up. Mix this together with lard, give it to a man or woman. Give that to a man and he rub that on his wife, the next man what have intercourse with his wife, his testicle bag will burst open.

(Burst open.)

Burst wide open and kill him in three days time. [444:5.]

11279. Well, heah in '37 me an' a fellah got in a lil' tangle an' ah went tuh a fellah an' tole him. Dat mawnin' when ah got dere, he had two or three patients. Tole me tuh sit down in de cornah, said, "Ah know whut it's all about," said, "yo' sit down dere."

WHAT HAPPENS WHEN FUGITIVE RUSHES TO HOODOO DOCTOR
GAVE HIM A STRONG DRINK - MADE HIM WAIT HIS TURN
LATER GAVE HIM 3 PINS - BLUESTONE - A POWDER - BALL
2 PINS STICK PARALLEL INTO PIECE OF STIFF CLOTH
OR PAPER - PIN 3 STICK ACROSS THEM MAKING LETTER

"H" WITH AN ELONGATED CROSSBAR LIKE THIS
I CALL AN "H" CROSS - USUALLY DOUBLECROSS 
WEAR THIS AT ALL TIMES AS A HAND OR MOJO

DOCTOR SHOOK CLIENT'S [PATIENT'S] HAND 3 TIMES
GAVE HIM A SMALL RUBBER OR WOODEN BALL - THIS IN
A TIME OF DANGER HE RUBBED IN THE BLUESTONE AND
UNNAMED POWDER MIXTURE - RUBBED HAND IN - THEN
RUBBED HAND DOWN FACE AND BACK OVER HIS HEAD
POLICE DID NOT SEEK HIM - NEVER CALLED AT HIS HOME

Ah wuz scared.

(Scared of what?)

Scared of de law 'cause dey run me 'way from de house, an' ah went tuh him. He says, "Sit down, ah knows. Dere ain't nobody goin' bothah yo'."

Ah says, "Man, lemme see yo' a minute."

"Well," he says, "jes' sit down, don't worry." He says, "Ah know whut's wrong wit yo'." He reached ovah on de trunk an' got sompin

in a jar looked lak cleah oil. He says, "Heah, take a drink of dat." Ah took a drink of dat, an' all mah burden jes' went off. Ah sot down dere, ah reckon, all day, waitin' on him tuh git rid of his customers.

Got rid of dem an' he say, "Now, ah'm ready fo' yo'." He says, "Yo's a lil' warm, ain't chew?"

Ah says, "Yessuh."

He said, "Why'd yo' hit dat man?"

Ah said, "Hit whut man?" Ah make out lak ah didn't know whut he wuz talkin'

'bout. "Hit whut man?"

He said, "Yo' know yo' hit dat man on a certain night wit a piece of heatah - piece of de heatah off a stove." He said, "Yo' busted dat man's haid."

Ah said, "Not me."

He said, "Yes, yo' did." Said, "Yo' might as well come on an' tell me."

Well, ah seed dat he know whut he's talkin' 'bout den, an' ah said, "Yessuh, de reason ah hit dat man, he started on me wit a pocketknife."

He said, "Yo' win no money in dere? Yo' know how far dey come from?"

"Shure, far off - come from New Orleans."

He said, "Well, ah tell yo', ah fix yo' up. Ah'm goin' show yo' whut ah'm goin' do." He say, "Ah ain't goin' charge yo' much but ah'm goin' jes' show yo' whut ah'm goin' do so if anything else come up, ah'm goin' charge yo' mo' de next time."

So he said, "Yo' stay roun' heah wit me tuhday, where dere ain't nobody." Say, "Where yo' wife?"

Ah say, "She home."

He say, "Anybody roun' near Henry Street know?"

Ah said, "Yes."

He said, "Well, yo' send fo' her. Ah wanta talk wit her some."

We sont fo' her tuh come an' she come up at eight a'clock. He give me anothah drink out dat jar an' he give her one. He said, "Now, don't be scared. When de law come an' ast yo' anything, yo' got nerve enough tuh tell 'em."

We sot up dere, an' he said, "Yo' want chure husban' tuh go home?"

She said, "Yes."

He said, "Yo' shure yo' want him tuh go?"

Say, "Yessuh, ah want him tuh go."

He say, "Yo' want him tuh try it. Git three straight pins." An' he got a piece of bluestone jes' about dat long [demonstrates]. He got dat bluestone an' he beat it up right fine. An' he laid one of dem straight pins lak dis an' one across de othah one lak dat, an' put de othah point - de prong stuck an' de haid out dat way.

(You mean along - the two pins were in a row, and one was across them?) [A letter "H" - here 2 crosses together, a *doublecross*.]

Cross de othahs, yes.

(Like a long cross?)

Yes.

An' he got some mo' stuff outa dere looked lak powders an' put it wit dat bluestone an' stuff. Ah don' know whut dat wuz, he didn't tell me de name of it.

He said, "Well," he took mah han' an' shook it three times, an' said, "Now, yo' take dis ball ah'm givin' yo'" - it wuz a ball about dat large [indicates] - "an' put it in yore watch pocket." Say, "Yo' carry it every day wit yo'. An' if yo' meet de law or see 'em, yo' take dis stuff - git dis lil' ball an' rub it in yore han' three times [demonstrates], jes' lak dat, an' rub it on yore face. Rub yore face down twice lak dat [demonstrates], an' twice dat way [demonstrates] lak dat."

(Twice down over your face and then twice back over your hair? Over your head with your hands?)

Yes.

"An'," he said, "ah'll guarantee yo' dere won' de police say nuthin tuh yo'." He say, "If dey do, yo' come an' tell me an' ah'll do somepin else." He say, "Now when yo' go on home," he say, "yo' goin' meet de patrol right in front of yore house."

When ah got tuh mah do'step neah de front of de house, de patrolman comes

right by an' slowed up lak he wuz goin' stop. Dat wuz in '37 an' dey ain't been dere yet. [Fayetteville, N. Car., (1392), 2502:3.]

11280. Yo' kin take a pusson's shoe an' yo' kin measure de length of dey track an' yo' kin go tuh a spring. De spring yo' know is 16 inches wide or 20;

ROOT DOCTOR AT FAYETTEVILLE GIVES RITE ABOUT
FOOT TRACK - MEASURING WITH SILK - TRANSFERRING
MEASUREMENT TO SPRING - BRINGING BORROWER TO HIM

de 20 is de length. If it ain't ovah 20 inches wide, yo'd measure dat shoe an' measure dat spring fo' ways, on dat shoe track. An' dem people come tuh yo' an' dey borrow an' borrow an' borrow. Well, yo' got 'em steppin' den, 'cause yo' done took advantage of 'em. Dey come tuh yo' tuh borrow a match or sompin all de time. Well, de way fo' yo' tuh do den, yo' go ahead an' yo' git chew some bear roots, lak it [root] be's on [in] de swamps. [Bear root I am unable to identify. It may be the bearberry (*Ilex deidua*) of southern U.S.A., or less likely the inkberry, a holly (*Ilex glabra*) of eastern North America.] Yo' boil dat bear root good till it turn yallah. Bear roots are sorta black-yallah root-lak. An' yo' boil it an' boil it an' boil it, until it git feelin' right soft-lak. Den yo' take dat out an' clip 'bout dat much off of it [demonstrates], an' de fust chance yo' git yo' pit [put] it on anythin' fo' 'em tuh drink - anythin'. Well, yo' gotta git some on anythin' yo' give to 'em, or eithah yo' git a chance tuh put a piece in his pocket. He'll wandah away an' yo'll nevah see him. If yo' git ary a piece of it in his pocket.

(The spring you measure. You mean that has got water in it, a spring?)

Yeah, a spring dat have watah in it. Yo' measure it fo' ways, with his foot-track - have de length of his track. But a silk string. Don' have no othah kind of string, any kinda silk string. Don' care if it's offen a woman's stock-in' laig. An' measure it [spring] fo' ways. If his track will measure eight inches, measure it, an' if it's a sixteen inches spring, measure it twice fo' ways [measure it twice on each of its 4 sides] an' yo' can't be wrong. Fo' ways. An' if yo' hit it jes' right, he'll come to yore house de same time de next time. Don't care if it's ten a'clock in de day, yo' done it, he'll be in yore house at ten a'clock tonight tuh borrow sompin. He gotta know sompin it... [he must know what you are doing to him].

(What does he come to borrow for?)

Well, yo' gittin' - worryin' him yo' know. See, dat's buryin' his track yo' know. Dat's drawin' him to yo', yo' know, by doin' dat.

(What do you draw him to you for?)

[Here is the secret of the rite.]

Draw him to yo' fo'? Well, jes' lak if yo's mad wit him or sompin, yo' know, an' yo' wanta aggravate him or somethin' othah, yo'd do dat.

[My informant's reason for drawing the borrower to him just to annoy him does not make sense. A constant borrower you would want to keep away. Surely this is the remnant of a rite on how to bring a witch bewitching you to your house so that you could refuse to loan anything and free yourself from his or her spell. See "Never Lend to a Witch," No.16338, p.875 and elsewhere in that witchcraft section, *FOLKLORE FROM ADAMS COUNTY ILLINOIS*, 2nd ed.] [Fayetteville, N. Car., (1438, root doctor), 2607:2.]

11281. An experience of my own self. I tell you about it. Few years ago - a few years ago, just I came to Virginia. Well, I came here with some kind of spell or something on me, and I would suffer so in a way, you know, would break out with those fine spots [bumps?] and then they would dry up and when they would dry, I could peel it. I had days at a time when it would turn right rough-like and peel it out to my fingers - both arms. And usually my hands, anywhere

about my face, it would turn dark. Well, I never had been my natural color since, and I come to be all splotchy and everything like I am. But after my husband

INFORMANT WAS HURT SO THAT SKIN BROKE OUT IN SPOTS THAT DRIED UP - COULD BE PEELED OFF TO FINGERS SHE WENT TO A ROOT DOCTOR WHO SAID A BLACK SNAKE HAD CAUSED THE AILMENT - DOCTOR MADE A HALF GALLON OF MEDICINE FROM COCKLEBUR - KING OF THE WORLD BLACK MOSS [OR BLACK DRAFT?] AND OTHER INGREDIENTS PATIENT ELIMINATED [MEAT] SKIPPERS AND GOT WELL

came here, there was a man told him, say, "you take her to Berkley [the hoodoo center near Norfolk] and she can get cured." Say, "There is a woman there." Her name was Jenny Bridge and she died four years ago in Berkeley, Virginia, on Berkley

Avenut. And she gave me some medicine. I seen her making something. I didn't know the odor, but I knowed the [something] cuttlebone and I knowed the [something].

(What was the first part of that medicine you mentioned?)

Cuttleburr [Cocklebur]. You know in the field it's sticky, stick in you. And King of the World [this the second preceding "Something"] - it's a wood, and she had some black [surely black draft or draught, a laxative]. I knew that. And she say that would kill effect [of] the *poison*. And she had green [something]. And she boiled that all together and she had some kind of other powders, but she wouldn't say what that was and I didn't know what it was, but it seems some kind-like alum. It must have been alum, the way it would [feel?] on my flesh, you know, kind of sharp. And then she gave me one big old halfa gallon glass jug full of it. And it make me awfully sick when I take it, but I'd taken it because I wanted to get well, because I was just a walking skeleton. I whar in a bad fix, but she told me, she say, "Well, you take this now, but what pass from you," she say, "don't you empty your bucket or slop jar." She say, "Let your husband empty it because it be's about him." And I use it and he tell me to leave it. He was running a store you see, a grocery business, and I leave it fer him to come in. And one morning he got up, he said, "Now I will empty the slop jar before ah leave." And he opened this jar and he just cried like a baby. He say, "Oh, you, just come look." And all that, you know, was big-like, bloated. And on top of it it was like *skipples* [skippers]. You see *skipples* come out of meat? [Yes! Out of country-cured hams. Skippers in Southern U.S.A., any maggot infesting meat. Those in ham can jump 50 times own length upward into air! Somewhere in HOODOO I describe my experience with them.] It was just as full of *skipples* as it could be. The *skipples* just branching out. They coming from worrying. They come from me. And you see I ask her the next time I went for another jug of medicine, I say, "Miss Bridge, what is the trouble with me?" She say, "Why you was *hurt* with a blacksnake in a stale melon." She say, "That's why my body would get st.....[steaming = fever?]." You know I was terrified all the time. [Our *doctor*, saying patient's ailment had been caused by a black snake, may have had herpes [snake] or shingles, in mind; but surely much of the skin trouble in HOODOO came from pellagra, disease caused by deficient diet.] [Newport News, Va., (482), 503:10.]

11282. Yo's gwine down de street an' yo' jest pass an' measure up on him. Yo' got a good strong *han'* [*hand* for protection] see. Well, he goin' meet chew; yo' goin' meet him - gwine right on down to meet him. He's got a pistol and yo' ain't got any. All right.

WORD ROOTMAKER RARE COMPARED TO WORD ROOTWORKER An' he ain't goin' follow yo'! Why? Yo' done went off some-

where and got chew some *root* - yo' know what chew call *roots* - got chew some stuff from some *rootmaker*. [Jacksonville, Fla., (599), 777:3.]

11283. Now, I was in Beaufort, South Carolina [pronounce Bū'fert, but for Beaufort, North Carolina pronounce Bō'fort] where de real *herbsman* is. Dat's where I leanred it [from the] leading *herbsman* [he means *Doctor Buzzard*] of the country [lived]...[later I asked about any initiation ceremony]:

WORD HERBSMAN ALSO USED THOUGH RARE
DOCTOR DESCRIBES FICTITIOUS INITIATION
LATER HE USES THE WORDS HERB DOCTOR

(When *Doctor Buzzard* taught people, did he initiate them in any way?)

Oh, yes.

(Did he have some sort of initiation when they became *doctors*? Or something

of that sort? Some sort of a ceremony or something of that sort? What did he do to make a person a root doctor?)

You don't supposed to give them initiation signs away, but ah kin show you.

(Well, suppose you show it to me. If you can't give it away, show it to me.)

[Informant gives a worthless demonstration, faintly whispering while I comment:] (put two hands back of your neck. Wash your hands in the wine, in the water, and then stand back to back. Turn back, glass over hand. What kind of glass? Mirror? Spyglass? Just pick a glass. And take and spell root, spell it three times. What do you mean by getting black?)

The hands will turn dark. The inside of your hands, after he has examined them.

(After he examines you in your work, the hands will turn dark, if they are or if you are not pure.)

He's got a glass that he hold up like that, see. Big old glass. Then you go to the mirror. You put that stuff in your hands.

[Informant is demonstrating.]

(You put your hands against the mirror, one, two, three times.)

If that hand turn black, why you are no good! [You will never be a root doctor.]

(Well, now, do you mean that if you should meet somebody in a different city, that you'd have any password so you could identify each other or something of that sort, or do you know each other?)

No, ah got something to tell you. Every *herb doctor* knows dere but one special one any part de city dey go. Give me de book and I'll tell you that.

[Is he asking for my *Numbers Book* so that he can write it down?]

(When you meet this fellow, what do you say to him?)

Them same words.

[Informant makes some noises!]

(Momentary Rrr? Momentary Ah, ah.)

An' you say this to me.

[He says something I repeat.]

(I N T E. Then he knows you are a root doctor?)

Oh, yes. Suppose dey [a *doctor*] come in here to you, jes' say momentary, "Ah-ah," and he tell you, "I love P.D." [Charleston, S. Car., (512), 583:1.]

11284. Ah went to a *hoodoo* an' he tole me to git a silver dollar. Ah don't know why ah should 'splain diz or not. Whut [ah] am goin' say now, yo' know

WORD HOODOO USED FOR ROOT DOCTOR OR WITCHCRAFT
SHE - COITUS - TIES SILVER DOLLAR IN HIS SHIRTTAIL

it's kinda bad thing to explain. He tole me say,

"Yo' git on a woman an' while yo' on dat woman,

yo' have her to tie dat knot into yore shirrtail on yore back. An' dat's de best experience ah evah had in mah life.

(Tie what knot?)

Tie a knot into my shirttail - dat silver dollar tied up into mah shirttail in dat knot. Dat's de best experience ah evah had. She did it. Ah did dat. (What kind of luck did that give you?)

Well, ah wus lucky all de time.

(In all sorts of ways?)

Yes suh.

(You mean you had to be actually on her while she tied that?)

While she tied dat knot ah'd have to be on her. An' ah tole her whut ah want to do, a silver dollar. [For a man to tie 9 knots in a string and to tie it on woman's back while loving her, compare 10678, p.4044, v.5.] [St. Petersburg, Fla., (1035), 1682:3.]

11285. Yeah, a goiture [goitre]. You kin go to a spring [running water] an' if it's [goitre] is bad, it might care [carry] you away [you could die]. You

HUMPADEE [= HUMPTY] - LAST NAME DUMPTY NEVER SPOKEN
JOLLY WOMAN - ABLE ROOT DOCTOR - MY FIRST OF HER SEX
APPROPRIATELY MENTION HER IN INTRODUCTION TO THE
LAUGHING DOCTOR OF WAYCROSS [v.2, p.1470] WHOM SHE
RESEMBLED - AND REMEMBER HER: A WOMAN'S NOT MUCH
BUT A MAN YOU KNOW IS THE "TOP PIECE OF THE EARTH"
[v.1, No.1711, p.521] - HER RITE NOW FOLLOWING CURES
GOITRE: COLD SPRING WATER DRUNK AS MOON WASTES AWAY

kin take - now, you go to a spring an' get choo some watah an' ever' mornin', well, you'll jes' take that spring watah an' put it in a pan. Well, when you put it in a pan, you put a piece of ice about so big [demonstrates] in this watah an' wait till

it git real col'. You kin put it on ice that night, if you wan'ta. Then in the mornin' pour it in a pan, then put a piece of ice on it an' you know it be plenty col'. Well, then you jes' take that like this here, look [demonstrates] put it right on that goijure [goitre]. Well, put it on there as the moon hit [it] waste away. But choo got ta do it when it [goitre] first begins. You can't let it git large on you. If you do, tain't no cure for you. [Richmond, Va., (404), 359:5.]

11286. On 71st Psalm of David. See: *Oh, Lord God in thee I put my trust. Never let me be put confusion in [be put in confusion]. Thy have beholdth from the womb. Thou art he that took me out of my mother's bowels and my praise shall be contained in thee.* [More or less like the King James Version.]

ONE OF THE DOCTORS USING BIBLE - HERE PSALM 71
TO KEEP YOUR SEXUAL FORCE - ALSO BOOTLEGGING

This is the only luization, [Does he mean utilization? In any case translate word remedy.] that I know of to keep your

sexual force, you understand, away from you in that respect, and that don't he'p you very much, but the still of that is to keep down - the enemy's force down. Says, *Cast me not off in the time of old age, and forsake not my strength, for my enemies speaks against me. And they that lay waste my soul take counsel together.* [Also from Psalm 71.]

That's the second chapter *Proverb*. There's the 9th, 10th and 24th verse, yeah of the 71st Psalm of David. Now, that's a very good portion of Scripture that I know dey use in that respect.

(In what respect?)

I say in that respect what you asked me just now about.

(About what?)

About the bootlegging proposition, yeah.

(Oh, bootlegging, yes, if you want to keep the law away from there.)

I mean, that's a very good chapter, I mean for to keep you successful in [your] own undertaking there. [Richmond, Va., (between 418-428), 377:5.]

11287. You go kill a deer.

(A deer?)

Oh, yeah! Kill a deer. It's a very tame animal. You kill a female deer, save the blood and save the fat out of the side for a salve. I get that. You know the female, what they call in the east you know, is a lamb and the buck's a man. Get that fat and fry it out. That fat, I don't mind giving that fat for

INSTEAD OF BIBLE - THIS DOCTOR HAD MEDICAL REMEDY
FOR IMPOTENCE - FEMALE DEER FAT-AND-BLOOD SALVE
THE FEMALE...IS A LAMB AND THE BUCK'S A MAN
NOT BIOLOGICAL STATEMENT BUT RESULT OF MEDICINE

that. That will bring it. That will fix him so that he kin have some woman about once or twice a month. That other thing, [whatever it was], I could not give. It's too deadly. [Norfolk, Va., (?), 451:5.]

11288. They takes it [hair] from de mole [mold of your head] and after taking it from de mole, they tie it up with pepper or salt, and then they kin put it with some one of your soiled napkins.

ZORRO - MENTALIST - FRAGMENT OMITTED FROM INTERVIEW

what you would say dizzy in de head. Then, again, it will cause them probably to lose a portion of their hair for a time, then he begins to work. [Norfolk, Va., (*Doctor Zorro*, No.468, his interview pp.1158-1171, v.2), 469:1.]

11289. [Margin title STATIONARY ROOT OF DOCTOR KING IN RICHMOND gave us a rare root indeed (No.7254, pp.3235-3237, v.4), but now the *doctor* will describe for us an even rarer root:]

DOCTOR KING AND HIS REMARKABLE 4 BROTHERS ROOT
HIGH JOHN - LOW JOHN - LONG JOHN - SHORT JOHN
CARE IT WITH YOU - YOU KIN DO ANYTHING YOU WANT

[In answer to my question about a man attracting women, the *doctor* answered:] Well, in that instance you have to obtain them *Four Brothers*. Yo' got to git a *High John*, *Low John*, *Long John*, and *Short John* [all together called] the *Conkah* [= *Conqueror*]. Yo' got to get all four of 'em, cuz one ain't gon'a do you no good. Yo' kin git that in Beaufort, [S. Car.]. An' they grows together but ever' one of 'em got a diff'rent leaf.

(They grow detached but near each other.) [*Doctor* ignores or did not understand my comment to the microphone.]

Yo' don't have to do nothin' with it when you git de *Four Brothers* but jis' care [carry] it with yo'. Yo' kin do anything yo' want. Anything yo' do is in yuh favor. An' specially if yo' kin git close to a person to rub dat on 'em. Another thing, them *Four Brothers* is suppose to protect chuh. [The *Four Brothers* of course represent the *four corners of the earth* (*The Revelation of St. John the Divine*, 7:1) which appear so frequently in HOODOO. A final comment of mine reads "not so sure, may wait for par(allel)!" I still had to learn that each real doctor had things specially his or her own. This, my transcription made in pencil a few months after the recording, is attached here.] [Richmond, Va., (393), 347:3.]

11290. *Doctor* King's account of himself begins: from Columbia, S. Car. When 8 years old to Beaufort, S. Car. Not much in this for an extract. Of course he worked or studied with *Doctor Buzzard* (341:9). Next comes the stationary root previously mentioned (342:1). Put black cat bone scrapings on a photograph, if you are looking for a man [a criminal, etc]. The picture turns light or dark, etc. [according to your question]. A year later I would have learned more from *Doctor* King about this. Later I added,

SOME MORE MATERIAL FROM DOCTOR KING

"Be careful in using this unless a par(allel) secured!" Nonsense! This was the doctor's own method (344:1). A rite about snake eggs used to kill person (344:3). To take out frogs caused by frog eggs. Black seeds from a watermelon, horse hoof dust, a tea made from. I comment *doubtful*. Nonsense! (345:1). "Yo' kin take a woman or yourself, either one, an' if yo' git some hair from down there an' stop it up in a bottle with kerosene on that. Take away all your courage - away from you (347:1). Rub kerosene on woman's privates, takes her courage (347:2). Doctor King also appears in No.830, p.288, v.1. If I failed, remember that Doctor King was in a hurry, on his way to see a patient, but would meet me again the following day. He took a *disappearing root*!

11291. [In addition to the following material, there are other dog rites scattered throughout HOODOO, especially in that long group of cats-and-dogs together, 49 rites: No.10881, p.4087 to No.10930, p.4096, v.5.]

DOG - MEASURE TIP OF NOSE TO TIP OF TAIL - WITH HICKORY STICK - CUT STICK THAT LENGTH - CUT HAIR FROM TIP OF TAIL - BURY BOTH UNDER VICTIM'S DOOR TIE DOG OUT IN COUNTRY - THIS DRIVES VICTIM AWAY

Git chew a stick, cut off de length of dog; nose, tail an' all - de measure of his body. Dis little bunch [of hair] de end of his tail, cut dis end of hair, tail [hair]

off altogether an' take it an' bury it undah de do'steps. An' dey say yo' take de dog an' lead him outa town, give him 'way tuh somebody or tie him off [away somewhere]. Dem peoples will leave [town].

(That will make that person leave - out of town.)

(If I wanted you to leave town, I would get a stick. Any kind of a stick?) A hickory stick, a green one.

(A green hickory stick and I would measure that dog - any dog, no matter who it belonged to. I would measure this dog from the tip of it's nose, down to the tip of it's tail, and would cut the stick off just that length. I would cut off the hairs of the tail. Then I would take this dog out of town and tie it some place. Then I would bury this stick and this hair under your doorstep, and that would make you leave town?)

Yessuh. [Wilson, N. Car., (1509), 2676:22.]

11292. Take a piece outa black dog's tail an' yo'll take some dirt [including soot] outa de back of de chimley where yo' find dese ole clay chimleys. Take

BLACK DOG TAIL HAIR - CLAY CHIMNEY SOOT - URINE AT ENEMY'S DOOR - BRING DEM DOWN TO YUH COMMAND

some dirt outa de back of a chimley an' den yo' put dat. If yo' be fortunate enough to git some of dey watah an' put

it wit dat dog tail an' dat clay outa de backa dat chimley, an' bury at dey's do'step - at dey do'step. Den, ah don't care how bittah enemies dey been to yo' or whatsomevah dey've been like dat tryin' to up [to be *upish*, superior], yo' kin bring dem down to yuh command. Dat makes dem make friends wit yo', make any kinda bad enemies friends. Ah've heard dat 'bout de black dog tail an' dat chimley dirt an' a little bit of [their] urīne [sometimes *ureene* but *chamber lye* was still the usual word]. It'll make a friend. Put at dey do'step. [Waycross, Ga., (1138), 1854:1.]

DOG'S HEART AND PAD FROM PAW COOKED TO A SALVE WOMAN RUBS THIS ON HER RIVAL 4 OR 5 TIMES CAUSING RIVAL TO HUFFER...LAK DE DOG...RUN...TONGUE HANGIN' OUT

11293. Ah heard dat dey take de dog, if a woman wanted tuh git somebody outa her

way - no doubt if, it jes' a friend of hers [get rid of a rival]. Den, if she would take de dog, prob'ly kill de dog an' take *de dog's heart* - it wasn't de *livah* - it was *de heart of a dog*, an' den take *de heart* [center] *out from undah*

his hoof [paw]. Jes' take dat piece of meat out from undah his foot dere, an' take de heart of a dog. An' yo' takes dat an' yo' cooks it an' yo' makes a salve out of it, jes' cook it down tuh a salve. Take de watah off or de grease or whatevah it is. If yo' jes' git dis on her any place - jes' git some of it on her any place, fo' five [4 or 5] diff'ren' times, den yo' could cause dis woman jes' tuh run an' *huffer* jes' lak de dog does. Jes' run jes' lak yo' see a dog run 'long wit his tongue hangin' out. Well, dis woman she would git jes' lak de dog [less attractive to man both were after]. [Fayetteville, N. Car., (1391), 2495:8.]

11294. Ketch a dog and git his - see, de place in a dog's face right heah where [demonstrates]. Pull dat hair out. An' jes' in de middle of his back,

TO KEEP WOMAN FROM YOUR HUSBAND - HAIR FROM MIDDLE OF DOG'S FACE AND BACK - IN BAG WITH SULPHUR AND GUNPOWDER - TIE UP - DROP AND POP AS WOMAN PASSES

de same amount of hair dat yo' pull out of his face.

An' put it into a rag, a spotless white cloth er

rag. An' yo' put chew some

sulphur an' yo' put chew some gunpowder in dere - gunpowder and sulphur. Yo' tie dat up in dere and make out lak yo' workin' in de yard. As yo' workin' roun' de yard, take a look an' see if yo' see either one of dem would have yore - ef yo' worried about yore husband. If yo' see either one of dem comin' past yore house, yo' jest take it up an' take it ovah to heah an' throw it dis way [demonstrates]. Jest drop dat thing down. 'Co'se it got a little gunpowder an' it will pop an' it will break 'em up. Dat will break dem up, ah know dat.

(That is if this woman is fooling around with your husband, you do that to break them up.) [Jacksonville, Fla., (594), 767:4.]

11295. Ef yo' want a person to act like a dog, cut off de end of a she dog and let it dry up and ground it into powder...

(The end of what?)

Oh her, herself, de she dog...

(Her private, cut off the end?)

Cut off a end of it an' put it up an' let it dry...

(A piece of flesh?)

Yassuh and let it dry, an' when it dry jes' sprinkle it all over 'em an' yo' have de nature of a dog...

SHE DOG - CUT OFF - DRY - POWDER PIECE OFF HER PRIVATES SPRINKLE ON VICTIM - GIVES NATURE OF A WELP DOG - HOWL

(You have the nature of a dog! How do you mean that?)

Of a whelp dog - yo'

howl - yo' have nature jes' lak a whelp dog.

(Makes you howl - they rub that over you some way?)

Yassuh, have to rub it ovah yo'. [Mobile, Ala., (701), 960:3.]

11296. You wanta man stay away from your house, sompin like dat, why you git a hair from one dese man [male] dogs. See. And jest - I'm making reference [giving an illustration]

THIS HAIR FROM A MAN DOG BURIED UNDER A MAN'S DOOR AND MAGIC WALKING AWAY ARE RARE AND INTERESTING

now - jest like you wants a man, you figure dat a man worryin' you, wit you and

your family. Why you'd git some hair from a dog. You git it right off de - you know where his *tether* at, you git some *hair right from de end of dat*. All right, you git dat hair and you take a knife and you cut it up, cut it up fine. All right, after you cut dat hair up fine you carry it and you put it to dis fellah door, right under de step. See, and bury it about three or four inches. See. After you bury it about three or four inches, you walk away from de house about

ten steps. After walking away from de house about ten steps all right, you walk backward about five steps - backwards. See. You walk five steps backwards. All right, don't walk de way you walked de first time, dose ten feet. [Walk backwards at an angle.] All right, after you walk backward now, gotta walk sideways about 20 feet - sideways. And then you keep on about chure business and go on home. That'll keep him away from your house. See, he'll never come back. [Those preceding words *hair right from de end of dat* I understood at the time but failed to annotate their meaning to the cylinder. They could signify the end of the rope and hair from around the male dog's neck. These hairs then would have tied the victim down to his own home, kept him away. If so, surely the hairs would not have been cut up. Or would they? I still think these are phallic dog hairs cut up and buried at the victim's door. That leaving, the steps forwards, walking backwards at an angle, and finally sideways at a right angle, is my only example in HOODOO, though there are many examples of magic walking away.] [Charleston, S. Car., (511), 579:5.]

11297. If someone done any harm to yo', yo' ketch yo' a dog - not chure dog, neither yore cat - an' yo' take dis dog an' shave de hair from right underneath

IF SOMEONE HARMS YOU - CUT UNDER-TAIL HAIR FROM DOG
NOT YOURS - PUT IN EGG SHELL WITH SULPHUR - PARCH
BURY AT STEP - HARMER ASKS FORGIVENESS OR LEAVES

his tail, right dead up close to his tail as possible. Shave it off an' take dat an' take an aig, an' break dis aig an' take

de yellah out of it an' leave de white, an' den yo' put dis hair in dat shell. Den yo' set it in de stove wit a little sulphur in it an' parch it. Jes' set it in dere lak yo' bake a apple an' set it in dere till it's parched till it crumble down de center. Don't yo' have to mash it - jes' crumble down in de pan. Den yo' take it out an' bury it at de front step. Dis individual who have done somepin to yo' will come back - come back to yo' an' beg yore pardon - either [or] he will go so far away till yo'll nevah have no contact wit him any mo'. Dat's whut dat'll do.

(That is all you have to do - use that dog hair and that eggshell and the sulphur?)

An' de sulphur. [Savannah, Ga., (1279), 2176:6.]

11298. Certain kind of things about de bristle of a dog. Git de bristle of a dog, nine strands [hairs] of it. An' yo' git dat bristle an' yo' know, yo' kin take it an' wrap it up. Ball de clothes up in it an' he be mad all de time. No satisfaction no way atall. Mad all de time an' den he'll jest naturally go crazy.

9 DOG BRISTLES - WRAP IN VICTIM'S CLOTHES - CRAZY

(You just get these bristles from the dog.)

People say dey know dat shore to be done. [Waycross, Ga., (1074), 1739:5.]

11299. If yo' have a little dog of some sort, cut dis dog tail off [hair from tail?] an' burn it. An' git chew some gunpowder an' some gasoline an' burn it [hair] up. An' take de ashes an' carry it dere. Set it dere -

DOG'S TAIL AND GUNPOWDER - BURN WITH GASOLINE
ASHES UNDER ENEMY'S DOORSTEP CAUSES CONFUSION

an' carry it dere. Set it dere - don't let no one see - by night. Throw it in dere front do' an'

go off on by. Dey never will wanta live dere any mo'.

(What do you do that for?)

Dat's to run 'em out from dere.

(Run them out of the house, to cause confusion in the home, chase them out so they finally break up. [St. Petersburg, Fla. (1043), 1693:11.]

11300. Got de hair from a dog - git it from right off his right hip - an'

yo' take dat hair an' put it in some coffee. An' if yo' got anybody dat chew, chew dislike around yore house, yo' jes' give 'em dat an' let 'em drink de coffee up, off dat dog hair. Well, yo' won't have no trouble. (The right hip you say. The front or back?) De back one [the leg a dog lifts?]. [Brunswick, Ga., (1188), 2005:7.]

HAIR FROM RIGHT HIP OF DOG
IN COFFEE OF DISLIKED PERSON
WHO THEN GIVES YOU NO TROUBLE

wick, Ga., (1188), 2005:7.]

11301. Ah heard dat chew could git de blood from a dog, a black dog. Jes' git his blood from him an' put it into - jes' lak ah git de dog's blood, see, an' put it into yore coffee whut chew drink, or water, anything yo' drink. Let yo' drink it an', well, yo' have

BLOOD OF BLACK DOG - INTO YOUR COFFEE OR DRINKS
YO' HAVE A DOG IN YO'...SICK ON DE STOMIC ALWAYS

a dog in yo'. Most everything yo' eat will make yo' sick on de stomic. [Waycross, Ga., (1136), 1849:7.]

11302. [There are a number of these dog-in-you beliefs and rites in HOODOO:] I have heard about people putting a spell on a person and that spell killed them, and while they are dying they bark like a dog. [New York City, by hand, informant No.1, Julia, from N. Car.]

11303. They say you can put something on them and they will howl like a dog. [Newport News, Va., Ediphone, informant No.28.]

11304. Dey use hair offa a dog fo' whut ah heard. Ah heard that if a person git a nail stuck in dey feet an' yo' shave de dog an' put de hair on dere, it's good fo' de poison. But fo' anything else ah haven't heard. [Read poison or hoodoo *poison*?

DOG HAIR APPLIED TO NAIL WOUND CURES THE POISON

The problem here is did you step on the nail accidentally or did someone *conjure* the wound upon you - make you step on nail? [Brunswick, Ga., (1214), 2061:7.]

HAIR BACK OF DOG'S NECK - 9 PODS OF RED PEPPER
AND CORNMEAL - UNDER DOORSTEP - TO KEEP DOG HOME

meal] and make it into a cake. An' don't cook it but put it raw under the doorstep and bury it deep, and the dog would stay home.

(Where do you get this hair from the dog?)

Right in back of his neck, get the hair from the back of his neck. [Norfolk, Va., (457), 446:2.]

11306. Yes, sir, ah heah 'em say if yo' got a dog. Ah hear'd 'em say if yo' have a dog at yuh house an' dat dog keep goin' in somebody's house, or won't stay away, yo' kin take some of de hair out 'is tail, an' take it an' put some salt wit it, an' take it an' bury it at yuh steps, undah yuh steps. Dey say dat dog'll nevah leave dere no more.

TO KEEP DOG HOME - USE TAIL HAIR AND SALT AT DOOR

(I see, that keeps the dog at home.) [The addition of salt to this rite is not common.] [Petersburg, Va., 2nd trip there, (444), 418:3.]

SPLIT WOOD - INSERT DOG HAIR - NAIL TO BACK STEPS

11307. Take cat or dog hair an' take a piece of wood an' split de wood. Stick de hair in dis wood an' nail it down at chure back steps, an' de dog will nevah leave home 'lessen someone taken dat away. [Memphis, Tenn., (928), 1511:5.]

11308. Take a cat, or either a dog, an' if he won't stay home....Yo' let de dog in de do' - lak dat do' dere - an' den pull de do' to an' den pull him out,

jes' enough to git some of dat hair in dat do'. An' den he won't go off nowhere, won' stay off. [Brunswick, Ga., (1239), 2109:8.]

PULL DOG THROUGH DOOR CLOSED ENOUGH TO REMOVE HAIR

DEN HE WON' GO OFF NOWHERE, WON' STAY OFF

11309. Hair from top of dog's head and from top of tail [from head to tail] put in forked stick, buried under steps, keeps him home. [Richmond, Va., (350), 293:4.]

DOG HAIR - TIP OF TAIL AND SHOULDER BRISTLES BURY HAIR UNDER DOORSTEP TO KEEP ANIMAL HOME

11310. Lak ah'd give yo' a houn' dog an' yo' want him tuh stay home, jes' take an' cut off about dat much of his - de tip end of his tail. Ah've done dis. An' cut a little of his bristles right between his shoulders an' carry it back home an' bury it under de steps. He'll stay home. [Waycross, Ga., (1129), 1835:10.]

DOG'S TAIL HAIR UNDER DOORSTEP TO KEEP HOME

11311. Yo' kin take de dog hair - clip de hair off his tail an' yo' puts it undah de do'step, an' that would make the dog stay home or de cat. [Fayetteville, N. Car., (1391), 2497:13.]

11312. Cut some hair outa a dog's tail an' make him stay at home. Bury it undah de do'steps jes' lak yo' do [hair of] a person. [Memphis, Tenn., (1549), 2817:9.]

11313. [Take] de hair from undah a dog's left laig, left hind laig, an' bury it down at de front do'step. He nevah will leave home. He'll stay right dere.

LEFT-HIND-LEG HAIR AT DOORSTEP TO KEEP DOG HOME

Don't care if somebody steal him an' carry him off, he'll come back. [Waycross, Ga., (1134), 1842:12.]

TO CALM MEAN DOG - BURY TAIL HAIR UNDER DOORSTEP

11314. Take a dog's hair if he's bad - mean, cut off de end of his tail an' bury it right down to de do'step, an' he'll be all right. [Wilson, N. Car., (1508), 2676:14.]

11315. They take a white dog's...

(A white dog's what?)

A white dog's *nurine* and mix it with black pepper.

(Wait, the urine from the dog or the manure?)

The manure from the dog.

(And mix it with what?)

With black pepper.

(With pepper?)

Yes, sir, and sprinkle it up underneath the steps.

(What will that do?)

That will make you move out in nine days. That's what they told me. [For white dog manure see also No.1840, p.548, v.1.] [New Orleans, La., (850), 1289:1.]

11316. Git holt of yore track - ah think it's yo' right feet track - and go to de graveyard and get some dirt off de head of a grave, a white man's grave.

An' of co'se an' git some dog, yo' know, action; and write chure name three [changed to 9 later] time on a piece of paper.

(Whose name do you write?)

You writes de one dat yo' want 'em to leave - to run 'em away, see. If it was mah husband, yo' see, ah could write his name nine times on a piece of paper, [of] 'co'se [course] an' den *cross it up*. An' take dat graveyard dirt an' dat dog's action an' pound it all up together, an' carry it to de river or some run-

ning stream of water and throw it overbo'd and of co'se he'll leave.

(How do you cross that up? You say you write his name on that paper and you cross the paper up?)

You write his name nine times this way [demonstrates] and then when yo' git it *writ* across, yo' jes' come back this way - *cross it up*. Come back backwards, cross up.

(You turn the paper around, write the name across the other way.)

An' jes' cross it - cross it an' cross it an' cross it...

(Making marks across it like an "X".)

Yah. [I was mistaken, but would learn with more experience. The real type of crossing is given in margin title.] [Mobile, Ala., (696), 944:7.]

11317. (What's that?)

Bull dog manure.

(Bull dog manure?)

Bull dog manure. They'll take bull dog manure and wasp nest. Parch them down to a powder. It'll 'come pulverized like powder. Put them together and mix them. Come to your home where you and your wife been getting along nice and smooth. Walk right in that home and talk with your old woman, just come right in the house and throw it around.

BULL DOG MANURE AND WASP NEST - PARCH AND POWDER
SPRINKLE IN HOME TO CAUSE QUARRELS AND SEPARATION

(Just sprinkle it around?)

Yes. You begin to squabble and fight and the next thing you know, why one of you is gone away from there.

(I see, I see.) [Vicksburg, Miss., (776), 1068:1.]

11318. Lak de manure from a dog, why yo' take dat manure an' yo' git chew a nickel's wuth [worth] of peanuts an' git chew a box of salt. An' yo' take dose peanuts an' hull all of 'em an' mix de peanuts up an' yo' take dat whole box of salt an' put in dere an' yo' take de dog manure an' mash it all up in dere together - lak yo' got a jar with a cover on

MANURE OF DOG - PEANUTS SHELLED - BEAT UP BOTH
NEW SALT - NEW BOX OF RED PEPPER - UNUSED PORTION
FLUSH IN TOILET - ADD QUICKSILVER [SCRAPINGS FROM
BACK OF MIRROR OR TINFOIL CUT SMALL] - SPRINKLE
THIS IN VICTIM'S HOUSE TO DRIVE HIM OR HER AWAY

it....Lak yo' see a dog do his business out dere, de hah'd [hard] hah'd, yo' don't git dat soft. Yo' git de hah'd one, an' yo' take dat an' yo' git chew a bag of peanuts. Yo' git chew a box of salt ain't nevah been used out of. Yo' take dose peanuts an' de dog manure an' yo' have yo' somepin yo' kin beat it up in real fine tuhgethah - hammah [hammer] it up tuhgethah.

(What do you beat up, the peanut shell or the nuts?)

No, de nuts.

De peanuts an' de dog manure, yo' put dat salt in dere. Yo' git chew a box of red peppah an' yo' put dat whole box of red peppah in dere. An' if yo' don't use it all, yo' take it an' po' it in de toilet an' turn [flush] de watah on it. Well, yo' mix all of dat up tuhgethah. Well, yo' have sompin dat yo' kin always keep it in. Yo' have dat, dat's *tuh run a person*.

Yo' kin take dat if anybody come in an' yo' kin use a little pile of dat. Put some quicksilvah in it an' mash all dat tuhgethah. Dat makes yo' go. Yo' gotta go.

(You take that mixture and scatter it around in there?)

Yo' cain't stay. [For peanuts and bad luck see Nos.2574, p.710, v.1, etc.] [Memphis, Tenn., (958), 1541:16.]

11319. (What do you do with that?)

Well, you can take that and let it get hard, get it hard. And roll it, make it fine. Mash it with something and sprinkle that around, make people move, dog dirt.

DRY DOG MANURE - ROLL - SPRINKLE TO MOVE PERSON

(Why does it make them move, I wonder?)
'Cause you done did 'em a dirty trick and they wants to get out. [New Orleans, La., (824), 1195:7.]

UNDER HOUSE DOG MANURE PROTECTS YOUR INTERESTS

keep anybody from interferin' with yore busines [also a witchcraft deterrent]. [Waycross, Ga., (1137), 1851:4.]

11321. Parch dog manure with graveyard dirt, red pepper, dirt dauber nest; put in your room anywhere you walk; causes you to travel, drift about, unsettled mind. [Mobile, Ala., (?), 877:12.]

11322. Yo' kin take a knife an' go tuh a forked dogwood tree [a dogwood tree having a small branch with a fork]. Go out in de woods an' cuts yo' off a

DOGWOOD TREE - FORK FROM - USE (1) TO BRING PERSON BACK OR (2) TO MAKE THIEF RETURN STOLEN GOODS DO THIS BY PUTTING LYE IN THE FORK AFTER BURYING IT AT RIGHT-HAND CORNER OF YOUR DOORSTEP

piece of dogwood, kinda lak a bow an' arrow what chew pulls back [what we used to call a *rubber shooter* = slingshot]. Yo' take an' puts some lye in

dat an' yo' goes - dere two things yo' kin do with dat, too. Dat will bring a person tuh yo'. Yo' kin take an' put some lye right in de fo'k of dat an' put it at de right han' cornah of yore steps, stick it in dere, an' put de dirt ovah it, an' let jes' 'bout dat much of it be stickin' out. Dat is if yo' wanta bring a person back, yo' kin do dat.

Now, jes' lak if sompin wuz stole from me. Ah had some money stole from me, an' ah don' know who stole it. Jes' lak if yo' lock up dis place heah an' somebody comes 'long an' steals yore money an' yo' don't know who 'tis. Why, yo' kin take dat lye in de forked piece of dogwood an' put it at de right-han' cornah step an' covah it up, an' in three day's time dis person is goin' come up. He's not goin' tell yo' he got it, but yo' kin see he did it no quickah yo' look at him - he drop his haid. An' den yo' commence tuh askin' him questions an' he won't deny it. [Fayetteville, N. Car., (1450), 2636:2.]

11323. Ah heard dat yo' could go tuh a dogwood tree an' cut de no'th side of it, an' de s'uth side of it; see, if somebody comin' tuh yore house dat chew want

DOGWOOD TREE - CUT INTO BARK AND WOOD ON NORTH AND SOUTH SIDES TO KEEP PERSON AWAY THE INTENTION IN MIND OR VOCALLY EXPRESSED

tuh stay 'way from dere. If yo' cut dat tree tuh de no'th side an' de s'uth side, dwy would stay 'way. Ah've heard dat. (How do you mean *cut* it?)

Yo' know, jes' be cuttin' it, de bark off upon each side of de tree. [Wilson, N. Car., (1479), 2658:15.]

DOGWOOD TREE - REMOVE BARK - BORE HOLE INTO TRUNK MIX BARK AND BORINGS AND VICTIM'S HAIR - STUFF INTO HOLE - SEAL WITH HUMAN EXCREMENT - VICTIM STOPPED

11324. Yo' kin go to a dogwood tree, yo' know, an' git dis bark yo' know, an' do somepin to a person - a

man eithah a woman. Yo' kin take somepin othah an' bo' a hole in dis tree. See,

yo' take dis bark out an' bo' a hole in it [the wood part] an' git some of dat bark an' dat wood yo' understand out an' take an' mix it [bark and borings] up togethah, an' git some [of their] hair, an' den go back to dat place an' chunk [push] it [bark, borings and hair] back [in the hole] yo' undahstand. See, dat [hair] grow up in dere. An' take a - yo' know lak a person go to take a passage, yo' understan', take some of dat stuff [excrement] an' tie it up an' put it in dat hole. [Usually a hole with something in it is plugged up with a peg, perhaps not here.] [Wilson, N. Car., (1487), 2661:4.]

11325. Well, I'll tell you. I heard oldtime people say, they take white dog-wood root, maple sugar, and all [= pure] linseed oil, mix it up, dig a hole, plant it at people's door, to *keep them down* to do their way. [Fredericksburg, Va., Ediphone, No.44.]

11326. Those [are] *doll babies*. But inside of those *doll babies*, there's somepin they have in there belonging to the person that they want to do harm to.

DOLL BABY - ORNAMENT THAT PROTECTS AGAINST THIEVES
IS AN IDEAL PLACE FOR EVIL PERSON TO HIDE CUNJURE

And of course, they make them a *doll baby* and sit it on the dresser, anywhere, nobody will never take anything of yours. That's how come they make those *doll babies* to hide what they are doing. [Here a *doll baby* is an ornament that also protects against thieves, but it is also an ideal place for an evil person to hide his *cunjure*.] [New Orleans, La., (855), 1348:4.]

11327. (Your mother was sick?)

Uh-huh an' de *doctor* said dat somebody had put somepin down for 'er. So I kin remembah dat he dug up - you know, dey had dese fireplaces, an' he had taken up

DOLL BABY - EMPTY BAG THIS SHAPE - STUFFED WITH
FEATHERS - MADE WOMAN ILL - MEDICAL DOCTOR FAILED
THEN ROOT DOCTOR DISCOVERED CAUSE - THIS DOLL BABY
UNDER 3 BRICKS IN HEARTH OF FIREPLACE - HE WANTED
TO TAKE DOLL BABY WITH HIM BUT INFORMANT'S MOTHER
SAID NO - HE LEFT HAND TO PROTECT HER - STILL ILL

threw whole bricks. [I] remembah when he'd taken up dese bricks. Dey had a bottle buried an' had a form as a baby wit feathahs. Dat was sewed up in a piece of yellah cotton [or unbleached homespun] an' in dat - see, he opened it - an' in dat dey had a red piece of flannen an' red cayenne peppah intuh dis bag. An' dis baby had its legs an' feet an' arms made outa feathahs.

(Chicken feathers?)

Chicken feathahs. An' some of 'er hair was in dis bag. An' so he tole my mothah tuh leave it tuh him, dat he would 'tend tuh dat bag. So, well, I don' think he did anythin' good enough. But still he put somepin else down dere, but my mothah always said dat whoevah put dat stuff down; dat dis man instead of workin' fuh 'er, he was workin' fuh de people what put it down. An' she didn't give him dat. [Patient keeping *doll baby* is most unusual. Poor doctor!]

(Well, how was your mother sick? I mean - how did she happen to call him in? How did it start?)

She had, she was kept wit dese wretched headaches, you know, an' she had de [medical] doctor, couldn't do nuthin. She kept sick all de time an' was jes' pinin' away tuh nuthin. An' so somebody told 'er tuh see one of dese root doctors. An' so she got one. An' de time he come dere, he says, "Yes, dere's somepin right here." An' she [said], "Dere's somepin dere? Go get it." He went an' got it. Looked like he know right where 'twas.

(Was it inside of the house or outside?)

Inside de house, in dat hearth, 'neath de three bricks, an' dere it was all laid out fer 'er.

(Was this thing in a - what did you say the name of the thing, this feather thing was in?)

In a, you know, a bag, in a yella cotton bag. Was made on purpose fer it, so it would be shaped all of de baby.

(The bag was in that shape, too.)

[The bag was a baby doll form stuffed with feathers.]

Uh-huh. Dey done fixed it an' had made it out of feathahs, an' put it down fer 'er. Now, my mother's ['s = was] sick all de time. [Norfolk, Va., (some-where near 460?), 449:2.]

11328. A woman, that she didn't appreciate what choo do for her, and you want her to be in bad luck an' didn't want her to keep any money. An' yo' get you one dollar from her, you burn the dollar to ashes. Blow it out of your hand that way [demonstrates]. And she will never be able to keep anything in the world. [New Orleans, La., (816), 1157:8.]

DOLLAR - PAPER MONEY - MAN GETS FROM WOMAN - BURNS BLOWS ASHES FROM HAND - SHE WILL NEVER KEEP MONEY

11329. Git chew three dollars.

(What kind of dollars, silver dollars or paper dollars?)

Paper dollars. An' *dress* dem wit some salt and some bread, an' wear it fo' three days on yo' left side, an' fo' three days yo' take an' go to three stores an' spend each one of them dollars - a dollar to each store yo' go to. An' dat'll bring yo' luck. (What kind of luck?)

3 PAPER DOLLARS - DRESS WITH SALT AND BREAD - WEAR 3 DAYS ON LEFT SIDE - 3 DAYS SPEND DOLLAR IN EACH OF 3 STORES - TO HOLD MONEY EVERY DAY OF YOUR LIFE

every day yore life. [St. Petersburg, Fla., (1007), 1625:6.]

11330. Dirt from under their [victim's door] step, put in bottle, carry to river, throw over left shoulder, they'll follow. [Memphis, Tenn., (969), 1568:3.]

11331. Ah said, jes' lak someone is gone an' yo' want 'em back home, why yo' kin take a dove - git chew two doves. Kill one de doves an' let de othah one be live. Jes' lak, say fo' instance, yo' want Charlie tuh come home. Drop three drops of dat blood outa dat dead dove on de wings of dat live dove - on each wing - an' call Charlie's name wit each drop of blood. An' drop three on de next wing an' call Charlie's name. An' turn de live dove aloose an' let him go wit dose six drops of blood on his wings, yo' see. An' dat will bring de person back home whut chew wanted back. [Brunswick, Ga., (1242), 2113:7.]

DOVES 2 - KILL 1 - LET 3 DROPS OF BLOOD FALL ON LIVE DOVE'S WING - SAYING CHARLIE COME HOME - LET 3 DROPS OF BLOOD FALL ON LIVE DOVE'S OTHER WING SAY CHARLIE'S NAME AND INCANTATION ON EACH DROP THEN TURN LIVE DOVE LOOSE - CHARLIE WILL RETURN

DOVE DISCOVERED DRY LAND AFTER FLOOD - SACRED BIRD IF YOU BREAK [OR STEAL] HIS EGGS...YO'LL BE RAGGED

dove an' ever'thin' else 'cause dey say he discovered dry land, when he went out. If dey take one of his [!] aigs or anythin' lak dat an' bust up one of his aigs, yo'll be ragged all de time.

(He discovered dry land in the Bible.) [Wilson, N. Car., (1455), 2646:19.]

11333. Get a dove feather from right wing and use three of those feathers [slivers of the feather] and turn them up like plattin[?] and tie one end. Put

11332. Don' want chew tuh mess with a dove. Anybody [everybody] crazy 'bout a

in bag and wear round neck and let hang between breasts. Whatever woman asks of man she'll get. [Memphis, Tenn., (971), 1572:2.]

DOVE - DRY HEART - TIE TO ARM
RED STRING - GAMBLING 11334. Yo' kin git a dove, a turtledove, an' take de heart out an' let it dry. An' when yo' dry it, yo' kin take a red strip - a string - an' wear it round yore right arm. [I turned

off recording machine too soon.]

(That's luck for what?)

Fo' gamblin'.

(You get this from a turtledove?)

Yes, turtledove. Yeah, de heart of a turtledove. [Waycross, Ga., (1168), 1975:1.]

11335. 'Bout takin' de mo'rnin' dove [= turtledove] an' takin' his heart out, dat's fo' *fixin'* somebody. Yo' know, *fixin'* 'em in any kinda way dat chew wanta, so dey mindless. Dey

DOVE - PARCH HEART - IN VICTIM'S DRINK - MINDLESS take de heart out of a mo'rnin' dove an' have it parched up until it jes' be like ashes or a powder, anythin'. An' say yo' kin take dat an' put dat intuh any watah or anythin' dey use tuh drink, or anythin' dat chew wanta put it in, an' from time tuh time after yo' give it tuh 'em in de weeks dat dey live, dat dey would be jes' mindless or go jes' crazy. [Brunswick, Ga., (1226), 2084:9.]

11336. (Well, tell me about the dove's heart then.)

Just like I and you is enemies. I get me a dove and I'll take the dove and call your name, you see, at twelve o'clock at night. And I'll take that dove and

DOVE - STAB IN HEART - MIDNIGHT CALLING VICTIM'S
NAME: IN THE NAME OF GOD, THE FATHER, THE SON
VICTIM WILL WILT DOWN JUST AS THAT DOVE DIE

I'll stab that dove through the heart and call your name *In the Name of God, the Father, the Son.* And when that dove - when that pain hit that dove

it supposed to hit you, you see, and that will effect you, and you will wilt down just as that dove die. You see. But you gotta call your name and hit that dove through the heart with the knife.

(I see.) [This is only one of many times in *HOODOO* I was used as a guinea pig.] [New Orleans, La., (866), 1401:1.]

11337. Well, yo' take now fo' love - yo' know whut dese little ole hoot owls is, yo' know. No, ah mean dese little morning [mourning] doves.

(Mourning doves that coo-coo like that?)

DOVE - KILL - TAKE TONGUE - PUT UNDER YOUR TONGUE
KISS A GIRL - SHE WILL LOVE YOU - CAN'T SHED HER

Yes. Well, see a person kin go out, chew know, an' kill

one of dem an' cut de tongue from under his mouth, an' place it under yore tongue in yore mouth an' kiss a girl, an' it'll be hard fo' yo' to git rid of her. She'll come to be in love with yo' an' yo' couldn't git rid of her. [St. Petersburg, Fla., (1028), 1672:4.]

11338. Mah husband had quit me once an' a girl tole me about a dove. She tole me tuh take de tongue of dat dove an' put it tuh dry, an' den lay it in *Hearts Cologne*, an' den when

DOVE - KILL - DRY TONGUE - SOAK IN HEARTS COLOGNE
WOMAN LAYS UNDER TONGUE - KISSES HUSBAND TO HOLD

ah gits a chance tuh go wit mah husband, tuh put it in mah mouth an' kiss him, an'

his love would come new ag'in to me. So ah tried it an' suah enough, it did. [Brunswick, Ga., (1206), 2038:1.]

11339. Kill a dove and put de dove's tongue under yore tongue an' kiss anyone dat chew love an' dey will git affectionate. [Waycross, Ga., (1104), 1777:13.]

11340. Dere's a love powder yo' kin make, too. It's made from a dove, a turtledove. Yo' git dis turtledove an' put him in de oven an' jes' bake him dere until he dry. An' yo' make a powder an' sprinkle dis powder, a teaspoonful

DOVE - BAKE IN OVEN - A LOVE POWDER - PUT IN WINE

of powder into a cup of wine, an' dat will draw de love.

(Of the person that drinks it?)

Yes. [Wilson, N. Car., (1454), 2644:1.]

11341. Dese little mawnin' birds like a turtledove, dey calls it - lak a dove, a mawnin' dove. It's lak a [something] but it's a smaller bird. See, if dere's a sick[ness], dere 'fliction around de house, yo' see him come light around

DOVE - COMING TO HOUSE WITH ILLNESS - DEATH SIGN

dere. Pretty soon dat's a dead body. [A note of mine reads: "The drunk who ~~came~~ in twice."] [Brunswick, Ga., (1208), 2062:6.]

11342. I've heard that people will take and burn dragon's blood on the stove and it's supposed to drive all trouble away. [Snow Hill, Md., (86), 4:47.]

DRAGON'S BLOOD - HEARTS COLOGNE - LUCK FOR SELLING

11343. Take dragon blood an' *dress* it with *Hearts Cologne*, sompin lak that,

an' jes' use it in yore home. That would make it lucky fo' things lak that.

(If you were selling liquor or anything of that sort.) [Fayetteville, N. Car., (1410), 2434:5.]

11344. Yo' go to de drug sto' an' yo' git somepin dey call dragon's blood, an' yo' gits sulphur an' nine seeds of red peppah, an' yo' take dat an' burn it.

(What will that do then?)

DRAGON'S BLOOD - SULPHUR - RED PEPPER AT DOOR FOR SPELLS OR POLICEMEN

Dat will keep de poleece away. An' den yo' take some of it an' spread it round de front, yo' know, spread it round where he'll come ovah it, but jes' a little bit chew know where it won' be noticeable. Take some dragon's blood an' sulphur...Dat will keep down spells.

(That will keep down anything anybody is putting down for you.)

Ah mean keep 'em down where lak where a poleeceman's an' lak dat dey'll come an' try tuh come in, but dat will keep dem from comin' across. [Fayetteville, N. Car., (1419a), 2557:17.]

11345. One way to do, dey go on dere and dey take an' burn sulphur and dragon's blood. Put it behin' de do'r, front do'r. Den dey go down to do'r, one dey go after to git dat

DRAGON'S BLOOD - SULPHUR - BURN BEFORE SEEKING JOB

jah - job.

(I see, they burn that before they go down to the house [to get job]. [Jacksonville, Fla., (547), 680:1.]

11346. If you be out of work and you want's to get a job, you go to the drug store and you get you some cinnamon bark - not the ground cinnamon - cinnamon

DRAWING POWDER RUB ON HANDS

CHW AND SPIT CINNAMON BARK

INTERVIEWING BOSS FOR JOB

bark. You chew that. You get you 25 cents of what you call - it's a *drawing powder* - and you gotta pay attention too when you get that.

After you get that powder...Now, for you, you have to get pink. They got two kinds of it.

They got the pink and white. You get that *drawing powder*. Of course, you rub some of it in the palm of your hand like that [demonstrates]. You take that

cinnamon bark and you chew that cinnamon bark. And when you get around there where the boss is, of course, spit it but not enough so nobody will pay attention to you. You take some of that powder and you put it in some of your pockets, and because it's got a sweet smell to it, nobody never pay attention to it anyway. In your pockets. When you close to him, spit that cinnamon bark around there. And that powder will draw him to the person [to you] and he will give you a job. [New Orleans, La., (855), 1349:9.]

11347. Yo' has dis earwax an' yo's fixin' tuh have a' interco'se wit a woman, if she wuz subject tuh any disease. All right, yo'll take de wax out de ear jes'

EARWAX USED BY MAN TO TEST WOMAN FOR SEXUAL DISEASE

wax on yore finger. If dere anythin' dere, she can't stay dere. She'll jump clean from undah yo'. [Florence, S. Car., (1310, the RAGGEDY MAN, 2189-2199, v.3, but this left out of interview), 2220:2.]

11348. Git eel hide.

(He wears the eel hide and then - what will that do for him then?)

Well, yo' see, jest lak eel - yo' know yo' kin ketch an eel an' yo' can't hold him to safe [save] yo' life. After yo' gits de hide from dat, yo' wear it next

EEL HIDE ABOUT WAIST - NO ONE CAN THROW YOU TO GROUND

ketch a eel it's nuthin that he kin do wit yo'. Yo' kin jest do 'way wit him jest lak dat. Ah don't [know] how come, but....

(If you are wrestling they can't hold you.)

Dey can't throw yo'. [This eel belief is known everywhere.] [St. Petersburg, Fla., (977), 1585:6.]

11349. Ketch yo' a *eelfish* outa any watah an' skin him. An' skinnin' him, put dat hide up an' let it dry, an' aftah puttin' it up dere to let it dry, yo'

EEL FREQUENTLY CALLED *EELFISH*

cut yo' a piece about big enough to go round yore waist an' jes' wear it round yore waist. An', man, nobody kin throw yo'.

(Nobody can throw you in a fight.) [Florence,

S. Car., (1331), 2291:7.]

11350. Ketch a *eelfish* an' scrape dat slime offa him into a cup an' po' dat whiskey on it an' let it set twelve hours an' strain it off, an' give it tuh him tuh drink.

EELSKIN SLIME IN WHISKEY 12 HOURS - CURES ALCOHOLIC

known everywhere.] [Brunswick, Ga., (1174), 1982:6.]

11351. See, fo' instance, take a eel, yo' understan' aftah yo' ketch 'em outa de watah dataway, an' skinnin' him, an' takin' dat skin an' leavin' it till it dries. Pound it up to a

EELSKIN DRY AND POWDER - WEAR - GET PAST WATCHMAN

Well, jes' as slick as he would be when he's 'live, dat's de way yo'll be able to make yore points, yo' know. Seems lak if de watchman is dere yo'll git by him some way. Where, if ah wuz wit'out it, ah'd git trapped, yo' understan'. [New Orleans, La., (1560), 2857:2.]

11352. Well, yo' know, as ah first said, if somebody yo' have somepin in fo' 'em - ain't goin' de way yo' want 'em - tuh puttin' 'em tuh walkin' or sompin othah, anything. Well, yo' go down tuh de rivah an' yo' fish an' try tuh ketch a eel. Yo' know it's a long ole fish look lak a snake. Well, yo' cut de

haid off an' have a bottle or a glass or sompin ready, an' hit's one drop of blood dat will drop from dis eel's haid. So yo'll take dat an' yo'll take some honey. An' dey'll take

EEL - HEAD OF - DROP OF BLOOD FROM - MIX WITH HONEY
HIGH JOHN DE CONKAH AND LOW JOHN DE CONKAH
GET 3 DROPS INTO VICTIM'S SHOES - PUT TUH WALKIN'
IN DE NAME OF DE FATHER, DE SON AND DE HOLY GHOST

some honey an' de root dey call de *High John de Conkah* an' dere's one dey call de *Low John de Conkah*.

Well, yo' take dis root an' yo' boil dat an' yo' make a kind of a syrup-lak, an' as yo' go tuh dis friend or whoever it is, house, an' jes' lak dey shoes be's sittin' undah de dressah - somewhere yo' know, round de house. Well, yo' kin drop three drops in de shoes or anywhere jes' so long as it be's neah de shoe or a little bit git on de shoe. An' yo' kin say whatevah yo' want tuh be done, "In de Name of de Father, de Son an' de Holy Ghost." An' in de limits of time, dey say it will come tuh pass.

(What did you do with that drop of eel's blood? What did you do with that?)

Yo' take dis drop of eel's blood an' yo' fixes it wit dis honey an' dis othah root - *High John de Conkah*. [Brunswick, Ga., (1227), 2084:10.]

11353. Eel grease, 1 drop in ear for 9 mornings for deafness. Someone gave to me for my supposed deafness. [Memphis, (967), professional & excellent.]

11354. Put eel powder in food or drink to kill. [Fredericksburg by Ediphone.]

11355. Eel skin in liquor to stop alcoholic drinking, from Fredericksburg by Ediphone.

11356. Alcoholic cured by eel skin in liquor. Mobile 880:1.

11357. Eel blood in whiskey to stop drinker. Algiers 2954:11.

11358. Eel skin or blacksnake skin around waist makes wearer supple and slippery in wrestling; no one can throw you. Norfolk 488:2.

11359. Wear eel skin on waist so that no one can hurt you. Wilmington 268:2+85.

11360. Eel skin worn on back for backache caused by cunjuraton. Richmond 358:6.

11361. Dey tell me, say, yo' kin git de fo' names of de 'ciples [who wrote the 4 Gospels] an' write it yo' know, an' jes' like....An' den take twelve fig leaves, sompin othah lak dat, an' wear it in yore left shoe, an' dey tell me de folks will come; yo' know, give up. [Brunswick, Ga., (1179), 1990:9.]

EVANGELISTS 4 - NAMES WRITTEN - FIG LEAVES 12
WORN IN LEFT SHOE - YOU ESCAPE - THEY GIVE UP

11362. They have some powder - you go to the Cracker Jack Drug Store downtown you know. They calls it the *Evil Powder*. (*Evil Powder?*)

EVIL POWDER - SAID TO HAVE BEEN SOLD AT
CRACKERJACK DRUG STORE IN NEW ORLEANS

Yes sir. You takes it and sprinkles it around your house or on your steps, you understand. And finally - not tomorrow you going to move, but finally, you get disgusted of the place and you'll move on away from that place.

(I see.) [New Orleans, La., (786), 1090:9.]

11363. It's just like if you go out and have a passage. You will take that and put it any place that will do, put it in a jar. Get nine needles and nine pins and nine tacks, and put them in there and stop that up, and it will cause you not to move your bowels.

EXCREMENT OF VICTIM - 9 NEEDLES - 9 PINS - 9 TACKS
STOPPED UP IN JAR - COMES THROUGH MOUTH TO KILL HIM

They won't move. They'll pass through your mouth and finally it will kill you.

[New Orleans, La., (855), 1347:11.]

11364. (To drive a person crazy what do you do?)

Well, it's to take some of his - *whut yo' would call it some proper name, ah don't know.*

(His passage?)

Yes sir, an' bo' a hole in a tree... [Stopping passage up in tree is a common rite. I have reproduced this one here to indicate the limited vocabulary concerning vital parts and functions of the body.] [Way-

cross, Ga., (1146), 1870:1.]

11365. Turpentine and red pepper with excrement put in north side of tree to kill or burn victim's hind end. [Memphis, (968), 1567:4.]

11366. Jes' lak if mah husband be's goin' wit a woman an' ah been tryin' tuh prevail wit him tuh leave her alone an' she won't do it. Yo' git de green an'

red pod peppah an' git two. All right, yo' dig all dem seed an' everythin' outa dose two pods of peppah an' yo' kin throw dat away anywhere yo' want. Yo' git chew a gunshell but it gotta be black [have black powder]. Git chew some dis

FAT LIGHTWOOD PINE [ANY PINE RICH IN PITCH - USED TO LIGHT FIRES] - RED PEPPER POD - GREEN PEPPER POD REMOVE SEEDS - TAKE BLACK POWDER FROM GUNSHELL AND PUT SALT IN ONE PEPPER - NAME IT WOMAN GOING WITH YOUR HUSBAND - CURSE WHILE DOING BOTH OVER 2 PEPPERS CROSS 2 OR MORE LIGHTWOOD SPLINTERS [CAN BE LARGE] FORMING AN "X" - WHILE THIS BURNING CURSE WOMAN AND HUSBAND - POWDER BLOWS UP - HE BEATS AND LEAVES HER

salt in one pod of dat peppah an' name it de woman he goin' wit. Put de gunpowdah in de othah pod an' name it he. Yo' curse her while yo' doin' dat an' den yo' curse him. Yo' git chew some *fat* lightwood splintahs [can be large pieces of wood] an' yo' cross dem disaway [demonstrates]...

(Like an "X"?)

Yessuh, an' while dey burnin' yo' jes' be cursin' 'em fo' everythin' yo' kin think of, an' when dat powdah blow up, when he go tuh see her ag'in, he'll beat her an' den he won't go tuh see her any mo'.

(He'll beat her?)

Yes sir. Dey'll fall out right den, see. [Brunswick, Ga., (1211), 2049.]

11367. Dey say a fig tree, dat hit every Christmas or every New Year's Day dat hit blooms, dat hit stay as it blooms, little blossoms, little seeds come on an' off, an' be gone away 'fore day every New Yeah's. [Wilson, N. Car., (1455), 2664:15.]

FIG TREE BLOOMS BRIEFLY CHRISTMAS OR NEW YEAR'S EVE

NEW YEAR'S NIGHT UNDER FIG TREE HEAR ANGELS SING

11368. Undah de fig tree, dey says, de first night of de year, say if yo' go down tuh de fig tree, say yo' kin heah music in de air. Says if yo' jes' sit dere yo' couldn't tell which way de sound comin' from. Dat is New Year's night. Say if yo' go down tuh de fig tree, say yo' could heah angels singing. Say yo' couldn't tell whut dey wus singing an' which way it was comin' from, but yo' jes' heah dat music. [Fayetteville, N. Car., (1391), 2497:7a.]

FIG LEAVES IN CHIFFONROBE - TRUNK - BILLFOLD - LUCK

11369. Dey say de fig tree leaves is good fo' luck. See, yo' take dem an' put 'em in yore cifforobe [combination of wardrobe and chest of drawers (U.S.A.) or yore trunk or put 'em in yore billfold, de fig

leaves. Dey are nice fo' luck. Jes' take a leaf yo' know, lak a little young leaf-lak, a little young one, yo' know, not one de great big ones. Put it some-where yo' kin handle it, jes' spread it out. [Memphis, Tenn., (1549), 2816:4.]

11370. Ah heah mah grandfather say dat evah yo' workin' fo' a man an' felt lak he wanted tuh git rid of yo' or somepin othah, it slow on de job, yo' jes' go an' take a fig leaf an'

WORK SCARCE - BOSS MIGHT FIRE YOU - WRITE PSALM ON FIG LEAF - IN RED BAG - IN RUNNING WATER 8 DAYS

write de 23rd Psalm, ah think, an' put it in a lil' red bag an' keep it an' let days. Say he won't fiah yo'. [Wilson, N. Car., (1462), 2650:14.]

it stay in a stream of runnin' watah fo' about eight

NORTH SIDE FIG TREE ROOT - OVER DOOR - JOB AND LUCK

11371. Dey take de root of a fig tree from de no'th side an' hang it up ovah de

do' dat chew go in an' out de most, an' it would make yo' be lucky in havin' a job or anything yo' wanta undertake tuh do. [Waycross, Ga., (1146), 1870:2.]

11372. Ah know if yo' go to a fig tree an' cut a root outa fig tree - cut dat root 'bout large as yo' could hold it in a pocketbook - well, it's luck to

yo'. An' den in any kinda games - yo' are lucky in any kinda games wit fig

SMALL FIG ROOT - PIECE - POCKETBOOK - LUCK AND GAMES

root. Yo' know, put it in yore pocket an' tote it lak dat. It's lucky. [Brunswick, Ga., (1214), 2060:14.]

11373. Said yo' go to a fig tree an' yo' git a root from de no'th side, a root from de west side, dat de side de sun set on, yeah. An' git de root from three different parts; don't

3 ROOTS FROM 3 SIDES OF FIG TREE - HEARTS COLOGNE KEEP IT IN YORE POCKET...DEMAND ANYTHING YO' WANT

git it from foah, git it from three, three different directions, [they] say. An'

yo' keep dat root an' put a little *Hearts Cologne* on it, an' jest keep it in yore pocket an' yo' kin demand anything yo' want done. Dat's all from a fig tree. [For another version of this rite, also from Waycross, see No.1247, v.1.] [Waycross, Ga., (1148), 1872:8.]

11374. Well de fig tree is always goin' tuh be good. Yo' work good wit dat. Anything, yo' understan', tuh do or whut chew want it tuh do.

(How would you do that?)

NAME AND WHAT YOU WANT DONE - USUALLY GOOD WRITE ON PAPER - BURY AT ROOTS OF FIG TREE

Well, yo' jes' only put it at de root, anything whut chew wanta use in dat. Jes' lak if yo' wanta do

me good, an' wanta give me even good luck on it, yo'll put it at de foot of a fig tree. Yo'll jes' take me an' name me. An' den when yo' name me, why, co'se den yo' jes' only write mah name an' den yo' write whut chew want done. An' den yo'll put dat down at de fig tree root, but chew put it in dirt. Dat's all ah know 'bout dat. [Sumter, S. Car., (1382), 2455:6.]

11375. De fig tree - take a bottle an' urinate in de bottle. An' it's jes' lak if yo' got it in fo' me an' yo' wanta *hurt* me, urinate in de bottle an' den take somepin else [what?] an' po' in dat *urinate*, an' take dis red string an' twist it real tight an' *slash it* to de main root of dat fig tree. Anybody go to dat fig tree an' eat it dey *poisoned*. If dey eat a fig offa dat tree dey's *poisoned*. [The preceding word *slash* I evidently understood as *lash* according to my following question.]

(How do you tie this string around it?)

URINATE INTO BOTTLE - POUR SOMETHING [WHAT?] INTO BOTTLE - CORK UP BOTTLE - MAKE HOLE THROUGH CORK USING NAIL - PUSH RED STRING THROUGH HOLE IN CORK INTO URINE - WITH KNIFE SLIT OPEN FIG TREE ROOT ATTACH STRING - TIE - LIQUID FROM BOTTLE INTO TREE HOODOO TRANSFUSION - ANYONE EATING FIG IS POISONED

See, yo' takes de cork stopper an' puts it into dis bottle. An' yo' takes a small nail an' makes a hole right into de center of dis stopper, right down in de cork, see. An' de end of it, take it out an' jes'

twist it real tight an' jes' take yore knife an' jes' open de end of a tendril, jes' break off de tendril an' jes' let de thread in dere, an' jes' let it close right back up. See, dat *urinate* po' right into de tree.

(You have part of the string into the bottle and part of it hanging outside?) [This is one of several *transfusion* rites in HOODOO, another example of how *doctors* imitated M.D.'s.]

Yes. [Wilson, N. Car., (1459), 2649:13.]

11376. If yo' wanta git a girl tuh love yo', yo' take her undah a fig tree an' [they] say, yo' take her dere fo' as many times as twelve, an' dey say, if yo' git her tuh go with yo' twelve times, say she'll love yo' - aftah

12 TIMES TAKE GIRL UNDER FIG TREE - SHE'LL LOVE YOU

yo' taken her dis twelfth time say she will love yo'. Jes' take her down dere an' talk with her under de fig bush. [Fayetteville, N. Car., (1391), 2497:7.]

11377. Yo' know, during when de figs is green, dey have a little white sompin dat chew kin mash up. An', if yo's in love - lovin' someone an' she wus treatin' yo' so jes' like yo' wanted tuh git out, quit lovin' her or sompin - dey claim yo' take two

GREEN FIG MILK - MAN DRINKS FOR UNRETURNED LOVE

of dose figs an' squeeze. Don't git de seeds, jes' git all dat milk out an' drink it with yore milk an' all, an' along - along gradually she'll come to leave yore mind. Jes' like yo' have yore mind set on somepin, yo' can't think of anything else but dat. An' dey claim dat dat'll settle it. Dat's whut ah hear de ole people say. Ah've nevah tried it. [Waycross, Ga., (1163), 1940:1.]

3 CORNERED FILE UNDER CENTER OF HOUSE - QUINCUNX

11378. Yo' kin take a three-cornered file an' yo' kin crawl under de middle of some lucky person house - person's house - underneath de house, an' yo' kin put dis file down jes' about two inches. In three days dey'll be gone.

(That's to move them out of the house.) [Waycross, Ga., (1076), 1743:4.]

11379. Git a brand-new three-cornered file; see, a brand-new one - three-cornered file. Yo' kin git one fo' a nickel right down to *Kress* [= *Kresge*, now *K mart*]. At fo' 'clock in de mawnin', if yo' want dis house [house in which I was

NEW 3-CORNERED FILE - HIDE AT STEP TO MOVE PEOPLE

then interviewing informant], see, if yo' want me [to] move outa dis house - not outa town now - jes' outa dis house. Yo' comes dere to de step an' stick it fur enough [under] so nobody kin see it, see. An' den leave it an' de folks will leave dis house.

(They will move out?)

Oh, dey gotta, ah seen dat happen. [Brunswick, Ga., (1183), 1995:5.]

11380. Git a ole rusty file, understan, what somebody haven't used and you kin file that file. In other words dig a hole about two steps from the door-step and put a hog foot down in dere. An' then go about two steps further and you drive that file down about two inches under the dirt. An' of course when

you drive it down in, using three words. Consequently, it won't be long till that's gone.

IN FRONT OF VICTIM'S BOOK BURY A HOG FOOT - NEARBY DRIVE DOWN NEW RUSTY FILE - IN 3 HOLY NAMES - MOVES (What three words do you use?)

Well, you drive that down,

In the Name of the Father, Name of the Son and the Holy Ghost.

(I see. What will that do to them then?)

Well, they have to go. That will set them going.

(Make them move.) [Jacksonville, Fla., (604), 783:5.]

11381. Or yo' kin take a file an' yo' kin write a man's name an' keep him at home wit a file - keep him, make yore husband stay at home. Yo' kin buy a brand-new file, be shore

BUY NEW FLAT FILE - NAME IT YOUR HUSBAND - ON BOTH FLAT SIDES WRITE HIS NAME COMING TO YOU - YOU HAVE USED HIS NAME 3 TIMES - LAY FILE AT TOP OF DOOR HE WALKS THROUGH MOST - TO KEEP HIM FROM RUNNING ABOUT it's a brand-new file, one of those flat files, an' name it yore husban'. Yo' take it home an' yo' write his name comin' tuh

yo' on dat file. Dat's kinda hard tuh do but chew kin do it. Write his name on each side of dat file. An' den lay it up where he transferrin' in an' out, an' dat'll make him stay at home. [Memphis, Tenn., (1452), 2790:11.]

11382. De file, dey say yo' kin take a file an' file a nail down right fine. Dat whut dis man say, cut de nail down right fine an' put de nail down undah de do'sill an' put de file up undah de sill undah de house.

(You file a nail down?)

FILE NAIL TO SHARP POINT - DRIVE NAIL INTO GROUND UNDER DOORSILL - NAIL THE FILE UP UNDER DOORSILL PEACE IN HOUSE [NAIL AND FILE KEEP AWAY WITCHES] Yeah, right fine - yo' know, right sharp.

(To a point?)

Yes. An' yo' nail it down

in de ground - put it down in de ground, right undah de sill, an' den take de file an' nail it up on de sill undahneath de house. An' dey says dat will make a quiet home. [*Undah de sill undah de house* shows that this house is built a foot or more aboveground, resting upon 4 or 5 piles or pillars and having open sides, so that you can crawl underneath to perform this rite. We have met these houses and under-the-ground-floor rites before.] [Fayetteville, N. Car., (1419), 2495:10.]

FILE BURIED AT DOORSTEP POINTED TO HOUSE - TROUBLE

11383. (You bury the file under the doorstep? This brings trouble into the home?)

That brings trouble in a home.

(The point must be....)

Extendin' [pointing] to de house. Yo' don' wanta bury it dis way on de step [demonstrates]. Yo' wanta bury it dataway, extendin' to de house an' kinda elevated up. Dat brings trouble in de home. [Memphis, Tenn., (1529), 2733:10.]

11384. Yo' take dat file an' it's a certain place at chure steps, yo' stick dat file down on de point. But chew gotta have sompin else tuh go undah dat.

Yo' gotta have...Yo' take dat *John de Conkah*, yore chambah lye an' a teaspoon fulla sugah. An' de blue-stone yo' beat it up, if

2 OR 3 INCHES OUTSIDE FRONT STEPS - DIG HOLE - PUT IN 4: JOHN DE CONKAH - URINE - SUGAR - BLUESTONE FORCE FILE DOWN THROUGH THEM - KILLS ALL CONJURE

yo' don't git it compounded. Yo' beat it up an' put it in dere, an' yo' take it an' yo' put it in a hole. Den yo' take dat file an' yo' stick it down - po' it [ingredients] in dat hole an' stick it [file] down dere, about two or three

inches from yore steps. Dat's whut dat file is fo', tuh keep down dose sharp things [an enemy could bury under your doorstep].

(What will that do now?)

Dat will hold yore luck in dat house. It will hold yore luck. [Memphis, Tenn., (1548), 2812:5.]

11385. Policeman comes several times and you wanta keep him away, and you doin' *underworld work*. You have to get you oil of cinnamon, use your *chamber*

lye, and cayenne pepper, and scrub every morning before the sunrise. Scrub into house [for trade], never out. Then you get you two brand-new files

2 NEW FILES CROSSED - UNDER FRONT DOOR AND BACK
FOR UNDER-WORLD WORK - SCRUB DAILY BEFORE SUNRISE
WITH OIL OF CINNAMON - YOUR URINE AND RED PEPPER
SCRUB IN FOR CUSTOMERS - FILES STOP POLICE AND EVIL

and you put 'em to your door and cross 'em. They can't come over that.

(Well, where did you put these at the door then? How would you put them?)

What, the files?

(Yes, at the door.)

You would put them underneath the doorstep.

(Underneath the doorstep. I see, so they won't come in.)

You have to use 'em in de back door like dat [also] if there is two entrances going in. Well they can't come across those two new files. [Norfolk, Va., (492), 530:1.]

3 NEW FILES: 1 AT EACH FRONT CORNER OF HOUSE
1 AT FRONT DOORSTEP - TO KEEP DOWN CONJURE

11386. Take a file if anyone be doin' anything roun' yore home.

Take a file an' a new brand

[brand-new] file an' [demonstrates] place one at that corner an' one at de othah corner [of house], an' one at chure [front] do'steps, an' dat do away with all dat.

(Place those two files at the two front corners of the house?)

De front corners of de house. [Sumter, S. Car., (1365), 2410:2.]

11387. Yo' kin go tuh a hardware sto' an' buy yo' fo' new files an' stick 'em down to each corner of dat house an' somebody be always dere who wanta rent

4 NEW FILES - STUCK DOWN AT EACH CORNER OF HOUSE
IF YOU WANT SOMEONE TO STAY - HE OR SHE WILL STAY

it. If yo' want anybody tuh stay, dat'll even make 'em stay. Dat's right.

[Sumter, S. Car., (1355), 2374:5.]

FILE AND PIECE OF VICTIM'S OWN CLOTHES BURIED
UNDER HIS OR HER OWN STEPS - MOVES HIM OR HER

11388. Take a file an' place it undah yore [their] do'step, dat cause 'em tuh

move. Git a piece of dere clothes, yo' know, a piece of cloth in dey garment. Prob'ly a person when dey washin' or sompin lak dat, not knowin' dat yo' have anything against 'em, cut a piece of dere garment off an' use it. Bury it undah yore [their] steps. Yo' have to do it at night quite natural.

(Whose steps do you bury it under?)

Undah dere steps.

(If I wanted to harm you, I would get a piece of your garment and bury it under your step?)

Yes. [Memphis, Tenn., (1518), 2695:5.]

11389. If yo' wanta git me outa heah, bury dat file an' let it stay dere nine days.

(Where do you bury it?)

Undah de front steps. [New Orleans, La., (1558), 2982:10.]

11390. [Since these three divisions of our margin title are listed both singly and together in the following rites, I have for convenience combined them here in one margin title; this title later to be followed by a closely related but separate margin title FOOT PRINTS or FOOT TRACKS.] FINGERNAILS - TOENAILS - FOOTSKIN These latter in former times and through much of the year were made by the skin of the bare feet. Other rites about these four aspects of the human body are scattered throughout HOODOO.]

Fingernails in food helps love matters. [Wilmington 83:4+85 & Richmond 348:1.]

11391. For love serve fingernails in drink. [Fredericksburg by Edkphone.]

11392. Fingernail dirt and dandruff in drink brings love. [Mobile 973:1.]

11393. Lotta mens an' dey drink plenty of whiskey or gin, an' dey goin' right by, dey tell me yo' take some of yore fingernails an' put in it, say dat will help bring business. Put dat in dere. [Fayetteville 2599:8.]

11394. You can wear another person's fingernails for love. [Wilmington 115:5+85.]

11395. "They take your fingernails, if you kin git 'em after somebody cut 'em off, an' wraps 'em up in a handkerchief, and take and wear 'em close to your body. They claim you kin always have power over 'em. You kin do 'em any way you want to and they can't do nothin' to protect themselves about it." [Richmond, Va., (386), 458:3.]

11396. Dirt from under someone's fingernails kept or worn causes love. [Mobile 882:4.]

11397. Fingernails are worn in shoe to hold person. He specifies middle finger of right hand and finger next to little finger on left hand and dirt from under these 2 nails. [Vicksburg 1001:6.]

11398. I heerd 'em say day dey kin get chure fingernails and dey take and burn 'em and git de ashes. See, and put it in de ground and bury it, and dey say dat you will suffer wit de headache. I hear 'em say dat all de time.

(Suffer with the headache. I see.) [Petersburg, Va., (450), 426:4.]

11399. Take dey fingernails and bury 'em an' make 'em lose dere mind. [Fayetteville 2614:13.]

11400. Scrape fingernails, put in coffee, tea, or whiskey, an' you'll go crazy. [Charleston 572:2.]

11401. If dirt under your fingernails is dropped into whiskey or anything, your system becomes poisoned or poisoned. [Charleston 642:5.]

11402. "Scrape the fingernails into the drink...goes into the man's stomic... that ails him...as if you put a slow poison in a person." [New Orleans 1135:7.]

11403. "They take your fingernails and soak it in whiskey, and you drink it, and it will kill you AS DEAD AS FOUR O'CLOCK." [Fredericksburg, by Ediphone.]

11404. They take your fingernails and that will stop you from stealin'. Stop 'em up in a bottle an' keep it fer nine days. [Richmond (365) 302:8.]

11405. Take 9 fingernails an' take an' put 'em in a han'kahchief an' keep 'em for 9 days. They say that kin keep policemen from comin' to your house. [Richmond, Va., (369), 306:3.]

11406. If parched toenails are dropped into your food, they will grow in you and kill you. [Charleston 620:3.]

11407. Foot skin in cologne for love. [Wilmington 238:2.]

11408. Your dead foot skin in his food, "he's under your feet." [Mobile 945:10.]

11409. Scrape soles of feet, brown on stove, and serve in food for love. [Mobile 883:13.]

11410. Serve dead foot skin in food or drink 9 times for love. [Mobile

877:9.]

11411. Entice to love by letting person drink left-foot scrapings and salt-peter from bottle. [Mobile 874:10.]

11412. Footskin in cologne bottled and worn for love. [Wilmington 238:2+85.]

11413. Add dead footskin to dough for love when making bread. [Richmond 302:9.]

11414. Dead skin from left foot used in food is good for love. [Wilmington 237:8+85.]

11415. For love use footskin in food. [Norfolk 490:4.]

11416. Footskin with alcohol or sulphur in food is good for love. [Charleston, S. Car., 607:4.]

11417. Skin from the bottoms of your feet and salt tossed into running water hurts you in some way or runs you crazy. [Wilmington 270:8+85.]

11418. Left footskin in bottle with soda or salt or sulphur, throw into a creek "on a high spring current" and "always after dat you'll roam about de world." [Creek here is an inlet from the sea, in the British sense, and not the American creek = brook.] [Charleston 572:3.]

11419. "If a person get de skin offen de bottom of dey feet lak dat an' [they] says it would put a person to walkin'. You know, bury it, can't stay in one place." [To bury something to keep a person walking seems like a misuse of magic here, but similar rites are common in HOODOO. Intention frequently contradicts symbolism.] [Vicksburg 987:9.]

11420. "Just like you wash your feet good, take and scrape good and hard and get plenty of that scraped off. Put in a bottle or a bag, take it to the graveyard and bury it, that will MAKE YOU "WALKIFIED", jes' walk all the time." [Vicksburg 1007:6.]

11421. "Soak your feet an' git dat dead skin offa dere an' dey'll take dat an' carry it an' scattah it on de outskirt of a graveyard. Why yo' couldn't be in no peace, yo'll neah [near] about go crazy, have yuh haid addled all de time, yo'll jes' be nauseatin' an' be half crazy all de time." [Charleston 575:3.]

11422. Fingernails and toenails are kept in purse for love. [Richmond 361:2.]

11423. Scrape fingernails and toenails and drop into drink for love. [Memphis 1570:2.]

11424. Either fingernails or toenails are mixed with food for love. [Jacksonville, 691:9.]

11425. She parches fingernails and toenails and serves in food to hold man. [Mobile 899:3.]

11426. Put man's own fingernails and toenails in tea to keep him home. [Charleston, S. Car., 549:3.]

11427. If you parch fingernails and toenails, put them in bread dough and bake, some say you make friends, others say you harm. [Mobile 918:5.]

11428. If you fasten person's fingernails and toenails in a bottle, that makes this man think of you and keeps him coming to your house. [Washington, D.C., 805:11.]

11429. Fingernails and toenails thrown into running water drives victim crazy. [Vicksburg 1012:10.]

11430. Throw his fingernails and toenails with graveyard dirt into running water to run him crazy. [Wilmington 270:7+85.]

11431. Scrape person's fingernails or toenails, fasten up, and throw into running water to keep person going. [Richmond 385:1.]

11432. "I've heard of their takin' 'em, fingernails and toenails, an' throwin' 'em in runnin' water to keep you from keepin' any money." [My original pencil

transcription attached reads: *doubtful, do not use unless par.* (parallel). Non-sense! I merely had a lot to learn.] [Richmond 304:2.]

11433. "You could take that fingernails and toenails and bury it and that cause to give you misery in the head." [New Orleans 1366:2.]

11434. They bury your fingernails and toenails to keep you. [Petersburg, Va., 421:6.]

11435. Wrap victim's fingernails or toenails in red flannel [a red coffin!], bury it, make a wish, and after nine days the person will take sick, die, or go crazy. [Richmond 367:1.]

11436. "Dey kin take dat [fingernails and toenails] and put it in de stove an' parch it...den take it an' tie it up in a piece of rag, an' put a piece of assafitadee in it an' a little sulphur, an' dey kin bury dat aroun' de house... dat will make yo' come to dat house all de time an' yo' can't stay away." [Mobile 951:6.]

11437. Bury toenails and fingernails in the graveyard - "will start choo to perishin' an' stayin' sickly an' unhealthy until yo' jis' perish away to nuthin." [Mobile 945:9.]

11438. Fingernails and toenails stopped up runs you crazy. [Vicksburg 1002:12.]

11439. "If ah would git holt of yuh fingernails or yuh toenails an' ah stopped dat up, an' dat could kill yuh." [Charleston 640:4.]

11440. Put person's fingernails an' toenails in salt; that controls person. [Mobile 985:4.]

11441. Put fingernails and toenails in bottle with 9 needles and 9 pins and bury. "You will dry up and vanish away." [Washington, D.C., 827:6.]

11442. Soak fingernails and toenails in whiskey "dat dey go down to nuthin," pour into slow-running water, to make you useless in your hands "like yo' paralyzed in de han's." [Washington, D.C., 822:7.]

11443. They bury fingernails and toenails under the steps to kill you. [New Orleans 1313:2.]

11444. Dey kin take yore fingernails an' yore toenails, if dey kin git 'em, an' dey kin take 'em an' carry 'em an' shet [dialect variety of shoot, not from a gun, but throw them into the water with as much force as you can] 'em in [into] watah an' yo' can't stop travelin'. [Florence 2269:10.]

11445. Parch fingernails and toenails and give in food or drink for love. [Norfolk 535:7.]

11446. "They take a thing that grows in the woods you call a pigtail [see later], an' a heart leaf [see later], an' take de fingernails an' toenails an' put it [in] that an' boil it. That's suppose to cause your hands to be ill from it." [Is pigtail informant's name for a plant looking like or having something like the slender spike of small flowers belonging to the common plantain, *Plantago major*? The meaning of heart leaf is impossible to identify among hundreds of plants having cordate leaves.] [Wilmington, N. Car., (331), 269:7+85.]

11447. Dey take yore fingernails an' plant 'em down by de do' an' people walk ovah dem an' den dey throw red peppah behin' yo', see, an' keep de windows down an' keep 'em from comin' back to harm yo'.

(If I were in the house, I would plant my own fingernails down there?)

Listen, if a person is tryin' tuh harm yo', understan', yo' kin take yore fingernails an' toenails an' cut 'em off an' put 'em down by yore do', an' as they come along, yo' kin sweep out an' throw dat red peppah behin' 'em.

(But they walk over those fingernails? After they walk over them then I throw that stuff behind them?)

Yes. [Memphis (959) 1542:5.]

11448. They take that and they bury it, these fingernails and the toenails - all wrapped up, you see. Get some, somepin that come out of the shell - gun-powder. Get some gunpowder and dirt out of the graveyard, and your fingernails and your toenails, either one, and go bore a hole in a tree, but you stop it up in a can or a bottle like that. And you bore a hole in the tree, and a nail, as long as you can find, to drive in to keep that drawing up, you see. You drive that can fastened up. Of course, you burn at the soles, you get funny feeling about your head, you see. [New Orleans (855) 1347:3.]

11449. You [they] kin take yore fingernails. They kin lead you or make you go anywhere that they want you to do [go]. Now, your toenails - well, that's all the same thing. But either one of your nails, or part about you - that's a person got you in their lead - they kin lead you and they can do anything they want. Just like if you was my landlord and I had some of your fingernails or toenails, I would stay in this room [interviewing room] from now on and every time I come in here you'd take sides with me.

(What would we do with those [finger and toe] nails?)

They have to put 'em in - just put a little idene [iodine] in a bottle and put a little vinegar in - about nine drops of vinegar.

(That all they do with it?)

That's all. They gotcha. Don't have to do a bit more than that. Couple of ways that other people try to do somepin, it kinda keeps them away for awhile, but that - you take that, that's the real way to do. [New Orleans (867) 1405:2.]

11450. Dey git chure fingernails an' yore toenails. Ah didn't hear how many yo' takes, jest so it yore fingernails an' yore toenails. Dey take dat an' dey parch it, dey go back dere an' parch 'em. Beat 'em up real fine an' put 'em in some water den an' boil 'em till dat makes - jes' makes kind of a medicine-lak out of it. Den dey'll take dat - make dis heah medicine out of it den dat's a poison-lak. Dey'll take den an' po' it - git chure hat or anything lak yo' got to wear. Lak dey be's around yo' an' dey'll po' it aroun' de rim of yore hat, an' dey puts some cologne in dis - some sweet-smelling cologne, an' put in dis, an' po' it roun' yore hat. An' dey says dat yo' smell dat, an' jest walk - dat'll run yo' crazy, give yo' a feeble mind. Jest half de time yo' won't know whut chew doin'.

(Then you get my fingernails and toenails and you put them on my hat?)

Yes, sir, anywhere dat chew git it. Put it in sompin where he [you] kin git de smell of dis, inhale dat. [St. Petersburg (1014) 1640:2.]

11451. Use dirt from under fingernails and footskin in food for love. [Mobile 878:3.]

11452. Cut several fingernails from left hand, scrape skin from left foot and piece of right inner sole, wear in bag, and you can control the person. [Vicksburg 989:5.]

11453. *MAN CUNJURED WOMAN IN FEET SO SHE COULDN'T COME TO SEE HIM GET MARRIED TO ANOTHER WOMAN!* Not much of a story, but a remedy is given for a cure. Mix 3 ingredients: any liniment, sulphur and alum; rub down, never up, makes the swelling go down into the ground. [Wilmington (238) 161:4.]

11454. "Cut your toenails or your fingernails, or scrape that dead skin off [your feet]...bury it in a place where nobody walks...that will dry you up, *YOU WILL DRAG.*" [New Orleans, La., 1193:6.]

11455. The dirt off the bottom of your feet...bury that with your toenail and fingernail *TO KEEP YOU ON THE GO TO THE GRAVEYARD...KEEP YOU ON A DRAG.* [New Orleans 1289:7.]

11456. Fingernails, toenails and footskin in food aids love. [Charleston, S. Car., 545:5.]

11457. Parched fingernails, toenails and footskin in food creates love.
[Mobile 943:6.]

11458. Serve fingernails, toenails and "huff" [old skin from bottom of feet] in food for love. [Wilmington 271:1.]

11459. Fingernails, toenails and footskin in food or drink brings love.
[Ocean City, Md., by Ediphone.]

11460. Left fingernails and toenails, and left-foot skin parch, add sugar and give in food 9 mornings for love. [Mobile 865:5.]

11461. Take fingernails and toenails, wash feet and scrape and get dead skin, hair from under clothes, parch, put in food for love. [Memphis 1560:8.]

11462. Your toenails and your fingernails and the dead skin off your feet. And take that and tie it in...and a tencent [silver dime] and sew it up in a piece of red cloth and bury that underneath the doorstep, and they say he'll never come back here no more.

(Who won't come back?)

The person you wanta run away from dere.

(I see. Is that all you have to do?)

Yes, take it and put it in a red piece of cloth.

Well, if you wanta keep him, you take your toenails - if you wanta keep a man or either a woman, you take your toe-nails and your fingernails and the dead skin off the bottom of your feet and put it in a piece of [red] cloth and sew it up and put a ten cent [silver dime] in dere with it and a piece of his hair, and he'll never leave you. [Norfolk 524:7.]

11463. "The bottom of the feet...scrape them...put that into a bottle...stop it up and bury that...you'll pine away." [New Orleans 1366:3.]

11464. "Scrape off the bottom of the feet, you know some women do, and they cooking or anything like that, wanta keep their husband." [Vicksburg 1000:10.]

11465. "A person kin take and wash their feet, just scrape that, get it off there; I mean that dead skin off the feet. And I've heard they say they take and parch it and put it in coffee, or a man's food that a man be eating, to take advantage of a man." [Vicksburg 1001:4.]

11466. "Take the dead skin out from under the bottom of your feet and parch it up and put it in a man's food, a woman kin, and give it to him. She kin do anything in de world she want. He kin come up and see her in de bed with another man, he ain't goin' to say nothin' - he won't say a thing, just cry and go ahead on." [Vicksburg 994:3.]

11467. Scrape dead skin from bottom of feet, put in person's food to control or cause love. [Washington, D.C., 822:5.]

11468. "Dey say you kin take de skin off de bottom of your feet and scrape it, you know, scrape it off; and put it in some whiskey and give it to him to drink, and he can't go nowhere." [Wilmington 257:2+85.]

11469. "Scrape the hull [sometimes "huff"] off the bottom of your feet, and soak it in whiskey for their husbands, and they would keep 'em." [Vicksburg 986:2.]

11470. In coffee, from right heel. [Wilmington 231:3+85.]

11471. Take bath, scrape feet to you, let fall on paper, hair off privates and few fingernails and toenails, parch them, put in food for love. [Memphis, (965), 1557:5.]

11472. "You want somebody put under your feet." Wash feet toes to heel. Scrape dry skin. Put in whiskey or coffee. "Put 'em right under your feet and they'd do anything in world you said do." [Memphis 1568:8.]

11473. Scrape de bottom of yo' feet. But people don't hardly worries wit nuthin like dat now wit people so wise, you know, wit dem things.

(Well, what would they do if they scrape the bottom of your feet? What would they do with that, did you ever hear?)

Well, dey jest buries it somewheres in a bottle and buries it somewhere. Dat's jest to keep you down. You know, you won't have no character, do nothing fer yourself. [Charleston 623:3.]

11474. Jest like I tole you about de other thing. Dey'll take dat and scrape it and put it in a little paper sack or tie it up in a cloth and they'll drop dat overboard. Dat'll hurtcha.

(What will that do to you?)

That will cause you to be down all de time and you'll go crazy. You go ovahbo'd, sompin like dat [foot] track will.

(That is with the scraping of your feet.)

Yes. [Charleston 653:7.]

11475. (What do they do with that?)

Well, they kin make you leave town with that. Just get that, what they scrape off the bottom of your feet, and take that and go to the drug store and get you some concentrated lye and put it into that. And then take it and tie it up in a handkerchief or something, and then leave it it set such a length of time.

(For a certain length of time?)

Well, about a week, about a week or six days. And then take that and go bury it under your doorstep. And you'll leave.

(Under the doorstep of a person that you want to move?)

Yes, sir, the same thing as that. [Vicksburg 1008:7.]

11476. "I [you] wash my [your] feet and take a knife and scrape the bottom of your feet, and you scrape from your heel up to the toes, then scrape from the toes back up to the heel. Then they say you put that in whiskey or wine and give that to a person and make 'em love yeh." [Elizabeth City 556:5.]

11477. They takes that scurve [obsolete for *scurf*, here flakes or scales of dead skin] off their feet after they take a bath. They scrapes a lot of it off. Like as if they are cooking some kind of meat, well they'll wear that piece of meat up on 'em - like if they buy a steak in the morning, well they wear that on their private, that piece of meat. Then they take this meat with that stuff off their feet, and they cook all that together, and they feed that to the man to eat. But dey [the woman] don't eat it.

(What will that do?)

Well, that makes a man be upstirred, makes him lazy, makes him trifling. That's occasion if a woman really likes a man and wants to keep him at home. [New Orleans, La., (809), 1135:8.]

11478. FOOT TRACKS ALONE - for this special collection of hand-and-foot rites in CHANNEL DE WORLD - begins here. Foot track itself is an amazing part of HOODOO, occupying pages 2818-2937 in volume 4! Even this does not include those foot-track rites in the 1 1/2 volumes of interviews, or those rites where foot-track is not the principal ingredient. Finally, we must always remember that foot track originally was not the track of a shoe but a footprint of the bare foot containing perspiration and odor:

"Take it [a person's foot track] and stop it up in a bottle and they tell me it'll kill you." [I would say this was a *fast death* rather than a *slow death* - these terms from HOODOO. A note of mine reads: *After I asked* (informant) *which track, he said right. Do not use specification.* In other words, if informant does not mention right or left, the choice is unimportant.] [Wilmington 202:3+85.]

11479. Take foot track to running water, near there walk backwards, turn your back, throw over shoulder into stream, runs person crazy. [Vicksburg 1000:1.]

11480. "They say they go out an' pick up their left track an' go down to the river and when they git near there they say they walk backwards an' they say they throw [it] in over their shoulder." [Wilmington 235:2+85.]

11481. Foot track in bottle thrown into running water "puts you to traveling." [Wilmington 272:2+85.]

11482. Foot track in bottle into running water, you'll go. [Vicksburg 1057:10.]

11483. Foot track in bottle throw into running water; lose mind. [Snow Hill 3:4.]

11484. "Take your foot track...put a little salt with that...shut that up tight in a bottle...make you come back." [Charleston 640:3.]

11485. Lift up hollow of track, carry back to house, lay with seat of underwear, bury, "makes you weak in de limbs." [Washington, D.C. 805:10.]

11486. "Git 3 pinches out de pam [pam or pām = bottom] of de foot...put 3 pinches of red peppah with it an' a little drop of quicksilver [stopped up] and a raven feather, put it in running water...put 'em to wondering [*wandering*, make a wanderer or tramp out of you]. [Charleston 606:12.]

11487. "Ketch your [left] foot track up...without breaking it, and put it in a rag, carry it down to the running water and throw it overboard...you'll start to running [like the water]." [Wilmington 219:2+85.]

11488. If the visitor is unwanted, pick up her foot track [probably either one] after she leaves and burn it in the stove. She will never return. [Elizabeth City, N. Car., 398:11.]

11489. You kin take, if you kin get somepin like their foot track, the right foot track and take - mix it with some sulphur and some salt or some pepper, and just fix it anyway. You kin burn it [outside the house] or if you kin slip it in the stove, or heat it - anyway like that - around where they are at, the people [will become] so rowing [rou-ing = noisy quarrel] in there that they can't get along [this will break up a family]. [Norfolk 482:4.]

11490. Well, tuh make dem quarrel and git apart, if yo' kin git a woman track - de least bit out of her track, eithah one - an' go an' buy dis ground up peppah. Go in de henhouse and git de dried-hard-up [dried up hard] hen turd [dung]. Pound it all up tuhgethah. Git some of yore friends, if yo' can't do it yo'self, tuh go dere an' sprinkle some of dat in dey stove, an' if yo' go dere dey be quarrellin' - send 'em tuh jail tuh settle it. She git so outright mad until she hardly will fix dat dinnah or breakfas'. She's ready tuh leave yo'.

(That is to cause confusion in the home?)

Yes. [Sumter, S. Car., (1359), 2396:2.]

11491. "They kin take a pinch of dirt out from under your foot track...carry it home and put it in a bottle, take that and bury it...stops you from walking [to keep home]." [Norfolk 530:14.]

11492. [This is the very first rite given by a young woman who came into the interviewing room without saying a word, not even answering my greeting, pulled out a deck of cards, and standing opposite the table in front of me began to run the cards - tell my fortune. I no longer remember

FOOT TRACK DUST BURIED CAUSES YOU TO LOSE EYESIGHT - HEARING... 'FECT ANY PART OF... BODY

what she said but I am certain it was something favorable or flattering. The rite given here is page or rite No.1 of her interview. On this sheet I wrote soon after the interview: *Memphis, second trip, 1518* [informant's number], 43 pages [this does not mean full pages but rites, some of them very short like the present one]. *My comment at the close of 1519* [presumably on page 43] reads, *The girl, 1518, when she first came in, took out a deck of cards and ran through*

them. Will break up [interview later]. Several removed for cures and protection. To be quoted in part in Interview Section. This I never did.]

Dey say dey kin git de dust from yore foot track an' use it, an' bury it some place an' cause yo' tuh lose yore eyesight, yore hearin's - accordin' tuh whut dey wanta do - yo' know, jes' 'fect any part of yore body. Dey kin cause it tuh be yore death or sompin lak dat. [As I have said somewhere in this section, intention is everything.] [Memphis 2685:1.]

11493. (That's to keep him. Now, if you want to run him away, what do you do?)

Well, if you wanta run him away, you get his left track and take dat and bury it underneath de doorstep, and go dere every morning for nine mornings and say sompin to it, and he will never come back any more.

FOOT TRACK - LEFT - 2 WAYS TO RUN PERSON AWAY

(1) BURY UNDER DOORSTEP - 9 MORNINGS GO THERE AND SAY I HOPE HE'LL NEVER COME BACK

(2) BURY HIS LEFT TRACK UNDER YOUR DOOR BEFORE SUNRISE - BURN SALT AND WISH HIM TO MOVE AWAY

(What do you say to it?)

Yo' jes' say, "I hope he'll never come back any more."

(That is if you run him away.)

[Norfolk, Va., (490), 524:6.]

11494. If you get boss's foot tracks, take home, keep them in

a cigar box, he is coming to your house next to call for you. [Foot tracks of the boss deserve style, the reason for the cigar box, and the style the reason for the boss calling.] [Memphis 1556:2.]

11495. At forks of roads pick up left foot track, mix with dirt dauber nest, and drop into a gray horse track to "put you to traveling." [Notice the 4 travel agencies!] [Mobile, Ala., 971:3.]

11496. Like dis is de fork of de road disaway [demonstrates] an' yo' cross here. Dey [your enemy] goes dere. Dey goes dere and you cross de other way.

FOOT TRACKS - IN 10 OF YOURS - AT CROSSROADS ENEMY MAKES CROSS MARK TO CONTROL YOU

Dey kin take up your tracks, see.

An' dey cross [put a cross mark in] your track. Ten [tracks].

Cross 'em like dat [demonstrates].

Here's yore track, and jes' pick up some of your track dis way, and take de other one and do dataway. Den dey keeps dat and if it's someone dat yo' really don't scared of, he will call you - come to yore home and call yo', an' den he call yo' an' take dat track - take dat bottle an' (slap, slap) wit de *chamber lye* in it. Take dat whatchahcall 'em cloth an' tie 'em round yore waist and dey couldn't do yo' no harm to save dere [their] dying life.

(How do they cross those tracks out there at the crossroads? Tell me that again. How do they cross them?)

Dere's yo' track, meanin' de foot track. How de' [dey] cross it if dey wanta harm yuh? Dere's yore track. Dere's de track one way, dey come dere. Take a stick from dere [demonstrates with an imaginary stick].

(Oh! they put a cross in each of your tracks, a cross mark. I see, make an "x", cross mark. I see.)

Dat's de way dey do. Dat's de way it's done.

(That's the way you cross the tracks, I see. And then after they cross these tracks, what do they do with them?)

Dey takes dat and keep it, you understand. Dey keep dat and don't keer whatsoever you - even yo' could be rid of de boss [person crossing your tracks] and he keep dat until he's dead. [Charleston, S. Car., (near 535), 648:8.]

11497. Den yo' kin [take] dey foot track an' put up ovah de do' an' dey'll nevah leave dat house. Dey'll stay in dat house. Dey'll nevah leave dat house. [Sumter 2413:6b.]

11498. Bury under your door dirt from his foot track; he'll come to your house. [Wilmington 167:6+85.]

11499. Take up dey foot track and put it in a bottle or a sack, bury under steps, "will hold you around the house or job." [Vicksburg 990:12.]

11500. "Take your track and put it in a snuffbox and put it under your door-step and you'd have to leave." [Vicksburg, 1002:11.]

11501. Man's right foot track in right stocking, put over door, let it stay there 9 mornings, make him do like you [a woman] want. [Wilmington, (325), 260:3.]

11502. "Put it [foot track] in a piece of cloth and put it in de fire [or fireplace], and dat will cause you to be tuh dis place all de time, and you wan'a go an' can't go 'cause yore track is here." [Charleston 555:5.]

11503. "Take that [*barefoot*] track...some cooking salt, some sulphur, and some gunpowder, and mix dem together in a little bottle and set 'em afire and you'll be gone, drive you away." [Charleston 572:1.]

11504. "Gunpowder and bluestone and de track too, dat fer de roamin'...put it in de chimley, let de smoke go over dat fer 9 days." [Charleston 611:1.]

11505. "Pick up his track and puts some salt in it, gunpowder, red pepper. You tie it up [in a piece of cloth] and put it on a string and set it afire... [swing it at least once about head and let loose] turn it loose in de air where that it busts and scatter it. He goin' leave here." [Charleston 548:2.]

11506. "When a person comes to your house and you don't want them to return, you take the dirt up out of their track and put it on the stove [to burn or parch it] and the person won't come back." [Snowhill 1:3.]

11507. "If you wanted a person to move from a place [they say] that you get their shoes and put 'em to the back of the chimney - just put the whole track of the shoe on de back of de chimney...make a track in de back of de chimney...[and after the fire has burned away these impressions] that person will disappear from that place, they couldn't stay there." [Elizabeth City 411:1.]

11508. "If she knowed he's goin' an' when that he walk out de door, all she have to do is to sweep from the front door clear back up into de chimley [chimney, i.e. the fireplace] his track, an' he'll bound to come back." [Wilmington 231:5+85.]

11509. "I'm goin' to take it [foot track] an' put it in a glass jar an' conceal it...dry you up an' carry you away." [New Orleans 1133:2.]

11510. Choose a coming-to-you left foot track, bury at door to bring a person; if you select a going-away-from-you left foot track, add graveyard dirt and throw into running water to send away. [Mobile 886:6.]

11511. Take person's left foot track, coming-in track, tie it up in a new handkerchief, bury at doorsteps, to left side as you enter house. This will keep the person there. [Mobile 977:2.]

11512. "If they want choo to be with them, why they bury it under the door-step. Like if they want chew to come...to my home, see, I bury it under the doorstep. And if they want to run you away, why put that in running water and make a wish.

(Which tracks do they use?)

They use the right track.

(How do you mean?)

Get the dirt from under the right foot. Like, just, if you want 'em to come to your home, see, you take it when they're coming to the home. If you want 'em to leave, you get it out of that track when they leave home." [Elizabeth City, N. Car., (438), 556:3.]

11513. "Take his tracks away from [departing from] the house...bury it under

de doorstep; it'll bring him right back to you." [Wilmington 202:4+85.]

11514. Woman takes up right foot track man makes coming to house, from toe to heel, ties it up with salt, pepper and sulphur, in new piece of yellow cotton [usually called *homespun*], makes her wishes, buries under door, to bring back. [Elizabeth City 493:5+85.]

11515. A woman picks up a man's departing foot track, puts it under her steps, wishes, and he will come back. [Petersburg 417:5.]

11516. Pick up person's going-east foot track, sew up in a bag, bury it, "cause you to run away." [EARLY NOTATION OF MINE READS: "PURPOSE UNUSUAL, PROBABLY NOT USE." HOW COULD A PERSON BURIED, RUN AWAY? IT TOOK ME A LONG TIME TO REALIZE THAT SYMBOLISM IS ALMOST EVERYTHING, BUT INTENTION IS THE LAW AND THE PROPHETS, THE BE ALL AND END ALL. THERE ARE MANY EXAMPLES OF BURIAL TO RUN PERSON AWAY, THE VERY NEXT RITE FOR EXAMPLE.] [Mobile 890:5.]

11517. They could pick the whole track up just like you walking easy, but just after you have gone by not too long, you see, when you put your feet down, 'cause the heat from your [bare] feet will go in the dirt. And just after you put your feet down, they can pick up that track and go bury it in the graveyard and that will cause you to drift. [New Orleans, La., (855), 1347:5.]

11518. "You take the measure of the foot track and carry it to the graveyard...bury it; you bound to linger, to perish." [New Orleans 1346:4.]

11519. Man's foot tracks measured and buried so many feet from his door - buried with graveyard dirt. He died. Happened in Arundal Co., Md. [My original transcription soon after belief collected, H.M.H., this note Nov. 23, 1976.] [Baltimore, Md. 45:3.]

11520. "Took up de foot track and put it in a bottle...git graveyard dirt from de foot of de grave...cork it tight...put it in de rivah. Dat's for like yo' goin' [= to send you away]." [Charleston 633:1.]

11521. "Take it, foot track, up on a shovel...throw it in dis graveyard an' that person of course will die. [Charleston 538:4.]

11522. "Dey gits it [left foot track] and dey put about 9 pinches of peppah with it and 9 pinches of graveyard dirt, you know, and 9 matches, and put de stuff airtight and throw in de water, runnin' water...that is goin' drive 'em away." [Charleston 606:11.]

11523. "They take that out of you right track...git some graveyard dust and a little sulphur and a little salt and a little pepper, put it in a bag...and if they want to run you crazy, they take and throw it in running water." [Wilmington 148:3+85.]

11524. Pick up person's right track toward you, bury with graveyard dirt under your steps. [Wilmington 87:3.]

11525. "I knowed a man, he got mad and measured a person's track, and he wrapped it up in paper, burnt it up, then took the ashes and put it in a gun, put on a cap, fired that gun and said, *I hope that you is a thousand miles from home*. He never came back no more. THAT'S WHAT I USED TO HEAR THESE OLD CUNJURES SAY - WE [AS CHILDREN IN CIVIL WAR TIMES] SIT BACK IN THE CORNER, WE WASN'T ALLOWED TO ASK NO QUESTIONS." [Fredericksburg by Ediphone.]

11526. "You git de track like that [*going from you*] and you say, Go...Git choo a breechloader shell...take all dat shots outa dere an' pō' dat dirt into dat shell...put choo a little cayenne peppah in dere...twelve o'clock dat night...on de way you want de party to go, you shoot dat shell." [Mobile 937:1.]

11527. "Take 3 pinches out of de pam [palm = *hollow*] of de foot [track]...mix dat gunpowder with it and put it in a shell what you shoot in de gun...take dat and shoot it toward de sundown side [towards the west] an' do it when de horizon an' de sun meets, when de sun goin' down...won't be long 'fore dat fel-

lah pick up an' go." [Charleston 610:13.]

11528. "Take that sand from under the hollah [of] your feet...take the shells [*shot*] out of a shotgun [*shell*], an' put that sand between the shell an' the powder [put the sand in front of the powder in the shell] an' whichever [*way*] dey wan' choo to go, dey shoot it [in that direction]." [Wilmington 264:2.]

11529. If you know de name of de person, you kin bring dem back.

(Well, what would you do with that [name]?)

Well, you could - *AH TELL YOU, BUT AH HOPE YOU AIN'T COMING BACK ON ME.*

(*NO! I'M NOT COMING BACK ON YOU AT ALL. NO! NO!*)

Well, you see, you are sure you knows de fellah - we [let us] say dat I'm de person do's it - see. You kin jest git to my step lak late in de night, and git

FOOT TRACK - PART OF OPEN-DOORSTEP DUST - RESTORES
THEFT - AH TELL YOU BUT AH HOPE YOU AIN'T COMING
BACK ON ME - (NO! I'M NOT COMING BACK ON YOU AT ALL)
AT NIGHT PICK UP DIRT FROM UNDER THIEF'S DOORSTEP
USING GUNPOWDER AND OLD-TIME MUSKET - SHOOT THIS DIRT
AWAY FROM THIEF'S HOME TOWARDS YOURS - RESTORATION

a little dust right from under my step and mixes that in some gunpowder and put it - don't put it in no shot [shot gun gunpowder without the shot]. Put it in your gun. You have to use,

you know, one of dese ole-time muskets. Jest put dat in dat gun and come right to de door, and shoot right directs towards my home - in the direction of my home. And in three days dat would be back dere.

Get 'em [not foot tracks, *see later*] right from de center part of my [door] step as I go in my home.

(Both tracks?)

No, jest git de dirt from under de step, not de track, jest de dirt from under dere where I goes in and out. [In many of these small houses the treads of outside steps are not enclosed; it being easy to reach under or from the side to pick up dirt from under the steps. Both wind and rain forced foot track dirt under open steps.]

(Of, you mean the doorstep?)

Yeah. Jest take and go on a' [and] mix dat in some powder and put dat in your gun. And in de morning jest about day you shoot right in the direct [direction] of his step [whether] towards de east, north, south or west. You shoot right dat way. Two or three days I'll be back to you.

(You'll bring back the things you stole.) [On the original transcription, ~~made~~ within year or two after collection of rite, is the word *doubtful* in red ink!] [Charleston, S. Car., (509), 573:2.]

11530. "Take the right-foot track an' git you some sulphur an' some gunpowder, put it on a shingle, stick a match to it, that's if you wan'a run 'em away from home." [Wilmington 204:1+85.]

11531. "If you was going with someone and they wan'a break you up, well they take your track, they take theirs [the person you are going with] and put those with that gunpowder and mix it and it [is] exploded." [Norfolk 480:4.]

11532. "Git the right track...some of his hair - either place, down their or up here - and put that in a bottle and stop it up real tight, where it'll never leak, and put it in running water, and he'll forever travel." [Wilmington 189:4+85.]

11533. Pick up track from heel to toe when he leaves and throw into running water; he'll keep going. [Wilmington 273:3+85.]

11534. Pick up foot track heel to toe, put in box, and throw into running water; that keeps that person running. [Wilmington 83:6+85.]

11535. Take track from heel to toe, wrap in paper, throw in running water,

"will run you away." [Mobile 963:7.]

11536. "Git de foot track and measure it from de foot [toe] to de heel of it and scrape dirt backwards and make you run away with that. Now, dey have to read the 23 Psalms of David before de sunrise. Take an' throw 'em [dirt and victim] no'thwards." [Mobile 962:2.]

11537. "Yo' kin take a person's foot track. Start to de heel an' take it up to de toe an' put it into a dry place an' don't let it be where it kin git wet, an' den dey can't stay nowhere." [Sumter 2413:6.]

11538. "To run you away, [they] take track from heel to toe and bury under doorstep." [Wilmington 832+85.]

11539. Scoop up the going track from toe to heel, empty it into a snuffbox and bury under the middle of doorsteps to "make 'em not run around so much an' stay home." [For snuffbox under steps, see No.11564.] [Mobile 968:2.]

11540. Pick up foot track from toe to heel, throw into running water, you can't stay home. [Richmond, "no reference, informant good, try to check."]

11541. "Jis' take up their track, dirt and all together, and take an' put a hot iron in it - heat it with hot irons...you have a burnin' in your foot." [Wilmington 269:5+85.]

11542. "The left foot track in the sand, get that track and put it in a bottle and stop it up, and throw it into running water, and it'll run 'em perfect crazy." [Wilmington 212:1+85.]

11543. Tie up left foot track and throw into running water to run person out of town. [Wilmington 78:2+85.]

11544. To throw your left foot track into running water runs you away. [Wilmington 116:6.]

11545. Right foot track sewed in bag with lodestone, pepper, hair, in running water, runs you crazy. [Vicksburg 1003:2.]

11546. Take left-foot track, put in can with red pepper and name, throw into running water, "put you to going." [Mobile 943:4.]

11547. "Take de dirt from undah yore left foot an' take hit an' den carry it tuh runnin' watah an' [throw it in and] dat will run yo' crazy....

(The dirt from your left-foot track?)

Yes." [Wilson, N. Car., (1508), 2675:3.]

11548. Pick up dirt from [left?] foot track, put in bottle, urate into, throw into running water, and victim will follow the bottle and travel. [Richmond 317:1.]

11549. "Dey takes [*measures*] your [right] track...wit a cord...dey'll take dat cord and dey roll it up with 6 new needles and six new nails, an' dey goes to de rivah, tide's [tide is] goin' down...dey throws dat overboard. Your mind goes wit dat [out with the tide]." [Charleston 556:14.]

11550. "Jes' lak yo' walking, dey kin take yuh [left] foot track, de length an' de wide of it. Well, now, right in your instep dey take a grain of sand, jes' pick up jes' what yo' kin git in your fingah. An' dey put it in a bottle an' git, well, I would say around about 10 or 15 drops of Hearts Cologne. Dey'll put dat in dere. An' dey will jis' keep adding dis powdahs in dere with it. Some kinda powdah. I forgit de name. Jis' feed it with powdahs. Well, dey claim den, if dey do dat, why you can't walk." [Richmond 462:8.]

11551. "Get a piece of paper and measure their footprint and take that up in a dark place - in a dark closet, and spit 3 times at this in the dark and walk away. They claim that makes a person foolish, he won't stay no place at all." [Fredericksburg by Ediphone.]

11552. "Take a person's footprint and measure it, and plant it in the ground, and they would be cripple from it." [Baltimore 59:1.]

11553. "Get a piece of dogwood...measure the [foot] track...take that dogwood and carry it to your house and bury it under de step...will bring 'em to you." [Petersburg 421:8.]

11554. "If a person goes away, you wan' to keep 'em home, you get their foot track an' yo'll measure it...take the [measuring] stick an' stick it down in the groun' under de step...or a dog [can be kept home that way] or anything." [Snow Hill 12:6.]

11555. Measure right foot track and bury under door to hold. [Baltimore 47:2.]

11556. Woman measures man's foot track with string or root and carries the one used. [Hampton, Va., by Ediphone.]

11557. Measure person's foot track and put measure under doorstep. [Girdle-tree, Md., by hand.]

11558. Measure foot track and put measure under doorstep. [Richmond 303:2.]

11559. "Take one of dese big tenpenny nails and drive it in de [left] track coming to the house and they'll certainly bring it [what they stole] back to you." [Norfolk 493:6.]

11560. "Take a twentypenny nail an' drive it down in your [right] track an' that'll worry you, that'll run you crazy. Your necked [naked] feet [barefoot]. An' kiver [cover] a little bit of dirt over it." [Wilmington 257:2+85.]

11561. Measure left foot track and bury under doorstep with rusty nail to bring him back. [Petersburg 422:11.]

11562. "I could put dat track in a pocket han'ke'chef and I could take it and put it in a bottle...call your name, stop it up tight, an' take that bottle and carry it to some rivah...throw it ovahboard...keep you wavering and wavering and roaming all your life." [Charleston 642:4.]

11563. "Write person's name on a piece of paper, put it with his foot track into an old sock, throw overboard, "put him to travelin'." [Norfolk 459:1 from *Doctor Paul Bowes*, who said it was from the *6th and 7th Books of Moses*. This or these latter books do not always include the same material and sometimes they are not called *Books of Moses*. So I have been told. These witchcraft books loose their power if they are shown to anyone.]

NAME OF VICTIM WRITTEN IN HIS OWN FOOT TRACK BY ENEMY USING FINGER - SCOOPED UP - STOPPED UP IN SNUFFBOX - THROW INTO RUNNING WATER TO RUN HIM

11564. Yo' write chure name in it 'cordin' to whut chew want done.

(In this foot track. *AND TALK LOUDER.*)

Yo' write chure name in de foot track an' stop it up. Put in a snuffbox an' stop it up an' go throw it in a runnin' stream of water. An' it's 'cordin' to whut chew wanta do, run 'em off or...

(Yes, what will that do, if you do that?)

That will run 'em off.

(Well, what do you write this name on?)

On the track.

(How do you write it on there?)

Write chure name on dere...

(With what?)

Lak ah'm goin' write mah name, ah start wit a "D"...

(I mean do you write it with pen and ink? Or do you write it with a stick?)

No sir, write it wit yore finger.

(If you want to send me away, you write my name in my foot track, take it up and throw it in running water to send me away. I want you to give me all those details. *I cannot read your mind!*) [Waycross, Ga., (1099), 1774:4.]

11565. Put new needles and new pins in foot track with sulphur, red pepper and bluestone; throw into running water - "*keep you walkin'!*" [Richmond 302:7.]

11566. Pick up man's left foot track towards you, put in white sock, pour on 9 drops of perfume, bury at his [her?] door. [Wilmington 163:6.]

11567. "They take this dirt out of 9 of your tracks, and take it and tie it up in a little piece of cloth, and keep it fer 9 days. And they kin carry it and throw it in a river: if it swims upstream, why you go crazy; and if it float down de stream, why, you know, it won't harm you much." [Wilmington 91:1+85.]

11568. Pick up 9 gravels [grains of sand or larger pieces of stone from foot track and throw into running water to run person away. [Richmond 304:1.]

11569. "Take 9 pinches of it [dirt] out de middle you foot [track] an' a make a woosh [wish] an' pu-tit [put it] in a train, and 9 days af' dat, dat customer [victim] will be leavin' this town." [Richmond 365:4.]

11570. Either 9 spoonfuls of dirt from going track in paper thrown into running water, runs you away; or the same amount of dirt from coming track buried at house brings person close to you. [Washington, D.C., 812:3.]

11571. "I'll tell you w'at they tell me. They kin git a-hold your foot track [the left one] and git choo nine grains of salt and put nine drops spirits turpentine and put it under your doorstep. [This is my original pencil transcription made soon after rite was collected. What happens I forgot to add; surely nothing pleasant.] [Wilmington 215:4+85.]

11572. "If you don't want anybody to come to your house...get their track, take it up in a paper, put it with some sulphur, some salt, burn it in a pan, and take the ashes and throw it northward and say: Don't come no more." [Fredricksburg by Ediphone.]

11573. "He'd put cayenne pepper in his [an unwelcome visitor's] tracks and he won't come back there no more." [Richmond 391:4.]

11574. "Take a man's track and turn it just the other way, opposite to the way it was going when you picked it up [by shovel, shingle, etc.], and regardless of where he's going, he'll turn around and go on away from dat place [back the way he came]." [Norfolk 479:2.]

11575. "If a person come to your house and you don't want 'em there, jis' like when dey came up de steps - like dis way [demonstrates], w'ere de track, de left track - well w'en they're leavin', you kin take a shovel an' lift that track up and turn it back round, and they won't come back." [Wilmington 171:8+85.]

11576. "Take my wife for example: if I don't want her to go away from home, I would get a shingle and follow behind her and run this shingle right under her foot track and turn it back towards home." [Mt. Vernon, Md., by hand.]

11577. Woman took husband's foot track to root doctor who dressed it. Then she took it home and buried it under the door. [Wilmington 83:5+85.]

11578. Sometimes a person will get your footprint and carry it to a root doctor and have it fixed. [Wilmington 155:4+85.]

11579. Get a person's foot tracks and cause 'em to wander away, and that they don't want nothing atall.

(Well, what would they do with that track?)

They take about nine pinches of it from your right foot and that causes you to gettin' worried, you wanta go. And in nine days, if somebody don't do somepin fer you, you'll just wander - you ain't satisfied no place you go.

(After they get the dirt out of the track, what do they do with that?)

Well, you see when you [they] get those nine pinches of dirt out of the track, they take it and they sew it up in a bag. Well, the person, you know, don't care for you, they'll wear that with them. Well, you can't get it, but if someone

9 PINCHES OF RIGHT TRACK - ENEMY PICKS UP - SEWS INTO BAG - WEARS - IMMEDIATELY YOU BEGIN TO WORRY AFTER 9 DAYS YOU JUST WANDER...AIN'T SATISFIED NO PLACE - VISIT WITCHCRAFT PERSON USELESS - CULPRIT GETS AHEAD OF YOU...BY THROWING IT IN RUNNING WATER INFORMANT MISTAKEN - SPECIALIST COULD HAVE FOUND BAG See SPELL FLOATING ON RIVER CAPTURED BY DOCTOR P.338F

WOMAN ROOT DOCTOR - CALLED BY MAN WITH ACHING FEET SAID SOMEONE HAD HIS FOOT TRACK - SHE HAD HIM MAKE A TRACK - SHE BURIED IT UNDER OLD LOG - HE GOT WELL

him and [had him] take and make a track out in de door. And she'd taken de track up and taken de track and put it in a bag. She put de track in a bag and carried it to a old log in de woods and buried it under dere. He got well from dat.

(But who got this track under the log, the woman that was curing him?)

De lady dat was doctorin' him, and she was named Minnie Begrun, de same lady dat cured myself.

(That's all she did to cure him.) [Newport News, Va., (483), 511:1.]

11581. Take up a person's track and put it in a hole at your home, and put roots on it. Put a note with it. You can say: "make person lose mind, die, et etc." Right track. [Wilmington 151:1.]

11582. Why dey'll jest chip off a piece from de toes or de heels [foot track from informant's preceding rite] dere. An' dere's somepin dat dey has dey put

FOOT TRACK - CHIP OFF TOES OR HEELS - THAT CRIPPLES VICTIMS TO START WITH - SEW UP TIGHT - STICK IN BRASS PIN FOR A LITTLE PAIN - BURY ANYWHERE OR IF UNDER STEPS - VICTIM WILL NEVER RETURN TO HOUSE

it in [it in, a cloth] and dey sews hit up tight wit a brass pin. An' dat supposed - an' dey jest put dat anywheres in de house, or buries it underneath

de steps. An' if dere is anybody around dat dey don't keer much about, why yo' won't go back to dat house no more. [Jacksonville, Fla., (596), 768:14.]

11583. Mix foot track with salt and pepper, throw into running water over left shoulder, don't look back; separates you from some person, the evil doer doesn't want you to be with. [Norfolk 493:11.]

11584. They kin pick up yore track and throw it behin' yore back once, and that'll "loosen every teeth" in yore mouth. [Charleston 641:3.]

11585. Take foot track from toe back to heel, put in bottle - carry to river - throw over left shoulder - they'll go. [Memphis 1568:4.]

11586. Pick up dirt from right-foot track, put graveyard dirt with it, go to a river, then throw dirt back over shoulder into river, saying Go. "That'll put choo in the road, start choo to goin'." [Memphis 1560:5.]

11587. Sift foot track into running water to send away. [Vicksburg 1067:2.]

11588. Wear a dime [silver] or a copy [copper?] either around yore waist or around de laig to prevent anybody from tricking 'em: taking up dere tracks or putting down somepin or burying somepin under dere. [St. Petersburg, (1031), 1677:7.]

11589. His foot track in his dirty sock, into running water, he'll leave. [Vicksburg 1031:4.]

11590. Ah hear'd of 'em pickin' up de tracks, zhoo know, way [where] people walks along. An' dey jis' take up de san' [from the heel of both tracks, right

gets ahead of you [some-one tries to get it for you], like you go to some witchcraft person [who] is ahead of you, they [culprit] can avoid [him] by throwing it in running water. [Norfolk, Va., (492), 528:1.]

11580. A lady [doctor came here and] rub his feet...she said somebody had got his tracks. And she come here and ketch

him and [had him] take and make a track out in de door. And she'd taken de track up and taken de track and put it in a bag. She put de track in a bag and carried it to a old log in de woods and buried it under dere. He got well from dat.

(But who got this track under the log, the woman that was curing him?)

De lady dat was doctorin' him, and she was named Minnie Begrun, de same lady dat cured myself.

(That's all she did to cure him.) [Newport News, Va., (483), 511:1.]

11581. Take up a person's track and put it in a hole at your home, and put roots on it. Put a note with it. You can say: "make person lose mind, die, et etc." Right track. [Wilmington 151:1.]

11582. Why dey'll jest chip off a piece from de toes or de heels [foot track from informant's preceding rite] dere. An' dere's somepin dat dey has dey put

it in [it in, a cloth] and dey sews hit up tight wit a brass pin. An' dat supposed - an' dey jest put dat anywheres in de house, or buries it underneath

de steps. An' if dere is anybody around dat dey don't keer much about, why yo' won't go back to dat house no more. [Jacksonville, Fla., (596), 768:14.]

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11589. His foot track in his dirty sock, into running water, he'll leave. [Vicksburg 1031:4.]

11590. Ah hear'd of 'em pickin' up de tracks, zhoo know, way [where] people walks along. An' dey jis' take up de san' [from the heel of both tracks, right

and left] in de han', zhoo know, an' take a piece of chewin' gum, jis' lak yo' git out de sto', an' chew it. An' take dat an' wrap it all up togethah, yo' know, an' go to a tree an' bo' a hole in de tree, an' put it

RIGHT AND LEFT FOOT TRACK PICKED UP HEEL TO TOE
CHEW GUM - MIX WITH DIRT - STOP UP IN TREE HOLE
NEX' DAY DIS PERSON WILL BE GONE, DEAD AND BURIED

in dere, an' close dat tree up. An' de nex' day dis person will be gone, dead and buried. [Wilmington, N. Car., (203, near Summerton, S. Car.), 108:10+85.]

11591. I heerd [heard] in dis mannah [manner] way. Dey say let 'em walk outside de dōah damp weathah in spring, dat w'en sap arisin', see. An' aftah dey walk two step, go in de left-foot track, aftah dey make de third step, an' git dat piece of mud out it. An' go to a peach tree w'ich jes' begin to have sap in it. An' mix it up togethah

FOOT TRACK - MUDDY ONE - PICK UP IN SPRING WHEN
TREE SAP RISING - AFTER STEPS LEFT AND RIGHT THEN
PICK UP THIRD - LEFT - ADD SAP FROM PEACH LEAVES
HIGH JOHN DE CONKAH - DEVIL'S-SHOESTRING - TIE IN
SOCK - KEEP UNTIL FRIDAY - TOSS INTO RUNNING WATER

wit de strengk [strength] of dat. Dey tie it [dirt] up in a sock an' keep it till Friday. Dis is a bad unluck day. An' den dey walk t'ree [three] steps from dere doah an' care [carry] it to a wondrin [wandering] stream [throw it in] an' [as] it goes up or down. Dey say it'll make him go away.

(What did you get from this peach tree and put with that dirt?)

They put *High John de Conkah* an' de devil shoestring wit it.

(Do they get anything from this tree?)

Yes sir, dey git de leaves, de peach-tree leaves; dat's de sap in dat leaf, see. An' w'en dey git dey foot step wit de sock - wit de strengk of de sock - so dey say dey got de sap rising. See! An' dey conkah him by his feet. [Richmond, Va., (384), 326:1.]

11592. "Take up your track and bury it in THREE CORNERS OF THE WORLD: north, east and south, not west - that will give you a walking spirit." [After questioning informant said left track. Much more frequent is *four corners of the world* [not concerned with foot tracks] from *Revelation of John* 7:1.] [Vicksburg 1000:14.]

11593. Pick up 3 right foot tracks, 9 grains of red pepper put in these tracks [3 in each track], pray with it [the rite] each morning for 9 mornings, stop up everything in a bottle, but first bore a hole through the cork, tamp it in there, throw into running water, and victim follows. [Memphis 1550:7.]

11594. Three right foot tracks as person leaves home, draw dirt back from toe to heel, bottle it, and throw into river to send away. [Memphis 1562:5.]

11595. Take 3 pinches of foot track - one from the heel, one from the middle, one from the toe - throw into water running east to send away. [Norfolk 451:1.]

11596. "Some throw it [foot track] ovah a train if dey want choo tuh leave town...de train pull out, you jes' throw it in de direction of de train." [Mobile 895:2.]

11597. If you drop person's foot track in bag, throw it on a train leaving town, he will follow the train. [Wilmington 72:5+85.]

11598. "Put it [foot track] with some graveyard dirt and if you want the person to go, jis' as the train go out of town you throwed [this mixture] at the train an' hit the train good." [Wilmington 231:2+85.]

11599. A person's left foot track placed in the grease box of a railroad engine sends him away. [Wilmington 65:3+85.]

11600. Keep a pod of red pepper in the toe of each shoe if someone is trying

to harm you. Or take enemy's footprint or footstep and tie up in red flannel with cayenne pepper. Or bury footprint under your doorsteps and that will keep them away. [Memphis, (965 excellent), 1557:3.]

11601. To make peace in the house, tie up some of the person's foot track in a piece of flannel and wear. [Charleston 549:1.]

11602. Enemy's foot track tied up in cloth and put over door to make them [him or her] stay away from house [it is unhealthy or dangerous to walk under anything belonging to you], or throw into running water to run 'em crazy. [Wilmington 76:2.]

11603. Carry person's right foot track tied in handkerchief. [Wilmington 144:2.]

11604. Well, now, if you wanta, anything like that; who it on, you or who? I says who is de spell on, you or who de spell is on [because] den I have to

TO DISCOVER WHO TRICKED YOU - TAKE UP 9 CONSECUTIVE
RIGHT FOOT TRACKS OF SUSPECTED PERSON - BOTTLE AND
CORK - BURY BOTTLE UPRIGHT AT FOOT OF OWN DOORSTEP
IF SUSPECT COMES TO YOUR HOUSE [HIS SPIRIT WILL SEEK
MISSING PART OF BODY BECAUSE TRACKS CONTAIN SWEAT
THEY ORIGINALLY BEING PRINTS OF BARE FEET] HE IS THE
GUILTY PERSON - AFTER HE LEAVES - REVERSE BOTTLE TO
BOTTOM-UP POSITION - THIS RETURNS TRICK TO CULPRIT
[HERE IS A LAW OF HOODOO: IF YOU WALK OVER OR UNDER
A SPELL YOU CATCH IT - IN BRACKETS AUTHOR'S COMMENTS]

work on you to take it off you.

(Well, how would you take that spell off?)

Well, how you would take it off, you go to work, you'll git de person track; de track you understand, foot track. You'll take up nine steps of de right foot - de track fer nine steps of

de right foot. Den you go to work and den you put dat in a bottle. Cork dat up and you bury dat to the foot of your steps. And dat person dat - as I say, try to do anything to you - he is coming to you and you'll know 'zactly who he is. He'll come to you, see. He'll come to you, understand, and then if you want any - to *turn* this thing *back* to him, you, all you gotta do, you see, you turn de bottle upside down and bury it. Turn the mouth down and turn the bottom up... [Here I turned off machine but restarted it to record informant's words.]

(That turns the spell back on him?)

That will t'row it back to him....

(I see. Well, now whose tracks do you get? Do you take your own tracks or take this man's tracks?)

Take up dis man's track.

(The man who is trying to harm you.) [Charleston, S. Car., (?), 602:1.]

11605. "Dey take dat foot track and put it in a piece of clot' and sew it up and take it to a rivah an' t'row it overboard...you'll mostly have to follow dat foot track. You go ovahboard and drown." [Charleston 574:3.]

11606. To throw foot track into running water gives you a "traveling mind." [Wilmington 96:1+85.]

11607. Right foot track in sack, tie in running water, you'll go crazy. [Wilmington 213:3+85.]

11608. Throw foot track into running water to send away; sometimes wrapped in paper, sometimes put in bottle, sometimes thrown over left shoulder. [4 separate beliefs from Fredericksburg by Ediphone.]

11609. Foot track, inner sole [*hollow of foot*] in running water moves you. [Said left foot after my question *which?* Vicksburg 981:2.]

11610. Foot track into a sack into running water, keeps you drifting. [Vicksburg 1037:6.]

11611. Foot track [left upon questioning] into running water rms victim

crazy. [Vicksburg 1012:8.]

11612. Stop foot tracks up in bottle, throw overboard; if you don't drown yourself, you sure will leave home. [Charleston 623:2.]

11613. Sew up [left?] foot track in bag, throw overboard, runs you from town. [Norfolk 492:7.]

11614. To throw right foot track in running water runs you crazy [had to ask which track]. [Richmond 323:1.]

11615. An' yo' kin take de foot track an' take it up an' carry it an' throw it into runnin' water an' dey'll run - dey'll go. [Sumter 2413:6a.]

11616. A man is brought back by the woman wearing his foot track and hair, or a piece of his clothing, next to her skin. [Petersburg 422:4.]

11617. To bring a man back, a woman puts his left foot track in a paper bag and wears it on her bosom. [Wilmington 197:3.]

11618. Wear right foot track around waist. [Wilmington 264:1.]

11619. Measure person's foot track and carry in pocket. [Fredericksburg by Ediphone.]

11620. Put in bag 9 right foot tracks of man, add brimstone, wear around waist. [Wilmington 115:4.]

11621. Sew up right foot track with gunpowder and wear bag on your right side. [Wilmington 271:5+85.]

11622. Measure man's foot track with handkerchief and wear in bag around waist. [Newport News 502:8.]

11623. SPECIAL NOTE: Since I thought it logical as well as convenient to let the preceding foot track rites follow fingernail and toenail rites, we must now return to normal alphabetical order with the *fireplace* and then the *fish* rites.

FIREPLACE ASHES - OUT OF HOUSE FRIDAY - UNLUCKY Yo' kin take on a Friday an' take yore ashes out - out de fireplace on a Friday - but don't carry 'em out [of the house]. Let 'em sit dere, dat's good luck fo' yo'. If yo' carry 'em out it jes' bring bad luck. [Waycross, Ga., (1093), 1762:11.]

11624. Jis' like if yo' - like if you are separated from your wife and the man is always getting in trouble about it, you catches a live fish and you write his name on it. And cut that fish open while him alive and sew him up with that name in it, and throw it in the pond where you catch him from. The more the fish go, the more they going.

(What do you do that for, now? If I'm separated from my wife and she's what?)

And uh - you and your wife - this man is always keeping your wife on disturban', in confusion all the time, and always with him. Write his name and catch that live fish and cut him open and sew him back up with that name inside of him and turn him loose.

(This other man - that will send the other man far away from your wife?)

Yes, it will run him away.

(When the other man's running after your wife.) [New Orleans, La., (791), 1103:6.]

11625. Just like if [*you wants to make drift*].

(Make them drift, you said?)

Yes, anybody you wants *to make drift*. Well, you catches a live fish, or any kind of fresh fish, and you take that fish and you split that fish half in two. Then you take a ink [pen], pin but let it be red ink. You write that name down in that fish and you take that fish....

FISH - CATCH - CUT OPEN - PEN AND RED INK - WRITE VICTIM'S NAME ON INSIDE FLESH OF FISH - DO NOT SEW UP FISH - THROW FISH INTO RUNNING WATER - SAYING: FATHER, GOD THE SON, GOD THE HOLY GHOST THEY'LL BE DRIFTIN'...STAY NOWHERE...NOT SATISFIED

use the three words: *Father, God the Son, God the Holy Ghost*, and throw it in any running water. They'll be driftin, couldn't stay nowhere. Everywhere they go they're not satisfied. [New Orleans, La., (829), 1222:1.]

11626. Like if I want a person to go on a drift and don't stay anywheres they go. Well, I ketch me a fresh fish and I cut him open. And after I cut him open,

FISH - CATCH - CUT OPEN - PUT INSIDE PERSON'S NAME IN FULL - WRITTEN ON PARCHMENT PAPER - ADD 3 DROPS OF MOVING OIL - CAYENNE PEPPER - SEW FISH BACK UP THROW FISH INTO RUNNING WATER - SAY: AS THIS FISH GO, I WANT YOU TO DO THE SAME - VICTIM DRIFTS AWAY

by a hoodoo shop]. And after I put it in this fish, I get some *moving oil* and I drap three drops on there. [And I goes to the river afterward.] And I sew the fish back up - put cayenne pepper in it and I sews it back up. And I goes to any - where it's a running stream, you see, and I throws it out in there and I speaks, I say, "As this fish go, I want you to do the same." [New Orleans, La., (822), 1188:5.]

11627. Well, you can take a fish and make a person drift from one place to another, never will stay nowhere or know where they going. You take this fish

FISH - CUT OPEN - VICTIM'S NAME IN - ADD 3 THINGS: MOVING OIL - CAYENNE PEPPER - VINEGAR - SEW UP AND THROW INTO RUNNING WATER - USE THE THREE GODHEADS ...GOD THE FATHER, SON AND HOLY SPIRIT - I WISH AS THIS FISH FLOAT - I WANT YOU TO DRIFT THE SAME WAY

running stream of water and you throws it in there, and you use the three god-heads, which I mean are: "God, the Father, Son and Holy Spirit: I wish as this fish float, I want you to drift the same way." [New Orleans, (838), 1261:8.]

11628. Like someone you want to drift away, you write the name three times; woman or man, three times. You go to running water, fresh water, and you ketch you a scale fish.

FISH - MUST HAVE SCALES - CATCH IN RUNNING WATER TO DRIFT AWAY VICTIM - WRITE HIS NAME 3 TIMES ON SAME LINE OR IN COLUMN - AFTER EACH NAME MAKE DOT WITH ONE DROP OF FISH BLOOD - PUT PAPER WITH NAMES IN FISH - TURN YOUR BACK TO RUNNING WATER - THROW IN FISH OVER SHOULDER - WALK AWAY NOT LOOKING BACK

fish and you dot each one; you understand, dot them periods. You go to running water and turn your back on it and throw it away. Turn your back, don't look back at it - but turn your back until you get so many paces off from it and go. All right, they commence to drifting - you understand - they don't know. Just like you want 'em out of your way, you understand. They commence to drifting.

(Now, look. You only put three drops - you put a drop on each one of these

(Wait! What do you write it on? On a piece of paper or on the flesh?)

On the flesh of the fish.

(All right.)

Then you take that fish and throw that fish back. You

I take the full name and I write it upon this *Venrick*

parchment and I puts it in that fish [a parchment-like

paper made by or called *Venrick* (this may not be

the exact name) and sold

by a hoodoo shop]. And after I put it in this fish, I get some *moving oil*

and I drap three drops on there. [And I goes to the river afterward.]

And I sew the fish back up - put cayenne pepper in it and I sews it back up.

And I goes to any - where it's a running stream, you see, and I throws it out in there

and I speaks, I say, "As this fish go, I want you to do the same." [New Orleans, La., (822), 1188:5.]

11627. Well, you can take a fish and make a person drift from one place to another, never will stay nowhere or know where they going.

You take this fish and you cut him open, and you takes their name

and you put it up in there, and you pours *moving oil* and

cayenne pepper and vinegar in there, and sews this fish

back up. And you go to any

running stream of water and you throws it in there, and you use the three god-heads, which I mean are: "God, the Father, Son and Holy Spirit: I wish as this

fish float, I want you to drift the same way." [New Orleans, (838), 1261:8.]

11628. Like someone you want to drift away, you write the name three times; woman or man, three times. You go to running water, fresh water, and you ketch

you a scale fish. (What kind?)

A scale fish, any kind of fish that's got scales on it - a small fish. All

right, you write her name down three times and you

take that blood from that

fish and you dot each one; you understand, dot them periods. You go to running

water and turn your back on it and throw it away. Turn your back, don't look back at it - but turn your back until you get so many paces off from it and go.

names - from the fish.)

Yes, you know, just drop like that period; just like you writing a line, you know, you put a period on each one of them. Well, you dot a period.

(You dot each name with one drop of fish blood.)

Yes.

(Well, what do you do with the fish then?)

The fish? All right I fixin' to tell you. When you get through with that, you take that fish and stick that paper, that name in there and go to running water and throw it, and turn your back. When you throw it, don't throw it with your face toward the water. Always when you walk there - if you [came] in your car or whatever you in, on the bridge, over the running water - you throw it backwards. [New Orleans, La., (831), 1236:5.]

11629. You take this feesh, you split it open just like you gonna gut it. You open that feesh and then you take that feesh and you puts the man's name in there and you fix it. Put it...

(Wait a minute! Don't leave anything out. What about his name now?)

You take his name...

(Yes?)

And you put his name in de feesh...

(Wait a minute! What about his name?)

[I must have turned off machine accidentally because I repeat what informant says.]

(Ah, nine times. All right now. All right.)

Yes, nine times you puts the name in - on a piece of paper into the feesh.

(All right.)

You takes the feesh and you covers this feesh back up whole again. You takes the feesh and you takes a string - a piece of thread No.8 black - and you just

FISH SPLIT - INSERT MAN'S NAME WRITTEN 9 TIMES
TIE UP FISH WITH BLACK THREAD - BURY FISH - 9TH DAY
HE'LL GIVE...TALE ABOUT IT...WANDERING ON THE DRAG

tie it all over on that until you gets it together tight. Then you take the full length of the feesh and you put it in the

ground just like it is. And then in the ninth day, if you see this party, he'll give you the tale about it, how he would be on the wandering *on the drag*. He'll never be able to make no kind of any way - no successful at all - with dat feesh. [New Orleans, La., (874), 1436:4.]

11630. (What do you do with that red fish?)

Well, that's all I know, is a red fish.

(You mean he's colored red?)

He's colored red, that's his natural color, a red fish.

(And what do you do with that red fish now?)

After she get that name and that?

(Well, tell me the whole thing about it, the whole thing.)

She takes the red fish and puts your name in it wrote nine times. That's when she wants you to *drag*. And she throw that fish into this bayou or river, or lake,

FISH - RED - HIS NAME WRITTEN 9 TIMES PUT IN
BY WOMAN WHO WANTS HIM TO DRAG - SHE THROWS
FISH INTO BAYOU OR RIVER - HE DRIFTS WITH FISH

or wherever she want to throw it at, and you supposed to drift wherever that fish drift. See, this fish is dead.

(Oh, you put that name into a fish that's dead?)

Whilst he's dead. And then she throw it back into the water again. Now, he's going to drift and drift. Now,

you - you never...

(Do you catch that fish or buy it or what?)

You kin buy 'em out in the market.

(I see.) [New Orleans, La., (860), 1371:3.]

11631. If someone writes my name on paper, sprinkles gunpowder over it, folds and puts in catfish mouth, then throws overboard: "Ah'll run mah life out; ah won't live at home at all." [Mobile 881:3.]

11632. If someone ties a strand of your hair round the neck of a live catfish and turns it loose, "you'll be a downded man." [Wilmington 229:2+85.]

11633. They do this plenty of 'em if they want to start you to traveling, you know, something like that. Well, they take a strand of hair out your head or if they can't git it they git

CATCH FISH - INTO ITS GILLS THREAD HAIR FROM PERSON
TURN FISH LOOSE - WHEN FISH DIES - PERSON WILL DIE

somebody what close friend to you to get it, you understand if they can't get

it themselves. A strand of hair from you, regardless of where it come from. Get something like a fish, you know and they'll thread it into his gills, like that, you understand. Leave the thread stay in there and throw that fish back into the water. Just like that fish go, you'll go, and the death of that fish will be the death of you. [New Orleans, La., (811), 1141:2.]

11634. "A woman was *poisoned* [magically]. It was a fish under there, you know, up like a [hog] bladder. [Informant says blister looks like a bladder.]

FISH - LIVING - ROOT DOCTOR TAKES
FROM LARGE BLISTER ON WOMAN'S LEG

You could see it [the small fish] in the water of the bladder. A small fish was in a large blister on this woman's leg. And the root doctor took his knife and cut it

[blister] and then he took it [fish] out." [Wilmington, S. Car., (210 from near Pinewood, S. Car.) 116:5+85.]

11635. Pound up a fish head, dry to powder, mix with salt, give in whiskey to a person; creates a live fish in him. [Washington, D.C., 625:5.]

11636. Live fish blood in you creates a live fish in you. [This blood of course should be as fresh as possible and uncooked. A person's whiskey is probably the best way to administer it. Charleston 616:11.]

11637. Well, dey [some said] use fishheads fo' quick thinkin' an' dey [others] said dey use dat fo' brain food. [Fayetteville, N. Car., (1400), 2532:4.]

11638. It's a bone in a fish called a lucky bone...right up against de back part of a fish's haid...It's made something lak dat [demonstrates]. It's made in a "v" lak...

FISH LUCKY BONE LIKE A "V"

(Like a fork?)

Yeah. [This "v" shape is merely another attempt, as with the frog and black cat, to find a chicken wishbone elsewhere; a matter I have discussed several times in the preceding text.] [Memphis, Tenn., (940), 1522:11.]

11639. You take the fish, you take the front part of his mouth and let it dry - dry good, perfect. And then maybe when yo're [yo'll?] be goin', it will

FISH - UPPER AND LOWER JAWS OF - AN OVAL AND 2 LIPS
DRY - PUT IN WATER WOMAN DRINKS - SHE WILL LOVE YOU
SYMBOLISM AND INFORMANT PLAYING THE WHALE AND JONAH

come apt to be some kind of a rain, or somepin other like that. Then if you kin get [it] into the water where the woman drinks,

then you [she] will come to love you too. The front part of his mouth, you know, jis' take the front part, that ring around his mouth. [Probably demonstrates by ruming a finger around the mouth.]

(Part of the upper and lower jaw there.)

Yea, that whole thing - jis' like that. And take it out, and then you let that dry. You put that away and let that dry. Then [put it into] the water that a woman drinks. Then you make wishes over that, you understand. Or anything that she drinks or eats, why then you use that fish mouth over that. Then she will come to love, too. [New Orleans, La., (812), 1143:7.]

11640. Well, it's a powder dey makes. Yo' buy some of it *outa de drug store* - love powder. Dey call it *love powder*. An' den yo' git so much of dis same *Hearts Cologne* an' yo' gits three fishhooks. An' yo' put it together an' yo' rub it - rub it right close to dat powder until settle.

FISHHOOKS 3 - LOVE POWDER - HEARTS COLOGNE
LATTER 2 RUB ON FISHHOOKS TO ABSORB HOOKING POWER
SCATTER POWDER AND COLOGNE FOR LOVE OR HATE

After yo' put dat *Hearts Cologne* in dere, it sit an' it git dry. An' dey put it together an' den yo' sprinkle it. An' if yo' want de person to love yo', [he'll love you]; if yo' want 'im to hate chew, he'll hate chew. [St. Petersburg, Fla., (1009), 1634:1.]

FISH SALTED OR RED DEVIL LYE - AT DOORSTEPS
BURY - AND THE LAW CANNOT CROSS THOSE STEPS

11641. Git chew some Red Devil lye, a [new] box, an' put a box of dat lye to each one of yore do'steps, an' bury it about dat deep [demonstrates] to each one of yore do'step. An' if yo' don't use de lye, den yo' kin git chew salt fish an' dey can't cross dat.

(That will keep the law away?)

Keep de law away from you. [Sumter, S. Car., (1351), 2343:6.]

11642. Now mah sister, she gambled - she used tuh gamble. She don' gamble no mo'....But fo' luck fo' gamblin', tuh eat herrin's or sardines, dat'll give 'em [luck].

FISH SALTED - EAT HERRINGS OR SARDINES - GAMBLING LUCK

(Luck for gambling?)
 Yes. [Sumter, S. Car., (1348), 2331:7.]

REAL SICK WOMAN CALLS ON MOTHER AND BABY - HOLDS
BABY - GIVES IT A STRING TO PLAY WITH - BABY THEN
HAS FITS AND BOWEL TROUBLE - LATER MOTHER CALLS ON
WOMAN WHO CAUSED THE TROUBLE - STEALS PIECE FROM
UNDERCLOTHING - RETURNS HOME - TIES IT ABOUT BABY'S
WRIST - BABY GOT WELL - SPELL RETURNED TO ORIGIN

11643. It all depends upon what kind of fits they have.
 (What for example?)
 Well, if they have what you call epidetic [epileptic] fits, of course,

you have to take them to the doctor [M.D.] for that. But I tell you what I do know. Like I have a young baby and a woman come in my house be real sick and she hold my baby, she will give my baby what you call a string and he'll begin like that [demonstrates] to draw up, you know, like he want - his bowels wan'a move. Now, I'll go back to her and get a piece of her underclothing and tie it around my baby's wrist like that, and he will be all right. [New Orleans, La., (855), 1352:5.]

11644. You take an' get you a twine string an' put five knots in it, see. An' then, after you put those knots in it, then you'll wrap it roun' another string; you know, like a string where you go on Broad Street [and buy something]. Dey, you know, bind it [package], tie it up. Well, jes' put them knots on that string. An' tie it on that string an' jes' wear it all the time an' [it] help you, keep you from havin' those fits. [Richmond, Va., (404), my

FITS - TIE 5 KNOTS IN STRING - WEAR ON SECOND STRING

first female root doctor, nicknamed *Humpadee*), 359:2.]

11645. I've heard dat you go to your bossman an' ask him fer a job, an' if he don't seem like he wants to hire you right away, why you go to work an' git you some of this five-fingah weed [grass]. You put a piece of that in your pocket, go to him the next day. See don't he hire yuh. [Snow Hill, Md., (93), 4:8 and 10:8, both attached to MS!]

11646. (Five-finger grass.)

Five-finger grass, and I'll put this five-finger grass in under the faucet. (Near the faucet?)

Yes. And I'll take me a piece of *John de Conquer* and go out like that and that long a piece too - have it in my mouth, go out like that - I will be chewing as I go on [to see the boss]. And while I'm approaching you, I'll do like that [demonstrates].

(Spit around.)

Yes. Then I go begin ask you my favor and I won't go away unheard.

(I see, I see, but you must have that five-finger grass in your pocket.)

Yes. Yes, sir.

(I see. What do you carry that for? What's the idea of that?)

That five-finger grass, that's attractive; more, that's to make things attractive, that's *John the Conquer's* master. Must break down all the friction in between you [two], you understand. [As I have probably explained else-

FIVE-FINGER GRASS - JOHN THE CONQUER - BOSS FOR JOB

where, originally *five-finger grass* was the name *five-finger* given to 4 plants: the common cinquefoil, oxlip, bird's-foot trefoil, and Virginia creeper. The hoodoo root shop, mail-order firms, and individual root collectors surely extended the list.] [Vicksburg, Miss., (776), 1069:1.]

FIVE FINGER GRASS PROTECTS YOU IN COURT

11647. Dey tell me yo' kin take de grass dey call de five-finger grass in yore pocket, wear it in yore pocket in yore pocketbook, an' de judge, de jury or de magistrate cannot convict yo'. [Brunswick, Ga., (1174), 1982:5.]

11648. Bringing in customers. Well, first start yo' off burnin' some incense. Yo' burn yore incense an' den yo' use de five-finger grass. Hang it up anywhere in yore place of business.

FIVE-FINGER GRASS - HIGH JOHN DE CONKAH - INCENSE

Den yo' keep a *High John de Conkah* roots. Dat would increase yore business. [Waycross, Ga., (1168), 1974:4.]

11649. You collect 3 things by moonlight: five-finger grass, wild peppermint leaves, and clear water [pure at a spring or well]. You prepare and drink this concoction [by moonlight?] and you can conquer anything. [Memphis, excellent informant, 965:10.]

11650. Well, you get you some flaxseed, see, and you sprinkle that flaxseed around the door. See. And when that - whensomever that flaxseed begin to come up, well, after that flaxseed

FLAXSEED GROWING AT YOUR DOOR - SOON MOVES YOU

is grown about two or three inches, well, I'll guarantee you, that after a period of time, that you have to move; 'cause I've seen that happen, in my neighborhood. See.

(Here in New Orleans?)

Yes, sir. [Flaxseed put this rite into witchcraft, they being used to catch a hag or witch, see Nos.508-509, p.153, v.1. Was this a method for moving a witch from a neighborhood or annoying him or her?] [New Orleans, La., (839), 1262:4.]

11651. You git that brown sugar, an' you git that flaxseed, an' you git some steel dus' [3 ingredients] an' mix it up. An' jis' like I'm livin' on this -

FLAXSEED - STEEL DUST - BROWN SUGAR: 3 INGREDIENTS
SPRINKLE BOTH SIDES OF STREET IF BOOTLEGGING - LAW

the street on each corner. The law ain't gon'a bother you. [New Orleans, La., (787), 1098:1.]

11652. Well, dat, it's supposed to be - it's jes' 'cordin', yo' use dem two ways, right an' left. Dat is, if yo' wants de re'lly

3 FLAXSEED - WOMAN PUTS IN RIGHT SOCK OF NEW PAIR
WHEN MAN COMES HOME FROM WORK SHE LETS HIM WEAR
THEM THAT NIGHT - AFTER HE RETURNS HOME LATER - SHE
TURNS RIGHT SOCK INSIDE OUT AND KEEPS BOTH UNDER
BED - FLAXSEED BREAK SPELL OTHER WOMAN HAD ON HIM

three flaxseed an' put 'em into a stockin' or sock. If it's a man's socks, an' yo' wanta break 'im up wit a woman, yo' take three flaxseeds. Yo' know whut ah'm speakin' of now. Yo' take three flaxseeds an' put it into de toe of a stockin' but dat's gotta be a new stockin' dat nevah has been used. An' den yo'll go tuh work an' yo'll slip it somewhere or 'nothah fo' him tuh put on. Den he wears it one night - wears it even one day an' he takes - when he pulls it off dat night. Well, yo' git it an' turn de stockin' wrongside outwards an' jes' let it remain wrongside outwards an' it 'sposed tuh be anyways undah de bed dere.

(You turn that sock wrongside outwards and put it under the bed.)

Yo' put dat flaxseed in dere, dese three.

[I stop a moment to straighten out the thinking.]

(Well, now, you have already put them in and you've turned the sock wrongside outwards and the three seeds have fallen out?)

Yes sir, but fix it de way he'll wear it jes' one day.

(Well, what does that do then?)

Dat's tuh break him up if he's goin' with a woman.

[Here again flaxseed are used against witchcraft, that of the other woman who was holding the man from his wife.]

(Does he wear either sock of his?)

De right sock. [Savannah, Ga., (1276), 2170:6.]

11653. Git chew [corn] meal or flour in de barrel an', dey a enemy to yo', sift dat flour good an' make it up. But dey won't cook but half of it an' turn

FLOUR OR MEAL ENEMY TAKES FROM YOUR BARREL - SIFTS
MAKES UP - COOKS HALF - TURN DIRTY PAN OVER OTHER
HALF 24 HOURS - THROWS IT AWAY - YOU WILL LACK FOOD

mo' [corn] meal. Have a hard time gittin' flour or whatever yo' wantin'. Can't hardly git nuthin tuh eat. [Waycross, Ga., (1129), 1835:6.]

11654. Even with ears thought [spirit?] can hear anything, even a whisper, even if asleep = [ears are wonderful but you, at least some of us, were born with

FOREHEAD - MARK ON - WISDOM HOLE OR RECEIVING HOLE

your forehead. [It is invisible except to a seer.]

you livin' on this corner an' you bootleggin'. All right. You take an' you sprinkle it both sides of

right stockin'. Whut chew mean is *to tie* a person *up*. (Just tell me one way they use them.)

Well, yo' kin take de flaxseeds. It's re'lly de fac' 'bout it, suh, jes' take

de dirty [baking] pan ovah de other half an' let it stay 24 hours an' throw it [bread] out. An' dat cuts yo' off from gittin' any

an additional hearing aid]. You were born with a little hole, like a pinhole, in

It is called a *wisdom hole*

or *receiving hole*. Through it you receive messages from [and you are in touch] with the Spirit of God, where to say *no* and where to say *yes*. [These "yes" and "no" answers spiritually received are a spiritualization of the "Jack," the fetish that answers its owner's questions by movements meaning "yes" or "no"; see "JACK-BALL" MAN in interview pp.1593-1599, v.2. The present invisible hole on the forehead is actually the secret mark on a person's forehead I have discussed in my introduction to the interview of DOCTOR MARCUS BROWN on p.1290, v.2. It is the *tav* or *taw* = *sign* or *cross*, 22nd letter of Hebrew alphabet, the mark of the *elect* or chosen of God (Ezk.9:3-7). Both *hole* and *mark* are the eye in the middle of the forehead sometimes seen in occult signs or advertisements. Secret wisdom began with the tribal witch doctor and it is still with us!] [Washington, D.C., (621a), 797:4.]

11655. Takin' a fo'k an' stickin' it down in de ground. Jes' lak if ah didn't like yo' an' ah wanted yo' to move 'way from dat place without any fuss, ah'd take de fo'k an' stick it right in de corner of yore house right directly where yore bed is. Well, yo' jes' git so upset yo' jes' gotta go - yo' can't stay, yo' gotta go. [This is a corner-of-the house rite, sometimes the corner being inside, at other times outside; the one outside occasionally under the house. Opposite corners of a house or room also occur. Most frequently we find 4 corners of the house.] [Fayetteville, N. Car., (1411), 2535:7.]

11656. Ah heard yo' take a fo'k an' put it in yore bed mattress an' sleep on de fo'k three days, an' dey say that'll separate yo' an' yore sweetie. (Well, who would put that in there, under that?) Yo' put it in there yo'self yes, tuh git rid of yore man. Yo' see, yo' take that fo'k an' yo' put it in yore bed mat-

FORK - WOMAN FOR 3 NIGHTS KEEPS IT IN MATTRESS UNDER HER - TINES POINTED TO MAN'S SIDE OF BED 3 MORNINGS AS HE LEAVES HOUSE SHE THROWS SALT AFTER HIM - SWEEPING IT OUT - GETS RID OF HIM

tress, yo' see, an' yo' turn it towards him all de time. See, de sharpest parts [tines]. See. Yo' turn it towards him yo' see an' yo' sleep on that, three nights straight, an' that breaks yo'all up completely.

An' tuh keep him away aftah he git gone, yo' git chew some table salt. See, an' sprinkle it jes' lak this [gets up and demonstrates]. Sweep it on out. He gotta stay out. Jes' do it gradually all de time, aftah he leaves [for work], when he walks out dis mawnin'. [Memphis, Tenn., (1547), 2809:9.]

11657. Yo' kin go tuh a sto' where dey sell dat fo'ks an' yo' kin buy it, an' name it when yo' buy it, this individual. Then yo' come back home an' yo' take a piece of papah an' write their names on it, an' make a wish, an' wrap that name right on that fo'k, an' yo' might tie it [name] on there. Then yo' kin carry it to some runnin' watah an' FORK - WOMAN BUYS NEW - NAMES IT MAN SHE WANTS TO SEND AWAY - BACK HOME SHE WRITES HIS AND HER NAMES [SURELY HER ABOVE HIS - EACH IN OPPOSITE DIRECTIONS] WISHES - WRAPS AND TIES PAPER ON FORK - TURNS BACK TO RUNNING WATER - THROWS FORK OVER LEFT SHOULDER AND WALKS AWAY NOT LOOKING BACK - MAN SOON LEAVES

throw it in there, an' don' look back at it, an' yo'll [person named will] go crazy. As that watah run, yore mind an' that sharp fo'k - yo' know, yore mind is on things an' off lak that.

(How do you throw that in the water?)

Throw it ovah yore left shoulder an' jes' keep awalkin' [away never looking

back]. [Memphis, Tenn., (1542), 2790:8.]

11658. When yore man's wit a woman an' yo' want her tuh quit him or sompin, jes' git chew a ole brass fo'k an' go tuh de do' late at night. Jes' knock on de do' an' curse, say, "Come outa dat, come outa dat,"

OLD BRASS FORK - LATE AT NIGHT GO TO HOUSE WHERE
YOUR MAN AND A WOMAN ARE - KNOCK ON DOOR - CURSE
JABBING FORK INTO DOOR AND CALLING OUT 3 TIMES
COME OUTA DAT OR COME OUTA DERE - "BREAK 'EM UP"

three times. An' dey say dat'll break 'em up. (What do you do with the fork?) Jes' stick it in de do', "Come

outa dere." Junk it in de do' lak dat, "Come outa dere," an' curse it. Dey say dat'll really break 'em up. Dat jes' cuts 'em right in two. [Memphis, Tenn., (1544), 2805:6.]

KNIFE AND FORK CROSSED UNDER DOORSTEP - FOR RENTMAN

11659. An' if yo' already outdo's, yo' git a knife

an' a fo'k an' yo' bury it undah dere [front doorstep] an' see if yo' cain't conker de rent man. Ah done tried dat. Ah know dat from self experience.

(Just how do you bury that knife and fork, any special way?)

Bury de knife dis-a-way [demonstrates] an' de fo'k dis way.

(The fork crossing the knife.) [New Orleans, La., (1558, Peg Leg's wife, first informant on 2nd trip to New Orleans), 2982:11.]

11660. Yo' in a strange place...

FORK OF ROAD - IN DOUBT - TAKE RIGHT-HAND FORK

nobody tuh inquire whut direction it is, an' yo' tryin' tuh

git to a town an' heah's de fo'ks of a road, dey say yo' git de right han' fo'k. All - ordinarily yo'll be right. Ah've heard that. [Sumter, S. Car., (1372), 2430:1.]

11661. Go at midnight to forks of road, bow down and pray to Lord for what you want. Go 9 nights. [Memphis, Tenn., (971), 1570:1.]

11662. Say yo' go down to de fo'ks of de road fo' good luck, nine mawnin's, an' after nine mawnin's yo' always have good luck...

(What do you do when you go down to the forks of the road - what do you do do down there?)

LUCKY TO GO 9 MORNINGS TO FORKS OF ROAD

Ah don' know! [The just going down gives the good luck.] [Wilson, N.

Car., (1495), somewhere near cylinder 1495:11.]

11663. Den you go to de fo'k of de road, see, dis here way; de road comin' like dis, one comin' like dis, and one straight up [3 roads coming together, a

"Y" FORK OF ROAD - 3 ROADS COMING TOGETHER - GO TO
SAY "GOD DAMN IT, I WANTS MARY TO DIE TONIGHT...
YOU HEAR A GANG OF MUSIC...DON'T SEE NOTHIN'...
THROW A PENNY DOWN...GO OFF...I [MARY] DIES 'FORE DE
NIGHT IS OVER - THAT'S WHAT HAPPENS AT FORK OF ROAD

"Y" fork]. And if you wants me to die tonight, you goes to de fo'k of de road, say, "God damn it, I wants Mary to die tonight." Well, you hears a gang of music; but chew

don't see nothin'. And you jes' throw a penny down dere and go off from dere. You left one penny dere, and I [Mary] dies 'fore de night is over.

(You will die before the night is over. The fork of any road where two roads cross?)

Ye-es, no, de fo'k of de road like jes' one coming dis way, one comin' dis away and one straight up.

(I see, three roads coming together.)

Yes, dat de fo'ks.

(And you just stand in the fork of the road at twelve o'clock at night and you just say....)

Twelve in de day and twelve at night. It don't work no other time; twelve at night or twelve in the morning.

Gotta throw a penny down dere, you know. Yeah gotta leave a penny. [Charleston, S. Car., (530), 641:1.]

11664. Go to the forks of the road. You gotta get - there's a certain dust on the middle part of the forks of the road. Well, they take that and they put it in a clean cloth and they

DUST ON THE MIDDLE PART OF THE FORKS OF THE ROAD
SAYS OUR INFORMANT - WHAT DID HE MEAN BY FORKS?
ALL FORKS ARE "T" OR "Y" OR "X" OR BRANCH FROM
AN "O" OR CIRCLE - ALL THIS DIRT HAS MAGIC POWER
DIRT FROM THE CENTER OF 2 STRAIGHT ROADS CROSSING
EACH OTHER I HAVE CALLED A QUINCUNX RITE SEVERAL
TIMES BECAUSE THE CENTRAL POINT IS THE FIFTH POINT
CENTER OF HOUSE OR ROOM RITES ARE ALSO QUINCUNXES
SOMEWHERE I HAVE THE CENTER OF A TRIANGLE IN A
FOLDING RITE - IN THE PRESENT RITE DIRT FROM THE
CENTER OF 3 OR 4 ROADS MEETING IS PUT IN A CLOTH
TIED IN 9 KNOTS ABOUT WAIST - GUARD AGAINST HOODOO

make nine knots - tie it in nine knots. And they take that and wear it around their waist, and now they got you stopped. [This is a protection against conjuration.]

(Well, what do they wear that for?)
Well, they - what they wear that for? Well, they kin harm you a whole lot, see. They kin make you go to a

certain distance as they want you to go, and they kin stop you at a certain distance, if they wanta stop you, see.

(Well, how would they use that?)

[Informant has already answered my question.]

How they?

(Do they use it in any way? Or do they just wear it around their waist?)

Just keep it around their waist [for protection]. [New Orleans, La., (884), 1457:5 or 4.]

11665. You go from home to the fork of the road sometime.

(You go to the forks of the road, then what?)

You go from home to the fork of the road. You, somebody wants you to do somepin for 'em to harm 'em [someone else]. You take you a frizzly chicken, you

GO TO FORKS OF ROAD BETWEEN MIDNIGHT AND DAY - WITH
LIVE FRIZZLY CHICKEN AND VICTIM'S WRITTEN NAME - ON
LEFT SIDE OF FORK - KILL CHICKEN - NAME IN AND BURY

stand on the left-hand side of the fork of the road, and you got the person's name you wanta do harm to. And kill the

chicken and put their name inside of the chicken and bury it. But it have to be before day in the morning, after twelve and before day in the morning.

(I see. You bury this frizzly chicken and that name in it, the name of the person you want to harm?)

Yes. [New Orleans, La., (881), 1451:3.]

11666. Yo' go down to de fo'k of de road an' yo' kin take a fresh aig - jes' lak yo' in bad luck. Git a fresh aig an' a penny an' throw it cross yore shoulder

IF IN BAD LUCK - CARRY FRESH CHICKEN EGG AND PENNY
TO FORKS OF ROAD - BOTH IN HAND AND BACK TO FORK
THROW THEM ACROSS SHOULDER - WALK AWAY NOT LOOKING
BACK - PERSON PICKING UP PENNY TAKES YOUR BAD LUCK
[WHY EGG? THAT IS PAYMENT FOR SPIRIT OF THE FORK]

at de fo'k of de road an' walk on an' don' look back. After while it put chew in good luck.

(You throw that penny and the egg over it [shoulder]?)
An' de aig ovah - both of

'em together, an' throw it cross yore shoulder an' walk on - de left shoulder and walk on. An' why dat put chew in good luck? An' de one dat come an' find dis penny, it put dem in bad luck. [This is a tranference rite, very common in wart cures.] [Sumter, S. Car., (1363), 2404:6.]

11667. Wal, jes' lak if yo' wuz goin' tuh de fo'ks of de road tuhnight, see. It be a certain hour dat chew go. See, yo' goin' dere at twelve a'clock at

FORK OF ROAD - GO TO AT MIDNIGHT WITH STEEL DUST
YOU ARE ON A DANGEROUS MISSION - STEEL IS A PROTECTION
THERE MAKE A CROSS ON THE GROUND WITH 2 SWINGING
STROKES OF RIGHT LEG - SAME MOTION BOYS YEARS AGO
MADE WITH 2 SEMI-CIRCULAR SWEEPS OF FOOT - MAKING
A MARBLES GAME EYE-SHAPED PLAYING RING ~~X~~ - BUT
OUR PRESENT CROSSING FOOT STROKES LOOKS LIKE A
RUNNING LETTER "X" = X - IN HOODOO A CROSS ON
GROUND IS USUALLY MADE WITH A STICK - HERE WITH
SHOE ON RIGHT FOOT - PICK UP FORK-OF-ROAD DUST
MIX WITH STEEL DUST BROUGHT ALONG - WHILE WALKING
AT FORKS MAKE WISHES - FINALLY OFFER SECRET PRAYER
WHATEVER YOU WANT TO KNOW WILL COME TO YOU
FORK OF ROAD BECOMES AN ORACLE

an' yo' takes an' mix it wit *steel dust*, an' sprinkle it lak dat [demonstrates]. Yo' walks an' as yo' walk yo' make yore wishes. An' yo' come back dere [to the forks] to a secret prayer. Make a secret prayer at de fo'ks of de road. What-somevah yo' wanta know about at the forks of the road, it [answer] will come to yo'. [New Orleans, La., (1571), 2885:7.]

11668. Walk just like you walk to the two forks of the road, from the house, make a cross mark with your right foot, you know. Turn around and go back to

WALK FROM HOME TO FORK OF ROAD - THERE MAKE CROSS
WITH RIGHT FOOT IN THE DIRT - RETURN HOME - LUCKY

CROSSMARK MADE FOR YOU AT FORKS OF ROAD - IF YOU
WALK OVER IT - WHATEVER MAKER INTENDED WILL HAPPEN

yo' out like that. That's whut ah've heard about that.

(Well, what does that mark do? Do they just make a mark there in the road?)

They jest make a mark at the [fork of the] road.

(Well, how does that affect me if I don't go out there?)

It won't 'fect yo' if you don't go out there. If yo' go out there it'll 'fect chew.

(I see, you have to walk over that mark.) [Mobile, Ala., (689), 918:4.]

11670. Whut dey do's at de fo'k. Well, de fo'k of de road, when yo' do dat, yo' kin draw a person tuh yo' or yo' kin run 'em from yo'. Well, now, when yo' got dere at de fo'k of de road, yo' git dere at sunrise. Well, den yo' make a cross, jes' lak de cross dey say dat Christ hung [on], yo' know. Yo' name dat even, an' yo' cross dat, an' den yo'll take a little graveyard [dirt], good or bad [grave] it don't make no difference. An' den yo' put dat in a little bit of sulphah an' salt, an' den yo' make a powdahs of dat - lak, yo' know, an' den yo' throw it in dat place. An' dat's de way yo' uses dat at de crossroad, yo' know,

night. Yo' go at twelve a'clock dis night. Well yo' go, yo' say. Yo' git chew some *steel dust*. Yo' go wit de *steel dust*. Yo'll go in de fo'k of dat road where yo'll make wit yore footstep lak dat [gets out of chair and demonstrates]. (You make a cross right in the fork of that road?)

Wit yore shoe, right-han' foot, an' yo' take an' pick up some dust,

lak dat [demonstrates].
 the house. That's supposed to be lucky to you. Supposed to bring luck to you. (That will bring you luck, I see.) [Vicksburg, Miss., (779), 1073:4.]

11669. I have heard that they goes tuh the forks of de road and dey *crossmarks*

REACH FORK OF ROAD AT SUNRISE - MAKE CROSS IN DIRT
NAME IT - TAKE 3: GRAVEYARD DIRT - SULPHUR - SALT
THROW IN THAT PLACE [CROSS] - MAKE A PRAYER - TALK
TO IT - ANYTHING YOU WANT - GOOD OR BAD - NAME IT

anything lak a fo'k. An' dey [den?] yo' say, yo' know, yo' have to talk to it, say, "Jesus Christ suffered an' died on Calvary Cross, why can't yo' do so-

an'-so-an'-so." See, jes' anything yo' want tuh name tuh it.

(You do that for harm or bad?)

Yeah, it'll do eithah fo' good or fo' bad, but den yo' have de Lord, an' make it which way yo' want it tuh go. [Sumter, S. Car., (1382), 2454:3.]

11671. When yo' go to a forks of de road, make a cross mark an' go. If yo' see a fork of de road, make a cross mark an' go [on your way]. Said yo' more den apt to be lucky. Dat's whut ah

AT A CROSSROAD MAKE A CROSS MARK FOR LUCK

heard, yo' more den apt to be lucky. [For luck by making cross at fork of

road, see No.11668.] [St. Petersburg, Fla., (1008), 1629:3.]

11672. Take de dirt out de fork of de road, if you don't want 'em to leave. Take de dirt out of de fork of de road and put it in a bag and hold it there. Keep it, that will keep them from going away.

(You just go out to the forks of the road and pick up that dirt.)

PUT CROSSROAD DIRT IN BAG - DIRT PERSON HAS WALKED
OVER - ADD CAYENNE PEPPER - PERSON CANNOT LEAVE YOU

Yes, an' put cayenne pepper

with that, and hold it. That's what ah heard. [Mobile, Ala., (690), 919:5.]

11673. Say yo' kin go to de fo'ks of de road an' take, yo' know, dat *crossin' sand* [sand from crossroad used in *crossing* person]. An' go an' git 'im, say, a

box about foah inches square. An' git a piece of flannen cloth. An' jest lak it wus me, dey take mah name [write it] and [write] whatsomevah dey wanta do tuh me; lak dey wanta kill me or wanta *lingah* me. Dey

AT FORKS OF ROAD PICK UP CROSSING SAND OR DIRT
[THIS IS SAND OR DIRT USED TO CROSS = PUT SPELL ON]
MOSTLY SAND HERE AT WAYCROSS - PUT IN A BOX - WITH
PIECE OF FLANNEL - WRITE VICTIM'S NAME - WHAT IS TO
BE DONE TO HIM - TO KILL OR LINGAH HIM - READ 9 DAYS
PSALM 35 - FACE TURNED TO SUNRISE - ADD DRAGON'S
BLOOD - KEEP THIS BOX AND CONTENTS ABOUT THE HOUSE

kin take dat an' read de 35th Psalm fo' nine days at sunrise, an' [while reading it] turn yore haid to de sunrise, an' dey kin kill yo'.

(What would they do with all these things in that box? You didn't tell me what they did with those.)

Well, dey would jest go an' dey would take dat *crossing sand* [sand from crossroad] yore name, yo' understand, an' dat jest be closed up [in the box]. Yo' understand me. Go out an' put dat ingredients in deah. It's a dragon's blood dat chew kin git - dragon's blood - put it in dere. An' put dat box back together, yo' know, jest like yo' kin use dat sand an' dat dragon's blood an' yore name an' read dat - yo' understand, dat 35th Psalm.

(Where do you put that box then?)

Well, yo' jest place it most anywhere about in de house, ain't got no certain place. [Waycross, Ga., (1135), 1843:11.]

11674. Go to the forks of a road and yo' can git dat dirt jes' as it turn off at de forks of de road, yo' kin git dat dirt an' yo' kin take it and bring it back an' sprinkle it in a person's shoes an' if dey wearing dat shoe an' yo' want 'em to go, that will keep them going.

(But you must get this dirt from the fork of the road.)

GET DIRT AS IT TURNS OFF AT DE FORKS OF DE ROAD
SPRINKLE IT IN PERSON'S SHOES - THAT WILL KEEP
THEM GOING - NOT FOOT TRACKS - DIRT FROM DE TURN

go out to the forks of the road, you git dat dirt.

(Anybody's dirt or any kind of dirt.)

No, yo' git de dirt out of the road, not nobody else's track. [Mobile, Ala., (688), 956:5.]

11675. Go out to de fo'ks of de road an' git some dirt, if it a person at yure house, yo' know, an' yo' want 'em tuh leave or eithah come back, see. Yo' git dat dirt out de fo'k of de road an' bury dat up undah de steps. An' put so

FORK OF ROAD DIRT KEEPS PERSON HOME OR SENDS AWAY
UNDER STEPS WITH SUGAR AND 2 NEW NEEDLES KEEPS HOME

at home. [Memphis, Tenn., (943), 1524:8.]

11676. If somebody put a spell on you, or evil verk [work] on yuh, ah kin take yuh any night at twelve 'clock an' go tuh de fork of de road. An' lak at a certain time [I will] fetch yuh on back home an' fix de door tuh yuh step -

FORK OF ROAD - INFORMANT A ROOT DOCTOR - AT MIDNIGHT
TAKES PATIENT THERE - RETURNING PATIENT HOME - HE
FIXES [MAGICALLY PREPARES] PATIENT'S DOORSTEP - HAS
PATIENT ENTER BACKWARDS - GOES TO BEDROOM - TAKES
PAIR OF SOCKS - [HERE I ASK ABOUT WHAT HAPPENED AT
CROSSROADS] - GET A FROG AND 9 8-PENNY SQUARE-CUT
NAILS [DOCTOR ACTS OUT EVERYTHING] - PICKING UP
CROSSROAD DIRT FROM FLOOR OF INTERVIEWING ROOM - HAS
SPECIAL HAMMER TO DRIVE THE NAILS INTO FOOTPRINTS
DEVIL COME ALONG - DON'T BOTHER WITH HIM - DRIVES
NAILS INTO PATIENT'S FOOT TRACKS - LETS DIRT FALL
THROUGH HIS FINGERS - ON RETURNING TO PATIENT'S HOME
HE NAILS SOME OF THIS DIRT TO PRECEDING DOORSTEPS
PATIENT GOES TO BED - ARISES AT SUNRISE - DOCTOR
[STAYS NIGHT THERE?] GIVES HIM QUART OF VINEGAR
AND SULPHUR MIXED IN BOTTLE - THROWN INTO RUNNING
WATER ETC. - ENDING: GO BACKWARDS AN' LAY IN DE BAID

sort, you understand. [Long silence and I continue.]
 is confidential. It doesn't go any farther, you see.)

Well, I'll tell yuh anyhow. Now yuh, if anybody harm yuh, *hurt* chuh, an' yuh wan'a put a spell on dem [this is called "returning the spell"]. Yuh go an' git a frog, one frog. Git chuh nine, nine eightpenny cut nails. Yo' know what a cut nail is?

(Yes, a square nail.)

Mm [whatever that means!]. An' go carry it tuh de crossroads, jes' go ovah de dirt where his feet print [leave footprints]. Do lak dat [demonstrates] an' do lak dat [demonstrates again] an' be raising de nail.

[I describe his actions.]

(The person puts his hands down on the ground.)

[The hands are spread out flat on the ground.]

Gotta have [demonstrates] ground gotta go through his hand, you know [demon-

Git it from *de turn*, that's to make them leave.

(It must be the dirt from their track?)

Not from their track. Yo'

some sugah an' two brand-new needles ain't been used. (What will that do?)

That will make them stay

an' den yuh'll go backward an' go tuh yuh baid-room an' git a pair of 'is socks or some othah thing. An' nine days aftah dat yuh would be off from home. Nine days aftah dat yuh'll commence tuh...[I interrupt.]

(Well what would you do at the crossroads? What would you do down at the crossroads to cure a person?)

Why yuh want me tuh tell yuh secret information? (I'm not going to be here to go into business against you or anything of that You see, what you tell me

strates].

(Through his fingers.)

[He continues to demonstrate.]

Yuh put yuh fingahs here and den yuh put de nails right here.

[Demonstrates a hammer.]

(A special hammer you use for that purpose.)

[While this is going on.] De devil will come along. Nevah go up to him.

Go back home as slow as yuh kin an' carry dat nailed-down [prints] an' take de sand wit it. Nail dem tuh de steps an' yuh do de same thing. Let him go in de house backwards. As he go at de step goes on up, go in backwards an' lay down [to rest]. He gonna git up early - sunrise. Aftah sunrise de nex' mawnin'. An' den yuh give him a quart of vinegah an' sulphuh, an' in dat bottle. An' put it dere an' throw it in runnin' watah, den dat will [begin to work]. An' in nine days time, if he ain't too long [gone, he will begin to recover].

[While machine stopped I ask a question.]

No, yo'll start at de do' an' den take five more [steps] an' git some vinegah. Tie it right togethah wit a piece of cord string an' put about a spoonful of sulphur, wit a quart of vinegah. But chew have dat fixed. Now you have dat fixed a couple of days, yuh undahstan'. Den aftah yuh do it, git de person an' let 'im take a dose three times a day.

(That'll cure him?)

In nine days now dat person week is up an' de reason it is done. If it's recently done, dey has de party dyin' in t'ree days. [Presumably the longer the spell in time, the longer it takes to cure it.]

(The person that put the spell on him.)

Yeah, goes back [to him] see. [This is called returning the spell and by other names.]

[To be on the safe side I continue.]

(As I pass, I put them [my feet] down there and make my footprints and my handprints right at the crossroads.)

Right at de cross of de road [making this the center of a square and a quincunx rite] and come right back to de steps and do de same thing. An' he'll [doctor] have to carry yuh back as yuh go backwards an' lay in de baid. [Charles-ton, S. Car., (509), 572:8.]

11677. Yo' go tuh de fo'ks of de road an', when yo' go tuh de fo'ks of de road, yo' git a pinch of dirt from de fo'ks of dat road. Den yo' go to do - befo' yo' go tuh de fo'ks of de road, yo' go tuh de graveyard yo' know, an' git some of de graveyard dirt an' mix it tuhgethah. Den go tuh de fo'ks of de road an' git some of dat, an' mix dat tuhgethah. Den yo' have tuh season it, chew know. Yo' git dem two things an' yo' git some salt an' yo' git some peppah an' some sulphur, an' crumble it all wit dat dirt from de fo'ks of de road. An' it will do jes' whut chew want it tuh do.

(What will you do with it?)

Yo' went dere fo' a purpose. When yo' went tuh de fo'ks of de road, yo' wants somebody probably, or yo' wanta change somebody from goin' wit somebody's else, an' yo' bring yo' dese, an' why, dat means dey'll come yore way.

(What do you do with that dirt after you mix it up? What do you do with it?)
Sprinkle it.

(Where?)

Yo' know, jes' lak ah know yo' goin' out. 'Sposin' ah'm goin' from heah ovah

he'p me tuh rule dis day." Pray dat prayer, "He'p me tuh rule dis day." Dat's tuh conkah yore enemies, from round yo'. [Memphis, Tenn., (1549), 2813:8.]

11680. Well, yo' kin go to de fo'ks of de road for de man dat chew love or yore husband - to see who yore husband was [is to be]. Yo' kin go dere an' set until twelve a'clock
FORK OF ROAD - MIDNIGHT - MEET FUTURE HUSBAND OR COFFIN at night jes' wit chure whole heart an' mind on

a husband an' he'll appear befo' yo'. Or, well, if yo' wanta go dere, if yore husband don't come dere an' yo' not goin' live long, why de shape of yore coffin will come. [Waycross, Ga., (1141), 1855:10.]

11681. If one wants tuh marry a man, gits a looking glass an' go de east of de fork of de road an' buries it there. Well, that makes this man marry her.

FORK OF ROAD - EAST SIDE OF - WOMAN BURIES FACE UP
MIRROR BEARING NAME OF MAN SHE WANTS TO MARRY - THEN
9 MORNINGS SHE VISITS SITE - MARRIES WITHIN YEAR

(She simply takes the looking glass and goes out and buries it at the forks of the road.)
Forks of the road. Turn

it up, an' den she visit dat yo' know fo' nine mornings.

(Well, how does she know she is going to get the right man?)

Well, dat de one she want. Well she put his name on dat glass an' puts it dere. [Waycross, Ga., (1122), 1803:12.]

11682. What do they do at the forks of the road? Well, dey go out dere some-time tuh bury glass, a broken glass. Dey go out dere to meet spirits in some way

TO AVOID BAD LUCK - BURY AT FORKS OF ROAD MIRROR
ACCIDENTALLY BROKEN - OR TO RID SELF OF BAD LUCK
PURPOSELY BREAK MIRROR BURY IT AT FORKS OF ROAD

but ah cain't explain dat exactly, 'cos' ah done fo'got. (What kind of glass do they bury out there?)

Well, dat's a mirror, a lookin' glass. Well, dey bury that there tuh bury their troubles to these fo'ks. [Wilson, N. Car., (1454), 2642:6.]

ENEMY DRIVES STAKE INTO FORKS OF ROAD
CALLING YOUR NAME - YOU BECOME WANDERER

11683. Dey go tuh de fo'ks of de road. Dey calls yore name an' de' drives a stäb [stake] in de fo'ks of de road.

Well, dat jes' keep yo' goin'. Yo' can't stay in one place, jes' keep agoin' - goin' all de time. [Brunswick, Ga., (1217), 2069:5.]

11684. Ah says, dey'll - sometimes dey'll go dere [forks of road] an' drive a stäve [stake] down in groun' where yo' can't see it, and pull green grass and put on top of it. When yo' git dere yo' won't know it. Yo' can't cross dat road.

(You can't cross that road? Where do they put that stake?)

ENEMY DRIVES STAKE LEVEL WITH THE GROUND IN CENTER
OF CROSSROAD - WALK OVER IT - PAINS IN LEGS FOREVER
STAKE IN CENTER OF CROSSING=☐ IS A QUINCUNX RITE

In de middle, right in de middle of de road. Dey'll

drive it down so yo' can't see it, even wit de groun', yo' know.

(You do that out at the forks of the road. Well, what do they do that for?)

Well, if you walk over it, you'll have pains de balance of yore days in yore laigs, dey begin tuh git so stiff. [Mobile, Ala., (694), 943:2.]

11685. Ah've heard dat yo' go to de fo'k of a road, somewheres roum' where fo' fo'ks run dis way, one dis way, one dis way an' den dis way - de crossroads, yessuh. At fo' fo'ks. An' make a round ring dis way [demonstrates circle on ground] an' drive a stick [stake] right into de center of de ring - drive it to 70 degrees - an' de stick probably is nine inches or twelve inches [long]. An' drive it clean down to twelve inches. It shouldn't be ovah twelve inches long.

[This means stick is level with ground.] An' dat takes great effect when a person walkin' along dere. Sometime a person will stumble [but he does not stumble over stick!] an' dey don't know whut cause 'em tuh stumble. Ah've heard of dat,

IF PRECEDING RITE IS A QUINCUNX WHAT IS FOLLOWING?
MAKE CIRCLE ON GROUND AT CENTER OF CROSSROADS - IN
CENTER OF CIRCLE DRIVE STAKE FLUSH INTO GROUND WHERE
ENEMY MAY STUMBLE - BUT LATER BE CRIPPLED FOR LIFE
STAKE IN CENTER OF CIRCLE IN CENTER OF CROSSROAD!

too, an' it taken great effect.

(You do that against some of your enemies or something?)

Yes. If yo' have a enemy, yo' know, an' dat's de way

yo' want to git 'em. Cause 'em to have a [physical] downfall.

(Does he just fall down or what?)

He fall down an' git full of pain or somepin lak dat. [Fayetteville, N. Car., (1408), 2530:13.]

11686. Yo' go out dere 'fore day in de mawnin' an' git a twig offa tree at de fo'ks of de road an' use it. Yo' kin use it fo' luck, fo' bad luck, an' dey use it with dis red flannel. Ah 'magine yo' seen red flannel. Yo' use red flannel. An' git chew a twig while de sap is in it, but chew cain't git it when it's

BEFORE DAY CUT TWIG HAVING SAP - FROM TREE AT FORKS
OF ROAD - BOIL THIS AND TURPENTINE AND ASAFITDY
3 INGREDIENTS - STRAIN THROUGH PIECE OF RED FLANNEL
LIQUID KEEP IN DARK PLACE - TWIG WRAP IN RED FLANNEL
WEAR LATTER ABOUT NECK FOR LUCK - LIQUID FOR SPELLS
THIS LIQUID WILL DO WHATEVER YOU WANT - GOOD OR BAD
FALLIN' OUTA BED, AGONY IN DE FEET, ATHALETIC FEET
SPRINKLE THIS WATER AT DOORSTEP TO MOVE PERSON
SPRINKLE TO MAKE A SICK PERSON SICKER - SPRINKLE
TO GIVE BAD HEALTH OR TO HAVE GOOD HEALTH - IN FACT
THIS LIQUID WILL DO WHATEVER YOU WANT - GOOD OR BAD

dry, at de fo'ks of de road. Dat cause people tuh has spells, fallin' outa beds, agony in de haid, agony in de feet, athaletics feets an' all lak dat.

(What do you do with this twig? How do they work that?)

Well, yo' git chew a piece of red flannel an' git chew some turpentine an'

asafetidy an' boil it all tuhgethah in 'bout, jes' say 'bout a cup of watah an' strain it an' po' all dat *drugs* [dregs], let say yo' has *drugs* tuh it, an' strain it through dat red flannel. An' aftah yo've strained it through de red flannel, den yo' use only de watah, understan'. Set dis watah in a dark place in a closet an' keep dis twig in dis red flannel wrapped. Yo' kin weah dis roun' yore neck fo' luck fo' yo'self. An' de watah fo' bad luck yo' kin sprinkle around a person's do'steps tuh cause 'em tuh move. If yo' wanta sprinkle it fo' luck, if yo' wanta sprinkle it, yo' kin sprinkle it tuh cause 'em tuh move. Yo' kin sprinkle it fo' a person dat's sick, tuh make 'em have iller health. Yo' kin sprinkle it where a person is sick, tuh make 'em have bettah health; accordin' tuh whut chew magic' but chew gotta git it from de fo'ks of de road 'fore day in de mawnin'. [Memphis, Tenn., (1518), 2695:3.]

LET ME REWRITE WHAT HAPPENS IN THE FOLLOWING RITE
YOU ARE HAVING A SPELL OF BAD LUCK - YOU ARE WALKING
ALONG A SINGLE ROAD → WHICH SUDDENLY DIVIDES INTO
LETTER "V" LYING ON ITS SIDE LIKE THIS —< WHICH
IS THE LETTER "Y" FORK - STOP AT THE BEGINNING OF
FORK - THE "V" LYING ON ITS SIDE < - HERE WHIRL
AROUND TWICE [ONE WHIRL FOR EACH FORK] AND WHIRL
TO RIGHT - CONFUSES ANY BAD-LUCK SPIRIT FOLLOWING
YOU - THEN CONTINUE ON RIGHT FORK NEVER LOOKING BACK

11687. Yo' go tuh de fo'k of de road - fo' luck yo' mean? [I probably nodded yes.] Fo' luck. An' yo' turn around twice [standing in same place] an' on de right han' side, not on de left-han' side. An' yo' succeeds dere on de right han' of de road.

Don' nevah look back, jes' keep right on on de right han' side, yo' understan'. An' right at de bend of dat fo'k of de road - dere's three fo'ks of de road. Well, at de second fo'k of de road, yo' look right at de second road. [Sumter, S. Car., (1378), 2447:4.]

11688. Well, yo' kin go to de fo'ks of de road an' probably turn aroun' three times an' yo' don' [look back?]. Cos' whatevah yo' have [of victim's] well, yo' know, jis' lak if yo' wanted to do somebody some harm or somepin. Well yo' take whatevah yo' got of theirs an' place it there in de fo'ks of de road, an' there where they're [victim is] goin'.

3 TIMES TURN AROUND AT FORKS OF ROAD - LEAVE ARTICLE OF VICTIM'S - VICTIM WILL LINGER NEARBY UNTIL DEATH

They'll stop, an' they cain't go any further becuz' they'll linger roun' there, yo' know. Well, they'll continue goin' that way all de while until dey die. [Little Rock, Ark., (896), 1466:4.]

11689. Dey go to de fo'ks of de road an' dey turn three times, but ah heard dey go to de graveyard befo' an' dey gits some dirt. An' dey take dat dirt an' some sugah an' some sugah of lead an' some sulphur, an' take it an' take dat dirt an' bury it undah de steps, undah de front steps, either de back - if dey's out an' yo' want 'em tuh come in...yo' take it an' yo' mix dat all up togethah. Yo' take it an' bury it undah yore steps, where dey gotta come ovah. An' dat'll make dem come back....Either yo' take it an' bury it out from de steps. Dat'll make 'em go away.

GO TO GRAVEYARD AT FORKS OF ROAD - TAKE GRAVEYARD DIRT - TURN ROUND 3 TIMES AT FORKS OF ROAD - TO PLACATE GRAVEYARD OR FORK OF ROAD SPIRIT? - MIX THIS DIRT WITH SUGAR - SUGAR OF LEAD - SULPHUR - BURY UNDER YOUR STEPS TO BRING BACK PERSON WHO LEFT YOU BURY MIXTURE OUT FROM STEPS TO MAKE PERSON LEAVE

(What about the forks of the road?)

Ah say, ah've heard of 'em goin' to de fo'ks of de road but it be at de graveyard at de fo'ks of de road, an' git dat graveyard dirt.

(You have to go to a graveyard that's near a forks of the road?)

Yassuh, tuh git dat dirt, but now if yo' say go to de graveyard an' git dat dirt off a grave fo' dat somebody dat's went away....An' yo' wanta git 'em back....Dat's whut ah'm tryin' tuh tell yo' 'bout dat graveyard dirt. Yo' go dere an' git dat an' yo' bury dat dirt. [Memphis, Tenn., (1548), 2809:9.]

11690. Take the forks of the road, [I will] just mark on this [piece of paper] the forks of the road there.

[After he draws a diagram I comment.]

(That's the forks of the road. All right.)

Now, you kin take the forks of the road [a crossroad] and you kin go either here or there [to right-hand or left-hand fork]. You kin make a wish at twelve

CROSSROAD OR 4-FORKS-OF-ROAD IS WHERE 2 ROADS CROSS SQUARE JOINING 4 FORKS IS THE CROSSING - YOU ENTER IT AT MIDNIGHT - YOU HAVE ONE WISH - AT RIGHT FORK WISH ABOUT WOMEN - LEFT FORK MUSICAL INSTRUMENTS DO NOT ENTER EITHER FORK - STAND SEVERAL FEET BACK IN CROSSING - AFTER YOUR WISH SPIRITS WILL ENTERTAIN LEAVE BY CONTINUING ROAD YOU CAME - DO NOT LOOK BACK

o'clock at [demonstrates]: (At each fork - at either fork, just before he gets to the joining place.)

Yes?

(Yes, all right.)

You kin make a wish there [demonstrates] for success for dealing with women.

You can make a wish [here, a second place] for success in instruments - like you wanta play a piano, guitar or something [demonstrates].

(I see. On the right-hand side of that fork [4 forks] you use to wish for

women; the left-hand fork is used for instruments and things of that sort. All right.)

Yes. Now, but you must be here at twelve o'clock.

(On the right hand side?)

Yes, either side [chosen] you must be there at twelve o'clock at night, you know.

(I see.)

After the clock strike twelve. You go there before then and be there at twelve. And you'll be entertained [all sorts of things will appear].

(Then you just make a wish. That all you do then, at the forks of the road?) [Machine stops. No answer.] [New Orleans, La., (883), 1453:5.]

11691. Well, yo' take de colored folk graveyard - yo' nevah been dere, is yo'?

(No.)

Well - 'scuse me - dis heah is de white folks graveyard [demonstrates], yo' undahstan', an' de colored folk graveyard come lak dat dere tuh de fo'ks of de

THIS RITE CONCERNS GRAVEYARDS FOR BLACKS AND WHITES
AT FORKS OF ROADS - GRAVEYARD SEPARATED BY ONE
OF THE FORKS - IF WHITE MAN OWES A BLACK MAN MONEY
AND DELAYS OR REFUSES PAYMENT - OR IF HE HAS OPENED
NEARBY BUSINESS - IS A COMPETITOR - DON'T GO TO LAW
TAKE HIS FOOT TRACK BACKWARDS [TOE TO HEEL] IN ROAD
SEPARATING THESE GRAVEYARDS - DO NOT SAY A WORD
GOING OR COMING - NOW AT HOME - WORDS WHEN YO' SET
DAT TABLE SHOW PART OF RITE OCCURS THERE - BURNED
SULPHUR AND FOOT TRACK ARE PUT IN 4 CORNERS OF ROOM
LATTER AND TABLE = 5 POINTS [5] OR QUINCUNX RITE
DEBTOR PAYS BILL OR BUSINESS COMPETITOR MOVES

road lak dat. Well, yo' kin go right chere 'tween de colored folk graveyard an' de white folk graveyard, an' any man whut owe yo', take an' write a let-tah, yo' undahstan'. Yo' ain't gotta git no lawyah tuh 'rest him. Yo' go right tuh de fo'ks of de road lak ah tell yo' an' jes' pick up lak dis heah [demonstrates] de white folks graveyard in dis

graveyard, yo' understan'. Yo' go right dere tuh dis heah an' take yore han' backwards an' take it up...

(Pick up what?)

Pick up his track backward. An' don't cay [care] if ah owe yo' or anybody owe yo', pick it up backwards, yo' undahstan', an' don' say nuthin 'tall. Jes' go home.

(Tell that over again.)

Ah said, any colored man - if yo' open up a place right heah - yo' got dis place right heah now. If ah pass by or anythin' an' yo' not friends wit me, understan'. Well, lak ah wus walkin' from dis side, an' den - well, yo' jes' ketch mah track lak dis heah [demonstrates] undahstan'. An' de sulphur, so dat yo' don't go out dere an' fight dere in de [street]. Yo' go round back in de sto', undahstan', an' set it right dere in de cornah an' yo' jes' shake dat sulphur up fine, undahstan'. 'Fore dat sulphur git burnin' good, yo' undahstan', in dat fo' cornah of de house. See, dat's a cornah of de house, dis a cornah, an' dis a cornah, an' dis a cornah. Well, when yo' set dat table yo' gits a little bit an' sprinkle in dat cornah, dat cornah, dat cornah an' dat cornah. Dat fo' cornah of de house. An' den de man ovah nex' do' can't - de Irishman or Jew or [who?], yo' undahstan', he say tuh dem, "Dis man has opened a place of business heah. Ah been befo' he come heah an' he got mo' customahs den ah got. Ah think ah'm goin' move." [Savannah, Ga., (1278), 2155:1.]

11692. Go to a table, de fo' corners of a table, an' scrape de dirt off it - de fo' corners of a table an' cook it in his biscuits or anything she cook it in an' give it to him to eat, an' ah guarantee he won't leave. He'll stay right

there [I had heard about sitting down at a kitchen table, scraping the corner to your right and feeding scrapings to dog, also scraping 3 corners for

4 CORNERS OF TABLE SCRAPE - FEED TO MAN - KEEPS HOME

the same purpose, keeping animal home (see FOCI, 2nd ed., Nos.2295-2296, p.91-92); but keeping a man home with scraping from 4 corners was new to me. Is a man harder to keep home? [Fayetteville, N. Car., (1407), 2530:7.]

11693. Dey say take a piece of dis heah fo' corners of de world [a rare root in HOODOO], yo' know, a lil' piece of root about dat long. It's got fo' corners, call it fo' corners of de world. An' a piece of High John de Conker. An' tote dat [those 2 roots] an'

FOUR CORNERS OF THE WORLD AND HIGH JOHN DE CONKAH
CARRY THESE 2 ROOTS TO FIND WORK

dey say yo'll git work. [Fayetteville, N. Car., (1428), 2577:12.]

11694. Sompin yo' do to make de boss give yo' a job - find dat herb.

(All right, do you know how to do it?)

It's a four-finger herb, jest lak a, made jest lak a man's [the 4 fingers of his hand]; like a *gambling han'*, four-fingered herb. All right, yo' go in de woods some place an' yo' kin find dat herb. Yo' kin find dat herb in Alabama.

FOUR-FINGERS ROOT - LOOKS LIKE THUMBLESS 4 FINGERS
BREAK OFF FINGER NEXT TO INDEX - CHEW BEFORE BOSS

Probably kin find it in de west part of Florida, but ah nevah found it. Yo' break off de second from de last little finger - break dat one off, probably stick it in yore mouth jes' lak yo' would a match stem. Den yo' walk in an' ask de boss fo' a job an' he can't turn yo' down.

(What do they call this root?)

Dat root is called de fo' finger, de fo' finger lucky root.

(Wait, you break off the finger next to what would be the index finger - break off this one here?) [I demonstrate.]

Dat's right. [St. Petersburg, Fla., (1049), 1704:4.]

11695. If it was me - 'course ah been in this same shape [had a man leave me]. She kin do that in through another woman.

(How would she do it?)

She [herself] kin, if she's a *four-headed* woman; she kin do things as all that. He would come back - [or] she would come back to you [a man]. She kin dress him, but ah couldn't do it myself. [Here is a woman who still thinks

FOUR-HEADED PERSON HAS TWICE THE POWER OF A TWO-HEAD

that bringing a husband or wife back is work for a professional worker. Transcriber could not understand a woman having *four heads*; the reason for her transcription *four-handed* in original transcription. *Four-handed* is a legitimate word, industrious, but not here. I believe this to be the only use of *four-headed* in HOODOO. A *two-headed*, *two-head* or *two-header* are common.] [Vicksburg, Miss., (752), 1030:1.]

11696. It's a simple thing, scrub yore house out every first Friday. Yo' scrub yore house out an' yo' git dat *drawin' powders*. Ah jis' fo'git de name of it. But anyhow, if yo' got a place of business an' dey have sawdust - not only

FRIDAY - FIRST ONE IN MONTH - SCRUB FOR BUSINESS

sawdust, yo' could even sprinkle it. [There are many scrubbing rites, mostly from New Orleans and Algiers, scattered throughout HOODOO.] [Algiers, La., (1586), 2967:3.]

11697. MATERIAL FOR LETTER "G" BEGINS HERE WITH GALL OF THE EARTH:

Drink tea from gall of the earth if you are hurt, a remedy from root doctor Johnson, the black-Indian of Richmond, Va., (385), 333:3.]

11698. Tea from gall of the earth and Adam-and-Eve removes worms from person *poisoned* [by worms through hoodoo]. [Richmond, 322:10.]

11699. Use a piece of garlic.

(Do you carry that?)

Yes, sir. Wear that in your pocket. That's an awful lucky piece for gambling. Now, honest to goodness. [It is lucky because it keeps away witchcraft and therefore hoodoo]. [New Orleans, La., (796), 1109:6.]

11700. An' in gwine in gamblin' rooms, yo' kin jis' take a piece of garlic or a live frog in your pocket an' yo'll have luck throughout de game. [Memphis (937) 1517:4.]

11701. Take garlic an' tote it in yore pocketbook an' it bring good luck to yo'. [Waycross, Ga., (1081), 1751:4.]

11702. Dat be good luck to yo'. Jes' take garlic an' put it in yore pocket-book. It be good luck to yo', if it's not cut anyway [steel must not touch it].

(It must be a whole garlic.) [Waycross, Ga., (1080), 1749:6.]

11703. Take a pod of garlic, put that in your pocket for luck.

(Just for plain luck?)

Plain luck. [Jacksonville, Fla., (552), 690:5.]

11704. Garlic in yore pocket....

(Keep a piece of garlic in your pocket for gambling?)

Yessuh...[Memphis, Tenn., (953), 1539:9.]

11705. Jis' steal yo' a piece from de sto' anywhere an' wear it in your pocketbook, jis' a ordinary piece of garlic. Dat's lucky. [Memphis (930), 1512:5.]

11706. Lak ah'm a cook, ah'm always in de kitchen. Well, ah take brown sugah an' garlic, mash it up together. Well, when ah'd go in de kitchen ah'd put it along de stove-lak, yo' know, an' let it burn. Dat makes yo' friendly-lak always. [Memphis, Tenn., (958), 1542:1.]

11707. You pound that garlic up until it gits fine, fine, fine. Then you gets you a bottle of whiskey and put it [in] there ane let that garlic sit there 3 days in that whiskey [the whiskey is for the spirit or spirits to do you work] an' jis' care [carry] it and sprinkle it around anybody's door that you want to move. [New Orleans (855) 1351:3.]

11708. Yo' kin take garlic an' if yo' wanta have good luck, take garlic an' put it in a bottle an' put some *Hearts Cologne* [in it]. Dat kills de odor of it.

GARLIC - HEARTS COLOGNE - BOTTLED
RUB ON HANDS AND FACE FOR JOB
Take fo' instance, yo' go out an' yo' wanta git a job or anything or any kind of success. Jes' take some of dat garlic like dat an' rub it on yore hands an' on yore face, den yo' go out. An' yo' be - oh, yo' be too lucky. [Waycross (1093) 1762:12.]

11709. Well, it's a powder yo' go tuh de drug sto' an' git which in - it's a plain powder called calamus [calamus = sweet flag] powders - jest a common powder. Yo' go tuh de drug sto'

GARLIC - CALAMUS - HEART PERFUME - A JOB HAND
an' yo' kin git de powders in de drug sto', an' yo' kin git de *Heart Perfume*, an' yo' mix it up tuhgether. An' take yo' a little piece of garlic an' chip it up an' put it in dere. An' put it in a little sack an' wear it. An' yo' walk in dere, he [boss] mo' 'en [= then = than] apt tuh put chew tuh work.

(This is calamus?)

Yes, jes' plain calomus.

(It's not calomel? Calamus that they put around a baby's neck - to wear? What do you use calamus for otherwise? What do you use it for?)

Well, yo' kin jes' take it fo' a bad cold or tuh clean out chure system or anything. Ah have used it mahself wit *Heart Perfume* an'....[Brunswick, Ga., (1182), 1993:3.]

11710. Now to get a job. Well, if you going out to hunt you a job, you always get up in the morning, don't be angry, get up with a good pleasant mind. And you always keep you some sugar or the middle part of garlic. Tote that in your pocket. Take and pull all the garlic out and just the little middle - that part that's in the middle - tote that in your pocket.

GARLIC - MIDDLE PART OF IT - CARRY IN POCKET FOR JOB

(What will that do?)

That will give you luck. See.

(I see.)

Fast luck. [New Orleans, La., (845), 1291:6.]

11711. Jes' lak if a person didn't lak yo', yo' take a garlic an' yo' mostly chews it, an' when yo' git around dese people - yo' jest go around dem. Jes' if dey didn't lak yo' an' yo' wanta make friends wit 'em, yo' jes' spit around dem. Jes' continue to use dat garlic de whole time yo' around

IF SOMEONE DISLIKES YOU - SPIT GARLIC JUICE NEAR HIM AND YOU TWO WILL SOON BE FRIENDS

dem. Directly yo' all will be good friends an' otherwise he wouldn't even be speakin' to yo'. [St. Petersburg, Fla., (1009), 1634:6.]

11712. Well, garlic's for luck for skinning.

(For what?)

Any kind of card games. You take garlic and antiphigestin. They have a 'nointment, a salve-like they calls aniphigestine. People use it for sores. Well, you take garlic - take those little buttons of garlic - take one of 'em and cut it up into nine pieces.

GARLIC IS FOR SKINNING - CUT BUTTON OF GARLIC INTO 9 PIECES - MIX WITH SALVE ANTIPHLOGISTIN - WRAP IN WHITE CLOTH - THEN RED FLANNEL - BEAT STOVE COAL TO POWDER - ADD VINEGAR - STEEL DUST - BOIL - SOAK GARLIC -ANTIPHLOGISTIN MIXTURE IN - THIS MAKES A TOBY TOBY WAS LOWER MISSISSIPPI RIVER NAME FOR A HAND A FETISH WARNING HOW TO PLAY BY JUMPING IN POCKET

(Nine pieces.)
Nine pieces of it. Take this - a whole tube of anamjestine...
(Ana - anamajestine?)
Anamajestine. Yes, sir.
(All right.)

Then you take it and wrap it up in a nice clean white cloth - just so the cloth is nice and clean. Then you take and take a piece of white - red flannel and wrap it up in that. And take this stove coal - hard, hard, you know, and beat it up just like a powder.

(Black coal?)

Black coal, yes, sir. And take some vinegar and put this coal in some vinegar, half a glass of vinegar. And put about a teaspoonful of that coal dust in that and steel dust - a small amount of steel dust. And put it on and boil it down - real low. And then you take and soak that garlic and anamajestine in it. That makes a toby.

(What's a toby?)

For cards - that tells you when your cards is on the table, when to turn 'em up. Tell you when to set.

(How will it tell you that?)

Well, when it's....it'll jump in your pocket.

(Do what?)

It'll jump.

(It'll jump to tell you to do that.) [New Orleans, La., (842), 1278:1.]

11713. Well, it's a root whut chew call de *Georgia* [*George?*] *crooked root*.

It grows an' it has a red flowers. Now, yo' kin take dat root an' yo' kin

bring love in yore home.

GEORGE [or GEORGIA?] CROOKED ROOT - HAS RED FLOWER
AFTER ROOT DRIES CUT 2 INITIALS IN IT FOR PEACE IN
HOUSEHOLD - BURY UNDER DOORSTEP - PEACE WILL COME

Yo' take dat root an' yo' dig de root up. Put it up an' let it dry. An' aftah dis root is dried, yo' cut

two 'nitials in dis root. De root grows about dat big. Lak if yo' cut L.A. or whoevah name it is. An' yo' wanta be successful in yore home an' yo' want peace dere, yo' cuts two 'nitials in dat root. Yo' bury dat root up undah de do'staps an' dat will bring plenty peace in de home.

(What do you call the name of that root?)

George Crooked root.

(Where does that grow? Around here?)

Ah nevah see any in dis state but dere's plenty of it in Georgia. [Is this the Georgia bark tree, *Pinckneya pubens?*] [Sumter, S. Car., (1364), 2407:1.]

11714. If a stick cracks or a limb falls down, while you are walking along, it's some of your older parents dead and they are discussing who is passing by. These two hants [ghosts] talking throw down limb and the passerby will look around to see who it is. [Richmond (343) 286:3.]

11715. Ghosts kept away in following rites: Horseshoe over the door. 11716. Take a penny with a Lincoln head an' drive up over the sill of the door. 11717. Heat a case knife in the stove and mark crossmarks on windows and doors. 11718. Files: one for each 4 corners of the house outside and each corner of the door-steps. Drive them into the ground outside the house, using one on each side of your front doorstep and one in front of the step - 7 files in all. [All from Wilmington, N. Car., (223), 139:4+85.]

11719. I know a root I will get and it makes you lucky, successful in life. That's the root you call, it's a little small root that grows, it...you know,

gingsing [ginseng]. You take that root, you have to be mighty careful with it, you wrap it in cotton and sew it in a nice lit-

GINSENG - NOT ONE OF THE IMPORTANT ROOTS IN HOODOO
HANDLE WITH CARE - WRAP IN COTTON - PUT IN CLOTH BAG
SUCCESS IN LIFE...I KNOW ALL ABOUT ALL THIS BUSINESS

tle cloth, make a nice little pocket [bag], you can even carry it in your purse. You have success in life and in traveling, absolutely. I've been all over. I was born in Tennessee. I know all about all this business. [I have very few examples about this well-known root.] [New Orleans, La., (807), 1133:1.]

11720. She [hoodoo woman] tell me, if you wan'a make a man an' a girl break up, jis' beat up some glass right fine an' put it in a bottle with a little whis-

GLASS - BROKEN - IN WHISKEY - STRAINED OUT
IF GIVEN TO UNLIKED PERSON IN A DRINK
PART OF GLASS SPIRIT REMAINS TO CAUSE TROUBLE

key on it. Drain it [the glass] off of dat whiskey - strain it [the glass] off [of the whiskey], you know. An' when yo's having a party or somepin, jes' slip

dat [strained whiskey] into de drink dat you gon'a give dis person. [The person who drinks this strained whiskey will have in him or her a part of the spirit of the broken glass, because spirits share a weakness for whiskey and PART OF THE

SPIRIT EQUALS WHOLE OF SPIRIT, No.24, p.21, v.1. Even so the rite is dangerous.]
[Wilmington, N. Car., (?), 261:5+85.]

11721. (What is *goofer dust*?)

Well, it's not a particular thing. It's sompin jes' lak whut chew say, a reefer. It's not a twig, it's mo' of a flour [= powder-like] but it's ground, ground into a powder, an' they use it fo' sprinklin' fo' luck an' they throws it on peoples' po'ch fo' bad luck.

GOOFER DUST - IT'S NOT A PARTICULAR THING...IT'S...
A POWDER...FO' SPRINKLIN' FO' LUCK...FO' BAD LUCK

(What is a reefer?)

A reefer is somepin lak

a cigarette; dey smoke reefers - uh-huh, jes' lak hops.

(Drugs?)

Uh-huh. [Memphis, Tenn., (1518), 2696:10.]

11722. Yo' go in de woods an' we got whut de call de devil's snuff - yo' see dat haven't yo'....Yo' take dat an' powder it up an' yo' use dat with chure lodestone...[Having turned off the machine too quickly I repeat his answer to t the microphone.]

GOOFER DUST IS DEVIL'S SNUFF AND LODESTONE MIXED

(They call that *goofer dust* down in Louisiana.)

Yes. [Memphis, Tenn., (1529), 2733:7.]

11723. Fix it up an' go in de cemetery an' git some dirt an' fixes it up....

(That is all you put in it?)

No sir, yo' put sulphur an'

put dis table salt an' red peppah, grind it fine, an' yo' take it an' sprinkle it anybody's track - sprinkle it ovah dere - say dey'll leave an' dey won't come back no mo'.

(You call that mixture *goofer dust*?)

Yes. [This informant gave an unusual account of how to sell self to the devil, No.375, v.1.] [Brunswick, Ga., (1217), 2071:4.]

11724. Goofer dust is sage, pepper and snakeroot; 3 ingredients. [Richmond 300:10.]

11725. They claim they get a whole lot of stuff and put in there, *High John the Conqueror*, *nimphel*[?] weed [etc.]. Put all of them weeds together and beat

HIGH JOHN THE CONQUERER, NIMPHEL[?] WEED ETC.
IS GOOFER DUST

them up good, and call that *goofer dust*. You are walking along in the mud and you put your whole footprint down there.

They claim they can sprinkle that dust in there and make you butt your brains out. [Fredericksburg, Va., by Ediphone 39.]

11726. (Do you know what *goofer dust* is?)

Ah don' b'lieve it's a thing but graveyard dirt. [Fayetteville 2515:20.]

11727. Dat *goofer dust* is made from incense. Yo' take dis lucky incense an' yo' kin burn it an' poun' it up in a can yo' know. Git it out somewhere roun' yore neighbor's an' sprinkle it, yo' know, roun'. Dat makes all of 'em come influenced to yo', yo' know. [St.

INCENSE CAN BE USED AS A GOOFER DUST

Petersburg, Fla., (1007), 1628:6.]

11728. Well, them's if you would have - the police were trying to raid your place, or something like that, and you were selling whiskey. Well, in an instance just like that, well, they'd come and raid your place at one particular

time. Well, in their absence - [I mean] just as they would leave, well, you could take the *goofer dust* and just sprinkle it on the floor and sweep your house as they went out, and they wouldn't bother you no more.

GOOFER DUST IS LARGELY SALT AND PEPPER

(I see.) [*Goofer dust* here is principally the salt and pepper previously mentioned.] [Vicksburg 1042:8.]

WHAT IS IN GOOFER DUST - INFORMANT DOES NOT KNOW

11729. Well, if dey git holt of yore han'writin', ah tell

yo' whut dey kin do wit chure han'writin'. Dey kin blind yo'.

(How could they do that?)

Well, hit's nuthin but dey send yo' same lettah back to yo' wit dust in it.

(What kind of dust do they put in it?)

Goofer dust.

(How is that *goofer dust* made?)

It's made outa - it dark brown, looks jes' lak dat dere [informant points at something].

(What are the ingredients of *goofer dust*?)

Ah don't know dat. [Brunswick, Ga., (1237), 2101:10.]

11730. Dey claim dey kin do anything, yo' see: *goofer*, conjurin'...[I turn off machine too quickly, restart it to pick up what was missed.]

(What is *goofer dust*, you say?)

GOOFER IS NOT A DUST BUT SYNONYM FOR CONJURE

Sech as people claim dey kin give yo' a lucky han', conjura-

tion....[Again I stop recording too quickly.]

(What do they call that?)

Goofer.

(They call them *goofer people*?)

Yessuh.

(Around here?)

In other words, some calls 'em *goofer*, some calls it conjuration - lak dat. Several different names [cf. "Some call it *hoodoo*, some call it *goofer*," No.675, p.226, 1.24; but see margin title GOOFER DUST, pp.222-227, v.1]. [Fayetteville, N. Car., (1394), 2506:11.]

GRAPEVINE PROTECTS AGAINST EVIL - USE ASHES AT DOOR
ADD ITS JUICE TO BATH WATER - BRINGS IN CUSTOMERS

11731. Lak dis house - yo' got a house. An' dat grapevine, yo' takes off

so much of it [indicate length] an' burn it. An' dem ashes yo' put around dat do', in front of de do', an' sweep [ashes out door] an' use dat grapevine fo' dat. An' yo' kin take a bath with grapevine.

(What does that do?)

Dat's fo' luck. Keep people 'way; bring folks in an' he'p yo' undertake [overcome], yo' know, de devil.

(Overtake the devil.)

Keep de devil away. [New Orleans, La., (1558), 2832:15.]

11732. They kin hant [= hoodoo here] choo to death by throwin' a ole grass around yuh do'; yo' know, dried-up grass. An' you git you some kerosene oil

[kerosene] an' some ashes [from fireplace or stove]

GRASS - DRIED UP - LEFT AT YOUR DOOR HOODOOS YOU
KILLS THIS CUNJURE WITH ASHES OR KEROSENE = FIRE

an' all like that, an' throw it right around your do' an'

dat'll make you move out. [Informant here has combined two separate rites: first one, anything dead left or thrown at your door will *hant* (haunt) or hoodoo

you; second one, fireplace ashes (originally) or kerosene (another substance connected with fire) will conquer the dead grass.] [Richmond, (408), 363:4.]

11733. He'd git dis green grass an' take that grass an' put it in the stove an' let it git real dry. An' after it git real dry, he'll take it an' ball it

GRASS - GREEN - DRY IN STOVE - BALL UP A HANDFUL
PUT AT DOOR NIGHTLY AT MIDNIGHT TO KEEP LAW AWAY

like that [demonstrated by balling an imaginary handful of grass in his hands]. An' yo' kin take that, an' at twelve o'clock at nighttime, jis' put it in front of your door. An' do that evrey [every] night at twelve o'clock, and the Law [police] won't bother you. [Richmond, Va., (361), 297:1.]

11734. If two fellahs goin' with the same girl, you know, and one kinda had the othern's [other one's] time beat, [and] he wanted to git rid of him; why

GRASSHOPPER HAS 6 LEGS - 4 SHORT AND 2 LONG - IF
OTHER MAN IS WINNING GIRL - PULL OFF 4 SHORT LEGS
DRY - STICK IN RIVAL'S POCKET - GIRL BECOMES YOURS

he'd go to work, you understand, and ketch hissself a - if it was time (season of the year) he could do it. He ketch an ole grasshopper, these ole grasshoppers. Ketch him, you understand, pull off 4 little ones. They have six legs, you know; 4 little short legs and 2 long legs. Pull off dem 4 legs, the 4 short legs. And be talkin' with this fellah sometime, you understand. He'll be talkin', you know, great pardners [partners] together, you understand, [you] stick dese little dry legs in this fellah's pocket, either one of his pockets, and go on [walk away] you understand. An' after the [your rival's] first or second visit, this girl'll pay no more attention to him atall [at all]. [Snow Hill, Md., (93), 16:1.]

11735. [Graveyard dirt will be found everywhere in these volumes, its largest concentration appearing on pages 3293-3385, volume 4. Here I begin with a few

GRAVEYARD DIRT STOPS EVICTION PROCEEDINGS AGAINST
YOU - IF YOU VISIT OFFICE OR LANDLORD'S LAWYER AND
SPRINKLE THIS DIRT IN 4 CORNERS OF OFFICE - IN DOOR
AND DOWN STEPS - LAWYER YOU EVICT CANNOT EVICT YOU
BECAUSE YOU HAVE CHASED LAWYER FROM HIS OWN OFFICE

leftover longer rites and end with the more numerous short or condensed ones, these latter to show how widespread they were.] Ah've had [have used] de graveyard dust mahself. If I was in a lawsuit with yo' an' ah wanta win de lawsuit, well ah come in dere [your office] with some graveyard dust in mah pocket. An' ah sprinkle in de - in de fo' corners of de place, an' a little in de do', an' down de steps as yo' [I] go out - when ah start out - unbeknowst tuh dem [you]. It must be done unbeknowst tuh dem. Dat's de way dey supposed tuh be tuh handle dat graveyard dust.

(Where do you sprinkle this graveyard dust?)

In de office - like dey wanted tuh move yo' out of heah or put chew tuh travelin', yo' see. Ah'd come in heah unbeknowst tuh yo' an' throw some in dat cornah, sprinkle it around ovah in de othah cornah, an' ovah tuh de othah cornah [informant forgets to mention the fourth corner], git it aroun' lak yo' want it. An' if necessary dey gits some on yuh. [St. Petersburg, Fla., (1029), 1672:2.]

11736. To make 'em move outa a house, we'd [we root doctors would] use somepin - say we'd use somepin in de do', don't chew see. We used somepin in de

ROOT DOCTOR USES GRAVEYARD DIRT AT DOOR TO MOVE

do' each mawnin', yo' know, somepin tuh frighten 'em. Well, say, we'd use somepin like de graveyard dirt. We use somepin like de graveyard dirt. [Waycross, Ga.,

(1116), 1792:1.]

11737. Go to de cemetery at a certain hour of de night and take dirt. You kin change de will of a person, put 'em under your control, dey claim, if you kin get dat dirt, you know.

GRAVEYARD DIRT IN PERSON'S PATH CONTROLS HIS MIND Get it sifted, thrown anywhere where dey dwell or where visit; supposed to control their mind. You kin do dat by using dat dirt. I've seen several instances where dat was tried and it really - well, it worked all right because dey had dat belief quality.

(They just throw it around where they were?)

Just sprinkle it around where dey have to pass in and out. [Norfolk, Va., (470), 477:5.]

11738. Yo' kin go to the graveyard about 12 a'clock at night. Understand now, yo' git this dirt off a sinnerman's grave, 12 a'clock at night. An' yo' take this dirt an' yo' mix some salt with it an' [red] pepper. Yo' understand me now? An' yo' go an' git a No.6 gunshell; yo' know one of them No.6 gunpowder, those shotgun, them shells, yo' know

AT MIDNIGHT TAKE DIRT FROM SINNERMAN'S GRAVE - MIX WITH SALT - RED PEPPER - GUNPOWDER FROM NO.6 SHELL CARRY NONE OF THESE NEAR YOUR HOME - [RARE WARNING BUT REMEMBER - HOODOO WOMAN TALKING HERE IS IMMUNE! FOR PROFESSIONAL IMMUNITY READ LAST LINE p.933f.] THROW MIXTURE ON VICTIM'S DOOR TO KILL WHILE HUNTING

No.6. An' yo' open it an' yo' scrape all that gunpowder out. An' yo' put that gunpowder, that cayenne pepper and that salt wit that graveyard dirt, but don't take it nowhere near your home. Yo' understand, don't let it go near your home. An' yo' take that an' throw it up on their door an' all the hunting[?] they do, they shore git killed. [Memphis, Tenn., (960), 1596:3.]

11739. Yo' go down, dig in de center of dat grave an' keep adiggin' till yo' git way down fur as yore hand kin reach. An' yo' pull dat dirt up, see; an' yo' git dat, see, an' go.

(Then what do you do with that dirt, now?)

Yo' takes it an' den go 'long dere an' put it on de steps.

CENTER OF GRAVE - DIG HOLE IN AND TAKE OUT DIRT PUT ON BOTH SIDES OF VICTIM'S STEPS TO MOVE HIM THESE CENTERS-OF-PARALLELOGRAMS RITES SUCH AS GRAVE - BED - ROOM - HOUSE - CROSSROADS - I CALL IN HOODOO "QUINCUNX" RITES - HERE TO MOVE FROM HOUSE

(How would you put it on the steps?)

Git chew a lump piece, jes' two pieces lak dat. (What kind of pieces?)

When yo' git up dere [on the grave] yo' reach down

in dere an' yo' jes' goes - yo' reach down [in there] as fur as yo' kin reach an' put it [this dirt] on each side [of the steps].

(On either side [on both sides] of the step. What did you say it would do then?)

It would make 'em leave home. [St. Petersburg, Fla., (1056), 1716:2.]

11740. Say like if any of yo's people is in jail an' yo' don't have money to git 'em out, yo' go to a graveyard an' yo' takes two pennies. And dey say yo' digs a hole, yo' know, 'way down in de middle of de grave, an' yo' pays de dead spirits fer dat dirt. And yo' tell dat dirt, tell dat spirit dat, "Ah wants chew to go direct to de jailhouse and ah wanta' git so-and-so out." And dey say yo' jest leave dem two pennies there and you'll go on to de co'thouse when dey be's

DIG HOLE IN CENTER OF GRAVE - QUINCUNX RITE - LEAVE
2 PENNIES - PAYMENT FOR DIRT - ASK GRAVE SPIRIT TO
RELEASE PERSON IN JAIL WITHOUT PAYMENT - GO TO JAIL

house wit yo', an' yo' jest holds it tight on yo', and when de' havin' yo' trial, dey more den apt to turn yo' loose and yo' won't have to pay nuthin - jest dem two pennies what chew left at de graveyard. [Jacksonville, Fla., (620), 793:3.]

11741. Well, jes' lak now probably dat ah wuz sellin' likker. Well, ever' time ah turn roun' an' somebody knock at de do', ah think it's a customer come

DIG HOLE AT RIGHT SIDE OF GRAVE - DROP IN 3 PENNIES
PAYING SPIRIT FOR DIRT - TAKE DIRT - COVER HOLE
DON'T LOOK BACK UNTIL YOU REACH HOME - ADD SULPHUR
AND BLACK PEPPER - 3 INGREDIENTS - PUT MIXTURE UNDER
FRONT AND BACK STEPS - SAYING 3 TIMES: *IN DE NAME
OF DE FATHAH, NAME OF DE SON AN' DE HOLY GHOST, STAY
AWAY...COME NO MO'* - PROTECTS BOOTLEGGER FROM LAW

law gotta pick at me. Ah want dat law quit comin' tuh mah house."

"Well," ah declare. "May[be] it's hard luck put on yo'," [he] says, "dey's things lak dat."

Well, jes' lak dat, talk along an' talk along. Ah wuz sellin' right along, gittin' on all right, thinkin' ever'thing wuz okay. Oh, makin' mo' money, yo' know, an' jes' gittin' 'long. Fus' thing ah knows, "Knock, knock."

"Who's thah?" Twarn't nuthin but de [wind?] but still it wuz a lil' strange. Goes opens de do'. Who but it is de law ag'in.

Well, ah sigh to mahself, "Well, ah taken dese chances but ah don't wanta take no mo' chances." Ah goes tuh *talkin' fo' fair* den. So ah got one mah best fren'. Ah call her mah best fren'. So mah best fren' says, "Well, ah tell yo' whut chew do," say, "yo' *go git luck*, 'cause dere's *bad wishes put on yo'*. Yo' gotta have luck. Dere's a bar ovah dere" [someone over there could recommend a hoodoo].

Okay. An' so ah goes an' *git luck*. So fo' de luck he tole me, says, "Go tuh de cemetery an' git chew a lil' graveyard dirt, an' yo' git it on de off side - *off side of de right*. Yo' dig down an' yo' pay. Yo' pay him an' yo' git dis dirt. Dig a hole jes' lak dat an' let chure han' go down in it, jes' lak dat [demonstrates] an' dig yo' up jes' a lil' dirt jes' lak dat. Den yo' put three pennies down in dere where yo' got dis dirt at. An' yo' take it home an' don't look back. When yo' git dis dirt jes' take it an' come right on home an' don't look back. When yo' git home, yo' put a spoonful of sulphur in dat graveyard dirt an' yo' sprinkle jes' a lil' bit of black peppah in dere. An' den yo' jes' put dat - yo' put some right under de front steps, an' den yo' go round an' put ~~some~~ undah yore back steps. An' den yo' gotta speak three times tuh hit, "Name of de Father, name of de Son an' de Holy Ghost, stay an' nevah come no mo'."

Dat'll do it.

(That keeps the law away.)

Keep de law away. [Fayetteville, N. Car., (1400), 2520:3.]

11742. Dey kin take an' *dress 'em* [shoes] up with graveyard dirt an' cayenne pepper.

(How do they do that?)

Why, they kin put it inside of a shoe; or they kin take that little leather

having co't, and you come [out] without [paying] money.

(What will you do with that dirt?)

Yo' jest picks up dat dirt and carries it to de jail-

Well, ah goes tuh mah neighbor, yo' know, sell a lotta people roun', "Ah ain't got no luck. Ever'-time ah open mah do's, it's de law comin' in. Ah don' unnerstan'. Seem lak de

Well, ah goes tuh mah neighbor, yo' know, sell a lotta people roun', "Ah ain't got no luck. Ever'-time ah open mah do's, it's de law comin' in. Ah don' unnerstan'. Seem lak de

[insole] out at de bottom [of the shoe] and they kin *dress* up. Take that out an' bury it. [That makes] feet ache and hurt all de time.

SHOES DRESSED WITH GRAVEYARD DIRT AND RED PEPPER OR INSOLE ALONG BURIED - MAKES VICTIM'S FEET HURT

(Well, now, are those two different things you have told me or are they all the same thing; that stuff in your shoe and bury it? Do that at the same time or do they do them at different times?)

Well, see, these are all right separate, but they be all right together. So one at de time probably dis month and next month, probably two, three months afterwards - something like that - but it be all right together. [This is a skillful piece of tact!] [Mobile, Ala., (666), 876:4.]

11743. Graveyard dirt is fo' movin', too. Yo' takes de graveyard dirt an' mix it togethah wit different kinds of peppahs. An' yo' takes dat an' yo' throws it undahneath de steps, but when dey goin' tuh do sompin lak dat, why yo' would have tuh go nights when people sleep an' nobody's around, an' throw dat undahneat' de steps. See, an' dat'll make people move too.

GRAVEYARD DIRT - RED PEPPER - BLACK PEPPER UNDER DOORSTEP TO MOVE PEOPLE FROM HOUSE

(What do you mean by all kinds of pepper? What do you mean by that?)

Dat's black peppah an' dat's red peppah. Yo' see, dey got a little peppah dat comes in a pod, little short pod [finger pepper] an' all dat's hot-hot - cai-yanne peppah an' de black peppah. [New Orleans, La., (1568), 2878:7.]

11744. If it's someone behind yuh, the one - you know, someone behind yuh what rid them[-selves] of other people, they will pick it [your foot track] up and mix it with graveyard dust. [Long pause.]

GRAVEYARD DIRT - BLACK AND RED PEPPER - FOOT TRACK OF VICTIM - MIX - SPRINKLE AT VICTIM'S HOUSE TO MOVE

(All right, go ahead. What else?)

And they, they'll take that and mix it with graveyard dust, and they will take and fix it together and sprinkle it around your door, yuh see. And they will take and make - mix it with pepper, black pepper and cayenne pepper, you see. They mix all that up together and they sprinkle it around your house, and that will make for confusion with you and your neighbors, and that will cause you to have to move. [New Orleans, La., (845), 1289:3.]

11745. Take yore hair - off a person's haid - an' git a little dust, graveyard dust. Dat will run 'em crazy, dat will run 'em away.

(Well, now what about the buzzard?)

Dust of de buzzard [*see later*].

GRAVEYARD DIRT - RED PEPPER - YOUR HAIR TIE TO BUZZARD - RUNS YOU AWAY OR CRAZY

(How do you mean they get some of my hair?)

Yeah, git some yore hair out chure haid, an' take it an' graveyard dirt

an' pepper an' put it to a buzzard.

(What do you mean *put it to a buzzard*?)

Tie it to him or sompin like that.

(What will that do to me then?)

Run yo' crazy or run yo' away.

(The buzzard flies away with that stuff on him?)

The buzzard flies away an' yo' go. [St. Petersburg, Fla., (1054), 1715:1.]

11746. Dey say 'fore dey bury him [man from whom something was stolen] dey can fix things to make him [thief], dey can get some graveyard dirt, take and fix

IF A MAN DIES AND SOMETHING OF HIS HAD BEEN STOLEN
NO MATTER HOW LONG PRECEDING DEATH - BEFORE BURIAL
SPRINKLE ON GROUND AND THROW UP INTO AIR - GRAVEYARD
DUST - SALT - SULPHUR - THIEF WILL SNEAK THEFT BACK

it, and dey kin sew
[sprinkle] it down and de
person what stole, why he
have to bring it back
'cause he can't hold it.
Yes sir. With graveyard

dirt and sulphur. Dat's it, graveyard dirt and sulphur.

(Graveyard dirt and sulphur?)

And mix it together and salt.

(And what?)

And salt, table salt. Say dey kin throw it, throw it up [into air] and put it down [do both]. And dey say dey goin' bring it back, say dey can't hold it.

(That's to bring back something that was stolen?)

Dat's it. And dey ain't comin' in de house with it. Dey goin' throw it at de steps, so you kin get up de next morning and get it. Dey can't hold it, **make** 'em bring it back. [Petersburg, Va., (444), 418:1.]

11747. Dey tell me dey will git some graveyard dirt an' go tuh a wasp - where wasps make a nest at - an' aggravate some of 'em an' kill dem. Den dey go an' git de frog an' aggravate de frog an' kill him.

GRAVEYARD DUST - FROG DUST - SNAKE DUST - WASP DUST
3 ANIMAL DUSTS MADE BY BURNING 3 ANIMAL HEADS
MIX 4 DUSTS - PUT IN ENEMY'S HAT - GROWS WITH MOON
VICTIM WILL EVENTUALLY HAVE 3 LIVE ANIMALS IN HIM

Den dey go an' git a snake an' aggravate a snake an' kill him. An' den dey would take de head offa all of

'em an' burn 'em. An' aftah burnin' it, mash it on up into a dust an' mix dat graveyard dirt wit it. An' if yo' go dere an' have yore hat wit chew or anything lak dat, an' dey kin git a little of it in yore hat. Aftah puttin' yore hat on, dat's all dey have tuh do tuh git it in yore clothes somehow or 'nothah, an' it'll be in yo'. Weah dat in yore clothes. An' at de young moon, dat's de time dey have tuh do it, on de young moon, an' as de growin' of de moon, why it will grow in yo'.

(What will grow in you?)

Dat wasp an' dat snake an' dat toadfrog.

(That puts live things in you?)

Dat put live things in yo'. [Wilson, N. Car., (1497), 2666:1.]

11748. They'll git graveyard dirt, just a little pinch of it, and put it in some of your foot. You'll *linger*, you know, just start to *lingering* that way.

TO LINGER A PERSON It ain't gonna [going to] kill you right away. [Richmond, Va., (390), 464:2.]

11749. You can take graveyard dirt, you can run people crazy with it. You can keep a man and his wife together and you can separate them with it, because if they fuss and fight and almost kill one another, of

GRAVEYARD DIRT AND SKELETON BONE FIND AT GRAVEYARD

course they have to separate. Now, you go to the graveyard and you get it [graveyard dirt in] a bucket, for a bucketful is all that you need at one time. And you try to find one of those skeleton bones, and take that skeleton bone and that basket of graveyard dirt, and catch them when they are away from home and nobody there. And bury that bone and that dirt under their step, if they have a dirt step; if not, they got bricks, and you can pry that brick up, but you got to be sure where they pass in and out of their door all the time. And when you get that dirt down there, of course, you put it [soil or brick] back so they won't detect it, see. It will cause them to fight and almost kill one another.

They have to separate. [New Orleans, La., (855), 1348:7.]

11750. Dey dig a grave. Dey don't dig a grave fo' a person dat has died, but dey digs a grave ordinary fo' a person befo' he dies. An' when dey dig dat grave - well, now de same person dey [you] dig it fo' don't have tuh git in dat grave, but chew digs dat grave in order tuh cause yo'self gittin' dat dirt outa dere fo' de person dat chew wanted tuh die. [You are using simulated grave dirt.] Dat's in order tuh master dem. Dat's all ah knows about dat. [A mock grave or burial is fairly common, but this use of its dirt may be my only example.] [New Orleans, La., (1574), 2896:7.]

11751. They kin take some graveyard dirt and people's hair and some of their clothes, and they would soaken it in vinegar and turpentine and wrap it up tight in some kind of jar, and put it underneath of the people's [victim's] steps that they may walk over it. It would cause an infection or transaction

DIRT FROM MOCK GRAVE DUG FOR VICTIM - TO MASTER HIM

TO MAKE A DESIRED PERSON HUNT FOR YOU - TRY THIS:
LET FRIEND OBTAIN SOME OF VICTIM'S HAIR AND CLOTHES
SOAK IN VINEGAR AND TURPENTINE - WRAP TIGHT - IN JAR
LAY UNDER WANTED PERSON'S STEP - YOU WILL BE FOUND

between the two. The person would git in contact with the person with whom he want to git to. That would bring the one whom that they wanted to them. [The person who walks over the bottle will find and visit the person who prepared the bottle.] [Richmond, Va., (391), 465:6.]

11752. Then ah know one man tuh take graveyard dirt an' he put it in his car [automobile] an' it seems dat de daid followed him. De daid followed him so dat he got rid of dis car. An' den ah know one woman she says she did that [put graveyard dirt in her car] an' it give her luck. [Fayetteville, N. Car., (1448), 2630:5.]

GRAVEYARD DIRT - GOOD AND BAD LUCK IN AUTOMOBILE

11753. Yo' could take a person's urine an' take dere hair an' yore fingernails, an' yo' parch de fingernails. An' yo' could put it in de [drinking] watah an' [also] put *steel dust* [in same drinking water] fo' 'em tuh drink it, an' yo' keep 'em. Use de hair from dey arm an' de hair from [pubic region] an' de fingernails, an' yo' parch it. An' yo' put *steel dust* in it an' yo' could leave 'em drink it. But dere's anothah part 'fore ah explain dat. Yo' could turn it upside down an' yo' could git tuh a graveyard, turn it upside down in de graveyard an' make yore wish. [Algiers, La., (1586), 2966:3.]

TAKE PERSON'S URINE AND HAIR AND YOUR FINGERNAILS
PARCH LATTER - PUT IN WATER - ADD *STEEL DUST* - LET
PERSON DRINK TO KEEP HIM - TO REVERSE ALL THIS - YOU
PUT THESE INGREDIENTS IN BOTTLE WITH PERSON'S NAME
OR PHOTO - GO TO GRAVEYARD - TURN BOTTLE UPSIDE DOWN
MAKE A WISH FOR WHAT YOU WANT TO HAPPEN - IT WILL

IF NEIGHBOR HAS SOMETHING YOU WOULD LIKE TO USE
SPRINKLE GRAVEYARD DIRT ON TOP OF HIS OR HER HOUSE
THE ARTICLE YOU WANT WILL BE FORCED UPON YOU

11754. Well, jes' lak yo' might see somepin round anothah person's home dat yo' would like tuh git holt of, well yo'd go to de graveyard an' git some dirt an' sprinkle it on de top of dere house. Dey can't wait until yo' git to do whut chew wanta do - git whut chew'd [you would] like to get.

(If you would want to use that article.)

Dat's right. [Sumter, S. Car., (1347), 2329:14.]

11755. "Jes' get graveyard dirt and sprinkle it around de step and kep' [kept or keep] back evil, dey call it.

(What do you mean by that?)

Hant [ghost or spirit." [Wilmington 236:1+85.]

11756. Wear graveyard dirt in shoes as a protection against hoodoo and spirits of any kind. [St. Petersburg 1691:4.]

11757. Graveyard dirt, let dry on stove, get rattlesnake buttons, beat up and mix these two, make 2 piles, put one pile in whiskey, put other pile around waist, this keeps person from harming you. Give whiskey to enemy, snakes in him. [Memphis, (963), 1555:7.]

11758. If you [not a member of household] throw graveyard dirt about house, the spirit of the dead within the dirt will worry the occupants until they leave. [Wilmington, 139:3+85.]

11759. They get graveyard dirt at midnight and sprinkle it in your rooms. This will give you a coughing spell or consumption [tuberculosis] until you die. [Norfolk, Va., 457:4.]

11760. Pick up dirt from a grave at midnight, dig a hole in front of victim's front door and bury it, to give him trouble after he walks over it. [Richmond, Va., 296:7.]

11761. You yourself must pick up dirt at midnight from a recent grave and scatter on victim's porch or near the house where he has to walk. Whatever you intend or wish will happen to person walking over it. [Old Point Comfort, Va., by Ediphone.]

11762. "Go to a grave where a fellah jes' buried at an' git some of dat dirt. Run yore han' down in dere, like ah put it down dataway [demonstrates]. Bring hit [up] an' tote it in yore pocket. Dat's fo' all different kind of luck." [Waycross 1929:5.]

11763. Tie up or shut up dirt from a fresh grave and throw this container over the top of a house [most of them small and one story high] to break the peace within. [Petersburg, Va., 424:1.]

11764. To git a man, git dirt off infant's grave, take piece of *John de Conkah* root, put both in nation sack [see interview THE "NATION SACK" WOMAN, p.1449-1459, v.2, especially p.1458, lines 7-28.] When you git to man, put piece of *John de Conkah* root and chew and sprinkle the dirt. [Memphis, (965), 1558:9.]

11765. At midnight visit the grave of someone you know, call his name, run hand into grave as far as possible, bring out dirt, sprinkle this at person's house, and he will move. [Wilmington 116:10+85.]

11766. If dirt from a sinner's grave is scattered at the door, the person living within becomes worried and dissatisfied and cannot stay there in peace. [Norfolk 533:7.]

11767. Dirt from a sinner's grave sprinkled in his path makes him move. [Vicksburg 1040:2.]

11768. Dirt from a sinner's grave, mixed with quicksilver, placed on or under a bed will kill the person who sleeps there. [Wilmington 260:4+85.]

11769. Go to a wicked person's grave at 12 o'clock day or night, run arm down into up to the shoulder, close up handful of dirt, mix this with gunpowder and throw it around house, and people within will move. [Memphis 1551:11.]

11770. Run hand into sinnerman's grave or baby's grave, take dirt from breast, mix with salt and pepper, and sprinkle round the house to "break up de home, cause confusion." [Mobile 971:4.]

11771. "Dirt from good person's grave, put in clean envelope, keep, pray over it, anything you want you can do." [Memphis 1551:14.]

11772. Dirt bottled from the north side of a graveyard and put under a

person's steps will move him. [Fredericksburg, Va., by Ediphone.]

11773. Take dirt from center of grave, drop into a sack, and throw latter at house to put chew in hard luck. [Mobile 967:8.]

11774. If you place 9 needles, 9 pins, 9 Victrola points, graveyard dirt, coffee and sugar, black pepper and salt; if you place all these under the rug at the front and back door, it will break up that home. [Norfolk 453:4.]

11775. Mix graveyard dirt, cayenne pepper, and henhouse manure, and throw at victim's house 9 mornings to run that person out of town. [Wilmington 260:2.]

11776. Graveyard dirt mixed with black pepper and sprinkled at your door 9 mornings will make you move. [Memphis 1569:12.]

11777. Sprinkle graveyard dirt at person's house for 9 mornings and he'll move. [Wilmington 261:2+85.]

11778. Graveyard dirt scattered on your porch 9 mornings will "keep you sickly, you can't stay nowheres." [Mobile 952:5.]

11779. If you take 9 pinches of dirt from center of sinner's grave, put in a house, occupants will never get along together. [Center of a grave like center of house, room, bed or crossroad, is the fifth point in the center of a square or oblong; rites I have called a quincunx.] [Richmond 366:3.]

11780. If some enemy sprinkle graveyard around the outside of your house, makes a circle of it about your house [circumambulation rite] one of all sorts of dire things will happen to you. [Wilmington, N. Car., 91:5+85.]

11781. Mix graveyard dirt and salt and sprinkle it in or near a house to make the people within move. [Norfolk 534:2.]

11782. If they drop a mixture of graveyard dirt, salt and pepper at your step or center of gate, "your mind will just waver all de time." [Mobile 902:2.]

11783. Graveyard dirt, salt, sulphur, needles, and green water (slime or algae) in corked-up bottle under steps will swell you up and kill you. [Wilmington, 125:2+85.]

11784. Mix graveyard dirt and gunpowder, throw near house, breaks up man and women living there. [Wilmington 273:3+85.]

11785. Throw graveyard dirt over right shoulder into running water, while wishing a person to go away or to come back, and then walk away without looking back. [Newport News, Va., by Ediphone.]

11786. An enemy fixes up your name with graveyard dirt, throws it into running water, says what he wants done, cursing you and telling you to go, and then leaves not looking back. [Washington, D.C., 804:3.]

11787. If someone sprinkles graveyard dust at your doorstep and reads Psalm 117, "that will make you move." [Psalm 117 has two short verses: "O praise the Lord, all ye nations...the truth of the Lord endureth forever. Praise ye the Lord" - *King James Version*] [Mobile 962:1.]

11788. The making of crosses with graveyard dirt in front of a person's door makes that person move. [Washington, D.C., 828:2.]

11789. [They] "get graveyard dirt and codfish and cut up [latter] and sprinkle in front of your door and you'll move away from there." [New Orleans 1256:6.]

11790. "You kin jis' take some black peppah an' some graveyard dirt an' sprinkle it where they'd [the suspected thief would] walk on it an' they'll bring it [stolen article] right straight back." [Richmond 322:6.]

11791. They throw graveyard dirt and cayenne pepper into your house to "run you off." [Mobile 883:4.]

11792. Mix graveyard dirt and pepper, sprinkle around house or gate, makes person within move. [Vicksburg 991:1.]

11793. Mix graveyard dirt and cayenne pepper, throw it about person's house,

11812. If yo' go to de graveyard an' git some fresh sand an' put it in yore shoes an' - [then] dey can't track yo'. Ah know dat's true, too. [Brunswick, Ga., (1182), somewhere near 1993 or 1994:2. Informant 1209, in No.7304, p.3248, from same place gives a better description of this rite known everywhere.]

11813. "Then they steal them [gravestones] an' bring them round to different places to your house. Say that's going to give you bad luck. They get them [grave] stones, piece of them, either one, and they bring them and sprinkle it [tombstone dust or graveyard dirt] around your doors. That's to give you bad luck, to keep you from having any luck at all." [New Orleans 1290:3.]

11814. "If they go to the graveyard an' git some dirt an' put it up over your door, they say you'll always be down. [You do this] if you jis' see somebody you're jealous of or sumpin another, they're gittin' along better than [than] you." [*Up over your door*, compared with the bottom or near the bottom of the door, is fairly rare so far as graveyard dirt is concerned.] [Wilmington 115:7+85.]

11815. [They will] "get some graveyard dirt and sprinkle it on your gallery [porch in New Orleans] and at your steps. In 3 days you'll move." [New Orleans 1312:7.]

11816. Sprinkle graveyard dirt around house [this may not mean circumambulation] while saying, "I wan' chah to go." [Charleston 572:7.]

11817. "Take graveyard dirt and sprinkle it in front of your door...if you walk in it, dat's poison; it'll kill you." [Charleston, S. Car., (506), 556:5.]

11818. "They take graveyard dirt and sprinkle it around your house and [you go over it] you'll pine away and die." [Vicksburg, Miss., (731), 1001:13.]

11819. Each time you pass a person's house drop graveyard dirt in his path and his walking over this will make him leave. [Richmond 318:8.]

11820. Graveyard dirt about door causes quarreling; man will leave the house. [Richmond 369:1.]

11821. Graveyard dust sprinkled around house causes confusion in home. [Elizabeth City, 403:6.]

11822. To throw graveyard dirt under step causes trouble in house or a special misfortune. [Wilmington, 235:5+85.]

11823. Put graveyard dirt under doorsill, person who walks over it will be hurt [hoodooed or *conjured*]. [The meaning of the word doorsill varies in HOODOO, in some cases it actually being the top of the door frame, as I have explained elsewhere. Often with lowland houses it means the house sill under the door, which could be reached by crawling beneath the house. The word *saddle* or jambs of the door I rarely, perhaps never heard.] [Wilmington 107:1+85.]

11824. Graveyard dirt at your doorstep makes you move. [Vicksburg 1072:1.]

11825. They bury graveyard dust at your doorstep to make you move. [Charleston 605:4.]

11826. They sprinkle graveyard dirt at house to make persons within move. [Little Rock, Ark., 1464:10.]

11827. "Graveyard dirt makes fuss, keeps up disturbance," when used in or near house. [New Orleans 1103:4.]

11828. "This graveyard dust, they sprinkle it all around the house or something like that and cause trouble in the house." [Elizabeth City 558:6.]

11829. "Graveyard dirt will run you crazy too, if they sprinkle it around your door." [New Orleans 1146:11.]

11830. If they sprinkle graveyard dirt around your door, that will hurt you. [Wilmington 105:5+85.]

11831. I often hearn [have heard] 'em say dey go out an' git a grub[worm]. Go out an' dig up a grubworm an' stick nine needles in him, yo' know, an' bring

GRUBWORM - 9 NEEDLES IN - UNDER STEPS - DEATH WITHIN

him back an' dig a hole
under yore neighbor's
doorsteps [and bury it]

an' it wun't [would not] be long dat one outa family dies.

(That is to kill somebody?)

Yes. [St. Petersburg, Fla., (1007), 1628:7.]

11832. "She has a *guard* as well as she [the other woman] had and she [first woman] say [the other woman with a *guard*] couldn't turn it [spell, *trick*, etc. back] on her." [Here we have irresistible force meeting immovable object! A hoodoo standoff! (See TWO FIGHTING "DEVIL-HEADS" EQUAL AESOP, No.917, p.337, v.1.)

GUARD: MEANING OF FAIRLY RARE WORD

As you can see, this word *guard* has nothing to do with sex, it is a protective device, something worn or kept in the house or elsewhere to protect its owner from hoodoo or witchcraft. Normally such protection would come from a special *hand*, *jomoh*, *toby*, etc., one formerly prepared by a professional *doctor*. In other words I found *guard* rare compared to the more usual names.] [Wilmington, N. Car., (266), 261:7+85.]

GUINEA PEPPER - PARADISE SEED ETC.

11833. They got guinea pepper seeds and sprinkle in de house, sprinkle round de house, and that will make you move. [See

also margin title: GUINEA PEPPER, etc., No.1947, p.570, v.1 for other names and rites.] [New Orleans, La., (850), 1289:2.]

GUM [SWEET GUM] TREE BUDS A CURE FOR WORMS

11834. Gum tree will 'rest [arrest] any kind of a earthly worm poison. If yo' kin git de gum tree buds,

dat's de very cure fo' any kind of earthly worm bite, but ah nevah heard of it doin' anything fo' anyone else.

(You mean if a person has worms in their [his] body?)

Yes.

(It will get the worms out?)

It will git de worms. [This is the sweet gum, a North American tree (*Liquidambar styraciflua*) palmately lobed leaves, corky branches, hard wood, and beautiful autumnal foilage. Since the bark more or less resembled alligator hide, this plant was called the *alligator tree* in the southern states. Several examples of this usage have already been given in HOODOO. The old-time root doctor used many cures of this type.] [Sumter, S. Car., (1384), 2460:9.]

11835. I get some *gumbo filet*. That's what you put in *gumbo*. Perhaps you don't know what *filet* is. It's a leaf [from sassafras tree] that grows out in the woods, and it ground up

GUMBO FILET - GARLIC - WHISKEY - DRAW SPIRITS

GARLIC HINDERS EVIL ONE - WHISKEY PAYS ONE WORKING FOR YOU - MIXTURE AT VICTIM'S HOME TO MOVE HIM

and it is used instead of okra, when you making gumbo and the okra is not in season. That is what you call

filet. I get a pail of that and I get some garlic and some whiskey and mix those three together and pur [pour] it under the steps, or either if you come out of a alley, I pour it up side the alley, that you come out of, and you would have to go. [New Orleans, La., (855), 1346:6.]

11836. If a man git drowned or sompin like dat, why yo' kin take an' go to de rivah an' if dey draggin' fo' him an' can't find him, why yo' shoot de gun an' he'll rise tuh de top,

GUN SHOT AT SIGHT OF DROWNING BRINGS BODY TO SURFACE

which in dat's true. Ah see dat mahself. [This

is ordinary folklore.] [Brunswick, Ga., (1182), 1993:1.]

11837. You kin take gunpowder and burn it in dis room and it 'fect de next [door] neighbor and de next one [the one on the other side of you] - give 'em bad luck. [Charleston, S. Car., 616:8.]

GUNPOWDER

11838. Take gunpowder an' if yo' kin git into they house, keep it throwed behin' dere do' all de time, an' it will keep dem upset an' dey will have tuh move. [Memphis, Tenn., (1522), 2714:4.]

11839. Well, dey takes gunpowder an' put it into water an' let it set fo' nine days, an' let anyone drink offa dat gunpowder watah. Dat will keep 'em always flusterated an' mad, hateful an' lowdown all de time. [Memphis, Tenn., (1537), 2778:10.]

11840. Nine needles and nine pins and gunpowder. They put that gunpowder in with it, but they strain that after and give them [this in] what they like to drink. That keeps them far enough, far enough [away] and not fussing all the time, that gunpowder. [New Orleans, La., (814), 1148:7.]

11841. Take gunpowder an' sprinkle it, if yo' kin manage tuh git some, an' sprinkle it around de house, an' if anybody's done anything tuh yo', yo'll find it out. Yo'll be able tuh find it out.

(That is sort of a protection?)

Yes. [Fayetteville, N. Car., (1426), 2572:15.]

11842. [THE LETTER "H" OF *CHANNEL DE WORLD* BEGINS HERE and so do some extra rites about human hair, a subject already largely concentrated in pages 2937-3049, volume 4. For various reasons hair, not always the primary element of a rite, is widely scattered throughout *HOODOO*. The following beliefs about hair start with a few longer rites, which are followed by many brief statements without margin titles but with the key words being underlined.]

IF YOU PUT ONE HUMAN HAIR IN FRESH ANIMAL MANURE THEN KEEP HAIR 9 DAYS IN BOTTLE OF RYE WHISKEY - IT WILL TURN INTO A SNAKE - IF YOU DRINK ANY OF WHISKEY BEFORE 9 DAYS END - THE LIVE SNAKE WILL BE IN YOU

And again they say if you take it [a hair from person] and put it [in] some kind of manure or somepin-like if you have a cow or somepin round the lot and

they do fresh manure. Say, if you take this hair and bury it in there, and set this manure about in some shady place maybe it won't dry so fast, and say let it stay there. And you take it out of there and put it in a bottle of rye whiskey, a pint bottle of rye whiskey, and say in nine days it will be a snake. I've heard that.

(But they don't put that snake in you though? That snake they don't put in you?)

Well, if you drink the whiskey, if you drink the whiskey before the thing kin, you know, come to be whole, well hit will come alive in you.

(I see, but you have to put it in this cow manure?)

No, take the hair out it [the manure] if you know right where you put the hair in. [Newport News, Va., (482), 508:2.]

11843. You got to take and burn de gunpowder and get the scent - not de scent but de gas from this gunpowder - and take a stran' of yuh hair, or eithah a piece

IF PERSON'S HAIR OR PIECE OF CLOTHING IS SHUT UP IN BOTTLE WITH BURNED GUNPOWDER SCENT - VICTIM LOSES MIND OR BECOMES PERMANENTLY SORE SOMEWHERE IN BODY

of cloth or sompin dat joo have, dat de person you tryin' to *hurt* had, and put it in this bottle.

And shut it up in this bottle. And they say that'll make de person lose de min', or eithah make 'em sore in some parts of de body. [Wilmington, N. Car., (271), 192:1+85.]

11844. I tell yuh jes' what 'tis. My uncle it was, was tellin' me this.

That's why I was goin' tell yuh. A lady that he was courting, he was going with her, and of course this man [rival or hoodoo man] tole him that he was *hurt*, because he thought he was going with her. And he told him that the lady had put somepin in a bottle an' buried it under the doorstep. And that thing that she buried under the doorstep was some of

WOMAN GETS THIS MAN'S HAIR FROM BARBERSHOP
BURIES UNDER HER DOORSTEP WITH 3 INGREDIENTS
SALT - PEPPER - WHISKEY - TO WALK OVER BOTTLE
OR PACKAGE WOULD PUT SPELL ON HIM - DIG IT UP
DROP INTO HOT WATER - IF IT FLOATED - SPELL CAN
BE RETURNED TO HER - ROLL PACKAGE IN ARMPIT
THEN IN CORNMEAL - REBURY IT UNDER HER STEP

his hair that she'd gotten from the barber shop and mixed it with some salt, pepper and whiskey, and buried it under her doorstep, and that whenever he walked over it, would *hurt* him. [At least we know uncle liked whiskey!] But if he would take this up and put it in some boiling water, and if it floated, then he could ward off the spell that she had put on him, and that he probably could throw it back on her, on the parties who was puttin' it on him. He could take and just take this out and roll it under his arm, [then] roll it in some meal.

(Hold it under his arm?)

Roll it. Yeah, roll it under his arm.

(Oh, under his arm first.)

Yeah, and then put it in some meal and make it into a cake-like, and bury it underneath the steps, the same step where the other stuff was buried, and that would return it on her. [Norfolk, Va., (457), 446:1.]

11845. Ah tell yo' this whut a man kin do with a woman, cos' [of course] ah don't guess yo' wanta heah it. Do yo' wanta heah it? [Since I remain silent I probably nodded *yes*.] Well, ah tell yo' whut a man kin do wit a woman. A man kin

YOUR HAIR OVER DOOR YOU WALKED UNDER
BRINGS YOU BACK AS LONG AS HAIR THERE

an' jes' stick it up ovah de do'. Jes' git her comb, lak ah comb her haid, an' take de hair an' jes' stick it up ovah de do'. An' if he ain't been with her fo' six months, ah [a woman] cain't keep from comin' back heah. Jes' stick it in de wood, in de trees, anywhere. [Usually a man would return to a woman rather than a woman to a man's house.] [Memphis, Tenn., (1526), 2724:4.]

11846. Dey takes a strand of your hair an' tie it in nine knots. Den dey will have you just like dey wanta, anything dat dey want you to do. And dey got chure hair, such as [both places] or love lettahs, why you'll be behold [usually *beholden*] to dem. See, 'cause dey got dat hair down in dat perfume and it's stopped up [in a bottle]. You more den apt to [give in] to dem right away. [Charleston, S. Car., (517), 604:5.]

9 KNOTS YOU TIE INTO PERSON'S HAIR
KEEP BOTTLED IN PERFUME FOR LOVE

WOMAN TAKES SOME OF HER HAIR - SOME OF MAN'S
PUTS PEPPER BETWEEN IT - BURIES IN PATH WHERE
THEY WALK OVER IT - THIS WILL SEPARATE THEM

11847. I've heard that a **man** and a woman - a woman couldn't get along with her husband or any man, that she would like, you see, could take some of her hair. Take, get some of her hair and get some of de man's hair and put pepper between it, you see, and put it in de path where dey walk over dat. Dat would separate dem.

(That is, if I wanted to break up these people, or if the woman wanted to break up the man?)

Yes. Doesn't make any different [difference] who it is if you get some of each one's hair. [Petersburg, Va., (444), 419:2.]

11848. (This woman would take his hair and bury it where?)

Take an' tie it in a washrag an' bury it underneath the do'step.

(What will that make him do then?)

Make him come back home. [Fayetteville, N. Car., (1399), very near 2519:14.]

11849. They tell me that you take de fingernails and toenails, and some of your hair right here [points to back of the head]. You totta put that all together, mix it, you see, with cayenne pepper - red pepper. Go to de fiahplace, wrap dat up good, tight. Yo' wrap it up with a piece of new home-spun cloth. And wrap it all

FINGERNAILS - TOENAILS - HAIR FROM BACK OF HEAD
MIX WITH RED PEPPER - WRAP TIGHT IN NEW HOMESPUN
WRAP TO YOU TO BRING BACK - FROM YOU TO SEND AWAY
THEN BURY THIS PACKAGE UNDER A BRICK IN FIREPLACE

up together good and tight. You wrap it up like this [demonstrates]. You wrap it away from you. Dat's to drive you away. And take it and go to de fiahplace, take up a brick and put dat [package] down in dere, and put dat brick on top of it. [Wilmington, N. Car., (288), 204:3+85.]

11850. If you get his hair and some of his underweah, you kin take it and put it all in a sack with some kind of *roots*. I don't know what. And put it in a corner [outside house] towards de rising sun, and go back to it every morning and pour sweet spirits of niter on it every morning [for 9 mornings] and in 9 mornings

AT CORNER OF HOUSE TOWARDS RISING SUN - PUT SACK
WITH ABSENT MAN'S HAIR AND UNDERWEAR AND ROOTS
9 MORNINGS POUR ON IT SWEET SPIRITS OF NITER
ON 9TH MORNING HE WILL WALK THROUGH THE DOOR

he'll come in the door. He'll come back home. [A number of these corner-of-the-house rites are scattered through *HOODOO*.] [Wilmington, (268), 189:3+85.]

11851. Ah has a comb heah [she shows me the comb]. Ah has a man an' been livin' with him a long time, an' if he don't treat me right, ah takes dis comb.

INFORMANT HAS 'LECTRICITY COMB - EVERY 9TH MORNING
SHE COMBS MAN'S HAIR KEEPING LEFT-SIDE HAIR IN CLOTH
SHE SLEEPS ON 9 NIGHTS TO MAKE HIM COME UP CLOSE

Dis 'lectricity comb wuz given tuh me. Now ah show yo' 'bout dis comb. Ah combs his hair on de left side of his haid wit

dis comb an' any [hair] come from dis comb, ah gits it out. Well, ah wrap dis up in a thin piece of cloth an' ah keeps it. An' ah sleeps wit it undah mah haid for nine mawnin's an' dat will make him come up close an' love me mo'. Now, 'cause befo' ah got dis comb ah couldn't do nuthin with him. Every nine mawnin's ah comb his haid. Now sometimes he comes in a hurry, but yet an' still when he stays all night an' he sleeps in mah bed all night, then ah gits up de nex' mawnin' an' combs his hair, see, wit dis comb, anyway fo' nine mawnin's, but ah combs dis side of his haid [demonstrates] mo' so den ah do's dis side. But ah always comb de left side.

(Then you keep this hair in a thin cloth in your bed?)

Yessuh, in mah bed undah mah pillah. [Memphis, Tenn., (1526), 2723:20.]

11852. To make love? All right. You kin take dere hair, some sugar an' some bluestone. You understand now? An' some lodestone. Put all of this together with a piece of *John de Conkah* root. [This root] look like two pieces [see explanation later]. Look now [demonstrates], cross that *John de Conkah* cross there [these ingredients being mixed or laid in a container] and put it [*John de Conkah* cross de hair, you see, an' tie it at de ends with a little string. You understand, at each end you know, with a little string. An' put it [mixture] in a piece of paper, in a piece of brown paper, an' wear that in de bottom of your shoe. [This is a small package.] They kin nevah git away from you. [What does

informant mean by saying *John de Conkah root look like two pieces?* On p.593 (l.2, v.1) I say, "*John de Conkah*" can be many things; and on p.595 (l.12, v.1) we learn you can git de he one and git de she one. I suggest my informant, a hoodoo woman,

HAIR OF LOVED PERSON - SUGAR - BLUESTONE - LODESTONE
PUT THESE ON PIECE OF BROWN PAPER - OVER THIS PILE
TIE JOHN DE CONKAH ROOT - THIS LOOK LIKE 2 PIECES
JOHN DE CONKAH ROOT HERE IS SURELY ADAM-AND-EVE
THIS SMALL PACKAGE IS WORN IN SHOE TO HOLD PERSON

is identifying *John de Conkah* with an actual root called *Adam-and-Eve*, which has he and she parts, he the smaller, both looking like peanuts (see No.10609, page 4028f., v.5). Our present rite therefore ties our man and woman together with a thread or a string to make doubly certain, magically certain, they are tied together. The sugar sweetens the situation or pays the spirit, the bluestone keeps away evil, lodestone is another drawing power, and brown paper is often used for black clients. My preceding statement about he and she parts among the roots of Adam-and-Eve is a hoodoo, not a scientific one.] [Memphis, Tenn., (960), 1545:3.]

11853. Well, ah tell you dis one den. Well, dere wuz 'nothah boy goin' wit a girl an' he loved her, yo' know, an' she didn't love him atall. She didn't have a bit of feelin's fo' him. An' he loved her.

HAIR FROM MOLD OF HER HEAD - 3 FINGERNAILS FROM EACH
OF HER HANDS - MAN TAKES AND WEARS TO TIE HER DOWN

He jes' loved her bettah an' bettah. Well, he'd buy pretty things an' give her yo' know, an' all lak dat, chew know. Yo' know, tryin' tuh win her dat way. But still she didn't love him. She two-time him wit othah mens. So he gittin' aroun' an' so he got tuh talkin', says, "Look lak de mo' ah do fo' her, de worster she treats me." Says, "Ah love her - oh, ah do love her." Says, "An' it look lak she don' treat me half way right."

[Friend] says, "Well, ah tell yo', if yo' loves her, an' yo' don' put out a whole lotta money on her, spent money on her an' she look lak she goin' backwards 'stead a-comin', an' yo' say dat she's two-timin' yo' wit othah mens," says, "whyn't yo' tie her down. Tie her down. Tie her down."

"Well, ah tell yo', yo' come he'p me out on dat."

[Friend] say, "Well, let me tell yo' whut chew do right short on dat." Say, "Do yo' stay dere wit her?"

"Yeah, ah stays wit her at night but she jes' fusses an' yowls all de time."

[Friend] say, "Well, do yo' evah comb her hair?"

Say, "Yeah, ah comb her hair at night."

[Friend] says, "When yo' comb her hair, yo' git some hair out right from de mole [mold] of her haid. Right in de mole of her haid. Yo' gits jes' a lil' bit, if it ain' mo' den fo' strand [probably 3 strands originally] jes' so it come from de top [or mold of her head]. Yo' git dat, an' do yo'all cut her fingernails?"

"Yeap."

[Friend says] "Well, yo' set down an' cut her fingernails, an' git her fingernails an' yo' put three off each finger [hand] in dere. An' yo' tote dat." Says, "She'll come on back to yo'." Says, "She won' love nobody else but chew."

[Fayetteville, N. Car., (1400), 2522:4.]

11854. Yo' kin take a girl's hair an' black lodestone an' yo' kin lead her cross [cross what? I interrupt too soon].

(What would you do with that hair?)

BLACK LODESTONE - SILVER MONEY
HAIR: WEAR IN BAG

Totes de lodestone with the hair, with a piece of solid silver money, and she will follow [wherever you go and any time]. She'll git up

an' follow if it's one a'clock in de night.

(You mix those together?)

Yessuh. Jis' keep 'em in a bag an' she will follow. [Little Rock, Ark., (887), 1462:1.]

11855. Well, yo' see now, it's anothah story. A lady an' her husban', yo' know, dey were gittin' 'long all right. So she saw somebody else she liked an'

2 HAIRS FROM HER HEAD - 2 FROM BELOW - HER SICKNESS
TIE IN BAG - EACH MONTH FEED IT A DROP OF HER BLOOD
DOCTOR'S REMEDY FOR "GIT CHEW SOME LUCK" IN FAMILY

so she, yo' know, *comes right to de front of it wit her husband* an' dey nevah wanta agreein' in de home, so she say,

"Well, ah dunno, seem lak mah mome is gittin' too upset. Ah dunno, seem lak ah dunno whut tuh do." So dis kept on workin' lak dat.

So ah guess in travelin' an' talkin' roun' - prob'ly in, up an' down de streets, so dis [would spread] - 'nothah man or woman, somebody, say, "Whut? Yo' dunno whut tuh do wit chure home?"

Says, "No."

Say, "Don' be silly, go an' git chew some luck." Said, "It'll make yore home all right."

Say, "Will ah be able to work ut? Ah don' know whut tuh do or how tuh do it."

So, [she or someone] said dat dis man says, "Well, ah'll see yo' ag'in an' talk wit chew."

["Dis man" wanted time to inquire about *doctors*.]

"Okay."

An' so prob'ly latah dey got tuhgethah, see.

Say, "Seem lak mah home is still gittin' worsah an' worsah an' 'stead a-git' tin' bettah, ah want chew tuh prove whut chew wuz talkin' tuh me 'bout."

Says, "Okay." Says, "W'yn't [why not] yo' git chew a cah [car] an' go down South an' *git chew some luck*. Don' chew know whut tuh do tuh take cā' yo' home?"

Says, "No."

Says, "Well, ah've got de money if yo' kin git a cah."

Says, "Well, ah kin git chew a cah all right."

So he got a cah an' so dey went down South. So de ole man commence 'splainin' tuh him whut it wuz all about. So he tole 'em, says, "Well, ah tell yo' whut chew do." Says, "Yo' right easy when she go tuh bed," says, "at night," says, "cut so many strands of her hair." Says, den go down below an' cut so many down dere." An' he says, "Yo' git dat all tuhgethah an' put a lil' of 'er sickness. Ketch onto her monthly an' take a lil' of 'er sickness, an' two strands off 'er haid, two down there, an' a lil' of her sickness, yo' know. Put dem togethah an' tie it up in a lil' bag." An' said, "An' every month when she be lak dat, yo' watch closely an' yo' git a drop of her sickness an' jes' damp it wet lak dat, see, an' she be all right. She'll take care of yo'." [Fayetteville, N. Car., (1400), 2520:2.]

11856. To make the man stay home, you takes a piece of the strand of the hair right in the mole of the head, and get you two copper cents - but let it be two women's faces.

(Two pennies that have a woman on them. All right.)

And take the strand of the hair and then put it in between the women's faces. You get a piece of string or thread [demonstrates].

(You place these two pennies face to face.)

Face to face.

(And put that hair between them. All right.)

And then you wind the thread all around it until it holds together. Then you

take a bag and you put it in a little bag with your name and his name in there, wrapped up in a single paper, and every time you take a drink, you gotta give it something to drink. [There are a number of these rites in HOODOO offering food or drink or both to absent person.] (Water or liquor?) [New Orleans, (874), 1434:3.] 11857. I could take just about three strands of hair of your head and go to a tree. And I would put it on the sunset side of that tree, where the

TO MAKE MAN STAY HOME - WOMAN TAKES HAIR FROM MOLD OF HIS HEAD - 2 COPPER PENNIES - EACH WITH WOMAN'S FACE - PUT FACES FACE-TO-FACE WITH HAIR BETWEEN HOLD COIN-SANDWICH TOGETHER BY WINDING THREAD ABOUT EDGES - WRAP PACKAGE IN ONE PIECE OF PAPER - HIS AND HER NAME ON IT - KEEP IN SACK - EVERY TIME SHE EATS SHE MUST OFFER FOOD AND DRINK TO THIS SUBSTITUTE

3 STRANDS OF VICTIM'S HAIR - BORE HOLE WITH SPIKE INTO TREE ON SUNSET SIDE - DO THIS WHEN SAP UP IN TREE - EACH DAY AS SUN GOES DOWN YOU WILL HAVE A HEADACHE - EACH DAY THEY BECOME WORSE - AFTER SAP IN THE TREE BEGINS TO GO DOWN YOU WON'T LIVE LONG

sun goes down on that hair. And just take a long spike nail and bore a hole in that tree. And ball all that hair up on the sunset side of the tree, but it has got to be when the sap is up in the tree. By what I mean by the sap is when the leaves is on the tree. And bore a hole in that tree and stick that hair up in there, and drive that nail in there behind it. And when the sun commence to go down, that cause you to have headache, don't you see. And this headache will get worse every day, and from that it will drive you crazy, and from crazy it will kill you. [you do this] when the sap is up, because when the sap begins to go down you won't live very long. [New Orleans, La., (855), 1347:7.]

11858. Dey carry dat to a tree.

(This hair from your head?)

Yes, sir. Take and put it in a tree, and bore a hole in de tree first, and put it in de tree. And I hear 'em say dey take it and make a peg, like a stopper, you know, and put it

BORE HOLE IN TREE - INSERT HAIR - STOP UP WITH PEG GIVE YOU LOCKED BOWELS - UNLESS DOCTOR TAKES IT OUT

in de tree and stop it up in dere. Heard 'em say dat, yes, sir. Stay in

dere so many days. If you don't get somebody [hoodoo doctor] to take it off you, why you'll - you bound to go [die]. You're stopped up.

(Stopped up?)

Yes, give you what dey call locked bowels [which will kill you. No M.D. can help you. A common belief].

(I see.) [Petersburg, Va., (444), 418:4.]

11859. Take yore hair an' a piece of yore clothes an' nail it into a tree. Ah've heard of dat.

(What will that do?)

Well, dat'll dry yo' up, kill yo' by degrees; yo' know, jis' dry yo' dat way. [Algiers, La., (1584), 2954:8.]

11860. I had another fellah one time tell me somepin about he's out down here at Greenville Sound, fisherman. [I failed to ask whether professional or amateur.] He was a great fisherman. An' he was goin' with a woman down there an' this woman knew his wife. Well, they were

MAN FINDING WILD HAIR IN BISCUIT IMMEDIATELY GOES TO HOODOO DOCTOR WHO SAYS THIS WOMAN WAS TRYING TO TAKE HIM FROM HIS WIFE - ALSO FEEDING HIM HER BLOOD

good pals. An' he said he would always go by this woman's house of a mornings

before he'd go to an' fro to git in the water fishin'. An' also would take his lunches along with him. The most mornin's he went on back by there an' got his lunches. He said he didn't pay it no mind, he said. Nice hot buttermilk biscuits an' good breakfast an' lunch, you know, an' got on the boat [sounds like one of those commercial fishermen still about in 1936-37]. He said finally he got a little hungry. Later on, he said, he thought to himself he'd pull out his lunch an' take a bite an' continue fishing. Finally, after all, he said one mind jis' drivin' him to eat, an' one [mind] would drive him not to; an' one would drive him to eat an' one would drive him not to. An' after awhile, somehow or other his mind drove him to go ahead an' open up the package. An' he opened up this package an' spread it out acrost his lap, an' pulled open a biscuit, an' there was a big wild [loose] hair in it. An' he jis' close that biscuit right back up an' went to this same old man [root doctor] over here on North an' Walnut [about whom informant speaking had previously] called [something?] George. An' he told [the fisherman] he said, "If you eat [had eaten] that biscuit with that hair in there," he said, "that's w'at it was put there for, to run to crazy, because she wanted to git between you an' your wife. An' she found she couldn't git you all by yourself, so she *fix* [hoodooed] it that way." An' he also told him he had been fed fer a long long time off of her *ministration* [menstrual blood]. He said she take it an' make it up in his bread an' gave to him to eat." [Wilmington, N. Car., (316), 248:1+85.]

11861. [BRIEF AS WELL AS CONDENSED RITES, WITH KEY WORDS UNDERLINED, BEGIN HERE IN FOLLOWING ORDER: WEAR, TREE, RUNNING WATER, BOTTLE, BURY, AND MISCELLANEOUS.]

A man sews up some of a woman's hair and wears it to make her love him. [Mobile 891:11.]

11862. A woman sews up a man's hair in a piece of his shirrtail and wears it in her bosom for love. [Wilmington 261:3+85.]

11863. A woman wraps a man's hair in paper and wears it on her bosom for love. [Fredericksburg by Ediphone.]

11864. She takes hair from a man's head and some from her own head, ties it with thread, puts it in a bag with her fingernails, and wears it on her bosom for love. [Wilmington 252:4+85.]

11865. If you wear person's hair in bottle, that person will follow you. [Norfolk 475:1.]

11866. Hair and Hearts Cologne in bottle are worn for love. [Wilmington 257:1+85.]

11867. Carry person's hair and fingernails in bottle with Hearts Cologne for love. [Wilmington, 169:3+85.]

11868. Woman stops up man's private hair in a bottle with Hearts Cologne and whiskey and wears. [Wilmington 257:9+85.]

11869. Woman wears man's hair and perfume on breast for love. [Wilmington 188:4+85.]

11870. Seat of drawers, 2 strands of hair from left armpit, 1 strand from privates [= 3 strands of hair], tag it [sew it] hair in seat of drawers, Jockey Club perfume put on, put [a little of the perfume] in bottom of shoe - right [one and for love]. [Memphis, (963), 1555:3.]

11871. "[A man can] take her hair, you know, and dress it [prepare it magically with perfume, or his urine, or pins, or all sorts of things, and wear it] in de band of his hat [for love]." [Memphis 2737:3.]

11872. If a man wears a woman's pubic hair in his hatband, she can have no one except him. [Mobile 953:2.]

11873. Hair is worn inside sweatband of hat for love. [Snow Hill, Md., 13:1.]

11874. Woman takes hair from man's head and her head and wears over her heart for love. [Wilmington 236:5+85.]
11875. To hold his love woman ties man's hair on her leg. [Petersburg, Va., 419:3.]
11876. To hold woman, man cuts hair from her privates and wears it around his neck in a bag made from old carpet. [Richmond 371:2.]
11877. Man sews up woman's hair in seat of his pants for love. [Richmond 340:4.]
11878. Wrap up hair and tie with black thread and wear in pocket for love. [Wilmington 91:2+85.]
11879. To hold woman, man obtains hair from her head, adds lodestone, wraps these into a piece of red flannel, and into this package weaves 3 needles crossing one another ✕ [the common rimless wheel device or emblem already given a number of times elsewhere: No.5720, p.2920, 7.10, v.4; No.8214, p.3447, v.4; and No.9796, p.3853, v.5; cf. No.10181, p.3961, v.5]. This package he carries in his pocket or keeps elsewhere. [Compare this rite with following 5 needles one, HAIR 11884.] [Memphis, informant (963), 1555:8.]
11880. Pubic hair kept in pocketbook for love. [Ocean City by Ediphone.]
11881. A man keeps woman's hair in his pocketbook so that she won't quit him. [Mobile 953:3.]
11882. You may wear person's hair any place or keep it in your pocketbook for love. [Hampton, Va., by Ediphone.]
11883. Woman puts man's private hair in a bag and wears it over her privates. [Richmond 297:7.]
11884. For love, flatten out a lock of hair from person wanted, sew it into a flat package, and into the cloth weave 5 needles, 3 down and 2 up like this: T | T | T, an alternating design that will be found elsewhere. Wear this package on the right side of your body. [Compare this rite with the preceding 3 needles one No.11879.] [Memphis, informant (971) 1570:4.]
11885. Man wears plat of woman's hair in his shirttail while away from home to keep woman's love [to keep other men away]. [Wilmington 248:3+85.]
11886. You can control a person by wearing his or her hair in your shoe. [Washington, D.C., 813:8.]
11887. "To keep person under your feet, take hair from the mold of the person's head and wear it under the inner sole of your shoe." [Mobile 878:8.]
11888. Sometimes "to control his mind," a woman splits the inner sole of her shoe, inserts his hair, and lays a paper insole over it and wears. [Mobile 884:8.]
11889. "Take a plat of her hair...put it in your left...shoe...got her until yo're tyed [tired] of 'er. Dat holds her." [Little Rock 1460:9.]
11890. "Wear person's hair in your shoe to hold." [Little Rock 1465:5.]
11891. A woman may wear a man's hair in the toe of her shoe and keep it damp with her urine to hold him down." [Richmond 365:5.]
11892. Sew person's hair into a piece of cotton and wear it in your shoe and that person will love you. [Elizabeth City 390:4+85.]
11893. "I heard of people taking your hair and put it in a rag, jest tie it up in some way and put it in their shoe - wear it in their shoe; and it would be some way that it would affect you, and it would bring you to attract your mind toward them." [Richmond, Va., (391), 464:4.]
11894. Hair from mold of head may be worn in toe of shoe for love. [Wilmington 129:2+85.]
11895. Person's hair is worn in shoe for love. [Richmond 340:4.]
11896. If a woman takes hair from a man's head, wraps around it some hair

from her privates, and wears this in her shoe or about waist or leg, the man cannot go anywhere. [Washington, D.C., 796:5.]

11897. To bring a man back, she takes some of his hair, twists it tightly, puts peach plant [tree?] root and heart root with it, covers it with assafetida, and wears in her shoe. [Norfolk 437:3.]

11898. Pubic hair of opposite sex worn in right shoe for love. [Fredericksburg by Ediphone.]

11899. Woman takes some of man's private hair, ties it in a piece of cloth, and wears it in the toe of her shoe to keep him. [Wilmington 130:7.]

11900. To keep man home, cut hair from mold of head, under the arms, and from privates, and wear these next to your skin. [Newport News 512:3.]

11901. If someone ties up your hair with a string and wears it next to the skin, that will give you a headache [presumably until you love the person]. [Richmond 318:13.]

11902. "To have man under her feet," woman wore his hair between her bare feet and stockings. [Mobile 899:1.]

11903. Woman wears man's private hair in the hem of her skirt or petticoat. [Richmond 349:3.]

11904. To bring a man back, a woman may take hair from the mole of his head and wear it in the hem of her underskirt. [Wilmington 185:8+85.]

11905. Wrap hair in new cloth and wear it about waist for love. [Elizabeth City 346:4.]

11906. Man takes hair from mold of woman's head, sews it into a package, keeps damp with whiskey, and wears it to hold her love. [Richmond 303:1.]

11907-11910. The person whose hair is stopped up in a hole bored into a tree will go crazy. [Snow Hill, Md., 5:1; Boxiron, Md., by hand; St. James (near Pocomoke City, Md.) by hand; and Fredericksburg by Ediphone.]

11911. Bore hole into tree and in it stop up person's hair to run him crazy. [Washington, D.C., 837:3.]

11912. If you nail a person's hair to a tree - usually by first making a nail hole and then inserting the hair - that person will go crazy after the bark grows over the hole. [Ocean City, Md., by Ediphone.]

11913. You can give a person a headache by boring a hole in a tree and plugging up some of his hair. [Old Point Comfort, Va., by Ediphone.]

11914. By boring a hole in a tree and stopping up in it some of victim's hair, you give him a headache. [Wilmington 116:7+85.]

11915. Hair from mold of head stopped up in tree hole runs victim crazy. [Norfolk 457:7.]

11916. If you are stopping up a person's hair to harm him or her, it must come from the mold of the head, the vital spot of a person's body. [Wilmington 171:4+85.]

11917. If you bore a hole in a tree and stop up a person's hair in it, it will either run the person crazy or out of town. [For a long time I could not understand how hair stopped up in a tree could run a person out of town. Nothing could be more illogical! Gradually I learned that intention or wish was more powerful than action or symbolism.] [Wilmington 74:3+85.]

11918. To kill a person bore a hole in a tree and stop up some of his hair. [Deal Island, Md., 21:3.]

11919. "Cut couple strands outa her hair see, and take it to a tree an' nail it up in de tree. See. Well, dat makes de woman love de man mo' better. [Little Rock, Ark., (902), 1474:12.]

11920. If you wind a person's hair around a small nail and drive it into a tree, that person will have a headache the rest of his life. [Fredericksburg

by Ediphone.]

11921. Wrap hair around a nail, drive it into tree when sap is rising, and run hair owner crazy. [Richmond 328:4. 11922. Also Fredericksburg by Ediphone.]

11923. If someone cuts a hole in a tree that stands in running water and stops up in it some of your hair, you will lose your mind. [Wilmington 269:6+85.]

11924. You can kill a person by airtighting some of his hair in a small bottle and stopping it up in a hole you have bored into a tree. [Wilmington 228:3+85.]

11925. "Split point of nail, lay hair in split, drive into tree at bottom, runs crazy." [The splitting of the point of a nail here, of course, is impossible. Informant is talking here about a wooden peg, which is used in many tree rites. "At bottom" sometimes means exposed root or beginning of root at bottom of tree.] [Richmond 302:10.]

11926. If a person buries your hair under the root of a tree on the left-hand side as he approaches tree, you will lose your mind. [Washington, D.C., 799:5.]

11927. If you nail a person's hair to the left side of a tree [the side to your left as you approach tree] that person will die with a headache. [Newport News 502:6.]

11928. Drive victim's hair into the right side of tree as you approach it to drive victim crazy, but you must use a rusty nail. [Richmond 337:1.]

11929. "They tell me, if a person wanta run you crazy, they kin take a couple locks of your hair, and take a rusty nail and drive it on the right hand side of a tree [the right side of the tree as you approach it]." [Richmond 461:1.]

11930. "Go to the forks of the road where's a tree at, git young girl's hair...the right-hand side of the fork...take that hair and drive it in that tree and it will make her wonder [wander] away." [New Orleans 1142:1.]

11931. Victim's hair must be stopped up in north side of tree to run him crazy. [Norfolk 480:5.]

11932. Wrap victim's hair around a nail, name it, drive it into the north side of a tree, and it will run victim crazy after 9 days. [Richmond 367:2.]

11933. Go to a swamp and on the north side of a black gum tree bore a hole into which you push victim's hair. Then trim a peg and gradually drive it into the hole, making one blow on the peg and wishing each morning for 9 days. Whatever you wish will happen. [This peg into a hole with one lick on each of 9 mornings is a common theme in HOODOO.] [Washington, D.C., 839:1.]

11934. "They take your hair and they bore a hole in the tree towards the sunrise [hole on east side of tree] and they stop the hair up and that would kill you." [New Orleans 1366:5.]

11935. Bore hole on east side of tree and stop up person's hair to give him a headache. [Richmond 333:9.]

11936. If someone carries your hair to a tree early in the morning, just as the sun begins to shine on the tree, and drives your hair under the bark on the east side of the tree, you will go crazy. [Fredericksburg by Ediphone.]

11937. If you wrap victim's hair in a piece of paper and nail it into a tree with a new nail at sunrise, this will give the victim a headache. [Baltimore 46:10.]

11938. Lay person's hair in hollow of a tree or where birds can find it and make a nest, and the latter will run the person crazy. [Baltimore 59:2.]

11939. To drive a person's hair into a tree root runs that person crazy. [Fredericksburg by Ediphone.]

11940. "[He] take her hair and tie in knot, put under root of tree or around his neck, make her love him. [Richmond 364:2.]

11941. "You can take the hair and a rusty nail, wrap the hair around the nail and take it and drive it in a tree...you won't live." [New Orleans 1133:3.]

11942. Put hair in fork of tree; "they'll go crazy." [Here we have the "Y" fork of the road where a person must choose one of two roads. He goes crazy not being able to make a choice. The hair of course is either nailed into the bottom of the "V" or stopped up into a hole bored there.] [Mobile 919:2.]

11943. If you thread a needle with a person's hair and drive the needle into a tree, that will give the person a headache. [Norfolk 476:10.]

11944. On the growing of the moon is the proper time to bore a hole into a tree and to put into it victim's hair and 9 tenpenny nails. This will run victim crazy in 9 days. [Norfolk 491:6.]

11945. Her private hair and hair from the mold of his head, stopped up in a tree or in a bottle with Hearts Cologne will run the man crazy about her. [Norfolk 457:8.]

11946. A person whose hair is stopped up in a hollow tree will go crazy. [Snow Hill 3:2.]

11947. Bore a hole in a real green tree [as the sap is rising], plug up person's hair, hit plug once each morning for 9 mornings, and the person will die. [Baltimore 62:3.]

11948. "Nail girl's hair from head into maple tree. Futher [farther] nail it in, more she love you." [Richmond 364:1.]

11949. "To run 'em crazy, take [person's] hair, go to a oak tree, take a nail and drive so it [hair] up in a [the] tree [to make owner of hair] crazy and keep with headache." [Memphis (960 "excellent hoodoo woman") 1545:4.]

11950. Your hair thrown into running water makes you wander. [Washington, D.C., 814:3.]

11951. "They can take hair and throw it overboard with the going-out tide and run you away. Well, you leave home then." [Elizabeth City 471:7.]

11952. "I've heard them say you can take a strand of hair and throw it in running water and cause them to go crazy." [Snow Hill 13:4.]

11953. Throw person's hair into running water and wish person to lose mind. [Richmond 290:2.]

11954. "They say if you get hold of your [someone's] hair and take it and carry and throw it over your left shoulder in [into?] running water, they say it'll run you [the person whose hair you took] crazy." [Richmond 380:2.]

11955. Hair thrown into running water: "it'll run you into de insane asylum or any kind of destituted way." [Mobile 889:1.]

11956-11961. If you throw a person's hair into running water, it will run that person crazy. [Norfolk 465:2; Richmond 335:6; Snow Hill 12:4; Ocean City, Md., by Ediphone; Wilmington 165:4+85; and Fredericksburg by Ediphone. This belief is known everywhere.]

11962. If you throw a person's hair into running water, that person will go there and drown himself. [Snow Hill, Md., 11:4.]

11963. "You wish this spell upon a person, throw this hair in [running] water, and whatever spell...say you wished you [the other person] to go blind or to lose your mind. Well, usually they say that the hair will work upon the mind, that that would cause you to lose your senses." [You wish spell as you throw.] [Richmond 338:2.]

11964. If you stop up a person's hair in a small bottle and throw it into a tidal river, as tide comes and goes victim's mind will come and go. [Wilmington 111:11+85.]

11965. You may bottle a person's hair with heartshorn perfume [Hearts Cologne] and throw it into running water to run a person crazy. [That term heartshorn, a

mispronunciation for *Hearts Cologne*, gave me trouble until I finally realized either some informants could not pronounce the word cologne or confused it with the obsolete pharmaceutical term *hartshorn*, that is, *spirit of hartshorn*. [Wilmington 270:5+85.]

11966. Hair is taken from the left side of victims head, stopped up in a bottle, and thrown into running water to run a person crazy. [Wilmington 262:1+85.]

11967. If you put a person's hair in a bottle and throw it over your shoulder into running water while cursing, it will run the person intended crazy. [Wilmington 172:8+85.]

11968. Put person's hair in bottle, stop it up, go to running water, call person's name 3 times, and throw bottle into water to run him or her crazy. [Wilmington 127:1+85.]

11969. You can run a person crazy by stopping up his hair and urine in a bottle and throwing it into running water. [Wilmington 89:1+85.]

11970. To stop up person's hair in a bottle and throw it into running water makes him a wanderer. [Wilmington 250:6+85.]

11971. Sew up victim's hair with concentrated lye and red pepper in a red flannel bag, stop up latter in a bottle, and throw bottle into running water to run victim crazy. [Wilmington 148:5+85.]

11972. A woman goes to the forks of a road, makes a crossmark on the ground, picks up some of the dirt, puts these with a man's hair, and buries at her home to hold him. To put him to going she stops these ingredients up into a black bottle and throws it into running water. [Memphis 1550:8.]

11973. Pick a small hole into a raw chicken egg, remove the raw egg, insert a person's hair, toss the eggshell into running water, the person whose hair it is will go crazy. [Norfolk 492:10.]

11974. "Cut de hair out chore head and tie it up in a rag and tie a brick into it where it'll sink. Just throw it in the river and you'll always be travelin'." [Richmond 390:10.]

11975. If you stop up a person's hair with salt and pepper in a snuffbox and throw it into running water while wishing and then walk away without looking back, you will either run the owner of the hair out of town or run him crazy. [Memphis 1545:5.]

11976. If you tie a person's hair into a handkerchief and throw it into running water, it will run that person crazy. [Petersburg, Va., 426:1.]

11977. If you tie a person's hair into a handkerchief and throw it over your left shoulder into running water, the victim will soon leave that place. [Petersburg, Va., 426:6.]

11978. They split a fat splinter [splinter from a *fat pine* or *fat-lighter pine*, stick some of victim's hair into the split, tie split to hold him there, and throw splinter into running water to run victim crazy. [Wilmington 141:6+85.]

11979. If you tie a person's hair into a rag and tie the rag to a brick and drop the brick into running water, the owner of the hair will always be traveling. [Richmond 292:9.]

11980. Lay hair in snuffbox with graveyard dirt, tenpenny nails, needles, pins, and throw into river; "run you off." [Mobile 883:3.]

11981. "Get strand of hair from man and woman, tie these together, throw into running water, will separate them if they're going together." [This is a strange piece of magic, to tie a man and woman together to separate them! Yet the intention is more powerful than the symbolism, and besides, running water flows between them.] [Wilmington 108:1+85.]

11982. If you bottle a person's hair with graveyard dirt, cayenne pepper

and perfume and throw it into running water, you will run your victim crazy. [Wilmington 271:1+85.]

11983. Tie 9 knots in person's hair and throw into running water, having first turned around 9 times while wishing victim will never return. [Washington, D.C., 837:2.]

11984. They mix your hair with human excrement, add salt and vinegar, and throw it into running water before sunup to run you crazy. [Washington, D.C., 822:3.]

11985. Airtight a person's hair in a bottle to make him crazy. [Newport News 513:2.]

11986. Dey git a plait chure hair out de mole [mold] of yore haid an' stop it up in a bottle an' yo' kin run 'em crazy. Yo' also kin take dere picture an' bury it on de face an' dat will run 'em crazy, maybe even death. [Memphis, 2734:13.]

11987. How they run you crazy. They take a strand of your hair, or either any kind of it. They stop it up in a bottle tight, tight. That's all they got-ta do with that. [New Orleans 1405:5.]

11988. Take yore hair an' run yo' crazy shore [sure]. Take yore hair an' stop an' put it in a bottle, an' as long as dey keep dat hair intuh a bottle airtight, why it runs yo' finely [finally] crazy. [St. Petersburg, Fla., (998), 1614:4.]

11989-11990. Your hair buried in a bottle will drive you crazy. [Richmond 323:3; Wilmington 108:7+85.]

11991. Stop up in a bottle for love, hair from the mole [mold] of the head. [Wilmington 250:2+85.]

11992. Man's hair plaited and stopped up in bottle brings him back. [Wilmington 242:1+85.]

11993. Stop up a person's hair in a bottle and bury it on a river bank near water to run the person crazy. [Fredericksburg by Ediphone.]

11994. To run a person crazy, stop up his hair in a bottle and bury it under his doorstep so that the mouth of the bottle points towards the house. [Wilmington 119:4+85.]

11995. "You jis' take your hair [not of one person but of man and woman] an' put it in a bottle of perfume, and stop it up and hide it, or either throw it away. You'll [either of you] be in love wit dem." [Wilmington 184:2+85.]

11996. If you put a person's hair in a bottle with Hearts Perfume, the person whose hair it is will love you. [Each hoodoo vender probably had his own variety bearing a label with two or more small red hearts on it.] [Charleston 606:4.]

11997. Woman plats a man's hair, puts it in a bottle of cologne, and he cannot go anywhere. [Charleston 582:2.]

11998. To hold person's love, keep in bottle his or her hair, Adam-and-Eve root and Hearts Cologne - 3 ingredients. [Petersburg, Va., 422:9.]

11999. For love keep person's hair in bottle with High John de Conkah, Love root or sweet root, and Hearts Cologne. [Petersburg, Va., 422:1.]

12000. Hair in bottle with graveyard dirt and perfume draws the owner of the hair to you. [Wilmington 114:6+85.]

12001. Your hair and graveyard dirt bottled and buried under your steps will give you a headache. [Richmond 375:4.]

12002. If your hair is bottled and buried, this will run you crazy. If you are the doctor working for [client] you find the bottle, break it and burn the hair and you [patient] will recover. [Snow Hill 2:9.]

12003. If a person cuts up victim's hair, corks up pieces in a bottle of water, buries bottle under victim's door, these pieces will turn into snakes and

run the victim crazy. The victim can be cured only by finding a "DOUBLE HEAD." [This term is a rather rare name for a "TWO-HEAD" or "TWO-HEADER," a person who knows so much he needs two heads to hold it, a hoodoo doctor.] [Fredericksburg by Ediphone.]

12004. If you put hair and snake blood in a bottle and add wine, it will poison the person who drinks it. [Baltimore, but information from Charlotte Co., Va., 60:1.]

12005. If you bottle a person's hair with snail-shell powder and frog powder, you will run your victim crazy. [Fredericksburg by Ediphone.]

12006. Stop up in a bottle hair from top of person's head [the mold] with 9 needles and 9 pins and bury under door. Victim, usually a man, cannot leave that house permanently. [Washington, D.C., cylinder number forgotten.]

12007. If someone bottles your hair and urine with 9 new needles and 9 new pins, and buries it, it will run you crazy. [Newport News by Ediphone.]

12008. Hair of person buried to bring him or her back home. [New Orleans 1158:9.]

12009. She can bury a lock of the man's hair at the doorstep to make him return home. [Berlin, Md., by Ediphone.]

12010. Hair from the mold of a woman's head is wrapped in cloth and buried at a man's doorstep to hold her there or to bring her to his house. [Norfolk 494:9.]

12011. "They could bury your hair [in the ground] and that moult chew away." [New Orleans 1145:2.]

12012. Bury hair to run its owner crazy. [Norfolk 448:4.]

12013. Bury your hair; give you headaches. [Mobile 968:7.]

12014. Bury person's hair in the ground, pray over it, and "ask evil influence upon this hair that owner will lose his mind." [Washington, D.C. 838:4.]

12015. To run you crazy, they bury under your doorstep: your hair, finger-nails, toenails, and a piece of a garment you have worn next to your skin [Norfolk 427:3.]

12016. You can bury a person's hair with the measure of his foot track to run him crazy. [Fredericksburg by Ediphone.]

12017. Hair from mold of head, inner sole of shoe, one tenpenny nail, bury at doorstep. That'll make them love you. [Mobile 918:6.]

12018. If you mix a person's hair with salt and vinegar and bury it, you will run him crazy. [Wilmington 216:3+85.]

12019. If you bury a person's hair in graveyard he will lose his mind. [Washington, D.C., 838:4.]

12020. Hair buried in a graveyard will make you crazy. [Petersburg, Va., by Ediphone.]

12021. Hair buried in a graveyard runs its owner crazy, or runs him away, or make a wanderer of him. [Baltimore 44:3.]

12022. If someone buries your hair in a graveyard, you will never recover from the headache it will cause you. [Wilmington 90:2+85.]

12023. Tie up a person's hair with thread, or cork it up in a bottle, or wrap it up in a piece of red flannel, and then bury it at the foot of a mean person's grave to run crazy the owner of the hair. [Wilmington 111:8+85.]

12024. To keep his love, woman takes piece of his clothes, graveyard dirt, soaks them in vinegar and turpentine, wraps tight, seals in jar, and buries under steps. [Richmond 341:6.]

12025. Write your [victim's] name on paper, seal it up with your [victim's] hairbrush or comb, bury in graveyard, and you [victim] lose your hair. [Washington, D.C., 829:9.]

12026. To send a man away, wrap up in a rag some of his hair with 2 needles and several pins, and bury this package on the bank of a river. [Here again we have one of these many rites in which the victim is buried to send him traveling!] [Fredericksburg by Ediphone.]

12027. They use 9 strands of your hair, sprinkle salt and black pepper over, and bury: "you will soon go away, rambling and drifting around." [Mobile 875:5.]

12028. I heard of people taking your hair and put it in a bottle and put 9 strands of hair, they say, and 9 needles and 9 pins. They say they take that bottle some [of] 'em and bury it under your doorstep to do you harm. [Wilmington 72:6+85.]

12029. "They say they could take your hair and pray over it for you to die on a certain date. When that certain date come you'll die." [Richmond 459:4.]

12030. If anyone burns your hair, you will lose your mind. [Old Point Comfort, Va., by Ediphone.]

12031. If a man ties a piece of a woman's hair around the stems of 2 unlighted matches, sews this into red flannel and lays package under her [his?] steps, she'll soon come to the man doing this. [Richmond 298:2.]

12032. A girl may put a man's hair from his head in a finger ring [not in earring] and wear it to break him up from another woman. [Richmond 297:8.]

12033. If a woman boils a man's hair in the food he eats, he will be under her control. [Jacksonville 751:2.]

12034. A woman seals a man's hair into a little hole in the mortar of the fireplace flue to keep him near her. [Elizabeth City 390:5.]

12035. A woman may cut hair from a man's head, put it in a sack, keep it on her side of the bed in the mattress, and sleep on it all the time for love. [Memphis 1560:3.]

12036. Woman wraps some of man's private hair around a hairpin or two small pins, adds graveyard dirt, sews into a bag, and hides it in the bed. [The 2 prongs of the hairpin or 2 ordinary pins probably symbolize the man and woman bound together.] [Richmond 374:3.]

12037. Hair from her armpit soaked in his whiskey will bring a present from him and create love. [Charleston 572:4.]

12038. "Sometimes, they say, that they can take your hair and throw it away and cause you to go crazy." [There are probably many reasons for this but one of the best known is birds will get your hair and use it in building a nest.] [Elizabeth City 556:8.]

12039. [They] "take your hair an' put it in a snuffbox and put it under the doorstep and you can't leave 'em." [Vicksburg 1002:13.]

12040. If you throw out a person's hair so that a bird can get it for making a nest, that person will have a headache as long as that hair is there. [Richmond 384:6.]

12041. Some say the headache of the preceding will last only until mating season is over. [Richmond 334:9.]

12042. Either bury person's hair or put it over a door to keep him or her from running around. [Wilmington 169:4.]

12043. Woman makes wishes while tying knots in some of man's hair and burying it in the plaster of her house. [Elizabeth City 406:5.]

12044. Some of man's hair sewed up in parchment [paper] and kept in mattress to keep home. [New Orleans 1170:4.]

12045. As a substitute for hair, a woman may use dandruff from his head in his coffee or whiskey. He cannot leave here. [Mobile 904:4.]

12046. She can hold his love by wrapping some of his hair round 9 needles and keeping it hidden in the bed. [Wilmington 79:5+85.]

12047. You take a piece of red flannen [flannel] and you dampen that with kerosene and turpentine. Then you take a piece of *John de Conkah* and *Jockey Club* [perfume] and a piece of saltpeter.

HAND - SIMILAR TO MOJOH OR TOBEY AND OTHER NAMES
IS ANYTHING FROM LUCK PIECE TO A FETISH THAT IS FED
HERE IS AN ELABORATE HAND TO KEEP FROM BEING HARMED
ON PIECE OF NEW BROWN PAPER LAY 3 INGREDIENTS: JOHN
DE CONKAH - SALTPETER - ANVIL DUST - WRAP TO YOU
REST PACKAGE ON PIECE OF NEW RED FLANNEL - WRAP TO
YOU - DAMPEN WITH 3 INGREDIENTS: KEROSENE - TURPENTINE
JOCKEY CLUB PERFUME - SEW THIS SECOND PACKAGE TO YOU
WITH A NEW NEEDLE AND NEW NO.8 THREAD - WISH WHILE
SEWING - SEW THIS PACKAGE TO A PIECE OF NEW ELASTIC
WEAR LATTER AS BELT TO PROTECT BEING HARMED BY HOODOO

Club [perfume] and a piece of saltpeter. (*Jockey Club perfume?*) Yes, *Jockey Club*, and then you take all that and you put it into a little new piece of paper, but I mean brown paper. Put it onto the brown paper first and then put it in - put the devil's - annimum [anvil] dust. Put annimum

dust in there with it. And then wrap it up in that brown paper [brown paper for black person, white paper for white person is the rule]. Wrap it to you. Wrap it right to you. And then put it in a brand-new piece of 'lastic [elastic]. And then you get a new spool of No.8 thread, and then you wrap that good. You wrap it to you. See, you wrap it to you. See, that's bringing you luck. Just wrap it to you. And then you get you a new needle that you've never used - out of a new case [package]. And then you use that brand-new thread and you sew it to you, you know, and make your wishes. You sew it to you. And then you takes that [package] and tacks it onto your [elastic] belt. You know, that piece of [red] flannen, you know, and you put that kerosene and turpentine on there, and then you put it round your waist, just wear right round your waist right next to your ~~meat~~. That's to keep anybody from harming you.

(I see.)

Animum - an-n-

(Wait a minute - *annimum dust*.) [I am making a final effort to record this word correctly. *Anim* and various things until later in New Orleans I knew it was anvil dust.] [Mobile, Ala., (679), 972:5.]

12048. A woman, she loved a man, an'a, you know, de man kina rule huh an' she couldn't rule 'im so good. So she went an' git a *hand* to make 'im do as she said

DOCTOR RUBS WOMAN'S HAND WITH A SPECIAL SUBSTANCE
THAT MADE HER OWN HAND A HAND SHE COULD RUB ANY
TIME SHE WANTED TO CONTROL THIS MAN SHE LIVED WITH

do. An' evrey time de man, you know, would go to leave de house, she'd jis' rub huh [own] hand lak dat, jis' huh hand, an' rub lak dat. An'

dat man could be to de road gwoin' [going way] an' he would have to turn back. An' when she'd see him turn back, she'd go an' lay down acrost de bed, an' de man would come an' lay right acrost de bed an' couldn't leave huh. She had huh hand ~~ressed~~ to dat effeck. She keep it un'neat' huh bed mattress. An' evrey time she'd want dis man to do lak she sãys, she jis' go an' lay down on dat bed, you see, an' rub her hand [which was a *hand*] an' he couldn't go. [This is my only example of such original and brilliant thinking!] [Wilmington, N. Car., (190), 93:1+85.]

12049. If ah was cooking fo' yo', why ah would use de daid skin off de han's in food lak dat. If dey [woman] was making up bread in dey [her] han's an' rub

ONCE AGAIN PERSON'S HAND BECOMES A HAND

de daid skin offa de han's, an' dat would [gain] his influence. (Their [his] love - in love matters.

I see.) [Waycross, Ga., (1067), 1726:7.]

12050. [I hold in my hand and will attach to this manuscript an original notation made in 1937 while transcribing cylinders recently recorded at Wilmington, North Carolina. All these transcriptions are pencil written so that I could reduce the number of playbacks. Here is the brief notation: "50¢ for (hoodoo) bag to get job. Tel. (Telediphone cylinder No.) 221 (+85). Wil. (Wilmington) No.227 (informants number)." As you know, this hoodoo material of mine was collected out in the field, in the homes and hotels of black people during the Great Depression. Let no one tell you Black people preferred the meager dole to a job. There must be 200 rites in HOODOO for getting or keeping a job! That price 50¢ also shows the scarcity of money.]

A HAND TO FIND AND KEEP A JOB 12051. "That's what they call, giving them a hand, a lucky bag." [Berlin, Md., informant No.11, by Ediphone.]

12052. "A hand [is] made in the shape of a hand, not of metal [the latter sometimes called Hand of Fatima]" and sometimes a hand drawn on paper, even a person's own hand traced. [Richmond, Va., (361), 297:2.]

12053. "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 [this is merely the covering or cloth bag]. [For heart-shaped hand see No.1995, p.586, v.1 and elsewhere.] [Berlin, Md., informant No.11, first after New York City, by Ediphone.]

12054. I was about eighteen years old. So onest [once] I had a ole fortune-teller tell me somebody trying to do somepin to me. She could stop it, if I give her five dollars. So I didn't have but three dollars. And my stepbrother was with me and said, "I'll lend you the other two, Andy." So I give her five dollars. Well, it wasn't more than about a few weeks I lost it. 'Twas to be kept in my right-hand vest pocket.

(What did it look like?)

Long as my finger. She called it a rabbit foot, but I don't know what was in it [the bag]; but it was about the size of my finger, in red flannel! [Princess Anne, Md., (128), 42:3.]

12055. "My mother said if you find a hand that anyone put down for you, take it to the river and throw it in swift running water." [Fredericksburg, Va., (53), by Ediphone.]

12056. I have always heard the older people say that, if someone comes to your house and you don't want them back again, you make a hand for them and put it under your doorstep. And if this person crosses your doorstep again, he will have some affliction put upon them [him]. That affliction is either in

TO STOP AN UNWELCOME VISITOR - PUT A HAND UNDER DOOR
IF VISITOR CROSSES STEPS AGAIN HE WILL HAVE INSECTS
UNDER SKIN OR LAMENESS FOR LIFE - THE PROBLEM HERE
A DIFFICULT ONE NEEDS DOCTOR AND PERHAPS ACCOMPLICE

the form of some insect in the skin or lameness for the rest of their [his] life, unless you [not you but the unwanted visitor] find the person who put this hand under the doorstep. If they [you] confess to it, that will take that affliction off of them [victim]. I don't know how they prepare that hand. [Fredericksburg, Va., No.46, by Ediphone.]

12057. In case if sometime a man an' wife is confused, yo' know, lak some confusion in de family. Some kinda dissatisfaction an' wanta bring peace an' harmony, den if yo' kin git a lock of de man's hair or a lock of de woman's hair, an' go tuh de graveyard an' git some graveyard dust. An' den git some of de dust

of dere insteps of dey individuals' feet, see.

(Where they walk in the ground, their track?)

Yes, whether dey bared feet or whether dey have on shoes, jes' so it's from de instep of dey feet. An' dey git some sulphur an' some brimstone an' mix all

HAND BURIED AT DOORSTEP TO BRING PEACE INTO FAMILY
HAIR FROM MAN AND WOMAN - DIRT FROM THE FOOT TRACK
INSTEP OF EACH - GRAVEYARD DIRT - SULPHUR - BRIMSTONE
MIX - SEW UP INTO FLANNEL - ADD FEW DROPS OF CAMPHOR
TO KEEP IT ALIVE - BURY THIS HAND AT DOOR FOR PEACE

up. Beat dat brimstone tuhgethah fine an' mix all dose tuhgethah. Sew it up intuh a flannen rag - cloth. Sew it up good an' tight, an' yo' kin drop a few drops of

camphor; dat's tuh keep it alive, quicken it. An' jes' put dat roun' de do'step, bury it two or three inches in de earth. An' dat'll bring peace in de home.

[Florence, S. Car., (1295), 2196:1.]

CEDAR BUSH POUNDED UP AND SPRINKLED ON HANDWRITING
WILL CAUSE WRITER'S HANDS TO BE AFFLICTED - PALSY

12058. Dey'll go an' dey'll git some kinda

somepin dey call cedar bush, an' dey pound up dat an' dey sprinkle some of dat on yore han'writin'. An' dey tell me dat'll cause yore han' to be afflicted kinda-lak, say poisoned-lak yo' have palsy han's.

(You say a cedar bush?)

Yessuh.

(Do they use the bark or what? Or the leaves?)

The leaves. Pound up de leaves.

(Any cedar bush?)

Yessuh, jes' de cedar bush dat grow out in de woods. [Sumter, S. Car., (1378), 2448:2.]

12059. To separate man and woman, get one of their handwritings - handwriting from one of them. On this letter write their names together, cut it up with scissors as fine as possible, throw into fire, and make an "ugly wish": to die, to go away, to separate, etc. [Memphis, (965, woman, excellent, from N. Car., her material lost except for a few resume's.)]

12060. Burn person's handwriting, if in pencil; burn a little each morning for 9 mornings to bring back; to leave [to send away or keep away] burn in 9 evenings. [Memphis, (962), 1551:12.]

12061. To burn up the letter makes writer nervous. [Richmond 304:7.]

12062. Handwriting of a letter burned to make writer nervous. [Wilmington 170:6+85.]

12063. They burn your letter and make wishes to cause your hand to tremble [paralysis]. [Elizabeth City 403:8.]

12064. In a piece of cloth [puts your handwriting] and ties it up, and dey will put [shut it] up an' you will wanta go and you can't go. It'll keep you tied dere all de time and hit'll make you go out your mind too.

(Your handwriting. I see.) [Charleston 555:7.]

12065. If you carry a person's handwriting in your pocket 9 days, that person will "study about chah." [Wilmington 116:3+85.]

12066. Handwriting is worn in shoes to bring person back. [Elizabeth City 403:9.]

12067. Handwriting thrown into running water or the ebbing tide runs you away. [Elizabeth City 403:9.]

12068. Well, dey say dat yo' kin take a dog livah an' grind it up an' take some cow haslet.

(You mean dung? Manure?)

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(You mean dung? Manure?)

No, not de manure. Take de cow haslet somewhere. De *haslet* from de livah of a cow - de haslet [transcriber gets it right again]. An' dis dog livah, see, an' grind it up into a meal or either chip it up where it come tuh be fine, an' mix it in with this dog livah. See, an' fix it as a food. See.

HASLET: THIS WORD TROUBLED AUTHOR AND TRANSCRIBER AT LEAST I LEARNED WHY SOME PEOPLE BARK LIKE DOGS ALSO DOG HAS NO HASLET: HEART-LIVER-ETC. FOR FOOD

Well, de ones dat yo' don't like or somepin lak dat, dey eat an' dey'll come tuh bark jes' lak a dog. [Fayetteville, N. Car., (1415), 2459:9.]

12069. Now if a man gits drownded, yo' take some of his near-wearin' pieces or his hat an' throw it in, an' wherevah he's at, dose clothes not goin' sink till dey git dere. [Memphis 1518:7.]

12070. Dey say dey kin bury yore hat an' it will kill yo', make yo' suffer with headaches an' things. [Algiers (1584) 2953:2.]

12071. A woman can wear for love the hat bow from the man's hat. [Deal Island 24:4.]

12072. A hat bow is carried in a bottle of Blue Moon Perfume for love. [Wilmington 106:5+85.]

12073. Woman wearing hat bow makes man stay home. [Richmond 302:3.]

12074. If a woman wears a man's hat bow, he can't stay away from her. [Baltimore 51:6.]

12075. Hat bow from man's hat, a woman kin dress it with chamber lye 3 times a day an' carry [wear]...that will keep them [him]. [Little Rock 1468:7.]

12076. Hat bow in bottle of cologne for love is kept somewhere or worn. [Wilmington 243:3+85.]

12077. Your hat bow worn next to her skin makes you love her. [Richmond 318:4.]

12078. Dey tell me dat a woman kin take dat bow an' wear it in her clothes, take it an' put it in her clothes an' that would take yore mind right along with her all de time. [Wilson, near cylinder 2665 containing same informant 1497.]

12079. Wear it - a man's hat bow - on their neck. Tie it up in a sock, an' they cain't fool around. [Wilmington (265) 184:6.]

12080. A man's hat bow worn on her neck or leg makes the man love her. [Wilmington 115:2+85.]

12081. Hat bow in bottle of perfume worn about neck draws men. [Wilmington 114:9+85.]

12082. Take dat bow outa de back of a man's hat an' wet it wit *Heart Cologne* an' wear it roun' her neck an' gain him.

(What will that do?)

HAT BOW - HEARTS COLOGNE - ABOUT WOMAN'S NECK

Keep him home. [Wilson, N. Car., (1499), somewhere near cylinder 2667 which contains material by 1499.]

12083. Right next to dere close garment.

(That little bow out of a man's hat.)

Right next to 'em underneath de

arm. Make yo' love each othah, yore love won' draw away. It become closer. [Wilson, N. Car., (1486), 2660:9.]

12084. HAT BOW CAN BE WORN IN BRASSIERE OR UNDERSLIP FOR LOVE. [Wilmington 168:1.]

12085. A hat bow is worn under her brassiere for love. [Richmond 331:11.]

12086. A woman wears hat bow on left breast for love. [Wilmington 72:3+85.]

12087. Woman wears man's hat bow on her waist, "he'll do anything you tell him." [New Orleans 1113:10.]

12088. Woman wears hat bow around her waist to keep man. [Jacksonville 751:4.]

12089. Hat bow worn around waist for love. [Vicksburg 1001:11.]

12090. From inside de hat, said dey takes dat bow out 'side [inside] of de hat an' wear it. Sew it up in a piece of cloth, a piece of new homespun, an' tie it roun' yore waist an' wear dat. Dat will keep de man wit yuh. [Waycross, Ga., (1102), 1776:6.]

12091. Ah heard dat de women could take dat bow out of yore hat an' take it an' put it in salt an' pepper an' some kind of perfume [3 ingredients]. An' den yo' [man] would jes' be right wid dem always, jes' love 'em.

(What would she do with that bow after she got it?)

Take it an' wear it round her waist. [Waycross, Ga., 1718:8.]

12092. "You kin put graveyard dust in dat [hat bow] and two or three drops of cologne and wear dat round your waist." [Norfolk 492:13.]

12093. "They take that little bow and wear it near de skin round de waist... on de left side nearest to de heart...round about de belt where it'll keep warm all de time. And they keep that saturated in their you-reen [urine] and Hearts Cologne and make wishes. [Elizabeth City 402:6.]

12094. Woman wears man's hat bow on seat of her bloomers. "Don't care how dirty it gits when she change her bloomers, don't change dat piece, don't wash it...dat'll keep him." [Little Rock 1475:2.]

12095. Woman pinned boy's hat bow "in her inside of her bloomers right at her crotch and she wore that, and the boy couldn't get away from her." [Wilmington 171:12+85.]

12096. Take dat an' wear it in de seat of yore bloomers an' he'll be crazy about chew - de little bow out de back of de hat. [Memphis 1530:16.]

12097. "They take it [hat bow] and pin it in the seat of their teddies an' they say that's to keep 'em [a man]. [Jacksonville 765:9.]

12098. Hat bow can be worn on her slip for love. [Washington, D.C., 797:7.]

12099. Yo' kin take dat little bow an' tie it roun' yore laig, an' wear it, an' wear it jes' long as yo' live, an' yo' always have friends wit de girl. [Wilson 2670:13.]

12100. "If she wants him back she git de bow out of his hat...put it in her garters." [Jacksonville 764:7.]

12101. "Git dat [hat bow]...females have garters, you know, and in dey garters dey got a little lining inside dere garters. Well, dey take dat and sew it [hat bow] inside dere garters, and dat make a man marriage 'em, make him wan'a follow 'em." [Charleston 608:9.]

12102. "You take that bow and you take some hair out of his head, and take that bow and sew it up on a pair of red garters, and wear that around your leg, and put some Hearts Cologne on it and that will keep 'im." [Norfolk 525:7.]

12103. A woman kin take that [man's hat bow] an' sew that up in her gartah, you see. You understand, sew that up in her gartah an' put it in a jar, an' pour perfume on it, understand, PERFUME AND URINE ON HAT BOW - SEWED TO HER GARTER an' a little of her chamber lye. An' sew it up, you know, on the inside an' put it in her gartah, an' wear it aroun' her leg.

(This bow out of his hat?)

This bow out of his hat. That'll hold 'im. [Memphis, Tenn., (960), 1545:6.]

12104. I've heard 'em talk about they kin even git de bow out chore hat.

Jis' like a girl got a boy friend and she love him and he don't love her. And she want him and he don't want her, she kin SHE WEARS HIS HAT BOW IN HER SHOE git a chance to tear de bow out his hat and wear it in her shoe - in her shoe, see - that'll run him crazy [about her]. [Richmond, Va., (349), 390:7.]

12105. Hear dey take de bow out of a man's hat. Take de bow out of man's hat an' wear it in de toe of dere shoe an' dat will make 'em leave town. [This looks more like holding a man, but intention is everything. That bow

WOMAN WEARS MAN'S HAT BOW IN SHOE - KEEPS HIM WALKING

in her shoe is a walking bow. It keeps him walking.]

(Well, who would do that, primarily?)

De woman would take de bow out of a man's hat. [Norfolk, Va., (465), 458:3.]

12106. I would get me a *tie*, this *bow tie* off of a man's hat, and cuttin' a piece out of his drawers, and takin' some of his *ministration* [semen] and stickin' it in his shoe, his right shoe, and that'll make a man love you or stay with or be good to you. And when you put it in his

HIS HAT BOW - PIECE OF HIS DRAWERS - HIS MINISTRATION
IN HIS RIGHT SHOE - HER MENSTRUAL BLOOD IN HIS FOOD
ONE OF 2 TIMES MINISTRATION [MENSTRUATION] FOR MAN

right shoe, you take some of your *ministration* [menstrual blood] and a little cloth, and hold it over a cloth, and po' [pour] water over it [preceding cloth acts as strainer]; and if he drinks coffee or tea, put it in that. And that'll make him love you. You do both that together: let him drink it. Wear it [hat bow] in your shoe. And the time he wears those shoes out, he's *fixed* [hoodooed] for you then. [Wilmington, N. Car., (268), 189:2+85.]

12107. "Take de bow out of a man's hat an' wear it in dere stockin' wit white lodestone...dey all worried tuh git where you at." [Little Rock 1462:6.]

12108. Woman wears man's hat bow on her stocking or princess slip. "Keeps him tuh home." [Little Rock 1466:12a.]

12109. A woman can wear a hat bow in her stocking for love. [Jacksonville 791:9.]

12110. "Wimmins wear it [hat bow] right under dere stocking - in dere stocking - some of 'em wear it right under dere feet." [Jacksonville 787:3.]

12111. "They wear that [hat bow] in the bottom of the shoe...make you care moh for them an' don't have not much use fuh nobody else." [Jacksonville 767:12.]

12112. For love a woman wears the man's hat bow in her shoe. [Wilmington 167:2+85.]

12113. Woman wears a man's hat bow in her shoe for love. [Washington, D.C., 838:7.]

12114. A woman can control a man by wearing the hat bow from his hat in her shoe. [Charleston 608:10.]

12115. Dey tell me dat de bow be's in de back of his hat, dat flat lil' bow, [take] an' wear it in dere shoes an' make him like yo' - care mo' fo' yo'. [Fayetteville 2519:15.]

12116. Woman wears man's hat bow in her shoe "to make you crazy for them [her]." [New Orleans 1182:1.]

12117. A hat bow for love must be worn in the left shoe. [Richmond 292:6.]

12118. Hat bow worn for love must come from left shoe. [Wilmington 129:6+85.]

12119. A woman sews up man's hat bow and his hair in a piece of flannel - "flannin suppose to be the best kin'a rag to use" - and wears in her shoe for luck. [Richmond 296:2.]

12120. You should keep a hat bow shut up for awhile in a bottle with cologne

and witch hazel and then wear it in your shoe for love. [Wilmington 133:3+85.]

12121. A woman can take a man's hat bow an'...'10 new needles an' 3 new pins an' his name, an' wear that in the bottom of your [her] left shoe; an' everywhere you [she] go at, he gon'a come lookin' fer yuh [her.]" [New Orleans 1101:4.]

12122. Sleep with the bow from a man's hat under your head 9 nights "to win you a boy friend." [Wilmington 194:3+85.]

12123. Soak a man's hat bow in cologne and lay it over the door for love. [Wilmington 231:4+85.]

12124. If you tie a man's hat bow up in a piece of new homespun and put it up over the door-facing, he will do what you want. [Wilmington 112:7+85.]

12125. Bury a man's hat bow; he won't leave home. [Little Rock 1459:13.]

12126. Bury dat bow wit diff'ren' things in it, sech as peppah an' first one ole stuff an' den anothah.

(Keep them with the headache?)

Keep 'em with a headache. [Algiers, La., 1954:10.]

12127. Bury man's hat bow under doorstep "keeps him at home." [Little Rock 1466:12b.]

12128. (What does she do?)

She gets some *steel dust*.

(And what does she take?)

The bow out of your hat. And she mix it with this bow and this *steel dust* together. And she put it right in the front of your hat thataway. She slips it back in there. See, when you perspire, why the *steel dust* will run with it and go into your eyes.

(What will that do?)

HAT BOW - STEEL DUST ON - PERSPIRATION BLINDS

Run you blind. [New Orleans, La., (838), 1260:7.]

HAT BOW - MAN ASKS WOMAN TO REMOVE FROM HIS HAT
NORMALLY THIS WOULD MEAN HE WAS SEEKING HER LOVE
BUT HE ASKS ITS RETURN - TAKES IT TO GRAVEYARD
PICKS UP QUICKLY RECENT GRAVE DIRT - PUTS IT ON
BOW SHE WHO HAD DESERTED HIM HAD TOUCHED - FREED

12129. If you don' want her no mo', after she come back to yuh [she have left you] - if yo' don' wan' her no mo', so's [= so as] yo' kin [get] control [of] yo'self - [you] kin git dis bow heah [he points to my hat with microphone on interviewing table]

out de hat. A-tall [at all = whatever you do] don' chew take it [out]. Yo' tell her, say, "Ah wanta see dis bow heah," lak dat. Say yo' wanta see dis bow. An' lak yo' wanta see de bow, yo' put de bow in your han'. An' when she put de bow in yore han' [after she remove it from the hat], yo' goes right to a white-folks graveyard - or a colored-folks graveyard - an' git a han'fula dirt lak dat. Don' git it from somebody [who] was buried dere yesterday [or] lak day 'fore dat. Lemme show yo' now. [Informant demonstrates on the floor of the interviewing room.] Yo' kin pick up de dirt lak dat. Quick! Don' let nobody see yo' pick it up. An' put it anywhere in yuh pocket. Ain't gotta put it in no papah. All right. Den yo' come back [home]. Yo' take dat bow an' yo' set an' yo' sprinkle it [with the graveyard dirt]. Understand? [He sprinkles graveyard dirt on a hat bow her hand had touched.] If she got a \$1000, she'll pay yuh to make her husband take her back. But yet, he don' want huh, don' want huh no mo'. [Savannah, Ga., (1273), 2154:4.]

12130. Yo' know whut yo' kin do wit dis bow a'gin. Well, yo' kin take dis bow heah yo' understand [again he refers to my hat on interviewing table]. An' yore wife will jump off today or tomorrow an' marry to de othah man. Two yeahs

yo' livin' wit her, see. She don' mean yo' no good. She leave a little out. Look heah, she leave a little out dis high. Yo' know dis top, dat high on yo'.

MAN'S HAT BOW THROWN INTO RUNNING WATER BY WOMAN

dat bow lak ah tell yo', lak dis heah. Understan', goes right tuh de rivah. Ah don't mean no *stop-watah*, ah mean runnin' watah - dat be goin', runnin' 'long lak dat. An' she'll run yo' off, right on down [to the sea]. Well, when yo' git tired, yo' don't wanta run so far, cause yo' don' know where dey stop. Dat bow may stop at de sea. [Savannah, Ga., (1273), 2155:5.]

12131. (Well, where do they put this bow then? Where do they put this bow?) Well, sometime a person take dat bows an' tote it in dey pocket fer a length of time. See, den dey go neah dis *hickory bone*[?] root....

HAT BOW - THEY CAN LINGER YOU WITH THAT - TO KEEP YOU FROM GOING CRAZY A HOODOO DOCTOR WILL USE RED PEPPER URINE - SALT - KEROSENE - SOAK BOW 3 DAYS - THEN BURN BOW WITH HICKORY BUSH ROOT - EVIL DOER WILL RUSH TO YOUR HOUSE - TRY TO BORROW SALT OR A MATCH - WITCH TRYING TO BORROW FROM VICTIM AFTER SPELL STOPPED AN OLD THEME - IF YOU LEND YOU ARE BACK IN HER POWER SECOND PROTECTIVE MEASURE: IF EVIL PERSON PUTS LOUSE ON THAT BOW AND YOU KILL IT - YOU DIE - TO AVOID THIS SOAK BOW IN DISHWATER - CALLED CURING - BOW IS SAFE

Say, dat ah'm yore brothah.

Ah ketch yo' an' take dat.

Understand, see. Yo' take

(What kind?)

Hickory bone [bush]. Dey go along with dat and graveyard dust. Dat's *to lingah yo'*, to run you crazy. And now you wanta meet anothah man [hoodoo doctor] who kin do dat job to keep you from runnin' crazy. Dey gotta use ca'line [cayenne] peppah, and *chambah lye*

and salt and kerosene. Let it steep three days and den go back ovah de head ag'in. Den use [bush?] to burn it and den dat fellah will turn yo' loose. He'll come to yo' house and de first thing he goin' ask - "I match chew fer salt." Dat's [what he want, to match yo' [for] salt [or he asks you for a match or salt] because he know he could git chew right back again [in his power] if yo' give 'em de salt. He got chew. And if yo' give him de match, he got cha right back. [This is a well-known witchcraft theme: see NEVER LEND TO WITCH, No.16338 p.875 in *FACTI*. If you lend to her you are back in her power.]

(Well, now why were you telling me about that "louse" in the head? What was that about? The louse in this woman or something? How was that done? I don't understand that.)

Well, if dey git de bow out de back of yo' head, it has de sweat. Well, dat louse run from de mole [mold of the head] right frum heah [demonstrates], come right back down. She [louse] keep atravelin' right straight back.

(This louse keeps traveling back and forth right on top [of your head] from the forehead right to the back where the mole [mold of head] is?)

Dat's right. And if she kill dat louse, it kill you.

(Well, that [hat] bow is connected with that louse. If they take that bow, they are taking that louse then, aren't they?)

Well, de acick [acid] from dat - yo' see, de acick from dat; all dat louse powah fall back to dat bow. You cut dat bow. All dis powah fall back to de band of [bow of] yo' hat. Now de only way you don't have dat - like I got dis hat right chere now [is he talking about his own hat or mine on interviewing table?]. All right, dis hat chere now ain't got anything in it [his hat]. Now, I wanta weah dis hat and throw it down anywhere I wanta throw it down. I goes back home and take a dirty dishrag wit de dirty water and rug [rub] it over dat [bow]. I kin throw it [hat or bow] anywheres. You go and pick up dat bow and do anything wit dat bow, dat's a dead bow, dat bow is done cured. See dat cured

dat bow. [No one can take the hat bow and hoodoo you.]

But now, if I don't do dat, I haven't cured dat bow. I done cured dat bow in case I be's careless. You kin take it out [of the hat] but nothing kin be done. [Charleston, S. Car., (519), 614:7.]

12132. If a woman wears a piece of sweatband from his hat, that will bring him back. [Wilmington 107:4+85.]

12133. Heard of 'em usin' a hawk's right foot. Well, yo' take de hawk's right foot, de one dat carryin' a claw [what the other one did I forgot to ask!].

HAWK - RIGHT CLAW - FLANNEL WRAP WITH 3 INGREDIENTS
SALT - PEPPER - SULPHUR - THIS IS A GAMBLING HAND
SNAKE-HEAD POWDER INSIDE YOU - LIVE SNAKES IN YOU

Got a claw like a rooster have on his feet. Yo' take dat foot an' yo' take an' wrap it in a piece of flannel cloth wit sulphur an'

den wit peppah an' salt mixed [3 ingredients]. Well, dat's fo' good luck in gamblin' an' things lak dat.

An' ag'in dey takes de bird [hawk's] head or snake head. Take snake head an' beat it up into a powder an' dat will cripple someone, because ah wus crippled once on dat mahself.

(Just how would that cripple them?)

Dat will cause snakes an' things in dem - sompin of that kind. [Brunswick, Ga., (1216), 2063:3.]

12134. [Years ago this healer visited a home to cure a patient after the smallpox sign was up! This information did not come from the healer, the reason for lack of details. [Wilmington 142:1+85.] [Another note of mine refers to a case in Norfolk, Va., in which a healer visits a home to sprinkle a little dust or do something to keep a smallpox sign from being put up! These two notes made years ago are attached to the manuscript.]

12135. Jis' like you'd cut out a heart [from a piece of paper]...jis' like you say you gon'a...you draw a mark heah [demonstrates] - all right - comparin'

HEART-SHAPED CUT PIECE OF PAPER - INTO CENTER OF IT
STICK 9 PINS ALTERNATED HEADS AND TAILS - AROUND
EDGE OF HEART ALTERNATE 8 NEEDLES HEADS AND TAILS
KEEP THIS IN YOUR PILLOW - CAN HAVE ANYONE YOU WANT

to a heart [draw shape of heart on a piece of paper]. You kin take them [9] pins an' stick it [them] in that [paper] heart. You kin do jis' what choo wan' 'em to

do after you stick dem pins in there. You use so many needles. You got to use needles - real sharp needles.

(How many pins do you stick in that heart?)

You kin take 9 pins an' put in there [demonstrates].

(In the center of the heart.)

You put 8 needles.

(Around the edge of the heart.)

You don't put it even, you understand. It's got to be odd [demonstrates].

(The heads and points of the pins and needles are alternated.)

An' you take that an' put it in your pillah. You kin use any kind of body [person] you want; you kin use 'em to your understandin'. [For alternate needles and pins, see Nos.9836-9837, 9844, 9849 & 9850, v.5.] [New Orleans, La., (803), 1121:8.]

12136. Dat's usin' dis heah, whut chew call oil of peppermint an' *Hearts Cologne*. Yo' kin take dat an' mix it together an' every morning when yo' git up, before yo' speak to anyone, yo' kin put it in yore hand an' rub it in yore hand, an' den jest say, "De Lord is my shepherd" - hold yore hands towards de sun an' say, "De Lord is my shepherd an' I will"...[demonstrates].

HEARTS COLOGNE - OIL OF PEPPERMINT - MIX - EVERY
MORNING BEFORE SPEAKING - RUB IN YOUR HAND - SAY
DE LORD IS MY SHEPHERD AND I SHALL NOT WANT - HOLD
PALMS OF YOUR HANDS TOWARDS SUN FOR LUCK THAT DAY

(Hold the palms of your hands up like that.)
Yeah, de palms of your hands up towards de sun an' say, "De Lord is my shepherd an' I shall not want."

An' you will be very lucky all that day an' things will come to yo' whut chew wouldn't a thought would come to you, see. It gives yo' better luck all dat day. [St. Petersburg, Fla., (1028), 1673:7.]

12137. Well, it's jes' like yo' runnin' a game in dis house an' yo' don't want 'em to be bothered wit chah [the reverse, you don't want to be bothered

IF YOU HAVE A GAMBLING JOINT - KEEP POLICE AWAY
BY SPRINKLING HEARTS COLOGNE AT STEPS WHEN SWEEPING

with them!]. All you gotta do is git chew a bottle of Heart Perfume [or *Hearts Cologne*] an'

every mawnin' when yo' sweep out, sprinkle a little on yore front steps. Every mawnin'. Dey won't worry yo'. De law won't bother yo'.

(The law won't bother you.)

No sir, dey won't bother wit chew. [Brunswick, Ga., (1182), 1993:8.]

12138. Take *Hearts Cologne* an' *Sen-Sen* - yo' know, dis heah *dope* [breath-sweetner] dat people take - an' *Two G. Sody*, [brand name?] - *cookin' sody* [sodium bicarbonate] an' put

HEARTS COLOGNE - SEN-SEN - COOKIN' SODY: 3 FOR JOB
SEN-SEN [BREATH SWEETENER] AND SODIUM BICARBONATE
DISSOLVED IN HEARTS COLOGNE AND SPRINKLED ABOUT BOSS

it in a lil' [container], quite naturally yo' know, sompin dat chew kin shake it out lak dat. An' if

yo' were jes' gittin' out of jail, an' yo' know who dis person who yo' goin' [to see] tuh git de job. Yo' shake it [contents of container] all de way roun' [where you meet the boss]. Quite natural, yo' know how some folks is. Dis perfume is goin' tuh smell, an' yo' be talkin' with 'em [boss] an' yo' kin rub it in yore han's. Well, he'll ketch holt of yore han'. An' yo' know quite natural when a person talkin' tuh yo', dey goin' ketch holt of yo'. Dat's de way mah brother got a job. He still dere. He be workin' fo' thirty-five yeahs. [Fayetteville, N. Car., (1403), 2525:9.]

12139. If yo' wanta go tuh git a job fo' good [a steady job], yo' go tuh dat job. If yo' kin git tuh de office where he's at, understan', git tuh de office

SHELLAC - 1 DROP ON OFFICE FLOOR - FOR BOSS TO WALK
OVER - AFTER HE WALKS OVER - GO HOME - ADD 2 OR 3
DROPS OF HEARTS COLOGNE - ON THIRD TRIP YOU GET JOB

where he's at, yo' kin git chew some dat stuff whut chew eat. Whut dey call - yo' kin git it at most any drug sto' - shellac. Yo'

know, shellac, sompin dat chew paint things wit. Jes' take an' drop one drop anywhere, jes' lak yo' wuz heah [in this room], jes' drop one drop anywhere on de flo' heah where yo' step ovah it. An' den yo' go on back den an' take de rest of it. Go on back an' mix a little bit of *Hearts Cologne*, two or mo' drops of hit, an' puts hit in de bottle. Den yo' go tuh him, yo' may go ovah tuh him, dere ain't any jobs, an' if dere somebody else on de job, yo' tell him 'bout dat job. [He will ask], "Whut kin yo' do?"

Yo' say, "Anything."

All right, perhaps ah wants a job real bad. De next time yo' go to him, says, "Well, ah don't want but 75." [Is 75 cents an hour the wage back in 1937?]

"Come back sech an' sech a time."

An' when yo' go back de third time ag'in, yo' git dat job an' start workin'

right off.

(And you just drop one drop of that shellac where the boss can walk over that?)

Dat's right, in de office. [Fayetteville, N. Car., (1450), 2636:4.]

12140. If you wanta get a job, work somewhere, you kin do that. And when you go round [to] 'proach a person, wet it [usually a handkerchief with what is coming later]. Well, when you

HEARTS COLOGNE AND BATHWATER OF BOSS FOR JOB

first 'proach him, maybe he liable not to need no one. He liable to

turn yuh down, say, "Well, now, I don't want no one. I couldn't do that now [at this time]. I ain't gonna do that." Somepin like that. You kind of fiddle around, put a little [of this liquid] round where he walk over it. Put some of that same stuff. If you kin get that close to the person at that time, and when you go back, you be around them a little bit. You not harmin' them with it or anything like that.

(What do you sprinkle around him now?)

You take - like if you got some of where he baths [bath water]. Somepin like that, you know. You take and put it with some nice *Hearts Cologne*, or somepin that smell, not too loud. And just be around, you know, like you be around talking with him and you just might put a little on your fingers or down on de floor or anywhere. Long as you keep that up, there'll always be harmony with you. [Norfolk, Va., (472), 484:1.]

12141. Well, ah wuz sellin' whiskey once mahself, yo' see. Ah got me one bottle of *Hearts Cologne* an' put it on a table an' some powder.

(What kind of powder?)

HEARTS COLOGNE AND BATH POWDER DRAW WHISKEY CUSTOMERS

Well, ah got dis heah regular bath powder.

An' ah put it dere on de table where it would perfume roun' in de house. Mens comes in, different ones comin' in, well, de luck's on de house. Dat *heart* is lucky perfume yo' understand. Well, dey spends lots of money. [Florence, S. Car., (1313), 2237:6.]

HEARTS COLOGNE - FEED GAMBLING HAND WITH NEVER OPEN A HAND TO SEE WHAT IS IN IT

12142. She [root doctor] tell me. Ah'm goin' tell yo' whut she tole me 'bout de gamblin'. She gimme a

bag an' tole me go tuh de drug sto' an' git a bottle of *Hearts Cologne*. An' ever' time ah go in a game wet it wit dat *Hearts Cologne*; an' say wet it wit de *Hearts Cologne* an' rub it on yore han's, de *Hearts Cologne* - rub de bag on it.

(What was in the bag?)

Well, she [told me] yo' wusn't 'sposed tuh open it. [Brunswick, Ga., (1235), 2027:2.]

12143. Oh yes, indeed, sure she could.

(What do they say about that?)

Well, she could do the same as I was telling you, if any way that she could get *Hearts* - you know *Hearts Cologne*? Perhaps you have smelled it a lot of times. Well, she will git *Hearts*

HEARTS COLOGNE - WITH IT WOMAN DRESSES MAN

Cologne and she will *dress* herself with it from her right hand. She

will invite you to her home and she will *dress* herself with her right hand all over her face and her body. Understand? And if you make your appearance in her home and - she will have this here - if she kin get a chance, she will put some in her hand and she rubs it over you like that, or just pat you on your face or stroke your hair back. You couldn't stay away from her. You'd be compelled to come, but why you wouldn't know. And she will keep that and if she don't do more

than just *dress* you with that hearts....

(I see, that will keep him there.) [Richmond, Va., (431), 385:8.]

12144. You [a woman] kin take some Hearts Cologne and put it under your arms, and put it down in front of you, between your bosom, and drink a little. And talk in their face, in front of de boss, and they say if you don't git it the first morning, keep a goin'. The chances is you'll get a job. [Wilmington, N. Car., (240), 238:10.]

12145. Dey say yo' kin git yo' some of dis Hearts Cologne and yo' kin pour dat all ovah yo', and go dere, and dey say dat will change his mind.

(The boss's mind.) [Jacksonville, Fla., (620), 793:4.]

12146. Dey say yo' take dis Hearts Cologne an' yo' rub it on yore han' befo' yo' go out in a game; an' when yo' git in de game, say yo'll be lucky. [Florence 2192:12.]

12147. Use Hearts Cologne an' wear it under de left arm or in de breast an' if he'll quit, he'll have to go back. [Waycross 1856:8a.]

12148. Dey jis' git dat, jis' git de plain water, an' jis' put it in a cologne bottle with a little Hearts Cologne, an' jis' stops it up, jis' put it right under de bed, an' dey got yo'. Dat holds yuh. [Wilmington 160:4+85.]

HICKORY TREE - NORTH SIDE - DIG DOWN - GET ROOT
BOIL 30 MINUTES - WATER IN FOOD - CAUSES WORMS

12149. Go to a hickory tree an' go on de no'th side of a hickory tree, an' den dig down an' git de roots. An' take dis root an' put it in some watah an' boil it fo' thirty minutes. Then yo' kin take it an' put it in bread an' yo' will cause things to grow in 'em - worms. [Fayetteville, N. Car., (1407), 2530:1.]

12150. Do the same thing with a piece of papah, if yo' know his [boss's] writing. Said yo' jes' write his name an' keep dat name undah yore feet [wear it in your shoe]. Or, yo' could go tuh a hickory tree, yo' know jes' a small one, an' ben' it down. Jes' ben' jes' lak yo' wanta ben' it. Jes' talk to it like yo's callin' his name: "Ah want chew to be submissive tuh me or nice tuh me, an' min' me." An' said when yo' go tuh him why he'll be jes' lak dat [putty in your hands].

(He'll give you a job?)

Yessir, yo' could control dem [him]. [Waycross, Ga., (1148), 1872:7.]

12151. An' if yo' wanted tuh stay tied up tuhgethah, ah heard dat chew could go in de woods tuh a hickory tree, a young hickory tree, an' take dat hickory tree an' make yore wishes as yo' ties it. Dat's tuh keep yuh [together].

(You tie that hickory tree. How do you tie it?)

AT YOUNG HICKORY TREE - AT YOUR WAIST BEND IT OVER
INTO A LOOP - TIE IT - MAKING WISHES TO HOLD PERSON

12152. A hickory tree is good, dey say - not exactly a hickory tree, but dey say if a person wanta *tie a person down*, *tie a person down*, dey go tuh a hickory tree an' yo' measure it yore size - come tuh yo' - measure tuh yore waistline. Yo' stand up an' measure it tuh yore waistline, an' yo' bring 'em [bend tree] down lak dat, yo' bring it down till yo' bring de top end down tuh de bottom [of

Yeah, yo' take it an' yo' bend it. Yo' see, yo' take

TO YOUR WAIST LINE BEND OVER A SMALL HICKORY TREE
UNTIL IT TOUCHES GROUND - BEND IT INTO A LOOP - WRAP
ABOUT IT 9 TIMES NEW CORD AND TIE - KEEPS HIM DOWN
YOU MUST HAVE VICTIM'S NAME IN MIND ALL THIS TIME

tree]. Dat *fasten a man down* an' he cain't - he's havin' good process, progress an' all dat - an' dey say dat fasten him down an' cause him so he

cain't git no success. Yo' know, *jes' lak throwin' a man intuh tough luck where he can't git no job - jes' go tuh pieces.* Take dat hickory tree an' yo' put dat hickory down tuh de groun'.

(You do this to the little hickory tree.)

Jes' de lil' small hickory tree.

(You keep bending it down and bending it down.)

Yeah it down till yo' bend it on down tuh de roots dere. Dat ties a man down where he cain't have no success.

(Well, do you leave that tree bent down then?)

Yo' tie it down. Yo' wind it down dere. Yo' wind it down dere nine times with a thread, brand-new thread. Dat keeps a man down. [Fayetteville, N. Car., (1396), 2511:11.]

12153. Ah heard of a person takin' a hickory stick an' if dey give - jes' 1 lak yo' an' dem in a fight or sompin lak dat. Well, dey hit chew wit dat stick,

IF A PERSON IN A FIGHT HITS YOU WITH A HICKORY STICK
HE WILL TAKE THAT STICK AND CALL YOUR NAME 3 TIMES
BURY THAT STICK IN THE GRAVE OF YOUR LAST RELATIVE
TO DIE - IN 9 DAYS THEY SAY YOU ALSO WILL BE DEAD

an' dey take dat stick an' bury dat stick an' call yore name three times. An' dey tell me dat in nine days - ah didn't see dis done, but ah heard

some people say dey have witness de same thing. Dey say in nine days dat person will be dead.

(All you do is hit that person with the stick?)

An' call dere name an' bury dat stick by de man's relative dat las' died, yo' know, in de graveyard. But chew bury it right by de person dat las' died, an' call dere name.

(Call the name of the person you hit?)

Yessuh. An' in nine days, why, if dey don't drop dead, dey jes' die sudden. [Sumter, S. Car., (1380), 2450:8.]

12154. Now, if a man's stayin' on a place an' yo' want him move'd from dere, yo' cut chew a growin' hickory stick an' carry it an' bury it down at his do'.

IF YOU WANT TO MOVE A MAN LIVING ON PIECE OF LAND
CUT A GROWING HICKORY STICK AND BURY IT AT HIS DOOR
BUT IF HE HAS A MULE THAT PEES IN A CERTAIN PLACE
BURY THAT STICK NEAR THAT PLACE AND LEAVE IT THERE
9 DAYS - ON A YOUNG MOON BURY STICK IN GRAVEYARD
WITH BIG END POINTING TO THE SUNSET - YOU WILL BE
RIGHT THERE WHEN HOUSE OF THIS MAN WITH MULE BURNS

If dat man has a mule, yo' kin always notice dere's a certain corner dat mule go tuh pee. Bury it right down somewheres near dere an' let it dere fo' nine days. Take it out. Let dat be on de young moon. An' go on to de cemetery

an' bury it, but bury it wit de big end [of the stick] towards de sunset. An' you'll be right dere till dat house burnt down.

(You have to bury this stick right where this mule waters on.) [Sumter, S. Car., (1359), 2345:9.]

12155. If yo' have a sweetheart an' he's got nothah [girl] friend, an' yo' wanta break him up of dat friend. Yo' go tuh a hickory tree an' yo' take - git chew a switch of it - yo' measure three joints of it of de middle fingah.

(The three joints of the middle finger in length.)

Dat's right - an' notch 'em. See, yo' cut dat off. Yo' notch it round. Now when yo' git tuh dis woman house where yo' wanta break yore friend up, yo' begin tuh walk in her yard where she walk ovah, an' yo' begin tuh talk tuh it jes' whatsomevah dat chew wanta say. See.

IF YOUR SWEETHEART IS INTERESTED IN ANOTHER GIRL
YOU GO TO A HICKORY TREE - TAKE OFF SWITCH - AT LARGE
END MEASURE OFF THE 3 JOINTS OF YOUR MIDDLE FINGER
[YOU ARE DOING THIS IN THE THREE HOLY NAMES]
NOTCH ON STICK EACH JOINT MEASURED - ENTER RIVAL'S
YARD - CALL HER NAME TO YOURSELF - BEGIN TO SHAVE
OFF FIRST 2 OF THE 3 PIECES NOTCHED ON YOUR STICK
TO FIRST PIECE SAY: "NOW, AH'M GOIN' PART CHEW-ALL"
WHITTLING OFF SECOND PIECE SAY SOMETHING GERMANE
THIRD PIECE YOU DO NOT REMOVE - YOU BEND IT INTO A
CIRCLE ABOUT YOU - WEAVE 2 ENDS TOGETHER MAKING
A HOOP - [THIS MEANS SHE IS "TIED UP" - CAN ONLY GO
ROUND IN A CIRCLE GETTING NOWHERE - EVEN SO] - YOU
BURY HOOP BENEATH YOUR STEP [WHERE SHE IS UNDER
FEET AND WHERE YOU CAN KEEP A CONSTANT EYE ON HER]

If yo' want 'em tuh part, yo' say, "Well, it seem like" - whoever yo' wanta part, yo' call dem by dere name, yo' whittlin' dat - say, "Now, ah'm goin' part chew-all [you all]." De second one yo' jes' whittle dat off. Well, now yo' take dat othah part an' yo' buckle [bend] it tuh yo'. Buck-

le it tuh yo' an' bring it as a hoop an' wrap it jes' dataway. An' it be a hoop. Yo' carry dat an' put it undah yore step, an' dat'll break dem up.

(That one piece you cut off the length of your middle finger. That you whittle. And then the long piece that is left, you wrap that around you - just make it go around you. Then you let this hoop fall off....)

No, jes' lak dis [demonstrates].

(You put that together by intertwining the ends. And what do you say while you wind that other around?)

Say, "Now, yo' make lak dat yo' kin stay 'way from dis house, but now ah'm goin' break yo' up from heah." An' as yo' say dat, yo' jes' throw it right undah yore steps. Now, when he come back tuh yo' an' have tuh walk ovah dat step, his spirit will nevah follow dat othah house no mo'. [Brunswick, Ga., (1206), 2032:8.]

12156. But on de othah hand, yo' take dat hickory tree as yo' calls it - not no fig tree, yo' take dat hickory. Yo' go in de woods an' see yo' kin find

FIND HICKORY TREE 12 MONTHS OLD WITH A FORKED LIMB
"WORK ANY KIND OF A LITTLE CONJURIN' THINGS WITH IT"
REMOVE FORK - CUT NOTCHES IN - TELLING YOUR WANTS
"AH WANT [YOU] GO TUH DE BANK AN' BORRAH ME \$100"

a hickory tree of twelve months growth - a young hickory tree. It must be a young one, an' yo' find lotta of dem is down dere wit forked limbs,

too. Yo' find one wit de forked limb of twelve months young growth, if yo' kin gits it, an' yo' takes dat dere hickory tree, dat forked one. Yo' kin take it, understan', an' work any kind of a little conjurin' things with it, an' set pegs to people's house.

(What do they do with that hickory tree?)

That hickory tree, yo' jes' cut off that forked limb. Yo' jes' take yore knife an' cut it off up there. Cut it off 'bout lak dat [demonstrates], de forked limb, cuts off 'bout lak dat yo' see. Well, now yo' take dat dere fo'k an' yo' wanta go keep yore ole lady from runnin' round.

(You take this hickory limb and you do what with it? You....?)

Yo' cut it off an' yo' take yore knife an' cut lil' notches 'long dere lak dat, yo' know, an' yo' name dem notches whatevah yo' wanta call it or whatevah

yo' want done to it. Whatevah yo' want. Yo' want, "Well, ah want this much done." Yo' say, "Look heah, ah'm cuttin' yo' an' dat's whut ah want chew tuh git me. Ah want chew tuh he'p me git her loose" [from the man she's running around with]. An' yo' cut de next notch an' say, "Look heah, ah tell yo' whut ah want chew tuh do," talkin' to it right dere. "Ah want [chew] tuh go tuh de bank an' borrah me a hundred dollahs, without no' - don' sign no papahs up fo' it, ah mean tuh pay 'em back by an' by."

Well, yo' kin take dat thing, dat dere with de three notches in it, an' yo' go to de [some shopping place]. [I] says, yo' go to a big grocery sto' an' keep dat thing in yore pocket. [Fayetteville, N. Car., (1433), 2596:5.]

12157. Well a hickory tree, yo' kin take dat an' cut it down an' put it, an' make a *razor rock* [first and only time I ever heard this name] out it, whut chew call a molly-backbone [molly-back hone].

HICKORY TREE HONE = MILLIE-BACK HONE? Mah father made one outa dat an' let it stay 'bout seven or eight yeahs in watah an' it turnt to a *molly-back* hone, *razor rock*.

(A razor rock, for sharpening a razor?)

Yessir. [Wilson, N. Car., (1473), 2653:21.]

12158. *High John de Conkah*, it's made out of graveyard dirt and other soils put in red flannel. Use any liquor on it [to *feed* it]. Give you will power over people. [Richmond 295:9.]

12159. Dey put somepin in de shoes. It's a mixture of this ground up - they call it hog-hoof. Yes, dey grind it up lak meal an' dey mix soda an' vinegah an' salt, but it's gotta be ground up very fine, jes' lak flaxseed meal, in a powder, so it won't be notice-

HOG HOOF - SALT - VINEGAR - SODA - GROUND FINE
WORN IN SHOE KEEPS ANOTHER WOMAN AWAY FROM MAN

able. An' jes' powder de shoe aroun' wit dat. Dat will keep him from goin' off. [A note of mine reads: this keeps the man from being hoodooed away by another woman.] [New Orleans, La., (1563), 2859:5.]

12160. De cow hoof or hog hoof - yeah, anything lak dat. Yeah, yo' burn dat. Yo' git dat cow hoof, hog hoof, whatsomevah what it is, an' yo' git chew some

HOG HOOF - HEARTS COLOGNE OVER - BURN IN HOUSE
WHILE BURNING - LOCK FINGERS - WISH GOOD THINGS

han' [fingers] together an' yo' make yore wish. Dat's good wishes. Yeah yo' jes' lock yore fingers together. Dat's good wishes, dat's sompin good. Dere no harm in it. Ah haven't heard it, dere's no harm in dat. [Fayetteville, N. Car., (1396), 2514:6.]

12161. Now in So'th Ca'lina, one man wanted a girl an' de girl wouldn't notice him. An' he got a holly leaf. Now dis is whut ah heard. Now, ah don't know dis [myself]. He got a holly leaf. As she stooped down tuh git her water out de spring - dey have a lotta springs dere - he throwed dat leaf ovah her

haid an' dey say she went stone crazy. Ah didn't 'sperience dis an' ah can't be a eye-witness, an' ah haven't 'sperience dat.

(Well, where was this supposed to have taken place in South Carolina?)

Ah think it at a place dey call de Beaver Dam. Dat was way back in startin' of slavery.

(What day did it happen on did you say?)

On a Sunday.

(Did he have to do it on a Sunday?)

Dis happen on a Sunday wit dis Holly leaf. [St. Petersburg, Fla., (1003), 1617:1.]

12162. Well, now, ah heard - now, yo' kin take some kind of dat oil dey call de holy oil. Dey kin take dat an' 'noint all ovah dey face 'fore dey goes. So when dey git dere, yo' know
HOLY OIL - ANOINT SELF WITH - SEEK JOB FROM BOSS de boss, he might kinda *drag a little bit*, but he'll give

'em a job. He'll tell 'em, say, "Come back, yo'll be sure to git a job." He'll tell 'em come back an' dey git de job.

(Where do they get that holy oil?)

Ah don't know where they git it from, but dey has it. [Waycross, Ga., (1126), 1831:13.]

12163. (All right. Now, what about that holy oil?)

If you got a holy oil, you keep yourself anointed with that. That will keep you lucky and successful with a job, or business, or anything. [Vicksburg, Miss., (755), 1031:7.]

12164. Well, before the judge you use the holy water too. You can sprinkle yourself good with it and read the 23rd Psalm of David. You can read the 23rd Psalm of David and

HOLY OIL - ANOINT SELF - READ PSALM 23 - WISH - JUDGE sprinkle yourself with holy water. It'll make you wish [you will make your wish] and go before the judge. [New Orleans, La., (857), 1364:7.]

12165. Well, yo' uses holy watah lak fo' somepin good. Yo' kin use it lak fo' sprinklin' round yore house, yo' see. An' then yo' kin git a bottle of holy watah an' keep dat on de back-side of yore bed. Lak de bed. An' ah put a leetle string [on the bottle] an' keep it hung on dere [behind bed]. Dat's luck, yo' know. It's successful [brings success] in yore home, too. [New Orleans, La., (1568), 2880:6.]

12166. That is only good for one thing to my mind and I know that. Just like you is at home and its ha'nted at home, spirit that worrys you at home. You take the holy water, put
HOLY WATER BOTTLE HEAD OF BED - LORDS PRAYER - HANTS that in a bottle and tie a string right [to the bottle and tie it] on the head of your bed. And the only thing you gotta do is at night to say the Lord's Prayer and no spirit will come around. [New Orleans, La., (815), 1150:11.]

HOLY WATER OVER BED KEEPS SPIRITS OUT AT NIGHT 12167. Yeah, holy water is good for spirits. You see, like if the spirits worry you at night, or any time of the day the spirits worry you. As long as you have holy water over your bed and keep it in your room, that keeps the spirit out. [New Orleans, La., (823), 1192:2.]

12168. "Holy water give you good luck. Sprinkle it all ovah your bed." [Mobile 883:9.]

12169. [Put holy water] in de fo' corner of de house, dey said, twice a day - six in de morning and six at night - de holy water an' ask fer luck.

(Where do you get this holy water?)

Wal I - yo' kin buy dis holy water at de drug store. [Jacksonville 769:4.]

12170. "Use holy water to drive out evil influence; throw it to de 4 cornahs of de house." [Mobile 944:4.]

12171. A *hoodoo bag* you're supposed to drop it either in the house or under the steps of those you wish to bring ill luck to. Of course the *hand* you carry for good luck. A *hoodoo bag* doesn't look like a *hand* at all. It looks like a sache bag. You sew them and you put them around the waist or around the leg.

HOODOO BAG - WHAT IS IT? [These definitions are too absolute, too exclusive. Some persons would call a *hand* a *hoodoo bag*, or this latter the former.] [Fredericksburg, Va., No.43, by Ediphone.]

12172. Hoodoo doctors put needles and pins in these bags. They tell you it gives you *sharp luck*. [Fredericksburg, by Ediphone.]

12173. 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'll have bad luck. [Fredericksburg, No.43 by Ediphone.]

HORSE - BETWEEN EARS OF - SEE GHOST 12174. It is said that if two people are riding horses and one person sees a ghost and the other person can't see it, if he [second person] lies down on the horse's back and looks between his [horse's] ears, he can see the ghost the other person seen. [Fredericksburg, No.35 by Ediphone.]

12175. I have heard a gentleman, people, say that you take a piece of horse-hair and put it under your doorstep and you won't have any trouble with a evil person coming to bother you, coming to your house. [Some-how this belief sounds old.]

HORSEHAIR UNDER DOOR - KEEPS OUT EVIL INTENTION Horses and hags and witches are associated with horses. Does the presence of a horsehair confuse the hag-witch and hold her to daybreak? My wife and I stopped one night here at the hotel in Petersburg, Va., on our way from Old Point Comfort (not in Richmond as I said somewhere in *HOODOO* some years ago) - to Warrenton on our way back to New York City. At both one-night stands I interviewed the bellboy. My original transcription by hand is attached to manuscript. This was informant No.33.]

12176. Take a piece of horsehair and put it in some whiskey and give to a person and it will form snakes in 'em. (Is there any way of getting those snakes out, if you get them in?)

HORSEHAIR IN PERSON TURNS INTO SNAKES Yeah, you kin take some sweet milk and give it to 'em and they will come out of 'em. Drink it and they will come right out. [Norfolk, Va., (490), 525:2.]

12177. Yo' kin take a horsehair an' take it an' put it in a bottle of watah an' let it stay fo' a couple of weeks, an' she'll turn to a live little snake. [Florence, S. Car., (1310), 2220:3.]

12178. Horse hairs in food come to be snakes in you. [Memphis, Tenn., (969), 1569:6.]

12179. Dey could burn sulphur an' salt. Salt an' sulphur is good fo' anything, good fo' killin' *poison* an' it's good luck. [Having turned off machine because material did not sound promising, I now restart machine by repeating what had been lost.]

(Is it good for, if they want to rent the room or rent the house?)
Yes. Well, ah tell yo' sulphur an' cayenne peppah an' salt - yo' burn dat an' yo' kin git de hoofs off a shoe, yo' know de hosses hoof, an' burn it every night

HORSE HOOF - BURN EVERY NIGHT BEFORE GOING TO BED
INHALE FUMES - ALSO BURN 3: SULPHUR - CAYENNE PEPPER
AND SALT - BRINGS TRADE - KEEPS WHISKEY FROM POLICE

befo' yo' go tuh bed an'
 yo' stay dere an' inhale
 dat. Well, den whatevah
 kind of luck yo' want or
 whatevah yo' ask it tuh

do, why it mo' den apt tuh come out all round...

[Again I turn off machine too soon and must restart it.]

(If you are selling anything or anything of that sort? Would that help bring in trade?)

Yes. Keep de police off yo' if yo' sellin' whiskey. [Fayetteville, N. Car., (1411), 2535:6.]

12180. Well, if yo' want good luck an' success, yo' know, yo' go to de blacksmith shop an' git hoof from de horse hoof, an' yo' take it an' lay it down. Yo' kin take three pieces. Have 'em all three de same length. An' yo' take an' lay

HORSE HOOF - AT BLACKSMITH'S - 3 PIECES SAME LENGTH
CROSS THEM: IN NAME OF FATHER, SON AND HOLY GHOST
CROSSING 3 PIECES MAKES RIMLESS WHEEL - SEE DESIGN
IN THE TEXT - PUT SULPHUR AND SALT ON DESIGN - LIGHT
WHILE BURNING TALK TO IT - TELLING IT WHAT YOU WANT

'em [demonstrates]: *One fo' de Father, one fo' de Son an' one fo' de Holy Ghost.*

(You cross them when you are doing it.)

sulphur an' salt on top of that, an' while it's burnin' - burn it - an' while it's burnin', yo' jis' talk to it an' tell it anything that yo' want to have - if yo' want any good luck or anything yo' want done. [For this same design in other rites *see* those listed at end of rite 11879.] [Fayetteville, N. Car., (1419), 2559:7.]

Yes. An' then yo' put

12181. Yo' take it an' stir it up in yore coffee, de manure from a horse, an' yo' stir it up in yore coffee. Jes' like a horse if she carrying a - birth

HORSE MANURE - OF PREGNANT MARE - IN VICTIM'S COFFEE
THE SAME COLORS - WILL RUN VICTIM WILD LIKE A COLT

a young colt - jes' goin' have a young colt, well yo' take that an' yo' stir it up in yore [victim's] coffee, the manure. An' it's brown yo' know jes' like a coffee color. An' if yo' [victim] drink it, yo' see, if yo' drink it, that runs a person wild jes' like a horse [colt]. It will keep yo' so yo' can't stay home, yo' can't stay nowhere - be always goin'. [Mobile, Ala., (688), 958:2.]

12182. Right at de front do' of de family dat chew wish tuh make a disturbance yo' know, jis' so

HORSE MANURE - AT FRONT DOOR - FAMILY FEUD

dey kin have a family feud, yo' know.

(Just put this horses manure. Where now?)

Right at de front do'. [Memphis, Tenn., (915), 1483:10.]

12183. Take animal manure and dry it. See, you got a good animal and dey want it. See, dey take de animal manure and dry it right dry. Take an' dey pound it up, see. And dey will take alcohol, see,

HORSE MANURE - HORSE TRADER

and put in dat manure and bury it. See, and den bury it under dere doorstep. And you'll often be to their house to sell 'em dat horse. See, you'll want to sell him dat horse better dan anybody else. And he [horse trader] kin git de horse from you cheaper dan you bought de horse fo'. [Washington, D.C., (638), 625:4.]

12184. [Here is an interesting rite about horseshoes but the language can be easily misunderstood. A horse walks with the curved part of his shoe forward, this being called a *heel*! The two ends of a horseshoe are called toes! Linguis-

tically a horse walks backwards! The imagery of the following rite is based upon these ideas and can cause confusion.]

HORSESHOE - LAID AT FRONT GATE BETWEEN TWO GATEPOSTS
HEEL OR HORSESHOE [CLOSED PART] POINTING TO HOUSE
SWEEP OVER HORSESHOE TOWARDS HOUSE 9 MORNINGS IN
SUCCESION - BACKS UP PERSON INTO HOUSE - MUST STAY
TO KEEP PERSON IN HOUSE - CLOSED PART OR HEEL MUST
POINT TO DOOR - TO SEND AWAY - CLOSED PART POINTS
AWAY FROM HOUSE - THE WAY A HORSE WALKS FORWARDS

Do you wanta stay in de house or do you wanta go? (I want to stay in the house.)
Yo' git yo' a horseshoe and yo' don't have to place it inside de house.

Place it in de front gate and turn de horseshoe [demonstrates] that [part] goes back. [Which part? Toes or heel?] Turn it in towards, to de house, an' fo' 9 mornings sweep towards de house an' that will keep you in de house.

(Suppose a man and woman are in here and the woman wants to keep the man in the house. She will put the horseshoe out there [at the preceding gate] you say.)

Yes, sir, if she wants to keep him in, turn de back of the horseshoe inside [turn heel, the curved side] towards de house. If you turn de horseshoe de way de horse make the track [toe toward the house, the way a horse would start away from the house] that will make him [man] go. If you turn it [heel, curve of the horseshoe] towards yo' [towards the house] it will make him come, stay in de house.

[I misunderstood.]

(If you turn these two ends [toes] of the horseshoe away from the house?)

No, sir, turn dem back to [towards] de house, that will keep him in de house.

(Well, now, suppose the woman wants to make him leave, then what does she do?)

Well, if she want him to leave, turn jes' like de horses face [walks pointed away from house]; yo' turn de round part [heel] of de shoe, jis' turn it to de house. He will leave. [Informant is a little confusing. If you want to keep person in the house, keep back of horseshoe or heel toward house, you cannot back away from the house; if you want to send the person away, point the prongs or toes to the house, because that is the way you would walk away from the house.] [Mobile, Ala., (673), 888:1.]

12185. Dat's very easy. You can take some of this black stone [black lodestone?] and *Van Van* and sweet oil. You take all that and you mix it together, and you put that in a little sack or in a little bottle. You hang that over your door, under a

HORSESHOE - OVER DOOR - HIDING SMALL BOTTLE HOLDING
BLACK STONE - VAN VAN - SWEET OIL - KEEPS LAW AWAY

horseshoe. You put the horseshoe up and you hang your bottle under there, but you have the bottle so that no one can see the bottle, but they can see the horseshoe. This bottle be's behind the horseshoe. And no law in the world gonna come in your place lessen they git permission. They kin come someone to see the proprietor before he [law] come in there. The horseshoe is in the right form just like it lays on the animal's foot [prongs or toes down] but the bottle is fixed [hidden] under there. [New Orleans, La., (809), 1136:6.]

12186. (What do you do to keep the law away from a place? The law - to keep the police away?)

The policeman?

(Yes.)

Well, I knows some of them puts a cross up on the side of their door.

(What kind of a cross?)

[Informant evidently thought a cross is a cross and I did not insist.]

A horseshoe - you know them horseshoe - a cross. They either take a horseshoe or either they has some silver - just like that is. [He pulls out a piece of tinfoil.] Take a brand-new that never has walked on [an unusual expression] you see, that never been used. And be sure

HORSESHOE OR CROSS AND TINFOIL KEEPS LAW AWAY
TINFOIL - PIECE THAT NEVER HAS BEEN WALKED ON

it's a brand-new piece. Put that there and put that horsefeet [horseshoe] upside down [prongs or toes up]. The law will never come there. [Do not use tinfoil picked up from street or off floor. For tinfoil from street see No.12192.]

(Just one horseshoe?)

Yes. He [policeman] pass right on by there. [New Orleans, (843), 128:2.] 12187. Hang a horseshoe ovah de back do'.

(Who does that?)

De bootleggahs.

(What do they do that for?)

Tuh bring in trade.

(Horseshoe over the back door?)

Dat bringin' in trade. [You] know de horseshoe is supposed tuh keep de law out. An' de [they] git sulphur an' sprinkle round dere do' tuh bring trade. [Florence, S. Car., (1283), 2180:4.]

12188. [Put] a horseshoe into yore front do'...

(To keep the ghosts away or spirits away.)

Yeassuh, yo' take an' use pepper an' salt.

(Where?)

Yo' use it into yore house, into yore bed, yo' see, to keep 'em 'way - to keep *witchcrafts* away. Dat's de same thing, ah imagine. [St. Petersburg 1649:4.]

12189. Ah heard dat chew could take a horseshoe off a grey horse an' turn it up, de p'int up ovah yore do', an' yo'll be lucky an' de home will be lucky. [Sumter, S. Car., (1365), 2411:3.]

HORSESHOE OF GREY HORSE - POINT UP - OVER DOOR - LUCK

12190. Keep a horseshoe fo' good luck.

(That is all you have to do?)

HORSESHOE - UPSIDE DOWN - IN FIRE - SALT ON - WISH

heard dat yo' kin do wit de horseshoe. Make a fiah an' turn it upside down an' as it burns, sprinkle salt on it an' make some wishes with it. [Florence, S. Car., (1292), 2191:7.]

12191. You get you a horseshoe. You get you a horseshoe and put it at your door. You put one at the top and you put one at the bottom and nail them down.

2 HORSESHOES - 1 AT TOP AND 1 AT BOTTOM OF DOOR
ONE NAILED TO UPPER PART OF DOOR - SWINGS WITH DOOR
2 TOES OF SHOE WOULD BE POINTED UP TO HOLD UP LUCK
SHOE AT BOTTOM OF DOOR - SADDLELESS LIKE MANY DOORS
WOULD BE EMBEDDED INTO SILL OR BOARD OVER SILL FLUSH
WITH SURFACE - 2 TOES POINT OUTSIDE AND DOWN INTO
WOOD - MAKING SURFACE OF SHOE LEVEL WITH FLOOR - IF
GOOD FITTING JOB - SOME VISITORS WOULD NOT SEE SHOE
YET - STILL GOOD IDEA TO CARRY RED PEPPER IN POCKET

When [where] your friends come in the house where you is. And put the horseshoe down and make friends which had been your enemies. But now they're friends when you put the horseshoe. They come and see you. And if you're out where they is, you just tote you some

pepper in your pocket, red pepper in your pocket. Well, they're going to come where you is after you done put the horseshoe out to make friends, they can't do

you any harm. This is like to keep anybody away from you.

(Right on the top of the door and let the two pieces [the toes or 2 prongs] hang down?)



Let the two pieces hang down.
(How do you put it on the bottom?)

You put it at the door but you gotta cut a track down in the door where the door can open, you see, and put the horseshoe down in there where the door just comes right on over that.

(Which way do the ends point, in or out, do you know?)
Ends point out, out of the house.

(And do you cover that with something? Can they see it down there?)

Yes, they can see it but they don't know what it is. [Memphis, Tenn., (976), 1579:8.]

12192. Said they git three horseshoes, an' go in de street an' pick [up] cigaret pack, an' git de tinsel [tin foil] offen dere an' cover dose horseshoes up, an' bury 'em undah de step of de house. Dat will make dem move out. (You take three whole

HORSESHOES 3 - COVER WITH TINFOIL FROM STREET - BURY UNDER THEIR STEPS - TO MOVE PEOPLE FROM THE HOUSE

horseshoes and cover them with this tinfoil, and you bury them under the steps?)
Yessuh. [For tinfoil not from street, see 12186.] [Wilson, N. Car., (1460), 2649:17.]

12193. To keep de law away from a place. Well, ah've heard of, they take a horseshoe an' put it up ovah de do'. That's whut ah've heard of about that. [Waycross 1839:3.]

12194. Git a horseshoe an' nail it up ovah yo' do', an' yo' be lucky an' successful an' de law don't have to come to yore house. Nail it right ovah yo' do' or right at de bottom of yo' do'. [Horseshoe at bottom of door not usual, yet see No.12191.] [Waycross, Ga., 1732:1.]

12195. (How do you keep the law away?)

Hang a horseshoe ovah de front do' pointin' down. [Memphis 1525:7.]

12196. You take a horseshoe and put it over the door and take some silver paper [tin foil] and wrap it around it, and hang it on top of [over] the door. You put the prongs down. And you won't have any trouble with the spirit coming back. [From bellboy at hotel in Petersburg, Va., night my wife and I stayed there in 1936. He was informant 33. My original transcription made a few days later attached.]

12197. Take a horseshoe an' nail it up ovah de front do' - or either take new lumber - take an' repair some parts of de house wit new lumber, an' dat would run de spirits away. [Brunswick 1989:2.]

12198. Take a horseshoe an' nail it up ovah yore do', ovah each do', an' dey say an' dat will keep de evil spirit out chure house. [Waycross 1746:2.]

12199. Yo' supposed to put a horseshoe turned bottom inverted, with de legs of de horseshoe up towards de do' an' de bottom part facing down de do', as yo' come in, an' this is supposed to keep de ghosts out of anyone's house. [St. Petersburg 1621:6.]

12200. Tuh keep ghostses outa mah home, use horseshoes ovah mah do's. [Florence 2220:5.]

12201. Nail dat horseshoe nail fo' luck up ovah yore do'. Yo' take dat horseshoe [nail] an' nail it up dere ovah yore do' on de inside. Dat's fo' luck to a home. [Brunswick, Ga., (1214), 2061:3.]

HORSESHOE NAILS - 1 ONLY - OVER INSIDE OF DOOR

12202. Yo' kin take a horseshoe

an' two horseshoe nails [these 2 nails are changed to one later]. An' if yo' kin git a chance to, take dat horseshoe an' bury it under de person's do'steps or any place - or any place. An' dat will drive 'em away too. An' jes' drive dat horseshoe right down at dere do'. If it's in de ground it don't make any difference.

(Just one nail from the horseshoe?)

HORSESHOE AT VICTIM'S STEPS

Jes' one nail from de horseshoe.

HORSESHOE NAIL DRIVEN INTO WALL

(You don't have to put the horseshoe under the ground, just the nail?)

MAKES VICTIM LEAVE THE HOUSE

Take dat nail from outa de horseshoe, drew de nail from de horseshoe, an' take de horseshoe an' carry it to yore [victim's] house an' take de nail at dey house an' drive dat nail into de wall. Dey will absolutely leave. [Memphis, Tenn., (1537), 2778:9.]

12203. Now, listen, she kin take nine horseshoe nails, some sulphur and lard, put those nails in de lard and sulphur at six 'clock in de morning. And then leave 'em there until six 'clock in de evening, standing at chure do' dere, an' call it. Put dem nails up on top yore door like that [demonstrates].

(Lay them along the ledge

HORSESHOE NAILS 9 - INTO SULPHUR AND LARD - AT 6 A.M.

at the top of the door?)

LET THEM STAND AT YOUR DOOR UNTIL 6 P.M. - THEN LAY

Yes, den you lay them up

NAILS ALONG TOP LEDGE OF DOOR - CALLING PERSON'S NAME

there and then you call

3 TIMES: "SAM! SAM! SAM! COME HEAH!" - HE'LL COME

him three times by his

name. Jes' like you'd

say, "Sam! Sam! Sam! Come heah!" And he would come. Ah don't care where he's at, he'll come. [Mobile, Ala., (667), 878:13.]

12204. Ah've heard about horseshoe nails. Dey tell me yo' git nine horseshoe nails dat's mighty good luck. But de way ah've heard about de nine horseshoe nails, yo' take them

nine horseshoe nails an'

HORSESHOE NAILS 9 - STICK THEM INTO PIECE OF FLANNEL

wrap them up in a piece

ALTERNATING THEM HEADS AND TAILS - TIE INTO PACKAGE

of flannel cloth. Jes'

THIS TIES UP "SHARP LUCK" - KEEP IN HOUSE FOR LUCK

have de head this way

heah, jes' change 'em disaway [informant demonstrates].

(You put one head one way and one the other.)

Yes sir. An' then yo' - after yo' put a piece of cord, yo' tie it tight. An' dey say yo' keep dat in yore house. That's mighty good luck in yore home.

[Brunswick, Ga., (1174),

HORSESHOE NAILS 9 - NAME THEM - TIE "HEAD AND TAIL"

1982:9.]

TELLING WHAT YOU WANT - PACKAGE OVER DOOR - LUCK

12205. De horseshoe - git

yo' tie 'em head an' tail, an' yo' name 'em, an' put 'em ovah yore do', an' dat's fo' luck.

(What would you name them?)

Well, yo' name 'em fo' jes' whut chew want 'em tuh do. [Brunswick, Ga., (12 (1206), 2040:2.)

12206. If you got a job an' wanta hold it, why yo' go out to any little place where you kin find an old horseshoe. An' take a couple of nails - horseshoe

nails - nine of 'em, an'

FIND OLD HORSESHOE WITH 9 NAILS OR ADD NAILS NEEDED

put round dat shoe. Take

WHERE YOU WORK - BURY UNDER EAST CORNER - JOB SAFE

it back [to place where

you work] and bring them

with that, an' go under in de east corner of dat place, an' put dat horseshoe down. Put in dere so nobody kin dig it up, so it can't be found, an' leave it dere. Nobody kin have your job.

(You find that horseshoe that has nine nails in it and you take that whole horseshoe. You don't take the nails out or anything like that?)

No, leave 'em in dere, just as is. [St. Petersburg, Fla., (1025), 1661:5.]

12207. Sech as ah heard people take horseshoe nails. An' dey take 'em an' make a [finger] rind out of 'em tuh give 'em luck.

(Lucky for what?)

Fo' gamblin' or fo' anything.

HORSESHOE-NAIL RING FOR FINGER - LUCK

(A horseshoe-nail ring?)

Yes. [Fayetteville, N. Car., (1394), 2505:6.]

12208. Yo' git a used horseshoe nail

if yo' want to an' make a ring. It's good luck to wear for a ring. [Savannah, Ga., (1269), 2148:10.]

12209. Dey use a horseshoe nail fo' a ring. Dat's good luck, wear it fo' a ring. [Brunswick, Ga., (1224), 2052:2.]

12210. To get a job, he showed me a nut. Keep in pocket when talking to boss. Called a horsenut. [The Black-Indian root doctor of Richmond, Va., had shown this nut to me. I did not recognize it. Buckeyes and chestnuts I knew. Whether he gave me this nut I no longer remember, but he did present me with a lucky root I carried in my recording machine. Every time I showed it to another root doctor it was called useless, a fake! A part of this comment recorded, Richmond, Va., (385), 331:6.]

12211. Dey tell me yo' buy some insane [incense] an' yo' burn dat every Friday, an' Friday nights, an' dat will make yore place come to be lucky. An' some say yo' git dis *John de Conkah* an' put it in a cloth an' sew it up, an' put it round yore waist an' it makes yore home be happy, an' yore place be lucky an' successful. [Waycross, Ga., (1077), 1744:10.]

INCENSE - BURN FRIDAY NIGHTS FOR BUSINESS
JOHN DE CONKAH SEWED IN CLOTH ABOUT WAIST

12212. Yo' could burn this incense. Some of 'em burn it befo' twelve a'clock in de day, an' dat will draw in a crowd.

(If you are selling anything?)

INCENSE - BURN BEFORE NOON FOR BUSINESS

Yes. If yo' sellin' or either if yo' rentin' de rooms, dat will rent dem fo' yo'. Burn de incense befo' twelve a'clock. [Wilson, N. Car., (1454), 2643:7.]

INCENSE - SUGAR - BURN - BUSINESS: 6 A.M. NOON 6 P.M.

12213. Yo' git some incense an' mix a little sugah with it an' yo' burn dat. Dat's drawin' power, dat draws. An' yo' burn dat at hours, yo' know: lak six a'clock, twelve an' six in de evenin'. Dat draws mo' customahs. [Memphis, Tenn., (938), 1517:11.]

INCENSE - BURN 7 MORNINGS - SAYING:
WHOSOMEVER STOLE MAH GOODS BRING 'EM

12214. Yo' git some of dis incense and burn it fo' seven mornings. Now, if you know the name of that person, you call the name, but if you do not know the name, yo' jest say, *Whosomever stole mah goods, bring 'em*. And they will bring them back. [Mobile, Ala., (673), 889:8.]

12215. Ah heard if yo' had a enemy, a unfeeling enemy who was hard an' bitter against chew, tuh go out in de morning befo' de sunrise in an open field, an' take salt an' olive oil, ah think it is, an' burn incense. An' take dis salt an' olive oil

BEFORE SUNRISE IN OPEN FIELD - BURN INCENSE - THROW
SALT & OLIVE OIL TO RISING SUN - WISH - CHANGES ENEMY

an' make yore wish, an' throw it toward de sunrise, before it rises, an' dey will feel to [for] yo'. [Waycross, Ga., (1104), 1778:7.]

12216. Well, yo' goes tuh work an' yo' git chew some incense an' yo' burn it in yore lamp or anywhere, roun' evah mawnin' 'fore de sun rise. An' yo' talk tuh de incense whilst it smokin' - whilst it burnin' - an' say whut chew want it tuh bring toward yore place, an' dat will bring yo' good luck. [Sumter, S. Car., (1365), 2412:9.]

INCENSE - BURN MONDAY - WEDNESDAY - THURSDAY
FLUSH STEPS AND SIDEWALK WITH SALT WATER
THIS BRINGS IN TRADE AND PROTECTS THE PLACE

12217. Well, sometimes yo' kin take incense. Yo' know what dat is. Yo' burn it Thursdays an' Wednesdays. An' yo' take an' wash yore front steps wit dis salt dat chew makes ice cream out of. Den yo' throw de water inside an' let it run outside. Let it run back outside. Den yo' wash dose things. Ah know dose are lucky.

(Then you wash what?)

Yo' wash yore front out [sidewalk off]. Stand in front an' po' yo' water up [to the building] an' let it run back down [to gutter and] out. An' wash de place all out good an' burn it [incense] Thursdays, Wednesdays an' Mondays.

(Any particular time those days that you burn that incense?)

Well, it's best tuh burn it 'bout five [usually 6] an' twelve.

(Five when?)

In de evening, twelve in de day. [St. Petersburg, Fla., (1004), 1620:1.]

12218. Take that incense and put it in a lamp?

(No, to keep the husband from running around, you said?)

To keep the husband from running around?

(Yes.)

Well, if her husband is running around, she burn a lamp on him. See. That's to make him come back to her.

(Tell me the whole thing right [from the beginning]. The whole thing.)

She burn a lamp on him, yes.

(All right.)

She take this incense and put it in the lamp.

(Yes?)

Well, she'll light it and burn it low in the daytime and high at night. Well that's to draw him back to her, you see.

(I see. If he's running around with other women.) [Vicksburg, Miss., (737), 1008:1.]

12219. Burn incense to get a man's money in the room where he is. [Wilmington 114:8+85.]

12220. Burn incense. Burn that fo' 9 days an' yo'll draw in customers. [Waycross by No.1172, about cyl.1732.]

12221. Dey burn incense.

(To keep the law away?)

Yessuh. [Fayetteville 2561:4.]

12222. Lucky Hearts Incense, 3 cornered square [informant's word for these heart-shaped or triangularly shaped objects to be burned], burn those little numbers in them, get the dust from this incense, put it in your money when playing policy [a gambling game], good luck. [This is my condensation of a rite from cylinders lost before they could be transcribed. Informant 962, also given elsewhere in HOODOO, good, from 1552:5, Memphis, Tenn.]

12223. [This may be my first encounter with that casting-of-lots-device - as

old as history, in many forms, under many names - the *JACK*, a personal fetish *WHO* answers your questions *YES* or *NO*. My original transcription in pencil is attached here to manuscript of *HOODOO*.] ("Did not copy, will use only in footnote. On what would have been cylinder 321 etc. Story in which root doctor seems to use a mechanical toy which he calls *JACK* & to which he [*doctor*] gives orders. He wound it [perhaps a child's toy!]. [This mechanical object] goes under bed of sick person. Something wrong with informant's voice [!!!] & badly recorded [nothing wrong with voice but with machine]. Happened in Amelia Co., Va., 1908, in country.) [I have referred to this particular *JACK* several times in *HOODOO*. For a good account of this ancient device see THE "JACK-BALL" MAN, pp.1593-1599; also MOJO EXPERT, pp.1247-1268, v.2.]

12224. If yo' know fo' certain dat somebody had carried somepin roun' yore house an' yo' didn't wanta git *hurt*, why it's no way dat dey kin *hurt* chew den. Well, now de only way dat yo' git *hurt* by anythin' lak dat is not knowin'; but

INSIDE OF YOU - GETTING SOMETHING
THE ONLY WAY HOODOO CAN HURT YOU

'long as yo' have anything on yore mind 'bout anybody *trickin'* yo' or anything lak dat, it kinnot happen, unless dey git it inside of yo'. [This reminds me of the

old saying: *Shoot a ghost and you will always draw blood.*] [Wilson, N. Car., (1459), 2649:1.]

12225. Yo' supposed tuh use *Jockey Club* perfume.

(It's *Jockey Club* or *Jack of Clubs*.)

Well, ah cain't git it right.

(*Jack of Clubs* from the deck of cards or the jockey that rides a horse?)

Yeah, jacket dat chew put on yo' Perfume [!!!]. Yo' supposed tuh use dat an' garlic. Keep garlic in yore pocket an' *Jack of Clubs* in yore pocket, an' yo'

JOCKEY CLUB PERFUME - RUB ON GARLIC IN POCKET - GAMBLING

supposed tuh have

luck in gamblin'.

(What do you do, put

this perfume on the garlic?) [Is this *for real* or a piece of concoted witticism of the moment!]

Put it on de garlic an' on yore han' when yo' goin' to a game. But keep de garlic in yore pocket an' de *Jack of Clubs*, jis' po' a little bit out in yore han' an' go into de gamblin', see, an' have yo' garlic in yore pocket. [Memphis, Tenn., (947), 1527:5.]

12226. Jockey Club and White Rose perfumes rubbed on 3 places for luck in gambling: on hands, forehead and behind ears. [New Orleans, La., (835), 1257:4.]

HIGH JOHN DE CONKAH PREPARED TO MEET BOSS AND JOB
3 PERFUMES: HEARTS COLOGNE - HONEY SUCKLE - CRABAPPLE
TEASPOONFUL OF HONEY - TEASPOONFUL OF ALLSPICE - IN
BOTTLE - ADD SPOONFUL OF WHISKEY - REST ON A SHELF
IN THE NAME OF THE FATHER, SON AND HOLY GHOST
WEAR SOCKS INSIDE OUT WHEN LEAVING TO SEE BOSS AND
ALSO ANOINT YOURSELF WITH THE CONTENTS OF THE BOTTLE

12227. (When you go to get the job?)

You get *High John* [*de Conkah*] and *hartshorn* [this name for an old-fashioned chemical sometimes given to *Hearts Cologne*! Not a *confusion*, but a *mispronun-*

ciation], honey suckle, crabapple [3 perfumes] and you put these in there with a teaspoonful of honey and a teaspoonful of allspice, these ground spices, cloves [other unnamed].

(Cloves?)

Yes.

(Well, how do they use that? I mean - you put it in this bottle. What do you do with that then, that bottle?)

They puts it up on a shelf in the Name of the Lord....

(You put - grind it up and put a spoonful of *High John the Conquer* in this too. Put it in the bottle and then - what did you say you use the name of, when you [they] put it on themselves and when they go right down and they get the job?)

Put it on yourself and you go right down [to see boss]. Course you got the odor on you too.

(I see. That odor is on you while you are talking to the boss, so he's likely to give you the job. I see. And you say, *In the Name of the Father, Son and Holy Ghost.*)

After they do that, they anoint their feet, and then they turn their sock on the wrong side and use that same stuff. And turn the sock from the wrongside out, when they are going down there.

(Both socks or just one of them?)

Both of them.

(Put both of them wrongside out?)

Yes.

(They put the stuff on them that they use to get the job?)

Yes.

(When they are going down, just turn their socks wrongside out on them. I see.) [Newport News, Va., (479), 499:5.]

12228. Wal, yo' kin git dat *John de Conker*, called de *King of de World*. Ah've tried dat an' dat's not so good. Wal, yo' take it when yo' git it an' git chew a piece of red flannen, see, an' sew dat up in a piece of red flannen.

JOHN DE CONKAH = KING OF DE WORLD - SEW INTO RED FLANNEL - INTO PACKAGE STICK 12 NEW PINS - WEAR IN LEFT POCKET - FEED IT 9 DROPS OF HEARTS PERFUME EVERY 3 WEEKS - KEEPS ALL ENEMIES AWAY - EVEN LAW

(Sew this *John de Conkah* up in this red flannel.)

Dat's right an' den git chew some *Hearts Perfume* [bottle has 2 or more small red hearts on label] an' put chew 9 drops on dere. An' put chew twelve pins in dat, see, right out a bran'-new package of pins. Wear it in yore left pocket every day yo' go. An' in a certain length of time, dat odor - yo' has to perfume it ovah ag'in - dat means every 3 weeks. It'll work fo' yo', too. Ah've tried dat.

(What do you wear this little bag for? What is that supposed to do?)

Well, dat's to keep yore enemies away from yo'. An' if yo' wanta start any business, yo' have success an' good luck after dat - no cops to bother, nuthin atall [at all]. Dey might come to yore place but when dey come to de place dey'll sit down an' talk with yuh. [St. Petersburg, Fla., (1012), 1638:3.]

12229. They says to have luck: well you know you kin take a piece of lodestone. You kin take a lodestone an' git choo piece of *High John de Conkah* root.

HIGH JOHN DE CONKAH - LODESTONE - RED FLANNEL BAG SEW INTO - 3 TIMES WEEKLY POUR PERFUME ON [FEED IT] LODESTONE WILL GROW - HAS HAIRS - WILL MOVE TOO LAY IT ON THIS TABLE [BETWEEN US]...GO BACK ABOUT A HALF HOUR AFTER - IT'D BE DONE MOVED - FOR GAMBLING THIS CALLED BLACK LODESTONE - THERE ARE OTHER KINDS

An' yo' kin take dat an' put it in a piece of red flannin [flannel], an' take an' sew it up. An' git choo some perfume an' pour it over there. An' you'll have good luck in any games you go in. You

will win. That's to draw luck - lodestone would. Jis' bathe [usually *feed*] it [with the perfume] say about 3 times a week to keep it kin'a mossted [moist]. An' that lodestone will grow. See, that would grow...jis' as long as you keep [feeding it] the larger it be. An' as it grow, little hairs will come out,

little teeny hairs. Yo' kin see 'em comin' out. It's a lodestone, look jis' like a piece of coal [several places in HOODOO this is called *black lodestone*]. But only them hairs...an' they will move too. You could take a piece of that an' lay it on this table [between us] in one place, an' then you go back about a half an hour after, it'd be done moved. [Richmond, Va., (361), 297:9.]

12230. They take that gunpowder and *John de Conkah* an' put all that together and yo' wrap that all up in a jōhmō, jōmōh in a red piece of flannen an' yo' take that then and yo' git chew some *Hearts Cologne* and yo' water [feed] 'er nine days, nine mawnin's... (You water [feed] it?) Yes suh. Give it dat

GUNPOWDER AND JOHN DE CONKAH WRAPPED IN RED FLANNEL CALLED A JOMOH [A HAND] - FEED IT HEARTS COLOGNE 9 MORNINGS - IF YOU DON'T SEE A CHANGE - THROW IT AWAY - ANYONE TRYING TO HOODOO YOU WILL SOON APPEAR

Hearts Cologne on it fer 9 mawnin's, and on [after] de 9 mawnin's if there don' be a change, on the ninth mawnin', you throw it away.

(What do you do this for?)

Dey say if anybody trying to do anything to you, that thing will *fix* [hoodoo] 'em. It will bring them to you. [Jacksonville, Fla., (592), 765:1.]

12231. Yo' go git chew a piece of root - *John de Conkah* root - and bury it in de ground 'bout three days. Take it out and git chew a bottle of *Hearts*

JOHN DE CONKAH - BURY 3 DAYS - PIECE OF IT IN BOTTLE WITH HEARTS COLOGNE AND SUGAR - CHEW PIECE IN FRONT OF BOSS - FOR JOB LOOK HIM RIGHT IN DE EYE AND SPIT

Cologne an' a little bit sugah and sew it up tight in a bag. And chew you a piece ob [of] dat *John de Conkah* root. And when you

go an' *knock de boss* [knock on the door?] fer a job, jest look him right dead in de eye, says, "Captain, I want a job." An' jest look him right in de eye and spit. And he say, "All right, boy, come on heah." He'll give you a job. But look him in de eye, if you want a job - look right in de eye. [Charleston, S. Car., (?), 645:6.]

12232. Git you *White John de Conkah* root - piece of white - piece of white root and it's hard. [Only time I ever heard of white!]

LODESTONE - SILVER DIME - NEEDLE POINT - RED FLANNEL BAG - WEAR - CHEW PIECE OF WHITE JOHN DE CONKAH - SPIT SPIT FINE - GETS ON BOSS CLOTHES - CANNOT SEE - JOB

You take a knife or hatchet or somepin and cut it. And you put it in your mouth and whilst you goin' round to dose person where you wants

a job, you talk to 'um, but you kinda spit real fine and let it get on dere clothes.

(Spit?)

Yes.

[I turn off recording machine but soon restart it.]

(To help you with this, to get that job, you get some lodestone.)

Get some lodestone. You get dat lodestone and put it in de red flannel and you ties it up with a ten cent piece [a silver dime] and needle point. When [then] you wear dat in de pocket separate from anything where no tobacco or nothin' kin git with it, if you have to make you a little pocket [bag] - you just wear it with dat, and you - de person you go to 'em and talk to 'em with dat, why you'll finally draw dere attention and you'll get de job. [Vicksburg, Miss., (743), 1013:1.]

12233. Dat *High John de Conkah* root by hitself, yo' kin take dat in de mawnin' an' yo' kin git up 'fore de sun rise, an' dere's a word dat chew have tuh say befo' de sun rise, an' look to de east. Po' a little of it out of de bottle, de

HIGH JOHN DE CONKAH - IN BOTTLE WITH HEARTS COLOGNE
OR PURE GIN WHISKEY - BEFORE SUNRISE - LOOK TO EAST
POUR LIQUID FROM BOTTLE INTO HAND - RUB HAND ACROSS
FACE 3 TIMES JUST AS THE SUN RISES - WHILE SAYING
SO WE LIVE, SO WE DIE - THEN YOU WILL INHERIT MONEY

we die," po' a little bit in yore han' an' rub it cross yore face an' look to where de sun risin' in de mawnin'.

(What kind of liquid do you put in the bottle?)

Yo' kin put *gin whiskey* on it, or eithah *Hearts Cologne* - nuthin excusin' dat. *Hearts Cologne* or eithah pure gin whiskey [gin or white whiskey]. [Florence, S. Car., (1306), 2210:11.]

12234. If you is gambling and you wants luck, well you'll git you some *steel dust*. See. You git you a dime - a silver dime. Git that dime and you put it

GAMBLING HAND AND ALL INTO FLANNEL: JOHN DE CONKAH
STEEL DUST - SILVER DIME - CINNAMON - VAN-VAN OR
JOCKEY CLUB PERFUME - KEEP THIS FLANNEL PACKAGE IN
POCKET - AND RUB IT IN THERE - NEVER LET ANYONE SEE
YOU RUBBING [UNLUCKY] OR SEE THE HAND [LOSES POWER]

and then you get you some of that cinnamon powder. You understand. And you takes that down [from shelf] and put it in there, and then you git you some *van-van*. You ever heard of that. Or some good *Jockey Club Perfume*. And you put it [flannel package or *hand*] in your pocket. See, that *steel dust* draws. Then you put it in your pocket and every time you wants to gamble with somebody, you take it and rub it like that in your hand. You see. Take it and rub it in your hand but don't let 'em see you. And whatever you doing, you going to be lucky. [New Orleans, La., (871), 1412:3.]

12235. I've heard talk an' I've known it done, gettin' a root they call *John de Conkah*. An' she taken an' put it in a bottle an' tote [carried] it

WOMAN WITH BOTTLED JOHN DE CONKAH PRETENDS TO THROW
IT AT RISING SUN 10 MORNINGS - TO BRING HER MAN BACK

[bottle] in her right hand by her right side, an' give it *throw-off* like that [makes a motion of throwing the root towards the sun]. Regain her husband.

JOHN DE CONKAH - FEED COLOGNE OR WHISKEY
EVERY TIME YOU EAT OR GAMBLE - LUCKY

An' put it in a bottle an' *feed* it, *feed* it with cologne or whiskey. Yo' *feed* it ever' time yo' eat, or ever' time yo' go tuh gamblin'. *Feed* it an' dey say hit's lucky. [Wilson, N. Car., (1455), 2645:16.]

LODESTONE - OIL OF CINNAMON - JOHN DE CONKAH - SPIT

kin git - if yo' kin git *John de Conkah* - dat's good to use in spittin' when yo' go in, yo' know.

(To get a job?)

Yes. [Memphis, Tenn., (938), 1519:1.]

12238. Git a piece of lodestone an' a piece of *John de Conkah* root an' a

liquid offa de root into yore han' an' rub it cross yore face three times. (What will that do?) Dat's to inherit mo' money. (What words do you say?) Jes' say, "So we live, so

liquid offa de root into yore han' an' rub it cross yore face three times. (What will that do?) Dat's to inherit mo' money. (What words do you say?) Jes' say, "So we live, so in a piece of flannel, and you take it and you git a piece of *John de Conkah* root. See, that *John de Conkah* root. You takes all that and you put it down in there. *Steel dust*,

with her fo' 10 mawnin's. When she get up...dey go to de risin' of de sun fo' ten mawnin's an' have dat

[Wilmington, N. Car., (272), 194:4+85.]

12236. Say take *John de Conker*. It's in de woods, it's a weed, yo' take hit. It's got a whole lotta spring to it.

12237. Dey got a lodestone dat's pretty good an' it's oil of cinnamon, an' yo'

LODESTONE - ADAM-AND-EVE - JOHN DE CONKAH
SEW INTO RED FLANNEL - WEAR - LUCK AND JOB

piece of Eve-an'-Adam root [Adam and Eve] root an' sew it up in a red piece of flannel an' wear dat. Dat's fo' luck an' jobs. [Waycross, Ga., (1090), 1758:2.] 12239. Take *Hearts Perfume* an' yo' take dis blacksnake root an' take de *John de Conkah* an' yo'

JOHN DE CONKAH - BLACKSNAKE ROOT - IN PERFUME
24 HOURS - PUT ON HANDKERCHIEF - WAVE AT BOSS

put it in dis perfume an' let it stay fo' twenty-fo' hours an' in twenty-fo' hours, yo' put dat perfume on yo' an' yo' go down an' as yo' ask 'im fo' a job, yo' take dis perfume on yore han'ke'ch'ef an' yo' wavin' it lak dis [demonstrates].

(Just wave it around.)

Jes' wave an' dat'll change his mind an' he'll give yo' a job, even if yo' quit, an' he'll send back fo' yo'. [Fayetteville, N. Car., (1423), 2518:3.]

12240. I would get me a snakeroot and I would put that in a piece of red flannel, and I would put that in my pocket, and I would get me a he *John de*

SNAKEROOT IN RED FLANNEL - WEAR IN POCKET
CHEW HE JOHN DE CONKAH - SPIT BEFORE BOSS

Conkah, and I would take it and chew it, and I would spit it, just like I spit on this way [demonstrates] on this side of him, and

I would spit it in front of him, and I would ask him for a job. [A "he" *John de Conkah* is rare, this may be the only one. Is there also a "she?"] [New

CHEW JOHN DE CONKAH - SPIT NEAR PERSON FOR FAVOR

Orleans, La., (853), 1344:4.]

it and put it in your mouth and chew it. And just like I wanted a favor out of you, I'd just keep achewing it and spit while I be talking to you, and that'll make it all right.

12241. Well, you use *John the Conkah* root, just take

(Especially if you want a job.)

Yes sir. [Vicksburg, Miss., (538), 1009:9.]

12242. If you get holt of a piece of a root - what they call dis root? *John de Conker*. See. They'll put that in their mouth and they chew it, see, and they spit it in their hand.

JOHN DE CONKAH - CHEW - SPIT ON HANDS - RUB ON FACE

The juice from that root, they'll spit it in their

hand and then they'll rub it on their face. And then they go and talk right in to the man's face, and whenever he gets a scent of that, why then he'll have to either do one way or tuther [the other]. Tell you to come back or tell you not to come back - one of the two. [Savannah, Ga., (539), 660:4.]

12243. *John de Conkah*, dey say, an' yo' put it in yuh mouth on de lef' side, an' spit aroun' 'im [boss]. Don't let 'im know you got de root in yuh an' he'll do anything in [the] verl [world] fah yah. [Also see following root for another

chewing method.] [Richmond, Va., (417), 369:2.]

12244. (Now you are going into the woods to do something. What do you do in the woods?)

Well, if yo' didn't wanta do dat, yo' could go in

CHEW JOHN DE CONKAH IN LEFT SIDE OF MOUTH - RARE

KING OVER KING ROOT = JOHN DE CONKAH? - DIVIDE LEAF
ONE PART IN YUH BOTTOM LIP AN' ANOTHER PART IN YUH
TOP LIP - SPIT IN HAND...TAP...FO'HEAD...I WANT CHEW
TO DO...SICH AN' SICH - SPIT - BREATH REACHES VICTIM

de woods an' git some *King over King*. Hit's a leaf, it's a leafy hair [leaf with hairs?]. Well, yo' could put it - jes' lak yo' wus comin' behin' me fo' a

job, yo' could divide it. Yo' could [put] one part in yore bottom lip an' another part in yore top lip, an' spit in yuh han' an' tap it on yuh fo'head an' jes' say, "Well, ah want chew to do so-an'-so an' sich an' sich a thing." All right, ah spit [it out of my mouth] jes' so ah [you] could git de wind of yuh breath. [Waycross, Ga., (1141), 1856:4.]

12245. Now yo'd haf tuh [have to] - yo' kin git a piece of *High John de Conkah* an' yo' put dat in yore mout' when it's green [see comment later], ef

CHEW HIGH JOHN DE CONKAH WHEN IT'S GREEN = IN SEASON
IF YOU ARE IN CROWD - HE'LL CALL YO'...WITH...FINGER

yo' git done [down?] dere when it's [plant is] green an' yo' kin be standin' way ovah yondah

[down?]. Yo' ain't gotta git right upon dem, jest stay anywhere de air is stirrin'. An' yo' got that in yo' [your mouth] an' yo' breathin' an' he's [boss is] standin' up dere on dat stand [platform] an' he'll look ovah all dat crowd an' he'll call yo' jest like dat [demonstrates] with his finger.

(And he's got [you have] the job.) [This same informant mentions *green John de Conkah*, the plant in season, in No.9077, p.3679, v.4.] [Savannah, Ga., (542), 674:1.]

12246. You git you a assafidadee [asafetida] see, an' beat it up fine, an' put some turpentine in it, some *Hearts Cologne*. And git chew a piece of

JOHN DE CONKAH ROOT - CUT UP FINE - PUT ON IT HEARTS
COLOGNE AND TURPENTINE - SEW INTO BAG - WEAR AROUND
NECK - STOMACH LIKE A STONE - NOTHING CAN HARM YOU

John de Conkah root, and cut dat up fine and sew it up tight, and wear it right around yo' neck, an' leave it lay right on yo'

chest, and nothin' kin nevah harm yo', if somebody goin' *poison* you.

(Nothing will ever harm you, I see.)

Even if somebody give you [him] sompin to eat, it couldn't go into his stomach. His stomach like a stone. [Charleston, S. Car., (?), 645:3.]

12247. Well, yo' git a piece an' put it in yore pocket. The best way, though, tuh use it is tuh pound it up. [To use pounded-up *John de Conqueror* is unusual.]

PRECEDING RITE CUTS UP ROOT FINE - THIS ONE POUNDS UP

(The *High John the Conqueror*.)

Yo' kin kinda strike [cut off] a little edge of it, yo' know, if there's time, yo' know, an' they [victim] won't notice. Put a little in yore mouth yo' know, every time yo' goin' places, an' yo' [other person] cain't see it, but chew kin kinda...

(To get a job if you are going in to the boss?)

Yes. [Memphis, Tenn., (1542), 2789:7.]

12248. That *High John de Conkah* or sulphur and salt, that'll keep 'em [law] off to a certain extent; but mostly the way that a person kin do that, you kin

HIGH JOHN DE CONKAH OR SULPHUR AND SALT - EITHER
CHOICE WILL KEEP AWAY LAW WITHOUT BECOMING A STOOL
PIGEON - SEE MY COMMENT LATER - PRECEDING ROOT KEPT
NEAR DOOR CAN BE DRESSED WITH ANY KIND OF PERFUME
IF POLICE COME THEY WILL NOT BOTHER ABOUT ALCOHOL

keep 'em off all right and a person don't really have to be a *stooly pigeon* [see comment later]. But you kin meet around them [the law] with the right herbs, such as *High John de Conkah*

and Adam-and-Eve, and have it [roots] *dressed*. If you have it *dressed*, well, you kin *dress* it with any kind of perfume. But have it roun' your do'r, and dey come in, won't never look.

(They come and won't do anything?)

Yes. They come and there will always be harmony wit yuh. They won't hardly

ever look for nothing. They walk right over the stuff [bootleg alcohol] and won't find it. [Here my informant says police will scarcely bother a stool pigeon, a police informer, who is selling a few bootleg liquor drinks. That is how seller keeps in touch with the underworld. Stool pigeons occasionally came in to see what I was doing. Usually my local helpers informed us, occasionally I myself spotted one, as I explain somewhere in the text. Fortunately I never did anything to cause police action, though twice I was mistakenly raided.]

IF TRIED IN COURT - CHEW A PIECE OF JOHN DE CONKAH
HOLD BREATH - BE SLOW IN SPEAKING - CASE DISMISSED

[Norfolk, Va., (472), 484:2.]
12249. Well, de fac' about it, suh, yo' uses whut root dey call *High John de Conker*

root. Yo' see, yo' goes tuh work an' yo' put a piece of dat root in yore mouth when yo' goin' tuh be tried. Yo' chews it an' hold yore breath [before speaking] an' be slow in speakin' - be very slow in speakin'.

(And the judge will let you go?)

He will absolutely, de really fac' about it - have [you be] sent away [case dismissed]. [Savannah, Ga., (1277), 2172:4.]

12250. It have to be Red Devil Lye, de same lye dat dey use for scrubbing porches. You buy Red Devil lye in de groc'ry store, you see, but it's more...

RED DEVIL LYE - OPEN CAN - BURY UPSIDE DOWN AT FRONT
DOOR - WITH JOHN DE CONKAH - OTHER ROOTS - DRAGON'S BLOOD
FAMILIAR LYE RITE WITHOUT ADDITIONS KEEPS LAW AWAY

[expensive in hoodoo shops?]. Now, you git dis Red Devil Lye and after cutting [making an

opening in] dis can, you understand, you turns it upside down [a number of "upside down" lye cans have been given in text] you see. And dere's some kind of root dey get. *John de Conkah* is one and it's another one. You see [there are] several of them, but I do not [remember?] even enough to know each and every one of them. And get some of dis Dragon's Blood and you sprinkle it around dere [the door]. De law will come to de door but dey will never be able enough to enter.

(Well, what do you do after you get that can open?)

Dat can - when you get dat can open you put dat can in de earth upside down, you see how it is, and cover it right back up and leave it stay dere, but it must be right to your front, de leading door dat comes in.

(What do you do with these roots then?)

Well, dose roots, well dose roots dey'll have to be right side de can. *John de Conkah* you have cause dat will conquer everything. [Charleston, S. Car., (499), 542:8.]

12251. Ah ain't goin' [tell] yo' no lie. Ah'll tell yo' de truth now, but ah'm goin' tell yo' 'bout dis. Now, ah'm goin' [tell] whut ah knows an' whut ah

JOHN DE CONKAH - A STRAIGHT THING - WON'T DIE - BOIL
ROOT - STRAIN THROUGH WHITE RAG - SPRINKLE THIS TEA
DAT ROOT OF MEDICINE - SPRINKLE SALT BEHIND - SWEEP
OUT BEHIND PERSON - AIN'T COMIN' BACK DERE NO MO'

don't know ah won't tell yo', 'c'use ah don' cā' fo' no foolishness. Well, all right. Now, ah have had people roomin' wit me. Ah have run a

roomin' house. Co'se ah haven't run one lately. Fifteen yeahs ago heah in dis town an' people heah dat wouldn't pay me, an' ah wanted dem tuh stay, an' dey wouldn't stay 'way from mah house. Ah wanted 'em tuh stay 'way. Ah sprinkle salt dere. Ah had tuh sprinkle salt down. An' now *John de Conkah* is a straight *String*, is a straight fact, it won't die. *John de Conkah* root will not. Yo' boils hit an' strains it through a thin white rag, an' git all dem herbs an' trash in through de rag, an' take dat tea an' sprinkle it an' sweep yore flo'

wit it. Sprinkle salt behin' dere an' sweep it out, jes' anybody dat go out. Jes' have it in a bottle an' anybody dat go out, jes' sprinkle salt on de floor an' sprinkle *dat root of medicine* on de flo' an' sweep it out behin' 'em. Ah'll guarantee dey ain't comin' back dere no mo'. [Memphis, Tenn., (1526), 2724:3.]

12252. *John de Conkah* root.

(You call that *John the Conquer* root.)

It's a little thing like that, supposed to conquer anything that - anything around you: people sneezing and doing like that. Why you supposed to take that and tote it along with you, keep things like that away from you. No evil things - anybody can't do things like that way. [Vicksburg, Miss., (755), 1032:12.]

12253. Yo' takes - it's sompin yo' chews - it's whut chew might call a *Spanish Root*, ah think, dat way. Yo' takes it an' yo' chew it an' yo' spits. An' jes' wheresomevah he stay or where his office or anythin lak dat, well it's best tuh go whah he live. Ketch him at home whah yo' kin stand in de house whah yo' kin jes' spit, chew know, an' talk tuh him jes' lak dat wit dat stuff in yore mouth. Well if yo' kin, git up close enough tuh him, close enough tuh him tuh jes' talk wit him. An' yo' know a person kinda do dat. Yo' do dat. An' if he got anythin' fo' yo' tuh do, he'll give yo' a job; an' if he ain't, he will git chew a job. Jes' chew it.

(What is the name of that root?)

It's Spanish, jes' name of a Spanish Root. Yo' orders it. [This shows an influence from the Cuban population in nearby Tampa, a cigar-making place in those days.] [St. Petersburg, Fla., (977), 1585:5.]

12254. *High John de Conkah*, yo' know, an' chew it up, yo' know, an' spittin' in yuh hand an' rub yuh hand. An' be a-spittin' all around while yo' talkin' tuh 'im. Yo' kin git job. [Elizabeth City 393:1.]

12255. Spit *John de Conkah* before speaking to the boss for a job. [Richmond 330:9.]

12256. Chew *John de Conkah* and rub on your hands for gamblin'. [New Orleans 1263:2.]

12257. Well, this is another. Yo' take de *High John de Conkah* an' dis same *Hearts Cologne*, an' yo' put it on yore person, an' yo' more den apt to git de job. [Waycross, Ga., (1104), 1778:8.]

12258. You can get *High John de Conkah* or *Eve-and-Adam* [frequently called this but the name is Adam-and-Eve] or Samson's snakeroot and keep chewing it and spitting around, and make the wishes. And they say that'll keep the law from them. [Elizabeth City 558:11.]

12259. Yo' kin take *John de Conkah* an' take advantage of any woman dat chew want, if yo' jest rub it. Jest rub yore hand wit it an' put chure hands on it. Why yo' kin carry her yore way - any way.

(That's to conquer the woman.) [Waycross 1727:8.]

12260. Tuh have luck in gamblin', why yo' git dat root, dey call it *John de Conkah*, an' yo' chews dat root while yore gamblin', yo' see. An' in chewin' dat root, yo' have tuh spit. Yo' spit three or fo' times lak dat in yore han's. Well, den dat gives yo' luck. [Algiers 2898:12.]

12261. (Anything else they use for luck in gambling?)

Well, use de *High John de Conkah* root, it's mighty good.

(How do they do that?)

Well, dey carry it in dere pocket mostly, jes' keep anybody from *passin'* yo'. [Waycross 1975:2.]

12262. Use de John de Conkah root.

(You use the same thing when you go to get a job?)

Yeah. An' then yo' kin take Hearts Cologne an' po' that on there an' go down an' ask fo' a job. [Fayetteville 2558:2.]

12263. I have heard that if anyone goin' down here to git a job or anything like that, they say that choo take you some John de Conkah root they call it. And use that as you are talking to the person, that you are asking for a favor. An' yo' going to court fo' so many days until your favor is granted. [New Orleans, La., (813), 1145:5.]

12264. They says if you wants a job, you kin git pieces of dis John de Conkah root and put it in your pocket; and that root will conquer him, make him be humble, make him so you kin git a job.

(When you work for [from] the boss.) [Newport News 503:2.]

12265. Dey's some kind of root in de woods, or you could order it, dey call it John de Conkah's root; and put a little piece in your mouth, and when yo're talking to a person jis' keep chewin' on it. An' dey said dey couldn't turn you down for nothin' in de world, if you want a job. [Wilmington 168:11+85.]

12266. Yo' git a piece of root, John de Conkah, an' put a little bit of this cologne on de John de Conkah, an' have it in a little bag in yore bosom. Yo' go down dere an' talk to 'em an' dis odor will adhere to him. Dat's how...

(You'll get a job?)

Yeah. [Florence 2265:11.]

12267. Git a piece of High John de Conkah an' put it in yore pocket an' whilst yo' go up tuh ask fo' de job, jes', yo' know, have yore han' in yore pocket an' be rubbin' it, feelin' aroun' yo' know, in yore han', an' yo' mo' den apt tuh git one [a job]. [Savannah 2174:6.]

12268. They say they kin take some High John [de Conkah] and chew it and spit and they get a fellow [boss] to give dere job back. I've heard that too. [This is to get your job back after you have been laid off or fired.] [Petersburg, Va., (446), 422:5.]

12269. Git some High John de Conkah root an' chew it as yo' talkin' to the boss an' HE'LL NEVAH NOTICE THAT YORE CHEWIN' SOMETHIN' TUH CAUSE YO' LUCK, an' when yo' git ready to walk out why yo' jis' spit dat root whut yo' chew right round his feet. [Memphis 1517:6.]

12270. They can put a kettle of water outside the door, that'll drown the noises in the house. If they [policemen] come there, they can't hear it. [This belief evidently comes down from slavery-time when a kettle upside down was supposed to reduce or eliminate noises, if a secret meeting was being held.] [Richmond, Va., (?), 392:1.]

12271. If you jes' fin' a key - if yo' fin' one, dey say it's good luck if yo' keep it. [Florence 2198:13.]

12272. A good luck key or luck key, these are sold everywhere, carry in pocket or purse. [Wilmington 243:7+85.]

12273. [Keys are much more in HOODOO than the preceding lucky objects, they are important rites: Nos. 8882-8901, pp. 3611-3618, v. 4; especially the Key of St. Peter, two keys crossed (No. 8900).]

12274. 'Tis a root that you kin git that is called King Solomon - King Solomon root. Will make you love 'em.

(What do they do with that root?. How do they use that?)

You will take *King Solomon root* - it has very fine small ji'nts [joints] in it. You takes that *King Solomon root* with a needle and hold it [root] on a apple or peach, anything for to eat. This is to take advantage of 'em, and stick a hole in it [through the root and into fruit] and tell it, each hole, that you sticks through with this needle into this fruit - stick it through, and tell it at each hole what you want it to do. At each hole.

KING SOLOMON ROOT - LAY AGAINST ANY FRUIT - PUSH A NEEDLE THROUGH ROOT INTO FRUIT - GIVE TO PERSON WANTED - IF FRUIT EATEN - PERSON GRANTS ANY FAVOR

(How many times do you do that [stick needle into a fruit]? Any number of times?)

Do that jes' the once. Stick it through there and tell it what you want it to do, and give them the fruit, you see. Make them a present of the fruit. I've done that myself.

(Well, now, what would that make that person do? That eats the fruit then?)

Make 'em love you. Make 'em do anything that you ask 'em to. [For another example of *King Solomon Root*, from Washington, D.C., see No.2045, p.597, v.1.]

12275. Yo' kin take a file or a knife an' go to de corner of yo' place an' yo' stick it down in de left-han' side an' name it. An' ever' day go dere an' push it down a little bit, an' when it git down to de last, whosomevah dey name is yo' goin' fix dat fo', dey'll fall. Dey'll fall lak dat. When it git down to de last it will fall. Dey'll nevah git ovah it. [Sumter, S. Car., (1368), 2424:6.]

NAME A STEEL KNIFE OR FILE AND DRIVE IT A LITTLE EACH DAY INTO GROUND AT A LEFT CORNER OF HOUSE [ONE OF TWO CORNERS LOOKING AT HOUSE FROM FRONT] ALL WAY INTO GROUND - VICTIM FALLS - NEVER RECOVERS

12276. Lak dere's a boy comin' tuh see a girl heah an' yo' wants tuh go see her, an' den she wants him tuh quit. Yo' take a pocketknife right aroun' dere [begin to demonstrate]. Yo' know, take yore pocket-knife, silk han'ke'ch'ef an' wrap roun' an' run [and bury] it roun' yore do'step. (Take a silk pocket handkerchief and wrap it around

POCKETKNIFE - WRAP SILK HANDKERCHIEF ABOUT OWN BURY UNDER HER DOORSTEP - RAP ON DOORSTEP BEFORE DAY 3 DAYS - YOU WILL TAKE GIRL FROM OTHER MAN

your own knife? And bury it under the doorstep?)

Yessuh. An' den yo' rap on dat do'step, [do] dat 'fo' [before] mawnin'. Aftah yo' makes three trips dere, why he *cut intuh dere*.

(He'll live with her?)

Yes. [Wilson, N. Car., (1509), 2677:7.]

12277. Why yo' jes' take de knife an' de fo'k an' yo' cross dem, an' dere's a verse in de Bible, an' yo' jes' say, *In Name of de Father, de Son an' de Holy Ghost*, an' put 'em in de mattress an' let de person sleep on dat, an' 'cos' if dis man is used tuh visitin' yo'...yo' jes' keep dis in yore mattress.

KNIFE AND FORK - CROSS THEM - WITH WORDS INFORMANT THINKS BIBLICAL: IN DE NAME OF DE FATHAH, DE SON AN' DE HOLY GHOST - UNDER MATTRESS WHERE HE SLEEPS

(What will that do?)

de man stick aroun' yo' mo' so. [Fayetteville, N. Car., (1448), 2630:10.]

12278. Ah tell yo' whut chew kin do, yo' kin take a fo'k an' a knife an' wipe dat plate. Git chew a clean rag an' wipe dat plate, his plate, or his fo'k or her fo'k, an' let him eat out it aftah yo' wipe wit it, ev'ry mawnin'

KNIFE - FORK - PLATE - WOMAN WIPES TO HER 9 MORNINGS
AFTER SHE HAS USED CLOTH TO WIPE UNDER ARMS AND
ELSEWHERE - HAVING EATEN FROM PLATE HE REMAINS THERE

fo' 9 mawnin's. An' if he don' stay dere, he'll come tuh stay.

(What do you wipe that plate with?)

With a clean cloth. Yo' wipe yo'self in heah undah

yore arms, undah both arms, an' in heah, an' den yo' take an' wipe yore plate. An' always yo' wipe it tuh yo' [demonstrates].

(With a circular motion?)

Yassuh, wipe it tuh yo' lak dat. He'll come tuh yo' if he's not staying dere. (You don't do anything with that knife and fork then?)

Nuthin but wipe it tuh yo', jes' when yo' wipe dat fo'k yo' wipe it dataway.

An' yo' wipe it up.

(You have to wipe the fork the same as the plate, to you? You wipe the plate and the knife and the fork?)

Yassuh, wipe all three of 'em. [Memphis, Tenn., (1548), 2810:4.]

12279. De' take de gunpowder an' de sulphur dust - dat not de lump sulphur - an' mix it together an' put it in a quill or some fish-pole. An' go by a person's house an' go dat-

away three times.

(Knocking three times.)

[Also blowing 3 times.]

KNOCK 3 TIMES: GUNPOWDER - SULPHUR DUST - MIX - PUT
IN QUILL OR FISH-POLE [SECTION YOU CAN BLOW THROUGH]
GO TO VICTIM'S HOUSE - BLOW MIXTURE THROUGH BLOWER
KNOCK 3 TIMES - UPROAR AND CONFUSION IN THE HOUSE

An' de persons in dat yard, dey goin' have a uproar

in dere. It will make a confusion between everybody. See, somebody in dere is gotta move out. If dere some enemies in dere, well dey gotta git out. [It would probably be safer to try this rite during day when no one was home. There are similar blowing through tube rites in HOODOO.] [New Orleans, La., (1566), 2870:5.]

12280. Yo' kin tie a knot in a rope or either in a pocket han'ke'ch'ef or sompin lak dat an' yo' kin use it. Dat's whut dey call a jinx to peoples. Ah

could tie a knot in yore pocket han'ke'ch'ef an' dat

could be a jinx to yo'. An' aftah [that] ah wash it an'

den pressed it out. Dat's

KNOTS - IN ROPE OR HANDKERCHIEF - JINX TO PEOPLE
PEOPLE PASSING BY TIE KNOTS IN CLOTHESLINE WASHING
BOW KNOTS OR CRAWFISH KNOTS - NO LUCK TO NOBODY

whut dey call a jinx to a person. It's no luck to nobody, a pocket han'ke'ch'ef wit knots in it.

Or either some peoples passes by yo' might seen clothes line hangin' out. Peoples could put knots in dat fo' a jinx to peoples which dey call bad luck. An' den dey kin fix it in dere fo' luck fo' peoples. It's a certain way dey tie it. Some of 'em tie it in a bow knot an' some they call it in de *crawfish root* an'....[Memphis, Tenn., (1518), 2697:14.]

12281. Yo' kin during so many days tie knots in a string an' dey say dere a way of *dressing* dat. Git chure clothes an' put [knots] in dat an' bury it. When

dem 9 days out yo'll be a corpse.

(How would you *dress* those strings, those knots?)

Dey *dress* with whut *chew* call - it's a root dey call

KNOTS TIED IN STRING DRESSED WITH WAMPOLE ROOT?
GROWS LAK A GREAT BIG WHITE ONION - HOGS LOVE IT
SINCE THIS PLANT IS SAID TO CAUSE BOWEL TROUBLE
TIE THIS KNOTTED STRING ABOUT VICTIM'S CLOTHES

a "wampole root." It grows lak a great big white onion...

[I turned off machine and turned it on again.]

(It's a bitter weed, you say.)

[Is informant talking about wild onion?]

Yes sir, a hog loves it, de bitterest in de world. He scream when eatin' it. [This screaming sounds like folklore.] An' if yo' bite it an' swallow dat, it will tie yo' up inside an' kill yo'. [Is this based upon pigs hunting for truffles, the pig being hit on the nose when he finds one (the cause of the squeal) so that he does not eat it?]

(Constipate you?)

Yo' kin bite it but don't swallow it.

(That's *wampole* root?)

Yes, *wampole* root. Dey takes dat string an' de salt[?] outa *wampole* root until dat thing git wet through an' through an' put dem knots in it. It will tie yo' up jes' lak...

(That is to tie your bowels up?)

Yes sir. Yo' heard of people wit locked bowels from dat.

(What do they do with this string first? Do they have to get it out of your clothing or something?)

Dey git chure clothing an' wrap dat string wit it.

(Oh, you wrap that string around your piece of clothing.) [Waycross, Ga., (1074), 1738:8.]

12282. Well, whenever yo' wanta *tie up a person*, yo' don't want 'em to have success, yo' put so many knots in a raw cotton thread an' put turpentine on it, an' yo' read ovah it de 22nd Psalms. Read ovah it nine days an' then yo' put that string right behin' there [points to door].

KNOTS TIE IN RAW COTTON THREAD - TURPENTINE ON - READ
PSALM 22 OVER 9 DAYS - HANG BEHIND DOOR - TIES UP
VICTIM YOU HAVE IN MIND - WILL NEVER BE SUCCESSFUL

(Behind the door?)

Yes. [Waycross, Ga., (1167), 1963:7.]

KNOTS - TIE INTO ANY THREAD FROM VICTIM'S CLOTHES
BURY WHERE HE WALKS - AFTER HE PASSES OVER THEM
AS MANY TIMES AS KNOTS - HE WILL FAIL IN BUSINESS

12283. I've heard that they take a string, one that you've worn, and take it and get hold of it, and tie a knot in it

and name the knot, and ever knot is named, and they tie so many knots in that string; and then they take those knots and put them down where the individual has to walk over them. And after he's walked over 'em as many times as there are knots in that string, then that individual will become confused in his business affairs and also in any kind of work that he has to do, and he gits so he can't do it. [Elizabeth City, N. Car., (182), 554:6.]

12284. Yo' kin git saltpetah, sage, alum, sugah an' salt - yo' know - stuff, yo' know, whut he nuse [use]. Yo' know, salt an' sugah an' stuff lak dat whut

KNOTS - TIE INTO NEW STRINGS - AS MANY AS ARE NEEDED
TALK TO THEM - TELL WHAT YOU WANT - IN 3 HOLY NAMES
CALL HIS NAME - AH'M BRINGING YO' BACK TUH ME
LONG AS YO' EAT SAGE...DRINK SUGAH IN YORE COFFEE
MAKE NEW KNOT FOR EVERYTHING - COLLECTED STRINGS PUT
IN YARD - COVER WITH SALTPETER, RED PEPPER, LIGHT

chew wanta know in dose strings. Yo' say, "In de Name of de Fathah, an' de Son, ah'm bringin' yo' back tuh me." Call his name, see, an' say, "Long as yo' eat sage, as long as yo' eat sugah, drink

sugah in yore coffee" - sompin lak dat. An' call dose names, an' tie dose strings, an' tell him yo' want him tuh come back tuh yo'. Well, he'll come den.

An' aftah yo' tie dose strings, put dose strings in a pile an' sprinkle dis

saltpetah an' stuff ovah it, an' red peppah, an' yo' take kerosene. An' den yo' say, "In de Name of de Fathah an' de Son," an' burn it. An' put it out in de yard an' let it smoke. [Waycross, Ga., (1078), 1746:8.]

KNOTS 3 - HIDE IN PERSON'S POCKET - MIND ON YOU

an' dey mind will jes' stay on yo' all de time. an' nevah satisfied no place dey go. [Waycross, Ga., (1134), 1842:8.]

12286. Now, ah [woman] kin be wit a man, but ah kin be wit any man an' ah gi' him a cloth tuh wipe on, say, "Now, yo' jes' take dis cloth an' wipe on it."

KNOTS 3 - AND QUITE AN OUTSPOKEN INFORMANT - WOMAN GIVES MAN A WIPING-CLOTH - 'SCUSE DE 'PRESSION... TIES 3 KNOTS IN THE CLOTH AND KEEPS IN BED 9 DAYS HE BOUND TUH COME BACK...BOUND TUH MAKE LOVE TUH ME

wipe on dat, or else ah'll wipe him on it mahself. Well, ah ain't nevah done nuthin. Dat jes' him done come off dere, ah ain't nevah done nuthin. Now, ah'm goin' keep dis. See. All right. Ah'm goin' keep dis. Ah'm goin' keep dis an' ah'm goin' tie it jes' lak ah needs tuh tie it, see. An' ah'm goin' use it jes' lak ah needs tuh use it, undahstan'. He don' know nuthin 'bout whut ah'm goin' do. Dat's jes' fo' a woman, see.

[Here I turn off machine too quickly and must repeat her lost words.]

(Put three knots in it?)

Three.

(After those three knots are in it, what do you do with them?)

Ah take dem three knots an' ah keep dem. Ah keep dem three knots fo' nine mawnin's. Ah lay on 'em fo' nine days, jes' lay on 'em if it's mah haid - jes' wherevah ah put 'em in de bed it's all right. Den he bound tuh come back. He bound tuh make love tuh me. [Memphis, Tenn., (1526), 2724:1.]

12287. Jes' lak yo' wants tuh choke a person. Yo' wanta jes' choke 'em an' he don't know whut might cause him tuh choke. Yo' take a string an' yo' measure it jes' about two feet

KNOTS 3 - TIE INTO TWO-FOOT STRING - WET THEM WITH KEROSENE - TIE TO LIMB OF TREE - LET IT HANG DOWN WHILE THOSE 3 KNOTS HANG - VICTIM HAS THROAT TROUBLE

long, an' yo'll tie three knots in it. After tyin' three knots in it, yo'll take kerosene an' wet dem knots jes' - jes' take yore two fingers an' wet dem three knots dataway. After yo' wet all three of 'em, yo' take it den an' yo' go tie it on a limb or sompin an' let it hang dere. Well, long as dem three knots is hanged why a person always - jes' lak dey hate chew - yo'll always have trouble in yore throat.

(That string doesn't come in contact with the person I want to choke does it?)

Dat's right, yes. Jes' lak a person always wanta choke an' dere be's jes' lak flem. [Waycross, Ga., (1097), 1770:6.]

12288. Ah heard tell of a person takin' a string - a cord jes' like dey ties - if yo' want a person hurt. Why, where it will kill 'em, yo' know, or sompin like dat. Jes' git some of dis heah string an' tie 9 knots in it, jes' as tight as yo' kin. An' bo' a hole into a green tree,

KNOTS 9 - IN STRING VICTIM HAS BEEN USING - BORE HOLE IN GREEN TREE [TREE WITH FOLIAGE] - INSERT KNOTTED STRING - STOP IT UP - SICK UNTIL HE DIES

any kind of a tree, jes' so it's green, an' put dat knot in it, dat dere string

dat chew tied dem knots into dat tree, an' stop it up.

(Don't you say anything or do anything?)

Nosuh, jes' makes 'em sick till dey dies.

(You have to get a string from them, or what?)

Yassuh, from dey house. Anywhere roun' dere house yo' git dat string dat dey been usin'. [Waycross, Ga., (1161), 1937:3.]

12289. Tie 9 knots into twine string or raw cotton string an' wear it around their waist, an' they say just once in a while they just dip it in *Hearts Cologne* and they own water [urine].

KNOTS 9 IN STRING - DIP INTO [FEED] HEARTS COLOGNE
OR INTO OWN URINE OCCASIONALLY - TO HOLD A PERSON

That's sure to hold them.

[Newport, Va., (?),
500:4.]

KNOTS 9 - IN NEW STRING - 1 KNOT 1 WISH DAILY 9 DAYS
9TH DAY BURN IT IN FIREPLACE WITH SALT AND SULPHUR

12290. Go tuh any groc'ry an' git chew a new piece of cord dat haven't been used, whut chew tie up

packages with, an' jes' lak anything dat yo' wish, an' nine is yore...[What? Number?] Take nine tuh do it. Yo' can't do nuthin until nine days. Jes' lak yo' git up dis mawnin', say, "Ah'm goin' start dis mawnin' an' ah want sech-an'-sech a thing tuh happen." Jes' tie one knot [in] it an' make yore wish regardin' tuh whut it is. An' de nex' mawnin' de same thing fo' nine mawnin's. It'll come true.

(What do you do with this string after all these knots are tied in it then?)

Let it hang right dere, an' when de nine days up, an' yo' sure yo' got de nine knots, jes' take it an' git chew some sulphur an' some salt an' burn it right in yore fiahplace. [Brunswick, Ga., (1210), 2045:8.]

KNOTS 12 - TIE IN STRING - WITH HEARTS OWN PERFUME
DRESS STRING AND WEAR NEXT TO SKIN FOR GOOD LUCK

12291. Wal, say yo' tie twelve knots in a cotton string an' wear dat string right on - next to yore

flesh. Quite natural yo' *dresses* dat string wit not a thing in de world but *Hearts Own Perfume* an' wear it right nex' to yore skin.

(What do you wear that for?)

Well, yo' see dat give yo' luck - keep hard luck away from yo' an' bring good luck to yo'. [St. Petersburg, Fla., (1012), 1638:6.]

12292. Dat's in de lines of castin' a spell upon a person. Go tuh work an' ties 36 knots, if yo' wanta cast a spell upon a person. Put a spell upon a person,

KNOTS 36 - 3 INCHES APART IN THREAD - STOP IN ROAD
THROW KNOTTED STRING OVER SHOULDER - NOT LOOKING BACK
GIVE DEM A PURTTY TIGHT TIME...WHUSHY IN DEY MIND

ties thirty-six knots. Take a strand of thread and tie 36 knots an' let 'em be three inches apart. Dose

knots, let 'em be three inches apart 'sposed tuh be in dat thread. An' yo' will throw dat thread, after yo' git dose 36 knots tied in it, why den yo'll throw dat thread ovah yore haid an' don't look back. An' yo'll step out de road - anywhere's dere a road - from de middle of de road, throw dat thread ovah yore haid an' don't look back. An' dat will really, de fac' 'bout it, suh, will *give dem a purtty tight time*. Make 'em crazy - *whushy in dey mind*.

(How do you know you've got the right person when you are tying those knots?)

Why dere 36 knots! 'Cos yo' know yo' absolutely got de right person. [Savannah, Ga., (1276), 2169:4.]

12293. (If somebody stole this thing, how would you get him to bring it back, now?)

LAMP - IN OIL BOWL OF - PUT FOR THE THIEF A NAME
WRITE 9 TIMES - ADD SUGAR - BURN LAMP 9 MORNINGS

in de [oil bowl of] lamp wit some sugah on it, an' let dat lamp burn fo' nine mawnin's. Dey'll come back [with it]. [Memphis, Tenn., (958), 1541:15.]

12294. To bring someone to you, prick finger with needle, write his name or initial with the blood on piece of paper, fold to you 3 times longways, turn it

LAMP: PRICK FINGER WITH NEEDLE - WRITE HIS NAME OR
INITIAL WITH BLOOD - FOLD PAPER TO YOU 3 TIMES LONG-
WAYS - TURN AND FOLD IT TO YOU 3 TIMES SHORTWAYS - IN
BOWL OF LAMP BURN 9 DAYS AND NIGHTS - PERSON RETURNS

illustrated in HOODOO: to fold to you or away from you, fold into triangles or squares, etc. [This is my pencil resume of rite, attached here to original MS, before original material lost. Informant "excellent," I note.] [Memphis, Tenn., (965), 1558:5.]

LEMON: PLUG IT OR CUT OFF END - INTO HOLE 3 THINGS
PUT: CINNAMON - BROWN SUGAR - PARSLEY - RESTORE PLUG
OR END - TIED OR SEWED OR PINNED ON - BURY LEMON
UNDER CENTER OF DOORSTEP - REMOVES SPELL PUT ON YOU

and brown sugar in that lemon. [Brown sugar for a black person, white sugar for white person. Many examples in HOODOO of color scheme.]

(You put parsley, cinnamon and brown sugar. All right.)

Yeah, brown sugar, into the lemon, and you take that lemon and you go put it right under your step - under there - right under the middle part of your step, and bury it. They say that will move what they done did to you.

(Take it away.)

Yes. [New Orleans, La., (859), 1368:1.]

12296. Like if they would like for you to move out of that house, they'd keep you in confusion all the time, if they couldn't git chew to move other w'are [other where]. They would use salt, lemon and rice.

(They would use salt, lemon and rice?)

LEMON - STUFF WITH SALT AND RICE - BURY WHERE YOU
WALK - THE SALT AND RICE SOURING SOURS YOU TOWARDS
HOUSE - FINALLY IN CONFUSION YOU LEAVE THE HOUSE

Lemon and rice.

(Well, how would they use that?)

They'd take the salt and the rice and lemon, where-
ever you got to walk over. If it's coming to a step, over a step, they would plant it under the step. Dig a hole and plant it under there. And ever time you walk over that and go back and forth, it'll always keep you in some kind of confusion in that house, and you won't never feel so very well right in that house.

(I see.)

As long as that salt and lemon sours this rice. See. And as it sours, things is getting sourer and sourer towards you in that house.

(I see. Well, do they bury the whole lemon or just the juice?)

They take a lemon. They take this lemon and stuff this lemon with that rice and salt.

(Oh! I see, I understand.)

Stuff it.

(Oh! I see, stuff it. I see, now. All right.) [New Orleans, La., (820), 1180:1.]

12297. They take your hair and bury your hair, see. They'll get two brass tacks and a brass pin [three brass objects] and they can put your hair in a lemon, and then they'll turn that *lemon upside down* [unusual expression!] and bury it. And that'll give you a thundering headache.

PUT IN LEMON: YOUR HAIR - 2 BRASS TACKS - A BRASS PIN
TURN...LEMON UPSIDE DOWN - BURY - THUNDERING HEADACHE
TO CROSS THAT: 9 MORNINGS HOLD HEAD UNDER RUNNING
HYDRANT WATER, SAYING: "IN THE NAME OF THE FATHER,
SON AND HOLY GHOST, PLEASE LET THIS...GO FROM ME"

Now, for to cross that, you take that out. Now, you get you some *war water* and you get you [*war water* is omitted]. You go to the hydrant for nine mornings and just put your head under the hydrant like that, and let the water run on your head and say, "*In the Name of the Father, Son and Holy Ghost, please let this affliction go from me.*" [New Orleans, La., (834), 1253:7.]

12298. (What do they do with that cat hair?)

They take that cat hair and they put it with a piece of woman's shimmy or petticoat or anything of that kind. Put it into a lemon, throwing it into the Mississippi River, after putting *war water* in there. They'll keep that woman all upset. If she's gotten a job anywhere, she'll walk

INTO LEMON PUT 3: CAT HAIR - WAR WATER - PIECE OF
HER SHIMMY OR PETTICOAT - THROW INTO MISSISSIPPI
KEEPS HER UPSET - QUIT'S WORKING - ANIMAL AMBITION

away from her job. She'll quit working. Her husband can't do anything to satisfy her. Everything that they do it just look like it wrong to her. See. It practically looks like it takes her mind from her. See. She don't have no presence of mind. See. By using it, she have...get a...

(She what?)

Get a animal ambition-like. See. [New Orleans, La., (879), 1449:2.]

12299. You can take lemons. Well, that makes you - if you going up the street right now and you got a big transaction on with a person. You take a lemon, just take a lemon and take all the peeling off the lemon. Don't break the white part of that lemon. See, just take all that yellow peel off the lemon and take that lemon and sew it up. Rub it over good. Just rub it over good in your pockets in your hands. And ball that lemon up and put it in your inside coat pocket. Wrap it up in pure white paper with no marks or nothing on it - pure white paper. Wrap that lemon up. And on your way down [to business transaction] just take the lemon and pass it through your hands, rub it over your hands good and put it in your inside [pocket]. Wear it on your right side, in your inside coat pocket, or your right side of your right pants pocket. But if you peel that lemon and break that white - that white skin on the inside of that yellow skin - well that lemon is no good to you. Get you a lemon and don't break that skin. Peel it off careful, but don't break through it so the juice will run off. But take that yellow peel off the outside and wrap that lemon up. Wipe that lemon off good with sugar. Rub it over good with sugar and wrap it up good in a piece of red flannel and rub it through your hands.

PEEL LEMON - DO NOT BREAK INNER WHITE SKIN - THAT
MAKES LEMON USELESS - RUB SUGAR OVER PEELED LEMON
THIS IS FEEDING IT - WRAP IT IN WHITE PAPER OR RED
FLANNEL - IT IS A HAND - CARRY ON WAY TO TRANSACT
BUSINESS - WEAR ON RIGHT SIDE OF BODY - "GIVES YOU
A POWER OVER THE MAN - DEPENDS UPON CARE OF HAND

And when you go there [place of business transaction] go in the lavatory or any private place and take that lemon out of that flannel again and rub it. Or take plain white paper. If you don't use red flannel, use plain white paper. Don't use no paper with no marks or nothing on it. No yellow or no colored paper at all. If you don't use white paper, get you a piece of red flannel and wrap it in there and go down the street with it. And as you go to the lavatory take that flannel or that paper off and just rub it over your hand again - before you go on with any business transaction - with the lemon.

(What do you go and do that in the lavatory for?) [Informant has me going around in circles!]

Well, you just freshen your hands up. Freshen your hands up with this. Continually rub your hands, keep awashing that lemon against your hands.

(Well, what do you do that for?)

Well, that gives you a power over the man that you got a business deal with.

(Oh! I see. You do that until you get his....)

Keep awashing that lemon on your hands - like you get - like you know, you going to the next corner here, and you coming to the place, or you are in a bar, or any private place.

(You do it in secret so he can't see you.)

Yeah, you just do it in secret - just any place for secrecy. That's all.

[New Orleans, La., (828), 1218:6.]

12300. Take nine pins an' stick them into a lemon. See, stick dem nine pins into a lemon an' squeeze it good an' well. It will give yo' power. Give yo'

9 PINS STICK INTO LEMON - SQUEEZE - POWER FOR DESIRE influence to accomplish whut yo' desires to make yore fren' or whoevah yo'

concerned with - make dem come to yore request. [Florence, N. Car., (1295), 2197:6.]

12301. Pass a hole into a lemon an' squeeze de juice out of it an' full it up wit sulphur an' brimstone an' salt. Take nine pins an' put through it an' den wrop it up jes' as tight as yo' kin, an' tie nine knots in it - into de string dat yo' wrop aroun' it. An' stick nine pins in it an' go ahead.

(What will you do with that then?)

MAKE HOLE INTO LEMON - SQUEEZE OUT JUICE - REPLACE

WITH 3 INGREDIENTS: SULPHUR - BRIMSTONE - SALT

STOP UP HOLE - WRAP STRING ABOUT LEMON - TIE TIGHT

MAKING 9 KNOTS - STICK IN 9 PINS - CARRY FOR ANY WORK

Well, jes' carry it with yo'.

(What is that supposed to do then?)

An' den ah'll go ahead an' attack whatevah busi-

ness yo' wanta attack, an' dat supposed to help yo' accomplish it.

(Any favors or anything of that sort?)

Yes. [Florence, S. Car., (1295), 2197:6.]

12302. Yo' take a lemon an' take a knife, a new knife, an' yo' mark yore wishes, jes' whatevah yo' want to, aroun' an' aroun' dat lemon - befo' six a'clock - aroun' an' roun'. Make all dose wishes, but yo' must be very careful whut chew wishin', 'cause dat's comin', an' yo' stick dat up dere inside de house, not on de outside. Then at six a'clock in de evenin' yo' change it ovah.

(To the west side?)

Stick it up an' let it stay up dere till de next mawnin' at six, then take it down an' git chew anothah lemon. Do that fo' nine mawnin's, an' anything yo' wish fo' will come.

(You just take this lemon and then just take a knife and cut a little cut

LEMON - NEW KNIFE - MARK WISHES BY SLICING DOWN INTO
LEMON - NOT ALL WAY THROUGH - AS MANY SLICES AS
WISHES - BE CAREFUL WITH WISHES - AFTER SLICES AND
WISHES MADE STICK KNIFE THROUGH MIDDLE OF LEMON AND
DRIVE IT INTO EAST WALL OF ROOM - LEAVE THERE UNTIL
9 P.M. AND CHANGE LEMON TO WEST WALL UNTIL 6 P.M. NEXT
MORNING TAKE IT DOWN - GET ANOTHER LEMON AND REPEAT
PRECEDING WISHES AND CEREMONY - 9 LEMONS - 9 DAYS

dle of it, on de east side of de house, or room, an' let it stay dere till six a'clock in de evening, an' den yo' take it down.

(You stick that knife right into the wall.)

Yes.

(You hold the lemon up and stick the knife through the wall?)

Yes, an' yo' jes' leave de lemon an' de knife sticking right up dere until six a'clock in de evening. Den yo' take it down an' put it up on de west side. [Florence, S. Car., (1292), 2191:4.]

12303. Ah'll take an' go tuh Krese [Kresge] an' git me a brand-new knife.

(You told her?)

Yes, an' git me a lemon an' cut de lemon up in fine pieces, jes' as many tuh eat. Start off walkin', git off, an' don't pay no attention an' chunk dem lemon

NEW KNIFE - CUT LEMON INTO PIECES - SO THAT THEY CAN
BE EATEN - FOLLOW VICTIM THROWING SEEDS BEHIND HIM
KNIFE BURY UNDER HER FRONT DOORSTEP: "DE FATHER,
DE SON AN' DE HOLY GHOST, AH HOPE AH NEVAH SEE YO'
ANY MO'" - WOMAN DOES THIS TO RID HERSELF OF MAN

seed in behin' 'em. Take dat brand-new knife an' bury it under her front do'step: "De Father, de Son an' de Holy Ghost, ah hope ah nevah see yo' any mo'."

(She wanted to get rid

of him and she came and asked you how to do it?)

Yes.

(She hid that under her own step?)

Yes. [Fayetteville, N. Car., (1434), 2599:6.]

12304. I've heard that you could sprinkle lemon juice, juniper [berries?] and black pepper, and boil this a half an hour, cook it off, add milk to it,

boil it again, put it in a white bottle, a bottle you can see through [a

LEMON JUICE - JUNIPER - BLACK PEPPER - MILK - HAIR clear glass bottle] and hold it in your hand, and anybody you put it on their hair, all their hair will come out. [Fredericksburg, Va., Ediphone 50.]

12305. There was a girl, that I heerd [about], she was *poison* by a leeper [leopard] [her skin was spotted like a leopard's] an' she went to de fortuneteller an' she got some

LEOPARD SKIN - WOMAN POISONED BY - REASON SHE HAD
SPOTTED SKIN - SAID FORTUNETELLER [CARDS READER]
VICTIM CONSULTED - GAVE HER PIECE OF LEOPARD SKIN
TO WEAR [POLKA-DOT CLOTH?] - "LIKE CURES LIKE"
THIS SPELL WAS CAST BY ANOTHER FORTUNETELLER FOR
A CLIENT - HERE A HOODOO WORKS AGAINST A HOODOO

lepeer' skin an' keep it aroun' her body an' that cured her. ["Like cures like!" What did this patient wear? Perhaps a piece of polka-dot cloth worn as a waistband. Remem-

ber always, we do not know whether there was a cure. I almost forgot. This is my original pencil transcription, now attached to the final manuscript. Here

are two more original comments written at the time: "Retranscribe before using" and "the person who *poisoned* her got the *poison* from another fortuneteller!!!" [Richmond, Va., (381), 322:9.]

12306. When you receive a letter, rub it with a four-leaf clover and wear the letter and it will affect the writer's hand. My original pencil transcript attached to original manuscript comments "doubtful," showing how critical I was at an earlier collecting day. A clover of 4 leaves, a good-luck symbol would counteract any bad luck! If you believed it did. [Richmond, Va., (361), 296:6.]

LETTER DOUBTFUL - FOUR-LEAF CLOVER KILLS BAD LUCK

12307. You catch about six big roaches and pound them up good and put them in a can and make tea out of them. And after you make that tea, you strain those roaches out and put it in your hair where the louses are, and that kills the

LICE KILLED BY ROACH TEA - NUISANCE KILLS NUISANCE

louse off. [Lice, of course, can be put into your hair by hoodoo. This remedy kills hoodoo.] [New Orleans, La., (855), 1352:8.]

12308. If yo' tote dat, life everlasting, dey say yo'll be lucky. An' hit won't harm nobody, dough [though]. [Life everlasting = cudweed.] [Waycross 1870:10.]

12309. (Where do they put that?)
At de fo'k of de road.

(Then they use it for any kind of work they want to do, this lightning-struck wood?)

On de sunrise side. Whatevah side de sun rise. Dey put it dere at exactly sunrise. When de sun peekin' ovah de eastern hills dey puts it down. Yeah, dey

SOME HOODOOS WHEN USING LIGHTNING-STRUCK WOOD
GO TO FORKS OF ROAD AT SUNRISE ON SUNRISE SIDE

moves jes' as dey mind tells 'em to move it. Dey doesn't leave it dere all de time. Dey keeps dat wood. [This "professional worker" I call him is saying there are no set rules.] [Fayetteville, N. Car., (1395), 2510:9.]

2 SPLINTERS PROTECT - ONE FRONT DOOR - OTHER BACK

12310. Go to a tree dat de lightning struck an' git a couple of splinters from de tree, an' drive one inside de yard, an' one jes' on de outside of de yard, in both ways dat dey enter into de house, an' dat will prevent de evil of de house.

(What kind? Any kind of evil, if anybody wants to do you harm?)
Dat's de idea. You just drive it dere.

(You'll drive a stick in the yard and then one outside the yard on each trail that leads into the house.)

[My explanation at the time indicates 4 splinters, but probably 2 only were used: one on path leading to front door, other on path leading to back door.]

One dat lightning tear from a tree, git one dose kinda sticks. [St. Petersburg, Fla., (983), 1591:2.]

12311. Well, dat's de greatest' ah evah heah about. Dey said dat if yo' take de *lightnin'-wood* an' go in a crowd of mens, yo' know rowdies, yo' take de

2 LIGHTNING-STRUCK SPLINTERS STICKING OUT OF MOUTH

splinters of a *lightnin' tree*. Git de splinters an' stick 'em an' yore teeth swell up. An' yo' go dere an' everybody will fear yo'. Yo' kin rampage an' nobody won' say nuthin to yo'. Dey scared of yo'. [These splinters are also a protection, see following rite.]

(Just take these two splinters from a tree that is struck by lightning.)

Take de splinters an' put 'em in yore teeth. [This means that the two ends of the splinters are sticking out of his mouth.] [Wilson, N. Car., (1477), 2657:13.]

12312. Ah kin take three stobs outa dat [lightning-struck] tree, de same one, an' dem concernin' of another thing. Den yo' kin use dose de side of de

3 PIECES OF LIGHTNING-STRUCK WOOD - USE AT SIDE OF
OR IN HOUSE - PERSON WALKING OVER HAS PAINS - WILL
NEVER LOSE UNLESS HE FINDS A DOCTOR WITHIN 3 DAYS

'lessen yo' kin find anothah fellah [*doctor*] in three days, dey'll be contin'ly [in pain] - nevah be cured of it till you [some *doctor*] find dat. Ah know a man in mah own neighborhood, he gits de wood off a tree struck by lightnin' an' dat officer come right down fur as de lot, but as fur comin' in...[This policeman did not enter man's house, did not set foot on man's land.] [Wilson, N. Car., (1515), 2682:7.]

12313. Ah learnt dat you could take dat dere wood from a tree right where de lightnin' struck, turn in an' go dere an' git chew

3 PIECES OF LIGHTNING-STRUCK WOOD - 3 DIMES MINTED
SAME YEAR - STAGGER THESE 6 PIECES IN JAR - THROW
INTO RUNNING WATER: AH HOPE YO' COME BACK TO ME:
IN NAME OF DE FATHER, SON AND HOLY GHOST, COME BACK
THROW JAR INTO RUNNING WATER - IT WILL GO SO FAR
DOWN STREAM - TURN ROUND - COME BACK - GO INTO BANK
NO ONE CAN FIND IT - ABSENT PERSON WILL RETURN
OR ELSE: KEEP JAR AND CONTENTS UNDER WATER 3 DAYS
THIS THE BETTER VERSION - AFTER 3 DAYS SHE RETURNS

de bottom in de jar. An' take it tuh de watah an' throw it in de watah, an' says, *Ah hope yo' come back tuh me, In Name of de Fathah, Son an' Holy Ghost, come back.* Let it go in de watah. Yo' see, yo' throw dat jar an' hit'll go so fur downstream, an' dat jar will turn roun' an' come back an' go in de bank where nobody will git dere han's on it. Dat jar will come back.

Or eithah yo' kin take it lak dis: Yo' kin take a brick an' put it in dat jar wit dat, dat money an' dat piece of wood from de lightnin'-struck tree, an' it will stay down undah de watah three days. Dat's de best, it will stay undah de watah three days. Well, when dem three days out, she's back tuh yo'.

(This is bringing somebody back?)

Dat's right.

(Where do you get these dimes - get them out of your own pocket?)

Yeah, jes' go down an' try tuh git de dimes made in de same yeah. [Fayetteville, N. Car., (1415), 2549:2.]

12314. Ah heard dat yo' kin go tuh de tree where lightnin' strike an' git three splinters or jes' as many splinters off de tree as yo' got corner at chure

4 CORNERS OF HOUSE - BURY AT - LIGHTNING-STRUCK WOOD
FIRST GREASE EACH PIECE WITH: BLUESTONE AND VASELINE
THIS IS TO KEEP AWAY POLICE AND UNWANTED VISITORS

house, [like] corner of yore yard, yo' know. An' git some bluestone an' vaseline an' bluestone. Mix it tuhgethah an' grease dis lightnin'-strike splinter an' peg it at each corner of yore house. See, fo' tuh keep polices an' things from roun' yore house. Dat's whut dat's

fo'. Ah know dat's good.

(So no one will bother you in your home?)

Dat's it. [Sumter, S. Car., (1364), 2409:2.]

12315. Dey's go down to de fo'ks of de road where it'd [it would] fo'k like dis [demonstrates] an' have yo' some *thunder-lightning pegs* - lighted [lightning]

9 PEGS FROM LIGHTNING-STRUCK WOOD - DRIVE INTO FORKS OF ROAD - ASKING GOD AND DEVIL TO TURN PERSON ANOTHER WAY - INFORMANT'S DE THUNDER KNOCKED A PIECE OFF DE TREE IS A REMNANT OF ANCIENT BELIEF THAT THESE BOLTS WERE A SHOWER OF STONES HURLED AT TREE - SEE LATER

pegs where *de thunder knocked a piece off de tree*. Take it [piece of wood] an' make pegs - nine pegs. An' drive 'em in de fo'ks of de road an' call on God an'

de devil to hear yo' drivin', an' make dem people turn. Dey goin' another way, won't go out dat way. [To change a person's mind at the crossroads is not a rare rite.]

(You call upon the person that you don't want to go out that way.) [Man for centuries could not understand primitive man's tools such as arrowheads, and since they were sometimes found under a tree, a lightning-struck one, it became a thunderbolt. That tree could have grown up 1000 years after the arrowhead had been lost! See the woman looking for a *thunderbolt* to ease her rheumatism, warm up her bones, in *Folklore from Adams County Illinois*, 1st ed., No.5380, 2nd ed., No.5786. Also see *HOODOO*, v.1, Nos.635, 2336 & 2337.] [Waycross, Ga., (1129), 1834:1.]

12316. Dey say yo' can't burn it. Dey say yo' can't burn dat wood because it will pop so bad in de house. Dey use dat. Yo' can take some of dat wood an' go to a person house an' somewhere or 'nothah, stick it down, yo' know, drive it down dere 9 times somewhere in his path, where he goes through

9 TIMES DRIVE LIGHTNING-STRUCK SPLINTER INTO HIS PATH - THROW HIM INTO HEARTBURN

an' go ovah. Dat will *throw him into heartburn*.

(This wood from the lightning-struck tree?)

Yes, de wood from a lightnin'-struck tree. [Fayetteville, N. Car., (1396), 2511:12.]

12317. Now, yo' wish tuh git a girl or yore boy fren' back tuh 'em. Yo' go ahead an' go tuh a fat-lightah [pine] stump of a tree dat de lightnin' struck.

9 PEGS FROM STUMP OF A FAT-LIGHTER PINE STRUCK BY LIGHTNING - GO TO FORKS OF ROAD WITH PEGS - 2 PINTS OF WHISKEY - THERE MAKE 3 WISHES - LIE ON BACK AND DRINK ONE PINT - POUR OTHER PINT ON 9 PEGS - SET AFIRE - BURN UP PEGS - RETURN HOME - BOY OR GIRL WISHED FOR NOW COMES COMPLETELY UNDER YOUR CONTROL

An' yo' takes an' makes nine pegs. An' aftah yo' make dose nine pegs, yo' goes back tuh de fo'ks of de road an' yo' makes three wishes. Dat's de way it wuz tole tuh me.

Make three wishes an' aftah yo' make three wishes, yo' takes two pints of whiskey wit chew, an' aftah yo' make de three wishes, den yo' take an' yo' lie down on de flat of yore back at de fo'ks of de road, an' yo' drinks one of dose pints, an' yo' po's de othah one on de nine pegs. An' yo' git chew a match an' yo' scratch de match, an' sets dat whiskey afire an' burns up dose pegs right dere. Den dat cause de girl or de boy, which one yo' made de wishes fo', tuh come back undah yore control. [Fayetteville, N. Car., (1420), 2559:10.]

12318. If yo' burn a tree - if yo' wuz out with a person an' yo' take an' note where there's a lightnin'-struck tree, an' yo' split it up an' carry it to 'em fo' wood an' he burn it, even unknowingly, he'll lose his home. It's bad

IF YOU SPLIT UP A LIGHTNING-STRUCK TREE - SELL IT
BUYER EVEN UNKNOWINGLY BURNING ANY - WILL LOSE HOME
IN OTHER WORDS YOU COULD PURPOSELY CAUSE TROUBLE

luck to him.

(You give the fellow bad luck by giving him this wood from this tree?)

Even if he didn't know

it - he might not have but two pieces of dat, but he'd lose whatevah he had.

[Wilson, N. Car., (1476), 2606:7.]

LIGHTNING-STRUCK WOOD: ON HEARTH
WITH WISHES - FIGHTING IN THERE
UNDER HOUSE - PEOPLE WITHIN MOVE

12319. Yo' take some wood from a tree where

de lightnin' struck an' throw it on yore

hearth, make yore wishes, an' dere be wrath

in dere all de time. An' yo' take dat light-

nin'-struck tree an' throw it under dere house, dey'll have tuh move. Dey can't stay dere.

(When you throw that piece of wood on the fireplace there will be fighting in the house all the time?)

Yes sir. [Brunswick, Ga., (1206), 2037:4.]

12320. Well, any kinda tree but de lightnin' have tuh be done struck it.

(Well, what would they do about that?)

Well, jes' lak now if yo' prob'bly be mah next-do' neighbah an' ah can't git along wit chew or sompin of de kind in no way ah do, an' ah wants tuh move yo'

from dere, an' de light-

LIGHTNING-STRUCK WOOD THROWN NEAR HOUSE MOVES PEOPLE

nin' done struck a tree

or sompin lak dat. Ah

jes' go dere an' take a ole piece of wood - jes' a ole slab or sompin off dere - sompin lak dat chew know an' throw it anywhere round yore house an' yo' gotta go.

[Brunswick, Ga., (1186), 2000:9.]

LIGHTNING-STRUCK WOOD UNDER HOUSE - PEOPLE MOVE

12321. Git a piece of, yo' know

jes' de lightnin' strike a tree

or sompin othah lak dat. Tell me yo' kin git a ole piece of wood yo' know, from de tree yo' know, where de lightnin' has struck, an' throw it underneath dere house an' dey tell me dey'll move.

(They will move away.) [Brunswick, Ga., (1177), 1990:11.]

12322. Ah tell whut lightnin' will do. If yo' take - if de lightnin' struck a tree, yo' kin take dat tree when de lightnin' struck it an' run anybody 'way

from dere dat chew wanta.

LIGHTNING-STRUCK WOOD UNDER THE STEPS

(How would they do that?)

WILL WALK 'EM AWAY - PEOPLE INSIDE

Why aftah de lightnin' strike de tree,

then yo' take that wood an' yo' bury

that wood under the people's step where they walk ovah it, an' that will *walk 'em away*. [Fayetteville, N. Car., (1419), 2555:1.]

12323. It bad luck if yo' burn dat wood.

(That lightning-struck wood.)

LIGHTNING-STRUCK WOOD BURNED IN HOUSE

Somebody certain in de family tuh die dat

SOMEONE WITHIN WILL DIE THAT YEAR

yeah, if dey burn dat wood dat wuz struck

by lightnin'. It be awful bad luck tuh do dat, burn dat in yore house. [Sumter, S. Car., (1374), 2436:4.]

TO KILL A PERSON WITH LIGHTNING-STRUCK WOOD - COOK

12324. Yo' could use de

HIS FOOD OR DRINK - TO BURN THE WOOD YOU WILL DIE

strucken wood, de wood where

BUT YOU MAY SAFELY BURN IT: *IN DE NAME OF DE LORD*

it strucken by lightnin',

an' dey said dat dey use

it on a person an' dey said dat dis person will soon die.

(How would you use it on a person?)

Well, jes' go tuh work an' make a tea an' put de tea tuh de bread, from de

same wood. Jes' take it an' put it in a pot an' boil it, an' give de person de tea. Or eithah jes' mix it in whatsomevah dey eat. From lightnin'-strucken [wood].

(Well, what about burning the wood. Did you say something would happen about that?)

If dey burn de wood, de person will soon die.

(Who would soon die?)

Whosomevah goes tuh work an' use de wood. Well, if dey use it *In de Name of de Lord*, dey couldn't take it, dey say. But yo' kin use it fo' whut chew wanta use it fo'. [Sumter, S. Car., (1384), 2461:2.]

12325. Ah've heard that if yo' have an enemy, which yo' think yo' enemy, take yo' a tenpenny nail an' drive it two-thirds into a tree, whatevah tree de lightnin' strikes. An'

DRIVE 10-PENNY NAIL 2/3 INTO LIGHTNING-STRUCK TREE
BY INTENTION - YOUR ENEMY BECOMES YOUR FRIEND

that enemy will become to be yore greatest friend. (Do you do anything with

that nail when you are driving it into that tree?)

Nuthin, jes' drive it in two-thirds of de way - de tenpenny nails. [Intention is sufficient.] [Fayetteville, N. Car., (1408), 2531:6.]

12326. Said yo' could git a piece where de lightnin' struck.

BOIL LIGHTNING-STRUCK WOOD IN MARCH
SCOUR BED - KILLS CHINCHES [BEDBUGS]

(A piece of wood from a tree that the lightning struck.)

an' boil it, an' scour [the bed] wit it in March, an' it will kill out de bugs, de chinchies [bedbugs]. [Wilson, N. Car., (1503), 2669:7.]

An' put on yore pot [put pot on fire] an' put it [lightning-struck wood] in dere

12327. Sho', de splinter from a tree [struck by lightning] is lucky fo' a *gamblin' han'* an' de toothache. As fur as de *gamblin' han'* ah don't know direct, 'cause ah don' gamble;

LIGHTNING-STRUCK WOOD: FOR TOOTHACHE - GAMBLING HAND but peoples dat have had de toothache have verified dat statement dat it is good. [Memphis, Tenn., (1521), 2713:17.]

12328. If yo' burn dat wood from de tree dat de lightnin' strike, it will set de house afire. [Fayetteville 2599:10.]

12329. Well, if you have de toothache, yo' pick yore teeth with it [splinter from lightning-struck tree]. [Known everywhere.] [Algiers 2959:9.]

12330. An' if yo' put a piece of wood de lightnin' struck in yore pocket, yo' cain't be shot; cain't be shot by no man, if yo' tote dat in yore pocket. [Algiers 2954:9.]

12331. Well, you goin', an' go an' git a piece of splinter from where a lightnin'-struck [tree] an' yo' take dat splinter to home an' put it up ovah de door or either under de rug, or some place like that, an' yo'll [man and woman living there will] separate. [Jacksonville 779:2.]

12332. Go to a tree that the lightnin' have struck, an' trim it in lil' small sticks, an' go to 'em [boss] chewin' this stick an' ask fo' a job, an' yo'll git one. [Fayetteville 2637:7.]

12333. Jes' lak yo' go tuh de no'th side of a tree an' where de lightnin' has struck, yo' know, an' pull yo' off some of that an' tote hit in yore pocket fo' success. [Brunswick 2113:3.]

12334. Take dat splinter an' nail it at de person's do' an' dat'll run 'em away, de splinter from de lightnin'-strike tree. Dey'll nail it at de feet of yore steps an' make yo' move. [Sumter 2447:22.]

12335. Ah said dey tell me if yo' goin' anywhere an' lak if two people be together, an' if a storm split a stob of tree or anything, why dat's bad luck.

[Wilson 2650:7.]

LIME OUTSIDE HOUSE - PEOPLE INSIDE MOVE

12336. Either they could go to that person's house an' sprinkle lime aroun' de house, under de do'step. Dat'll run 'em out, make de folks have some kind of feelin' dey jes' cain't stay there. [Somewhere there is also an example of this from Fredericksburg, Va.]

(Make them move?)

Yeah. [Fayetteville, N. Car., (1426), 2572:1a.]

12337. Ah tell yo' what ah used tuh use. Git de horseshoe - yo' know when dey are shoein' de horse, yo' take de hoof [cut off] an' yo' take a stuff dey

call limestone, an' red onion peels, an' red pepper an' burn it together. Why dat brings luck. See

LIME - HORSE HOOF - RED ONION PEELINGS - RED PEPPER
BURN THESE TOGETHER FOR LUCK

dat bring yo' luck. [Sumter, S. Car., (1348), 2331:8.]

12338. (So the boss will give me a job?)

Ah goes out in de woods an' git one of dose *Little John de Conkah* roots - jes' de *Little John*. Ah knows it. Goes out dere an' gits one of dose roots.

Ah walk up to him fo' nine mawnin's an' chew it, an' ah tell him ah come down

LITTLE JOHN DE CONKAH - WALK UP TO BOSS 9 MORNINGS

dere tuh git a job. Tell me, "Come back in de mawnin'." May be de latest gittin' back -ere. Den ah'll go back de next mawnin'. He'll give me a job. [Florence, S. Car., (1334), 2301:4.]

12339. When you leave yo' house, if yo' know that yo' are going after whiskey [as a bootlegger], you understand - if you going after whiskey, you wanta *dress* [magically protect] yourself before you go.

LOBELIA - DRESS BOOTLEGGING CAR WITH - 1 PIECE IN
BACK - SIT OVER OTHER PIECE UNDER SEAT - NO ONE
TOUCHES YOUR CAR - LOBELIA AND HIPPO FROM WOODS

You wanta *dress* yo'self befo' yo' go. Anyhow *dress* yo' car.

(How do you *dress* it?)

Well, yo' take dat lobelia

an' put one piece in de back, right in de back of de car, an' sit on de odder [other] piece underneath yo' seat, an' den nobody will tetch yo' car. An' coming in an' going out nobody ketch yo' car. Nobody ever hear yo'. Lobelia and *hippo*, yo' git dat out de woods. [Charleston, S. Car., (525), 629:1.]

12340. Yo' git three grains [pieces] of *hippo roots*, and one grain of lobelia. Yo' bury it at chure step, at de foot of yore gate. If you got a gate

and de house setting back in de yard, well yo'll bury dat to - right to yore gate. De law come and de house setting back in de yard, well yo'll bury dat to - right to yore gate. De law come

LOBELIA 1 PIECE - HIPPO 3 PIECES - BURY AT GATE AND
STEPS FOR LAW - ALSO PRICKLY FEET [NETTLE] HELPS

in dere. An' yore *pickle* [prickly] feet guards all over dat. [This man from the swamps used words and plant names I had never heard of.] [Charleston, S. Car., (525), 628:9.]

LODESTONE - SAYS DOCTOR BUZZARD OF NORFOLK IS BLACK
OR WHITE - MALE OR FEMALE - HAIR DOES NOT GROW ON
LODESTONE AS SOME PEOPLE SAY - IT IS MERELY A FUZZ
SPECIAL STONE FROM BIRD NEST IS FREQUENT IN HOODOO

12341. [This stone] get it in the eagle nest. There's a white lodestone and there's a black lodestone. Well, the white

lodestone is the female and the black is the male. Well, the female is no good. But it's no hair grows on those stone. [Some rites speak about hair growing on lodestone.] The only thing it is, its FUZZ still grows on it, just [like] the beard on my face - it grow on the lodestone. [This is from *Doctor Buzzard* of Norfolk, Va., part of whose interview given pp.1515-1517 and elsewhere.] [Norfolk, Va., (?), 454:3.]

12342. Yo' take an' yo' gets a piece of cloth about four inches square each way, an' yo' take [he and she] lodestone an' mash it together. An' den yo' get yourself, take some of your

LODESTONE HE AND SHE - OWN SWEAT - SILVER COIN
3 INGREDIENTS SEWED INTO CLOTH 4 INCHES SQUARE
WEAR HAND IN RIGHT ARMPIT SEWED TO UNDERWEAR
NO ILL EFFECTS AFTER 3 DAYS - USE FOR GAMBLING

own perspiration, yo' know, an' put it in dere - dampen it. Yo' kin take de end of a piece of your own clothes an' put in dere an' fold it together. Fo'

instance, if yo' got a piece of silver money, yo' kin take a piece of your silver money an' put it in dere. It will be a piece about dat wide an' about dat high [very small size] an' yo' take dat an' sew it to de inside of yore underclothes - under your arm, under your right arm. An' yo' wear dat dere fo' three days. An' yo' don't feel no 'fect from dat until de third day, an' den yo' begin to see it. Den after de third day yo' kin go in any gambling game or any kind of winning game yo' wanta, an' yo'll win money. [St. Petersburg, Fla., (1025), 1661:3.]

12343. Tuh git a job, yo' jis' have tuh *dress* yo'self an' ah tell yo' jis' whut chew have tuh do. Yo' have tuh *dress* yo'self wit lodestone an' quicksilvah

LODESTONE - QUICKSILVER - JOCKEY CLUB PERFUME
TIE FIRST TWO UP IN RED FLANNEL - USE AS STRING
THREAD FROM YOUR OLD SOCK - FEED [DAMPEN] THIS
HAND WITH THE PERFUME - RUB HANDS ON THIS DAMP
PACKAGE BEFORE ASKING BOSS FOR JOB - THROW YOUR
FINGERS TOWARDS HIM SO THAT HE CATCHES THE SCENT

an' Jockey Club Perfume - both togethah. Ah tell yo' jis' how yo' do now. Yo' git chew a red piece of flannel aftah yo' beat it all up dere togethah. Git chew a red piece of flannel an' den take a thread outa yore sock. See,

jis' lak yo' got a pair of socks, but let it be a pair of socks yo' done worn an' take a thread from dat sock an' tie it aroun' dis, an' den befo' yo' go in dere, yo' know, yo' kin'a run yore han's lak dis [demonstrates]. Yo' see, yo' rub yore han' lak dis an' den when he [boss] git tuh talkin' tuh yo', yo' have tuh kinda hold yore face lak dat. An' when yo' go, yo'll kin'a throw yore fingahs lak yo' kinda throwin' yore fingahs tuh him yo' know, an' he'll git de odor of it all right. Dat Jockey Club Perfume dere. The're [there are] two chances tuh one yo' won' be turned down.

(You rub this bag in your hand?)

Dat's right. [Memphis, Tenn., (936), 1515:6.]

12344. Lodestone.

(Lodestone.)

Keep it wet with perfume and tote that in your pocket. That will give you luck to get a job like that, even be able lucky for anything - luck for anything like that. [Vicksburg, Va., (755), 1031:6.]

LODESTONE - FEED PERFUME - CARRY FOR JOB

12345. Yo' git chew a piece of lodestone an' yo' put it in a little piece [of cloth] or yo' kin put it in yore pocketbook, an' a piece of dat incense, an' put it together an' keep

LODESTONE AND INCENSE CARRY
WASH FACE AND HANDS IN VAN-VAN
EACH TIME GOING TO WORK - TO HOLD JOB

it. An' yo' tote it in yore pocketbook an' every time yo' go to work, why yo' wash yore face an' hands in dat *Van-Van* an' dey won't turn yo' off. [Mobile, Ala., (701), 952:12.]

12346. Make a little scăp [scapular] to wear on you to make luck.

(What's a scăp?)

You [know] jis' like a piece...you make it an' you put...jis' like you say, "Ah come to you an' ah wants somepin for luck, an' ah want a *hand* from you."

LODESTONE - HE AND SHE - GET AT CRACKERJACK DRUG STORE - POD OF RED GARLIC - DIME [SILVER] - NAME OF MAN - WRITE HIS NAME FIRST - HER NAME ON TOP PUT IN BAG AND WEAR - MAN GIVES HIS MONEY TO HER

Now you ass me what ah wants to do with this *hand*, but ah say, "Mah husband is a man that don't give me money." Well, you gon'a tell me how to fix that. [You are going

to make a *hand* for me so that my husband will give me money.] An' ah'm gon'a wear that on me. Dat's to make him bring me his money.

(How would you fix that?)

You see, you take dat...dat is jis' w'at ah'm tellin' you about. You go to the CRACKERJACK DRUG STORE - right down here. You git choo a *he an' a she lodestone*, a pod of garlic - git a *red garlic* - an' you put dat with a dime [silver one] an' his name. You write his name furce an' your name on top, an' wear that on you an' he'll give it yuh [his money]. [New Orleans, La., (790), 1102:8.]

12347. Lodestone is de luckiest thing there is in de world fo' gittin' money. Yo' kin be standin' heah talkin' tuh me an', if yo' got a piece of lodestone in

LODESTONE IN POCKET DRAWS MONEY FROM ANOTHER POCKET

yore pocket about dat big, it will draw any money ah got in mine out. [Did in-

formant have a piece of lodestone in his pocket?] [Fayetteville, N. Car., (1428), 2578:9.]

12348. They tole me tuh git - they had me tuh git a piece of - a piece of *drawing lodestone* an' dis same mineral oil. Ah cain't think of it [name]. They

LODESTONE - MINERAL OIL - HEAD COMB DUST - BUY THESE MIX STONE AND DUST WITH OIL - PERFUME - WEAR FOR JOB

still use it as mineral oil. Dis lodestone, dis *drawin' stone*, you buy, see, an' dis mineral oil

and de dust from a comb, ah believe it was - a head comb, de dust. An' yo' 'solve [dissolve] dis dust into dis - dis mineral oil and dust all together, and you *dress* dis dust and de mineral [oil] and de lodestone wit perfume an' you wears it. But ah was successful.

(That's in hunting a job.)

In hunting a job. Least how, it worked. But thinking about it, ah didn't hole [hold] de job very long. So dat's why ah didn't think dere's much to it. [To be able to buy head-comb dust indicates the catholicity of products sold by some hoodoo shops!] [Mobile, Ala., (661), 864:3.]

12349. [The first page of this rite has been lost or misplaced. From the rite that follows this one and similar rites elsewhere, the meaning is somewhat clear.]

LODESTONE EAGLE BRAND - WHY SO CALLED

(You mean this *silverlode*? That's the stuff, the *silver* you get off of a

thermometer. That's that kind of silver?)

Not [silver or lodestone] from a factory of some kind. They call it *Eagle Lodestone* [brand name]. That's what they call it.

[It is called *Eagle Lodestone* because it is found in an eagle's nest! The eagle hunts for and picks up this *silverlode* or lodestone or whatever it is

called in order to test the fertility of eggs slow in hatching! Other birds are said to do the same thing - a number of examples in HOODOO.]

(You take drops of that, you say?)

Yes, sir, I uses drops of it. An' ah have been able to reach all complaints within with it.

[An early note in pencil on this page reads: *A silver dime or silver load (stone?) take 7 drops, can't "poison" you (no one can "poison" you). The silver dime of course, is worn to prevent hoodoo, the 7 drops I am unable to recall at the moment. But to take or prescribe them internally! Compare this rite with the one now following.*]

(You mean this silverlode that's that stuff - the *silver* you get off a thermometer - that's that kind of silver....)

Not from a factory of some kind - they call it eagle lodestone...that's what they call it.

(You take drops of that, you say?)

Yes, sir I uses drops of it - an' ah have been able to reach all complaints within with it. [Savannah, Ga., (538), 655:4.]

12350. [Here is a *hand* from an excellent hoodoo woman whose material was lost before it could be transcribed]: Lodestone, *John de Conkah*, saltpeter, dime (silver one), make wish while sewing bag to you,

LODESTONE HAND FROM AN EXPERT anoint every 9 days with whiskey or Jockey Club Perfume, "feed it," a bag. [This is my original resumé of the rite in pencil, attached to final manuscript.] [Memphis, Tenn., (960), 1546:6.]

12351. "Lodestone...*John de Conkah* root...a little dragon's blood an' mix... keep in little bag."

 [Little Rock 1474:4.]

12352. "Powdered white lodestone...de white is mōh pahful [powerful] den de black - sulphur powder...half a dollar [silver]...in dere wit dat bag." [Little Rock 1474:5.]

12353. "Take High John, Eve-and-Adam [Adam-and-Eve], Tonka beans, an' make a wish an' git chew some lodestone an' stick in dat." [Little Rock 1462:12.]

12354. Live lodestone and pod of Adam-and-Eve root, put in bag "an' you feeds it ev'ry mawnin' with Van-Van or either good whiskey." [New Orleans 1261:5.]

12355. Lodestone, John de Conkah, five-finger grass, Low John de Conkah and White Rose Oil in a bag. [Mobile 967:10.]

12356. I think they call it lodestone. And if you wear that in your pocket when you go to get this job, that will make the man interested or bring his influence toward you. [Richmond 385:1.]

12357. Lodestone and brimstone, dat's good tuh give yo' luck, fo' most anything yo' undertake. [Sumter 2317:10.]

12358. Dey use dat fo' luck fo' anything. Lodestone is used fo' mos' anything. It's jes' a lucky stone that's all. [Sumter 2345:9.]

12359. Well, if it's something that chew see, yo' say, "What do yo' want: In the Name of the Lord?" An' they go 'way. But if yo' abuse them they will always follow yo'. But they can't stand *the word* [Name] of the Lord. [St. Petersburg, Fla., (1066), 1625:1.]

12360. When you do this with the Lord's permission or help, it's all right; but if you do it by yourself, then it's wrong. [Fredericksburg, No.44, by Ediphone.]

LOVE POWDERS PREPARED BY A MEDIUM 12361. Now, this othah person, she got whut a medium. An' she put that in his food to keep him regularly, all de time. chew call *love powder*. Had it prepared by

[New Orleans 2859:1.]

12362. Dere danger to yo' head all de time. Yo' take a man's hat, yo' understand, an' yo' go to de drug store an' git what chew call *sulphur of potash*, something like a powder and it's called *love powder*.

LOVE POWDER - SAYS INFORMANT IS SULPHUR OF POTASH

That's the name fer it *Love Powder*. Sprinkle dat in de hat, in de lining. Or if he goes with yo' and yo' kin get near to him, sprinkle it in any piece of his clothes. Dat means dat yo' can't stay away, yo' will come back. [Charleston, S. Car., (512), 581:3.]

12363. Now, ah tell yo' if a pusson git holta [hold of] yore hair. Dey kin [git] yore hair and dey kin take dat piece of hair maybe and wrap it up tight.

LOVE POWDER AND HAIR WRAP IN CLOTH - SEW INTO BAG

A HAND - PIN TO SIDE - FEED DAILY WITH COLOGNE

Sew it up inna piece of cloth, use some oil on it, pin it down - jis' like yo' love a pusson an' yo' wanna make a pusson love yo', yo' see. Yo' git dat piece a hair an' yo' gits some dis powdah yo' calls *love powdah*. Yo' take dat *love powdah* an' yo' puts dat piece a hair an' dat *love powdah* in de clot', an' yo' sew it up tight an' yo' use cologne - a certain kin'a high-class cologne yo' use on it. An' evah day yo' gotta fed [*feed*] it [this *hand*] dat. Evah da' po' a lil' dat cologne on. Pin it right to yo' side; an' why yo' kin git dat pusson. Yo' want 'em. [Charleston, S. Car., (?), 643:1.]

12364. Yeah, you can get some *love powder* and you can put that on you, and after you get the *love powder* put on you, they got some kind of oil: say, I think

LOVE POWDER - COCONUT OIL OR BUTTER - WITCH HAZEL AND VAN VAN - BEFORE REACHING BOSS ADD RED PEPPER RUB HANDS WITH THIS MIXTURE - BOSS WILL GIVE JOB

they calls it coconut oil, an' coconut butter, and witch hazel, and *Van-Van*. See, you put all them four diff'ren' - it together. An' they say, when you get most to the place, you have it in your pocket, and you put red pepper with it. So when you get most there, see, you rub your hand with it like that. But don't let 'em see it on you. See, after you rubbing your hand with it like that, see, the bossman, he can't tell you "no." He got to give you something to do.

(I see.) [New Orleans, La., (783), 1087:7.]

12365. A little powder, they call it a love sashay. They say you kin take it with you. You take an' tie it in your handkerchief, an' when you go down to git the job, they say you

LOVE SASHAY IN HANDKERCHIEF - SHAKE AT BOSS FOR JOB

jis' shake your handkerchief [and you will get a job]. [Wilmington, N. Car., (331), 269:10+85.]

12366. Well, dey have a powder dat dey call love powder. It's made up of essence of roses - some flavor of roses, an' dey mix dis up. It has a very

LOVE POWDER - ROSE ODOR - IN HANDKERCHIEF

sweet odor an' in going out time an' ag'in, dey put dis powder, dis love powder in 'em, in dere handkerchiefs an' anything dey powder dere faces with. Dey claim when dey come in contact with men dat are talking, dey claim it makes dese men crazy to go where dey are. [Washington, D.C., (639), 829:7.]

12367. Get luck powder - *love and luck powder*.

(*Love and luck powder*. And what do you do with that?)

Sprinkle it down - keep it sprinkled down around the house.

(And what will that do?)

Make them love you. [Vicksburg, Miss., (536), 1007:14.]

12368. Well, dere's sompin dat dey call love perfume dat he kin dress himself with, an' [or] he will dress his wife if he ketch her sleep; and when he gone, she won't have any thought for no other man to come around. [Mobile, Ala., (660), 862:4.]

12369. Buy love powder at drugstore and sprinkle on man. [Richmond 317:7.]

12370. Put love powder [informant called it mojoh powder] on self and handkerchief so that person inhales. [Elizabeth City 390:6.]

12371. Woman sprinkles love powder on a man. [Wilmington 137:3.]

12372. If you put love powder in a letter, the receiver will write. [Wilmington 113:4.]

12373. Hit's in de country though, whut ah did. Hit's a weed in de country, yo' call de love tangler. [Is this a dodder?]

(What does it look like?)

It's jes' - it's a bush dat grows flat chew know, an' it jes' tangles all up yo' know - jes' lak yo' cain't see where de root of it. It jes' tangled an' twisted all up.

LOVE TANGLER - PRETTY GREEN FLAT WEED - TANGLED UP (Is it a flower? Does it have any bloom on it?)

THROW UNDER HOUSE TO CAUSE MAN-WOMAN TROUBLE

No, it don't have no bloom.

It's jes' a pretty green glat weed dat be's tangled up. An' yo' dig up some of that - yo' jes' dig up one bush of that an' carry it an' throw it under de person's house whut's devilin' yo' up wit chure husband.

(What will that do?)

Dat puts yo' all back together an' breaks him an' dis woman up. Dat's whut ah did fo' mah sister. [Savannah, Ga., (1272), 2153:1.]

12374. Git dis heah powdah, dis heah Lucky Heart Powdah.

"LUCKY HEART" PERFUME Burn it in yore place every mawnin' an' every night, some dat Lucky Heart Powder. Hit draws good luck fo' customers tuh come in. [Lucky Heart in 1930-1940's was name of firm and products they sold.] [Waycross, Ga., (1137), 1851:6.]

12375. Lak now, say, if yo' wuz mad wit me. Well, if ah go to one of dese lucky men's, see, an' git me some of dis hoodoo stuff. Well, now, yo' don't

LUCKY MEN OR LUCK MAN - RARE NAME FOR HOODOO MAN come tuh mah house but Sarah ovah dere comes. Well, yo' give dis tuh Sarah an' Sarah

will come to mah house an' de fireplace is broken up heah or down heah. [Sarah will] poke dat stuff in dere. All right. I got tied because it's in mah house all de time. [Fayetteville, N. Car., (1397), 2516:12.]

LUCKY OIL OR LUCKY PERFUME 12376. Say yo' take some, any kind of lucky oil, or lucky perfume, dat makes a very pleasin' smell.

Consequently the boss smells it. It isn't de perfume altogethah dat git a man's job, but it attract dey 'tenshun, den he kin talk himself into a position. [Memphis, Tenn., (1521), 2713:7.]

LUCKY SEAL: 9 PARSLEY ROOTS IN ONE SHOE - PLUG OF 12377. Lak if yo' go roun' de cornah fo' a job

YELLOW GARLIC IN OTHER - CROSS 9 NEW PINS IN CLOTH an' yo' go de first day

PUT INITIAL OF YOUR GIVEN NAME IN INK ON CLOTH AT an' de man don' hiah yo',

EACH PIN - BUY LUCKY SEAL AT CRACKERJACK DRUG STORE yo' go de second day an' he don't hiah yo'. Well,

PUT ALL THIS AT GATE WHERE HIRING DONE - YOU FIRST de third day yo' git disgusted, yo' see, an' yo' ONE HIRED - A SEAL PRINTED ON SMALL PIECE OF PAPER study some kinda remedy tuh git dis job. Yo' see. Well, yo' go dere an' de

first thing yo' do, git chew nine roots of parsley, yo' see, an' put 'em in yore shoe. An' git chew a garlic a yellah garlic, a *plug* of garlic an' put dat in yore shoe. An' git chew a piece of cloth about that long, yo' see. An' put nine pins in that crossways, yes, straight pins, new pins. Put 'em in dere crossways. An' let each one of dem pins, lak yore name is George, well yo' put de 'nitials yo' see at dem pins. An' yo' go to dat jar...

(Where do you put those needles and those pins?)

Undah dere yo' see, undah de pins....See where ah got dem nine pins cross. Yo' got de 'nitials dere yo' see.

(You put the initials down with what?)

Ink.

(On the cloth or on a piece of paper?)

On de cloth. See, de pins in de cloth, see, lak dat piece of cloth about dat long. Yo' see yo' jis' put de pins lak dat crossways nine times. Yo' see each on de bottom, yo' put lak his nine dere "George" yo' see wit ink, only each one dem 'nitials. An' yo' go dere dat mawnin' an' yo' git a seal de' [they] call de "Lucky Seal." Yo' go to de Crackerjack Drug Sto' an' git dat. Yo' see yo' carry dat an' put it right down by de gate where de man hiahs up dere. Yo' press it down dere. He'll call yo' 'fore he calls anybodys else. Lak yore name Mistah Eddy, he'll say, "Well, Mistah Eddy, come on in an' go tuh work. Ah needs yo' dis mawnin'.

(That is to get the job.) [See also SEALS in CHANNEL DE WORLD, v.5.] [Al-giers, La., (1605), 3031:1.]

12378. Git chew - if it's two do's heah [in this house] yo' go tuh de grocery sto' an' git chew a can of whut chew call dis *Red Devil Lye*, which Southerners

LYE: RED DEVIL LYE WHICH SOUTHERNERS USE DOWN HEAH AS POTASH - WITH TABLESPOON DIG HOLE - THEN SPOON UP A LITTLE OF CLIENT'S TRACK [ROOT DOCTOR] GIVING RITE - BURY SAME THING AT FRONT AND BACK DOORS CLIENT CAN GO TO HIS WORK - NOTHING WILL HURT HIM

use down heah as potash, an' open it. [Lye and potash are the same in these rites, because that Red Devil Lye can has a real red devil on it!] Take yo' a tablespoon an' dig a hole jes' wit dat tablespoon, an' put de dirt outa dere track, an' yo' bury it down dere, one [can] tuh yore front an' one tuh yore back, when yo' go tuh work, an' it wouldn't *hurt* chew. [Brunswick, Ga., (1210), 2045:4.]

RED DEVIL LYE AND POTASH SAME THING - KILLS WHAT PUT DOWN

walk ovah, why de' tell me tuh git a can of *Red Devil Lye* potash an' bury it in de groun' an' leave de top 'bout half open an' hit'll kill whut dey got put

RED DEVIL LYE AND POTASH THE SAME - KEEPS EVIL AWAY ONE UNDER EACH DOORSTEP

Red Devil potash, an' bury it yo' know, jes' lak underneat' chure do'staps or somepin othah lak dat. An' dat'll keep ever'thing away.

(Keep harm away.)

Bury one underneat' each one yore do'staps. [Brunswick, Ga., (1177), between cylinders 1991-1994:2.]

12381. Dey tell me de way to do, if yo' wanta put a confusion, yo' know, in a **person's home**. Yo' see dat way to keep 'im confused, dat chew take a box of **potash yo' see, an'** Red Devil lye - potash, yo' see [*Red Devil lye* and potash **the same**]. An' dig a hole at chure back steps or either yore front steps an'

12379. Well, if dey's put down anything fo' yo' tuh down. [Waycross, Ga., (1117), 1793:11.]

12380. Jes' take a can of dis potash. Yo' know,

RED DEVIL LYE AND POTASH ONE - BURY AT EITHER STEP
VICTIM CONFUSED - NO MORE PEACE - NEVER SATISFIED

cover dat [can] up, an'
dat person won't see no
mo' peace in dat home.
Dey will nevah be satis-

fied while in dere. De home yo' know would be a nuisance to him, cause dat stuff yo' see is hot dataway an' it will keep him hot. [Waycross, Ga., (1069), 1730:5.]

LYE UNDER BOTH STEPS - TO KEEP DOWN ANYTHING

12382. Ah've heard dat yo' could take lye. Git chew a box

of lye an' put holes in it, in de box of lye, an' put it undah yore do'step. Dat is tuh *keep down* anything anybody *put down* fo' yo'.

(You put that at the front doorstep?)

No, dey tole me tuh put one at de back an' one at de front. [Florence, S. Car., (1292), 2191:8.]

12383. Box of potash - [Red] *Devil Lye* - stick holes in it an' set it, slip at night when yo' asleep, an' set it about your place [property]. Cut off yore trade and prosperity.

AGAIN RED DEVIL LYE - POTASH - BURNED - RUINS BUSINESS

Yo' can't have nuthin much. Evahthing yo'

put chure hands to go bad. [Waycross, Ga., (1129), 1834:7.]

12384. Heard of people takin' a knife an' puttin' it down [burying it] yo' know, jes' lak if ah'd go ovah tonight an' put down sompin fo' somebody an' dey git up de next mawnin' sick or could-

LYE KILLS ANY BURIED CUNJURE ABOUT HOUSE

n't move or sompin, an' anothah man would come along an' he say, "Well, an' that kills that.

yo' take some lye an' put ovah that stuff"

(That kills the *poison* they put down.) [Fayetteville, N. Car., (1411), 2535:8.]

12385. If a person take an' - anything dey take an' steal of yores, an' take potash an' bury it right at de window where yo' sleep at, an' dat potash eat it up, why he'll break out in sores.

IF ENEMY STEALS PIECE OF YOUR CLOTHING - BURIES IT
WITH LYE AT YOUR WINDOW - YOU BREAK OUT IN SORES

(If they bury with that potash anything that you

wear to your skin - your socks or anything - it makes you break out in sores.) [Brunswick, Ga., (1206), 2048:12.]

12386. Yo' kin take a box of lye an' yo' kin go out at twelve a'clock in de night, if yo' wanta run anything away. An' like runnin' away, dey tell me, dat's runnin' away de enemies

MIDNIGHT - BURY LYE AT DOORSTEPS - CURSE PEOPLE YOU
WANT KEPT AWAY - DESE POLICES AN' DIFF'REN THINGS
WHEN BURYING LYE CAN - PUT BISCUIT ON TOP - DRIVE
NAIL THROUGH INTO CAN - AFTER 9 MORNINGS - DIG UP
USE LYE AND NAIL - ANY MORE TROUBLE - ANOTHER CAN

of 'em - dese polices an' diff'ren' things lak dat. Yo' go out at twelve a'clock at night an' bury it down undah yore do'-step. An' after yo' bury

dat dere, yo' curse de people dat chew want to stay 'way. An' yo' take a cold biscuit an' a *tin nail* - one dese little tin nails - an' drive right down through de center of dat biscuit into dat can. An' let it stay buried dere, de' say, fo' nine mawnin's, an' yo' kin take it up an' use it. If anything git tuh worryin' yo' - yo' havin' any trouble or anything like dat - yo' go back dere an' put down anothah can. Well, at de time yo' may not fear 'bout nuthin interferin' with yo'. Nobody won't interfere.

(Why do you put that biscuit in there?)

Ah don't know why yo' put dat biscuit down dere, but sompin othah. [One guess would be an offering to the spirit doing your work.]

(But you say you can use that lye over - you can use that if you want to.)

After it stay dere nine days, why yo' kin use it. [Normally materials cannot be reused.] [Savannah, Ga., (1256), 2131:12.]

12387. Dis heah Red Devil lye, it's good. Yo' know it's good an' yo' know it's bad. Take it an' make good out of it an' take it an' make bad out of it.

(Tell me how you can make bad out of it first?)

4 BOXES OF RED DEVIL LYE - 4 HOLES IN EACH BOX
ADD SALT - RED PEPPER - BLUESTONE - BURY BOXES AT
4 CORNERS OF HOUSE - FIRST RAIN WILL KILL ALL EVIL

Well, yo' kin take that an' eat so much dat'll kill yo', yo' see.

An' den yo' kin take it ag'in if yo' know anyone

wanta do anything to yo' roun' yore home an' yo' not knowin' it. Git chew fo' boxes of it an' yo' put chew fo' holes in each one of 'em. An' take yo' some bluestone, salt, red peppah an' put all dat in dat bottle [box] an' yo' take an' yo' bury dem at each corner of yore house. If yore yard evah be covered wit watah [after a rain] why yo' know den everything killed.

(Everything is killed that they put down for you.) [Florence, S. Car., (1331), 2291:2.]

12388. Yo' kin take a box of soda, jes' [as] ah tole yo' - said about de co't [court]. Yo' take de box of soda, an' yo' could take dat soda an' tote it along wit chew. Yo' could bury

some undah yore back steps, an' some undah yore front steps. Den yo' kin take three boxes of Red Devil

5 PLACES: 1 BOX OF SODA - HALF UNDER FRONT STEP
HALF UNDER BACK - 3 BOXES OF RED DEVIL LYE - 2 AT
FRONT CORNERS OF HOUSE - 1 AT GATE - EVIL KEPT AWAY

Lye an' yo' kin bury each one of them at chure - yo' know, each [front] corner of de house, an' bury one of 'em at de gate. But be shō [sure] yo' bury de soda from [at] de back steps to [at] de front steps. Dey could come by dere but dey nevah could stop.

(They bury one of those Red Devil Lye's at the gate and the other two at the front corners. And one at the gate?)

That's right. [Sumter, S. Car., (1380), 2450:10.]

12389. Bury five cans of potash roun' yore home: one under de step, one on one side de step an' one on de othah. Dat's three cans. An' put two to de back steps, an' dat'll keep 'em from.

(From what?)

From harmin' yo'.

(You use five altogethah:

three at the front steps and two at the back?) [See illustration.]

Yes sir.

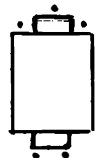
(At the front step you have one on each side of the step and one in the center of the step?)

Yes. [Brunswick, Ga., (1229), 2087:2.]

12390. (What do they do in a case like that?)

Well, they usually burn sompin undah de steps or put sompin in de [the 4] corners of de house, but she kin take some lye lak dat an' scrub it out. That kills all that. [Memphis, Tenn., (920), 1486:12.]

12391. Go to de sto', de groc'ry sto', an' git chew a box [2 boxes] of lye. An' yo' scrub yore house wit chure box of lye an' git chew a whole box an' put



2 NEW BOXES OF LYE: 1 SCRUB WITH - OTHER UNDER STEPS

it undah de foot of yore steps, well de law'll come to yore steps but

he won't come in, he'll turn roun' an' go back. [Memphis, Tenn., (939), 1520:4.]

12392. If yo' wanta bring luck into a home, ah heard of someone goin' tuh work an' buyin' sompin yo' call Red Devil lye. Ah guess yo've seen that. An' yo' go tuh work an' buy *Red Devil lye*

RED DEVIL LYE - HEARTS COLOGNE - SCRUB HOUSE WITH BEFORE SUNRISE - FOR LUCK

an' this *Heart Cologne*. This *Heart Cologne* is a [perfume]. An' yo' go tuh work an' yo' scrub yore home, yo'

know, befo' sunrise in de mawnin', yo' see, an' dey say that will bring luck in. Ah nevah have tried it. Ah heard about dat, yo' see. [Sumter, S. Car., (1388), 2569:5.]

12393. Well, every mawnin' yo' want people tuh come into yore place. Yo' go tuh de sto' an' git chew dis same bottle of dis heah cologne - *Hearts Cologne* - an' a box of lye. [No-

NEW BOX OF LYE - NEW HEARTS COLOGNE - SCRUB WITH BEFORE SUNRISE - URINE ON PORCH - BRING IN CUSTOMERS

tice - new articles are purchased.] Well, in de mawnin' 'fore de sun

rise, scrub yore house thoroughly - good - befo' de sunrise in de mawnin' soon - wit dat *Hearts Cologne* an' dat lye. Scrub yore house soon dat mawnin' 'fore de sun rise. Pur chure pee [urine] in dere too. Scrub yore house good every mawnin' when yo' git up. After den, take yore lye - [I] mean yore *chamber lye*, yo' know, an' throw dat out on de front po'ch, right on out tuh de do'. Dat bring plenty customers. Dat fo' bootleggahs - sompin lak dat. [Sumter, S. Car., (1364), 2407:3.]

12394. Well, now, if yo' sellin' whiskey. To bring new customers, every mawnin' yo' have yo' a box of potash [usually *Red Devil Lye*] an' every mawnin' as long as [you need it].

LYE - INTO HOT WATER EVERY MORNING - SWEEP OFF PORCH INTO STREET - DO NOT SCRUB - FOR WHISKEY CUSTOMERS

Yo' take dat potash an' put it on yo' stove, take yo' a broom - don't git

down on yore knees an' scrub it. Yo' take yo' a broom an' scrub yore po'ch a lil' every mawnin' wit dat potash wit yore broom. Jes' sweep it right out in de street lak dat, an' ah'll okay [O.K.] yo'll be successful. Yo'll have mo' customers den yo' kin be able tuh 'tend to.

[Turned off recording machine too soon.]
(You sweep it out into the street you say?)

Yes sir, out in de street. [Brunswick, Ga., (1249), 2123:2.]

12395. One thing dat ah hear, dat's dis heah *Red Seal Lye*. Scrub yore place every mawnin' befo' de sunrise with this *Red Seal Lye*. Scrub it out every mawnin' in' wit dat *Red Seal Lye* fo' 9 mawnin's an' dat'll draw de customers. [Memphis, Tenn., (1555), 2829:3.]

RED SEAL LYE - SCRUB 9 DAYS BEFORE SUNRISE - BUYERS

12396. Take about 3 cans of concentrated lye, bury

one about a foot deep right in de gateway, another one between dat an' de door, an' the other under your steps. Dere's no way on earth they kin do you any harm. [Mobile 962:5.]

12397. Burn incense, scrub out house from back to front with *Red Devil Lye*, red pepper, 9 spoonfuls of sugar, and throw used water eastward - to rising sun. [This is for protection in business and also customers.] [Newport News 500:7.]

12398. If bootlegging: "Scrub wit dat lye every day in de morning time."

Don't never 'low [allow] a woman to come in first [be first customer]. Always accept a man first, and you'll never be bothered [by the law]." [Mobile 889:7.]

12399. "An' if it's anything sprinkled at chure home...well, yo' go to work, you get a [new] box of lye, you knock a hole through that [box of] lye. You don't take any of it out. You put it underneath your steps an' that lye'll per-
fect the home. See, that ole stuff that was put down, it [lye] kills it." [New Orleans 1120:4.]

12400. Scrub in and out of house with Red Devil lye, punch hole in the can, bury under steps, no one can put anything down to harm you. [Memphis, Tenn., (966), 1560:7.]

12401. Git a can of lye dey tell me, can of concentrated lye, an' dig a hole undah de steps an' bury it. An' if anybody put anything down fo' yo', dat'll eat it up. But yo' gotta punch a hole in de top of it wit a nail. [Sumter, S. Car., (1370), 2427:7.]

12402. If anything is put down, scrub with concentrated lye to kill it. [Mobile 968:10.]

12403. To do that choo know they have to have some kind of powder, have a magic powder see. And when they scrub the doorsills every man who pass by till [it will] take notice. It

MAGIC POWDER IN SCRUB WATER - SIGNS - TO DRAW MEN

brings men, see, but they have to have a sign, like

some woman sent to the window or somepin of that sort, an' they pass by you wink or smile. [Baltimore, Md., (?), 51:2+85.]

12404. Ah know dat chew could git a job jes' by goin' to a magnolia tree. Yo' take an' git - jes' a little piece of cloth an' den sew it up in a heart-

MAGNOLIA ROOTS 3 - RUNNING EAST - PUT THEM INTO HEART-SHAPED BAG FILLED WITH SALT - TIE UP - FEED WITH COLOGNE - READ A CERTAIN PSALM 3 TIMES EACH MORNING BEFORE YOU LEAVE HOME 3 TIMES TO HUNT JOB

style bag in shape of a heart. Yo' take dat heart-style an' yo' fill it up wit nuthin but table salt, salt dat nevah has been used.

An' go to a magnolia tree wit three roots dat's runnin' east. Don't care how small or how large it is, an' yo' tie it up together an' *feed* it off de cologne. An' it's a certain chap-tah in Psalms in de Bible - de Psalms of David. Ah disremembah, but chew repeat dat three times in de mawnin' befo' yo' go fo' three mawnin's, an' aftah dat third mawnin' dat chew'll be successful in gittin' a job an' holdin' it as long as yo' kin hold dat.

(You put these magnolia roots into this little bag?)

Yes sir, yo' puts it in dat an' sew it up right wit de salt in de heart-style [bag]. [Brunswick, Ga., (1226), 2084:4.]

12405. All round where you live [here in New Orleans they throw] the *dead-head matches* - not the matches that ain't struck - the matches that are al-

DEAD-HEAD MATCHES - WORST KIND OF LUCK

ready struck. Thrown all around.

Will put you in the worst kind of luck, same thing [as something else we were talking about]. Throw them all around your door. [New Orleans, La., (814), 1148:4.]

DECAPITATED MATCH HEADS AND CAPRICORNA

12406. Take them [matches] and take their heads off and put 'em with

capricorna, and put it in the top [sweatband] of your hat, it will run you crazy.

(Cat foot corner?)

[This is what my transcriber thinks I say, but actually I say the preceding

capricorn and informant now tells us what it was.]

It's little brown powder just like snuff.

[I also add the preceding comment, *dust from drug store* - hoodoo drug store. I never attempted to investigate these hoodoo drug stores and mail order houses, that would be a life-time task in itself!] [New Orleans, La., (803 or 804), 1125:2.]

MATCHES - CUT OFF HEADS - PUT STEMS IN HUSBAND'S CLOTHES TO LOVE YOU - HEAD DISSOLVE AND COOK IN HIS FOOD 1-1 MAKE HIM LOVE YOU IF HE'S RUNNING ROUND

12407. If yo' take matches an' take an' cut de haids of 'em off, an' put 'em in your husban's

clothes, say dat will make him love yo'. Jes' cut de haids of de matches off an' 'solve [dissolve] 'em yo' see, an' take de watah off of dem an' cook his food with it. That will make him love yo'.

(Well, how do you mean make him love you?)

Jes' take, lak if he didn't ca' fo' terbacca [tobacco] wus runnin' roun' an' wouldn't stay home, den yo' could take dose matches an' take de sulphur out of 'em an' make him stay home. [Fayetteville, N. Car., (1391), 2497:10.]

12408. Ah've heard of 'em jes' gittin' a box of matches an' burn 'em. De way dey burn when dey throw it, why dat's de way dat he is, if dey try tuh find him, yo' know, lak if it's

MATCHES - NEW BOX - LIGHT - THROW - WAY HE WILL GO

no'th or so'th or east or west. Burn dem matches an'

throw 'em lak dat. Ah've heard of dat. [Memphis, Tenn., (1544), 2805:8.]

MATCH - CHEW ON STEM TAKING 1-1 CONTROL PERSON

12409. Take a match an' yo' kin go to a fellah, anyone dat chew like or love, an' put in yore mouth an' chew de end of it, an' he come undah yore command. Yo' know, in speakin' an' talkin', chew it when yo' talkin'. [Sumter, S. Car., (1365), 2410:11.]

MATCHES OUT OF YOUR HOME - DANGEROUS TO LEND WRONG PERSON COULD CREATE A CONFUSION THERE

12410. Why dey tell me it's danger of lending matches out chure own home. Dey tell me by

lending matches out chure home dat a person kin take it to dey house an' use sulphur wit it in a way dat it'll keep confusion in yore home all de time.

(Do you know how they use it? What they do?)

Well, dey say, if yo' loan a person - a person come to yore house an' borrow three or foah matches from yo'. Dey'll go back home - if dey got a nice box wit sulphur inside, dey scrape dat sulphur off de side of de box an' put two of dose matches in de box. Put dat sulphur in dat box an' go to de sto' an' buy yo' a bottle of dis stuff whut chew call sweet spirit of niter. An' fo' three mornin's, drop a drop on each three mornin's - keep it closed - dey say dat will keep confusion an' fussin' in yore house all de time between yo' an' yore folks. [Waycross, Ga., (1159), 1934:5.]

12411. Borrowin' a match is hard luck. If a person ast yo' fo' a match an' yo' don't give 'em but one, well yo' give 'em trouble. Yo'd have to give 'em a couple or either a crowd. [Sumter, S. Car., (1384), 2464:3.]

12412. Like if you have a boy friend an' he's goin' with another girl, to break 'em up, you get 2 matches an' cross 'em an' put 'em under the [girl's] doorstep. [Wilmington, N. Car., (301), 228:7+85.]

12413. Yessuh, dat gunshell an' de shots. Well, yo' take de shots out. Ah ain't used de shots very much but ah have used de powder. An' ah have heard tell of 'em usin' de shots. But whut ah have used de powder fo', yo' open dat gunshell, but it must be black powder an' yo' git chew some sulphur. An' if

yo' wants peace in yore home, yo' kin take dat powder an' three or fo' matches, an' dig a little hole about dat fur down de steps, an' den yo' light dat powder. Hit's goin' to blow up an' blow all dem matches away, yo' see, whut chew put dere. An' de individual will be gone whoevah it is, whatevah dey doin' to yo'. [Memphis, Tenn., (1556), 2830:12.]

MATCHES 3 OR 3 FOR PEOPLE - GUN POWDER - SULPHUR
EXPLODE THESE NEAR STEPS - TROUBLEMAKERS BLOWN AWAY

blow up an' blow all dem matches away, yo' see, whut chew put dere. An' de individual will be gone whoevah it is, whatevah dey doin' to yo'. [Memphis, Tenn., (1556), 2830:12.]

12414. Wherevah yo' put chure fingahs on dat match yo' carry dat match an' put chure watah [urine] on dat. Pee on de match an' yo' take dat match an' take an' set up three mo' matches around dat. See, set up three mo' matches around dat. [The urine match is in the center of a triangle of matches.] An' den yo' take that match dat yo' got, yo' take an' git a lil' of de wax out of yore ear an' smeah on de end of dis match. See. An' den yo' take dat match an' strike one dose othah matches yo' got round dere, an' put it on dis match an' let it burn. Den de end of their fingah will eetch off, come to de place where it eat right off.

GET MATCH FROM SOMEONE YOU DISLIKE - PUT YOUR URINE
ON ANY PART OF MATCH YOUR FINGERS TOUCHED - SET THIS
MATCH IN CENTER OF 3 MATCHES OR TRIANGLE OF MATCHES
[HERE IS A SHAPE SIMILAR TO A SQUARE OF 4 CANDLES
HAVING A 5TH CANDLE IN CENTER - A QUINCUNX RITE
FREQUENT IN HOODOO]- RUB EARWAX FROM OWN EAR ON
CENTER MATCH - STRIKE CENTER MATCH AND LIGHT A
TRIANGLE MATCH - GIVER OF MATCH - FINGER EETCH OFF

an' smeah on de end of dis match. See. An' den yo' take dat match an' strike one dose othah matches yo' got round dere, an' put it on dis match an' let it burn. Den de end of their fingah will eetch off, come to de place where it eat right off.

(You do that with a match from somebody that you don't like?)

Yes, dat's right. De end of dey fingah eat off. Come a sore on it. [Fayetteville, N. Car., (1415), 2549:5.]

12415. I'll tell you what chew do with matches, I believe that's true. Take 7 match stems and pour niter on those matches. You see, you cross those matches, you cross those 7 stems. Cross first one and another, just cross 'em in a pile. An' you make a wish for something. You set those matches afire. But chew have to do that thing every morning for 7 mornings.

MATCHES 7 - CROSS THEM - POUR NITER ON
WISH - SET AFIRE - REPEAT 7 MORNINGS

Richmond, Va., (342), 380:1.]

MATCHES 8 OR 9 - CROSS LIKE "X"- COULD USE A
POWDER - TIE THEM TOGETHER - BURY AT DOOR - SAME
THING CAN BE DONE WITH PINS AND NEEDLES - YOU CAN
ADD HAIR FROM MOLD OF HEAD - THAT WILL KILL YOU

up together, and take that and bury it at yo' [victim's] door.

(Bury it at your door? They cross them like a real "X"?)

Just like that [demonstrates].

(I see. How many do they use? How many matches do they put that way?)

They git 'bout eight or nine.

(I see and they bury it at your door?)

Bury it at your door.

And pins - take needles and pins and put 'em in de same way like dese matches.

(Cross them.)

And git some - if they kin git some hair out de mole of yo' haid. Wrap that up - wrap that round dere and cross 'em and bury that at your door.

(What does that do?)

They say that will kill you. [Richmond, Va., (?), 374:13.]

12417. Perhaps yo' wanted a man. Yo' jes' met him an' yo' fell in love wit him, yo' like him; he had a good job or somepin othah. He appealed to yo'.

MATCHES 9 - CUT 9 STRIPS OF PAPER FINGER-SIZE - HIS NAME 9 TIMES - ONCE ON EACH STRIP - WISH EVERY EVENING BEFORE SUNSET - 9 EVENINGS - STANDING IN CENTER OF ROOM [THE 4 CORNERS OF ROOM AND THIS CENTER MAKES THIS A QUINCUNX RITE] STRIKE ONE MATCH - BURN 1 STRIP - MAKE 1 WISH - DO THIS 9 EVENINGS IN SUCCESSION - WITHIN 2 DAYS MAN COMES
9 MATCHES - 9 PAPERS - 9 NAMES
9 DAYS - 9 BURNINGS - 9 WISHES

Yo'd go home. An' perhaps yo'd pass somewheres roun' an' yo'd git in talk wit him, an' yo'd git his name. Yo' kin take 9 matches an' name 'em him. An' then yo'd cut chew 9 little strips of papah about lak [size of] yore finger, an' yo'd write his name on either one of dose strips -

nine of 'em. An' then every evenin' jes' befo' de sun go down yo' make yore wishes. Stan' in de middle of yore flo' [you stand in the center of the room which makes this one of the many quincunx rites] an' take these nine matches an' strike 'em. Jes' be shore yo' make one stroke with each [match] an' light his name an' burn hit, aftah yo' make yore wishes. All right. Well, yo' save that little end perhaps, whut burn down. Yo' save that. Well, yo' conceal it.

Den de next evenin' befo' de sun go down yo' git anothah strip with his name an' one of dese nine matches, an' yo' burn until those nine matches an' those nine names yo' know, his name is burn up. An' it won't be but two days befo' he will come to yore home. [Memphis, Tenn., (1452), 2791:5.]

12418. They take the matches an' take the head off 'em an' beat 'em up an' sew 'em up in jes' a small piece of new cloth - 10 matches. An' put 'em up

MATCHES 10 - HEADS OFF - SEW INTO NEW CLOTH PUT OVER OR UNDER DOOR - KEEP DOWN QUARRELS

ovah yuh doah faced [top of the door] or eithah down where yo' have to walk ovah it. An' [they] say that'll keep down quarrels,

if he's fussin' or anything like that. [Wilmington, N. Car., (204), 111:3+85.]

12419. Yo' kin take twelve matches and bury 'em to any person's door, and when he walk over dem matches he'd have hard luck and he wouldn't stay dere

MATCHES 12 BURY AT STEPS - PERSON CROSSING LEAVES

headway [towards *hard luck*]. [Charleston, S. Car., (519), 616:7.]

12420. If she got any of his clothes, jes' lak if she got any of his underwear - if she haven't got any of his own clothes dat she kin use, if she kin

MATTRESS HE SLEPT ON - PIECE OF - OR CLOTHES - IN BOTTLE WITH VARNEKAY [ALCOHOL] - RETURNS IN 9 DAYS

git in any place where he has slept. See, jes' lak if he has slept in dat bed, she kin cut a piece of dat mattress. Jes' cut a hole in dat mattress, undahstan', an' git a piece of de cotton, or anything dat goes, yo' know, undah where he has slept. Yo' see, his scent is still dere, undahstan'. Put it in de bottle an' git chew some dis heah '*bermekay*.

It sompin lak de peoples drink, sometimes fo' gittin' drunk off of it. It's a *varmekay* wafah [wafer], an' yo' puts it heah with this heah cloth, undahstan', eithah with de cotton, whichever one yo' use, an' stop it up in dis bottle, an' puts it in de closet dere. An' within nine days, eithah he or she will return. [Memphis, Tenn., (1510), 2695:6.]

12421. He lay down in de bed - jes' like he lay down. Now, you go right

MEASURE SLEEPING MAN HEAD TO FOOT - USE NEW STRING
TIE 9 KNOTS - WEAR ABOUT WAIST - HE CANNOT RUN ABOUT

dere when he's sleeping.
 Git a little cord, new
 cord, and if he stiff
 and hard [if his body is

stretched out] you kin measure, you know, right straight on down to yore [his] feet.

(From your head to your feet.)

Yes sir, and then you put nine knots in it, see, an' tie 'em around yore waist - jes' like you'd lock a person's trunk, dey can't git out - can't go no more, can't go. [Charleston, S. Car., (?), 648:1.]

12422. If yore husban' is runnin' aroun' an' yo' want him tuh stay at home, yo' ketch him 'sleep an' yo' git chew some tape, dis white tape whut de lady-folks trim dey dress wit.

MEASURE SLEEPING MAN WITH WHITE DRESS-TRIM TAPE
TIE 9 KNOTS - TIE TAPE TO ANY TREE - HE STAYS HOME

Yo' git chew some of dat
 an' yo' ketch him asleep
 an' yo' measure him, long

enough, an' have de string kinda long enough dat chew kin make nine knots in it, aftah yo' measure him. An' yo' take dat tape an' yo' tie it to any tree. Jes' tie it up on any tree, an' he'll stay home. He won't go out nowhere an' run aroun'.

(Any tree outside the house?)

Any tree outside of a house or in de yard or anywhere, jes' any one anywhere yo' kin find one. Jes' take it an' tie it up to it an' leave it stay dere. [Algiers, La., (1577), 2904:4.]

12423. Now, she kin take a piece of cord, or a piece of string, or anything lak dat an' measure him, yo' see. Yo' ketch de string tight an' yo' measure him. Den aftah measurin'

MEASURE SLEEPING MAN WITH A CORD - TIE 9 KNOTS
STOP UP IN BOTTLE OR CAN - INTO RIVER - HE LEAVES

it, yo' tie dem nine knots,
 an' yo' put it in a bottle
 or put it in a can or any-

thing lak dat an' throw it in de rivah. Yo' see an' dat'll keep him driftin' - jes' keep a-goin'. Dat's when yo' wanta run a fellah way. [Algiers, La., (1575), 2898:1.]

12424. An' jis' lak if yore husban' is runnin' aroun' an' yo' don' want him tuh run out with wimmins. Yo' take a cord string an' measure hissself, yo' know, at de length, an' yo' tie nine knots in dat an' yo' wear it roun' yore waist. Dat'll keep him at home. [Memphis 1520:12.]

12425. Measure man when asleep, from head to foot, tie as many knots as possible in the string [not so usual] put in bottle with alcohol [unusual again]. [Norfolk 537:5.]

12426. Talking about anything of that sort [informant shows me something].

(Oh, yes, un huh. That's to be worn isn't it? For protection, isn't it?)

It's for protection. See this is a picture of...

(Of our Lord?)

Of our Lord, yes. Now, this is for protection. This is for protection, you wears this to your heart, you know, right around your neck here, you see [demonstrates]. But of course I

MEDALS OF ANY SORT AND RELIGIOUS SCAPULARS
OUR LORD: OVER HEART PROTECTION - IN POCKET LUCK

totes it in my pocket and
 that's for luck. *I HAVEN'T*
GOT ANY OF MY OTHER MEDALS

AND THINGS ON ME, but now, I never knowed they take and use medals for harm. I know of 'em using medals for to do good - to do good, you see. [New Orleans, La., (832), 1245:1.]

12427. Menstrual cloth bury or throw into running water, says she'll "never be any more good." [Wilmington 257:7.]

12428. Take gunpowder an' milk, a woman's breast milk, jes' take an' 'dult-erate it out an' give it to a woman. Give it to 'em in anything, make 'em evil, cranky, an' all lak dat, makes 'em nervous.

MILK - WOMAN'S - ADD GUNPOWDER - 'DULTERATE IT OUT GIVE TO WOMAN - MAKE HER: EVIL - CRANKY - NERVOUS

(You mix this gunpowder with this woman's milk, and that makes them fight all the time?)
Yessuh. [Wilson, N. Car., (1455), 2696:11.]
12429. Well the fact is, if yo' wan'a job, they have *Mind Oil*. You hear of it? *Mind Oil*. Well, suppose the boss's name John Henry. You sign his

MIND OIL - IN IT PUT NAME OF BOSS ON PARCHMENT PAPER BOIL TOGETHER: PARADISE SEED - PARSLEY - SUGAR - IN IT TAKE BATH THROW BATHWATER INTO STREET - STAY IN BUILDING ALL NIGHT - YOUR SUCCESS INCLUDES JOB

name to that parchment paper, put it in that *Mind Oil*. You will get you some paradise seed, get you some parsley. You take a bath with that. After taking bath, you must stay in that building all night, and throw the water out into the middle of the street, see. And anything that instead of going contrary, you will have a success with. [For "paradise seed" see margin title GUINEA SEEDS etc., p.570, v.1. Throwing bath water into street is a transference rite and remaining instead in building all night recalls ancient incubation rites.] [New Orleans, La., (816), 1155:10.]

12430. You see, if a person gets your urine or gets...I know, you understand, jis' like, yo'll excuse me, you know, you see, like de *ministratoe of a man*. An' dey [an enemy] bury dat an' dat will make you [man] pine away an' dry up until yo' die - jis' keep yo' mopin' [listless apathy] an' mopin'...[*Ministrate* is an unusual word for what is normally in *HOODOO* called his *come*, semen. *Ministrate*, of course, is a term for menstruation. A woman in *HOODOO* also has *come*, whatever it means in addition to orgasm in her case; but this *come* has nothing to do with ova or ovulation, both these latter unknown in *HOODOO*.] [New Orleans, La., (790), 1101:5.]

MISTLETOE: IN POCKET AND SHOE 9 DAYS BEFORE COURT

12431. Git chew some dis mistletoe. De mistletoe grows in de woods, it grows upon a bush, a big....Git some dat mistletoe an' put it in yore left pocket. (What do you do then, when you put it in that pocket?) Put it in yore pocket an' tote eight or nine days [probably 9 originally]. (I mean, what are you doing this whole thing for?) So yo' will jes' win de case, won't be sentenced. (You wear this before - when you go to talk to the judge?) Yeah. (That's what I wanted you to tell me.) Yes sir. (That's all you use is this mistletoe?) Yes sir. Keep some in yore pocket an' some in yore shoe, when yo' go dere, an' yo' more den apt to come out. Yes sir, more den apt to turn yo' loose. [St. Petersburg, Fla., (1044), 1695:1.]

12432. Ah've heard this about a mockin'bird. Ah knows dis to be a fact

because me an' mah brothah is [when just] boys, yo' know, we's gwine long at night, a dark night, an' we would go whut we call bird threshin' yo' see. We went bird threshin' an' killed a mockin'bird. [This is evidently done with long switches or sticks, beating the shrub-

MOCKINGBIRD - TO KILL OR EAT ONE MEANS A DEATH
THIS IS HOW 2 BIRD THRESHERS KILLED OWN MOTHER

bery on which bird was singing. I should have asked for details.] Well, mah mothah wuz living den - mah mothah's dead now. An' she tole us, she said, "Chillun, ef ah wuz yo' all ah wouldn't eat dat mockin'bird," she said, "dat is mah death dat chew'all got." Well, we went ahead on. We went ahead on an' eat de mockin'bird an' sure 'nuff in about six month's time mah mothah died.

(What did that have to do with her death?)

Well, ah don't know, but dey say [to kill] a mockin'bird is bad, say dat would be murder. But we went ahead an' et dis mockin'bird. An' so dat wuz mah mothah death. [Florence, S. Car., (1311), 643:4.]

12433. You mustn't kill a mockin'bird, because it's not lucky tuh kill a mockin'bird. If yo' kill one of dem yo' have hard luck. [Fayetteville, N. Car., 2640:2.]

12434. If yo' wanta git anybody's secret, git yo' a bird aig, a mockin'bird [egg] an' cook it an' eat it. Boil it.

(What will happen then?)

MOCKINGBIRD EGG - COOK - FEED PERSON
WILL TELL ANY SECRET YOU WANT TO HEAR

Say yo' kin git anybody's secret, have to tell yo' dere secret; if yo' wanta know it, anything yo' wanta know. Any-

thing dey done an' yo' wanta know it, yo' jes' give 'em dat. Dey tell ever'-thing dey know.

(They would have to eat that, then they'll tell you the secret. You won't eat it. They eat it?)

They eat it.

(They tell you the secret?)

Tell yo' de secret. [Savannah, Ga., (1272), 2153:10.]

12435. They tell me that if yo' eat the mockin'bird aig, or the mockin'-bird [itself] that chew won' be able tuh evah keep any secret any mo'. [Wilson 2618:5.]

12436. They say if yo' eat mockin'bird aigs or eat a mockin'bird, either one, yo' can't keep a secret. [Sumter 2462:11.]

12437. When yo' eat a mockin'bird's aig, dat makes yo' tell yo' everything; in other words, yo' tell that chew don' know an' that chew do know. [Fayetteville 2506:10.]

12438. About de bird - dat a mockin'bird. Ain't nuthin much to dat. If yo' eat a mockin'bird's aig, why hit'll make yo' lie. Yo' know, tell stories. [Waycross 1850:4.]

12439. If yo' wanted a woman or somepin [someone] tuh tell yo' everythin', anything she knows, ever'thing she do's well. Nowa durin' de spring of de yeah when de bird's startin' tuh layin', yo' go out an' find a mockin'bird's nest an' come back heah an' take de yellah of de aig, an' place it wit de yellah of a hen aig an' cook it. Fix her a sandwich an' she eat it. She'll tell yo' everything be done an' everything she knows. [Sumter, S. Car., (1365), 2408:1.]

12440. You take a mockingbird.

(A mockingbird?)

MOCKINGBIRD'S EGG AND HEN EGG - COOK YOLKS
FEED IN SANDWICH - EATER TELLS EVERYTHING

Yeah, you take a mockingbird egg and a canary bird egg, and you put them two eggs in a bottle together. And you take a person's name and you put alcohol on that, but you mark the name in initials and you put it in a good bottle. [One

bottle is used in this rite.]

MOCKINGBIRD EGG - CANARY EGG - VICTIM'S INITIALS
ALL IN BOTTLE WITH ALCOHOL - MAKES TALK TOO MUCH
GETS INTO FIGHT OR TROUBLE - LIKE 2 BIRDS DISAGREE

(You just put their initials on that?)

Yeah, and you put it down

in that bottle and shake it with that person's [name] that you don't like or do [person who has done] you something. It will just make 'em talk all over from their mouth, send them to jail, give them trouble, make them get in a fight and get in trouble.

(You say this will make them talk?)

Make them talk aplenty, make them get in trouble.

(Well, why does it make them talk?)

Well, you see, the two birds don't agree - make 'em chatter. [New Orleans, La., (825), 120:7.]

12441. Well, de mockin'bird eggs is puttin' spells on people. Yo' write, jes' like yo' write on 'em [black-hen eggs previously given by informant]. Yo' take dose eggs, de same identical way.

MOCKINGBIRD EGG - INITIALS OR NAME ON - YOUR WANTS
RESTORE EGG TO NEST - AFTER IT HATCHES - WANTS OCCUR

Well, yo' take dat egg an' yo' put it somewhere

where he breed, an' den when he breed it, why den dat will be his luck, his bad luck, dat happen to him wit dat mockin'bird egg. [You write on egg whatever you want to happen to victim and restore egg to nest. When egg hatches your wish comes true.] [Waycross, Ga., (1157), 1928:3.]

12442. Heard dat chew take a mockin'bird aig, if yo' wanta run a person away. Take a mockin'bird aig an' carry it to de person house an' bury it undah de step, an' dat will run dem away. [Sumter 2411:7.]

12443. Well, dey didn't tell me no certain 'mount, but dey jes' say yo' kin use mockin'bird eggs an' yo' kin separate a couple wit mockin'bird aigs.

(How can you do that?)

MOCKINGBIRD EGG - COOK - POWDER - SPRINKLE ROUND OR
INSIDE HOUSE - WOULD SEPARATE PERSONS WITHIN
BECAUSE THIS BIRD MAKES NEST BUT SOON TEARS IT DOWN

Yo' cook dem aigs. See, dey'll git hard. Understand. Cook 'em an' yo' powder dem aigs up, an'

den yo' kin sprinkle dat round a person's house or inside dey house, an' dat'll separate dem. Dey always said dat mockin'birds would be - he would make his nest but he would soon tear it down. He wouldn't nevah stay. An' dat's de reason why dey could take dat an' yo' [dey] kin sprinkle it round yore house an' in de house, an' dat'll shore make a couple spearate, fuss, yo' know, have arguments an' all like dat. [Waycross, Ga., (1435), 1846:7.]

12444. Take a woman dat's goin' roun' wit yore husban', yo' git six mockin'-bird aigs an' jes' put 'em in watah jes' long enough tuh git hot - not boil 'em.

Yo' take dem out an' yo' put 'em in cold watah, an' let dem set dere jes' 'bout a hour. An' den take 'em tuh dis woman's house an' put 'em

6 MOCKINGBIRD EGGS - HEAT IN WATER - DO NOT BOIL
PUT UNDER PILLOW OF WOMAN BOTHERING YOUR HUSBAND
LEAVE THERE AN HOUR - PUT UNDER HER PILLOW - END

undah huh pillah, dat is if yo' kin git 'em undah dere, yo' know. An' she'll nevah bothah wit yore husban' no mo'. [Wilson, N. Car., (1493), 2664:5.]

12445. Ah've heard about a mockingbird. Now, yo' take a mockingbird - dey

claim dat chew kin rob his nest. Yo' know he have two little aigs. If yo' rob his nest, break up his nest wit de aigs, de spots on dat eggshell, if yo've got time to, count half of

STEAL THE 2 EGGS IN MOCKINGBIRD NEST - BREAK UP NEST
COUNT HALF THE SPOTS ON EGGS - WRITE NUMBER ON PAPER
TAKE PAPER TO RUNNING WATER - STAND BACK TO WATER
THINK ABOUT PERSON WHO LEFT - ASK HIS OR HER RETURN
THROW PAPER OVER SHOULDER - LEAVE NOT LOOKING BACK

an' yo' carry it to runnin' water. Yo' put it in a runnin' stream. Yo' stand wit chure back an' throw it back behin' yo' an' walk right on off. Well, now, dat's jes' lak if a person is gone off somewhere an' yo' want 'em to come back. Yo' count dem spots an' yo' throw dat piece of paper, whatevah yo' got it [number of spots on]. Throw it in running water behin' yo' an' don't look back at it. In a very short while dat person will come back. It jes' give 'em de mind to come on back to yo'. [Waycross, Ga., (1097), 1773:3.]

12446. Long in de spring when de mockin'birds begin tuh sing an' goin' around, if dere's somepin yo' wanta do, yo' go an' find where dey is nestin'.

IN SPRING WHEN MOCKINGBIRD BEGINS TO SING - FIND
NEST - TAKES SOME FEATHERS AND NEST AND 1 EGG - BURN
EGG UNTIL BLACK - PUT ALL THIS IN FRUIT JAR AND BURY
IN 12 OR 15 DAYS IF BIRD HATCHES - SEE THAT VICTIM
GETS HEAD - YOU CAN DO ANYTHING WITH A MAN OR WOMAN

large enough to git chure han' in it, an' take dis straw an' feathers an' put dis aig inside, where no air or nuthin kin strike de aig an' bury it [jar]. In twelve, or say fifteen days later, yo' go to dis aig. If dere's a little bird in dis aig, his head will burst through dat shell in twelve or fifteen days. An' yo' must take his haid - don't bust de hull [shell?] jes' take his haid an' put it somewhere. Maybe yo' might be sharp enough to git it in somepin dat he's eatin an' let him git holt to it. Be sure dat nobody gits holt to it but him. An' ah'll guarantee dat yo' kin do anything with him - woman, man, ever who it may be - dat chew want to. [Waycross, Ga., (1163), 1941:2.]

BURN MOCKINGBIRD NEST WITH: SULPHUR AND SALTPETER
OR SULPHUR WITH PEPPER OR GUNPOWDER - 3 THINGS
IT WILL DO WHATEVER YOU WANT DONE - TALK TO IT

to ashes, an' yo' jes' put some sulphur an' saltpeter in it or sulphur an' pep-pah or gunpowders - either of dem three, an' yo' mix a powders with that. An' jes' what yo' say it do, it works by what yo' say...

(Give me an example of one thing you could say to it?)

Well, it ain't but one thing yo' kin say, an' den dere's plenty thing yo' want to say....It jes' what yo' want to say, or jes' if yo' have good idea - jes' any feelings tuhwards me, if yo' think ah doin' sompin ah got no business to yo', an' when yo' do dat den yo' tell it whut chew want it to do to me. [Sumter, S. Car., (1382), 2457:6.]

12448. 'Specially dis time of yeah, dese mockin'birds. Dat's how come we take ca' of de mockin'bird's nest roun' de house. An' so jes' take dat man's

PERSON'S HAIR IN MOCKINGBIRD NEST RUNS PERSON CRAZY

'em. Take dem spots after yo' count 'em, set 'em down on sompin [piece of paper], as many as yo' count. An' yo' take dat

an' yo' carry it to run-

nin' water. Yo' put it in a runnin' stream. Yo' stand wit chure back an' throw it back behin' yo' an' walk right on off. Well, now, dat's jes' lak if a person is gone off somewhere an' yo' want 'em to come back. Yo' count dem spots an' yo' throw dat piece of paper, whatevah yo' got it [number of spots on]. Throw it in running water behin' yo' an' don't look back at it. In a very short while dat person will come back. It jes' give 'em de mind to come on back to yo'.

[Waycross, Ga., (1097), 1773:3.]

12446. Long in de spring when de mockin'birds begin tuh sing an' goin' around, if dere's somepin yo' wanta do, yo' go an' find where dey is nestin'.

An' some of his feathers are in dere. An' git some of his nest, an' git one aig. An' yo' must burn dis aig until de hull become black. Den yo' take yo' a fruit-jar

large enough to git chure han' in it, an' take dis straw an' feathers an' put dis aig inside, where no air or nuthin kin strike de aig an' bury it [jar]. In twelve, or say fifteen days later, yo' go to dis aig. If dere's a little bird in dis aig, his head will burst through dat shell in twelve or fifteen days. An' yo' must take his haid - don't bust de hull [shell?] jes' take his haid an' put it somewhere. Maybe yo' might be sharp enough to git it in somepin dat he's eatin an' let him git holt to it. Be sure dat nobody gits holt to it but him. An' ah'll guarantee dat yo' kin do anything with him - woman, man, ever who it may be - dat chew want to. [Waycross, Ga., (1163), 1941:2.]

12447. Don't know if dey use de mockin'bird aigs but ah know dey use de mockin'-bird nest. Yo' burn it to ashes, and when yo' burn it

to ashes, an' yo' jes' put some sulphur an' saltpeter in it or sulphur an' pep-pah or gunpowders - either of dem three, an' yo' mix a powders with that. An' jes' what yo' say it do, it works by what yo' say...

(Give me an example of one thing you could say to it?)

Well, it ain't but one thing yo' kin say, an' den dere's plenty thing yo' want to say....It jes' what yo' want to say, or jes' if yo' have good idea - jes' any feelings tuhwards me, if yo' think ah doin' sompin ah got no business to yo', an' when yo' do dat den yo' tell it whut chew want it to do to me. [Sumter, S. Car., (1382), 2457:6.]

12448. 'Specially dis time of yeah, dese mockin'birds. Dat's how come we take ca' of de mockin'bird's nest roun' de house. An' so jes' take dat man's

hair or dat woman's hair an' put it in de bottom of dat mockin'bird's nest,

an' dat man have de headache dat run him perfectly crazy. [Sumter, S. Car., (1559), 2394:5.]

12449. If yo' break 'em up - break up a mockin'bird nest, trouble will follow yo'. [Sumter 2429:10.]

12450. Take a mockin'bird nest an' put undah bridge, if yo' wanta break up a boy an' a girl, or yo' know, keep someone from a place. Den yo' take it an' put it where dey kin step ovah it or walk ovah it an' dey won't go dere **no mo'**.

TO SEPARATE BOY AND GIRL - PUT MOCKINGBIRD NEST WHERE EITHER WALKS OVER IT - UNDER A BRIDGE GOOD

(Like some boy and girl are going together, and I would want to separate them?)

Separate dem. Go put dat nest, jes' put de nest some place where dey'll go walk ovah it chew know - him or her, either one. Dat will separate dem. [Sumter, S. Car., (1365), 2411:8.]

12451. Give it to a mockin'bird an' he'll run yo' crazy.

(How do you do that?)

Jes' pull a strand of hair out of a man's head, [or] under his clothes, an' let a mockin'bird git it in some meal - sompin - it'll run yo' [him] crazy. [Mockingbird builds this hair into its nest.] [Waycross, Ga., (1137), 1851:3.]

12452. Yo' kin take a mockin'bird an' tell him - like yo' want him tuh go some place an' care' [carry] a note. All yo' gotta do is put it, yo' know, a little strip up under his laig, an' tell him tuh go an' care' it to de person. An' call dere name three

WRITE NOTE TO PERSON - ATTACH TO LEG OF MOCKINGBIRD TELL BIRD TO DELIVER IT - CALL PERSON'S NAME 3 TIMES

times an' he'll go dere an' light on dere house an' put it dere.

(Where do you put that note now? Do you attach it to the bird?)

Yes sir, yo' ketch a mockin'bird...

(And where do you put that note now?)

Jes' tie it on him anywhere. Tell him three times an' call de person name to him plain an' he care' it dere. [Waycross, Ga., (1134), 1842:13.]

12453. Yo' kin git de young uns [ones] an' raise 'em.

(The young mockingbirds?)

Yes, an' yo' kin take a man's hair - jes' lak ah tell yo' 'bout de fish. Say, yo' carry 'em from heah - carry dat bird from right heah tuh Columbia [S. Car.].

HAIR OR PERSON FASTENED TO LEG OF MOCKINGBIRD - BIRD RELEASED IN ANOTHER CITY - OWNER OF HAIR WILL WANDER

trouble about Tom [owner of hair] until dat bird die or somebody kill him. Now, dere's a good one [method] tuh carry people off from heah. Dat's de only thing ah know [about mockingbird].

(You said that man will die?)

No, if dat bird die, dat man will come back home. [Sumter, S. Car., (1359), 2397:9.]

12454. [In this rite, badly recorded, informant speaks about a MŌJŌ ROOT, also calls it a JŌ ROOT, which you carry when seeking a job. There is no mojo root, only a root or something else which is a mojo, or haud, or toby, and similar names.] [Richmond 296:9.]

12455. Go in de hills [mole runs] where a mole's at an' dig a MOLE up, ketch him alive, an' jes' rub himself in yore han' an' yo' be's successful in anything yo' undertake tuh do. [Memphis 2713:3.]

12456. Den dere is other people believe dat dey kin take - track a mole and

get him up and take dat shovel dat he uses off of him. And anytime after night-fall, go to de door and dig a trench from de door to de street, and dey'll

MOLE - CATCH ALIVE - TAKE HIS SHOVEL-SHAPED LEG USED
IN DIGGING - WITH IT AT NIGHT DIG TRENCH FROM HOUSE
DOOR OUT TO STREET - PERSON OR FAMILY WITHIN MOVE

[people within] leave.
(I didn't understand ab
about that mole. You
take that...)

De mole is got a peculiar
foot to him. It's shaped somepin like a heavy shovel - one of 'em. Well, dat's
de one he use to open his tunnel as he is going through, and it looks almost de
same as ivory - solid white and sharp and curved-like. But you take de foot
from de mole and go to de do', and you will dig a trench from de do'ah out to
de street.

(With this foot?)

With dat foot. And dey claim dat whoever lives dere will really leave dat
house. Dey'll follow dat path out to de street - be gone. Dey'll vacate de
premises, dey won't stay dere long. [Norfolk, Va., (470), 478:8.]

12457. If he gives you [woman] bill [paper money for sexual services], fold
[paper money] to you, then fold it again. Clip off ends of the 4 corners, tie

MONEY - PAPER KIND - FOLD TO YOU 2 TIMES AND
CUT OFF 4 CORNERS - TIE IN HANDKERCHIEF - WEAR
FOLDING RITE FROM EXCELLENT PROFESSIONAL WORKER

in handkerchief, wear so that
you can use it without his
knowing it, and he'll always
give you something [for love
services]. [Here is another

one of the unusual folding rites in HOODOO, this one by an excellent professional
hoodoo worker in Memphis.] [Memphis, Tenn., (965), 558:11.]

12458. I heard that if you borrow money from a person that doesn't gamble
and get in a game that you will win because the person that doesn't gamble will
give you good luck. [Norfolk 446:6.]

12459. Now, dat works wit de moon. Now, when it's de new moon an' if he's
gone an' she wants him tuh come back, she'll go tuh dat moon three times a week
an' bow. Now, when dis moon gits full, she'll bow, an' every time she bow tuh
de moon, dat is fer de moon tuh come down. She bows three times. An' wherever

MOON - NEW - WOMAN BOWS TO 3 TIMES TO BRING MAN BACK
THEN SHE BOWS 3 TIMES TO FULL MOON - EVERY TIME SHE
BOWS SHE WAVES HER HAND 3 TIMES AT MOON - MOTION
ENDING TOWARDS HERSELF - EACH TIME - SHE WISHES - SHE
SAYS: "WILL YOU PLEASE COME BACK" - AN UNUSUAL RITE

he is he is tuh come
back.

(Now she bows three
times during the new
moon?)

Yes, sir, an' three
times tuh de full moon,

an' every time she bows, she wave her hands three times. Dat's fo' him tuh come
back.

(She waves her hand at what, the moon?)

Yes, sir [demonstrates].

(Wave down like that?)

Yes.

(Does she go out three different nights to the new moon, or just once?)

Three fo' de new an' three for de full.

(And each time she goes out to the new moon she bows three times?)

Yes, sir, an' makes a wish an' say, "Will you please come back." [Mobile,
Ala., (673), 888:2.]

12460. I works with the moon. Now anything that choo start on the dark of
the moon is not successful, see? Anything you wan'a be successful at is not
successful. You starts on the third day of the new moon - see, on the third.

MOON - FOR SUCCESS - START ON THIRD DAY OF NEW

excellent hoodoo woman.] [Memphis, Tenn., (960), 1546:5.]

12461. Wit silver money dey have good luck. An' show it to de moon, an' he walk back fo' so many - 'bout nine steps backwards; an' then yo' turn roun' an'

MOON - SHOW SILVER MONEY TO - WALK BACKWARDS 9 STEPS
STEP BACKWARDS - BEND DOWN - HIT EACH STEP WITH COIN

to perform in moonlight. I suggest it could be cone as follows: facing moon and holding silver coin in right hand, if you are right-handed, step backward with right foot, kneel down, touch track made with coin. Now step back with left foot, kneel down, touching this track with coin. Continue for the 9 steps and tracks.] [Wilson, N. Car., (1495), 2664:1.]

12462. If you want a woman, there's two or three ways that you can bring people to you. Just - the question you've asked me - there's two or three ways

MOON: IN NEW MOON ON SIGN BALANCE DO GOOD
DO BAD WORK IN DARK OF MOON UNDER ANY 12 SIGNS
FOR LOVE AND FRIENDSHIP SET CANDLES UNDER TWINS
FOR EARTH WORK [BURYING THINGS] UNDER BALANCE
WATER FROM RIVER - USE BALANCE [SURELY "WATERMAN"]
INFORMANT'S PERFUMED POWDER: ALOES - CINNAMON - MYRRH

and on the Balance. And if you want to do bad to them, you do that on the dark of the moon, work under the signs, the twelve signs. See.

(The twelve signs of the zodiac?)

Yes. See, just like if you want to make love or friendship, you set candles on a person that get the tendence[?] the two little Twins, at least. See. And if you want to do earth work, say, if you want to bury anything, you do that on the Balance. If you want to use any water from any river or anything, you use that on the Balance [surely the Waterman]. Just like if I want to break up a man and a woman. She done left me and I want her to come back to me. Well, I takes a linen sheet and I has it on the bed, after I done set my work[?] for her to come there, and I get morris [myrrh], aloes and cinnamon. [Preceding word *tendance* = attention?]

(This myrrh, and what else?)

Aloes and cinnamon.

(Cinnamon?)

Yes, mixed in together. And I makes a powder and perfumes my bed with that. And she come there and [lay on] my bed, I ain't got to worry about her no more. See. She ain't going nowhere.

(She is going to stay right with you?)

Yes. [New Orleans, La., (822), 1188:9.]

12463. "They tell me that you see ghosts mostly on a new moon." [Fredericksburg, Ediphone 52.]

12464. In case - accordin' tuh whut kinda case it is. If somebody is trying tuh take de advantage of yo' an' dey should have done dey [work] again' yo' in de daytime, yo' have tuh do yore work ahead of daytime. If yo' don't, yo' can't cut 'em off. Well, yo'd have tuh do it all befo' de sunrise in most any case - it would have tuh be done.

Well, now, fo' an instance, if somebody had put sompin heah tuh keep yo' from

Anything you want to be successful in, you start on the third day of the new moon. [Another hit those steps wit dat money, an' say de moon give yo' good luck.

[This is a tricky rite

comin' heah. Well, now, if yo' put it in aftah sunrise yo'd have tuh do yorn ahead of sunrise. Yo' could maybe move dat an' yo' could come heah an' stay, but yo'd have tuh do whatsomevah yo' goin' do or whatsomevah it take

MOSES - 6th AND 7th BOOKS OF - AND SMALL-TIME HEALER
YOU MUST DO YOUR WORK BEFORE SUNRISE TO SUCCEED
NOW AH'VE GOT DE 6th AN' 7th BOOKS OF MOSES...LOTS
OF THINGS IN DERE DAT AH REALLY DON'T UNDERSTAND

tuh move de case. Be ahead of sunrise. If yo' didn't - if de sun evah risen on his'n why yorn wouldn't work. De sunlight work it.

Now ah've got de *6th an' 7th Book of Moses* at de house an' dere's a whole lots of things in dere dat ah really don't understand! [Brunswick, Ga., (1189), 2007:9.]

12465. [To guard against unfulfilled desires during pregnancy:] Take the [Spanish] moss down and the woman wears this here moss across her breast, under her bobbies there; and of course, if things that she wish to want, and different [things] like that, why she wouldn't wish for that, and it won't bring her a birth-marked child.

(She just wears that moss on her breast.)

In a little bag or anything that she wants to wear it in. [For birthmarks, cause and removal, see *FOLKLORE FROM ADAMS COUNTY ILLINOIS*, 2nd ed., 1965, pp.111-130.] [New Orleans, La., (812), 1144:7.]

12466. To make 'em move outa de house, dey got a dust dey call *moving dust*. Dat's not no good by itself. Yo' git dat at de drug sto' but it not no good by itself. Yo' git de *movin' dust* an' git some fresh cow manure, jes' aroun' a dairy, jes' as it been spattered yo'

MOVING DUST IN FRESH COW MANURE - UNDER DOORSTEP
ADD OIL OF CINNAMON - PUT ON DOORKNOB - UNDER DOOR
SADDLE - VICTIM GETS HANDS IN - MOVES WITHIN 2 WEEKS

know, fresh cow manure. An' yo' take dat *movin' dust* an' put it in dat cow manure. An' if dey got no steps, jes' lak a room in heah, so yo' kin bury it, if dey got no steps....Yo' take hit an' some oil of cinnamon. Yo' take de [oil of] cinnamon an' yo' rub it on de do' knob an' take de fresh cow manure an' bury it. Carry dat an' put it undah dat [points] see dat piece? [He points to the middle of the interviewing-room door.]

(Under that piece that goes across the door? The door saddle?)

Yeah, yo' put it undah dere. Git dat fresh cow manure an' jes' line a little bit on de latch whah [where] dey gotta come an' put dere han's in it - what dey gotta put dere han's in it. An' ah'll guarantee yuh dey won't be dere but two weeks. Dat moves 'em. Dey gotta go. [New Orleans, La., (1569), 2881:1.]

12467. (Well, suppose I didn't want to move, yes?)

Why, you would have to move.

(Well, what would they do to make me move out?)

Well, your next-door neighbor would - could move you out, if they wanted to move you out.

(How would they do that?)

Well, they would get what you call *moving powders*. They'd go to the drug store and buy what you call *moving powders* and when you be's asleeping, your next-door neighbor would sprinkle it around your house. But if you didn't want to move out of that house, why you just, every morning you wake up and just go to your hydrant and

MOVING POWDER SPRINKLED AT YOUR HOUSE MOVES YOU
9 BUCKETS OF HYDRANT WATER [RUNNING WATER] KILLS IT

get you nine buckets of clear water, and throw it on your steps, and you can stay in that house as long as you want to - providing you [recording stops]. [New Orleans, La., (837), 1257:8.]

12468. Get some moving powder and sprinkle it around, that'll make 'em move in two days. [New Orleans 1438:2.]

12469. If yo's in a house an' a person wanta make yo' move, go tuh de blacksmith shop an' git a mule hoof, an' put it on wit some hot watah an' boil it.

MULE HOOF AT BLACKSMITH - BOIL - BOTTLE THIS WATER
STOP UP WITH CORK SPRINKLER - SPRINKLE AT VICTIM'S
DOOR - AS MULE WALKS ON HOOF SO VICTIM WALKS AWAY
AS YOU SPRINKLE SAY: CATS AND DOGS CAIN'T GET ALONG
AN' YO' GOTTA GO. AN' GO, DAMN YO'! VICTIM GOES

Yo' takes an' put it in a bottle [cork it right tight, an' put it in] - put it in a bottle when yo's at home. Yo' walks by dey do' an' sprinkle it befo' dey do', dat

watah from dat hoof, from dat mule hoof. See dat's a track an' as dat mule walkin' on, dat makes 'em [victim] go.

(You put some holes in this cork?)

Yes sir, put it in de [cork of the] bottle. Cut de mule hoof, dat round hoof where dey shoe a mule. Or a horse, eithah one, an' put it in a bottle. Take it home an' boil it. Boil it jes' tuh pieces. Boil it. It won't come tuh pieces, but when it begin tuh git hot, see. An' put it in a bottle an' cork it down an' put some holes in dere where yo' kin jes' sprinkle it lak dat, tell 'em all de time as yo' sprinkle dat watah, see, say, "Cats an' dogs can't git along, an' yo' gotta go. An' go, damn yo'." An' dat makes 'em leave, dey move. Dey gotta move, dey cain't stay dere. [Memphis, Tenn., (1537), 2774:7.]

MULE HOOF - BURN TO POWDER - CALLING RICH MAN'S NAME
SPRINKLE IN SHAPE OF CROSS - SPRINKLE ALSO SALT AND
SULPHUR IN SHAPE OF CROSS - ASK FOR LUCK AND YOU WANT

12470. Yo' git some mule hoof an' burn it, cross it [make sign of cross with it] fo' yo' luck, right lak that.

An' sprinkle a little salt an' a little sulphur. An' in burnin' this yo' calls fo' rich man's name. An' even to that chew ask fo' yo' luck. An' yo'll be successful in whut chew tryin' tuh do.

(If you are trying to rent something or sell something?)

Yessuh.

(If you are trying to sell liquor or anything?)

Yessuh.

(Now, I'll take up this ashes [cigar ashes in tray on interviewing table] and you put them in the shape of a cross like that [I demonstrate]. You sprinkle them in the shape of a cross?)

Yes, yo' sprinkle that, then yo' sprinkle this. Then yo' make the second cross an' sprinkle that.

(But you make one cross with the mule ashes first? Then the other crosses you make with this other stuff?)

Yes, yes. [Fayetteville, N. Car., (1451), 2637:5.]

12471. Marrow from hog jowl and lard mix and rub up, not down, to cure mumps. Remedy of Humpadee, female root doctor. [Richmond 359:9.]

MURDERER - TO BRING BACK - BURY PIECE OF VICTIM'S
CLOTHES AT MURDERER'S HOUSE OR LAST KNOWN ADDRESS

12472. Yeah, you see, after a man - when you kill a man and you run away and everybody huntin' you and thinkin'

you ain't coming back, de man dat he killed, you kin just cut any part offa his clothes. You take that and you bury it right where dis fellow [murderer] was

supposed to live. Dat's goin' bring him back. You cut just any part offa his [victim's] clothes while he's dead. That's goin' bring him right on back. You bury it. [New Orleans, La., (867), 1406:1.]

12473. Ah heard of a man once dat wuz goin' wit a girl. He wuz a married man. An' dis girl wanted tuh go tuh de show. He didn't want her tuh go because a single [man] was carryin' her. So he called for her an' had her go tuh his office. An' he strangles her first.

MAN HOODOOED INTO CONFESSING HIS CRIME

An' den he dismembered her body, cut de haid off first an' her arms, an' den he cuts her body off [up]: cuts her thighs off, den de laigs - jes' dismembered her dat way. Dere wuz nobody in de office, an' he lived about ten miles out. He carries her out past his home an' put [the parts of] her body different places, an' two weeks later de news got out an' he didn't say anything about it, when he heard de news. He went tuh her people about her. He hadn't seen her in a couple of weeks an' she was on a vacation.

It was man seen him put de haid out - out of a truck. He know de man's face but he didn't know his name. An' when de news got out about her, dey go tuh dis place an' git de haid, an' roun' in dat settlement dey found all de parts of de body. He burnt her clothes an' shoes in his office. An' dis man, after dey got her back tuhgether, de man dat killed her, dat washer sweetheart. Dey carried dis man tuh de undertaker's shop tuh identify her. But it didn't seem tuh take any 'fect on him de first three times dey carried him. So de third time he wuz dere, why dey used some kind of - dey called it perfume, but ah don't know de name of de perfume. It was tuh weaken him. De nex' time dey didn't have tuh carry him dere. He went hissself an' gave up. After he looked at her, he jes' broke an' telled dem. [Fayetteville, N. Car., (1390), 2493:10.]

12474. You kin git a fresh hen egg, you understand. You kin git a fresh hen egg an' put it right in this [murdered] man's hand, you understand, an' bury it

MURDERER - 2 WAYS TO BRING BACK: (1) PUT FRESH HEN EGG IN MURDERED MAN'S HAND AND BURY HIM: (2) BURN ON HIM = BURN LAMP FOR HIM: WRITE NAME OF MURDERER 9 TIMES - TEASPOONFUL OF SALT IN THERE - MAKE LITTLE PACKAGE - WRAPPING IT TO YOU 9 TIMES - PUT IN LAMP AT 12 NOON - LIGHT LAMP MAKING WISH - ALSO OIL OF WINTERGREEN IN THERE - LET LAMP BURN 21 HOURS - WHEN YOU DROP THIS INTO LAMP YOU SAY: IN THE NAME OF THE FATHER AN' SON AN' HOLY GHOST - MAN WILL COME BACK YOU MAY ADD THIS RITE TO THAT PRECEDING EGG RITE

in there. An' then [another method], you kin burn on 'im, don't choo understand. See, you kin take his [whose?] name an' you kin write his name 9 times. You understand, write his name down 9 times an' put it in a lamp, see. An' light that lamp 12 a'clock in the daytime,

you understand. You write it on - let me show you how you do this. You write his name 9 times. Understand? An' you puts a teaspoonful of salt in there, don't chew understand. A teaspoonful of salt on an' then you take an' make a little package. You wrap that. You wrap that to you 9 times. Wrap that up you see. Then you put it right in this lamp, 12 a'clock in the daytime. Understand you light it an' make you wish an' you put some oil of wintergreen on it, in there. An' you let that lamp burn for 21 days, see. An' when you drop this in, you say: *In the Name of the Father an' Son an' Holy Ghost*. Let that lamp burn for 21 days. An' then that man will come to you wherever you at. He'll come to the place, the man that kilt the othah one. You kin do that [this present lamp rite] behind [after] putting that fresh hen egg right in his hand, too. [Memphis, Tenn., (960 excellent hoodoo woman), 1546:4.]

12475. De way dat dey find out who kilt de man, dey will write some sus-

picious names on a piece of paper and go to de woods an' git some herbs, and put dem herbs on all dese names [badly recorded]. Put de names [of suspected persons]

MURDERER - TO FIND NAME OF - ON SEPARATE SLIPS OF PAPER WRITE NAMES OF ALL SUSPECTED PERSONS - ON EACH SLIP SMEAR SOME OF BLOOD-SOAKED EARTH FROM UNDER BODY - DROP SLIPS INTO WIDE-NECK BOTTLE OR PITCHER - ADD WATER - SHAKE - SLIP TO TOP RIGHT NAME

in a bottle.
(You put some blood [of murdered person] on each piece with a name.)
On each piece with a name.
Have de names suspicious.
Take dat earth and smear

on each one of de names on de paper and put it in a wide bottle or pitcher if you kin get any. And de person with dat name come to de top [dat is the name of the murderer]. [Washington, D.C., (638), 824:4.]

12476. Well, if a person do sompin an' dey wanta git away an' dey got 'em trail'-lak, say fo' instance, dey put de policemen on dere track or put de

MURDERER TO ESCAPE - BEEF LIVER BLOOD AND CHOPPED GARLIC IN BOTTOMS OF SHOES - NO DOG COULD TRAIL HIM

bloodhoun's. Dey git bloodhoun's behin' 'em an' trail 'em. Dey git a piece of beef livah an'

jes' rub dat blood in de bottom of dere shoes. Dey git 'em some garlic an' chop garlic up an' put it all in de bottom of dere shoes. An' wheresomevah dey makes a track, kin nuthin trail 'em. [Algiers, La., (1577), 2903:1.]

12477. Git piece of murderer's clothing, dip in blood of murdered man, bury at left-hand corner of murdered man's house, to bring murderer back. [Charleston 644:1.]

12478. Throw into grave the clothes man got murdered in, to kill murderer. [Charleston 606:9.]

12479. Bury murdered person across de world or cross and cross de world, murderer will come back. [Instead of normal east-west, bury south-north, this making a cross to cross-up the murderer.]

12480. Bury murdered person across de world and on his face to bring back murderer. [Charleston 641:10.]

12481. Put in coffin some of clothes person was murdered in and bury him crossways of de world, de murderer will die.

12482. Den if a person kills anothah, dat he will return to the place dat dat crime wuz committed within twelve days, but whut will cause him tuh do dat, ah dunno. But he would. [Sumter 2436:9.]

12483. Jis' kill yo' an' jump ovah yo' backwards an' he's gone. Dey can't ketch him. [This is known everywhere.] [Algiers 2954:7.]

12484. If corpse falls the way murderer goes, murderer will come back. [Mobile 882:11.]

12485. If murdered man falls on face, turn him on his back, step over him, and you will not be caught. [Mobile 974:6.]

12486. If I'm looking at you and you kill me, as you look in my eye, your face will be in my eye. [Known everywhere.] [Norfolk 456:3.]

12487. Step in cow manure; dogs can't trail. [Known everywhere.] [Charleston 642:2.]

12488. Graveyard dirt in shoes to keep dogs off trail. [Known everywhere.] [Newport News 506:3; Charleston 601:3; Vicksburg 1043:1.]

12489. Well, tuh make yo' move, dey kin throw mustard seed undah yore steps. An' when dat mustard seed sprouts, dey'll move. [Algiers 2916:8.]

12490. Yo' kin take some mustard seed an' put out at de baid an' a sifter an' dat'll ketch any spirit. [Florence 2212:10.]

12491. This story goes, if ah wanta make yo' move, ah go buy a brand-new

pot-vessel never been used. Ah go gets a low bush myrtle an' put it in de pot an' boil it. When it's boiled an' cooled, yo' take it an' walk around dere house three times, sprinkle de water an' pray dis prayer, say, "In de

MYRTLE BUSH BOILED IN NEW POT

3 TIMES WALK ROUND HOUSE OF PERSON TO BE MOVED

SAYING: IN DE NAME OF GOD WITHIN 3 DAYS MOVE

Name of God, within three days, move." An' dey say dat's effective. Now whether it's true or not ah never tried it. [St. Petersburg, Fla., (898), 1595:6.]

12492. Listen! If yo' knowed sev'ral mens hangin' roun' dis house [presumably some woman's house!]. Well, dere's one man or anythin' lak dat, he [you] ain't gotta do a thing in de worl' but jis' take a plain piece of papah an' write his name on it. An' turn his name *bottomside upward* [upside down!] an' bury it undah de do'staps, an' he [you] ain't goin' be worried wit 'em [him] any mo' [*hangin' roun' dis (her) house*].

(I would bury that in my own house [under] my own steps?)

No suh! Jis' write his name an' den turn - turn his name bottom upwards [name-downwards] in de hole.

(Turn the name down to the ground?)

Yessuh. [What would happen to the buried rival? He would be stationery, perhaps going blind or crazy, if not dying soon.] [Memphis, Tenn., (951), 1537:7.]

12493. Ah heard dat chew could take a gunshell [from shotgun] an' git up twelve a'clock in de night, an' write a person name on it. Stuff it [shell] in dere [the gun] an' what

NAME - WHAT TO DO - ON SHOTGUN SHELL - SHOOT MIDNIGHT

gun. An' whut chew say yo' want tuh be done will be done. At twelve a'clock at night. [Sumter, S. Car., (1365), 2411:2.]

12494. They say that they could take a person's name and write it on a piece of papah, but write it indifferent [differently] from I or you would write it - our names, see. And they'd

NAMES WRITTEN BACKWARD OR ACROSS FOR SICKNESS
NOISE OF CHICKENS AND DOGS INTEREST TRANSCRIBER
FOLDING RITE SAYS INFORMANT - DOES NOT KNOW HOW

[This is called writing *names backwards*, many examples of which appear in *HOODOO*. Write victim's name normally, then turning paper upside down, write your name across. Instead of this method the over-name is sometimes written at an angle across lower name, this making an "X" or crossmark *to cross* under-named person.]

(Those background voices of the chickens, dogs, etc. are interesting!) [This is a comment by my transcriber.] [Vicksburg, Miss., (714), 983:2.]

12495. Write his name 9 times and then call him 9 separate times, "Joe, you go," each time you name him, dropping salt and red pepper on the paper, each time folding the paper towards you. And finally, after you have written his name 9 times, called him 9 times, dropped salt and

WRITE HIS NAME 9 TIMES - CALL 9 TIMES "JOE YOU GO"
SALT AND RED PEPPER DROP ON NAME 9 TIMES - NAME
FOLD TO YOU 9 TIMES - THROW IN DIRECTION HE MUST GO

cayenne pepper 9 times, folded the paper from you 9 times, throw the folded paper in the direction you want him to go. [Rite never transcribed, my original resumé in pencil attached to MS.] [Memphis, Tenn., (968), 1565:7.]

12496. Write name, put an "O" [or circle?] under each letter of name, take oil of bergamine [bergamot], oil of anise and put in lamp with the kerosene, keep burning very low for 9 mornings and 9 nights, light before 6 o'clock in morning, to bring person to you. [Presumably lamp is extinguished at bedtime. This is my original resume attached to original manuscript. Informant was outstanding. Letter "O" surely needs no comment.] [Memphis, Tenn., (965), 1558:6.]

NAME [LETTER "O" UNDER EACH LETTER] IN LAMP BOWL WITH KEROSENE - BERGAMOT - ANISE - BURN LOW 9 DAYS LIGHT BEFORE 6 A.M. AND AFTER 6 P.M. - BRING BACK

12497. Take his name an' write it 9 times, an' yores ovah it [the latter usually means turning paper upside down first before writing over the name.] Write it up real good an' wear it in yore shoe. He cain't leave yo'. Yo' write chure name ovah it

NAME - 9 TIMES WRITE HIS - TURN PAPER UPSIDE DOWN WOMAN WRITES HER NAME OVER HIS - WEARS UNDER INSOLE

9 times jes' lak yo' did the othah one. Wear it in yore shoe, either shoe, undah de inner sole of de shoe. [Memphis, Tenn., (1522), 2715:2.]

12498. [Nation sack is a private purse worn by some women - always concealed and untouchable by other hands - in which *hands*, *mojohs*, keepsakes and all sorts of treasures are carried. Both following accounts came from resume's of another informant's material before

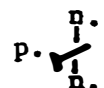
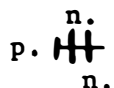
NATION SACK: SECRET BAG OR PURSE WORN BY SOME WOMEN GARLIC AND PIECE OF CLOTHES - FEED WEARER'S URINE EXCELLENT DESCRIPTION OF NATION SACK ON P.1458, V.2


all her cylinders were lost - these original pencil copies attached: (1) "Take garlic and piece about a person (fragment from clothing of person you want to hold) and your urinate, keep it wet (keeping this cloth wet with own urine is called *feeding* it), keep in *nation sack* or pocketbook." (2) "Sulphur, red pepper, put together and sugar and wear it in *nation sack*, can't do yo' no harm." [Memphis, Tenn., (962), 1553:8 & 1554:7.]

12499. [As in the preceding rite, only my attached pencil resume remains: "1 needle [down], 1 needle up, let pin go between an' put in [stick into] hat bow [with] sugar and garlic an' wear next to you." What simple instructions: 1 needle point down, 1 needle point up,

2 NEEDLES AND 1 PIN WHEN STUCK INTO A HAT BOW FORM VARIOUS TYPES OF CROSSES TO HOLD A PERSON

and 1 pin between the 2 needles. Remember, we are sticking these needles and pins into a hat bow. Here we have a magic design, the oldest type of folklore in existence, examples by the thousands, and older than written history. We could play with the present possibilities but suppose we confine ourselves to 4 of them:



In diagram 1 the points of the needles do not touch the pin; in diagram 2 the needle points touch the pin. The heads in both diagrams form a triangle, symbol of the Trinity or the 3 Holy Names. In diagram 3 the pin crosses the centers of both needles and it separates them or is between them. Again the 3 heads form a triangle. More than this, we now have 2 Greek crosses ++ or a double-cross, if you decide to undo your work. Again, diagram 4 again separates the 3 implements, creating 4 spokes of the rimless wheel , a magic design used several times in HOODOO. The 6 spokes of the rimless wheel of course construct

3 X'CROSSES.] [Memphis, Tenn., (971), 1570:8.]

12500. New piece of red flannel, 9 new needles on one side, 9 new pins on other, put under doorsteps, makes person crossing over crazy. [Memphis 1569:3.]

12501. About 6 pins, about 6 sewing needles, any soil[ed] garment, cross [them] every which way, [to] cross up your mind, go crazy; bury it by door with the sharp points up and it will kill you. [Memphis 1553:5.]

12502. Take 9 needles, 9 match stems, smut from chimney [of fireplace], black pepper, mix, plant about house where victim will walk over it. Runs him crazy. [Wilmington 92:5.]

12503. 346. [This number was spoken by a man who had just entered my interviewing room. Evidently I recognized him, because I answer:] 346? Well now

NUMBER I SPOKE TO MICROPHONE TO IDENTIFY INFORMANT
HE ACTUALLY PLAYS - WINS - RETURNS FOR ANOTHER ONE

wait a minute, we'll look here. [I open my *Numbers Book* to check the number and say:] (346. That's

right! 346. Eugene Love.) [I examine my workbook and say:]

(Well, did you play it?)

[I had called out the number 346 to my recording machine. Love thought I was giving him a lucky number. I was surprised that he had used it and won!]

Yes, we played - ah played it Monday and Tuesday, but ah didn't put so much on it Wednesday, and it come out Wednesday.

(Well, what did you make on it?)

Well, ah caught \$4.50.

(Four and a half?)

Shure, fer a penny! See, ah *combinated* [an obsolete word for *combine* long before I heard it in 1937] it. It's a six-way number. You kin play it six ways.

(Well, I don't know. You see, if you had put some more money on it it might have been a little bit better. You get the idea? I don't know. But try 431 sometime. Wait a while though.)

Okey.

(...that's on the day, see what I mean? [I haven't the slightest idea of what I am talking about.] If you hit, it'll hit Monday. See. If it doesn't hit, why...)

You take it on your fault, you responsible for it. Gonna hold you responsible for it.

(That's right, and you're not paying me anything for it. That's just a little favor.)

Well, I see.

(Well now, don't - keep it to yourself now, don't let anybody else know around here. Understand?)

No.

(All right then.)

All right - 431.

(This fellow who was just in here, Eugene Love, came back and told me that he actually played the number which I called out for his name. Ha-ha, he won \$4.50 on a penny!)

This is Saturday....

[This is the first and last time I ever gave a tip on gambling! I, a man who had never made a bet in my life! I do not want the other person's money. As an adult I have never played cards. Chances I have taken, every day in the hoodoo field. Even in 1970 when at 74 I returned temporarily for field work in St. Petersburg, where one street was tough even in daylight!] [Richmond, Va., (346), 384:4.]

12504. Ah used tuh run a gamblin' joint, but ah'm not now. Well, ah went ovah by Harsville an' dis [hoodoo] person tole me if ah wanta do it, dat all ah had tuh do - he gimme two pieces of brown stuff.

NUTMEG CUT INTO SEVERAL PIECES BY ROOT DOCTOR - RUB ON HANDS BEFORE PICKING UP CARDS - NO MORE THAT DAY

Ah don't know whut it wus, an' [he] say, yo' start, [he] say, yo' rub 'em [2 brown pieces] in yore han's befo' yo' put chure han's on any cards. Den put 'em [brown pieces] back in yore hip pocket. Put 'em in yore hip pocket an' nevah think of 'em again [that game].

(What did they look like? Were they stones or roots or what?)

Ah tell yo' whut it wus. Whut [do] dey call dis stuff heah whut dey put in food? Ah call it in a minute if yo' give me time.

(Cinnamon? Raisins? Nutmeg?)

Nutmeg! Dat's whut it wus.

(He gave you two?)

He gimme one - he didn't gimme one. He cut it. It wus cut. He cut it up an' gimme two of 'em. It wus a whole one. Well, yo' know how large a whole one is, but he cut it. When he cut it - seemed lak it wus 'bout dat big. Dese three pieces of it - jes' 'bout dat large. An' ah took it an' ah used it.

(It was a whole nutmeg cut in two. That is all you had to do with that nutmeg?)

Dat's right. Dat's all, jes' rub it. He tole me tuh do it. Well, ah tried it.

(It didn't work?)

It did work twice. [Florence, S. Car., (1294), 2994:17.]

12505. Yo' have to be *dressed* [with a hand]. Make sompin disaway. Jes' takin' a nutmeg, an' ah don' know if yo' know - yo' know dose little seeds dat grows in a natural six, takin' dem while dey's green, three of dem,

NUTMEG - 3 SEEDS AND 3 HOLY NAMES - 45 CENTS SILVER IN BAG - HAND FOR POLICE AND RUNNING JUKE-BOX JOINT

which represents *De Name*

de Father an' de Son an' Holy Ghost. Take yo' nutmeg, dose three seeds an' 45 cents [in silver = 1 quarter, 2 dimes] an' put dat in a little bag, an' he'll come so he kin be as rapid as he want, but he'll come to de place where yo' an' him will be friends yo' see. An' anything dat yo'd undertake to do, look like jes' whut yo' says, he would be perfectly satisfied of it. See. Well, yo' keep de othah fellah's name an' thing on yo', because yo' be at different things an' yore [juke] box may be playin', an' he'll come an' git at them from playin'. Yo' always have cents [money] wit yo'.

(Always the law won't bother you or anything else?)

No. [New Orleans, La., (1560), 2854:0.]

12506. Use a poultice of turpentine and flour, and drink red-oak bark tea to remove insects someone has put in you. [Wilmington 231:1.]

12507. A man's boy had gone away from home an' been gone fo' more den two years. He wanted him home an' he couldn't get it - he couldn't git in touch with him. He bumps in-

ONION RITES: MANY MORE ARE SCATTERED THROUGH HOODOO HIS SON GONE 2 YEARS WITHOUT A WORD - FATHER MEETS ROOT MAN WHO SAYS: STEAL...RED ONION...GIVE IT TO ME PUTS IN OWN POCKET - DID NOTHING - SON BACK NEXT DAY

to an ole fellah [root man] an' tole him his story. He said, "Well, ah tell yo' whut chaw do. Next time yo' go

to a groc'ry," says, "steal yo' a red onion - don't buy it, jes' steal it, an' bring it an' give it to me."

So he [father] did an' handed it to him, an' he [root man] said, "Thanks," an' put it in his pocket. He said, "De boy will be home tomorrah."

(The hoodoo doctor put the onion in his own pocket.) [This sort of comment so frequent in HOODOO is usually a comment and not a question.]

In his own pocket, an' he said he [boy] would be home tomorrah. An' sure enough de boy did come. [This sort of professional treatment - *doctor* does nothing - is fairly common in HOODOO.] [St. Petersburg, Fla., (989), 1596:3.]

STEAL RED ONION - PUNCH HOLE THROUGH WITH NAIL - ON PAPER SLIP WRITE MAN'S NAME - ROLL PAPER LONG AND THIN LIKE MATCH - PUSH INTO NAIL HOLE - HOLDS MAN TO GET RID OF HIM REMOVE NAME - IN THESE ROLLING AND FOLDING RITES: TO YOU BRINGS AND AWAY FROM YOU SENDS

12508. I say onions are lucky. You take a onion and you kin make a man stay home, he won't go nowhere.

(How do you do that?)

Well, you take that

onion, a red onion, and you carry it in your pocket all the time. You go to the store and you don't ask for it, and you don't steal it either or pick up a one - take it, you see.

(You mean, pick up an onion!)

Onion, yeah, just one onion. And you take that onion. You take a nail and you bore it through that onion, and you take his name and you just roll it long like a match and take [push] in there [the nail hole] and put it in your pocket. He can't go and he won't go, lessen [unless] now, if you don't want him to go, you kin do that. If you want him to go, well, you take the onion and you take it [the rolled-up name] out and he'll go. A red onion - not all onions, a red onion. You do that with a red onion. [New Orleans, La., (826a), 1213:3.]

12509. Go to de sto' an' buy a onion an' yo' chip it up fine an' yo' tie it up in a rag an' chunk it undah de lady's house. An' let it stay dere fo'

several days an' den yo' send somebody ovah dere to git it. An' dey go ovah dere an' git it an' open it up, an' jes'

NEW ONION - CHOP FINE - TIE IN RAG - THROW UNDER WOMAN'S HOUSE - AFTER SEVERAL DAYS LET SOMEONE BRING IT BACK - OPEN - THROW INTO ROAD - WOMAN MOVES

throw it out in de road in front de house an' den dey'll move.

(Any kind of an onion.)

Yes sir, any kin' onion. [Waycross, Ga., (1065), 1723:15.]

12510. An' ah have heard a fellah [tell this]: De girl dat chew want an' is in love with, an' yo's in trouble wit de [law] officer an' she don' wanta come nowhere round yo'.

NEW ONION AGAIN - HOLE PUNCHED THROUGH CENTER OF ONION [AS IN NO.12508] WITH NEW NEEDLE NOT NEW NAIL BUILD FIRE ABOUT ONION - 3 TIMES CALL NAME OF GIRL AVOIDING YOU BECAUSE LAW IS AFTER YOU - SAYING AH HOPE AN' TRUST DE LORD SHE WILL COME BACK - THEN HIDE ONION AND NEEDLE WHERE NO ONE CAN FIND THEM

[This is a unique situation in HOODOO!] Yo' go git chew a red onion, a real one, not a white one - a red onion. Take hit [a needle] an' stick it right down in de center

of dat onion - stick yore needle. Take yo' a brand-new needle that nevah been used, sewed a stitch or nuthin. Take it an' stick it in de center of dat brand-new onion. Let de onion be new an' de needle be new. Stick all those right down through it. Take hit an' put it down. Take yo' some fiah an' build a fiah around it, an' let dat onion burn to a *fire-coal* [unusual word!] an' when dat onion burn to a *fiah-coal*, yo' takes that onion an' goes to a secret place where nobody won't bothah yo' an' throw it undah dere. In a week's time she'll be back to yo'. Where she ain't nevah visit chew, she'll come an' see yo'.

(That is if the fellow is in trouble [with the law] - is in jail or some-thing.)

In trouble, or if he's outa trouble - in trouble or outa trouble, either one. Jes' take dat onion. Jes' buy yo' a [new] red onion an' take that onion [needle] an' stick it straight down in de center of dat - dat needle in de center of dat onion, an' call dere name three times. Den take that onion an' put it in de fiah. An' when yo' put dat onion in de fiah, [say], "Ah hope an' trust de Lord she will come back." An' burn dat onion. An' take dat onion out an' wrap it up an' dat needle an' stick it in a closed place an' dat needle leaves. Yo'll nevah see dat onion an' needle any mo' but she'll come back. Yo' can't find hit no mo'. [Fayetteville, N. Car., (1422), 2562:2.]

12511. Yo' cut a hole in de middle of it, de red onion. Yo' cut a hole in de middle of it, see, an' yo' take a cord string an' tie around it. An' yo' put sugah down at de end of dat red onion an' yo' tie it at chure front do', up ovah yore do', an' dat's tuh keep peace in yore house. [There are several ways to prepare this onion, a fairly small one.] [Memphis, Tenn., (1547), 2808:7.]

WITH LARGE NEEDLE BORE HOLE THROUGH SMALL RED ONION
RUB SUGAR INTO THREAD - THREAD NEEDLE - RUN THREAD
THROUGH ONION - TIE ONION ONLY OVER DOOR FOR PEACE

12512. Take a red onion an' bo' a hole in it. An' take an' write de name of somebody dat chew like dat way, on a piece of papah, an' stick it in dat onion an' put it up ovah de do'. Dat's tuh make dat person do lak yo' want 'em tuh do; make 'em come home, stay home an' yo- kin git dere money. [Memphis, Tenn., (938), 1519:11.]

BORE HOLE IN RED ONION - INSERT NAME OF MAN - LAY
OVER DOOR TO KEEP HIM HOME - CONTROL - GET MONEY

12513. Yo' kin take a onion an' put it up ovah yuh do' where yuh husban' comin' in at [front door] an' jis' let it stay up dere till it dry up. Not only yuh husband, but anybody dat come round in yore house an' yo' like 'em an' want 'em tuh be aroun' yo' a lot. Jis' let dat onion stay up dere till it dry up. An' den aftah it dry up, jis' take it an' walk tuh yuh back do' an' chunk it ovah yuh left shouldah an' dey'll jis' hang aroun' yo' all de time. [Memphis, Tenn., (940), 1522:13.]

LAY ONION OVER DOOR HUSBAND ENTERS - ANYONE LIKED
AFTER ONION DRIES - GO TO BACK DOOR AND
THROW AWAY OVER LEFT SHOULDER TO KEEP THEM COMING

12514. Take an' peel some red onion an' jes' lak when yo' get a fiah in de stove an' yore husband is around or yore sweetheart, yo' take an' peel dat red onion an' yo' go tuh de fiah. Open de do' of de stove an' yo' throw it in dere an' say, "Hold him tight to me, make him come undah mah command." An' de influence of dat burnin' - dey tell me - it holds him.

BURN RED ONION PEELINGS IN STOVE WHEN YOUR MAN NEAR
SAYING: HOLD HIM TIGHT TO ME...COME UNDER MAH COMMAND

(Holds the man.) [Savannah, Ga., (1256), 2130:6.]

12515. If yo' want very much luck, yo' kin take de peelin's an' begin tuh burn 'em each an' every mawnin' in yore place an' all. Bring luck to yore house. Or, if yo' runnin' big bō'din' house, take ole onion peelin's an' burn 'em.

EACH MORNING BURN ONION PEELINGS IN BOARDING HOUSE

(Any kind of an onion?)
Sho', 'long as yo' burn 'em

without fallin' in yore tracks. [I should have asked a question here even if I

knew the answer at this time. Surely any ashes falling into spellmaster's footprints would have killed the spell.] [Sumter, S. Car., (1365), 2408:5.]

12516. Now if yo' in business an' yo' wanta be successful in yore business, yo' kin take a simple thing as a red onion. Yo' kin burn it in yore fire an' it's a known fact yo'll always keep a crowd. [Waycross 1890:4.]

12517. (You can be selling whiskey or gambling you say?)

An' yo' kin take it, take de red onion an' burn de peelin's of it on de stove, an' dat will make someone come an' buy likkah. An' dat will make yo' have good luck. [Fayetteville 2640:1.]

12518. Yo' git a bran'-new red onion dat's nevah been used an' yo'd have fiah. Yo' put dat red onion in dat fiah an' put some sugah in it an' den axe fo' whatevah yo' want. Make

NEW RED ONION - PUT IN FIRE WITH SUGAR - WISH

a wish fo' whatevah yo' want an' yo' mo' den successful

in yore undahtakin'. [Algiers, La., (1577), 2906:4.]

12519. Take de red onion an' git de

RED ONION - OUTSIDE LAYER OFF - SUGAR

outside peelin', dat hard part, off.

BURN - LUCK SELLING - WHISKEY - CROWD

Put sugah intuh de onion an' put it on a hot stove an' let it jis' burn.

Burn till it's all gone away. Dat supposed to make luck in yore house. Say, fo' instance if yo' were sellin' whiskey, dat supposed tuh bring customers. [Memphis, Tenn., (915), 1483:15.]

12520. Take a red onion an' put it in yore mattress an' yo' take de skin off de onion an' burn it on yore stove, an' dat put good luck in yore house.

PEEL RED ONION - BURN SKIN - ONION IN MATTRESS

An' jes' - ah don' know de name of de thing, it look

LUCK FOR HOUSE AND PROPHYLACTIC AGAINST WITCHES

kinda lak sulphur - anyhow yo' burn it on yore stove

every mawnin' when yo' cookin' an' dat put good luck in yore house.

(But that onion is enough - that onion alone.)

Yessuh. [Sumter, S. Car., (1346), 2339:1.]

12521. Ah heard of people if dey wanted luck in dere homes, dey git up befo' sunrise in de morning an' take some onions an' some sulphur an' salt,

BEFORE SUNRISE BURN: ONIONS - SULPHUR - SALT

READ FROM BIBLE - ALL THIS FOR LUCK IN HOUSE

an' set it on de fire in de stove, an' jes' de scent - de

incense go through de house - round about. An' read a cer-

tain Scripture. Ah don't know whut it is, now, in de Bible. An' dat'll bring yo' luck.

(Luck to the house?)

Yes sir. Dat's good, too. Mah auntie does dat all de time. [Waycross, Ga., (1061), 1720:9.]

12522. At six 'clock in de evening and six 'clock in de morning, you git up and yo' take a onion an' sprinkle red pepper on it. An' put it behind yore

SPRINKLE RED PEPPER ON ONION BEHIND FRONT DOOR AND

BURN 6 A.M. AND 6 P.M. FOR LUCK TO HOUSE IN BUSINESS

front door and you put

it on a paper and sit it down and burn it. Don't

let nobody come bother

you or no one know you doing that.

(Well now, what will that do then?)

It burn and supposed to bring luck to you [in business]. [Jacksonville, Fla., (552), 690:?]]

12523. Well, yo' burn that red onion with sugah fo' luck: Monday's,

Wednesdays an' Fridays at eight [A.M.] always between six an' nine. [Memphis 1503:15.]

12524. As I told you a while ago, you use that just like you do garlic, but you cut the onion up fine and put it in *hard water*, and you put salt in there instead of sugar. And you, just like a person tell me to mop their house, I'm supposed to keep their house mopped out with that, and

ONION CHOP FINE - SOAK IN HARD WATER - MOP HOUSE
USING SALT INSTEAD OF SUGAR - BAD LUCK TO HOUSE
THIS DONE BY SERVANT TO GET EVEN WITH MISTRESS

instead of having good luck, it's bad luck. You get arrested or anything. That salt jinx them. [AS FAR AS I CAN REMEMBER, THIS IS THE ONLY HARD WATER RITE IN "HOODOO," and it was given by that professional hoodoo woman from Shreveport, La., the woman who said, "They tried to run me out of Louisiana." Little did either of us realize that within a few hours I myself would be chased out of Memphis!] [Memphis, Tenn., (973), 1577:8.]

THROW RED ONION PEELINGS OUT DOOR
YOU'LL SOON MOVE

12525. Dey say yo' could take a red onion - well, ah know dat's a fact. Ah nused [used] tuh buy 'em an' peel 'em. Mah ole lady she'd go to cook an' peel 'em an' jes'

throw de skins out - out de do' an' yo' can't stay in nobody's house. Dey will put chew out.

(Why?)

Why? Don't know. Say, jes' yo' throw dem skins - onion skins or hull whut yo' peel - jes' keep throwin' 'em out de do', roun' de do', an' dat man will soon have yo' to move.

(You don't mean it's because of the odor of the onion or anything do you?)

Naw sir, but ah don't know. It's jes' bad luck. [Waycross, Ga., (1066), 1725:10.]

12526. Ah say if anybody put onion peelin's around in front of de house, it will cause yo' tuh fuss all de time. An' then yo' kin take a piece of onion aftah yo' cut it off, an' yo' shouldn't leave de piece dere, yo' should throw it away because it will cause a fuss; but

ONION PEELINGS IN FRONT OF A HOUSE BRING A QUARREL
SO DOES A SLICE OF ONION NOT USED - STICK PIN OR
TOOTHPICK INTO SLICE - THROW AWAY - TO AVOID QUARREL

aftah it's cut, chew kin take an' stick a pin or toothpick in it, an' it'll be all right. [Memphis, Tenn., (953), 1539:12.]

12527. In case of serious trouble, yo' kin take red onions. If de person in de house raisin' Sam [= one of many names for the devil] an' yo' don' wanta run 'em out, yo' kin

TO QUIET PERSON RAISING SAM - THROW RED ONION ON BED

take a red onion an' not say a word, an' walk back in de house an' jes' throw it up on de bed lak dat, an' dat trouble will stop right away. Throw it up on de bed an' de trouble will stop right immediately. It won' be but two minutes 'fore everybody quiet down. [Memphis, Tenn., (1529), 2734:2.]

TO CROSS UP HOUSE SO THAT NO ONE WILL SOON RENT IT
ROAST RED ONION - STICK LANDLORD'S NAME IN - HIDE

12528. (You do what?) That red onion. (You get a red onion?) A red onion. Well, they sort of roast that onion.

They roast that onion, then they'll take that onion and stick that landlord's name down in that red onion, you know. And take that onion and stick it up

somewhere where nobody can't find it. Well, that will keep the people from renting their house out soon. It'll be there empty a long time 'till that onion rots.

(I see, the persons moving out keep the landlord from renting the house.)

Because they is mad because the landlord done put them out and they don't want the other person in there. [New Orleans, La., (826), 1206:10.]

12529. Dey said dat chew take a red onion an' split it in half, when it partways growin'. Split it lak dat an' sprinkle some sugah in it, an' carry it to a person's step an' bury it. An' dat will separate dem an' it will run dem away

SPLIT RED ONION BEFORE IT IS FULL-GROWN - SPRINKLE SUGAR ON - BURY AT VICTIM'S STEP - SEPARATE OR MOVE

from dere - separate 'em or run de party out de house. Make 'em move. [Sumter, S. Car., (1365), 2411:14.]

12530. Yo' take de red hull [skin] of de onion - de red onion now, not de white onion. Yo' take dem an' yo' parch 'em, chip 'em fine an' yo' parch 'em.

PARCH RED ONION SKIN TO POWDER - DRESS PLACE - FAVOR

right. An' jes' like if yo' wants tuh *dress* a place. Jes' lak yo' come in dis room an' ah come in here tuh see yo'. Ah jes' have a little dust in mah pocket an' as ah come in ah jes' sprinkle jes' de least bit of dat in dere. Well, yo' goin' tuh smell it. It may be a little while befo' yo' smell it because dey gotta mighty high odor. All right, yo' ain't goin' pay no 'tenshun tuh whatsoever ah ask yo'. If yo' tell me, says, "Come back, ah'll see yo'." Well, ah'd druther fo' yo' tuh say, "Come back." Well, yo' could git de scent of dat. When ah come back if ah said ah would like tuh borrow five dollars, ah would like tuh borrow two of whatsoever yo' may bring dere fo' me.

(With this red onion.) [St. Petersburg, Fla., (977), 1586:4.]

12531. Well, yo' kin use red onions for a whole lotta diff'rent things.

(Well, what do you use a red onion for in connection with [good] luck or bad luck?)

Yo' use red onions fo' luck. Well, jes' say now, yo's goin' to a *skin game* tonight, well yo' take yo' two solid [= fresh] red onions an' cut 'em up an' put

CUT UP 2 RED ONIONS - COOK WITH SUGAR UNTIL CANDIED PUT IN SMALL BOTTLE - CHEW THESE SUGARED PIECES IN A SKIN GAME - OPPONENTS CANNOT CONCENTRATE - YOU WIN

'em in a spider [a skillet with legs] put a little sugah to 'em an' yo' boil 'em till dey come to a sugah. An' when it come to a sugah yo' po' it out into a bottle. An' go in dere [to a game] tonight an' yo' take yo' one or two drinks, an' yo' carry yore [liquor] bottle wit chew - jes' as lucky as it kin be. See, 'cause dey kin smell dat onions on yore breath, yo' know, an' people - a whole lotta folks don't like de smell of onions an' dat jes' draws de 'tenshun from de cards to yore onions. Yo' win up every dime in dere. [Informant does not understand why a red onion is lucky in a card game. The onion does not *draw de 'tenshun from de cards to yore onions*; the onion protects you against the other man's *hand* or luck piece, or prevents you yourself from being hoodooed in the game. Nevertheless, if informant, a small-time *root worker* believes in his own interpretation, the rite is valid from him.] [Brunswick, Ga., (1182), 2094:9.]

12532. Yo' take a red onion an' if yo' got anyone in yore house, yore husband' or yore wife in dere, an' yo' want 'em tuh go or want tuh git rid of 'em. When dey go out de front do', on dat cross piece dere [saddle?] yo' take dat

onion, aftah yo' done rolled it real soft, an' yo' squeeze dat red onion juice on yore steps. Yo' take a red onion in his track goin' out an' squeeze it in his track goin'. An' den, after hit stay dere

ROLL RED ONION UNTIL SOFT - TO RID SELF OF PERSON
AFTER HE LEAVES - SQUEEZE JUICE AT DOOR - ON STEPS
TRACKS - WAIT AWHILE - SWEEP OUT - WILL NEVER RETURN

awhile, why yo' sweep it out. An' he ain't nevah comin' back dere no mo'.
 [Memphis, Tenn., (1549), 2812:10.]

12533. Yo' kin git chew - yo' know whut red onion is. Ah don' know whether yo' eat 'em or not. An' jes' git chew a red onion an' cut de root of it off.

SLICE BOTTOM OFF RED ONION - DIG SMALL CAVITY IN
FILL WITH DIRT FROM WICKED MAN'S GRAVE AND RED
PEPPER - REPLACE CUT-OFF BOTTOM - IN HOUSE - MOVES

Jes' cut off a piece an' git chew some graveyard dirt offa man's grave - some ole wicked man, somebody whut's daid, an' some cayenne peppah. Mix it all up an' stop dat onion up with dat onion top. Stop it back up wit dat piece whut chew cut off.

(You put this stuff in that onion?)

Right back, yes, put it in dat onion an' stop it up an' put it in dat person's house.

(What will that do then?)

It move 'em out dat house. [Wilson, N. Car., (1496), 2664:24.]

12534. Yo' take a red onion fo' yo' luck, dey say. Yo' tie it up in somepin tight - sompin lak dis heah [informant has handkerchief or something].

TIE UP SMALL RED ONION AND MONEY [SILVER DIME?]
WEAR ABOUT NECK OR WAIST FOR LUCK [SEE NO.12535]

All right, yo' put a cord or sompin around it an' wear it round heah [see later], but if yo' scared

dat somebody see it round heah, wear it round heah.

(Wear it either around their neck or around their waist?)

Yo' supposed tuh hold money in dat [red onion package]. [Savannah, Ga., (1252), 2126:3.]

12535. (What do you do with the red onion?)

Well, dey say if yo' break de skin of it an' jes' carry it in yore pocket, some of it, or either throw it away, jes' throw it away, dey say dat's lucky.

BREAK RED ONION SKIN - CARRY OR THROW AWAY FOR LUCK
BOIL RED ONION AND 3 SILVER DIMES - DRINK FOR LUCK

If yo' boil it, boil yo' three dimes in it an' den drink de watah, dat's lucky fo' yo' - yore in-

come will be good. [Fayetteville, N. Car., (1451), 2637:16.]

ONION PEELINGS SALTED AND PEPPERED - PUT WHERE YOU
STEP OVER THEM - MAKE YOU A DISAGREEABLE PERSON

12536. They peels a onion an' has yo' *fixed* an' yo'll quarrel all de time. They po' an excessive amount of

salt an' pepper on de onion hull an' place it where yo' kin step ovah it an' yo become a very disagreeable person.

(Do you have somebody do that or do you do it yourself?)

Yo' kin definitely do that yo'self.

(Just sprinkle this salt and pepper on the red onion *hull*, and that party will walk over it and they will become disagreeable.

Yeah. [St. Petersburg, Fla., (1005), 1621:4.]

12537. Ah heard of 'em using onions an' garlic - fo' being *hurted* - in sweet milk. Dat's good, too.

IF HURTED OR POISONED: ONIONS - GARLIC - SWEET MILK

(Well, how do they do that?)

of it but chew cooks it all together - onions an' the garlic an' the sweet milk. Yo' puts it on an' yo' cook it together. Yo' strains it, an' then give it to 'em to drink. Well, if yo' *poisoned*, well, that's good fo' *poison* [also]. [Sumter, S. Car., (1384), 2463:5.]

12538. Dey used tuh use dem red onion a long time ago. See...[turned off machine and turn it on again]. But people take a red onion, see. Dey take parsley as ah said a few minutes ago, red onion an' parsley an' dey'll git dis stuff dey call mustard, hot mustard. Dey put dat together an' dey'll leave

3 INGREDIENTS: RED ONION - PARSLEY - MUSTARD
ON TOILET SEAT OF BACKHOUSE YEARS AGO
THEN SKIN TROUBLE BY HOODOO - LATER NATURALLY

dat onion dry an' dey'll grind it up good. Dey'll leave dry dere good. Yo' seen people to de [old-fashioned outdoor] toilet. It de custom to set on dere. Jes' spread it [this mixture] on de seat dataway. It supposed tuh give 'em some kind of a itch. Ah dunno. Ah see 'em all right. It'll [itch or skin trouble will] come between dere finger an' it'll come on de side an' in de bath dataway. [I have no idea what these 3 ingredients will do but at an earlier date this sort of thing was HOODOO.] [New Orleans, La., (1560 excellent), 2855:3.]

12539. Yo' take de red onion - dat's lucky fo' yore house - yo' take de red onion. It's lak if yo' got a friend, yo' kin rule him by usin' dat red onion.

4 PARTS - CUT RED ONION INTO - KEEP IN CUP WITH HIS
NAME - SULPHUR - BRIMSTONE - SET IN CORNER - HIDDEN
KIN RULE HIM - BRING HIS MONEY - MAKE HIM BE NOTHING

put dat in de corner of yore house - yo' know, where people don't have to be worryin' roun' dere no way but chewself. An' his name write on a piece of papah understan' dat. An' dat will keep him, make him be nuthin but lovin' to yo', an' den dat will make him bring his money to yo'. [Sumter, S. Car., (1351), 2346:1.]

4 CORNERS OF HOUSE: RED ONION PEELING INTO POT WITH
SULPHUR - BROWN SUGAR FOR COLORED PERSON - WHITE FOR
WHITE - WHOEVAH YO' WORKIN' IT ON - PUT INGREDIENTS
ON SHOVEL - HOLD OVER FIRE - WHEN HOT HOLD SHOVEL IN
4 CORNERS OF HOUSE OR ROOM AT 5 P.M. - MAKE WISH

whoevah yo' workin' it on. An' put it on a shovel on some red coals, de fiah, yo' know, an' yo' let dat burn. Go to each cornah of yore house at five a'clock in de evenin' an' make yore wish, an' whatevah yore wishes is dey'll come true.

(What would you wish, for example?)

Well, jes' whatevah yo' wish fo', yo' know, jes' de main thing whut yo' wish fo' - anything. [Memphis, Tenn., (1459), 2818:2.]

CORNERS OF EMPTY HOUSE - DESPITE NUMBER OF ROOMS - PUT
IN EACH CORNER MIXED: RED ONION - RED PEPPER - SALT
CROSSES HOUSE - NO ONE WILL RENT OR STAY - TO UNCROSS
MOP WITH 3: GARLIC - OIL OF CINNAMON - RED PEPPER

12541. Well, now dey say if yo' take dat red onion wit red pepah an' dat salt, everybody go in dere will be dissatisfied. (What will you do with

that?)

Take it an' mix it together an' put it in dere whilst de house is empty. Take it an' put it in every corner of de house, make no difference how many rooms it is. Yo' put it in dere, an' anybody go dere dey won't be satisfied wit dere house.

(That is *crossing up* the house?)

Yes.

(Do you put it in the corner in any special way?)

Put it in each corner jes' as close as yo' git it up 'side de corner of de house.

Tuh *uncross* it.

(To *uncross* this, all right.)

Yo' take garlic an' dis oil of cinnamon an' red peppah an' mop wit it an' dat'll *uncross* 'em.

(So that you can move into the house if you want to?)

Yes. [Memphis, Tenn., (1548), 2813:6.]

12542. Ah have heard somepin 'bout a onion. Yo' take pins an' put 'em down in dere. Yo' hol' dat onion in yore han' an' go up to anybody an' ask 'em fo' most anything whut chew want. Ask 'em, an' jes' keep rubbin' an'

ONION - 9 PINS IN - RUB ONION WHILE ASKING FAVOR

squeezing dat onion. Dey hardly kin tell yo' no.

(You do that to get a job, you say?)

Yes. [Florence, S. Car., (1292), 2191:11.]

12543. Well, it's two different ways dat chew kin make dem move. Now, yo' kin take nine seeds out of a pod of peppah, piece of rock sulphur; take a tea- spoon fulla sugah an' de peelin' from a red onion an' burn it, an' yo' kin make 'em leave in that

9 SEEDS FROM RED PEPPER POD AND ROCK SULPHUR - BURN OR BURN RED ONION PEELINGS AND SUGAR - EITHER MOVES

way. [Memphis, Tenn., (1592a), 2734:4.]

12544. Dey tell me yo' git some lodestone an' git chew some *sen-sen* an' a red onion. An' yo' peel dis red onion an' take de hull an' drop de *sen-sen* down in it. [*Sen-sen*

9 TIMES WALK BACKWARDS FROM FRONT DOOR TO BACK DOOR BUT FIRST PEEL RED ONION - DROP SEN-SEN INTO PEELINGS LOOK TO EAST - ASK LORD TO MOVE ENEMIES - BRING LUCK AND PEACE - SPRINKLE SUGAR OVER ALL - 9 TIMES WALK...

yore enemies an' bring yo' luck an' peace. An' den yo' sprinkle de sugah ovah dis same thing an' dis red onion. An' yo' walk to yore front do' an' walk backwards to yore back do' nine times, aftah yo' fire it back. Dat will bring yo' peace an' yo' be's successful wit chure friends. [Memphis, Tenn., (1523), 2717:4.]

RED ONION - 9 NEEDLES AND 9 PINS IN - THROW OVER LEFT SHOULDER INTO RIVER - LEAVE NOT LOOKING BACK

river and throw it over the left shoulder and walk back [home]. Don't look back. And just as fer as that onion will travel on the water, they will travel.

(Do they do anything else with that onion?)

That's all I know.

(Well, how do you know whether the spell will work? How can you tell whether that person that you intend to go away - don't you do anything with the onion

to...) [Intention is sufficient.] [Newport News, Va., (481), 503:7.]

12546. If she got his name, put it in a onion. Get you a red, red, red big onion and hull [core] it out good. And write his name nine times, thisaway

[demonstrates] and write yours this way [demonstrates] nine times on his'n.

9 TIMES WOMAN WRITES ABSENT MAN'S NAME - 9 TIMES
HERS OVER HIS - SHUTS UP IN RED ONION - THIS IN CAN
SETS CAN UNDER HIS SIDE OF BED TO BRING HIM BACK

(Running across it.)

Yeah, and put it in the onion, shut it up and put

it in a can, and keep it under the side of the bed he slept on and he'll be back.

(Keep the onion shut up in a can under the side of the bed on which he slept?)

Yes, sir. Where he slept at.

(And he'll come back?)

He'll come back. [New Orleans, La., (877), 1439:7.]

12547. Well, lak if yo' want - see, a man an' a woman's been together a long time an' someone tries tuh separate 'em. See. Well, yo' kin git chew a red

onion an' git de stockin' from offa her left feet, see. An' take dat red onion an' write her name on it. Take dat red onion, see, an' de red onion be round - it must be

9 TIMES DOWNWARDS MAN WRITES WOMAN'S NAME SLANTING
ON RED ONION - 9 TIMES NAME AGAIN TO MAKE CROSS "X"
THESE NAMES WRITTEN LIGHTLY DO NOT DISFIGURE ONION
MAN DOES THIS - BURIES UNDER HER STEPS TO MAKE PEACE
WHAT BECOMES OF HER LEFT STOCKING? ONION BURIED IN?

a red onion, see. An' write her name disaway [demonstrates] an' nine times disaway. An' den take her name an' write it nine times disaway [across first 9]. Yo' cross dose names jis' right down [names slant down and cross]. An' yo' take dat an' yo' bury it. See, either where she gotta pass at - lak she gotta pass on de steps. Well, jis' put dat tuh de bottom, yo' see. An' leave it stay dere. See. Well dat run her an' him tuhgether. She begin tuh love yo' mo' an' mo'. See, dat makes her love come back, even if someone wuz tryin' tuh break yo'all up.

(That is, if the man and woman - if somebody was trying to break them up?)

Yes.

(The man could do that?)

De man would do dat yo' see tuh de woman.

(Or the woman could do it to the man?)

Well, either one. Jis' lak yo' see, if she wants de man, yo' know someone try tuh break her an' her husban' up, she kin do de same thing, yo' see, but it gotta be dose big ole red onions where yo' kin write on it nine times disaway an' nine times disaway right in a cross. See, an' bury it dere. [Algiers, La., (1590), 2985:3.]

12548. (For a man to hold a woman.)

You take 9 of her fingernails and 9 of her toenails, and then get a red onion, and get 9 strands of hair out de mole [mold] of her head. And take that onion,

9 FINGERNAILS - 9 TOENAILS - 9 HAIRS FROM HER HEAD
CUT OPEN RED ONION - MAKE HOLE IN ONE SIDE - ENCLOSE
THESE 27 OBJECTS - STOP UP ONION - GO TO SUNRISE SIDE
OF HOUSE AND BURY ONION - THIS WILL HOLD THE WOMAN

red onion, and cut it open and dig a little hole in it. And then take them 9 toenails and 9 fingernails, and that 9 strands of hair

out of her head, and place together and put it in there, and stop that onion up. And go round the house towards where the sun rise, and dug [dig] a little hole,

and put it [in] there and then cover it up. [Copied from my rough original pencil transcription made soon after recording; original copy attached.] [Wilmington, N. Car., (248), 244:1.]

12549. Ah heard if yo' tote red onions in yore pocketbook it would bring about luck. [Sumter 2327:8.]

12550. Take de onion peelin' an' burn dat in de cookstove an' dat luck, too, in de home. Burn de onion peelin'. [Fayetteville 2599:18.]

12551. If they lay onion around in yore house is bad luck.

(Just to put it down any place?)

Yeah, you have tuh burn it. It's re'lly bad luck.

(Oh, you mean the peeling's.)

Yeah. [Waycross 1747:1.]

12552. Dey take red peppah and red onion hulls - peelin's, yo' know this shell of 'em. If yo' put dem in [on] de floor yo'll always be confused.

(If someone puts them in your house?)

Yeah, yo' can't git along in yore house. [Mobile 961:8.]

12553. A red onion, dat'll make a person move. Buy yo' a red onion an' name it whut chew want it tuh do an' bury it right undah a person's do'steps. Dat'll make 'em move.

12554. To make people move, blow chopped up onion and pepper through the keyhole. [A hollow reed or other blowing-through-keyhole rites in HOODOO but not many.] [New Orleans 1123:1.]

12555. Burn onion peelings in the stove to keep the law away from the house. [Norfolk 493:21.]

12556. Burn some brimstone an' sugah together on yore stove wit red onion. Dat's tuh keep de law away. [Memphis 2719:4.]

12557. Yo' kin burn tablesalt an' yo' kin burn onions an' sprinkle de salt ovah dem...dat will bring peace and business.

(That is if you are annoyed with the law.) [Wilson 2643 or 2644:5.]

12558. I hearen people say if you go to hunt a job an' carry a red onion in pocket, an' yo' git a job. [Wilmington 259:5 original pencil transcription attached to MS.]

12559. Burn red onion on Thursday for money and men, etc. [Memphis 1564:6.]

12560. I have taken the right-hand bone out of a 'possum foot - out of a 'possum laig - out of de front laig an' made a *hand* out of it, and it would [I interrupt].

(What would you use a *hand* like that for?)

OPPOSSUM - BONE FROM RIGHT FRONT LEG - LUCKY HAND

Use it for anything and everything for luck. Give you luck in everything you undertaking, the 'possum will, or muskrat, the ~~muskrat~~ right hand. [Norfolk, Va., (473), 489:2.]

12561. Yo' kin take an owl's claw an' dat's good fo' luck off de right foot, dat's jes' luck fo' anything dat chew undertake. [Memphis 2712-2713:19.]

PALMA CHRISTIE HERE PALM OF CHRISTIAN - BOOTLEGGING SALT - SUGAR - CINNAMON - FRESH GREEN LEAVES AMONG THEM PALMA CHRISTI - IN A BOTTLE - WITH WATER SPRINKLE PLACE WITH LIQUID - INFORMANT AVOIDED LAW HAS INTERESTING COMMENTS ON LAW DURING PROHIBITION

12562. (Well, now, suppose I'm bootlegging and I want to keep the law away from the place, what would I do to keep the law away from the place?)

Well, you use this here sugar. You get this sugar, you get some of this saltpeter, and every time that you think of the law or anything, at night, you do it yourself or the one that

be's in [the shop] there. You fix it up in a bottle with any kind of green leaf - you know, any kind of green leaf - but leave it be different leaves: might be willow leaf or *Palm of Christian* or any kind of leaf. Just a different leaf. You take it in a bottle with this sinimond [cinnamon], sugar...

[I interrupt. *Palm of Christian* had to be explained!]

(Now, wait a minute! Where does this *Palm of Christian* grow?)

That *Palm of Christian*? Well, just put it in there like that, but stop...

(Where does that grow? Here in Louisiana? Does it grow here?) [In New Orleans?]

Yes, sir, it grows here - find it everywhere - in the country - they got some right uptown there.

(It grows out in the woods - you mean that little palm - that little short palm?)

It grows up about that high but with wide leaves.

(Oh! I see.)

[*I did not know what it was at the time but I soon found out!*] Well, you could take some of them leaves and sprinkle like that - get different leaves, just so its green. And you put it in a bottle and you take - put that sugar and cinament in the bottle like that. Every morning - that's when you thinking that the law's is [= 's & is here] coming and interfere with you, you see - coming and made a raid on your place. Every night and every morning, through the day, regardless of how many people are in there [your illegal *liquor joint*] don't say anything to nobody. Jest take your bottle [of green leaves] like you cleaning up and walk at the end of your property and jest like you'd take the broom and you shaking that bottle, you know, jest like sprinkling to keep the dust down - on back in [into] your place. *Any time the law coming there, when he get to your property, he - he jest as pleased as ever. He'll come in there - probably be like this - he'll drink. He'll ask you to give him a [free] drink, a [free] cigar or somepin of the kind like that. And he'll tell you, remember that [a boss] be's over him. He'll tell, too, he'll say, "Well, you be particular, you can git what you want. I was just passing by this way."* Well, you jest keep that sugar and ciniment right at your steps, wherever you comes down. And regardless of who comes there, he'll never do you no harm.

And in prohibition time, well, the time the town went dry, I sold liquor here - I hit on [which he does, you can hear him]. Never had been caught yet. Never have been scared about no law - no prohibition or nothing of the kind... never have. [See margin title *PALMA CHRISTI*, No.2199, p.626, v.1, and my long comment there.] [New Orleans, La., (830), 1228:1.]

12563. Under your foot track - just like people come along and say that they could *hurt* you by your foot track. But they couldn't *hurt* you by a foot track,

PALMA CHRISTI = HAND OF CHRIST = CASTOR-OIL PLANT
DIRT FROM INSIDE SHOES - BEATEN UP WITH PIGEON EGGS
GIVES YOU FOOT TROUBLE - YOU MUST ALSO LEAVE TOWN
TO CURE AILMENT USE *PALMA CHRISTI* - PUT ON SWELLING
HOT HOT - RUB WITH CAYENNE PEPPER - THEN "PP" OIL
ALWAYS DOWN - DRIVING DISEASE OUT FEET - INTO GROUND

but I tell you what they could do. They could take some dirt coming from your shoes: just like if you had a hole in your shoe like that [dirt would get into shoe through hole in shoe].

And your foot track they would probably pick up [in that way]. And after [hole in shoe] picking it up, they could take that dust, what come from your shoes. And they could shake it, put it in a box with some of these here pigeon eggs,, and beat it up like that. Anywhere you bury that, you have to leave town [because pigeon flies!]. And anytime you couldn't stay nowhere, couldn't never

come back into the place where you was.

(You mean the dirt from your shoe, any of the dirt that sticks to the bottom of your shoes? What about that hole in your shoes?)

Just like - you see, where I was, this feet chere, how it was. How this feet chere of mine was [he evidently demonstrates foot or feet].

Well, then, gettin' a remedy for that? [Here is how it happened.] I walked out one morning and it had some kind of yellowish-looking stuff on the steps. But I didn't paid attention and I walked on out of there, going to my work. Well, it was in the summertime and it was right warm. Well, I had some shoes that cut, you know, like this [demonstrates].

(Had holes in the bottoms of them?)

Yes, sir. Well, then, what made me heed them then was my heel started to hurt. I comes on back. Well, that heel of mine was about that big [demonstrates]. So they carried me and they got some of this sugar, this white granulated sugar, and got some of this *Palm of Christiandom*.

(Palm of what?)

Palm of Christiandom.

(*Palm of Christian?*) [I am not correcting informant but commenting for the future. Besides, the words are *Palma Christi* "hand of Christ," the castor-oil plant.]

Palm of Christian, yes. You get that anywhere through the country. And they takes that and they put that on, in hot water, just as hot as I could bear it. Then after that they take some cayenne pepper and put it there and they soak it. Then they take, after that - don't never wipe it off - you just take it and let your feet hangs over the water like that, and drain until it dries. Then you take some of the "PP" oil.

(PP. Two "P's.")

Yeah, *PP oil*. Get it in the drug store. You take that *PP Oil* and you just take it like that, with a piece of cotton, you know, and 'noint it. But always 'noint it going down.

(Why?)

Well, that's to draw out all the swelling and all the pain leaves - whatever. You have to rub it like that. [Informant either did not know or did not understand my question. You rub downwards to drive pain or any *conjure* out through the feet. Many examples of this occur in *HOODOO*, see No.981, p.377, vol.1.]

Well, the swelling before I ever knowed, well they had all the - I'll just lift it up here. They had all this here and all down here. [Informant demonstrates all this.] And they told me how to use it. Well, I got relief of that.

(What did it do to make your ankle swollen that way?)

Well, I walked in some yellowish-looking powder.

(Oh, I see.)

That's where it came from. And it was somepin that makes your ankle itch, you see; and you scratches it, you know. [New Orleans, La., (839), 1221:2.]

12564. Parsley what you have in the garden, boil that and take a bath with that, and sugar and a little bit of Jockey Club perfume. That's very lucky to gamble. [New Orleans 1364:4.]

12565. Yes, but not the whole peanuts, the peanuts after they are done cracked and that little red thing [skin], you know in the hull? All that, it is bad luck. They cross you with that. [New Orleans 1145:5.]

12566. Git peanut hulls. An' yo' put salt an' sugah with de peanut hulls. Have 'em mashed up an' yo' sprinkle dat ovah on de flo', an' dat'll move 'em. [Memphis 1517:9.]

12567. Take a dauber nest.

(Just take one dauber's nest?)

And seven peanut hulls.

(And seven peanut hulls.)

And seven pods of red pepper.

(And seven pods of red pepper.)

And parch all that together and crumble it up. And then sprinkle it around a person's door if you - like if your husband is going over there. And sprinkle it around her door, and the path, anywhere where she goes in and out at. And it will bust them

7 PEANUT HULLS - DIRT DAUBER NEST - 7 RED PEPPER PODS
PARCH - CRUMBLE - SPRINKLE AT DOOR - BREAK UP AFFAIR

up. But you have to crumble it up fine after parching it, and just sprinkle it all up and down there. See, and it bust 'em up. They will bust up - and they goes - just drift from place to place.

(This will bust them up?)

He will quit her.

You use one dauber nest and seven pods.

(And seven pods.)

Oh, I should have said that that dauber nest was to be filled with a certain kind of mud, what is used to tear down.

(The dauber nest is to be filled with a certain kind of mud, I see.) [Vicksburg, Miss., (755), 1032:7.]

12568. Yo' kin take one peanut and plant, put it dere. Yo' kin plant one peanut dis yeah. Well, yo' kin take jes' one an' yo' kin put jes' one spoon-

fulla fertilizer dere.

PEANUT - ONLY ONE PEANUT FOR YEAR - FOR SPECIAL
PURPOSE - FERTILIZED SPECIALLY - USE TAPROOT - PARCH
ADD ADAM - GARLIC - CREAM OF TARTAR - GIN - CAMPHOR
FOR THROAT CONDITION - TURN INTO TB'S = TUBERCULOSIS

Well, dat'll make a bigger root in de ground in

de whole field, den if

yo' have planted it [peanuts] all ovah de field.

Dem lil' peanuts got lil' strings out. Jes' got one peanut dere an' it can't git no draft aroun' nowheres cross de earth, but dere's a great big root on de bottom called de [taproot?]. An' yo'll see it [the same thing] on de tree when de tree's picked [dug up] an' ain't growed out [up]. Well, dat root's right on de bottom dere. Den yo' take dat root an' yo' kin parch dat root and anybody's got a bad cold or anything, think it set into TB's or somepin othah, jes' boil dat root an' put chew some Adam [Adam-and-Eve?] in it. Well, *Adam* is a thing, yo' know, dat's mighty good fo' yo', dis garlic dat yo' cook with. Well, yo' put a lil' *Adam* in there an' put a lil' cream of tartar into anything dey drink. An' den put 'bout a half teaspoonful of gin in it, an' den de next thing yo' do, put in about a spoonful of camphor an' let it set dere fo' 'bout a day or two. Den yo' take. Dat will release all dat [something] on yore throat dere.

(That will cure that trouble you have?)

Dat's right. [Fayetteville, N. Car., (1438), 2606:7.]

12569. An' yo' kin take fo' pegs, yo' know. An' cut little pegs an' put 'em round yore house an' put 'em down out dere an' say 'bout "De Lord is mah shep-

herd...." An' de sher-

iff - ah don't care how

much likker an' stuff

yo' sell, dey won't even

PEGS 4 - WOOD - 1 ON EACH SIDE OF HOUSE OUTSIDE
SAY DE LORD IS MAH SHEPHERD - LAW WON'T BOTHER LIQUOR

come round. Don't carewhut chew do dere, dey won't come to yore house.

(How many pegs do you put down?)

Jest git chew some little wooden pegs.

(How many did you say?)

Foah - an' peg on each side of yore yard, an' de sheriff won't even come nowhere round dere. [The pegs are at the 4 cardinal points of the compass.] [Waycross, Ga., (1134), 1842:16.]

12570. To git a man an' keep him, that he can't git away. When he goes to sleep and likes he makes a rise, you know, you git you a cord string when it do, you measure it from the tip to the end to where it starts at, and you tie nine knots in that

PENIS - WOMAN MEASURES - TIES 9 KNOTS IN STRING string and put that around your waist. And regardless of what you do or whatever he can't go. He'll follow you all over the world. He can't get away from you. [New Orleans, La., (855), 1352:1.]

12571. (Well, what kind of a bone would they get from that man?)

Just any part of the body. Mostly they try to get that bone down in here, you know, right between your laigs. Mostly try to get that part that's kind of fork like that, you know. [This is the folkore *penis bone* of a man, supposed to be forklike.] Get one

MYTHICAL PENIS BONE OF MAN - FORKED ONE of those bones like that. That's mostly what they get [from a dead man of course]. Well, any part of that bone. Well, they take it and dry it up into a dust, or take a file and put it in your eats. That will causé a stroke.

(That will cause a stroke, I see.)

That [is] if your blood ain't good. If you got good blood, you understand, and your system's not constipated, it won't hurt you. [Newport News, Va., (478, *Doctor Bowes*), 498:2.]

12572. [The former silver dime of the United States of America was the magic lord of money during my collecting days - the 30's and early 40's - but not far behind was the lowly copper-based penny or one-cent

PENNY - OR ONE-CENT PIECE - RARE WORD BROWN MONEY
BURN PENNY BLACK - SPIRITS OF ROSIN - FLOUR - MIX
TIE DOUGH ROUND WAIST - WEAR FOR LUCK IN GAMBLING piece. This remarkable coin as an awesome object

I first heard about from my Pullman porter on the former Pennsylvania Railroad between Chester, Pa., and Baltimore, Md., in rite No.2108, p.611, v.1. An early list of penny rites is given in Nos.2108-2127, pp.611-615. In the rites now following most of them are new, others merely show the ubiquity of the beliefs. I shall begin with the new]:

Take de *brown money* we call de pennies, lil' pennies, yo' know, an' burn it till it git real black, one penny. An' git some spirits of rosin - it grows when de turpentine run yo' know - an' put in some flour. Mix it together, flour dough, an' mix it together an' then tie it round yore waist, an' carry it wit chew an' yo'll be lucky.

(Lucky in what?)

In gambling.

(You just burn this penny until it is black?)

Yes. [St. Petersburg, Fla., (1043), 1692:7.]

12573. Well, de only thing ah knows 'bout de pennies proposition, dey takes - jes' all dey takes is one cent - an' nail it down by de do' fo' if yo' want plenty customer tuh

NEVER SWEEP OUT CUSTOMER'S TRACKS OVER DOOR PENNY come into a sto', anything. Don' nevah sweep a person's tracks out, outa de sto'. Always gathah them inside of de sto'. Dat bring

plenty trade, *dem pennies* [this was during the Great Depression]. [Sumter, S. Car., (1364), 2407.]

12574. Jes' lak if yo' don't want nobody tuh yore house, don't want tuh speak tuh anybody, yo' kin take yo' a penny - jes' a penny is brassy - an' yo' kin rub it an' rub it till it gits shiny. An' de penny whut yo' rubbin' - den yo' go tuh de graveyard dust: *In de Name of*

BEFORE SUNRISE - VISIT GRAVEYARD - PICK UP DIRT IN THE 3 HOLY NAMES - RUB OVER A PENNY UNTIL IT SHINES PENNY IS PUT AT DOOR TO KEEP OUT UNWANTED PERSONS

de Lord an' de Father, de Son an' de Holy Ghost. Well, yo' rubs dat penny, rubs dat penny wit de dust until it gits shiny.

(What do you do with that then?)

[I shut the machine off before recording the answer, but the penny is probably nailed at the door. This could be my only example of using graveyard dirt as a scouring material!] [Florence, S. Car., (1320), 2264:2.]

12575. Fo' luck. Yo' jes' take a penny an' yo' tack it right under de piece right by yore do' - right in front de do' - where de folks walk backwards an' farwards cross it. Yo'

HOUSE LUCK OR GUARDIAN PENNY - TACK HIDDEN AT DOOR jes' tack it where nobody won't take it up, where

dey wouldn't see it [or step on it either, because it is under the overhang of the tread. Normally this coin is reposed, if trade is wanted].

(What will that do then, for you?)

Make luck fo' yore house.

(For customers?)

Yes, an' keep yore house lucky.

Jes' lak ah 'fore tell yo' [told you before] about dat same potash an' 'bout dis penny, dat makes luck fo' yore house.

(Keeps the law away.)

Yes sir, de revenueers. [Brunswick, Ga., (1249), 2123:3.]

12576. De pillah yo' sleep on - jes' lak ah sleep on a pillah, ah have a penny in dat pillah, see, in dat cloth right in dat pillah, an' all ah have to do is jes' put mah haid on dat pillah an' sleep.

PENNY - IN PILLOW - CAN SLEEP - NO HAG RIDING

(Sleep all night.) [This undoubtedly is a rite to prevent a hag from riding you. In hag rites a penny is not generally used, though we have copper in No.527, p.156, v.1.] [Florence, S. Car., (1308), 2213:8.]

12577. Use pennies fo' jes' lak yore house is ha'nted.

PENNY DOWN AT DOOR OR HORSESHOE OVER DOOR FOR HAUNTS

(What do they do with that?)

Well, jes' lak yo' been keeping house an' yo' got a penny nailed down in de front door dere. Yo' jes' nail a penny down in de front do' dere, an' yo' be prevented from dose ha'nts.

(You can see them then if they [come] into the house.)

[Prevent because they will not enter.]

Oh, sure, sure. Or either put a horseshoe up over dere [points to door]. Some of 'em put a horseshoe up ovah de head of de do', real ole-fashioned horse-shoe [that was worn by a horse]. [St. Petersburg, Fla., (991), 1599:10.]

12578. Said dey would take a penny - couple of pennies - drive one in de back [door] and one in de front. Dey'll go and dey git some kinda oil out de drug store, yo' understand, and they pour it in there [hole to receive coin]

PENNY: FIRST PREPARE DOORSILLS - FRONT AND BACK
WITH SPECIAL DRUGSTORE OIL - DRIVE 2 PENNIES - LAW

and they drive it down and that will [stop the law]. You will stop [it] at de [door and] it won't pass,

it won't come. [Last 3 brackets supply words eliminated by bad recording.] [Jacksonville, Fla., (606), 785:7.]

12579. Yo' git chew two pennies if it happen dat chure place of business got two do's to it. An' yo' take an' - take one penny an' go to yore back do' an' stick a hole in it [door or coin?] an' turn de haid - or turn de tails up.

PENNIES 2: 1 AT BACK DOOR - TAIL UP
1 AT FRONT DOOR - HEAD UP - LOOKING IN

See, tail it up. Den at chure front do' den, yo' take an' turn de haid in

[looking into place of business]. An' dey say dat will keep de law away, see, den, from bothering yo' place of business.

(On the back door the tail is up and on the front door the head is up.) [Waycross, Ga., (1058), 1718:5.]

12580. Take a penny - any copper coin - must be copper, sompin like a penny, an' put dat penny right at de right hand steps. Make no difference whut direction it lay in. But chew

ONE PENNY BURY UNDER RIGHT SIDE OF OUTSIDE STEPS
SECOND INSIDE ON LEFT - HOLE FOR MADE IN CARPET

bury dat penny somewhere where yo' would know where it would be - yo' could put

sompin down dere to [so that you could find] it. An' den right at de end of de do' - yo' see dat's de outside - jes' as yo' come in de do' - make no difference where de rug be - dey have a rug or sompin dere under [on] de floor, an' yo' put a hole in dat an' nail it down dere. Dat will keep dem away from dere.

(That is the second penny, you mean?)

Yes, dat's de second penny. Dat's all. Yo' want one outside, right to de - jes' lak yo' coming up [to the steps] dat must be to de right [side] of de steps. Make no difference whut direction de steps in. Dis penny must be to de right of de steps, an' de other one [penny] must be to de opposite side - de right side of de do' [looking out, but inside penny is to left as you enter].

(You mean as you come in the steps, the penny must be buried to the right hand as you are coming in?)

Yes, it make no difference jes' so it's to de right hand but right under de steps. [St. Petersburg, Fla., (1046), 1702:3.]

12581. Ah heard if ah wanted yo' to go crazy ovah me, jes' git two pennies an' burn 'em in sulphur, an' when ah git through burning, take 'em an' clean 'em off good, an' give one

PENNIES 2 - BURN IN SULPHUR - CLEAN - MAN KEEP ONE
GIVES OTHER TO WOMAN - AS LONG AS HE KEEPS SHE STAYS

tuh de girl an' yo' keep one. An' don't chew spend de one which yo'

have, yo' jes' keep it. If she spend hers'n dat'll be all right, but chew keep yores.

(What will that do then?)

Dat will make her crazy about chew 'long as yo' keep dat penny. [Waycross, Ga., (1065), 1723:13.]

12582. Now heah's one good fo' dat, if yo' wanted tuh keep de law away. Yo' kin use jes' a common penny. Yo' drive one down at de front do' an' one at de

PENNIES 2 - 1 AT FRONT DOOR - 1 AT BACK DOOR - CAN
RED DEVIL LYE - 9 HOLE IN - POLICE CANNOT WALK OVER

back, an' den yo' take a can Red Devil lye an' yo' would drive nine holes in dat an' yo' would bury

dat neah where yuh people would pass ovah it. An' dat's been a suah one tuh keep away de law an' yo' don't be bothered wit de law. [Waycross, Ga., (1086), 1754:7.]

12583. Yo' take three pennies an' nail one at de front door, nail one at de back, nail one in de middle [door]. Well if dey comes in dis [way], let 'em always come in dis way an' yo' sweep. As yo' [they] come in dis way, yo' know yo' sweep up [after them]. Yo' sweep de dust from dere feet back in de cor-

PENNIES 3 - 1 AT EACH DOOR: FRONT - MIDDLE - BACK
AS PEOPLE COME IN - SWEEP THEIR DUST INTO LAST
CORNER - SUNRISE CORNER [EAST SIDE] OF HOUSE - CAN
BE BURNED - BETTER BURIED - FRIENDLY WITH CUSTOMERS

nah. An' aftah yo' gits it all dere, have yo' a bottle [jar], jes' pick it up an' put it in, an' if anything it's a bettah thing to take it an' bury it, but chew kin put it in a bottle [jar] an' burn it. [By *jar* I mean a bottle with a wide mouth.] But it's best to bury it. [Burning a person's foot dust could cause trouble!]

Dat'll keep people coming intuh yore place - keep friends. [St. Petersburg, Fla., (977), 1582:8.]

12584. Jes' lak if yo' wus sellin' likkah or anythin' lak dat an' don't want de law tuh run in on yo'. Whut ah used tuh do. Dey told me tuh take six pennies an' go early in de mawnin' jes' at sunrise tuh de fo'k of a road, bury three [pennies] an' say a prayah.

PENNIES 6: 3 PENNIES BURY AT FORKS OF ROAD AT SUNRISE
PRAY - OTHER 3 PENNIES GIVE TO WICKED OR NEEDY PERSON
ALL SAME DAY - RETURN HOME - SAY PRAYERS - NO POLICE

Goes on tuh some wicked person, or some needy person, an' give de othah three pennies tuh dat needy person. Goes on back home an' say mah prayers, say, an' dey [police] won't worry yo'. [Brunswick, Ga., (1217), 2070:9.]

12585. An' then you kin take a new bag an' put 9 pennies in it, 9 new pennies. Put a whole head of garlic an' a little sugar. An' tie it up over the door. That will keep all law out of the house. [Memphis 1544:3.]

12586. Sometimes a penny is used to keep from being poisoned. If you are poisoned, the penny turns green. [Baltimore, but informant 153 from Charlotte Co., Va., 60:1.]

12587. Heard of 'em usin' a penny for such as drawin' poison out of yore feet, if yo' stick a nail or sompin in yore feet. Yo' set a penny on it an' dat'll draw it out. [Wilson 2667:4.]

12588. Ah've seen dis tried, takin' a penny an' bo' a hole in de penny, an' put dis penny right at de do'step. An' yo' always will have luck an' de law will nevah interfere witcha - not constantly. Sometime dey come by - dey have to, see. [Waycross 1742:9.]

12589. De people, dat run dese gamblin' joints an' all, plays wit a few little gamblahs. Dey take a penny an' put - nail one in de centah heah at de front do', jes' where de people goin' in an' out - see. Dey do dat fo' luck. Dey say if de money comes in it stays.

(Just the one penny on the door?)

Yeah. [Florence 2182:5.]

12590. (Take a penny?)

Uh-huh, an' take a small nail an' drive 'em dere right in de middle of de do'. Yo'll always have customers - fo' likkah ah know. [Brunswick 2022:3.]

12591. (You take a copper penny. One?)

Oh yes. Lay one at each do' - a copper penny, one. An' nail one in each do' an' yo' know, yo' will draw customers.

[The law was added after machine turned off.]

(That will keep the law away, too?)

Yessuh. [Fayetteville 2539:7.]

12592. (Get you a penny?)

Yes sir, an' nail it in de center of yore do'. If yo' don' cover it up, yo' might jes' fix it [*dress* it in some way]. Jes' nail it in de center of yore do', a penny in money. Nail it in de center of yore do'. De law ain't hardly goin' come up dere. [This center-of-the-door rite - it has just occurred to me - is a type of quincunx rite because the bottom of the door space or the saddle, if one, forms an oblong.] [Savannah 2135:12.]

12593. Yo' ever see 'bout a penny? Dey take a penny an' nail 'em tuh de front do'. Well, dey take penny an' nail 'em right down to de front do'.

(What will that do?)

Dat will keep 'em [law] back dere. [Brunswick 2019:3.]

12594. Take a penny an' nail it in de center of dat do', an' a penny in de center of yore back do'. Now dat's tuh he'p keep de law offa yo'. [Florence 2270:9.]

12595. Yo' kin take a penny an' nail it down tuh each one of yore do's an' won't no sheriff or nuthin come on yuh. [Waycross 1870:13.]

12596. She was working fer a private family, three of 'em working together and one of 'em was very disagreeable and dis was de cook. Well, an' de other

PEPPER ON FLOOR BY WASHWOMAN - AFTER COOK'S JOB

one was de maid and one was de washwoman. Well, dis washwoman she didn't like de cook an' every night and every time she'd git a chance, she would go in de kitchen an' sprinkle peppah around de floor in order to make de white lady fire her and probably give her de cook job and git another washwoman. Well, dey linger and linger and all like dat until finally dis girl did break a valuable dish and she lost her job and dis girl dat was washing she got de job, sure enuff and dey got another washwoman. Dese people tried to locate her but she was gone to New York [by] that time. [Jacksonville, Fla., (550), 689:1.]

12597. If they have a place [as a cook] an' this cook who cooked keeps on comin' back, well when she comes back to your place there, the [cook's] old place, don't choo understand, well the way you'd do. You'd git you black pepper an' sprinkle it on that hot stove, turn your back and throw it over your left shoulder. [Richmond, Va., (348), 291:4.]

12598. Jes' lak ah come to yore house an' ah misplace sompin of yores. When ah leave, yo' won't be mad wit me in one way, an' den in anothah way yo' will.

CAYENNE PEPPER BURN IN HER FIRE - IF SHE OFFEND YOU

But still yo' goin' be laughin' an' talkin' tuh me. Well, dere ain't but one thing yo' gotta do. Dat is tuh carry yo' a little bit of peppah in yore pocket an' throw it in dat fire, an' ah'll forget an' speak about sompin nothah - ah'll go git it dere an' show it tuh yo' an' den yo'll know it's yores. But it gotta be red cayenne peppah, dat ground-up peppah. See, yo' jes' put some of dat in a piece of papah see. An' yo' go tuh dat person's house, yo' know jes' visitin' yo' see, an' it jes' might be in de wintahtime or ~~sompin~~ othah - dey got a fish in de stove. Yo' make out [pretend] lak yo' wanta light out de stove. Yo' drop some of dat papah [holding pepper] in dere. See, ah'll fo'git, so busy talkin' tuh yo'. Say, "Oh, yo' know ah got sech-an'-sech a thing, ah wanta show it to yo'. Shore is purty." [Brunswick, (1211), 2049:2.]

12599. Now a fellow told me, said, that if a person, no matter if they a woman or who it was; said, if you get cayenne pepper and some - yes, cayenne

NAME OR HAVE PERSON IN MIND - GO TO NORTH WINDOW OF HOUSE - THROW OUT CAYENNE PEPPER SAYING: GO, YOU SON OF A BITCH, GO - THAT PERSON WILL NEVER RETURN

a bitch, go." They say she'll go and never will come back and they never will come back.

(You throw it out the window?)

Yes, throw it out de window on de side of house...

[I stopped machine but turn it on for lost words.]

(North side of the house, but you must get red pepper?)

Yes.

(I see, if you want to get rid of a woman or get rid of anybody.) [Elizabeth City, N. Car., (441), 412:2.]

12600. An' den anothah thing dat chew kin do, to cause 'sturbance in de home dat will break up a man an' a woman. Yo' kin take dis cayenne peppeh an' some red peppah out de garden.

RED PEPPER FROM GARDEN DRY AND MASH - ADD CAYENNE PEPPER - PUT IN PIECE OF PAPER OR CLOTH - TIE - BURY IT IN SOMEONE'S HEARTH BY TAKING UP A BRICK - WHEN FIRE LIGHTED - THIS PEPPER BREAKS UP MAN AND WOMAN

a piece of cloth. It will do it bettah if it a piece of cloth. An' roll it up an' tie it up good. An' den yo', if yo' kin git in de house, git somebody tuh bury it in de hearth. Jes' take up a brick yo' know an' place it undah dat brick, so when dey'll build a fiah, it will keep dat stuff warm. An' yo' be su'prised at de racket yo' heah in dat house yo'self. It will be a few days befo' yo' see [them] go apart. [Fayetteville, N. Car., (1442), 2611:2.]

12601. Ah said when a person is not...de blood's not right and dey [sexual disease] 'tack [attack] yore man an' yo' don' want him with yo' an' yo' have been gittin' money outa him, why yo' could burn peppah, red peppah in yore home, an' that'll

IF MAN HAS SOCIAL DISEASE - WOMAN WANTS HIM TO LEAVE SHE BURNS RED PEPPER - WHICH DISEASE CANNOT TOLERATE

make him flee 'way from there an' he won't come back heah no mo'.

(If he's doing what you said?)

If he been 'tackin' [attacking] yo', wanta go with chew [sexually] an' his blood is not right. He's fulla disease.

(That's the way to get rid of him?)

Yessuh.

(He's attacking you, you say?)

Yeah, he tryin' tuh see, yo' understan'. Yo' been gittin' [getting] money outa him but den his blood is not fitten fo' yo' tuh have him. Yo' burn red peppah an' he will go 'way from yore home an' yo' won't be havin' no trouble 'bout him no mo'. [Memphis, Tenn., (941), 1524.]

12602. Got some kinda bad disease, yo' know, an' yo' wanta find out is yo' got de bad disease, take some red pepper an' jest go in, lak a crowd is sittin' in heah. Yo' kin go in

SCATTER RED PEPPER - SEX-DISEASED PERSON LEAVES ROOM

an' jes' scatter that red peppah yo' know round de chairs, an' de one got de bad disease will git up an' go. [St. Petersburg, Fla., (999), 1616:8.]

12603. Take red peppah, jis' take it an' sprinkle it ovah de stove where yo'

pepper, I think it was - and go to de north winder [window] of your house and take it and sling it out and say, "Go, you son-of-back, or de person will

Let dis [garden] peppah dry an' get dis [cayenne] peppah an' mash it all up togethah, an' put it in a piece of papah or eithah

an' roll it up an' tie it up good. An' den yo', if yo' kin git in de house, git somebody tuh bury it in de hearth. Jes' take up a brick yo' know an' place it undah dat brick, so when dey'll build a fiah, it will keep dat stuff warm. An' yo' be su'prised at de racket yo' heah in dat house yo'self. It will be a few days befo' yo' see [them] go apart. [Fayetteville, N. Car., (1442), 2611:2.]

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If he's doing what you said?)

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(That's the way to get rid of him?)

Yessuh.

(He's attacking you, you say?)

Yeah, he tryin' tuh see, yo' understan'. Yo' been gittin' [getting] money outa him but den his blood is not fitten fo' yo' tuh have him. Yo' burn red peppah an' he will go 'way from yore home an' yo' won't be havin' no trouble 'bout him no mo'. [Memphis, Tenn., (941), 1524.]

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an' jes' scatter that red peppah yo' know round de

chairs, an' de one got de bad disease will git up an' go. [St. Petersburg, Fla., (999), 1616:8.]

12603. Take red peppah, jis' take it an' sprinkle it ovah de stove where yo'

cook at, sprinkle red peppah in de stove or eithah throw it in de fiah.

(What will that do then?)

RED PEPPER SPRINKLED INTO STOVE OR FIRE - LAW AWAY

Dey won' come neah dere.

(That will keep the law away?)

MAN CAN RID HIMSELF OF RIVAL FOR GIRL
BY RED PEPPER IN TOE OF RIVAL'S SHOE

Sho'. [Memphis, Tenn., (940), 1522:3.]

12604. So, well, ah goes on to another man den, an' he learnt me some things

about how to run a person away from yore place of business. Lak if yo' loved a girl friend an' if yo' don't wanta be bothered wit dis fellah an' he look like he gitting de best holt [hold on her], dis fellah tole me to git red pepper an' manage some kind of way to slip it into de toe of his shoe. See, an' dat will run him away from dis place, an' everywhere he go - everywhere he'd git to her jes' couldn't res', he jes' had to keep agoin'. Well, dat's de way to get rid of a person, if yo' bothered with 'em an' don't want to be bothered with 'em. Dat's de way to get rid of dem. [St. Petersburg, Fla., (995), 1606:13.]

12605. Now, secondly, the next thing is to do, that is, to get cayenne pepper, black pepper and take that and bury it with *limburger root*.

(What kind of root?)

CAYENNE PEPPER - BLACK PEPPER - LIMBURGER ROOT
BURY UNDER VICTIM'S STEPS - LAY FIREPLACE BRICK
ACROSS ROOTS - [RARE!] - VICTIM MOVES 3-7 DAYS

Limburger root.

(*Limburger root*?)

Yeah, *limburger root*. [Root with a strong odor, probably

so called by some root seller.] You put those three *mixes* together and you go right under the step, and dig a hole and bury it and cover it up, and put that fire brick - if you can get it - right across it. [The fireplace is taken out to the steps!] And it has a tendency from two to - from three to seven days. Sometimes they moves.

(They what?)

They move out. [New Orleans, La., (811), 1169:2.]

12606. (Will you tell me that again?)

Get some white lodestone, and when they go, go to the porch and sprinkle it, and then come back and get some incense and burn it and get the ashes off it, and mix it up with cayenne pepper. That's what I hear 'em say, now, I don't know. I haven't did

AFTER PERSON LEAVES - SPRINKLE WHITE LODESTONE AFTER
BURN INCENSE - MIX ASHES WITH CAYENNE PEPPER - PUT
UNDER HIS DOORSTEP - HE CANNOT STAY THERE - LEAVES

[it].

(I understand, I understand.)

Mix it up with *cayenne* pepper and put it under their doorstep and that will make them - they can't stay there. That pepper will cause them to leave and that lodestone will cause them to stay [away]. They'll wander away. [Vicksburg, Miss., (745), 1015:1.]

12607. (If anybody is at your house, you say?)

COFFEE GROUNDS - SNUFF - RED PEPPER
SPRINKLE NEAR UNWANTED GUEST - GOES

Yeah, an' yo' want 'em tuh go. Dey jis' company an' yo' don' want dere company.

Yo'll mix yo' up some coffee grounds, snuff, red peppah, an' yo' be's walkin' around right where dey at, where dey gotta pass any business [and you sprinkle this] an' dey goin' go away an' dey ain't comin' back dere no mo'. Dey ain't comin' back dere to your house. [Algiers, La., (1602), 3025:7.]

LYE - RED PEPPER - HEARTS COLOGNE
THROW BEHIND DEPARTING PERSON

law, etc.] away dey claim dey never would come back.

(Keep them away from around the house.) [Jacksonville, Fla., (552), 690:6.]

12609. I know my brother did it. You kin take a pound of black pepper - dis grain [whole] pepper - and a pound of sugar. And you kin sit down and bite dis

POUND OF BLACK PEPPERCORNS - POUND OF SUGAR - NEW
BITE PEPPER GRAINS WANTED - MIX WITH SUGAR - JOB

pepper and sugar together and put it in your pocket and go on the job. The man will give you a job. (You say your brother did that?)

Yes sir. [Norfolk, Va., (476), 493:3.]

POUND OF BLACK PEPPERCORNS - POUND OF BROWN SUGAR
BOTH NEW - BITE SOME PEPPERCORNS IN TWO - MIX WITH
BROWN SUGAR - TO KEEP LAW AWAY - AT SUNRISE THROW
COMING OUT OF HOUSE - AT SUNSET THROW ENTERING HOUSE

12610. Dis pepper and salt, it'll work two or three ways. At sunrise, see, you throw it going out de house; at sunset,

throw it coming in de house, and bootleggers will never bother you.

(You mean the law, if you are bootleggers?)

Yes, I mean the law will never bother you. I did dat in February right dere on Henry street.

(Well, now, how would you use that pepper now?)

Jes' take de grain [whole] pepper and bit it in two with your teeth - in half with your teeth and mix it, as much as you want of it, with a pound box. See, if it's a pound box, a pound of dat [whole black pepper] and a pound of de brown sugar. When you bit dis grain pepper half in two, well you mix it together. Well, if you don't want de law to bother you, at sunrise see, you throw it coming out of de house; at sunset, throw it coming in de house. An' de laws will never bother you.

(That will make the law stay away.) [Norfolk, Va., (476), 493:4.]

12611. And get you a pound of brown sugar and a pound of black pepper and - there's somepin else goes with it - and a pound of salt. And you gets that

POUND OF WHOLE BLACK PEPPER - POUND OF BROWN SUGAR
POUND OF SALT - ALL 3 NEW - BITE SOME BLACK PEPPERS
MIX THE 3 - SCATTER IN HOUSE DAY AND NIGHT - NO LAW

pound of *grain* [whole] black pepper and you chew it - bites it up. Goes through the house and mix it all together and spread

some in your house every morning and night and he won't come dere.

(What is that supposed to do then?)

Keep the law away from the house. [Norfolk, Va., (490), 525:9.]

12612. Take sugah an' peppah an' sprinkle it down in dere an' dey'll fuss all de time.

(This man and woman will fuss and fight?)

Yes sir, dey'll fuss an' fight all de time, long as dat sugah an' stuff stays round in dere. [Waycross, Ga., (1134), 1843:7.]

RED PEPPER AND SUGAR BEHIND PERSON - WILL NOT RETURN

dat cayenne peppah. Dat sugah an' cayenne peppah will keep 'em away. Jis' throw

12613. Whut yo' gotta do tuh keep de law away, yo' gotta use dat sugah an'

it at 'em when dey come in [!]. Yo' ain't got nuthin tuh do but yo' got sompin round dis way. [Memphis, Tenn., (936), 1515:8.]

RED PEPPER AND SULPHUR BURNED AT HOUSE - CONFUSION

12614. Ah've heard people say yo' could take red peppah an' throw it round de house. Yo' know red peppah is *fussin'* anyway [causes a fuss]. Take red peppah an' throw it around de house. Or eithah burn it an' sulphur where dey kin git de scent of it, chew know.

(What would that do to them, then?)

It would cause confusion an' fussin' an' fights. [Fayetteville, N. Car., (1411), 2534:14.]

12615. Take red pepper an' sulphur, put it in a little bag, put it all together, sew it up. An' yo' lay it right down at de step where yo' have to walk over it, goin' in an' comin' out. Dat'll make yo' [man and woman] separate sure as de worl' [goes round or something].

RED PEPPER - SULPHUR - SEW INTO BAG
LAY UNDER STEPS - SEPARATION IN HOUSE

(That will cause confusion?)

That will cause confusion dere. Bust up. [St. Petersburg, Fla., (1057), 1716:10.]

SULPHUR AND RED PEPPER IN BOTH SHOES
WALK OVER ANYTHING WITHOUT BEING HURT

12616. Well, when yo' know [someone] goin' harm yo', comin' to yore house tuh harm yo', dere ain't nuthin fo' yo'

tuh do, but jes' take yore shoes off, both yore shoes, an' put chew some sulphur an' red peppah in 'em an' wear 'em, an' yo' kin walk ovah anything. [Florence, S. Car., (1308), 2212:5.]

12617. Go tuh de drugsto' an' git chew a box of new sulphur an' [new] red cayenne peppah - *ground-up* peppah an' yo' mix dat sulphur an' dat peppah up together, an' yo' take it an' make

NEW SULPHUR - NEW RED PEPPER - MADE INTO BALL
WEAR IN CALF OF LEG - CAN WALK OVER CUNJURE

a little ball - jes' a little ball. An' yo' tie it in de calf of de laig - in de knee part in

de sock. An' sprinkle a little bit in yore shoe an' nuthin won't go up dere - dat [*cunjure*] won't go up through dat dere.

(What will that do?)

Dat will keep yo' from ketchin' whut dey *put down* [for you to walk over]. [Sumter, S. Car., (1368), 2420:14.]

12618. Well, dey kin take dis heah red peppah, take dis sulphur and, if he's dere in de house, don't [let] him know nothin' about it, she kin make about 9 trips roun' [circumambulates]

RED PEPPER - SULPHUR - SHE MAKES 9 TRIPS ROUN'
CIRCUMAMBULATES? HOUSE - MAKES OATH - MAN LEAVES

her house with dis stuff and make a oath. An' take dis stuff an' carry it in her

room an' put it in dere where he don't [won't] see it, an' dat room will git too hot fo' him. He's gotta go.

(That is the way a woman can get rid of her husband.)

Yassuh, dat's de way a woman do to git rid of her husband. [St. Petersburg, Fla., (995), 607:3.]

12619. Dey say yo' takes red peppah, gunpowdah, an' sulphah, an' mix dat together an' weah dat under de bottom of yore shoe an' anythin' yo' walk ovah dat won't take no effect on yo'. Yo' see, red

RED PEPPER - SULPHUR - GUNPOWDER
IN SHOES - CAN WALK OVER ANYTHING

peppah, gunpowdah, an' sulphah. [Fayetteville, N. Car., (1396), 2510:7.]

12620. Red peppah, brimstone, sulphur an' burn it an' blow de smoke [towards house] nex' to 'em an' [if people there] don' be in dey house - but if yo' burn it, yo' kin burn it in yore own house an' name it an' blow it nex' their house. Or git some of de garments of de house or somepin othah out of de house

RED PEPPER - SULPHUR - BRIMSTONE - NAME: BURN IN YOUR HOUSE - BLOW SMOKE TOWARDS NEXT-DOOR HOUSE TO CAUSE CONFUSION - OR GET WORN GARMENT FROM NEXT-DOOR HOUSE WRAP IN IT THAT RED PEPPER - SULPHUR - BRIMSTONE AND BURY IN THE WOODS UNDER ROTTEN LOG - TO TEAR UP HOME

jes' since it's been worn. Well, yo' git a garment an' then yo' wrop de brimstone, sulphur an' red peppah, an' wrop up in de garment. Take de garments to de woods an' bury it undah an' ole rotten log, an' that'll tear de home up altogethah.

(You mean after this stuff is burnt?)

Yes, in dat ole garment, jes' since it somepin out de house. Den de people all in de house - de man or de woman - well, yo' jes' take it an' bury it in de woods undah a ole rotten log.

(That is after you burn all that stuff?)

Yes, put it in that garment. [Sumter, S. Car., (1384), 24:61.]

12621. If yo' wants tuh draw de customers to de place, yo' git some sulphur an' burn dat sulphur in de fo' corners of de house or de sto' an' den take some sulphur an' salt an' black pepper an' put right in de do' underneat' de steps an' dat will draw

PEPPER [BLACK] - SALT - SALTPETER - UNDER DOORSTEPS SULPHUR BURN IN 4 CORNERS HOUSE OR ON STOVE - TRADE

de customers. [Savannah, Ga., (1271), 2151:7.]

12622. If you mix cayenne pepper, sulphur, asafetida and sprinkle this compound in the 4 corners of a room, the person living in it will move out. [Richmond, 293:2.]

12623. A man said if: I could take a needle and 3 grains of pepper, red pepper, de seed of it, and some water and put in it, and salt, and then a few grains of black pepper.

3 RED PEPPER SEED - FEW GRAINS BLACK PEPPER - SALT IN BOTTLE - ADD WATER - DROP IN NEEDLE - ON LEAVING HOME SHAKE BOTTLE WHILE SAYING, "GOOD LUCK AND GOOD PROSPIRE" [PROSPERITY] - YOU WILL REALLY GET A JOB

And take that needle and stick it down in that bottle. And when you get ready to go out, you go and take that bottle up and jis' shake [a magic act] it up and say, "Good luck and good prospire" [prosperity]. And go out. And he said, "You get a job." The man that told me that...and I declare I went and did it, I fixed it up, and I declare I git the job, the one I got now. And I've been with it over a year. [Wilmington, N. Car., (242), 240:8+85.]

12624. Sift or crush red pepper pod at door or gate to protect against my evil. [Fredericksburg, by Ediphone, informant half-grown boy when Civil War began and was living in what was to become the *Bloody Triangle* when Lee and Grant met near Fredericksburg, Va. I have a number of rites from him, but cannot find his number at the moment.]

12625. Sprinkle red pepper and sulphur in yard to kill any conjure "planted" there. [Wilmington 135:4+85.]

12626. [If someone] fixes de house, all you do is put some red peppah in de ground and then left it.

(Where would you put this red pepper?)

In de ground right to de door. Dat scatter dem from dere.

(That makes them move.) [Savannah, Ga., (543), 678:3.]

12627. Git some cayenne peppah an' throw it up undah de do', an' dey goin' be gone by Sat'day night or ah ain't heah. [New Orleans 2832:9.]

12628. Well, den, if yo' wanta run 'im, yo' go [get] de red peppah, dat cayenne peppah lak ah tell yo', see. He ain't got no use to run in dere. Yo' jes' sprinkle it. [Savannah 2155:2.]

12629. To keep the law away - its a dirt [you buy]. Now, if the law ever once came to [you] doah an' [you] sweeps some [of this] on 'em an' red peppah behind 'em, they don't come back no more. If dey come back ag'in, dey don't come back ag'in [the same way] dey come [to] another doah. An' that [same thing also] keep enemies away. [Richmond 325:2.]

12630. If you throw red pepper in departing person's tracks, he will stay away or cannot hurt you. [Richmond 293:6.]

12631. Throw red pepper about door and wish for person to stay away. [Petersburg 422:7.]

12632. An' yo' kin sprinkle cayenne peppah in yore chair where yo' sit at, an' roun' yore bed, an' yo'll begin takin' wit a itch, an' if yo' jis' continue on stayin' dere, why yo'll break out wit sores. No doctah [M.D.] cain't do yo' any good. Dey [who put the powder] git rid of yo'. [Memphis 1520:10.]

12633. Throw red pepper into fire and persons living there will move or guest will soon depart. [Norfolk 525:12.]

12634. Burn red pepper in house to ward off all evil. [Wilmington 227:5+85.]

12635. Wear a pod of red pepper in each shoe as a protection against walking over any "planted" conjure. [Wilmington 143:3+85.]

12636. Dey said puts red peppah in each shoe, an' said dat'll kill dat [conjure].

(If you walked over anything it wouldn't hurt you?)

Yeah, dey said it wouldn't hurt yo'. [Wilson 2672:7.]

12637. Wear red pepper in shoes and you can walk over anything. [New Orleans 1238:3.]

12638. Ground red pepper is worn in shoes against conjure. [Richmond 354:6.]

12639. Black pepper worn in shoes protects you against witchcraft. [Snow Hill 2:8.]

12640. Get some red pepper, put it in the bottom of your shoe; nobody can do you no harm. [Vicksburg 1045:4.]

12641. A man poisoned [hoodooed] in whiskey had a spell every change of the moon; he was given red-pepper tea as a cure. [Richmond 325:11.]

12642. Bury 3 pods of red pepper, one at front door and one at each front side of house; then put a pod of red pepper in each 4 corners of the house inside. [7 pods are buried.] Keeps law away. [Washington, D.C. 828:7.]

12643. Fill a stocking with crushed red peppers and sprinkle vinegar on, and wear around waist to protect self against conjuration. [Wilmington 125:1+85.]

12644. Well, yo' take some sulphur, red peppah, an' sprinkle it roun' yore do's where yo' come in, yo' do', an' dat'll kill dat.

(Anything that's put down.) [Waycross 1764:7.]

12645. Well, you takes sulphur and red pepper and bury it to your doorstep, and they never will bother you no way atall [at all], de law man, nothing. [Waycross 1765:14.]

12646. If somebody put somepin down an' dey want chew tuh walk ovah it. If yo' put sulphur an' peppah in yore shoes, if they put it down fo' yo', anywhere, an' yo' can't locate it. [Fayetteville 2523:10.]

12647. If yo' think someone tryin' tuh harm yo' an' yo' wanta protect yo'

self, wear sulphur an' red peppah in yore shoes. Dey can't harm yo'. [Brunswick 2060:6.]

12648. Yo' kin git some red peppah an' sulphur an' wear it in de bottom of yo' shoes.

(What is that supposed to do then?)

It supposed tuh turn back all poison.

(If you walk over anything, it wouldn't harm you.) [Florence 2182:15.]

12649. Wear red pepper and sulphur in your shoes as a protection against walking over conjure. [Wilmington 228:6+85.]

12650. Git some red peppah an' sulphur an' wear it in yore shoe, or either yo' kin git a [silver] dime an' wear it round yore laig. That'll keep 'em from hurtin' yo'. [Waycross 1757:15.]

12651. Red pepper an' sulphur wear it in your shoe or either around your waist...nobody in de world will ever bother you; ah don't keer [care] how many roots you [the other person] got, it [what you do here] will kill 'em. [Jacksonville 762:7.]

12652. Git red peppah an' salt peter an' elm an' Epsom salt an' sulphur. Dey mix it all up together an' jis' put aroun' where they bees [are] an' that eats up their luck. [Little Rock, 1467:3.]

12653. Red pepper, sugar and white gunpowder sprinkle around the house to keep the law away. [Memphis 1553:4.]

12654. Another way - the other way, take their names and put it into pepper sauce. Yo' know pepper sauce yo' put ovah hot foot - hot pepper.

(In a bottle like Tabasco Sauce.)

PEPPER SAUCE - NAME IN BOTTLE WITH SAYING, I WANT 'EM CONFUSED - BURY

In a bottle. An' put it there [saying] de same way [words]. Put their names on there and put it in there, and then bury it. Yo' want confusion: "I want 'em confused" in dis hot stuff [and bury it]. [Mobile, Ala., (668), 882:7.]

9 DROPS OF PEPPER SAUCE IN BOTTLE - STOP UP GO UNDER HOUSE - BURY UPSIDE DOWN - MOVE THEM

12655. Yo' git chew dis peppah, peppah sauce, an' yo' git a teaspoon an' yo' put nine drops of dat peppah sauce in dat teaspoon an' stop it up in a bottle. Go undah de house an' bury it upside down. Dat'll move 'em - move anything yo' please, anyone yo' wanta do. [Algiers, La., (1593), 2995:1.]

PERFUME: HEARTS PERFUME - PUT SPOONFUL OF SALT IN RUB IT DOWN BEFORE YOUR FACE - IT ENTICES GIRL

12656. Yo' kin git a bottle of this *Hearts Perfume* an' put cha a spoonful of table salt [fine salt, not course salt fed to animals] in it an' dab it on, an' as you walk out, rub it down befo' your face - do this way, like that [demonstrates].

(Then what?)

And as you do that, their love grows toward you.

(Well, doesn't he have to do anything to her at all?)

Yes, sir. Sure, it will entice her.

(How?)

With that - usin' that, see, will entice her towards you, make her git closer to you. [Mobile, Ala., (666), 877:10.]

12657. Jes' lak if yo' knew of a person an' he down. Yo' go to his place an' if he isn't there or if he ain't there, yo' take that perfume with yo' an' 'nint [anoint] chureself lak dis [demonstrates] *dress* yo'self jes' lak that [demonstrates].

PERFUME - ANOINT FACE DOWN 3 TIMES - WIN HIS MONEY

face and do it lak that, an' do it three times. An' whatsoever he got yo' will win it. [St. Petersburg, Fla., (977), 1582:2.]

12658. Like yo' might have a girl fren' an' some wit chure girl fren' an' yo' like her or somepin, an'

PERFUME IS POWER HERE - 3 HANDKERCHIEFS THE OBJECTS
MAN HAS GIRL - LIKES HER GIRL FRIEND BETTER - BUYS
3 HANDKERCHIEFS - ON FIRST PUT FIRST GIRL'S INITIAL
BURIES - ON SECOND INITIAL OF SECOND GIRL - PERFUME
SWISH AT HER - CHEW JOHN DE CONKAH WHILE DOING THIS

han'ke'ch'efs, see. Yo' take dis pocket han'ke'ch'ef, de first one, an' put de 'nitial of dis girl yo' like, yo' wanna gain love with, in dis pocket han'ke'-ch'ef.

(What do you use to put the initial in there?)

Well, yo' can stamp it in dere, embroider it dere, anyway yo' wanta put it n in dere. An' yo' bury dis first pocket handkerchief, yo' see. Yo' take dis second pocket han'ke'ch'ef an' yo' do de same, yo' put dis 'nitial in dere anyway yo' prefer to put it in dere, and yo' offer her de second pocket han'ke'-chief. Well, she - in other words she may refuse dis han'ke'ch'ef. But yo' take de third one yo'self an' put chure 'nitial in it an' yo' keep dis pocket han'ke'ch'ef an' use de same thing. Yo' take any kin' high-priced perfume an' put in dis han'ke'ch'ef. Put two drops on it or one perhaps, but two be's still stronger. Well, if she refuse dis han'ke'ch'ef wit her 'nitial in it, yo' bury it wit de han'ke'ch'ef whut chew bury wit her 'nitial in it, yo' see; but chew take dis one yo' got yo'self wit chure 'nitial in it an' yo' - yo' know if yo' got de privilege to go see her, well, when yo' entertaining her, yo' jes' take dat han'ke'ch'ef, pull it out chure pocket an' sorta, yo' know, flash it 'cross her face so she git de scent of dis perfume, yo' see. An' use dis *John de Conkah* root yo' call it. Chew it yo' see, or perhaps she may be de kind like to kiss or somepin. Well, yo' can kiss her an' chew on dis root. Yo' gains love like dat. [Mobile, Ala., (661), 864:2.]

12659. You kin buy some Jockey Club.

(Jack of Clubs or Jockey Club?)

Jockey Club perfume and just keep asprinkling that on it - around it.

(The house? What will that do?)

They won't bother you.

(Keeps the law away.) [Vicksburg, Miss., (536), 1007:13.]

12660. Pulverize persimmon bark and sugar, and one teaspoonful of sulphur. Put that on yore stove, on de top of your stove, on a Monday and Wednesdays. That's to get a job. Then you hold it and then you always kin pick up - getting jobs.

PERSIMMON BARK - SUGAR - SULPHUR

(Well, what if you have a job?)

BURN MONDAYS AND WEDNESDAYS FOR JOB

It will cause you to pick up more, cause you to pick up more, cause you get more

extra jobs. [This shows a chronic condition of the times, the Great Depression, there were few jobs for these people, and had there been permanent jobs, few were trained to hold them. Forty years later, as I write, conditions have not improved much.] [Mobile, Ala., (666), 876:10.]

12661. Well, I'll tell you. If you're sellin' liquor, you can go ahead and

(Down your face and down on your body.)
That's right, down on yore then yo' wait fo' him an' other girl. Yo' might be yo' wanta be on de good side of dis girl. Dis girl might be a fren' to dis other girl, but chew want dis other girl. Yo' go an' buy yo' a pocket han'ke'ch'ef, in other words yo' buy three pocket

sell it and have de house *fixed* so when dey [officers of the law] come dey can't come in.

PERSIMMON TREE BARK - TIE TO DOORSTEPS
KEEPS LAW AWAY - IF YOU ARE BOOTLEGGING

(How can you do that?)

Well, you jes' git you some uh, you go to a 'simmon [persimmon] tree, you git a 'simmon tree, the bark, and tie it to de step - don't put it way under de step - and dey can't come in until you git everything out de way. [The magic here could be, you must get this bark while the tree has unripe persimmons on it. Bite into one of them and you will leave the others alone.] [Wilmington, N. Car., (265), 261:3+85.]

12662. She take three little 'simmon [persimmon] switches, an' she could put them undah the doahstep of these people house, an' let it stay, an' it'll split 'em up. They say it'll jis'

PERSIMMON SWITCHES 3 UNDER DOOR WHIP DWELLERS OUT woop [whip] 'em an' buses
[= *busts* = bursts] 'em up.

[A pencil note of mine reads: "See putting oak branch in grave of murdered man to whip murderer to death, from Charleston, S. Car. See No.7507, p.3291, v.4.] [Wilmington, N. Car., (189), 91:4+85.]

12663. All right, if yo' got this thing dey call de a - we call it ole diarrhea or dysentery, go tuh a persimmon tree an' git chew six switches. Yo' kin have it on yo' today an' dat go down in

SWITCHES 6 FROM PERSIMMON TREE CHEW
SWALLOW JUICE - CURES ANY DIARRHEA

yore stomach an' den yore bowel be choked up an' de doctor [M.D.] can't hardly break it. Yo' go tuh a persimmon tree an' git

chew six switches offa dere an' don't *peep*? 'em, understan', take dem [just as they are] an' chew 'em an' swallow de juice. An' when yo' swallow dat juice at night befo' sundown, yo' won't know yo' got no such a thing as [*running off*]. Yo' won't know yo' have it. Yore bowels will be tied up, tied up in a knot jes' lak dat knot [informant refers to a knot of some sort]. Tie yo' jes' lak dat. Yo' gotta take salts an' all tuh loosen up yore bowels ag'in. Dat whut 'simmon tree is good fo'. [I do not know the meaning of the preceding word *peep*. Something is done to persimmon switches before using them. What? For one of them see following rite.] [Fayetteville, N. Car., (1433), 2596:4.]

12664. (The persimmon bush?)

INTO 9 KNOTCHES ON PERSIMMON STICK
WEAVE 9 YARDS BLACK THREAD - LUCK

Dat's de 'simmon tree. Take dose an' cut nine notches in 'em an' take yo' nine yards of black thread, an' yo' fold it in dere in

every one of dem, cross 'em on dis side [demonstrates], make it up tight, put dat last lak dat. [Demonstrates by tying so that weaving round knots will not unravel.] [Wilson, N. Car., (1515), 2682:6.]

12665. (In that gambling game if somebody has a better charm than mine, could I kill this charm in any way?)

PERSPIRATION AND PERFUME ON YOURS
KILLS AN OPPONENT'S GAMBLING HAND

Easy. Yo' kin kill this very easy, that is when yo' gambling. Yo' takes a little perfume in a bottle an' carry that with you. Yo' rub yours [gambling piece] in your hands. Yo' take that piece [*gambling hand*] off an' yo' rub it in your hands, put a little more perfume on it. Jes' have it so dey kin smell it, see, an' by yo' being perspiring yore odor is involved with it, an' that takes his [*hand*] too.

(That will kill his charm.) [St. Petersburg, Fla., (1025), 1661:4.]

12666. An' de woman takes de watah from [under] her ahm. Take a rag an' git watah. Takes a rag an' she take a bath from undah her ahm an' her person. Well, now, she'll take dat watah an' she won't take a whole lotta it, jis' take

enough tuh git enough tuh do dirty work, yo' see. She'll take dat watah an' when de man come tuh fix his food, she'll have dat watah settin' maybe somewhere. She'll take dat

HER UNDERARM PERSPIRATION AND ELSEWHERE IN HIS FOOD
GIT ENOUGH TUH DO DIRTY WORK...DAT'LL KEEP HIM HOME

an' she'll put it ovah his food. Dat'll keep him home an' keep him in touch with her, keep him lovin' her mo' an' mo'. [Algiers, La., (1602), 3024:10.]

12667. Well, dey say yo' kin take a silk han'ke'ch'ef an' rub it into a strand an' when she meets dis man, she kin continually take dat rag an' puttin' it 'bout his haid an' face, switchin' [swish-ing?] it ovah his face yo' know, an' sometime

SILK HANDKERCHIEF SHE WIPES UNDER ARMS - IN JOINTS
ROLLS IT UP - SWISHES IN HIS FACE - DESIRES HER ONLY

hit him cross de face wit it [dangerous for eyes] an' take dat rag an' wipe it undah her arms an' about her joints, an' git de perspiration of herself - an' he won't have any desire fo' anothah woman.

(She takes this handkerchief and rolls it up into a strand, you say.)

An' den jes' wipe in undah her arms an' her joints.

(And then just waves it around him.) [Fayetteville, N. Car., (1408), 2531:5.]

12668. All right, 'bout love again. If a man asleep an' a woman love dis man - yo' know, want dis man tuh love her, if he sleep, every two or three nights, she take an' git de scent of herself down here an' underneath heah. (Down below and under her arms?)

WHILE HE SLEEPS SHE CROSSES UNDER HIS NOSE 3 TIMES
HER UNDERARMS AND DOWN-BELOW SCENT WIPED ON CLOTH
AT THIRD CLOTH CROSSING SAYS: COME UNDER MY COMMAND
ALSO CALLS HIS NAME SOFTLY BUT DOES NOT AWAKEN HIM

cross his nose, while he's still in bed, three times. An' den de third time take an' shake it an' say, "Come undah mah command."

(She rubs her hand up under his nose, while he's asleep - three times.)

An' he inhald [inhales] it.

(And the third time she says, "Come under my command.")

An' she goin' call him an' make him answer her, see.

(But she says, "Come under my command," while he sleeps through.)

Yes, certainly, but he ain't goin' answer, yo' know, most men asleep while dey wakin' up. Jes' lak his name, John, Bill or Joe. [Savannah, Ga., (1252), 2126:10.]

12669. If someone is kinda cranky with someone - dat's mean, kind of mean wit someone. Well, a man or a woman kin naturally go tuh work an' dey dissolve [wash out] a rag - dese clothes [cloths], yo' know whut dat means. Yo' kin wipe undah yore arms

ODOR FROM UNDER EITHER ARM OR FEET - CONQUERS PERSON
GIVE IT IN WATER OR WHISKEY - YOU CAN ALSO DRINK IT

but yo' must not do it aftah a clean bath. De odor undah yore arms must ketch in dis dissolve [water from rag] - either arm. An' yo' don' have tuh wipe undah de arms. An' yo' kin take - naturally yo' kin take de same cloth an' wipe 'tween yore toes. Den yo' kin wipe in undah de bottom of yore feet, but chew gotta git de odor from dose feets. An' yo' kin drink de same stuff right along with 'em, an' dey'll follow yo'.

(What do you do with that, after you wipe that stuff off?)

Put it in some water or whiskey or anything else, since [just so] yo' git it down 'em.

Ah had a boy one time - mah mothah wuz a Indian woman, an' he used to beat

me every day. An' mah mothah knowed a whole lot about things, an' she learnt me how to do it. [And I did this.] An' ah beat it in good, an' he followed me. An' he follows me up to today, an' dat's been ovah fo'ty yeahs ago.

(This boy?)

We wuz boys then.

(That is how you conquered him?)

De same way ah tole yo' jes' now.

(That is the way you conquered that boy, made a friend of him?)

Why shore, an' we friends today. [Sumter, S. Car., (1385), 2463:6.]

12670. Well, jes' whatevah becomes of de photograph, dat's goin' tuh become of yo'.

(If you burn that photograph then?)

Well, yo' git burnt up. Jes' whatevah becomes of it, dat's whut will become of yo'. [Fayetteville, N. Car., (1421), 2561:3.]

12671. Ah understan' about de snail an' a person's photo. Well, yo' kin take a photo an' bury it upside down in de graveyard, an' yo' take a snail an' yo' git some *steel dust* an' yo' write dat individual name down an' yo' glue it onto de snail yo'

PHOTO BURIED UPSIDE DOWN IN GRAVEYARD TO DRAG VICTIM
AFTER WRITING HIS NAME 9 TIMES - SNAIL - STEEL DUST

see. An' whatsomevah yo' make yore wish, whatsomevah yo' wants tuh, yo' know, make it fo'. If yo' want a person tuh *drag* lak dat [snail] an' as dat snail crawl yo' see an' de picture fade away, well, dat person will jis' *drag* until dey die.

(You do those two things but you don't do anything to the photograph at all except bury it in the graveyard.)

Yo' take de photograph an' yo' write de person name on it nine times, an' if yo' want 'em tuh *drag* or sompin, why yo' write whatsomevah yo' want, yo' know, tuh happen tuh 'em, an' turn it upside down [and bury it] in de graveyard.

An' probably, maybe somebody whut chew know died bad yo' see. Yo' turn it, point it tuh where dey died [buried?] at yo' understan', upside down. An' yo' take de snail an' yo' git some *steel dust* an' yo' write dere name down on a piece of papah an' yo' put dat *steel dust* in dere, an' yo' take it - glue it, yo' know, onto de snail. An' yo' see, yo' know, a snail crawl away slow; an' jis' as dey [the snail] crawl an' dat picture fades away, well, dose people will *drag* an' dey'll pass out.

(Do you write this in any special way, with just an ordinary pencil or what?)

Well, yo' could write it with blue ink if yo' wanted tuh. [Algiers, La., (1586), 2965:2.]

12672. Bury that [a tintype] upside down in the graveyard...you'll go away. [New Orleans 1146:9.]

12673. You can take a tintype picture of a person and go out in any place and bury that picture; and as that picture fades off the tin you begin to get sick and finally you'll die. [New Orleans 1348:3.]

12674. Photograph bottom upwards buried under front steps for 9 days - "you soon be gone." [To send away or to kill.] [Richmond 292:10.]

12675. Ah heard 'em say dat chew could take yore photograph, tintype only whut chew use fo' dat, de tintype. Dat's all ah heard about de photograph, an' yo' take dat an' bury it standin' up, haid down, an' dey say dat will kill yo'. Dat's whut dey say. [Memphis, 2815:4.]

12676. Yo' kin git a person's picture an' turn de picture down on de haid; jes' dig yo' a hole an' turn de picture down on de face an' dat person won't live long. Jes' as dat picture fades away, dey fades away. [Florence 2212:16.]

12677. Kin take de photograph an' if a person is away from home, an' yo' wanta see would dey come home, ah heard dat yo' kin take dat photograph an' wear it into yore shoe - wear it in yore shoes on de right feet, an' dey say dey'll have tuh come home. [Wilson 2666:5.]

12678. Yo' kin take a person's picture, if yo' angry with 'em, yo' kin take dere picture an' take an' shoot it an' it won't be long befo' dat dey'll linger an' die. [Wilson 2653:20.]

12679. A person could take one of yore photograph or picture an' bo' a hole in a tree an' wish yo' some harm an' put dis picture in de tree an' after so many days when de tree close yo'll die - jes', yo' know, pine away an' die.

(Do they put a peg in that hole or anything?)

Yes sir, peg de hole up after it - puttin' dis picture in dere an' shet dis hole up. [Brunswick 2012:4.]

12680. They can take your picture and nail it to a tree, and I don't care where he'd be at, he'll come back to her. [Intention is the magic power here.] [Richmond 458:10.]

12681. Take dat picture an' nail it up in a tree, an' yo' kin take an' shoot at it. Take an' shoot dat picture five times an' dat person's picture yo' shoot, dat person will drop daid. [Florence 2212:16b.]

12682. Take de photograph an' put it different heights on a ordinary tree at a certain distances an' goes ahead an' shoots it.

Or yo' take dat same photograph an' fill it fulla needles, see, on de side of some dead [delapidated and deserted] buildin' or on de side of some livin' tree - sompin dat will jes' pain [needles cause pain]. [Wilson 2682:5.]

12683. Yo' kin take a person's photograph - ah had a fellah's photograph an' ah didn't love him, an' ah wanted tuh git rid of him, an' ah carried it an' nail it up on de no'th side of de tree, an' we broke up friendship. [Wilson 2668:3.]

12684. Or either git their picture an' turn it backwards to de wall, face to de wall, in a dark place, without anybody see it, an' they'll return. [Memphis 2675:7.]

12685. Bury photograph face down to drown [surely it must be buried under shallow water, or where water will soon run over it - the tide here on the Eastern Shore of Maryland.] [Snow Hill 13:8.]

12686. Yo' take a tintype photograph an' nail it tuh a tree or throw it in de rivah an' dat person will die. [Fayetteville, 2504:8.]

12687. Photo, over glass of water, under bed, turn it bottom upwards [face down], bring to yo'. [Memphis, hoodoo woman No.960, 1545:15.]

12688. All right, yo' kin draw de pichure of dat man an' yo' kin git chew a brand-new papah of pins an' write his name on dere an' pin him up. Pin him up ovah de head of de do' where dey transferin' back an' fo'th at, an' yo' kin draw him back. [Memphis - Informant No.1529a who gave No.2101, p.610, v.1, this No.6 probably on same cylinder.]

12689. (Do what?)

You kin take a pigeon's blood, you know.

And you take nine drops of a pigeon's blood an' take you some - just like you urinated or somepin like that. You take nine drops of that pigeon's blood and

PIGEON BLOOD - 9 DROPS OF - WOMAN TAKES - AND MAN'S URINE - MAKES HIM DO WHAT SHE WANTS - OR STAINS HIS NAME WITH PIGEON BLOOD - TIES TO PIGEON - AS LONG AS IT FLIES IF HE HAS WAVERISH MIND - IF IT DIES HE DIES

you drop it down in there. See, anywhere what you want me to go - that's considered like a woman want a man, you understand. She ketch

pigeon's blood and she takes your urinate and put it down in there, an' just do

any way she wanta use you. Any way she wants to do with you, she could do with you. You understand.

(How?)

'Cause she have your name and that blood, you know, all mixed up together with that urinate. See. And then they could take you, with that pigeon's blood again and *plant* you with that blood. You understand? Put your name and stain it with the pigeon blood and then they tie [that to pigeon and] unloose that pigeon and let that pigeon go. Den see, long as that pigeon flying, you just flying and going with a waverish mind, you understand. That pigeon just flying everywhere but still you don't know what it is all about. You see. And you - they got you tied up with pigeon blood, just long as it fly.

[I turn off machine too quickly.]

(What did you say then?)

See, like the pigeon'll die, yo'll die too. [New Orleans, La., (871), 1413:2.]

12690. De blood from a pigeon - yo' kin take a pigeon an' if yo' wanta kill anybody, yo' kin take a pigeon an' stick him undah his wing an' git de blood.

An' git a person name an' go to his do' an' write his 'nitial wit de blood of dat pigeon an' turn de pigeon loose- why it kill him...

WRITE VICTIM'S INITIALS USING PIGEON BLOOD
RELEASE BIRD AT DOOR - ALSO VICTIM'S LIFE

when he come out [pigeon flies away]. Undah dat pigeon blood, he won't *transfer* [continue to go as with oldtime streetcar transfers] undah dat pigeon's blood long. [Waycross, Ga., (1110), 1784:2.]

12691. If a man wanta ketch 'is wife, jes' lak in some act or 'nothah, den yo' takes oak ashes. Take oak ashes an' *pine straw* [dried needle on ground,

also called *shatters* in the South]. An' yo' take an' put dose oak ashes ovah dem an' yo' puts one hole in de can an' let de can leak aftah yo' puts

PINE NEEDLES [DRY ONES ON GROUND - CALLED SHATTERS]
AND OAK ASHES - PUT IN CAN SIEVE [CAN WITH SEVERAL
NAIL HOLES IN BOTTOM] - POUR WATER OVER - LET OIL
RUN OVER - MAN DOES THIS TO CATCH HIS WOMAN AND MAN

watah in dere. Den yo' takes oil an' yo' puts oil - po's oil ovah dat an' let de oil run through, an' den as de oil meets wit dis heah straw an' oil an' straw mix wit dis watah dat he has po'd on dere, den dat will cause dis man an' woman tuh go tuhgethah. An' de day he would po' de oil in - see, he done put de watah in dere an' let de watah drip through de straw an' oak ashes. Den he puts de oil in dere, an' den at de minute dat he puts dis oil in dere an' de oil drip through tuh de ashes, den dis heah woman she'll be wantin tuh git tuh dis man, but now de woman she'll have tuh burn dese ashes. See, he'll git huh tuh burn de ashes fo' him. An' den she'll be wantin' tuh git tuh dis othah man, an' whenever she gits wit him, den he goes where dey's at...tuh fin' dem den. Wheresomevah - if he fin' dem dey'll be tuhgethah.

(Just associating together.)

Yes. [Fayetteville, N. Car., (1391), 2495:9.]

12692. Yo' heard of de polecat - a skunk. [Informant assumes they are the same animal, but some comment later.] Yo' git dis polecat *muss* [musk].

POLECAT - ACTUALLY SKUNK HERE - MUSK FROM SCENT BAG
PUT IN UNWELCOME VISITOR'S FOOTPRINTS TO KEEP AWAY

Dis [this] *muss* of a polecat is lak a perfume [like the muskox] yo' know. It smell, yo' know - loud yo'

know. Git dat an' when he [rent collector or some unwanted person] comes back to yore house de secondtime - he ben [been] up dere, been dere de first time but he came back de second time. Take dat polecat *muss* [from an animal's scent

bag] an' jes' sprinkle it aroun' - sprinkle it to 'em [sprinkle it away from your house]. Yo' won't be bothered wit him no mo'.

[Magically this tremendous odor falls into some of visitor's first-visit footprints, which are still a part of the visitor and will affect him, driving him away if he returns.]

(You mean anybody that is bothering you, or collecting bills or anything of that sort?)

Take de polecat [musk or scent] an' sprinkle on his [visitor's tracks], why den yo' through wit him fo'evah.

[The names polecat (*Mustela putorius*) an European animal, and skunk (*Mephitis mephitis*) a North American animal, are frequently in general speech interchangeable in the United States of America. Our animal here is a skunk. I have indexed or located it here in the "P" rather than in the "S" division of CHANNEL DE WORLD because it will precede a somewhat similar rite, one about the droppings, not any musk scent from the porpoise. Yet to both informants both substances are evacuations.] [St. Petersburg, Fla., (1043), 1693:1.]

12693. (What are you supposed to do with those? A sturgeon?)

PORPOISE OR DOLPHIN BLACK MANURE WASHED ASHORE
GRIND UP - PUT IN PERSON'S CLOTHES - BURNS VICTIM
ALSO DISTURBS VICTIM AND ENTERS REALM OF HOODOO

A porpoise.

(Oh a porpoise!)

[On the American Atlantic coast probably the bottle-nosed dolphin.]

I know what you kin do about

some of his filth. You kin take his filth and dry it.

(Of the porpoise?)

Yes. You walk to the seashore an' you find dese little small round balls. That his manure.

(That's his manure?)

Yeah. You take that and you'll dry it till it a dust, sprinkle it in your [victim's] clothes an' you [victim] can't stay in dere.

(Can't do what?)

Can't stay in your clothes. You can't stay in your own clothes, burns you just the same as pepper.

(People do that to somebody to harm them, I suppose. That the idea?)

Yes, but it will make them uneasy and make 'em miserable.

(Are these round balls hard or are they soft, that you find on the shore?)

Well, it depend on how long it had left his bowels.

(Oh, I see. Is it any particular color?)

Black, little round balls about long as that [demonstrates].

(About an inch round.)

Yeah, you take some of them and dry 'em. [Norfolk, Va., (473), 489:3.]

12694. Dey kin throw aigs at chure do' [one way of moving you] an' den yo' kin put stamps undah de rug, de stamps yo' put on de lettah, new stamps. Turn 'em bottomsides upwards. Yo' put two undah dere - three or fo' stamps is all ah know.

POSTAGE STAMPS 3 OR 4 UPSIDE DOWN UNDER RUG MOVES

(Put them under the rug?)

Yessuh, but don't let de

folks know yo' put 'em undah dere. Yo' have tuh slip 'em undah dere when dey not watchin' yo'.

(What is the idea of putting stamps under there?)

Dat'll make 'em move. [Stamps of course mean you are taking a journey. If

these stamps had heads, I would say they were pointed to the door. There are the other stamp rites, usually under letters, in *HOODOO*.] [Memphis, Tenn., (957), 1541:2.]

POTASH OR LYE - NEW BOX OF AT STEPS - KEEPS LAW AWAY 12695. [Keeps all harm away. Originally home-made potash was used but in my time *Red Devil Lye* had become one of the substitutes.] [Savannah, Ga., (1260), 2140:2.]

12696. Mah wife got sick, she wuz sick a month. Ah pray tuh God tuh learn me, to teach me dese things. Ah goes an' git - she wuz washing some clothes out dere. Ah wuz goin' wit a woman dat didn't live so fur from dere.

PRAYER: BY HUSBAND TO FIND CAUSE OF WIFE'S PARALYSIS SHOWED HIS OTHER WOMAN HAD PUT DUST IN WIFE'S DRESS Dis woman done put some kinda powder or dust or sompin in mah ole woman's dresses an' dat put a spell on her - paralyzed her, mah wife.

Ah pray tuh God tuh teach me in learning dese things. [Florence, S. Car., (1334), 2302:3.]

12697. If a person done stole somepin from you and you want 'em to bring it back, you kin say the prayers - yo' know, yo' kin git down an' say the Lord's Prayer over many times - and say it about 9 times - the prayer that you pray and they [thief] gets annoyed so with that prayer each night, you'll

PRAYER - AS IN PRECEDING RITE - IDENTIFIES CULPRIT: IF PERSON STEALS FROM YOU - SAY LORD'S PRAYER 9 CONSECUTIVE NIGHTS HAVING THIEF'S NAME OR IMAGE IN MIND - IF UNKNOWN - THE LORD SHOWS HIM 9TH NIGHT see 'em [in the dream] and they'll come back to you' and bring whatever they have stole. Say that prayer but say it with the person [in mind] if you got a thought who it is. See, and if you ain't got a thought, the Lord will show yo' who the person is. They [thief] will appear in your dream the ninth time that you say it [prayer]. Gotta say that 9 times. Pray for that person to come back and he [Lord] will let you see 'em in yore dreams, whoever you think [it is].

(Do you mean nine times at once or nine different times?)

No, nine different times [nine nights in succession] jest repeat that same prayer over. In that prayer you ask for that. He'll [God will] show 'em to yo'. [Mobile, Ala., (663), 871:9.]

PREGNANT WOMAN: BOY LIES TO LEFT - GIRL TO RIGHT IF WOMAN'S STOMACH POINTED A BOY - ROUND A GIRL 12698. Now, if you start off in time, you use fresh aigs and the best of sherry wine...

When you are carrying it...[I turn off machine not looking for ordinary folklore at this time].


(How?)

[I am asking informant to repeat what I missed.]

A boy lays to the left side and a girl lays to the right, and in the front where they push out, a boy sticks out sharp and a girl makes you have a round stomach. [Boy to left nearer to mother's heart. Boy sticking out and girl rounded are sexual images.] [New Orleans, La., (855), 1352:4.]

12699. And then this 109th Psalms. Jest like you know if someone has mistreated you, and you didn't want to go right to their face to settle it. Well, you pray dis 109th Psalm for 3 days. Then you go and you get you a pint of new wine and put some mustard in there - new mustard - have a new jar - everything new and put it in there. And go to that person's door the fourth night, after you pray the third - the fourth night. Den you go there and put it right cross-ways of that door, but don't ever let a drap get on you. And so he'll go to the

PSALM 109 - PRAY 3 DAYS: "HOLD NOT THY PEACE, O GOD OF MY PRAISE; FOR THE MOUTH OF THE DECEITFUL ARE OPENED AGAINST ME" [KING JAMES VERSION] - ON 4TH DAY BUY NEW WINE - NEW MUSTARD - NEW JAR TO HOLD THEM THAT NIGHT LAY JAR AND CONTENTS HORIZONTAL TO VICTIM'S VERTICAL DOOR [MAKING "T-CROSS" TO CROSS VICTIM] DON'T EVER LET A DRAP GET ON YOU OUT OF THAT JAR SO HE'LL GO TO THE GOD THAT GIVES IT - TO HIS DEATH

God that gives it [this rite is evidently powered by God!]. [The horizontal bottle, at the foot of the door or steps, does not completely cross vertical door, only symbolically. Moreover the "T" cross is upside down .] [Norfolk, Va., (486), 515:10.]

and happiness in your home, you read the 138 Psalms [Psalm 138] and the 98th under the word Jah[?].

(Under the word "Jah"?)

Yeah, the 98th Psalms under the word "Jah"[?].

(That's for peace and happiness.) [Psalm 98 is the well known: O Sing unto the Lord a new song; for he hath done marvelous things. It has no word Jah. This latter word may refer to Psalm 119 divided in 22 sections, each named for a letter of Hebrew alphabet, specifically to section or letter 6 called VAU.] [Norfolk, Va., (486), 515:11.]

12701. To have good luck befo' sunrise read the 33rd Psalm - read it befo sunrise. Jes' git up an' light your lantern an' read the 33rd Psalms. Ah do's that now. An' it gives yo' very good luck an' blessings through de day. [St. Petersburg, Fla., (1008), 1630:6.]

12702. (What did you do with that Queen Elizabeth Root?)

Queen Elizabeth [root], you take people [working] for church or anything like that, they totes that. That have control ovah de membership. [Here is a rare rite!] Jest like she [Queen Elizabeth] QUEEN ELIZABETH ROOT - POWER FOR WOMEN did when coming ovah to dis country and like dat. Power! Women use mo' 'en [more than] anybody else. She kin control her husband, church or anything with that Queen Elizabeth root. [Mobile, Ala., (655), 857:2.]

12703. It 'sposed tuh be, whut we use, is called quick lightnin' dust, Blue Ridge Mountain an' lodestone.

(What is Blue Ridge Mountain?)

Blue Ridge Mountain is 'sposed tuh be - well, hit's a dust. De quick lightnin', de re'lly fac' [fact] about it, hit's a dust. Well, ah guess yo' know whut lodestone are, now. Well, dose things, re'lly de fac' about it, suh, if yo' uses dose. Jes' lak if yo' puttin' out medicine, or whatevah it is, at de end of a knife - grains. Yo' uses dose
QUICK LIGHTNING DUST - BLUE RIDGE MOUNTAIN DUST AND LODESTONE - WITH THESE 3 OUR DOCTOR USING NUMEROLOGY MAKES GAMBLING HAND SIZE OF THUMB - FEEDS IT 3x10 DROPS OF HEARTS COLOGNE - KEEP IN RIGHT POCKET 10 MINUTES - THEN 10 MINUTES IN LEFT POCKET - CONTINUE CHANGING AND AT EACH CHANCE SHUFFLE CARDS IN HAND

accordin' tuh yore fingah. Ah mean fingah an' toes. Re'lly de fac' about it, if yo' wants tuh make a wonderful [something] why yo' goes tuh work an' uses, jes' lay dey [anyone] has 10 fingers an' 10 toes. Well, yo' use 10 grains roum' an' roum', it 'sposed tuh be gen'lly [generally] of dose 3 [fingers]. 3 times 10 is 'sposed tuh be 30. Dat's a mixture den an' yo' uses it. Yo' goes tuh work with yore [ingredients] an' yo' drops yo' out 30 drops of Hearts Cologne

on dat stuff. An' yo' den stitches it up [in cloth] very tight. It supposed tuh be until it a small object lak yore thumb. [And this thumb-like object is called a *hand!*] An' den jes' place it intuh yore right pocket, an' take it tuh a game, *de really fac' 'bout it*. An' den about every 10 minutes yo' changes dat thing from right tuh left [pocket] an' shuffle yore cards den. Dat put chew den in good luck in good standin'. [*Quick-lightning dust* should be the soil near a tree struck by lightning and *Blue Ridge Mountain dust* should be dirt from the Blue Ridge Mountains, these latter covering a great amount of space. The identity of what a *doctor* uses or a hoodoo shop sells is not always a certainty.] [Savannah, Ga., (1276), 2171:4.]

12704. Ah told him take quicksilvah, lak mah name would be Goldie[!]. Well, ah tolt him take dat an' put it in a lil' bottle of watah lak dat an' set it up an' have all kinds of luck in yore home.

(What kind of luck?)

QUICKSILVER IN BOTTLE OF WATER
LUCKY IN HOUSE

Luck fo' anything. Jes' lak if yo' move in a place an' peoples don' want chew dere an' yo' want de place an' want tuh stay dere, yo' put it in dere an' nobody kin move yo'. [Quicksilver can be mercury but usually it is scrapings from back of mirror or tinfoil from around tobacco.] [Wilson, N. Car., (1514), 2681:5.]

QUICKSILVER [= TINFOIL] AND BLUEING IN BOTTLE - LUCK

12705. Take de quicksilver an' melt it up an' put it in a bottle an' put bluein' in dere an' carry it 'long [with you]. Dat's fo' good luck.

(Quicksilver? You mean that paper that comes around plug tobacco?)

Yessuh. [Sumter, S. Car., (1365), 2411:13.]

12706. Then, if any woman that far off, from you, or anything and you wants to see them...

(You say they're far off?)

Yeah - just like - far off - well, they's got a [liquid] which they - we call *The Long Long Livest Friend*.

(*The Long Long Livest Friend*.)

Yeah. Well, you go get some of this *Long Livest Friend* and you take some of this *Paris Ennis Oil*. It ain't but 25¢ a bottle.

(Paris what?)

Paris Ennis Oil, and you take it and you put it inside of this bottle with some of this, which we call this here *steel dust*. You get *steel dust* and you

get some of this here rock salt. And when you put it down, just anything that they ever slept on - anything they ever left there - socks, or old shoes, or any bedclothes they laid on,

QUINCUNX RITE - CENTER OF SQUARE OR OBLONG
LONG LIVEST FRIEND [LIQUID] - PARIS ENNIS OIL
STEEL DUST - ROCK SALT - SUGAR OF LEAD - IN CENTER
OF DEPARTED PERSON'S BED OR ON ANY CLOTHES LEFT
ABSENT PERSON WILL RETURN WITHIN 3 TO 5 DAYS

well you just take that and just every morning, you get up, just sprinkle it all over that. Take some of this sugar of lead with this rock salt...

(Sugar of what?)

Sugar of lead - yes, sir, with this rock salt, beat it and put it in the center of your bed [center of bed = quincunx]. Anywhere, they get at, their mind is right back where they come from.

(That's to bring - that's if you want to hear from them or bring them back.)

Yes sir. They coming back, they going to come back in - don't care, inside of three or five days she'll be back, if there any way for 'em to get there at

that time. [New Orleans, La., (829), 1222:2.]

12707. Take quicksilver an' sprinkle round de fiahplace from one corner to de othah an' yo' can't nevah sit to it no mo'. [The bottom of the fireplace is a rectangle. To sprinkle from corner to corner is to sprinkle along the two diagonal lines, creating an "X", *crossing up* the fireplace. This sprinkling could be along the four outer lines and probably be as effective, but I doubt it here.]

QUINCUNX RITE AT FIREPLACE

(Why?)

Well, 'cause yo' won' be satisfied, yo'll be restless. [Fayetteville, N. Car., (1428), 2578:8.]

12708. Ah haven't tried it mahself, but ah always heah dem say, if yo' find where de rabbit's hop in de wood, or eithah out in de field jes' where de rabbit's stop an' yo' find

ALL CORNERS OF HOUSE - PUT RABBIT DUNG BALL IN THIS WILL MAKE EVERYONE LIVING IN HOUSE MOVE OUT

his [manure] balls an' yo' git dose balls an' place dose balls in each cornah

of yore house. An' dey tell me dat'll make yo' move. [Rabbit's = rabbit has.]

(Well, now, I would get those and put them in the house and that would make that person move out of that house. You get nine of these and you put some [one] in each cornah of the house, to make them move out of the house?)

Yes, de rabbit dung. [Memphis, Tenn., (1553), 2827:4.]

RABBIT BALLS UNDER FRONT AND BACK DOORS - MOVES

12709. Dey said go to a rabbit an' git some little rabbit balls an' take them little balls an' bury 'em undah de front do' an' undah de back. Say dat will run 'em away.

(Any number, it doesn't make any difference? Anything like that?)

No suh, no numbah.

(That is to make them move out of the house - this rabbit dung, these balls.) [Wilson, N. Car., (1455), 2644:21.]

12710. If yo' wuz sellin' whiskey an' de law wuz pretty bad, botherin' yo' aroun' yore house an' yo' wanted tuh keep 'em away, why yo' kin take a rabbit -

KILL RABBIT AND CHICKEN - BURY FOOT FROM EACH AT FRONT GATE - THEN STAY IN HOUSE 10 OR 15 MINUTES COME BACK OUT - DIG THESE FEET UP - REBURY THEM ONE ON RIGHT-HAND [OUTWARD CORNER] OF STEPS - OTHER ON LEFT-HAND [OUTWARD CORNER] OF STEPS - NO TROUBLE WITH THE LAW FOR BOOTLEGGING AS LONG AS THOSE FEET REMAIN FRESH - CHECK THEM - REPLACE WHEN NECESSARY

kill a rabbit an' yo' kin kill a chicken. Take de chicken foot an' de rabbit foot an' bury dem tuhgethah in de gate where yo' come intuh yore front do' at. Put dem in de ground an' bury dem tuhgethah.

Den yo' goes back in de house aftah yo' do dat. Yo' goes back in de house an' yo' probably stay in de house ten or fifteen minutes an' den comes back out. Yo' comes back out an' yo' digs dis rabbit foot up an' dis heah chicken foot, an' yo' don' bury 'em tuhgethah nex' time; yo' bury one on de right-han' side an' one on de left-han' side. De way ah heard it, don' make any difference which one yo' put on de right an' which one on de left. Yo' bury one on de right an' one on de left - on de left side of de do'steps, by de cornah of de do'step. An' yo' takes one of de toes off de chicken foot an' carry it roun' tuh de back do' tuh keep 'em 'way from de back, an' yo' bury dat down dere. An' dey say yo' won' have no trouble wit de law as long as dem feets is solid. An' when dey rot - yo' kin tell when it will rot down dere. Yo' have tuh bury some mo'. An' yo' won' be bothahed wit no law. A lady down heah in town heah, she had a experiance wit

dat. [Fayetteville, N. Car., (1438), 2604:7.]

12711. Now, lak if yo' wanta job, yo' git - lotsa people say yo' git rabbit foot. Mah ole grandmother used to say yo' could git rabbit foots an' ah think it's *fly root*. Anyway ah think it's a *fly*, ah think she say dey used to git. Hit's a root made up jes' lak a onion.

TIE RABBIT FOOT TO FLY ROOT FOR JOB
FOR IDENTITY OF FLY ROOT SEE LATER

[*Fly root* having a root like an onion I am unable to identify, but an obsolete meaning for this word *fly spirit* or a *witch's attendant* - should be a clue for a botanist or person interested in plant lore. Could this plant be the wild onion (sometimes called *wild garlic*, the *Allium vineale* about which there is a rite somewhere in HOODOO? Poisonous? Did a witch rub or eat this root for the sensation of flying?]

Yo' take it an' yo' tack it on one end - put chew a string around de rabbit foot an' tie it on de other end an' put dat in yore pocket book. She say dat's good fo' tuh git a job anywhere yo' wanta git a job....Well, nobody else couldn't stay dere but chew. In other words de job would come normal to yo'. [Waycross, Ga., (1080), 1749:2.]

12712. An' if dey wanta run yuh, dey take yore hair, cut hair out de mole [mold] of yore head. And sometime dey do be's fortunate enough to ketch a rabbit live, split his hide, his skin, and put dat hair in dere. And sew it up in dere and turn him loose

CATCH RABBIT - SPLIT HIDE - INSERT VICTIM'S HAIR
RESEW HIDE - RELEASE RABBIT - VICTIM IN BRIAR PATCH

an' he [rabbit] run to briar. When dey fin' you [your hair in the rabbit], yo' be having yo' head stuck in a briar patch. [Mobile, Ala., (672), 886:7.]

RABBIT BRAINS MAKES PERSON INVISIBLE
SO WILL BUZZARD BRAINS SAYS INFORMANT

12713. Take a rabbit's brains an' dis ole *Hearts Cologne* an' dry de brains. Dust 'em [make a dust of them] an' den put dem in dat *Hearts Own Cologne*, in de bottle an' stop it. An' dey tote dat an' yo' can't see 'im. [The person becomes invisible.] Dat's whut dey tells me.

(You can't see him?)

No, sir, he'll disappear. Yo' see him an' he'll go to nuthin. Well, dey tells me dat's whut dey has.

(Who would do this?)

De man dat's into trouble.

(You said they also use this "getaway powder," use that and they can't catch them?)

Dat's right. Now ah've knowed of 'em using [that]. Dey'd git away wit it, too. [Waycross, Ga., (1129), 1835:2.]

12714. Ah say yo' kin take a rabbit if a person - jes' like if it's a man or a woman, yo' kin take de lef' hin' feet [foot] of a rabbit after yo' done killed him. Yo' take dat lef' hin' feet of dat rabbit an' if yo' wear it in yore pocket or yore purse or sompin like that, whoever yo' want tuh [be] round or sompin, well yo' jes' take that if yo' keep that rabbit foot bathed in dis heah *Hearts Perfume* - if yo' keep it bathed in *Hearts Perfume* and git chew some dragons blood and sprinkle on it, and wherevah yo' go, yo' know it's a little cord in dat rabbit's

LEFT HIND FOOT OF RABBIT AFTER YOU KILL IT - WEAR IN
POCKET OR PURSE - KEEP BATHED IN [FED] HEARTS COLOGNE
SPRINKLE ON [FEED] IT ALSO DRAGON'S BLOOD - PULL THAT
TENDON IN RABBIT'S FOOT TO MAKE IT MOVE - BE ALIVE
[MAY BE ONLY MENTION OF PULLING TENDON - TO IMPRESS?]
TOUCH WITH FOOT PERSON YOU WANT AND YOU KIN GET 'EM

feet, yo' kin pull it an' it seem like it's alive. [Pulling tendon of rabbit foot is rare in rites.] And if yo' go round wherevah yo' go, if yo' take dat piece of root out of yo' pocket or either yore pocketbook, and if yo' jes' touch de person whoevah yo' want or sompin like dat, yo' kin get 'em. With the lef' feet of de rabbit.

(Do you touch them with your hand or must you touch them with the rabbit foot?)

With de rabbit foot.

(And what do you do with that cord [tendon]?)

Yo' pull it.

(When do you pull it?)

Whenever yo' git aroun' 'em. See dat [tendon] work duh foot.

(Oh, you must pull it when you touch them, you mean?)

Yeah, see, when yo' go in yo' jes' pull it, see. That means yore workin', yo' know, de rabbit's foot - dat little piece of cord dat's in it, yo' know - little stringlike yo' could put it and it will work. It come out of de feet chew know, piece of de flesh - whatevah it is - when yo' cut it off. Dat's de lef' hin' foot of de rabbit. [Mobile, Ala., (688), 957:5.]

12715. If yo' in a place an' sellin' whiskey - listen good den - yo' git a rabbit foot, yo' understand. An' when yo' git dat rabbit foot - understan' -

CATCH AND CUT OFF LEFT BACK FOOT OF LIVE RABBIT
SOAK IT ALL DAY IN NEW BOTTLE OF HEARTS COLOGNE
NEXT DAY SAY: AH THINK AH'LL OPEN UP A LIKKAH JOINT
JES' LAK DAT YO' UNDAHSTAN': YO' KNOW AH'M DE LAW

ah don' care if he jes' now got shot. Now, ah'm goin' jes' tell yo'. Yo' have de rabbit live. Ketch him in a box, a trap box [figure 4 trap?].

Yo' don't have tuh set it. If yo' git dat rabbit an' yo' git de left foot. Ah don' mean de right foot - mean de left foot, back foot. All right, yo' git dat rabbit, yo' understan', an' yo' go dere tuh de drugsto' lak ah tell yo' an' git yo' some *Heart's Cologne* - cost ten cents a bottle [during Great Depression] - jes' a bottle about dis big [demonstrates tiny bottle]. It smell lak a perfume. All right, yo' take dat rabbit's foot an' soak it in it all dat day - yo' understan', yo' soak it all dat day. De next day, don' care whut man yo' know, law or no law, yo' go on, go out there, say, "Ah think ah'll open up a likkah joint" - jes' lak dat yo' undahstan'. "Yo' know ah'm de law." [Savannah, Ga., (1273), 2155:3.]

12716. Well, you ketch you a live rabbit and cut his left-hind foot off before you kill 'em, and take it and put it in a bag.

CATCH LIVE RABBIT - CUT OFF HIS LEFT HIND LEG - THEN
KILL ANIMAL - LEG IN BAG - ADD BRICK DUST - HAIRPINS
OF WOMAN WANTED - TIE UP SACK - WEAR IN LEFT POCKET

Get you brick [make it into] dust - make dust out of it, and take the hairpins of whatever ~~wom~~ en you want this to be, just take the hairpins

she been using in her haid and put it in that and tie it up, and tote it in your left pocket. And as long as you do she can't leave you, she be right there all the time.

(I see, that's to hold a woman.)

Yes. [Vicksburg, Miss., (538), 1009:7.]

12717. Take graveyard dirt an' dey would go an' git it an' put it in a bag. Go to de head of a sinner's grave, dat is someone in hard luck [goes]. Dey go to de head of dis sinner grave an' dig down to de marshy dirt. Yo' see dat on top is dry an' den why when you dig down in de ground it's marshy. An' dey dig down an' git some of dis marshy dirt off of a sinner grave from de head. An'

BACK LEFT FOOT OF RABBIT - MARSHY DIRT UNDER
HEAD OF SINNER'S GRAVE - WEAR IN BAG FOR LUCK

den dey would put it in a bag an' git whut dey call a rabbit foot an' put in dere with it, an' dat would cause to bring good luck.

(If you are out of luck, you

wear it or carry that. What foot do you get from the rabbit?)

De left foot, de back. [Mobile, Ala., (660), 862:6.]

12718. Get a rabbit leg. Go to the graveyard and get the left-hind foot of a rabbit and get some of that graveyard dust and put it in a sack and mix some -

LEFT HIND FOOT OF GRAVEYARD RABBIT - 3 DROPS OF THIS
RABBIT'S BLOOD - ONE INGREDIENT FORGOTTEN - BURY AT
VICTIM'S DOOR - HE WILL BE BURIED IN SAME GRAVEYARD
COLORED GRAVEYARD FOR COLORED - WHITE ONE FOR WHITE

ah forget what the man did. But dey mixed it in with it. And you know, you'll die. You'll go crazy and be buried at de same graveyard where dey

go - to a colored graveyard or white graveyard. Go to a colored graveyard for colored and go to a white graveyard for a white person [and do this] and you'll die. But I don't believe that.

(But they have to catch this rabbit in the graveyard?) [This catching and blood mentioned later came before recording or while machine stopped.]

Yes, sir.

(And what else did they put there besides the graveyard dust? What?)

And that little - three drops of blood.

(Of what?)

Rabbit's blood, you know, gotta ketch de rabbit.

(Oh, of the rabbit?)

Yes, sir.

(And did they put something else in it too or was that all?)

That's all I knows they put in it. That's all I've heard them say. I've never tried that.

(Now, they use this graveyard dirt and this left rabbit foot. The hind or the front leg?)

The hind left foot of a rabbit.

(And three drops of his blood. And then you put in - a sack or what?)

In a sack.

(And then you just bury it out there?)

Bury it at the person's doorstep. But they must go either to a colored or white grave, according to whether you are a colored or a white person?)

Yes, sir. [Vicksburg, Miss., (745), 1015:7.]

12719. (You get a rabbit foot you say?)

Git a rabbit foot an' cut de hair out de knee of de foot an' bury dat an' carry dat an' yo'll have good luck in gamblin'.

(What foot from the rabbit?)

De left.

(Which left? There are two left feet.)

So - a rabbit ain't got but one left, one right, fo' [four] feet.

(All right, which do you want, the front left or the back left?)

De front.

(The left front.) [Florence, S. Car., (1282), 2179:4.]

12720. Well, dey tell me fo' luck in gamblin', dey'll go out an' dey'll git 'em a rabbit foot. An' dey cut it off jes' right above de - right above de knee up dere, de left knee. An' dey take dat dere rabbit foot an' dey dress it. Dey

dress it with lodestone an' keep it dissolved [fed] in *Hearts Cologne*. An' dey tote dat in dey watch pocket, an' if dey go out den dey kin win.

(You say they use the left hind leg?) [Left hind leg must have been given before recording began.]

De left hind one.

(And they keep that in this

RABBIT LEFT HIND LEG - DRESS ONCE LODESTONE
FEED FREQUENTLY WITH HEARTS COLOGNE - GAMBLE

Hearts Cologne so they will win in a gambling game?

Yes. [Fayetteville, N. Car., (1412), 2538:6.]

12721. An' anothah thing, yo' ketch a rabbit an' yo' cut his foot off, his left foot, an' turn him loose an' let him go. An' git chew a piece of devil's-

CUT OFF RABBIT'S LEFT-FRONT FOOT - TURN ANIMAL LOOSE
ABOUT FOOT WRAP DE DEVIL'S-SHOESTRINGS - ADD FIVE-FINGER
GRASS - THESE 3 THINGS SEW UP IN RED CLOTH - MAKE A
BAG - FEED HEARTS COLOGNE - THIS IS A HAND FOR A JOB

shoestrings an' a piece of five-finger root. An' yo' put them three things togethah. An' yo' jes' take it an' wrap dat

devil's-shoestrings round dat rabbit foot, an' yo' sew it up in a piece of red cloth, an' yo' make a sack out of it, bag-like, an' yo' *feed* hit on *Hearts Cologne*. An' dat's anothah thing fo' a job - good luck. Long as yo' tote dat yo'll git a job anywhere.

(You get the left foot. Which one? He had two left feet.)

De left front feet. [Brunswick, Ga., (1224), 2082:3.]

12722. Take an' wear dat [rabbit foot].

(From which foot?)

De left foot.

(Which one, front or back?)

De front - 'cause de back is longer, de front is a little short foot. Dey take an' run a string - yo' bo' a hole in it if yo' kin, an' yo' wear it round

LEFT FRONT FOOT - HOLE THROUGH - STRING - WEAR ABOUT
WAIST OR NECK - WHOEVER YOU WORKING FOR - RUB FOOT
FOR THAT PERSON - USING HEARTS COLOGNE - FOR GAMBLING

yore waist or either round yore neck. All right, yo' got a rabbit foot den, an' whoever yo' wearin' dat foot

fo', 'cause den yo' be dealin' wit dat person an' yo' goin' keep dat foot rubbed up fo' dem.

(How do they rub it up?)

Hearts Cologne.

(What will that rabbit foot do for them?)

Aw, that's luck, sech as gamblin' an' all, playing bolito...[Savannah, Ga., (1252), 2126:4.]

12723. Then yo' take - now if yo' a gamblin' man, yo' kin take a rabbit an' ketch him. Take his left front feet an' cut it off right in de knee joint dere,

CUT OFF LEFT FRONT RABBIT LEG AT KNEE - IN BOTTLE OF
HEARTS COLOGNE UNTIL DRY - WEAR IT FOR LUCK TO WIN

an' git chew a bottle of *Hearts Cologne* an' put on it. Keep it up till it git dry, yo' take it an'

put it right in yore fob pocket up heah on yore pants, an' go to a game an' rub it in yore han' lak dat [demonstrates]. Rub it in dere. Go in dere an' win

whut chew wanta win. Dat de way ah did. [Florence, S. Car., (1303), 2122:2.]

12724. (Are they different from any other kind of rabbit or not?)

Jest looks de same.

(And where do you catch them then?)

Well, yo' kin catch 'em round the graveyard some place.

(And then what would you do with that?)

You will take his front right foot...

(Front right foot?)

Yes, an' wear it in your pocket.

(Do you kill the rabbit or what?)

Well, try to ketch him alive and take dat foot off an' turn him loose...dat's more better.

(Oh, I see. You don't kill him, just cut that foot while he is alive?)

And turn him loose.

(And now what did you say you put with that?)

You puts a little of dat *High John de Conkah* and a little of dat perfume and wear it in your pocket amongst your money. Them things supposed to be very lucky. [Norfolk, Va., (466, *Doctor Paul Bowes*), 463:6.]

RIGHT FRONT FOOT OF RABBIT IS LUCKY HAND GAMBLING

hand, why gits a - git 'em a rabbit foot an' put in dere [the *hand*] - a rabbit's right foot. An' some of 'em gits a mole foot. Ah know mahself a mole foot is pretty lucky.

(What foot do they get of the mole?)

De right foot, de front one.

(Which right foot do they get of the rabbit?)

De right front foot. [St. Petersburg, Fla., (978), 1586:6.]

12726. Them goes to work and git a rabbit - a wood rabbit foot - and put salt on it and wrop it up tight and he nevah tell you no.

(The boss won't.)

INSTEAD OF GRAVEYARD RABBIT USE A WOOD OR WOODS ONE WEAR RIGHT FRONT LEG FOR JOB - NO BOSS COULD REFUSE

yo' birth, dey bery day yo' birth, go dat day. *President Roosevelt can't tell you no.* [Even President Franklin D. Roosevelt could not refuse you.]

No. You must go de same day [you catch rabbit].

If you kin know de day

(What foot do you take?)

Right one.

(Which one, front or back?)

De one in de front, de front foot. [Savannah, Ga., (543), 677:4.]

12727. Yo' could take a rabbit foot - cut de rabbit's left foot off an' tote it in yore pocket, in yore left pocket, an' dey say that would cause yo' tuh win. Keep yo' lucky.

(The left foot - either one?)

Yessuh, the back foot. [Fayetteville 2497:1.]

12728. Left-hind foot of rabbit carry in pocket, lucky in gambling. [Mobile 891:6.]

12729. Left-hind foot of rabbit and hawk foot, dressed in urinate and Hearts Cologne; that keeps anyone from hurtin' yuh, all enemies away, an' give her good luck." [Wilmington 249:2.]

12730. Git de left-hin' laig of a rabbit foot and you git all de good luck in de worl' you want. [Jacksonville 696:8.]

12731. Either [you can] take a rabbit tail an' it would make yo' lucky.

(Lucky for what?)

Oh, dat's jes' lucky fo' gambling or anythin' lak dat. [Fayetteville 2534:4.]

12732. I have heard of a fellow getting a 'coon [raccoon] and taking his

privates and wrapping it up in a bag, and keep that in his pocket, and he would go and take the private advantage of a woman.

RACCOON PRIVATE PARTS AND HUMAN LOVE

[Hampton, Va., by Ediphone.]

RAILROAD SPIKE DRIVE AT HER DOOR TO GIVE RHEUMATISM

12733. If yo' take dis heah railroad spike an'

nail it down at de do'step, an' when she dig it out she commence crampin' in her laig so she git so she cain't walk [she'll get] see, sompin lak de rheumatism.

(You would do that at the door, that is, if that [she] were your enemy, and that would give her those pains?)

Yes. [Wilson, N. Car., (1505), 2672:2.]

12734. Ah've heard where yo' could wreck a train or somepin lak dat. Dat whut yo' speakin' about? Well, dey tell me dat de way yo'd wreck de train, yo' drive a iron [railroad]

RAILROAD SPIKE DRIVEN BETWEEN RAILS OR TIES OF TRACK STOPS TRAIN TO INJURE A KILLER OR TO PREVENT ESCAPE

spike - lak dere be somebody on de train dat chew wanta git hurt or somepin

lak dat. Yo' jes' take an' drive a iron spike in between de track an' den when de train git tuh it, well, quite natchly it would wreck it, dey not bein' able tuh see it.

(Drive the spike in between the track?)

Yeah, jes' a long spike - anything yo' know tuh stop dat killer dere from goin'. See, dat'll wreck de train. [Somewhere in HOODOO a woman stops a train at a railroad crossing by magic means.] [Fayetteville, N. Car., (1391), 2495:1.]

12735. I've heard tell of 'em takin' soak and soapin' the track. Well, that's to hold down trains and - the same as zhor girl had lef' from here. You want her even to come

BRING BACK GIRL BY SOAPING TRAIN RAILS SHE LEAVES ON

back or be dis-successful w'ere she is. Then you

take that soap and slick on the side of the track [the one she travels over when leaving you] on the rail, top of the ball [top surface of the rail]. And it say the way she went, she will come back - come back to you. [New Orleans, La., (between 812-814), 1142:3.]

12736. Well yo' know dese little rats [mice?] be's in de house. Well, yo' git one of dose an' buy yo' some mo' whiskey, see. Jes' git half a pint or a pint, but put it in jah

RAT [OR MOUSE] - DROWN LIVE ONE IN BOTTLE OF WHISKEY GIVE DRINKS TO A DRUNKARD - MAN OR WOMAN - AS A CURE

where yo' kin put dat rat in it, see. Put him in dere 'live an' shet it

down an' set it in a cornah till dat rat drown, see. An' yo' git all his strength in dat whiskey. Yo' take dat rat out an' throw him away or eithah burn him up in de fireplace. It would be best fo' yo' tuh burn him up, see.

Den yo' take dat whiskey - don't strain it or nuthin, jes' put it back in a pint bottle, see. See, jes' lak yo' ole lady come in, see, an' she wanta drink, she say, "Well, yo' know ah so wished ah had a drink." Yo' say, "Ah think ah've got a little drink." Yo' still continually give her a drink out of dat. It'll make hah sick but when she git bettah of dat sickness, she won't nevah drink anothah drink of whiskey. [Brunswick, Ga., (1211), 2048:11.]

12737. You go an' get you a rat, a rat an' jes' fry the hind leg, an' give the child to eat, an' make your wish while they eatin' it. [Cure for wetting bed.] [Richmond, Va., (404, "Humpadee", female root doctor), 358:7.]

12738. To bring to your house, go to man's house, get tail of [his] old

shirt, cut it off, take home, [put on it] *Lucky Heart perfume*, put rat manure in this and lodestone, go to east corner of house [a house has an east side but two east corners] and bury it, to [bring] him there. [Why the rat manure?] [Memphis, Tenn., (963), 1555:5.]

12739. Ah say yo' kin make a family break up easy if yo' want tuh. Jes' lak ah wanta git rid of Doc an' his wife, make 'em fuss. Git some rattan root or bush an' tie it up together an' put it to dere house, or either hide it jes' anywhere in de house. Every time dey come in dey'll be fightin' an' fussin'.

(Rattan. What does it look like?)

Yo' know de rattan. It's sompin dat bends so [demonstrates an arch] in de woods. Yo' know how it bends an' twists, yo' know. Grow in de swamps.

(Do they make baskets out of that?)

Some people do, yes sir. Now, it'll break up any home in de world if yo' cut up dat. Git de root of dat an' put it in de house, dey shore goin' tuh squabble. [I am unable to identify informant's *rattan*.] [Brunswick, Ga., (1240), 2110:5.]

12740. Get a rattlesnake - ah heard yo' take de rattles, yo' know, an' keep 'em in yore trunk till yo' git ten years of age, an' den yo' become wealthy.

Cut de rattles off of 'im

RATTLESNAKE BUTTONS 10 YEARS IN TRUNK BRINGS WEALTH an' put dem in a trunk, put dem in jes' where de air can't strike it. Yo' see whut ah mean. Fo' ten years yo'll be a wealthy man.

(You keep them in there ten years before you are a wealthy man.) [St. Petersburg, Fla., (1043), 1693:9.]

12741. Ah have tote 'em fo' protection.

(Those rattlesnake buttons? For what?)

Ah have tote 'em fo' protection, fo' workin' 'mongst mens. Now, ah'm a man an' mah bossman - make 'em think that he's workin'. An' yo' can't run me off.

(That is if you want to hold a job?)

If ah wanta hold it. [Sumter, S. Car., (1361), 2399:8.]

12742. Dey kin take yore shoes dat chew wear every day, if dey kin git holt of it an' if dey kin git a rattlesnake. Git de haid. Git him mad an' git dat rattlesnake haid an' dry

RATTLESNAKE MAKE MAD - CUT OFF HEAD - DRY AND POWDER it. Let it come so yo' PUT IN VICTIM'S SHOE - RUNS HIM AWAY - IN HAT BLINDS kin jes' compound it up. Understand, compound it up good an' put it in somewhere - inside de linin' of his shoe. It got linin' in dere, an' it surely runs yo' off. Or yo' kin put it in de band of yore hat. Either one. Den yo' can't see. It will blind yo', cause yo' know yo' sheds yore skin, an' yo' kin git blind from it. Jes' as shure as....[Sumter, S. Car., (1361), 2399:7.]

12743. I have heard that in some parts of South Carolina - of course it seems as though they have quite a...something against South Carolina - that you crush snake heads. One woman

RATTLESNAKE HEADS CRUSHED AND POWDERED IN would pay so much for rattlesnake SOUTH CAROLINA - PUTS LIVE SNAKES IN PEOPLE heads, just cut this rattlesnake head off and make a powder from

them. And they would send these to the people who were envious towards the others, and that would cause snakes to come in their bodies. I imagine this powder they put in their food. [Wilmington, N. Car., (253), 250:?.]

12744. Rattlesnake mahrster [master] why yo' git dat herb an' it has - it grows kinds about lak mah finger, de bottom of it. De root is large, sometime it dat long [demonstrates]. Well, yo' git dat. Ah mean yo' pull dat up, an' den all around dere it's different colors - dis root [explains it] dey sprinkles out dere like dat, an' dis heah at de bottom of it, dat's de root down dere, an' dese grows all around dere. Well, now dat's de lucky root. Yo' put dat in yore pocket an' use with dese things.

RATTLESNAKE MASTER - KEEP IN POCKET OR CHEW THIS ROOT HELPFUL IN GETTING JOBS OR FAVORS

Den sometime yo' kin take one of dose [roots] an' put it in yore mouth an' chew it yo' know - when yo' around like dat kind [boss?], yo' know [he spits] dere [in his presence] a little bit an' dat help yo' out a whole lots.

(In what?)

In gittin' jobs, gittin' favors...[Waycross, Ga., (1167), 1963:4.]

12745. Dey tells me of a root - dat's a rattlesnake master. Yo' use dat an' put it in de whiskey an' stroke his step down different ways wit dat, an' den point de way to yore house. Dat'll [that] man will walk ovah dere, he'll go an' git dem things, an' come back to you wit it.

RATTLESNAKE MASTER - DRESS [= SOAK] IN WHISKEY - GO TO VICTIM'S HOUSE - WITH DRESSED ROOT STROKE DOWN HIS DOORSTEP DIFFERENT WAYS - THEN POINT ROOT TO YOUR HOUSE - VICTIM WILL SOON COME TO YOUR HOUSE WITH OBJECTS YOU HAD IN MIND WHILE DRESSING ROOT

(You don't give this man any whiskey to drink?)

No sir.

(You just soak the root in the whiskey.)

Den take it an' go to his doorstep an' wipe it on

dere an' point [the root] de way to yore house. He come out dat do' de next mawnin', his mind will git so fuddled, he'll go back an' git dem things an' bring dem to you. [Waycross, Ga., (1074), 1738:5.]

WEAR RATTLESNAKE MASTER IN CLOTH [A HAND] AND EVERY MORNING RUB IT OVER YOUR FACE - GET JOB

12746. Rattlesnake marster like dat is good. Jes' take it yo' know an' wear it chew know in a piece of cloth yo' know. An'

den every mawnin' yo' take an' rub it in yore han' jes' like dis heah [demonstrates], an' den rub it ovah yore face.

(What will that do for you?)

Git a job. [Brunswick, Ga., (1177), 1990:10.]

12747. Yo' kin take rattlesnake marster, spice an' yo' kin take *Hearts Own Cologne* an' alum an' yo' put dat in a little bag an' yo' kin carry it 'long wit

RATTLESNAKE MASTER - SPICE - ALUM: 3 IN CLOTH BAG THIS HAND - FEED [TO POWER IT] HEARTS OWN COLOGNE YOU CAN GET JOB ANYWHERE AND BE THE LAST ONE FIRED

chew in yore pocket, but chew wanta have yo' *some Hearts Own Cologne* along, yo' know, to 'noint it wit, yo' know, an' keep dat

liven up. [Dressing or feeding a hand as here gives it life, power.] An' yo' kin go an' yo' kin git a job most anywhere. An' when yo' git it chew be de last one to be cut off practically, if de [dey or dere] be any cutting off being done.

(You would be the last one fired.) [Waycross, Ga., (1134), 1844:9.]

12748. Get yo' a piece of rattlesnake marster - git chew a piece of rattlesnake marster an' some devil's-shoestring an' put it dere in yore house, on yo'.

RATTLESNAKE MASTER - DEVIL'S-SHOESTRING IN HOUSE - RENTMAN WILL NEVER BOTHER YOU

an' yo' kin stay dere [in the house] long as yo' want an' he won't bother yo' - de rent man won't bother you.

[Waycross, Ga., (1126), 1832:2.]

12749. Yo' take dat...an' yo' puts a piece of rattlesnake master, put a leaf of dat fern.

(Leaf of that fern.)

An' chip off from rattlesnake master an' put it into a bottle an' dat's fo' good luck. Dat'll make yo' peaceful at home. Dat'll keep yo' in peace at home.

A RATTLESNAKE MASTER - FERN LEAF - BOTTLED - HOME PEACE

RATTLESNAKE MASTER - BURN ROOT TO POWDER
SPRINKLE ROUND BOSS - CHEW SHAME BRIER ROOT
AND SPIT NEAR HIM FOR JOB - JOB IS YOURS

[Brunswick, Ga., (1224), 2082:7.]

12750. Ah hear dat if a man wanted a job an' he couldn't git none no way, he go an' git one - ah ain't nevah tried it but ah

hear de fact of it. Ah don't know whether yo' ever hear tell of dis rattlesnake marster root an' burn it into a powder, an' yo' take dat powder, jest lak dis is yore job heah. Well, ah come to de job an' ah sprinkle dat powder round dere. Den ah git me some of dis shame brier root, a little brier dat grows dey call de shame brier. Ah don't know whether yo' evah hear tell of it. [For shame brier and its various names, see No.2290, p.646f., v.1, and elsewhere.] An' ah'll take dat shame brier root an' den ah'll chew it, lak ah'm talkin' wid chew, [and say] "Ah wants a job, Captain." Why all de time dat me an' yo' talkin' ah be chewin' dat root an' spittin'. Dey tell me if yo' do dat, why he'll do jest 'xactly whut chew tell 'im to do. He'll give yo' a job. Or if yo' wants money, yo' take dat shame brier root an' dat rattlesnake marster dust, after yo' pound dat root up, an' keep it in yore pocket whilst yo' talkin' [to boss]. Spit an' chew it an' have dat dust - throwin' dat dust out, yo' know. [Waycross, Ga., (1120a), 1799:6.]

12751. Well de first thing would be if yo' wanted a job. An' dat go fo' a job, a favor or money or anything. Dat chew would git chew some of dis root

whut de' [they] call rattlesnake marster, an' spice. An' yo' take dat root an' yo' chew dat rattlesnake marster, but chew

RATTLESNAKE MASTER AND SPICE - CHEW FORMER FIRST
HOLD JUICE IN MOUTH - SPIT THAT WHEN SPEAKING TO
BOSS - ALWAYS TURN HEAD AWAY TO SPIT - ASK FOR JOB

have [hold] de spice in yore mouth. An' yo' spit dat when yo' speakin' tuh him. 'Fore yo' consult him yo' spit from him an' nevah spit tuh him. Den he cannot turn yo' down even [whether] it's money or job or whut. If he don't place yo' den, he will place yo' [later], but don't nevah spit, jes' spit tuh him but [when] chew spit jes' turn away from him, turn yore haid from him an' spit. [Waycross, Ga., (1086), 1755:3.]

12752. Git a root dey call de rattlesnake marster, an' spice, an' yo' kin put dat in yore mouth an' chew dat. If yo' wants a favah done or anything like dat, spit toward de person yo' be talkin' to an' he'll - can't not hardly turn yo' down. [This informant is separated from preceding informant by 58 informants and considerable time.] [Waycross, Ga., (1135), 1844:3.]

12753. De rattlesnake master [plant not snake] hit got dust in it dat will blind a person. Well, yo' see, keep it till it git dry. When it git dry jes'

shake dat dust out of it into sompin an' den when yo' shake it into sompin,

yo' gi' where somebody wanta blin' somebody wit it. Throw it at 'em, throw it in his face. [Whether rattlesnake master powder actually blinds, I do not know.

RATTLESNAKE MASTER POWDER THROWN INTO EYES - BLINDS

Anything into eyes would be dangerous. There are a number of these throwing-into-the eyes rites in HOODOO.] [Brunswick, Ga., (1224), 2082:6.]

12754. Ah heard dat chew could [take] a raven's aig. Go find his nest an' take de aigs outs his nest an' boil 'em. Say, cook 'em, an' return 'em back to dat nest, an' dat

RAVEN EGG BOIL AND RETURN TO NEST - RAVEN GETS MAGIC
STONE TO TEST EGG - BOILER OF EGGS STEALS LUCK STONE

raven would go somewhere an' git a stone, an' bring it back an' jes'

put it in dat nest. Den yo' go dere an' git dat stone, an' yo' have all de luck yo' wanta fo' anything. [This egg-substitution rite in various forms is told about different birds in HOODOO.] [Brunswick, Ga., (1174), 1994:1.]

12755. Yo' could take a razor an' put it in de center of yore bed crossways. An' if yo' was angry with a person an' yo' couldn't git to them yourself, yo'

RAZOR WRAPPED IN PAPER CONTAINING OWNER'S NAME
WOMAN LAYS IT UNDER MATTRESS AND CROSSWAYS OF BED
HORIZONTAL RAZOR CROSSING VERTICAL MATTRESS MAKES
SIGN OF CROSS - SHE IS CROSSING HIM - PUTTING SPELL
ON HIM - SHE MUST SLEEP ON RAZOR - SOMEONE CUTS HIM
RAZOR IN CENTER OF BED 4 CORNERS IS A QUINCUNX RITE

could write their name [on a large sheet of paper] an' wrap this razor in it, an' put it in de center of yore bed crossways an' yo' go tuh bed on it that night. It be between two mattresses or either under

one mattress on de springs. An' it would cause them tuh git cut. But yo' wouldn't be doin' anything, yo' jes' be there only; but by his name being wrapped in dis razor, yo' could harm dem that way.

(How do you mean crossways in the bed?)

If it's a long razor...

[I interrupt and demonstrate.]

(Here's the bed. Do you put it this way or that way?)

Put it that way - crossways.

(You put it across the width of the bed. That would cause them [him] to get cut?)

Yes, yes. [There are other rites in HOODOO causing a man to be cut, shot, arrested, etc.] [Fayetteville, N. Car., (1390), 2494:3.]

12756. Yo' git chew some red peppahs an' not no white beans, [but] red beans, an' jis' throw dem underneat' de house where dey gotta come out...underneat' de steps fo' 9 mawnin's, an' den de nex' [morning] aftah dem 9 mawnin's dey gotta move. [Algiers, La., (1596), 3001:7.]

12757. Yo' git red beans an' yo' git gumbo file' an' yo' soak them beans in that gumbo file' an' peppah, but yo' jis' put the least watah that they'll jis'

RED BEANS - SOAKED IN GUMBO FILE' AND PEPPER
ROLL BEANS UNDER VICTIM'S STEPS TO MOVE HIM

swell up, yo' understan', in that file', enough to jis' git chure han' in de can or somepin...what chew got 'em in. An' jis' stir

'em up an' throw 'em undah de step or in front dey do' - anywhere so long as dey roll. [This is a *rolling* rite.] That'll move 'em.

(Do you take any number of red beans or just a handful or...?)

No, yo' git only a nickel's worth or *half-a-nickel*. Yo' gotta have plenty, dey gotta have *movin' power*. [That *half-a-nickel* was and still is a *new expression* to me. A *gumbo* is many kinds of a thick stew in New Orleans - see *The Original Picayune Creole Cook Book*, pp.26-30, the 1938 edition, the one I bought in New Orleans that year. File', not filet, is a powder, a seasoning made from tender sassafras leaves. *Gumbo file'* is a special type of *gumbo*. We have several other red-bean rites in HOODOO.] [Algiers, La., (1584), 2952:4.]

RED POWDER FROM GERMANY - AN INGREDIENT CALLED
GRETNA FOR INDUSTRIAL TOWN ACROSS RIVER FROM NEW
ORLEANS - AND SUGAR: 3 MIXED - BOOTLEGGING LUCK
AS A GUESS I WOULD IDENTIFY SUBSTANCE AS INCENSE

12758. How, [of] course I was bootlegging myself and I had a powder that I used to use. Of course, this powder come from Germany [which may nor have been true].

(What was it called?)

Well, I don't know the name

of the powder, but it was mixed up with a simple thing, some *Gretna*.

(Oh, you called it *Gretna*?) [This could be something sold by someone in Gretna back in 1938.]

Gretna.

[I turn off machine but restart it at word sugar.]

(Yes, and you mixed it with sugar, you say?)

Mix it with sugar.

(And it turned what?)

It would turn red, and after [that] you would burn it, you'd have to burn it with solid white paper. And after you would burn this, about ten minutes after that, you wouldn't have to worry. You could be sitting down and people would come from all, every direction, to your place to buy stuff there.

(How much did you pay for that?)

One dollar.

(One dollar, I see.)

Yes, sir.

(They made it in Germany. What color powder was it?)

It was a red powder. [This is an interesting illustration of hundreds of special or isolated mixtures floating about, compounds that never came into general use. I am guessing that this was a cheap incense, though a dollar during the Great Depression was money!] [New Orleans, La., (860), 1370:3.]

12759. Yo' see lak yo' wanta break up a man an' his wife, why yo' kin git some of dis red shank root. Ah don't [use] it but ah'd know de bush, but ah know what root it is.

RED SHANK ROOT - CUT UP FINE - EVERY MORNING BEFORE
DAY - LEAVE ON THEIR PORCH - MAN AND WOMAN SEPARATE

See. Yo' git dat red shank an' dey tell me, if yo' cut it up fine...

Yo' git up every morning befo' day an' jes' go up an' *slip* [stealthily leave] some of it on de porch. Long as yo' do dat, dey never git 'long and so finally jest have to [leave each other]. [Red shank root appears in several other rites but I am unable to identify the plant. It may be several different plants in different parts of the country.] [Waycross, Ga., (1067), 1728:7.]

12760. Yo' kin take dis heah bush yo' call rhubarb. Dere's a root chew call rhubarb bush. Yo' kin take dat bush an' maybe ah know yore mad wit me. Ah'll take dat bush an' ah'll carry it to mah house an' ah'll put it right down

RHUBARB ROOT BURIED AT GATE PREVENTS VIOLENCE WITHIN

at mah gate. Yo' might done sont [sent] me word dat chew comin' ovah dere an' run me away or do somepin to me. AH'LL GIT DAT ROOT AN' AH'LL PUT IT DOWN AT MY GATE, AN' WHEN YO' COME IN DERE, YO'LL BE JEST AS FRIENDLY WIT ME AS YO' IS NOW. Now, ah done seen dat tried.

[A compliment out of the past for the author!]

A man sent de word by me to anothah individual dat he was gwine come ovah dere an' beat him or kill him, an' ah run back an' tole dis fellah an' he tole me, "Well, ah'm gwin [going to] stop him." He runs out an' git dat, kept it

ovah in de new ground, an' got a piece of dat rhubarb root an' buried it down at de gate.

Mr. Wade, he come - a white man couldn't - Mr. Wade come up dere - found out about it so dis fellah wouldn't be caught, some scandal come to a head. An' Mr. Wade got dere. Dis fellah he went an' got dat rhubarb root an' put it down at de gate. Mr. Wade drive ovah dere, got down an' come in de house, say, "Well, Sam, how come yo' pick that [cotton or tobacco]?"

He say, "Well." An' say, "Ah decided ah wouldn't fool with dat."

Now, he done tole me up dere to his house [before] he come down here an' whup him or kill him. But he walked in de gate jest pleasant as he wus wit me. [Waycross, Ga., (1138), 1854:4.]

12761. [Roots of course are everywhere in HOODOO, though they are arranged under various other headings. Very interesting among them are shapes such as a root in the shape of a woman

ROOTS - A VAST FIELD SCATTERED THROUGH HOODOO

cooked for [female trouble], whatever that means (cylinder

702, informant 564, Jacksonville, Fla.); and a root in the shape of a lizard, cooked and administered to remove lizard in a person (same reference on cylinder 703). Root shapes I did not explore very well. The same thing was true of candle shapes. You are held in check by fear of leading questions.]

12762. Informant showed me 2 hands, a white one [small package] for luck and a red one for a job. These hands were called mojobs, the one for job costing \$3.00 - real money during the Great Depression. These hands came from person informant called a root worker. Long story not worth transcribing. [Wilmington, N. Car., (220), 152:5+85.]

12763. Someone sends patients South [from here], woman root doctor meets them and says, "You are in serious trouble." She gives patient some roots to chew and spirit round the bed. This man, his boy in hospital at Raleigh, [N. Car.]. The roots [3 of them] were: sweet gum, pine and sassafras. Not much of story. [Wilmington, N. Car., (229), 149:1+85.]

12764. To bring husband back the root doctor has the woman write the man a letter, address envelope, put on stamps, but leaves it open so that he can insert his medicine, seal envelope, and personally mail it. This was a very common practice everywhere. Somewhere in HOODOO, in Savannah[?], my contact man feared the money he was sending home to his wife would not reach her. A root worker I had just interviewed went through a ceremony with the letter to ensure its safe arrival. [Richmond, Va., (391), 341:5.]

12765. Two roots crossed and buried in front of door gave pains in feet of victim crossing; in this case he becoming paralyzed. [Wilmington 271:6+85.]

12766. Roots 3: devil's-shoestring, bitter apple, John de Conkah - mix with 4 substances: black pepper, cayenne pepper, salt and sulphur: then name it, sweep it, and man'll leave. [Richmond, Va., (415), 366:2.]

ROOTS LISTED: ADAM-AN'-EVE - JOHN DE CONKAH
RATTLESNAKE MASTER - SWEET ROOT - BLACK ROOT
RHUBARB - THESE GOOD FOR ONE THING OR ANOTHER

12767. You know - well, dis about - about Adam-an'-Eve. You see Adam is two buttons [2 root bulbs attached] represent two buttons - is lucky

buttons. I don't know exactly what harm in dem but dey says dey is lucky buttons, Adam-an'-Eve. Well you get dem an' get dis John de Conkah - says dat lucky - and somepin like rattlesnake master.

(Rattlesnake master?)

Yes, sir, is round I think. Dere's [also] sweet root, it's de most stringy-lookin' root. See, you drink dat, dat's medicine. Jes' like anybody's got a

pain in his stock [stomach?] dat ease de pain. Well, dat's all I know what dat intended for. Dat suppose be for medicine.

I know *black root* and *white root*, dat's for colds. You cut dem up together, see and bile dem and see, you make medicine outen dat. Rhubarb and some kind of...[Charleston, S. Car., (505), 553:4.]

12768. (Well, how do you get them out with *prickle feet*?)

De *prickle feet* is shaped jes' like my hand [demonstrates]. See how my hand is shaped. All right, you shape it sompin like dat an' she [root] got a bobble [bump] on top.

ROOTS: PRICKLE FEET SHAPED LIKE HUMAN HAND - FINGERS

(What?)

ALSO HAS STINGERS - HALF HOUR TO PICK OUT OF HAND

See, dem little ball.

USE ROOT FOR PASSING LIVE THINGS OUT OF A PERSON

All right. Sometimes you find 'em wit three

balls, sometimes dey come out wit one. She got a face in it. An' yo' picks de teeth out. Yo' cut it in half. Don' let de *stingers* hit chew because dey sticks in yo' finger an' yo' have to pick at it all day long tryin' to git one out - half hour to git one *stinger* out. An' yo' cuts dat [root] open an' set 'em on [in] de bes' whiskey yo' got an' give it to eny person if dey got a cat [dog] in 'em. She'll pass 'em out. If she got a rat in her, dat bring it out. If it in yore haid, it come through yuh mouth - mouth, nose an' ears. Can't nowhow stay in 'em no less dan ten minutes aftah yo' git dat medicine. Comes right out of 'em.

(What is this *prickle feet*? A plant or a fish?)

Dat's a plant, dat's root. [Charleston, S. Car., (519), 614:1.]

12769. (What do they do with that if they get hold of your blood?)

Dey kin git a hold of yo' blood an' have yo' kind of paralyzed; or have your blood stuffed, by taking it an' putting it in a certain place. An' yo'll have to use *prickle feet* an' bloodroot an' blackroot to run dat bad blood back, an' to run dat evil blood what de [they] wanna put dat stuff in.

(What do they do with your blood, if they get hold of it?)

ROOTS 3: PRICKLE FEET - BLOOD ROOT - BLACK ROOT

TO CURE EVIL BLOOD PUT INTO YOU BY ENEMY

DRAW GOOD BLOOD FROM RELATIVE ONTO A SILVER PLATE

VICTIM OF BAD BLOOD BY CONJURE DRINKS IT

Oh, dey cud take dat blood an' have silver plate put in it [put your blood in a

silver plate]. By dat's chure blood an' yo' drawin' out de silver plate, an' yo'll have someone near, close to yuh, to give dat blood back to yuh, after yo' done draws it wit de silver plate. To have plates to be drawin' in yo', some of yo' close relatives.

(How can you get that blood back in you, then?)

They drink it.

(And how do you fix these plates up to get that bad blood out of you again? How do you fix those roots up?)

Well, you take de *prickle feet* an' yo' set it in whiskey. Yo' take de blood-root an' yo' set 'at in whiskey - right on de *prickle feets*. Yo' set de black-snake root right on de *prickles feet* root, an' drink it three spoonful a day.

(That gets the bad blood out of you?)

Take de bad blood out.

(Well this fellow that gets your blood, what does he do to make it bad blood?)

Set it in a silver plate. After he set it in de silver plate, de blood draws in de silver plate. Den he begin to scrape. Put hot water on dere, a little water, an' it draws dat back an' it start back to yuh by some kind of drink yo'

use. Yo' best friend will give you dat. He cannot give it to yo', 'cause he cannot git to yuh. After he git dis blood, he'll have to git ~~someone~~ else to git to yuh. [Charleston, S. Car., (519), 615:1.]

ROOTS: PRICKLE FEET KILLS RATTLESNAKE DUST
AND GRAVEYARD DIRT PUT IN YOU
PRICKLE FEET CALLED KING OF DE WOODS

12770. Well, a person take dat - sometime dey got rattlesnake [dust] in it, rattlesnake dust an' graveyard dust. If yo' step across it, it run in yuh. See,

den dat becomes - grows - forms other rattlesnakes [in you].

So *de king of de woods* to do all dat work, is *prickle feet* - jest as I give it to yuh.

(That is to get that out.)

To get that out. [Charleston, S. Car., (519), 615:4.]

12771. Now, it's hard fer yo' to get de dead man's bone, but if yo' kin git de deadman's bones, yo' goin' to use dis thing out de woods what chew call de *pickle* [*prickle*] *feet* too. Wal yo' goin't' git dat deadman's bone out de [graveyard] an' yo'll take dat

ROOTS: PRICKLE FEET ROOT - DEAD MAN'S BONE

an' take it to yo' house. Yo' goin' scrape dat. Now yo've got sompin ag'in me. Yo've got sompin ag'in me. Yo' don't want nobody to git next to yo'. Yo' goin' to take one scrapin' of dat bone an' scrape it fer yo'self fust [first]. Yo' fust part in dat scrapin' yo' will bind 'em down to yo'.

(Well, what do you do after you scrape that? What do you do with that scrap- ing?)

De fust part of de scrapin', yo' keep dat.

(What do you do with the rest of it?)

When yo' want to scatter it, scatter it out do' de nō't an' de sō't. Dat to hold yo' enemy from yo'.

(What do you do with that *prickle feet* then?)

Dat *prickle feet* - dat *prickle feet* is de devil. Dat *prickle feet* hold yo' from start to finish. Yo' kin use dat *prickle feet* to de nō't', to de s'ut', to de west - any way yo' wanta use it; but chew wanta handle it wit care. [Charleston, S. Car., (525), 628:6.]

12772. Yo' wanta git a job from de boss. Yo' take dat *prickle feet* an' yo' make chew a small bag an' take an' put nine drops of *Hearts Cologne* an' drap it in yore hand. Rub yore

ROOTS: PRICKLE FEET - BAG - HEARTS COLOGNE 9 DROPS

prickle feet befo' yo' go. An' when yo' go to de boss, yo' go to him wit it in yore hand - talking to him. An' when yo' gits through talkin' to him, yo' cast yore hands out like dat [demonstrates] an' he can't do no mo' den say *yes*.

[Remember, you rub *prickle feet* only after you have removed the *prickles*.]

(How do you use this *prickle feet*?)

Yo' go in de woods an' git dat - go in de woods an' git dat *prickle feet*. Yo' cook dat *prickle feet*. Yo' kin cook it or yo' kin use it dry. Or yo' kin pinch off a little piece an' rub it [demonstrates].

(Do you rub it with that liquid, too? Do you rub them together or [leave them] separate?)

Yo' kin rub it. After yo' git it - it's about dat long [demonstrates]. Yo' kin pinch off a little bit of piece, a little piece of it, an' yo' kin rub it in yore [demonstrates] han'. An' whenever yo' gotta go, yo' git dat nine drops of *Hearts Cologne* an' rub it in yore hand like dat, de whole time dat chew talkin' to dis man. Want dis job. He will talk to yo'. An' quick as yo' done

open yore hand, dat odor done hits his face, yo' see. Understand? Well, he gotta say *yes*. [Charleston, S. Car., (525), 628:8.]

12773. [The following title is one of the finest things in *HOODOO*. Here we have a professional root doctor telling us how and where to find roots in the

ROOTS: FORKS OF ROAD - HOW TO FIND ROOTS THERE
SOMETHING WILL TELL YOU WHERE AND HOW TO FIND THEM
YO' WANTS TO KNOW HOW TO GRAB MEDICINE OUT DE WOODS?
YO' WANTA BE A "DOCTOR"?

woods. A little of the supernatural surrounds the search. Moreover he assumes the author wants to become a *doctor*! Let me say here, as I have

probably said elsewhere, at no time did I ever pretend to be or say I wanted to become a *doctor*. Always I was collecting material for a book, a usable manual describing these things for other persons. Never was there any pretense. We keep things in the natural world as far as I was concerned. The rite following this one, by the same *doctor*, should also be read.]

Now, dat's if yo' don' know nothin'. All right, yo' go to de fo'k of de road. Yo' got dat *prickle feet* wit chew. Yo' wants to git nex' to a lotta folks in town. Yo' wants to be a "doctor"? Yo' wants to know how to grab medicine out de woods? Well, to know how to git medicine out de woods, you go to de fo'k of de road an' take chure *prickle feet* wit chew.

Well, now it will come to yuh plain. Go across heah an' take up a certain piece of root. Show yuh exactly what it is. Go across out in de road, de fork of de road. Yuh go an' pick up jes' *whatever yuh go to look for an' it will be sompin dere leads yo'*. Yo'll come back to de fo'k of de road an' *sompin will come to yo' ag'in an' tell yo' to go to yo' right* when yo' go to your right yo'll pick up de nex' thing yo' knows: maybe a lobelia, hippo or five-fingah [grass] or de *seven seams*[?] grass or de blacksnake root. Yo' goin' pick it up. Well, yo' bring dat out but chew *gotta learn den what to do wit dat thing. Dere be sompin teach yo' befo' yo' git back dere what yo' does wit it.*

(I see. Well tell me how to use these things.) [Charleston, S. Car., (525), 630:7.]

12774. If I wanta harm yuh - if I wants tuh harm yuh, I'm goin' show yuh de way I'd harm yuh. Now, ah've got somepin dat ah wants to git nex' to yo' fo'.

ROOTS 7: LOBELIA - HIPPO
DEVIL'S SHOESTRING ONE KNOT IN
BLACKSNAKE ROOT - RATTLESNAKE ROOT
FIVE-FINGER GRASS - SNAKE'S TONGUE

Ah'll come to yore house an' sit down an' talk wit chew today. Dat to git de sense to see what chew, yuh notice me about, if yo' don' notice me too much. Den tomorraah when ah come back, ah bring my *dose* [mixture] what I wants to git nex' to yo', an'

sprinkle it in yore house. An' de day what chew got - understand, dat what chew got. When ah leave yo' house, [you] will always wanta see me all de time.

(Well, what sort of *dose* would you fix up?)

Well, ah'll fix up sompin wit lobelia and *hippo* - lobelia and *hippo root*. [This may be my only example of *Hippo*, the name of the blood flower from the Bahamas.] Now ah git blacksnake powder or rattlesnake powder an' *tie yo' up*.

(Rattlesnake powder?)

Rattlesnake powder an' *tie yuh up*.

Yo' take dis rattlesnake powder - yo' take it an' bring it wit chew out de woods an' yo' put one knot in it. Git de blacksnake-shoestring [he means] de devil's-shoestring. Tie dat together an' ah've got chew.

(What is this blacksnake root that you tie up?)

Blacksnake root? Blacksnake root supposed to conkah anything yo' start after, an' rattlesnake powder...

(Rattlesnake powder?)

Rattlesnake powder, dat's a big bush grows about dat high an' grows about dat wide [demonstrates]. Yo' kin take it - yo' kin go to de woods an' take it an' put it in yore yard or plant it in yore flowers. But it's no good heah to yuh, yo' gotta git it out de woods. Git chew five-fingah grass. It grows about dat high [demonstrates]. Yo've seen snake's tongue, ain't chew? Well it jes' like a snake's tongue. It grows about dat high [demonstrates], from de ground an' it spread out jes' like a snake's tongue.

(Well, what do you do with that five-finger grass?)

Yo' take dat an' bring it to yore house an' conkah anybody dat chew wanta come by. Anything dat come to yo' mind to do, yo' kin do it. Yo' don't miss nuthin. [Charleston, S. Car., (525), 631:2.]

12775. [Letter "S" in this long CHANNEL DE WORLD division begins perhaps with the largest sentence in HOODOO:] They say, if yo' take the Twelve Apost-

SAGE: ON 12 LEAVES OF - WRITE NAME OF 12 APOSTLES
WRITE LIST OF 12 ON SHEET OF PAPER - LAY 12 LEAVES
ON PAPER - FOLD PAPER TOWARD YOU - LUCK SEEKING JOB

tle's names like I told joo, an' write 'em on a piece of paper, or each Apostle's name on a sage leaf, an' have the Apos-

tle's names on another piece of paper, fold them toward joo all the time, an' keeps 'em in your pocket an' have 'em whensomever yo' go for a job, they say he'll [you will] more than apt to be lucky. [For sage leaves and court see also No.9117-9137, some of which also contain 12 Apostles, v.4.] [Wilmington, N. Car., (310), 237:5+85.]

12776. Git sage an' put it in de fo' corners of yo' place of business, dat'll draw customers. [Waycross 1775:15.]

12777. Well, yo' have St. Peter in yore house. St. Peter, he's a good saint, see. [Put his picture or small statue] right ovah yore do'. That's luck fo' yo'. [Algiers 2900:3.]

12778. Well, tell yo' how you do that. Now, if you got a woman and you want her, say. Now, you and her drink out de same cup. And you'll drink out dis cup

SALIVA - A SWAPPING SPIT RITE and you take yore tongue, and when you drinking in dis cup, you might slobber in de cup, and she [her lips touch cup] or sompin like that. Yo'll

throw it up [into air]. She gain that [goes up into air]. Well, she is crazy about chew den. [Two lips coming together, or kissing, used to be called *swapping spit*, an Irish expression according to my wife who was half Celtic Irish, half German.] [Charleston, S. Car., (595), 628:2.]

12779. Ah heard you could take - get some kind of oil and stuff and use like that, and then, if anybody [in the game] had any wager in dere against you, or

SALT - CIRCLED ABOUT GAMBLING ROOM OR HOUSE
PROTECTS YOUR LUCK AGAINST STRONGER MAGIC

you was playing against wager or somepin like dat, why you could take dat. Take a frog - use a toadfrog and carry 'em in dere,

and take that salt and pepper and sprinkle it....[Here I turned off ~~machine~~ but decided to continue.]

(How do you...)

[You are having bad luck because someone:]

Done went to somewhere and got somepin stronger than what you got dere - Luck.

(What do you do with that frog?)

You put him in your pocket.

(I see. And what about the salt and pepper?)

You take that salt and pepper and sprinkle it around in your house where you playing at.

(I see. That's to break up that wager.)

Wager that luck against you.

(That weight [luck] against you.) [Vicksburg, Miss., (717), 987:14.]

12780. An' ole lady, she'd dead now, she tole me if a person ever git shoo [gets you] by [*bad mouth* or *cunjure*], not to say anything at all to them. Go to work and git me a pocketful of table salt and go to de gate where dey crosses over, ev'ry night and morning, and

IF ENEMY HAS PUT EITHER *BAD MOUTH* OR *CUNJURE* ON YOU
GO BEFORE SUNRISE TO GATE USED BY ENEMY - SCATTER
3 HANDFULS OF SALT THERE - SAY LORD'S PRAYER 5 TIMES

jis' throw dat salt across dere before de sunrise, and say de Lord's Prayer for 5 times. Soon as dat person goes over dere dey can't harm you. [Wilmington, N. Car., (288), 205:2.]

FIRST DAY OF EACH MONTH: BUY NEW BOX OF SALT - HOLD
IN RIGHT HAND - THROW INTO 4 CORNERS OF THE WORLD
= 4 CORNERS: OF HOUSE - ROOM - BED - AGAINST EVIL

12781. First day of each month buy new box of salt, hold in right hand and throw in every corner, all four corners of the world, [throw in the 4 directions or throw into 4 corners of room or 4 corners of house] nobody can harm you. [Informant got this in New Orleans, went there with lady friend for 3 days.] [Memphis, Tenn., (969), 1568:6.]

12782. Salt in left shoe gives you bad luck. [Avoid this by looking into shoe before putting it on.] [Richmond 335:4.]

12783. If visitor is going to cause trouble, throw salt in front of him before he enters door. [This is unusual, rare, but certainly possible.] [Memphis 1569:1.]

12784. If you throw salt into unwelcome person's departing tracks, he will never return. [Wilmington 189:5+85.]

12785. To be effective buy 1 pound of new salt, sprinkle behind unwelcome guest from where he was sitting to outside, then sweep out. [Old Point Comfort, Va., by Ediphone.]

12786. To keep undesired visitor away, sprinkle salt in the yard where it can be seen and he will not come in. [Hampton, Va., by Ediphone.]

12787. Salt merely thrown in direction person lives will keep him or her away - how long? [Ocean City, by Ediphone.]

12788. After you throw salt behind unwanted guest, sweep 9 times with new broom. [Fredericksburg, by Ediphone.]

12789. Unwanted visitor will not return if after his departure you wash the doorstep with a pound of salt in water. [Presumably this should be new salt and kept ready for the occasion.] [Fredericksburg, by Ediphone.]

12790. Throw salt behind departing person and say, "Joo go an' nevah come back." [Wilmington 111:10+85.]

12791. Keep unwanted person away by throwing salt behind him and sweeping it out. [Wilmington 113:3+85; Petersburg, 423:3; Fredericksburg, by Ediphone; everywhere.]

12792. Salt behind departing guest without sweeping: [Petersburg, Va. 427:1; Richmond, 297:4; Hampton, by Ediphone; Newport News, 498:5; Mobile, 908:2.]

12793. "Have you some salt an' sprinkle it all on him. Get back aroun' dere, jis' keep it fallin' off. Dat hecklin' him an' he cain't win nuttin gamblin'." [Little Rock 1469:7.]

12794. "Jis' like I was settin' somewheres playin' a game, somebody sprinkle

salt on me, thats bad luck." [Richmond 318:12.]

12795. If you wear salt and pepper in heels of shoes, no one can harm you. [Washington, D.C., 1813:3.]

12796. If people gwine put down somepin for you, you put salt and red pepper in your shoes...you step over it, it won't do you no harm. [Vicksburg 1010:6; Little Rock, 1463:16.]

12797. You take salt and red pepper...sprinkle this place an' they can't do you no harm. [Vicksburg, 1057:13.]

12798. Burn salt and pepper in the stove every evening at 6 o'clock and read a Psalm against person trying to harm you. [Washington, D.C., 807:6.]

12799. Teaspoonful each of salt, red pepper, and black pepper, if enemies in your house; runs them out. [Washington, D.C., 838:2.]

12800. If anything put down, sprinkle salt at doorstep. [Mobile 899:2.]

12801. Get choo a bran'-new broom an'...salt...when dey go out yo' jes' take some in your han'...an' throw it so it will hit 'em as dey go out. An' take de broom an' sweep, dey won't come back. [Mobile 886:2.]

12802. Throw salt behind departing person, sweep 9 strokes, and he will not return. [Mobile 890:4.]

12803. With new package of salt, sprinkle it behind departing visitor, say, "I don't want so-an'-so here at mah house." Sweep as far out as possible. [Mobile 942:1.]

12804. They throw salt into house when they leave, sweep it out of house, and tell them [unknown new renters] to keep out. [Mobile 877:1.]

12805. As a protection against conjure, wear salt in left shoe. [Snow Hill 2:2.]

12806. Salt in right shoe protects you from conjure. [Wilmington 200:2+85.]

12807. Carry salt in pocket to ward off conjure. [Wilmington 122:1+85.]

12808. You have the idea that they put somepin down, you jis' git some salt, sprinkle it over it...it will kill it. [Jacksonville 785:4.]

12809. Even if you have no suspicion of conjure outside your home, sprinkle salt outside to be on safe side. [Petersburg, first visit, by Ediphone.]

12810. Salt sifted about your yard in the morning kills anything put down overnight. [Fredricksburg, by Ediphone.]

12811. I have heard an 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. [Berlin, by Ediphone.]

12812. If an 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 [at back door] to keep from having bad luck. [Fredericksburg, by Ediphone.]

12813. If someone is living in the house with you and you want that person to leave, throw salt behind him and sweep it behind him for 9 mornings. [Wilmington 106:9+85.]

12814. Throw salt under person's doorstep to make him move. [Petersburg, 2nd trip, 421:1.]

12815. To sprinkle salt in a person's house causes fussing in that house. [Baltimore 43:3.]

12816. Take salt, jis' table salt and throw it all around the steps, and that will make confusion. [New Orleans 1158:7.]

12817. If a person come to yore house an' yo' don't want 'em dere no no', [they] said yo' take [shake?] some salt down behin' 'em an' dey said dey'll stay away. [Fayetteville 2527:18.]

12818. To keep law away, sprinkle salt at door. [Richmond 363:8.]

12819. If you put salt in a bag and lay it over the top of the door, that will keep the law away. [Richmond 375:2.]
12820. Bathe your feet in hot water with salt and ammonia an' nothin [no *conjure*] can bother you...if you walk on there. [New Orleans 1365:6.]
12821. If you put salt and pepper under the chair on which visitor will sit, then when he leaves throw salt and pepper behind him, he will not return. [St. James, black community or Eastern Shore of Maryland, by hand.]
12822. Throw salt and cayenne pepper after departing person and say without his hearing you, Go out. Do this on 3 visits. [Newport News 500:1.]
12823. If a person is unwelcome, throw salt and cayenne pepper behind him and he will not return. [Petersburg, 424:2; Norfolk, 493:7; Fredericksburg, by Ediphone; Richmond, 290:4; Wilmington, 195:6+85.]
12824. Throw salt and red pepper behind unwanted guest and sweep. [Norfolk 431:5.]
12825. After an undesirable guest, sweep out salt and pepper and wish he does not return. [Richmond 325:4.]
12826. Behind undesirable departing guest throw salt and pepper and sweep. [Wilmington 116:12+85.]
12827. Behind unwanted guest throw new salt and new cayenne pepper, and sweep with new broom. [Wilmington 79:3+85.]
12828. Under chair on which undesirable guest sits throw salt and black pepper and sweep it out after him. [Wilmington 74:1+85.]
12829. Sweep behind departing person, then sprinkle salt and pepper all over the floor and doorstep. [Fredericksburg, by Ediphone.]
12830. Bury a small package of black pepper and salt at steps to keep away undesirable visitors. [Fredericksburg, by Ediphone.]
12831. To separate man and woman, mix black pepper and salt and put it in her window sill. [Norfolk 494:2.]
12832. "Sprinkle salt and pepper around there at twelve o'clock at night, and they claim when they walks through this, they gets their feet hurtin'. They eventually leave there [their home] completely." [Richmond 459:1.]
12833. When they leave [your house], take salt and pepper, follow them to gate, drop these behind them, then sweep the house, and they won't come again. [Memphis 1559:12.]
12834. Sprinkle salt and pepper about house at midnight. After the occupant walks over this, his feet will begin hurting and he will move. [Richmond 335:1.]
12835. Salt and pepper are sprinkled near house as a protection. [Deal Island 24:1.]
12836. To protect yourself, sprinkle salt and pepper at the door. [Petersburg 429:9.]
12837. As a protection, salt and black pepper are sprinkled in the house. [Wilmington 165:5+85.]
12838. Protect yourself by wearing salt and pepper in your shoes. [Deal Island, Md., 18:2; Wilmington 175:3+85; Petersburg, 422:8; Norfolk 426:4; Elizabeth City 511:4.]
12839. Salt and red pepper are worn in left shoe for protection. [Wilmington, 168:8+85.]
12840. Make a ring of salt and pepper completely round the outside of your house for protection. [Norfolk 466:4; Deal Island, informant 123, cyl. 34.]
12841. Pepper and salt thrown outdoors brings peace to the house. [Wilmington 200:3+85.]
12842. The informant did most of the following rite in pantomime: He mixed salt and pepper, divided it into 3 piles, dug 3 small trenches going straight

out from the door and parallel to each other, put one pile of this mixture in each trench, and covered it with the words, "Go devil." No evil person can cross over those trenches. [Wilmington 148:2+85.]

12843. As a protection against evil, wear 3 ingredients in your shoes: pepper, fish salt, and burnt alum. [Fredericksburg, by Ediphone.]

12844. Protect yourself against evil work by bathing with red pepper and fish brine. [Richmond 325:10.]

12845. Put salt in foot tracks to keep person from harming you. [Memphis 1550:2.]

12846. Throw salt down and sweep it behind unwelcome visitor. [Memphis 1572:9.]

12847. They'd sprinkle some salt aroun' house an' sulphur, an' they kin git choo that way. An' you walk into that, why it'll stick to your feet. They say that'll make sick - that sulphur would make you sick an' cause your bones to achin'. [Wilmington 250:1+85.]

12848. Salt and sulphur can be burned against any type of evil. [Fredricksburg, by Ediphone.]

12849. To protect yourself against conjure, wear salt and pepper in both shoes. [Wilmington 254:1+85.]

12850. Salt and sulphur in left shoe keeps away conjure. [Wilmington 163:14+85.]

12851. Salt at door and sulphur burned guards against evil to house. [Wilmington 116:2+85.]

12852. Burn salt and sulphur on stove to drive away any evil. [Norfolk 49 493:8.]

12853. Keep conjure away by wearing salt and sulphur in a bag round waist or neck. [Wilmington 171:5+85.]

12854. Mix salt, sulphur and lard and wear it in a bag about your neck to protect against conjure. [Fredericksburg, by Ediphone.]

12855. They will lay salt and sulphur on a pan lid or top, set it under your bed, and burn it to run you away from the house. [Memphis 1553:9.]

12856. To rid yourself of an unwanted visitor, keep mixed salt and pepper handy and throw it after him or her on 3 successive visits. [Wilmington 220:7+85.]

12857. You can rid yourself permanently of an undesirable guest by throwing salt, pepper and sulphur behind him, saying, *Go you son-of-a-bitch*. [Newport News 512:5.]

12858. An enemy can run you out of your house, permanently by burning in it salt, cayenne pepper, and sulphur. [Richmond 374:11.]

12859. Dig a hole on each side of the gate and into them bury salt, soda and sulphur, calling the Lord's Name 3 times. This keeps any person with evil against you off the property. [Wilmington 205:3+85.]

12860. You can protect yourself against roots or root work by wearing salt, black pepper and sulphur in your right shoe. [Wilmington 138:1+85.]

12861. Wear salt, red pepper and sulphur in both shoes as a protection against evil work. [Wilmington 208:2+85; Newport News 506:4.]

12862. As an unusual method of protecting yourself against conjuration, wear salt, pepper and sulphur on top of your head. [A note of mine reads: *This is used in one cure story*. Which?] [Wilmington 119:6+85.]

12863. To protect yourself against walking over roots or anything planted for you, grease the soles of your feet [this for persons walking barefoot] with a mixture of salt, red pepper, sulphur and *Innocent Oil* [for latter see 486:2, wherever that is] and grease soles of feet. [Norfolk 488:5.]

12864. You spect [suspect] somebody put somepin around fer you, or give you to wear, sprinkle salt and pepper in this sulphir...wear it in your shoes fer 9 mornin's. [Jacksonville 701:11.]

12865. Sprinkle salt, pepper and vinegar in your house and on the doorsteps to prevent people from giving you bad luck. [Washington, D.C. 822:2a.]

12866. I know an old woman that said if a man kept on living on the place and got disagreeable, she said she used to go out in the morning before day and walk backwards and throw that saltpeter in his path in [the form of] a cross and wish him bad luck and

SALTPETER SPRINKLED BY WOMAN - WALKING BACKWARDS BEFORE DAY - IN MAN'S PATH - WISHING HIM TO LEAVE

he would leave that farm. They say saltpeter is a great hand to destory anything you don't like. [Fredericksburg, Va., by Ediphone.]

SALTPETER OR GARLIC IN CLOTHES OR SHOES - NOT TRICKED

12867. Now, yo' kin take for instance in yore clothes or in yore shoes, if dey's tryin' tuh git chew *tricked*. Yo' wear saltpeter in yore shoes - either shoe you put in - dat saltpeter in your shoes. An' whenever yo' go out yo' got dat in.

Then you kin put a pod of garlic - garlic. They don't nevah beat the garlic. They cain't nevah do you nothin' atall.

(Where do you keep that?)

Anywhere about. Anywhere you go be sure yo' got dat garlic. Morning and night you keep it on yore person - de pod of garlic. An' dat saltpeter in de bottom of your shoe - any shoe. Jes' go an' sprinkle de bottom of yore shoe with saltpeter. [Mobile, Ala., (663), 871:1.]

SALTPETER-BLUESTONE SACK IN SHOE WALK OVER CONJURE

12868. An' dey say yo' kin take bluestone an' saltpeter, beat it up an' make yo' a kine [kind] of a little sack yo' know lak [sack-lak yo' know] an' wear it in yore

shoe an' dat'll keep yo' from ketching dis stuff.

(Anything that anybody puts down for you.)

Yes sir. [Waycross, Ga., (1077), 1793:12.]

12869. "Get your [bath] water and bathe in it, and put a certain 'mount of saltpeter in it, and bathe in it, and throw it out at [towards] sunrise. Take a spell off you." [Mobile 978:2.]

12870. Saltpeter in bottom of shoes, "keep 'em from harming you." [Mobile 944:8.]

12871. Bury saltpeter at gate: "that will eat things up." [Mobile 873:2.]

12872. "Anybody tryin' to harm you...carry a lump of saltpeter...let it dissolve in your mouth and swallow it." [Mobile 901:6.]

12873. Wear saltpeter in each shoe for success. [Memphis 1544:2.]

12874. Mix a tablespoonful of saltpeter with Jockey Club perfume an' rub over hands for luck in gambling. The saltpeter kills any conjure and Jockey Club sweetens the luck. [Memphis, (960), 1546:7. This same mixture is used in a bag for the same purpose in 1546:6.]

12875. Well, dey got a root dey call de *Sampson Giant root*.

(Sampson what?)

Sampson Giant root. It's a root, it's impossible almost to break it. Well, it would, could stand a tremendous pressure to break it, but jis' hand it to a person ordinarily, they can't do anything with it. An' they call it the *Sampson Giant root*. And they claim that you kin take it and by using it through a perfume, or else using a piece of gum, and you apply for a job, that nine

times out of ten, whoever you ask for a job, he will write you up to go to work or give you a proposition to come back at another time. That there's no way to refuse you as long as you got a piece of it, and kin get around him so as to encircle him. Why you got him under your influence during that time.

SAMPSON GIANT ROOT ALWAYS BRINGS JOB
YOU MUST WALK ROUND - ENCIRCLE BOSS

(You have to go and circle around him?)

Circle and naturally he'll stop. And you tell him your business, that you come to apply for a job. And of course he's more 'an apt to look over and give you somepin to do. That's known as the *Sampson Giant root*. [Norfolk, Va., (470), 478:7.]

12876. Chew Sampson snakeroot and spit 3 times in front of boss when asking for job. [Memphis 1561:5.]

12877. Ah've heard a person kin steal yore scissors an' put chew in bad luck, take yore luck from yo'.

(How do they do that?)

Ah don't know how they do that! [Wilson, N. Car., (1454), 2643:18.]

12878. Yo' take dem scissors, a brand-new pair of scissors an' yo' put 'em undah yore bed, but chew open 'em an' put 'em next tuh where yo' lay, an' open 'em an' them scissors will bring anything back to yo' dat chew want [that was taken from you]: money or a woman or a man, anything yo' want back to yo'.

[Algiers 2994:12.]

SCISSORS - OPEN ON FLOOR UNDER BED - LUCK

12879. Take de scissors an' don't close 'em up, open dem out yo' know,

an' stick dem [them] down jes' undahneath yore bed. Stick de points up lak dat [demonstrates]. Keep yo' in good luck.

(Have the scissors open and the points sticking up under your bed?)

Yes. Yo' know, jes' lak de scissors open dis way, an' jes' stick dem down dat way [demonstrates]. [Points of scissors stick down into floor.]

Or eithah a glass of watah. Yo' see, dat glass of watah, jes' have enough watah in it to know dere's watah in de glass undah yore bed. Dat's for luck.

(The points of the scissors are sticking down to the floor under the bed.) [Wilson, N. Car., (1486), 2660:14.]

12880. Dey take dese redhead scorpion. Ah know of a woman blind her husband dataway. Take a redhead scorpion an' git rid of yo' dataway, too. Take a red-

SCORPION - REDHEAD ONE - DRY AND POWDER
THIS IN PERSON'S HAT BAND WILL BLIND HIM

head scorpion an' kill it. Put him out, yo' know, in de sun an' let him git good an' dry. Dat head'll dry yo' know, it will git hard an' dry.

Take an' beat it up fine an' it be like powder. Yo' know, mash it up. Den put it in de band of dere hat, like chew know around.

(Inside the band of the hat?)

Yes, dats right, an' yo' see dat sweat run down in dere eye. *Blind 'em jes' as when yo' come in dis world*. [St. Petersburg, Fla., (1021), 1652:2.]

12881. Why yo' take dis scorpion an' kill him an' care [carry] 'in tuh a... Jes' lak if yo' wanted tuh kill a person, take dat scorpion an' some black gum-

SCORPION - BLACK PEPPER - RED PEPPER - GRAVEYARD DIRT
TIE IT IN THERE - LET HIM SLEEP ON IT - COMMENCE
FAILING - NO M.D. - CAN HELP YOU - GET MAN WHO KNOWS

powder an' some red pep-
per an' some graveyard
dirt an' tie it dere.

Put it on - git a chance
tuh git inside his house

an' let him sleep on it, an' he commence failing. De doctors [M.D.'s] couldn't do anything - ain't nuthin de doctors could do - unlessen he [patient] goes tuh

a man dat knows somepin about it. [St. Petersburg, Fla., (1042), 1691:2.]

12882. Scrub your home with sugar, cinnamon and wintergreen and you mop that out. Don't put no soap or no powder, just mop the place in. Always start at de

SCRUBS: SUGAR - CINNAMON - WINTERGREEN - NO SOAP OR POWDER - MOP IN - NEVER OUT - FINISH BY SPRINKLING CINNAMON AND STEEL DUST OVER - IN 4 CORNERS OF HOUSE ESPECIALLY GOOD TO DRAW IN OPENERS = FIRST CUSTOMERS

sill of the door, mop it in. Then after that, take you some cinnamon and *steel dust* and sprinkle all around into the home, just sprinkle it

into the place - the four corners of the house. And that draws *openers* for you for business. [New Orleans, La., (804), 1130:3.]

12883. You can go to that same drug store and you can buy some dust they call *gavan* dust. You take this *gavan* dust and you - with your overnight urine -

SCRUBS: GAVAN OR GAZAN DUST - NOT VAN-VAN - FORMER A BLACK POWDER - LATTER A RED LIQUID - BUY BOTH AT DRUG STORE - MIX WITH OVERNIGHT URINE - SPRINKLE ON BANQUETTE [SIDEWALK IN NEW ORLEANS] AND SCRUB INSIDE ALL THIS ATTRACTS CUSTOMERS INTO YOUR HOUSE TO BUY

a whole bucketful of overnight urine. An' yo' mix this *gavan* in the overnight urine and you stir it up. And you put that all round the *banquette* at your place.

You scrub with it. And every customer that passes, and if they smell it, it attracts big attention. Catch them and they come right on into the place where you is. And if they got a nickel or dime, they is going to spend it.

(You mean *van-van* or...)

Gavan. They got *van-van* and *gavan*, but *van-van* is red and *gavan* is black. [My transcriber heard this word as *Gagan*, which may be the original.] [New Orleans, La., (809), 1136:5.]

12884. Scrub it out good with *Red Seal Lye*, got the red seal [trademark] on it...an' yo' wrench [rinse] it good this day - like today - and tomorrow you go

SCRUBS: RED SEAL LYE - SCRUB TODAY - TOMORROW USE 9 BUCKETS OF WATER - IN 9TH BUCKET ADD SUGAR AND CINNAMON AND FAST LUCK - LUCKY - CAN RENT HOUSE

there and you use nine buckets of water. And the ninth bucket of water you put sugar and cinnamon and *Burben fast luck* in it,

and it'll be lucky and you'll, can rent the house.

(What kind of *fast luck*?)

Berb - bur - I believe - *Burbeans* - you know that spells beans.

(*Burbean's*?)

Yeah, *Burbean's Fast Luck*.

(What is it, an oil or a powder?)

It's a oil-like. You gets that outa the drug store. [New Orleans, La., (851), 1317:4.]

12885. Now, if you bottleggin', you want trade. Now you go to your *drug store*. You buy you a pound of that brown sugah, you understand. You get choo

SCRUBS: 1 POUND BROWN SUGAR FROM DRUG STORE - CODFISH BALL [FROM DRUG STORE] - NICKEL'S WORTH OF PARSLEY BOIL THIS IN 2 1/2 QUARTS OF WATER - BOIL IT DOWN TO 1 QUART - CLEAN UP WEDNESDAY - SPRINKLE FRIDAY - BUT BEGIN AT FRONT - COME ON BACK - CROWD IF BOOTLEGGING

a codfish ball - you know what dat codfish, big 0 [ole] codfish! You get that and get you a nickel's worth of *pahsley* [parsley]. Now, you gona take dat

pahsley, codfish ball, the sugar. You take your water, about 2 quarts or quart an' a half. Fix what you want, any kind of water. An' yo' put it in a pot or

bucket, or whatsoever will hold it. And put all that stuff into the water and let it boil. Let it boil down to one quart [the magic of diminishing amount]. An' use your pot every morning, like Friday's, that myst be your busy day for Saturday. Like Wednesday you wan'a take that day for cleaning up. Well, you take that water and git you someone to go out to clean up your place for you - just sprinkle that water - go to the front - come to the front like this [demonstrates], you see, an' come right on in [from the front door, leading future customers in]. Now, I don't tell you that people will spend their money there, but I'll guarantee you'll have a crowd there an' you won't have standing room. But somebody will spend money. You understand how that is? That'll square you.

I do that. [New Orleans, La., (815), 1151:1.] 12886. To keep the laws away, stick that lye and keep scrubbing lye - chamber-lye [urine] - use that and scrub well with it,

SCRUBS: SCRUBBING LYE - CHAMBER-LYE [HUMAN URINE] SCRUB WELL WITH ON PORCH - AT DOOR - ON FLOORS AND THEN TAKE A BATH WITH OIL OF BERGAMINE [BERGAMOT] THIS BRINGS IN CUSTOMERS AND KEEPS THE LAW QUIET

all around the door place, the doors and on the porch where they go backwards and forwards at. And then you - you get some oil of bergamine [bergamot].

(Oil of what?)

Oil of *bergamine*.

(Berg...)

Bergumine - oil of bergumine.

(What's that?)

[Here may be the first time I ever heard this troublesome word *bergamine*. Other hearings of the word followed. The long process by which I came up with *bergamot* I no longer remember. Many words gave me trouble.]

That's a oil jest like oil of cinnamon. It's got a scent, only de scent is different. See. And you put that in your bath water and bathe with it.

(What do you do that for?)

What do you do that for? Well, anytime you come in contact with the law, you kin almost - always square 'em up.

(I see.) [Vicksburg, Miss., (743), 1013:3.]

12887. In de business line - fo' customers, if yo' runnin' dis place of business. Now, yo' kin take when yo' *knock off* [close] dis place at night, put some

of dis *Hearts Cologne* in de water an' mop dis buildin' out dat night. An' don't sweep none of yore dirt out at night

SCRUBS: AT BUSINESS CLOSING TIME - MOP FLOOR WITH HEARTS COLOGNE IN WATER - DON'T SWEEP DIRT OUT FRONT DOOR AFTER 6 P.M. - ALL THIS MAKES BUSINESS PROSPER

after six a'clock, outa yore front atall. Dat'll make business an' yo'll prosper mo'.

(Brings customers in.) [Brunswick, Ga., (1939), 2109:5.]

12888. The word *seal* in HOODOO means a small slip of paper on which a design or message is printed or written. Some hoodoo shops during the Great Depression

sold a printed seal for a few pennies to entice customers into the shop, where they also sold

SEALS: TYPE OF HAND PRINTED ON SLIP OF PAPER

salt, pepper, sugar, vinegar, etc., all of them considered purer and more powerful than in an ordinary food shop. Some doctors made their own *seal* for clients or patients. And finally the *seal* degenerated [if that is the word] to a point where anyone could design or write his own *seal*! This latter word, *seal*, had become somewhat holy because of its use in *The Revelation of John*, last book of

of the Bible. As I said elsewhere, *seals* are *hands*, see No.2279, p.643, v.1.]

A *seal* - get you some. I've had one myself.

(A what?)

A *seal*.

(A *seal*?)

Yes, sir.

(You buy these?)

You buy de *seal*. Use'ly kin *buy one out here at New Orleans* [what a strange expression for a person in Vicksburg to use!]. And after getting this *seal*, it's not suppose to be - it supposed to be wore on you. You just wear that yourself - [protection against] the law...

[I turn off machine too quickly and must repeat informant's words.]

(It's a white piece of paper?)

Yes, sir. It's got a *seal* [a design] on it, but it's sompin that *you gets out chere at New Orleans*. [Vicksburg, Miss., (742), 1012:2.]

12889. *Seal ovah de do'*.

SEALS ONCE AGAIN (What kind of a *seal*? A *seal* from the *Sixth and Seventh books of Moses*?)

[Since these were considered by Moses, they also added to the holiness of *seals*.]

Yeah. No. *De Lawd is mah shepherd. Ah shall not want.*

(You write that on a piece of paper?)

Dat's right. *He made me de light. Ah'm in green pasture. He anoint mah head wit oil.*

(And that will keep the law away, if you are bootlegging or anything.)

Dat's right. [Brunswick, Ga., (1237), 2102:2.]

12890. You kin take three mens.

(What?)

Mens, like you and I.

(Oh, take three men. Yes?)

Three men and in between these men you can just say that you wanta take one of them mens as a trap. You wanta take this man here and trap these two men.

SEX: SEMEN IN NEW BOTTLE OF WHISKEY - LET STAND IN LEFT-HAND CORNER OF A HOUSE OR ROOM 9 DAYS - SEE THAT MALE RIVALS AND WOMAN HERSELF DRINKS FROM BOTTLE

Well, you kin give that man there anything that you wanta eat [or drink]. Take a bottle of whiskey that's never been used

and you take your hand and play with yourself until you discharge. [Human semen is common in *HOODOO*.] You put it in this whiskey and you stop it up and you turn that down like that and leave it for nine days.

(So that it is leaning against something?)

Yes, in the corner of the house - in the left hand corner of the house.

[This is a cornering rite, very common. The left-hand corner is to the left as you enter house or room.]

(All right.)

All right, in 9 days you take this whiskey up. At 9 o'clock you meet this party and you ask him if he wants a drink. You gotta be sure that he do's drink, and you take some and give it to him. And then you leave him with the bottle. They drink it all up. Whatever they do with it, you see 'em drink some before you leave 'em. If they got one or two men, they'll finely wean away from them men and crave to you.

(You do this to a woman?)

Yes. [New Orleans, La., (883), 1456:6.]

12891. I tell you how that is did. She takes some of his discharge, and use

some kind of solution on it, and use it like dat and have you [a man] so you can't have no ambitions for her or no other woman. (What would she do with that?) Just take it and there some kind of solution that made up with some kind of

SEX: SEMEN - UNKNOWN ROOT SOLUTION KNOWN TO OLD MAN
HERE - URINE - STOP UP BOTTLE - SHAKE 9 MORNINGS
10TH MORNING SHE THROWS BOTTLE OVER RIGHT SHOULDER
BREAKING IT - THEN SHE TURN ROUND TO RIGHT - PICK
UP WHAT'S LEFT - WRAPS THEM - HIDES - HE IS IMPOTENT

root, some kind of root you go out and get. I know a old man out chere got some of it. And when she gets up she shake dat bottle.

(She puts the solution together?)

Puts the solution in with the urinate, and with this root and stop it up, and shake dat bottle every morning for nine mornings. And the tenth morning, instead of her shaking it, she throws it over her right shoulder and breaks the bottle. Then as she turns around, she turns to the right.

(She turns to the right?)

Turn to the right when she turns, and pick that up. Just pick up what's left, the roots and things of that kind, and takes 'em and wraps 'em up and places 'em away to some safe place.

(And what will that do to him?)

That will keep him from having anything to do with anybody.

His use goes entirely away. [Richmond, Va., (420), 373:2.]

12892. I've heard of a case of that kind, where he runs around and she don't want him to run around. You go to the drug store and get you some sterile cotton.

SEX: MAN WIPES WITH NEW LINEN HANDKERCHIEF - WOMAN
WITH NEW STERILE COTTON - SHE TIES COTTON IN CENTER
OF HANDKERCHIEF - 4 CORNERS OF HANDKERCHIEF - AND
CENTER COTTON PIECE MAKE THIS A QUINCUNX - RITE OF
5 POINTS - SHE TIES ONE SET OF DIAGONALS - 2 POINTS
TOGETHER - THEN THE OTHER SET OF 2 POINTS - THESE
4 CUT-OFF ENDS WERE ABOVE THE KNOT - 4 ENDS AND
KNOTTED BUNDLE SHE PUTS IN MATTRESS - HE STAYS HOME

ton. When you go to bed at night, and if you have connection with him, you give him a towel to use on himself, and after you have connection with him, let him do everything, don't you do nothing. And when you have finished, you use that cotton, and

give him a towel to use. You take that and get you a man's pocket handkerchief. You take and tie it up in the middle of that handkerchief, the cotton that I've used. [A quincunx rite, the center of 4 corners] I've used the cotton myself. He'll never know the difference you see. I'll tie it up in that handkerchief like this [demonstrates]. Be sure it's linen. Get a brand-new handkerchief and tie in there, and cut the ends of that handkerchief off, open my mattress and put it in that mattress, and he'll never run around no more. [New Orleans, La., (855), 1351:7.]

12893. [These two separate rites I have left together for the sake of the reference; the first rite being somewhat special, the second fairly common:]

(1) SEX: ENDURANCE RITE - CUT OFF BOTTOM OF DIRTY
STOCKING - USE CONNECTION [SEMEN] ON IT - STOP UP
LATER YOU CAN JES' CONTINUE - CONTINUE - CONTINUE

Dey'll take de bottom, jes' lak yo' got a ole piece of stockin' an' take de bottom out of a stockin'. Cut it off an' let it be dirty.

(2) SEX: STOP UP MAN'S URINE AFTERWARD - TO HOLD HIM

It can't do yo' no harm unless it's dirty. Dey take de bottom of dat stockin' an' cut it out - cut de bottom of dat stockin' out - an' takes it an' stops it up. If dey kin git a chance, yo' know, when dey make connection, dey kin use

dat. Stop it up, jes' continue - continue - continue.

Well, jes' lak if yo' wus a man, wus comin' to mah house, an' wus goin' into anything wit me, yo' know, an' ah'd git chew sometime. Dere's de bucket right dere. Make yore connection [urine] right dere in dat bucket. Well, ah'm not goin' make none in dere. Ah'm puttin' yo' up to make it. [Then I] stop it up. [Savannah, Ga., (1272), 2152:7.]

12894. If a man have a lady out dere whut he consumin' his time wit an' she devoted to him, well if it ever come a time when he can find no sensation wit

SEX: MAN'S NATURE [SEMEN] AND WOMAN'S [MENSTRUAL]
IN MATTRESS UNDER HIS HEAD - FEELING ONLY FOR HER

her, well it isn't but one thing that she had to do. Well, that *nature* that flows, jes' put it on a rag or somepin like that an' put it away in de bed under de mattress jes' so he don't know it - under his head. Well quite natural he won't have no feeling fo' no one else but her. [Recording bad, I evidently ask whose *nature*.]

Both of 'ems. [St. Petersburg, Fla., (979), 1586:11.]

12895. If a man has a discharge with me, why ah take mine and his both together an' put it on cotton an' stop it up, why he'll nevah bother with nobody

SEX: MAN'S DISCHARGE AND WOMAN'S DISCHARGE BOTTLED

but jes' me. [This woman takes the man's discharge, semen; but what does she take from herself? I mean, what does she think she takes? There is evidence in HOODOO to indicate that some of these women had no idea of ovulation, that she like animals lays eggs; that that egg is not laid (or propelled) at the moment of orgasm. I leave this complicated business to the medical experts.] [Fayetteville, N. Car., (1417), 2551:11.]

12896. Now, if you want to divorce her - if you want to break this up - if you get on to [suspect] her - you are suspicious. [If you suspect she had you

SEX: MAN HAS LOST HIS COURAGE BY WOMAN MEASURING HIM
WITH STRING SHE TIED ABOUT HER WAIST - AS A CURE HE
WEARS CLEAN WHITE SOCKS - BUYS BOTTLE OF BEER - GOES
FOR WALK - POURS BEER INTO LEFT SHOE - DRINKS IT ALL
HOLDS EMPTY BOTTLE IN LEFT HAND - BRINGS BOTTLE TO
BACK OF HIS NECK - THROWS IT IN FRONT OF HIM - CURED

tied up, has made you sexually impotent.] Jis' go on, put you on you some clean socks, walk on to a beer joint - some place. (To a beer joint?) Yeah. Get you a bottle of beer and go on walking. Walk far enough where you begin to perspire and when your feet get hot and you perspire, stop and sit down. Take the left shoe off. Pour this bottle of beer in that left shoe. Drink the beer out of the shoe instead of the bottle. Close the bottle. Stand this way [demonstrates] and turn your hands [this way] and throw it [bottle] straight out in front of you, with your wish [that your impotence leaves]. It [potency] comes back again.

(I see.)

Yes, all the affection is taken away from her.

(I see. Take this beer bottle in the left hand, then, you bring it around to the back of your neck.)

Yes, that's right.

And take that [bottle] in your right hand and throw right directly in front of you.)

(I see. And that breaks the spell of that string around her waist.)

Sure. Yes, sir. [My preceding comment is a good example of my using information informant had given before researching began. Woman had "tied him up" by measuring him with a string and tying it about her waist.]

(It should do it?)

Sure. I've seen it do it.

(I see, I see.) [The wish is the power!] [Vicksburg, Miss., (776), 1069:3.]

12897. Well, if de [= dey = they] want make him stay home, it's a little blue blossom grows in de woods jes' lak de blossom in a woman's [something], yo' know, dat little *nest* of hern - jes' lak dat.

SEX: CHASTITY BELT SUBSTITUTE
BLUE FLOWER IN WOODS
LOOKS LIKE WOMAN'S NEST

Yo' kin take dat [blossom] an' steep dat [in water] an' make him stay home. Yo' kin steep dat - say if he's a coffee drinker - an' sweeten it round de home. Sprinkle it round. It's a

little vine wit a blue blossom on it. Steep it an' put a little of dat in his cup. Man, he couldn't put a collah an' chain round his laig an' pull him 'way from home.

(What do they call that vine, do you know?)

Dey call [it] a true vine, true vine. Hit's wit a blue blossom like dat blossom be's on a woman, yo' know. [Even Shakespeare in *Hamlet* was concerned with a similar plant.] [Brunswick, Ga., (1208), 2062:8.]

12898. Woman's drawers, why you gotta tie nine knots in them.

(How do they do that?)

How would jew do it? Jes' take a cord, you know jes' like dis is heah [electric cord from my machine to floor plug]. You see, dat cord. An' tie it round dere nine times. Take it

SEX: CHASTITY BELT SUBSTITUTE - LEGS OF HER
OLD-FASHIONED DRAWERS ARE TIED INTO 9 KNOTS

down, see, and you measure it up side wit sompin of yours, and then put 'em back. Well, she'll

go out. She can't sleep with no man, she's gotta come back. [The magic here is simple and direct, the woman is unable to stretch her legs apart!] [Charleston, S. Car., (530), 641:7.]

SEX: CHASTITY BELT SUBSTITUTE
FLOUR - URINE - DOG BURS

12899. Well, you take flour dough. Understand, take flour dough - take a little urinate tha' choo use [to work the dough]. An' let that

dough dry out whare [where] you kin grind it into a powder-like. Then after you are outside [your house], gone away from your home - do you know the dog burs? Have you ever heard tell of dog burs? It's a little sharp bur.

(A little bur that sticks in you?)

[Dog bur is the hounds-tongue, "a coarse weed (*Cynoglossum officinale*) having tongue shaped leaves and reddish flowers succeeded by nutlets covered with barbed prickles.."]

That's right. Put 5 burs inside of that dough with that [urine] and then when you go out, why you gon'a take that [dough] and lay it under the bottom of your steps. There's no man will fool wit your woman while you're gone. [New Orleans, La., (812), 1144:5.]

12900. [These following rites, excepting a few new locations of beliefs and a detail or two, add little to the dog rites in volume 3, numbers 2408-2419.]

SEX: MORE DOG LIVER RITES

Dey tell me, dat if you having trouble in yore home with your family, dat if yo' wanta ketch 'em so dat yo' know who it is yo' havin' trouble with, dey tell

me to takes yo' a piece of dog liver an' give it to yore wife, an' whenever dis fellah come back in dere, why he'll be fastened dere an' stay until yo' come.

[Wilson 2647:16.]

12901. If man and woman stuck [together], rub between them with dog liver [to loosen them]. [This is a sort of hair of the dog that bit you remedy, presuming the trouble had started with dog liver.] [Charleston 593:3.]

12902. If man and woman stuck from eating dog liver, never get them apart because the dog has been killed; it kills them. [To use the dog's liver the animal had to be killed. The purpose of this rite is to be rid of both persons - murder without discovery!] [Mobile 942:4.]

12903. To make the man stick, use liver from male dog; to catch woman, use liver from female dog. [Charleston 612:3.]

12904. Use male dog liver to catch man. [Mt. Vernon (on Eastern Shore), Md., by hand.] [Presumably the woman was not caught by female liver or I was too inexperienced or too much of a doubter about these unusual beliefs. Even the folklore world had never heard of them!]

12905. "Use a black dog wit a woman; a cur wit a man. Kill black dog after that [dog] has copulated, bury liver under leak of house;" woman and other man tied. [That word copulated looks like my substitution for a more usual word. The remaining part of the liver used is buried under the drainspot from the roof.] [Charleston 629:9.]

12906. The term proudin' used and liver fed etc. [Vicksburg 997:5.]

12907. Kill slut when she's proudin', cook her liver, give it to a person, causes P. Cap. [Washington, D.C. 826:2.]

12908. Wife puts dog dung [not liver] on rag, wipes husband after intercourse; when he goes with another woman they get stuck. [Richmond 333:8, from Johnson the Indian-blackman root doctor of Richmond, a friendly person who gave me root I carried in my recording machine as long as I used it. Superstitions? Not all all. I could always pull out the root to show other doctors, all of them skeptical about its worth! Richmond 333:8.]

12909. Dog liver baked to a powder and rubber on woman's vagina. [Norfolk 483:1.]

12910. Belief known at Newport News, 513:9.

12911. Belief known in Baltimore, 43:2.

12912. Liver must come from bitch in heat. [Richmond 288:2.]

12913. Well dey say dey take de snail an' yo' boil him - de woman do - an' soak it in a rag. Boil him up good an' den put de rag in a, a nice clean rag, in dere, den wring it out an' let it dry. An' den let de

SEX: SNAIL USE IN man wipe wit dat rag after dey have intercourse, an' dat will take away his nature. [Snail rite were also given in No.2458-2470, in v.3, and there are probably a number in interviews.] [Waycross, Ga., (1086), 1755:10.]

12914. Yo' kin take a snail an' put it with fresh hog lard an' stew it down an' grease a man's privates with that an' that'll keep him from havin' any nature. [Waycross 1961:6.]

12915. Drag snail across stroud of underwear, cross it [make a cross mark on stroud with snail] [victim] can't have anything to do [no sexual relations] with anyone. Take snail and put in bottle and bury until dead. [The preceding stroud is certainly not a course garment on blanket (probably made in Stroud, England) and once used in North American Indian trade.] The meaning of the word is clear, the spelling is the problem. Yes, I frequently asked for spellings. [Memphis, Tenn., (962), 1554:3.]

12916. Snail into cup with fresh lard, boil down, use as salve, cure for impotence. [Memphis 1561:2.]

12917. Snail, yolk of egg, sugar, close up, in 3 days snail dies, use for impotence. [Memphis 1564:3.]

12918. If yo' had a sweetheart an' wanted tuh be in love, yo' could have dealin's with chure husban' an' yo' kin put dat in a bottle an' yo' kin put dat up ovah de top of yore do' an' he'll always be crazy 'bout chew.

(Your husband will?)

Yessuh. [Surely the lover!] [Memphis, Tenn., (949), 1531:20.]

12919. Woman mixes man's nature [semen] with peach tree sap and ties it up [in a piece of cloth] to tie him up - to make him impotent with other women. [The magic here is probably based upon the fact that peach-tree sap can harden into a gum.] [Richmond 326:2.]

12920. His come [semen] beat up with banana [phallic symbol] and toenail dirt, give to woman. [Memphis 1572:8.]

12921. (They shoot the shadow, you say?)

Yeah.

Well, dey do dat to harm a pusson, get him into trouble - harm 'em. Yo' be up dere - standin' dere - of co's [course] dis de individual, yo' understand.

Yo' have a walkin' stick, see.

SHADOW: MEASURE WITH WALKING STICK - LATER
SHDOT IN HEART - A CAUSE OF HEART TROUBLE

While he standin' up, yo' be markin' in de ground. Yo' mark where his shadah is, yo' know. Well,

after he go yo' know, yo' shoot dat shadow an' yo' shoot right in de heart. See, wheah yo' heart is, yo' know.

(And what will that do to them?)

Dat give dem heart trouble. [Charleston, S. Car., (518, *Doctor Nelson*, see pp.1599-1600, v.2; pp.2260-2211, v.3; No.7413, p.3270, v.4), 609:7.]

12922. Jis' take a [gun] shell an' cut it open, an' take a silvah dime - shō [sure] it be a silvah dime. Cut it up an' put it back in de shell an' shet it back up. An' yo' shadah...an' he shot at yo' shadah, he'd hi' cheh [hit you]. Dat jes' kill a person. [Wilmington, N. Car., (323), 259:1+85.]

12923. They take the measure of your shadow and bury this measure: "Yo' begin to lingah an' drindle away." [Washington, D.C., 824:1.]

12924. De way ah heard it, dey says: jes' lak yo' see a person's shadow. Yo' take de measure of his shadow. Jes' lak a person walkin' along an' he happen tuh stop an' yore shadow's up

SHADOW: MEASURE PERSON'S - BURY - KILLS HIM

'ginst de house or....Well yo' jes' take dat width. Write it

lak 18 inches or whatsomever: two an' a half foot or whatsomever yo' see, or six and a half or whatsomever it is. Yo' jes' do dat an' bury dat - de information. Dat's tuh run someone, sompin other lak dat.

(What will that do to a person?)

Dat will kill dem. [St. Petersburg, Fla., (977), 1584:10.]

12925. If a man huntin' a job an' he wanted a job, de first thing, he's gotta make de man feel he's sorry fo' him, an' to do dat, he'd have to carry on him what is known as *Shame Brier*.

SHAME BRIER: SENSITIVE PLANT - CLOSSES UP IF TOUCHED

SAY TO PLANT "BE SHAMED" AND TELL IT WHAT YOU WANT

[FOR IDENTITY - NAMES - EXAMPLES - SEE v.1, p.646f.]

GET 9 LEAVES - WRAP THEM - CARRY TO PLACE FOR A JOB

But he mustn't git de *Shame Brier* until it closes up. Yo' see, de leaves is open, an' deh, dey'll close up.

But chew gotta pass de han' ovah dere an' say tuh de *Shame Brier* tuh "be shamed", or whatevah yo' wanta do, yo' tell de brier dat an' tell de brier tuh be shamed. An' den when it closes up - it will close up itself. Well, yo' git chew nine of dose leaves. Yo' wrap dem up an' den take 'em on tuh where yo' wanta go an' den ask fo' yo' job.

(That will get you the job.) [Brunswick, Ga., (just before 1240), 2106:2.]

12926. Tuh make de boss give yo' jobs, now. Now, if yo' wanta job an' if yo' goin' down dere. See, if de boss is mean to all de rest of de people - mean

to yo' - he give everybody a job but chew. All right, well yo' git chew a little piece of saltpeter an' put into yore pocket. Well, den yo' see yo' git dis heah *be 'shamed*

SHAME BRIER - OR BE 'SHAMED BRIER ROOT - CHEW - SPIT AT BOSS'S FEET - SPRINKLE CAYENNE PEPPER CROSS PATH

brier root, as ah tole yo', an' have dat in yore mouth an' spit down to his feets. An' den if he's very mean - if he's very hard - yo' sprinkle a little dis heah cayenne pepper cross his path like if dis he office heah. Ah sprinkle little dis cross yore office where yo' go in to go into yore place of business an' ah have dat in mah mouth, an' ah says, "Say, Captain." Yo' know *it's quite natural fo' a colored man to call a white man "Captain" or "Boss," see.* Well, "Say, Boss, listen, whut about a job dis mornin'." Den he'll look around - an' be done crossed dis peppah, yo' see - he look around an' *he say, "Well, Old Doc, yo' don't wanna work if ah done give yo' a job."* Yo' say, "Well, all right, yo' try me."

He say, "Well, den go on out an' see whut chew kin do."

Yo' see, he done changed his mind. Yes sir, his mind is changed completely. [Mobile, Ala., (656), 941:1.]

12927. (How do they use that?)

Well, they tell me that you have to get it at midnight.

(This *shame grass.*)

Shame grass.

(What does it look like?)

Well, it's, has thick leaf and if you run your hand over it, the leaf will wither up. If you put your hand over it, you can tell it.

(I see.)

SHAME GRASS [= SHAME BRIER] PICK AT MIDNIGHT - HAS THICK LEAF - RUN HAND OVER - IT WITHERS UP - MEN CARRY IT IN POCKET OR CHEW - THEY WALKS UP TO A WOMAN...SHE'LL HAVE TO DO JUST WHAT HE SAYS DO

And you can take the root of that and mens carries it in their pockets or either chew it in their mouths. And every what

[whatever] they walks up to a woman and wants her to [do], command her to do, she'll have to do just what he says do. You takes it - you can tell it. It's a herb that grows and runs on the ground like a vine, and the minute you do like that [touch it] the leaves will close together.

(That's all he does, just chew it?)

You chew it or either carry it in your pocket. And any time you rubs it in your hands and lays your hands on her body anywhere, she'll do just what you want her to do. [Mobile, Ala., (710), 980:2.]

12928. Yo' walk down de railroad [track] to a bramble brier an' when dis brier leaves begin tuh [turn up], yo' gits down an' git a piece of de root.

SHAME BRIER FROM RAILROAD TRACK - LOOK BOSS IN EYES

up to him an' says, "Boss, ah'm down, ah want a job today." Well, if yo' jes' don' let him look around an' yo' keep his eye right into yore eyes [looking boss in the eyes is a common feature of many job rites] an' if anything roun' dere he goin' give yo' a job dat day. [Sumter, S. Car., (1367), 2419:12.]

BE SHAME BRIER OR BE SHAME ROOT - CUT UP - SEW UP IN CLOTH - FEED HEARTS COLOGNE - LUCK FOR ANYTHING

in dere an' put dis heah Hearts Cologne wit it.

Chew jes' a little piece an' keep a little piece in yore hand. Yo' walks

git dis heah *Be Shame Root, Be Shame Brier* an' git hit an' cut it up an' put it

(What do you put that root in?)

In a cloth an' sew it up an' wear it. Say dat will make yo' be lucky in any-thing yo' put chure han' tuh do. [Root became a normal *hand* for any kind of luck.] [Waycross, Ga., (1077), 1744:11.]

12930. Ah learned about de new shingle from a house, sech as bad luck or like dat. Dey said dat if yo' have - jes' like dis building heah an' yo' ovah yondah somewhere. Git

SHINGLE - NEW - TACKED ON HOUSE MOVES PERSON WITHIN
USUALLY RITE KEEPS OUT SPIRITS - ITS USE HERE GOOD

chew a new shingle an' bring it an' tack it on dis buildin', if yo' want

anybody to leave out from dis buildin'. When yo' tack dat new shingle on dere, dey said it won't be long befo' someone will take sick in dat house, an' aftah dey take sick when dey git up, dey'll leave out.

(You tack a new shingle on somebody's house.) [Waycross, Ga., (1159), 1935:4.]

12931. Well, you take a man dat - a person what wanna have you home all de time an' mix up, mix up [confused] from time to time dat - he would come in your home and he would git a

SHIRT - WOMAN CUTS PIECE FROM MAN'S SHIRTTAIL - KEEPS
HIM CROSS WITH WIFE - KEEPS HIM COMING TO SHIRT PIECE

piece of yore garment. Jes' like you got dat shirt [author's shirt

brings a version of the shirrtail rite to informant's mind]. If he [the man we started with] would see anything keerless around your home [soiled clothing], like you gotta hang yore shirt [but don't], some stuff around not put in de *dirty bag*. He [the man we began with will soon be changed to a woman because this is a shirrtail rite] would take your shirt and carry it on home and take a small piece out de back, right under de back. [Here informant changes to a woman.] And a woman - most woman do it, no man. But most women do dat to keep up de home when she want dis man. See. She would take a small piece out of it and cut dat out dat shirt and *slap dat* [shirt]. [She] come on back and put dat shirt back where he is. And dat man would all de time be cross with his wife. [Woman cutting piece out of man's shirt is not his wife.] Nothin' she do could suit him. [Charleston, S. Car., (?), 652:6.]

12932. Ah knows dat's all right about de shoes. Jes' say if yo' an' a woman was in love tuhgether, an' by some means dat chew think dat dis woman is

SHOES: PUT ON - WALK FAST UNTIL FEET SWEAT - POUR
WINE INTO SHOE - DRINK - SEPARATES MAN FROM UNWANTED
WOMAN - ANOTHER DRINKING-FROM-SHOE RITE IS NO.12896

not de right woman fo' yo', an' yo' wants tuh git loose from her, yo' put on yore shoes an' jes' git out an' walk.

Walk fast. Yo' know dat chure feet will perspire but not smelly. Pull dem shoe off an' po' some wine in 'em an' drink dat wine. Dat'll separate yo' an' her. [For another drinking-out-of-shoe rite, see 12896, p.4412.] [Brunswick, Ga., (1174), 1980:7.]

12933. If she's got his shoes, she'll git de inside of dat lining in dere [insole] dat he wear next to his feet. She will git dat, an' if she kin git 'at, she kin take 'at an' put some - git some brimstone an' sulphur. Put dat in a piece of rag or some tissue paper first. Wrap dis up in tissue paper, but wrap coming to her, see. Wrap coming to her. Dis same thing, if she take it an' put it in under her bed, yo' understand, an leave it dere fo' nine mornings under her bed or - don't put it under her haid because dat would take as much effect on her haid as it would his'n. Put it about de middle of her bed [center of bed makes this a quincunx rite] about where her body rests, yo' know, fo' 9

consecutive [days]. An' 'fore dat time, dey say dat he will be just back to her or goin' crazy fo' to git back to her.

(After she wraps that material up in the tissue paper, what does she do with that shoe sole?) [My words shoe sole here confuses informant, we had been talk-

SHOES: INNER SOLE - BRIMSTONE - SULPHUR - WRAP IN TISSUE PAPER - WRAP COMING TO YOU - KEEP UNDER BED 9 NIGHTS - DON'T PUT UNDER OWN HEAD - IT WILL AFFECT YOUR HEAD INSTEAD OF VICTIM'S - MIDDLE OF BED MEANS A QUINCUNX RITE - MAN RETURNS IN 9 DAYS - A SIMILAR RITE: SHOE SOLE FIX WITH RED PEPPER - BRIMSTONE - OIL OF ROSE - SULPHUR - WRAP - BURY AT HER DOORSTEP AND HAND UP HORSESHOE COMING IN - USE HER URINE FOR 9 MORNINGS ON HORSESHOE - THIS ALSO BRINGS MAN BACK

ing about the inner lining. Another rite for the same purpose now begins.]

Dat shoe sole, after she fix dat up, put it in some red pepper now, an' brimstone, yeah. It's red pepper an' oil of rose, yeah. Yo' git dat in de drug store. [No-

tice: red pepper in the drug store.] Oil of rose, wrap dat up. Course dat's liquid but chew wrap dat together an' dat sulphur will 'solve an' come to be a cake sompin like a flour dough, yo' know. Yo' understan' whut ah mean. Yo' wrap dat together an' bury it. Bury dat at her doorsteps - at her doorsteps. An' at de same time she wanta git her whut chew call a horseshoe an' fix it up. Put dat horseshoe de way it's coming in, not de way it's goin' out - de way it's coming in. An' let it stay dere, an' don't nevah take it down. Nine mornings let it stay dere an' aftah de 9 mornings, during 9 mornings, she must make her urinate 9 mornings. Yo' understand whut ah mean. But fo'evah leave dat horseshoe dere. When he comes back she will leave de horseshoe dere contin[ua]lly, an' use dat chamber lye fo' 9 mornings right on. Keep a using it until dat head is on dat. Ah'm working on de hair proposition, yo' hair dat chew asked me about. [St. Petersburg, Fla., (1051), 1706:3.]

12934. Dey take yore socks, or take de inside little - yo' know it's got a thin sole in yore shoe - de bottom of yore shoe. Take dat [insole] out an' ball it up an' wear it in the bottom of yore shoe.

(Well, what would that do?)

Well, that would bring them folks back.

(Who would do that?)

De person dat's in de house.

(The person that is living there would take the inside of your shoe and wear it in their [his or her] shoe. Both of them?)

One of them - either one.

12935. Well, jes' lak yo' wanta, probably, yo' might be goin' out gamblin' or sompin lak dat, an' yo' wanta have luck fo' that, or maybe yo' goin' out tuh play cards an' yo' wanta have luck fo' that. Accordin' tuh whatevah yo' want... Yo' kin burn a little coal oil an' sugah on 'em an' dat's fo' luck on dice... dat's fo' a man's shoes. [Memphis, Tenn., (1518), 2695:10b.]

12936. Dey burn de left-footed shoe an' dat will bring luck.

(Where do you burn it - at any particular place or time?)

Burn it in dere home - in dere rooms dat chew want de luck to come into.

(Just the shoe alone?)

Well, nope, some people use a - peels off an onion an' a little sulphur. Yo' burn it inside de shoe, yo' know. [Brunswick, Ga., (1229), 507:3.]

12937. Den she kin take one of his shoes if she in a position to have one an' turn it down at de back do'step undah destep, but not - jest take an' turn it right ovah. Jest put a little sand to each - yo' don't have to bury it, an' that'll bring him back. Dat's a shore way. [Waycross, Ga., (1088), 1755:12.]

12938. They can bury your left shoe to make you pine away. [Richmond 374:4.]
12939. To bring person back home bury his or her shoe under the steps. [Deal Island, Md. 24:5.]
12940. Inner sole of person's shoe buried under step to hold him or her. [Elizabeth City 491:1.]
12941. You can keep a person from leaving the house permanently by burying his inner sole under the steps. [Mobile 918:11.]
12942. If you take inner sole of shoe, dig a hole under the doorstep, lay the inner sole in the hole and drive a tenpenny nail through it, it will drive you away [just as you drive the nail], will kill you. [Mobile 918:2.]
12943. Person's left foot shoe bury in front of steps with toe pointing to house to bring back. [Memphis 1580:1.]
12944. Take de shoe an' bury it. Dey bury de shoe in jis' de place where dey de only one has tuh travel, an' as de shoe rot, dey'll be runnin' 'way from home. Take de right-foot shoe. [Memphis 1516:8.]
12945. Jes' de sole off de shoe - one, de right feet, an' tie it up in a piece of new homespun, sew it up in it, an' bury it underneat' de steps. Dat why he couldn't leave yo'. [Sumter 2409:9.]
12946. Salt and pepper in a shoe buried on the "sunrise side" of the house keeps up a fuss there all the time. [Wilmington 274:2+85.]
12947. Put salt and black pepper in shoe and bury it under the doorstep: "it jis' aworry yo', keep yo' walkin', run yo' crazy, an' keep yo' mindless." [Wilmington 257:4+85.]
12948. Into right shoe put salt, red pepper, bluestone and alum, and bury shoe heel out and toe to house. This makes wearer of shoe stay home. [Mobile 906:1.]
12949. To bring back, a woman buried her husband's shoe under the steps with heel down and toes up. [Wilmington 256:1+85.]
12950. A woman can take a man's left shoe and wear it to hold him. Or she can take the inner sole, dry it and wrap it up and tie it up, and get a jimson weed, wrap it with that, bury it where man urine [urinates] for 9 nights. That keeps him. [Memphis 1557:12.]
12951. Bury left foot shoe 5 feet from doorsteps or at north corner of house and he'll come back. [Memphis, (960), hoodoo woman, excellent, 1545:8.]
12952. To bring or send away - sole of left shoe - dig a hole - bury with the feet going away from the house - 3 to 9 days person will leave. If to bring back - bury shoe with feet coming to house - and [or] you can tack it over facing of door where it's covered [hidden] and the person will come. [Memphis (973, professional and excellent), 1575:10.]
12953. Well, yo' kin burn a woman's shoes fo' luck on cards. Dere's different kind of shoes for luck on either cards or dice. [Memphis 2703:3.]
12954. Woman burns her old shoe to dust, mixes this with graveyard dirt and puts in a man's shoes: "that would go to his brain and that would make his mind always stay on me." [Newport News 511:3.]
12955. Burn left shoe to ashes, add graveyard dirt, put [bury?] at foot be-neath back door, "they'll leave town." [Wilmington 163:10+85.]
12956. Put salt in old shoe, name him while burning this in fire, and he'll have to come back. [Wilmington 134:6+85.]
12957. Get a ole shoe of a ole man an' burn it up, an' then take de ashes an' red pepper an' salt, an' if de law comes, whenever he leaves, to throw dis behind him an' he won't come back any more. [Norfolk 524:3.]
12958. Tuh keeps de law away, what dey do roun' eah [round here] - ah know a lota dem burn shoes [usually the right] an' make a wish, an' take de ashes from

- 'em an' sprinkle it all in de fo' cornahs of de house inside. [Richmond 286:5.]
12959. If yo' take de shoe an' burn it, dat will run snakes away. [Fayetteville, 2515:4.]
12960. Take an' burn ole shoes an' dey say dat will keep devilment 'way from roun' yore house. Ole shoes an' sulphur. An' burn dat roun' dere an' dat keep all devilment from roun' yore house. [Fayetteville 2557:2.]
12961. Or either, if yo' are bothered with some kind of spirit that comes in there an' yo' can't see it, why yo' burn an ole shoe in the stove, or either put sulphur in every corner. [St. Petersburg 1625:2.]
12962. Burn men's shoes for luck for gettin' men. Put sugar on while burn-
ing. [Memphis 1551:6.]
12963. (When do you burn your shoes?)
On Friday fo' luck fo' people come roun', yo' mo' successful in money.
[Memphis 1515:11.]
12964. Put sulphur and cayenne pepper over his shoe. Burn it. Runs him away.
[Memphis 1560:13.]
12965. Burn an old shoe in store or fireplace for luck. [This is known every-
where.] [Wilmington 252:6+85.]
12966. If someone throws your shoe into running water, "you'll be forever running, can't stay satisfied nowhere." [Vicksburg 1018:8.]
12967. Throw both of person's shoes into running water to make him or her travel. [Richmond 290:3.]
12968. If you throw a person's shoe into running water, it will run that per-
son away. [Elizabeth City 591:2.]
12969. You can take that same piece, like I told you to [the insole of a shoe
in 1347:1] put that saltpeter under, in the toe of the shoe, and throw it in some
running water, and you'll get up and start to go on - you'd leave home and never
come back. That same piece out of that shoe. [New Orleans 1348:1.]
12970. Dey throw shoes in runnin' watah, git de right shoe an' throw it in
runnin' watah. Well, he will go 'way - he'll go clean away. [Wilson, cylinder
reference lost, but informant, No.1500, comes between informants 1499 (cyl.2667)
and informant 1504 (cyl.2671).]
12971. Here is one of the wierdest and rarest of shoe rites: Wear the jack
[stiff back of the heel] straight out in your shoe for love or to keep. [The
jack is flattened out and worn in the bottom of the shoe. Imagine the discom-
fort!] [Snow Hill, Md., 13:2.]
12972. [They] cut small piece off the toe of your shoe, wear in bottom of
their shoe. You can't leave them, jes' keep you there under their foots.
[Vicksburg 1013:10.]
12973. You can bring a person to you or keep a person coming to you by wear-
ing that person's insole in your shoe. [Norfolk 529:6.2]
12975. A woman wears the inner sole of a man's shoe about her waist to hold
him. [Richmond 353:5.]
12976. Write name all over inner sole of shoe and wear to keep down and under
control. [Memphis 1570:5.]
12977. You take and scrape de bottom of his shoe inside. Den dat'll make him
evil and mean in de home. Jes' take and put it in his bedtick, rip a little hole
and sew it up. [This comes from the well-known *Doctor Frank Hall* of Nansemond,
Co., Va., in 1937, whose words I had to take down by hand. Was man or dog [to
make mean) the original of this rite?)]
12978. Cut a piece as big as a dime from the insole of a man's shoe, and with
new nail, nail this piece to the floor under the carpet over which he walks.
This keeps the man there. [Memphis 1551:4.]

12979. If someone cuts a piece out of your shoe and tacks it up under the house, you can't leave that house. [Mobile 903:2.]

12980. Left-foot shoe and sock, ball up, nail shoe on the carbox of train and turn your back and say, "Goodbye." [Memphis 1555:1.]

12981. To send person away it is better to put his shoe on the train engine than in a boxcar. [Memphis 1551:5.]

12982. Take man's shoes and set them under the bed like he be fixin' to come home [toes pointing under bed]...that'll draw 'im. [Memphis (960 excellent), 1545:7.]

12983. Nail person's shoes under steps to keep home. [Memphis 1568:12.]

12984. If he is sleeping, just take his left-foot shoe and turn it down under the bed, right under him where he is sleeping. Or she can pull off an underpiece of hers and hang it up on the bed over his head and he won't wake up. [New Orleans, 1347:10, a widely known rite and other examples in HOODOO.]

SILKROOT = SILKWOOD = MILKWEED: CHEW - SWALLOW JUICE - IF YOU VOMIT YOU ARE POISONED OR CUNJURED

swallow de juice, and if you is *poisoned*, it'll make you sick in your stomach and you'll have to vomit. If you start to vomitin', why they've done somepin to you. [Wilmington, N. Car., (224), 216:7+85.]

12986. Yo' could take a dime an' git a leaf dat nevah was scorched[? something meaning undamaged] yo' know, dat de frost don't kill. Any kinda leaf de

SILVER DIME AND A GREEN LEAF UNDAMAGED BY FROST GREEN = GREEN MONEY: SILVER DIME NOW MONEY LUCKY

yo' have de best kind of luck. Put chew in real good luck. An' yo' keep it 'long as yo' keep dat dime.

(You just keep the dime, you don't keep the leaf?)

No, yo' don't have tuh keep de leaf, jes' keep de dime. Keep de dime. When yo' first git it, put it on de leaf an' hold it on de leaf. Den yo' keep dat dime den. Den yo' have good luck. Keep it in yore pocket - don't lose it - keep it in yore pocket. [Waycross, Ga., (1093), 1762:2.]

BOX PACKING - DIME - SALT: SEW UP IN RED FLANNEL A HAND TO WEAR ABOUT LEG FOR ANY KIND OF LUCK

outa a *hank*[?] - cheap boxes yo' know. Take dat dere stuff [packing] an' dat silver dime...[interviewer interrupts].

(Is it sort of sawdust or shavings?)

An' put hit an' de dime an' some salt an' a piece of red flannel, an' sew it up an' wear it round yore laig.

(What will that do?)

That will keep you lucky...

[I ask what kind of luck and restart machine.]

Any kind of luck - most any kind of luck. [Waycross, Ga., (1094), 1764:3.]

12988. Yo' could take a lizard or a snake or a frog or anything like dat an' **perish** it tuh death. Jes' put it in a can or sompin, yo' know, an' let 'im die. **Well**, when he die yo' could, yo' know dry it up. Yo' could make a powder out of **him** like dat. Well, den if yo' kin git dat in anybody's food, he gonna have dem **live** things in 'im - hit'll come back tuh life. Yo' see, dey grow.

Well, not de thing dey is tuh git dat out of him - jes' say, if yo' put it in

12985. Take a little piece of this silk root or piece of swamp root and hold it in your mouth and chew it and

frost don't kill. An' put dis dime on dat leaf an' hold it on dere, an' yo' kin keep dat dime near dat leaf an'

12987. De best luck is a silver dime. Git chew a silver dime an' git chew some dis heah stuff yo' cut

'im or anybody else put it in 'im, an' dey come tuh yo' [author become a root doctor] fo' tuh git it out of 'im, yo' git chew a silver piece of money. An' yo' wash dis heah, every edge, if yo' use a dime or a quarter or fifty-cent [piece] or anything. Let it be solid silver. An' hit every edge dat dey is round dere. Well yo' give him dat silver [internally] an' dat silver will git dat out of 'im. Hit'll take every bit of dat *poison* out of 'im.

(You have to hit every edge. With what?)

Yes sir, hit every edge [of the milled coin] with a file. Git chew a brand-new file dat has nevah been used an' yo' hit every edge - jes' a little grated silvah an' [and you give it internally to your patient poisoned by lizard, snake or frog]. [Brunswick, Ga., (1189), 2008:1.]

12989. Or yo' kin take an' go to - if yo' believe in the *root-working* or *hoodooing* - go to them an' yo' tell them that yo' are out looking for a job.

DRILL HOLE THROUGH DIME - PULL STRING THROUGH - TIE ABOUT LEFT ANKLE SO THAT DIME IS HIDDEN IN SHOE THIS GIVES YOU WORK AS LONG AS YOU ARE ABLE ANY TIME

Git a cotton cord string an' take a dime an' put a hole in it an' put this string - run the string through that hole of the dime an' jest hang it around yore left ankle. Let it hang down so it can be in yore shoes, hang down in yore shoes, so anyone can't see it. An' yo' keep that around there an' that will give you luck to have work as long as yo' kin any time. [St. Petersburg, Fla., (988), 1594:10.]

12990. Yo' kin take a dime an' put it in, yo' know, in a letter. Yo' would take de dime an' jes' lak yo' know somebody, an' yo' wanta git 'em back, an'

MAN WEARS DIME AND PIECE OF LODESTONE 2 OR 3 WEEKS THEN SENDS DIME IN LETTER TO WOMAN ASKING FOR A PIN

jes' keep it yo' know wit a piece of lodestone. Wear it wit a piece of lodestone, yo' know, 'bout two or three weeks sompin othah lak dat. Put dis dime in a letter an' send it to her an' tell her, yo' know, jes' lak yo' want a pin or sompin othah. An' tell her about dat. An' dey tell me, say, she'll come in de place or send de pin. [Brunswick, Ga., (1177), 1990:8.]

THIN DIME IN SACK WITH CAYENNE PEPPER AND SALT OVER DOOR TO KEEP HER MAN FROM THE OTHER WOMAN

12991. Take a thin dime [well-used or old] yo' see an' put it in a sack, an' some cayenne pepper an' salt in it, an' hang it up ovah yore do'. As he come in, yo' see, back an' fo'th, an' jis' keep it ovah de do'.

(What will that do?)

That will stop yo' [him] off from de [other] woman.

(From this other woman?)

Yessuh. [Memphis, Tenn., (927), 1510:9.]

12992. You tie you a piece of - some sugar, you takes a piece of lodestone, and you put you a silver dime in that, you see. And you sew it up. You sew it up in a red piece of flannel. You make it like dat and you carry it in your pocket, but you won't have

SILVER DIME - LODESTONE - SUGAR - SEW UP IN RED FLANNEL - YOU CAN ALWAYS WIN UNLESS SOMEONE CHEATS

no luck though if you have the *cheat* against you. As long as you keep the *cheat*

off you, you have luck.

(What do you mean "have the *cheat* against you?")

"Cheat," of course, if you [someone] put down loaded dice or anything, you can't beat it. See, you can't beat anybody that have [loaded dice].

(Oh, they cheat against you.)

Yeah.

(Oh, I see.)

If they cheat, you can't beat a cheat, you see. It won't do no good, you see. [*This theme of "unless someone cheats" is rare in HOODOO, since it would destroy confidence in gambling "hands."*] [New Orleans, La., (823), 1191:4.]

12993. Yes sir, ah've heard dat yo' take an' steal a dime - a silver dime - an' carry it to de...

MAN STEALS SILVER DIME - FROM HER - PROVIDIN IF SHE GOT ONE - SCRATCHES CROSS MARK ACROSS ITS FACE BURIES IN GRAVEYARD - SHE'LL FOLLOW HIM EVERYWHERE

(You steal this dime?) Yes sir, steal it from someone.

(And then you cross it. How do you cross it?) Right cross de piece.

Take a pocketknife or sompin an' cross a cross mark cross de face [on the dime]. An' carry it to de cemetery an' bury it, an' she'll follow yo' ev'ywhere yo' want her tuh.

(Whom would you steal this dime from?)

Anyone. It be best tuh steal it from her, providin if she got one.

(Oh, I see. To make her love you?)

Yes sir. [Waycross, Ga., (1095), 1765:7.]

12994. If yo' want him tuh give yo' his money, all his money, sometime ask him fo' money. If he happen tuh han' yo' a silver dime, don't chew spend dat

silver dime. Yo' take dat silver dime an' wrap it up in a piece of - it ain't cotton flannel either. It's woolen stuff. Yo' put chew two needles in dat, a short

WOMAN ASK MAN FOR MONEY - KEEPS SILVER DIME - WRAPS IT IN WOOLEN STUFF - STICKS INTO IT ONE LONG NEEDLE AND ONE SHORT [NEEDLE COMBINATION PROBABLY APPEARING ONLY HERE IN HOODOO] WISH TO RULE HIM AND BRING HIS MONEY - FEED "HAND" OIL OF ANNIS - KEEP IT IN TRUNK

one an' a long one, an' yo' make a wish fo' tuh rule him an' fo' tuh have him bring yo' dat money. An' yo' git chew some oil from de drug sto'...

(What kind of oil?)

Oil of annis. An' keep it [wrapped up hard] anointed wit it an' put it in de bottom of yore trunk, an' he'll bring his money tuh yo'. Dat's whut ah know 'bout dat. Dat's whut ah have experienced. [Memphis, Tenn., (1544), 2804:2.]

12995. Take a silver dime.

SILVER DIME FROM MAN SHE PUTS IN GLASS WITH SUGAR 2 TEASPOONFULS - SET IN CORNER - BRINGS HER MONEY

Yo' [a woman] git a silver dime from him an' yo' take dat silver dime an' yo' put

it in a glass an' put two teaspoonfuls of sugah on dat dime an' set it back in a corner. If he makes any money he'll bring it. He'll bring it to yo'. [Memphis, Tenn., (1548), 2801:8.]

12996. Jes' lak anybody, well, jes' say if a woman have a friend or sompin an' he is able tuh give her, an' can give her, an' hit look lak he don't wanta use her fo' convenience, why she kin git a dime from him an' she kin take dat

WOMAN TAKES SILVER DIME FROM MAN - FOLDS IT TO HER
9 TIMES IN NEW DOMESTIC - WEARS DOWN DERE - PEACE

next tuh her an' dat's good. Dat'll help out a whole lot in peace with him an' he'll provide for her mo' bettah.

(Just wear it any place on her body?)

Yeah, jes' pin it right inside her on de right side, wear dat down dere.

(Next to the skin?)

Yes. [Memphis, Tenn., (1549), 2807:1.]

12997. Dey could take his shoe sole an' jes' take up his shoe sole an' take a silver dime an' file it. File dis silver dime till...Jes' lak if he's got a

OBTAIN SILVER DIME FROM PERSON AGAINST WHOM YOU HOLD
A GRUDGE - FILE DIME - FOLD THIS SILVER DUST UP IN
AN INSOLE FROM OLD SHOE - BURY UNDER VICTIM'S DOOR
AS VICTIM WALKS OVER SILVER DUST HE BECOMES A PAUPER

change. I jes' git holt dis dime of yore [man's] money an' take it an' file it. Take dis shoe sole an' take all dis little dust offa dis dime an' puts it on dis shoe sole. An' dey'll take dat an' dey'll go bury dat under yore steps, right under yore steps where yo' goin' walk ovah it. An' wherevah yo' money is, as yo' go in an' come out, yore money'll jes' leave yuh - jes' fall down, fall right down to nuthin. Jes' come down to nuthin.

(Now suppose I had this money and you were trying to do that to me. You would get my shoe sole, the inside sole or the outside sole?)

Yes sir, take dis inside sole.

(You sprinkle the silver dust inside of my shoe, underneath that inner sole.)

Jes' take dis sole, de shoe sole - no sir, [take] dis inside piece [insole]. Yo' take it an' yo' fold it up [certainly away from you] dis [inner] sole, an' bury it under yore steps.

(You take this from either shoe?)

Yes sir, either shoe. [St. Petersburg, Fla., (1014), 1640:4.]

12998. Yo' go to him [boss] an' yo' have a silver dime in yore han', like you jes' goin' to borrow some money from him - cause see, dat's fer luck. An'

IN PRECEDING RITE INFORMANT ACTUALLY HAS DIME FROM
VICTIM - PRESENT INFORMANT PRETENDS HIS DIME FROM
BOSS - THOUGH RITE VAGUE PROVES EXISTENCE OF 12997

he'll give yo' dat money, an' yo' won't have to pay it back unless yo' wanta. An' he'll give you a job an' he will tell yo' to go to work. An' dey all fer yo' if yo' kin always keep dat silver dime in yore han' like dat while yo' talkin' to him. [Jacksonville, Fla., (618), 792:7.]

12999. Well, if a man want luck in gambling, well, he'd wanta got *Lost John powder*. [This could be my only example of *Lost John*.]

5 DIMES BOIL IN 2 QUARTS OF WATER DOWN TO 1 QUART
LET COOL - INTO IT PUT: SUGAR - SULPHUR - BLUESTONE
ONE TEASPOONFUL EACH - SHAKE WELL - RUB THIS IN YOUR
HATBAND AND POLICE WILL NOT BOTHER YOU - YOU MAY
SPEND THE DIMES IF YOU LIKE - CARRY LOST JOHN ROOT
OR LOST JOHN POWDER IN YOUR POCKET FOR LUCK

some pulverized bluestone. You take you five dimes and you boil that in two

dime an' put it in a brand-new piece of domestic an' fold it tuh her nine times, an' sew it an' wear it right

lotta money. He jes' a business fellah an' somebody gotta grudge ag'in him, git a silver dime of his'n - any fren' yo' know, jes' lak makin'

(What kind?)
Lost John.
(*Lost John*?)
Lost John powder, it's good luck. You take *Lost John powder* and you put it in your pocket. All right, you go get you

quarts of water. You boil that water down to one quart [*magic of diminishing amount.*] You put it in somepin and measure it. You put it in somepin and you boil it until it comes down to one quart [diminishing amount] one quart of water. You gets one quart of water, you pout one teaspoonful of pulverized bluestone, one teaspoonful of granulated sugar, one teaspoonful of sulphur, and well shaked [shake well]. You take your five dimes out of that water after it's boiled and put 'em - you can use them again, you can spend them. [*Often articles used in rites cannot be used again, they are dangerous.*] You take that and you shake it up - well shaked. You can take that and rub it in the band of your hat, and you go anywhere in town and you can have luck: with the laws, the police, or anything like that. They ain't going to worry with you.

(What do you do with that *Lost John root powder*? What do you do with that?)

That *Lost John root* you tote that in your pocket. Tote that in your pocket. [New Orleans, La., (831), 1235:6.]

13000. Take bluestone an' alum an' make a - an' take nine silver dimes an' sew it up together, an' anywhere yo' go, any kind of game yo' play, yo'll win all de money dey have.

9 DIMES - ALUM - BLUESTONE - RED FLANNEL BAG: GAMBLE

(What do you sew that in?)

Red flannel. [Waycross, Ga., (1134), 1842:9.]

SILVER QUARTER OR SILVER HALF DOLLAR - GAMBLING LUCK

13001. Ah've heard of a person dat gambles, if

dey want 'em to have good luck in gambling, take a silver quarter [25¢], a silver halfa a dollah [50¢] an' dey fix dat up in a package or rag or some way, an' tote it with 'em. Keep it on 'em an' that will give 'em luck fo' gambling. Use *Hearts Cologne* on it [to feed it]. [Waycross, Ga., (1133), 1838:10.]

13002. They have *live things* in them, you kin take a cupful of lard, and a cupful of sulphur, and you take a cupful of salt. And you puts all of that to about a quart of water and let it boil. And you take a silver [*bow or beau or bull*] dollar.

SILVER DOLLAR [CALLED BOW? BEAU? BULL?] BOIL IN CAN FOR HOUR - ADD CUPFUL EACH OF LARD - SULPHUR - SALT GIVE TO PATIENT WHO HAS LIVE THINGS IN HIM - DO THIS 9 MORNINGS AND THOSE LIVE THINGS WILL PASS - FOLLOW THIS WITH A BATH OF: SALTPETER - BLUESTONE - SULPHUR

(A silver what?)

A silver dollah, a *bow* dollah.

(A bow dollar?)

They call 'em bow dollah, them silvah dollahs, one

of them big round dollahs. They don't use 'em very much now [1938]. Well, you let that boil. Yo' get a [cove] oyster can [these were not the recent canned oysters kept on ice] and you let that dollah boil real good. You boil it for about a hour in that water. And you take that water, put it with this other ingredients, this cupful of lard and everything. And I mean that will certainly pass from you. You let 'em drink that fuh 9 mornings, see. Give 'em a cupful and them live things will pass. That'll kill it. An' then you take - behind that give 'em a bath, behind that a bath of saltpeter and bluestone and sulphur. [Memphis, Tenn., (960, excellent hoodoo woman whose material was lost, these being my original pencil ones), 1548:5.]

13003. Usin' a *bull* dollah - a silver dollah.

(They call it a *bow* dollar? Why do they call it a *bow*?)

Dey always claim they could *work roots* with it.

(That's what they call a silver dollar: a *bow dollar* - *bull dollar*? Do you

mean like a bow - like this kind of a bow?) [I demonstrate either by holding and drawing a bow, or drawing design on paper.]
SILVER DOLLAR [CALLED *BEAU? BOW? BULL?*] WORK ROOTS
WIT IT - RUB [*FEED*] DOLLAR WITH HEARTS COLOGNE - PUT *Ah don't know how yo'*
IN RED FLANNEL SACK [*HAND*] WEAR ABOUT WAIST - LUCK *spell it. It jes' a bow.*
Git chew a bow dollah an'

go to any sto' an' git chew a bottle of *Hearts Cologne*. An' yo' take this heah *bow dollah* an' yo' take an' rub it with this heah *Hearts Cologne*. An' take an' put it in a red flannel sack an' wear it round yore waist, where it will 'cumulate money to yo', bring happiness to yo', an' yo' jes' be lucky all de time. [Fayetteville, N. Car., (1398), 2518:5.]

13004. A root doctor when digging up conjure outside a patient's home used a silver spoon! Unfortunately this unusual procedure was not much of a story. A note of mine reads "of man in Baltimore who used fork." If I remember exactly the Baltimore man used a steel fork, steel being avoided by witches and *conjures*. [Wilmington 207:3, my comment reading *not much of story*.]

13005. If dere has been a man an' yo' been seekin' fo' him, yo' take a dime an' shoot it in a gun an' yo'll be able tuh ketch him. [I forgot to ask or knew at the time what kind of man. This probably refers to finding a drown body or it may mean an escaped criminal.] [Fayetteville, N. Car., (1426), 2572:17.]

13006. Git dat dime an' jes' keep a dime in yore pocketbook dat same dime, all de time. See. Dat's fo' luck. Jes' keep dat dime. Don't spend it fo' nuthin.

(Any dime?)

Jes' any dime. [Memphis 2817:2.]

13007. Dey tell me dey take a piece of silver money an' put it in a red sack - flannel - an' put a piece of garlic to it an' tote it on yo'. That be fo' good luck. [Brunswick 1992:6.]

13008. Nine silver dimes, file them, wear in NATION SACK with lodestone for protection and trade. [For the well-known *nation sack*, private bag worn by women, see interview THE "NATION SACK" WOMAN, pp.1449-1459, especially p.1458, vol.2.] [Memphis, Tenn., (967), 1564:7.]

13009. Jes' lak if yo' didn't know whether yo' was poisoned or not, but a piece of silver is de best. If yo' think yo' were poisoned an' don't know enough fo' shore, if yo' put a piece of silver in yore mouth an' hold it in dere, in de length of time it will turn black if dey is any poison in yo'. [Brunswick, Ga., (1189), 2009:13.]

13010. A dime under the tongue turns black if you are hurt. [Charleston 624:3.] [Or poisoned.] [Vicksburg, 1006:5; Richmond, 276:3; everywhere.]

13011. "Hold it in your mouth...if you is always hurt like dat, dat dime will turn black." [Mobile 950:2.]

13012. "Take a silver dime, if you think somebody is trying to hurt you. Put it in your mouth right under your tongue and you can drink and eat all you want. That dime takes [absorbs] everything." [This must be a unique experience, to keep a silver dime under your tongue while eating and drinking!] [Mobile 851:2.]

13013. "You take a silver dime and put it in your mouth under your tongue, and take a thimbleful of sulphur, swallow it, and keep this dime under there about one or two hours and take it out. If it's black, it's bad [you are hoodooed]; if it's not black [the sickness] it's nashural." [Mobile 884:3.]

13014. Well, if yo' git poisoned, yo' kin take a dime an' tie it round yore laig, roun' yore neck, an' if yo' poisoned, dat dime will turn green an' it'll cure it.

(Do you tie that dime - one around each leg?)

No sir, round de left laig.

(And then one around the neck, too?)

Yes sir, one round de neck an' one round de left laig. [Florence, S. Car., (1286), 2185:9.]

13015. I have heard one thing how you could protect yourself from anybody harming you, that is by wearing a dime around your neck. [At the hotel in Petersburg, Va., after dinner, from the bellboy, by Ediphone in 1936.]

13016. A dime worn on neck protects against hoodoo. [Wilmington 162:5+85; Norfolk 494:6. This is everywhere.]

13017. If the dime tie about your neck or leg turns dark, it means you have been conjured. [Richmond 276:2. This is known everywhere.]

13018. Root doctor put dime on man's stomach and dime turned black. [I am almost certain he put it on the man's navel, the most logical place to lay it.] [Richmond 317:6.]

13019. "You takes sweet milk an' grate a silver dime and drink off it." [Some of the silver dime is filed into sweet milk, not the whole dime.] [Mobile 969:6.]

13020. Well, dey say if someone poison yo' an' yo' git it in yore stomach - yo' take a dime an' grind it - yo' jes' file it up into ashes an' - take it, an' dat'll cure it.

An' den if yo' poisoned yo' take a dime an' put it on yo' or either wear it on yo' an' it'll turn black, den somebody poison yo'. [Sumter, S. Car., (1340), 2317:11.]

13021. Silver-dime dust taken in milk or water cures poison, which in HOODOO is usually inside the body, but it can also be skin trouble, etc. [Wilmington 222:7+85; Fredericksburg by Ediphone; Richmond 374:10; Norfolk 456:10.]

13022. Filed silver-dime dust taken internally with sweet milk will remove from you live snakes, lizards, etc. [Newport News 514:1.]

13023. Boil silver dime and drink in water or milk for body-ailment by conjure. [Wilmington 189:10+85.]

13024. If you swallow grated silver dime dust - usually in sweet milk or water - it will protect you against poison and conjure for 6 months. [Newport News 499:3.]

13025. A combination of silver-dime dust, sulphur and brimstone will cure conjure within. [Wilmington 85:1+85.]

13026. If you are tricked inside, drink tea made of grated silver dime and gunpowder. [Vicksburg 1042:5.]

13027. If person is poisoned, boil Brown Mule chewing tobacco with grated silver dime, boil teaspoonful twice a day. [Memphis 1569:7.]

13028. For trick or conjure, drink 3 times daily a tea made with rainwater and following ingredients: filed dime or quarter, black pepper, salt and vinegar, followed by a dose of Epsom salts. [Vicksburg 1013:6.]

13029. This root doctor boiled 2 dimes coined in 1926. While boiling they came together to show that patient was hurt. Two dimes of any year may be used. [Wilmington 221:1+85.]

13030. You can cure internal conjure by boiling 3 dimes and drinking the water. [Wilmington 195:1+85.]

13031. Here is an elaborate cure: For inside conjure, boil 3 dimes and 3 quarters and drink the water - no filings, just water. [Wilmington 255:5+85.]

13032. Boil 3 pieces of silver money, money with stars on it, and drink the water for conjure within. [Wilmington 243:8+85.]

13033. Boil 4 silver quarters and drink water if you are conjured. [Wilmington]

ton 251:4+85.]

13034. As a prevention of or cure for conjure boil 5 silver dimes and drink the water, and wear bluestone in both shoes. [Wilmington 113:6+85.]

13035. As a cure for conjure or trick, drink 3 times a day a tea made from filed dime, Epsom salts, coal oil [kerosene] and turpentine. [Vicksburg 1010:3.]

13036. If you are hurt, file portion of silver quarter or 25¢ pence, boil this dust and drink, and you will become well. [Wilmington 73:3+85.]

13037. To kill live things in baby, drink tea from the dust of silver half-dollar scraped upwards. [Vicksburg 1032:9.]

13038. Silver half dollar, scrape and make pills to kill poison. [Memphis 1569:8.]

13039. A dime on your leg can mean just above your ankle, or below or above your knee. When this dime turns black, it shows you have been conjured. [Wilmington 214:2+85.]

13040. Drill hole through a dime and a nutmeg and wear both about waist for conjure. [Richmond 346:2.]

13041. Dime may be worn about waist for conjure. [Wilmington 106:6+85.]

13042. If the quarter or dime tied on your leg turns black, you are hurt. [Vicksburg 1018:7.]

13043. If yo' think anybody hurt chew or anything lak dat, yo' put a dime round yore laig an' if anybody done anything to yo', dat dime will turn black. [Savannah 2140:16.]

13044. A silver dime is worn on unspecified leg for conjure. [Petersburg, Va., 413:2; Richmond 318:2; Wilmington 97:3; everywhere.]

13045. The dime is commonly worn on left leg. [Wilmington 155:5+85.]

13046. Tie dime around each leg. If they turn black, you are hurt and can then get a root doctor. [Charleston 642:7.]

13047. Jes' wear it roun' yore laig. Bo' a hole in it an' tie it round yore leg fo' luck.

(The dime.) [Florence 2181:6.]

13048. Use a yarn string in the hole through the dime worn on your leg. [Richmond 374:9.]

13049. Whut ah heard wus dis. Yo' could take a silver dime, if it's anything yo' could walk ovah, an' put it on yore laig - see, each laig - an' as yo' walk ovah, dat silver dime would ketch onto dat harms, see, dat's down fo' yo'. [Notice those words *down fo' you*. Theoretically 100 people could walk over that dime and not be hurt. The *intention* is for a specific person or perhaps a family.] [Waycross, Ga., (1071), 1731:6.]

13050. Use an old dime on both legs to protect self against conjure. [Richmond 369:6.]

13051. Sew silver dime and lodestone up in cloth and wear on your leg, "keep anybody from doin' anything to you." [Mobile 945:8.]

13052. If you are wearing a dime on your ankle to protect yourself and it turns dark, you have been tricked. [Deal Island 24:4.]

13053. A dime on right ankle protects or warns against conjure. [Wilmington 263:7+85.]

13054. A dime against conjure should be worn on the left ankle. [Snow Hill 2:1; Wilmington 72:4.]

13055. A dime on your right ankle turning black means yo' have walked over an object to conjure you. [Newport News 513:6.]

13056. To wear a dime on your ankle against conjuration, the dime must be new and of the current year. This will turn black if you are hurt. [Charleston 575:4.]

13057. Dime is soaked in vinegar and tied on ankle against conjure. [Wilmington 127:3.]

13058. Make 3 holes in the dime you wear on ankle or leg against conjure. [Wilmington 162:5+85.]

13059. Four dimes: wear one on each wrist and each ankle to keep from being hurt. [Vicksburg 1008:6.]

13060. Wear dime in shoe against conjure. [Baltimore 48:1; Washington, D.C. 822:1; in either shoe, [Wilmington 131:12+85; in both shoes, Wilmington 73:1+85; these beliefs are everywhere.]

13061. Wear a dime and a piece of parsley under the insole of each shoe for protection or cure. [New Orleans 1232:4.]

13062. If you are tricked, wear 2 silver dimes, one in each shoe with a pinch of pepper and salt. [Memphis 1569:9.]

13063. Well, ah heard dat if she make him eat out of de fryin' pan an' pot, he'd stay home. He won't be so happy tuh go off.

(How do you mean, eat out of the frying pan and pot?)

Well, wherevah it's cooked,

yo' know, let him eat out of that an' don't put it into a plate - jes' let him eat out of de pan - de fryin' pan or skillet or anything lak a pot. [Fayetteville, N. Car., (1408), 2531:4.]

13064. Well, dey kin put *walkin' spells* on you with your shoes.

(How do they do that?)

Dey take jes' one of your shoes an' go get dem a snail, an' den get some of your ole clothes or somepin you wear. And take and cut it up - take some scissors and cut it up fine.

SNAIL SLIME MIX WITH PIECE OF VICTIM'S OLD CLOTHES CUT UP FINE - IN BOTTOM OF HIS SHOE - WALKING SPELL

Take dat snail and get some of dat snail slime off of dat snail. Put

dat in de bottom of your shoe and you'll leave dere walkin'.

(What do they do with those clothes they cut up? What do they do with that?)

Dat clothes what dey cut up. Well, you see, dat's jes' somepin to help dat snail slime, make you leave dere.

(Well, do they put that cut-up stuff in that shoe or what?)

Yas suh, dey sprinkle it in dere, jes' cut it up fine. [Vicksburg, Miss., (538), 1009:1.]

13065. Well, you could get a snail and put some salt on it...

(Now, this woman's husband has gone away and she comes to see you, and you are going to tell her how to get this man back. [I have this woman marked down as a *woman specialist.*]

SNAIL - SALT ON - IN NEW LINEN HANDKERCHIEF - WITH SOMETHING OF MAN'S - SHE LAYS IT IN SOUTH CORNER OF HOUSE AND HE WILL RETURN HOME IN 3 DAYS

All right.)

Get a snail and put some salt on it. Let it - you know, you know how a snail

does when you put salt on him. And put it in a new linen handkerchief - his.

(His - I see.)

Tie it up and put it in de corner - [here is a *corner rite*] in de south corner of the house and let it stay there for three days, and in three days time he will return.

(I see. That's to get a man back.)

That's to get one back. [Mobile, Ala., (709), 978:3.]

13066. Yo' know dese snails whut crawl...whut dey crawl slow. Anyhow dey takes dat an' dey go to work yo' know, dey fix it in sompin dat way it'll bust

SNAIL - SULPHUR - GUNPOWDER
BURY AT DOOR - YO'LL LINGER 'LONG

it, yo' know. Dat'll *fix* yo' up. Yo'll linger 'long [along] linger 'long. [St. Petersburg, Fla., (1021), 1653:1.]

out chew know. Den dey go to work den, git some sulphur an' gunpowder together, an' dey take it an' carry it an' bury it right tuh yore door, right where yo' gotta step ovah

SNAIL BURIED IN PERSON'S PATH
WALK OVER - PAINS AND SPELLS

cause dem to have aches an' pains of all kinds. Dat will put spells on dem, too. [Fayetteville, N. Car., (1396), 2514:1.]

13067. Dey say if yo' put a snail in a person's path an' yo' put it 'bout dat far into de groun' [demonstrates]...

(Three or four inches under the ground?)

Yeah, jes' 'bout. An' he walk ovah dat, dat will

13068. If you wanta kill a person, yo' gits de snail an' gits him out of his hull [shell] yo' see. An' yo' kin take yo' some whiskey an' put dat snail in

SNAIL - REMOVE FROM SHELL - PUT SNAIL IN WHISKEY
SET 24 HOURS - GIVE DRINK TO ANYONE YOU WANT DEAD

hours in dat whiskey - ah mean, take dat snail outa dere an' strain yore whiskey. An' anybody dat yo' give it to, dat chew want 'em - if yo' wanta kill anyone, say, "Come on have a drink wit me," an' yo' po' it out an' dey drink it. Dat settles it. [Sumter, S. Car., (1365), 2438:3.]

dere - in dat whiskey, lak yo' would put it in a half pint of whiskey. Let dat snail set in dere twenty-fo'

13069. "I have heard them say that you can take a snail and put it in whiskey and give it to someone to drink and the snail will be alive in them and run them crazy." [From bellboy at hotel in Petersburg, Va., where we stayed one night in 1936. This is my original hand transcription. He was informant No.33 on Ediphone 26.]

13070. Pick up snail slime from snail track, put in whiskey, in 9 days live snails in person. [Memphis 1573:1.]

13071. Says yo' take a snail shell an' dust it up an' put it in a lettah, an' dey says when it goes to anybody an' dey git it an' open it, say dat dust git in dere eyes it will blind dem. [Waycross 1751:3.]

13072. Snail slime rubbed on the hat band or hat bow will blind a person. [Mobile 903:3.]

13073. Take him [a snail] w'ahre [where] he drags along, and then pick up his skelp[?] [slime] after he drags along, and put it into some food that this person eats. You know they leave a slime as they pass along. Take that and put it into some food or put it over greens, peas, or anything like that, and the person will lose their mind. [New Orleans 1144:4.]

13074. You catch a snail and you split him open alive and put him on that toe and tie it there. Now, when you take him off, that corn is coming off with him.

(I see, that cures the corn.) [New Orleans 1351:2.]

13075. (What do they say about the snail?)

It take 'em seven yeahs tuh go cross a road. [This is general folklore.] [Fayetteville 2516:16.]

13076. Ah'll tell yo' anothah tale - ah mean a joke whut ah heard...[Following the joke came an experience about 10 years before this reading.] Mah brothah in 1928, he wuz robbed. We wuz stayin' close to each othah, jes' lak dese houses is, only it wuz in de country. An' anothah man had a boy about de same size as mah brothah. Well dey got in a fight an' dis man hit mah brothah. Well ah ketched him, see. Ah kept him off mah brothah. He tole me, say, "Ah'll git

chew if it be de last thing ah do."

All right, dat wuz done in 1928. In 1931 or it wuz 1932, if ah don't make no mistake....He [brother] kept worryin', by an' by, he kept worryin'. Sompin worried him every night.

SNAKES 5 IN A BOTTLE - ROOT DOCTOR HANDLES THIS CASE

An' so dis day when ah left - ah wuz goin' tuh mah house - an' mah sister an' dem dey kept worryin'. Den dey pass prepared sompin in his room. It wuz in de country yo' know. An' he found a vial, whut we call a bottle - a little bottle jes' about dat high [demonstrates]. When dey found it, it wuz sompin - a little black sompin jes' lak a snake. An' we taken it in de house an' throw it on de hearth an' dem little snakes run all ovah, roun' an' roun' in de fluid [flow or] in de bottle. [A root doctor was called in and he] po'd 'em out, said dey gotta leave by derself. Dat's whut he tole mah brothah. An' he [doctor] come.

Dere wuz five of 'em layin' down side in de bottle shet up. Dis fellah took it to de fire an' burnt it [empty bottle] up. [Florence, S. Car., (1311), 2222:4.]

13077. Jes' lak if a fellah wanta git a job, ah hear 'em, dey take an' kill a snake an' let him dry, yo' know. An' take him yo' know, jes' lak he git into ashes, yo' know an' put him inside of a bottle.

KILL AND DRY A SNAKE TO ASHES - PUT IN BOTTLE
BLOW CIGARETTE SMOKE INTO BOTTLE - STOP UP - EVERY
TIME YOU OPEN BOTTLE - LITTLE SNAKE [OF SMOKE? COMES
OUT - WEAR IN POCKET UPSIDE DOWN AND ASK FOR A JOB

An' take - jes' lak a cigaret smoke an' blow it in dat bottle an' stop it up. An' dey says dat every time yo' open dat bottle, a little sompin will come up out dat bottle lak a snake, yo' know. Say if yo' tote dat in yore pocket an' tote it in yore pocket bottom upwards, yo' know, dat chew could git a job. But ah ain't nevah tried it. Ah had a ole fellah tell me dat once but ah ain't nevah tried it. [Waycross, Ga., (1072), 1733:3.]

13078. Yo' ask him fo' a job an' he says, "No, ah ain't got a job fo' yo'." Well, yo' go out in de woods an' find yo' a rattlesnake an' take off dose rattles, an' take an' cut one rattle an' bust it open, an' git de dust out from one dose rattlesnake rattles [or buttons] yo' know.

RATTLESNAKE RATTLE - OPEN ONE - PUT ITS POWDER IN
SMALL BAG WITH GUNPOWDER - TIE ON WAIST - SEEK JOB

An' git some gunpowders an' puts 'im in a little sack, an' tie it round yore waist an' go back to him. He'll give you a job, put chew to work. [St. Petersburg, Fla., (1043), 1692:9.]

JOMOH! BOTTLE LIVE BLACKSNAKE TAIL IN HEARTS COLOGNE

13079. Ah've heard dis. Yo' kin jes' run a black-snake down or ketch him 'live an' cut his tail off. An' take it [tip of tail and blood] an' put it in a bottle of *Hearts Cologne* an' hit'll make yo' as good a jomoh as yo' want.

(That's for luck.) [Waycross, Ga., (1095), 1765:11.]

13080. Ah've heard dat yo' kin take a snake, ketch a snake an' git about a...If yo' kin, jes' take de teeny end off a snake tail - de sharp end. Dat lil' point end, de tail end. Yeah, clip it off.

KING SNAKE - KING OF ALL SNAKES - CUT TAIL END OFF
LIVE ONE - BLOOD ON DICE - CARRY TAIL END AND DICE

An' den yo' put dat on de dice yo' carry in yo' pocket. An' yo' carry dat lil' tail-end of dat king snake tail with dose dice. (You get this though from a king snake.)

From de king snake. Dat's conkerin' all othah snakes. Dat's de king of all snakes. [Fayetteville, N. Car., (1415), 2545:17.]

DISHDROPPERS SHOULD RUB HANDS WITH A SNAKE SHED 13081. Use de snake shed when yo' a great han' fo' breakin' up de dishes. [I had never before heard this piece of ordinary folklore nor have I since.] Take a snake shed an' run yore han's in it, why yo' won' break 'em up.

(That keeps you from breaking dishes?)

Yes.

(Any kind of a snake shed?)

Yessuh, any kind. [Wilson, N. Car., (1508), 2676:20.]

13082. Rattlesnake buttons - his rattles - jes' cut 'em right off an' wrap 'em up. An' put 'em in yore [breast] pocket right up 'side yore h'aht an' carry dem with you. An' if de sheriff or anybody dat is pursuing yo' tuh do yo' a vital injury, dem things would rattle jes' lak a

RATTLESNAKE RATTLES WRAPPED AND WORN OVER HEART WILL RATTLE TO WARN YOU WHEN DANGER NEAR - BUT YOU MUST KEEP OUR HAND ALIVE BY FEEDING IT CAMPHOR OR WHISKEY

rattlesnake would rattle an' notify yo' dat he's near.

(That the danger is near?)

Yeah.

Den dey use a drop of camphor on dem to keep dem kinda saturate. Some people keep dem 'live - keep life in 'em. If yo' haven't got camphor, use a little whiskey. All dat have a tendency to keep 'em live - quickening. Dat's whut rattlesnake rattles is fo'. A man have given me \$15 fo' one. I killed de rattlesnake an' cut de buttons off. Ah didn't know dat wus what he want with 'em. [Florence, S. Car., (1995), 2198:2.]

13083. If yo' didn't like nobody an' yo' wanted to f'ix 'em some kind of way, says yo' kin go out in de woods an' kill a snake an' let its hide dry. An' dey say if yo' want dem to have snakes in 'em, go dere an' put it in dey

KILL SNAKE - HIDE POWDER IN WATER - SNAKE IN DRINKER

water off dat hide. Dey'll have snakes in 'em. [Waycross, Ga., (1065), 1723:16.]

13084. Take dat hair [from an enemy]. An' dey take dat hair an' put it in a blacksake tail. Ketch a live blacksake an' put it in his tail an' turn dat blacksake loose, an' jes' as fur as dat blacksake goes, yo'll [the enemy] go too. Yo'll [enemy will] follow dat blacksake. [This could be my only example of this unusual rite.] [St. Petersburg, Fla., (1022), 1653:3.]

OWNER OF A HAIR IN TAIL OF LIVE BLACKSNAKE FOLLOWS IT

13085. They say they take a rattlesnake and kill him. And they'll burn it or whip it like that and get that dust. [Long pause.]

(Yes?)

RATTLESNAKE DUST ON COMB - REMOVES PERSON'S HAIR

And they put that in your comb or in your brush and let you use it in your hair. And that'll take all your hair off.

(I see.) [New Orleans, La., (883), 1453:6.]

13086. Yo' ketch yo' a snake an' kill dis snake. Now, yo' if [you] know it 'tain't but one person goin' handle dis axe, take dis snake an' rub dis snake undah dis axe handle or eithah a hoe - what [what-ever] it is. Lak now, if ah wus mad wit chew an' if ah

RUB FRESHLY KILLED SNAKE UNDER AXE OR HOE HANDLE AND PERSON USING IMPLEMENT WILL SWELL UP AND DIE

know nobody use dis but chew, ah would jes' rub dis snake on dis axe handle good. Dat would make yo' swell up an' die. [Fayetteville, N. Car., (1397), 2516:9.]

13087. Belts have *roots* in 'em fo' luck. Or yo' kin git a blacksnake-skin belt an' dey say dey *fix* it in a way - grease it - grease it with...an' yo' kin git up in de morning daylight an' do anything yo' wanta do. Can't no man hole [hold] yo' - slick

BLACKSNAKE SKIN BELT - GREASED WITH ROOTS - GIVES STRENGTH - ARISE AT DAYLIGHT - YOU CAN DO ANYTHING

[you are too slippery]. [Waycross, Ga., (1074), 1740:4.]

13088. I remember one day I was cut in the pasture. I missed the horses. And I had a favorite horse by the name of Snap and he could run. And I went in the pasture to get him out, and whilst being there, before I could take the bars

HERE'S A HORSE-RACER SNAKE - IT'S A TERRIBLE SNAKE

down to turn the horses out, I heard this horse coming. It was coming so dog-zerously [dangerously] I got out of his way. He jumped over the fence. This snake had him by the leg by his [the snake's] head. His tail was whipping the horse on his side and over his belly. And this snake was a snake by the name of *horse racer*. It's a terrible snake. He would run any horse he would catch. It's their business, riding horses. He wraps his head around the horse's back leg and uses his tail as a whip and slashes this horse up and down the side. [Old Point Comfort, Va., No.27, by Ediphone.]

13089. Yo' take if yo' got a guitar - if yo' got a guitar, you take dat an' it has de strings on it....Have yo' strings on de guitar an' yo' kin take de rattles, dat's if dey dry, de rattles of de rattle-snake and put 'em in dat

RATTLESNAKE RATTLES IN GUITAR GIVE IT A BETTER TONE

guitar. An' when yo' play de rings an' makes a fine music. [Sumter, S. Car., (1368), 2426:1.]

13090. Well, now this was mah experience, ah'm telling yo' experiments from mahself. Once ah had a hat ah give \$7 for it. It was blue an' lavender an' it was awful beautiful.

SNAKE EXPERIENCE: SOMEONE DRESSED INFORMANT'S NEW HAT WHEN SHE PUT IT ON - MAH HEAD WOULD BUST OPEN - HER SISTER-IN-LAW DROVE HER 15 MILES INTO COUNTRY TO SEE WHITE ROOT DOCTOR - MAN - "HE SAYS...OH GULLY [GIRLY] YORE HAT IS DRESSED" - RATTLESNAKE SHED PARCHED AND SPRINKLED IN HER HAT - ALSO SALTPETER - TOO MUCH OF THE LATER - THIS WHY SHE DID NOT GO BLIND - SALT-PETER FIGHTS CUNJURE - GAVE HER BOTTLE OF MEDICINE TO USE - HAD SARSAPARILLA OIL IN IT - TOOK HER OWN URINE EVERY NIGHT IN PAN - BEFORE SUNRISE BATHED HER FACE IN - AND THREW TOWARDS RISING SUN - DID THIS 9 MORNINGS AND ALSO BATHED FEET IN HOT WATER WITH SALTPETER - END OF 9 MORNINGS EVERYTHING GONE - WELL

kin dress it. But yo' didn't axe me about de hat. Yo' axed me 'bout de hair. An' dat hat was even *dressed* from de binding of it up heah. When ah placed dat hat on mah head, oh mah God, looked like mah head would bust open. Ah didn't know nuthin but ah jes' thought ah had jes' a normal headache but, oh, it seemed dat pins was in it.

Mah sistah-in-law, she had taken me about fifteen miles in de country tuh a white man [root doctor] an' ah didn't axe him nuthin because really ah didn't

know nuthin tuh axe 'im.

He says tuh me, "Oh gully [girly], yore hat is *dressed*." Says, "Wouldn't chew go home an' burn dat hat up?"

An' ah said, "Whut would yo' call *dressed*?"

He said, "De idea is it's *dressed* around dat band," said, "it's got 'er..."

It was rattlesnake....It was a rattlesnake had shed it [it's hide] yo' see. Dey got de shed of dat rattlesnake an' dey parched it up yo' know. Dey jes' beat it up an' dey sprinkled dat rattlesnake shed all 'round. An' den dey put somepin else in dere, an' dat took effects on mah eyes, an' dat give me a real headache.

(Do you know what else they put in there with that rattlesnake dust?)

Well, dey tell me dey put rattlesnake dust an' dry saltpetah, somepin like dat. An' dey said why dat it didn't make me go blind, yo' know, because dey put too much saltpetah in it chew see. Yo' know, saltpetah supposed tuh kill off any kind of germs like dat, yo' see.

(What did this man do to cure that?)

Well, ah tell yo' whut he did. Ah don't know whut it was, but he give me a little small bottle of medicine tuh rub mah head with. Seemed like it had sompin like sasparilla oil in it, chew know, an' he had me tuh take mah urinate an' fo' nine mawnin's.

Ah take dat urinate every night an' ah put it in a pan, a bakin' pan by it-self yo' know, an' fo' 9 mawnin's befo' de sun rise ah bathes mah face with dat an' throw it out towards de sunrise, an' fo' 9 nights ah bathes mah feets in real hot watah an' saltpetah, an' den he gives me a medicine...ah couldn't tell yo' tuhday what it was, but in de 9 mornings, why, ah didn't have dose ole bad feelin' - dose blind spells an' headaches. All of it was gone away.

(What did you do with this medicine he gave you?)

Ah 'nointed mah head with it.

(And did you burn the hat too?)

Ah burned mah hat away. [St. Petersburg, Fla., (1016), 1643:2.]

13091. (Yes, how the quarrel started.)

De first thing, he had a mule named Julia. When ah wuz a boy dey used to have gin house whut dey pull mill round tuh gin cotton. See. Dey didn't have

BLIND INFORMANT TELLS HOW HE WAS BLINDED IN 1904 dese steam gins den. Out in de country dey had eight mules to it [etc.], have de first mule heah, one on dat end, one ovah heah and one ovah dere, and den dey have two mules heah and two mules ovah dere an' ah used to dirve de mules. So his mule would bite cha an' so ah wouldn't carry his mule, so he whupped me because ah wouldn't carry it fo' him. Him an' I - his boy an' I got in a fight - so ah whupped him. An' so he whupped me again.

(The father?)

Yassuh, de father - ole man Spencer whupped me. So we boys met him [son] one night an' - ah didn't hit him but ah mean de other boys [did]. An' so ah left mah cap at his house. An' mah uncle Winston tole me he'd taken dis [cap] de shed of a rattlesnake and rubbed de band of mah hat [cap]. An' when ah sweated...an' when ah put it on mah haid, my eyes went an' ah ain't saw no mo' since.

(When did this happen?)

1904.

(And this happened up in Perry county?)

Dat's Perry County, Alabama, Scott Station.

(Got it dry and took this dust and put it in your hatband and made you blind?)

Yes. [Mobile, Ala., (701), 959:2.]

13092. I have heard they take the toenail, or either the fingernail, but the only thing I have heard, they have took the fingernail. People have took their fingernails, you understand, and done used that

INFORMANT'S SISTER WAS BLINDED BY RATTLESNAKE DUST

by parching it, 'cause I have a sister, she got that on her face now. Well, this girl, she had took her fingernail. Well, her fingernail was long, and she got rattlesnake dust and she had it up under her fingernail and she was talking to my sister. And she just done thataway [demonstrates] and my sister is blind today for hit.

(She just flicked it into her eye.)

She just slipped it right into her eye and she is blind and the doctor couldn't do her no good. She's blind today and all in her she's dark and all in her [eyes?] look like heavy lipstick - all where that dust hit her in her face. [New Orleans, La., (841), 1272:4.]

13093. Well, they can take your clothes and they can take your hat. In other words they can take your hat and they can put rattlesnake dust - *you can buy it in this town* - see, rattlesnake dust, and they can put it in your hat. And

RATTLESNAKE DUST TO BLIND WAS SOLD IN NEW ORLEANS

when you sweat in your hat, it makes you blind.

(I see, I see.) [I heard little about selling snake dust to blind.] [New Orleans, La., (782), 1083:2.]

13094. Well, dey tell me if yo' wanta harm a person dat way, dat chew kin kill a rattlesnake an' let him dry till yo' kin pound his bones up an' make a dust out of his bones - skin an' all. An' put some of de dust in a han'kerchief.

WIND AND HANDKERCHIEF BLIND WITH RATTLESNAKE DUST

Meet dis person an' turn yore back to de wind an' dey face to de wind. Take de han'kerchief out an' shake it jes' lak if yo' were goin' tuh wipe soiled han's, an' let dat dust go in dere face. *Dey will nevah see no mo'.*

(That will make them blind.) [Florence, S. Car., (1307), 2211:9.]

13095. Kin put different things in it to cause yo' feet tuh swell, such as rattlesnake's - take de haid of a rattlesnake an' go out dere an' dry it in a sack yo' know an' take dat dust - dat awful poison yo' know - jes' a little bit of dat. Dat's de same way as dey do tuh kill yo' - *right through dis country.*

RATTLESNAKE HEAD DRIED AND POWDERED IN SHOES FEET SWELL - IN DRINK KILLS

Dey'll take dat rattlesnake haid an' dry it yo' know an' git a dust an' lak yo' wanted a drink, dey'd be standin' aroun' an' yo' happen tuh po' de likker out, dey drop de least bit of dat in dere, yo' know. Dat's rank poison. Yo' drink dat whiskey an' it kill yo' an' it hardly kin be detected. Or dey put dat in yore shoes an' cause yore feet tuh swell. [Brunswick, Ga., (1240), 2109:17.]

13096. They take that bow outa your hat and burn it up in ashes, burn it in a plate and get the ashes, and then take some snake's head, any kind of snake's head, and just powder it up

SNAKEHEAD-POWDER WITH HAT-BOW POWDER - BLIND YOU

sweat, why that just run down, you know, in your forehead, and it finally get in your eyes and you go blind. [Vicksburg, Miss., (738), 1009:3.]

RATTLESNAKE-HEAD POWDER - SEND IN LETTER - BLINDS

heah now. Yo' call dese rattlesnakes, ah guess yo' know whut dey are. Jes'

13097. Jes' lak dere lotsa stuff we got down heah [in this part of the country]

take de head of dem an' powdah it up, an' even ah could send it tuh yo' in a **lettah**, an' time yo' open de lettah, soon as it hit yore eyeballs, yo' lose **yore sight**. Dat's whut dey do tuh blind people - rattlesnake dust. Yo' nevah **will receive yore sight any mo'**. [Brunswick, Ga., (1210), 2046:8.]

BURNT SNAKEHIDE ON COMB - FIRST BALD - THEN BLIND

it in your comb, and *dress* that hair under a burnt snakehide, and put that in [on] your head and you'll go bald, and when that perspiration dries in your eyes, you'll go blind.

(You take "burnt snakehide?")

Burnt snakehide.

(You *dress* that with the comb?) [*Dress* comb with that!]

Over with the comb. See? And wrap that hair - soak that hair in water and something. Put it in that burnt-snakehide dust, and put it - wrap it in a - like if a person's using the comb, they don't pull all the hairs left out of the comb, and it'll take it to your head. And gradually that stuff will poison the roots of your hair and run you bald.

(I see.)

And if it drips in yore eyes...[New Orleans, La., (828), 1215:1.]

13099. Oh, dey'd run yo' crazy in a way wit it, wit de dust from a rattlesnake's rattles. Take de dust out of a rattlesnake's rattle an' put dat in dat

RATTLESNAKE-RATTLE DUST IN HAT TO BLIND

two-three blindin's heah today dat result of dat thing. [Brunswick, Ga., (1240), 2109:16.]

13100. Dat band aroun' his hat, use rattlesnake dust. Yo' know a rattle-snake contains so many rattles tuh tell how many yeahs he is old. An' yo' take de dust outa dose rattles an' sprinkle it round de band of his hat an' he'll go blind. [Memphis, Tenn., (940), 1521:9.]

13101. Well, yo' kin take dat bow an' yo' kin put - if yo' kin git holt of some rattlesnake dust out of a rattlesnake's rattle an' put it in dat hat, it will run de man blind.

(Well, just how would it run him blind? How would it do that?)

Well, jes' a...yo' wearin' dat hat, while yo' wearin' dat hat yo' sweat, dat scum git in his [you] eye an' hit'll blind him [you]. [Waycross, Ga., (1074), 1736:11.]

SNAKESHED DUST IN HAT BLINDS

13102. Well, yo' see a snake. Well yo' git de shed of a snake, when he shed it, an' jes' pound dat shed up. Beat it up fine an' take an' sprinkle it in yore [victim's] hat, in de rim of y re [his] hat.

(Sprinkle it under the hatband - under the sweatband?)

Yes, right round in dere. Put it where he kin git it an' it will run him **jes'** as blind as...[a bat or something else]. [St. Petersburg, Fla., (1024), 1657:5.]

13103. Take a rattlesnake shell [shed]. Take dat dust and fix some in de linin' of his hat, right down in dere. Dat will make him go blind when he perspire. Dat shell [dust] will go right in his eyes and den he won't be able to see nobody else but yo! He'll be blind. [Jacksonville, Fla., (618), 792:11.]

13104. Yo' wanta run him an' make him blind, why yo' go out in any woods **most anywhere** an' find yo' a snake shell [shed]. Yo' know jes' lak dey say he crawl outa his "shell." An' slip it into his hatband. He lose his eyesight.

De dust from dat snake *shell* will take his eyesight. [Memphis, Tenn., (1537) 2778:4.]

13105. Dey put dust in your hat so you'll go blind. Accordin' you'll lose your hair.

(What would they do? How would they use the dust that way? Have you any idea?)

Well, they'll go ahead and, you know, dere's somepin dey calls dragon's blood dat you get from de drug store. You kin get dat ole dragon's blood from de drug

SNAKESHED AND DRAGON'S BLOOD IN HAT TO BLIND

store. You kin get dat ole dragon's blood from de drug store and you sprinkle it on de inside of your hat, an' a little small piece of dis ole snake's shed. Or place it in de binding of your cap or hat, somepin like dat. And when you begin to sweat den de effect will take on you, sometimes you'll go blind from it an' you taken wit de headache.

(It runs down into your eyes?)

Dat's de idea and cause you to go blind and you are taken wit de headache. [Norfolk, Va., (*Doctor* Paul Bowes), 463:5.]

13106. Just like I wanted to do you harm. I can get some snake dust and get some graveyard dust and - just like you are in the habit of, when you are cooking anywhere you feel. Like

SNAKE DUST AND GRAVEYARD DUST - BLINDING COMBINATION

in the country we cook on a fireplace - like you put your hand up there. And perhaps you may find a brick that is loose where I can stick that dust before anybody can catch me. When you have your back turned - and you may rub your eyes or something like that, like you rub your face sometimes. They can hide that dust in that chimney and if you should get wet on your hands, it will cause your hands to swell up, and if you get it in your eyes, it will cause you to go blind. [This rite given by a professional *doctor*.] [New Orleans, (855), 1351:4.]

13107. Dere is such things as dat. Dere's a little graveyard dirt. You kin get it in - you get graveyard dirt and you get de dust from a rattlesnake's rattle and make you a powder of

RATTLESNAKE-RATTLE DUST AND GRAVEYARD DIRT IN HAT

it. And den he'd come along and 'tempt to play with you. Take your hat off, "Oh, dat's a nice hat." Take your hat like dat and probably look at it. Put dat dust in dere and you put your hat on. It may be warm or it may drift down your face if you perspire, or anything, run down and blind you. You never will see again.

(You have this rattlesnake dust and the graveyard dust mixed.) [Norfolk, Va., (491), 526:6.]

13108. An' den yo' kin take it again. Yo' kin take dis graveyard dirt an' yo' kin git rattlesnake dust an' mix it together, an' it will run anybody stone blind.

(Just how would they do that?)

Jes' take de rattlesnake dust an' de graveyard dirt an' mix it **tuhgethah**. Mix it up **tuhgethah** an' git anybody hat an' sprinkle it in de hat **dat dey gotta dem stone blind**. [Brunswick, Ga., (1207a), 2042:3.]

13109. They take the little bow out of the hat and after **they take the bow** out of the hat, they carry it to a hoodoo. And he will take **snake dust** - just

CARRY IT TO A HOODOO...HE WILL TAKE SNAKE DUST
WORDS OF GOOD ADVICE - SPEAKER A HOODOO DOCTOR

like you **take dust out of a rattlesnake's tail, they have dust in their tail - and you**

[the hoodoo] put some of that dust on it. And they can bring it back and give to you and that cause you to go blind. They put the bow back in your hat, don't you see, and you put that hat on and it cause you to lose your eyesight. [New Orleans, La., (855), 1347:9.]

13110. Dry a rattlesnake head, powder it, sprinkle the dust in the 4 corners of a house, and it will cause confusion between man and wife. [Charleston 623:10.]

13111. If a person rub a snake shed in the seams of a person's clothes, "he stay chilly all de time jes' like dat snake. [Mobile 959:6.]

13112. Dust from rattlesnake rattle and graveyard dirt in your shoes make feet swell. [Norfolk 526:7.]

13113. If someone sprinkles snake dust in your shoes, in 9 days your feet will swell and you can't walk. [Norfolk 515:3.]

13114. A snake bite can be cured by applying an egg skin. [Richmond 297:6.]

13115. Yo' kin take a snake shell [shed] an' put it in sweet milk or sompin an' give it to a person an' it'll come a livin' snakeshell in 'em. [Fayetteville, 2571:9.]

13116. Kill a snake, he has one straight bone in him under his ribs, let dry, powder; give to anyone in water he comes alive in 18 days, in whiskey in 7 days. [Memphis, (967, professional excellent), 1565:1.]

13117. Dey say yo' kin take a snake an' cut his haid off, an' put him in de sun an' let it dry an' parch it, an' put it into sompin tuh drink, an' dey said dat will create snakes in 'em. [Sumter 2417:4.]

13118. Dey says dat yo' kin take dat blood from snake an' put it in whiskey an' cause live things, yo' know, tuh be inside of anyone. [Fayetteville 2535:15.]

13119. You may wear a blackstone-skin belt as a protection against conjure. [Richmond 285:1.]

13120. Take a blacksnake and skin him and take this skin and wear it as a belt, and they won't bother you as much. [Who are they? Usually the belt gives added strength meaning *bullies* won't annoy you. But it could mean other snakes.] [Richmond 382:2.]

13121. Beat up a dried rattlesnake head to a dust and scatter this in a dusty road your enemy walks. This dust will blow up into his eyes or get into some way and blind him. [Wilmington 225:1+85.]

13122. The dust from a snake shed or liquid dust sent to a person in a letter will blind him. [Richmond 300:7.]

13123. Dust from a rattlesnake shed [the outer skin cast off by ecdysis] sent to a person in a letter will get into his eyes and blind him. [Wilmington 103:6+85.]

13124. On receiving a letter, burn the handwriting and put in envelope, add rattlesnake powder, and mail back to person. Opening this letter will blind the person. [Charleston 556:4.]

13125. The hatband is the usual place for blinding a person. Use snakehead powder. [Mobile 973:6.]

13126. Blind a person by putting snake powder in his or her hat. [Elizabeth City 511:3.]

13127. Pound up a snake shed, especially that of a rattlesnake, and put this in a person's hat to blind him. [Wilmington 102:6+85.]

13128. Snake hide, make powder, put in hat to blind. [Memphis 1557:11.]

13129. If you mix rattlesnake-shed powder with graveyard dirt and put it in person's hat, he or she will never get over headaches unless hat is undressed. [The latter word heard only several times.] [Mobile 875:8.]

13130. You take water, if you going to take a bath in water. You wanta *hurt* me or anything of that sort. Well, I'm going to take my bath and probably just

KANKEENA - WHITE POWDER - YOU GET VERY LITTLE FOR A NICKEL, [IN 1938] - AT HOODOO DRUG STORE - THEY PUT IT IN YOUR BATHTUB - CAUSES ITCHING - SORES BREAK OUT - A M.D. USELESS - TO CURE THIS DISORDER RUB WITH SNAKE OIL AND STEEL DUST - 3 TIMES A DAY REPEATING VERSES FROM PSALM 23 - FOR 18 OR 20 DAYS

before I take my bath, if you after *hurtin'* me [that word *after* preceding *hurtin'* was added by Irish transcriber], you would take, say for instance, this is my bathroom. I'm fixin' to go in there to

take my bath. Well, I liable to draw my water first. See, and I got my water took, I'm liable to walk out. And if I don't do that, you take and you - before I go in the bathroom to draw my water, you get you some of the stuff you call *kankeena*.

(What do you call that?)

Kankeena.

(*Kankeena*?)

Kankeena.

(Where do you get that?)

It's a powder you can get it at most any drug store.

(I see.)

Get *kankeena*, it's a white powder. *You get very little for a nickel*, just a very small quantity for a nickel. You gets that. Now, when you get that powder, you sprinkle it around that tub, all around on the edges, not to the bottom, but be sure it gets just around the tub, like that.

(On the outside or inside of the tub?)

On the inside of the tub. It's got to get into the water, see. Now, that stuff there is to take - when I bathe in the tub, this powder going to get on me. Now, when I get this powder on me, it liable to startin' and itchin' an' everythin'. After I done bathin' it start in itchin'. It won't be the soap, it won't be the water. I won't know what it's all about. See. It'll start me to itchin', probably, I'm liable to start to breakin' [out] in a few days - break all kind of sores out on me [quite a separation between break and out!]. See. Well, then I liable have to go to a doctor [M.D.] to find out what it is. He think it's my blood's bad. He try to use different medicine. He wanta give me shots of somepin. Probably he can't do me no good with the shots and all that they gives you. Well, then, if he couldn't do me no good, he done give me [I turn off machine to bring informant to point].

(This doctor [M.D.] couldn't do you any good and you go to the Cracker Jack Drug Store and get the same things you said, you mentioned.)

I'm going to get - I'm goin' to get more than the one thing, I'm goin' to get some of this *steel dust*.

(I see.)

I'm goin' to go to the Cracker Jack - I'm usin' *steel dust* again. I'm going to use the *steel dust*. I'm going to get me what you call the *snake oil* - they sells that. I'm going to get that snake oil. I'm goin' to get *steel dust*. Now, when I get the snake oil and the *steel dust*, I'm goin' to put those two together. See. I'm going to use that to rub with. I rub myself with that at least three times a day. Now, in rubbin' with that stuff, I says the 35th [23rd] Psalms of David. See, that's a prayer. You say it, that's the 35th [23rd] Psalm of David. I says that! "The Lord is my shepherd and I shall not want." See, as I'm rubbing: "The Lord is my shepherd and I shall not want." And I just keep arubbin'. See. Well, now I may have to do that, maybe nine or

ten days. I may have to do it for a couple of weeks. Eighteen or twenty days at the most, anyway. See. Well, then I do that and as I do that every day for three times a day, I says the 35th [23rd] Psalm of David and for about twenty days and then I'm over with that. See. [New Orleans, La., (832), 1240:5.]

13131. This is done for spite, to get even, etc. Chew snakeroot and spit near but not at person. If the wind is in the proper direction, the smallest particle, even unfelt, touching victim's face will soon cause bumps on it. [Richmond 296:5.]

13132. So no one can come in your house and take them [while you are absent]. Well, you put some snakeroot around. That's what she always told me, to scatter with snakeroot dust. They will never bother me. You buy that, yes. [New Orleans 1148:3.]

13133. Ah heard dat they have, that they sell *hands*. They go out and they git - they go out and they git - jest like a man - ah don't know if you have

SNIPE - THE BIRD - THE WISHBONE [V-SHAPED] OR THE
FURCULUM FROM - CUT OFF SNIPE NECK - PICK BIRD LIKE
A CROW [I CAN OFFER NO HELP HERE] - TAKE - OUT BONE
LIKE V-FORK - LIKE A CHICKEN WISHBONE - LET SET
AWHILE - PUT SULPHUR ON - LATER RED PEPPER - FINALLY
GUNPOWDER - RUB THE 3 INTO BONE - SAW BONE IN HALF
SEW PIECE INTO A BAG - WEAR BETWEEN LEGS - LAW AWAY

seen dem aroun' dis part of de country, but dey go out and dey git a root dey calls snipe root. Dey git dis snipe root. (Snipe root?)

Snipe root. A snipe is a long thing like a crane [bird]. Well, you take

this snipe, de snipe w'at flies. Take dis snipe and cut de snipe neck off and dey pick it - jes' like, most like a crow or somepin like that. And dey pick dis snipe and dey cut dat bone out of it. De bone is somepin like a fork, jes' like a chicken bone. Den dey take dat bone and dey let dat bone set for awhile, and after settin' for awhile, dey take some sulphur. Take dat sulphur and place it on top of dat bone. After taking dat sulphur, take a little bit of red peppah and put on dat sulphur, a little gunpowdah and put on sulphur. Rub dat bone in dere. Then they will take a saw or sompin an' cut half that bone off. Then take that sulphur an' red peppah and combine it together and sew a little sack around it. Wear it. Don't wear it around de neck, let it drop between yore laigs. That supposed to keep de law away from de home. [Not every bird has a chicken wishbone; better check about snipe.] [Charleston, S. Car., (?), 651:2.]

13134. I've heard that choo could use snuff like this. You know, jis' like a man be wit choo with a wha'shah call 'em? *Merry Widow* or *cundrom* [condom] or

SNUFF AND SUGAR - A PINCH OF MIXED - IN BOTTOM OF
CONDOM TO BE WORN BY CUSTOMER - FOR GOOD BUSINESS

somepin like that. Well, take a little bit of snuff an' a little sugar - jis' a little pinch of snuff an' a

little bit of sugar an' put it together. An' put it in that, choo know down in the bottom [of the condom] an' roll it [condom] down ordinary jis' like it was. An' jis' let a man use that choo know ever' time he - you know they don't use that only when they be's wit chah [informant a woman], but you have 'em ready to let them have 'em when they come to you. An' they be comin' to yo' all de time spending money. [I never asked for this sort of thing, but took it down as a part of hoodoo life.] [Until I looked up this word recently I did not know that it had been named after it's inventor, an 18th century English physician, Dr. Condom!] [Memphis, Tenn., (962, an excellent and reliable informant), 1554:9.]

13135. When dey git your socks - gits a man's sock, chew mean? Why he can't fool wit no othah woman.

SOCK AND STOCKING RITES WILL NOW BE GIVEN TOGETHER
HERE IS ANOTHER VERSION OF NO.3543, P.2438, V.3.
SHE TIES STRING ABOUT HIS SOCKS - ONE FOOT ON OTHER
9 KNOTS IN STRING - UNTIE - HE IMPOTENT FOR OTHERS

(How do they fix those socks up?)

All you gotta do is take dem socks an' tie nine knot in 'em. See, jes' tie de foot an' take a

string, a cord, an' make nine knots to dat sock, an' when yo' done tied de nine knots, den yo' take all de cord off an' shake dat stuff up, an' put it back where he kin git it to seah. See? An' he can't do anything. [Charleston, S. Car., (530), 641:5.]

13136. Yo' kin take a woman's sock, an' yo' take de left sock, an' yo' take it an' burn it. Yo' burn it in [into] de ashes an' make a powdah outa dat, an'

yo' take it in a bag an' sew dat bag up. An' yo' kin take dat powdah [bag] an' put it on yo'.

WOMAN'S LEFT SOCK - MAN BURNS - SEWS UP ASHES IN BAG
WEARS ON HIM - MAKES HER DO ANYTHING HE WANTS DONE
MIND HIM IN ANY WAY - SHE CAIN'T HAVE NO MAN WIT DAT
FOR SAME PURPOSE HE CAN DUST POWDER ON HER AT NIGHT

Now, dat's goin' make her do anything yo' want

her [to do] - mind yo' in any way. An' yo' kin fix it so she cain't have no man wit dat, de same powdah. Den yo' kin, jes' lak yo' git in bed at night, yo' take dat little powdah an' dust it on her, an' she cain't have - any othah man git up on her, he'll fall. [New Orleans, La., (1572), 2896:5.]

13137. If you got a husband that runs around, [or] if a man got a woman that runs around, he can take her dirty stockings and wash the toe and the heel - not

the whole stocking, wash the toe and wash the heel. In about, well, I'd say about two ounces of water - that's suffi-

IF WOMAN RUNS AROUND - MAN TAKE HER DIRTY STOCKINGS
WASHES TOES AND HEELS ONLY - STOPS UP WATER IN BOTTLE
BURIES UNDER DOOR - SHE WILL STAY HOME ALL THE TIME

cient, two ounces of water. And take that water and pour it in a bottle and stop it up, and bury it underneath the steps and that party will stay home all the time. [New Orleans, La., (855), 1348:2.]

13138. Well, dere's a boy an' a girl dat's goin' tuhgethah. See. Dey got in good love. Yo' know, she got tuh lovin' him an' he got tuh lovin' her. Dey

got big ages [they were grown up] yo' see. "Oh, ah got him so ah want him [to] stay wit me," an' "ah don't want him [to go nowhere." [Notice incomplete infinitives.] Well, he

SOILED SOCK BOILED - WATER INTO JAR - ADD
LUCKY POWDER - 9 DROPS HEARTS COLOGNE
STOP UP 9 MORNINGS - WOMEN TO CONTROL MAN

come tuh stayin' dere at night, see jes' lak man an' wife. Jes' stay an' stay an' stay.

Well, somebody else got betwixt dat, "Ah want [to] tear dat up, ah don' lak dat. He ain't ma'ed tuh her. *He ain't a much right man.* He ain't much good. Ah'm goin' tear dat up." Undahstand. Well, so dey got mad an' so decided dey want tear hit up. So *dey throws baä luck in dey way.*

So she says, Cora says, "Well, yo' know, he wuz so good tuh me an' all at once he's got bad. Ah don' know whut in de worl' mattah wit him." Say, "Ah cain't undahstand it."

"Well, maybe somebody else is got a bettah haid den yo' are an' tō' [tore] it up."

"Well, ah'll find out." Says, "Ah knows a thing or two mahself. Ah'll take cā' of dat. Ah'll take cā' of dat."

Okay, all right.

She goes an' she takes his sock - de sock he weahs - de dirty sock he been weahin'. She takes dat sock an' washes it, washes dat sock, yo' know, in jes' a leetle bit of watah, yo' know. Well, yo' might say, in a boil [water just coming to a boil]. Yo' take dat sock an' yo' boil it, yo' know, an' git dat dirt off whut he's been weahin'. An' take dat watah an' jah it up [put it in a jar] an' yo' put - ah dunno whut chew call dat kin'a powdah, it wuz a lucky powdah, she [hoodoo woman] put in dere an' 9 drops of *Hearts Cologne*. Yo' put dat tuhgethah. Yo' know, yo' boil dat lil' watah down right low, yo' know till it be jes' a lil' bit. Den yo' put nine drops of *Heart Cologne* in dat. Den yo' put it in a lil' bottle an' yo' stop it up. An' fo' 9 mawnin's yo' take dat an' yo' daubs yo'self wit dat fo' 9 mawnin's. Yo' all right. Yo' won't have no mo' trouble. [Fayetteville, N. Car., (1400),2521:3.]

13139. Yo' kin *put* a man *tuh walkin'* wit his socks, if yo' kin git dem when dere [dey + are] dirty. Take a man's stockin' when it's dirty an' wash it out,

WASH OUT MAN'S SOILED SOCKS - BOTTLE WATER - BURY
WHERE HE MUST CROSS OVER IT - HE *HOT-FOOTED* DEN

an' put dat watah in a bottle. An' take it an' bury it where he has tuh travel ovah, an' he'll start tuh

walkin'. His feet git hot, he *hot-footed* den. He cain't stay nowhere.

(You bury it out in the road somewhere?)

Bury it somewhere whah he transfah at - goes on. [Memphis, Tenn., (1520), 2732:6.]

13140. Well yo' take de socks tuh bring a man back home. Now, lak yo' got a odd square, a odd square on yore flo'.

MAN'S SOILED SOCKS WASH - BOTTLE THE WATER - KEEP TO
CONTROL HIM - AT DOOR POINT TOES OF HIS SOCKS INTO
ROOM - HIDE THEM UNDER LINOLEUM OR CARPET AND SOON
HE WILL COME A-HELLIN' IF HE DOES NOT WANT TO RETURN

on yore flo', see, lak dis square heah [square of linoleum in floor of my inteviewing room at the Patterson Hotel for Blacks where I inter-viewed in New Orleans].

All right. Well, yo' take dat sock an' yo' put both toes together an' bring dat sock in - de feet, lak ah walk in heah. Yo' see, de front of mah feet is comin' in. Well, yo' bring dat in an' put dat, an' put dat at de end, an' yo' tack dat undah dere [linoleum] undah de carpet. Dat's right. An' *he will come a-hellin'*. Yessuh, lak if he's away an' don' wanta come home. [New Orleans, La., (1568), 2878:8.]

13141. Take a man's sock or a woman's sock an' bury it. See, where yo' have a fireplace, take up a brick an' sprinkle sulphur an' salt on dat brick

LIFT UP BRICK IN FIREPLACE - LAY IN HOLE MAN'S SOCK
THEN SALT AND SULPHUR AND GRAVEYARD DIRT - URINATE
ON IT 9 MORNINGS AND TELL THEM WHAT YOU WANT DONE

an' sprinkle sulphur an' salt on dat brick an' graveyard dirt, an' urinate on it fo' 9 mawnin's, an' tell it whut chew want

it tuh do. If yo' want him tuh love yo', not leave yo', be right dere undah yore foot an' all, he can't do it, 'cause he's buried right dere wit dat stock-in' an' de minute he takes it up why yo' kin go. But long as hit stays down dere, why he stays dere.

(You bury that stocking right under that brick?)

Yeah, right undah dat brick. Anywhere where yo' kin git tuh it an' urinate on it fo' 9 mawnin's. [Fayetteville, N. Car., (1419a), in the 2540's.]

13142. Ah experienced dat. Ah've had dat done on me, take your sock and cut de heel out of it, a pair you been wearing. Get your socks and cut de heel out of both of 'em, an' take de heel and put some salt in it, snakehead or some kind

of worms [to make you crawl]. And bury de heel of dat sock under de doorstep and put de other part of it [heel] over de door, over your haid. And every time you go in and out dere, you gittin' dat, and first thing you know yo' goin' way from dere. Yo' done left, you see.

2 HEELS CUT FROM PAIR OF SOCKS VICTIM HAS WORN - SALT ON EACH - RUB ON EACH PIECE A PIECE OF SNAKESHED OR WORM [TO MAKE YOU CRAWL] - BURY 1 HEEL UNDER DOOR - LAY OTHER HEEL OVER DOOR - THIS DRIVES YOU AWAY FROM HOME

Your wife, she done put you outten from dere and you gone, and you won't know how you gone. And you done missed your socks and everything. You don't know nothin' at all about it or you jest...and done you dataway, but you gone - jest gone along. Don't wanta run off, but you won't never come back until you find it. And you find dat, you come back home.

(I see. Do you put one sock down there or just one piece of the sock?)

A [2] piece [2 pieces are used].

(I see.) [Vicksburg, Miss., (725), 994:7.]

13143. Yo' kin take his sock to make 'im love you an' yo' stockin' an' put it [them] together. Understand? An' puts some sugah with it. An' take it out an' bury it on the side of your house, an' go out there every mawnin' an' pour your chamber lye there. Don't you understand? See, on that. An' you take the sock an' your stocking an' roll it together, see. Now put a red onion with it, a dime - that's to make 'im give her money - roll it together. Sew it to you an' make your wish - that's her, you see - sew it up in your mattress. That man'll give you money, give 'er money as long as he's there. [Memphis, Tenn., (960, hoodoo woman, excellent), 1545:10.]

MAN'S SOCK AND HER STOCKING - PUT TOGETHER - SUGAR ON - BURY AT SIDE OF HER HOUSE - POUR HER URINE ON EVERY MORNING - OR TAKE HIS SOCK AND YOUR STOCKING ONE ON TOP OF OTHER - ROLL THEM TOGETHER - PUT RED ONION AND SILVER DIME WITH [MAKE 'IM GIVE HER MONEY] SEW TO YOU - WISH HIS MONEY - SEW INTO HER MATTRESS

of your house, an' go out there every mawnin' an' pour your chamber lye there. Don't you understand? See, on that.

An' you take the sock an' your stocking an' roll it

together, see. Now put a red onion with it, a dime - that's to make 'im give her money - roll it together. Sew it to you an' make your wish - that's her, you see - sew it up in your mattress. That man'll give you money, give 'er money as long as he's there. [Memphis, Tenn., (960, hoodoo woman, excellent), 1545:10.]

IF YOU WALK OVER YOUR BURIED SOCK - FOOT SWELLS

13144. (Take his sock?)

De sock and bury under any place and you [owner] walks over it and then you swells up.

(Well, do they bury both your socks?)

Just one.

(Which one do they bury there?)

De left foot.

(All they do is just bury that sock?)

Yes, sir.

(And then, what happens then?)

You walks over it and then yo' start to swell up. [Richmond, Va., (?), 375:5.]

13145. A woman keeps a man home by putting two of his dirty socks in the form of a cross under the mattress. [New Orleans 1364:13.]

13146. "Bury right sock under leaves [eaves of a house?], drive 9 tenpenny nails in, forming a cross with the nails. Dat supposed to kill you." [Mobile 944:14.]

13147. Git his sock or either his shirt and tear a hole in de mattress in de bed and sew it up in dere, if you want him to stay. [Jacksonville 787:4.]

13148. [She] take dat dirt w'ut de [they = she] wash off dat [man's] sock, an' dey kin take yo' in [trick] yo' wit dat. Dey [woman] put sumpin belongs to den [her] wit it an' bury it in a certain place, an' dat keep you [man] dere. Dat ties yo' both together, anything close yo' wear. Wrap dat up together and

then you kin [instead of burying it] take an' sew it up in yuh mattress.
[Mobile 887:6.]

13149. A woman can use salt and vinegar on a man's socks and sew them up into the mattress to influence him. [Washington, D.C., 813:5.]

13150. Ah've heard 'em say they take de men's sock like that and has 'em dressed and then they take it an' put it in their pillah or mattress [to hold or bring back]. [Jacksonville 765:10.]

13151. Man's right sock under door or mattress [of bed] or carpet where he travels. Make stay home. [Washington, D.C., 815:2.]

13152. If man and woman are getting along badly, she should put his dirty socks under the sheet and let him sleep on them. [Memphis 1545:9.]

13153. Take a sock of his an' burn it, burn it in her stove an' let it smoke in de house, an' if he is in de presence of her, an' let dat smoke from his old sock, one of his old socks, burn it in de house an' let him be around dat sock, an' she'll hold him. [Norfolk 494:1.]

13154. Dey take a sock an' put some red peppah in it an' a dime, some sulphur an' burn it a little bit an' soak it in de alkyhol, an' dey kin do jes' whut dey wanta do wit chew. [Florence 2186:2.]

13155. If yo' got a friend and yo' want 'em, yo' take de sock an' yo' tack it to de floor beneath the rug...an' yo' take an' yo' urinate on that for 9 mornings, an' he'll stay with shah until death break yo' up. [Norfolk 529:7.]

13156. Sock or stocking, put in jar, urinate on it, keep it hidden, make 'em love you. [Memphis 1550:3.]

13157. Bury woman's stocking in fruit jar to bring her back. [Memphis 1580:3.]

13158. Bury soiled sock or stocking in bottle under house, "cause yo' to linger or cause your legs or limbs to swell." [Mobile 979:6.]

13159. Stop up socks or stockings in bottle, throw into river or outgoing tide; "run a person away." [Elizabeth City 402:8.]

13160. They say you can take 'em [socks or stockings] and put 'em in running water, stop 'em up in a bottle or...like you throw the bottle into the river, take the tide going out, and let it bottle [with socks] go out with the tide and run a person away. [Elizabeth City 557:7.]

13161. Get 'em some gun powder an' some black pepper, an' put in dat sock, an' get 'em some salt, an' tie dat sock 3 different knots, an' turn dat sock bottom upwards in runnin' water, an' yo' goin' go crazy. They don't take but one [sock] to kill you. [Vicksburg 1004:7.]

13162. Wash dirty socks an' in this water put bluestone, pepper, sulphur; throw over shoulder into running water and say, "Go," an' don't look back. [Richmond 303:3.]

13163. A man can keep a woman home by tying 2 knots in one over her stocking an' slip it up over the joist over where she go out the door. [New Orleans 1366:8.]

13164. She'll sign his name on a piece of parchment paper, she'll put some sugar in that sock and if she have linoleum on the floor, tack it in the front [of the] door...she can't get rid of him. [New Orleans 1155:5.]

13165. A woman nails a man's left sock under the door saddle with 9 nails to keep him home. [New Orleans 1101:?.]

13166. Pin both socks together, toe to toe, put at door [usually inside house] cover up [with carpet], let toes point into house, they will always come back. [Washington, D.C., 806:2.]

13167. Put right-foot sock under rug, up to door, foot walking in, man coming back. [Memphis 1556:6.]

13168. [Here is an *unusual folding or rolling rite*:] Roll dirty sock back to you 3 different ways, turning the pile after each roll, bury under steps: "you can't go off and stay no length of time 'fore you comin' back to dat same place." [Mobile 952:1.]

13169. A woman rolls up a pair of man's socks and buries them under her doorstep to keep him away. [This rite comes from an excellent hoodoo woman. As I have said elsewhere, it took me a long time to understand how socks could be buried to hold a man or to send him away. Intention of course is the power behind the purpose and wish.] [Memphis, (960), 1545:11.]

13170. Take your [his] stockin's an' turn 'em wrong side outwards, don't wash 'em, git 'em dirty, an' fold 'em de toe to yo', right on to you till yo' roll it up. Bury 'em under your doorstep. It'll bring you [him] back. [Wilmington 79:2+85.]

13171. If you want your husband to stay at home, you get a pair of his dirty socks, take it [the right] by the toe an' fold it up, fold it to you, and bury under your step. [Wilmington 116:8+85.]

13172. Cut bottom out of man's dirty sock, starting from the toe and [roll or fold] coming to you, put in cloth band and wear about waist to hold man. [Memphis 1551:7.]

13173. Take his socks...fold it [1 or 2?] and lay it over the door...that will bring him home. [Vicksburg 1057:6.]

13174. Dirty left sock and dirty left stocking, sprinkle red pepper over, put names of each in, roll tight, bury together: "makes 'em get that much closer to you." [Mobile 876:5.]

13175. Woman cuts toes from man's socks and wears one in each armpit to control him. [Memphis 1558:1.]

13176. Man takes both stockings of woman, must be dirty, put on them 3 ingredients: salt, sugar and his urine. Keeps these [surely pieces of them] in his pocket. She won't have other man. [Memphis 1545:12.]

13177. A woman cuts a piece out of the man's left sock and wears that piece: "that will drive you [a man] to them [a woman]. [New Orleans 1180:3.]

13178. Woman can take their [man's] socks and wear 'em round their waist an' you [man] can't fool with no woman; you [he] won't have no nature for no woman. [Vicksburg 1107:8.]

13179. You take their stocking an' [or] either you take an' get some of that woman's hair an' her stocking an' wear it around de waist...they kin hold 'em like dey wants to. [Vicksburg 1001:9.]

13180. He done left home and she want him back, she'll get [one of his socks] an' wear it around her waist. Get her a cotton thread string an' tie 9 knots in it, put dat around her waist. Write his name an' wear dat in her shoe. An' dat draws him. [Vicksburg 996:8.]

13181. His left sock an' tie it up, the woman can, an' put 9 knots in it an' wear it around her waist. That's a good way of tyin' him up. [Mobile 977:7.]

13182. A dirty sock, don't wash it, wears it around her waist and he does jes' what you [woman] want him to do. [Norfolk 492:12.]

13183. Take de sock from de left foot, de man's sock dat he left behind find dat an' put dat on her right foot, an' den put it in her shoe an' wear dat [wears his left sock on her right foot] an' dat will have a sensation to draw him back. [Vicksburg 1018:1.]

13184. She kin git a hold of your sock an' turn your sock [inside out] an' git de dust from under your feet. She conceals it in a bottle an' wears it. [Purpose not given but evident.] [Richmond 308:3.]

13185. Could take one of your socks and bury it, say that will run you part crazy. [Norfolk 447:11.]

13186. Sock buried draws person. [Mobile 967:5.]

13187. Husband's left sock under door, he won't leave. [Wilmington 236:6 +85.]

13188. Take your dirty sock and bury it underneath de step, that will make you stay home. [Charleston 623:5.]

13189. She keeps husband's dirty socks under door to keep him home. [Wilmington, 72:7+85.]

13190. A woman buries man's right sock under the doorstep to keep him home or to hold him. [Memphis 1568:13.]

13191. Piece of toe or heel of woman's stocking buried under front step, she won't leave home. [Vicksburg 1037:1.]

13192. Well, shore, dey kin take your socks and put - bury yore socks underneath the door of the house, or right where you live at, and every time you walk over that, that will keep you be aching - nervous all de time. [Charleston 653:10.]

13193. Git dat man's sock dat he worn an' put it in de stove an' dry it up. Take dat dust an' put it under de step - have dat w'ere he will walk over it... he won't pay attention to no one else. [Jacksonville 786:1.]

13194. They take your socks, or anything that dey wear close to you, as to perspiration, an' bur' that into a damp place, an' that will ca zhoo [cause you] to go into bad health. It will take the use from your limb. [Richmond 295:3.]

13195. Woman with cruel husband, doesn't want her to go anywhere. She puts a teacup of sugar in his right sock, buries where he walks over, an' you's free to go anywhere you want and he'll be pleasant for you to go. [Mobile 969:4.]

13196. Take man's right foot sock, put sugar in, stop up in bottle or jar, bury under house, he can't leave. [Memphis 1560:11.]

13197. She kin git a little salt an' pepper, mix dat together an' put it in the [his left] sock and bury it under her floor mat, right in front of de door where he got to come in and out, and he'll be 'umble unto her. [Left foot was mentioned only after I asked left or right.] [Wilmington 172:3+85.]

13198. Bury man's left dirty sock in walk, throw urine and salt on; "he'll leave home and he won't come back any more." [Mobile 961:3.]

13199. Take yo' socks if yo' are away an' make yo' stay home: that's by putting a silver dime in it, an' put 3 knots, an' call your name, and bury it at de foot of your steps; jes' like you cut off a dog's tail if you want him to stay home and mind de house. [Left foot after questioning.] [Charleston 615:2.]

13200. Take your socks, the left foot...tie 9 knots in dem an' dey'll bring you from anyw'ure you was...bury it. [Charleston 602:6.]

13201. Get [she will] some of your [man's] socks...bury it...and walk over it...for 9 mornings and make a wish [to bring the man to you or back] an' den she'll wear it next to her, an' after dem 9 days you goin' in dere. [Norfolk 476:4.]

13202. [Women] cut de right-footed toes off [a man's sock], tie it up tight an' sew it up tight into a bag, an' bury it to de foot of yo' [a woman's doorstep] an' yo' [a man] can't stay away from her. [To tie, to sew, and to bury makes this a tripled powered rite!] [Charleston 627:8.]

13203. Bury one [sock] undah de front doah an' bury a sock undah de back doah...soz [so that] you'll stay home. [Little Rock 1459:15.]

13204. They could do sompin with a dirty sock, turn it wrongside out and put it under the steps, make him stay home. [Vicksburg 987:13.]

13205. Man turns woman's stocking inside out, buries under his step, and she

will come to his house anytime he wants her. [Here is a double-barrel rite, reversing and burial.] [Washington, D.C. 823:7.]

13206. Nail right sock on new shingle and bury at your front door: "he can't leave there to save his life." [Mobile 878:12.]

13207. A woman takes a man's left sock, dips it into urine, add potash, soda, etc., and sets [buries] it on east side of house. This runs the man away. [Jacksonville 751:7.]

13208. She takes his right sock, puts into it some of his right footprint, sews sock up and buries where he will walk over it: "will keep 'em coming where you are." [Mobile 896:1.]

13209. A woman puts needles in man's sock and puts it under the doorstep so that toe points towards house - brings him back or keeps him home. [Memphis 1570:10.]

13210. Bury de socks and de shoes...to keep you at a certain place. [Jacksonville 691:12.]

13211. Sprinkle soda at door and sprinkle hot water over it so that it will sink down into the ground. [This is done for protection against harm of any kind. Today [1977] baking soda is put into refrigerators to absorb odors, these latter originally being caused by the devil and his imps said popular belief. In my time *Red Seal Lye*, a can or package bearing a red seal, has taken over the task of keeping evil away. The original of the belief is under SALT - SODA - SULPHUR list.]

SOLOMON'S WISE STONE - MAIL ORDER HOUSE HOODOO

13212. *Solomon's Wise Stone*
whut chew find in de othah

cities. [You take this] stone an' read de 121 Psalm an' say a prayer of earnest. Yo' ain't earnest fo' some things, an' yo' will obtain de job.

(What do you do with this stone?)

Wear it in yore purse. *Solomon's Wise Stone*.

(Where do you get that? Order it from some place?)

Yo' order it from dis company heah in Memphis, yo' order it from Chicago.

(What is the name of that company in Memphis?)

[Evidently no answer.] [Little Rock, Ark., (887), 1462:13.]

13213. When they [children] have it [a spasm] take ever'thin' off [the child] an' take those thin's an' throw 'em right in the stove an' burn 'em up an' they won't have no more [spasms]. Make you a wish [surely not for anything you want but for the recovery of the child]. [Richmond, Va., (404, Humpadee, a female root doctor), 360:1.]

13214. Get live spider, close up until he died, make dust [of him], put in food or drink, live spiders in you. [This is magic of death by starvation, one of the torture rieves, such as multilating an animal by cutting off a part, boiling animal alive (black cat lucky bone), etc.] [Memphis 1552:8.]

13215. To keep law away, get spider or web, put in box of black pepper [probably a new box], set anywhere in your place [of business]. If you can't get spider, use the web. [The magic here: spider on the watch-out, the web entangles.] [Memphis 1552:7.]

13216. Get cobwebs, wrap around nail, push it [nail] into meat to be cooked, let stay in 4 or 5 hours, take it out and cook meat. Do this 5 or 6 times, if you want to get rid of somebody. They get so they won't like you; if they stay, it'll kill 'em. [Memphis, (971), 1571:6.]

13217. Put it [spider] in anybody's supper to eat. If yo' look like yo' cookin' dumplin's, yo' kin take a spider an' put it in dis dumplin' - in anything like dat. Well, dat'll make him sick an' he liable tuh kill himself. [This is an expression somewhere in HOODOO: *I'm gon'a put a spider in your*

dumplin', meaning here, *I am going to put a spider in your head*, drive you crazy.] [Brunswick 2006:1.]

13218. Dat's done dis way. Say, fo' ninstan' now, dat a spirit is worryin' yo', maybe yo' done perhaps kill somebody maybe yeahs ago, an' dey spirit keep worryin' yo'. Yo' go to a small stream where it's a bridge an' yo' git a

SPIRIT: PEGGING A SPIRIT - IF A SPIRIT WORRYING YOU
GO TO BRIDGE CROSSING SMALL STREAM OF RUNNING WATER
HAVE WITH YOU 2 FAT-LIGHTER-PINE PEGS - DRIVE ONE PEG
DOWN AT YOUR LEFT TOE - CALL SPIRIT'S NAME 3 TIMES
SPIRIT BOTHERING YOU COMES AT ONCE - YOU MAY NOT SEE
IT - THEN WALK BACKWARDS ACROSS BRIDGE - CONFUSING
SIMPLE-MINDED SPIRIT WHO DOES NOT REALIZE YOU ARE
WALKING AWAY FROM HIM - HAVING CROSSED BRIDGE AND
STILL FACING SPIRIT - DRIVE OTHER PEG AT RIGHT TOE
THIS IS PEGGING THE SPIRIT - SINCE A SPIRIT CANNOT
CROSS RUNNING WATER - YOU ARE FREED FROM IT FOREVER
ATTENTION: OUR INFORMANT SAYS SPIRIT FOLLOWS VICTIM
ACROSS RUNNING WATER - PEGGED ONLY BY SECOND STAKE
OUR DOCTOR HERE IS MAGIC LAW - HE DEFIES TRADITION

lighter [fat-lighter stick] an' peg, an' drive it down at chure left toe, den yo' walk backwards cross dat stream an' drive an-othah peg down at chure right toe, an' yo' tie dat spirit betwixt dere - cross de water an' dey won' follow yo' no mo'. (What do you mean you tie it across the water?) Well, yo' see, when yo' drive de peg down, an' yo' call de person's

name three times, den yo' know he's wit chew, dat de spirit is. Den when yo' walk backwards, cross de bridge, he still following yo' in front, but when yo' stoop down an' drive anothah peg at chure toe, yo've got him. In othah words, dat's whut chew might call dat chew bury de spirits. [As I say in margin title, our *doctor* here is a law unto himself, since a spirit cannot cross running water; but here *doctor* pegs sprit across running water so that his client can return to his own side of the stream. Nice work!] [Brunswick, Ga., (just before No.1240), 2105:2.]

13219. To ketch a spirit - I know a fellow who done it. You take and you gets you books [a writing tablet], gets you a pen and ink.

SPIRITS GOOD AND EVIL: AT NIGHT PUT IN DARK ROOM
EMPTY EXCEPT FOR TABLE AND CHAIR - PAPER TABLET
PEN AND INK - EMPTY BOTTLE - UNLIGHTED LAMP - GOOD
SPIRIT WILL WRITE ALL THAT HAS BEEN AND WILL BE
DONE TO YOU - YOU READ IT NEXT MORNING - OR EVIL
SPIRIT WILL UPSET ROOM AND RUN YOU OUT OF HOUSE

(You get what? Pen and ink?)

Yes, sir, pen and ink, writing tablet and get you a bottle. Get you one of these small center tables, get you a chair, and put them in an empty room, but

let that room be dark. And put these things in there. Put you a light on the table but don't light the light. Put you a lamp - you know what I mean, put your lamp on the table but don't light it. If it's a good spirit, he'll come in there and he'll write everything that's been done to you. He'll write everything that'll be done to you, he'll write that down in that book [tablet]. Next morning you get up and you'll find that in that book [tablet]. You can read it for yourself. That's what a good spirit will do. But that evil spirit, he'll turn everything over in that room, and liable to come in your room and run you out of there, if there is a evil spirit there. [Rites similar to present one I have collected under DIAGNOSIS, pp.165-217, v.1. Similar ones are scattered throughout HOODOO. In the present rite I do not ask purpose of empty bottle. Could it be a lingering vestige from an earlier day, holder for a candle? I doubt it. That stopperless bottle is to entice my spirit passing by. For catching these spirits with curiosities, see TO CATCH A SPIRIT, Nos.38-47, v.1, and frequently

in HOODOO.] [New Orleans, La., (832), 1244:4.]

13220. You take a little - if you have a certain powder, ah don't [know] what powder it is that this company has - but anyhow if you use [you can use] plain snuff. You know snuff that the people use, Jes' take that in your hand

SPIRITS: TO CONTROL - USE SNUFF OR CERTAIN POWDER
A LITTLE IN HAND IF YOU FEEL ENEMY NEAR - OR BURN
LITTLE ON STOVE - WATCH IT - YOU BECOME EXCITED
BLOW A LITTLE AWAY - CONTROL PERSON THAT WAY - NO ONE
CAN HURT YOU - TO DRAW PEOPLE BLOW LITTLE FROM YOUR
HAND - SAY SOMETHING - THOUGHTS ARE POWER - YOU MUST
ALWAYS TALK TO SPIRITS - ASK THEM TO DO IT - FOR
POWER TO DO ANYTHING SAY: POWDER [OR SNUFF] I WANT
HATTIE SO-AND-SO TO DO SO-AND-SO - IN THE NAME OF GOD
THE FATHER, SON AND HOLY GHOST - FOR GOD NOT DARKNESS
GOD'S OUR PAL

and put a little bit on that way, if you feel a enemy is near. You kin put a little bit on the stove and watch it and you git all excited, see, an' you jes' blow a little bit out there and control people that way. (In other words if you put this powder on the stove, then I couldn't

hurt you - if you burn that snuff and [or] powder.)

No, you couldn't do anything to me. See, that would upset you, you would git nervous.

Then, if you wanta draw people to you, jes' put a little on yore hand, blow your breath out there and say something, you see. But you have to always say somepin 'cause thoughts are [powerful?], whatever you say.

For instance, now if you wanted me to do anything, you say. Ah wouldn't do anything 'cause ah wouldn't know but chew gotta ask me to do such-and-such a thing. And thats it. Whatever you do, you gotta always talk to the spirits and ask 'em to do it.

Whenever you want the powder to do anything, you say, "Powder, I want Hattie so-and-so or Mary so-and-so to do so-and-so, *In the Name of God the Father, Son and Holy Ghost.*" But it be's for God and everything, but not by darkness. God's our pal. [Washington, D.C., (627), 802:2.]

13221. If a man leaves home an' a woman wants tuh make him come back, well - well, ah understan' she could take de measure of his whole body an' dat she could

SPIRIT: TO BRING MAN BACK WOMAN MEASURES LENGTH OF
HIS BODY BEFORE HE LEAVES OR ENTICES HIM BACK - ALSO
TAKES A SHORTER MEASUREMENT - TIES 9 KNOTS IN LONG
MEASUREMENT AND TIES IT LENGTHWISE ON SPRINGS UNDER
HIS SIDE OF BED - SHORT MEASUREMENT WITHOUT KNOTS SHE
WEARS ABOUT WAIST - ALWAYS HAVE A SPIRIT TUH BACK YO'
UP...SPIRIT DAT CHEW PRAY TUH
SCRUB HOUSE WITH SWEETENED WATER

take de measure of his-self, an' tie nine knots aroun' it. An' den at de bed where he sleep, de side dat he sleep on, tie it de whole length of de bed. An' den whatsomevah...Yo' know yo' always have a spirit dat chew pray tuh, well

axe him tuh back yo' up, yo' see. An' make yore wish whut chew want him tuh do. If yo' want dat man tuh come back home, make yore wish an' den scrub yore house out wit sweeten watah.

(What do you do with that length from the head to the foot? What do you do with that length, that string?)

Yo' measure it...yo' tie it de full length of de bed, yo' know, on de spring-lak, from de haid tuh de foot.

(You don't tie nine knots in it do you?)

Yeah, nine knots.

(And you tied nine knots in the other string too?)

No, yo' tied nine knots in dat string.

(What do you do with that short string?)

Well, dat othah short string yo' wear aroun' yore waist. [Algiers, La., (1586), 2695:4.]

13222. A true sign that someone is going to die in their family soon, either [that of] the bride or bridegroom: This is at a wedding. They're leaving home to get the train, going away on a honeymoon. And the horses prance and keep prancing forwards then back. I knew it

SPIRIT AND HORSES AT A WEDDING, 1896

to happen in my home. A young man home from New York, he married a girl at my home near Elizabeth City [N.C.], and when they were leaving the church, when the mother came on out, she was the last, something sound like a tray of glasses smashed down in the church. She looked back and didn't see anything, and came on out and said, "My, my, what a terrible crash. My, I didn't know there were any glasses in the church." She said to one of her servants, "Sarah, what's that mean?" Sarah said, "That's the sign of death, Miss Jane." And she said, "Now you watch it. Someone is going out of the family soon." It proved to be true. So when they drove off, they had a hard time to get the horses to go. They kept tramping and backing to and fro, to and fro. They just kept that going for about ten or fifteen minutes. When they did go they went all in a rush. In three weeks time this young woman was called to come back home and visit her mother. Her mother was sick for one month and then passed away. She stayed a week and went on back home. In no time there was a telegram the daughter was gone. She only lived to be a married woman about one year. That was about forty years ago [1896] in a family I knew well. [This belief of course is not hoodoo but it happens to be spirit lore upon which hoodoo is built.] [Informant No.6 in New York City by Ediphone, she coming from near Elizabeth City, N. Car.]

13223. You burn sulphur and nail horseshoe over door to keep ghost [and spirits] away. [St. Petersburg 1635:2.]

13224. Ah've heard of 'em taking sugar an' de spit from dere mouth, jes' lak de spit from mah mouth, an' take sugah an' mix it into a biscuit with buttah, an' put it undah yore arm an' wear it undah dere. At meal-time an' give it to a man, an' dat man will always love yo'. He'll give yo' every penny he kin make, but chew gotta keep it up. [Sumter, S. Car., (1384), 2462:5.]

SPIT MIXED WITH SUGAR - IN ARMPIT - FEED FOR LOVE

13225. Lak ah wus yore cook an' ah wanted tuh gain influence wit chew some way, ah would fix yore coffee or yore tea, or yore ice cream an' spit in it. Yo' gotta do dat nine times. Yo' go ahead, yo' done drink it. Yo' don't know whut ah'm doin' an' when yo' do, dat'll give me de influence of yo'. [Waycross, Ga., (1144), 1868:5.]

SPIT INTO FOOD OR DRINK 9 TIMES - CONTROLS VICTIM

13226. I heard a woman say...ever' time she go by a lady's yard, say she jis' spit right in de path ever' mawnin'. Said she know she'd leave dere. Not jis' walk by [back] an' forth by her place, but ever' time she had business by dere. [Richmond 318:14.]

13227. Spit into cut 3 times for 9 mornings before pouring in coffee, he won't leave. [Memphis 1515:6.]

13228. If yo' wanta keep yore wife wit yo' always - jes' lak if yo' got a wife yo' know an' yo' can't keep her home an' she love tuh go all de time. Jes' take a brass spoon an' dip it into yore sugah dish an' sweeten her coffee. Yo'

SPOON OF BRASS - MAN USES TO PUT SUGAR INTO WOMAN'S COFFEE TO KEEP HER HOME

call her. Yo' understan' me, an' yo'll evah have a wife tuh stay at home - wit dat brass spoon. [Sumter, S. Car., (1355), 2375:5.]

13229. A man kin go tuh work jes' like yo' workin' fo' a man. He kin go tuh dat man house where yo' handle roun' an' drive a spear down fo' yo' sharp -

STAKE - DRIVE INTO GROUND LEVEL WITH SURFACE AT MAN'S HOUSE - SHARPEN UPPER PART - COVER - HE LEAVES

dig a hole round it enough tuh take his knife an' whittle it up sharp. Den cover it ovah where yo' can't find nuthin. An' yo' ain't goin' stay dere, yo've gotta go. Yo'll be on pins all de time. Dat's whut chew call *settin' 'em on pins*.

(You put this piece of wood down in the ground around his house?)

Yes sir, sharpen it tuh de end an' sharpen it tuh de top but chew drive it down befo' yo' sharpen it. Den yo' take yore knife an' sharpen de top part. Den cover it up. [Waycross, Ga., (1171), 1976:11.]

STAVE - DRIVE IN DOWN IN CENTER OF HOUSE OR GARDEN THIS IS A QUINCUNX RITE - CENTER OF PARALLELOGRAM MAKE WISH NO ONE CAN LIVE OR BE SUCCESSFUL THERE

nobody can't live dere again, an' nobody can't live dere in peace. If dey move in dat house dey'll move out, dey jes' can't live in dere.

(Where do you put that stave?)

Jes' kinda in de middle of de lot-like. [Here is the center of a square or parallelogram, a quincunx rite.] If de lot got a garden or anything yo' know, jes' stomp it down, an' say, "Ah wish dat nobody would nevah live an' have success heah any mo'." [Waycross, Ga., (1093), 1760:8.]

13231. You can get that party to leave you and there is no one will touch you. Like if you go to the druggist and ask for some *stay away powder*.

STAY AWAY POWDER FROM HOODOO STORE KEEPS PEOPLE AWAY

if you don't even want any visitors at your home, you sprinkle a little bit of it around your window and around your door. Take a little bit of it in your hand and blow it on your doorknob, jes' blow on your doorknob and, if any one know you and want to see you, they won't come there. [New Orleans, La., (809), 1137:5.]

TO SEPARATE MAN AND WOMAN - NEW BOXES OF SALT RED PEPPER - EPSOM SALT - SPOOL OF BLACK THREAD A RAW 7 STEAK [NO. 7 STEAK = T-BONE STEAK] - PUT THESE IN MAN'S SOILED SOCK [LEFT?] AND TIE WITH A PIECE OF THE NEW BLACK THREAD AND BURY IN YARD

seven steak or *7 steak* is a T-bone steak, its bone

[It took me some time to identify the steak!]

(Where do you get that?)

[I must have thought this was a stake with No.7 on it, something from a hoo-doo shop!]

put it in dere yo'self an' let her take it herself an' stir it. An' yo' evah will have a wife tuh stay at home. Let it stay in dere a few minutes 'fore yo'

sharpen at both ends an' drive it down, it's not - it's sorta flat yo' see. See, den yo' sit dere an'

13230. Take a stave an' nail it down dere, jes' nail it down an' make a wish. Wish nobody could nevah live dere again, an'

13232. All right, ah'm gonna tell yo'. Yo' take de sock, de dirty sock. Yo' take de *seven steak*.

Yo' git a little *seven steak* wit a number seven on it. [A shaped something like a 7!]

At de market. Yo' git de raw meat. Git a box of salt an' a box of Epsom salts, red peppah. Git a spool of black thread. [Don't forget] cookin' salt, cayenne peppah.

[Informant does not complete this holding two-persons-together rite. These articles are put in man's soiled sock and tied with a piece of the new black thread. We now come to the separating-two-persons rite.]

Yo' wanta *break this person's footsteps* [that is, separate two persons but using their footsteps] or break 'em up with that person an' - yo' write their names nine times across [you write his name down 9 times and then cross them with her names 9 times] an' yo' put it. An' then you'll bury it in yore yard, yo' see.

(That heals them up.) [New Orleans, La., (1570), 3884:2.]

13233. They take a shoe - the bottom [insole] out of your shoe - and they can put some *steel dust* in there, you see. *Steel dust!* And you walk on it, you see. Well, that *steel dust* in there, you see, that's to swell your foot up. You see.

STEEL DUST: AS ORDINARY DUST UNDER INSOLES OF SHOES
MAY NOT SWELL UP FEET - CRIPPLE YOU - BUT STEEL DUST
MAGIC POWDER - WITH EVIL INTENT - COULD FOR BELIEVER

(You put this in the bottom of the shoe, you say?)

Right in the bottom of the sole of your shoe, you see, and you walks on it, you understand, when you get that.

(If they put that *steel dust* in your shoe, then you would see that?)

No, some of 'em could put it - you see that piece what goes in the bottom of the shoe, that leather rag, they puts it under the leather [insole]. See. (I see.) [New Orleans, La., (823), 1190:4.]

13234. Well, of course, if they got you in jail, of course, you done have somebody [usually a hoodoo doctor] on the outside to handle that for you. Now, you get you some sugar

STEEL DUST COMBINED WITH: LODESTONE - SUGAR - CINNAMON
USED BY PRISONER'S HOODOO DOCTOR - DROPPED 9 TIMES
WHEN PRISONER ENTERS UNTIL HE REACHES JUDGE'S BENCH

and you get you some cinnamon, you get some *steel dust* and lode-stone. You beat that

all in a powder, you see. Now, when you beat that in a powder - now they got you before the judge, you have somebody come in the door, and when they [prisoner] come in the door, in the judge's door - while he be coming in, he [your doctor] be dropping it and he be counting nine times, long as it take you - until you get clean up to the stand. See. Just drop a little of it on the floor the ninth time. I bet you walk out of that place.

(But somebody else has got to do that for you?)

Yeah, somebody got to do that for you, you see, because they already got you in there.

(I see.) [New Orleans, La., (823), 1191:8.]

13235. Well, now, yo'll go an' get a good gol' ring, you know a nice quality of ring an' jes' rub that eye down like that [demonstrates] 9 mornings, 9 times,

STY: RUB GOLD RING DOWN - 9 TIMES DAILY - 9 MORNINGS

an' the tenth mornin' it'll be gone. Each mornin' 9 times, jes'

like that [demonstrates]. An' make a wish, say, "Sty, go away." [Richmond, Va., (404, *Humpadee*, female root doctor), 360:2.]

13236. That is only used in a drink. Now if you know a person is an excessive drunkard, you know that you can always give them in something to drink - mostly using wine, or where egnogs or cocktails are concerned. You get a

little bag, a little new bag - linen or domestic white cloth, cotton. You put three tablespoons of sugar in this little bag and sew it up. You have seen a sachet bag. You make a sachet bag out of that and wear it under the arms, where

SUGAR: 3 TABLESPOONSFUL - SEW UP IN A LITTLE WHITE DOMESTIC BAG - THIS WEAR IN YOUR LEFT ARMPIT 9 DAYS THEM EMPTY INTO SUGAR DISH WHERE VICTIM WILL EAT OR DRINK IT - BUT BE SURE THAT CHEW DON'T DRINK IT AT OUR SECOND INTERVIEW AFTER A FEW DAYS - 2 BAGS ARE MADE - ONE UNDER EACH ARM - CAN BE WORN OTHER PLACES AH TELL YOU IT...DOES HAVE A STRANGE EFFECT ON PEOPLE

you know nearly everyone will perspire under de arms.

(Which arm do you wear it under?)

Under the left. You wear that for nine days and then you take this and add it to the per-

son - well, even if they drink coffee, you mix that in the coffee. But be sure that chew don't drink it, you see. [In *hoodoo* is is always dangerous to sample any of your own work!] But you'll put that in the sugar dish after you wear it, but if not, if they drink, you put it in their drink. That is the way that is done. [Despite this reference this rite continues as follows: Mobile, Ala., (650), 866:3.]

[The preceding account comes from a Mrs. Brady, a woman with great experience in the world I wanted to meet, she having sold curios, given advice to women in trouble, told fortunes, made *hands*, etc. In fact she became one of my helpers. Unfortunately my first day recordings were so bad I had everyone back for another session. Here is what she said the secone time - substantially the same, but of greater interest.]

Git chew a piece of new *domestic*, any kind of new white cloth, and you make these little bags [as I said, she made *hands*]. You've seen little sachet bags. Put about three tablespoons of sugar in each one and sew it up, and then you pin it under the pits of the arms.

(Both arms?)

Sure.

(One under each arm.)

There are other people wear 'em other places but it's not so nice. They do that. But ah tell you it really does have a strange effect on people. Ah've seen things carried out like that - it really does. And then after they have worn that nine days, then it will absolutely do the work.

(Then what do they do with that?)

You put it in the coffee or in wine, anything that you have to use anything sweet in.

(And what will that do - hold them?)

It will hold them, influence them towards you. [Mobile, Ala., (650), Mrs. Brady repeating), 964:5.]

13237. Wimmin use dat to trick men with.

(With sugar? How do they do that?)

Jes' place a piece of papah on de floor and dey go to de store an' buy a pound of sugar. They'll take that and they'll pull off de bloomer, you **know**,

SUGAR PREPARED FOR SPECIAL MAN an' jes' rub that sugar in de middle of it, an' put it right back in de [sugar] dish on de table, an' anybody eat dat will love 'em

an' become dey friend. But perhaps dere be around a crowd of people and de one man yo' wanta ketch, dey might be fulla superstitions [be suspicious].

Well, you fix dat, anywhere yo' got dat, fer dat same man an' yo' choose de one yo' want. He sweeten with dat sugar, yo' know. [Charleston, S. Car., (518, *Doctor Nelson*, see pp.2260-2216), 611:3.]

13238. In the morning when you get up to go to your landlord, the fellah that owns the property [you rent], you take and put sugar and [in] a brown

SUGAR - IN BROWN WRAPPING PAPER FOR BLACK MAN
FOLD TO YOU 9 TIMES - WEAR IN BOTTOM OF RIGHT SHOE
GO TO LANDLORD - ASK A FAVOR - HE CANNOT REFUSE

piece of paper, wrapping paper. And fold it to you 9 times and put it in the bottom of your right shoe. And any

favor that you'd ask him to do for you, he would do it. He can't turn you down whether he's out [of] money or not. [New Orleans, La., (842), 1276:2.]

13239. You go to a job, you have never been dere an' yo' look, yo' don't know de man when yo' walk in dere. Yo' have a little sugah in your pocket.

BROWN SUGAR SPRINKLE AT FEET OF BOSS FOR JOB
IN THE NAME OF THE FATHER, SON AND HOLY GHOST

Let it be brown sugah [if you are a black man]. An' ast 'em, if somebody [standing about], whoevah recommend to you [tell

you], who is he [the boss] - de one dis [dat] de boss. An' sprinkle dat sugah [on the ground near the boss], say, *De Name of de Father, de Son an' Holy Ghost*, I guar'tee you git job. [New Orleans, La., (790), 1102:3.]

SUGAR AND COFFEE TIE IN HANDKERCHIEF - OR BREAD - IT'S
POWER - IT'S LUCK - SUGAR IS DRAWING - SPIRIT LIKES THEM

13240. Take a little bit of sugar and a little bit of coffee and tie it up in your

handkerchief - or bread, either one, it's very good. It's luck, if you put it inside of your handkerchief and carry it around on you. It's very good.

(That's for good luck?)

Sugar is *drawing* you know - they all is *drawing* you see, because the spirits likes those things. [Washington, D.C., (627), 805:6.]

13241. Sugar and cinnamon and mix it up well together and put it in your pocket. Jes' like I'd come in here and I'd wanta see you, I'd come in and I'd have my hand in my pocket, and

SUGAR AND CINNAMON SPRINKLE NEAR BOSS FOR JOB

as I'd enter the door, I'd jes' get a little in my hand and

sprinkle it about. And I ask you for a job. Well, you'd be more than apt to give it to me. [New Orleans, La., (883), 1454:7.]

13242. Ah said, if yo' an' yore husban' or yo' an' yore girl fren' is in a argument or sompin lak dat, an' yo' don' ca' tuh argue, git chew about fo' tea-

SUGAR 1 TEASPOON - SULPHUR 4 - MIX
SPRINKLE ON FLOOR TO STOP ARGUMENTS

spoonfulla sulphur an' a teaspoonful of sugar an' put it in a rag. See, mix it up good an' sprinkle a little bit ovah de flo' an' de arguments gone - it won't

be no mo' arguments. [Sulphur kills evil, sugar is fo' peace.] [Memphis, Tenn., (930), 1512:3.]

SUGAR - SPICE - WOOD ASHES - WHERE HE SLEEPS - STAYS

13243. Well, whut she do to make him stay, she

take a teaspoonful of wood ashes an' a teaspoonful of spice, an' a teaspoonful of sugar, an' put it in de bed whbre he sleeps at. If he sleep on it he'll stay there. [Waycross, Ga., (1117), 1794:9.]

13244. Get a pound of white granulated sugar and just take it and sprinkle it all out to the front, and just sprinkle it all around inside, and that will sweeten [his] disposition when he walks in. [New Orleans 1130:4.]

13245. Yo' kin take sugah an' put it in de FO' CORNERS OF YORE HOUSE. Dat'll keep de man at home too. [Memphis 2715:5.]

13246. Sweetens a person up. If a person keep a little sugar around them,

why it sweeten you up. Everybody most like you. [Washington, D.C. 805:7.]

13247. Sprinkle sugar...will bring peace and happiness to your home.
[Mobile 909:3.]

13248. She [hoodoo - rootworker - fortuneteller] told me whenever ah take a bath, take two tablespoonsful of sugar into my bathwater and don't dry mah-self. Let it dry into me. That give you luck and a good trade. [Mobile 947:3.]

13249. If yo' an' yore wife's together, an' yo' git on bad terms between - yo' know sometimes somebody do try tuh doublecross yo'. Well, ah tell yo' whut

SULPHUR: BURN ON STOVE - 2 O'CLOCK AFTERNOON OR NIGHT AND WIFE WILL RETURN WITHIN 5 HOURS - RITE SHOWS THAT DURING MY VISIT AT ST. PETERSBURG, FLA., IN 1939 I INTERVIEWED ON 22ND STREET - NOT IN A MEMPHISTOWN AS I HAD THOUGHT OR ACTUALLY IN METHODIST TOWN AS I WAS TOLD ON MY COLLECTING TRIP IN 1970 - BUT 6 OR 7 BLOCKS AWAY AS A SORT OF SUBURB OF METHODIST TOWN AND NEAR NEIGHBOR OF PEPPERTOWN - WE WERE JUST A CROSSROAD SHOPPING CENTER - SEE ILLUSTRATION VOLUME 3

yo' kin do. It's a little simple thing dat yo' git from de drug store. Jes' lak yo' has a wood stove fo' cooking, all right, two clock in afternoon or two any time, jes' so it's two clock - two clock in de morning or two

clock in de afternoon - yo' kin take - aw jes' about a tablespoonful of sulphur, an' whilst yo' got a fire in yore stove, yo' kin take a tablespoonful of dat sulphur or anythin' an' put in yore stove, but yo' jes' gonna put it on top. An' jes' lak she's here in town, jes' lak now, say dis is 22nd [Street]. All right, ovah in Methodist Town, which yo' might say called tuh be about 6 or 7 blocks from heah, an' whilst yo' be burnin' dat sulphur, in de next 5 hours she'll come back home. Dis [place where we are talking] is 22nd Street [6 or 7 blocks from] Methodist Town. All dat's colored section. Wal [well] dis heah [place where we are talking] dey call 22nd Street, a suburb [of METHODIST TOWN]. [St. Petersburg, Fla., (980), 1589:10.]

13250. I stayed at a place up north. Every morning when I kindled de fire - I gen'a'ly made de fire - they had a package of sulphur there on that stove. When it was hot, they would sprinkle de sulphur on it, to fumigate de house

EVERY MORNING BURN SULPHUR ON STOVE TO KEEP EVIL SPIRITS OUT OF HOUSE - YOU KNOW YOURSELF...THERE ARE MORE EVIL SPIRITS THAN...GOOD ONES...VISIBLE ONES... WE WANT TO GET RID OF - WHEN YOU ARE HUNTING FOR BURIED TREASURE - MAKE A CIRCLE ROUND IT - SPRINKLE SULPHUR ON CIRCULAR LINE - NO SPIRIT CAN ENTER RING

with sulphur. They said that kept off the evil spirits and give it luck. (Every morning?) Every morning they'd saturate dat stove, when it got hot, you know, so that sulphur would burn,

they would sprinkle some of that sulphur on the stove. Said that kept off the evil spirits and give them luck. Druv [drove] the evil spirits out of the house, which, you know yourself, that there are more evil spirits than there are good ones. We are told by the Bible that many's the soul to walks this earth, visible or invisible. What they meant visible ones is the ones that we want to get rid of, don't want to be bothered with 'em.

Well, now, we'll go back to de sulphur question. When you go to dig money, you make a circle around, all de way around de place yo' goin' to dig. Now a fellah tole me this to be a fact. Ah never seen it. An' sprinkle sulphur all around it [circle], an' yo' dig inside de ring of sulphur. When de evil spirit comes up there, he can't get inside that ring over that sulphur. [Elizabeth City, N. Car., (441), 412:5.]

13251. Well, ah heard dat chew burn sulphur in yore house dat wuz luck tuh yore enemies and den it wuz bad luck tuh yore neighbors, because it's 'cordin' tuh de way yo' burn dat. Yo' burn dat sulphur certain hours in de night fo' luck fo' yo' friends, an' den yo' burn it certain hours

LUCK TO FRIENDS - BURN SULPHUR 12 MIDNIGHT
BURN IT 4 IN MORNING - BAD LUCK TO ENEMIES

fo' luck fo' yo' enemies. Dat means dat yo' enemies whut chew burn fo' dem will cause dem tuh be in hard luck. An' whut chew burn fo' yore friends dat'll be good luck, but it be certain hours of de night - from 12 to 4 in de mawnin'. Yo' burn sulphur in de night about 12 a'clock. When yo' burn dat sulphur why yo' burn dat sulphur fo' yo' friend providin' if her enemy tryin' tuh harm her an' tuh keep her enemy from harmin' 'er. Well, 4 'clock in de mawnin' yo' burn de sulphur fo' de enemies. See. [Brunswick, Ga., (1214), 2061:4.]

13252. Ah've heard of dem using sulphur. Dey kin burn sulphur in a house fo' good luck. An' den, if dey uses de bluestone long wit de sulphur, an' take it to people's house, dey

SULPHUR AND BLUESTONE NIGHT BURN AT DOOR - BAD LUCK

take it an' burn it in front of dey doorstep at night. Dat will bring dem all kind of bad luck. [Jacksonville, Fla., (562), 700:6.]

13253. De way ah heard it wuz done, dey take an' go round dat house at de front do' an' at de back do' an' make a straight mahk [a shallow trench with stick].

SMALL TRENCH MADE IN GROUND BY STICK IN FRONT OF AND
PARALLEL TO FRONT AND BACK DOORS - SCATTER A LITTLE
SULPHUR AND GUNPOWDER IN EACH TRENCH - LIGHT - AFTER
THEY BLOW OUT - PERSONS WITHIN BLOW AWAY IN 3 DAYS

(All around the outside of the house?)
Yessuh, right down dere by de edge of de do'step de way dey have tuh come in an' out. An' yo' take dat when yo' make dat mahk down dere, yo' puts sulphur an' gunpowder in dat mahk an' when dey do dat yo' take den an' yo' stick fiah in next tuh de do'step, an' when yo' do dat, why it blows out - blows it out, an' ah heard dat in three days aftah yo' do dat it will blow 'em cleah - dat will blow 'em cleah intuh de distance. Dey won't have no mind tuh stay dere.

(It runs them out of that house. You mean you make a straight mark in front of each door?)

Yessuh.

(Like a trench?)

Yessuh, jes' a lil' trench.

(You dig a little trench for that stuff and then light it and let it go [blow] on out?)

Yes. [Fayetteville, N. Car., (1412), 2537:2.]

13254. You kin take gunpowder and sulphur, and if you kin get close enough to dem when dey go to sleep or lay down - yo' know where de' goin' to lay down -

GUNPOWDER AND SULPHUR IN MATTRESS - INTO BONES
OF PERSON SLEEPING ON - WON'T LIVE 6 MONTHS

take and dust it. See, jis' like de *shett* up, and dust de mattress and put it back where de' sleep - goin' lay down over it. And dat thing get in dere bones, see, and dey won't live 6 months. [Charleston, S. Car., (506), 556:10.]

13255. You take sulphur, they tell me and mix it together in pure lard and rub with it. You kin move it [*poison* or *cunjure*] away. Sulphur and pure lard, cream it together and rub with it. They say that choo kin get it out choo by

FOR POISON OR CUNJURE OUTSIDE - MIX SULPHUR AND LARD
RUB WITH - IF INSIDE - DRINK SULPHUR AND BROWN SUGAR

take it [inwardly]. Well, that purges you, you know, and git all dat bad stuff out. [Richmond, Va., (348), 390:3.]

13256. Ah heard dat too. Lak if yo' a big bootleggah an' dere's several people dat chew want tuh come tuh yore house, an' yo' wanta keep de law away

YOU ARE A BIG BOOTLEGGER - WANT TO KEEP THE LAW AWAY
FIRST THING IN MORNING - BURN SULPHUR AND OLD SHOES
THAT NIGHT AT 11 O'CLOCK GET OUT OF BED - PUT BURNT
SULPHUR AND SHOE ASHES IN A TUB OF WATER - TAKE A
BATH - SIT THERE [AT TUB?] UNTIL 12 OR 1 - BURN MORE
SULPHUR AND SHOES - PUT IN BATHWATER - RETURN TO BED
BUT JUST AT SUNRISE "DASH" WATER TOWARDS RISING SUN
RITE WARMS LAW'S FEET TO GO - CUSTOMERS' FEET TO COME

that. And [in addition] you take so much sulphur, don' choo understand, with brown sugar. You from yore house or somepin lak dat. Yo' take [and] burn dis sulphur an' ole shoes dat will stink, an' whilst yo' take an' burn dat sulphur an' dem shoes - git up first thin' in de mawnin' - take an'

burn dis sulphur an' dem shoes an' aftah yo' burnin' dis stuff, yo' git up an' take a bath round about 'leven a'clock [at night]. 'Fore yo' take a bath, yo' take dis stuff an' put it in de watah dat chew take a bath in. Yo' take dis stuff an' put it in yore watah an' yo' set dere [until] ah reckon round twelve or one 'clock at night. Well, yo' git up an' yo' burn dis stuff ag'in - dis sulphur an' dis ole shoes an' sprinkle sulphur lak dat. Yo' git up an' den yo' put dis back in de same watah where de sulphur is. When yo' git up jes' about sunrise, jes' as de sun in peepin' up above de trees, an' yo' take dis tub of watah an' yo' go an' po' it out on de opposite of de sun - opposite where de sun rises, but de same side where de sun rise on. Yo' take dis watah jes' 'bout sunrise, dis tub of watah, an' yo' take an' dash it out on de opposite side of de sunrise. An' dis watah will jes' run right on down - dat drive 'em 'way lak dat.

(You do this early in the morning?)

Yessuh, early in de mawnin' jes' about sunrise.

(Do you pour this water out on the side where the sun is rising up or where the sun sets down?)

Where de sun rise - de same side de sun rise on, de same side yo' po' dis watah out.

(That brings in trade.) [Fayetteville, N. Car., (1413), 2542:3.]

13257. All yo' have tuh do is tuh git chew some sulphur an burn an' all. Yo' ketch his [policeman's] eyes whensomevah he come in an' look after him, an' let him walk across it, see.

IF BOOTLEGGING - BURN SULPHUR - SPRINKLE ON FLOOR FOR
POLICEMAN TO WALK OVER - AND CATCH AND HOLD HIS EYE
AND HE WILL NEVER RETURN - OR IN MORNINGS BEFORE YOU
OPEN BOTH DOORS THROW WHISKEY ON THEM FOR CUSTOMERS

(This burnt sulphur?)
Yes sir, burnt sulphur, an' when he come in yo' be lookin' after 'in.

Try tuh ketch his eyes. An' he nevah come tuh yore house no mo'.

Or yo' could jes' take some - if yo' sellin' whiskey, each mawnin' befo' yo' open yore do', befo' anyone come in, yo' jes' take jes' a certain amount of it [whiskey] an' jes' throw it ovah yore do', both doors, as de customers comes in an' out, see. An' then yo' be fixed - de law will nevah bother yo'.

(You mean you throw the salt and sulphur over the door?)

No, yo' kin take some of yore whiskey.

(Oh, the whiskey. That's to keep the law away, too.)

See, when yo' burn dis sulphur, den yo' throw de whiskey ovah de head - yo' know whut ah mean, jes' throw some ovah de head of de do' up there an' dey won't nevah bother yo'. [Brunswick, Ga., (1198), 2015:10.]

13258. If they run me out, then I will fix that house so no one kin live in there.

(I see. How is that done?)

Well, when I move out, you understand, I would sweep up all my trash. I don't wanta leave none of my dirt. I'd take up all my rugs and carpets and

things, and I'd sweep the floors. I will get sulphur, you understand - I will get sulphur. I will get de oil of cinnamon. Yo' know what de

SULPHUR - RED PEPPER - OIL OF CINNAMON - IN 4 CORNERS OF ROOM - BURN WITH CURSE - WINDOWS AND DOORS CLOSED DO THIS AFTER YOU HAVE SWEEPED UP AND ARE READY TO MOVE AFTER HOUSE CURSED - MOVING IN MEANS DEATH IN FAMILY

oil of cinnamon is. I will get cayenne pepper and I will put it in de four corners of dat room, and I will light it and I will fasten de windows down and de doors down and let it burn - with a curse. No one never will move in there. As they move in, they move out. And if they do move in there - there wouldn't a soul move in there what wouldn't have death in the family. [In former days the cursing of a house like this was a serious business and most people moving in would have had it uncursed by a *doctor*.] [Richmond, Va., (431), 387:1.]

13259. (What is *goofer dust*?)

SULPHUR - RED PEPPER - RED ONION CAN BE GOOFER DUST

dust is - dey takes sulphur, red pepper an' a red onion an' sew it up in a red piece of flannel an' dat's whut chew call *goofer dust*. [Normally of course this is a *hand*.]

Well, whut dey call *goofer*

(What do you do with that then?)

Take it an' wear it in yore pocket, jes' wear it all de time in yore pocket.

(What is it supposed to do for you?)

Well, it'll make yo' lucky an' successful. [This of course is not normal *goofer dust*, a dust; but if it is for informant, it is.] [Waycross, Ga., (1095), 1765:12.]

13260. Yo' take red peppah, cayenne peppah, hot, an' table salt. Let it all be new. Take table salt jes' new an' dis sulphur brand-new, nevah been

opened befo' yo' know.

SULPHUR - RED PEPPER - SALT - ALL NEW - KEEP LAW AWAY OR FOR UNWELCOME GUEST - THROW MIXTURE BEHIND HER CHAIR - WHEN SHE LEAVES - THROW WAY SHE LEAVES AND CUSS - IF SHE DOES RETURN - DO SAME THING AND SWEEP

Well, yo' take it an' mix it up, an' yo' jes' throw it all round yore house, an' dat's good tuh keep de law from

comin' in annoyin' yo'. An' den if a person is comin' tuh yore house an' yo' don't want dem tuh go dere, yo' kin jes' throw dat out behin' dem in de chair where dey sit at in de room. Den when dey git ready tuh git up an' go out, den yo' kin take it an' go on out an' jes' throw it de way dey went, an' cuss 'em, an' dey'll not come back any mo'. Dey won't come back any mo'. If dey do', dey'll come right in an' dey cain't stay dere no time. Yo' gotta git out an' sweep behin' dem. [Fayetteville, N. Car., (1452), 2639.]

13261. Carry it there and mix it up together and burn it, sulphur and gunpowder, and make enemies in the home jis' like you and your wife, somebody want to git between you, they say they kin carry it there and burn it and git between you. [Wilmington, N. Car., (249), 245:6+85.]

13262. (How can you get those live things out of a person?)

Now yo' kin take jes' lak ah tole yo' 'bout somepin jes' now. Yo' kin take sulphur, three dips, an' let 'em drink it [in water or a liquid] an' dat'll bring 'em up.

(Bring those live things out?)

Dat's right. [Florence 2293:1.]

13263. If yo' wanted tuh bring in customers, at six a'clock in de mawnin' burn yo' a little sulphur - 'bout a teaspoonful fo' nine mawnin's, an' stop nine, an' jes' keep aburnin' it lak dat, an' yore customers will come in jes' plentyful. [Savannah 2174:7.]

13264. Yo' burns dat in yore house every mawnin' IN DE FO' CORNERS OF A ROOM, de sulphur, in de fo' corner of a room every mawnin' at six an' every afternoon at six. That's luck an' draws business. That's really good. [Savannah, Ga., (1259), 2138:4.]

13265. Takes a box of sulphur an' burn it ever' mawnin' fo' 'bout 6 mawnin's, an' he can't come in.

(Keep the law away.) [Savannah, Ga., (1225), 2084:11.]

13266. Dey builds han's wit sulphur an' gunpowder. Sew it up in a piece of flannen, yo' know, an' have a...keep it damp [*feed it*] every mawning yo' wake up wit Hearts Cologne...dat's de han' dey builds fo' luck. [St. Petersburg, Fla., (1007), 1628:5.]

13267. (To keep these spirits away what do you do?)

Use sulphur an' gunpowder, jes' rub ovah yo' an' burn it in de house, dey shore wouldn't come in.

After yo' do dat yo' git chew a...[I turn on machine again to catch cussin'.]
(What about cussing them?)

Yo' have tuh cuss 'em all right tuh keep 'em away. [Brunswick, Ga., (1217), 2069:3.]

13268. Sompin to make somebody stay outa dis house, if ah move out dis house. Dey say dat dey take sulphur an' burns it at each one of de room. Close it up an' burn it in each one of de room, an' nobody won't rent dis house any mo'.

(Keep them from renting the house?)

Yes sir. [Brunswick 2108:15.]

13269. Dey say if anybody have done anything to yo', yo' kin take sulphur an' sprinkle it all around yore house an' bury some of it under de doorstep, an' den take some of it an' put it in a rag an' wear it round yore waist. Say dat'll kill it. [Waycross, Ga., (1059), 1719:8.]

13270. Burn sulphur in your house, don' shoo know, an' keep away, don' chew know, de devil, dey tell me. Jis' burn it, let de scent go all over de house. Yo' kin drive de devil out dataway. [Richmond 390:2.]

13271. (How do they use the sulphur?)

Take sulphur and a little lard and spread 'cross your door - doorstep every morning, and it'll harm you.

(I see. You mean, if somebody did that to my door or - something to harm me?)

Yes. [Richmond 375:3.]

13272. Dey say yo' kin burn sulphur an' dat will keep dem away.

(Keep the law away.) [Jacksonville, Fla., (620), 793:5.]

13273. (To keep them out of the house, from stealing anything, jes' sprinkle sulphur around the house.)

Yes. [Fayetteville 2494:4.]

13274. Yo' kin wear sulphur in yore shoes an' den nobody can't harm yo'. [Waycross 1841:10.]

13275. Sulphur worn in clothes or shoes or rubbed on hands that might touch conjured articles is a protection against them. [Wilmington 189:6.]

13276. Sprinkle sulphur at door to keep out unwelcome visitor. [Wilmington 181:1+85.]

13277. Sulphur sprinkled in person's departing tracks will keep that person away. [Wilmington 156:2+85.]

13278. If somebody's interfeerin' [with] yo' aroun' yore home, ev'ry mawnin' yo' git up yo' go tuh de do' an' yo' make yore wishes an' bow tuh de sun 3 times, an' ask de Lord tuh remove de evil spirits - tuh move away evil spirits. An' do that three times an' do that fo

SUN: IF SOMEONE INTERFERING WITH YOUR HOME - EVERY MORNING 9 DAYS GO TO DOOR AND 3 TIMES BOW TO THE SUN MAKING WISHES - ASKING GOD TO REMOVE THE EVIL SPIRITS

'bout 9 mawnin's. Walk tuh de do' an' make a bow tuh de sun. Yo' know de sun is a whole lot in success, yo' know. Yo' bow tuh de sun 3 times. An' aftah yo' bow tuh de sun an' [then] yo' axe Him ["De Lord"] tuh move away evil spirits.

(You do that three times for nine mornings.) [Memphis, Tenn., (1524), 2720:3.]

13279. Where anyone off [away from home]: befo' sunrisin' yo's facin' de sun, facin' de sun, "In de Name of de Father and de Holy Ghost," jes' lak, "Willie yo' come home at once an' hasty." Well, now he'd be home in 9 days.

(You just go out there once and say that?)

Jes' once. Say it befo' sunup. [Waycross, Ga., (1122), 1804:3.]

13280. Ah went in de woods in de spring of de year - it been about three years ago now. If yo' know a swallah [swallow] bird - do yo' know a swallah bird? Well, yo' kin take one of de eggs outa dere nest an' bring it home an' boil it. An' den put it back in dat nest. Well, when dat bird come back, she know dat egg ain't jes' lak she left it. Well, she goes somewhere in de woods an' get a root an' bring it dere an' put it in dat nest. Dat suppose to make dat egg right. An' yo' kin git dat an' jes' keep it in yore pocket an' yo' more den apt to keep a dollah all de time, 'long as yo' keep it.

SWALLOW EGG TAKE FROM NEST - BOIL - RESTORE TO NEST BIRD RETURNING TO NEST SEES CHANGED EGG - FLYS AWAY BRINGS BACK ROOT - TAKE THE ROOT - ALWAYS HAVE MONEY

(You'll get the root out of the nest then?)

Yes sir. She puts de root in de nest.

(Then you go and take the root out of the nest. Did you try that? Did it work?)

Yes sir, it worked. Fact ah kept money, ah reckon it musta been somepin'. [Waycross, Ga., (1087), 1756:3.]

13281. Ah hear tell if yo' know where de swallow hatching at - de little birds hatchin' - an' yo' kin git his aig while he off his nest, an' bring it in an' boil it, an' carry it back an' put it to de nest, dat yo' kin conquer anything in de world on it. But ah ain't been able tuh find dat swallow. Ah been tryin' tuh find dat nest but ah ain't nevah found it. Dey say it be somewhere by de chimley somewhere - de' claim. [Somewhere in text I have a note about confusion between chimney swift and swallow.] Say dat bird is a shore fact. Say if yo' git dat aig from dat bird, dat bird he'll come an' bring yo' three roots in de place of dem aigs, after yo' take dem aigs out an' boil 'em. Yo' take de aigs an' dat bird'll come back an' bring yo' three roots an' say he'll take dem roots an' do as he wants tuh do. [Brunswick, Ga., (1178), 1991:5.]

13282. Well, yo' kin take a swallow's aig. Go to a swallow's nest. Yo' know in dat swallow's nest yo'll find a little stone. They always have a little stone in dere nest. An' yo' kin take dat stone - dere always be a stone in a swallow's nest - an' yo' kin go to a swallow's nest an' take out one dose aigs an' keep it out. Say a day or two days - long as yo' wanta an' return it back there. An' when yo' return it back dere, yo' git dat stone an' yo' tote that stone with yo', an' dat 'cumulate all kinda money. Dat's good fo' money matters. [Waycross, Ga., (1166), 1960:8.]

STONE IN SWALLOW'S NEST KEEP FOR MONEY

SWEAT OR PERSPIRATION - WOMAN HAS COLD BISCUIT UNDER ARM OVERNIGHT - FEEDS TO HUSBAND - TO KEEP HIM HOME

13283. Ah have heard a story of where a lady take a biscuit, yo' know, an' wear it undah her arm, jes' fo' de *night ovah* [overnight] an' take it an' crumb it up in a platter. Den put it in a buscuit dough an' feed her husban' with dat. Make him stay home.

(Wear it under the arm?)

Unah her arm.

(Under her left arm?)

[This is not a leading question. I merely restart maching to add a statement. Many examples in HOODOO.]

(And she will mix it into what?)

Mix it into othah flour dough, lak when she git ready to make her biscuit...

(Just take an old cold biscuit and wear it under her arm...) [Wilson, N. Car., (1506), 2672:19.]

13284. If yo' girl fren' happen to leave yo' lak dat, yo' jest follow her fo' a couple of days - follow her up, den yo' go to de drug store an' git chew some of dis heah *Beechnut Gum*

SWEAT FROM CHEWING GUM CARRIED AGAINST BODY SKIN GIVEN TO WOMAN BY MAN WHO HAD A QUARREL WITH HER

[trade name chewing-gum]. Get some *Beechnut Gum* an' take it. Yo' take dat gum an' roll it up in yore hand jest lak dis heah [demonstrates]. Roll it up an' wear it to yo' - close to yore skin. Wear it dere an' jest sometime yo' be talkin' - talk-in' 'long wit her. Well yo' say, "Well, have some of dis heah." Break it off a piece an' jest give her a piece of it. An' den yo' natchly [naturally] goin' tuh co't her an' yo' git her back in a minute. [St. Petersburg, Fla., (1032), 1678:3.]

13285. Den if he leaves, dat is, if he's tryin' tuh leave yo' - if he's talkin' about leavin' yo', he's already talkin' about leavin' yo'. Yo' kin take yore towel whut chew wash yore

WOMAN GIVES TO MAN FACE TOWEL SHE USED PRIVATELY

face with an' keep dat towel wet all de time an' wipe be-
ween yore laigs an' keep him washin' his face with dat towel all de time. Dat will keep him from leavin' yo'. [Memphis, Tenn., (1522), 2731:21.]

13286. Person wipes off sweat with white cloth, ties it up tight - airtight it - put witch hazel on, hide package in bed, usually in mattress and under sleeping partner. This is to hold him or her. [Wilmington 133:2+85.]

13287. Wipe person's sweat on piece of new homespun, ball it up, and hide in toe of your old shoe. [Wilmington 111:2+85.]

13288. Woman puts her armpit sweat in his food to hold him. [Wilmington 166:3+85.]

13289. A root doctor told me that. He said you git choo a bucket of watah an' a broom, an' as they goes on out de doah, he says - like aftah dey gone out, he say - he jis' go back from w'ere they's settin' at, an' gits his broom an'

dip it in that bucket nine time an' jis' sweep with it. An', every time yo's make [each of] dem nine [dips], sweep it [from the visitor's chair] right on out [of the house] and make you a wish: "I hope yo'll go an' nevah come no more."

SWEEPING RITE: TO INFORMANT BY ROOT DOCTOR - BUCKET OF WATER AND BROOM - AS UNWANTED GUEST GOES OUT DOOR SWEEP FROM WHERE VISITOR WAS SITTING TO AND OUT DOOR SWEEP WHILE MAKING 9 DIPS OF BROOM INTO WATER AND THEN WISHING: I HOPE YO'LL GO AN' NEVAH COME NO MORE

He said they'll nevah come back to your house no more [mō']. [That alliteration *go* and *no* occurs several times in *HOODOO*, it appearing to be an unconscious folk expression.] [Richmond, Va., (340 from near Salisbury, N. Car.), 374:21.]

13290. Don't care what chew do - if you commit murder, don't make any difference. If yo' kin stay out of the way of the law, until yo' get where yo' goin', why it's all over. You won't be harmed and they won't do any harm either. Yo' go to de woods and cut a sycamore sprig and you begin at the top and strip it right down. You know, it has a bark that will strip down

SYCAMORE SPRIG: NO MATTER WHAT YOU DO - COMMIT MURDER DON'T WORRY - IF YOU CAN STAY AWAY FROM THE LAW UNTIL YOU REACH A SYCAMORE SPRIG YOU ARE SAFE - STRIP BARK ON ONE SIDE TO GROUND AND TIE A KNOT IN IT - ON THE OPPOSITE SIDE STRIP BARK DOWN TO GROUND AND TIE KNOT THIS STRIPPING SHOWS THAT SPRIG IS NOT A TREE LIMB BUT A SAPLING - SMALL TREE NOT MUCH LARGER THAN A LARGE SWITCH - THIS DONE YOU ARE SAFE - RITE FROM DOCTOR GLOVER WHO MADE GRAVE HEADBOARD ROCK - LATER

jes' like as if it was buckhide. Strip it right down to the ground [this shows *sprig* is a sapling, not branch of tree] and tie a knot in that tight right close to the ground, and then lay the other part [side] down. Pull the other side down and tie a knot-like right close to the ground. Get right up and walk right on off about your business. You kin come right back and be ready for another [experience]. You needn't worry.

(That will keep the law back?)

If the law's after you, they ain't goin' bother you any more. They ain't goin' to prosecute you any more. It will be over. And you'll find nobody else won't bother you.

(That is, you take this stick [*sapling*] on one side and then on the other side, and just split it [bark].)

Yes sir.

[*Doctor Glover* of Charleston is speaking, the man who makes the headboard of a grave rock - pp.2258-2259, v.3. In the present rite he returns to it later as follows:]

And person [your client] get found out and you git to him, why you don't have to worry. You jes' get that sycamore sprig. See, go right to that sycamore sprig and strip it down, one side first and tie it up, and the other [side] next and tie a knot into it, and go right on off.

(That will clear them.) [Charleston, S. Car., (514 *Doctor Glover*), first part of material 596:2; second part 598:1.]

13291. If yo' got a man an' he's runnin' aroun' an' yo' wanta stop him, dey say yo' feed him offa de fo' corners of de table. Scrape de fo' corners of de table. Git dat stuff, yo' know, off de fo' corners of de table an' put dat in his food, an' dat'll make him stay home. [A dog rite transferred to

TABLE - 4 CORNERS OF SCRAPE - FEED TO MAN - KEEP HOME

man!] [Fayetteville, N. Car., (1396), 2514:13.]

13292. De jackdaw on top de house, you wanta git 'way from him. Jes' like tree]. Well, you run him out from dere - you don't want him. You run him out from dere and git what he make up dere, and take dat and bring it down and put

it in your pocketbook, and you got luck de balance of yore days.

(Luck the balance of your days.)

All you gotta do, wear dat in yore pocketbook. Don't let nobody put dere hand in dere but chew. [This is one of the great rules of *hoodoo*, never let anyone touch your luckpiece.] [Charleston, S. Car., (525), 630:5.]

13293. De second way yo' use dat turpin [terrapin] yo' wanta git at it by a woman. Dere's a woman now and she in love with yo'. Now dis is de way what a woman love yuh [will do]. She'll ketch dat turpin and she'll come and throw it in yo' house, come and throw it in yo'

yard. And she done tote it in yo' yard, yo' may ketch him an' yo' might couldn't find dat turpin. Well, yo' say, "Well, ah kill dis thing cause it been dat second time ah see him in my yard." But if yo' kill dat turpin, yo' done kill yo' spirit, yo' jes' kill your spirit and yo' gotta go to her.

(How do you mean you killed your spirit?)

Yo' done killed yore spirit fer nobody but her. [Charleston, S. Car., (525), 630:4.]

13294. Ah hear a lady say she taken a turtle aig an' dry it up an' put it - jes' beat it up, jes' grind it up jes' lak she wus goin' tuh make somepin out of it, a powder of some kind. An' she taken dis turtle aig an' she put it in a turtle. She cooked de turtle fo' a lady - a sick lady - about dis lady's husband. She cooked de aig in de turtle an'

when de lady eat de turtle she loved de turtle. Whenevah she eat dis turtle - she et it every dat - it wus a certain time on de moon dat de turtle would come in her right breast over her heart. An' ever' time it would come out it would draw her [breast?] right down to her knees. It looked jes' lak rubber - jes' lak she stretch rubber. Dey take it an' stretch it down to her knees!

(What time of the moon?)

On de growin' of de moon. [Brunswick, Ga., (1209), 2043:3.]

13295. Yeah, jes' lak if yo' wanted tuh *poison* anybody. Jes' lak now, it lak dis, if yo' wanted tuh *poison* anybody yo' kin put 9 turtles in 'em. Yo' git 9 drops of dis turtle blood - or even 9 drops of snake's blood - of dis turtle befo' it die; after yo'

kill it yo' know, whilst it warm. An' yo' put dat in whiskey - in a half pint of whiskey an' dey drink it. Dey'll [be] 9 of dem [live turtles in them] in 9

TAILED: GREAT-TAILED GRACKLE OR CASSIDIX MEXICANUS OF SOUTHERN U.S.A. AND MEXICO - A JACKDAW - PLACED HERE HAVING BEEN MISSED IN "J" - IT'S LITTER LUCKY

TERRAPIN - DRESSED BY WOMAN FOR MAN SHE LOVES THROWN INTO HIS YARD - IF HE KILLS ANIMAL - HE KILLS OWN SPIRIT AND MUST GO TO WOMAN AND BE HER SLAVE

TURTLE USED BY WOMAN WHO WANTED SICK WOMAN'S HUSBAND HUSBAND SNATCHER DRIED AND POWDERED TURTLE EGG - FED IT AND TURTLE TO VICTIM - WHO WANTED TURTLE EVERY DAY BUT ON INCREASE OF MOON - VICTIM'S RIGHT BREAST GREW STRETCHED LIKE RUBBER DOWN TO HER KNEE AND THERE WAS A PAIN OVER HER HEART - INFORMANT DOES NOT SAY SO BUT BELIEVER KNOWS POWDERED EGG BECAME ALIVE - KILLED HER

9 DROPS OF DYING TURTLE BLOOD IN WHISKEY TO PERSON 9 LIVE TURTLES WILL BE IN THE VICTIM WITHIN 9 DAYS

day's time. [Brunswick, Ga., (1210), 2046:10.]

13296. Dese ole oak trees an' dey burn 'em into ashes, coals. Den yo' ketch a terrapin an' put him in dese ashes, coals. An' put dis ole terrapin in dere an' let him roast. An' dey eat him, hull shell, entrails an' all. [*Hull shell* could be confusing. Victim does not eat *hull*

TERRAPIN - ROAST WHOLE SHELL IN OAK COALS
EAT EVERYTHING INSIDE SHELL FOR TUBERCULOSIS

and *shell* and *entrails*. The shell is *hulled*, cleaned out, and meat and entrails eaten. While collecting folkore on Deal Island in Chesapeake Bay in 1936 I learned that oysters and clams are *shucked* a word I had always associated with Indian corn. Even so, by *hull*, informant may mean *WHOLE shell, entrails and all.*] Dat will cure dat.

(What will that cure?)

Cure de consumption [tuberculosis]. Cure it on anybody. Ah don't care who dey is. [Savannah, Ga., (1261), 2144:1.]

13297. Terrapin dust in a person will cause death. [Wilmington 79:4+85.]

13298. Woman had a cooter in her. [Cooter is any of several turtles or tortoises in the U.S.A.] [Wilmington 1173+85.]

13299. Catch a terrapin, raise his shell, put person's name under, return to water, and that person will go there and drown. [Norfolk 537:3.]

13300. *John de Conkah*, you git dat, an' dragon's blood an' a little piece of lodestone [3 ingredients] an' wrap dat in a piece of flannen an' make a [*hand*

3 INGREDIENTS - FAVORITE COMBINATIONS IN RITES:

JOHN DE CONKAH - DRAGON'S BLOOD - LODESTONE

3 INGREDIENTS - WRAPPED IN FLANNEL - DAMPEN

FEED WITH GOOD RIDING SCENT OR HEART'S COLOGNE

AND RUB OVER FACE AFTER SEVERAL GOOD WORK DAYS

only de boss - nobody can't turn yuh down. [I hope the reader did not miss the poignancy of *after having a couple of days of good work*. This desire for work - the many rites for getting and holding jobs - is everywhere in HOODOO. That hoodoo drugstore perfume *Good Riding Scent* is unique.] [Charleston, S. Car.,

(509), 573:1.]

JOCKEY CLUB PERFUME - SWEET OIL - OIL OF CLOVES

3 INGREDIENTS - RUB ON HANDS WHEN LAW TOO FAST

perfume, sweet oil and [oil of cloves - see later].

(What are these things you take, now?)

Oil of cloves, *Jockey Club* perfume and sweet oil.

(What do you do with those?)

You just take them and just get you a bottle of *Jockey Club* perfume and keep your hands on it [have it handy], keep it in your pocket. See, when they [the law] gets too fast, why you dampen some on your hands [demonstrates] that oil of cloves, *Jockey Club* and sweet oil. [Vicksburg, Miss., (538?), 1009:11.]

3 DUSTS FROM; BAT HEART - FOWL GIZZARD - FISH GILL

ADD 3 INGREDIENTS: CINNAMON - SUGAR - WAR WATER

SPRINKLE IN RIVAL PLACE OF BUSINESS BACK TO YOU

BUSINESS PLACE AND BACK IN THROUGH YOUR DOOR AND

RIVAL'S CUSTOMERS BECOME YOURS

13302. Well, even you could take, just like across the street. That's a man, he's got plenty of customers coming in his place. Your place is over on this side.

You ain't got much customers.

You don't know what's the matter. Every time you look around, you could see

officers there. Well, this man over there, he hadn't oughta be there. You take some of this sinamint [cinnamon] and sugar and you take and get actual bat dust.

(Bat dust?)

Bat dust.

(Like a bat that flies around in the air.)

Yeah, that be's up in the fire-hearth [chimney]. Well, you git it and you take his heart and you burn it as a powder - down to a powder. You get any kind of fowl, duck or chicken and kill 'em. And you take that gizzard from a chicken, and you take that skin from off his gizzard, and you take it and you burn that down. You take the gill of a fish and you burns it down to ashes. You takes a piece of somepin like a bar, a piece of *barring*; you know, bar what you put on the bed for to keep the mosquitos [away].

(Mosquito bar?)

[I had never heard the word *barring*!]

Yeah, just like that curtain is there.

(Mosquito bar, something like cheesecloth.)

Yeah.

(All right.)

You take that and if you can't get over to that place, you send somebody in there with that all mixed up in there as a powder; you see, that bat-heart dust, that gizzard dust, and that fish-gill dust - with sinemint [cinnamon] and sugar. Well, now, you take it and you send somebody over to that place. You got some *war water*. You get *war water* and he have it in his pocket - just like if you got [carrying] something to drink. You understand. And you take that fish-gill dust and for to keep the odor down, open that *war water*. He goes to the lavatory - anywhere, you see - and sprinkle it down in there. And when you leave out of there, pretend just like there be something happen to his shoes, or pants leg or something of the kind like that. He got this here stuff wrapped up and he got a handkerchief in hand and he sprinkle it all the way there, back into your place. And you couldn't turn [round] for the people being in your place. And every morning, you take this stuff and from the end of your property where you at, just come back where you is and sprinkle it - sprinkle your sugar and sprinkle you sinemint [cinnamon] and do it just after - but don't use no *war water* at your place, that will make confusion at your place. You see. But that *war water* going to make confusion over to the next place, then that bring the custiment [customers or custum] over at your place.

(I see. Well, now do you sprinkle that stuff from his place over to your place?)

Yes, just. You ain't got to put it all the way - just like you got...

(He wrapped it up in this cloth, this mosquito bar?)

Yes, just as it come through that.

(You sprinkle this *war water* over his lavatory to cause trouble and then you sprinkle this sweet stuff all the way over to your place?)

Yes, just every now and then you coming across the street, just [demonstrates].

(Shake it.)

Shake it and right into your house [place of business]. When you get to your house, you turn backwards and [back] into your door. That make a confusion - that *war water* going to make a confusion over there and that going to make peace come in your place. People leaving from there coming following that luck right over in your place. [New Orleans, La., (829), 1227:1.]

13303. 3 ROOTS: blackberry, make tea, drink 3 days; go to dogwood tree, skin bark from north side, pulling it upward, make tea, drink 3 days; bamboo crier [like a fishing pole], make tea, drink 3 days. Then take a dose of castor

oil and live things in you will come out. [Memphis, (967 professional and excellent), 1565:2.]

13304. 3 INGREDIENTS: Copperas [green vitriol or ferrous sulfate], salt-peter, and scrape a piece of silver money, drink and bathe in fish-brine salt [salt from any salted fish] "it kill it in you any kind of poison like that." [Memphis 1552:6.]

3 INGREDIENTS: SINNERMAN'S GRAVE DUST - COFFEE GROUNDS 13305. I'd go to the
WAR WATER - SPRINKLE AT VICTIM'S DOOR - GONE IN 12 DAYS graveyard where a sinnerman buried, and get me some graveyard dust and some coffee grinds and put it in a bottle with some *war water*. And whilst the people be asleep, I'd take the *war water* and sprinkle all over the front step and they couldn't be in there 12 days.

(You put all these things in that bottle, in the same bottle?)

In the same bottle. [New Orleans, La., (848b), 1310:2.]

13306. Then you can fix what you call a *scaft* [scapular] to wear upon you to protect yourself.

(A what?)

A scafle.

(What kind? How do they fix that?)

You get frankincense, frankincense.

(What kind? Frankincense. All right.)

Yes. And myris [myrrh].

(And what? Muritch. All right.)

Muritch. And you puts it in white linen. See, you make a scaple [scapular] out of it to wear around your neck. And you *feeds* it with a oil of labena [verbena].

3 INGREDIENTS: FRANKINCENSE - MYRRH - OIL OF VERBENA
INFORMANT CALLS FRANKINCENSE AND MYRRH PACKAGE ABOUT
NECK A SCAPULAR FOR PROTECTION - FEED OIL OF VERBENA

(Lavena?)

Yes, you pours that upon it. That's to protect yourself.

See that's what I knows about that.

(Now, what do you call this vanovitch?)

Muritch.

(What does it look like?)

It's a rock.

(A rock?)

Yes, it look just like that, but you can beat it up and make a powder out of it.

(I see, muritch?)

Yes, muritch and frankincense, they both look the same, but the frankincense is light looking and myrrh is brown. But they both is rocks, just come in pieces like that and larger pieces.

(Muritch or myrrh?)

Muritch 'er - ah myrrh.

(Is it myrrh?)

Yes, sir. That's it, myrrhs.

(I see. I got it.) [New Orleans, La., (822), 1186:6.]

13307. Well, if a woman wants tuh git rid of a man an' don't want him tuh come tuh her house no mo', de first thing she'll do, she'll go uptown to de **drugsto'** an' she git her some rock candy, an' she git her some whiskey. Git **dis rock candy** an' whiskey an' mix it tuhgether, an' she po's some vinegar in. **An' when** he come dere, she'll prob'ly have him tuh sit down. An' when he sit down, she prob'ly - yo' know a man doesn't pay much attention tuh a woman an'

when he go tuh sleep dere, an' she sprinkle dat ovah him. An' after she sprinkle dat ovah him he goin' leave her alone. He won't come back to her house no mo'.

(What do you mean a man doesn't pay much attention to a woman? What do you mean by that?) Well, some mens doesn't pay much attention tuh

a woman when dey come tuh dere house. Dey jes' know dere [they are] at home. Yo' know, think dat dey [not] goin' do anything to harm 'em. [Florence, S. Car., (1322), 2266:6.]

13308. Well, you take the hair off the cat's back and you take any dirty piece that woman's got and wrench it [rinse] out in some clear water. Take that

cat hair and that water and *war water* and throw it in the river. She keep no job nowhere,

3 INGREDIENTS: WHISKEY - VINEGAR - ROCK CANDY - WOMAN SPRINKLES OVER SLEEPING MAN TO KEEP HIM FROM RETURNING

she can keeps no husband no time. [New Orleans, La., (816), 1157:2.]

13309. Use de thresher [thrasher] feet.

(The feet from a thrasher, the bird. What do you do with those?)

Yo' take an' put that in a bottle. Yo' bottle dat wit chure hair, an' put milk in it, an' yo' put love powders in dere, an' put sulphur in it, an' put red peppah in it, an' yo' work it up airtight, an' dat'll do de work den. Dat will run 'em away.

(What do you do with that bottle?)

THRASHER: FEET OF THIS BIRD IN BOTTLE - VICTIM'S HAIR MILK - LOVE POWDERS - SULPHUR - RED PEPPER - CORK - PUT IN NORTH OR EAST CORNER OF GARDEN - LEAVE OR GO CRAZY

Yo' take dat bottle an' put it in de no'th

or de east corner of de garden. Yeah, dat'll make him leave, or if yo' wanta run him crazy, that will run him away. [Wilson, N. Car., (1513), 2686:12.]

13310. Dey kin take yo' bath water - like you washes, yo' know. Dey take dat. Like dey have to have somepin from yo', dey kin take dat and take a pair

of socks of yours. And dey have to throw it in de tide going out. When it comin' up it ain't no

TIDEWATER - THROW INTO WHEN GOING OUT - PERSON'S BATH WATER OR CLOTHES - MIND GOES AND COMES WITH THE TIDE

good, when it goin' back down ev'ry time it come up, you'll be all right, but when it goin' back down, yo' mind goin' jes' dataway. I see all dat happen. I see dat an' know dat's a fact. [Charleston, S. Car., (near 535), 647:4.]

13311. Take an' write de 42nd Psalms on a tin plate an' sleep with it under her haid, or his haid, an' dey will return.

(That is to bring a man back or a woman back.)

Yes. [Waycross 1778:2.]

13312. A felon, yo' take de live toadfrog an' split him open an' stick yore finger right in him, an' it will cure it. [Wilson, N. Car., (1499), 2667:18.]

13313. Git choo some chewin' tobacchah an' jis' break off fo' corners of dat 'baccah an' chew it - dem fo' corners yo' chew it. Then put de other piece in

your pocket, an' go down

TOBACCO: CUT SQUARE OR OBLONG PIECE - CHEW OFF THE 4 CORNERS - REMAINDER KEEP IN POCKET - ASK FOR JOB

there wheresomever you

suppose to git a job an'

he'll purTTY near give yo'

one. [Years ago the old plug tobacco was cut into oblong pieces as purchased.

This is an unusual four corner rite, my only example of it.] [Wilmington, N. Car., (235), 160:7+85.]

13314. You knows tobacco. Well, yo' kin pull de 'bacco off de stems an' git a bunch of stems an' whup [whip] 'em [a child who wets the bed] jes' whup 'em with it 9 times. [Richmond, (404, *Humpadee*, female root doctor), 358:8.]

13315. To get a job, chew tobacco and spit some of it into the back of the boss's automobile. [Presumably a part of you, saliva, rides with him constantly as a reminder. This sort of thing I have considered individual rather than generally used rites.] [Washington, D.C., (631), 813:7.]

13316. Take tobacchah an' put it in a pint of whiskey an' let it stay in dere till dat pint of whiskey eat up dat tobacchah. Den take it down tuh give to 'em, dey'll stop.

(To stop somebody from drinking [alcohol].) [Fayetteville, (1428), 2577:13.]

13317. De cigar ashes - de same as ah walk in tuh take a drink. Ah'm used tuh drinkin' heavy. Why dey'd take de cigar ashes an' empty it into de stuff [alcohol] an' it would make me sick. An' if ah git ovah dat ah wouldn't have no taste for any ag'in, because it supposed tuh have double de power after yo' put dat cigar ashes into it. [This is believed everywhere.] [Florence, (1286), 2184:7.]

13318. They smoke cigars and put de cigar ashes in de whiskey, and if you drink enough of it, that'll run you crazy. [This in some form is believed everywhere.] [Richmond, (350), 391:3.]

13319. Knock it in de whiskey.

(The ashes from the cigar?)

Yes, knock it in de whiskey. Shake it up good an' let de whiskey - it will eat de ashes up an' yo' cain't tell it wuz in dere. An' den yo' give her a drink of it. An' ah don't care how much - right den an' dere dat's de end of her. [Memphis (1530), 2737:11.]

13320. [Put it in a toby, you know, somepin like that.

(What's a toby?)

It somepin make up with a lot of different things, I don't know. [This was the first time I had heard the word toby used, something evidently a synonym for a hand. What did a small jug or mug in the shape of a stout old man wearing a three-cornered hat have to do with a magic object carried or kept for a special purpose? I had not heard this word on the East Coast of the Southern States. Though I suspected and soon knew the meaning of the word, it was a long time before I learned the word was of African origin and had no connection with the well-known English toby. I was so interested in toby, I forgot to explain that second word it! What it, evidently an ingredient, was put in the toby?] [Vicksburg, Miss., (715), 984:2.]

13321. Well, you go an' get a dog teeth [tooth] an' tie it on a string, an' tie it around it's [the teething baby's neck] an' then you take an' go to the store an' get some sweet spirits of nitre an' jes' rubs all on the [baby's] gum. [Richmond, (404, *Humpadee*, female root doctor), 360:3.]

TOOTH LOST BY YOU - FINDER BORES HOLE THROUGH - WEARS ON STRING ABOUT WAIST - WOMAN TO LEFT - MAN TO RIGHT FINDER CAN MAKE LOSER DO ANYTHING SHE OR HE WANTS

13322. Take a teeth [tooth] and dey bore a hole through it and dey wear it around dere waist. And dey could

take yo' and jes' tell you to do somepin and whether you wanta do it or not, [they] could tell you to do it, and you do it.

(They take this person's tooth, whom they want to use like that.)

Dey could wear it on dere left side, if it was a woman; and if it was a man

dey would wear it on dere right side. [Choppy recording.] [Jacksonville, Fla., (562), 699:4.]

13323. In dem times dey used to bury lotsa money. Dey takes a person 'long an' dey say, "Well, we goin' away." Dat person whut chew carry 'long say, "Well, dat's fine."

TREASURE BURIED - MAN LEFT TO WATCH IT

So, "Well, we goin' away. Would joo watch dis money fo' us?" An' jest soon yo' say, "Yes, ah'll watch it," somebody have a sword,

sompin lak dat concealed, an' cut chure haid right off. See, time yo' says, "Yes, ah'll watch it," dey cuts chure haid right off an' put it down in dere wit dat money. Dat's so nobody would go an' git it. [St. Petersburg, Fla., (1031), 1677:8.]

13324. In de ole days dere nevah wuz nobody, as ah really evah know of, dat put money down unless dey have somebody take keer of it.

TREASURE BURIED - WATCHED BY HUMAN BLOOD

Well, dey always - yo' know, not in our days anytime. Dey don't do dat now. But ah wuz learned dat dey have

tuh kill someone an' de blood of dat individual have tuh be somewhere neah roun' dat money tuh take care of it. [Sumter, S. Car., (1375), 2438:8.]

13325. It some kind of a rod dey got an' dey say wha'evah way dat rod turn - it won't turn until yo' git right whar de money is. An' it will - dat needle point right down whar de money buried at, an' dey go dere an' dig it up. [Waycross, Ga., (1077), 1746:1.]

13326. De way ah've heard it now, dey split de tree - a little small sapling. Dey jes' split dat tree an' yo' kin take de trimmin'.

TREE: THIS IS A VERSION OF THE WELL-KNOWN SPLIT-TREE OR SPLIT-SAPLING RITE BELONGING TO FOLK MEDICINE SPLIT A SAPLING - LET ILL CHILD CRAWL THROUGH SPLIT TIE UP SPLIT - GROWS TOGETHER AGAIN - CHILD IS HEALED HAVING LEFT DISEASE IN SAPLING - LIKewise IN PRESENT RITE WOOD FROM CENTER OF SAPLING SEW INTO LOVED ONE'S CLOTHES - AFTER SAPLING GROWS TOGETHER - 2 PERSONS DIE

Jes' lak yo' split it - yo' split de tree an' yo' cut out inside dere. Yo' take yore pocketknife an' yo' cut out de trimmin' outa dere. An' den yo' take dat trimmin' an' den yo' go an' yo' - jes' lak a person dat chew see dat

chew kere [care] fo' lak dat. Well yo' take de trimmin' outa dat an' yo' slip it in some of his clothes - yo' know, anywhere in de individual's clothes dat he wears regularly. Yo' understand, sew it up in his bindin' an' dey tell me dat'll bind two [one] couple together [you know] make dem cleave to one another. Dat's fur as ah evah hear of dat.

(What does that tree do then?)

Well, dat tree grows - yo' know, hit'll go back together, yo' understand me. [Waycross, Ga., (1135), 1846:4.]

13327. Sometimes they would get some of your hair and burn it up, or trick it in some way, and make you lose your mind. This and the following example are two early appearances of the words *trick* and *tricking*. [Old Point Comfort, Va., informant 22.]

13328. We call it *tricking*. [Baltimore, informant from Arundel Co., Md.], (413), 45:3.]

13329. You go out here an' git this trumpet root. That's a root that grows - it don't grow now'ere roun' here. It grows in the middle of a pond. When you git to that trumpet it's like a bugle. It's about that long [4 feet], it stays green winter an' summer. You take that trumpet root an' you pour some water in

it [the flower] from a pump. Nuthin mus' be but de pump. An' take that water an' boil it. Yo' see, yo' boil that trumpet root all together. Well, when yo' git that water, yo' bottle it up an' take a drink. An' take that trumpet an' cut it up, an' put it out there

TRUMPET ROOT - GROWS IN MIDDLE OF POND - NOT AROUND HERE - TRUMPET LIKE BUGLE - LATTER ABOUT 4 FEET LONG GREEN WINTER AND SUMMER - POUR PUMP WATER INTO FLOWER DRY - BOIL TRUMPET ROOT ALL TOGETHER - TAKE A DRINK GO TO CAPTAIN AND ASK FOR A JOB - UNABLE TO IDENTIFY "MIDDLE OF POND" MAY BE MYSTIC ROOT SPECIALLY SOLD

an' let it git dry. Either put it in de stove an' let it dry. Well, yo' powder dat up. Yo' take that then an' yo' go to captain: "Captain, I'm out of a job an' I wan'a job." Put some that [dust] on yo' [and take a drink of trumpet-root tea before you go] an' yo' got a job. [Wilmington, N. Car., (328), 264:3+85.]

13330. To drink turpentine in warm water will kill *cunjure* inside of you. [Wilmington 236+85.]

13331. Either make a cross with turpentine on the soles of your feet or put 3 drops of turpentine in each shoe as a protection against *cunjure*. [Newport News 502:4.]

13332. Take a teaspoonful of sulphur, tablespoonful of salt, and 9 drops of turpentine to cure or protect against *cunjure*. [Elizabeth City 394:4.]

13333. Ah heard that chew could take spirits of turpentine an' 'noint chure shoe sole with it, an' de dogs nevah kin trail yo'. [Known everywhere.] [Wilson, (1497), 2666:9.]

13334. (How would you *fix* [put a spell on] her?)

Well, ah tell you. Ah'd ketch me a little sparrah - see, ketch me a little sparrah alive, and ah'll git me a little fat from a cow or fat from hog - sompin like dat - or fat from a chicken, eny kin' fat chew know to make some grease an' fry dese birds, see. I'll git dem fat an' ah'll fry dem birds, see. Fry dem birds an' ah'll take a little piece of

TWO-BIRDS RITE: SPARROW AND MOCKINGBIRD - FRY IN GREASE - POUR GREASE ON PIECE OF NEW HOMESPUN - WRAP IN ANOTHER PIECE OF CLOTH - SEW UP WITH NEW NEEDLE AND THREAD - PUT IN MATTRESS - UNDER WHERE SHE SLEEP THROW HEARTS COLOGNE AND SWEET SPIRITS OF NITER IN FRONT OF AND BEHIND HER - SHE WILL THINK WORLD OF ME

new homespun cloth, see. An' ah'll take dat homespun an' ah'll take dat grease, an' pour it onto dat homespun, see. An' after ah take dat an' pour 'em onto dat homespun, why ah'll git another [O.K.] piece of cloth an' ah'll wrop [wrap] it see. An' den ah'll take a needle an' a spool of thread wot [what] nevah been used an' sew dat up. See, sew it up tight with dat cloth wit de grease on it, so it can't even ketch air. An' ah'll stick dat in de mattress right where she sleep at, see. Ah'll git a little *Hearts Cologne* an' den ah'll put a little sweet spirit of niter, see. An' ah'll pour a little bit of dat on her, see.

(On the woman herself.)

Throw a little sweet spirit of niter in front of her and a little *Hearts Cologne* in her back, on her right shoulder. An' she'll think the world, de sun rise an' [go] down on me.

(That is the [another] way you will get her.) [Charleston, S. Car., (511), 576:1.]

13335. (Were you born here in Louisiana?)

No, I was born in McComb City, Mississippi.

(**McComb City.** How did you happen to learn some of these things?)

I had it did to me, an' I'se went to - to them *two-headed* people and they told me what they did. Some of 'em will take you fo' pity's sake and some of

them felt so sorry for me, you understand. [New Orleans, La., (818), 1168:4.]
13336. (What kind of people?)

Two-headed people de' call them.

(Two-headed people.) [Richmond (422) 514:6.]

13337. Before you leave this house, you take - you slip [steal] one of her *teddies*, you see, before you leave this house. And when you slip - you fold it up tight, tight, and

UNDERWEAR: MAN LEAVING HOME HIDES WOMAN'S TEDDIES UNDER RIGHT FRONT HOUSE-PILLAR - SHE IMPOTENT FOR OTHER MEN

yo' go - just as you go out of the house, you put it up under

the pillar - on the right hand side - as you go out of the house, you put it on that side, up under the pillar and leave it there, and she ain't going to have the *courage* to fool with nobody else while you be gone. [*Courage* here means sexual ability. Until he returns she is sexless!]

(Do you put it under his pillow or her pillow?)

No, up under the house pillar.

(Oh, up under the house pillar. I see.) [As I have said numerous times these small houses on low- . . lands set a foot or more aboveground upon five stones or other objects .'. like this the perfect form for a quincunx rite.] [New Orleans, La., (859), 1368:6.]

13338. You take her - you take a pair of her stepins or her hose, whatever that she wears, you know, that you wanta take. You take them and you put 'em -

UNDERWEAR: MAN LEAVING HOME - TAKES WOMAN'S STEPINS PUTS IN THEM HER NAME 9 TIMES - PAPER FOLDED TO HIM 9 TIMES - THEN LAYS GARMENT BETWEEN MATTRESS AND BOXSPRING - NO MAN WILL WORRY HER IN HIS ABSENCE

say if you got two mattress [mattress on box springs] on the bed. You write her name down there nine times and you lay it in between there and you

fold her - whatever you got to you - nine times. You take you a piece of paper and you lay it on the spring, and you lay this to you and then you put the mattress back down over that and you go anywhere you want. And I'll guarantee you ain't no man in the world going go in there and worry her whilst you gone - and she ain't going to think about any other man. See. [New Orleans, La., (860), 1371:4.]

13339. There's but one thing he can do - he can take his wife, take any piece of her underwear, any piece of her underwear and wrap that up. Just take

UNDERWEAR: MAN MAKES AN "X" WRITING WOMAN'S NAME ACROSS IT - WRAP PAPER WITH CROSSED NAME IN ANY PIECE OF HER UNDERWEAR - HIDE ANYWHERE ABOUT BED - DURING HIS ABSENCE SHE WILL BE IN NO MOOD TO FOOL WITH NO MAN

it and fold it and wrap it up late at night. Before he wraps it, take her name and wrap her name - write her

name - make an "X" [a cross] and write her name across that "X" [her name is *crossed*] and wrap it in her underwear, and wrap it good, and put it anywhere about her bed, with her name written in it. And put it anywhere about her bed where she don't find it, until he gets back. And she ain't going to be in no mood to fool with no man. She ain't going to be in no mood to fool with no man. [New Orleans, La., (828), 1220:1.]

13340. Soiled underwear, cut out crutch [or crouch] or wash it and put dirty water in bottle, keep in home or wear it or bury it [for love]. [Memphis (962) 1551:8.]

13341. Cut out piece from seat of dirty underwear and wear in either shoe, control man. [Memphis (965) 1558:2.]

13342. Woman sleeps on man's soiled underwear to hold him or to break him away from other woman. [Memphis (960) 1545:14.]

13343. She gets his underwear, cuts seat out and buries at doorstep to bring him back. [Memphis (961) 1550:1.]

13344. A man can take a woman's dirty underpiece and bury it and kill her. [Memphis (960) 1545:13.]

13345. For love, I'll tell you w'a' you kin do. You kin take a piece of yellah homespun, split it, take it now. Well, take your *chamber lye*, dat you use over dat night - make over dat night.

URINE: FROM OVERNIGHT - HEAT - SPLIT PIECE OF YELLOW HOMESPUN - WIPE UNDER BOTTOMS OF LEFT AND RIGHT FEET IN LEFT AND RIGHT ARMPITS - AT PUBIC REGION - THIS HOMESPUN PUT IN BOTTLE SIZE OF LITTLE FINGER - POUR HEATED URINE IN - ADD 9 PINCHES OF LOVE POWDER 9 DROPS OF HEARTS COLOGNE - 9 PINCHES OF SPICE STOP UP TIGHT - PUT 9 DROPS IN ANY FOOD MAN EATS AND HE WILL GIVE YOU ANYTHING YOU WANT AND LOVE YOU

You take dat an' heat it in a little pan. Take dis piece of homespun, wipe it under your left-foot bottom. Wipe it under your right [-foot bottom] with dis piece of homespun. An' den, after you do dat, you take it an' wipe it under dis [demonstrates the left] arm, an' wipe it under this [demonstrates right] arm. After you do dat, you wipe down dere [at pubic region]. After you do dat, why you take a little bottle about dat long [shows a little finger] a little vial. An' push dat homespun, put it down in dere. Take dis water [urine] w'ere [what] you heat, pour it into dere. An' take nine pinch of *love powder*, nine drops of *Heart Colognes* [*Hearts Cologne*] an' nine pinch of spice. Why you kin put dat in dere, into dis bottle, an' stop it up tight. And any time you wan'a, it'll make you come. Put dat in some applesauce, peas, or anything, nine drops every time, an' he'll give you jis' w'a' choo want an' love you. [Wilmington, N. Car., (320), 252:5+85.]

13346. They take your water, you see, they stop it up in a little bottle. And after they stop it up, they take it and lay it up over a door where you walk under, and let chew walk under it so many mornings. I think it's 9 mornings. After 9 mornings - you see, you

THEY STOP UP YOUR URINE IN SMALL BOTTLE - LAY IT OVER DOOR THROUGH WHICH YOU WALK - AFTER YOU WALK UNDER IT 9 DAYS - THEY THROW IT INTO RIVER TO STOP YOUR URINE

don't move it no more, it stay where you put it. And they say take it and carry down to the river and throw it overboard. That'll stop you from making water. [Richmond, Va., (340), 372:3.]

13347. Well, they can take that *chamber lye*, that [is] the urine, get some cinnamon and some sugar, and mix that lye [urine] up with it [3 ingredients] but you got to be sure that you didn't spit in it because the spit would cause it not to work. And put in a bottle.

3 INGREDIENTS: URINE - CINNAMON - SUGAR - IN BOTTLE DON'T SPIT IN IT - THAT KILLS IT - SEE NOS.1057-1059 VOL. I - THROW BOTTLE WHERE IT CANNOT BE FOUND - AFTER URINE EVAPORATES - MAN CANNOT LEAVE WOMAN DOING THIS

And they throw the bottle most anywhere, anywhere you couldn't find it. And after awhile that *chamber lye* will dry up, it will come to be just the empty bottle - it evaporates. And if you want to leave me, you couldn't do it. That's to hold a man. [New Orleans, La., (855), 1347:8.]

13348. (If you want to get a job from the boss, you try to get hold of some of his *chamber lye* and put it in a bottle airtight, and take it home and keep it. And that will make him like you and eventually he will give you a job?)

URINE OF BOSS BOTTLED AND KEPT FOR JOB

Yes. [A pencil note of mine reads:
"Something must have gone before.
Something did go before but machine

was not turned on. I am repeating as near as possible what informant had said. To bottle the boss's urine is a rare rite indeed!] [Wilson, N. Car., (1509), 2677:5.]

13349. Ef dey kin git holt [hold] of yo' *chamber lye*, [you] know whut dey do wit it? Dey take it an' put it in a bottle an' stop it up airtight. Dey puts 9 needles in dere first

URINE: PUT IN BOTTLE WITH 9 NEEDLES - LIVE SPIDER AND WEB - AIRTIGHT BOTTLE - BURY AT LEAST 2 FEET - IMPEDES URINATION - GET A GOOD ROOT DOCTOR OR BE A BURNT BABY

wit it an' dey put - git a spider. Yo' know whut a spider is - crawls on de wall. Dey

git a spider an' put it in dere [the bottle] an' dey put some spider web in it, an' dey stop it [bottle] up airtight an' bury it down - nuthin under 2 feet. An' it will lock yore bowels an' everything up. [Several times in HOODOO I have explained the confusion between bowels and bladder, the present rite *locking* the bladder.] An' yo' ain't goin' git rid of dat unless yo' git a root doctor [who] know whut to do. *YO' JES' BURNT, DAT'S ALL - YO' JES' A BURNT BABY.* [Once again, confusion between bladder and bowels was not rare.] [Jacksonville, Fla., (549), 687:3.]

13350. All right, he wanta pee. Ah let him come on it, *heah's a bucket.* Well, ah [woman] give him a bucket tuh pee in. Maybe ah ain't got no slop jar an' ah give him a bucket

WOMAN KEEPS 9 DAYS IN BOTTLE - MAN'S URINE MADE ONCE IF SHE THEN BURIES BOTTLE - HE'S COMING BACK TO LOVE

tuh pee in. Well, ah ain't goin' pee in dat dere. [This is a fre-

quent statement in these rites, urine on top of another urine destroys the power of first urine. Similarly spit into urine kills latter's potency.] Ah take his watah an' po' it in a bottle an' ah keep it fo' nine mawnin's. Maybe ah'll bury it, understan'. He done comin' back. If ah love him, he comin' back. [Memphis, Tenn., (1526), 2724:2.]

13351. Well, dey tell me a person's *chambah lye* - yo' takes a person's *chambah lye* - do yo' mean tuh do good or do harm?

(Either one. Tell one first and then the other.)

URINE - BOTTLE WITH 9 NEW NEEDLES - ALTERNATING POINTS UP AND DOWN - BURY WHERE VICTIM WALKS CAUSES BLADDER TROUBLE - TO MAKE MAN STAY HOME BOTTLE 3 INGREDIENTS: HIS URINE - SALT - SUGAR KEEP BOTTLE UNDER BED OR IN DARK CORNER OF ROOM

Well, yo'll take a person's *chambah lye* an' yo' put nine needles in dat *chambah lye*, brand-new needles. Yo' stick one point down an' one point

up, one point down, until yo' git all of 'em down in dere. Yo' take dat an' yo' put dat *chambah lye* - bury it somewhere where dey kin walk ovah it. Dat will do 'em harm.

(Well, just what would it do to them?)

Well - well, if yo' wanta do good, now...

(How would it harm them?)

Well, dat would harm 'em, dat would ketch 'em in dere bladdah. Dat's de way dat'll harm dem, swell dem up down in heah.

(How do they do them good, do you say, with *chamber lye*?)

Well, yo' take dat *chambah lye*, ifs yo' want a man tuh stay home, take dat *chambah lye* wit some salt an' some sugah an' yo' stop dat up. An' yo' put dat undah de haid of yore bed, somewheres neah yore bed, or in a dark cornah in yore

room - anywhere lak dat. Dat will make him stay home an' quit runnin' an' rov-in' aroun'. Dat'll make him stay home. [Fayetteville, N. Car., (1396), 2511:1.]

URINE MADE AT NIGHT = NIGHT WATER: IN THIS URINE
BOIL 3 ROOTS: SNAKEROOT - CHERRY BARK - CHEROKEE
CORK THIS BOILED URINE IN BOTTLE - BURY HEAD DOWN
VICTIM WHOSE WATER WAS BOILED CANNOT MAKE WATER

13352. Dey git different root an' cork 'em down in a bottle an' bury 'em... (And bath water?) And - dat's right - and you bury 'em, and after you bury

'em you either stop up dere *night water* [or bath water] you understand, or dey git a pain in de head - sompin like dat. Dey cork dem dat way.

(*I'm speaking now of the water you take a bath in.*)

I understand. You mean de water that you taking washing in. Can't do nuthin [no hoodoo] wit dat.

(But this water, the *night water*?)

Dat it [you can do something with that] you kin bury dat.

(Well, what sort of *root* do you put with that?)

De' goes out and gits somepin dey calls snakeroot. Snakeroot for a pain in de stomach - sompin like dat. Yo' go roun' an' yo' gits cherry bark and cherokee [cherokee rose?] you understand, and you bile [boil] dat together and yo' put dat together, de' fool around wit chew an' put dat in yo' water, yo' understand, an' dey'll cork dat bottle an' bury it.

(What do they do with the head after they cork it? How do you put it, down?)

[*SORRY FOR THAT SLIP OF MINE!*]

Turn de head down.

(I see. Do you leave the water run out or just tight?)

[*I WAS STILL A LITTLE INEXPERIENCED AT CHARLESTON, BUT MY LEADING QUESTION IS IGNORED.*]

No, you have it fix so de water can't run out.

(I see, that will keep you from making water.)

Yes. [Charleston, S. Car., (526), 632:2.]

13353. Take dere *chamber lye* an' let it set fo' days an' put it in a brown bottle an' bury it undah de steps, an' den dat'll run 'em away from home. Dat run de man away.

URINE - OF MAN AND WOMAN IN BROWN BOTTLE - UNDER
STEPS - DRIVES MAN ACROSS WATER - WILL NEVER RETURN

(Whose *chamber lye* do you put in the bottle?)

Yores. Mix some of yores

and some of deres together - some of de woman's an' some de man's together. An' den dat'll drive him 'way from home. It still make him go 'cross watah an' nevah come back. [Either informant dropped something out of this rite or the desire of the magician is sufficient. There are other examples of 2 persons buried together, giving victim a sense of security.] [Sumter, S. Car., (1378), 2447:8.]

13354. They put your urine in a bottle, stop it up, and bury it "to de north corner of de world, your stomach will swell up" or "you can't make no water." [Washington, D.C. 823:3.]

13355. They bottle your urine, write your name 3 times on paper, put in bottle, and bury at front door where you walk over it. You will suffer with ailments. [Washington, D.C. 827:7.]

13356. Woman puts man's nature [semen or urine] in a bottle with perfume. When he leaves she turns bottle upside down so that it stands on its head. This brings him back and keeps him from other woman. While he is with her she stands bottle upright. [Richmond 339:1.]

13357. If a woman bottles some of a man's urine with gunpowder and sweet

milk, and sits it in a corner, she has him cornered as long as she wants him.
[Norfolk 491:2.]

13358. Yo' take it [urine] an' put it in a bottle an' throw it in de rivah,
a runnin' stream. He go wit de wind.

(You put his *chamber lye* in that bottle?)

Yeah. [New Orleans (1560) 2882:4.]

13359. Dey could take de watah [urine] an' put it into a bottle an' stop it
up tight an' carry it, an' dat would cut chure watah - stop yore watah. [Wilson
(1497) 2671:3.]

13360. They said dey could take yore chamber lye an' put it into a bottle
an' bury it under yore steps. Well, dey say dat would kill yo' sometime or
hurt chew, yo' walk ovah it. Why dey got it *dressed*. Why dat *hurt* chew some-
time. [Brunswick (1185) 1998:12.]

13361. If a man bottles his own urine and buries it under his own doorstep,
any man coming to the house during his absence will become impotent if he cross-
es that door. [Snow Hill, Md., 9:6.]

13362. A man before going to work in the morning can sprinkle salt and pep-
per aròund door and make a wish, or [and] can throw urine out the window. This
he does to keep other men away: they won't have any nature for his wife or wo-
man, she won't have any nature for them. [Richmond 349:1.]

13363. She wipes man off with dish rag, nails it under doorsill, and urin-
ates on it. This is to hold him and to bring him back and keep him from other
women. [If you walk over or under any part of your body or anything touched
by your body, you are in the power of the person performing the rite.] [Rich-
mond 302:12.]

13364. If dere's a man left a woman an' is gone an' she cain't make him come
back, an' she's done ever'thin' she wants tuh do tuh make him come back. She'll

URINE HERS - SEMEN HIS - MIX IN FLOUR DOUGH - TIE IN
HANDKERCHIEF - DROP INTO ONE OF HER STOCKINGS - CRUSH
STOCKING UP - PUT IN CORNER BEHIND DOOR - NEVER SWEEP
OUT - IN 9 DAYS MAN RETURNS HOME - IF MAN LEFT TOWN
AND SHE CANNOT GET HIM BACK - SHE USES ANOTHER MAN
MOST UNUSUAL - BUT INFORMANT RELIABLE - WHO CAN QUESTION
HOODOO IS PLIABLE - NOT LAWS OF THE MEDES AND PERSIANS

have tuh go tuh de
man an' git de man
tuh come tuh her
house, an' aftah he
come tuh her house,
see, she takes him
in dere an' she
takes an' has intah-
co'sin' wit him.

Well, she'll have intahcos' wit dis man an' she'll git some of her *urinate*,
some of her [his] stuff. An' she takes it an' she takes a lil' piece of flour
dough, an' she mixes it all up wit it. An' takes it an' tie it up in a pocket
han'ke'ch'ef an' drops it in one of her stockin's. She crush de stockin' all
up an' puts it in de cornah behin' de dō', an' den nevah sweeps it out. An' as
long as dat stay dere - she let it stay dere fo' 9 days. In dem 9 days time,
say he'll come tuh de house. In 9 days time no mattah how fur he is away, if
he kin git dere in 9 days he'll be dere in dem nine days.

(This man has to come to her house first?)

Yassuh, [otherwise] some othah - she have tuh git some othah man tuh come tuh
her house.

(Some other man would come, so she could get this other man to come back?)

Yassuh, jes' lak ah went off an' left a girl an' den wouldn't come back tuh
her, she'll git some othah man tuh come tuh her house tuh be with her so she
could git chance tuh git some stuff [semen] from him. She mix it in flour
dough, tie it up in a piece of han'ke'ch'ef an' drop it in one her stockin's,
tie de stockin' up an' throw it behin' de do', de do' dat he comes in all de

time, an' dey say in 9 days time he'll be back. [Fayetteville, N. Car., (1438), 2604:3.]

13365. Well, yo' kin use it. Some use it fo' jes' *patches*, understand, fo' de men. Mostly women use it fo' *patches* fo' men, prob'ly might put it on dere clothes, understan' in dey inner garment or sompin next to 'em. Well, dis woman always uses her *chamber lye*, dey say.

URINE AS PATCH [PIECE WORN] OR HIDE [HIDDEN PIECE]
MOSTLY WOMEN USE THEM TO KEEP MEN HOME - OR IF MEN
AWAY - TO BRING THEM BACK BY HIDE WHERE THEY SLEPT

Washes dis piece in dey *chamber lye* first an' puts it near 'em in dey underwear or sompin lak dat, sompin dat's closer to 'em. Dat's to keep dem [men] at home, understan', or even if de're [they are] gone away from home, dey use dis heah *hide* [hidden piece] in an' make 'em return home. [Memphis, Tenn., (1518), 2697:11.]

URINE - ASAFETIDA - 10 NEEDLES - BURY UNDER DOORSTEP
WOMAN DOING THIS GOES OUT WITH MEN - MAN STAYS HOME

13366. Take *chamber lye* an' assafedidee an' bury that with ten needles an' put that under their doorstep. (What is is supposed to do?) That were supposed to make

you do, whether you want to do or not. An' she kin go off an' have her fun with men, you see, an' then anytime you want to go out, you see, a big argument start. [Norfolk, Va., (459), 447:10.]

13367. I heard talk of them using the animal's hoof. Well, you take the hoof and you cut that up - no, it has got to be a mule. Like they go around the blacksmith's where be, been shoeing up animals and they cut his hoof off - a portion of his

URINE AND BEANS SOAKED TOGETHER OVERNIGHT - COOK WITH
MULE-HOOF CUTTINGS - MAKES MAN SIMPLE - KIND TO HER

hoof off - every time they shoe him. They take a chunk of that, see. And it gets very soft whenever you put it in anything hot. And they will cook that perhaps with some beans. They cook that overnight in beans with the urine, that hoof [they soak the beans overnight in the urine] and the next day they cook all that together. Well, that makes the man very simple, and very kind to her. [New Orleans, La., (809), 1139:2.]

13368. If yo' wanta con ah a man, when he use de slop jar at night, says if yo' git dat an' take it wit yo'. Git chew some, about three drops of kerosene - about three or four drops of kerosene in it. An' puts chew quite a bit of sulphur in dere, in dis water [urine]. An' say yo' take dat an' throw

WOMAN TAKES MAN'S URINE FROM NIGHT SLOP JAR - 3 OR 4
DROPS OF KEROSENE - FAIR AMOUNT OF SULPHUR - FACING
STREAM THROW INTO WATER - TURN BACK - WALK AWAY - OR
THROW OVER SHOULDER - DON'T LOOK BACK - HE'LL LEAVE

it in a stream of water, turn yore back, dey say, an' walk away, or throw it over yore shoulder dis way [demonstrates] an' walk away. An' say if yo' home an' dey don't want chew dere, why yo' constantly will go away. [St. Petersburg, Fla., (993), 1603:1.]

13369. Yo' kin take a aig. Yo' kin take one aig an' yo' kin put dat aig intuh *chambah lye* an' let it lay fo' 9 days, see. Well, den yo' kin take dat aig, jes' lak yo' goin' tuh *fix* a person. Well, yo' go tuh *fix* 'em, well yo' kin take dat aig aftah 9 days an' yo' kin take it an' throw it ovahbo'd. See. An' if a person's aftah yo', well yo' could - yo' know - git rid of 'em.

URINE - KEEP BLACK HEN EGG IN 9 DAYS - VICTIM'S NAME ON EGG - THROW IT OVERBOARD - RUNS VICTIM CRAZY OR HE LEAVES TOWN - GOOD EXAMPLE OF DIGGING FOR MEANING

(How do you throw that egg overboard?)
Yo' throw it overbo'd tuh eithah run de person crazy or make 'em leave town.
(Well, how do I know I've

got the right person? By just using that egg? What else do I do with that egg?)
Whut else? Well, ah don't know nuthin' else except yo' know, yo' go some- wheres an' yo' git information, see.

(The egg is supposed to represent the person you are to send away?)
Shore.

(Well, how do I know it's representing that person?)

Sign dere name on de aig.

(Oh! Did you tell me that before?) [Notice the answer.]

No, ah wasn't in heah befo' tuh yo'.

(I mean, did you tell me that a moment ago?)

No.

(Did you tell me you had signed the egg?)

[Here is a good example of working hard for information informant thinks you know.]

See, yo' sign dat person name on dat aig.

(Any kind of a chicken egg?)

Yeah, jes' ole black hen aig.

(You didn't tell me that before, see.) [Brunswick, Ga., (1207a), 2041:7.]

13370. Well, it's lak if yo' wanta have luck in business, yo' wanta have luck in business, yo' git chew some consecrated [concentrated] lye an' yo' save yo' own *chambah lye*. If yo'

URINE - CONCENTRATED LYE - SUGAR - BOIL OUTDOORS SCRUB HOUSE - USUALLY FRONT TO BACK - FOR ROOMERS

have roomahs in de house let dem save deres. See, jes' lak, yo' tell 'em fo' in-

stance whut chew want, yo' know. Yo' want tuh use it fo' somepin or somepin lak dat. Git chure friends, if yo' ain't runnin' a roomin' house, or eithah fo' yo'-self. Yo' use yore *chambah lye* an' git chew some consecrated [concentrated] lye an' git chew some sugah an' put it in dere an' boil it. See. An' aftah it boils - yo' gotta boil it outdo's, yo' cain't boil it in de house - an' scrub yore house all de way through wit it an' yo'll have roomahs. [Memphis, Tenn., (1518), 2696:7.]

13371. Well, befo' sunrise in de morning - dat's another luck proposition, befo' sunrise - if yo' gotta a, yourself or jes' yore wife or family, if yo' got a slop bucket dat dey use,

AS SUN RISES THROW URINE TOWARDS IT - LUCK THAT DAY

yo' take dat slop bucket.
No! Yo' do dat jes' as de

sun rise. Yo' take dat slop bucket an' go an' throw on de ground whichever way de sun rise. Well dat will be yore lucky day. Yo' can't help but have luck dat day. Yo' do dat fo' luck. [St. Petersburg, Fla., (1031), 1676:2.]

13372. Take de hickory tree bark an' beat it up right fine until it come tuh dust - beat it right fine. Beat it up right fine, jes' keep abeatin' it up right fine an' turn roun' an' pee

MAN'S URINE ON CHEWING GUM TO WOMAN FOR LOVE

on dat bark. See. Let dat pee dry on dat bark. See. An' den

take some Heart Perfume [red hearts on label] an' put on dat bark an' give it tuh a person. Dey'll always love 'em.

(How do you give them that bark?)

Well, yo' see, yo' take de bark an' yo' beat 'em up, see. Yo' beat de bark up. Now listen an' ah show yo'. Yo' beat de bark up good intuh a dust. All right, yo' take a lil' dat dust, if yo' got some chewin' gum. See. Yo' kin take an' put it on dat chewin' gum an' seal back in de packet right good an' nice, an' say, "Have one." Well, see, she go tuh eatin' dat, see. She eatin' dat bark an' dat pee, dat yo' got mixed up dere an' she always love yo'. [Fayetteville, N. Car., (1415), 2548:6.]

13373. Ef ah wanted a fren' girl, or somepin othah lak dat - a young girl ah wanta *make* an' she left de candy or somepin lak dat. Well, ah kin take *chamber lye*, a little thing lak dat, an'

URINE OF MAN ON CANDY OR CHEWING GUM TO WOMAN

ah kin give her, lessen she wise, yo' see. Well, den, when ah put *chamber lye* on it, ah soon kin *tackle her down* yo' know - put mah han's on her. Well, ah put mah han's on her den. Ah kin give her dat *chamber lye* yo' know, feed her on dat *chamber lye* - see lak chewin' gum or candy, anything lak dat. Den ah kin git up to her an' den it's customary, if a man kin git up to a woman or sompin lak dat an' put his han's on her, he believes he kin go further on, yo' know. Yo' understan'. [Florence, S. Car., (1309), 2214:3.]

13374. Yo' kin use dey *chambah lye* an' boil it in his coffee or use it in his tea, oreithah if he bringin' his whiskey home, yo' kin [use] it, but chew

WOMAN BOILS HER URINE - LETS SET ABOUT 7 DAYS

STRAINS - PUTS 5 DROPS IN HIS COFFEE - TEA

OR WHISKEY - SHE DOES THIS TO KEEP HIM FROM ALCOHOL

gotta boil yore *chambah lye* an' let it set befo' yo' give it tuh him. See, let it set prob'ly a week or sompin lak dat. An' den boil it an' strain it by itself. See, aftah yo' boil yore own *chambah lye*, it forms a drugs [dregs] lak in it, an' yo' po' it off an' strain it an' po' it den. Use it in his coffee, eithah in his tea, anything dat he drinks or eithah po' it in his whiskey. Yo' don' have tuh po' dat much. Ah say roun' 'bout fo' or five drops jes' in dere tuh stop him from drinkin'. [Memphis, Tenn., (1518), 2697:2.]

13375. Use *chamber lye* fo' luck, *chamber lye* an' lye. Scrub yore house all with that an' throw it on yore front pō'ch an' on yore yard, on de concrek in de front of yore yard, where peoples have tuh walk across. [Memphis 2695:8.]

13376. Save your urine for 9 mornin's or nights, put salt and pepper in, sweep steps down, and sweep it up, repeating what you want done to bring person back. [Memphis 1570:13.]

13377. Joo jis' take yah ole bucket an' urinate in it, choo know, ev'ry mawnin' dat choo git up. Don't waste none of it. An' then mix yore lye or whatevah yo' scrub with, an' scrub yuh house wit it, an' that brings luck in your home. [Wilmington 189:9+85.]

13378. Get up before 6 o'clock, urinate in slop jar, put lye in it, mop floor, burns a lamp, then throw urine out door, make men come in, don't let woman cross [the door] first, "that *crossing de luck*." [Memphis 1559:1.]

13379. I have heard that one way of ridding a house of evil spells is to take a spruce pine bush and dip it into chamber lye and beat it against the side of the house 7 times on 7 mornings just about sunrise. [Berlin, Md., from Jerry Williams, my contact man for the *Eastern Shore* of Maryland. This by Telediphone and on my second trip to this part of Maryland.]

13380. Urine kept at door keeps undesired persons away. [Washington, D.C., 813:6.]

13381. Set or throw urine under your house [these houses raised above ground a foot or more] 9 mornings before sunrise to keep away "anybody you don't want."

[Wilmington 261:1+85.]

13382. In morning throw urine out at steps or door: "it'll take away the germs of what they put down." [Mobile 979:5.] Similarly, it "keep de sin and de meanness from your house." [Mobile 889:3.]

13383. If you take a swallow of your own urine occasionally: "they can't git up to you for any cunjure or evil." [Mobile 968:9.]

13384. Yo' know, your makin' water, yo' know, an' keep it in slop bucket overnight. An' then po' it aroun' an' nobody can do anything towards yuh. [Richmond 391:2.]

13385. Or either yo' kin use yore chamber lye an' throw it around a place jes' where yo' be's an' connected with, understand, an' dat keeps 'em away [evil person, police, spirits, etc.] [Memphis 2696:9.]

13386. You can throw urine about house, inside or outside or both to protect house from evil. [Richmond 293:9.]

13387. To protect your house from anything, sprinkle urine around your house: In the Name of the Father, Son and Holy Ghost. [Wilmington 200:4+85.]

13388. Bottle your own urine and bury it at steps to keep away unwanted person living in house or visitor from coming back. [Charleston 556:9.]

13389. As a protection against cunjure, mix urine and salt and throw it at door and all around the house - a circumambulation rite. [Wilmington 241:1.]

13390. Scrub porch with urine and red pepper, and throw some at door and in the yard as a protection against cunjure. [Richmond 353:3.]

13391. When you get up in de morning, you take de night water and salt and red pepper, and throw it around your door; if they put down anything for you, it will never harm you. [Charleston 543:8.]

13392. If you put urine, salt and sulphur out where you think anything has been buried or thrown fo' you, "it won't come to nothin." [Charleston 541:4.]

13393. Boil on your stove your urine, pepper, cinnamon and outside peeling of onion; this keeps undesirable persons away. [Washington, D.C., 814:1.]

13394. Urine, salt and pepper sprinkled at door or about the house, inside or out, protects the house against any evil. [Elizabeth City 406:6.]

13395. You can throw outdoors urine, salt and pepper 9 mornings to protect the house against evil. [Wilmington 162:4.]

13396. Wash floor every morning with urine, sulphur and asfetida to protect yourself against evils and hoodoo. [Richmond 369:3.]

13397. Pour urine, salt, red pepper and sulphur at door to protect against evil and spirits. [Washington, D.C. 208:5.]

13398. To keep law away: sprinkle devil lye [Red Devil lye a brand name] and sulphur at gate and door, and wash door down every morning with urine. [Mobile 960:2.]

13399. After person leaves the house, sweep urine and salt out the same door to make him drift away. [Washington, D.C. 813:10.]

13400. To draw trade, throw your urine out the door about midnight. [Washington, D.C., 800:8.]

13401. Well, they get a hold of fungernails and toenails, I've heard, and they put them with the urine [word fairly rare compared to *chamber lye*] and Hearts Cologne. They say that holds them [you] under their control, and get all your money, and jes' give everything you've got up to that person. [Elizabeth City, (438), 556:6.]

13402. Take it an' jis' t'row it all aroun' yah house - jis' de chambah Lye - to have yeh good luck. [Wilmington 209:5+85.]

13403. Stop that [urine] up and put in tree and that would kill yuh too. [New Orleans 1366:6.]

13404. [Put] urinate [urine] and salt in [alcoholic] liquor to stop drunk-
ard. [Memphis 1553:2.]

13405. Well, now, fo' 'ninstan', if a thief had been to yo' home an' yo' has
lost sompin from de house or dey stolen anything, yo' go an' cut chew three

WAGON WHEEL: TAKE 3 SPLINTERS FROM PLACE OF THEFT
REMOVE WAGON WHEEL - PUT 3 SPLINTERS IN HUB - RESTORE
WHEEL - WHILE SLOWLY TURNING WHEEL BACK TO YOU - SAY
THIEF! THIEF! THIEF! BRING BACK THE STOLEN GOODS...
AS SURE AS DE VIRGIN MARY SHALL NOT BRING FORTH
ANOTHER SON NAMED JESUS, YO' SHALL BRING BACK DE
STOLEN GOODS - ORIGINAL SURELY FROM A HOODOO MANUAL

splinters off de do' -
de do' facin' or de win-
dow facin' or from de
vehicle or wherevah yo'
lost it from. Yo' take
de wagon wheel an' take
de nut off it [axle] an'
put dose three splinters
in dere [the hub!] an'

put de wheel back on, an' put de nut back on it [axle] an' den yo' turn de wheel
slower. Yo' say to de thief, "Thief, thief, bring back de stolen goods," whut
chew've lost from de house an'. But chew turns [wheel] gradually. Yo' call his
name three times, "Thief, thief, thief, bring back de stolen," whut chew've
lost from de house, but chew still turnin' - turn slow. Don' let de wheel stop,
jes' gradually turn until yo' git through talkin'. An' den on de last, yo' tell
de thief, "Thief, bring back de stolen goods," dat chew have lost from de house.
An' as shuah as de Virgin Mary shall not bring forth another son named Jesus,
yo' shall bring back de stolen goods." [Brunswick, Ga., (just before informant
1240), 2106:6.]

13406. All right, fust of all if ah would leave town and dat lady, if she
wanted me, well it's quite nachural if ah was round dere, dere was a certain

WAGON WHEEL: WOMAN TAKES 3 SPLINTERS FROM DOOR MAN
HAD TOUCHED IN HER HOUSE - PUTS THEM IN WAGON WHEEL
TAKEN OFF AXLE - ROLLS WHEEL 3 TIMES TOWARD HER
RESTORES WHEEL TO WAGON - MAN WILL RETURN IN 7 DAYS

door dat ah would go
through. First of all ah
would take three splinters
from dat and take dose
splinters an' place dem in
a wagon wheel an' turn it

over three times, an' den put de wheel back on de wagon. Well you [I] will re-
turn but 'course it wouldn't be in a stated time, but yo' [I] would be back not
lak today or tomorrow, you [I] would be back within a week [seven days].

(Which way would she turn that wagon wheel?)

Turn it right. Case yo' don't know whut ah mean, yo' turn it forward.

(Turn it toward me or turn it back toward her?)

Toward her.

(That means these splinters she took from the door she puts in the wagon
wheel and then she turns it toward her?)

Yes. [St. Petersburg, Fla., (979), 1586:10.]

13407. Yo' kin take a man's wagon wheel if it's loose, an' if yo' want him
tuh roll - want de man tuh roll - if his wagon wheel is on a tire - when it's

WAGON WHEEL: WOMAN USES SOME OF MAN'S FOOT TRACK
AND INDIAN TURNIP IN WAGON WHEEL TO ROLL HIM AWAY

loose - git some of his
[foot] track an' jes' carry
it an' git it in dere, but
yo' mus' have some of dat

Indian turnip wit it. Put it in dere, underneat' dat rim, but fix dat rim in
de tire. Or yo' kin fix it anywhere roun' de wagon - anywhere.

(What will he do then?)

Well, he'll quit messin' wit chew.

(Make him move off?)

Yeah, make him roll off, he'll quit messin' wit chew. [Evidently a woman

here gets rid of a man.] [Sumter, S. Car., (1361), 2400:7.]

13408. Lak ah tell yo', yo' take de sole [insole] of a woman's shoes or a man's shoes. See. Fo' instance if yo' don' put it on de outside where de people would see, but yo' would

PUT INSOLE OF VICTIM'S SHOE INSIDE OF WAGON WHEEL
ROLL IT - GIVES HIM *ROLLIN' MIND* - STAYS NOWHERE

take it on de inside an' as dat wagon wheel roll, dat-away, jes' de same way dere

mind will go - keep 'em with a *rollin' mind*. Dey would be in New Orleans today an' somepin would turn dem, dey git in a bad humor tuh go tuh Memphis, an' from dere tuh Arkansas, an' jes' keep 'em always on tuh rovin'. See. [New Orleans, La., (1560), 2856:4.]

WORN SOCK OR STOCKING INSERT INTO WAGON WHEEL HUB
TURN WHEEL BACKWARDS SLOWLY 3 TIMES TO SEND AWAY

13409. Yo' take a sock dat a man or woman worn, an' insert it in dat wagon wheel -

jes' pull it off de axle an' set it in dat wagon wheel.

(You insert it in the hub.)

An' yo' put it back on dere an' turn de wheel backwards slowly an' he'll... yo' turn it backwards, three times backwards.

(That will send him away.) [Brunswick, Ga., (1174), 1982:8.]

13410. If somebody left home an' chew wanta bring dem back - yo' dunno why dey left an' yo' wanta bring 'em back. Yo'll go out to a lot an' dey have wagons, yo' know, an' dey let

WHILE BOILING VICTIM'S SHOE - ROLL WAGON WHEEL BACK
AND FORTH AND PERSON WILL RETURN - INTENTION IS ALL

chure wagon stand, yo' know, stand in de lot. Git de wheel an' rock it

backwards an' farwards an' den yo' git a shoe dey wear an' yo' put it on, have it boilin' about dat time, a few hours, while yo' do dat an' dey'll come back.

(You have this shoe boiling while you are turning that wagon wheel?)

Yes.

(You don't say anything?)

No, yo' jes' put it on an' let it boil, yo' know, jes' lak 'supposin' yo' go-in' cook dinnah. Have it all cookin', put chure fire, an' turn it [wheel] an' she'll come back.

(Either shoe or both of them?)

Yassuh. [Good answer to a useless question!] [Fayetteville, N. Car., (1435), 2600:6.]

13411. Well, in case ah wuz makin' love or had made love with a woman, ah kin tell dat ah guess. Ah starts at de house an' ah stump mah left foot befo' ah git dere. Ah'll go right on

WALKING: STUMPING TOES OR MEETING BLACK CAT

an' ah says, "Why do ah stump mah left foot?" Ah say dat in mah

mind. See. When ah git dere ah find othah troubles. Ah find some othah man is seekin' tuh cut off mah progress an' probably he will be dere when ah git dere, an' ah can't git tuh carry out mah aims, an' so on. Dat's de sign of stumpin' mah left foot 'fore ah git dere. An' now if ah stump mah right foot in de same direction, everything is in de cleah.

Or, in going tuh a place in de mannah...[I interrupt].

(If you are going to see a woman?)

Yessuh, in de same mannah, ah meets a cat an' dat cat runs out from dat side of de road from de left going tuh de right, an' ah cut him off before he git clean cross de street or de road an' he turns back. Now, dat mah greatest enemy if ah wuz right-handed.

Dese are experiences ah'm tellin' yo' now, suh.

Well, ah go an' ah find mah success great. [Fayetteville, N. Car., (1408), 2591:11.]

13412. Yo' go tuh a tree, on de west side of a walnut tree an' git chew a twin walnut - dat's two growin' togethah yo' know. Git chew a twin walnut an' don't break de walnuts off, break de limb an' take yo' a brand-new ovahsize needle an' shove a hole through it dis way [demonstrates] an' den turn it on its side an' shove a hole through it dataway. Den yo' run a string through it an' put one heah [demonstrates] an' one behin' yo' heah [demonstrates]. An' any-

WALNUT TREE: GO TO WEST SIDE OF - PICK A TWIN WALNUT
A DOUBLE WALNUT - DO NOT SEPARATE - CUT BRANCH FROM
TREE - PUSH LARGE NEEDLE ONCE SO THAT IT PASSES
THROUGH HULL OR SOFT COVERING OF BOTH - THEN TURN
DOUBLE WALNUT OVER SO THAT NEEDLE CAN BE THRUST
THROUGH IN OPPOSITE DIRECTION - YOU HAVE MADE AN "X"
OR CROSS - BREAK WALNUTS APART - RUN STRING THROUGH
NEEDLE HOLES - WEAR ONE TIED IN FRONT AND OTHER TIED
IN BACK - NEVER REMOVE EXCEPT WHEN BATHING - WHAT
ABOUT SLEEPING? ANYTHING DAT CHEW ASK FO' YO' KIN
GIT IT - PROTECTED BY: CROSS - STEEL NEEDLE - SELF

thing dat chew ask fo', yo' kin git it, but yo' gotta weah 'em on yo'. Yo' cain't take 'em off. When yo' bathe yo' take 'em off, dat's de onliest time. But when yo' git through bathin', yo' puts 'em right back on yo' an' yo' wash 'em tuh church or anywhere yo' go. Yo' gotta carry 'em with yo', gotta keep 'em on yo'.

(You have a twin walnut in front and a twin walnut behind?)

No, yo' breaks de twins a-loose.

(Oh, one in front and one behind?)

Yo' break 'em a-loose. [New Orleans, La., (1566), 2871:3.]

13413. They say you can put some kind of powder on you - call it *war powder* until they come out and after they come out you put that down there at their door.

WAR WATER AT DOOR - CONFUSION INSIDE - THEY MOVE

And when they go back in, well they will create trouble. Seems their husband and them will start to fight and then their minds be all upsetted and they don't stay at that house no more. They moves away, you see. That's how you do to get rid of them. [New Orleans, La., (783), 1084:7.]

13414. I have heard and they said they would take and put such as *war water* to make you - to disturb you, see. They say they sprinkle that around your door and that'll upset your mind so or somepin of the kind, if you walk over it; that if you step in it, you walk it all through the house and everybody in there would get upset. And that'll worry them and get them all upset, their mind all upset, so they'll leave you - leave the house. [This informant, 35 persons after informant in preceding rite, shows present rite a common one in New Orleans.] [New Orleans La., (848), 1309:2.]

CONFUSION AND MOVING CAUSED BY WAR WATER AT DOOR

13415. *War powder* - go to the drug store [and get] some *war water powder*, [I mean] some *war water*, and you go and sprinkle that around the door every morning before day, before the sun rise. You sprinkle that around the door. And that will get them away from there. They tell me they cannot live there. [New Orleans, La., (796), 1109:4.]

WAR WATER AT DOOR EVERY DAY BEFORE SUNRISE MOVES

13416. Well, they gets that *war water* and stop it up in a bottle and throw

it over in your yard. Well, dat break up peace in de home.

(This *war water*.)

BOTTLED WAR WATER INTO YARD - BREAK UP PEACE

Quite natural bottles lays around in de yard and gits fulla water

sometimes. Yo'll never know what that bottle means.

[Mobile, Ala., (?), 969:5.] 13417. They take *war pow-*

BOTTLE WAR WATER & WAR POWDER - BREAK AT DOOR MOVES

ders an' *war water*. You git it from the drug store.

An' take this bottle an' put it in. Go in front of their house an' throw it an' break it. Well, it make 'em move. [New Orleans, La., (787), 1097:2.]

13418. If yo' wants tuh make a person move lak dat, well yo' go an' buy some *war watah*. Yo' understan', dat *war watah*, an' yo' pass in front of de do' lak

if yo' had tuh pass in front of de do', an' if yo' have tuh throw de bottle across de house,

THROW BOTTLED WAR WATER ACROSS ROOF AND WISH TO MOVE MERELY TO BREAK AT DOOR CAUSES A DISTURBANCE ONLY

yo' make yore wish. If yo' jis' break de bottle in front of de house an' make yore wish, why yo' could break 'em up an' make a big disturbance. Make 'em move an' de house would be upsetted. Yo' could upset de home. [Algiers, La., (1586), 2865:3.]

13419. If yo' wanta make me move. All right. Well you get some *war water*. All right. You take that and you put that in some water - half a bucket of

water - not too much.

WAR WATER DILUTED IN 1/2 BUCKET OF WATER AT STEPS MOVES

Well, you don't have to put it in the house

nowheres, but put it around on the steps. [New Orleans, La., (884), 1457:2.]

13420. Well, they have *war water*. See, you get a small bottle of *war water* and sprinkle it wherever this - jes' like if a person is - you is close neighbors to them, you can put

it in their scrub water, you know, when you see them mopping or anything like

SMALL BOTTLE OF WAR WATER IN NEIGHBORS SCRUB WATER BREAKS THEM UP WITH FIGHTS - BRINGS IN THE POLICE

that. You kin put it in their scrub water. If not, you can take *war water* and jes' sprinkle it around that house and the police will come there and they'll have all kinds of confusion - they jes' be fighting all the time, will soon break up.

(I see. This man and woman.) [New Orleans, La., (842), 1278:3.]

13421. That *war water*, that confusion in the house. See, I would go by the house at night, understand, w'ilst they be sleepin'. Understand that? An' I

would sprinkle this house. [Good heavens! don't get any of that on

SPRINKLE HOUSE 3 NIGHTS WITH WAR WATER - VICTIMS MOVE

you, all materials in *hoodoo* are dangerous. See many places.] Jis' like if I sprinklin' the house I wouldn't say nothin'. [Does this mean silence is a part of the rite or informant would not tell victims he was sprinkling them!]

Sprinkle the house fer 3 days. See, I come out late hours at night. Then they'll have to move. [New Orleans, La., (853), 1344:1.]

13422. [To make people] get out of a house, you have to use *war water*, dirt dauber nest, Epsom salts and oil of lavender.

(Oil of lavender?)

Yes. [Long pause.]

(Yes?) [Continue.]

And yo' pound it all together like a flour, and you'll sprinkle it at the

WAR WATER - DIRT DAUBER NEST - EPSOM SALT - OIL OF LAVENDER: THESE MAKE PEOPLE MOVE OUT OF HOUSE - IF SPRINKLED AT FRONT DOOR OR GATE - EPSOM SALT WORKS BOWELS - "WAR WATER" MAKES THEM RESTLESS - OIL OF LAVENDER GETS THEIR MIND - SOFTEN HIM...INNER MAN SPIRITUAL PART...HAVE TO GO...SLIDE OR...BE RUN OFF PUT OIL INTO ANYTHING TO SLIP [AWAY] - DIRT DAUBER NEST...IS A SORT OF GROUND...WHERE YOU WOULD GO YOU COULD NOT STAND...VAN VAN IN THERE...PERSON IN TROUBLE ALL THIS IS PART OF MAKING PEOPLE MOVE FROM HOUSE

front door and in the gate.

(In what?)

You sprinkle it at the front door and in the gate.

(And the gate. All right.)

That would upstir the mind of a person. Just like Epsom salts works your bowels, so it

would work in among them people. *War water* makes them restless in th t place.

You see.

(Yes.)

Oil of lavender will get their mind.

(Those are herbs?)

Yeah.

(Now, what will the oil of lavender do?)

The oil of lavender it'll soften him - the inner, the inner man, the spiritual part of that person. That you could - you would have to go. You would slide or either you would be r n off. You may put oil into anything to slip [away] - you run off from that person. You understand.

(Now, what else did you put into that thing?)

Dirt dauber nest.

(What would that do?)

Dirt dauber nest is a part of ground.

(Yes?)

It may be made with lime, but you kin put that person to drift and you got nobody to...jis' like you see the dirt dauber goin' gnawin'-gnawin'. In certain places, that part of your track where you put it - where you would go, you could not stand.

(That would make me move out of that house?)

Yes, sir.

(What else did you put in that mixture?)

Epsom salt, oil of lavender, dirt dauber's nest, and *war water*.

(Anything else go in it?)

Yeah, you could put *van-van* in that, but if you put *van-van* in there, you liable to put that person in trouble. They liable to get into the hand of the law.

(I see, I see.)

That only a part of making them move.

(I see. I understand.) [New Orleans, La., (863), 1382:1.]

13423. All right, they'd get that *war water* powder.

(*War water* powder?)

Yeah, *war water* powder.

(All right.)

And put it underneath the sole of your shoe, that inner sole within your shoe. And you feet have to sweat - if you feet don't sweat, it don't do you anything.

(And what if your feet sweat?)

WAR WATER POWDER - UNDER INSOLE - FEET SWELL If the feet sweat, it swell all up.

(I see. The feet will swell up.)

[Cripples a person.] [New Orleans, La., (884), 1457:6.]

13424. There's many things you can do with your socks and there's bad things.

(Well, suppose you tell me the bad things first.)

The bad things first. Well, yo' can take a man's sock an' take, put *war water* in it, and write his name and perhaps a woman's name, and bury that, and it will cause them to have terrible disturbance, too. That'll make awful fuss and disturbance.

MAN'S SOCK - WAR WATER IN - HIS NAME - MAYBE WOMAN'S NAME - BURY - AWFUL FUSS - DRAG SICK LONG AS BURIED

Cause them to *drag* sick along, long as that sock is buried. [New Orleans, La., (820), 1232:9.]

13425. And I wouldn't want you in that place. You kin go to the [hoodoo] drug store and get you what they call some *war water* and take that bottle and bust that bottle in front of your place, not mine, in front of your place. And in busting that bottle, come back and take your name and some salt and bury it right behind your place - right at the back of your place.

I BREAK BOTTLE OF WAR WATER IN FRONT OF YOUR HOUSE THEN I BURY BEHIND YOUR HOUSE YOUR NAME IN SALT IN LESS THAN 9 DAYS OWNER OF HOUSE WILL PUT YOU OUT

(Your own house, now, not the hosue of the person you want to move, but behind your house.)

No, behind your house. See, I wanta move you.

(Oh, you're moving me?)

Yes.

(And you throw this water in front of my house. Now, you are going to bury my name in salt at the back of my house.)

At the back of your house, see. When that salt is buried, in less than 9 days you'll be out of there.

(I see.) [New Orleans, La., (882), 1453:1.]

13426. I've hearn it like this: if you had a neighbor and you couldn't get along, see. You would take and get you - if you wanted them to move, you understand, why you could make a quarrel between the people in the house an' that would cause the landlord to put them out, see. Well, you would use an egg. You could use salt or *war water*, see.

SALT - SCATTER AT THE 4 CORNERS OF THE HOUSE - NEXT SPRINKLE WAR WATER AT THE BACK DOOR - THEN ON BACK STEPS MAKE A CROSS OF SALT - THROW WAR WATER UNDER STEPS - AND LEAVE AT GATE A CROSS OF SALT ON GROUND

(Just how would you use these, now?)

Well, now, you'd take - you'd get - use the *war water* which the *war water* would be the best. See, there's two things you use, you use either the *powder* or the *water*.

(Well, explain the *war water*.)

Well, you take the *war water* and you would sprinkle that *war water*. You would use salt - salt makes fuss anywhere.

(How would you use that salt there?)

You would take and you would sprinkle that salt at the four corners of the house and then you'd take this *war water* and as you - if you can enter into the place, jes' in the alley. You don't have to go in the house. Like if - like I enter this door here. I would walk to the back door which would be the kitchen. If I could get to the kitchen, I would start to sprinkle there.

(You say you begin at the back door?)

At the back door, yes, sir.

(I see. Then what do you do?)

I'm going to sprinkle this water, see. As I come out, I sprinkle the water, letting the water run out of my hand, as I'm coming out the door, jes' as I'm walking [demonstrates] and the water's coming out. And, when I gets to the door, I takes salt and I cross it [make a cross with it] right at the gate. And at the steps, I cross [make another cross at] the steps with salt. And under the steps I jes' take and I sprinkle *war water*, and I take salt and jes' throw it thataway, see. That's all you have to do, salt and that *war water*. It'll sort of confuse 'em. You can take salt and make a confusion any kind of way. Now, that would start a confusion in the house with the husband and wife. If it's the people you don't like, see, regardless of who they are, if it be the mother and the daughter, the mother and the son, then the people that you would want to get out, why that would start a confusion. Somebody would have to go. See. [New Orleans, La., (832), 1238:7.]

13427. People generally use this stuff they call *war water*. They use the powder called *war water*. There is a liquid called *war water*. Now you take that and you form it into one [mix war water powder and *war water* liquid]. Then you take Epsom salts and table salt and coffee

LIQUID WAR WATER AND POWDER WAR WATER MIX - MIX THIS WITH EPSOM SALT - TABLE SALT - COFFEE GROUNDS - THIS BEFORE DAY SPRINKLE IN SOMEONE'S YARD - RACKET THERE

grounds. Now, you make one package of that, you see. Just like a fellah lives in that yard over there, you take that before day in the morning and you sprinkle it in the yard. In a couple of days they have a racket in the home, you understand. [New Orleans, La., (815), 1149:5.]

13428. Kin you understand what I say, now?

(I understand now.)

To make you move out of the house, you go and get some holy water, see [and] *war water* and you sprinkle that. And then you go to the graveyard, get some graveyard dust, and you go and sprinkle it with black pepper and salt. And you sprinkle it all around the step and put it underneath the steps. If it got a brick there, you put it underneath that, where they can't see it. And when anyone can't see it, it's more better. When you come down the steps and walk away, you'll cross over it. See, when you cross over it, then maybe you'll start to go black [not feel well] and then you'll come back 'round and you'll start to scrubbing - get some lye. You says, *somebody's been sprinkling me*. All right. You'll go and get some lye and your urinate, and take it and scrub that up. Well, the next morning, I'll go back and do the same. And when you do find it, you say, "Well, I'm going to move. Somebody is sprinkling 'round here. They must be wanting the house or something." And I done move out of the place. So that's why I give it to 'em and that's why I move. [New Orleans, La., (826a), 1207:4.]

WAR WATER - HOLY WATER - GRAVEYARD DIRT - BLACK PEPPER AND SALT - SPRINKLED FOR YOU TO WALK OVER - SOON YOU'LL NOT FEEL WELL - SOMEBODY'S BEEN SPRINKLING ME SCRUB WITH LYE AND YOUR URINE - NEXT MORNING REPEAT SINCE SOMEONE WANTS HOUSE BADLY - YOU DECIDE TO MOVE

13429. An' den yo' kin take a wasps' nest an' put it in a new piece of cloth, homespun, an' wear it aroun' yo'. Dat will make a man come an' stay with yo', or either give yo' his money an' all. [Fayetteville, (1452), 2648:5.]

13430. If you been *tricked* and have dese fainting spells - any kind of spells been put on you. See, dere's a way fer you to do - is fer you to go to de person dat you think put 'em on you. Speak to him about it. Well, you see him den and you tell him how you been *tricked* and all like dat. Say, dey can't

look at you straight to save his life because he put it on yo'. Den after yo' git dat, den you go to swift water, ah've been told. And git dat swift water and bring it back and boil it and put cayenne pepper in it. See, cayenne pepper and ginger. See, dat's power - dat's strong. See, dat have a

WATER [RUNNING] - IF YOU HAVE FAINTING SPELLS - HAVE BEEN TRICKED - GO TO SUSPECTED PERSON - IF HE OR SHE UNABLE TO LOOK YOU IN THE EYE - THAT IS CULPRIT - GO TO SWIFT WATER - BOIL IT WITH CAYENNE PEPPER AND GINGER - THAT'S POWER - STRONG - TAKE TO CULPRIT'S DOOR - WITH SALT - POUR LIQUID AT HIS STEPS - TURNS TRICK BACK ON CULPRIT AND HE GETS WHAT HE GAVE YOU

great odor to it. Take dat and boil it and salt, an' carry it to his doorsteps an' yo' kin take yore time. Let it be 'way in de night, way about twelve or one clock an' pour it at his doorstep. An' it will turn de *trick* right back on it. Yo'll git well and it will go right back on him. [Washington, D.C., (638), 827:2.]

13431. Jes' lak yo' may have people in New York or othah foreign distance place, an' yo' want 'em tuh come home or yo' want tuh see 'em. Yo' take a clean

WATER: AT MIDNIGHT HAVE ON TABLE CLEAN GLASS FULL OF WATER - BEHIND THIS SET A LIGHTED LAMP WITH PLAIN SHADE - AT MIDNIGHT YOU CALL ABSENT PERSON'S NAME: JOHN, COME HOME, I WANT TO SEE YOU - DO THIS 3 TIMES JOHN APPEARS IN WATER [FOR HYDROMANCY SEE WATER p.215]

watah glass an' yo' full dat glass wit watah an' yo' take dat, glass right behin' de lamp - see. Dat lamp should be shaded very plain -

no flowah or nuthin', jes' a plain white shade, yo' know, a plain glass. Jes' have it clean. Yo' know, sterilize it so yo' kin see through it. An' have dat glass full of watah, an' yore lamp shade is clean so yo' kin see through dat. Den yo' take a lookin' glass an' put behin' dat watah, understan'. An' yo' jes' always say, "Come home." Call dem by dere name, "Come home, come home. Ah wants tuh see yo', ah wants tuh see yo'." An' dey'll appeah right in dat watah behin' dat lookin' glass. Ah'm tellin' yo' dem things, ah've done it mahself.

(The lamp is lighted?)

Yessuh, gotta be light. An' do it midnight in de night. [Sumter, S. Car., (1343), 2326:9.]

13432. Take fo' instance if yo' married an' yo' go out without yore wife, an' yo' done a misdemeanor, an' yo' tave a tendency to talk in yore sleep.

Well, if you have done anything, well when yo' go to sleep an' begin snoring, why she kin put

WATER - HAND HELD IN - SLEEPER TALKS IN SLEEP

chure hand in a cold pan of water an' everything that chew have done, you'll tell it. [St. Petersburg, Fla., (?), 1589:2.]

13433. Take a glass wit some watah in it an' yore wife is sleepin'. Jes' stick her finger down in it an' she tell yo' everything, every place she been, she'll tell yo'. But chew can't keep it too long, 'cause she'll die.

(Why would she die if you keep it too long?)

SLEEPER'S HAND IN WATER TO HEAR SECRETS CAN KILL HIM

Ah don't know. Dat take

her nerve or take her breath away, but long as she sleepin' yo' kin go dere. But if yo' ain't [careful] when yo' git it from her, she liable tuh go off [die]. [Florence, S. Car., (1291), 2190:14.]

13434. An' if a person 'sleep an' be layin' in de bed an' yo' want 'em tuh talk tuh yuh, yo' git chew a pan of watah an' put dere han' in it. Jes' put down dere fingahs down in de watah an' dey'll tell yo' jes' whut dey done durin'

dat day. Dey talk in dere sleep. But if de wind would change de time dey got dere han' in dere, well it would kill 'em.

(If the wind outside would change it would kill them?) It would kill 'em. [My only example of this belief.]

WHILE HOLDING SLEEPER'S HAND IN WATER FOR SECRETS
IF THE WIND SUDDENLY CHANGES - SLEEPER WILL DIE

Presumably spirit of sleeping person to recall scenes of day must revisit them. A sudden change in the wind prevents him from returning to his body.] [Sumter, S. Car., (1364), 2408:1a.]

13435. If a woman take your underwear or anything closely, an' take it to a spring [running water] - see, steal anything like the linin' out of yer hat,

IF A WOMAN STEALS A PIECE OF CLOTHES FROM MAN AND
WASHES IT IN A SPRING - RUNNING WATER - WEARS IT
CLOSE TO HER - HE WILL ALWAYS HAVE A RAMBLING MIND

anything like that - an' wash it in spring water, you'll have a wonderin' [wandering] an' a ramblin' mind. An' keep it close to

her body at all times - sich as to put it on a belt an' wear it aroun' her waist - an' that would cä zhoo [cause you] to have a wonderin' [wandering] mind. [Richmond, Va., (356), 295:7+85.]

13436. Ah've heard dat yo' kin go to a creek an' git some of a creek's watah - where [there is] a runnin' creek - an' git some of de watah an' bring

WATER FROM CREEK = RUNNING WATER: BOIL IN IT JOHN DE
CONKAH ROOT - SPRINKLE IN PERSON'S YARD - MOVES HIM

it back an' sprinkle it in de yard. Jes' po' it round in de yard but in po'in' dat watah round

in de yard, yo' gotta git some of dis heah *John de Conkah*. An' take an' boil dat watah good an' boil dat *John de Conkah* an' sprinkle it all round yore yard. An' dat's tuh make any man or woman move. Move them outa de house.

(Why do they use running water?)

Ah don't know. Ah always heah people talkin' an' ah have used it mahself.

[Answer to my question; run you away like running water.] [Brunswick, Ga., (1188), 2003:4.]

13437. [Here is a simple, unusual and probably rare rite:] "If some people do things to you like that, an' you in bad luck an' things like that, well the best thing to do is to

WATER IN CLEAR POND - WALK ACROSS - CHANGE LUCK - RARE

walk acrost a pond - a pond where clear water

at. You go acrost that pond an' it will change your luck." [This of course is a substitute for running water, the reason for the insistance on clear water. One hears little about ponds in *HOODOO*, I was not seeking general folklore.] [Richmond, Va., (361), 296:3.85.]

13438. They say if you git to the thing that they have put down fer you and throw it in running water, it will turn back on de one that put it down fer you. [Richmond 374:8.]

13439. They say cross water. That's the only way to get rid of a spell. [Fredericksburg, Informant 73, by Ediphone.]

13440. If you have a win [wen], you might have a win on yah - course I jis' tellin' yah. When you have a win on yah, you kin take a dead man or a dead woman's hand, an' jes' take they hand after they done died an' layin' there, an' do it like this [demonstrates by rubbing imaginary wen] 9 times. That goes right away. [Richmond (404, *Humpadee*, female root doctor), 359:6.]

13441. Such things as dat tuh make dem bear, but ah hadn't seed dat.

(How do you mean he used to whip them to make them bear?)

WHIPPING PLANTS TO MAKE THEM BEAR FRUIT

know, 'bout de time it's buddin' out yo' know - de berry bushes, grapevine an' things lak dat. Dey say dat make de fruit tuh not grow so fast. [Sumter, S. Car., (1372), 2430:8.]

Well, yo' take a bush lak dat dat wuzn't fruitin' right, well yo' jes' go dere an' jes' beat it about, yo' know, 'bout de time it's buddin' out yo' know - de berry bushes, grapevine an' things lak dat. Dey say dat make de fruit tuh not grow so fast. [Sumter, S. Car., (1372), 2430:8.]

13442. If yo' got okra dat won' bear, yo' jes' take yo' a switch every mawnin' an' go dere an' whip dat bush lightly an' it start tuh bearin' jes' lak any othah bush.

WHIP OKRA PLANT TO MAKE IT BEAR
EMPTY SIFTER TURNED OVER PLANT MAKES IT BEAR

(That okra is the same thing as gumbo, isn't it?)

the plant, *gumbo* in the U.S.A. usually means a cooked product.]

(That is to make the thing bear?)

Yes.

[Informant now gives another method for making okra bear.]

Yo' kin take a sifter an' go out dere an' yo' sift it ovah de okra lak dat, an' if it won't bear, it will start bearin'.

(Do you put anything in the sifter or just the empty sifter?)

Jes' de empty sifter. [Sumter, S. Car., (1365), 2409:12.]

13443. Well, yo' jes' take any kinda switch an' whup okrey [okra] stock. Yo' know whut okrey is. Whup dat okery stock an' dat'll make it bear okrey.

[Fayetteville 2516:14.]

IF PERSON MAKES YOU VIOLENTLY ANGRY - WHIP HIM OR HER
WITH GRAPEVINE THAT HAS NEVER BORN GRAPES
THAT PERSON WILL BECOME AMBITIONLESS - WALK BAREFOOT

13444. If you got mad wit somebody, git you a grapevine, one that's never beared grapes, and

twist that vine and go whip that person. They say she'll just come to nothin - won't be nothin, won't be nothin no more.

(A tame grapevine or a wild one?)

No, this is one - you know some tame grapes don't bear fruit.

(Now, how do you mean, you twist it?)

You just take the two branches...[demonstrates].

(Oh, I see.)

And twist it over...[continues demonstration].

(And then you whip them with that?)

Yes.

(And after that this person is no good at all.)

They'll be no good.

(Well, how do you mean, "no good" - just sort of lost their spirit or ambition or what?)

No ambition or nothin, just walk de street barefooted, and...[Petersburg, Va., (443), 415:2.]

13445. Yo' kin take a rattan stick, jes' lak a person wuz workin' against yo' or somepin an' wuz doin' some things fo' yo' or yore enemy, yo' ketch 'em

WHIP WITH RATTAN STICK PERSON WORKING AGAINST YOU
HE WILL LOSE ALL OF HIS POWER

out, an' take a rattan [walking?] stick an' whip him an' dat'll make him lose all his power. He cain't do

nuthin. [Surely *working against yo'* includes trying to hoodoo you.] [Memphis, Tenn., (1452), 2791:3.]

13446. Dey say dat's [whirlwind is] a spirit. Dat jes' de devil whipping his wife around his stomach [around a stump?].

Nevah hear of 'em doin' anything wit dat. [Sumter (1365) 2412:11.]

13447. Take a horseshoe an' some sage leaves an' a black cat bone an' olive oil, an' yo' git some [whiskey].

(What do you do with that?)

Yo' jes' put it anywhere secretly aroun' yore place of business wherevah yo' at [and saturate it].

(You saturate it with what?)

Wit de whiskey, see. Dat supposed tuh keep it 'live an' tuh 'tract dere attention, of people. It's very attractive wit dat.

(If you want to bring in customers?)

WHISKEY: KEEPS ALIVE 4 INGREDIENTS USED TO BRING IN CUSTOMERS: HORSESHOE OVER DOOR - SAGE LEAVES - BLACK CAT BONE - OLIVE OIL - THESE SECRETLY ABOUT PLACE

Yes. [Florence, S. Car., (1295), 2197:7.]
13448. Goin' tuh a willow tree - when de tree first start tuh bloomin' out - yo' dig down an' yo' git one dem roots. When yo' git de roots yo' bring de roots back.

WILLOW TREE ROOT - GET ONE WHEN TREE BEGINS TO BLOOM PUT ROOT IN BOTTLE - POUR WHISKEY ON - ADD VICTIM'S FOOT TRACK - SHAKE - PUT UNDER VICTIM'S STEPS - SOMEWHERE HE CAN GET IT - THAT WILL RUN HIM OUT OF TOWN

Yo' take dat root an' put it in a bottle an' put some whiskey on it, an' yo' let dat stay in dere. Well, dat will run a person outa a house.

(How do you do that?)

Yo' take yo' willow tree roots an' bring it back - bring it home - take it an' put it in a bottle, a vial where yo' kin po' whiskey on it. An' if yo' kin git any of de dirt where a person been walkin' ovah - out de yard - put it right dere in de bottle too. Shake it an' carry it right back dere an' put it under de steps or either de gate - anywhere round dere - or if yo' kin put it where dey kin git holt of it, an' dat make 'em go 'way from town. [Brunswick, Ga., (1188), 2004:7.]

13449. Well, now a persimmon - de persimmon ain't much good as dat.

But de weepin' willow tree, it's mighty fine fo' luck. A weepin' willow tree, is mighty lucky.

(Well, how do you do that?)

Well, yo' take dat an' gits de leave of it, de roots of it, an' dry it. When yo' shake it dry, den yo' jes' put it in a bottle an' set it up on de mantel-piece. About once a month yo' take a taste of it. An' ah declare hit'll bring luck in yore home fo' hit shore brought it in mine. [Since the weeping willow

WEeping WILLOW: DRY LEAVES AND ROOTS BOTTLE - TASTE ONCE A MONTH FOR LUCK

is a tree of ill-omen and generally considered unlucky, our present rite is unusual, one of defiance of fate, or one based upon contraries, or the well-known poison kills poison doctrine.] [Brunswick, Ga., (1217), 2069:11.]

WEeping WILLOW: CROSS 2 SMALL PIECES OF AND TIE THEM TOGETHER WITH 2 LITTLE PIECES OF RED STRING - RED TO GIVE THEM LIFE - THEN NAIL THIS CROSS UNDER YOUR DOORSTEP WITH 2 SMALL NAILS [SURELY NEW] ONE NAIL IN EACH PIECE OF WILLOW - OR INSTEAD OF NAILING TIED CROSS - LAY IT ON THIN STRIP OF WOOD [PIECE OF CIGAR BOX] PLACE 2 NEW PENNIES ON OPPOSITE SIDES OF CROSS NAIL STRIP UNDER DOORSTEP FOR PROTECTION AND LUCK

13450. [As I hinted in the preceding rite, the use of weeping willow is rare and dangerous, and should be used by experts only. Here with Johnson, the elderly and delightful Indian-Negro root doctor of Richmond, we are on safe ground. You

may recall he is the person who gave me a root I carried in my recording machine to the end; not for luck but as a display piece when occasion called for it.]

"You take two pieces of weepin' willow an' yo' cross it [the 2 pieces] an' tie two little red strings aroun' it. [These 2 pieces of string, red to give it life, hold the 2 pieces of willow in the form of a cross.] When you take two little, small nails, or two bran'-new pennies are good [to put with the cross] an' tack it down under your doorstep an' put a block on it." [Richmond, Va., (385), 333:6.]

13451. An' jes' lak a woman - quite natural a woman git ill sometime an' crabby an' othah things, an' if yo' want her tuh stay 'way from yore house, yo' go down an' git chew

WILLOW STRING ROOT: A ROOT THAT COILS LIKE THE COILS AT A DISTILLERY - PILE UP...LAK A SNAKE - BURY ROOT UNDER DOORSTEP TO KEEP THIS WOMAN FROM HIS HOUSE SO EFFECTIVE IS THIS IMITATION SNAKE RITE - IF HE ASKS WOMAN BACK - SHE REFUSES - HAS BETTER HOME THE FORM OF ROOT - SNAKE - GUARDS INFORMANT'S DOOR A NOTE OF MINE LISTS INFORMANT AS GOOD ROOT DOCTOR

some willow string. Dat be's a long branch - yo' know, willow string root. Yo' git de willow string root an' yo' don't have tuh boil it. Yo' dig it up. It's sorta like curls up, it's a

root jes' crooked jes' lak when yo' make whiskey or sompin, jes' lak a [distillery] worm, yo' know, yo' make whiskey, yo' put sompin in de copper outfit. It jes' bunch up, dat's de way it [root] do. An' yo' take dat an' jes' let three balls [coils] of it be's runnin' roun' an' roun' one another, an' it pile up, yo' know, sorta lak a snake. It crawl up, dat's de way it do. An' yo' bury dat undah yore do'staps, front do'staps, an' she'll nevah stop dere ag'in. Dat will keep her away. Yo'll say to her, say, "Come back." She say, "No ah got [a better place to live]." [Fayetteville, N. Car., (1438), 2607:3.]

13452. Yo' kin take a willow tree an' git some of de bark offa it an' tie it up in a pocket hans'cuff an' give it to someone an' dey'll follow yo' an' do anything yo' ask 'em to. [Waycross (1134) 1841:5.]

13453. If yo' wanta make 'em move out? Ah tell yo' zactly whut ah do. Ah git some new sparklin' wine an' put it in one dese little toy jugs yo' git out de ten-cent sto', an' go

WINE: SPARKLING AND NEW IN TOY JUG - BEFORE DAY POUR IT OUT AT THEIR GATE SAYING: THREE NAMES, DE FATHER, SON, AN' HOLY GHOST. VANISHED! PERSON WITHIN LEAVES

right dah [there] befo' day in de mawnin' an' where he have tuh come out de gate, an' po' it

down an' call on de: *Three Names, de Fathah, Son an' de Holy Ghost. Vanished!* It won' be long 'fo' de're [they are] gone.

(You - all you do is pour some new wine down?)

Git some new wine an' put it in one dem new toy jugs yo' see dere. An' den go dere 'fo' day in de mawnin' - don't let daylight ketch yo', an' dey'll go on. [Brunswick, Ga., (1223), 2077:7.]

13454. An' if yo' wants tuh git rid of him an' don' want him nowhere aroun', go git chew a bottle of wine, black wine, an' git chew a little jar of mustard - git chew half a jar

WINE: BOTTLE OF BLACK - HALF JAR OF MUSTARD - BEAT UNTIL MUSTARD INVISIBLE - THROW AFTER MAN - WILL NEVER RETURN

of mustard. Take half a jar of mustard into de wine, a

quart of wine or half a gallon of wine 'cordin' tuh how yo' wanta use it. Take dat mustard an' beat it into dat wine lak dat, jes' continually beat it, until it all go tuhgether an' yo' cain't see it - de mustard. Take an' sprinkle dat when he leaves outa yore house, if he's stayin' dere yo' know. An' when he

leave out, jes' sprinkle dat behin' him an' let him go. He ain't comin' back. He cain't come back. [The wine leads him out, the mustard keeps him away, and informant is marked *excellent*.] [Memphis, Tenn., (1537), 2775:5.]

13455. An' if ah have a enemy that's botherin' me, ah supposed tuh git - yo' know somebody comin' tuh me an' jis' botherin' me all de time an' ah wanted tuh

WINE: NEW JUG OF - INTO THIS POUR NEW JAR OF MUSTARD
POUR MIXTURE ON DOORSTEP AT MIDNIGHT TO RUN ENEMY
NEVER LET MAGIC INGREDIENTS TOUCH YOU - DANGEROUS

run 'em away. Ah kin run 'em at twelve a'clock in de night. Ah'd buy me a jug of wine an' put a dime jar of mustard in a

jug of wine, an' po' that jug of wine right at de hour of twelve a'clock right at de do'step, but be sho' [sure] not tuh let de wine, tetch me. [There are numerous warnings in HOODOO by professional workers not to let any of the ingredients used touch you.] [Memphis, Tenn., (947), 1527:2.]

WINE: NEW PINT OF SOUR ITALIAN WINE - BREAK AT GATE
OF QUARRELSOME FAMILY: "GOD DAMN YOU, GO" - THEY GO

13456. I'll go get me a pint of this here sour wine, the Italian wine.

and break it right at their gate. They come out there and fuss. Nobody kin go in there without there be a fuss, fuss. What I'd do...[turn off machine too quickly and must repeat.]

You go there to the gate

(Nobody can rent that house?)

Nobody rent it.

(Because there'd be a fuss in there.)

Be a fuss all the time.

(Do you sprinkle this bottle of sour kind of wine?)

No, just break it, don't sprinkle it. Just throw this bottle on the floor, say a bad word: "God damn, you go." So there'll be a fuss all the whole time. [Not on their floor but at their gate as at the beginning of rite.] [New Orleans, La., (877), 1439:2.]

13457. Dis *pullin' bone* in a chicken, yo' take dat bone an' yo' do a lotta different things wit dis bone. Yo' take dis *pullin' bone* an' keep it in yore pocket an' it gives yo' good luck. Sometimes yo' git

WISHBONE OR PULLING BONE

a job or yo' find money. An' yo' take dis *pullin' bone* again an' break it an' stick it through de do'

at de first man dat come in. Dat'll be yore husband. [Wilson, N. Car., (1402), 2662:18.]

13458. Wood lice - yo' take de wood lice an' put it in watah unbeknowst tuh de othah fellah an' yo' drink off it, yo'all body'll be full [of lice]. [Florence 2179:2.]

PRECEDING RITE NO.13458 ENDS HOODOO MATERIAL
 COLLECTED BEFORE U.S.A. ENTERED WORLD WAR II
 RECORDINGS MADE IN FLORIDA, 1970, NOW FOLLOW

ST. PETERSBURG, FLORIDA, YEAR 1970

FIELD WORK DURING JUNE AND JULY

[Before you read these following original documents - the first one, *ROBBIE MIFFIN*, as human and precious as anything in *HOODOO* - please recover some of the attending circumstances and atmosphere by rereading the first two pages of the *INTRODUCTION* to volume 3. I have changed that order of interviews in *CONTENTS* of volume 4, the *PROPHET WARKIEE SARHEED* being too long and involved for a beginning sample. All interviews were taken down on cassettes, informants knowing their voices were being recorded and their words would be published. Three of them also knew their pictures would be published, those at the end of volume 3. Cassettes used here have been preserved and will be deposited with the proper archive.]

ROBBIE MIFFIN

["Doctor Hyatt - I wish everyone of those who read this interview could hear the recording. This lady talks with such expression and seriousness that I sometimes felt I was there in the car [automobile] at the time of interview. There is no doubt she believes every word she said to you. Your comments at end of interview are on page 20 [of transcript]. I think it would help you remember this particular person if you read the comments first." (signed) Mrs. Harry Dyel.]

[Mrs. Harry Dyel transcribed these cassettes as well as double-spaced much of *HOODOO*. She and Mrs. Alfred F. Pogge appear with me in illustration 4 at end of volume 3.]

MIFFIN How do I start the story?

HYATT (How do you start the story? Well suppose you were going to tell this story to almost anyone - your children or someone that came in or something of that sort.)

MIFFIN How would I tell it...this story...

HYATT (I must get the date down before I forget it. Now I'll say...This is Sunday, June 7, 1970, and Mr. Cubby and I and Mrs. Robbie Miffin are sitting in our car and she is going to tell me a story about one of her relatives who had a spell put on her.) [*Our car* is the gray Chevrolet seen in the illustrations of volume 3.]

MIFFIN Let's git goin'.

HYATT (All right we will get going then.)

MIFFIN This is about two good frien's. An' mah cousin sta'ted co'tin' [started courting] this lady's husban'. An' this lady fin' out **two mont's later** tha' she [cousin] wus co'tin' 'er husban' an' she had dis spell put on 'er. An' de spell wus dese snakes an' some othah insex. Dat whut de *doctor* says.

(How many years ago did this happen?)

Ooooh, Miz Carrie been dead - been about six yeahs now. **No, it hasn't...yeah, about six.**

(I see. Where did this happen, by the way?)

This happen in Savannah, Georgia.

(Oh, in Savannah, Georgia.)

She came down [to Florida] when she got sick. Dey sent 'er down here to see 'er brothah.

(I see.)

Den 'er brothah taken 'er from here to a *root doctor*.

(Where did he go to, do you know?)

I don't know where dey went - some part o' Florida.

(Some part of Florida.)

Uh huh. An' this main [man] worked on 'er an' she went back 3 or 4 times an' dey got some snakes an' a lotta insex. An' 'er skin it turnt as black as de snake, as rough as de snake hide. An' all 'er hair, bald, completely bald. [Children can be heard in background.] An' den she got so desp'rate an' less den two mont's time she died.

(I see.)

But dey did git dese snakes an' things out, 'cause her brothah brought de jars back wid dese things, yo' know, in it.

(I see. Then what happened to the woman who put this...)

Well, dewoman taken sick two mont's later an' she died.

(Now this is the woman who put this spell on this other woman?)

Uh huh. She got sick an' died sho'tly aftah mah cousin Carrie died.

(I see. Well when the brother took this woman there - this woman was your cousin wasn't she?)

Uh huh.

(When he took her there, did the root doctor say anything when she came in or what?)

[What some *doctors* say on first seeing you can be interesting: see CONSULTATION TECHNIQUE, pp.307-321, v.1.]

Well she went back 2 or 3 times an' he had to keep workin' on 'er. Yo' know, to try to git it all out of 'er. But when they fin'ly didn' git it all out of 'er she had turnt so black an' it had poisoned her through an' through. An' so he tol' 'er he couldn't do her any mo' good an' she died sho'tly aftah.

(I see. And what did you say about her skin?)

Her skin turnt as black an' rough, jis' like a snake. He said she had somethin' like snakes, somethin' out of a poison snake into her system.

(I see.)

(Who turned the spell back on the woman?)

My cousin [husband of cousin, Carrie] did, he had it turnt back on 'er.

(Did the same root doctor do that or...)

No, not de same one, but de one she wus goin' to down here gave her de stuff dey put back on 'er up dere.

(Oh, I see.)

She had to go back to Savannah but after dey taken her back up to Savannah, dey brought 'er back down here an' she got so sick an' den dey took 'er from here back up to dere an' she died.

(I see.)

But now de woman did confess dat she had 'er *fixed* by [for] botherin' wid 'er *husban'* - bein' a good frien' to 'er now, she confessed dat.

(I see.)

Yes, she did.

(What did they use to call this type of work?)

[Mutters something.] Roots, dey call 'em *roots*.

(Roots. I see. What are the people who cure you? What are they usually called?)

Dey call 'em *root doctors*.

(*Root doctors*. I see.)

Yeah. Yo' know whut specialize in things like dat.

(They specialize in things like that. Did you ever hear of any other person being cured by a *root doctor*?)

[And now informant gives us an example of preceding CONSULTATION TECHNIQUE!]

Well I knowed dis gurl, she an' my son got into dis trouble togethah an'... Lois [says "Lois" to Cubby] an' 'er husban' put a lotta stuff in a pillow an' she was - durin' dis pa'ticulah time she wus goin' up to see if dis man could he'p her to get 'er son out of trouble an' de man tol' her - say, "Yo' are dyin'." Say, "Woman, yo' almos' dead." An' she said, "Dyin' from whut?" He say, "Honey, yore husban' done have yore bed fixed." An' so she went back an' boy, she said she pull out some stuff she had never seen before.

(Was it in the pillow?)

Inside de mattress.

(Oh, in the mattress.)

Inside de mattress. She had to git rid of de whole mattress. Now, I def'-nit'ly knowed this to happen, too.

(Well, now what did she *git* out of the mattress?)

[I often do this sort of thing, use same word (here *git*) used by informant. I am not mocking speaker but concentrating on every word.]

She didn't say but she said it wus a lotta stuff in de mattress. Little things like seed she said.

(Seeds?)

Uh huh, but she went to a main [man] in Ca'lina, he wus a colahed guy in Ca'lina. She said dis main had a lot of hair an' he always go ba'feeted [bare-footed].

(Who, this *doctor*?)

Yes, this *root doctor*.

(He had long hair?)

Yeah. Mattah of fac' since our son been in trouble we been tryin' to fin' 'im up to this yeah but we haven' been able to locate 'im again.

(THESE PEOPLE SEEM TO HIDE AWAY. IT'S QUITE A JOB TO FIND THEM.)

But I know if Lois had fin' 'im - now I can git de address but I don' know whether Lois have found 'im cause I won' see 'er mothah until tomorrow. I mean - not tomorrow - until Tuesday.

(Now this last woman that got into trouble, was she running around with some-one?)

No, this man wus jis' so je'lous o' 'er an' didn' wan' 'er out wid peoples - out wid nobody an' he called hissself *fixin'* 'er jis' fo' 'im.

(I see. Well, how did your son become mixed up in this?)

My son didn' git mixed up...my son got in a teenage scrape, doesn' concern it.

(Oh, I see. You've been trying to find this man...)

To fin' somebody to he'p us git dem out. Yo' know, de people whut said could he'p yo'. Say dey could *dress* clothes an' he'p you git 'em out [of jail].

(Oh yes. I see.)

Dat's how me an' 'er came in contac' togethah.

(I see. Some of the root doctors say they can get you out of jail too.)

Dey can. It one down in Williston, Florida can git choo out. ALL YO' GOTTA DO IS TAKE 'IM A OL' FIFTY-CENT - DE OLDES' FIFTY-CENTS YO' CAN FIN' AN' HE WILL HE'P YO'.

(What is his name, do you know?)

I don' know his name but....Do yo' know him? [Addresses this question to Cubby.]

CUBBY I know where he is...

He's down in Williston. Somebody s'posed to take me down dere, but it's too late now. Dey done sentenced my son. Dere's nothin' I can do about it - not ha'dly anymore. Although I be right upon him. Ev'ry fourth Sunday I go up to see 'im [her son].

(I see.)

But this gurl is still workin' on her son - hard, hard [draws out this hard]. Yo' know Ronnie, don' yo'? [Addressed to Cubby.] Got in dat trouble - his mother's Lois.

CUBBY Oh, yes, yes. I know who yo' talkin' about.

Dat's de one. Yo' don' remember the gal who wus stayin' wit 'er? He had her about crazy one time, yep.

(Do you know where this fellow down in Williston lives? How far is Williston from here?) [Question addressed to Cubby.]

Williston is not too far. [Miffin answers.]

CUBBY Williston is about an hour's drive.

Yeah about an hour's drive. Because I have been bein' so broke, but they tole me if I git me de oldes' fifty-cent I could fin' an' go down dere an' take it I will git little Timmy some money an' keep me a little piece of money. Now I defin'tly know people dat go down dere.

(Now what does he do? Have you any idea? Has anyone told you what he does?)

Well, dat's up to yo' an' dis main wha' choo do. Yo' know wha' choo wan' did. It's up to yo'.

(You take an old fifty-cent piece in silver.)

Yeah, but yo' gotta have dat. Have yo' heard dat? [Again asking Cubby.] Yo' gotta git de oldes' fifty-cent piece yo' can fin'.

CUBBY I happen to know where he lives because I've taken a fare there before.

(You've taken a fare there. To see him?)

But yo' know what? I know a woman dat got 'er son dead out of trouble goin' up dere - dead out. But I'm too late fo' my boy 'cause I didn' b'lieve in dis an' I jis' couldn' git myself up to go 'til it wus too late. Dey sentenced 'im an' ev'rything. My son got from 6 months to 20 years an' he was jis' 15.

(Oh, that's terrible!)

Yeah.

(That's terrible!)

Yeah, but he can make it out in another year if I understan' de parole. But dis main is good down in Williston, Florida. Have yo' heard he was real good? [Again talking to Cubby.]

CUBBY Yeah, I've heard he's very good.

Yeah, tha's whut I heard too.

(We'll have to try to see that man, Mr. Cubby.)

CUBBY We can get down there week after next.

HYATT TO CUBBY (All right. I'd like to see him.)

HYATT TO MIFFIN (Do you know the names of any other men around here? Or women that do that sort of thing? Or those who tell fortunes?)

Well, I tell you I could try to get to somebody. I know a lot of people but I have to ask 'em yo' know. Becuz I re'lly didn' believe in 'em.

(Well suppose you find out for us and Mr. Cubby can you drive by here again? You [meaning Miss Miffin] have no telephone so you [Mr. Cubby] can't call her.)

Unless yo' call me by dat main [man], yo' know, Mr. Chuck. Of course, yo'

see me all de time, don' choo? [Asking Cubby.]

CUBBY Yeah. I see you all de time.

(Well, just tell Mr. Cubby and tell these people I'm not a policeman, you can see that.)

Dere's a lotta dem [healers]. Dere's Zeffie Hill.

CUBBY I was tellin' 'im about her.

MIFFIN Tha' Zeffie Hill is good.

CUBBY I was tellin' 'im about them. Those are the people who say they heal. That's those yo' were tellin' about comin' in on Sundays.

MIFFIN Yeah. Dey don' do nothin' but heal, give yo' numbahs to have luck an' things. But dese othah people - dey supposed to be good.

CUBBY I heard also there was some good ones down in Clewiston.

MIFFIN Yeah, dere's some good ones in Clewiston, Florida. But where at in Clewiston, Florida?)

CUBBY I know I could find that out from her. She gits in on the weekends. She lives in Clewiston but she lives in...[Mrs. Miffin breaks in before Cubby finishes statement.]

But yo' know whut, if Jera [?] hadn't o' died - I know one lady tha' he'ped them a lot. But Jera died and Jera always say, "I'm goin' give yo' this woman's address if anythin' evah happen, give her my name an' tell 'er I sent yo'." But I didn't get to Jera before...Yo' remembah Jera Jones an' she died? [Asking Cubby.] She say, "I could git yore son out of trouble." I don' know why I sat down so long, I didn't have the money to pay an' go like dey was goin' an' I jis' lef' ev'rythin' in the han's of the Lawd. Tha's jis' how I wus 'cause I didn' b'liev' in 'em, but now I do. 'Cause I see too many things happenin' now. Tha's true, don' choo think so? [To Cubby.]

CUBBY In some cases.

In some cases, yes. [A pounding noise here - apparently it is her children pounding their fist on the car door glass] "Darrell get away from there!" "Go ahead home!"

CUBBY I've seen some things happen I can't explain them myself so it would tend to make yo' sorta believe it.

(Well now let me give you an illustration - that man you talked to that said he was going to put warts on your arm. Now if you were in the proper frame of mind it's just possible that he could put them on you. See what I mean?)

Sho', look what I did about 3 weeks ago. I went to a house - me an' this girl was goin' wid dis same boy. Dis woman, ol' 'nuff fo' my Momma now. This stuff from spirits from whut I know fo' myself. Okay, dey kep' sendin' fo' me an' I know I don' drink no likker. I know good and well I don' drink likker. An' I goes up there - sit there - de bar. Dey had a ha'fa pint settin' up there on de table an' I said to 'er, I said, "Well, look, I don' drink no likker." "Yeah, drink some." An' the devil tol' me to drink tha' likker an' boy I'm tellin' yo' - my little daughtah could tell yo' - I came back downstairs, I be-gin to git real sick. She po'ed the likker an' she po'ed the Coca Cola in. The Coca Cola floatin' in the likker an' I came back downstairs an' in about 30 minutes I got deathly sick an' I got so sick I jis' layed across de bed. An' dis same little girl whut was standin' right dere [she may be referring to one of the children who earlier was pounding car window]. I sta'ted vomitin', an' an, dese li'le things - white an' dey are wrapt up jis' like a worm. Jes' like a worm an' dey come outa me for about 30 minutes an' I wus so sick! Yo' know I got a fo'k an' I took one out an' I tried to unwrap it. Ev'rytime I try to unwrap it they wrap back up an' there's about 30 of 'em in dere an' I wen' to de doctah an' yo' know whut he tol' me? I was likker poisoned!

(You were what?)

Likker poisoned. Dat likker was poison.

(Uh huh.) [At least I am noncommittal!]

An' yo' know right today she come right dere an' sit on dat step, dat bench right dere ev'ry day. An' *I JIS' HATE 'ER TO MY HEART.* An' I jis' came right - an' I tol' 'er de othah day, "Don't come to my house no mo'." She ol' 'nuff to be my momma an' she goin' wid dis young boy.

(Well why did she do it to you? Is she jealous of you?)

Goin' wit de same main. I mean, yo' know she's do dese hot things yo' know, dese lookin' things an' dat woman couldn't see me ag'in no mo', 'cause dat guy is good an' I could git dat money an' a lot of women can't see no man takin' care of no woman. Dere some women dat cain't. *AN' RIGHT DEN AN' DERE I MADE UP IN MY MIN' UNLESS IT'S JESUS, BABY, DAT'S THE ONLIEST PERSON CAN GIVE ME A DRINK - JESUS.* If I drink it I be by myself. It's somethin' I bought by myself, not wit nobody 'cause I been deathly sick from likker. I won' bother wit it. An' she go to dis main up here all de time but he don't do nothin' but heal, yo' know?

CUBBY Heal.

Up in Tumesea[?], yo' heard of 'im?

(What's his name?)

I don' know his name.

CUBBY Tumesea[?], Georgia?

Yeah. Doc - dey call him Doc.

(Where is it now, what's the town?)

CUBBY Tha's in Tumesea[?], Georgia.

Dat's in Thomasville. [Now it sounds like they are saying Thomasville.]

(Thomasville?)

Yeah. But Honey [Who is called Honey?] yo' know he got his church, but he do not do no nasty deal. Tha' man's straight. He's a healer, he's straight.

(Just a healer. In other words he doesn't put any conditions on you but he will remove evil conditions.)

He will move evil conditions but he will not put nothin' on you.

(I see.)

Now, I def'nit'ly knows dat.

(Well ther'e [there are] some of these people I'd like to talk to just to get their experience.)

[My desire will be granted in some of the following interviews.]

Yeah. But dere's a lot of 'em yo' go to yo' git a good cussin' out, dat's whut yo'll git 'cause most people don' wan' choo to know dey doin' things like dis. A lot of 'em don', do dey? [Asking Cubby.]

CUBBY No, dey like to keep it a secret.

Lak to keep it a secret.

CUBBY They have quite a few 'roun' here, but yo' can't fin' out.

Dere's a lot of 'em roun' here. I'm lookin' at one dere...yo' know who I'm talkin' about, lookin' at one dere right yonder. I mean yo' don' git nothin' dere an' I know yo' don' git nothin' from 'er but a good cussin' out. Oooh, 'cause she don' - she will not talk to yo'.

(In other words you just have to take it along easy.)

Yeah.

(And they have to really trust you and know who you are and all that sort of thing.)

Yeah, yeah. Dese people roun' here do not trust yo' too much, yo'd better b'lieve.

(Well, I don't blame them. I tell you today the way the world is...)

Mos' of 'em - yo' tell 'em somethin' they go on an' tell the pōllece, don't they? [Says to Cubby.]

CUBBY That's right.

De pōllece dey turnin' up givin' yo' all kin'a dirty things. An' yo' jis' cain't blame people fo' tryin' to pertek [protect] themselves.

(Well years ago there were a lot of stool pigeons. Are they dropping out?)

No...dere's a lot of 'em bein' dropped, dere's a lot of 'em bein' kilt.

(Well, certainly as sure as a white man came around they ran and told the police that some fellow was out there working...)

Yo' fin' a few. Well, yo' don' fin' - yo' wus young when there wus stool pigeons. Boy, that Abraham, Abraham, uh Alford...It was so many of 'em dat... dat fellow got kilt...James. Dere's a lot 'em got kilt, them gangsters from Tampa had dem kilt off. Yo' can't be bothahed...dose b'lievers...dose people don't b'lieve in things. Aw, they had them dropped off. [*She rambles on and on in this paragraph. I was uncertain of most of this.* Mrs. Dyel.]

(What about those people who give you lucky numbers? Have you ever gone to anyone to get a lucky number?)

I'll go to one. I go out dere on Hamm Road ev'ry week to get me one [laughs].

CUBBY The lady I took you to the other day. [Meaning Dr. Hyatt I believe. Mrs. Dyel.]

Ev'ry week. An' yo' know what...

(Oh, oh, which one was she? The white woman or the colored?)

CUBBY The white woman.

(Oh, she gave numbers - from Palmetto?)

Yes. Yo' know I went out dere an' yo' know whut she tol' me? She tol' me to play a one-six an' a five-six. Yo' know whut, I didn't have but \$5. Yo' know that I stood up dere an' let dat one-six come by an' paid \$85. I wen' out dere a Thursday an' do yo' know it came out on Friday night an' I stood up dere - I didn't have but \$5. I stood up dere an' said, "Dere ain't going to be no one-six, de odds is too high." An' here comes one-six. \$85...I was sick. She gave me dat number. I gave 'er \$2. She gave me a one-six and a five-six. The five-six came in de las' race. \$85...an' I wus dead broke. An' she gave me the two-eight, the two-eight came...[Transcriber Mrs. Dyel says, "The paragraph was difficult to transcribe. She is talking very fast."]

(Well how would she get those numbers?)

I don't know...she wus a min' reader. She read 'em.

(Do you know I talked to that woman. Yeah, isn't that right Mr. Cubby?)

Did she talk all right?

(She wasn't doing much talking to me.)

She was lookin' at yo' do' [though] wasn't she? Studyin' yo'?

(Well this is the white woman, isn't it?)

Yeah, yeah, but I like tha' main [man] bettah.

(Is there a husband, that man in the same house?)

Yeah. I like that main [man] bettah than I do tha' woman.

(Well, I think she's clever.)

She is re'ly clevah.

(She's quite a talker and quite intelligent. What was her name? Something? Something?) [Name purposely omitted.]

Yo' know what else she do? Now I've knowed people to git into a little trouble an' dey have to pay her so much, about \$37. But she's straight dey say.

(I think she was a little bit frightened about me.)

Yeah, she prob'ly was.

(She may talk to me again, I don't know. She was very nice about it. I think if these people knew they were not going to be personally involved, that there is no name given or anything of that sort, I think they would really talk, don't you?)

CUBBY Yes. I think they would. That's the main problem.

But there is so many things bein' goin' on when dey was tellin' de po-leece ev'rythin' - I mean yo' can't blame 'em, can yo'?

(Oh, I know. Well, how is Palmetto? Years ago you used to always...)

Oh, no, no. It's no mo' o' dat now. Now, if yo' hear of a number, ev'rythin' comes strictly from de dogs. Yo' cain't even fin' none 'roun'. People got so bad in turnin' dem up dey jis' had to give it up.

[Cubby says something and she repeats it. I cannot tell what they say.]

Cubie stop an' people stop wit it, yo' see?

CUBBY That's right.

When they stopped dat over in Cuba they automatically...they prob'ly be doin' some kin' of ol' mess from the dog. But they don' bothah wit it. I don' know nobody over here [in St. Petersburg?] playin' no Cuba anymo'. Dere's no sech word as a *Cubie* no mo'.

(*Cubie?*)

CUBBY *Cubie.*

(*Cubie? What's that?*)

Jes' a number, dat's wha' dey call it at Palmetto [Florida].

CUBBY Jus' a number. Jus' a new name.

An' boy I used to know some people used to *write* [or *ride*] it 6 or 7 hundred dollars a week but all of 'em gone, dey jes' forgot 'bout it.

(People who sold numbers?)

If dey were throwin' time on yo' [giving prison terms] like dey was throwin' on dose people, yo' would've stopped too. 10 or 15 and 20 years. Who want dat time? Nobody!

(In other words you can't go around to shops - years ago you could go around and buy numbers any place. You could get them for a penny a piece.)

Ooh, no. Yo' can't buy 'em here no mo'. Know [Do you know] where ev'rybody go at night? To the dogs. Ev'rybody [go] to the dogs [dog races] now. An' tha's fas' money too.

(I see. Did you ever get a lucky number that worked?)

Who, me? No, 'cause I'm a lucky dreamer. See, I can dream my own numbers, see. I'm my own...

(What do you mean dream a number?)

Well, don' choo dream?

(Yes.)

Well, I jes' dream. I have good dreams. I'm a good dreamer.

(And do you remember any numbers in the dream, things of that sort?)

Who me? I remember ev'rythin' I dream.

(I evidently don't sleep well. I don't remember my dreams.)

Yo' know wha' I did Thursday night? I had my rent - \$60! The rent man there put up a sign to move. I wusn't workin'. Sixty dollahs behind in de whole time I been dere. At leas' I got my four kids home. Here he comes wit a sign. I layed down We'nesday night - I'm jis' goin' to tell yo' what I did. An' I wen' to bed. I was so disgusted We'nesday night. Yo' know whut I dream? A main [man] whut I use to go wit came an' tol' me, I said, "Where yo' been so long?" He said, "I got in some trouble." I say, "Yeah?" I say, "What kin' o' trouble?" He say, "For a cell mate." I say, "How much did yo' git?" He say, "\$42,000." I got ready - I had \$3.00. This jis' to show yo' yo' got luck on yo'. [She

continues with this story, speaks rapidly and in incomplete sentences, does not speak clearly - impossible to transcribe]...an' now I dreamed of tha' number.

(How much rent do you have to pay?)

[She calls out to someone, "I'll see yo' later."] I have to pay \$60 a month. (Sixty dollars a month? How many rooms have you?)

I have eight rooms. I have to pay my water bill, \$18 and \$19 a month.

(You have this whole ground floor here?)

I have this whole groun' flo'. I have to pay water bill, light bill, gas bill an' then \$60 with my own fun's [funds]. Ever'thin' belongs to me in there. Jes' de empty house which de house ain't worth two cents, yo' know dat.

(The house is ready to fall down, huh?)

No, it's not ready to fall down. It's all right 'cause I like to keep it up.

(Well, you're doing that - they don't like to keep it up?)

They paint it on the ou'side and throw some li'le mess on it, tha's all.

(Well, we'll have to get after some of these people. You'll be thinking of some other people for us, won't you and tell Mr. Cubby?)

I know a lot o' people who know me.

(All right, you think of some more experiences you've had.)

I know those are the onliest two I know. 'Cause I didn't re'lly believe any o' them 'til I seen her.

(Uh huh.)

Do yo' know how a pot looks when it gits real black when yo're cookin' crabs or somethin'?

CUBBY Yeah, 'cause I used to work with my grandmother makin' soaps.

Now, tha's how she had turned, black as tha'. Tha' how she wus, boy, an' she wus sho' 'nuff...an' them eyes wus bloodshot real - an' tha' hair wus jes' as bald as a - she wus fixed like tha'.

(Did she ever go to an *ordinary* doctor?)

She went to an *ord'nary* doctor but they couldn' even - she went to him fo' over a year. But wha' could they do? Nothin'. They couldn' do her no kin'a good. He said dere wus somethin' wrong wit 'er other than jus' bein' sick. De doctor tol' 'er dat he couldn' even reach 'er case.

(Even the root man failed, eventually.)

No, I don' think he failed. I think he did de bes' he could 'cause she wait-ed too late to go to one.

(I see.)

But when dis thin' git a good hol' on yo', yo' don' git cured, do yo'? Not when it's gone into yore system. 'Cause when yore system gits poisoned dere's nothin' can be done 'bout it 'less it's - de doctor yo' know work on it, but somethin' like dat, like snakes bein' put into yore laig - dose thin's are ha'd to control 'less yo' git a doctor fas'.

(Well, how do they get those snakes into you?)

If yo' wus a frien' o' me an' yo' come into my house I'd automatically put it in yore water, yore food, somethin' yo'd drinkin'.

(What do you put it in?)

Yo' put it in anythin' that'll hit de stomik, Baby. Yo' could say yo' goin' - if it *poison* - yo' could be cons'ly [constantly] goin' over to a woman's house, an' goin' wid her husban' an' de woman fin' it out an' she let yo' still come an' she'd slo'ly be killin' yo' an' yo' don't know it.

(Does she put real poison in you or...?)

It not be re'l poison, it'd be somepin she got from goin' to a root doctor.

(Oh, the root doctor gives you something, a dust or something of that sort?)
They call it dus', dat's whut dey call it.

(Did you ever hear of *goofer dust*?)

Goofer dus' - I he'rd dat years ago. I used to hear my mother speak of it.

(What in the world is *goofer dust*?)

Doctor, I'm young, I don' know. [Does she call me *doctor*?]

CUBBY Now they call it *goober dust*.

Goober dus'?

(How do you spell that?)

CUBBY I think it G-U-B-E-R, *goober dust*. 'Cause I've heard it mentioned recen'ly someone was talkin' about it - they went to a root doctor an' got some *goober dust*.

(Did you remember the person who went to the root doctor and got the *goober dust*?)

CUBBY I know this person very well but I know he wouldn't talk to you.

I KNOW A WOMAN COULD TELL HIM "ROOTS" FROM GENESIS TO REVELATION, BUT I KNOW'D SHE WOULDN' TALK TO HIM. I KNOW DAT 'CAUSE SHE RUN DIS HOUSE AN', BABY, NOT NOBODY WHITE GIT PAS' DEM STEPS AN' YO' BETTER B'LIEVE IT. Yo' don' git to dat house. She has tol' me pers'nal thin's...an' right now she's gone. Yo' let me go up dere an' steal somethin', yo' let me roun' de corner, steal somethin'. She don' have to be home an' I bet yo' she come in here an' tell me - she be gone let 'er come back an' she say, "Gimme my stuff yo' got it." She'll tell yo' it's 'er stuff.

(This is what we were talking about before? She does things...)

No, she don' do thin's but she knows a great deal. But yo' don' git nothin from dat.

(Well, she doesn't want to become involved, she's frightened.)

SHE NOT FRIGHTENED BY ANY BUSINESS DEY HAS. THEY DON' GIT INVOLVED IN ANY-THIN' LIKE DAT. 'CAUSE DEY'RE AFRAID OF DE WHITE MAIN [man] PERIOD!

(White man?)

She frightened 'cause she don' know if dey're pimps, poleece an' detectives.

(Well, listen - at my age, 75 - I'm not police or anything like that.)

Dere's a lotta colored people dat's 75 and doin' a lotta thin's like dat.

How would dey know? Dat's why dey don't trust nobody.

(Well, I can prove my identity. Isn't that right, Mr. Cubby?)

CUBBY Yes.

Yo' could prove it, but how dey know it? A lotta dem don' b'lieve it. Do dey?

CUBBY No, they wouldn't, but he has a great deal of material an' stuff that he's done.

(Well, not only that, but I have identification papers - all sorts of things to prove my identity. But if a person is frightened a lot of that stuff might seem fake to them.)

Boy, yo' know what? I've seen, I been places an' I seen poleeces could've pulled ev'rybody out of dere an' time dey got to the steps - an' damn if they wouldn' even put dere feets on dat woman's steps. An' dat been goin' on fo' de las' twen'y years an' ain't nothin' ever happened yet.

(The police won't arrest her or do anything?)

Ain't gonna do nothin to 'er! Are yo' kiddin'?

(You call that - she *dressed* them?)

No, she got dem *dressed* to keep them away. She got them like that. Some person gave it to 'er. Somethin' they gave it to 'er to use to keep dem away. She got to git it renewed.

CUBBY Her steps are *dressed*.

Yeah, dat's what I always heard, too.

(Now suppose a black man were doing the same thing I am doing - would he have any more luck than I am having now?)

In some cases but they's a lotta colored people ain't gonna give no black or white no info'mation.

(Has nothing to do with color at all, they just want to keep quiet?)

They jus' gonna keep quiet. Lemme tell yo' I used to stay right there [points]. See tha' end apartment, 1036? Look, las' year a snake got in my house. I'm jus' gonna show yo'. A snake - now yo' can ask anybody 'round here. Now tha' snake stayed in my house two years, I mean two weeks, an' yo' know wha'? When I firs' saw the snake I wus gettin' ready to go to work one Tuesday mornin' an' tha' snake wus in my bathroom. An' I walked by an' tha' thin' wus jus' a wigglin'. An', Boy, I looked down an' he wus jes' 'bout from this corner to tha' corner. Boy, I had a nervous breakdown almos'. Okay, called the rent man. The snake got away from him - called the rent man but I saw the snake when he went in this li'le hole. I kep' seein' 'im...an' the boy came in - he sware he shot that snake all fo' guardin' me - prob'ly say I shot him. Okay we ran on. My children scared to stay in the house. I'm up all night, ev'ry night fo' 'bout two weeks. That snake, he wus supposed to been dead. Now tha' guy said he shot him. He said he shot him. Okay the nex' two days I went to work. The lady said the snake came back out. Out of all these peoples houses 'roun' here. It came back out [pause] that evenin' I was on the job, my daughter called me, said, "Mama the snake back in the house, he behind the refrigerator." Okay, I came right home went an' looked behin' the refrigerator. Say the snake behin' the refrigerator an' I know I shot at the snake an' I swear to God by me I hit him. But he mus' of - he went into a li'le hole somewhere. He foun' a li'le hole. Then the rent man came. Mr. Moular, my rent man, an' had the whole thin' sealed, the cabinets, cupboard and trash can. Boy, I didn't see the snake, it wus 'bout three days. Okay, went to work, went to work, my sister looked in ev'rythin' tryin' to fin' this snake. Looked ev'rywhere an' at the end of two weeks the snake done came back. The lady said he was up under the house. Still he up under 'er house an' didn't go into 'er house, but he went right back in my house. Now wasn' tha' strange? He came back in my house an' after he came back in my house an' Linda wus sittin' on the porch right nex' to the sidewalk there, the snake walked in there so nice. Guess where he got up. He got up in the springs of my bed - in the spring of my bed. An' tha's where they kilt it. The las' time they kilt it they kilt it in the spring of my bed. An' when I came the snake wus layin' on the sidewalk an' honey, I wus relieved. I hadn't slept in two weeks. Now out of all the people the snake came - but I had to move. I went off.

(That was in the house where I interviewed the old man.)

Yo' know wha', **YO' REMEMBER THESE PEOPLE COMIN' FROM OUT O' TOWN, YO' KNOW. LIKE FATHER ROBINSON, REMEMBER? ONE O' THOSE MEN CAME TO ME AN' TOLE ME THA' SNAKE WUS PLANTED TO COME IN MY HOUSE TO BITE ME.** But the snake didn' **never** bother anybody. He was striped. I don' know wha' kin'a snake he wus **but they** say he would've bit me if he could've got to me.

(Who was Father Robinson?)

He used to be - Father Robinson - wha' happened to him?

CUBBY Oral Robinson?

Wha' happened to him he don' bother 'roun' us no mo'. **Where is he?**

CUBBY No...

(Would he be Oral Roberts?)

CUBBY Yes.

(The man on the television?)

CUBBY Yes, that's who she's talking about.

No, I'm talkin' 'bout Father Robinson. This is a colored man.

CUBBY Oh, you mean the other one, he didn't have a T.V. program. No, he had a radio program on TMD on Sunday.

Yeah, what happened to him? He used to come down here an' put up his tent an' heal you if anythin' wus on yo'. [Cut in tape.]

(The preceding conversation is by three people, Miss Robbie Miffin, myself and Mr. Cubby. We are sitting in the car. Mr. Cubby and I are in the front seat and Miss Miffin in the back seat. Two or three times her children try to get in the car and she tells them to get away. Largely we're talking about future prospects more than anything else. But I may be able to get a couple short stories out of her material!!! Before Mr. Cubby and I called upon her we tried to find a Bishop who was known to be a healer. He had moved and we could not find him. Also Mr. Cubby had talked to a man who claimed to be a healer. But Cubby says he didn't know anything, that he was out to get information for somebody else. We think we know who the person was but we'll get in contact with him - the man - and see what happens. Next week, Mr. Cubby is still on his taxi job, but the week after that he will be off for a full month. We'll probably go to one or two small towns near here if we can find anyone, we'll see what happens.) [Cut in tape.]

(The preceding, Miss Bobby Miffin was informant #5 here in St. Petersburg, Note when I start to transcribe this, note we are talking about a woman who read my palm a week ago, the white woman. I knew there was more to her than that. I didn't insist about anything because it's just possible that I may be able to interview her. I don't know just how I could manage it. The man presumably is her husband and so many people seem to think that he is better than she is. I doubt whether they're going to commit themselves. I can see in this work we are going to have to be very careful. Conditions have changed through the years. Things are not quite as open as they were. Well, open isn't the word. They're really frightened because the law has come down rather heavily upon them. They were talking about...) [Machine is shut off.]

DREAMS AND VISIONS BY MRS. JOHNSON
ACCOMPANIED BY SPECIAL NOISES FROM
CHILDREN - ROOSTERS - SWITCH ENGINE - BULL DOZER
FINALE BY POLICEMAN FOLLOWING US OUT OF TOWN

[Although Mrs. Johnson did not appear to have been influenced by hoodoo, her dreams and visions - like second sight, special healing power and perhaps all mystic gifts - illustrate important aspects of our principal theme, hoodoo. Here we have a chance to examine a few related fields unencumbered by magic rites. Also they will assist in answering the question: how do you know whether a person is telling the truth or lying - just making up things? This latter problem I shall discuss in the INTRODUCTION to volume 5. Finally, Mrs. Johnson unknowingly may have helped us reach *Doctor Walker*.]

[We - my assistants Cubby and Charles, and I - were hunting for a root doctor or hoodoo man living across Tampa Bay. All we knew about him was his name and town. That long and beautiful ride over water awed me! Thirty-one years previously my wife and I had made this same passage by boat, as we started down the West Coast for the Tamiami Trail. With us was that great assistant of mine, Edward Bufford, a black man. Soon and without trouble we were in front of *doc-*

tor's house at the country-edge of the black district.]

[Mr. Cubby knocked upon the door of mysteries. It opened, he entered and the door closed. How long he remained inside I no longer remember, but he eventually reported the doctor not home - probably in another room listening - and little chance we would ever see him. While sitting there in the car I noticed the house next to the *doctor's*, then the next house, on the porch of which were two elderly women and a small girl. After Cubby's report, unrecorded, I said to him, "See that house with the two women and child on the porch? Drive down slowly until you are in front of them, and Charles," I said, "take your time, easy does it, talk with the women. Tell them we are collecting dream experiences or seeing things, show how the recorder works, say something to microphone, let them speak into it, and replay. We pay a modest fee for time." Soon Charles waved for us to come in. And here is what Mrs. Johnson said:]

(This is Harry Middleton Hyatt speaking. Today is Wednesday, June 17, 1970 and we are in Palmetto, Florida. There are 6 of us present, three men and three young ladies. [They were not 3 young ladies, but two elderly women and a girl 7 years old, as I explain at end of interview.] How does that do? Now Mrs. Johnson is going to tell me a personal experience of hers.)

Uh, ah had a personal...now it have been 2 yeahs ago. Ah wo'k ovah tuh Anna Maria fo' Miz Holmes, Maude Holmes. An' ah went...ah had this vision tha' night. Ah wus taken from mah bed [well-known theme] an' over to 'er house [well-known theme] an' de way ah wa'ked [walked] in de house de kitchen wus on dis side an' de sto'room wus ovah theah. Well, it wus done changed [well-known theme]. Ah spoke tuh 'er an' said, "Good Mawnin'," an' ta'ked tuh 'er an', uh - an' so dat wus in de vision. So ah aftah while ah looked - an' ah got a gran'daughtah in company wid a boy an' we call 'im Johnny Bob [later calls him colahed Johnny]. Well dis white boy he had joined de Marines an' lef', had been gone 'bout a yeah or so, maybe two yeahs or somethin' but 'is time is jis' about up. An' so Johnny [white boy] came an' he had on a maroon shirt an' EVAH TIME AH DREAM OF ENY-BODY GOT ON RED DERE'S DEATH. Don't ah tell yo' all [the other elderly woman and young girl] 'at? An' dey know it. An' ah said to 'im, ah seed 'im comin', ah run tuh 'im. Ah say, "Wha's de mattah, wha's de mattah?" He say, "Oh, ain't nuthin." Well she [the preceding Miz Holmes] tole me she got a bamboo [clump] out to 'er house like dat wheah dey got fishin' poles. She say, "Mamie." I say, "Mam?" She say, "Yo' git...yo' like tuh go fishin'." She say, "Yo' git somebody tuh cut dose fishin' poles an' yo' can have many of 'em as yo' wan' an' let dem cut dem some too." So ah said, "Wha's de..." [What are you doing here!] He said, "Well, ah jis' come..." NOW AH TOLE 'IM THA' ABOUT 14 YEAHS AGO an' he jis' come [14 years later] aftah de chile done gone, done join de ahmy [army], de Marines. An' [he] come an' he ta'ked about de fishin' pole. Well de colahed Johnny [Bob] come an' said, "Ah come to cut dose fishin' poles an' ah wanna know wheah Miz Holmes wan' de rubbish." Ah said, "Miz Holmes, Johnny wa'ked by heah tuh cut dose poles wha' yo' tole me ah could have." She said, "Yes Mam." Ah said, "He said he wanna know wheah yo' wan' de rubbish." So she said, "Well TELL 'IM FIVE, FO' OR SIX." WELL AH DIDN' KNOW WHA' SHE MEANT. An' so ah wen' back to 'im an' tole 'im, ah said, "Johnny Bob." He said, "Mam?" Ah said, "She say fo', five or six." An' in goin' back to 'im ah always have a relation [talk] an' he ta'ks tuh me. An' he said tuh me, "Well, yo' knocks off at 4 o'clock an' de bus don' leave 'til five," an' says, "yo'd be home at six an' yo'd be out heah." An' so he jis' whirled roun' when ah tole 'im dat an' he wanted to know wheah when he trimmed dose thin's, wheah he gonna put dat rubbish, dat stuff. Ah said, "Well dat's up tuh yo'." An' so ah said, "No." An' ah

tole 'er. An' he went on, come on twist on aroun', now come back. Now dat wus on a Tuesday night ah seen dis an' ta'ked to 'er. We'nesday ah had tuh go tuh 'er an' wo'k. An' ah said, "Good mawnin'." Ev'ry time ah hit [reach] de do' dey be off in de living room. Ah say, "Good mawnin'." Dey say, "Good mawnin'." He in de livin' room, he'd speak an' she in de bathroom or changin' de baby. An' so ah go ahead an' change mah clothes. Well dere had been a change theah. So she come in, ah say, "Ah been here onct befo' dis week." She say, "No." Ah say, "Ah ta'k to yo'." She say, "No, yo' didn' ta'k tuh me." AH SAY, "AH COME IN A VISION." She say, "Yo' came in a vision?" Ah say, "Yes, an' ah ta'k tuh yo'." An' so ah said, "Yo' been worried 'bout somethin'. Wha' yo' been worried 'bout?" She said, "No ah ain't been worryin'." Ah say, "Study [think it over], study." She say, "Oh, yo' 'membah dat ont [aunt] ah tole yo' ah had, tha' millionaire ont [aunt] tha' sent all dat fruit, had all dat fruit sent heah evah yeah?" Ah said, "Yes Mam." She said to me, she said, "Well, she taken deafly [deathly] sick an' she died befo' dey could git 'er tuh de hospital." Ah said, "Ah know'd theah wus somethin', ah didn't know wha' it wus." I said, "But theah is some mo' tuh dat dream." Ah said, "Ah ain't satisfied 'bout it," ah said, "evah'time ah seed it dey's death." An' so she said tuh me, "Well, wha' is it?" An' I tole 'er 'bout dis boy comin' tuh tell me 'bout de fishin' pole." So he lef' an' ah had a gran'daughtah heah an' ah tole 'em all roun' heah. *WHEN AH HAVE DEM VISIONS AH TELL DEM ALL.* So ah said to 'er [Miz Holmes] ah say, "When yo' heard from Johnny?" Huh stepgrandson was named Johnny. She said, "Mamie, it's been 'bout 10 weeks or bettah since ah heard from Johnny." Ah say, "Maybe yo'll git a few lines today." So she went on up to de office, real estate office. She wo'k at de real estate office, yo' can call 'er, dis heah's real, yo' can ast 'er an' she'll tell yuh, she's white. An' so she says - she come back, she say, "Mamie." Ah say, "Mam?" Ah said, "Ah done tole my gran'daughtah." My gran'daughtah say, "Well, Gran'ma Mamie?" Ah said, "What?" Say, "Somethin' done happen tuh Johnny ovah in Vietnam." Ah say, "Oh, no - yo' reckon?" Said [*ROOSTER CROWS*], "Yeah, because yore colahed Johnny come tuh bring de news 'bout de white Johnny." So ah tole 'er [*ROOSTER CROWS AGAIN*] Thursday...ah tole 'er. We'nesday she come back she says, "Mamie, ah got 'bout ten" - she took 'er fingahs like dat - "ah got 'bout ten words from Johnny," an' said, "they goin' out, a company of 2500 [*ROOSTER CROWS SO LOUDLY THAT MRS. JOHNSON CAN HARDLY BE HEARD ABOVE THE CROWING*] on a Marine crew [cruise] yo' know dat's goin' an' he wus tuh come home in two months but dey raised 'im, made 'im a co'p'ral an' he didn' come cuz he said he would git \$10 a day fo' bein' a co'p'ral - \$50 a week. So his daddy said he wus goin' tell 'im tuh come home but he made a change an' so he reenlisted fo' tha' time. He went out dat day - he went out Thursday. I tole 'er We'nesday - he went out Thursday - he got shot in de right side. Went in heah [demonstrates] come out heah, in heah an' out heah. Went through 'is eye.

(Went through the left arm?)

An' wen' through de eye...

(The eye.)

An' dey thought dat it went through de brain pans an' he haven' spoke yet an' dat's two yeahs de 31st of January - two yeahs. Dis comin' January it will be three yeahs. An' she come an' she tole me - my social security check hadn' come an' ah was worried so she got on de telephone - dey couldn' git a cablegram from ovah in Vietnam - it wus ovah in Vietnam.

(Uh huh.)

An' dey were goin' tuh war an' de enemy shot him in de nav...yo' know, _____ [*TRAIN SOUNDS*] an' so she couldn't git a message from ovah theah, said she couldn't git a cablegram Thursday. He went out Thursday an' so they

couldn't git one 'til Friday an' she had been callin' heah aftah dey got it tuh tell me tuh call 'er. Well, ah wus out tryin' to locate wheah de postman had carried mah check or had it carried to 'is house, cuz one numbah back dere is de same numbah as mine.

(Uh huh.)

So she said, "Tell Mamie tuh call me." An' ah think ah did git a chance tuh call 'er when de children thought of it tuh tell me it wus Monday again [*TRAIN SOUNDS LOUDLY - MUST BE NEARBY*] goin' on time. So she starts in, "Mamie, dis is Miz Holmes." I say, "Yes?" She say, "Ah got sad news fo' yo'." Ah said, "Wha' is it?" She said, "Johnny got shot an' we done got 3 cablegrams. Dey couldn't git any in Thursday but they got 'im in Friday." An' ah think it wus Monday she wus ta'kin' tuh me. An' so ah said, "Don' worry," ah said, "ah be ovah, honey, don' cry." [*ROOSTER CROWS AGAIN.*] Den ah stah'ed [started] tuh cryin', she wus on one end cryin' an' ah wus on de othah. Well, *DE REASON AH WUS CRYIN' WUS*, see, *DAT GAWD HAD DE FAITH IN ME TUH GO TELL DE NEWS*, dat wha' got me tuh cryin'. [*TRAIN BLOWS.*] An' so ah say, "Hush, honey, ah'll be ovah in de mawnin'." Dat wus Tuesday - dat wus We'nesday ah had tuh go. So when ah wen' dere she come tuh me an' stah'ed tuh cryin' an' tellin' me. So we both stah'ed cryin'. [*TRAIN AGAIN.*] So she said tuh me, she say, "Mamie." Ah say, "Mam?" Ah say, "But ah ain't satisfied wit dat dream yet." Ah say, "It's goin' tuh be somethin' mo' tuh it." She say, "Well wha' it goin' be?" Ah say, "It's goin' be death." [*ONCE AGAIN THE TRAIN BLOWS VERY LOUDLY.*] She stroke mah han' like dis [demonstrates], she say, "It ain't gonna be in mah fam'ly, is it - in mah house?" Ah say, "In 'er house."

(*JUST A MOMENT, LET ME MAKE A COMMENT HERE. THIS COMPETITION WE HAVE IS AN ENGINE OUT HERE ON THE RAILROAD TRACK AND A COUPLE OF AMBITIOUS ROOSTERS OUT HERE IN THE YARD.* [Laughs.] All right, go ahead, I'm sorry.)

Dat's all right. Ah say, "No, it ain't gonna be in yore home but yo' goin' be involved in it." [*TRAIN SOUNDS AS THOUGH IT MIGHT BE COMING IN THE DOOR - NOISE IS TERRIBLE.*] So dat boy it wus _____ dey kep' 'im out on de watah 'bout 15 days tryin' tuh git a chance tuh fly ovah heah in de States wit 'em, but dey couldn't git ovah heah [*NOW THE ROOSTER STARTS AGAIN*] on account of the oxygen tent he wus undah an' 'is breath would sta't tuh git sho't. An' dey got word den wheah mah gran'daughtah's husban' wus, runned into 'Coma [Tacoma], Wash- ington to dat base theah. They removed dat eye whilst dey had 'im dere an' dey examined 'im. [*ROOSTER AND TRAIN BOTH SOUND.*] An' dey cut in his brain pan an' so she tells me, said, "Mamie, it didn' go in 'is brain pan dey don' know why dat dat shot but he ain't spoke yet an' ain't said nothin' cause 'is brain is not rippled, it jis' like it wus when it wus set in." Yo' know our brain has got a skin ovah it - dere's insertions, yo' know. Yo' know dat? An' so she says, "It ain't even been 'studed [disturbed] dunno why but he ain't spoke yet." So from dere dey brought 'im from 'Coma [Tacoma] Washington when he got strong enough tuh Smithville, Virginia, on ovah dere. An' de daddy tole 'im he would have tuh git out - he wus wearin' dis long hair like de Beatles yo' know. Tole him he would hafta git out if he didn' cut 'is hair. Well rathah den cut 'is hair - he got out. An' 'is step-gran'mothah raised 'is daddy an' 'is uncle. [This was before Vietnam.]

(That is a very good story about [*ROOSTER INTERRUPTS*] a personal vision you had. Have you ever heard any example - has anyone ever told you about an experience of going to a root doctor for help? Have you ever heard about anything like that?)

Nope.

(Or to a fortuneteller to have their fortune told, anything like that? Or

to a healer? Any stories or personal experiences along that line?)

Well ah have seen visions o' my own. Now, this man down heah, he died heah not long ago. Well ah see some things he [God?] bring it to me in mah baid.

(What man is this?)

Hadley - Herbert Hadley. He died. Jean Hadley, she is de only graduated colahed nurse ovah in _____ dat Wright woman, Greeley Johnson's gran'-daughtah up theah. An' so ah seed - ah wen' tuh de hospital an' me an' 'er [TRAFFIC NOISES]. [There was no traffic - only switch engine shifting freight cars and later a bulldozer.] An' she's low [short, not tall] an' she couldn't put 'er ahm on mah shouldah an' she taken me roun' de wais'. She's sho't [short]. An' ah put mah ahm...she say, "Ah wan' yo' tuh go in de hospital wit me, Miz Mamie." Ah say, "Why?" She say, "Ah got a deah, deah frien' in theah an' she's havin' blood transfusions an' ah wan' yo' tuh go in dere wit me." Ah say, "Wha's she named?" She say, "Huh name Miz Huggins." Ah say, "Miz Huggins, all right." An' shore nuff ah wen' [went] an' Miz Huggins wus a great big ol' bright woman an' she had 'er neck right up 'long heah [demonstrates]. An' ah went up to 'er an' ah say, "How yo' feel?" She say, "Fairly well." An' we jis' kep' on wa'kin' on down de ward. So ah wa'k up an' ah fol' [fold] mah ahms lak dis, ah say, "Miz Huggins." An' sompin down heah would say, "No, Herbert Hadley." Ah'd say, "Miz Huggins." [Voice] said, "No, Hubert Hadley." Ah'd say "Oh, Mam..."

(SOMETHING WAS TELLING YOU...)

[VOICES WERE TELLING HER!]

YEAH ONE WUS DOWN HEAH AN' ONE WUS DOWN HEAH, ONE WUS SAYIN' "MIZ HUGGINS," AN' THE OTHAH ONE WUS SAYIN', "NO, IT WUS HERBERT HADLEY." So mah daughtah, she loved tuh visit de sick so she went ovah to dis Miz Hadley - she lived down heah wheah he died down dere on de cornah. [She points out things.] De road dere divides 'em, dat house right on de cornah. An' ah tol' 'is niece up heah an' so she said, "It's Miz Huggins." She say, "Yo' know Miz Huggins." Ah say, "No, ah don't." Ah said, "De Huggins I know wus dead befo' yo' all come heah when ah wus a chile." So she said, "Well, yo' know Steve Huey?" Ah say, "Yeah, my cousin's son." Yo' know Steve Huey, school teacher? [Someone says, "Yeah."] An' she says, "Yeah." She say, "Well, he ma'ried huh sistah." An' say huh sistah had cansah, Miz Huggins had cansah in de throat an' [MOTORCYCLE OR HEAVY TRUCK NOISE] all huh money wus gone an' all de teachers had tuh give dinnahs - a dollah an' a quartah a plate to make de money fo' de funeral. An' ah didn't know it wus Miz Huggins. An' ah said, "Yeah ah knowed dat mah cousin got ____." [CONSTANT TRAFFIC NOISE AND THE ROOSTER CROWS INCESSANTLY.] So mah daughter wen' ovah dere an' she come back instead of goin' home where she come from, she come on back, she say, "Miz Mamie," dey call me Miz Mamie. Ah say, "Yes?" She say, "Yo' wus ta'king about Mr. Herbert, er - dey say Herbert Hadley an' said yo' said Miz Huggins." Said, "No, Mr. Hadley, say Uncle Herbert - his sistah-in-law tole 'im he got a cansah in de throat." Well, ah didn't know it. An' so he said, "Dat's de way dey pitched it - pictured it out to me." He had cansah, so he died. So de girl come, she stopped de car right between dat mailbox an' dat bridge dere [both nearby - Hyatt]. An' ah wus hangin' out clothes wit safety pins. She said, tole huh mama up dere, said, "Miz Mamie gonna tell me sompin." Well, ah sta'ted tuh tell 'er but dey always _____ 'em. An' when she wus ta'kin' to de preachah ah sta'ted tuh tell 'er but ah could see 'er cunningness[?] when she slumped yo' know an' ah wen' back an' tole huh mama said, "Ah ain't gonna tell 'er nuthin, cuz she being de only chile huh mama had." An' so ah said, "Ah ain't gonna tell huh." An' den 'er mama tole 'er. **Den so she wus carryin' it tuh huh gran'daddy an' huh uncle down dere some**

medicine from ovah at de hospital. She works fo' de Red Cross now. An' so she wus goin', she say, "Miz Johnson goin' tell me somethin' dis mawnin'." Said she had tuh do my li'le girl's hair when she come from school. An' say, "She gonna tell me somethin' dis mawnin'." So she stopped an' de car stopped an' so she come on tuh de house. She said, "Good mawnin' Miz Johnson." Ah say, "Good mawnin' Miz Taylor, how are you?" She wus a chile ah knowed huh since she wus bo'n but yet an' still [*SHE MUMBLES HERE AND LOUD TRAFFIC NOISES MAKE IT IMPOSSIBLE TO UNDERSTAND*]. An' so she said, "Yo' said yo' had somethin' a vision tuh tell me," an' said, "somebody," she wouldn't tell me - it wus huh mothah. "Somebody tole me yo' said yo' wouldn't tell me nuthin cuz ah'd give away de somethin' yo' tole me." Ah said, "Yeah, ah did say so an' ah know who ah tole." Ah tole Mary." An' she laughed an' so she said, "Yes." Ah say, "Well yo' tell huh ah'm gonna whip 'er." Ah'm gonna beat huh pants fo' dat." An' so ah tole huh, ah say, "Now, Jean, yo' love yore Uncle Herbert?" She say, "Yes." Ah say, "Yo' might as well give 'im up, yo' ain't gonna have yore Uncle Herbert long." [*A BULL-DOZER IS MAKING TERRIBLE NOISES.*] She said tuh me, "Miz Johnson," she wus a Johnson by real. Her Mom and Daddy wus a Johnson but she ma'ried Lewis Taylor's adopted son an' he wus a Johnson but to be adopted into de Taylor fam'ly he had tuh be adopted in as a Taylor. An' so she says to me, she says, "Aftah yo' had tole me den me an' Alvin, dat's huh husban', wus goin' dis direction," say, "ah dunno wheah we wus goin' an' ah looked an' dere wus Miz Shaeffer on de othah side o' dat road." An' say, "It wus a h'aht" [heart], took huh fingahs an' shaped it - "great big black h'aht on de do" an' somepin tole me, say, "dat's yore uncle..." [She mumbles - Cubby breaks in]:

CUBBY An' now when yo' get these visions is there sort of like voices speakin' to yo' also?

Uh huh. An' he calls me, sometimes he calls me.

(Who calls you?)

Well it mus' be Gawd Almighty, cuz wha' he tells me - when ah wus a chile dey always tole my mamma ah'd be diffrun' from all de res'. Dere wus fo' of us an' ah'm de baby. An' ah tole him ah wus gonna do - ah always wan'ed to be a Christian [*TRAFFIC NOISE HERE IS VERY LOUD*] an' ah wan'ed to live fo' 'im. An' he taken interes' in me an' ah'm readin' de book. An' ah had 3 white women an' mah gran'daughtah - my gran'daughtah got killed in November. An' dese white women dey died an' dese white women wan'ed me to stay wit 'em an' if dey had money dey would give it tuh me. Dey jis' like me - jis' took a like to me, yo' know.

CUBBY Did you git a vision of your granddaughter's death?

Yes ah did. Ah tried to show dis lady. Dere wus a angel come right dere. An' mah sistah-in-law ah saw huh [angel] come out an' she shoutin' right chonder [yonder] cornah of mah church. [*She points out a church we could see.*] An' ah said, "Who dat done cut a hole in de church?" An' ah looked an' mah sistah-in-law wus ovah heah wit huh. An' ah say, "Lookey heah," ah say, "come here ah wanna show yo' sompin, look at dat angel shoutin' at de church." She come dere an' she looked at it longah den yo'all been heah. [*We could see the church, perhaps 300 feet away.*]

CUBBY She didn't see it?

Yes she did see it. He wanted me tuh show it. Ah showed it tuh dat woman down dere an' huh sistah. Yes suh, an' anothah one come an' ah see 'em sometime in mah house. *MAH PRESIDENT'S DADDY-IN-LAW DIED AN' AH SEEN 'EM WA'KIN' UPON MAH WALLS LIKE DIS* - two - a little low man an' a tall man. Ah seen 'em. Wha' is dat - a car? Flakes on mah house, looks like men. Mah mothah died ovah here in mah house wheah ah live an' so dey wa'ked up de side of...an' ah looked out heah as long as ah wanted, go on out tuh de livin' room, kep' on through de

dinin' room like goin' to de kitchen an' ah looked an' looked an' ah got up an' ah looked an' wasn' no lights of no automobile comin' in an' so when we were at **choir** rehearsal dat night mah president said, "De reason ah'm late is dat mah father-in-law, he died." An' so him an' dis boy, Big Jim, dey call 'im, Big James, well dey lived right togethah befo' dey lef' heah. An' aftah dey lef' heah an' ah went out dere tuh de pa'k an' dey had purchased land - went to livin' togethah. De low one, he died this evenin' about 4 o'clock an' de next evenin' dat othah one died at de same time.

(How old were you when you first began to receive visions?)

Ah wus 'bout - as neah as ah can think ah wus a li'le bit smallah den dat chile [the young girl on the porch with us].

(How old is she now?)

Ah don' know, honey [author is called "honey"']. But ah wus a li'le bit smallah den she.

CUBBY How old are you? [Asking child.]

CHILD Seven.

(Seven. You were about six or seven then.)

No, ah wusn' six, ah wusn' seven ah wus smallah den she an' ah dunno whethah yo' remembah it or not. Yo' know de colahed people dey carried dere religion diffrun. An' mah daddy, all mah sistahs an' brothahs de three wus bo'. He toted me tuh church dat night, to prayah meetin'. An' dey got in a ring aftah dey had done prayed an' ev'rythin'. An' ah wus de only li'le chile dere. Dey got in a ring an' dey j'ined han's an' dey wus wa'kin' roun', marchin', singin', Marchin' up Silver Hill[?]. Ah tells 'em all 'bout it now. An' when ah tells 'em about it ah think 'bout dat ring we wus marchin' in ah wan' to let 'im know 'bout it but he know 'bout it. An' ah tole - aftah den ah jis' wen' tuh ta'kin' an' ah seed 'im in mah baid - mah brothah got killed ah seed 'im when dey put 'im down de hole. Ah tole Mama 'bout it. Dey had a rope heah an' a rope heah an' ah jis' saw 'em puttin' 'im in de hole. An' three weeks aftah ah seed 'im we got a lettah an' he wus dead an' buried. Ah wus a li'le chile growin' on up. Mah step-daddy, he wus very mean tuh me. Sometime ah could eat an' sometime ah couldn'. Ah tole 'im, ah say, "Dat's all right." She'll tell yo', yo' couldn't tell 'im from a white man tuh save yo' life if he wus tuh wa'k up tuh yo'. Ah tole 'im - he cuss me out - an' mah sistah would cuss back at 'im. Ah wouldn' cuss. Ah say, "Dat's all right, yo'll need me befo' ah need yo'." He looked at me an' said, "Yo' black son-of-a-so-an'-so, ah'll nevah need yo'." Dat wus in 1913. Ah had done grown up an' ah ma'ried den. Ah wusn't young den ah had to git ma'ried 'cuz he wus mean sometime ah could eat an' sometime ah couldn'. An' so it ranned an' ranned, an' ranned down me until 1925. Ah wus in Tampa an' ah comes down from Belmont[?] Heights to go down tuh Madison Street an' tuh git mah husban's money. An' dey say, "Mr. Shelley fell wit a stroke." An' he tole 'em, "Mamie worries 'bout ev'rythin', don' tell 'er, don' let 'er know, she worries too ha'd [hard]. Don' tell 'er." So ah wen' an' mah cousin said to me, "Why yo' heah an' Mr. Shelley fell Thursday an' dey lookin' fo' 'im to die?" An' so when mah husban' came in, he says, "We'll fix suppah an' den we'll eat an' we'll pull out from heah at 12 o'clock tuhnight. An' when he did he sta'ted cryin' an' he had it on de lef' side an' had to untwist 'is nose an' he sta't tuh cryin' an' he looked up aftah me. An' ah would git down on mah knees ev'ry mawnin' befo' ah'd eat an' ah'd pray wit 'im an' feed 'im an' he'd look up in mah face. Ah heard dis thin', ah wus on mah knees prayin'. An' ah heard dis watah hittin' on de pillah an' ah got up. He looked up in mah face, he says, "Mamie." Ah says, "Suh?" He said a bunch of li'le han's don' know wha' we got to come down to, do we?" Ah say, "All right when he say dat somethin' peeled into me. Rem-

embah wha' yo' tol' 'im, he'd need yo' befo' yo' need 'im. Had tuh feed 'im, had tuh put diapahs on 'im jis' like a li'le baby. Ah left mah home in Tampa an' come heah. An' ah say tuh Mama an' dem, ah say, "Mr. Shelley gonna die. Yo' all sittin' aroun' heah behin' in 'is Mason's, 'hin' in 'is insu'ance," ah say, "he gonna die an' if yo' don' catch up dese thin's yo' gonna hafta pay." So ah went aroun' an' caught up ev'rythin'. He wus \$18 an' somethin' behin' in de Mason's. Ah caught up ev'rythin' befo' an' dat ole government man he come ast me, he say, "Mamie when yo' need me, lemme know." So Mama an' ev'rybody come on but he died an' ah stayed dere, me an' mah baby stayed dere wit dose men. Dey didn' have but nine - wanted tuh gimme six. Ah said, "No, ah tell yo' how tuh do it. Gimme two ev'ry night an' dat would give de othah's a chance tuh res' while de othah two - an' all of 'em wouldn' break down at de same time. Dey didn' have but nine. But dey did as ah tole 'em an' ah wus heah when dey die - an' mah baby. Dey say at death - when death comes, 6 inches is due tuh yo'. An'...

(Now wait a minute. *WHAT DO YOU MEAN 6 INCHES IS DUE TO YOU?*)

Yeah. *YORE BAID GITS TOO SHO'T FO' YO' WHEN YO' DIE. YORE FEET BE COMIN' OUT THROUGH DAT HAID OF DE BAID.*

(*YOU GET LONGER WHEN YOU DIE?*)

YEAH, SHURE - 6 INCHES...

(You get longer when you are just about ready to die.)

No - when yo' die.

(Oh, when you die you get longer.)

When mah baby wus bo'n _____ Miz Mamie _____
feet is jis' as col'. An' ah ta'ked tuh 'im.

Ah say, "If de Lawd wus tuh call yo' _____
but wha' ah've seed dat evenin' when he were dyin', ah don' like it. Ah come down heah dat Sunday - gonna take a nap an' ah couldn' take a nap. Ah jis' look-
ed up an' ah slumbah in mah baid. Hearse come ovah - hadda fog light an' anothah light an' anothah light up dere. An' tha' am'ulance look like it gonna run ovah
me an' a great big ole black bull wus in dat room. An' tha' Monday - tha' wus on a Sunday evenin' an' ah went back an' tole Mama an' 'em, "All right yo' come." Ah say, "All right Mr. Shelley gonna die an' yo' all gonna _____
an' so....If yo'll notice it it's a cinch dat ah wus sent - come in dat room.

(After he died or before he died?)

Befo' he died. It's a cinch to come in dat room. So Mama say...

[I turn off machine and then informant begins to talk about being born with a veil.]

(*TELL ME THAT AGAIN WHAT YOU WERE GOING TO TELL ME ABOUT BEING BORN WITH A VEIL - THAT'S THE REASON YOU HAD THAT GIFT.*)

Oh yes, ah wus bo'n wit a veil an' a frien' of' mine she had chilrun bo'n wit a veil. When dey git seeck [sick] she could tell when one git seeck it would be...

(Well now what did she do with the veil, did she keep it?)

Oh yes she kep' it in de bottom of 'er trunk. On accounta she would know - she had been tol' if yo' keep dose - but if yo' burn 'em up dey can't see spooks. But ah gotta daughtah can see 'em. She can see 'em. She wus bo'n wit it - my middle daughtah up de street dere. [*SOUNDS LIKE DUCKS QUACKING.*] Do you [Cubby] know Clara Montgomery?

CUBBY No, ah don'.

Yo' don' know 'er. Yo' don' go roun' wit Goldie's boys tuh de singin' do yo'?

CUBBY No.

Well mah li'le gran'daughtah she goes roun' wit 'em. Well, huh ont [aunt] she wus bo'n wit a veil ovah huh face an' when ah would carry huh out on de

po'ch - ah didn' know an' she nevah would look out in de da'k. Aftah she'd git in huh baid she'd bury huh haid.

(Why wouldn't she look at the dark?)

'CUZ SHE CAN SEE DOSE FACES - SHE CAN SEE 'EM NOW. BUT AH DON' WAN' HUH TUH SHOW 'EM TUH ME. AH UST TUH HAVE A GRAPEFRUIT TREE DERE AN' THIS MAN STAYED IN 'EM. AN' MO' DEN 'IM, A MAN DRESSES IN BLACK IN DE CORNAH OF DAT LOT OVAH DERE AN' DEY SEE 'IM BUT AH DON' SEE 'IM. AH DON' WANNA SEE 'IM.

CUBBY Is this because they were bo'n with this veil over their face where they can see these...

Uh huh, well yo' see if yo' don' do 'way wit 'em dey can see 'em. If yo' burn 'em up dey cain't see 'em, dey cut de vision so. Ah dunno wha' dey done wit mine, Mama don' know eithah. An' so wha' dey done wit mine - but ah can jis' see thin's an' tell thin's an' when enybody gonna die roun' heah ah see it an' ah tell 'em.

CUBBY Well, now bein' born with the veil an' yo' have visions - now that brings to min' fortunetellers. Can you tell fortunes or anything like that?

No, ah can tell thin's but ah don' tell fortunes. But jis' like ah tol' mah step-daddy, "You'd need me." Ah tole 'im in 1913 but it didn' come out 'til 1925. He lived from 1913 up 'til 1925 an' _____ ah tol' 'im he would need me befo' ah need 'im. Wha' did he tell me? "Yo' black so-an'-so, yo' son-of-a-so-an'-so ah'll nevah need yo'." But when he got ready tuh die den ah had tuh put britches on 'im like a baby. He thought of it, Gawd brought it back to 'im an' when he said, "Mamie," crying - ah looked down at 'im an' mah eyes got full of tears when ah...[cut in tape].

(We were driving past this woman's house and merely decided to stop and ask her if she knew anything. We saw her on the porch also a very elderly woman and this little girl around seven. I call them three young women. Unfortunately the older woman was full of aches and pains and we didn't ask her about anything. After we got rid of the train, or the engine, then the three roosters, then a bull dozer, that other noise you hear toward the end is a bull dozer. I will have to work over this story very carefully in order to get the essence out of it. We went over to Palmetto because there was a root doctor living over there. Mr. Cubby went in to see whether he was home. He probably was but the family said he wasn't there and might not get home until noon and probably wouldn't be back until 4 o'clock so we will try to catch this man again. We know his name but Cubby said tonight he would telephone him to see whether we could interview him.) [This notation was evidently added to the cylinder the same day, the night of our adventure.]

[We finally got rid of the noises by starting home. There had also been some noisy and nosy children at the beginning who suddenly appeared and began to play in front of the house. How did we git rid of them, by bribery? Later on in these interviews you will read Cubby and me discussing all these noises. A minute or so after leaving our informant's house, we driving on a second-rate or third-rate street, Mr. Cubby suddenly remarked, "He's following us!" His words sounded crazy! Had the root doctor's house or the *seeing* woman effected him! "Who's following us," I asked. He answered, "The Cop!" Completely surprised, I ~~mumbled~~, "Oh, No!" I looked up into the rear mirror. He was! Thinking quickly Mr. Cubby then added, "We'll find out whether he's following us." Within a minute, instead of turning left, going under and then up to the great north-south highway that would lead us back to St. Petersburg, Mr. Cubby continued along our poor road. The policeman went left!]

[To the reader unfamiliar with these volumes of HOODOO, there was no reason why I should have been afraid or annoyed by a policeman following me. Mr. Cub-

by was also unafraid, but as a black man and a taxi cab driver he was a little allergic to being followed by a policeman. One question we discussed on the way home, did the policeman just happen to be in the neighborhood or had someone, perhaps the *doctor's* house, called in to say a suspicious-looking white man with two black men were in the neighborhood? I am reasonably certain that no one had telephoned in a complaint about the noise. The *doctor*, named Walker, will appear later in these interviews.]

HERMAN HENRY TALKS ABOUT ANOTHER DOCTOR BUZZARD
ALSO HE TELLS US ABOUT HIMSELF

[As the reader has learned, some of these interviews in *HOODOO* are difficult to understand, frequently requiring the help of special knowledge in various fields, equipment I do not possess. Our present interesting and experienced man became one of my 3 assistants, despite his holding a full-time and responsible job. By being well-known and getting about he could keep his ears open and make enquiries. This interview itself was contribution enough. We will hear much concerning the man himself, as well as another *Doctor Buzzard* he apparently never saw. Place of interview is Mr. Herman's home, part of a black settlement of small houses closely packed. A few other things I add at the end of this recording after listening to it at home next morning - see final bracket at the end.]

CUBBY Before you get started, Mr. Henry, do you have a plug-in where I could plug this up? [Mr. Henry does something.] That's okay, I don't wanta...

HYATT (Would your batteries work, you think?) [All three discuss plugging in recorder, comments unclear.] [Comment by transcriber.]

HENRY This plug heah, ah have de radio plugged in heah, an' ah tell ya' wha' ah can do, ah can...

CUBBY No, you don't have to go to that trouble. [More discussion - not clear.]

(I'll tell you about *Doctor Buzzard*. *Doctor Buzzard* is in my book, yes.)
[More discussion about where to set recorder.]

(The voice you hear now is that of Harry Middleton Hyatt and this is Thursday, June 18, 1970, and we are interviewing Herman Henry. And Mr. Henry was born in South Carolina. We'll get to all this in a moment. We just started to say ~~some~~ thing and mentioned *Doctor Buzzard*. I...)

HENRY Regar'less of success an' money, 'is frien's, no mattah whut de trouble wus, he could always give yuh a *han'*. [Static bad here.]

(Uh huh.)

AT DE TIME AH WUS IN SUHVICE [military service] AN' AT DE TIME MAH WIFE HAD - [she] WENT TUH HIM - O' CO'SE AH KNOWED 'IS [DOCTOR'S] COUSIN BEFO' [this]. AN' SHE WAN'ED [wanted] ME OUT O' SUHVICE. [THE DOCTOR'S COUSIN WAS NOT INFORMANT'S WIFE BUT A MAN INFORMANT LATER CALLS MARKEE.] Dere was a numbah of young fellows aroun' dat did not wan' tuh go intuh de suhvice. An' he hadda temp'rary cuah [cure] fo' dat. Ah mean in 3 or 4 months dat he could give 'em a mixture - a cuah would las' dat long at keepin' 'em out of suhvice, called AH WAN'TA GIT IN AN' AH WAN'A GIT OUT.

(Oh! That's great [laughs]. Now what year was this?)

It wus in, uh, fo' instance see ah wen' in de suhvice in 1938.

(In 1938.)

'38 an' '40. An' see mah wife she wus bo'n in dis small place - li'le place 15 or 20 miles apa't [apart]. Achly [actually] huh ont [aunt] - see she's dead - an' well, so she [aunt] wus a *doctah*...

(Her aunt was a *doctor*?)

Yes, uh, so she [aunt] said.

(That's what she said.)

An' so, uh, she [aunt] knew a *Doctah Buzzard*. Achly [actually] ah didn' wan' tuh go in de suhvice at dis time mahself. An' in fac' ah wen' in suhvice, as ah said, ah stayed 18 yeahs! [Doctor Hyatt laughs - Mrs. Dyel.]

(Uh huh.)

An' o' co'se [of course] she wan'ed me out, so she wen' tuh *Doctah Buzzard*.

(Now where was *Doctor Buzzard* living at that time?)

Well at dis time - mos' of de time ah us'ly see 'im in Effin'ham. But achly he wus livin' on a li'le islan'. Achly he wus mos'ly tuh 'imself. Ah mean ya only make a date wit 'im. Achly ah nevah re'ly wen' dere wheah he wus stayin'. Jis' if ya wan'ed a intahview, jis' de same as ya intahview me. Jis' if he wan' tuh ta'k tuh ya. *SOMETIMES DERE'D BE THREE OR FOUR HUNDRED PEOPLE DERE AN' HE WOULD GO AN' JIS' DISSAPEAH*.

(Disappear?)

Ah mean he would go. He'll come an' he'll be dere. An' see, anytime ya can' [can't] jis' walk in tuh see 'im anytime ya wan' tuh, jis' ya as a indivijal [individual] all de time. He wouldn' go fo' dat, had tuh be 50 or 60 peopke.

(Oh yeah!)

[My preceding (Oh yeah!) is a little unseemly here. What I wanted to say was, you are confusing your *Doctor Buzzard* with those traveling magicians who a generation earlier, and even earlier, had called themselves *Doctor Buzzard* and had given performances in churches. After the performance they would help you solve your personal problems! Later on you will meet one of these *Doctor Buzzards* in the brief statement of CHARLIE HARMON; and you have already met one of them in *DOCTOR BUZZARD OF NORFOLK who makes one of those great entrances mentioned...says nothing, walks up to his side of the interviewing table, and then blows flames of fire out of his mouth at me.* (*HOODOO*, p.1515, v.2). Those 300 or 400 people suggest a revival meeting by an evangelist who called himself a *Doctor Buzzard*, or again this may have been an echo from former days and the magician.]

CUBBY You say that *Doctor Buzzard* was on a islan'? How did you get to this islan'?

Well ah...achly now he would come an' go. Achly it wus a mystery. [Doctor Hyatt finds this remark very amusing - laughs loudly.] [Hyatt, a very skeptical person should have controlled himself, perhaps I had been out of field work too long!] Now, see this cousin, Markee, see Markee wus a firs' cousin, an' achly he has some powah hissself. He couldn' achly do de work dat *Doctah Buzzard* could do but he could...anything...

CUBBY That was his cousin?

Dat wus 'is cousin. An' in fac' ah think he's heah [in St. Petersburg, Fla.] now.

(Here?)

Markee, yes. An' see...

CUBBY That's his firs' cousin?

Yeah, an' achly ah think Fanny [his wife?] wen' ovah befo'. Dat wus in '44 or '45. See ah wus goin' back an' fo'th on leave an' so many young mens, yo' know, didn't wan' tuh go in suhvice. Dat enytime dey wen' befo' de *Doctah* an' dis time he wus cha'gin' \$75. An' de Markee tol' me how long dis would las'.

But whethah he would give 'im de mixture, which wus \$250. An' dey had a invest-igation from the FBI.

(Oooh! Now before we forget it, what town was this island near?)

It wus off from Coopah Rivah. Do ya know wheah Coopah Rivah is?

(Oh yes, that's right at Charleston.)

Yes, but it's off by itself. Ya know. Ah've nevah been dere, now.

(Oh, you were never there. But the Doctor lived somewhere on an island off Cooper...?)

Off de Coopah Rivah bridge. [I had been across it several times years before.]

(Near the Cooper River bridge. Did you know the name of the island? Did the island have any name?)

Er, yuh, Parcill[?] li'le place dey call Parcill[?] Islan', an'...

(Parcill Island, I see.)

[This was not the Doctor Buzzard who died before World War II.]

An' whut it wus at de Markee splained [explained] tuh me - whut wus de ingred-ien's it would slow yore pulse beat an' yore hea't beat.

(Oh, he gave you a medicine of some sort?)

Yeah, give ya a medicine, a mixture wit sulphah in it an' somethin' else dat would las' achly about a month or 2 months, see.

(I see.)

Achly it wus fo' de hea't [heart]. Dat's why de FBI investigated 'cause dere was tuh many young mens had bad hea'ts. [All laugh.] _____

[Recording unclear.]

Dey cain't undahstan' why so many young men, yo' see?

(Yeah. Well now, only Buzzard could give these or could your cousin also give those?)

Yeah, well ah think he had dem but ah think he wus a li'le bit afraid of 'em hisself. He wus one o' these aides. He would set up ev'rythin', ya know, he...

(Oh, he was one of the field workers.)

Yes, but ah think he had de knowle'ge but he didn' have as thorough knowle'ge as Buzzard had. Whenevah dere wus a complicated case why he would say, er, uh, "We will meet at sech-an'-sech a place." An' dat's de only time ya would see 'im, only on special o'casions.

(Uh huh. Well did you ever hear of anyone meeting Doctor Buzzard or seeing him?)

Oh, oh, oh man, ah've met 'im mahself. [Laughs.] Shuah, shuah, shuah.

(Well tell us how did he look? What did he look like?)

[*RADIO CAN BE HEARD PLAYING IN BACKGROUND.*] Mos'ly la'ge, ah'd say. 'Bout 195 pounds, very dahk [dark]. An' as ah tol' ya dat mah firs' wife, he tole me whut mah problem would be an' which we wus divorced. An' jis' whut he did tell me did come true.

(I see.)

An' he tole me why, in relation tuh mah wife. People say dat...ah ma'ied huh in Effin'ham an' he tol' me how things would go an' jis' whut would happen.

ACHLY IN DE SUHVICE - SEE AH WUS A SUHVIVOR OF DE PRINCETON[?] OFF DE SHIP AN' HE TOL' ME, SAY...

(*WAIT A MINUTE. A SURVIVOR OFF OF A BOAT?*)

YES, AH...

(*WHAT HAPPENED TO THE SHIP?*)

THE SHIP WUS BLOWED UP.

(*OH, IT WAS BLOWN UP AND YOU'RE ONE OF THE SURVIVORS OF IT.*)

AH'SE ONE OF DE SUHVIVORS OF IT.

(*WHEN DID THIS ACCIDENT OCCUR?*)

IT OCCUHRED IN '43.

(In '43?)

Right.

(Can you give me the place or the date?)

Ah can give ya de date. Let's see, de date wus, uh, uh, Augus'...AH THINK IT WUS AUGUS' DE 8TH, UH, SEE UH, OUT OF ALL SUHVIVORS, ACHLY IT WUS 500 OF US ON DE SHIP AN' AH WUS 'MONG DE 7 OR 8 DAT WUS SAVED.

(7 OR 8? GOOD HEAVENS!)

7 or 8.

(What happened? Was it an explosion, a submarine or what?)

A SUBMARINE HIT DE SHIP. ACHLY...

CUBBY WAS IT A CARRIER?

OH, IT WUS A CARRIER, A BABY CARRIER, ACHLY IT WUS A CONVERTED TANKER. WE ONLY HAD 52 PLANES [SAYS PLANS] ON IT. BUT ACHLY WHUT HE SAID, WHUT HE TOLE WHUT WOULD HAPPEN, WHICH DID HAPPEN AN' STILL TOL' ME, HE SAY WOULD'N'T MAKE ANY DIFFRUNCE. 'CAUSE ACHLY DEY THOUGHT AH WUS LOS' IN ACTION. MAH DEATH WUS PAID OFF TUH MAH WIFE'S PEOPLE. PAID OFF. IN 9 MONTHS DEY DIDN'...ACHLY AH ONLY STAYED IN DE WATAH 5 DAYS IN DE RAF'.

CUBBY HOW WUS YOU RESCUED?

WELL...DESTROYAH [destroyer], THE 30TH FLEET. AH WUS RESCUED. BUT SEE AT DE SAME TIME DEY DIDN' HAVE ANY RECO'DS [records] 'CAUSE DE RECO'DS WUS LOS' ON DE SHIP. Dey didn't know whethah ah wus los' or...eithah way an'...

CUBBY Scuse me fo' cuttin' in, but now ah noticed you mention...you say yore wife had gone to Doctor Buzzard to get you out of de service. Well was this the way he was gettin' you out of the service?

Uh, sometime ah wondah 'bout dat. [HERMAN HENRY HAS A GREAT SENSE OF HUMOR. EVERYBODY LAUGHS LOUDLY.] [Comment by Mrs. Dyel the transcriber.]

Anyway, but ah knowed dis much dat she called 'im. De Markee...ah talked tuh de Markee an' since den ah only talked tuh 'im once. Uh, ah think he knew her ont [aunt] 'cause she wus s'posed tuh be a doctah also but ah don' think dey'd agree tuhgethah. Ya undahstan'? 'Cause ya know Doctah Buzzard - achly ah know fo' mahself he wus fo' real an' she wus jis' fakin'. Achly she wus good in mid-wife work ya know an' so fo'th an' she wan'ed tuh run competition, ya know whut ah mean? She couldn' compete wit 'im but ah mean...achly as ah see it, one way dat dey thought dey runnin' competition ya know on de side. ACHLY SOME MAH BUD-DIES IN SUHVICE, NO MATTAH WHUT YORE TROUBLE WERE, IF YA SEEN DE MARKEE, UH, AN' TALKED TUH "DOCTAH" BUZZARD - IF YUH TALKED TUH 'IM, DERE ONE THING DAT HE... ANYTIME, NO MATTAH WHO WUS SPEAKIN' TUH 'IM NOW IF YUH SAID HE LIKE TUH BE AD-DRESSED TUH WHUT HE IS. NOW DIS IS "DOCTAH" BUZZARD. AH SAY, "WONDAH WHY HE LIKE DAT?" AH SAY, "WHY YO' LIKE DAT?" HE'D SAY, "WHY, AH AM DE 'KING OF DE BUZZARDS. '"

(King of de Buzzards?)

HE'D SAY, "AH'M KING OF DE BUZZARDS." AH'D SAY, "WHY WOULD'N' DEY LET DE EAGLES, ER SOMETHIN' O' DAT NATURE?" HE'D SAY, "NO," SAY, "DE EAGLES STIRS DE NES'S BUT AH STIRS DE PEOPLE," HE SAY, "AH'M KING O' DE BLACK PEOPLE."

(Uh huh.)

AN' AH TELL YA SOMETHIN' ELSE HE TOLE ME 'BOUT A BUZZARD. HE SAID, "DERE CAN BE THINGS 50 LAYIN' OUT ON DE GROUN' AN' YA SEN' OUT A BUZZARD HE KNOW WHICH ONE IS IMPO'TANT AN' WHICH ONE IS NOT IMPO'TANT.

(That's right.) [I haven't the slightest idea what I meant by this.]

He say, "Ah know how tuh pick 'em out," say, "ah got a investigation." Well no mattah whut de trouble is, now he know ya when ya reach 'im. [This knowing you when you arrive, even before you arrive, is an old trick.]

(Uh huh.)

CUBBY Tell me this, you say now he said he was *King of the Buzzards*. Did he use real buzzards in his work?

Dat wus 'is slogan [unsure of word] dat's whut he love, de buzzards. He say dat why he uses de title. He wan's de clean - although they say he [a buzzard] bad, he like clean good things.

CUBBY But now I've heard a rumor that Dr. Buzzard carries a buzzard with him. Oh, he always had dose li'le three with 'im. Oh, shuah.

CUBBY Oh, he had 3 buzzards with 'im?

[3 is new, usually 2 or 4.]

Mos' o' de time, yeah.

CUBBY Where did he carry 'em at? On his arm or did they light on his shoulder? [Does Mr. Cubby sound a little skeptical?]

No, sometimes dey light on 'is shouldah an'...he played wit 'em all de time, see.

(Did you actually go to his house?)

No, ah didn' achly go tuh 'is house 'cause he came ovah from de islan'. But ah know wheah it wus. But de Markee...ah could've...

(In order to meet Doctor Buzzard you had to go through Markee?)

Ah had tuh go through Markee.

(You couldn't approach him personally? You had to go through Markee or somebody else.)

Markee, see achly de way ah - see ah usta box. Ah wus de Navy champion for quite a while, see.

(Oooh, good. What weight were you supposed to be?)

Ah wus, er, light-heavy.

(Uh huh.)

Huhman [Herman] Henry...ah think yo've heared o' me.

(Uh huh, well yes.) [Had I?]

An' through Markee _____ wus de firs' place dat ah met 'im. But achly see it's mah wife's ont by dem bein' in de same place. In fac' o' de inciden' dat happened between Doctah Buzzard an' mah wife's ont. SEE DIS BABY WUS BO'N WIT A VEIL OVAH IT'S FACE OR SOMETHIN'. BUT ANYWAY HE HAD TUH SURVIVE [revive?] DIS BABY. DIS BABY S'POSED TUH BEEN DAID. AN' SO DE MARKEE WEN' IN AN' GOT "DOCTAH" BUZZARD AN' HE BROUGHT DE BABY BACK ALIVE.

CUBBY From de dead?

Achly it wus dead. An' so de Markee...de baby wus 2 or 3 days ol'. Achly it wus daid.

CUBBY Well tell me this - was this baby relation to *Doctor Buzzard* or something de reason he brought him back or was this...? [Cubby appears to have doubts.]

No, ah think he did dat tuh show dat he had de powah.

CUBBY Have you ever had Doctor Buzzard do anythin' fo' yo'?

Shuah, shuah. Ah had...see aftah ah came back...an' still an' all dat's...
now _____ (unclear)

_____ (unclear)

he said, "You can keep dis woman if ya wan' 'er," he said, "but huh ont is de one dat caused yuh tuh have been sad." Now dis has happen tuh quite a few suhvice men but ah didn' think...ah didn' evah know dat she wus ma'ied befo', see?

(Uh huh.)

An' he related all dis tuh me - tuh me. An' say achly she didn' wan' tuh... she put it, jis' havin' huh fun, ya know. Becuz achly she wusn't but 19 yeahs

ol'. But ah thought she wus innocen' an' so fo'th, see?

(Yeah.)

Achly she tol' me dat *Doctah* Buzzard say ah turn dis back on yuh an' achly...

CUBBY Turn what back on yo'? [Some discussion between Henry and Cubby but it is not clear.]

He said dis...Doctah Buzzard...he say, "Dis one is a nice innocen' girl an' so fo'th an' ya might love 'er, but 'er ont is runnin' competition wit me." But aftah he brought dat baby back...he said, "Whut ah mean achly she jis' greedy fo' money. She usta be a good workah." He said, "Achly whut ah do ah do it fo' de good paht." He said, "Long as it wusn' good ya can laugh but," he said, "ah gonna turn de evil back on 'er." An' she dead - she died 'bout three yeahs ago.

CUBBY What evil had she done?

Well yo' see she had huh neice...[Dr. Hyatt says something - unclear.] She had huh neice, ya undahstan', set up dese marriages an' so fo'th wit de suhvice man. Dere's anothah thin' ah thought of, he's an officah. He say, "Dere's some cases ah cain't take if ah cain't do de good part up." He say, "Ah'm de buzzard, ah'm s'posed tuh be nasty but ah'm de cleanes' thin' in de worl'."

[Static bad several places.] . Dat wus 'is phrasing mo' or less.

CUBBY Yo' said somethin' tha' caught my interes'. He say, "I am de clean part of de worl'." In other words, Doctor Buzzard didn' put...as they say, cast spells on de people. He didn' do that...?

No, no. He removed thin's see but anytime somebody...he removed thin's an' maybe de way he did thin's a lotta people didn' like it. He said, "Ah'd do it tuh help people." See?

(I see.)

Said now...ah'm quite shuah he had de powah to de evil. Now if he wan'ed tuh kill someone, he said, "Ah've been offahed money fo' dat."

(Uh huh.)

He said, "But ah don' do dat." He said, "Now, if anyone else put on ya, ah can tell ya ah wusn't. But one thin' - don' mattah who it is, dis he made plain, he said, "*SOMETIME WHEN AH REMOVE IT FROM YA IT MIGHT GO BACK TUH WHEAH IT CAME.*" An' he said, "Now ev'rything," he tole me dis...like de Markee tol' me, says, "*EV'RYTHING DAT GAWD DO DE DEVIL GOTTA IMITATION FO' IT.*" He say, "Ah throw it back on 'em." Dat's whut he tol' me. Ev'rything Gawd do.

CUBBY *SO SAY FO' INSTANCE IF AH WENT TO ANOTHER ROOT DOCTOR AN' AH HAD THIS ROOT DOCTOR PUT A SPELL ON YOU AN' "DOCTOR" BUZZARD TOOK THIS SPELL OFF OF YOU, IT WILL COME BACK TO ME?*

YES, A'WAYS COME BACK TUH DE ONE DAT PUT IT ON. [THIS THEORY IS ENTIRELY NEW!]

CUBBY *OH, IT WOULD GO BACK TO THE "DOCTOR." AN' THAT'S WHERE THE EVIL OF "DOCTOR" BUZZARD COME BY. THEY WERE SAYIN' IT'S EVIL BECAUSE HE WOULD RETURN IT BACK.*

Yes, an' like he 'splained tuh me, he say, "Lissen it's no time fo' doin' evil fo' evil or eye fo' a eye." *HE SAID, "DAT'S HOW COME DE GOV'MENT DON' LIKE ME, SAY A LOTTA MEN DON' LIKE SUHVICE AN' AH DID WHUT AH DID TUH KEEP 'EM OUT DE SUHVICE."* *HE LIKE TUH PLEASE EV'RYBODY BUT YUH CAIN'T PLEASE EV'RYBODY.*

(THEY NEVER PUT BUZZARD IN JAIL, DID THEY?)

NO, DEY COULDN' EVAH...ACHLY DEY DIDN'T NEVAH HAVE NO EVIDENCE ON 'IM.

(Oh, I see.)

See, even de FBI an' so fo'th come. Dey said dat he wen' ovah to 'is islan'. Markee say dey achly couldn' touch 'im.

CUBBY You keep mentioning this Markee.

Markee. Ah'm quite shuah he is heah now.

CUBBY But ah mean who is Markee?

Dat's 'is cousin, his firs' cousin.

CUBBY Oh he's a firs' cousin of Doctor Buzzard.

(Doctor Buzzard's cousin, I see.)

CUBBY Tell me this now. Ah've heard there are three or four Doctor Buzzards. But dere is only one orig'nal.

(One original.)

CUBBY Was he a black man or a white man?

Gawd, listen he's darkah den yuh are. [Laughs.] He's re'lly black dere's no question 'bout it.

(Do you know where he came from? Have you any idea where he was born or anything?)

Markee said he thinks he wus bo'n somewhere aroun' Yamasee. Ah think it wus out from Effin'ham. Yuh see aftah he came from dat enviro'men', as ah undahstan' he didn'...as MARKEE SAY, HE WUS BO'N WIT A GIFT. He wus eithah bo'n wit it or someone taught 'im. 'Cuz he have all kin'a medical degrees an' so fo'th. But how he practiced dis an' got it ah dunno. Dis wus a mystery to ev'ryone.

(He would also heal people?)

Shuah, he would do it. Shuah he would heal. He said he have had de gangstahs an' so fo'th to come in an' ask questions an' set 'im up wit a numbah or...he'd nevah deal wit 'em if he knowed dey wus crooked. But no mattah whut yore help wus, fam'ly problems, so fo'th, jis' whut ya wan'ed. He tried tuh satisfy de indivijal. HE KNEW YA BEFO' YA GOT DERE. [I referred to this before. H.M.H.]

(I see. He knew you before you got there.)

GAWD, HE'LL TELL YA YORE FAM'LY NAME, WHEAH YA CAME FROM AN' HE ACHLY HE WOULD KNOW YA. AFTAH YO'D MET HE'D TELL YA, "AH KNOW YORE PROBLEMS."

(In other words you came there and you didn't have to explain anything to him at all. He knew everything about you.)

He'd know somethin'

[Talks softly and there is static here.] [Mrs. Dyel.]

AN' DE QUEERES' THIN' HE WOULD KNOW WHUT YORE PROBLEMS WUS, WHO YA WAN'ED TUH TA'K 'BOUT, WHO YA GRAN'MOTHAH AN' GRAN'FATHAH WUS, WHUT YUH AGE. MARKEE DIDN'T GIT DAT INFO'MATION. HE WOULD TELL YA DAT NO SOONAH DEN HE SPOKE TUH YA.

[These words of 1970 I had heard previously from my first root doctor back in Richmond, Va., in 1936, and here they are: I'M A SON OF A MOTHER THAT COULD EVEN "DOWN-TELL" YOU (= SMOTHER YOU WITH WORDS) - SHE WALK IN HERE AN' CALL YOUR NAME, TELL YOU WHERE YOU LIVE, TELL YOU THE NUMBER OF YOUR HOUSE, HOW MANY CHILDREN YOU HAD, WHETHER YOUR WIFE WAS LIVIN' OR NOT, W'A KIN'A HAIR SHE HAD, HOW OLD SHE WAS, W'A HER NAME IS. THAT'S THE KIN'A MOTHER I HAD. (HOODOO, p.936, vol.2.)

This man just quoted was from Greensboro, S. Car. You will not understand HOODOO unless you realize my preceding first root doctor is not lying. He had been brought up in a special atmosphere of overstatement, sweeping gesture, enthusiasm, etc. Add visions, dreams, an out-worn view of the Bible and other elements, and you will have a special problem.]

CUBBY Before we get invo'ved wit that, I'm still puzzled on this gettin' out of the service. You said that your wife wanted to get you out of the service. Did you get out right aftah this boat explosion or what have you?

No, ah didn' get out...

CUBBY Before you go into that answer, would you answer this also with that? YOU SAY YOU SPENT 18 YEARS IN SERVICE, UH, AFTER 18 YEARS IT WOULD SEEM TO ME YOU WOULDN'VE [would have] MADE A CAREER OF IT, OUT OF THE SERVICE WITH 20 YEARS.

WAS THIS THE SPELL THAT WAS CAST UPON YOU TO STOP YOU FROM COMPLETING YOUR CAREER OR WHAT?

WELL SEE AFTAH AH HAD SPEN' SO MUCH TIME IN DE OLYMPICS, SEE DEY GRANT ME DAT MUCH TIME 'CUZ AH COULDN' ACHLY...SEE, AH COULDN' GET ANY MONEY.

(NOW WAIT A MINUTE, WHAT DO YOU MEAN? DID HE SAY THE OLYMPICS?)

YES, A COUPLE O' TIMES AH FIGHT IN DE OLYMPICS ON DE ALL-SUHVICE LEAGUE, SEE. BUT YA KNOW AH'VE BEEN IN DE RING WIT' SUGAH RAY AN' JAMES BOND[?] AN' BIG PAT ELLIS[?] AN' SO FO'TH. SEE, ACHLY BY ME BEIN' IN DE SUHVICE, DEY COULDN' GIVE ME ANY MONEY. [NAMES UNCLER EXCEPT FOR SUGAH RAY - MRS. DYEL.]

(I see. I see.)

So my _____ said we would grant 'im dese las' 18 months, see. So dat means he got 18 years, see dat's why dey grant me de res' of dat tuh make up fo' it, see?

(Oh good, good.)

Dat's de only good thin' dey achly done. See, dey wouldn' give me any money b'cuz dey wusn' allowed tuh. See ah wouldn' wanna go tuh school wit no scholarship, but ah couldn've wen' undah de GI Bill so dey jis' granted me dat much time.

(I see. By the way how was *Doctor Buzzard's* charges, how did you pay him?)

Well achly, he'd know - he'd know whethah yuh wus sincere or whethah yuh wus lyin'. Ah dunno, he wus a strange one. Achly ah dunno...achly ah don' think he wan'ed...achly he had whut he wan'ed. He had ev'rythin' he wan'ed.

(Well now if you went to him for help and he helped you - then did he charge you for that?)

No.

(He didn't charge you?)

No, he didn' charge me.

(Did he charge these young service men for getting out...?)

Shuah. He charged some and some he didn't.

(I see.)

'Cuz achly if ya wen' befo' 'im - he know yore condition.

(I see.)

AN' ACHLY...YUH HAVE ANYTHIN' YUH WAN' TUH, YUH WAN' TUH CONTRIBUTE SOMETHIN' TUH 'IM OR IF YUH DON', IT'S ALL RIGHT. 'CUZ HE ACHLY HE KNEW...

CUBBY DID HE TAKE IT IN 'IS HAN' OR HOW DID HE TAKE IT?

[Mr. Cubby's question about whether *Doctor Buzzard* took money out of client's hand comes from Mrs. Brooker the healer, not her interview but our comment on her interview, which separately follows interview.]

No, he had a vase he would put whut yuh contributed in dat vase an' as he said...Markee knowed about he sometimes would, uh, he brought characters here who wan'ed tuh pay 'im, he say, "No."

(Recording very bad here.)

He a'ways wan's tuh deal wit de real people. He say he had evahthin' he wan'.

CUBBY You say Markee lives here now. Is there any possible way you think that we can contact 'im, or you could contac' 'im, or you know someone that could contac' him?

Yo' see Markee had a daughtah, Vera. Ah think he wus heah fo' huh graduation. Dat been 'bout three of fo' days. Achly ah seen 'im.

CUBBY You say he was a aide to *Doctor Buzzard*. Do you think he's here in this area doin' the work or was he here, like you said for graduation?

Ah think he is still heah.

CUBBY Do you have any reason to b'lieve he is probably doin' rootwork here?

Well ah think so. Achly ah don' know 'is bus'ness but

(Recording very bad here.)

In fac' de people git de wrong impression, he wus achly heah to he'p 'em.

(Yeah. Well, that's right.)

He's not a...he don' let...now lissen he don', *Doctor Buzzard*, like ya said now, he screens 'em hissself an' he knowed whethah dey have good intentions or bad intentions. *HE'S GREAT HISSELF. HE SAYS, "NO MATTAH WHUT AH DO...ABOUT MAH POWAH...WHEAH AH GIT MAH POWAH FROM."* HE SAY HE DUNNO. HE A'WAYS SAY, "AH'M HEAH TUH STA'T [start] WIT".

CUBBY Let me ask you somethin' now. Yo' don' have to answer this if yo' don' wan' to. You've been here in St. Petersburg a long time.

On an' off.

CUBBY Do you know of any root doctors aroun'? Anyone who knows one? [Static here ruins most of the next few statements - can't understand enough to transcribe.]

CUBBY I WAS GOIN' TO ASK YOU ABOUT BISHOP WOMACK.

BISHOP? HE'S A HEALAH TOO. HE MAY BE HOME BUT...HE'S A GOOD FRIEN' O' MINE TOO. BUT NOW IF YUH JIS' WAN' TUH MEET 'IM AN' INTAHVIEW 'IM NOW. AH HAVE TUH BE FRANK WIT YUH - THIS MUCH NOW AH DUNNO WHUT YUH WAN' - GOOD OR BAD. 'CUZ MAYBE IF AH TA'K TUH 'IM NOW HE MAY SPEAK SOME, AH DUNNO.

CUBBY THE REASON I ASK YOU THIS, LAS' NIGHT WAS SOMEONE TOLE US ABOUT...

YEAH, DE BISHOP IS A HEALAH.

CUBBY WELL YOU WOULDN' HAVE TO GO THERE WIT US, I MEAN WE WOULDN' EVEN MENTION YOUR NAME OR SAY YOU WERE THE ONE THAT TOL' US.

IT WOULDN' EVEN MATTAH BECUZ HE HAD A "CULTURE SECT" IN PALMETTO. HE ALSO HAVE TWO CHURCHES HEAH. AN' HE'S HEAD OF A CULTURE THEAH.

CUBBY A culture?

A culture, yes. An' he...

CUBBY Now...a woman...now I want to get back to this woman 'cause I thought you were talkin' about Bishop Womack.

No, dere's a lady stayed nex' tuh yuh. Ah call huh name 'cuz achly huh husban' died 'bout three yeahs ago or bettah.

CUBBY [Says something - not clear.]

Uh huh, on 21st...

CUBBY I have two - wait a minute ah have two ladies stayin' there. There's a lady stayed on de cornah on dis side. You mean the old lady on this side or... Now there's another lady stayin' on the side of me in the second house - little house. I live in the big house.

Yuh know, de lady name is Davis.

CUBBY Davis, she stays on dis side, yes. All right, huh husban'

[More than one person talking - words jumbled and also static.]

CUBBY Do they do root work?

Yes, root work. She's a healah. Achly she's a *root lady*. Achly she goes both ways. [They all laugh - Mrs. Dyel.] [Exclude me from the laugh - Hyatt.]

ACHLY HUH AN' HUH HUSBAN', AH TELL YA, AH TELL YA WHUT SOMEONE ELSE TOL' ME. DIS IS CONFIDENT'AL DAT AH'M TELLIN' YUH. UH, HUH HUSBAN' DID SOMETHIN' AN' SOMEONE ELSE "TURNED" IT "BACK" ON 'IM, SEE.

[To *turn back* - to reverse the spell - is a technical term. To believe this gossip about the husband makes you a - you will soon meet him!]

CUBBY So he died?

HE DIED. HE DID SOMETHIN' WRONG AN' HE SAY, "ANYTIME DAT AH WORK IN GOOD FAITH, AH DON' PROMISE AH KNOW WHUT AH'M DOIN'." HE SAID, "ALWAYS REMEMBAH DIS," HE SAY, "GOOD ALWAYS DEFY EVIL," AN' SAY, "A LOTTA PEOPLE SEEM TUH HAVE

DIS POWAH BUT DEY DON' KNOW HOW TUH USE IT." [Is informant talking about husband Davis or Markee, or whom?]

AN' JIS' LIKE HE SAY, HE SAY, "REMEMBAH DIS, GOOD ALWAYS DEFY EVIL." HE SAY, "NO MATTAH WHUT GAWD EVAH DONE WIT YUH DERE'S ALWAYS SOME OF DE DEVIL'S IMITATAHS." HE SAID, "DE REASON AH LIKE DE BUZZARD IS 'CUZ DE BUZZARD THROWS IT BACK IN THEIR FACE."

CUBBY Before we get on to somethin' else, now you got me puzzled b'cause Mrs. Davis she's been livin' nex' tuh me since about a year ago nex' month. An'... [somebody says something] know she have a lotta company too.

AH BET SHE DON' LIVE WIT ANYONE. [MRS. DAVIS WILL GIVE THE REASON WHY.]

CUBBY No, she keeps to herself. But what I'm tryin' to say is, does she know that you know about her?

Right. She should know. [Laughs.]

CUBBY Bein' her lan'lord, see because I'm the lan'lord of this property up there, I would feel sort of skeptical about goin' to her myself, you know.

Yes.

CUBBY So what I wondered was if you would confront her and explain to her... we'll give you a better idea of this work an' let you talk to her.

(We'd like to talk to her.)

Now yuh know she'd prob'ly ta'k tuh me an' ah...she kinda skeptical but ah think ah...'cause ah tell ya de Markee...he knows dat ah'm a hones' person an' now he'll tell me thin's but he don't tell anyone else. Mos'ly...ah'm not mos'ly intahested but he tell me many thin's. Whut happens if ah...Mrs. Davis..I do go ta'k tuh huh?

(How are you going to handle the situation?)

Ah mean dat's been huh life an' huh husban's, now ah know dat.

CUBBY I would let 'er know really that I would never reveal it. Because I don' have any concern of it whatsoever.

Dis _____ (Bad recording.)

(You're just thinking of the money end of it, for her. She'd want to know what she's going to get out of it, is that what you mean? Well we could do something about that.)

CUBBY He [Doctor Hyatt - Mrs. Dyel] would talk to her himself. I mean if she is willin' to talk.

Ah will talk tuh huh...how should ah put it tuh huh?

CUBBY Explain to her wha' he's doin'.

SHE HAS CERTAIN POWAHS. YUH WOULD LIKE TUH KNOW WHUT SHE CAN DO AN' WHUT SHE CANNOT DO, IS THAT WHUT YUH...?

(NOT ONLY THAT BUT I WOULD LIKE TO KNOW, FROM THE PROFESSIONALS, HOW THEY GOT INTO THE WORK - SOME OF THEIR EXPERIENCES. FOR EXAMPLE LET ME GIVE YOU A QUESTION I HAVEN'T ASKED YET. WHEN YOU WERE GROWING UP AND EVEN LATER ON, DID "DOCTOR" BUZZARD ALSO HAVE WHITE CUSTOMERS?) [Voices are beginning to get very rapid.]

Oh, Gawd yes, yes.

(Good, good.)

In fac' he had mo' white customahs den he had black.

(That's what I wanted to hear. That's part of the investigation.)

Shuah, shuah, he did. Gawd yes.

CUBBY Did they have any white root doctors aroun'?

As ah said dey had imitatahs. He wus, de Buzzard, he wus de...yuh see...Now achly he could, he had de powah, no mattah whut yore ailmen' wus when yuh see de doctah, he could heal yuh no mattah whut it wus. Like de doctah say, de MARKEE,

HE SAY DE BUZZARD COULD SEARCH YORE HEART. HE KNOW IF YORE INTENTION BE GOOD OR BAD. Now rega'dless whut yore intention wus - he been offahed - he said [I could only get enough of this to get the idea Buzzard had money - Mrs. Dyel.] Dis man says he got \$10,000 in 'is pocket an' he don' wanna make a fool of 'is-self fo' somebody else. He said yo' go back _____. He say, "Ah don' wan' yuh money." De doctah kep' so much money, he couldn' even count it fo' [far] as dat concerned. He kep' money, trunks of money. Achly at one time dey confronted him an' jis' take his money _____.
[Impossible to transcribe.]

(You said he helped some of the boys to keep them out of the service. Did he ever help boys in court scrapes?)

Oh, oh, shuah. He would. Do ya remembah when dis happened in Atlantic City, wit de Ku Klux Klan?

(Oh yes, you remember that Ku Klux Klan?)

Ku Klux Klan - an' he didn' only reveal dat de poleece chief name. Remembah when he got him indicted? An' tol' 'em jis' whut 'is pa't wus in de Klan an' who dey had set up fo' 'im. Shuah.

CUBBY Tell me dis now, I recall back you say somethin' about Doctor Buzzard brought a baby back to life. How long did dis kid live aftah he brought him back to life.

Oh, he's 'bout 12 or 13 now.

CUBBY He's still alive.

Shuah, shuah. An' achly now dis same poleece chief, he wus makin' dis likker an' so fo'th - messin' roun' an' he got 'im busted. Said, "B'cause ah could even tell ya who ya got sellin' it fo', how long ya been selling it." He revealed all dat to de FBI.

(This is the end of the first side of Herman Henry. There are four of us here. You've heard four separate voices here. I'll explain them on the next side. These four voices you've heard, Mr. Cubby, Charles [this was his first name, not yet knowing last name], Mr. Herman Henry and myself. Let's close up this side - flip it over. How'll that be?)

(You see what I want primarily - now there are people that can give you one story and that sort of thing. I would like to interview a few professionnals - just the way I did in that second volume - who would tell me about their work. I mean they don't have to reveal secrets or anything. How they got into it. Now sometimes a person doesn't know where the power comes from, you know that. Buzzard himself couldn't explain his powers, probably. But he could have told me when he first began to feel that he had this power and he could explain some of his work and experiences he'd had and things of that sort. And, of course, as you say...not only are the colored people skeptical. You know when that... one from Illinois I did among the white people. When that first edition came out in 1935 I gave a copy to the library. I sent a copy to the _____ reviews but not to the local newspaper. And a reporter came around and he saw this book. This book was right there, it was just for this county. He wrote a long review, 2 columns in the newspaper. It was a very good review but at the end he said, "If these things exist..."most of the things, about 9/10 of the things which were said were all about white people. I had some colored people but this was all about white people.)

Shuah, shuah.

(And he said, "If this sort of thing is going on"...Adams County has a wonderful school system, "we must be...we're just like the hoodoo people of Haitii and the Pennsylvania Dutch.")

Funny thin' happened tuh me when ah wen' to [name of town in Hatii), Haitii.

wus called de clean people, dey nevah mixed wit no [car honks]. Dey had to come from...

(Out in the country.)

Yeah dey had tuh come from jus' from dey're faith.

(Before I forget it, what did they call this type of work in your boyhood? Did they call this rootwork or witchcraft or hoodoo? What did they call this type of thing? I mean where you were brought up.)

Dey were called de root of mystery.

(You're talking about Haitii, aren't you?)

Yes ah wus talkin' 'bout Haitii den.

(In your country where you were brought up.)

Ya mean in Ca'lina?

(Yes, in South Carolina, what did they call it?)

Achly ah would - dey would call it hoodoo. 'Cuz dey would...uh, achly dat nevah wus splained tuh me. It wus min' ovah mattah. But achly whut yore faith wus dat whut...

CUBBY Tell me this now, hoodoo and stuff actually stemmed from...

Dis whut ah - dis mah undahstan'in' of de whole outlet of - heah's some medicine ah had _____ an' achly it do happen an' will happen as he say would happen. Now yo' set yoreself to do good an' evil. An' if yo' have in yore conscience to do good - maybe dat do dat _____

[Material is getting more and more difficult - here I can hear enough to understand that he is talking about somebody handling snakes.]

(Have you been back to South Carolina in recent years - back in your old country where you were brought up?) [The voice of Dr. Hyatt is very rapid but because he speaks plainly I can still understand what he is saying most of the time.]

Gawd, yes.

(Has it changed much?)

Not in dat connection, it hasn't. 'Cuz it's handed down see, from de mothah to de son and daughtah an' no mattah where she is - in college or so fo'th, it's handed down.

(I see. Would you say that belief about the things...say now for an example, like believing in *Doctor Buzzard* and his work. Would you say that that is dying out at all?)

No, ah think now mos' of de thin's he said would come true. He showed ya *why* and when. *BUT AH WOULDN' SAY IT'S DYIN' OUT, NO. AH'D SAY IT IS BEIN' HANDED DOWN.* See b'cuz dese people b'lieve in tradition, see.

(Yeah.)

THIS IS THE GREATEST CUAH [cure] now. IT'S BETTAH DEN MEDICINE. If dey put yuh on medicine dey say, "Ah put yuh on a diet," say, "maybe 9 or 10 months," an' say, "yuh lose so much weight." But this happen now dat yuh see. *AN' HE SAID ACHLY HE COULD DI'GNOSE YUH DIS MOS'LY DEALIN' WIT YORE MIN'. AN' ALSO IT WOULD HEAH YA BODY.*

(Uh huh.)

CUBBY What I'm tryin' to get at is this - do you feel that - even though this is handed down - do you feel that the work itself is changed any? Do you feel that rootworkers, those who administer witchcraft still carry on the same way as the people back in your time when you were a chil'? Do they still work the same way today, has it changed any?

It's still there.

CUBBY Well now I ask you awhile back about someone else. Do you know a

TV repairman by the name of Andy Williams?

Andy Williams?

CUBBY Yes.

Shuah man...

CUBBY We went out yesterday mornin' to see if we could

[Static and interference - voice is also weak.]

Listen an' one of dose thin's happened tuh 'im which came back on someone else

3 yeahs, he wus in de hospital an' dey couldn' git no di'gnosis, x-rays or anythin'. He weighed 235, now he down to 50 lbs. Yuh speakin' of Andy Williams?

CUBBY Yes.

Went tuh ev'ry doctah...[One of the commonest phrases in HOODOO!]

(He could tell the story about his own cure at least. What happened to him? Was a spell put on him or what?)

Yes, a spell wus put on 'im through 'is wife's ont. An' in fac' it a'mos' taken 'im away. 'Til Markee got in contac' wit 'im he couldn' eat anythin', he couldn' sleep, he couldn' do a thin'. In fac' he didn'...dey had tuh git 'im off de bed two or three times. An' he stayed in Veteran's Hospital 3 yeahs, 3 yeahs. An' when de Markee ast 'im, "What wrong wit yuh, Andy?" He say, "Ah know wha's wrong." Dat's on a Tuesday an' like ah say 10 minutes aftah he wus healed he said, "Ah have tuh *turn dis...*" Achly 'is wife wusn' - but 'is ont wus achly de evildoer. Dat's de only way yuh can...He said, "Ah don' wan' anybody hurt." He said, "No, yore hurt." ...[Cannot understand rest of sentence.] Andy would pray an' ev'rythin' but dey jis' wouldn' turn 'im loose.

CUBBY How long

?

Wusn' 'is wife, it wus 'is ont. Yuh see, HEAH'S [how de] THING WUS - SEE DEY STAYED, HIS ONT AN' ALL HUH PEOPLE STAYIN' WIT ANDY AN' HE HAD...IN FAC' DERE WUS ? LIVIN' IN DE HOUSE. [Children heard in the background.] DEY WOULDN' WORK OR ANYTHIN', DEY JUS' LAZY. HE PUT UP WIT DAT FO' JIS' ABOUT 2 YEAHS. AN' DEM PEOPLE DIDN' WANNA WORK, JUST SIT UP DERE AN' EAT AN' SLEEP. HE TOL' DEM DEY HAVE TUH MOVE. ACHLY HE GOT 'EM JOBS - DEY WOULDN' DO ANYTHIN'. SO HE TOL' 'EM TO MOVE OUT O' DE HOUSE AN' DAT'S WHUT HAPPENED.

CUBBY [Says something.]

He tol' 'em dey had tuh git outa de house an' so 'is ont [her aunt], she said, "Ah'm not goin' tuh do anythin' tuh him." BUT ANDY HAD MONEY DEN, SEE. ANDY HAD FO' OR FIVE THOUSAN' DOLLAHS. HE HAD BEEN DEALIN' WIT NUMBAHS AN' SO FO'TH. [Children are getting noiser.] HE USTA BE A PICK-UP MAN FO' DE NUMBAHS HEAH IN ST. PETAHSBURG WHEN DEY'D TRANSFER 'EM TUH CUBA, YUH KNOW, AN' SO FO'TH. AN' SO SHE TRIED TUH...AH TELL YUH WHUT SHE PUT ON 'IM, "DE SIGN OF DE PA'M" ON 'IM. [Probably only time I ever hear this word. H.M.H.]

(The sign of what?)

De sign of de pa'm.

(The sign of the palm?)

Yeah.

(Yes, yes.) [This spell would cause him to die slowly.]

So dat he would die slow

An' aftah _____ she wus so shuah. An' as ah tol' yuh, dat's when whatcha callit sen' fo' de Markee in Cuba. Dey thought he wus gonna be dead an' dat's when...Dat's when de _____ tol' 'im whut he had tuh do. An' aftah she come in _____ "Yore wife know about it." He said, "Now de only way ah can git dis offa yuh - ah can turn it back on one of dem." He said, "Ya have 2 mo' days tuh turn it back or keep it or ya gonna be dead by Friday." An' Andy wus down on 'is knees

aprayin'. He tol' 'im, he say, "Whoevah put dis on, turn 'im back..." An' dat same Friday _____ died at 4 o'clock.

[Voice has become so distorted I can't tell who is speaking and only about half of what they are saying. Everybody sounds like Donald Duck. I can get the idea only - they are discussing possibility of speaking to Andy and also Bishop Womack. All this second side is very poorly recorded. *THERE IS ALSO CHILDREN HEARD CONSTANTLY IN BACKGROUND.*]

(The bad recording on the second side of the cassette was due to the fact that the children were just outside of the house in which I was recording. They were making so much noise that Cubby, who was controlling the cassette, turned the batteries up very high and that weakened them and that makes the voices sound tinny and very rapid on this side. I'll go through this again and I'll make comments on it to point out what happened there.

I must make a comment about these houses where this was yesterday. Yesterday was Thursday and this is the second side of this Herman Henry cassette. These houses are only about 15 feet apart. I've never seen them so crowded. They are in little rows, short streets. I must give a complete description of them. I want to get a photograph of the four of us together and probably right there where these houses are, we'll see.

I was very much impressed with Herman Henry. He was fascinating. It was unfortunate that the recording of this second side is so bad. It isn't as good as the first side naturally but there are things on it. I think he is going to be quite a help to us.

The reason we didn't...he had electricity, but the reason we didn't use it was because he had a short and I was afraid something might happen to the machine.

We also made a mistake - Cubby started...took his cassette and started to record this. I gave him some new batteries and he missed this bad side. He should have been recording this side. We would have had it had he tended to that rather than bothering about recording my machine. Well, you live and learn. I am going to interview Henry again. I think he knows much more than he has told me.

I am making these comments on Friday morning. I'm going over this film. I got up at 4:30 this morning and I'm waiting now for breakfast - to go out for breakfast. This morning I am supposed to interview Mrs. Davis at 9:30. She seems to be an interesting and intelligent woman. I haven't the slightest idea what I will get. Now, the first thing, on the way down there I must stop and get some batteries put in here.)

HERE IS THE MRS. DAVIS WE MENTIONED
IN THE PRECEDING HERMAN HENRY INTERVIEW
SHE A HEALER LIKE HER DECEASED HUSBAND
HAD HAD GREAT EXPERIENCE WITH PERSONS
BELIEVING THEMSELVES TO HAVE BEEN HOODOOED
SHE APPEARS WITH AUTHOR AMONG ILLUSTRATIONS
AT END OF VOLUME 3 HOLDING HER GLASS PAINTING
DESIGN SUGGESTED TO HER BY SPIRIT OR VISION

[Since most hoodoo men and women - whatever name they call **themselves** - are also healers of one kind or another, the following **interview from a healer of experience** should be of special interest. Fortunately also **we occasionally**

talk about hoodoo beliefs and work. To save space I have eliminated the first ten complete pages and have made a few deletions contributing little or nothing to our main purpose. On the other hand, almost every grunt or mumble of approval or mere noise - oh, uh, ah, huh, mm, hm, I see, etc. - has been retained, mine being my African drum-beat rhythm or Greek chorus, or as you can see, my constant participation all through these 5 volumes.]

[As I just said in the preceding introductory bracket, ten pages of text precede my following opening question, pages interesting but not concerned with her professional life. Perhaps a little doubtful about the choice of words, I now stumble into the question I had wanted to ask sooner.]

(When you were a child did, uh, did, did, uh, you ever hear any stories about a person having a spell put on him? And, uh had to go to some sort of healer or a person who could take off this spell? To get the spell removed? Did you ever hear any story along that line?)

YES. YES.

(Uh, could you tell me uh...)

AN' AH HAVE SEEN THAT.

(Well...)

AN' IT'S ALL JIS' REAL SIMPLE.

(Well could you tell me uh...)

Uh.

(Give me an account of what you heard or saw.)

UH, AH IN MAH LIFE - WHEN AH MARRIED, AH MARRIED A "WITCHCRAFT MAN."

(YOU MARRIED A "WITCHCRAFT MAN?")

HE'S KNOWED ABOUT IT. HE KNOWED ABOUT IT.

(Uh, he knew all about it?)

He knowed all about it.

(I see.)

He was uh _____ an' suh some be blind, some couldn't hear, some had *breakin'-out skin*, looked like *breakin'-out skin*, an' he would cure those people.

(Well I have no doubt about it.) [That he healed some of them.]

[What an opening for a direct question, which I did not attempt at this time. She could see that both my hands were covered with *breakin'-out skin*! Later you will hear about healer Brooker blessing them, also a hand lotion Prophet Warkiee Sarheed offered to prepare.]

He would cure those people.

(Yeah.)

But he wouldn't go [to] the drug store an' buy anythin'.

(Uh huh. Uh huh.)

He would go [to] the woods an' get his *herbs*. That cured those people sick.

(Mm hm.)

An' if they did like he told them - an' then he could - an' in some come to him an' he could tell them, say, "Yo' nevah get cured 'cause yo' don't do like yo' was told to do."

(Mm hm.)

Say, "Ah could cure yo', but yo' won't do like ah say, but [there is] one way to cure yo'. We have had peoples to stay in the house with us 3 months.

(Mm.)

Fo' 4 months at a time.

(Oh.)

As a strangah, we didn't know who they were. They just come an' needed help.

(Uh huh.)

But to heal those peoples an' to make them go by his command to heal them, we kept 'em at our house.

(DID UH, DID UH PEOPLE CALL HIM A "WITCHCRAFT PERSON?)"

[That could have been a dangerous question and end of interview! Notice how she handles it.]

WELL THEY, THEY, THEY CALLED HIM A "WITCHCRAFT PERSON" THIS WAY. OTHAH PEOPLE WOULD DO THE DIRT AN' HE SAID HE KNOW HOW TO WITCHCRAFT A PERSON, BUT HE WOULD NEVAH DO THAT.

(That's right. In other words he, go [does] he...)

He was a healah.

(...he was a good healer.)

Uh huh.

(But a lot of people are scared of you just the same.)

Yeah, well that's the way it wuz. The peoples in the city where we went, were livin' at, they didn't believe in it.

(I know.)

Until somethin' like that happens...

(Uh huh.)

...to them [she continues preceding clause] 'cause we was in Louisville, Kentucky, an' 'um it was a woman comed to our house and she just scratched, yo' know?

(You just scratch all the time?)

All the time she scratched.

(Yeah.)

Just couldn't be still. So ah said, "Oh," ah said, "yo' mus' been out in the woods somewhere an' got some kinda itch." She said, "No," said, "this been on me now fo' about 5 years," said, "an' there ain't no cure fo' it." Ah said, "Oh, there ain't no such thing" [as no cure]. An' then ah said, "If yo' believe in the Almighty Gawd," ah says, "can cure anythin' ah said, "Uh, uh, if yo' believe in Almighty Gawd," ah said, "yo' could be healed." She say, "Ah'll give a person any 'mount o' money to take this off..."

...So mah husband come home, an' he was off on a trip. He wasn't out of town he was just gone on a [professional] visit. Ah told him [what] ah said. He said, "Yo' mean this woman said ah said yo' see 'er?" He said, "Ah didn' know wha' to say. Ah thought maybe she was jittery." Yo' know he like to have a lot of fun wit 'er.

(Uh huh.)

He said, "Ah thought yo' was jus' jittahry. Yo' jus' scared of somebody an' [that] run yo' into the woods or somethin'." She said, "No-o-o-o sir." He said, "Lady," he said, "ah'll cure yo'."

(Uh huh.)

Said, "Ah ain't gonna tell yo' ah think ah cure yo'." Said, "Ah'll cure yo'!"

[This whole statement variously phrased occurs so frequently in HOODOO it could be mistaken for a part of a lost hoodoo-Hippocratic oath!]

(Yes.)

She said, "Yo' cure me," said, "ah give yo' \$500 right now." [These large sums of money tossed about in hoodoo have themselves been hoodooed!]

(Uh huh.)

He said, "Well yo' keep your money." He said, "But ah'll cure yo'."

(Uh huh.)

Said, "Do yo' drink?" [Now he's imitating the M.D.'s!] She said, "No." He said, "Yo' got a habit yo' more than givin' up. Goin' roun' seein' wha' happen

to everybody. Yo' was all *Mouth Almighty*. Yo' wants to go into othah fo'k's business."

(Uh huh.)

Say, "Yo' is *Mouth Almighty*." Say, "Yo' goes to..."

(*Mouth Almighty*?)

That's what he names 'er, *Mouth Almighty*. Say, "Yo' get stuff, yo's *Mouth Almighty*. Yo' wanta go home an' [by] sunup yo' be gettin' all aroun' to the court [these people lived in a court]. All the way down Hick'ry Street an' back. An' all back on Bermo Street an' back on up to Salvo Avenue an' back home."

(I see. What were the names of those streets now?)

Salvo Avenue.

(Salvo?)

An' Hick'ry Street, uh huh.

(And Hickory Street.)

Uh huh.

(I see.)

See, Salvo Avenue was on the back o' Hick'ry street an' we stayed in between. An' she stayed about three houses below us.

(Oh, I see.)

So she say, "Yes, ah jis' wan' to see." He said, "Well that's the mattah, yo' done seen too much, an' yo' done talk too much..."

(Mm hm.)

...an' yo' ain't got enough friends..."

(Mm hm.)

...say, "but ah can cure yo'."

(Mm hm.)

So she say, "Well ah give yo' \$500 if yo' go an' git this off o' me." He said, "Yeah, there's nothin' in yo'," he says, "it's on yo'."

(Mm hm.)

"Simple thing," he said.

(Did she uh, did she tell him how she thought someone put it on her or...?)

Well, she remembahed she went to this house.

(Oh, tell me that part.)

She said she went to this house in the mornin'. An' uh said this woman said *no*. Said she asked the lady, said uh, "Did yo' go last night to play cards?" Say she tol' her, "No, I didn't go to play cards."

(Mm hm.)

Say, "Ah didn't go to play cards."

(Mm hm.)

Say, "Why?" Say, "Well, ah didn't wanna go." Say she tol' the lady, "Yo' been goin', how come yo' didn't go last night?" Well, see the main part, she was likin' this woman's husband.

(Uh huh.)

An' he suppose to come ovah to 'er house.

(Mm hm.)

Well, he didn't come 'cause the wife didn't go to play cards, so he couldn't get away. An' then she goes aroun' there the nex' mornin' to find out how come she didn't goin'. 'Cause ask 'er how come she didn't go. An' she tol' her she didn't want to go, she didn't care to go. Sompin tol' her to stay home. An' she lied to the woman. [*"Mouth Almighty"*] say, "ANYTIME SOMPIN TELL YO' TO DO SOMPIN, YO' BETTAH NOT DO WHA' SOMPIN TELL YO', YO' BETTAH DO WHA' YO' WANNA DO." SHE [wife] SAID, "WELL, THAT'S WHAT AH'M DOIN' NOW. AH'M GONNA DO WHA' AH WANNA DO." So then, she, this woman went on an' had her to hang up some

clothes. An' she helped tha', this woman hang the clothes up. An' she said, "Put the clothes on the ba'k po'ch in the chair." She say, "Now yo' take those clothes out an' shake 'em. An' put them on the line an' let 'em air." Which was *sunnin'*, dey call it.

(Mm hm.)

An' when she shaked this clothes fo' her, she got this [hoodoo preparation on her].

(Uh huh.)

It was simple.

(What was, what was it, a dust of some sort?)

Yes, it was a dust.

(A sort of preparation?)

Mm, well, it wasn't a peppahration. It was a simple thing. An' it only put it on there, start scratchin' in a certain length o' time. If she had'a shook it right, she woulda had went blind. But she jis' shook a little bit, yo' know?

(Uh huh.)

An' so it jis' got enough to get on 'er. An' jis', tha's where dey shake sompin yo' close your eyes, try to keep it from gettin' in the eye. So tha's the reason she didn' go blind.

(I see.)

Well, it's very simple, tha' have been tried.

(I see.)

Tha' have been tried. Ah've seen it tried since then right in Orlando [Florida] and ah've seen it tried in Fort Meyer [Florida].

(I see.)

An' uh...

(IS IT A PREPARATION THAT, UH SOME OTHER WITCH, UH WITCHRAFTER MADE OR DO YOU BUY AT THE STORE?)

NO, YO' SEE. YO' DON' BUY A, AH MEAN...WHEN YO' BUY, UH, SOMETHIN' FROM THE STORE, YO' DON', THA'S NOT WITCHCRAFT, 'CAUSE WITCHCRAFT IS SOMETHIN' EVERYBODY CAN'T DO.

(I see, I see, I see.)

An' if yo' go to the store an' buy anythin', anythin' yo' go to the store an' buy, ah'm gonna buy. An' somebody else gonna buy. That's not witchcraft.

(And it isn't much good.)

An' it's no good.

(Yeah, uh huh, fine. That's what I...) [What I like to hear.]

But yo' can buy articles from, uh, drug store. As if fo' o' five. It depend upon what the disease is or _____ of this person. Yo' can buy the stuff from the drug store now. An' bein' in the city an' not in the country tha' yo' can't go in the woods an' git it.

(Mm hm.)

Yo' can buy it but yo' got to know wha' to ask fo' when yo' go there.

(Yeah, I know.)

An' then yo' can take those, uh, 5 o' 6 items, make them togethah, put 'em up an' know how to put it togethah an' to make it. Tha' would cure **witchcraft**. But yo' got to know.

(You have to know these things.)

Yo' got to know these thin's.

(I see. I see.)

AN' YO' GOT TO KNOW, AN' UH, IT'S NEVAH, YO', YO' HAVE TO KNOW THESE THIN'S BY YOUR OWN EXPERIENCE. IT'S NOTHIN' THAT YO' MAKES, IT'S NOTHIN' THA' YO' INVENT. THA' YO' DON' TRY ON YOURSELF.

(Oh.)

But yo' got to know how fer to try it on yourself before yo' take the, uh, uh, effect o' wha' it's suppose to do.

(On the, on your, on the patient or...)

That's right.

(I see, I see. Now before I forget it, uh, did your hus....uh, this is a very important question. Uh, did he uh, uh, uh, help, uh, ever cure white people also? Did he have trouble?)

He, he didn't, uh, he didn't have no certain peoples.

(Uh huh.)

He didn't have cer....he wasn't...

(Now what, a white person could come to him to be cured of whatever trouble he had?)

Yes.

(Uh huh.)

He would cure anybody.

(Uh huh.)

Anybody, didn't make no difference.

(Mm hm.)

AN' MAH HUSBAND HE NEVAH, THE FAMILY DO NOT CUT THEIR HAIR.

(The what?)

Do not cut their hair.

(Who doesn't?)

HIS HAIR WAS DOWN HERE.

(*OH, YOUR HUSBAND'S HAIR WAS DOWN TO HIS WAIST?*)

Down to his waist, down to his waist.

(Oh, way down to his waist.)

Way down. He'd nevah cut his hair.

(Why, why wouldn't...?)

HIS FAMILY DON'T CUT THEIR HAIR. AN' ALL THE BOYS IT'S THE SEVEN BOYS AN' ONE GIRL. AN', UM, THE BOYS NEVAH CUT THEIR HAIR.

(Is there any particular reason for that?)

Hm um. Their family jis' don' cut their hair. [Bible is one reason.]

(Uh huh, I see.)

AN' ABOVE EVERY _____ . AH HAD LEFT AN' COME HERE, UH, THA'S MAH JOB. [Healing is her job.]

(Mm hm.)

HE TRAINED ME.

(I see.)

THA'S MAH JOB. THA'S MAH LIVIN'.

(I see, I see.)

IS HELPIN' PEOPLES.

(Helping people.)

An' healin' people, tha's mah livin'.

(Well, I uh, I've, I uh, *IN A WAY I BELONG TO YOUR ORGANIZATION. 'CAUSE WHEN I BEGAN MY WORK IN CINCINNATI, OHIO, 1920, UH, I WAS, I WAS, WENT THERE TO HELP THIS MAN HEAL.*)

WELL, THAT'S...

(*SO I'VE BEEN IN HEALING WORK.*)

UH, THA'S THE YEAR THA' AH WAS BORN.

(*1920 OF ALL THINGS.*)

[ALL THIS SOUNDS LIKE OLD HOME WEEK!]

Tha's the year.

(Uh, in my book, I'm in, I, uh, am one of the first fellows in the Episcopal Church that brought in, brought back healing. It's [healing is] right in the Bible, you know.)

That's right.

(Healing.)

An', uh, tha's mah job.

(Uh huh.)

Tha's mah livin'.

(Mm hm.)

An', uh, wha' ah do ah'm not ashamed o' it. Ah'm not afraid of it.

(Well, no, you, you shouldn't, you shouldn't be afraid of or ashamed of it at all.)

Ah'm not afraid of it. Ah'm not ashamed of it.

(Uh huh.)

An' it don' make no different by who an' where they come from. Tha's mah job is to help an' heal.

(That's right.)

YO' SEE, IF A PERSON COME TO ME WITH A HEADACHE AH WILL TELL THEM SOMETHIN' TO GIT THEIR MIN' IN A RESTED _____ TO SEE WHERE THEY STAN'. YO' KNOW SOME PEOPLES ARE "HAPPY" - WON' STAN' TO BE HEALED.

(They can't?)

They won' stan', they can but they won'.

(WHY? WHAT DO YOU MEAN STAND?)

AH'LL TELL YO' WHY THA' AH SAID THEY WON' STAN'. THEY, UH, THEY GETS TO FEAR US IN THEIR MIN' THA', UH, WHAT SHOULD BE TELLIN' THEM TO HEAL THEM AN' HOW YOU BE GOIN' ON TO HEAL THEM. THEY GET TO FEAR US, THAT'S NO GOOD. UH, SOMEBODY DONE DONE SOMETHIN' TO ME. [WHAT A REMARKABLE STATEMENT - A TRUTHFUL ONE!]

(I see.)

See?

(I see.)

Tha's wha' they gets in their min'.

(I see.)

AN' THEN, THEN THEY GETS THA' IN THEIR MIN', AN' THEN THEY GO TO SAYIN', SAID, "WELL, AH'VE BEEN TO THIS ROOT MAN AN' AH DONE BEEN TO THA' ONE, AN' AH DONE SPEND SO MUCH MONEY." WHILE HERE AN' THERE AN' SAID, UH, "THEY AIN'T CURED ME." SAID, "SHE NO GOOD." AN' THA' OTHAH PAHTICULAH PERSON... [REMARKABLE STATEMENT CONTINUES!]

(Uh huh.)

THEY COULD LEAVE ME AN' UH THEY'LL COME BACK.

(I know.)

An' tell me...[I interrupt.]

(WELL, WHY IS IT, WHY IS IT THAT SOME PEOPLE HAVE SUCH, UH, SUCH TERRIFIC FAITH IN A ROOTMAN?)

WELL, YOU KNOW WHY?

(NO.)

THA'S SATAN.

(Mm.) [HERE FOR ONCE I KNOW WHAT Mm MEANS. I DO NOT BELIEVE IN SATAN! NEVER HAVE!]

(I didn't get that one where his gran...his grandmother was a what kind of a...?)

His mothah.

(Oh, his mother.)

Was a midwife.

(Yes.)

But now she have retired an' she no more midwife. They don', yo' know...She, she goes around [and] trains in the State of Alabama. Tha's wha' she do.

(Oh, I...I see, I see, uh huh.)

They still have midwives up there. 'Cause it so far out in the country from any place.

(I know, I know.)

They still have 'em up there. But in the State of Florida they, yo' know, the states jis' don' have them.

(I know, I know.)

An', uh, now she's a trainah [teacher].

(I see.)

THA'S WHA' SHE DO, SHE TEACHES.

(I see, I see.)

AN' YO' WON'T BELIEVE IT - SHE NEVAH BEEN TO SCHOOL.

(Uh huh.)

AN' SHE CAN'T READ OR WRITE.

(Uh huh.)

BUT SHE CAN GIVE YO' A 'SCRIPTION OF A MEDICINE, AN' TELL YO' WHU' TO GO TO THE DRUG STORE TO GET.

(I see.)

An' *IF YO' CAN WRITE IT, SHE'LL LET YO' WRITE THE 'SCRIPTION.* Yo' jis' write wha' she tell yo' an' go right to the drug store an' into the drug store an' fill the 'scription.

(*I SEE. WELL, THAT'S FUNNY.*) [FUNNY! WHAT A WORD TO USE. SURELY I SAID OR MEANT AMAZING!]

BUT SHE CAN'T READ, SHE CAN'T WRITE.

(I see, I see. You mean those, those people and her, they didn't go to school at all!)

Huh uh, huh uh, no. 'Cause, uh, it's jis' so wondahful. In our hometown they are buildin' up. They have built up a lot of old houses tha' peoples lived in. It looks like they been there fo' yeahs. Some not been there so long an' then some been there real, real long, long time. 'Cause we have our own timbah. They go an' they cut this timbah, then they carry it to the saw mill down there to Spring Hill. Then they saw it an' come back an' build them a little house of their own, an' uh, uh, the same schoolhouse...

(Mm hm.)

...unlessin' they tore it down this yeah - tha' mah fathah went to school in is still standin'.

(And children are still going to school in the same place?)

Well, since they got the school in Hurtsboro [Alabama] the school house - they don' have school there [out in the country] no mo'.

(Oh, I see.)

They, they have it in town now.

(Now they have to go to town, huh?)

They go to town. The buses come.

(I see.)

But in them times they didn' have no buses then.

(I see. I see.)

They all went to school an' uh the schoolhouse, uh, right there now. When ah wus there last year, we went through there. Are the same schoolhouse there an' the onliest thin' it need is some o' the winda's - not all o' them, jis' some o' the windahs, what yo' push out. The school is jis' as good. Got the same heatah.

(Uh huh.)

Tha' ah went to school, mah fathah went to school an' uh...

(Mm.)

Tha' same material, the same wood an' ev'rythin'. They ain't done no mo' buildin', covahed with board [I mean] with shingles_____. It's still there.

(I see.)

An' so we all, uh, wus tryin' to buy. An' it comes so far. This mayah of this, uh, up to, uh, Alabama had it in his will.

(I see.)

An' the will wasn't read 'til las' day o' June, in, uh, April. An', uh, he give tha' 6 acres to the Battle family.

(I see. What family?)

The Battle family. Tha's was the name tha', uh, hill. They call it Battle Hills.

(Oh, Battle Hills.)

Yeah, they named it - they suppose to name it aftah tha' place.

(That the family name - was named Battle?)

Yeah.

(I stayed at the old, uh, yeahs ago, at the old Battle Hotel in Mobile. There's uh...)

Mobile, Alabama.

(Yeah, you call Battle, Battle Hotel.)

Battle Hotel, yeah.

(The Battle Hotel. I don't know whether, maybe that meant - meant the Battle of Mobile, I don't know. [NOTICE QUICK CHANGE FROM TRIVIAL BATTLE HOTEL TO VITAL MATERIAL.] Uh. Did you know that your husband was a healer before you married him? Or did you discover that after you married him?)

Well, ah discovahed it aftah ah married him. An' the way, ah mean ah....See, ah tell yo' wha' happened. Uh, we wus kids, we come up togethah.

(Oh, you...)

Real little, little children.

(...you knew him from the time he was a small child?)

Yes.

(I see.)

An', uh, he use to tell mah mothah, he come ovah there. He called me his little girl.

(Mm hm.)

[What a chance I am giving her to relive her life to a sympathetic listener!]

An' ah say, "Yo' mah fellah." He let me carry him some wood. So he help me get in the wood an' help me go to the spring an' get watah. An' so he was mah little fellah.

(Uh huh.)

An' mah baby sistah, his brothah was her fellah.

(I see.)

So uh, then, um, we had two girlfriends. The othah two boys was they fellah.

(I see.)

So one o' them did come on a Friday evenin' or Saturday an' help us get up de wood an' get up our cows an' separate the guineas an' from the sheeps an' get the turkeys all an' put the sheeps by theyself. An' put the goats by theyself. They jis' help us. So we called 'em our little fellah.

(Uh huh.)

So as we grew up until ah reckon ah was about 10, his gran'mothah, his gran'-

fathah pass us [died]. So when his gran'fathah pass us, his uncle came an' got mah little fellah an' carried mah little fellah away to Louisville, Kentucky somewhere. Ah didn' see him no mo'.

(Oh.)

So they all made fun, say, "Oh goody, we got our little fellah. We got our fellah. Your fellah went away." [How children create rhythm, rhymes, etc.]

(Uh huh.)

Said, uh, "Uncle Silas come an' take your fellah away." Ah said, "Tha's all right," ah said, "he'll be back." Ah said, "If he's for me," ah said, "he'll be back."

(Mm hm.)

All right, ah wus about 8 or 10 yeahs old.

(Uh huh.)

An' he stayed gone, not longah where he was, 35 long yeahs.

(Oh no!)

35 long yeahs.

(Of all things!)

An' those girls what had the othah [6] brothahs for fellahs, they done married 'em. An' they have children, they done got children. An' they children done go on. An' they done sepahrated an' got divorced in these 35 yeahs. An' so he came back in the 35 yeahs.

(Mm hm.)

An' ah happen to ask mah mothah, ah came [home] from college an' ah said, "Well, mothah," ah said, "ah ain't got but one mo' yeah in college." An' she said, um, "Well, um, when yo' finish yo're comin' back here an' work?" Ah said, "Ah, uh think so accordin'," ah said, "but ah don' make much money in Florida," ah said, "but yo' know, to be aroun' home, I will." So ah went on, ah said, "Well, ah, ah think ah should, um, go to Alabama." She said, "Well, do, do."

(Uh huh.)

So ah went to Alabama. On the 26th o' May. An', um, tha', when ah went back there, uh, who but o' all thin's, he come up [down] from Louisville [after] all these 35 yeahs. Ah seed him an' uh, ah knowed him, ah thought, but it looked like he got a little fat, yo' know? An' so ah asked mah cousin, ah said, "Tha' look like one o' the Pitts' boys there." She said, um, say. "Yeah tha's the one of the Pitts," ah said. She said, "He's no Pitts'," she said, "he's a Davis." Ah said, "Well look," ah said, "Well, we called 'em the Pitts."

(How do you spell that?)

Wha' - Pitts?

(Yes.)

P...i...t...t...s.

(P...i...t...t...s?)

Uh huh, Pitts.

(Uh, Pitts yes.)

An', um, so she said, ah said, "Ah don' know which is it." She say, "He come with tha' man." Ah said, "Well, tha' gentleman's Mistuh Silas." She said, "Tha's his uncle." Ah said, "Wondah if tha's Pitts." She says, "Yeah." So then we went on ovah there to him. An' so he looked at me an' so he said, "Oh," he says, "Uncle Silas," say, "here is mah little girl friend." Say, "Here is mah - she ain't no mo' little girl friend." Say, "It been 35 yeahs," say, "an' this is mah girl friend." He says, "Yo' married now?" Ah said, "No." Ah said, "Ah'm not." Ah said, "Ah'm goin' to college." Ah said, "Ah got one mo' yeah, fo' to make the fo' yeahs." Ah said, "But ah'm gonna take doctahrin'." He say, "Doc-tahrin'?" Ah said, "Yes." He said, "Well let's get married." He said, "Tha's

right down mah alley."

(Laughs.)

So we went on an' we made the engagement tha' night. We give the - his aunt give the, uh, uh, dinnah. We made the engagement, an' we got married. An', uh, made the engagement tha' night, his aunt give the dinnah. An' we made the engagement, we called mah mothah an' mah mothah come up to Alabama like tomorra. An' they all agreed, an' we made the engagement. An' we got married tha' nex' Sunday. An' then ah stayed on, ah went on back to college. An' he went on back to Louisville...

(Mm hm.)

...with his uncle. An'...

(I see.)

...um, so ah went to doctahrin'. Seven, make it seven yeahs - would have been seven years, ah had two mo' months...

(Uh huh.)

...of bein' seven years, from Washington University.

(Where is Western University?)

Washington.

(Yeah, D.C.?)

Mm hm.

(Oh, Washington University in Washington, D.C.)

Mm hm. [Not exactly *yes*.]

(Of all things.)

An' so ah got sick with, uh, anti-paralys.

(Uh huh.)

Well, at tha' time it was not like it is now with prevented medicine an' all that kinda stuff.

(Uh huh.)

So then they had to put me away from the college.

(Uh huh.)

See?

(I see.)

So ah had a chance to get back, but ah said, "Well." Ah jis' went on an' took up nursin'. An' ah took up nursin' an' finished out there. Worked with the doctahs an' the _____, then there's the surgery room...

----- omission of 10 lines -----

Well, tha's, tha's right, tha's right. Now yo' take when ah was in the service, see. Ah was a Red Cross nurse. An' um, ah nevah doubted mahself. Because whenevah yo' get it up here...[Is she touching her forehead?]

(Mm hm.)

It's gonna be knocked all aroun', yo' don' knock tha' out.

(I see.)

Um, we had soldiers to come in, o' the helicoptah flyin' in to the ship I was on - "Queen Mary."

(Uh huh.)

An', um, the better ones [wounded soldiers], they look like they were goin' survive, they would work on those. Well, those tha' look like they was all wounded up, look like they wasn' no hope, well they'd do somethin' fo' 'em, but not right away like they would this one tha', yo' know?

(Uh huh.)

An' ah would slip, jis' to drop over, do somethin' fo' this [wounded] one, with the prayah an'...

(Uh huh.)

..._____the sweat. When they mash [pushed] my [call] button, ah had to leave it [prayer over wounded man] go, an' go [answer the button]. See, they [the severely wounded] jis' had [happened] to be layin' there on the bed an' on the little stretchahs.

(Yeah.)

An' ah'd leave one back in the room in the ward, _____ship. Why they'd need me.

(Yes.)

An' then, uh, soon as ah get a break ah'd go right back to this. An' ah have healed patients, boys, soldiers, an' women, on tha' ship tha' they, uh had give up to go [to die].

(Of all things.)

But now they say, "Well, wha', how did yo' do it?"

(Uh huh.)

AH DIDN' JIS' GO THERE AN' USE THE DRUG. AH CARRIED THE SPIRIT O' THE GAWD WITH ME.

(Uh huh.)

Tha's wha' ah carried.

(Where, were some...)

See, they, they, they, uh, they was there. It's nevah a wounded or hurt person or sick person tha' don' wanna git well.

(Mm hm.)

They wanted to get well an' anythin' tha' ah done fo' them, they believed in me.

(Mm hm.)

AN' THEN GAWD KNOW AN' "DEALED IT IN ME" THA' IT WASN' THEY TIME. THE TIME THA' AH WOULD DEAL IT IN THEM. UH, WITH A LITTLE HELP O' THE SPIRIT O' THE LAWD, THA' THEY WOULD BE HEALED. AN' THEY COULD GET WELL LIKE THE REST OF THEM.

(Uh huh.)

An' tha's wha' ah, ah slipped [I would steal in] an' do it, yo' know. Ah had to slip [in] an' do it.

(Yes, yes.)

'Cause they had 'em layin' back. [They were not in the emergency ward.]

(Uh huh.)

Workin' on these ovah here, maybe.

(The easy cases you mean? They were working on the easier cases?)

Yeah, the easiest cases tha' they had.

(Well, this one's gonna die anyway, we'll let him die.)

"Yeah," he [another man] says, "no hope fo' him."

(Yeah.)

An' ah have healed 'em an' then ah couldn't even tell it.

(Mm hm. Mm hm.)

Ah took uh, uh, uh, it took, uh uh...

(Well you can't tell it because no one would believe it.)

That's wha' ah mean.

(I mean very few people would believe you.)

Ah didn' tell it. Ah couldn' tell it at tha' amediatly [immediately] time.

(Yeah.)

But when ah did tol' it...

(Uh huh.)

...was the day tha' ah give up an', uh, was about ready to come back to The States, when ah got mah discharge. Ah had every one o' their name.

(Mm hm.)

An' all, an' ah tol' 'em how ah did it. Ah says, "So now ain't nothin' yo'all can do to me." 'Cause like they no way, none.

(Mm hm. Where did, did you, did your boat go over? You went over to Europe? You, you...)

Yes, we, we - well see, well, "Queen Mary" nevah was on lan' [docked] only when we have 'cassion, when somethin' happen to the ship.

(Uh huh.)

We would go into this, close enough fo' the helicoptah to pick up up to take us to the city. Like, uh, Josannah [Genoa] Italy.

(Uh huh.)

We was out an', uh, Josannah, Italy. We was carried to Josannah, Italy.

(Uh huh.)

An' fo' a repair to the, uh, _____6[?] on "Queen Mary."

(Uh huh.)

But now we, they'd take us in there, oh say, like the helicoptah come in lan', we lan' there in tha' city like, say, 8 o'clock this mornin' or somethin'.

Aroun' about 12 o'clock we'd go. O' course we didn' hesitate aroun' about fixin' tha' yo' know.

(I see.)

We already had the mechanics an', um, electronic an' everythin' was on there.

(Yes.)

So tha's the break tha' they called us up. But we was on the water all the time, all the time.

(Most of your work was right on the water?)

Right on the water.

(I see.)

Right on the water.

(What did they do? Did they, they dock the "Queen Mary" some place where you could get, take on the wounded prisoners or what?)

Well, we, we followed the, the, the watah coast. We, we followed the, the gulf [of Genoa].

(I see.)

An' then the prisonahs was brought to us by helicoptah.

(I see.)

They nevah would say land here an' they'd...

(Oh, you were always on the, you'd never land? You're always out in the water?)

Always out in the watah.

(Always out in the water.)

Always out in the watah.

(I see.)

An' but now we, we'd get a break some time, an' the helicoptah come an' get us an' take us to the closest town. We would, yo' know, an' we would get us sometime a couple o' hours, maybe only half a day. Well, by the time we res' a little bit an' call an' have lunch an' thin's. Then we'd get to call him. He'd come an' we get to base an' take us right on back to the ship...

(Right back on to the ship, yeah.)

Right back on to the ship.

(On the ship.)

AN' AH WAS THERE FO' 7 YEARS AN' 3 MONTHS AN' FO' DAYS.

(Of all things!)

An' um...

(UH, HOW DID YOU GET INTO THE SERVICE, BY THE WAY?)

WELL, UH, RED CROSS.

(Through the Red Cross.)

See, ah was always workin' fo' the Red Cross.

(I see. Uh huh.)

An' uh, ah'd be called in fo' the Red Cross nurses.

(Uh huh.)

Ah volunteered an' went on.

(I see.)

Ah didn't have nothin' to lose.

(I see.)

OR NOTHIN' TO LEARN, AH KNOWED THA'.

(I see.)

An' so wha' they wanted me fo', ah knowed tha' [what?].

(I see.)

Ah had trainin' fo' tha' [what?]. An' so ah felt like ah couldn't be doing right if ah didn' go.

(I see.)

So ah went.

(I see.)

So tha's how ah got into it.

(I see.)

But these latah yeahs, uh, now they have so much, uh, new stuff.

(Uh huh.)

New, uh, medication.

(I know. Yes, yes.)

New, uh _____ to uh, uh...

(Yes, yes.)

...o' the morale tha' they carries[?] is on now. Well, anymore, could almos', could hear the person all the night. Now, with medication...

(Uh huh.)

...so much is differen', pennicillin...

(Yeah, I know. A lot of things have changed.)

A lot of thin's have changed in tha' time. It wasn' easy in tha' day, we had to work hard.

(Uh huh.)

We had to take Gawd along with us. We had to pray.

(I know. I know.)

[Coughs.] [Here I change subject.]

(Did your husband ever do any preaching?)

He was a preachah.

(He, his main work is preaching?)

Tha' was his main work, was preachin' an' healin'.

(Uh, preaching and healing?)

Tha's right.

(Uh huh.)

[Cough.] Ah _____ an' uh...

(Well today I - healing has become, uh, great, uh, the ch...all the churches have healing now. Years ago they didn't.)

But today, why?...But they have healin' now. An' the peoples don' believe **today** like they did years ago.

(I know.)

But they didn' have this healin' years ago.

(And I think some people have more of the healing gift than others. I mean,

uh, I mean there's...)

Well, yo' know they didn' have it?

(No, they didn't, uh, uh, some places they had it but, uh, uh, they didn't they didn't uh, go into the situations very much.)

No.

(Uh...)

Look at mah fathah. *MAH FATHAH WAS A MISSIONARY. AN' RUN, WE GOT RUN SO MUCH IN SO MANY CHURCHES. DOORS SLAMMED IN OUR FACE AN' IT WAS A SHAME. BUT HE NEVAH HAD THE COURAGE TO SAY, "AH WILL STOP." HE KEPT ON 'TIL THE DAY HE PASSED.*

(You know I felt that down in New Orleans. I felt that, uh, a reason a lot of these people, they had their own altars and that sort of thing. I felt that the official church was not reaching them, you know.)

Tha's right.

(The official church was not reaching them and giving them something they wanted. And, uh, these people couldn't go to the, uh, pastor or to the priest, uh, they would prefer to go, to come to a home like this, and where you could talk your problems over with an individual person who would be interested in you. In other words, you're a counselor, you're a lot of ex...a lot of, uh experience an' uh, they believed in the same, and the, the effectiveness of candles. That was their, they, they grew up on that, atmosphere of that type.)

Mm hm.

(And that's what they wanted. But it was something near to them. The church seemed far away.)

Tha's right. Tha's right.

(And, uh, the church always expected of course, a certain amount of money. A lot of these people just did not have a cent to give to anyone.)

Now...

(During, this is during the [Great] Depression I'm talking about.)

----- 2 pages omitted -----

(By the way, speaking of money, uh, what did your, what did, uh, how did your uh, husband handle, uh, uh, this, this, uh, healing business? Uh, there was... there wasn't any specific charge for...)

No, no, no, no! No, no, no, no! [And critics once questioned Shakespeare's 5 no's.]

(No, no, I mean how, well how did he handle it?)

He healed the people. Said wha' they give him okay.

(That's right. That's what I wanted, yes.)

He, uh, he didn' nevah put no charge on 'em.

(Yes.)

No charge.

(I see. Uh huh.)

He healed the people an', uh they don' have _____ an' they said, "Well, Reverend, look, ah ain't got anythin' now."

(Did he do, did he do, uh healing in the church, or healing services in the church?)

Yes, yes, yeah he did the healin' service in the church.

(And then did he...then he had, uh...)

An' when they take up collection 'or [for] o' them tha' he healed.

(Uh huh.)

They would put a penny on the table. [A basket was not passed but you laid gift on table as you left church.]

(Mm hm.)

If he could, ah, ah mean, ah don' count tha' _____ put one on the

table. _____ now. An' ah know he would, he wouldn't _____.

(He uh, he uh, had the gift of knowing.)

He had, uh, o' knowin' thin'.

(A feeling?)

Tha's right.

(A feeling.)

Tha's right.

(A feeling of it, uh huh.)

He could point 'um out. Tha's wha' ah'm talkin' about. He could point 'um out.

(Uh huh.)

Wha', uh, *HE COULD TELL WHO PUT SOMETHIN' IN OFFAHRIN' AN' WHO DIDN'.*

(Who didn't....Now...)

AN' THEN HE [speaker's husband, preacher and healer], AFTER HE TOOK IT [church's free-will offering basin] AROUND [the congregation], HE SAID, UH, UH, "SIS-TAH SO-AN'-SO-AN'-SO [notice 3 so's], BACK IN THE BACK [of the church], GOT ON SECH-AN'-SECH A DRESS, AN' SECH-AN'-SECH A CULAH [color]. AH SEE A BIG CULAH SWEETAH WITH A HAT, BIG SO-AN'-SO GOT ON. AN' GOT ON SECH A HAT." SAYS, "UH YO' DIDN' PUT NOTHIN' IN THE OFFAHRIN'." SAYS, "YO' GOT PLENTY O' GOOD SERVICE OUT O' IT." SAID, "UH, THA'S ALRIGHT." SAID, "WE, YO' DIDN'T PUT NOTHIN' IN THERE THA' TIME, YO' WASN'T INTENDED TO PUT NOTHIN' IN." AN' AH SAID, "BUT WE AIN'T TAKIN' UP OFFAHRIN' NO MO' FO' TO GIVE NOBODY A SECOND CHANCE 'CAUSE GAWD ONLY GIVE YO' ONE CHANCE IN LIFE."

(Did he say this out in the...)

Right out...

(...in the congregation?)

...right out. Right out.

(In the congregation.)

SAY, "WE AIN'T TAKIN' UP COLLECTION NO MO'."

(Mm hm.)

SAY, "'CAUSE YO' WASN' INTENDIN' TO GIVE THE FIRS' TIME." SAY, "NOW WE TAKE UP A SECOND TIME YO' MIGHT GIVE A LITTLE. GIVE UP AN' GO." SAY, "BUT GAWD AIN'T GONNA GIVE YO' BUT ONE CHANCE IN LIFE." SAY, "WHEN YO' DEAD ONE TIME THA'S ALL."

(Mm hm.)

SAID, "BUT AH'LL HEAL YO' AN' AH'M GONNA CONTINUE TO PRAY FO' YO'." SAID, "BUT YO'LL LOOSE MO' AN' EVAH. YO' GIVE IT TO A CERTAIN SOMEBODY GONNA GET IT AWAY FROM YO' THA' DON' NEED IT."

(Uh huh.)

An' then ah come back an' tol' him. [Speaker immediately corrects this.]

(Uh huh.)

[I mean] They have come back an' tol' him...

(Uh huh.)

...about this money tha' they lose [in gambling].

(Uh huh.)

An' he said, "Well..." [I interrupt.]

(Did he, did he ever say, did he ever say to you tha' he had a gift of reading people's minds?)

Oh yes. Yes, yes, yes.

(Did he? Mm hm.)

He could do that.

(Mm hm.)

He really had tha' [gift].

(Mm hm. Mm hm.)

Anytime tha' a person walk in tha' door there an' he would tell 'em, "[I can] tell yo' wha' yo' done up the street there" ["while coming to see me," a typical root doctor's greeting of patient].

(Uh huh. Uh, I know some people who claim to have a gift of knowing a whole lot about you, you know.)

Yes.

(Where you come from and why you've come and, uh, I know a lot of these people used to be called *doctors*. They would greet you at the door and say, "Don't tell me what's wrong, I know.")

Yeah.

("I was expecting you.")

Uh huh.

(And all that sort of thing. Uh, now some people thought it was an act. Some of them, some of them probably knew. I mean you just don't know about these things. You just, you just can't tell.) [For my point of view here, *see* comment in INTRODUCTION to this volume.]

Yeah, you can't tell. But a person tha' Gawd give tha' gift, they are not afraid of it.

(Mm hm. No. No, they're not. No, no they're not.)

An' they not ashamed of it.

(No, they're not ashamed of it.)

'Cause they didn' give it to theyself. Gawd give it to them.

[Here was a chance to change the subject.]

(Uh, when you, when you were growing up did you, uh, did you, did it happen in your time when you were growing up? Or did you hear the older people ever talk about some *doctor* in the district who was, became rather important? People, a lot of people went to see him. Did you ever hear talk about a *Doctor Buzzard*?)

Yeah.

(You hear about *Doctor Buzzard*?)

Yeah.

(What did they say about *Doctor*...?)

Mah gran...mah gran'mothah talked about *Doctor Buzzard*.

(What did they say about *Doctor Buzzard*?)

Um, an' uh, this *Doctah Buzzard* suppose to been...so *Doctah Buzzard*, you hear a little bit about doc...lots about *Doctah Buzzard*. An' also the *Seven Sistahs*.

(Oh, the *Seven Sisters*. Yes, that's right.)

Uh, an' so mah uncle, right now he's still there.

(Mm hm.)

They don' let *it* go down. [*It* will be explained.] An' now they done made *it* cement an' painted black.

(Uh huh.)

Down in Quincy, Florida.

(Where?)

Quincy, Florida.

(Oh, in Quincy, Florida. Mm hm.)

Mah uncle was the firs' taxi drivah there. [Here is the folklore theme of *first*.]

(Mm hm.)

His name was Willie Glenn.

(Willie Glenn.)

He is in Oaklan', California now.

(Mm hm.)

An' um, wasn't many cars. So some boys had broke in a sto'.

(Mm hm.)

At Gritteny. Stole a lot of jewelry, an' diff-runt thin's out o' the sto'. An' got Uncle Willie to haul it fo' him. But he didn' know wha' it was. He thought it was carryin' a grocah [groceries?].

(Mm hm.) [The preceding *Grit-te-ny*, so heard by the transcriber, is actually *Grit-ne* = Gretna, near Quincy, Florida.]

So they put it all on Willie Glenn.

(Mm hm. On to your uncle, yes.)

Yeah, said he did the whole thin'.

(Uh huh, uh huh. I see.)

Yo' see? An' um, the boys stol' this stuff an' carried it to a man. Sol' it to a man in Mt. Pleasant, Florida [a few miles beyond Gretna]. Then turn aroun', aftah they sol' this man this stuff fo' his sto', they went back there. An' the man than stashed the stuff in the sto'. Then they went back there to break in the sto'. An' they didn't know the man slept in the sto'.

(Mm.)

The man slepted in the sto' tha' night.

(Yeah.)

Aftah he got thru stashin' the stuff tha' they brought in, he jis' said, "Well, it's so close to day ah'll jis' stay overnight an' then go to work early in the mawnin'." They goes back then. They gonna steal the stuff back, aftah they done get sol' him the stuff. An' so he shoots about a couple of times. An' one o' the boys shot him an' killed him.

(Of all things.)

So they, they did that. They got away.

(Mm hm.)

An' Uncle Willie done went to carry 'em down to First Street. He done went an' carried 'em back downtown there, yo' know. Back to Quincy.

(Uh huh.)

So then they [thieves] uh, jis' kept goin'.

(Uh huh.)

They didn't come back no mo' aftah they finally had killed a man.

(Uh huh.)

An' they [the law] put it all on Uncle Willie.

(Of all things.)

An' so they was gonna hang Uncle Wille, least they did hang him.

(They did hang him?)

They did hang him.

(Oh no!)

An' he was scheduled to be hung at 10 o'clock.

(Uh huh.)

At Quincy, Florida, right on *Stolen Hill*.

[Transcriber has a question mark above word *Stolen* and I haven't time to go down to the safety deposit box to check it. Besides the later theme of the gallows would suggest a folklore theme or themes applied to Willie. Folklore themes are entirely out of my field.]

(Uh huh.)

Down from Solomon Dairy, jis' as yo' comin' out of town. Between Solomon Dairy an' the city limits.

(Uh huh.)

An' mah gran'mothah went to *Doctor Buzzard*.

(Now what did she say? Now what did *Doctor*, where did she go to? Where was

he living at that time?)

He's in No'th Carolina somewhere back in there.

(North Carolina, some place. Uh huh.)

But ah remember she left, she went, they had him in jail. They was scheduled to hang him at 10 o'clock. She went to *Doctah* Buzzard...

(Uh huh.)

...and when she come back, late, while daylight that mornin'...

(Uh huh.)

...and everybody was feared they was gonna hang old Bill. They call him Bill for a nickname. [The name Willie is changed to Bill.]

(Uh huh.)

An' uh, they gonna hang Bill. Them times they was hangin' people, yo' know.

(I know.)

Well, they was cruel aroun' Quincy. They had just gotten a town - civilized for the last seven or eight years yo' know.

(Uh huh.)

An' so they had Uncle Willie up on the gallows an' knock the tripper from under him, waitin' 'til 10 o'clock come to knock the tripper from under him an' break his neck.

(Yeah.)

It turned dark, was a quartah to ten. It turned dark, yo' couldn' see nothin'. An' nothin' but a li'l' ole hole, a li'l' ole trough, what they fall down in, what yo' fall in.

(Uh huh.)

Got four black buzzards an' they're jis' flyin' so thick there, yo' just couldn't see nuthin. They say jis' feel them buzzard hittin' yo' in the face.

(The buzzards all around.)

That's what they say.

(All around the place.)

That's what they said. AN' AH KNOW TODAY HE IS NOT DEAD 'CAUSE HE CALLED MY MAMA AN' THEM LAS' WEEK. AN' WHEN HE [evidently Uncle Wille] DID COME [we return to the hanging]...GRAN'MA WAS WALKIN' AROUN' AN' SMOKIN' HER PIPE WITH THE STUFF THAT "DOCTAH" BUZZARD GIVE 'ER WHEN SHE WENT [to see him in North Carolina.]

(SHE WAS TO WALK AROUND THE GALLOWS?

SHE WAS WALKIN' AROUN' THE PLACE THERE AN' SMOKIN' HER PIPE.

(I SEE.)

AN' THIS, THIS, WHAT HE GIVE HER, THE ONE WHAT WAS GONNA MAKE IT TURN DARK, THAT WUS WITCHCRAFT.

(I see.)

Before time, BECAUSE WHEN THEY HANG YO', IF THEY SAID 10 O'CLOCK IT HAVE TO BE 10 O'CLOCK.

(I see.)

AN' AFTAH 10 O'CLOCK, IF THEY DIDN' HANG YO' THEN, ONE MINUTE AFTAH 10, THEY HAVE TO CUT YO' DOWN.

(Uh huh. I see.)

SO IT TURNED DARK.

(Uh huh.)

An' they couldn' do nothin' with these black birds. They looked like buzzards. Said it turned dark as pitch. An' said when it did start to lighten up, the peoples was prayin' an' wonderin' what's happenin'. AN' WHEN IT DID START TO LIGHTEN UP, IT WAS 5 MINUTES AFTAH ELEVEN.

(Of all things.)

AN' THEY HAD TO CUT HIM DOWN. AN' RIGHT TODAY, THAT POST IS THERE AN' EVERY

YEAR THEY GO THERE AN' PUT THAT BLACK STRIP DOWN THAT POST WITH NEW PAINT - EVERY YEAR.

(This post is...)

IT'S THERE RIGHT NOW.

(THIS POST OF THE GALLOWES IS STILL THERE?)

YEAH, YEAH, IT'S STILL THERE.

(AND THEY PAINT IT EACH YEAR?)

THEY, UH, THEY, UH, PUT IN A CEMENT POST.

(OH, IT'S A CEMENT POST.)

YEAH, THEY PUT IN A CEMENT POST, BUT IT WASN'T A CEMENT POST THEN, IT WAS A TREE.

(I SEE. IT WAS A TREE THEN.)

YEAH.

(BUT NOW IT'S A CEMENT POST.)

IT'S A CEMENT POST NOW.

(AND WHY DO THEY PAINT IT BLACK EVERY YEAR?)

WELL, HE WAS, THEY CALL HIM "NIGGER," YO' KNOW HE WAS NEGRO AN' HE 'SCAPED THE GALLOWES. HE 'SCAPED THE GALLOWES BECAUSE HE WAS....

(I SEE. THEY DO THAT EVERY YEAR.)

THEY DO THAT EV'RY YEAR, THEY DON'T LET - THAT'S A, THAT'S A HISTORY.

(OH, OF ALL THINGS.)

THAT'S A HISTORY.

(HIS NAME WAS WILLIE GLENN?)

WILLIE GLENN.

(WILLIE GLENN. WELL, THAT'S A GREAT STORY.)

[The preceding Willie Glenn story sounds like the remnant of a folk tale, the theme being how a black man escaped a hanging. Is it known? Has any of it survived? Somewhere in HOODOO, if I included it, we have the story of a man who was a *stand-in* for his brother at the gallows, but his brother appeared in time for the hanging. I did not collect folk tales, a separate field in itself.]

(By the way, did you, did you - did your, uh, grandmother describe *Doctor*... did she see *Doctor*...actually see *Doctor* Buzzard?) [I wanted to accept her complete story about herself, not its parts.]

No, she, she, well, maybe. She went to see him.

(I see.)

She left Quincy and went to him...

(Uh huh.)

...to save her son.

(I see.)

So she did save him. So if she didn't see him, she see some of his [*Doctor* Buzzard's] work, what they say was his work, an' it worked it.

(I see.)

'Cause he [Willie Glenn] sure is not dead, 'cause he is in Oakland, California, now.

(I see. And did, uh, did she, did she pay him, did she pay *Doctor* Buzzard for this work?)

I don't know. But there is one thing that I do know - that my uncle are not dead.

(I see. How long ago did this happen? Do you have any idea?)

Oh, that was way back. I was, oh, I was about, uh, I guess I was about, I oughta been about eight years old. I was about eight years old.

(About eight years old.)

Yeah. That's been a long time 'cause we hadn' [had not], we had, was jis'

come, we use to come, Mama use to bring us from Alabama to Gran'ma on Christmas.

(Uh huh.)

Yo' see, that's the only time we use to come to Florida. We at Christmas we would come to see our Gran'ma.

(I see, I see.)

Well, he shure is livin', that much I know.

(I see, I see. Did *Doctor* Buzzard have a great reputation in those days?)

Well, uh, they always wasn't but those two, that my Uncle I heard tell all my life.

(Now you were talking about the *Seven Sisters*. I want to hear...)

The *Seven Sisters* an' *Doctah* Buzzard.

[My second interview of Mrs. Davis now begins:]

(June, I have to look at my watch...What is it - the 23rd? 22nd?)

[My ancient watch having decided to take a vacation in the repair shop, a fast-talking salesman had sold me a new watch, one of those giving you the month and day. The price was about \$17.00 - still real dollars in those days - back in 1970.]

23rd [answers Mrs. Davis].

(23rd, uh. I uh, last night I went out to interview a man an' didn't get, didn't get to bed until, uh, uh, 1:30 [much later, this being first interview of the Prophet!] and got up this morning at 7:00. I had 3 hours but it still took a lot of time to get ready to come here because I had all sorts of things to do. I'm going to in...continue the interview of, uh, Mrs. Davis. This is the voice of Harry Middleton Hyatt.) [Cut in tape.]

(I mean it's not a story, a true story. We...) [I do not know what this means.]

(All right. Did you, did you, uh, think of anything after, since I saw you last that you could have told me? Did anything occur to your mind? Any stories or anything about your experience, something of that sort?)

Yes, uh, well, ah have a lot to think [about]. An' then at tha' time ah wasn't, exactly through with the *complete true confession story*.

(I see, I see. Now suppose you just continue right where you want to.)

Well, we'll start right back where we left off about the *Seven Sisters*.

(All right that'll be fine.)

Tha' ah was from experience an', uh, true confession.

(I see.)

In 1935 ah had a brothah, which was mah oldes' brothah. He passed in 1964. He had a very ill sickness. An' um, we carried him all ovah, didn' seem to do no good from the doctahs [M.D.'s] an' all. They'd give him medicine but it didn' seem to do no good.

(Mm hm.)

An' he was tol' to go to a *two-headed person*.

(Mm hm. Now wait a minute. Where did, where did your brother, **where did** this happen?)

In uh, Alabama.

(Oh, this happened in Alabama.)

This happened in Alabama.

(I see.)

So he was tol' to go to a *two-headed person*...

(Mm hm.)

...tha' knowed about witchcraf'.

(I see.)

So they carried him ovah to Georgia.

(Mm hm.)

A man by the name Carroll Thomas.

(Carroll what?) [Carol or Carroll.]

Thomas.

(Thomas?)

Carol Thomas.

(Carol Thomas. Was he a white man or colored?)

He was a colahed man.

(Colored man. Mm hm.)

An' he made him up some medicine an' he taken, which was 2 quart. An' the mo' he took tha' medicine the worsah he got.

(Oh!)

'Cause he had losed his faith [in God].

(Uh huh.)

They take him an' carried him back to Carol Thomas an' Carol Thomas tol' him tha' he wouldn' nevah be healed but he will be bettah. [Clever *doctor!*]

(Mm hm.)

An' *HE SAID HE KNOW THA' HE COULD CURE WITCHCRAF' BUT HE WAS BEYOND A DOUBT...*

(Mm hm.)

...OF CURIN' HIM.

(Mm hm.)

So ah taken mah brothah an' we brought him back home. Ah taken mah brothah, ah was very young - ah taken mah brothah an' ev'ry mornin' ah would go down an' pray.

(Mm hm.)

At 6 o'clock in the mornin'. [6A.M. is a magic hour.]

(Mm hm.)

Ah did tha' fo' nine mornin's. [Here is the 9 day ritual in hoodoo.]

(Mm hm.)

An' tha' nine mawnin' prayah only got him in good faith, has got him in good faith.

(Mm hm.)

An' then when ah got him in good faith of Gawd tha' he can be healed...

(Mm hm.)

...ah healed him.

(I see.)

Ah went in the woods an' got the herbs an' made him some medicine an' healed mah brothah.

(Mm hm.)

An' he was no longah crippled no mo'. He was no longah big ol' blue fat hands. He had big - his hands was swole up an' he couldn' use 'em an' they was blue.

(Mm.)

But ah cured mah brothah.

(Mm hm.)

An' mah brothah lived up 'til 60, in the '60's.

(Mm hm.)

An' tha' _____, *NOW AH CAN'T DO THA' ALL THE TIME.* [A remarkable statement!]

(I see.)

Uh, *AH HAFTA, IT COMES TO ME WHA' TO DO AN' WHA' TO GET.*

(I see.)

AN' IT COME TO ME WHA' TO GET AN' AH WENT IN THE WOODS AN' GOT THOSE HERBS AS AH SEE 'EM, THA' THE LORD SHOWED 'EM TO ME. [GRAB-BAG MEDICINE!]

(I see.)

Ah made the medicine an' cure him.

(I see.)

An' tha' time ah have tried to make tha' medicine as a powdah, but ah can't make it.

(Mm hm.)

AT ONE TIME JIS' GO AN' GIT THE HERBS, AH HAVE TO GET IT ONE BY ONE.

(Mm hm.)

WHICH WILL BE 14 HERBS. An' is all out the woods, fourteen.

(Fourteen herbs?)

Fourteen herbs.

(Uh huh.)

An' is all out in the woods. SO AH WENT IN THE SWAMPS AN' AH WORKED ON THA' ONE YEAH SINCE THEN.

(Mm hm.)

...TRYIN' TO EXPERIMENT TO SEE WHA' WOULD IT DO.

(Mm hm.)

Ah got all the herbs, MADE THE MEDICINE AN' TRIED IT ON MAHSELF.

(Mm hm.)

An' it worked.

(I see.)

IN THIS CASE THA' SOMEBODY ELSE CAN GO IN AN' DO THE SAME THING, CAN GO ON AN' DO THE SAME THING.

(Mm hm.)

WHA' THEY WERE CALL[ING] WITCHCRAF'.

(Mm hm. I see. Mm hm.)

'CAUSE THA' WHA' HE WAS - WITCHCRAF'...

(THIS FELLOW THOMAS WAS, WAS A...[said] YOUR BROTHER WAS "WITCHCRAFT?")

YES.

(Uh huh.)

IT WAS BEYOND HIS DOUBT HE [Doctor Thomas] COULDN' CURE.

(Uh huh.)

HE HELPED HIM BUT HE COULDN' CURE.

(ISN'T IT RATHER RARE FOR A "DOCTOR" TO SAY THAT HE CAN'T CURE YOU? I MEAN TO BE THAT HONEST ABOUT IT?)

WELL, NO.

(Mm hm.)

The reason ah said it's, uh, it's not rare because if a person can't do a thing...

(Mm hm.)

...an', uh, you're always know wha' yo' can do.

(Yes.)

But yo' don't know wha' yo' can't do.

(Mm hm. Mm hm.)

But yo' always know wha' yo' can do.

(I see.)

It's a very honest for a *doctah* to tell yo' tha' he can't not cure yo'.

(Mm hm.)

SOME DOCTAHS AH SEEN SEEIN'S PEOPLE WAY BACK INTO MAH CHILDHOOD DAYS. THEY GO TO THE WITCHCRAF' DOCTAH. AN' THEY, PEOPLE COMIN' BACK AN' THEY SPENDIN' THE MONEY.

(I know.)

AH'VE KNOWIN' PEOPLES TO GO TO WITCHCRAF' TO BE HEALED AN', UH, LOSE ALL THEY GOT. AN' THEY EARIN' IN THEY LIFE [their lifetime earnings].

(Mm hm.)

Plantations, homes, fo' witchcraf'.

(Mm hm.)

Tryin' to get well.

(Mm hm.)

An' it always in the mattah of no time.

(Mm hm.)

Tha' it, they could have got well by havin' faith.

(I see. By having...)

Havin' faith in the Gawd.

(Uh huh.)

It wasn' not witchcraf'.

(Mm...)

But...

(Lack of faith.)

Lack o' faith, tha's all he need. Tha's all he lackin' was lack o' faith.

(Mm hm.)

'CAUSE IF YO' HAVE THE FAITH, AN' UH, REGARDLESS HOW SICK YO' ARE, AH'M A LIVIN' WITNESS.

(DID THE DOCTORS GIVE YOU UP ONE TIME?)

THEY GIVE ME UP RIGHT THERE IN THA' HOSPITAL RIGHT THERE!

(RIGHT ACROSS THE STREET!)

RIGHT THERE!

(YEAH. THE HOSPITAL THAT ISN'T ANY, ISN'T USED ANY MORE.)

ISN'T USED ANY MO'. WHICH WAS IN 1950.

(Mm hm.)

Ah, uh, got shot in a accident. Walkin' along, a snipah or somethin'.

(Mm hm.)

Shot right here in mah neck [points to place].

(Right there in the neck.)

An' the bullet land back there [demonstrates again].

(Right in the back of your neck.)

Right there. It stayed there all night. That bullet there 'til the nex' Sunday.

(Mm.)

An' the doctah's wanted let it stay an' ah tol' them ah get it, to get it out. An' they said if they git it out ah was gonna die.

(They said that if you got it out that you would die?)

An' if they didn' git it out ah was gonna die.

(Die?)

Say it was a 50-50 chance.

(Uh huh.)

So ah tol' 'em, "Me an' God got the firs' 50." So they take an x-ray.

(Laughs. That's a, that's a good, that's a good suggestion.)

So they started an' prepared me an' takin' me to the surgery room at 8:50 on a Sunday mornin', an' they, ah stayed in the surgery room 'til 5:20.

(Mm hm.)

They was tryin' to get tha' bullet out.

(Mm hm.)

The bullet.

(Mm hm.)

An' it dropped down here. Aftah it was [taken from my neck] part of mah shouldah. This _____ jis' catch it up an' it dropped down in here.

(It dropped down into [on to] your stomach or dropped...?)

Right here.

(Oh, right down between your breasts, uh huh.)

In mah lungs.

(Near your lungs.)

Right nex'.

(Oh, of all things.)

An' then they had to poke fo' it. Wha' they wanted to give up. They jis' say, if they get it out then dropped in a serious place down in mah lungs right there. Ah tol' 'em me an' Gawd still holdin' the first 50.

(Mm hm. Because that was really in a serious place.)

In a serious place.

(And they, they didn't want to - did they want to take it out or just...?)

They, they, they had give it up. They didn' wanna take it out.

(Uh huh.)

Aftah they, it dropped.

(Was it their fault that it dropped down there?)

Well, no it wasn' their fault.

(Uh huh.)

'Cause it sucked.)

(Oh!)

As ah breathed tha's wha'...

(Oh, it sucked, oh, as you breathed, it sucked it down.)

Yeah, it sucked it down.

(Oh, I see. I see, yes.)

So they take an' pile up mah own human flesh in the front o' me. Tha's how ah experienced the know-how wha' flesh feel. How a live human...

(Uh huh.)

...body flesh feel.

(Yeah.)

Like wet cotton.

(Mm hm.)

'Cause ah had a pile in front o' me jis' like tha'.

(Mm hm.)

They didn' put me to sleep. [Good Heavens!] Ah wouldn' let 'em. [Good Heavens again!] Ah wanted to...if ah went, Gawd didn' show me no prophecy where ah was gonna go.

(Mm.)

An', uh, they kept me in the hospital aftah they got tha' [bullet]. They still say tha' ah was, wasn' gonna make it.

(Mm hm.)

'Cause ah was passin' blood then from mah min'. [*Min'* surely means **minis-**tration = menstruation.]

(I see.)

When they [surgeons] tore up _____. [What do surgeons tear up to **remove** bullet from neck?]

(Down your lungs?) [Somehow the bullet got into her lungs!]

Yes.

(Uh huh.)

So they quit even givin' me food.

(Mm hm.)

An' uh, was a lady opposite the bed from me in the same room, she give me some o' her food!!!

(Mm hm.)

An' they quit givin' me food, they quit givin' me anything. They drawed de black curtains aroun' on me. Tha' room, tha' room tha' ah was in, tha' one right there.

(Right across the street, you can see it from here. Right through the [screen] door.)

[For picture of hospital, see illustration No.3, volume 3, hospital between my head and Cubby's!]

Yo' see them two palms?

(Oh, yes.)

Well, tha' was mah room.

(Yes, I see. Uh huh.)

They'd come and they'd see othah patients an' then they'd peek behind this black curtain with the thing on, see whethah ah was gone.

(Mm hm.)

Ah jis' layin' there 'cause ah had faith tha' Gawd wasn' gonna let me go.

(Mm hm.)

So one mornin' ah tol' 'em, ah said - uh, they come an' Dr. Campbell he come an' peeked in an' also Dr. Bonanza. They come an' they peeked in there an' ah had sit up in the bed an' braided up mah hair. See 'cause ah was paralyzed all ovah this side. This whole side ah was paralyzed.

(Oh, the whole, the whole left side was sort of paralyzed. Uh huh.)

An' uh, ah had sit up in the bed an' done braided up mah hair.

(Mm hm.)

An' they looked, then they took the curtains down. Ah say, "Yo' didn' have no need to put 'em up."

(Mm hm.)

Ah said, "The Lord gonna let me stay 'cause there's somethin' he wants me to do an' ah'm gonna do it.

(Mm hm.)

Ah said, um, he said, "Ah wouldn' have give a penny fo' your life - one cent."

(Mm hm.)

An' they let me pay 10 years, to pay tha' penny. Say, "Ah wouldn' o' gived it fo' yo' life." Say, "We jis' know tha'." Ah say, "Well The All Time Above All, The Main Man, heaven sake, knows. He didn't turn His back." Ah say, "Yo' all didn' put on the chart no feed, no nothin'. An' yo' didn' even give me any watah."

(Mm hm.)

Ah said, "But Gawd fed me."

(Mm hm.)

Ah said, "Now ah am goin' home tomorrow." An' they didn' want me to go home. Ah got up tha' night, ah put on mah clothes an' ah walked out tha' hospital right there [probably pointing to it, or does she mean as soon as she put on her clothes].

(Mm hm.)

An' ah'm still alive.

(Mm hm.)

Praise God.

Sometime, this kinda, yo' know feel [what?].

(Uh huh.)

But my brother-in-law and my relations didn't come to the hospital. They'd come aroun' to the windah...

(Uh huh.)

...the bolt wasn't bolted then. They'd come aroun' to the windah an' peep into the windah. They tell me they were lookin' any minute to hear tha' ah was gone.

(Mm hm.)

Got my insurance policy an' ev'rythin' ready jis' waitin' fo' *tha' turn o' time.*

(Mm hm. Yo' didn't have any, uh, yo' didn't call for any, uh, healer to come in to help or anything of that sort?)

No, no.

(It's just God's work.)

Just Gawd's work.

(I see.)

An' ah didn' call fo' nobody's but Jesus.

(Mm hm.)

'Cause ah feel like the same thin' tha' Gawd will do fo' yo', he can do it to me.

(Mm hm. I see.)

An', um, ah jis' stayed right there.

(Now, you were speaking about there're some things, sometimes you could do, then you couldn't do them now. I wanted to ask you a question, do you feel, you know of course, you know Jesus at one place said he felt the power had gone out of him. You know sort of left him? Have you ever had any experience of that type? That some time your power is stronger than other times and there're times you...?)

Yes it is.

(Mm hm.)

At times when the spirit works with me, ah don' have to even touch a person.

(Mm hm.)

Jis' go like this [demonstrates].

(Just wave your hand. Don't have to touch them.)

Don't have to touch 'em.

(I see.)

But ah can't do tha' all the time.

(You can't do it all the time. I see.)

Ah can't do it all the time.

(I see. I see. Do you, sometimes anoint people? Anoint...put your hands on their head...anoint them with oil or something of that sort?)

No. Ah can jis' put mah han's on their head.

(Mm hm.)

An' ah talk, when it come to me.

(Mm hm.)

If ah be prayin' fo' anybody an' put mah han's on those peoples...

(Mm hm.)

...then they feels the dif'rence. They feels the spirit o' the Lord.

(Mm hm.)

From me like that.

(I see.)

An' things jis' comes to me ahead o' time.

(Mm hm.)

An' ah tells the people 'bout this, "Ahhh it ain't gonna happen."

(Mm hm.)

"It ain't gonna happen."

(Mm hm.)

AH TOL' THEM IN 1958.

(Mm hm.)

AH SAY, "YO' KNOW WHA?" AH TOL' THEM IN SEVERAL CHURCHES. THEY SAID, "THEY NEED TO CARRY HER OFF," SAY, "SHE'S SICK."

(Uh huh.)

Ah said, "NO," AH SAID, uh, ah said, "AH'M NOT SICK." Ah said, "but the Lord showed it to me tha' in the United State tha' we gonna have a president," ah said, "children gonna be comin' home from school."

(Do what?)

Ah said, "Children be comin' home from school." Ah said, "They gonna come hollahrin' 'bout the President dead." Ah said, "An' we gonna tell 'em quit tellin' tha' lie."

(Uh huh.)

They said, "Wha', wha' yo' mean?" Ah said, "We's gonna have a, gonna have a President, our President gonna git killed or assassinated." Well, they say, "Yo' don't know." Ah said, "But he's not gonna be no president now, gonna be one tha' we ain't got yet."

(Uh huh.)

An' this was way back in 50's...

(Mm hm.)

...see it jis' as plain...

(Mm hm.)

"...jis' like it was in an airplane an' comin' right down in the yard."

(Mm hm.)

An' ah said, "Ooh," ah said, "tha's man comin' out o' an airplane, stop the airplane in mah yard." Tha's the way the Lord showed it to me.

(Mm hm.)

Ah said, "Now look who gittin' out." Ah said, "Look at all them _____ tha' peoples gittin' out o' the plane." An' look like the one got out, they said, "That's The President." Ah said, "Oh, yes tha's the President fo' shure, tha's ev'rybody know Johnson." Tha's wha' ah say, ah said, "Ev'rybody know Johnson." An' uh, they say, "No, we not talkin' about Johnson." Say, ah say, "Tha' is President Johnson goin' on there."

(Mm hm.)

THA'S WAY AH WAS TALKIN' WITH THEM IN MY SLEEP LIKE THA'. AH WASN' SLEEP 'CAUSE IT IN THE DAYTIME AH SITTING UP ON THE PO'CH.

(Mm hm.)

An' they say, "Yes, tha's the president but that there are going to be our president."

(Mm hm.)

Kinda bald head fellah. An' ah seed it jis' as plain. An' so when they got to runnin' fo' president an', um, Kennedy was nominated to run, ah said, "Don't nobody gonna vote fo' them." Ah said, "He gonna make it." Ah said, "He gonna make President," ah said, "but he won't make it in life." An' history prove it.

(Mm hm.)

An' he didn't make it.

(Mm hm.)

AN' SO WHEN THE CHILDREN COME FROM SCHOOL, THEY [people] SAY, "AH, WE, WHA' YO' ALL DOIN' OUTA SCHOOL SO EARLY?"
THEY SAY OUR PRESIDENT GOT ASSASSINATED. AH SAID, "OH, NO." AH SAY, "HERE YO'

ALL COME AN' TRYIN' TO REPEAT SOME O' MAH DREAM."

(Mm hm.)

They say, "No, Mam." Said, "Miss Davis," said, "our President got assassinated today." Ah said, "Wha'?" Ah said, "Well, ah had the news on." She said, "It jis' happen." Said, "They run a fresh, fresh bulletin. It jis' happen." So then ah went in there turned it on. *WELL, NOW THA' WAS WAY BEFO' HE WAS EVEN THINKIN' BOUT RUNNIN'.*

(Mm hm.)

But yo' see, this mah time when the Lord give to me, give it to the President, uh, he give it to me.

(Mm hm.)

An' uh...

(Always for a good purpose?)

It was always a good purpose.

(Uh huh.)

So people's here they don' undahstan'.

(I know.)

They don't undahstan', because...

(Of course they don't.)

Ah, ah, ah...

(*ANYONE WHO IS DIFFERENT NO ONE UNDERSTANDS.*)

No one undahstan's.

(If you're a little bit different.)

THE FIRS' O' THE YEAR WHICH WAS JANUARY 2, AH HAD A PECULIAR SPIRIT COME INTO ME. UNLOCKED MAH HOUSE LOOKED LIKE.

(*UNLOCKED YOUR HOUSE?*)

YEAH. LOOK LIKE AH COMIN' TO MAH HOUSE AN' UNLOCK MAH HOUSE WITHOUT A KEY.

(Without a key.)

Tha's it. An' uh, ah said, "Looka here," ah said, ah noticed mah gran'son was in the back, he runnin' out the back do'. This was in January. An' when he run out the back do' then he went this way. An' Twenty-Second was a highway road with a ovahpass, ovahpass back here.

(Mm hm.)

Down 'bout Eighteenth, by Tangerine, there was anothah ovahpass. There was 3 little boys was with him. Now this was show'd to me in January. An' ah looked all aroun' in the house an' ah couldn' see nothin' tha' they had took. Ah said, "Well Art let me tell yo'," ah said, "uh, that's all right." Ah said, "Yo' done went an' broke in mah house an' wha' yo' lookin' fo'?" Ah said, "Ah buy yo' ev'ry thin' yo' want when yo' come to me an' ast." But he run. This was in January. Ah tol' his family, ah tol' mah family, ah said, "Now yo'all have to beware." Ah said, "God showed me an'," ah said, "now this may not be." Ah said, "Now somebody gonna break in," ah said, "yo' all beware o' wha' yo' have. Get your jewelry stuff an' put it away, if yo' gotta put it in the bank in a safety bank." Ah said, "'Cause they gonna break in. It's gonna be out of these houses, these 3 houses. It's gonna be the fo' family house." Ah said, "Somebody's ouse gonna get broke in."

(Mm hm.)

Mah stepsistah said, "Oh, no." Earl say, "No, no." He say, "No, yo' musta had ate too much." Ah said, "Ah wasn', ah hadn' eat. Ah wasn' asleep." Ah said, "It jis' come, somethin' come ovah me an' ah couldn' see nothin' but those thin's."

(I see.)

He said, "Oh, no." He said, "Twenty-Second would nevah be a highway." Ah

said, "Jis' keep on livin'."

(Mm hm.)

Ah said, "Twenty-Second are gonna be, we are gonna be fenced in back in this way. They gonna have an ovahpass up there an' they gonna be an ovahpass down here." Ah said, "Jis' keep on livin'." Ah said, "Somebody house they goin' in gonna get, they goin' in an' gonna get all the thin's takin' out."

(Mm hm.)

Tha' *WAS JANUARY THE 2ND THA' AH HAD THA' VISION*. All right, in March, his wife, my son's...step-son's wife little teenage went, teenage son went in his house, watched them off, went in his house. Took all his rifles, television, radio an' ev'rythin'. An' uh, lef' the proof, he made a mistake an' lef' his shoes.

(Mm hm.)

Ah think they musta been tryin', he musta had his shoes off, lef' his shoes. All right then here they come bringin' back to me. Say, "Yo' tol' tha'." Ah said, "Well, yo' said ah had eat too much an' it wasn' very nice." Ah said, "It wasn' very nice."

(Mm hm.)

Well, seem like it wasn' gonna...All right now this one out here, he done went in nieces house now, the week befo' las'.

(Mm hm.)

Took 'er radio an' thin's. An' she had _____.

(Mm hm.)

An' he broke back in again. She caught him breakin' in _____.

(HAVING, IN YOUR EXPERIENCE, HAVE PEOPLE COME TO YOU AND WANTED YOU TO TELL THEM ABOUT THEIR FUTURE?)

Well, yes, yes.

(Well what? What did they want to know? I mean, were they, would they get well or something of that sort? Would they succeed in something? Or uh...)

Well, ah have a lot o' people's have got well o' this, this only idea's tha' yo' have _____.

(Mm hm.)

An' some peoples can have [something] jis' as simple as a headache. Or somebody done somethin' to me [= somebody witchcrafted me].

(I know. Oh, that's common.)

But, when yo' sit there an' there's all _____. *YO' HAVE TUH TALK WITH THESE PEOPLES AN' GET THEY MIN' OFF O' THAT.*

(I see. Mm hm.)

THA' IS THE HEALIN'.

(Yes. In other words if you can't get their minds off, you can't heal them? Is that it?)

Well, yes.

(Mm hm.)

IF YO' GOT THE POWAH, YOUR POWAH. [More than getting *minds off* is required.]

(If you've got the power. All right.)

The powah wha' does tha'.

(I see. The power does it.)

The powah does it.

(Mm hm.)

An' we have to have tha' faith.

(Mm hm.)

See? Because without faith there's no nothin'.

(Mm.)

See, there's no nothin'.

(DO YOU THINK, YOUR EXPERIENCE, SO YOU...HAVE YOU EVER SEEN PEOPLE HEALED IN A GROUP? OR USUALLY MUST A PERSON BE HEALED SINGLY? WHEN THEY HAVE SOME OF THESE REVIVALS AND THAT SORT OF THING? HEALING, BIG SERVICES.)

YO' CAN HEAL THE ENTIRE BUILDIN'.

(You can heal a whole church full of people?)

Yo' can heal the entire buildin'.

(Mm hm.)

BUT THEY HAVE TO COME TO THEIR MIND THA' THEY WANTS TO BE, AN' BELIEVE...

(Mm hm.)

...tha' God will. Have a servant anointed them. A human to do as He wants to have done.

(Mm hm.)

Yo' see? Yo' can heal 'em. But now stayin'...

(Mm hm. Staying healed.)

Tha's it.

(Staying healed, that's another, another situation.)

Stayin' healed.

(I see. It's only permanent under certain conditions.)

Tha's right.

(I SEE, FOR EXAMPLE, HAVE YOU EVER HEARD THAT, THAT SOME HEALERS, NOW THERE ARE ALL TYPES OF HEALERS. SOME HEALERS SAY, "WELL NOW, IF YOU EVER TELL WHAT I'VE DONE OR ANYTHING, THIS WILL COME BACK TO YOU." YOU THINK THAT SORT OF THING IS POSSIBLE?)

NO.

(THAT'S PART, THAT'S WITCHCRAFT THEN?)

YES.

(That sort of thing, mm hm.)

'CAUSE YO' KNOW WHA' YO' HAVE TO DO. IF AH DO SOMETHIN', IF AH HEAL A PERSON, AN' THEY DO AS AH TELL THEM TO DO, THEY WILL STAY HEALED.

(Stay healed.)

They will stay healed.

(Mm hm.)

But if ah tell them not to tell nobody what ah did.

(Mm hm.)

Or don't yo' tell nobody, don't yo' tell nobody tha' ah healed yo'.

(Mm hm.)

AH DON'T CARE WHO THEY TELL WHEN AH HEAL.

(THAT'S RIGHT. I SEE. IN OTHER WORDS YOU HAVE NOTHING TO BE ASHAMED OF. YOU SAID THAT THE OTHER DAY WHEN I INTERVIEWED YOU. I THINK YOU'RE RIGHT.)

AH DON'T HAVE ANYTHING TO BE ASHAMED OF.

(DO YOU THINK SOMETIMES HEALING IS SOMETHING THAT HAS TO BE DONE GRADUALLY? SOMETIMES IT COMES ALL OF A SUDDEN AND SOMETIMES YOU HAVE TO BE GRADUALLY UH...)

WELL, IT HAVE TO BE GRADUALLY IN THIS LIFE. THEY PEOPLE'S WHO YO' ARE HEALIN'.

(Mm hm.)

THEY FAITH GROW SLOW AN' GRADUALLY.

(Mm hm.)

THEN AS THEY IS TO BE HEALED...

(Mm hm.)

...BUT _____ IS NOT SLOW.

(Mm hm.)

IT'S NOT, SAY IT WILL TAKE IN SUCH A TIME.

(Mm hm.)

'CAUSE WHEN IT COMES TO ME, AS IT COMES TO ME, AN' IT GOES TO THEM, THA'S WHA' HEALIN'S FO'.

(Mm hm.)

BUT THEY HAVE TO HAVE THA' COMPLETE FAITH THA' THEY ARE NOT WITCHCRAF'.

(Mm hm. Mm hm. I see.)

THEY HAVE TO HAVE THA' FAITH WITH THE ALMIGHTY GOD THA' THEY ARE NOT WITCHCRAF', THEY ARE HEALED AN' WAS HEALED WITHOUT ANY INWARD MEDICINE.

(Mm hm.)

ANY TIME THA' YO' CAN HEAL A PERSON AN' DON' HAVE TO GIVE HIM NO MEDICINE...

(Mm hm.)

...WELL, THEN IT JIS' HAS TO BE THE POWAH O' THE LORD.

(I see.)

AN' THA'S THE POWAH THA' HE DON'T GIVE EV'RYBODY.

(That's right. That's right.)

He don't give ev'rybody tha'.

(I know.)

AN' WHEN HE GIVE IT TO 'EM, A PERSON, HE DIDN' GIVE IT TO 'EM FO' 'EM TO SAVE IT.

(Mm hm.)

HE DIDN'T GIVE IT TO 'EM FO' THEM TO SAY, AH COULD DO SO-AN'-SO TO SECH-AN'-SECH A ONE.

(Mm.)

BUT HE WON' APPRECIATE THA'. WE NOT LOOKIN' FO' OUR APPRECIATION FROM THE WORLD.

(No, no.)

WE, AH, AH DON' LOOK FO' MAH APPRECIATION FROM THE WORLD. AH DON'T LOOK FO' MAH APPRECIATION, ALMIGHTY APPRECIATION FROM GOD, AN' [that] IS TO LET ME STAY ALIVE AN' KEEP ON DOIN' WHA' AH'M DOIN'.

(I see.)

An' the time then have come tha' the world need all good thin's of information o' goin' out in the wicked peoples.

(Mm hm.)

AN' YO' CAN'T BELIEVE IN NOTHIN' BUT A WHOLE LOT O' WITCHCRAF'.

(Mm hm.)

'Cause God is not mocked.

(He's not what?)

He's not mocked.

(Is not mocked.)

He's not mocked. He will do jis' wha' he say he will do.

(I see.)

Jis' wha' he say he will do, he will do. But yo' have to have faith an' belief.

(Did you ever hear that an earth person has the power to heal and they abuse that power? Does anything ever happen to them? Or is it taken away or does something happen to them? If it's misused, this power of healing?)

If God give yo' the powah to do somethin'...

(Mm hm.)

...tha's wha' he want yo' to do.

(Mm hm.)

Tha's wha' he intended fo' yo' to do.

(Mm.)

'Cause he give yo' tha' powah.

(Mm hm.)

An' if, if, if, uh, he had'nt had some work fo' yo' to do. He wouldn', tha' powah is a hammah.

(Mm hm. Is a what?)

Is a hammah.

(A hammer?)

Is a hammah.

(Mm hm.)

(THIS IS SIDE 2 OF THE CASSETTE I'M DOING NOW. Interviewing Mrs. Davis. This is side 2. Now go right ahead. I'm sorry.)

An' so the faith is what we must have.

(Mm hm.)

But if we go an', uh, work on this person an' uh, ah've heard of them in mah life to say tha', uh, our, *THEY COME TO ME*, "*AH SURE WOULD LIKE TO KNOW YOUR, WHAT AILIN' ME.*" *AH TELL 'EM WHA'S WRONG WITH THEM.*

(Mm hm.)

AN' THEY SAY, "WELL, IF AH WERE TO TELL ME IT'S WITCHCRAF', TELL ME AH'M HOODOO. THA'S WHAT THEY TELL ME."

(Mm hm.)

AH SAID, "OH NO, HONEY, YO' NOT HOODOO," AH SAID, "YO' HOODOOED YOURSELF." A HEAP O' TIME WE CAN HOODOO OURSELVES.

(That's right, yes.)

See?

(Mm hm.)

AH SAYS, "UM, YO' ARE NOT HOODOOED," AH SAY, "YO' DID IT YOURSELF."

(Mm hm.)

AN' THEY HAVE WALKED OUT BECAUSE AH DIDN'T TALK ON THE SIDE THA' THEY WANTED ME TO TALK ON.

(They wanted you, they wanted to, they wanted to really be hoodooed.)

They wanted, uh, THEY WANTED TO BE HOODOOED. WHA' HAPPEN IS SOMETHIN' WAS WRONG WITH 'EM, BUT THEY WANTED TO GET WELL BY THE HOODOO. THEY WANTED TO GET WELL OF IT.

(Mm hm.)

BUT THEN THEY WANTED [to] RETURN IT BACK TO THE PERSON WHO TURNED IT ON THEM.

(Oh, in other words, they didn't want to do anything to, personally toward their cure. They just wanted to, to...)

To return back.

(Turn it back. In other words, to do a little magic. A little card trick or something?)

Tha's right. Tha's right.

(There was no cooperation, spiritual cooperation with you at all?)

No! no! no! Ah telled them, ah said, "No, ah don' do tha'."

(Mm hm.)

Ah said, "Turnin' back," ah said, ah, ah have to tell them sometime, ah said, "ah don' know about tha'."

(Yeah.)

Ah said, "Yo' have to go." They say, "Yo' know where ah could go?" Ah said, "No, ah don'." Ah don' send 'em to nobody tha' ah know...

(Mm hm.)

...to do somethin' to somebody.

(Mm hm.)

'Cause ah'm not gonna evah do tha'.

(Mm hm.)

Ah'm not gonna evah do nothin' to harm nobody.

(Mm hm. Mm hm.)

If ah can't help yo'...

(Mm hm.)

...ah will send yo' fo' somebody else can...

(Mm hm.)

Tha's mah job.

(Mm.)

Tha's wha' ah know.

(Mm hm.)

AN' UM, 'CAUSE AH WOULDN' TURN THEY AILMENT WHA' THEY HAD ON SOMEBODY ELSE...

(Mm hm.)

...THEY WALKED OUT AN' LEF'.

(Mm hm.)

An' ah tol' them they have witchcraf' fo' sale.

(Mm hm.)

So they, finally they would go dif'runt places far an' near. An' then they said, "Well, yo' could have tol' me where to go."

(Mm hm.)

Ah said, "But yo' didn' tell me wha' yo' want, yo' wanted to go to do dirty thin's."

(Mm hm.)

"He wants to go to turn somethin' back off o' yo' to put it on somebody else."

(Mm hm.)

Tha's the devil. Tha's Satan.

(Mm hm.)

UH, 'CAUSE WITCHCRAFT IS A PECULIAR THIN'.

(Mm hm.)

IT'S VERY PECULIAR.

(Mm hm.)

Ah'm not to hurt nobody. Yo' don' suppose to do tha'.

(Mm hm.)

BUT DERE SOME HAD SOL' OUT TO THE DEVIL.

(Mm hm.)

IN THE PLACE O' HEALIN', THEY ARE REBUKED IN THE HEALIN' PART AN' GOIN' INTO THEIR DEVIL SIDE.

(The devil's work. Mm hm.)

Then done devil's work.

(Mm hm.)

ALL SECH AS GOES TO THE, UH, GETTIN' PART OF A PERSON'S WEARIN' CLOTHES...

(Mm hm.)

...AN' UH, DOIN' SOMETHIN' WITH IT AN' THEN GETTIN' PART O' HIS HAIR OR SOMETHIN'. ALL THA' STUFF. AN' GO AN' PUT IT IN THE RUNNIN' WATAH RIVAH. AS LONG AS IT RUN IT, GET A TRACK AN' PUT IT IN THE BOX AN' SHUT IT UP AN' THEN THROW IT IN THE RIVAH.

(Mm hm.)

RUNNIN' AS LONG AS, HE CAN'T BE STILL.

(Mm hm.)

LET'S SAY YO' GOT, QUIT YOUR WALKIN' ALL THA' KINDA STUFF.

(Mm.)

WELL IS, THEY, THEY BELIEVE IN THA' KINDA STUFF.

(Mm hm.)

See?

(Mm.)

BUT AIN'T NO SUCH A THING AS THIS CAN HAPPEN.

(Mm hm.)

An' all sorts of things as tha'.

(How do they get started in believing this sort of thing? They learn this as children or what?)

Well, they learn this as children. They heah things, oldah people way back.

(Mm hm.)

THEY, UH, YO' TAKE WAY BACK IN UH, OLDEN DAYS THEY BELIEVED IN "ROOTS." THEY BELIEVED IN MOS' ANY ONE O' THE OL' PEOPLES, THEY BELIEVED IN THE "ROOTS." THEY BELIEVED IN FORTUNETELLAHS.

(Mm hm.)

An' uh, the, the, the gypsies use to come aroun' an' in they little carts, stage coaches...

(Uh huh.)

...All through the country tellin' fortunes.

(Mm hm.)

An' tellin', an' then aftah they leave, befo' they come ev'rybody happy...

(Mm hm.)

... 'cause ah know nothin' about yo' an' yo' know nothin' about me. But when they come an' uh, tell mah fortune an' they leave they got the _____, they goin' on furthah to make some money. An' then they goin' on an', an' then behin' 'em didn' leave no peace. They lef' destruction. Ev'rybody mad wit one anothah, they fightin'.

(Mm.)

'Cause o' somethin' the gypsies tol' 'em.

(Uh huh. Something told them about their neighbors.)

Yeah, about their neighbahs, yo' see.

(Mm hm. Somebody has a spell on you.)

Yeah. Somebody got a spell on yo'.

(I'm not going to give you their name but I'm going to describe the person.)

Describe 'em. Well, say all such as tha'.

(Mm hm.)

When they leave, "Ah know who it was." An' they learn tha's not, tha's wha' makin' destruction, yo' see?

(I know.)

Tha's destruction.

(Mm hm.)

Instead o' peace they made destruction.

(Mm hm.)

An' they believed them. Well, out o' all the pas' bygone yeahs. The little children they come up Alden? Laten? Georgia an' Alabama, South Carolina.

(Mm hm.)

Uh, South Carolina wasn't so strong. Uh, it had, peoples had a straight racket. "Where yo' goin'?" "To Beaufort, South Carolina."

(Mm hm.)

"Oh, yo' better not go there." "Goin' to Beaufort, South Carolina." _____
"So-an'-so, he went to Georgia las' week" [to see a hoodoo doctor].

(Why is Beaufort so terrible?)

Well, o' the mountains, yo' know, an' yo' can fin' anythin' yo' want aroun' them hills an' mountains. [She does not know Beaufort is near the seashore!]

(Right. I see.)

Aroun' there they don' think like the peoples in Florida _____

_____. An' yo' can fin' anythin', but yo' jis' have to know it.

(I see.)

An' so they, they got so one _____ if yo' leave to go, yo' couldn't go nowhere on a vacation. Yo' was goin' to Beaufort, South Carolina.

(Uh huh.)

OR YO' WENT TO GEORGIA. BEAUFORT, SOUTH CAROLINA AN' GEORGIA. SOUTH CAROLINA AN' GEORGIA HAVE GOT THIS WORLD ON A BOIL.

(Mm hm. On the what?)

On a boil.

(On a boil?)

On a boil.

(Uh huh.)

'Cause.

(On a boil.)

ON A BOIL.

(LIKE ON A STOVE?)

YES.

(Water boiling? Yes.)

That's right.

(I see.) [That ON A BOIL fascinated me!]

'CAUSE THE PEOPLES ARE FEARED O' GEORGIA AN' SOUTH CAROLINA.

(Of all things.)

IF ANYBODY COME RIGHT IN HERE NOW AN' THEY, IN THIS TOWN NOW, AN' THEY 'RESTED AN' HAVIN' A LITTLE TROUBLE WITH POLEECE _____. "WHERE YO' GOIN', TO SOUTH CAROLINA." HE [jailer] JIS' HAVE TO THROW THE KEYS AWAY AN' SET THE JAILHOUSE ON 'EM. _____. AN' THEY BELIEVES IN THEM "ROOTS."

(I know.)

They believes in the roots.

(Mm hm.)

Well, "Where yo' come?" "Ah come from Georgia." Well, the Georgia's people connected with South Carolina tha's nex'...

(Next door.)

[Unable to understand tape.]

(Mm.)

AH KNOW, NOW MAH HUSBAN' ONCE UPON A TIME WAS TEARIN' UP A CAR RIGHT UP THERE AT MAH BROTHAHS.

(He was doing what?)

Tearin' up a, a, 'reckin' ol' car.

(Wrecking an old car.)

An' ol', ol' Cadillac.

(Uh huh.)

An', uh, he said, jis' lately he said, yo' know mah husban' was a very peculiar person. He was very peculiar. He jis' laughed, he said, "Uh, Brothah," an' he say, "Yeah." Say, "Yo' know," say, "a lie go furthah than the truth." Said, "but the truth will stand."

(Mm hm.)

Said, "But a lie'll go furthah then the truth." An' he said, "How come he said tha', Pete." He said, "It jis' will." Said, "Now, ah'm gonna show yo' now." Said, "Ah'm gonna take some o' this glass here, come out the wind shield o' car." An' said, "Ah'm gonna break it up." An' said, "Ah'm gonna go aroun' an' ah'm gonna show yo' how many people will give me \$25 fo' one o' these little pieces here." 'Cause yo' know, uh, uh, it git sof', some kinda o' plastic anthetic.

(Yes.)

It'll get sof'

(Mm hm.)

He said, "Now ah'm gonna show yo'." He got him a gallon can full o' tha' pure glass.

(Mm hm.)

An' um, he said, "Wha' is tha'?" He say, "Uh, this here," he had a little piece in his han' an' like that. At night when they do this glittahs yo' know?

(Oh, I didn't know that.)

Yeah, out o' these old Cadillacs. Tha's wha' he had ol' Cad', Cadillac. An' he tore it up.

(I see.)

An' uh, he said, uh, "Yeah," he said, "this here, this here stuff is money." Said, "Wha' this piece come off of," say, "it cos' ovah \$3000."

(Mm hm.)

Well, he wasn' lyin' about tha'.

(No.)

'Cause the Cadillac...

(That's right.)

See what I mean the Cadillac did cos' ovah \$3000.

(That's right.)

He said, "Yeah, but this _____, say, "Well how much will tha' been?" He said, "Well, this wha' your money _____ [unclear] "Ah need to put tha' in mah pocket fo' a hand." Said, "Yeah, anytime yo' own one o' these," say, "yo' rich or eithah yo' get rich."

(Mm hm.)

Say, "The piece wha' this come off anytime yo' own one of them, yo' rich or you're smart rich."

(Mm hm.)

He got mo'n [more than] \$25.

(Mm hm.)

Mo'n \$35 [this is not an error]. The biggah the piece is the mo' yo' pay.

(Uh, what was it, what was it, how was it put up? I mean...)

Nothin' that's _____.

(Just, just a piece, just hand the piece to them and say car...wrap it up and carry it or something?)

That's all.

(Just wrap it up and carry it.)

Aftah he let 'em see then there's nothin' but, nothin' but pure glass out o' this windshiel' o' a Cadillac.

(Mm hm.)

An' so ah think he had close aroun' \$2000 or mo'.

(Of all things.)

Out of tha' little gallon can o' [glass], uh...

(I see. Of all...)

An' ah said, ah said, "Now, do yo' know wha' yo' are doin'?" He said, "Ah jis' had to prove to the world, see?" "An' ah got all those people's names."

(Mm hm.)

Say, "Ah jis' wanted to prove it was a fac', how did a person would go fo' a lie."

(Mm hm. Not for the truth but always for a lie.)

Fo' a lie.

(Mm hm.)

He said, "Now, they won't believe now." Aftah they _____ he had all the name. He kept all - took their name.

(Mm hm.)

Wanted to stay in touch with him. They come back, some of 'em gamblers, an' some o' 'em was a checkah playahs an' some o' 'em... "Man ah caught the horses off them. An' ah caught tha' numbah. Tha' numbah, ah played, ah jis' put mah han' in, put mah han' on tha' little *jomo*."

(Jomo.)

Little jomo.

(Oh.)

Tha's wha' they gonna say about tha' numbah comin' 'roun' like that.

(Mm hm.)

"Tha', tha' horse come right on in." He say, "Sure 'nuff." He said, "Now yo' give me \$25." He kep', he said, "Now, uh fac's is knowin'. Is the greatest thin'. Understandin' an' knowin' is the greates' thin' in the world."

(Mm hm.)

Now, he took tha' gallon can of glass an' made ovah \$2000.

(Of all things. Mm hm. You used the word jomo. Did they use the word jomo when you were young? Jomo?)

Yeah, yeah tha's wha' they used.

(NOW IS JOMO THE SAME THING, PRACTICALLY THE SAME THING, AS WHAT THEY CALL A "HAND" A JOMO?)

YES, YES.

(Mm hm.)

Tha's the same thin'.

(Jomo. And sometimes they call it a *toby*, some places. And some places they call it a *shield*, to protect you.)

Yes.

(And all that sort of thing.)

A shiel' is to protec' you.

(A shield is to protect you. DID YOU EVER HEAR OF THE WORD "MIT-MAN?" "MIT-MAN? CALL A PERSON A "MIT-MAN?"")

Yes ah have.

(What does a *mit-man* mean?)

Well to mah estimation an' wha' ah know about seein' a *mit-man*...

(Mm hm.)

...tha's, uh, would be a person tha' uh, do's anythin' an' ev'rythin'.

(Mm hm.)

He'll witchcraf' yo'.

(Mm hm.)

He'll witchcraf', yo' come to him fo' him to witchcraf' me...

(Mm hm.)

...he'll witchcraf' me fo' yo'.

(Mm hm.)

He'll git a coupla hunderd dollahs outa yo'.

(Mm hm.)

An' then he'll turn right aroun' then an' want, uh, uh, tell me he could heal me fo' anotheah couple hunderd dollahs.

(I see. He's a double-crosser?)

Yeah he's...tha's a *mit-man*.

(Uh huh. I see. That's a *mit-man*.)

Tha's right.

(Well, the reason I...)

He, he, he admit anythin' tha' comes to him.

(Mm hm.)

He *hurt* peoples, killin' peoples, an' evahthin's, see?

(Mm hm.)

It don't make no diff'runt.

(Mm hm.)

He'll *put it on yo'* an' then *take it off yo'*.

(Mm hm.)

But it's always, always with the same thin'.

(DID YOU EVER HEAR OF PEOPLE UH, OF COURSE THEY'RE NOT CONCERNED PROBABLY WITH GOD, BUT THEY HAVE A SPECIAL SPIRIT THEY USE IN THEIR WORK?)

Yes.

(Not God but uh, some, they have a, a spirit that, uh only they...)

They deal with the devil.

(Well, only they know this particular spirit.)

Yes.

(They work the spirit.)

Yes, uh, you state these when the spirits they have. Once upon a time ah know this lady she had, uh, some kind o' a spirit, but what it was nobody could see it but her.

(Mm hm.)

An, uh, this was in Quincy.

(Mm hm. Quincy, Florida.)

Quincy, Florida.

(Mm hm.)

Now, uh, spirit she had it was of a spirit that, uh, yo' didn' have to, she didn' have to see yo'.

(Mm hm.)

When yo' walked up on her porch she use to say, she back in there, she call yo' by your natural name an' the do' closed there, she don' even see yo'.

(Mm hm.)

She say, "Come in. Ah'll be right out, Miss so-an'-so."

(Mm hm.)

An' she come right out.

(Mm hm.)

An' she would look at yo'...

(Mm hm.)

...an' when she look at yo' she'd turn off an' she'd go back an' yo' couldn' be lookin' at her but yo' hear somethin' like ol' racketsy sewin' machine.

(Oh.)

Wha' it was ah nevah been able to see, able to see what it was, but ah have went all ovah the house.

(Mm hm.)

An' ah ain't see nothin'. Like no kinda machine or nothin'. So she was of...could_____the spirit tha' she used. Then no one could see tha' spirit but her.

(Did she have a name for this spirit? A name?)

Yo' nevah would hear her say. She wouldn' even say nothin' to yo'.

(Oh.)

But jis' invite yo' in...

(Mm hm.)

...an' look at yo'.

(Mm hm.)

An' then she'd go back to tha' room an' she would come back.

(Mm hm.)

An' then yoo could hear the spirit. There's somethin' wrong. It's a whole lot o' racket.

(Mm hm.)

Jus' like somethin' in a can rattlin'.

(Mm.)

But she will tell yo' this [much], send yo' to a drug sto'. She'd write on a little piece of papah. An' send yo' to the drug sto' an' tell yo' wha' to get.

(I see.)

An' tell yo' how to use it.

(Mm hm. Did she tell you what was, did she tell you what was wrong with you or anything of that sort? Or...)

No, no.

(She just got, wrote off the prescription and you took it to the drug store.)

Yeah. It was only a piece of brown papah. She had wrote it on brown papah an' have yo' go to the drug store.

(UH HUH. NOW DID SHE CHARGE FOR THAT? OR DID SHE TAKE AN OFFERING OR WHAT?)
NO, THIS PECULIAR SPIRIT SHE HAD, SHE DIDN' TAKE NO MONEY.

(Mm.)

BUT YO' COULD PUT THIS MONEY DOWN.

(PUT IT DOWN?)

AT YOUR HOUSE.

(AT YOUR HOUSE, WHEN YOU GOT HOME?)

YEAH, YO' DIDN' GIVE HER NO MONEY THERE. SHE DIDN' ACCEPT NO MONEY. YO' PUT THA' MONEY DOWN AT YOUR HOUSE. SHE'D TELL YO' SEE? AN' THE OFFERIN' YO' GOT HOME, SAY LAY IT ON THE STOVE, OR LAY IT ON THE, SAY YO' GOT A LITTLE MANTEL, LITTLE SHELF WHA' YO' KEEP THE _____ ON.

(YES.)

AN' THE SILL, SAY LAY IT ON THE, UP OVAH YOUR FRONT DO'. JIS' LET IT LAY THERE. SAY AH GET IT.

(Mm hm. AND SHE GOT IT?)

She lef'. Now tha's the spirit, tha's the, the spirit tha', uh, ah don' know why an' how.

[Most of these stories about *doctors* refusing fees, unless left at a certain place in your home are legends. Formerly a wellknown *doctor* with confederates in a few cities could exercise this rite often enough to keep his legend alive. There are a number of excellent stories about this fee-taking hocus-pocus in HOODOO, but I am unable to locate them at the moment.]

(I see.)

But it will leave there. An' if yo' put it up there an' go back an' get it. Ah seen tha'.

(Mm hm.)

Jis' like you're suppose to put somethin' up ovah tha' do fo' 'uh.

(Mm hm.)

An' ah say, "Oh, well." Ah'll go back an' look the nex' day an' ah say, "Oh well, ah might as well take this down." _____ [Unclear.]

An' ah don' put no mo' up there. Yo' will lose your pocketbook, yo' will lose yore money. [This loss of money if you fail to put the money in the proper place, I do not remember in the other stories.]

(Mm hm.)

Yo' will lose more than wha' yo' donated. Now tha' wasn' a thin' but the powah o' the Lord, or somethin' like tha'. Wha', wha', wha', wha' happened?

An' ah have to sit down _____ [Unclear.] _____.

(Mm hm.)

An' ah asked her, ah said, "One day yo' are to leave. The God gonna call yo' home." Ah said, uh, "Tha' secret spirit, tha' spirit..."

(Mm hm.)

...tha', uh, yo' have, tha' can't be transferred? She said, "It cannot be transferred from me."

(Mm hm.)

Said, "Can't be transferred."

(Mm.)

Say, "Ah could learn yo' anythin'..."

(Mm hm.)

"...but tha', ah can't learn yo' tha'."

(Did she, uh, she could see this spirit? Did she ever try to describe the spirit to you or what she could see?)

Well...

(What it looked like or...)

...she described...

(Did it speak to her?)

It speaks to her. An' she described it to me. But still she couldn', um, she couldn' tell how could ah do it. Get in contact with tha' power.

(I know. I know.)

'Cause she don't know how she, she don't know...

(It just comes to her.)

...it jis' comes to 'er.

(I see.)

So on up in the years aftahwards, somethin' happen to me an', uh, it comes to me then, when it comes to me ah go try it.

(Mm hm.)

An' it's all right. So then ah said tha's how tha' spirit come.

(Mm hm.)

Tha' has to be.

(Mm hm.)

[Herman Henry in his interview, p.4522, line 10, when speaking of Mrs. Davis, says about her: *Ah bet she don' live with anyone.* We will now hear why Mrs. Davis prefers to live alone.]

'Cause when the spirit works into a person tha' uh, God don' let tha' spirit into anybody [else] at the same time.

(Yeah, uh huh.)

AN' IT AIN'T EV'RYBODY THA' WANTS THA' SPIRIT.

(Mm hm.)

'CAUSE YO' DON', UH, WHEN IN THESE SPECIFIC[?] SCIENTIFIC O' THE SPIRIT COMES OVAH TO YO' LIKE THA', ALL OF YORE MORALE FROM THIS WORLD IS GONE.

(Mm hm.)

IT'S, YO' BE'S IN ANOTHAAH WORLD.

(Mm hm.)

AH DO.

(Mm hm. Mm hm.)

AH BE'S IN ANOTHAAH WORLD AN', UH, THA'S THE REASON AH ALWAYS LIKE TO MOS'LY BE BY MAHSELF.

(Mm hm.)

OR IF AH NEVAH KNOW WHEN THEY'RE [the spirit] COMIN'.

(I SEE.)

N THEY COME AH BE BY MAHSELF [when I am alone] AH CAN TAKE ADVANTAGE
CAN EXAMINE THROUGH IT.

)

? AH CAN PLACE IT DOWN FO' NOT FO'GETTIN' THE THIN'S.

)

AH'M WITH SOMEBODY WHEN IT COME, THE CHANGES, THEY SEE THE CHANGES
, BUT AH CAN'T TELL THEM WHA' BECAUSE AH BE, AH'D BE GETTIN' SOME-

see.)

N' BE COMIN' TO ME.

)

CAN'T TELL THEM.

)

CAN'T TELL THEM BECAUSE AH, AH HAVE TO GET IT MAHSELF. SO IT'S NOT
ME A PERSON WOULD LEAVE THEY THINKIN' THA' YO' ARE BEIN' WITCHCRAF'
n' or othah. IT'S NOT WITCHCRAF'. Witchcraf' is nothin' but Satan
o' the Lord will out-rule Satan ev'ry time.

ses normal consciousness, goes into a trance, etc.]

ge the subject.]

When you were, when you were, uh, when you were growing up did you
talk about - they use to say that witches rode you at night?)

id they call them. Hags or something of that...?)

hag, the ol' witch.

what did they do, what did they - did they do anything beside riding?
itches do evil work and ride you, or did some of them just ride you
do anything?)

t on yo' an' ride yo'. Jis' get on yo' an' jis' cut your breath off.

.)

, now that is, that is somethin' [that reminds me of something]. Mah
ayed on the north side, there was an' ol' lady. He went to sleep an',
is woman come an' was comin' down, was flyin' down on him to choke
id he didn' see nothin'. He hit at it with his pillah an' missed it.
he didn' see nothin'_____. An' said he jis' feel her comin' down
e, like a ol' hawk or somethin'. An' say he hauled off an' hit 'er
ist an' knocked 'er neck one-sided. [The word *north* is a dangerous
she leave out something. See later.]

.)

said she got gone. Now this is brothah_____. Now he_____
come home tha' day - it rained.

)

he was tellin' his wife tha'. He said, this, ah can't think o' this
e, "Ol' lady," he said, "but she ridin' me." He said, "Yo' go down
ee if she got an ol' pink-lookin' dress. An', uh, uh..."

ind of looking...?)

nk-lookin' dress. Tha' was 'er." Said, "She was comin' out on me
e tha'." An' said, "She chokin' me," said, "An' ah throwed the pil-
." Said, "Tha' wha' tha' pillow doin' way out there on the floor."

)

An' ah couldn' hit her with the pillah," said, "an' ah hit her with

Yes.

(Mm hm.)

An' tha' looked jis' like 'er. An' so mah sister-in-law she gets out then an' goes down there an' to the lady's house an' tell me, she says _____ said, "Jis' started out roun' 'bout 3:00 o'clock."

(Mm hm.)

Well, uh, she, tha' was a spirit, tha' was Satan's or somethin'.

(Yeah.)

The spirit.

(Uh huh.)

'Cause he tol' mah sistah jis' wha' he, she had on an' ev'rythin'. Went down there an' she had on the same clothes tha' was in his dream [notice word dream].

(She actually recognized you when she, she - she actually recognized her. Well, now did you think she actually, did she, what, she wasn't in her own body was she? Or was that the spirit or what?)

Tha' the spirit tha' some kinda o', some kinda hypnotism.

(Uh huh.)

An' yo' can hypnotize a person.

(Mm hm.)

An' then, yo' can get him to, to turn like tha' [into a sort of spirit].

(Mm hm.)

But she coulda hypnotize him an' sho' nuff she intend to choke him.

(Uh huh.)

An' he hit her.

(Mm hm.)

But they coulda been her real [I mean] they have to been her real.

(Mm hm.)

Fo' 'er to get that lick, yo' see?

(That's right.)

It have to be her real.

(I see. Someone was telling me, uh, a woman was telling me that, that she went to see a, uh, a boy wanted to marry her and she didn't want to marry him. And he went to a root doctor and this root, this root doctor put a spell on her and made her marry this boy.)

Mm hm.

(Did you ever hear of anything like that?)

Yes. Ah hear tell of tha'. 'Cause see, wha' happened, she put this spell on her, gonna make her marry this boy, but she can't make her marry but she can make 'em stay togethah. [That is a fine distinction from an expert.]

(That's right. That's right. I understand now, yes.)

See?

(In other words you think she's probably temporarily hypnotized? Something of that sort.)

Yes, hypnotized. It's all jis' hypnotized.

(Yeah.)

Tha's like the lady of mah uncle. Ah was about 2 years old.

(Mm hm.)

An', um, they always talked, layin' aroun' with mah Momma laughin', sit aroun'. So when ah became about 7 years old an' mah uncle he was courtin' the lady across the creek an' she like the gingahbread.

(Mm hm.)

So this woman liked anothah man an' ol' Uncle _____ he _____.

(Is that old Benny?)

Albany.

(Albany, oh, oh, Albany, Georgia. Mm hm.)

Yes. An' this man from Albany, Georgia would come ovah ev'ry 2 weeks.

(Mm hm.)

Well tha' made mah uncle kinda stay *ashy* yo' know? Stay put.

(Mm hm.)

So she gonna cook him a gingahbread.

(Mm h .)

An' so said, "Now yo' can't," say, "yo' eat it now."

(Mm hm.)

She wanted him to eat it at her house. At the time she cooked.

(Mm hm.)

He said, "No," said, "ah'm gonna carry it home so ah can give this, give mah gran'children some. Such big pieces, big ol' cake, we'll eat it tonight."

(Mm.)

_____ . She said, "No, yo' eat it now."

(Mm hm.)

An' he said, "No, ah'm gonna carry it home," Carry it home so's he could eat...

(Mm hm.)

...an' enjoy it with me.

(Mm hm.)

He come home with the gingahbread cake, gingah cake an' got in the woods, he said somethin' hit him jis' like a lick, [it] say, "Don't yo' eat that bread, give it to the hogs."

Laughs [this is informant].

(Oh, boy. They were doctored up for him?) [It was.]

Yeah. He say somethin' tol' him jis' like tha'. He said he was comin' through the woods home, somethin' said it was doctahed up, give it to the hogs.

(Mm hm.)

So she was lookin' every minute, ah mean, whoevah eat that bread die. Tha's wha' she was lookin' to. But he give it to the hogs an' the hogs went jis' straight back to tha' woman's house, got up under the woman's house an' say, _____

[She makes mumbling sound like hogs.]

Done so bad tha' people had to kill the hogs.

(Oh.)

She asked him, say, "Did you give tha' bread to the hogs?" He say, "Why, no." "Yes, yo' did, yo' give tha' bread to the hogs. Them hogs about to tear mah house down." See she tol' on her ownself.

(Now was that supposed, that, uh, that was supposed to make that man come to her house?)

Yeah.

(Instead of that the hogs ate it and the hogs came to her house.)

Tha's it. Tha's it.

(Well of all things. [Laughs]) [This is surely a folktale.]

The hogs came to the house an' got undah the house so bad ev'ry night, in the day time. They had to kill the hogs. _____ [unclear]. They put 'em in all kinds o' pens, they'd break out o' those pens an' come home

[As I have explained often, these houses in the lowlands are built off the ground; hogs, chickens, dogs, anything can crawl under them.]

(Come to her.)

Come to her house an' get up undah [makes sound like hogs again]. An' they had to kill 'em.

(Mm hm. WELL THAT'S, THAT'S CERTAINLY, IS USING POWER ISN'T IT?)
WELL NOW THAT WAS POWAH.
(It certainly was.)

-----6 unimportant lines deleted-----

An' uh, the hogs come right back. To show you that was the power of Satan, how did the hogs know where tha' bread come from? How did the hogs know who cooked tha' bread?

-----13 repetitious lines deleted-----

But it's all - when yo' do like tha' yo' done sol' out your rights to the devil.

(Rights to the devil.)

Tha's right.

(You ever hear of people selling themselves, how they use to sell themselves to the, sell them, sell themselves to the devil?)

Yeah. [unclear] why sure.

Once belong to the church, once went fo' the God an' then turn right aroun' an' waitin' fo' the devil so they done sol' out to the devil.

(Did people ever use to speak about *goofer dust*? Now that's something new, *goofer dust*?)

WELL, GOOFAH DUST CAN BE MADE OUTA ANYTHIN'. [The preceding remark is true H.M.H.] WHAT KINDA "GOOFAH DUST?" IT'S ALL IN THE BELIEF.

-----18 lines omitted-----

[CASSETTE ENDS - starts again midway side 2 of Cassette (B1) 7/10/70.]

.....tha' they are witchcraf'.

(Uh huh.)

But they are not witchcraf' all the time.

(Mm hm.)

IF A PERSON DON' GET SOMETHIN' IN YO' IT'S NOT WITCHCRAF'.

(Mm hm.)

Of course they can burn yo' with somethin' like hot watah or somethin'.

(Mm hm.)

BUT AS FOR STEPPIN' OVAH "ROOTS" THERE'S NOTHIN' THEY CAN DO.

(Have you ever heard of any special *tricks* that persons do? Uh, certain types of *root doctors* do? Uh, to impress people?)

Well, ah'll tell yo'...

(Let me give you an illustration. In Little Rock, Arkansas years ago, this *doctor* invited us around to his place. Ordinarily I never went around because I didn't have the time. I wanted to meet a lot of people in general, some general folklore, general beliefs, old fashioned beliefs.)

[This latter statement is confusing as it stands. I was seeking general folklore only when it was associated with hoodoo: cures, spirit lore, hag, etc., this interview of Mrs. Johnson being a good sample of what I included outside hoodoo, yet a part of the attending atmosphere.]

Yes, yes. [Get along with the story!]

(And I went and I waited until his patient was out. The patient, I saw him go out. And then he took a piece of paper and he put it in the Bible. He showed me the paper, but you know it was a clean piece of paper. He put it in the Bible and then in about a minute he said some things over the Bible. In about a minute he opened up the Bible and took out the piece of paper and on it it says, "You are *crossed*." The words are written, "You are *crossed*." Did you ever hear of a *trick* like that?)

No! no! no! That was already on there maybe, when he put it in there.

[She misses the fact that I had already called it a *trick*.]

(Yes.)

But to make yo' believe tha' it was, he put tha' in the Bible so tha' _____ the papah was clean, but it wasn' clean when he put it in.

[[Comment unclear.]]

[Opening statement unclear.]

an' write on somethin' an' yo' can do it like tha' _____ gone.
But the minute yo' lay it down put somethin' ovah the top of it an' open up ~~them~~
[Unclear.]

[[Comment unclear.]]

_____ pencil, yo' know? Everybody has them. Mos'ly we fin' to carry them would be, uh, a detective.

(Oh.)

Uh, uh, _____ person.

(I see. I see. In other words is it a pencil?)

It's jis' like a pencil.

(I see. And uh, how do you spell that name? Do you know?)

Well, ah spell it in my way B...A...O...C...H...U...L...I...G...H.

(Oh, that's the trade name of it?)

Yes, that's right. Tha's the way ah spell it.

(In other words it's invisible ink?)

Yes, it's invisible ink. Yo' write it, what yo' want to write, an' yo' see there's nothin' on the paper.

(Uh huh.)

But yo' can lay it down an' put somethin' ovah the top of it as if uh, yo' lay it up on the table cloth or lay it up on the cup or somethin' an' when yo' take it off there, it's on there.

(Yes, uh huh.)

Tha's how, uh, lots of *root doctahs* does, writes a person name. They would have a *boostah*.

(A what?)

A *boostah*. Said, "Uh, to come down," said to _____ down. An' fin', uh, dif'runt people's witchcraf' an' then _____ [unclear] your name.

(Oh, I see.)

"So-an'-so an' so-an'-so come in." Well, yo' know when they, yo' know when they _____.

(I see. You call, you call, you mean these circulars? These advertisements? He throws them around the house?) [Booster as we soon see can also be a person who *plants* objects.]

Uh huh.

(Or send them to, they pass them around to houses?)

Yes.

(What do they call them a *booster*?)

Yes.

(B...O...O...S...T, a boost?)

Tha's right.

(Like you give a fellow a boost?)

An', um, ah know once there was a *rootman* right _____. A *rootman* could cure anything right there in Tampa. An' he tell ev'rybody he go to a lady or even a man tha' they got needles undah they do'steps an' all dif'runt places he could cure. He had his boostuhs made out, mail out an' send 'em out to peoples. He had a woman goin' aroun' with needles an' _____ an' a book an' a pencil. She went all down Miami, all ovah, ev'rywhere. All ovah. An' put

these, hid these on people's steps an' undah the do'step an' undah the porches, an' aroun' in the yard, undah the hedges an' all tha'. An' then she comes back, gives him this here map, this book.

(Oh.)

He know jis' wha' side, the east side or the wes' side. How many flowahs, tall bushes, yo' had in the yard. He goes down there an' trailin' the [*booster* a person]. "Yo' got needles. Uh, they got themself a plant. Got your plant. They iron needles an' ah can get 'em for such an' such a money." Well, who wouldn't? "Yeah, well get 'em, ah'll give yo' this." Then, "Well, it'll take a little time." An' he get out there an' gets to scratchin'. "Yo' got a headache, tha's wha' make yo' have the headache." An' he go an' get these needles. How come he can go an' get 'em? Because he knowed they was there. How'd he knowed they was there? 'Cause the woman went an' hid 'em. Well, yo' see all o' tha' is wha' yo' call, not helpin' a person.

-----16 repetitive lines deleted-----

Tha' wouldn' happen to nobody. [These things do not happen to people.]

(I see.)

An' as far as his knowin', he couldn', he didn' know anythin'.

(Mm hm.)

But they was jis' goin' fo' the money. Tha's wha' he was doin'.

(I see. Then after he finds this needle, what does he do then?)

Well, he takes it an' throw it in the fire an' burn it up.

(I see.)

An' then tell them their trouble is ovah.

(What about these *doctors* that, uh, that you go, you write to them and they say, "Well, ah'll take care of it?" You don't know what he does or anything about it?)

Well, tha' is if yo' have faith in him, yo' was already well befo' he answhahed the lettah.

(Laughs.)

Tha's the way ah fell about it.

(I see. And so sometimes you ever go to his house and he says, he'll, you'll come in and he'll say, "I'll know what's wrong, I know, come in. I, you, you got here just at the right time. You're just about dead," you know.)

Yes, ah've hear tell o' tha' too.

(That seems to be...)

Ah've heard tell o' tha' too.

("You're just hoodooed to death?")

Uh, yeah.

(I knew one chap. I think I probably told you about it. That he met the fellow on the outside of the gate. "Don't you bring that mess in here." And he had a wisk broom and he brushed him off before he let him into the place.)

Yes. Now wha' was tha'? That', tha' _____ was all night _____.

[This sort of thing, she says, is all darkness.]

(Did you ever hear that some of these fellows dress or act queerly? In order to impress people that they are something special, you know in the healing line?)

Well, ah've heard tell of certain thin's as that. Special in the healin' line. But all ah evah seen of this special, yo' can give a person a medicine regardless o' the circumstance, wha's wrong with him. Yo' got to fin' out firs' wha's wrong with him afore yo' know wha' to make, the kinda medicine.

(I know, I know.)

An' then yo' firs' got to know how to fin' out wha's wrong with him.

(Yes.)

An' uh, _____ all ah evah seen them do, said they guarantee tha' it will cure thin'. If yo' cure somethin' tha' jus' like a hole in your clothes, in your coat there. If yo' sew up tha' hole tha's no mo' hole.

(I see.)

May come one some place else...

(Uh huh.)

...but not tha' one. Tha' one is cured.

(Yes.)

Well, tha's the way ah am...

(Uh huh.)

...about witchcraf'.

(Mm hm.)

If yo' cure a person, yo' cured him.

(Mm hm.)

An' he will nevah be like tha' no mo'.

(Mm hm.)

BUT WHEN YO' SAY YO' CURE A PERSON AN' MAYBE 10 OR 15 DAYS OR MAYBE 3 OR 4 MONTHS THA' SAME THIN' COME AGAIN, HE NEVAH BEEN CURED TO START.

(He never been cured from the beginning?)

Tha's right.

(I see.)

The beginnin' he wasn' cured in the beginnin', but they, they believed in tha' jus' 'cause it didn' bothah 'em.

(I see.)

BUT THIS THERE SPECIAL IN FIEL' O' WITCHCRAFT. EV'RYBODY THEY CAN'T CURE YO'. [No one in the witchcraft field can cure you!]

(Yeah.)

'Cause, uh, sometime yo' can't wait too late, yeah? If yo' eat somethin' **an'** it's workin' on yo' an', an' intestines inside an', uh, maybe yo'll take a little home remedy such as baking soda. Or a little milk o' magnesia or black **drug** [black draft] or somethin' like tha'.

(Mm hm.)

Quite naturally all tha' yo' took yo' do feel bettah.

(Yes.)

Quite likely tha' do make yo' feel bettah.

(I see.)

But still yo' not cure.

(Yeah.)

Well, yo' got the wrong thin' in tha'. Yo' got some poison yo' eat in there. Well, now fo' the las', las', fo' a week or two yo' gonna have tha' dose o' medicine yo' took. Well, it'll flare up again. Well, tha' same stuff is still in yo'.

(Mm hm.)

Tha' got to get out yo'.

(Mm hm.)

An' when tha' git out yo', then your system get back nice an' normal an' strong.

(Mm hm.)

Well, yo' cured o' tha'.

(I see.)

But, AH NEVAH SEE'D NOBODY YET TO CURE A PERSON RIGHT OFF THE BAT.

(Mm hm.)

Uh, eat poison, have poison into them to cure 'em right off the bat an' say

don't come back. *THERE'S ALWAYS A COME BACK DEAL.*

(Mm hm. They want you back another time?)

Yeah they want yo' back anothah time. *MAYBE THEY TELL YO' say, "Well, it take," said, "well yo' got, GOT TO MAKE FOUR TRIPS OR SOMETHIN' LIKE THA'."*

(I see.)

Well ah feel like uh, if ah knowed ah can cure yo', ah don't feel like tha', yo' got to_____. *IF AH KNOW AH CAN CURE YO' AN' AH KNOW WHA'S AILIN' YO', AH CAN CURE YO' IN ONE TRIP JUS' AS GOOD AS AH COULD IN FOUR OR FIVE.*

(I see.)

Maybe yo'll have to take, uh, medicine so many days, or yo' will have to do somethin' so many days.

(I see.)

But yo' can stay home an' do tha'. If yo' jis' do tha'.

(I see.)

ONLIEST TIME THA' AH REQUIRE A PERSON TO COME TO RIGHT OFF an' on, IS WHEN ah don't have, ah know they ability, THEY WON'T DO LIKE AH ASK THEM TO DO. SO AH MAKE THEM COME TO ME.

(I see.)

So they can do, uh, wha' they suppose to do.

(ARE SOME PEOPLE MORE APT TO BE WITCHCRAFT THAN OTHERS?)

YES, YES.

(Now, why is that would you think?)

WELL, WHY IS THAT? 'CAUSE SOME PEOPLES ARE MO' WITCHCRAF' IN MIN', YO' KNOW.

(Mm hm.)

SOME PEOPLES ONLY THINK THEY THINK O' EVIL SPIRIT. THA'S WHEN THE LEAST LITTLE SOMETHIN' GO WRONG THEY SAY THEY'RE WITCHCRAF'.

(I see.)

WHY? 'CAUSE THEY GOT THA' EVIL SPIRIT, THEY DON'T HAVE THA' GOOD SPIRIT. THEY DON'T NEVAH THINK O' ANYTHIN' GOOD TOWARDS THEIR SOUL.

(Uh huh.)

THEY ONLY THINK IT'S WITCHCRAF' STUFF OR _____ STUFF.

(Uh huh.)

THEY DON'T THINK OF THE GOOD PART, THEY ONLY THINK O' THE BAD PART.

(IN OTHER WORDS THEY'RE, THEY'RE AFRAID. THEY BELIEVE IN EVIL SPIRITS AND THEY'RE AFRAID OF THEM.)

Tha's right. They believe in 'em an' afraid of 'em.

(Uh huh.)

'CAUSE IF YO' DON'T BELIEVE IN THA' EVIL SPIRIT IT AIN'T GONNA FOOL AROUND WIT YO'

(That's right. I see.)

Will not come aroun' yo'.

(I see. Do they say anything about the first time you're witchcraft? So, anything about the first time?)

Well, the firs' time a person evah git witchcraf', the first time. They git so in they min' once time tha' they are witchcraf'.

(Wait just a moment.)

And...

(Wait just a moment.)

AN' THEY GIT IT IN THEIR MIN' THA' THEY WITCHCRAF' ONCE AN' SOMEBODY GO TO SOMEONE AN' TO SOME ROOT DOCTAH AN' THEY TELL 'EM THEY ARE WITCHCRAFT. WELL, THEN TO THEM THEY ARE WITCHCRAF' THE REST O' THEY LIFE.

(Oh yes.)

Regardless wha' kinda sickness they have, jis' witchcraf'.

(Uh, how's this witchcraft keep up? Do you think that the children learn it when they're young and they never forget it or what?)

Well, it's comin' on time now tha' they, the youngah generation they don't believe in tha' witchcraf'.

(I know. I know.)

They don't believe in it.

(No.)

[CYLINDER CHANGE?]

AN' UH, AN' UH, IN THE OLDEN DAYS THEY WAS MO' WITCHCRAF' AN' THEY WAS MO' PEOPLE BELIEVIN' IN WITCHCRAF'.

(Mm hm.)

An' now they's the youngah generation do not believe in it. An' if the oldah generation not say anythin' about witchcraf' they will not believe in it.

(I see.)

They, the nation o' the world now would come on up without believin' tha' witchcraf' _____.

(I see, I see.)

But, uh, now the youngah generation today _____ [unclear] youngah peoples they would say, uh, ah'll go an' have mah fortune tol'. Well, now they's youngah peoples nowadays that believe in tha'.

(Mm hm.)

The one thin' fo' wha' they want.

(Mm hm.)

_____ a teenagah or maybe a man, uh, gittin' ready to marry, he gonna have his fortune tol' this _____ to see whethah he get him a good wife, or what, she gittin' a good husband or somethin' like tha'. But othah than tha' far as witchcraf' or doin' somethin' these youngah generation they don't think about that.

(Uh huh.)

Tha's not even in they motto.

(Why is it on television they have so many witch pictures?)

Well, tha's jus' showin' wha' evil tha' the world can afford.

(I see.)

It ain't nothin' to it.

(I see.)

Ain't nothin' could do.

(Mm hm.)

Like, uh, they say a witch ride yo'.

(Yeah.)

OH, SINCE ONE _____ THEY USE TO SAY TO CATCH THE WITCH, UH, LIKE THE WITCH [bothering or ridin] YO', SAY GET UP AN' TAKE YOUR [bottle] AND TAKE THE TOP OFF O' THE [bottle] AN' CARRY IT AROUN' YO' 9 TIMES AN' STOP IT UP. AN' SAY AN' THA' PERSON WILL COME TO YO' THE NEX' DAY AN' BEG YO' [to open bottle] SAY AS LONG AS YO' KEEP THE TOP ON THA' BOTTLE THA' PERSON WILL GET SICKLY AN' POOR, AN' THEY THEY [begin] TO BEGGIN' YO', COME TO YO' BEGGIN' YO' TO TAKE THE TOP OFF THE BOTTLE TO TURN 'EM LOOSE.

(NOW WAIT A MINUTE. SHOW ME HOW YOU MEAN? YOU CARRY AROUND...)

CARRY IT AROUN'...

(WAIT...YOU TAKE...YOU PUT THE BOTTLE IN ONE HAND AND YOU PUT IT TO YOUR BACK AND YOU PICK UP THE OTHER END AND KEEP GOING AROUND YOUR BODY 9 TIMES?)

9 TIMES.

(BEFORE...THAT'S BEFORE YOU PUT THE CORK ON IT?)

YES. AN' THEN PUT THE CORK ON IT.

(THEN PUT THE CORK ON. DO YOU SAY ANYTHING WHILE YOU'RE CARRYING THIS... YOUR HAND AROUND THAT WAY?)

YES, YO' SAY, "WIDE AWAKE OL' WITCH, AH CAUGHT YO'. WIDE AWAKE OL' WITCH, AH CAUGHT YO'. WIDE AWAKE OL' WITCH, AH CAUGHT YO'," 9 TIMES AN' THEN PUT THE TOP ON IT. THEN YO' SHUT THE WITCH UP IN THERE. AN' SAID THE PERSON WHOMSOEVAH IT WAS THEN THA' YO' DONE CURED HER FO' LIFE.

(I see.)

AN' LONG AS THA' TOP WILL STAY, THA' STOPPAH WILL STAY ON THA' BOTTLE SAID THEN THA' PERSON WILL GET SICK AN' GET POOR. AN' THEN HE'LL FIN'LY COME TO YO' AN' BEG YO' [to let him out].

(I see.)

Yo' see? Well, all tha', now yo', yo' can tell tha' to the youngah generation today, they take tha' fo' fun.

(I know.)

An' they don' believe in nothin' like tha'. But in the olden days they did.

(I know. I know.)

THEY USE TO TAKE A DIME WHEN LITTLE BABIES BORN, THEY TAKE A DIME AN', UH, GIT SOME O' THE SILVAH OFF O' IT AN' GIVE IT TO, MAKE A TEA, GIVE THE BABY. AN' TAKE THE DIME AN' PUT IT AROUN' THE BABY'S NECK.

(What was that suppose to do?)

THA' SUPPOSE TO KEEP THE WITCHCRAF' OFF O' THEM. KEEP 'EM FROM BE GETTIN' . SO THEY CAN NEVAH BE WITCHCRAF'.

(Oh, they did this at the birth?)

Yes. Jis' when they was little baby real small.

(I see.)

MAKE A TEA OUT O' A [silver] DIME. AN' YO' GET SOME O' THE SILVAH OFF AN' MAKE A TEA.

(I see.)

AN' GIVE THE BABY THE TEA. AN' THEN TAKE THE DIME AN' PUT IT AROUN' THE BABY'S NECK.

(I see.)

He's suppose to nevah been witchcraf'.

(I see. Where did you hear these things? Up in, uh, over in Alabama?)

Albany, Alabama. An' ah heard some o' _____jus' to talk about it _____. Firs' time ah heard about it was in Greenville, South Carolina. Mah uncle was talkin' about it.

(I see.)

To anothah lady, but, uh...

(Use to have a lot of those old sayings.)

Yes.

(And you know they're becoming rare.)

Yes.

(It's hard to, it's hard to find them. You said, "Wide awake old witch..." wide what?)

"Wide awake ol' witch."

("Wide awake old witch, wide awake old witch.")

Uh huh.

(And you say that 9 times.)

9 times.

(Well, that's interesting. I don't think I have that among...Are there any other things they say, say or do to keep, uh, witch away from you or bad luck or any of that sort of thing?)

YES. THEY, THEY, KEEP THE WITCH AWAY FROM AROUN' YO', THEY SAY TO TAKE A

FORK.

(Mm hm.)

WITH, UH, 4 PRONGS FORK.

(4 prong?)

4 prong dinner fork.

(Uh huh.)

AN' YO' TAKE THA' MIDDLE ONE, YO' KNOW? FROM THE 1st, 2nd AN' 3rd ONE COUNT, TAKE THA' ONE AN' BEND IT IN AN' THEN PUT IT UNDAH YOUR PILLOW. YO' SLEEP WITH THIS UNDAH YOUR PILLOW. ALL RIGHT THEN THE WITCH WON'T COME. THE WITCH WON'T BOTHAH YO'.

(Uh huh.)

But, um, all those thin's in those days peoples believed in them an' if yo' believe in a thin' witchcraf' it'll work.

(Mm hm.)

O' course tha's with your min'.

(I know.)

But such as, uh, _____ witchcraf', yo' jis' don't have, yo' don', if they don' get [it] in yo'.

(Uh huh.)

They can't hurt yo'.

(What are the, what are there _____ things. What are they - what did they use to, what other customs did they have to protect babies or things they use to do they don't do anymore?)

Well, ah tell yo' the thin's they use to do fo' to protect the babies. They, now they don't do 'em because, uh, tha's jus', uh, a few, they say tha' the world now is in a dif'runt way.

(Yes.)

They don' believe in wha' would hurt the babies in them time tha' it would hurt them now. Peoples done thought of a new item now these days.

(Uh huh.)

A new trick.

(Uh huh.)

As they call it. They use to - time a baby get 6 weeks old they go an' then they have 'em christened in the church then they go an' they cant to the Rabbi. An' the Rabbi say the lifetime blessed prayah ovah them.

(Uh huh.)

An' hang the little _____ on his neck.

(Uh huh.)

Well, he's suppose to be a free chile. He's suppose to be free of all sin. He's suppose to be all beyond witchcraf'.

(Yes, uh huh. This is the Rabbi that did that?)

Yes.

(For a Jewish child?)

Fo' a Jewish chile.

(I see.)

Well, now, um, sometime those children, uh, has wha' they come up to be is they have to grow up to what they seek.

(How can you tell what, what occupation the child is going to have when he grows up?)

No.

(Well, they use to do certain things to find out.)

Yes, but, uh, they use to jus' like they'll put down a pencil.

(A pencil?)

An' then they'll put down a dollah bill.

(A dollar?)

Then they'll put down a silver 50¢.

(A [silver piece] of 50¢?)

Mm hm. An' then yo', if it's a boy yo' see wha' he'll get. Mos' generally ev'rytime tha' boy will pull tha' pencil.

(Mm hm.)

Ah don' know why, but they do. An' if it a girl...

(What's the pencil mean?)

Well, if it a pencil he gonna have a business min'.

(Oh, I see. And what does the other...?)

He gonna be a business man.

(All right what do the other things mean?)

Well, if it's money, he's gonna be a gamblah.

(I see.)

If he pull tha' money, he's gonna be a gamblah.

See?

(I see. And what was the other article they put down?)

Well they, they put down like a pencil an' a 50¢ an' a papah dollah. A girl now, a baby, uh, this have been tried an' peoples have bettin' money on this tha' it wouldn' happen. Put down a 50¢ an' put down a dollah, the girl baby picks tha' dollah all the time.

(Uh huh.)

Ah don' know how tha' they know money. Look like they was too little to know money, but they did it anyhow.

(I see.)

Because the ways...

(What does a paper dollar mean, if you pick up the paper dollar?)

Well, the girl pick up the papah dollah tha' mean she's gonna be home an' look fo' the husban' to bring the money all time an' not try an' even to make none.

(I see. I see.)

Tha's wha' tha' mean.

(I see. I see.)

Jus'...

(What if a boy picks a paper dollar? What would it be?)

Well, he picks a papah dollah come some day he may be a millionaire.

(Oh good, good, fine.)

It's suppose to...

(He'll make money.)

He'll make money.

(He'll make money. Mm hm. I see. Do you ever hear of a child, they do certain things to them then they can grow? They use to think years ago that somebody put a spell on a child so he can't grow.)

Uh, yes, but uh...

(Did you ever hear of that?)

Uh, uh...

(People are stunted.)

Well, there's no such thing tha' a person could stunt another person.

(Did you ever hear of anything they do or...?)

They can have an ailment a _____ got ev'rybody in the family are tall an' yo' want to _____ your family to bein' lowah. So when the child get 3 feet yo' take him to a tree in the woods an' yo' nail a nail an' yo' bore a hole fo' it

an' yo' put the nail in the tree an' pull the hole - pull the nail out then yo' bo' this hole so he nevah would grow tall.

(They won't, he won't...)

Won't be real tall.

(This child will not grow real tall then.)

That's right. Same thin' as when yo' wanna start lowahin' your family, keep them from bein' tall, all tha' is, uh, tha's from the olden days.

(I see.)

But still, uh, these days ah see mighty heap o' 'em go an' bore holes.

(Laughs.)

Mighty heap o' little ones tha' didn' even know about those thin's. Mighty heap o' little midgets an' little _____ an' _____.

(Uh huh.)

So tha's why we can not always go by wha' we hear. We have to know these thin's.

(Did you ever hear about a child being birthmarked? The mother did something and the child is marked?)

Yes.

(Tell me an example - like you heard a story about it - that sort of thing.)

Yes, yes, ah heard the story an' ah, uh, seen about a child being marked. Ah know in, uh, right out of, uh, Montgomery, Alabama was a woman an' uh child, she had twins an' one o' 'em look jis' precisely like, half o' him, one part o', half o' his face was human an' the othah half looked kinda like a goat.

(Oh.)

Tha' jus' wha' it was the othah half. An' they say she marked him. Well, now she was carryin' both o' those kids at the same time.

(Uh huh.)

How could she mark tha' one an' didn' mark the othah?

(I don't know.)

See?

(Well, did they say how she marked it?)

Well, they say she laughed at the goat when they was killin' the goats.

(She laughed while they were killing the goats?)

Yes, while they was killin' the goats.

(Uh huh.)

Gettin' the goats up to kill, killin' the goats, she laughed.

(I see.)

An' said tha's made the mark. But look like if it woulda made the mark on tha' particular twin, tha' look like it woulda marked both o' them.

(I would think so.)

But the othah one wasn'.

(I see. How long ago was tha' suppose to have happened?)

Tha' was in 1933.

(I see. Is this in the newspaper?)

No, this was _____ ah see'd this.

(Oh, did you see the child?)

Ah see'd the chile.

(Well, what did the child look like then?)

Well, it jis' half o' this one side o' his face looked like a goat an' the othah side was human, tha's all.

(Well, the one side of the face was sort of deformed?)

Yes, kinda deformed an' ah mean it jus' look jus' like a billy goat.

(Oh, I see. Did it have a horn on his head?)

Didn' have no horn but it didn', his ear was bent ovah like that.

(Oh, his ear was bent over.)

An' then this part o' his nose jis' like a goat. Jis' this whole side.

(The whole side.)

Formed jis' like a goat.

(I see. Uh huh.)

But...

(Did the child make any noises or act like a goat or anything of that sort?)

No, he jis' was a fool chile. He didn' play with nobody.

(He...)

He nevah when he growed up, he didn' grow up mixin' an' playin' with the othah children.

(Sort of queer?)

Jis' queer.

(I see. I see.)

An' so, um tha' mark on the child, uh, it has to be in hatred[?].

(Yes.)

Ah think tha', uh, the God, uh, do not, uh, mark a chile. His, uh, sometime tha' the, oh, parents coulda did somethin'. [There used to be a belief that God marked a baby to punish the parents. A horrible view of God! Equally blasphemous is the belief that God sends a deformed child to give you something to love!]

(Mm hm.)

An', uh, the Lord _____ ev'ryone suffah in the way tha' he will have them to do. Now tha' woman coulda not did nothin'. But it coulda been her parents or her grandparents.

(Mm hm.)

But on down the line he give her this here deformed chile.

(Mm hm.)

An' uh, she would have to see tha' chile as long as she live.

(Mm hm.)

See? But tha' wasn' her sin, tha' wasn' somethin' she done. Coulda been somethin' tha' the back [ancestors] done.

(Oh, yes.)

Because in these, them time tha', uh, from the generation o' them time to reach back sin from the ol' parent way back to their children's children's children.

(I see.)

But now, uh, the peoples don't believe in tha'.

(I know. I know.)

An', uh, we have to thsse days now, we jus' think to ourselves.

(Mm hm.)

Think *today fo' today, an' tomorrow fo' tomorrow*. [This sounds like a proverb.]

(I see.)

Because, uh, your sin now is on yo'. Mah sin is on me.

(Mm.)

But ol' peoples use to come an' shake they fingah at yo' an' tell yo' such an' suah a thin', an' tell yo' such an' such a thin' gonna happen befo' the sun goes down. They see'd tha', they knowed tha'. An' it did happen.

(I see. Mm hm.)

Why they was livin' the right way an' then, then they knowed tha' God, uh, wha' was gonna happen they knowed because _____ [unclear] _____.

But now these days they so wicked an' wil', the oldah peoples cannot tell the young generation nothin' because they don' have to _____ or nothin' fo' the young generation to go by.

(Mm hm.)

So this made, tha' woman yo' see, uh, tha' was way back maybe to, mighta been her grandfathahs somethin' to the gran'mothah. An' the gran'parents trouble. But she the one tha' have to suffah with it, yo' see?

[I temporarily end interview. Several days later we begin again.]

(Uh, 1970, this is the voice of Harry Middleton Hyatt and, uh, I'm talking to Mrs. Davis in order to, uh, to redo that last story she told - couple days ago about the seal.)

(This was a vision?)

Yes it was. Tha's right.

(Get a bit closer. In case any big truck goes by or anything makes a big noise, just stop [talking] for a second, I mean...)

[Let me explain the conditions. We are at the Davis home next door to Mr. Cubby. Without air conditioning or electric fan we had to sit near the screen door of the front porch. Highway noises and noisy sparrows in the ceilingless front porch were a constant nuisance. Mr. Cubby and I will speak later about this noise problem on another cassette. I merely ask Mrs. Davis to move nearer the microphone and to cease talking momentarily when a truck or rackety car passes. Remember, we are almost sitting in the street anyway.]

So tha' was a dream [several lines ago she agreed that it had been a vision] about the seal an' the lady was runnin' me in mah dream.

(I see.)

An', uh, ah dreamed tha', tha' she was runnin' me, an' then ah went to dif-frunt places, an' ev'rywhere ah went seem to be tha' she come an' fin' me.

(Uh huh.)

So ah dream tha' fo' several time. On, an' on an' on, time aftah time.

(Did this go for a period of weeks, days or weeks, or months, or what?)

Well it went ovah a period of months.

(Uh huh. I see, months.)

An' then uh, the las' time ah dream it, it worried me so bad ah didn' seem to know wha' to stop it from bothahin' me. Ah didn' know why it was...

(Mm.)

...or wha' was it.

(Mm hm.)

An' ah know tha' to mahself tha', uh, it wasn' nothin' tha' ah had did to be uh, said as, uh, ol' uh, chasah[?] instinct. Tha' it somethin' of evil spirit or somethin'. Ah dreamt in the night, way in the night an' ah get up an' go right an' got this plywood an' get me a pencil an' drawed the picture o' this woman on this seal.

(I see.)

An' as ah drawed this picture, with this pencil, ah kept it on this plywood fo' 5 or 6 months befo' ah can decide how ah wanted to make a picture of it.

(I see.)

So then ah, uh, decided to make the picture with blue Milk o' Magnesia bottles, beer bottles, an' windah glass from a church tha' they repaired the windahs. An' I got the glass from, uh, McCoy's Methodist Church.

(I see.)

Uh, located at 9th Street an' 4th Avenue, south of St. Peter.

(What color was that glass?)

The glass was shadow blue.

(Oh, mm hm, I see.)

An', uh, so then, uh, ah made this picture an', uh, did a lot o' hand paint-in'...

(Mm hm.)

...to bring it out.

(I see.)

An', uh, aftah then, on down yeahs, months aftah months, it didn' seem to bothah me no mo'.

(I see.)

So then, uh, ah jus' taken it to mahself it musta been some kind of evil spirit.

(Mm hm.)

Because ah was afraid in mah sleep.

(I see.)

An' tha's why ah say it was a evil spirit.

(I see. Did you have a fear, you have a fear when you're asleep? It's part of an evil spirit, is that the idea?)

Yes, tha's wha' ah think. Uh, if part of, uh, when yo' be afear in your dreams, uh, it's a evil spirit.

(Uh huh. I see.)

It's eithah somethin' tha' yo' have, uh, done, uh, eithah it's somethin' tha' yo' suppose to do an' don' do.

(I see. I see.)

An', uh, at the 'pointed time when yo' do these thin's tha', if it's some-thin' tha' yo' suppose to do.

(Yeah.)

An' 'um, this evil spirit abothahin' yo', an' keeps on abothahin' yo', an' yo' do these thin's, then tha' evil spirit - if it a evil thin' an' yo' do tha' evil thin', tha' evil spirit begin to disappear.

(I see.)

An' don' bothah yo'.

(I see. I see.)

An' if there's a good portion part o' the spirit if yo' do tha' it still won' bothah yo' anymo' eithah, because tha' is jis' a remindah.

(I see.)

Tha's the way ah figgah, tha' it jus' a remindah.

(I see.)

(Now Mrs. Davis has retold that story and I want to make this addition here, a notation that after she told that story, uh, we are having her retelling the story because the tape sort of jerked. And some of the parts of the story were lost on the original tape. But after the story we went outside. She showed me the picture and we went out and we photographed it. And this is the photograph in the Illustration. Now did you tell me, was it connected with the light that that you saw? This woman with the seal?)

Yes.

(You saw a light first?)

Yes, yes. Ah saw the light then ah followed the light. Ah followed the light an' suddenly the light disappeared an' ah got los'.

(You got lost?)

Got los' because no mo' light to see. An' when ah was followin' the light ah thought it was someone tha' was comin' up in the service as ah was. An' ah

was tryin' to catch up with them. Well, finally they lef' me by mah home.
[What service? Military service?]

(Oh, I see.)

An' then the light disappeared. When the light disappeared then ah was completely los'.

(This has something to do with the seal, woman in the seal story?)

Well, no, no.

(This is a different story?)

This is a dif'runt story.

(This is a different story, I see. I see.)

CUT IN TAPE

(You have never done this type of painting, this glass work before?)

No, tha's mah firs'.

(Well, how did you happen to think about doing this?)

Well ah, ah don' know, it jis' come in mah min'. Tha's why ah kept it so long.

(I see.)

Decided wha' colah would bring it out wha' could ah do it the cheapest way.

(I see. Now is this the, this is, is this what you call the...?)

Shadow blue.

(Shadow S...H...A...D...O...W...shadow blue?)

Tha's right.

(I see. Shadow blue, not shallow?)

Shadow.

(Shadow, shadow blue.)

Tha's right.

(It's a light, sort of a light grayish blue.)

Yes.

(And here's a very dark bluish glass, which is the, uh...)

Milk of Magnesia bottle.

(That's the Magnesia bottle. What, how did, what did you, what did you stick this in on the wood?)

Uh, tha's with plain, uh, cement glue.

(Oh, cement glue, you put on the wood.)

Tha's right.

(Then you put these pieces of glass to make the outline.)

Tha's right.

(First you made the outline in pencil.)

Tha's right.

(And then you, it took you a long time to know what to do...)

NO, NO, NO, NO. NO, IT DIDN' TAKE ME NO LONG TIME WITH THE PENCIL. [5 no's in 1 line!!]

(I know.)

Tha' jis' right away with the pencil.

(But it took you some time before you decided to fill it with glass or...?)

Well it took me a time befo' ah decided wha' colah tha' ah wanted in the cheapest way.

(Oh, I see. And some of this, some of this red and yellow and green, those are put in by ordi.....with ordinary paint?)

Yes, ah had them hand painted.

(I see. And, uh, by the way this, this picture of this woman was a white

woman that was after you.)

Yes, yes, tha's the way it was.

(Yes, I see. Now, what about those horses?)

Well, tha's the horse, the, the horse dream was a dream tha', uh, uh, the dream tha' he had, me an' mah brothah. An' so uh, *WE HAD THE SAME DREAM AT THE SAME TIME AN' WE WAS IN DIF'RUNT PLACES.*

(Oh, yes. Uh huh.)

An' so he was tellin' me his dream about the ridin' the horse, the horses come an' uh, he was on the horse so now the horse was white. An' they was a black one, so, uh, they give him a choose to wha' horse he wanted an' so he choose the black horse. An' the same did ah.

(Mm hm.)

But when we got to this gate we was on the white horse.

(Uh huh.)

An' so then we, uh, got togethah, I an' him an' we discuss this dream tuh-
gethah.

(Mm hm.)

An' he said, "Well, it's the same thin'." So he said, "Uh," to me, said, "Uh, what yo' think about it?" Ah said, "Ah don' know." Ah said, "Well, look like we woulda choose the white horse." *HE SAID, "WELL, IN MAH DREAM," HE SAID, "AH CHOOSE THE BLACK HORSE, BUT WHEN, UH, GOT TO THE GATE THE HORSE OUT FROM ME WAS A WHITE HORSE AND THE BLACK HORSE WAS BEHIND."*

(Mm hm.)

AH SAID, "WELL, WHEN AH GOT TO THE GATE AH CHOOSE THE BLACK HORSE AN' WHEN AH GOT TO THE GATE AH WAS ON THE WHITE HORSE AN' THE BLACK HORSE WAS BEHIND." AN' AH SAID, "WELL, WHA' SIGN IS THA'?" HE SAID, "WELL, ALL AH GOT TO TELL YO', UH, KNOW ABOUT IT IS SOMEBODY GOING." AH SAID, "WELL, YO' DON' KNOW." HE SAID, "WELL, THERE'S SOMEBODY GOIN'."

(Mm hm.)

AH SAID, "WELL." SO THEN HE WENT.

(Mm hm.)

SEE, HE PASSED AWAY.

(I see.)

But tha' was, uh, about, uh, ovah a year an' 6 months...

(I see.)

...befo' he did pass.

(Now he, you both didn't go to a gate. You went to a gate.)

Went to the gate, see ah was on this horse but they gave me a choose which horse tha' ah wanted to ride.

(Yes.)

An' ah wanted to ride the black horse.

(I see.)

But ah got on the black horse an' ah was ridin' the black horse but when ah became, got to the gate where they're suppose to go in it, the black horse had, what ah was on, turned white an' the black horse was behind me.

(Mm hm. I see.)

So the horse, uh, change the colah whilst I was on there an' ah nevah knowed it 'til ah got to the gate.

(I see. I see. And he, he, he didn' go to the gate. He did somethin' else. Did he go to a gate?)

He went to the, he went to the gate but _____ the black horse suppose to went to the watah.

(I see.)

An' the white horse went to the gate but tha's when we choose the black horse. Because _____ of the black horse. We dreamed the same thin'.

(I see. What about the black horse with the white stripe around it? What was that?)

An' he changed all ovah.

(Oh, he changed all over.)

Changed all ovah.

(Oh, that was at the beginning.)

Tha' was at the beginning.

(That was your dream?)

Mm hm.

(When you first dreamt it, it was a black horse with a white stripe around it.)

Tha's right.

(And then he changed to what?)

To white.

(To a white horse.)

To white, tha's the onliest part tha' had the white stripe aroun' it. Well he didn't have anythin' to do with the white one. Ah nevah remembah him changin' white 'til ah got to the gate.

(I see. I see.)

An' then he had changed.

(And then, then you had that dream and then you talked to your brother and then...)

Say he had the same one.

(He had the same dream except...)

The same dream.

(Same dream except that, uh...)

He was goin' to the watah an' ah was goin' on to the gate.

(You were going to the gate. I see. He was going to the water and you were going to the gate. And what did you say, what, what did you say that the meaning was, uh...?)

Well, the meaning was, we was, we _____ the government was suppose to call. But we didn' know. An', uh, we wanted to discuss, we did discuss in real life, ah an' him about this.

(Yes.)

An' ah asked him tha', uh, wha' he think about the dream? He said, "Well, ah don' know," said, "one thing all ah got to say about the whole thin'," said, "somebody goin'. Then ah will go to the meetin'." Ah said, "Well, yo' go to the meetin' an' ah gonna go." So we didn' think anymo' about it.

(Mm hm.)

An' he lef' an' went back to where he lived at an' ah was still livin' here, see?

(I see, I see.)

An', uh, when he came back he came back here to live.

(Uh huh.)

An', uh, we often on carried an' on about this dream.

(I see, I see.)

So fin'ly when he said, uh, "Well, somebody goin'." An' ah said, "Well, ah don' know wha' yo' mean about." An' he said, "Well, somebody goin'." He said he feel it.

(I see.)

An' so he did go. When he did pass ah said, "Ah will have no mo' o' tha'."

(I see. I see.)

Tha' was the, uh, the...

(This happened only a few years ago?)

A few years ago.

(I see.)

He passed all of us goin'. Uh, a year ago. This August will be the, August 11 of this year will be 2 years.

(Oh, yes. Uh huh. And that other, this picture was about a couple of years ago too wasn't it?)

Yes. Yes.

(Uh huh.)

All that was, uh, all in the same year.

(I see. Do you, do you have, did you have, uh, a number of dreams about horses during your lifetime?)

Well, in mah lifetime, uh, ah have, uh, lots of vision dreams of things about horses.

(Uh huh.)

An' then, uh, about, uh, swimmin' in the watah. Horse is swimmin' in the watah an' ah am ridin' him but ah seem to, ev'rytime ah see somethin' like tha', the Lord shows me somethin' like tha' his, his _____ are, uh, um, kind of a token of a dream.

(Oh yes.)

One mean ahead of time ah'm gonna lose somebody out o' mah family.

(I see.)

Someone outa mah family gonna pass.

(I see.)

So, uh, when ah have those dreams, ah, ah, ah watches 'em ah gets up an' ah puts 'em down sometime on [paper] an' ah watch dose dreams.

(Mm hm.)

Sometime it be a year. Sometime it be 2 years.

(I see.)

But if somethin' pass jis' exactly like the dream.

(I see.)

So whenever something pass it don't bothah me.

(Oh, I see.)

An' all o' mah, uh, death tha' ah've had in mah family ah don' seem to take it hard because, uh, ah know one day we was born to die.

(I see.)

An', uh, the Lord showed it to me ahead.

(I see.)

An' now ah don' worry about it.

(I see. Well, that's fine. Now I think...[this must be the end of the interview.]

[But let me add a final word about this dream or vision picture, comparing it with one of several retold or warmed over stories. They are never quite the same as the originals. Take a look at margin title PROFESSOR FRANK OF NEW ORLEANS (No.427, p.128, v.1). This story as it stands is excellent, but much of the teller's former awe and details were lost by repetition. As you can see by the whole interview, our second version here would not be a XEROX copy of the first one. And that first one I remembered quite well. No, I was not trying to trap my informant by re-recording and comparing. That I had never done. Doubter that I am, I still realize, "The wind bloweth where it listeth...so is every one that is born of the Spirit."]

[Now turn the page for the psychic experiences of a white school teacher.]

THIS WHITE WOMAN AN ACCREDITED SCHOOL TEACHER
THEN WORKING IN THE BLACK COMMUNITY
DESCRIBES OCCASIONAL GLIMPSES OF SPIRIT WORLD
A RARE AND POIGNANT EXPERIENCE

[My only justification for including this interview in volume 5 is the spirit basis of the hoodoo field itself, spirits permanently occupying the first 164 pages of *HOODOO* to emphasize this point and thereafter scattered throughout these 5 volumes. In addition, informant actually tells about a childhood acquaintance who frequently came to school crying - the reason being hoodoo. This interview was recorded in the director's or informant's office, my assistant Mr. Clarence Cubby being with me and absent only several minutes while he went to our car for another cassette.]

[You will notice Mr. Cubby does not ask a question during the interview. He will give his reason later when we alone discuss the matter. But we should also know he is the son of a clergyman, has himself preached and expressed the possibility of entering the ministry. He realized at once this was not our ordinary interview but a pastoral visitation - I am an Episcopalian clergyman, you know, and was wearing a clerical collar. And finally, I did not seek informant; she asked for an interview through Mr. Cubby's sister.]

HYATT (This is July 2, 1970, St. Petersburg, Florida. Mr. Cubby and I are going to interview a teacher, a teacher about an experience she had. Now will you please tell just what happened?)

TEACHER This took place at my mother's house. They leased this great, huge Southern Colonial home in the middle of an Orange Grove in Indian River country. I'm giving you the background because it is peculiar to this true story, the setting is important.

It's a very large three-story home. And they were new to the locale, so they had heard nothing or no stories or anything about the home or the territory. This was a former home of a senator, Florida senator, who is deceased now - for the past couple of years, I guess about the time this happened. [He had died several years before this happened.] And we moved into the home. I was staying there with my mother at the time. In fact we were there a couple of weeks before we started observing very strange things that we couldn't explain. I'm going to tell them to you in the way that we, I can remember that we noticed them.

And the first thing was that my daughter was visiting me and we were sitting in the front bedroom - the house is built in wings - and she came and sat by my bed. And she was from Orlando and she said, "I'm going back later today." And I said, "That's just great." I said, "Come on lie back down it's early. Let's just take a leisurely morning." So, about that time we heard brakes screaming and squealing and all kinds of terrible noise out in front. And this is right off a very busy highway, a main highway.

So we jumped up and ran outside and there was nothing in sight, nothing at all - there was nothing, no commotion, no traffic or anything. So we went back in the bedroom and had been sitting there a few minutes and all of a sudden this terrible noise again. We thought that someone had thrown [something] through - we have about ten or twelve picture windows on two of the wings on each side of the house.

And we thought someone had thrown something against the window and crashed it, because you could just hear glass tinkling for ages you know.

So we ran out again, ran back over to the window, went outside, went all around the house. There was nothing. She said, "Mother somebody here don't like me." She says, "I'm gonna leave." And we left 'cause we were new at the house you know. And this was a big jolt. But it was just too real because we thought we even felt the vibrations. So she left.

And about two, five minutes later the driveway that she had pulled [her car] out in and circled the house, there was a terrible collision there, just as she had cleared it and gotten away from there. And possibly, if she'd been leaving a little later, you know, she could have been involved. And [formerly] there were three people killed [there] and of course they wound up in our front yard because they hit a tree. Now, there's an old legend to this tree.

This senator had a will drawn up that no one could ever cut these oaks down. They frame the house at both ends. And the highway came around there and he did not want them removed. But eventually there were so many people killed there and - within a two week span we saw sixteen people killed from those trees. And the strange thing is there was - this all took place months later that things began to fall in place. [Months later "things began to fall in place."]

A man came out to *fog the area* [to do something with the vegetation spray?]. And he told me a little tale about why he thought the senator wanted these trees there was a matter of spite. And there had been many people killed on them before we even moved there and when the senator did live there. And they had tried to get him to have them taken out before and he wouldn't. And I couldn't tell you how many lives, but I can tell you ones that I know about. And I can only tell you what we were told, there were a great number of people killed on this tree.

(Was it just one tree?)

No there was a tree at each end of the house. Now when I say house I'm speaking of the grounds. This was an estate, mind you, and a beautiful orange grove. But bordering this were these two gigantic oaks at each end of the property. And after this, after the third accident, after we lived there, the highway patrol got a petition and went to Tallahassee and it took an act of Congress or Legislature of some kind and they just set the will aside. And they did remove the trees. And it did seem to break the accident problem.

But the house itself had many weird things. And we had been there only a day or two until we kept finding, starting from the kitchen, thru the dining room and the butlers pantry, and on through to the staircase - and the house was all carpeted - little tiny spots of fresh blood. This would be in the morning when we would get up. And we remembered having seen it before but nobody ever got curious enough to investigate. We thought something was being tracked in you know. So after the third or fourth morning my mother got down and she called me and she said, "Ernestine, I want to show you something weird." Said, "Look at this." And she had wiped some up on her fingers, then she had gotten a tissue and blotted it, and we discovered that it was really blood.

So we had a dog, and this is another tale, but it is all intermingled.

So we did not know that the dog had been in the house and my mother started investigating each member of the house, questioning, "Have you had the dog inside?" It turned out the dog had not been inside. We thought possibly he had a bur in his foot or an injured foot [to cause the blood].

So we saw to it that the dog did not come into the house. And this continued for some time, for a matter of weeks every morning when we get up. And then that would go away. During the day these things, these spots would disappear. But the next morning they would be fresh. And fresh enough that you could actually wipe this blood up.

(And you saw this?)

Oh yes, I saw this.

(Mm hm.)

The entire family saw it. And my father refused to believe what he saw. And then there were numerous people who did see it.

(Mm hm.)

And we were all, we saw it but we didn't try to clarify it in our minds. It was something you couldn't explain. So we didn't try to. And my mother opened a business within several miles of the house. Eventually some things were told us that begin to tie in. But we knew nothing of this at the time.

(Mm hm.) [These 3 Mm hms mean I do not believe in the supernatural, even God is natural. Informant had these preceding experiences and more to come, but how and why I must leave to the experts.]

And lets see, the next strange thing was...

(Now was there a story behind this blood?)

Well I'm gonna tell you what we know of the background.

(Good.)

The next thing that we had any problem with or that startled us I was talking to - my mother was upstairs and I was sitting downstairs. And I thought for a minute that my mother was talking to me. And then I realized it was exactly the way my mother spoke but it wasn't her voice, it was a man's voice I could hear. And it seemed to come from the dining room but only above the dining room [and] upstairs. And it took a while for it to soak in that this really wasn't my mother, because the information and everything was the same as she used. And even used my name, called me by name and said something to me. And finally when it dawned on me it couldn't be her, I went to the stairs and said, "Mother were you talking to me?" "No," she said she wasn't. "Why?" Well I didn't explain to her then but later I did.

And as it turned out this had happened to other people in the family. None of us wanted to tell anybody else because we couldn't explain to anyone.

A few days or evenings later about 11 o'clock one evening she was going to this place, her business was on the highway and it was opened all twenty-four hours a day. So she was going in one evening and she called me up here, she said, "I don't know but I've got a strange feeling," she says, "there's somebody around here." And she said, "I've looked and looked and," and she said, "I don't have an explanation. But I'd like for you to be here with me until I've finished dressing."

So I sat down in a chair facing the hall. As I looked out into the hall it was a bedroom, another bedroom door in my view, that belonged to my sister and the door was open, but all of a sudden the door slammed until it split the frame around the door. And of course this startled us and we screamed. So I'm fairly scientific in mind. And I thought that there was a draft and someone had left a window [open], this was in the wintertime and the house was closed and heated. So we went in, we went through the entire bedroom. Under the beds and the bit through the closet, everything. No windows open, nothing, no draft. So we closed the door this time and came back and oh, within five minutes the door slammed open again and it had a good sturdy lock and [it was an] old fashion heavy door. And it opened again and slammed with a violence. And we didn't tarry long. We managed to get out and go to where my father was. And we told him of course he felt this was just something that couldn't be explained.

This particular thing didn't happen again but, enough, wait a minute. [She pauses thoughtfully.] The, this did happen again, too, because my mother found that if she burned a light in this room that this did not happen. This is how

it was. And as long as there was a light on, everything was at peace. But if she ever closed that door and there was no light in that room, then there were very weird things.

All right, so now let me tell you we began to find, the next thing my mother thought was she should have a good dog for protection. So she went out and bought the most vicious German shepherd. He was suppose to be trained. And the dog came to us in this manner. But within a couple of nights he was a complete coward. He would hide behind all the trees. Tuck his tail between his legs and let out a yelp and just holler. And just go and hide any place under the house, behind the tree. You should see the grounds because they were, there was an old swamp way back in back of the house. And you would hear some very eerie noises. But this dog, I remind you, had been trained as a watch dog and a killer. He was a vicious dog. Then he got so he wouldn't eat, he refused to eat. And he acted like he was grieving or something, he really just acted scared to death, just to tell the truth about it. My mother had to lock him in the utility room because she was, she felt so sorry for him. And he withered away until we sent him back because we were afraid he was gonna die. He was dying really. And he became vicious again, healthy, and well, when he left the grounds.

So this is where we began to get the first inkling as to anything about the house. And we were discussing it with this engineer from the NASA program.

(Now, stop right there. How long ago did all this happen?)

Well it was when this was very, after, this property [in which they lived] was across so you could see this big building [at NASA program] you know the world's largest building?

(Oh yes. This happened only a few years ago then?)

Oh this has only been, lets see, three, three or four years ago.

(Oh, this whole story happened only three or four years ago?)

Oh yes.

(Oh that's fine. All right go ahead now.)

So, we knew that this, this engineer that came into this place, we knew that he had, he was a scientific engineer from the NASA program. We knew that he had resided in there [this very same house] for a short while. And we come to find out that was one of the reasons that they decided to leave was because of the things that I've been telling you about. But we didn't say anything. We didn't tell them any of our stories. We just mentioned that we had a dog that was suppose to have been trained and that he became ill, and a very frightened dog. And he started laughing.

And then he proceeded to tell us that he had two dogs there for the same purpose, and that he almost lost both of his dogs. And he said, "You've been by my house," and he said, "you've seen those dogs that jump at the fence and that'll cut your throat if you get near 'em." And we said that we had passed and had noticed the dogs, because you couldn't ignore them. And they were in this huge fenced-in compound. And then he said, "Those were the same dogs that I almost lost at the house." He said, "My dogs wouldn't eat." He said, "They were frightened and hid all the time."

So this is how we got to talking to him. Then we came to find out this much about the background of the house. The senator had had three wives there and two were deceased. One had been an Indian woman and she was an alcoholic and had died in the one bedroom upstairs. The way we understood it. And this is, the rest of this is why we had to be very negative about our parties involved. But there was a rumor that he was very ill-tempered to his wives, and the third wife is still living. And that she had a friend and eventually the senator was poisoned. Now this was told us a number of times by people in the town, a very,

very small town, they are really stretching it to even call it a town. And people who were in a position locally, doctors and so forth, wanted to know if there was a possibility for the, you know, it wasn't on the record - I think it was heart failure or something.

But he did die there. And she inherited a tremendous amount of money and property at this time. But he died right there at the house also. And from what we, the descriptions we heard of the type voice he had and all, it was possible that he may have been the person we talked to. But my mother is a very determined, stronger woman. She said, "Well they just don't want us here, so we're gonna wait it out. We didn't come here to hurt anybody [she laughs] and we'd like the place, so we are going to stay. Maybe after awhile they'll decide they like us. They'll put up with us here." This is exactly what we did. We lived there and we let them know that whoever was around or whatever was around, that we didn't want to be in fear of them, and we didn't want them to fear us. That we hoped we could work it out to be congenial, because there was a large investment involved. So we did it. Things quieted down. Strange things still happened every now and then, voices, and knocking at the door.

My father, my father finally, by the way, over a period of two years, my father finally heard enough to convince him that there was something he couldn't explain in the house. Because he got up out of bed too many times and went to the door to answer someone that he couldn't see.

(I see. Now do your father and mother still live in the house?)

No they have just recently moved.

(I see. They didn't move because of the...?)

No, because they finally became comfortable with whatever was there. And there were times that people, visitors would comment and...

(And is the house still there?)

Yes.

(And as far as you know, have people been living in the house?)

I don't know this because they just recently within the last two months moved out.

(Oh I see. Very recently.)

Very recently. So I did not know.

(Before you moved there, where do you people come from?)

We're native to Orange County.

(Oh, here?)

We're native Floridians.

(Yes, you're right from here. I see. I see. Now, did you ever have, any of you or your parents ever have any experience similar to this before that?)

Nothing that I would call similar. The only thing that we ever had, and the reason that we were aware, we believe that there are things that we don't understand too well in the spirit world. Now, now my father won't tell you that. He will tell you that he doesn't understand. But he don't like the word spirit. He objects to it violently. But he did have to acknowledge the fact. I have a brother who is twenty-three years old, he was killed in an accident. And this was before they had moved to the property I was just telling you about.

And for some time after he was killed, he had a habit of walking up to the door and ring it [bell] to the tune of "Shave and a haircut two bits." [She actually sings this!] Ring the doorbell or he would pound with his two fists every time he come in and out of the door. It was just a little ritual with him.

(I see. Well how'd he do that? Show me.)

Well, if he was knocking on the door, he'd go [she pounds her fists rhythmically - you can hear them!] to make the pause there. It was easy to distinguish.

It was his little code for letting us know that he was coming in and out and often he would do this on the doorbell. Sometime he would do both. Because he was very mischevious, a great huge boy. And for some time after he had been killed we would still get the signal thru the night or daytime. It didn't seem to have any, particular pattern that we could distinguish. My father, my mother told my father about it several times. And he didn't believe it but eventually he heard it. He answered the door, looked, and went around the grounds. So outside of this [sighs] at the time they were living at another house, we don't know what the tie-up was.

But, I really shouldn't tell this because it's too preposterous, but my mother had a beautiful red scarf that she was very fond of. She wore it with white. She and my dad were going some place in the car one Sunday afternoon. And she said all of a sudden she looked down in her lap and there were pieces of it [laughs, seems a little embarrassed to tell this] being snipped off and falling into her lap. And she was driving, my mother was driving, so she didn't pay too much attention to it.

(And you mean these pieces were dropping into her lap?)

Yeah, my mother and father both saw it.

(And while she was driving?)

While she was driving the car.

(Couldn't she, could she hear scissors or anything?)

No, no.

(Just pieces falling off as if they'd been cut.)

Falling off. I said, "Well, mother, were they ragged or frayed?" You know sometimes when we tear a piece of material you'll have frays. She said, "No, just exactly as if a sharp knife or scissors had cut them off." [She laughs again!] And she said, now father said, "Oh, Myrt, why you're crazy!"

(Did he see this?)

She told him and she said, "Well look over here in my lap." And so my dad turned and looked and sure enough there were pieces of this scarf falling into her lap. And she said by the time, the trip took I think she said an hour or so, by the time they arrived she said [her lap evidently filled!]. We laughed and teased her so until we all cried. But by the time they got there the scarf had been cut off almost to her chin. Said it looked like she almost had a bow tie. [Both laugh (teacher and Hyatt).] This was so wild we couldn't believe it. She said, "You come on upstairs and I'll show you what's left of it." And it had been a long full scarf [laughing].

(Of all things.)

I laughed and said, "Mother, you know my brother had certain things he liked and he didn't like." And I said, "He was so mischevious that's just his way telling you he didn't like your tie." And my father's so funny, you know. He saw what had happened. But it's just too much to comprehend. You can't explain it. So now outside of these incidents, though, nothing unusual.

(Have you ever had any personal experience? I mean, by yourself?)

Yes, but I don't think, I almost classify myself as a medium. But not until I was in my twenty's. And this comes and goes with me.

(Well now, when did you first sense this?)

With myself?

(Yes. How old would you say you were?)

Oh, probably twenty-two. But I'm aware of it maybe for three or four years or a year and six months. Then nothing for maybe three or four years. It has been almost a year now. Well I can tell you some of the things that happened in my new home. I have divorced and remarried in the last two years. And the man

that I'm married to isn't too aware of things. But he knows that I do say strange things and tell strange things that he has seen happen, you know, after I had told it.

(What do you mean he's aware? Does he know that you're a medium?)

No he didn't at first, it's just that I would tell him the names of some of the people he knew, or the ages, something that was going to happen. And at the time I would tell it, there was no way I could know.

(I see. And what did he, what did he think about this?)

Well he's a very broad-minded and intelligent person and to him he was interested rather than frightened. Which most people are frightened when you tell them something they don't understand. Instead of being frightened I found that he was extremely interested.

(I understand.)

And this was new to him. Completely new. He had never been around anyone or discussed spiritualism or anything. I don't call myself a spiritualist and I really don't call myself a medium.

(You're a spiritualist?)

No, I say I don't call myself that.

(Oh, you don't.)

No, no, no, no.

(Your father doesn't like that word?)

No, no, no. And I'm, I have no objections to it. I just don't classify myself that way.

(But you, you do say that you have at times medium power?)

I have psychic powers.

(You have psychic powers at times.)

I don't know any other word to explain them.

(Well now, does this power, is it like the battery here in this cassette that I'm not using? Does it get stronger sometimes?)

Well yes.

(Then it's weaker?)

Oh yes.

(And can you feel this...)

Sometimes I feel things, sometimes I see it, sometimes I hear it. It always comes to me this way, from this side [demonstrates].

(Well wait a minute. That's on your, that's from uh...)

From the right side.

(From the right side? Where's it come to the right side of your head?)

Yes.

(At any particular locality?)

No, I just visualize it or see or hear from the right side.

(You see or hear it from the right side.)

Sometimes I see things.

(Never from the left, never from the left side?)

No, never, never.

(I see. Can you give me an example? Give me an illustration of something?)

Well, the only thing that I can tell you is a lot of times when I sometimes, I'm going to sleep. I first see a, a bright light. But it's in a confined area. Something maybe like a light bulb shines in the dark. See? It glows and...

(I see. This happens at night or in the daytime?)

No, it doesn't seem to make any difference when.

(It doesn't make any difference.)

I can be wide awake maybe even talking to someone.

(I see. Well, would the room be dark or just the light, the light would just outshine everything?)

Possibly this is true. I'm not sure, I never even paid that much attention to it. But this is, you asked for an example, I will give you an example.

(An example, yes, let me have an example.)

I woke up one morning at about four o'clock in the morning. And I, first of all a glow. And then I saw my father-in-law become very, very desperately ill. I could see the pain in his face. And he was a man who didn't like to complain or talk. And he kind of got a grin to let me know that everything was all right, but that he was desperately ill. And he did die of a heart attack.

I mean I saw it happen. So I was still sitting on the side of the bed and I, I shook my husband. And woke him up and I said, "Now the phone is fixing to ring." I didn't see anybody about the phone. This was something that was imprinted or knowledgable to me. I have no explanation for the reason I did. And I said, "Don't be alarmed," I said, "It's your father," and I said, "he just passed away." And I said, "I would rather tell you than the phone ring. And, you know, hear it that way." So I hadn't even finished the conversation when the phone did ring. And I couldn't move. I was too weak.

And this is another thing. I do become real weak sometimes, when I see things. So anyway...

(Sometimes you become very weak after or during?)

No, I'm not aware of it until afterwards.

(Afterwards. Not aware of it until afterwards?)

And he ran to the phone and I heard him scream, you know, "My dad is dead."

And two weeks later at the same almost identical time [a warning] presented itself to me in the same way. This was not even anyone that I was well acquainted with. It was an acquaintance, the father of a friend of the family. And I saw the same thing happened at the same time, the same way, and it was true in the same way. So then maybe a period of years will go by and I don't...

(I see. Do you ever, uh...Have you ever sat for anyone?) [What do I mean here?]

No.

(This is all entirely personal?)

Yes, and not even in my family too much, because I think they realize a lot of it. But like most people they'd rather not try to figure things out.

(I see. I see.)

Now, my husband, he knows, he teases me, sometimes calls me a witch. Because when I first met him I was operating under very, very strong ESP. I don't know what.

(I see.)

But I would be talking to people in groups and things would come to me. He's going to be so-and-so of age when he passes and he will be killed in a certain way or die in a certain way. Things just, just a constant roll like a movie screen.

(Did these things come suddenly?)

Yes.

(They come suddenly.)

Yes.

(Does everything seem to be blacked out and then this comes in clear?)

No. No.

(Or does it come gradually?)

Superimposed on something else as a rule. Other than the things in my sleep as I was speaking of.

(Are your pictures distinct from the beginning? Or are they sort of blurred, then they become clear?)

Well, I guess the one...

(You don't change from one state to the other completely? All at once as far as you know?)

No, I don't think so.

(There's a gradual changing?)

Well I don't know. They just, I think they stop as suddenly as they come.

(I see.)

But as far as its fading out, you know. No, I don't think so.

(I see.)

And they are usually fleeting [recheck original cylinder].

(I see.)

And once in a great while I get an extremely depressed feeling. For instance, I knew my brother was going to be killed before he was killed. And I grieved and grieved and carried it so long until I couldn't stand it anymore. And I think my mother had this too, but she's like I am, she doesn't talk about it too much. But I finally had to go to my mother and tell her that I couldn't stand it. I walked the floors at night. I couldn't sleep, I couldn't eat for three weeks. I knew he was going to be killed.

(Just a moment.) [To teacher.]

(How much have we on there?) [To Mr. Cubby.]

CUBBY About five minutes.

(Will you go out and get another cassette? I think we only had this one side here. You better get a ninety [minutes] they're in that sack.

CUBBY They're in some kind of sack.

(They were in one of those sacks. You'll find them.)

[Mr. Cubby leaves.]

(I was going to ask you [Teacher] something else [before the interruption]. Wait a minute! [I want to record a note.]

(I just sent Clarence out to get another cassette.)

(There was something I was going to [ask you before the interruption]. Have you had any, you look thoroughly healthy physically, have you had any physical ailments of any sort in the last few years?)

Not until about four, about four months ago I found out I do have a very serious heart condtion.

(You have a heart condition?)

Yes, but this is something new. I have not had it chronically. This just developed.

(And did you go to a heart [specialist]? What did you do? First you went to...)

I went for a check up. Six months before I had gone for a checkup I had an EKG and everything. I was in perfect health. So I had one as a routine check-up because it was required for my insurance and so forth. And found that I had a very serious heart condition and I'm under medication now for this. But I'm feeling fine. But without the medication I would be in bad shape.

(I see. I see. Now before this you had no trouble at all as far as you know?)

Oh no.

(This news came to you as sort of a shock?)

Right.

(As your heart was in bad shape, did he have any suggestion to make that it had been, was a condition he thought long standing? Or something recent?)

No, he thought, he, he feels and has asked me many questions about what he thought might have brought me to this condition as if an emotional uh...

(That's why, that's what I'm trying to get at.)

...strain...

(That's what I'm trying to clear.)

...could have produced this, because I had the same test just months before and my heart was in good shape.

(Another doctor did that?)

Yes. Another doctor gave me a clear bill.

(A month before?)

Well not a month before but four or five or six months before.

(So then that would have been about eight or nine months ago.)

Right, from this time back.

(With the first doctor. Now, were both these doctors ordinary practitioners?)

Yes. Well no, you couldn't, one's a gynecologist and the other is uh, M.D.

(Who was the gynecologist?)

The first doctor.

(The first doctor.)

Whom I got a clear bill from.

(Why did you go to him?)

Well, why did I go to him? He was my doctor that I had for years and years and years.

(Oh I see. I see.)

I, I am susceptible to extreme headaches.

(Oh, I see.)

And he had treated me for these.

(How long, how long have you had these headaches?)

Oh, all my adult life.

(All your adult life. You never, you never had any headaches as a growing..?)

Child? Oh no.

(Did you have any, your medical history, adolescence up to your marriage.

How was that? Did you have any trouble?)

Fine. No.

(No? Good. I see. I see.)

I was a very healthy girl and I'm very healthy now except that when I had...

(Well you certainly look healthy.)

Yes. [Laughs.] I'm very active, I'm very energetic.

(I see.)

And I just take care of myself. And I feel fine.

(I see. You have, have you ever tried to work out any explanations for this condition you have? Have you read any books on ESP, anything of that sort?)

Very, very, very few.

(I see.)

If I can get hold of something scientific...

(Mm hm.)

...or by someone that I respect.

(I see.)

Uh, I'm interested in it. And I read it. But I have very little time. It is a fascinating subject to me because, not because, I've just accepted the things that have happened to me.

(I see.)

And the things that I've seen and felt, uh, not with fear or anything, but at times it got to be annoying, because I'd had somebody hurdling books off my

shelves at night and weird things like this happening for a couple of years. But, uh, as far as myself is concerned uh, I became interested when I started dating this man who was a medium.

(Oh he was a medium.)

Oh yes. And he had such fascinating powers you wouldn't believe. But I have seen them. I've watched him - for instance in my living room one night. We were watching T.V. and my whole family was there, and were all talking, and all of a sudden, he gets these very weak spells, and the sweat poured off of him and he asked for a pencil and paper. And he sits there and writes. This is why Duke University was so interested in him.

(Now wait a minute. How much...?) [Hyatt again asks Mr. Cubby about tape time.]

CUBBY You've still, she's got about four minutes.

(I wondered about Duke University. Did he go up to Duke University?)

Many times. He went every, uh, let's see he usually went in summer. Evidently they have a summer session. I believe he went in the summer and then he did go several fall sessions. And would stay for a period of six months at a time. He has done this for years.

(Where did he work - whom did he work with? You know?)

Was it Rhine?

(Rhine.)

Rhine is the only name that comes to my mind. But he would write in foreign languages that he did not know. He had only had high school education. And he would take these, he would save these letters and take them to Duke with him. And they could interpret these letters.

(Did he, did he at any time, of course I don't know, this is entirely out of my field. I don't know what they ask up at Duke, but did he at any time receive any letters? Did he know where they came from?)

No, he only received the vibration, the messages. He picked up the messages by vibration. He wrote down what he - oh, and this is another strange thing. He didn't write them out, you know, in a long hand. But they were always coded, and sometimes three or four pages long, sometimes a page long.

(Well, did he decode them?)

He didn't, he didn't even attempt to 'cause he didn't know what they were. He didn't know what they were saying or supposed to say. He had nothing, [no] interpretation of it.

(Did they decode these up at Duke?)

Yes, they were able to. Sometimes they were in Greek and Latin, very complicated[?]. Sometimes it was poetry, things of this nature, apparently from a professional type person.

[Since my informant has mentioned the names Duke University and Rhine, both well known, let me say what is obvious, I have no way or reason to check the truth of the preceding information about them. My informant could be mistaken or her medium friend a fraud, perhaps deluded. Both may be honest about experiences. Since these volumes of *HOODOO* are much concerned with the psychic world, I merely report beliefs and manifestations about spirits. Whether informant is telling the truth, lying or making up things, I have discussed in the *Introduction* volume 5.]

(Well, as long as you've been so confidential with me about that, after my wife's death, I found some letters [notes] that she had written, and I think this was before I met her. She had had quite an experience. Her first husband died and she wrote a series of automatic letters [notes]. At the moment I've forgotten how many there are. I would say maybe ten, eleven or twelve; I don't

know. I think they're great psychological documents [if you know their background.] I was very much inclined to put them in a separate appendix to that work I did up there but I was so tired when that book was completed. I worked on that for years. Those two volumes. [I am speaking about the first two volumes of *HOODOO*.] That's tremendous work.)

I guess so. I guess so.

(And the Introduction, I have a long Introduction in there. It's not satisfactory because it doesn't, it says - one way it says what I wanted to be said, but in another way I had a lot of technical problems, I wanted to talk about I did not put in there.)

Uh huh.

(And the fact is I'm going to, as soon as I get back to real work again, I want to begin to put these notes together so that I can really write a proper Introduction for those two volumes.) [Here I have no idea of a third volume!]

Have you put any interpretation on them yourself?

[I thought she meant the two volumes!]

(No, my business of course is not to interpret.)

No, but you know of some of her personal things. [She is more interested in the letters or notes.]

(Have you here in St. Petersburg, have you met any people who have medium powers?)

No.

(You never tried to seek out any of them?)

No. No.

(I see. Have you ever gone to a fortuneteller?)

No.

(I see. Have you ever gone to a spiritualist church?)

Yes, only twice.

(Here in St. Petersburg?)

Well no.

(Or out in other places.)

You've heard of Casa Dega?

(Yes, yes. [I have completely forgotten about what it was.] I see. And was there any particular reason why you went?)

Yes. Through this acquaintance of mine. I told you about, from Duke University, because there were very interesting speakers there from New York and places, and when we knew they were going to be there we went.

(I see. Who at Duke was handling, who was his go-between?)

The only name that comes to me is Rhine. And this is the only name that I can remember.

(I see. In other words, your husband always went up there; no one came to see him where...[he lived].)

This wasn't my husband. This was during the period I was divorced and I was just dating this man.

(Oh, oh, you were...)

Uh huh. This was not my husband.

(I see. Uh huh. This man that you met. And is he still going up to Duke University?)

Oh yes.

(You still know him? I mean...)

No, I haven't had any contact with him now for about three years.

(I see. But he's probably, I know they have a great, a great many people go up there. I do know that.)

He, I will tell you something weird about him. When he would be at Duke University and if he was coming back through town, he would let us know in some way at home. My oldest daughter, for instance, one night was awakened by him calling. Not me, he didn't contact me. And he, she could hear him calling. Or sometimes all the books on the book case would be hurled across the living room floor and we would just laugh and say, "Well, he's coming back in town." Evidently he's through at Duke University for now." [She laughs.] And he would come back, he would be back the next day or so. And I said, "Why in the name of heaven can't you just call me on the telephone; you don't have to throw my books around or scare my daughter out of her wits," you know. And he would laugh and he said, "This is more interesting, you know."

(Did he claim to do that?)

Oh yes.

(Oh he claimed he did that...)

Oh yes, he could start a motor that was completely dead. And he could just stand there...

(Did he say how he did it? Did he concentrate?)

Right.

(Did he concentrate upon you people...)

Oh yes.

...(and try to work his will, use his will-power in connection..?)

He connected to give us messages. He didn't try to control any of our actions. No.

(Not control your actions but try to get in touch with you?)

Yes.

(And give you a message?)

And did.

(I see. I see. Did you know anything about his background?)

No.

(I mean had he always had this gift or...?)

He said he was twelve years old and the first thing that he ever knew that his father's automobile, his father was a Baptist, an ordained Baptist minister. And of course you know how his father feels about this thing, like most people And so he kept most of it to himself. And he said he was twelve years old and was standing by his father's automobile and it wouldn't start, they had car trouble. And he stood there and concentrated on that, by sheer will power, mental power some way. Anyway, he started the motor revolving, or whatever you wanna call it. And he did start the motor and has been able to do this ever since. With almost any kind of machinery. Or stop it in the same manner. I've seen him do it or I would be reluctant to mention it.

(Did your mother see things or hear things when you were a child? Did your mother ever have any..?)

I don't know that she did when I was a child. But I have lived in Philadelphia and St. Louis and northern Minneapolis and northern cities, and I would receive a telephone call from her and she would say, I know so-and-so-and-so is happening because I saw it or felt it or heard it. And she's usually bat a thousand, it was really, you know, whatever she was concerned about would be happening.

(Do you feel like you could have inherited or that unintentionally without noticing it that you acquired this, a gift or this facility through your mother? Or is it a separate, is it a separate entity?)

I really don't know.

(Uh huh.)

I don't know, uh...

(You never thought about it one way or the other.)

Yes, I have thought about it but, if she, I don't think hers was as strong as mine although a lot of times there are...[voice fades - machine noises].

(What?) [Hyatt not hearing asks - (Dyel).]

...a lot of times the impression we'd both get were coordinated. We'll both come up, for instance, for my brother. I told you that I knew he was going to be killed. I knew he wasn't going to die. But I knew he was going to be killed in some manner although I surely didn't know how. And when I went to talk to my mother about it she had the same thing, the same impression and was convinced of the same thing. And it did happen a short time after....It was an accident. It wasn't an illness.

(Have you ever had the feeling any time in your life that someone was trying to do something to you? Or make you do something you didn't want to do?)

No, never.

(Have you ever felt, now as Mr. Cubby and I have felt all sorts of things have been happening to us. I lost my car key, all sorts of things. Little things would happen. Somebody put a hoodoo spell on us. You've never felt anything like that?) [Anyone putting a spell on me is just talk, with Mr. Cubby too, I would say.]

I can't say that, no because I don't think my luck runs bad in series or anything like that. I can tell you some mischievous things that happened that I chalk up to my brother's vibration or spirit or whatever.

(Well now, let me hear that.)

For instance...

[Mr. Cubby interrupts. Will we miss *my brother's vibration*?]

CUBBY We just did one side.

(We did one side. This is the second side. We did one side altogether. This is the second side of a tape. This is a second side, a continuation of the teacher.)

(In the first place before we go ahead, you are a teacher?)

Yes.

(What do you usually teach, as a rule? Grade school teacher?)

Well I have, I was principal in [name unclear] before I came here. We had up to the sixth grade. And I have taught my, uh [something?] pre-school, which is what I'm doing with several girls now [this summer].

(What kind of school?)

Pre-school.

(Oh, pre-school. That's wonderful. I think that pre-school is very important.)

Well it's that to me. As I say it is my favorite and I have had experience with children up to the 6th grade. But this is my love.

(Because there is where they're made or ruined before they ever go to school at all.)

They have such perceptive minds and if we can give them something to live with...

(They're made or broken before they ever go to school.)

You're right.

(And of course one thing is, if they don't have the proper psychological background and physiological, as far as food and shelter is concerned, they're going to be...)

It takes both.

(Yes, they're going to be ruined before they get here [in preschool].)

They need all kinds of nourishment.

(I've always said the best teachers should be right down at the bottom.)

It's too bad people do not realize this, because they're going to, if you have given them something to cope with in this world when they're small then [two uncertain words] aren't going to be quite as important as they're older as when they're young and formative.

(They must learn to make judgements.)

Right.

(At the moment, the thing is, all of us are being brainwashed.)

Lack of leadership, people can't think for themselves anymore.

(They don't think for themselves, they've been brainwashed.)

Right.

(Now there is something I was going to ask you...)

[Fortunately we now return to her brother I had forgotten about.]

I was going to give you an example of mischievous things.

(Oh yes, what your brother did to you.)

I didn't feel that anybody ever put a curse on me.

(Yes.)

And although I'm not sure that I don't believe it can't be done.

(Yes.)

I don't know about it.

(Yes, yes.)

I have no strong opinion, but there was a period of about 3 days my windshield visor and my mirror would just be flipped continuously until it was an aggravation. And I had it checked, there was nothing wrong with the screws or the bolts or anything else and when I'd be driving along all of a sudden the mirror would flip to night. You know you'd have a day and night [side].

(Yes, we've had, we've just got to have ours finished...repaired, another hoodoo business.) [Both laugh.]

And there was nothing wrong with it you know? And at the same time all sorts of little weird things. I was just dating my present husband, see, and I received a letter and he says, "What're you doing to me?" He says, "I..." He works for a utility company in town. And he said, "Somebody keeps turnin' on, [she laughs] they have a two-way radio on the truck. He said, "Somebody keeps turnin' the radio on when I have it off. And when I have it off they turn it on." And he had witnesses to it, some of the people he was working with. [Hyatt laughs.] And I laughed because I was going through this in my own, in a different county even, see? And my air conditioner would be working beautifully and all of a sudden it would click off. You could hear it click off. The controls would be off. So I went and I had it checked. They said, "I don't know what's the matter with your air conditioner. There's nothing wrong with this air conditioner." I said, "Well the silly thing is just temperamental." So all this worked together and was affecting two people in different places although we were connected. And that just mischievous type things but no...

(Have you ever tried to get an explanation for any of these things?)

No, not really.

(Well I, of course, am a very skeptical person. I don't say that things...I mean I have to know if the door begins to open and close I have to go over to see what it is. [Something] or whether it's my eyes, something of that sort.)

[I did not tell them that this was an actual experience before my marriage while still living in lodgings on Wellington Square, Oxford, England. Late one night when reading for pleasure, I happened to see the door of my livingroom slowly open and close a mere fraction of an inch, doing this several times.

Without taking my eyes off the door, I walked over to investigate. The door remained closed and still locked. The supernatural? Nonsense! Fatigue? Eyes? You take a guess.]

(Now I had an experience two nights ago. I was probably just a little bit nervous, I don't know. And I kept my, I keep my bedroom door locked, and I thought I'll leave the light on in the living room. And I turned on the light and started back to the bedroom and the light went out.) [Hyatt laughs.]

Mm hm.

(So I went back in and it came on again. So I just screwed the bulb back in.)

Mm hm.

(It was a weak connection, that sort of thing. Now that's...)

Often many things are explainable.

(They are explainable a lot of times.)

You mentioned, did I investigate. I investigated as far as checking the nuts and bolts. Things that I can see and do myself. As far as sitting down worrying about it and wondering what caused it. No. I laugh them off and go on, because when that's gone something else will come.

(How many children have you now?)

I have two girls at home. The other children are grown.

(I see.)

I have one in high school and one in junior high.

(I see. Have any of the children tendencies like yours?)

No.

(I mean do they see things or hear things or...?)

The only thing that I can say about my children, my oldest daughter, this friend of mine would contact when he was coming to town. And she would tell me.

When she was a child, this past by the time she was able to talk prolifically, she could see into closets and through packages. It didn't matter how they were bundled and wrapped, or where they were stored. And she would stand at the door and tell you she wanted so-and-so-and-so. And I would say, "Well, what do you want?" "You know that," oh, let's say a doll, "that doll up there." And I said, "There's no doll up there." And she said, "But it is, it's in that box." Only this was in baby lingo. "In the box in the so-and-so colored paper." And maybe the box would be inside the paper bag or this and that and the other. And the child had no way to know there was a doll up there. This happened several times when we were visiting Iowa. We were spending Christmas there.

And she had these gifts that they brought in and put on the closet shelf. And she hadn't even been home when they were brought home. Had not been with us when we shopped. And she stood there and named off these things she could see in the dark and I think often small children do. I noticed they get along better in the dark than adults. But this seemed to last with her until she was in school and then tapered off to nothing.

(Yes, I see.)

I don't believe she's that way at all anymore.

(Have you ever known anyone that has thought he had a spell put on him? Have you ever known of anyone?)

No. Except in high school there was a girl that we were all very fond of. She was the captain of the softball team and so forth. Happy-go-lucky type of girl. But every so often she would come into school still crying, with her eyes swollen and just be a complete total wreck and I would say, "Kitty what in the world is wrong with you?" "My grandmother put a voodoo on me," she would say.

(Was it a white girl?)

Yes.

(Put a voodoo on her?)

Yes. And uh...

(Now where was this? Where did this happen?)

This was Atlanta, Georgia in high school.

(Oh, Atlanta, Georgia in high school.)

And this was from an educated family, they weren't illiterate people at all. And I said, "Kitty there's no such thing. You know you don't believe it."

And yet she would go on and tell me little bad things that happened to her. She would have displeased her grandmother. Her mother and father were dead, I think. And her grandmother was raising just she and her sister.

(Tell me the whole story. This is very interesting.)

Well, I don't know too much about it except that I felt very sorry for her because she would be upset for 2 or 3 days and she would just really be almost hysterical. And she would say, "Well, I know I'm going to get *hurt* before the day is over." Of course, this is a psychological thing where she could have done it herself after so long a time. But she would tell me how her dolls caught fire and things like of this nature.

(Mm hm.)

And I had no way of checking up and my family had always told us that things like that were something you read about. They didn't exist, you know?

(Her dolls caught fire?)

Yes.

(Did they burn?)

Mm hm. That's what she told me.

(How old was she at the time when the doll...?)

At this time she was about 13.

(And she never said how her grandmother had put a spell on her?)

Yes, she said she used dolls and stuffed pins in them and things like this.

(And what...she took the dolls and stuck pins into the dolls?)

They were voodoo dolls.

(Voodoo?)

That's the first, my first experience or introduction to anything concerning *voodoo*.

(You mean the grandmother had dolls...)

Right.

(And she stuck pins into the doll?)

Mm hm.

(Well, how did she know the grandmother wasn't doing it against somebody else?)

Well, the grandmother was displeased with her and told her she would put a curse on her.

(Oooooh!) [A long drawn out, oooooh.]

The grandmother told her. She lived with her grandmother.

(Oh, then she did have a curse put on her then, if her grandmother told her that!)

As far as she was concerned she sure did. And her sister also. There were times when her older sister would be upset and, well, they told you, "Well," she said, "I can't tell you some of the things that happened." You know she was just concerned about it. They were very real to her whatever it was.

(As a teacher what would you advise in a situation like that? Where would a child go like that to explain his home situation?)

You mean regarding...?

(Yes. Where do you go? I mean what court is going to take into consideration,

hoodoo has been...it's illegal. I mean there is no law.)

I don't think you are going to get very much attention to it, do you? In my experiences as a teacher for years, these are things that people really rather not discuss and really rather say than it is something else.

(But it does, but it does go on.)

Oh, it does go on.

(It's amazing how much of this does go on.)

Yes, it does.

(And these children they could have their lives ruined by this sort of thing.)

Why she was an emotional wreck.

(Yes, and whether the grandmother did this sort of thing, of course I don't know. Sometimes the grandmother may be a little queer in the head.)

It didn't matter whether she did them or not because she convinced these children that she was doing it.

(The girls thought she did.)

As I said even though the grandmother may not have been able physically or by power to put a curse on them, she had them in such a state of mind they could have hurt themselves.

(That's right.)

So I would never say it can't be done.

(And those girls some day are going to bring up other girls and they're going to have the same problems. A vicious cycle.)

They will either be more vicious with their children or they will maybe be over protective. They could go one way or the other.

(That's right.)

They're not going to be in between...

(Yes.)

...and they're not going to be very open minded about it probably.

(No, no.)

I've heard many tales but this is [my] only personal experience.

(Have you ever heard, have you ever heard of any other tale. I mean not a personal one, but I mean some story that someone has told about someone having a similar experience?)

Mm. Yes, but not personal enough to repeat it, just...

(What was it about?)

The only thing that I ever heard about and this was an acquaintance that I did not know the parties involved. And the sister was just withering and grieving away because she knew someone had put a, supposedly put a curse on her and there was property to be inherited by the person that put the grief on her.

(I see.)

She did grieve herself, in other words, she withered away.

(I see.)

And she did die and the other person did inherit the property. [Laughs.] [Have you noticed these bracketed "laughs?"] And there's no legal recourse there because...

(No, you can't prevent a thing....Did this sister go to the doctor?)

No, no, No. [Unclear.].

(A hoodoo doctor?)

No, she didn't go but someone had supposedly had been able to do it to her.

(I see.)

No, she didn't go to anybody.

(I wonder, have you ever been to a psychiatrist?) [Here it is at last!]

No, but I have dated, I've dated a psychiatrist and we talked many times.

(Was he the common psychiatrist who kidded that he needed a psychiatrist?)
[Hyatt laughs.]

Well I think most of them do after they practice a while anyway. I wouldn't put him in that category. I would say this about him, he was very open-minded and broad-minded.

(I think he should be open-minded and should have a sense of humor.)

Uh huh.)

(Not that there's anything humorous about it.)

He didn't try to put everything in a category as many of them did. To say that if you believed one thing that meant you were so-and-so. He was not the type of person.

(Yes, yes. In other words, it wasn't a *pigeon-hole psychology*. Here you come to me, here's the problem and I pick out, well that's number 8 or it's number 35. That is not the answer because each one has an individual problem.)

That's how I felt. We used to sit and talk for hours about it and he seemed to be very interested in things that we have no scientific answer for.

(Do you think a psychologist could help in this sort of thing?)

You mean where somebody had put a spell or a curse on another person?

(Yes.)

It would depend too much on the individual, their background and so forth.

(Well, I think in the first place you would have to know a whole lot about the atmosphere of the spell-putting. If you just get it out of a book, a lot of these things...)

I started to say, what would a psychologist know about it?

(That's right.)

He would have to know the child from, the person from infancy, the persons that were involved with him...

(And all the social background around him.)

And he would have to have experienced something in this line as far as the voodoo ritual and all himself...

(Yes.)

...to be an authority on it. So I would be reluctant to refer anybody to a psychologist.

(I see. Have you ever known the name of any, what would you call them? Witch doctors or that sort of thing?)

No, huh uh.

(I've _____ now I've talked to one or two [here in St. Petersburg]. Some of them are good. Some [in my complete experience] are rather clever. I won't say they are scarce as hen's teeth but they are difficult to get near.)

Well they have an edge on you [she laughs] they know some things you don't know, see? They may know your name before you get there. [Both laugh.]

(Well, we are just beginning to break the ice, it takes some time.)

Let me ask you a question...

(Yes.)

...now since you have met some of them, do you think they use their powers in a positive way rather than always a negative way? Or do you think most of it is negativism?

(Well, I think this, I think like everything else, I think you will have to put them in two categories. Those that are fakes and those that believe in what they say.)

Well, leaving the fakes aside, what do you think? They do use their power in a good way sometimes or...?

(I think most of them do. What they call good ways, rather negative. But as

one of them down in New Orleans said to me, said, "Sometimes you have to do dirty work in order to do good work.")

Accomplish the good work.

(Now, of course, that depends upon what you're doing.)

Well that person is interpreting what's good or bad...

(Yes.)

...and if he has a good mind_____.

(Yes, in other words, they all play God at times.)

Right, they're deciding who needs the favors and who needs to be punished.

(And I know in the old days, as I said about my father-in-law although he didn't know what he was doing...I never knew the man, he was still alive but he was in the hospital with cancer. I never knew him. He was a very able man, but an old tyrant in a way. I mean this is it. He was an Irishman, he was born in Ireland. He worked his way up from the bottom. When you work your way up from the bottom you are inclined to be a little bit, you don't see any, you don't excuse the other fellow's weakness because you have fought your way up to the top.)

Right, you've done all the taking you're going to.

[Hyatt laughs.] (So this problem, for example, in connection with my wife, she was the oldest child and the daughter...) [Someone knocks at the door.]

(Yes, come in.) [Someone opens door and says something but is too far from microphone to be audible. (Mrs. Dye.) Doubtlessly a member of the teacher's staff. (Hyatt.)]

(Thanks for checking in on her. You're quite wise, we might have run away with her. [Laughs.] I think it's a good idea always to check what's going on because I have had some tremendous experiences. I've never been frightened at all. I would say once I was frightened [stunned would be better] when I had a run-in with the police over in Memphis. I was working in a colored hotel getting this material from the_____ and the *doctors* and you don't tell these fellows [policemen], "Now listen, I'm not taking any [money]...I have a legal right to be here if I want to, this is a free country." Because they would beat you up and say I was resisting arrest.)

It's not really a very free country anymore.

(No, it isn't and I was one of the first persons to do this type of work. I worked in negro homes and negro hotels. I felt that if I'm going to...well, I did with the white people also. I felt that if I want a favor from these people I'll go where they live, you see.)

I suppose they think from a white person you are going to come nearer getting the truth. A white person may feel compelled to garnish things a little bit and make it more presentable, you know.

(Even sometimes when they are going to [tell the truth] people garnish it with folklore, in terms of psychological actions which are true. Do you see what I mean?)

Uh huh.

(Although they're exact details. I've had many stories told to me that are folk stories, been in folk stories for a couple hundred years and yet the fellow told this about his old uncle, you see.)

Uh huh.

(It was in pioneer times and he came up and here was this empty log cabin so he stayed in it for the night and in the night a man came and said, "Follow me and I'll show you where money is buried." Well that theme appears in many stories.)

Uh huh.

(Now, he isn't lying. He heard the story as a boy and he's confused it, he

thinks it was about his uncle. See what I mean?)

Uh huh, yes.

(Now these stories, again this is a field for the expert. I simply record them, you see.)

[For folktale personalized, see story of Willie Glenn, uncle of preceding informant Mrs. Davis. This was told in connection with *Doctor* Buzzard, Willies escape from the gallows, and a memorial pole in Quincy, Florida - see pp.4543, line 24 to 4546, line 30, volume 5.]

Yes.

(Of course, I have my own opinions about things and here and there I'll express a personal opinion. Now is there anything further you want to contribute to this conversation?)

No, I think that's about all I have to say about this but I'll tell you about something strange that's happened in the last nine months where I live now.

(Oh, I see.)

We bought a beautiful new home on the south side of town and to my knowledge there's never been a death there or anything else, because in talking to the neighbors they've filled us in on people who had lived there previously.

(I see. Did you ask to be filled in or did they just volunteer?)

Just volunteered, neighborly chat. We had been there possibly two months and I was in bed one evening and in the middle of the night, I'm guessing, maybe 1:00 o'clock. I heard these children giggling and laughing and as I told you I have two daughters at home and they each had their own bedroom.

(Oh yes.)

And they continued and I thought what in the world are those girls doing up this late. So I looked at the clock and it was a late hour and I got up out of the bed and they were still chattering and laughing away. It sounded like girls voices or young boys. I would have supposed they were about the age of my children. I went into the hall, they were each in their own bed sound asleep. So I looked up and down the streets to see if there was a car parked or kids walking in the street or something. No. So I went back to bed and maybe a week or two later, the same thing occurred about the same time. I checked the girls again. Nothing. It happened the third time and it woke up my husband and he heard it and asked me to go see what in the world the girls were doing up that time of the evening. Same thing, nothing. And this was in the wintertime, the windows were closed, you know.

(Uh hum.)

So in the spring we were sitting in the living room facing, we have a screened in porch with windows coming into the living room. We were sitting there and we heard these kids laughing and chattering. It sounded like outside, just out the door. So we waited and waited and they didn't come in. [Someone knocks again to tell her she is wanted on the telephone. She asks who it is and tells them she will call her back.] And so they didn't come in and they didn't knock and in a few minutes my husband said, "Don't worry they'll come on in in a minute." So we heard the door open and they stood on the porch. And I said, "Oh, that must be Marcy[?] and some of her girlfriends, they'll come in." They were still laughing and playing, you know, and we're sitting there watching the door and waiting for them to come on in. And when they didn't come in I said, "Oh for pity sakes, go to the door and tell them to come on in." And so he got up and went to the door and nobody there. Nobody there. He turned on all the flood lights and the car lights, went all the way around over the yard. Nothing. And we had no knowledge of anyone having lived there or anything else. I'm just telling you what happened.

(What did he seem to think about it?)

What did I think about it?

(No, he heard all this too and...)

Yes, yes. He was just as astounded, you know, as anybody could be and he has no explanation for it. He knows that there was someone there laughing and playing.

(Uh huh.)

But there wasn't anyone there. Well, it's just that simple. We tried to explain it some other way but there just wasn't any other way. So he is convinced there was someone there laughing _____ [Scratched.] _____
We just accept it for what it was.

(Uh huh.)

Now this has been, I guess 3 or 4 months ago. We have not seen or heard anything since.

(Would you be interested in becoming a ? being interviewed by Duke University?)

I don't think so. _____ [Too much static.] _____

When they are working on someone they have to be able to record things at certain times and know when the flow is coming and I never do.

(I see. I see. Of course, what they have up there, I don't know. I don't know, but they have all sorts of measuring devices and they go into the laws of probability and that sort of thing. Now, of course, since the computers they have become a tremendous program I suppose.)

I understand that they have expanded.

(And I think, as you have said - of course I'm in no condition...Do they know anything about you at all?)

No, no.

(I see. I thought maybe this man you knew several years ago might have suggested that you had some sort of...)

No, no. Well he wanted me to go up with him but I just wasn't that interested in it.

(I see.)

It's just something I live with and there has been times when it's really been a nuisance to me to have so many things crowd in on me.

(I see.)

So I have repressed them and pushed them away so much until really they are not as definite a part of my life as they have been in the past.

(I see.)

Because you can imagine if you have a family and a job and I'm going to college too, you don't have, you only have so much time.

(You're still going to college?)

Oh yes, I'm taking child psychology again this year.

(I see, uh huh. Is this a summer experience or is this a part of a whole year program?)

This is the end of our program until September.

(Until September?)

We run from September until July.

(Oh, you do? That's quite a program.)

Yes.

(And are these underprivileged children?)

Yes.

(Are the mothers allowed to come?)

Oh anytime, they're welcome to come.

(I hope you will explain to these women...you see now, I didn't want to involve you in any questions that might embarrass you. I didn't know what I might ask. I didn't know what you had to say. Do you see what I mean?)

Uh huh.

(Now about your background, are you from old American stock?)

Yes.

(As far as you know?)

Yes, on both sides.

(On both sides. I mean, some of your ancestors fought in the Civil War and all that?)

Yes, yes. My grandfather was killed at Chickamauga and my mother's family is Irish and father's side is...

(Irish? Now you say on her side is Irish? That isn't recent Irish is it?)

They are part of the old _____ family, the original _____.

(Oh, they're old [deleted]. Well, they've been here a long time then.)

Uh huh.

(That would be...I mean there is no recent immigration _____ of that sort. I mean this is old American stock.)

No, no. We've been here ever since I can find out.

(I see. I see.)

In fact I think my great great granfather was a Cherokee Indian and my other grandfather fought in the Civil War.

(I see, I see. A lot of people in this country have a little Indian blood. I'm supposed to have a little myself. I go back to colonial Maryland.)

You look English to me.

(I lived in England for a long while.)

Oh.

(Will you hand volume 1 to me please? [I speak to Mr. Cubby.] I just want to show her...I just want to show you this one page.)

Okay and then I guess I'll have to go they are all waiting for me.

(Yes, yes. Here close that off. [Meaning - turn off tape.])

THIS INTERVIEW ENDS HERE. ABOUT AN HOUR LATER MR. CUBBY AND I AT HIS HOME DISCUSS OUR EXPERIENCE WITH THE TEACHER.

(I see. Now we will go on to the second interview we had this afternoon [the one] with the teacher. We'll call her the teacher because she is a teacher, and a very interesting one. How old a woman would you say she was?)

Mmmm, I would say roughly uh, early forties - maybe middle forties.

(Middle forties. And [noise here but can't tell what exactly - by transcriber]. Now let's not have any...you just simply can't keep it quiet. [We have returned to Mr. Cubby's home.] We must keep the interview going so I can get away. Come in! [Dr. Hyatt says to someone.] Now, have you seen her before? Have you seen the teacher before?)

No. That is, well, I have seen her on one occasion but not to say to know her.

(Uh huh.)

I had seen her at a glance before at my sister's house but...

(Uh huh.)

...never before person'ly had I...

(You'd seen her at your sister's home?)

Yes.

(Your sister works with her?)

Yes, that's correct.

(On this [*very special* - not name of] project. What sort of impression did

you have of her before? What was your impression of her before you interviewed her today? I mean from the knowledge you had.)

Well, before today she seemed like quite a interestin' person. She seemed to be well-educated and, well to be, uh, I would say renowned, someone renowned. Because she...the atmosphere aroun' her was all glorified, yo' know? It was somethin' to be honored...looked upon.

(I see.)

She carried herself in a very *high manner*.

(I see. Dignified. And she let the work stand out glamorously.)

That's true.

(And her helpers admired her.)

Yes.

(I see. Now what did you think of her interview today?)

I think it was very good. I think she was very sincere. She was very honest and she was very much concerned about herself, really. About the things she told us about herself, she was concerned. But I think she was afraid to really check into it and see if she do have, uh, high unnatural powers or things of this sort. That's the impression she left upon me today. I mean there were many things I started to ask her but I felt that I would be imposing upon her, yo' know, to ask these questions. Because she would always get to a point where and, uh, she would drop off because it would be just like she was sayin' somethin' she didn' want anybody outside of her life to know about.

(Uh huh.)

So that's why I held back on a couple of questions.

(What would you say about her personally. What about her personally?)

Well, she's very neat in appearance. She was...

(Able?)

Able. Yes and she was...

(What about her personality?)

Outstandin'.

(Outstanding personality.)

Outstandin' personality.

(Yes.)

I mean she's jus' got what yo' would say such a frien'ly atmosphere aroun' her 'til you can't help but like the person.

(Mm.)

I mean even if yo' don' know them. Even if the day before we even interviewed her. The way she carried herself...the manner she carried herself and the way she talked to yo'.

(Uh huh.)

As though there was no barriers between anyone, yo' know?)

(Uh huh.)

That she had known both of us all her life or somethin'.

(Yes, yes.)

When she firs' started to talk.

(Very friendly, yes.)

Very friendly.

(A very able woman, no doubt about that.)

[Beyond the Hyatt-Cubby dialogue, let me say in conclusion, I had done all I could professionally as a clergyman, I had indirectly recommended a psychiatrist. Indirectly I say because she did and would resist any attempt to remove her fantasies or whatever word a psychiatrist uses.]

[If you turn this page, you will meet the Great Prophet, Warkiee Sarheed.]

I AM PROPHET SARHEED - WARKIEE SARHEED
HEALAH AN' MIRACLE WORKAH
VOICE OF TRUTH
WHEN AH BE ROUN' THUH PEOPLE
THA' KNOW ME WELL
THEY DON'T LIKE TUH MEET ME
TOO EARLY OR TOO LATE IN THUH EV'NIN'
YES, THEY SAY, "HE KIN TUH 'DOCTAH' BUZZARD"
AN' THEY STILL IF AH GO TUH SUT CA'LINA
AN' GO ON ONE SIDE OF THUH STREET
A LOTTA OLDAH PEOPLE THEAH THAT REMEMBAH ME
THEY'LL GIT ON THUH OTHAH SIDE

[Here is the famous Prophet who appears with me, the author, in that colored photograph of us at the end of volume 3. Please do not call that red head-covering he wears a turban, because this is his individual *seeing and hearing hat*, which must be made in a certain design, from certain material, of certain color, with certain rites. I would be safe in saying he is the only person in the world who could make it or use it. When this hat is upon his head his eyes and ears become attuned to things unseen and unspoken. How an ordinary *Kodak*, mine and an inexpensive one, could have taken that famous picture must remain a mystery. Three times I met the Prophet, naturally in three different places, and three times I interviewed him. Do you remember how Hamlet shifts his ground in the presence of the spirit? And the first time I saw the Great Presence was after midnight!]

[Truthfully, after dark would have satisfied magic requirements, after midnight was merely human error, Mr. Cubby's. That night, July 22, 1970, I had gone to bed about 10:30. Sometime after 11:00 the telephone rang and the voice was Mr. Cubby's, "The Prophet will see you at once if you can come. I could be there in 15 minutes. Mr. Herman will stay with him, Charles will be with me." These latter two had been working on the Prophet for some time to arrange a meeting. I must have said come at once. Within 15 minutes I was ready. Then followed 30, 45 and almost 60 minutes and no Mr. Cubby! I became worried. He a professional taxicab driver could not be lost! But he had been! We started out after midnight heading for a place near 22nd Street, a district that was tough and dangerous even in daylight! You will hear more about it later.]

[Within 15 minutes we suddenly stopped in front of a house quite back from the street, a former white mansion no doubt, having an extra-wide front door open and through which the hall light would guide us forward. There was nothing else to see, except a distant and dim street lamp. Not a sound disturbed the stillness, yet this was a heavily populated section of the community. Even before we reached the door we could smell incense burning. Its odor became almost suffocating after we entered.]

[Inside the door and straight forward were extra-wide stairs, treads at least 5 feet long, which led up to the second floor. At the top of the stairs we turned right because we saw Mr. Herman, who would almost immediately introduce us to the Prophet who soon entered from a room across the hall. Incense was burning everywhere, also several white candles. There was no altar, the Prophet wore no sacred vestments. After all, we were in a kitchen.]

[Then we crossed the hall into a small bedroom with 2 uncomfortable chairs. The Prophet sat in one, I as guest of honor sat in the other, Cubby and Charles chose the edge of the bed, and Herman's resting place I no longer remember.

Several times Mr. Cubby had to leave for 5 or 10 minutes to seek fresh air outside. I also suspected, though I did not ask, he had departed to see whether our car or any part of it was still there!]

[Though the Prophet does not mention it, I had not missed the symbolism. From darkness we had entered the light, had been purified by incense, had struggled upward, and had finally greeted a Master! Prepare! Be Worthy!]

HYATT (The voice you hear is that of Harry Middleton Hyatt. I am a clergyman of the Episcopal Church. I'm retired.)

WARKIEE SARHEED How you spell Hyatt?

HYATT (H-Y-A-T-T. Harry Middleton Hyatt.)

WARKIEE SARHEED Uh hum. Retired minister?

HYATT (That's right. I come from Illinois.)

WARKIEE SARHEED Come from Illinois. Uh, *Doctah* Hyatt, befo' we go into, all along, this is being reco'ded as yo' understan'.

(Yes.)

Uh, why is it yo' innahrested, so innahrested in thuh mahm that yo' say his name, or yo' know of as *Doctah* Buzzahd?

(Because, I have written - did you see the book that I did, the two-volume work?)

Ah haven't seen anythin' atall you've done, sir.

[Mr. Cubby had these two volumes for show purposes but even he had just met Warkiee Sarheed.]

(You didn't see the book? Oh, I've done a two-volume work on hoodoo.)

Voodoo?

(No, this...) [I evidently write word HOODOO on piece of paper.]

Hoodoo?

(Hoodoo, and...) [I write.]

Witchcraf'...

(...Witchcraft and Rootwork...) [I write.]

Rootwork...

(...and Conjunction...) [I write.]

Conju'ation.

(That's right.)

So yo' intahrested in these thin's...

(The second volume of that is made up entirely of interviews with *doctors*, with root doctors.)

I see. Yes.

(Conjuremen.)

Right.

(Some of them are good.)

Right.

(I worked in New Orleans, and I worked across the river in Algiers...)

Yes.

(I did Waycross, Georgia. I did Brunswick. I did South Carolina, I did Charleston. Twice [I did South Carolina]. I wanted...you know scholars are interested in this now. Do you realize that?)

It is true because, yah see they have thuh, cause they began tuh see that these thin's does work. [They certainly work on the believer's mind!]

(They want to know what's going on.)

Right.

(And the trouble is, they let it go too...they should have been doing this

years ago. They missed a lot of these old-timers, you know.)

Well...

(These old-time root people who went out into the woods and gathered their own roots and that sort of thing. Before they were...a lot of these original rootmen before they were corrupted by a lot of innovations...)

True.

(You see? That sort of thing.)

That's true.

(Before advertisement [by curio mail-order firms] and all that sort of thing.)

Now, ah can see, when ah speak tuh yo', in plain English, yo' have tole me who yo' were, yo' tole me yo' are writin' a book...

(I've already written the book...)

...written a book, that yo' intahrested in some mo' what yo' call fac's.

(That's right.)

Now, thuh things tha' ah could tell yo', concernin' thuh mahn tha' yo' are intahrested, orig'nal man dat dey called *Doctah* Buzzahd. He lived his las' yeah in Beaufort County, Sou' Cā'lina. His name was a nickname dat dey gave 'im.

(I see.)

But now yo' say dat yo' do not know his name.

(That's right. I do not know his actual name.)

Do yo' wan' 'is name?)

(Yes! I think it'd be fine to have his name.)

His name. Well, ah will give yo' his name. *HIS NAME IS STEPNEY ROBERTS.*

Now, theah [there are] many people tha' yo' prob'ly saw in Beaufort, Sou' Ca'-lina are youngah. Ah am only sixty-one mahself. Ah bo'n Octobah thuh twenty-seventh, nineteen hunderd and nine.

(Sixty-one!)

Yes. Ah am sixty-one yeah ole.

(You're young!)

Ah have live thuh mos' of mah life in thuh Unided States. My mothah is bohn [born] in Sou' Ca'lina.

(I see.)

My fathah bo'n in Akiba[?] Afrika. This is in Ghana on thuh wes' cōs'.

(Oh yes.)

Uh, uh, uh, in thuh beginnin' was not intahrested as many people are not now about hoodoo or rootwuk, cause of thuh li'le educetion. We believed, as thuh mos' Western believe, tha' this was all mattah of supahstitiousness.

(I see.)

Tha' there was no real base tuh these thin's, tha' thuh thin's would not hap-pun. It was justa figament of thuh min'. But as time wen' along, an' ah see this man tha' yo' call *Doctah* Buzzahd, doin' miracal thin', such as thuh healin' of thuh human body, wit 'is han' of diffrun' types of oil or bath, like ah do sometime. He taught me because this mahn eliterete. An' thuh reason I became very close to 'im is because ah could read. An' thuh liter'ture he had, some of it come from Algiers. This is in Louisiana. Yo' undahstan', State of Louisi-ana.

(Oh, yes.)

An' he taught me some of thuh innah secrets, some of these ah have lost through thuh yeahs by doin' othah thin's.

(I see.)

An' in the last, uh seventeen yeah, ah have been workin' exclusively in thuh fiel' of Voodoo, or Hoodoo, as yo' called it, an' witchcraf'. But I do not have time now to work wit ev'ry or anybody. Yu' see is because ah say on thuh bottom

of mah card that I produce result or refund yore money. [For a reproduction of the Prophet Warkiee Sarheed's professional card, see Illustrations at end of volume 3.]

(I see. I see.)

Yo' see. Now, it's not so much about me. This is what Stephney could do.

(I see.)

He could work some miracals. I nevah knew thuh great secret of how he would take thuh jug of watah an' do thuh same thin' as Our Lawd and Savior Jesus Christ did. He make a good drinkin' wine. Yo' see?

(I see.)

I heah many people talk about how he did this, ah do not know how he managed to train these fowls - he had foah [four] - tha' they was lak tame chickens.

(Now were these chickens or were they buzzards?)

They was nat'ral buzzahds. What choo call othah name for the buzzahd?

There's anothah name for thuh buzzahd.

CUPPY Vultures.

Vulture.

(Oh, vultures. I see.)

Yes. Yes. They had been trained [to row a boat]. Ah don't know how he managed tuh do this. Tha' thuh foah of them could bring two people across thuh [water] at tha' time. Now [at present time] yo' can go on thuh road...

(Oh yes.)

In 1927 yo' couldn' have gone on thuh road. Yo' see, yo'd have tuh come across thah li'le, thuh watah, a stream of watah; a purty good-size canal. He would be on thuh othah side of thuh home. Ah wish yo' could see thuh ole house. Thuh ole house still stand.

(Old house. Um hum.)

This ole house. 'Rig'nal house where he lived an' died. Ya heah what ah said?

(I hear.)

Thuh 'rig'nal *Doctah* Buzzahd. His daughtah lived theah. An' he did many thin's. Now, yo' ask me, "Whut yo' call many thin's?"

(Now, what I want you to tell me is how you happened to meet *Doctor* Buzzard.)

Ah met *Doctah* Buzzard because *Doctah* Buzzard...

(I mean how old were you and how you happened to meet him.)

Oh! Ah was about uh, maybe well, ah know who he was, ah even see him when ah was a li'le boy. 'Cause we've visited his home.

(Ooohh! I see. Your mother was born in South Carolina?)

Right.

(I see. Oh, near Beaufort [Bū'fert].)

[Beaufort, North Carolina, pronounce bō'fert.]

Right. Li'le place they call Grace Hill.

(Oh, Grace Hill.)

Out from Beaufort south of Burton goin' tuh Charleston. Yah see?

(I see.)

An', uh, this is our fam'ly, thuh Fritz, thuh Browns and thuh Warrens. An' thuh Roberts.

(Oh yes.)

Now, thuh only one livin', tha' is, mah cousin, his daughtah. Tha' 'rig'nal fam'ly of thuh Roberts. She is thuh only one livin' tuhday. As she was livin' in, uh, 1969. Yah see? Ah have not bin [been] tuh So' Ca'lina since then. Oh, ah say ah was about, when ah began tuh undahstan' tha' he was a mysterious mahn, ah 'magine ah was about nine yeah ole. About nine yeah ole.

(Were you afraid? Did...were the children afraid of *Doctor Buzzard*?)

No, he luv childrun.

(No! No!) [He does not understand what I mean.]

He luv childrun. He luv people gener'ly, but he was a mahn tha' did thin' tha' had tuh be done. An' thuh firs', thuh cleares' incadent [incident] in mah min' is tuh remembahin' a man who got shot at Bethel Church. A mahn got shot. An' they arres' this mahn. An' thuh talk wuz tha' if he saw Buzzahd, tha' he wouldn't go tuh prison. An' he did not go tuh prison. But yah see when yah go back this fah an' remembahs an' yo' have not kep' up wit this thin', maybe yuh own work. I would haf' tuh go tuh Beaufort an' see mah cousin. An' maybe pull out some o' thuh ole records. Some of it's mah own writin'. Mah own writin', yah see. An' uh...Thuh thin' tha' yo' have been tole. Now, this does not come from me, lookin' at yore work. It come from mah own special min'. [It certainly does!] It tell me, tha' yo' haf' not re'lly, as of yet, learnt any great secret about *Doctah* Buzzahd.

(No, I haven't learned any great secrets about him.) [I am not quite certain what I mean here. The Prophet would have been surprised to know how much material there is about *Doctor Buzzard* in these volumes of *HOODOO*.]

Yah see, because thuh people tha' yo' met were too young tuh know him. An' thuh people tha' knew him, they only knew him by woid of mout', nuthin by touch or see wit theah physical eye. This makes a diff'runce. [He is saying here that he is the only person who actually knew Roberts, one of the *Doctor Buzzards*.]

(What about his personal appearance?)

Yah mean 'is appeahence?

Physical appearance.)

Uh, *Doctah* Buzzahd was a black mahn, wit extrem'ly red-lookin' eyes an' had a deep seemin'ly, a fo'eign [foreign = faraway] look. Yo' know whut ah mean by fo'eign, like he was always lookin' beyond whut he's, yo're lookin' at. [The preceding *red-lookin' eyes* was a special feature of root doctors, see margin title RED EYES, p.295, v.1.]

Yah see?

(I see.)

An' dis is thuh thin' about it. An' thuh only time - now ah was one of thuh few tha' ah knowed he 'lowed [allowed] in his innah office.

(You were one of the people he liked.)

Ah'd say his fav'rite. [Remember it is one o'clock in the morning, candles are burning and incense is choking us!]

(Good.)

One of his fav'rite cousins.

(Good! Good!) [Somewhere else in *HOODOO Doctor Buzzard* has a cousin, where?; a son p.895, line 49; a sister, p.895, line 17; see future Index. *Doctor Buzzard* is a complicated legend.]

One of his fav'rite cousins.

(You were related to him?)

Ah'm a firs' cousin, ah'm tellin' yo' now.

(First cousin!)

I mean tuh tell yah, sir, now tha' this is no...I believe bec'use like ah go home, if ah wanted tuh go up tuh Beaufort, ah go dere in three days. [Three days is magic time, the trip could have been made in two days.] Ah would go tuh thuh cō'thouse [courthouse] an' git tha' info'mation, fo' one [a person] because they had many cases theah he'd won. [Prophet is saying Buzzard appears in courthouse records!] An' long time they keep him from goin' 'round thuh cō'thouse. [Other traditions say *Doctor Buzzard* never appeared but sent substitutes: snakes, birds,

etc.]

(I see. They wouldn't let him in the courthouse?)

Aftah awhile they begin tuh know 'im, when they had a case tha' he was goin' 'roun' theah. They move 'em 'roun' away, from 'roun' the co'thouse. But yah could always len' [borrow] his fowls [buzzards]. This is whut ah could nevah undahstan', thut mis'try [mystery]. [Borrowed buzzards! Even the Prophet could not believe this!]

(Oh! How's that? Now tell me what they say he did.)

He didn't tell me how he did this.

(No, but what do people think he did?)

He would tell at a cert'in time, tha' a cert'in mahn would go [to] tha' co't [court]. Prob'ly would visit thuh co'thouse thuh night befo'. An' we would do some work theah. Theah are many thin' that'll work fo' yah an' will work against yah. Ah cannot say [tell you] all of these things. Ah know secret about spidah web an' graveyahd dirt he'ps [helps] a man in trouble. Ah know a secret about aig, fresh hen aig, that'll stop cert'in type of trouble. Yah see? But dah whole poin' about it, fo' awhile, he was mos'ly feahed [feared] 'aroun' in Beau- fort County [South Carolina]. An' in Chatham County [Georgia]. This is Savannah, yo' know. Savannah is in Chatham County, 44 miles from Beaufort.

(I see. Why were they afraid of him?)

Well, like ah said befo', uh, yo' know, thuh word of mout'. People talk about duh mahn tha' does diffrent thin' from othah people.

(I know! I know!)

Yuh see whut ah mean?

(I know. If you are different.)

Jis' diffrent. Jis' like it is wit me, now. When ah'm, when ah be roun' thuh people tha' know me well, they don' like tuh meet me too early or too late in thuh ev'nin'.

[Hyatt laughs.]

Yes, they say, "He kin thuh Buzzahd." Yah see, an' they still, if ah go tuh Sou' Ca'linah, ah go on one side of thuh street an' a lotta oldah people theah, tha' remembah me, they'll git on thuh othah side. Do yah see?

(Of all things!)

Do yah see whut ah mean? They see that ah have mysterious...[Mr. Cubby inter- rupts and kills the great mystery!]

(What?) [Hyatt talking to Cubby.]

CUBBY It's all right [referring to time on tape].

(Is it still all right?)

CUBBY I mean, I'm only about through...it's lookin' all right.

HYATT (It [tape] looks all right?)

CUBBY Yes.

HYATT [to Prophet]. I know what you mean because I remember when I was a boy [in second grade at Jackson School and occasionally passed Blessing Hospital] I was afraid of hospitals, and when I got to a hospital I'd walk across the street, I didn't walk right by on the sidewalk in front of the hospital, I went on the other side of the street. Well, they were just beginning to talk about germs flying around in the air and all that sort of thing, so I played it safe.

PROPHET Well, that is certainly very interesting.

(Now, suppose in the old day I went to see *Doctor* Buzzard. Could I get to him?)

No, not dyrekly [directly].

(I couldn't get to *Doctor* Buzzard?)

Thuh only way yo' get tuh him, if he see yuh - now ah use this term see,

'cause like ah tole this mahn [Herman] awhile ago, when he [Herman went outside to] look fo' yuh. Wha' did ah tell yuh, mah brothah?

HERMAN Said, ah [Hyatt] had tuh come tuh yuh, yo' had tuh be...[Herman starts to tell too much!]

PROPHET Ah'm not talkin' dis pahticlah question...Ah'm askin' whut ah tell yuh about thuh time they would come heah [when Mr. Cubby and I would arrive].

HERMAN Oh! Ten...yo' said ten minutes.

PROPHET [speaking to Hyatt] Within the sight of [inside of] ten minute yo' would be heah. [Notice how the Prophet turns Mr. Cubby's getting-lost mistake into an aggrandizement of his own foreseeing power!]

Ah didn't have tuh worry whethah yo' was comin'. Ah don't know how ah really do these thin's, but ah knew it would happun in thuh time ah say. It really works.

HERMAN Within six minutes.

(Yes, well, that's marvelous, that's wonderful.)

Yah see...

(He [Buzzard] knew in advance...)

He knew tha' he had someone across thuh rivah. Wha' we call across was jis' li'le canal. Den he would sen' fo' him.

(Whom would he send?)

Oh, he sen' one of those, he sen' one those foah red, uh, Buzzahds they call.

(You mean he sent the buzzards across the...)

Yeah, they fly. Yo' know they go, they go, jis' fly on thuh boat. He tell 'em mahn name, whut tuh do an' this ah couldn't undahstan'.

(You mean the buzzards got in the boat?) [What a tongue-in-cheek question!]

How do yah think they oah [oar (row) the boat if they didn't get in]?

(I don't know.)

Row. Ah don't know eithah. Ah don't know, ah figgah it mightah been some type of prop. An' he had this uh, yuh know thuh [through] yogi [he says *yoger*] does a lotta things, too, yo' know, thuh people tha' believe in yogi an' work this thin'. It's min' ovah mattah. It must'a [must have] been some poss'ble way dat he had uh, had trained 'em tha' they could get each one - get tuh a certain oah, yah see, an' thuh boat would begin tuh move. An' when they git ovah theah, ah don't know whut would hap'uned ovah thuh [other] side, ah've been only this side. An' ah see tha' one would fly aroun' an' they pick out cert'in people an' they pick one o' two an' they cross back [over the canal or, channel]. Now, dose would be thuh one he see tha' day.

Yo' couldn't walk in theah an' jis' say, "Ah go tuh see..." Like yo' walk in tuh see...yo' know people don't walk in tuh see me. Re'lly dey be, come firs', dey come in an' registah, yo' know.

But, uh, ah have way a [of] co'mun'catin' wit Stephney Roberts. When ah have a big problem. [Remember, Roberts has been dead for some years!] When ah have someone in ser'ous trouble, like murdah, or rape, or arsonry, a ser'ous crime. Then ah have way of co'mun'catin' wit 'im.

(Is he alive? You say?)

Listen to what ah'm sayin' tuh yo', "No." Ah wan' tuh be fair, because yo' can find dese thin's out, ah don't want tuh lie because...

(No, no, no.)

...embarr'ssin' tuh mah fam'ly. An' then even whut ah may be talkin' about may be embarrassin' tuh them in thuh future if they should read it [in your book] but den we won't min' this because thuh truth yo' kin fin' out.

(That's it. That's it.)

That's whut ah wan' choo tuh have.

(Yes. I want the truth.)

We haven't time fo' people tuh tell falsehoods about thin's they can tell tuh truth about. Whut ah say tuh yuh, tuh term of co'mun'cation, if ah have problem tuhnight tha' ah do not know how tuh solve, ah will fast two days. Ah will take three pennies an' a hen aig if ah go tuh tuh rivah. From tuh rivah ah'll go tuh tuh cemetery, ah will fin' a cert'in grave, a cert'in grave. When ah use tuh term "a cert'in grave," ah say a cert'in grave. Theah ah will leave tuh three pennies an' tuh aig. Ah will go back two days [goes back on third day]. Ah pick up tuh aig an' tuh three penny. Ah bring 'em an' put 'em undah mah bed heah. [Cubby and someone else were actually sitting on edge of bed - a very small room.] An' he [*Doctor* Buzzard] come an' visit me jis' as plain as yo' are. An' thin's he...show me whut tuh do or tell me, ah do jis' that an' ah win tuh case.

(I see.)

[Is this man lying? Not too much! He lives in a world of his own!]

This is tuh reason ah don't ah don't take no cases fo' less than this...yo' know 21 hunderd, 13 dollah an' 13 cent [\$2113.13]. Unless ah take a big murdah case fo'...[For other examples of 13 cents or odd fees *see* elsewhere in *HOODOO*.] Ah don't take all tuh money 'till tuh people git resu't. Ah take a paht [part] of it then. [There are several stories in *HOODOO* about accepting only odd sums of money.]

(How much money do you charge?)

Fo' a murdah trial, firs' degree murdah, ah tell tuh mahn tha' ah get him free. Ah tell 'im thirteen hunderd thirteen dollah an' thirteen cent on some cases. Then on othah cases, ah tell 'im twenty-one hunderd, thirteen cents. [I mean twenty-one hunderd] thirteen dollah an' thirteen cent. But in all of these thin's, ah do not evah take all tuh offerin' 'til aftah they have had concrete resu't of mah work. Do yo' see whut ah say tuh yo'?

(I see.)

If a mahn brin' all tuh money heah tuhnight [he chants some words]. Excuse me now, this is Arabic, speakin' tuh tuh Great Gawd of Gawds. [Chants more words.] Uh, ah will tell yo' this, tha' uh, sometime tuh spirit tells yo' tuh hol' up an' wait awhile an' see. [We have the words recorded. I doubt Arabic, more likely *mumbo jumbo*.]

(I see.)

An' ah speak now, an' ask them if, whut evah our, our convahsation has been, an' if it's fo' good, ah want tuh show it in a little smoke - not a big explosion - in tuh Name of tuh Great Gawd of Gawds, tuh same Gawd tha' told uh Moses tha' *Ah Am*. We ask yo' tuh show us if we are right or good [in doing what I am doing, telling secrets to a stranger].

[He is lighting a flare or something during this (says Doctor Hyatt).]

[Incense I think, says transcriber Mrs. Dyel.]

[We shall learn more about this later. While addressing the Great Gawd of Gawds, he also appears to be talking to the Spirit of *Doctor* Buzzard.]

Ah will tell yo' now [he says to Spirit] evahthin' tha' not very cleah tuh me, because it's too much to think about. Ah don't know, ah see an' ah do not see cleahly. Whuthah all of yuh convahsation whuthah this'll be good, whuthah [whether] a big investigation because yo' know tuh gov'ment prac'ly killed mah cousin [*Doctor* Buzzard] hahm 'im fo' income tax. Ah don't know whut trouble his daughtah may be in cause ah haven't see her since '59, '69. Please excuse tuh mistake '69. He [Hyatt] say yo' [Buzzard] have somethin' tha' may be he'pful [helpful] tuh lot of people. An' ah could give freely. But ah will wait an' see. How yuh spirit is an' yuh real'ty [reality?] of voice tuh thin's tha' he done. Theah are thin's tha' he [Buzzard] did tha' no othah mahn had done in

thuh United States or thuh Western Worl', we believe. [He stops the soliloquy or prayer.]

(How's that [tape I ask Mr. Cuppy]. Is that near the end? That's only a thirty minute side.)

(Before we leave this, pardon me for the interruption, before we leave this, is this any special type of incense that you're using here in the shell? [He is burning incense in a shell.] Does it have to be any type, any particular type of shell?)

Not necessar'ly. Ah use these shells because they keep it cool.

(I see. I see.)

If yo' have thuh right incense an' it [have] been bless - it [this incense] have been consecrated for cert'in thin's - then theah, ah use thuh shell because yah see it not tuh burn fas' on thuh table, or in glass, it may break glass, dependin' on thuh stren'th of it.

(Now what do you mean about the government getting after *Doctor Buzzard*?)

He owned a lotta propahty at one time. An' they begin to hound 'im fo' income tax. They began tuh hound 'im fo' income tax. Mahn il'iterate. He don't undahstan' like othah people an' he don't know where tuh turn tuh because he didn't think he had too many friends. He figgahed thuh last time thuh people was usin' 'im when he went tuh his so-called frien's they, they did like thuh most frien's will do, they back away, because if he didn't have thuh knowledge of thuh gov'ment, some twenty yeahs ago we have now. Right?

(No. You're right. You're right.)

See? So when we say thuh gov'ment aftah yo', we think yo' sho' [sure] goin' tuh jail.

(I know.)

An' yo' git oldah, an' yo' don't have someone tuh stick in close tuh yo', den yo' don't know which way tuh turn zackly [exactly].

(I know.)

So yo' become like othah people yo' become nervous, undecided. Even tho' yo' know thuh greates' of secrets, but yo' didn't always wan' tuh leave 'em 'cause yo' didn't think they'd be appreciated.

(I [speaking to Mr. Cubby] was telling him [Prophet] about the...you never showed him my books did you, the two volumes?)

CUBBY No, I have them in the car though.

(You'd like to see those books?) [Addressed to the Prophet.]

Ah would frankly like to see 'em.

(Well go down and get them [to Cubby]. I'll show you [to the Prophet] pictures of some of - some of, couple of my contact men.)

[Cubby returns with the two volumes.]

Uh, heah is what happuned theah? [Asks the Prophet.]

(I'll show you. I got *Doctor Buzzard* in there. Show you *Doctor Buzzard* in there.)

Who? Didn't know his [real] name, how do you know it's *Doctor Buzzard*?

[What are you going to do with a question like that at 1 A.M. in the morning and under such unusual circumstances?]

(Well, I don't know. This is what people told me. I never met him personally.)

Well, I'll tell yuh whut happuned theah. Uh, yo' want [to know] thing when yuh goin' sell a book.

[Another problem for such a session!]

(Now there again, I'm not selling the book!)

I undahstan' yo' prob'ly givin' them away?

(I'm not selling the book at all. This is entirely a work for scholarship. It's - the book is being sold by American University of Washington, D.C and for a fund.)

I see.

(A research fund. Uh, all I get, all I get from this - expense! All I get are expenses! I don't get anything out of the books or anything at all! That's all! I've been working on black and whites for years trying to - this is a study of their thoughts, the superstitions, everything. This is folklore. It's called folklore.)

Folklore?

(Folklore.)

Ah undahstan' folklore quite well.

[From the preceding discussion and elsewhere, there is no doubt in my mind, after the publication of the first two volumes of *HOODOO*, I had no intention of actually attempting another volume. True, I was trying to collect new material in Florida, but this as well as unused material at home would be left to the Library of Congress. Since I could not possibly keep Mrs. Pogge busy, she had accepted a teaching position beginning September, 1970.]

(Now, I'll tell you [Mr. Cubby] what I want you to do here, look in the Index of the 1st volume and see what...*Doctor* Buzzard is down here. Here you [who?] handle this and listen to the conversation. What's this, the second volume?)

CUBBY No that's volume one.

(That's volume one. Now, I'll show you that. "*Doctor*" Buzzard's name in here.)

No, yo' show me some one yo' call "*Doctah*" Buzzahd.

[Perhaps the early morning hour, incense, everything now comes out!]

(That's right. That's right. That's all right. Now you call, you call yourself so-and-so. I'm taking your word for it. I can't prove it!)

That's right, but we can prove that what I...[I ignore this.]

(Now, here's a map - here's a map of the places where I collected, every state in the South [except Texas]. That's a map. Every state in the South.)

Yeah, now I don't see Beaufort deah.!!!

(Well no, I didn't collect any...I wasn't...I mentioned Beaufort several places in the book. But I didn't collect anything there because no one, this, this Roberts or Robinson was, was, had had a stroke and I couldn't get anything out of him. There was another man there, I forgot, I mentioned in there...)
[This man Roberts I mention is surely the Roberts or *Doctor* Buzzard he is talking about!!!]

Um hm.

(Let me show you, let me show you what I have there about...) [I am turning pages of 2 volumes trying to find material about Buzzard.]

Um hm. Which one of you gentlemen have a cigarette please.

[Cubby mumbles.]

(My fingers are so bare [skin rubbed off] I can't [turn pages of the two *HOODOO* volumes. Here's another reference to the conditions of my hands!]. Here's a, I have, I call him...here's *Doctor* Robinson, Jacksonville. Did you ever hear of *Doctor* Small of Florence, South Carolina?)

Yeah.

(There was a *Doctor* Harris of...*Doctor* Buzzard of Beaufort, page 891. That's in volume 1. 891, 892...[turning pages].)

Is the recordah still on? [Who says this?]

(Here, look, look right here. Look down there.)

PROPHET Let's see what it says here.

(All right, you go right ahead. Be delighted to let you see what I have to say about *Doctor Buzzard*.)

[Long pause.] [So we continue until I find something suitable to say.]

Um hm. No. No good. This is all right fo' readin', it's no good atall. A mahn could not a done whut he done an' be of faith. One time thuh mahn owned mos' of Beaufort County, period. These thin's I tell yuh could find...[in the Beaufort County courthouse he was going to say].

(I never said, I never said that *Doctor Buzzard*...)

An' this is whut ah'm goin' tuh say tuh yo', yo' know...

[Both talk at same time.]

We're not talkin' about this, say yo' uh, let's see wha' it says heah...root specialis' in innaview section. Uh, Beaufort, yo' know. See *Doctor Buzzard* at Beaufort. Tha's a fairy tale. Yo' know. [*Doctor Buzzard* was not in the town of Beaufort, but he was in Beaufort County.]

(Well, that's, I didn't say that...) [He does not understand that I report what people tell me, I do not make it up!]

[Proceeds to read from text]..."story, go down to the sea. All right. Thuh boat capsizes with fish, well, about three or fo' day, what did dey find? Thuh boat when dey see de boat, thuh boat come drippin' [drifting] up to de dock wit fish in dat boat an' dey, when de boat comin' up to de dock, thuh buzzard done eat de fish. Uh, evah since tha' day, he says, Buzzard done, what done rowed de boat, he rowed de boat to Beaufort." Buzzard, ah nevah seen him on a boat in mah life. [It does not say in the text that the *Doctor* himself was in a boat.]

(Well, lets...I'm not saying...) [I merely mumble.]

Ah undahstand yo' very cleahly. Yo' tole me how yo' get yuh resahch.

(No, no, I'm not saying this. This is what some person said.)

Yes.

(That's all I can do.)

Um hmmm. Now...

[I finally think of something to say!]

(That's the reason I'm coming to you now, to get the truth.)

If yo' wan' thuh trut'.

(I want the truth.)

Ah have thuh record, I don't have it in mah...[rummages around in his pockets! We are in the presence of an expert!]

(Yes.)

Ah could eas'ly get it if ah was in Beaufort. Yo' know?

(Yes.)

Ah could go to Beaufort to uh, get uh, info'mation, that ah want about thuh man whose propah name was Stephny Robots...R-O-B-E-R-T-S. Robahts. An', uh, 'is ole home still stan', it did in '69. An' 'is daughtah still live. She an' huh cousin.

(Did anyone ever carry on his work after he died.)

Well, ah am su'posed to be carryin' on thuh basic paht [part] in the fiel' of healin'.

(I see.)

But, now theah is a mahn tha' does this woik but no one can see 'im in thuh Unided State unless ah recommend 'em pers'na'ly an' then it may take from three tuh six mont. If he should see 'em.

(I see.)

He may not think thuh time tha' he would take wit' 'em is wo'th [worth] his time.

(I see. I see.)

Yo' see?

(I see.)

No one, no one, not even his sistah can see 'im tuhday wit'out mah recommend-
ation. He is a third cousin [of mine] but yah see wit'in thuh las' five yeahs.

(I see.)

Do yah see? [I see very well.]

(Did *Doctor* Buzzard take any people to train them in this work?)

He trained me in some way.

(I see.)

He trained me. [Notice how easily he changed and increased the value of
trained!] Ah left Washington, D.C. in 1939. An' ah came tuh stay three yeahs
[with Buzzard]. I learnt duh secrut of healin'. Ah learnt duh secrut of how
tuh cure ole sō's. Yo' don't... 'stand [understand] yo' see people wit sō's tha'
they nevah would git well?

(The old sores on the leg...)

On thuh leg, on thuh body some place.

(Oh yes. I see.)

Get well.

(I see. Like bed sores.)

Right. Yes. Bed sō' not so bad; yo' jes' wash [with] cert'in thin' an' dey
git well right away, but wit othah so's it, dere not cure fo', it seem tuh -
thuh *doctah* can't find a solution.

(I see.)

Sometime dey say dey been *hurt*. Yo' wouldn't believe this, yah see, how like
it is. Ah, if ah don't wan' yo' to evah come back ag'in, when yo' leave tuh-
night ah do somepin, yo' could nevah come in ag'in, ag'in.

(I see.)

Ah do this wit a small box of lye.

(I see.)

Yo' undahstan' whut ah'm sayin' tuh yah?

(I understand, I understand.)

So, this is thuh thin' tha' ah don't undahstan' all thuh mysteries of it, but
ah do know from practice tha' it works.

(Now, how did a person, [if] a person wanted, was in trouble, wanted to see
Doctor Buzzard to work for him, how did he do it in the old days? How would he
get to see him?)

Now, nine [times] out of ten thuh person was in bad trouble would be in jail.
Some of thuh rel'tives would come.

(How is that? [I ask about cassette.] That can't be still...)

CUBBY Yo' got jes' about anothah minute.

(All right, then you turn it over, flip it over then. All right. "Sorry"
[to Prophet]. Ah, now, they send somebody that's in the family. Well, how
would they get to him?)

At tha' time, if he figgah thuh case was worthy of 'is service....He would
tell 'em tuh bring um somethin' belong tuh this individ'al, say a shoe, sock or
even a suit of clothes. An' what he did wit tha' is a secret. But ah have
tried it an' ah see tha' it does work.

(It does work.)

Um hm.

(Now, when they came to him did he ever refuse to take people, to take cases?)

Um hm.

(He refused to take cases?)

Many of 'um too small. He tole me these secrets. He says, "The po' will

always be with yo'....If yo' are goin' to woik, give all tha' choo have tuh people yo' work fo', if dey abal [able] to pay." There [then] they come a cast, or a case, tha' choo know thuh circumstance, was...cause this trouble, then he'p this person. If they're hungry nevah turn 'em aroun'. Now, this is the way he worked. Like ah'm sayin' tuh yo'.

(All right, I wanted to ask you about this. There was some talk that some of these *doctors*, *Doctor* Buzzard, one for example, some of these other *doctors* that you didn't pay them, they say [tell] you go on home, and you put the money on the mantel or the middle of the table or something, I'll pick it up. That you?)

Oh, yo' mean like put thuh money in thuh han'?

(Yes.)

Oh, yo' don't have tuh put duh money in thuh han' yo' can put it anywheah, aroun' thuh well, undah thuh steps.

(And you'd be thirty miles away?)

Thirty? What do yo' mean thirty? Doesn't make no diffrunt [how far away the money is]. I don't know this secret how he able to get this money.

(He got his money...)

It would come to him.

(It would come to him.)

Yo' undahstan' whut ah'm sayin' tuh yuh?

(I understand.)

Sometime he tell 'um tuh put it in thuh whut they call thuh night pot. Yo' know whut a night pot is?

(Oh!) [I assure you I was not shocked!]

An' they wrap it [payment] up in a leaf of thuh Bible. Ah don't know how ex- ac'ly he was able tuh do these thin's because this was beyon' mah imag'nation at thuh time. [Notice how he qualifies everything - *at thuh time*, leaving an "out" for a future occasion.] An' when ah las' talk wit him concernin' these thin's, he said, "Son," says, "this will come tuh yo' if yo' jus' keep thuh faith." Then ah say, "Well, if all ah need is faith ah think ah have a lot of this," ah say, "but, uh, these mus' be some material thing tha' is used in ordah tuh, uh, get this." He said, "Make yore body magnetic," meanin' tha' it would draw.

(Oh, that's a good idea, make your body...)

Do yah undahstan'? Yo' become magnetic.

(Yes, yes.)

Yo' see because when ah a lotta time when people come befo' me, an' they are ill, thuh only thin' ah do fo' maybe tuh firs' seven minutes in mah office chere [chair] or wheah ah be in Jacksonville or Miami is ah have 'em sit in uh chere [chair]. An' ah take ovah their min' an' heal their illness from jis' mah own conce'ration on whut they have.

(I see.)

This has lef' me a numbah a times very ill mahself a few days.

(Well, they said that in the early church they had healers, and they had people that would take off spells, and sometimes the spell would go on to the fellow who took it off.)

Um hm.

(Do you hear that sometime the spell can be transferred to something else? To a person, or animal or thing?)

Yeah, yo' take it from, like yo' know, yo' see in your Bible theah whut Jesus saw this man was very ill. Yo' remembah thuh mahn who was very ill? They called 'im Legion, didn't they?

(That's right.)

An' in ordah tha' this evil spirit would leave him, he had tuh do somepin tha' put in thuh swine.

(That's right.)

An' they all wen' down thuh bank [of the river] an' drown themselves.

(That's absolutely right.)

Ah mahself, when ah do small thin's - if yo' don't mind, let me hold thuh microphone. Untie one of these knots. I tied three li'le knots theah, jis' untie one please.

(Untie one of them?)

Yes, if yo' will.

(All right, fine.)

[Can hear dog barking.]

Eh, yo' looked tuh see theah was three tied? Theah are three.

(There are three.)

O.K. I see yo' begin tuh untie thuh middle one.

(That's...start to untie the middle one.)

Um hm. Thank yo' so kin'ly. Did joo have any special reason for untying thuh middle one?

(No.)

No thought at all came in yore min'?

(No.)

Yore mind is now, is thinking about travelin'. Yo' got a journey in min'.

(Well, I have a journey in mind, yes. I have to go home, it's quite a long journey.)

It's true.

[For some reason the untied knot experiment did not work.]

(Perhaps I, I'm sorry I didn't bring another book of mine. My first book was about the *Church of Abyssinia* [title of book]. I was the first man to write about the *Church of Abyssinia* [Ethiopic Church as a whole] and that's black people.)

Right.

(And in there, I have in this, I have a bookplate [I must be showing him my bookplate]. You know, the libraries, in the front of the book, they have a bookplate. They, Library of St. Petersburg, and that sort of thing. And sometimes they have a design, or picture of the library or something. Well, private, a fellow has a few private books and he calls it his library, you have a little bookplate; like a little, little square-like, that with glue on the back, and you stick in your book. And it reads, "Ex Libris". "Ex" = from among the books, then "of" is understood, of, Harry Middleton Hyatt. And, for years, I wanted one of these. And I couldn't design it. And when that book [*HOODOO*] was complete, I had the design. And you know what the design is? I have the, the circle of the zodiac. Zodiac. And inside of another circle, on top of it is the name of my...*Folklore from Adams County Illinois*. And down below here is a half circle, is *HOODOO, CONJURATION, WITCHCRAFT, ROOTWORK*...the other book. You see? Now, there isn't any line in there, you can go in and out; these are two open circles, a double circle, two open circles.)

Right.

(Now, I'm at the bottom of the Zodiac, because I am Pisces.)

Um hm. I'm Scorpio.

(The fish, I am a fish, I'm facing both ways. You know what that means? They can say, "Oh you're wishy-washy," you know, but that doesn't mean that at all. This means that I'm trying to see on all sides of the question, trying to get to the truth. There's balance there. Didn't I open this middle knot?)

Yes.

(You see.) [I am giving you a little of your own medicine.]

Yo' see yo' said then that yo' have strong min' about journey, yo' said tha' yo' was going home. [This shows that after 4 weeks in Florida I felt my return home was a necessity.]

(That's right.)

It's a long ways off.

(It's a long way...)

Thuh spirit reveals these thin's tuh me. Now, I would re'lly like fo' yo' tuh have thuh real fac's. Ah would like tuh see thuh pichuah of dis mahn yo' call *Doctah* Buzzahd. Ah don't know wheah tuh fin' it in yore book.

(No, I haven't a picture of *Doctor* Buzzard. But I have some other pictures in there.)

Now, uh, tha' they call thuh mahn *Doctah* Buzzahd.

(Um hm.)

Yo' see, when yo', when yo' in Beaufort, Sout' Car'lina; Savannah, Georgia; Charleston, Sout' Car'lina, an' was fortunate enough tuh meet thuh right people.

(Um hm.)

Tha' re'lly knew, because sometime people are scept'cal of why we uh, seek cert'in types of info'mation.

(I know they are.)

Yo' have explained tuh me an' ah see tha' this would be of good to comin' generation.

(That's right.)

They will be enlightened by yuah work.

(That's right.)

In othah word, it seem tuh me tuh be a human'tarian [pronounced human'tarian].

(That's right.)

...uh kinda undahtakin'. An' er, uh, ah would like tuh investigate mahse'f an' see if it's pos'ible. That ah could get a 'rig'nal pich'ah of this mahn. Yo' remembah a long time ago, they took pich'ah, yo' know on thuh ole plate. An' on thuh ole frame they hang 'em on thuh wall. An' it may be pos'ble tha' his daughtah could still have one. Ah do not remembah seein' one in theah home when ah was theah las'. Ah'm wonderin' tha' she might have one, yah know? An' this would not be a hard thin' for me tuh get a copy. Yo' see, espishly [especially] aftah ah explain tuh her. Because in thuh days tha' we are thinkin' about, an' thuh time a root doctah was considahed a very lowly person. A person tha' sol' himself tuh thuh Devil. [Both say in unison!] [Amazing!]

(You're right.)

Fo' this reason, yo' see if yo' notice on thuh top of mah cahd [card], yah see heah ah says tha' John 14:14: "If yo' should ask enythin' in mah name, ah will do it." Yuh see? When yo' have Bible inscribed on yah cahd, uh, in yah, injec' this in yuh convahsation, thuh people tuesday have a dif'runt, uh, feelin' tuhward these thin's.

(I know.)

Because they come an' they know wheah ah'm at tuhnight, re'lly it'll be crowd-ed out chere yo' know? An' believe it or not, would yah believe it, ah see more white than ah do colahed.

(I'm glad you said that.)

Yo' undahstan'? For sev'ral reason...

(I'm glad you said that.)

There's two reasons ah do this. Yo' see uh, in Ghana, many people tuhnight are hungry. An' theah's twenty-one of us tha' are workin' heah. An' we special-

ize. Ah'm thuh one tha' specialize in thuh spiritual fiel', [being] ordain ministah, an' a healah. Bless wit' thuh talen's [talents] from mah very birth. Ordain tuh he'p an' heal people. An' advice dat ah give, dey say it very fruitful. Ah wish sometime yo' have time tuh read, tuh heah a lettah. Ah would like yuh tuh read one if yo' could see well 'nough tuh read. Heah one come tuh me from one lady, or mahn. Ah think this mahn. Heah, dis came from mahn ovah dere. Heah is thuh mos' movin' lettah. It came from a lady ovah theah in X [well-known city in Florida]. This is thuh bettah lettah, but this mahn heah, he innahrested in numbahs. This woman innahrested too, but, ah...

(This is in X Florida?)

X., Florida, das right.

(What's this, nineteen, eight, what's that date on there?)

Let's see. Let's see. This is, uh...

(You read the letter for us.)

April seventeen, nineteen seven'y. Dear Prophet Wakiee Sarheed: Ah am Mary Wilson, *Doctah* James E. Carter's mothah. Mah son James [epileptic] he had 'nothah one of those spells. An' fell out [down] an' it was kinda hard on him. This time, he chewed up his tongue, chewed his tongue up a bit. But he, uh, but he is much bettah now. Thanks thuh Lawd fo' tha'. Ah need yo' tuh he'p me if yo' will, please. Ah don't have eny money tuh send wit this lettah, but ah wan' yo' tuh send me a numbah. An' if it come out, ah will sen' yuh some money. Mah son, James E. is a *doctah*. Thuh younges' specialize in thuh [field?]. Ah don' know wha' yo' call this in thuh women's field, he specialize in women's ailmen'. His 'rig'nal offus [office] is in, uh Palm Beach, Florida...[letter continued later].

(You mean an M.D.?)

Yeah. [I doubt it.]

(An M.D.?)

CUBBY Gynecologist?

Yeah, thas right gynecologis', yeah tha's right, wit womens...specialize.

(Is he colored or white?)

Colahed, colahed.

[Letter continues:] He receive thuh numbahs yo' sent me. He played them in on one house, an' it came out on thuh othah house. He played it Tuesday an' he did not come out, but it came out Sataday. But he did'n' not play it Sataday.

[All laugh.]

He worried ovah it so much, undahstan' ah think it cause him tuh have tha' spell. So please let me heah from yo' soon. From Mary Wilson. Ovah. Yo' can call me if yo' wish at 461-5832. We git many lettahs...

(This is from X., Florida.)

Florida. From Mary Wilson. She's still there. [An original copy of this letter is given at the end of *HOODOO*, volume 3.]

(Now how did she get your name?)

Well, her son, when he had his trouble, he sen' fo' me in Wes' Pa'm Beach. An' uh, he was a *doctah*, he had a li'l money, an' ah went tuh see whut his trouble was. They had him changed wit a 'bortion.

(Oooooooh! Now, uh huh.)

Yah see what ah'm sayin' tuh yah?

(Oooh-ooooh, I see.)

Big trouble! So he remembahed me.

(I see.)

When thuh Lawd blessed them not tuh have a long time [in jail].

(I see.)

An' he free now on parole. He only got thirty mont's. Yah know?

(I see.)

An' he did tha' foolishly because he couldna [could not?] spen' two hunderd an' fifty-five mo' dollah an' he wouldna [would not] got a day.

Sometime a mahn love thuh money too good tuh git thuh bes' o' service [best of service]. Do yah see what I'm sayin' tuh yah?

(I certainly do!)

How in the woil' [world] can ah survive wit mah twelve chilun [children] if ah don' make money?

(I don't know.)

Yah see? I don' flavah mah work at all. Yah see, dey pay or don' receive anythin' from me.

(I see.) [That if the client had paid \$250 more money he would have gone free - so says the Prophet.]

Yah see. But now, tha' is thuh reason ah tell thuh people cleahly on thuh bottom of mah cahd, yo' notice, ah say it chere, uh, let's see how ah say it theah, uh [quotes:] See me, ah tell yo' thuh cause of yuh trouble an' how tuh ovahcome them. Ah do what othahs claim tuh do. Many talk about thuh mitmahn or rootmahn. Don't be fooled. Ah produce resu't or refun' yo' money.

[Cubby laughs.]

(Before we go, one other step we all want to know what's a *mitman*?)

Mitmahn is a mahn like dis: Yo' come in contac' wit people who propose [pretend] tuh know a lot 'bout diffrun' thin's. But they do not have a *spir'tual eye*. They do not heah wit a *spir'tual eah* [ear]. Therefo' they can not see, nor can they heah. If they can not see or heah, how can they he'p yo'?

(I see...)

Yo' follow this. Then they jis' say he's a mahn tha' look in yo' han' an' tell yo' damn lies, 'scuse thuh expression, an' take yo' money.

(Well now, has this anything to do with, he holds out his mit, his hand?)

Yo' hand.

(Palm reader?)

Yeah! Pa'm readah.

(I heard that expression, the *doctor* gave me that expression in Little Rock, Arkansas. It's the only time I've heard it.) [I surely must mean the first time I heard it.]

Mitmahn

(A *mitman*.)

Yeah, well you see...

(So they sort of look down upon a *mitman*.)

He's a swindler, tha's all. He's a swindlah, my brothahs.

Jis' a swindlah, yah see? Mahn come heah, like yo' say. Well mah han' seem tuh give me a lil' trouble. Well, now ah have some orl [oil] across thuh street ah don't keep it heah because it's jis' tuh valuable tuh keep in heah in case people come up yuh know? I don't know if they'll break in because ah'll only be heah one or two nights a week, yah see. [As I may have said somewhere the Prophet heads a small commune and lives among his people, a commune of persons who have separate homes.] When ah want tuh study, ah have some problum...a place.

Heah's what happuned. Ah say when yo' take this orl yo', yo' use it fo' [for] three days. An' if yo' don't fin' some concrete resu't - heah go ahead brothah - some concrete resu't of yo' bein' aid by this, then yo' don't owe me enahthin'. But if yo' been aid bah [by] it, then yo' owe me sevendy sevun [77] dollah an' thirteen cent.

(Why the thirteen cents?) [The payment to *doctors* of odd sums was once com-

mon. There are examples of it in *HOODOO*.]

Well, this is a secret. Ah cannot tell tha' at this time. We will tell yo' prob'ly at anothah time if we should see yo' ag'in.

(Now, are you going to be back here? You're going away. Are you going to be back soon?)

Well, uh, what chew mean, soon?

(Well, I don't know how long I'm going to be here. I will probably be here until the 18th, you know.)

Until the 18th.

(Next month [July]. You're going to be back in a couple of weeks, aren't you?)

Ah'll be back 'fo' then, if there's anythin' on business.

(Oh well, I want to see you again, then.)

Yeah, if there's anythin' on business. But now, uh, if yo' rea'ly wan' some, uh, see in the co'se of yeahs, so many li'l thin's, innah thin's, that could be impo'tan', an' intahresin' if ah would go tuh Beaufort, Sou' Car'ina. Then ah could do some investigation on mah own. An' then we could have somepin yah know, ah might say mo' concrete. Uh, mah time, this is wheah [= *why* here] ah make it very cleah about mah time, since ah have already cut down [seeing people]. Ah have cut off three people tuhnight ah would have seen, because this mahn [Hyatt] worried me, ah don't know [why] tuh see yo'. An' ah cut them off because, uh, ah wanted tuh see whut was so impo'tan' about *Doctah* Buzzahd.

(Well, the only thing important about *Doctor* Buzzard was that you knew him.)

Oh!

(That's the important thing.)

Ah see. Ah see.

(You see, I have never, there's no contact. Most of these people have heard stories about him, you see?)

Right. Right.

(And the nearer you can get to the man, the more you know about him, the nearer you are to the truth.)

CUPPY There's no hearsay. [Thanks for the assist.]

There's no hearsay about it at all.

(Did you ever hear of, was there a *Doctor* Harris? Something about *Doctor* Harris some place?) [There is a considerable amount of material about this man in *HOODOO*.]

Florence, Sou' Ca'lina?

(South Carolina.)

There was a mahn theah many yeahs ago, he passed many heahs ago. He was a mahn when ah was jus' a boy.

(Was he a white man or a colored man?)

This mahn was a white man. [He passes the test!]

(This man was a white man! *Doctor* Harris!)

Yeah, but yah see whut happun when theah be a good *doctah* in a local'ty an' somebody come from a long distan' an' do not know him, then tha' somebody take ovah an' 'personate him.

(I know, I know.) [And I did know. The many *Doctor* Buzzards proves this!]

Do yuh see whut ah mean? Tha' whut we call *mitmahn*. Undahstan' brothah? Like it is wit me now. Ah was in Jacksonville, an' ah was broadcastin' on WTMP. An' uh, a lady came ovah tuh thuh office an' say, "No, yo' not thuh Sarheed. Ah know, ah lookin' fo' Sarheed." Then ah say, "Well, yo' have tuh show me who is Warkiee Sarheed." Yah know? Ah say becuz yo' gove'ment wouldn' give me thuh wrong identifications. Yah undahstan'?

(I understand.)

Yah think they give me thuh wrong identifications? Uh?

(They certainly wouldn't.)

Uh, on thuh Social Secur'ty cahd, thuh mahn say, "Yo' go ahead an' sign it, this is fo' mah ICS...[He hands something to me.]

(That's right, that's right...International Correspondence School has been enrolled as a student of...That's true.)

An' [would] these people have me payin' thuh money thuh wrong way at Fidil'ty Bank? Ah am Sarheed. Ah am Thuh Great Warkiee Sarheed. But yah see ah 'void people a lotta time because they worry me too much. An' have too many problems an' too less o' money [they do not have much money!]. Yah see? Yah undahstan'? Ah won't be bothahed wit their foolishness, yah see? This is mah social secur'ty cahd, yah see, mah bank book wheah ah send in mah money tuh thuh school when ah pay. Ah'm su'pose tuh pay whut? Seventeen dollah an' nine'y one cent. Right?

(That's right.)

Twentieth of each mon'. Now heah's mah lessons head. Yah know. Heah's thuh package tha' came from thuh school.

(Oh, yes.)

Yah see? Heah.

(Oh yes. That's interesting.)

Yah see we need mo' buildahs. We need people tuh undahstan' archite'ral blue-prin' readin'.

(That's right.)

An' in thuh buildahs trade an' we are able tuh he'p someone else. Ah help three boys tuh learn tuh be good buildahs. Yah see? Then ah've he'ped somebody tuh stay away from thuh jails, stay outa thuh street robbin' an' shootin' an' ridin' all thuh time.

(That's right. Everyone should try to help someone else - if it were just one person. Do something. And, in other words we want knowledge. That's what I'm trying to get here. Get near the truth. On this. Well you talk about root work and conjure, these people they, even me. You know they, when I was, they thought I was a detective. They thought, you know one person, one woman up in South Carolina, I think it was, said I was a German spy. This was the Second World War. German spy!)

We don't worry...

(I wasn't getting it from the local police, here the federal government could be after me with that sort of thing going around. I have it in the book. Oh say...)

Mah social secur'ty cahd! Did ah put it...

(Here. No, no, it's right here. Wait. It was right there. Right with your what-chuh-call it. It was right there.)

Oh yeah, ah see.

(It was right there.)

[No one laughed! Heat and incense and in my case uncomfortable chair had reduced everyone to mere survival. A Master of Mysteries losing anything was too unbelievable to be taken seriously.]

Theah we are. Yeah. Whut ah'm sayin' tuh yo'...

(Don't loose your Social Security Card or they'll put you in jail for not registering for the draft or something.) [Even that went unnoticed.]

Yeah, dey do now, dey don't bothah me wit this becuz, uh, they know tha' ah, uh, he'ped 'em in many ways. Ah pay mah tax. Ah pay mah rent on mah farm, pay mah taxes theah, an' of course ah have manah [many] people, yah see we, we accept so much of, we say, but then we give out so much in char'ty.

(I know. I know. I know.)

Yah see, we don't evah turn too fah [far] away from thuh Bible.

(That's right. You have to have the spirit behind or you won't do anything.)

Yeah, yah see, if ah, if a mahn come ovah heah tuhnight an' ah see tha' uh, he has thuh wrong spirit fo' me tuh converse wit him, ah ask him tuh come back at anothah time.

(That's right.)

Maybe when his spirit has changed or mine has changed. We don' always know which spirit is thuh one tha' is innahferin' wit tha' work. But thuh mos' im-po'tan' thin' is this: [chants words] Abadula, anothah great mahn but he not in America now. He comes an' go. Yah see? But when yah speak of me, an' yo' see me put on thuh head [hat?] of thuh cahd [card?] "from Ghana," but ah raised aroun' Beaufort, Sou' Ca'lina and Selma, No't' Ca'lina. Do yah see?

(Yes.) [A few unimportant deletions follow.]

No, no, no, conjah workahs wit voodoo, yeah, they wan' tuh know thuh secret, they wan' tuh know thuh secret how ah tell yo', if yo' got enemies comin' tuh yuh home. Ah tell yuh how tuh stop 'em. They wanna know secrets of how tha' chew have sometime mahn have domestic problum. He say, "Theah some mahn tha's comin' tuh mah house. Ah can't ketch 'im." Ah tell him ah get a hickery stick, an' show 'im how tuh use it. Then if he, thuh mahn he ketch mahn in his house, if he come in theah. Ah don' know whethah he comin' or not but yo' say comin'. Ah say well, if he do come, yo'll ketch 'im theah. Yo' see? But ah also try tuh advise a mahn tha' it's so easy tuh get in trouble. Ah tell 'im tha' yo' kin get in trouble so easy. So if yo' happun tuh ketch mahn, ah wan' yo' attention. Some of 'em say, "Well, ah'm goin' kill 'im." Ah say, "Well, no, ah won' let yo' kill dis mahn 'cause tha' cause too much trouble an' cause tuh chilrun too much embar'smen' [embarrassment].

(That's right.)

Ah say, "Why don' yah do this. Ah'll show yo' thuh mahn an' let yo' keep 'im away. Now, ah'll show yo' when he leavin'." Tha's whut ah do. Tha' is thuh reason tha' yo' heah, if yo' should heah me when ah be ovah in Orlando, soon, ah hope, on thuh 3rd of July. If Mr. Jackson ovah theah will turn on, yo' will heah me an' heah thuh people say, right aroun' me heah, neah. We have people tha' come an' ask advice, they know ah'm heah. But sometime ah slip in see, because ah don' like tuh be bothahed too much, cause lottah time ah like tuh study an' meditate.

CUBBY May I ask a question?

Yo' will, if, ah'll be glad tuh answah if ah can.

CUBBY Uh, what would have happened, what would have happened if he [Hyatt] had untied an end knot? [What a delayed question!]

Ah migh' would've told 'im somepin diffrent from whut thuh question ah asked at thuh time. Yo' remembah whut ah tole 'im at thuh time?

CUBBY Yes.

About even though 'is convahsation was divided becuz he was talkin' wit me he's goin' back ovah some trips he's already made an' one he's inten' tuh make. This is mah...ah don' know...

(Well, I'd certainly be going back. I'd already made...I mean the book is full of them. And I've been going over those for the last few years.)

Um hm, yah see...

(And I'm forgetting a lot about some of these things. I'm out now to sort of refresh [my memory]. Now tell me something. Do white people and black people in believing this, having faith in this [hoodoo]? How, how are they [in numbers]? How do they stack up? Some people say it's about 50-50. That 50% of

the colored people will believe in the stuff [what a word to use in Prophet's presence!]. I have in the books, 50% of the white people will believe in it. That is largely a question of economic, your lack of education...)

Uh huh.

(...or your experience, something of that sort. What do you think about this?)

Now, those who come, ah can only speak person'ly about...

(That's what I want you to do.)

Those who come befo' me on business, big business, are mos'ly lawyahs, doc-tahs, teachahs...

(Uh huh.)

...Do yah see?

(Um hum.)

People that ah say in uppah mi'le [middle] class.

(That's right.)

An' even some highah. Pol'titians. Pol'titians...

(Yes.)

...come, they are intahres'ed in thuh vote. [They come to learn how the elec-tion will turn out.]

(Yes.)

They won't, see, ah chahge [charge] a mahn, maybe ah charge a mahn, if he's a big 'nough pol'tician, an' he said, "Ah'm runnin' fo' mayah of St. Petersburg." If ah tell him tha' ah'll get chew elected, ah won' leave outa this room or of-fice or wheahvah ah gonna work from. Ah'm gonna work from Jacksonville, uh work all thuh way from uh Spartenburg, Sou' Ca'lina. Do yah see it? But den, ah do somepin in thuh city. Ah do somepin all in thickly pop'lated places wheah ah think people will vote. Ah fin' out two days befo' thuh election, lak they go tuh cast thuh ballet. Then yo' know dey set up these votin' booths an' thin's. It's when ah go by theah, theah's somepin ah do theah tha' ah'm sure tha' outa ev'ry ten go in theah, seven'll vote fo' mah mahn!

(Good!) [All laugh.]

Yah see becuz ah chahge 'em enough money; see, ah might chahge 'im \$20,000 fo' tha' work.

(They should have paid you over in Alabama this last election.)

No, ah didn't bothah wit him because...

[Hyatt laughs.]

But ah've been on very good cases. Ah've worked fo' govahnahs. Ah've worked fo' Senatahs, state an' United State Senatahs, yo' know, he'pin' 'em on these thin's. But now we can not go on into mah pahticilah work unless yo' have yore own problem.

(I see. I understand. A special problem.)

Ah have a repetation[?] is what counts. Yah see, if ah did not do these thin's, then ah could not stay an' be free tuh go an' come as ah wish.

(That's right. That's right.)

Do yuh follah this?

(What I have been telling these young men here, what I came to find out was your connection with *Doctor Buzzard* and whether...)

He's mah cousin...

(...you could tell me something about *Doctor Buzzard*, not any particular formula that you might use in a particular case, see.)

I undahstan' yah very cleahly.

(Special formula. Now, if a person comes, each person is a different problem.)
Right.

(You see, when I talk to people, each person has an individuality of his own. I don't lump them all together.)

True. True.

(Each person, I - years ago we were coming back from Cincinnati to New York City, and my wife was transferring some bonds from the bank she had in Cincinnati to New York and she didn't want a lot of people to know her business sending them through the banks, that sort of thing, so she put them on her person and then going back on the train, she took a drawing room - to keep her locked in, you see.)

Right.

(So, she told me they were on her in case of a wreck or something. There was, here was the porter, the steward of the car when we got in. He showed us where we would stay. And uh, Oh! It was a long train, 13 or 14 Pullmans, and, we went into the dining room. And this was some time later, an hour or so later, and, I saw, he came through the dining room. I stopped him for a moment and said, "By the way, when you get ready to - we are going back to the club car later on - when you get ready to do up the berths, I'll sleep in the upper berth, not in the side berth. You know, there's a little side one. And my wife said [after he left], "Will you answer a question?" And I said, "Well, I'll try to." It's very difficult, she always did crossword puzzles and I very seldom could answer anything. And she said, "How did you recognize that man? You only saw him once when, when we got on the train. How did you recognize him?" There were forty or fifty colored men on this train. [That number is a little excessive but on that special night train to New York City there was an extra large crew.] Well, I said, "I looked at him.")

Um hm. [The Prophet is not impressed. I am not trying to impress him!]
(I looked at him.)

Um hm. That's good enough in lotta cases. [Good!]
(I mean I saw him, of course I remembered him.)

Um hm, Uh ~~mmmm~~. [Better!]

(The're [there are] some people I've worked with, if I - if I met that man whose picture is in that book, if I met him tomorrow, I'd probably recognize him. Of course he'd be thirty years older.)

[This could be stretching it a little too far. But it is amazing how out in fieldwork I concentrated on the person before me. The Prophet decides to change the subject!]

Um hm. Stephany Robaht, whom yo' have heard about, so much about *Doctah* Buzbahd, mah own person'l - ah thought of 'im as bein' a mysterious man, but he worked thin's fo' good to he'p people.

(He never did evil.)

He didn' do evil for evil, but he could.

(He could do it.)

He could do it becuz he had thuh powah. He would say, "Well, ah put it in thuh cem'tery or in thuh sea. Whutevah devilment had been done to yo' rathah then [than] tuh hurt anothah human bein'. Um hm. But if he promise tuh make a profit, ah heard many of them say today, many aroun' in Beaufort County, they only play because of his advise.

So in mah conclusion at this time about Stephany Roberts, who ah know, an' yo' call *Doctah* Buzzahd, he was a wondahful, a myster'ous man in thuh fiel' of hoodoo or voodoo or what cha might...[We run out of tape!]

HYATT (Now you were, you were mentioning the 7th [side?]. We are continuing on the 3rd side here [impossible] and uh, this is the 9th [side]. Here again let me get the date down. This is uh...)

CUBBY This is 22nd of June.

HYATT (This is June 22nd. What's? Monday night?)

CUBBY Monday night.

HYATT (Monday night.)

CUBBY Um hum.

HYATT (And uh 1970.)

CUBBY 1970.

HYATT (And the five of us are here in the room: My three contact men and the *Doctor* [the Prophet] here and I.)

Um hum. [This must be the *doctor*, the Prophet himself.]

[It was after 2 A.M. and we have been working under *unusual* conditions!]

(And now you were speaking about the *Seven Sisters*. And you mentioned Maria. Was it a Maria?)

[He claims to have met the sister Maria in San Francisco in 1948. All this is of little interest.]

But there's one thin' ah think tha' she [the one of the so-called 7 Sisters] tol' tha' theah was nevah - she ain't nevah had no seven sistahs, blood sistahs. She had two sistahs workin' fo' 'er an' three othah girls, yo' see? Foah, foah othah girls, yo' know, to make [the seven]. But they were not, yo' know, blood sistahs.

(They weren't blood sisters. Now, did they all work together? Separately or what?)

Well, each had theah own room.

(Oh, they were in the same house?)

Thuh same house.

(Each one had uh...)

Own room. Othah words thuh way she explain tuh me, when sometime when yo' wit people they are like ?_yo' know? Yo' don' get down to thuh real basic thin's because yo' have yuh individ'al problum tha' yo're intahrested in.

(They say all sorts of things about the *Seven Sisters*. That one of them, you saw the one to two to three to four right up to seven.)

Right.

(You had to see all seven of them. And each one had something.)

Somethin' diffrun' an' new.

(Different. They specialize in it.)

This one come, she give yo' a bath. The othah would give you some type of oil. The othah may give yo' some type of urb [herb]. The othah may tell yo' somepin tuh do. An' thuh othah [last one] may jis' look at yo' an' say, "Yo' ready tuh go home." [Laugh.] Now yo' see?

[Leave three blank lines. Unintelligible.]

(Did one of them hold out her hand?)

She might have ah don't know. [All laugh!] But yo' know how like ah say, yo' got yuh own problums.

Uh hm. Jis' recently heah they wrote these books heah whut they call, *Thuh Last Ten Book o' Thuh Prophets*. Yo' see in modern times unless yo' spec'lize in yore work yo' cannot be successful. If yo' cannot produce resu't yo' don't have any big income, yo' know. So yo' fin' in all these thin's we have some pa'ts of it heah whut we call *Thuh Ten Lost Books of thuh Prophets*. Now this is bah Louis D. Clarhmont [Clairmont], yah see. Now he wus sup'osed tuh go tuh one of those two-haided men in dose days in olden times...

[The Prophet evidently shows me some pamphlets or paperbacks - all apparently by Louis D. Clairmont - I now name:]

Ancient Books of Magic

The Ten Lost Books of the Prophets
Moses, Solomon and Jesus of Nazareth
Book No.6 [or does this refer to one of these?]
The Master's Course of Legends and Hypnotism
Legends of Incense, Herbs and Oil Magic
The Home Herb Doctors
How to Get the Winning Number
The Seven Keys to Power
[Author is *Inventor of Hyptnopools...pooley?*]

I don't know [says the Prophet] whut this hypnopooley means but it's a powah-ful thin' ah imagine. [Everyone laughs.]

Now in mah search in books fo' knowle'ge we foun', as yo' said befo', tha' they did not leave much. They did not leave anythin' pahiculah 'cause yah see these books tha' we have heah - heah is the books I have read mahse'f *Ancient Books of Magic, the Master's Courses in Hypnosis...* I didn't read tha' [coughs]. Excuse me please. *Legends of Incense, Herbs and Oil Magic*. We foun' a lile somepin in tha'. But whut yo' don' find is thuh fo'mulah. These thin's [formulas] are passed on from ear to ear, see?

(Yes.)

[My "yes" here merely means "continue." There is no secret knowledge handed down from the ancients "ear to ear" through the ages. Two lines preceding my "yes," the Prophet complains "whut yo' don' fin' (here) is thuh fo'mulah." It is unfortunate, perhaps fortunate, that the Prophet did not put on his *seeing and hearing hat* during the interview - did he have it on, I have forgotten. He would have known that in his hands he had held the only collection of *formulas* ever put together. What would he have said of the 5 volumes?]

Now, aside from Stepney Roberts which we 'riginal'y talked about as Dr. Buz-zard, uh, ah don't know...like ah tol' yah, Maria tol' me somepin tuh do about thuh girls, thuh two girls came [out to be with him in California]. Tha's true. Ah'm a witness tuh this. If thuh girl was alive today she would say she was a witness. She say, "Ah don't know why thuh hell ah come tuh yo'." Because ah wus purtty mean in mah young days about women, yo' know.

(Oh! [Both laugh.] You didn't need any...)

Ah didn't need eny reason to whip the ox if they do wrong but ah treat 'em nice, yo' see. [Not too clear.] We had a big fight tha's thuh reason we wasn't togethah then. An' if ah did whut Maria tol' me to do. Thuh cards [girls?] came from Dillion, Sou' Ca'lina [to] San Francisco, California. Couldn't hardly pronounce thuh name. Yo' see whut ah'm sayin' tuh yah?

(Uh huh.)

So as ah said befo', an' if ah have not said it, ah would like tuh at this point. Whethah yo' believe or do not believe, if yo' have been tol' a secret how to make thin's come tuh pass an' yo' have made yuh body magnetic, theah is nothin' tha' yo' cannot do. All thuh [although] thin's they said Jesus did mahn [man] could still do it, if he only do one thin', git control of se'f. Don' care whut would happun. Ah might git in trouble fo' shootin' mahn. Ah don' have tuh git angry tuh shoot 'im. He have vil'ated some of thuh common laws of livin', has become necessary tuh shoot 'im, an' he gonna shoot me if ah don't shoot 'im. Ah gonna be thuh firs' one to put somepin tuh his haid tuh heal 'im too. It's a mattah of chastization. Ah chastize 'im in ordah ah may be able tuh save his life. Do yo' see whut ah mean?

(I see. I see.)

So ah deal hardah wit mahse'f than any othah problem tuh keep mahse'f from gittin' too angry or eatin' too much or drinkin' [too much] or thuh main thin'

is talkin' [too much].

Ah've been told an' ah mus' tell yuh theah's anothah mahn we will talk about, I hope at a latah date.

(I hope so too.)

He lived in Emporia, Virginia. His fam'ly still lives. He got childrun an' his wife, a young wife, still live theah an' she wants me tuh come an' work wit her but yo' know ah always thot tha' since Gawd was so kin' tuh give mahn dominion ovah thuh earth but if he should have wife of 'is own an' he wanted tuh teach her some secrets of livin', then he could do this. But to say tuh co-operate and work in this way wit a woman, ah don't think ah need her because it would come time ah have somepin impo'tan' tuh do, she may take off her panties or somepin an' would 'tract mah attention from mah work.

[Everyone laughs.]

(There are problems in this work, aren't there?)

There come a time when ah have tuh sit heah an' ah take one o' these small li'le can'les, yo' see all 'em used 'cept maybe one or two. One of 'em haven't been used. Ah would light a can'le heah an' ah'd do somepin tuh thuh can'le an' ah'd wake up somebody maybe in Richmon', Virginia, Washington, D.C. or Philadelphia an' ah'd tell 'em somepin. They'd remembah whut ah tole 'im because they'd write me, tell me somepin whut they dreamed.

(Uh huh.) [Here is the real *doctor*! I had one in Florida years before who could shoot an arrow and kill a person in New York City.]

Yah see. Well ah can't have woman aroun' me, puttin' huh ahms on me, ah don' need tha'.

(In other words you have to concentrate.)

Tha's reason ah hide away heah, yo' see?

This woman [his secretary or receptionist??] knows if they got somepin impo'tan'. She knows where tuh fin' me. She will come an' ask me if ah wan' tuh talk wit someone...or would ah...

(Yes, I see.)

Like thuh lady tuhnight she called ovah from Tampa. Ah tole huh, "No, ah wouldn't be able tuh bothah wit her 'cause she ain't got no big case, she's sellin' whiskey, yo' know.

[Author laughs.] [Was this tension? Or a play on word *case* of whiskey!]

It wouldn't gonna bring but 113 pitiful li'le dollahs, yo' know.

[Author laughs again.] [Notice the 113.]

[Long pause.] [There should have been a long pause.]

It has been wunnerful ta'kin' wit yuh up tuh this point. Ah am sorry ah cannot at this time say eny mo' 'bout thuh Seven Sistah trut'fu'ly because ah didn't know tha' much about 'em. Ah only met one of 'em in person. Tha' was Maria Whitley an' so ah couldn' say much. Ah meet thuh woman once or twice an' yo' see each time they have a li'le pahty.

(You haven't read all these? [I refer to the preceding pamphlets.] These books were published in New York City. The D-O-R-E-N-E, Dorene Publishing Company, Inc., 1472 Broadway.)

Wan' tha' address?

(That is the address, 1472 Broadway. Did you get much of these books? I mean usable stuff or was it mostly talk?)

Heah's whut happened. Thuh mos' of them, they have a passage. No, this is whut ah'm ta'king about, thuh diffrunt Psalms. Now in these books, *Thuh Lost Book of the Prophets*, the only thin' tha' ah had an' ah had this befo' 'cause **ah foun'** it in *Seven and Six books of Moses* [*Sixth and Seventh Books of Moses*]. **Ah also** found it in the Seventh, Eighth, Ninth and Tenth Book of Moses, yah see.

[This is probably the only time I ever heard of the Ninth and Tenth books.]

Then yah know...

(They had taken it out of some other books...)

Right.

(...and put it in here.)

Right. But yah see thuh secret of thuh Psa'm, yo' see, thuh meanin' o' thuh psa'm, thuh secret of thuh psa'm were meant tuh teach yo' certain psa'ms tuh do certain thin's. Fo' instan' this is Psa'm number 18 [he shows this in one of his pamphlets]: "If robbahs are 'bout tuh attack yo', pray this psa'm quickly but feverly [ferverently?] wit' thuh prayah belongin' to it wit' confidance [confidence] in the beholdah's name of 'Ligah [Elijah]. Lijah tha' is mighty, all merc'ful an' compassionate Gawd. Thuh robbah will leave yo' sud'nly wit'out inflictin' thuh slightest injury upon yo'. Thuh lettahs necessary tuh make thuh holy name of Gawd are contained in thuh words..." Not goin' tuh tell yo' about tha' foolishness theah but heahs [this is] thuh prayah. Now, how in thuh hell yo' goin' to pray...excuse the expression, when yo' don' know thuh 18th Psa'm an' yo're goin' tuh be robbed an' yo' don' have yo' Bible. How yo' goin' tuh do it then?

[Everybody laughs.]

So yo' see whut ah'm sayin' tuh yah? So whut they do is sell yo' one set of books advahtis'ment of othah books. So yo' be buyin' books thuh res' o' yo' days an' not get eny infō'mation. Ah was seekin' info'mation.

(Not learn a thing. In other words these are *sucker books*.)

Tha' 'zackly whut they are. Yo' see, but yo' spen' a lotta money on these thin's 'cause yah see ah wanted tuh fin' out mo' an' mo'.

(They'd get more out of my books than those.)

Right, right, right.

[Author laughs.] [Why, I would not know.]

So whut we did, ah fin' out tha' mahn. Ah say yo' don' wan' tuh do too many thin's enyway. Yo' don' wan' tuh 'cummulate too much an' make people wanna kill yah.

(Yes.)

Yo' don' wanna be so po' they hate yah.

[Author laughs.]

So whut yah do yah try tuh live an' he'p othahs tuh live comfor'bly, peaceably in theah homes an' wit their neighbahs. An' these are thuh thin's tha' Sarheed teach. He tells 'em tha' he will tell 'em thuh cause of their trouble an' how tuh ovahcome them. Then ah do whut othahs claim tuh do.

(That's right.)

Excep' ah do it sincerely wit thuh undahstandin' tha' they come tuhnight. If they have \$20,000, ah charge 'im \$1000 for whut ah wan' tuh do or will do fo' 'em. Ah would not accep' all this money 'til they have seen some concrete resu'ts from thuh work ah promised tuh do. Then ah def'nit'ly wan' thuh res' of mah money. We won' have eny trouble theah.

[Everyone laughs.]

(We're talking to a rich man here. A man that throws around thousands of dollars.)

No, no, ah jis' say we do this...hand me anothah cigarette will yo' please sir? [Mr. Cubby hands him a cigarette and extends a lighted match.] Ah'll go ovah an' get mine in a minute. Ah was supposed to sit theah, ah jis' come ovah heah to meet thuh mahn...[mumbles and talks too fast]. Heah's whut happuns. Ah fin' by he'pin' othahs tha' yo' only he'p yorese'f.

(I think you are absolutely right.)

Yah see ah git pleasure out of he'pin' othahs. But now when they come heah, they jis' wanna gamble, tha's their bus'ness. [They come to Sarheed for lucky numbers.]

(Uh huh.)

Now theah's some people in this same, in this same block right down thuh street here las' week they couldn' have bought groceries if ah had not had compassion on 'em. Yo' undahstan' compassion?

(I understand.)

When they come an' tol' me, say, "Sa'heed ah hate tuh bothah yo'. People tell me yo' don't give numbahs." Ah say, "Well ah don' but ah figgah thuh numbah accordin' tuh thuh name an' thuh month in which yo' were bo'n. Mos' people ah do this fo', if they really are in need Gawd blesses 'em.

(Yes, yes.)

He have many ways tuh bless.

(I see. That's right.)

An' tha's whut ah do. Yo'd be su'prised how many times ah have done this fo' people who re'ly have tuh go borrow money they played, but when thuh numbahs came they had thuh right one.

(Yes, yes.)

Now here's a mahn already wit money an' ah figgah an' tell 'im it look good fo' 2 days, 2 weeks or somepin like tha'. An' it may be a yeah befo' his numbah even come out.

(That's right.)

He don' need no mo' money.

(That's right.)

Heah's a woman wit 2 childrun, hungry. Gawd's gonna feed those childrun.

(That's right, right.)

Well yo've got tuh give this way, yo' see.

(Right, in other words instead of asking for the real gifts of life they are only throwing their health and their money away. Truly a shocking thing.)

True, but now don' evah think in yo' min', yo' heah it say, yo' heah thuh mahn say, "Well ah can *cross* yo' *up* so bad until yo' won' evah get straightened out again. Now he can't do tha', re'lly.

(Uh huh.)

But he can *cross* yo' so bad yo' may not see thuh person tha' will straighten yo' out. [Laughs.] Do yo' see? Yo' can be straightened 'cause Gawd Almighty is thuh powah. An' mahn is thuh instrumunt thro' which Gawd works. Yah see, he always tells us...heah...Ah would like tuh read this one li'le part in this book fo' yo' an' maybe yo' pass it on tuh somebody tha' might undahstan' these thin's. It says in thuh 3rd chaptah of Amos an' thuh 7th verse, says, "Surely thuh Lawd will do nothin' but he reveal his secret unto his servant, the prophet." Tha's all, Gawd works thro' mahn. Each of us...

(That's right.)

...his instrumunt.

(How is he going to work with man? He has to work through man.)

Tha's thuh only way. An' thuh people look fo' thuh wrong thin'. They take time out when they should be lookin' fo' a job, they down on their knees prayin'. Now lis'en tuh this ca'ful'y. Ah have no objection of good prayah but make it short, if yo' have some bus'ness tuh 'tend tuh, don't lose too much time prayin'.

(That's right. I agree with you.)

Yah undahstan' whut ah'm sayin' tuh yah, because yo' have tuh git out heah an' contac' people in ordah tuh git these blessin's.

(Even Jesus didn't like prayers too long.)

No, no, look at "Our Fathah which art in heaven, hallow'ed be thy name..."

(Yes. Short prayers. And I say the same thing about sermons. If you can't say it in 15 minutes you can't say it in 2 hours.) [Laughs. Who?]

A frien' of mine, Rev. Jackson ask me tuh speak a word or two up heah on thuh street. Ah don' like tuh do this but it does tell us tuh go intuh thuh highways an' hedges. An' thuh worse place...we do need a lotta prayah up heah on 22nd [Street] on certain blocks up theah, yah know? Sure 'nuff need some prayah up theah.

[Hyatt laughs.]

[No wonder I laughed! Some of those blocks up there were so tough you prayed even when you rode through them in daytime!]

So ah wouldn' turn the mahn down. Ah went up theah ah talked about 12 minutes, yah know?

(That was fine.)

An' tha's all. Ah jis' say...

(They can remember that.)

Yo' can remembah some of thuh thin's ah tell yo' [Herman and Charles] this aft'noon if yo' will think. Yo' say yo' have problums but yo' cannot solve them by keep on drinkin'.

(That's right.)

Thuh more yo' drink thuh biggah thuh problum will git.

(Yes, yes.)

Yo' may fo'get it fo' a few minutes but when yo' sobah up again yo' got tu same problum, double whut it was befo'. Because yo' done spent money yo' could have bought some groceries wit. [Later in one of our talks Mr. Cubby and I discuss this problem of these two men.]

[Everyone laughs.]

[And so in laughter we broke up about 3 A.M. All 4 of them escorted me home, Mr. Cubby choosing every dark street he could find. What a night!]

SECOND INTERVIEW AND IN DIFFERENT HOUSE

HYATT (All right, now. Is it starting a tape? All right. All right, now.)

CUBBY Well yo' know tuhday is, uh...Yo' want tuh trade chairs wit me please, ah gotta git closah tuh thuh light. Uh, tuhday is June 24th [1970].

(That's right.)

PROPHET June thuh 24th. We had planned tuh see yuh, let's make no mistake, on June 28, which would be Sunday, but due tuh circumstance which ah am proud of in a sense, becuz yo' see, ah had tuh atten' tuh while ah was ovah theah foun' out it had been changed ovah fo' good. Ah returned ahmediately tuh thuh city. An' as ah look ovah whut ah had tuh do ah forgot tha' ah had promised tuh be wit a Rev. G. C. Jackson on Sunday an' he's goin' tuh Lauderdale [Fort Lauderdale] Florida. But this is not so inthahrestin' yo' about dis but that's thuh reason ah had tuh change this so ah did not want tuh miss yo' on talkin'. An' ah think theah was a thin' ah thought about aftah ah lef' yo', it came tuh mah min' 'bout Stephanie Roberts.

(Good.)

An' ah thought about one of thuh most intahrestin' thin' tha' had evah hap-puned in mah life an' maybe in his life, is theah was a incudent ha'puned. Ah could not fin' thuh yeah. Ah called a lady in Savannah - Matildy Murphy - tuh try tuh fin' out thuh exac' date an' yeah when this incudent ha'puned 'bout somepin involvin' a accident. Stephanie, which yo' all call *Doctah* Buzzahd, he have accident, yo' know, li'le minah accident in Savannah. So dey put thuh mahn

in jail. Yo' follah this?

(They put him in jail?)

Yes, but lissen tuh this ca'ful'ly though. They put him in jail...So this is how ah remembah now so cleahly. Ah had tuh take him three leaves of sage an' this vehy aftahnoon. He walked [free] right down West Broad Street leadin' this jackass. Yo' know whut a jackass is don' yah?

(Yes, I know.)

An' this thin' scared thuh people almos' tuh death, theah. Can yo' undahstan' whut ah'm sayin' tuh yah?

(I do understand.)

Thuh man, ah don't know whut he did wit this sage, but anyhow they talk about it even now, an' dey don' like tuh discuss it. Ah tried tuh git in touch wit this lady so that ah could get her tuh go tuh thuh co'thous tuh try tuh fin' somebody but ah don't remembah those peoples names. So long back, yah see. But thuh mahn walk outa thuh jail. An' they saw him up thuh street leadin' a jack-ass right down Broad Street. West Broad, yah know, wit a mule. Yah know, this is a mysterious thing, jis' like somepin thuh yogi does, yo' know.

[The Prophet underestimates me with this preceding story about sage leaves. Thirty years before our second meeting I already had collected sage-leaf rites used in court cases, 9117-9137, pp.3693-3699, v.4, and there are probably others in these *HOODOO* volumes. Is the Prophet making up a few things as he goes along? Some things, yes. That is his business, to create a rite to meet an emergency, if he has a riteless situation.]

(We we're - all of us we're interested in that letter you read - you know you showed it to me and you read. And, you know, I would like with your permission, very much to use that letter, not the private names in there, because somebody could sue you, you know, but I would like to have those copied, you know, by photostat or Xerox. They do that in a couple of minutes.)

Here is thuh lettah. [Do not underestimate the Prophet.]

(There is the letter. You [to Cubby] read it. Here is the letter, right here. Oh yes, two pages. Now wait, here're two pages to this letter. And here is the envelope. And this envelope is...Here, you read this envelope Mr. Cubby.)

[A copy of this letter is among the illustrations at the end of volume 3.]

(Now there, we'll have to block out that return address. What we wanted to do, we'd like to use this as an illustration. And it's to you. And we'll block this out so nobody can come back...)

Ah don' mind yuh usin' mah name.

(I know, but I can't use her name. And what we'll do we'll block out her name, her signature here; all we do is just put a little piece of paper right over that name...a little narrow piece of paper. And also her son, his name, Doctor whatever it is. This is a very interesting letter by the way. You know that? Not only because the letter is interesting itself, but because it's addressed to you. The envelope I want. I want illustrations. Now that was one thing I missed in my older work. You learn about these things. It takes years to learn about these things.)

Fo'ty, let's see, fo'ty-seven yeah, ah been workin' in de field of healin' an' miracle work. Yo' don't call it "root work" any more becuz it soun' too vulgar.

(That's right.)

An' yo'd be suphrised at thuh people tha' now they, whut we call thuh egrant [ignorant] mahn, he don' even have thuh money or time tuh investigate 'bout him-se'f.

(That's right.)

But thuh mo' intelligent people are thuh ones we come in contact wit. This lady's from thuh co't today an' she is a council heah in St. Petahsburg, thuh juvenile co't [court]. Ah may use her name because she is a public servant. She is thuh name of Mrs. X. An' she had trouble findin' a girl tha' she released some two weeks ago from thuh detention home. So she's been tryin' tuh get in contac' wit me so when she did she wanted tuh fin' this chile befo' thuh chile gots in furtah trouble. When she came here ah took thuh chile's name, an' this key an' thuh Bible. An' ah asked her questions tuh fin' out...[A number of Bible-and-key rites appear in HOODOO.]

(Did she come here herself?)

Mrs. X...

(Came right here?)

She is, yes sir, she is thuh co-counsler head in St. Petahsburg. One of thuh juv'nile counslers. But she could not fin' this chile because thuh chile was released from thuh detention home an' had thuh instructions tuh go tuh her muthah's [mother's]. But thuh chile had not been tuh huh muthah as yet. So Mrs. X. became a li'le worried about huh. Ah became worried about this chile becuz she was ovah tuh mah othah place ritht across thuh stree on Eighteenth Avenue, an', uh, she was complainin' about huh stomic. Yuh see? So we found her right down thuh street chere. Ah didn't know zackly wheah she was in thuh beginnin' but yah see thuh spirit revealed tuh me wheah she was at an' thuh vicinity wheah she was at, so ah asked thuh lady, ah said yo' go theah an' 'quiah from thuh lady tha' ansawah thuh do'. An' she may be able tuh give yo' a description of thuh chile an' draws me up tuh her a dif'rent name. An' ah do know now tha' they did fin' thuh chile. But when ah call thuh chile, this girl was about 19 yeah ole. But she is have a kinda defec' mine-like. An' always seekin' some attention. Theahfo' she would be easy tuh git in trouble. Now ah have 'nothah lettah heah from othah mahn.

(Well, I'd like to see that.)

Says, "Deah sir, Prophet Warkiee Sarheed, ah am writin' yo' tuh sen' yo' some, tuh sen' me some help. Ah'm Raymon' Smith thuh young man yo' talk tuh in Fort Pierce...Uh, thuh Sunday mawnin'. Ah did, ah did have tuh leave tuh go tuh work, so yuh tol' me tuh write yo', an' yah will send me some, huh, somepin tuh help me. With love. Ah gave yah thuh money ah had so ah am sendin' yuh ten dollah. Ah do believe in yah. From whut yah said tuh me is thuh truth. Ah am lookin' tuh heah from yuh soon. Yours truly, Ramon' Smith, bo'n May thuh 19, 1935. He resigned himself theah. If ah made mistake on thuh money, on thuh money, on thuh month, ah made a mistake on thuh month on thuh money ordah." That's a simple mattah. He made a mistake when he wrote thuh damn money ordah. He wanted me tuh cash it see?

(I see, I see.)

We don't have no trouble. That by a mahn name Ramon' Smith. Now let's see heah's one, heah's one from...whut ah got all ovah this lettah. Now sometime ah keep 'em, sometime ah jis' teah 'em up an' throw 'em aways yuh know?

(Well, any of these ltters we'll block out the name but your name we'll leave in.)

Baltimore. Baltimore. Is tha' Baltimo' theah? Tha's Baltimo', Maryland, isn't it?

(Yes, this is from Baltimore, yes.)

This mahn is, uh...

(Read the envelope there, what does it say?)

CUBBY J.A. Holtahman - 0000 E.00 Street - Baltimore, Maryland.

PROPHET Yeah, this fellah is a fellah min'stah, so he writes me:

Mah deah Brothah, it was indeed a great pleasure tuh heah from yah. Ah know yah are doin' fine an' in thuh greates' health. Ah was veah much su'prised tuh heah from yuh but it was indeed veah heart wahmin'. Ah received thuh lettah thuh day oldah sistah an' fathah were heah. Me from thuh homelands. Ah would like fo' yuh tuh send me some of yuh cahds tuh distribute them out so people who are intahested in receivin' a blessin' fo' people, who are intahrested in receivin' a blessin'...This is wha' this brothah says tuh me...Ah would have answah yuh lettah soonah but ah had a accident on mah job, broke mah right ahm, right wris'...God! Ah don' see too well. So ah'm gettin' mah daughtah tuh write this fo' me. Ah would like tuh receive a blessin' mahse'f. An' also ah would like fo' yo' tuh stay in touch with each of us, with me, meach of us...Ha, ha, ha. [Prophet laughs at "meach."] Yo' know ah have a big fam'ly now. Six boys an' fo' girls. Three chillun in high school. But so fah we are doin' fine. Ah would come tuh...Ah would love tuh heah from yo' in thuh neah futuah. Mah wife an' all thuh chilluns sen' their love. Now, let's see what he says heah...That [blessing] whut yah sent me, was verah good, but a li'le late. Ha, ha, ha. Says it's verah good but a li'le late. Huh? Thuh last ah received. Verah glad tuh heah from yuh. Yuh know ah have not seen yuh in elev'n yeah. Send me a pichure of yo'self; o e fo' fram'in'. Ah plan tuh go home fo' fathah's day in June, an' take thuh fam'ly. Lookin' tuh heah from yuh soon. Jesse A. Holtahman. P.S. Roughin' it here now an' [at] Caxmonwell. Whah [where] is this Cromwell? Ah could nevah undah[stand?]...from thuh State Hospit'l. He, uh, been dere 'bout week now. Yeah.

(Is this an old friend or does...)

Yeah, yeah he's a brothah ministah. Ministah yah see. Known him as a kid yah know. Brothah Jesse...Brothah Jesse A. Holtahman. Bo'n Feb'ry thuh fi'th, nineteen thirty-two. Here see. Ha, ha, ha. They write me becuz they...It's not so intahrestin', tha' was jis' good tuh heah from him. He say what ah said was good fo' him.

(That's fine.)

That's thuh, that's thuh thin' tha' ah'm intahrested in. Tha' we have an' get resu'ts. [Mr. Cubby offers a cigarette to the Prophet.] Heah, yo' goin' staht me smokin' ag'in, huh? Don' staht me smokin' ag'in. I was tol' [if you smoke too much you get] cancah of thuh throat. Thank yuh very much.

CUBBY You're a healer, you can stop that cancer.

Ah, ah believe so. Ah believe so with Gawd's help.

(Does a doctor, you know, that even you now...*Physician heal thyself*, you know doctors are not supposed to work on themselves. Do any of them?)

No, that's true.

(Or anyone in the immediate family.)

Now. Ah believe, we said thuh othah day when we talk wit yah ah want yo' tuh excuse me if ah jis' fo'git some li'le thin's...

(Oh, if you repeat yourself it's all right.)

It's because, yah see when yuh come in contac' wit so many diffren' people, tha' have so many diffrun' problums...

(I know.)

...It is kinda hard sometimes tuh jis', yo' know, mah immediate days, yestah-day, tuhday ah know whut ah do. But now mah min' - welfare an' people do need aid. An' when they're very po'...

This is where ah give mah all tuh he'p 'em. Yo' see it?

(I see.)

An' this is whut ah call char'ty but ah think we tole yuh tha' when we saw yo' las', tha' we were goin' tuh tell yuh 'bout a mahn. Ah don' have nothin'

on heah [the black cloth on which he records everything!]. Ah jis', ah know 'is name is Ritt, Arthur Ritts, [not the name.] Imporia [Emporia], Virginia. This mahn while he live was one of thuh greates' men. Ah said ah could person'ly say ah knew person'ly, yah see. He was 'bout, ah'd say, neah thuh calibah mahn tha' Stefney Roberts, tha' we call *Doctah* Buzzahd was. An' his work, but thuh 'mazin' thin' 'bout, heah's a mahn tha' mos'ly work exclusively wit a graveyard. He worked wit graveyahds doit [dirt], he had a big trunk full o' nothin' but graveyahd doit. Do yah see whut ah mean?

(I see.)

He did many thin's. An' tuh mah absolute knowin', 'cause ah have a tip on it, 'cause ah had a case mahself, which at tha' time ah didn' know thuh zact [exact] secret, how tuh handle. It was a case of movin' a enemy from aroun' othah people who was tryin' tuh go up [in the world?]. So ah went tuh him tuh talk ovah this situation an' he was ill, was layin' on 'is baid. He tole me whut tuh do. An' ah did zackly whut he tole me tuh do. Ah had thuh client tuh bring me some earth tha' thuh person had walked on. An' ah used some of this graveyahd dirt an' anothah thing. An' in seven days tha' he promis', thuh work was done. Thuh people took thuh move. Now these are thuh mysterious thin's 'bout this type o' work. Now yah take thuh earth a mahn walk on or a womahn walk on an' use it a cert'in way, when someone takes an' puts it in a bo'tle. When ah put it in bot'le, ah puts this graveyahd dirt wit it. Ah make mah wish...ah stop it up loosely...ah take it tuh runnin' watah...With this othah person ah throw it ovah. Jis' as sure as ah throw it ovah, they will move.

(This man, uh...)

Oscar Ritts? He was, uh, ninety-seven yeah ole, 'bout, when he died.

(Have you any idea when he died?)

Yes indeed, ah know defin'ly. He died in 1962. Ah don't [know] the 'xact month, but it was March or April. He was very ole man. But yuh wouldn' believe him even if yo' seen him, even on his sickbed when he was very ill thuh las' time ah saw him. Ah use tuh communicate wit his wife. In fac', he beg me tuh come ovah theah an' take ovah his chair. Yah see, this is too bindin'. 'Cause ah do lots a' travelin', yah know? But ah mean on business. In fac', ah have tuh go tuh do mah own thing in anothah place, is becuz there's a cert'in - ah can do somepin sittin' heah. Many thin' ah do sittin' right heah or in mah othah place on Sev'nth Avenue, but theah are some things ah have tuh go in person. In ordah tuh ca'ry out orahs [orders] then [than] tuh reveal thuh absolute secret, 'cause ah have gave oath, when ah learn thuh secret tha' ah would not reveal cert'in secrets. Yah see?

(I see.)

So ah have tuh go mahself. Like on a big co't [court] case like ah have in Virginia, like ah say ah go Tuesday. Ah'll prob'ly leave heah sometime Sunday, Monday night. Ah'll go ovah wit this mahn on Sunday. An' yo' will, uh...We have promise tuh free a mahn who lives in Virginia. Tha's mah promise tuh thuh people...Richmond, Virginia. Thuh mahn is chahged wit murdah. In thuh firs' degree. An' this thin' came out in thuh mattah of passion-like, yah see? Mahn an' wife get angry or somepin. Yah see? They're li'ble tuh do anythin' in passion. But truthfully speakin' only a lil' chile 'bout seven yeah ole was neah nuf [enough] tuh git any pahts of thuh convahsation an' then she was so 'cited [excited] until she re'lly do not remembah. So thuh state does not have a witness. Dey do have thuh mahn an' thuh gun. But they don't have anythin' else re'lly tuh go on. But this is not wha' they gonna do. We hear they have a neighbah tha' heard 'er pleadin' fo' him not tuh shoot her thuh third time. She believe she heard thuh gun shoot two times befo'. An' her'd thuh woman says,

'co'se this is wha' she testify in puliminary [preliminary] hearin', tha' she heard thuh womahn say, "Yo' kilt me awlready, why shoot me agin?" Yah see? Now dis is a bad statemen' ag'inst mah client. But, uh, ah don' have no prob-lum theah becuz yah see ah will sen' 'er away. Ah will send her away three day befo' thuh trial. Ah will send her away. Ah don't mean give her thuh money. Ah will deman' she leave thuh co'nty [County] of Richmon' an' thuh City of Rich-mon', Virginia. An' she will go.

(She will go.)

An' thuh state take ma'be six'y, nine'y days 'cuz they goin' look fo' her, but they won't fin' her. When they fin' her she'll have amneazer [amnesia]. She won' be able tuh appeah as a witness aginst mah client. See? So we've awlready tol' 'im wha' we would chahge him. We didn't chahge him but twenty-one hunderd thirteen dollah an' thirteen cent, yah see, tuh gu'rantee his freedom. An' of co'se if we don' grant, he don't git his freedom, he don't owe this. Ah refund him all thuh money he given me 'cept fo' a hunderd thirteen dollah an' thirteen cent.

(I see.)

Yah see ah use tha' fo' a li'le expense sometimes. They re'lly pay thuh ex-pense, but ah know ah not goin' tuh have tuh refun' it 'cause we goin' free him. Yah see whut ha'pun in a case like tha' it become nes'sary tuh take thuh min' of thuh witnesses an' thuh judge...[He speaks to a man wandering about], "Go right ahead mah brothah. Go right ahead. Go right ahead. He'p yo'self. Yo' know wheah tuh look in thuh Frigidare. Ah think its ovah on tha' side...tuh thuh right."

(He needs a doctor. He goes to the toilet every few minutes.) [Both laugh! What a crazy thing for me to say to a healer! This was one of his patients!]

(Before I forget it, you were cooperating with another *doctor* up there.)

In Sou' Ca'lina?

(Yes.)

This thuh mahn tha' Stephney Roberts, known as *Doctah* Buzzahd re'lly train. He is thuh mahn tha' has thuh mastah secrets of those things...

(I see.)

...an' it's imposs'ble fo' any one, as long as ah am in thuh Unided States, tha' he has not already seen befo' he an' ah began tuh associate, fo' dem tuh see 'im, unless they first contac' me.

(This is the man that's working with you in South Carolina.)

Sou' Ca'lina. In othah words he's not whut yah say workin' wit me. Heah whut he does. He will see only these people on mah recommendation.

(I see. I see.)

If anyone should call an' say they wan' tuh see him. "Do yo' know Sarheed? Have yo' contacted Sarheed?" Then if they have, then ah will say, "Yes, this person has contac' me. An' they have problum. Tha' yuh person'ly should see 'em." An' then he see them, yah see. Heah this mahn, he's not too ole, he's about 82. Some thin' like tha'. Now, many people roun' heah, people here all theah lives, do not know him, becuz arig'nally [originally] he came from Haiti, tuh thuh Unided States. An' see he worked on a fahm theah wit Stephney [Roberts] fo' yeahs, on Stephney's fahm. He came an' worked. Jes' like David did. Yo' remembah how David had tuh work tuh git his wives?

(Oh yes.) [Confuses David's and Jacob's wives! Laban with Jethro!]

He had tuh work fo' Jefro so long? Yah see whut ah'm talkin' 'bout? In ordah tuh obtain this knowledge tha' this mahn want, he had...tuh come...an' stay...an' beg...an' plead, an' show hisse'f wo'thy tuh learn...thuh innah secrets.

Now, Duvalier yuh know, thuh President of Haiti, he has some of these great secrets hisse'f. But, he would not allow me tuh come tuh thuh country, he said, becuz he had heard tha' ah was a unus'al wizahd. An' he said if ah come in his country, tha' ah may end up bein' wit some of his people, but we didn' have this in min' at all, we went there jis' wanted tuh see. Wanted tuh see.

(Just a moment. What are they playing, what sort of instrument is that?)

CUBBY Gitah. 'Lectric Gitah. Gots a loudspeakah.

(Oh, got a loud speaker, yes.)

CUBBY Hoodooed again!

(What? Hoodooed again! Man, I don't know what we're going to do here. We were one place...three roosters would crow all the time we were talking. And they were crowing loud.)

[We turn off the machine for a minute or two, forgetting Haiti.]

Oscar Ritts, thuh one thin' ah saw 'im did tha', uh, was excitin' tuh me. In fac' he taught me, thuh innah secret about thuh use of diff'runt awls [oils]. How tha' yo' use 'em fo' differn' reasons. Fo' a instance, we use this fo' one thin'.

(That's dark oil.)

We use this one fo' anothah thin', yah see. Like, yo' say, take bath, anoint yo'self wit it.

(I see.)

Mahn tha' does this, he go out in thuh street, in twen'y-fo' hours, if he do whut ah tell him, uh, he won't have a accident, won't any enemy attack him wif [with] any type o' weapon - fo' twen'y-fo' hour, yah know, aftah he take this cert'in type of bath. In ordah tuh be sure when ah sell a bo'tle of oil like this tha' it would do as ah say, ah try each of them mahse'f fo' various reason. Then ah have concrete proof of theah merits an' whut they will do.

(I see. Do you put up your oils in bottles of that size as a rule?)

Sometime. Yah see, this oil heah come from [names a city in Africa I can't understand] Africa. Was not made in thuh United State. An' whut happen heah tuh this pahticulah one heah...

(What is the...is that purplish?)

Yah, purpleish-like.

It has a vehy good aroma. Yuh may smell it.

[Sniffs.] (Oh yes.)

Yah may smell it.

(Smell it Mr. Cubby.)

CUBBY Oh yeah.

Yo' may smell it...let them have it ovah theah.

(Charles is going to smell it now.) [Charles does not appear elsewhere in interview.]

Whut ha'pun heah, yah would be su'prised...it take 'em nine yeah tuh make one quart of this pahtic'lah type of oil.

(That purple oil.)

Purple-looking oil.

(Have you names for these oils?)

Yeah, now this is whut we call a SPECIAL OIL.

(Hmmm.)

This IS SPECIAL.

(I see.) [He didn't like my *Hmmm!*]

S-P-E-C-I-A-L. SPECIAL OIL. Now, thuh mos' intahrestin' paht about it, as yo' know, ah hope yah do know, if ah don't, let me tell yuh somepin 'bout it. In thuh country, in Ghana, in the city of [Acadia?] we have many people theah

tha' they say tha' work in mirac'las ways. Tuh make this oil, an adult person will have tuh continue tuh stir it, nevah stop. Thuh whole nine yeah somebody stirin' continusly. Until...thuh main importan' paht about it - some pahts of it, tha' they use in theah, come from thuh human body. Do yah see whut ah mean?

(I understand.)

S'pose a chile is ill-ly formed when he's bo'n.

(What?)

A chile is ill-ly formed.

(Oh! I see.)

Ill-ly form in some degree.

[Here comes the masterpiece!]

Now, they see tha' this chile will die soon anyway. So whut they do they git cert'in pahts from this chile an' drop it in thuh pot. Yuh see, they git othah pahts from othah anumals. Maybe a paht come from thuh lion or some pahts might have come from thuh tighah. Thuh flesh an' all these thin's are put in this one pot. An' contin'usly add a lil' watah, contin'usly stir, an' it comes out wheah theah'll be jis' one quaht [quart]. One quaht. When this quaht is made, they take it tuh Abadoola, magic words and Abadoola, a livin' Gawd. A livin' Gawd. An' Abadoola says a special prayah, an' afa' [after], then, he give it back tuh those who may distribit [distribute] it. But in ordah tuh obtain a bo'tle of this size, it cost yah three hunderd an' nine'y-nine dollah an' one penny. Now yo' haftah [have to] yo' haftah go an' git thuh nine'y-nine dollah. Yo'll have tuh git this from somebody who give it tuh yuh as a offahin', jis' give it tuh yah. Yo' don' tell 'im why yo' wan' it. It may take yo' 3 week or a month tuh git thuh nine'y-nine dollah. But yah not s'pose tuh git anyway but offahin'. It may be all dimension o' coins. Yuh see? Becuz yo'll put on, as [you] should do, an' it's time now tha' ah put on. As yo' should do, yah put on yuh gahment, yuh native gahment. An' yah go tuh thuh diffren' villages. An' yah may speak wit some of thuh eldah peoples. An' then yuh speak wit some of thuh youngah ones. An' if yuh tell them tha' ah have a mission tuh, tha' ah mus' fulfill in ordah tuh git a special blessin', an' ah need aid awful badly - again Abadoola and magic words. Then they says tuh yuh, we are wit yuh. We will he'p yo'. An' then they will call a lil' gathahin' of thuh people in thuh commun'ty, or in thuh village, an' they will chip in [each gives something]. Maybe yah git jis' three dollah. Maybe fifty people give yah three pitiful dollah.

(Is it all right? Still all right?) [I am asking about the cassette.]

An' when they, uh, do this, then they will bid yuh fare thee well wit a li'le food, an' sometime they give yuh live chicken. When yuh entah thuh nex' village, yo' do as they have tole yo' in this village, becuz yo' may be goin' intuh othah territory. When yo' git intuh thuh village, yo' turn this roostah loose, a live chick'n yah see, an' when thuh lil' chilrun see thuh roostah runnin', they will try tuh capchure't [capture it] foah [for] yo'. Is becuz they think tha' yo' have big probl'm someplace else, an' they want tuh he'p yo', becuz yo' are a strangah in their village.

(I see.)

An' there yah go an' do thuh same thing as in thuh las' village. Ya' tell 'em why yo're theah, an' they will go an' have anothah lil' meetin'. An' as ah said, when yo' git thuh nine'y-nine dollah, then yah can add yore own three hunderd dollah, [from] yo' pocket or wherevah yo' have yuh money. An' yo' will go, wheah yo' been direct'd an' yo' tell 'em whut yah want thuh oil fo'. If yo' wan'it fo' anythin', yo' name nine thin's, yo' will use it fo'. Yo' may name any nine thin's, tha' yo' will use it any nine times. But there's one thin', yo' cannot do. Yo' cannot evah give't away. Whutevah yah do yo' cannot give't away.

So...we obtain a bo'tle of oil. Now see mah oil heah is verh low, but chah see ah have 'nothah bottle in anothah place. Ah do not keep this oil aroun'. If thieves come in they may pick it up. An' yo' keep jis' a few drops aroun', yah see?

(I see.)

Three drops will do mos' anythin' yo' wan' t'do.

(Just a minute before I forget. Is the other side clear, usable?)

CUBBY Yes.

(I think we'd better turn it over.)

CUBBY You've got about a minute.

(I'll close this off then, just a minute. Now before, when we turn to the next side I'd like you, before I forget it, what is the size of that bottle? How many ounces? Any idea?)

This is about a ounce an' a ha'f bottle, ah might imagine. Ounce an' a ha'f bottle maybe.

(Yes. Small bottle, very small bottle. Now about this these are your garments. Your robes and things?)

[The Prophet should have displayed the garments back in that long paragraph where he says, "Yah put on yuh gahment, yuh native gahment."]

Right.

(What do you call the pink headgear you have on now?) [Imagine my calling this sacred garment headgear!]

Yezzzz...this is NOT a turban.

(No?)

This is a plain *seein' an' hearin' hat*; yah see when ah put this on, it was special made fo' me.

(Oooh.)

Special made fo' me.

(I see.)

So now when ah put this on ah don' stumble again in mah convahsation or talk. Is becuz ah have already asked thuh livin' Gawd, Abadoola tuh direc' mah min' now tha' ah go back in hist'ry. An' fin' some of th' innah secrets about some of thuh people ah know in Amerikah. He hoid [heard] me ahmediatly when ah spoke tuh him an' put on mah hat. He know'd then, that ah have nothin' else tuh do, but all mah concentration now is on ahmediate thin' at han'.

CUBBY Interview Warkiee Sarheed.

(All right, go right ahead.)

PROPHET We, uh, yo' are intahrested about thuh people, ah've been goin' ovah names in mah min' tha' ah know person'ly. Ah know there's many white people in thuh fiel' of Hoodoo as yo' called it.

(Oh absolutely.) [Many white people work in the field.]

But these tha' ah know, is this one tha' ah had personal dealin's wit, such as, they always seek tuh buy thuh healin' awl [oil]. This is not a healin' awl here. As ah said befo', this is a special awl.

(A special oil.)

There many purposes it can be used fo'. One of thuh main things fo' it is, is tuh keep thuh human body...magnetic. That it will draw. When yo' draw, as Jesus said in his word; if yo' draw people t'yah, then they will lift yo' up. Ya' undahstan'?

(I understand.)

People are magnetic. They have in paht, thuh same thin' tha' thuh flowah has, thuh aroma, will make all tuh be at ease tuh a given extent. This is why yo' can fin' it so comfor'able in this veyh shabby place - is becuz we have prayed heah,

we did othah things, tha' each person we have tuh intahview or talk wit on bus'-ness, will thuh firs' thing be at ease. In ordah ah will be able tuh read theah [their] innah min'. Tha' theah problums would be so'ved [solved] through me. Now the're [there are] othah people which ah know of in thuh United State tha' are, or have thuh rep'tation as bein' veyh good in theah work. An' ah will mention one mahn, at Jonathanville, Georgia. Yo' prob'ly heard of 'im. His name is Dallas Mo' [More?]. Yo' evah heard of Dallas Mo'?

(More?)

Tha's right.

Yo' evah heah of a mahn name Dallas Mo'?

(No. No, but I knew a woman, More, over in...)

Well let me tell yo' this, in thuh United State now, in this paht of thuh United State; has in Jonathanville, Georgia. If yo' would go theah yo' would fin' at least uh hunderd or mo' cahs [cars] theah now wantin' tuh see him.

(Now is he a white man or a colored man?)

Yes, he's a colahed man. Tall, dark-skin man. With full eyes.

(What do you mean by full eyes?)

His eyes are like rabbit's eyes...big eyes we call it.

(Oh, I see.)

Big eyes! Big eyes! Big eyes!

(Big eyes.)

Yeah. Big eyes. So whut happen heah dey tell me, tha' he is...ah'm savin' this lettah fo' yah.

(Yes, do save that...)

This is thuh one ah wan' tuh put away.

(Now, will you take charge of that Mr. Cubby. Get copies of that.)

CUBBY An' ah'll return it to you [the Prophet].

(Yes, return it to him.)

Wondahful! Wondahful! We trust yo' so veyh much. We trust yo' so veyh much.

(Well, thank you!)

Trust yo' veyh much.

(And this man here [Cubby] is a man to be trusted.)

Thank Gawd! Yo' don't find many young man like this tuesday, aroun' us yah know? They eithah too fancy or too smaht [smart] or too dumb tuh do anythin' good. But when they got equalibrum [equilibrium] themse'fs an' believ'n [believe in] princ'ples, then yo' can always he'p this mahn, an' this mahn can help yuh, if necessary.

(Do you know how I found him?)

Uh, uh.

(I was going into the bank. The First National Bank, it's at Fourth and Central Avenue. And I was looking around. I brought a recorder down [to Florida]. I was very, very tired. I had just gotten these two volumes out. I was just dead. And I said, "As soon as I freshen up a bit, I'm going to make a new survey in depth of what's going on today. I've material to do a third volume...)

Wunnnderful!

(And I hope that third volume's better than the other two. See that? But, to do that I've got to have a first class experience of my own and first class people to work on. Interview first class people. Now, not everything everybody tells us is going in there. Understand?)

Ah undahstan' yo' cleahly.

(Special people. We want the truth. And first class stuff.)

Certainly.

(So...the quickest way to get into work without wasting time and money...I

look around for a man, a man you have to judge his character and quickly - more or less. I've often used a waiter in the hotel.)

Uh hm.

(Summer resort, something of that sort. I used a taxi man or a man who has driven the car for my wife and me. And, so, I was going into the bank and here was a yellow cab standing in front and there was a white cabman there. And I wanted to drive over to Tampa primarily to see the old Columbia Restaurant, over there where my wife and I had been [taken] years before [by her sister and brother-in-law] and I asked the price. Things looked a little bit expensive. I needed some money anyway so I didn't take the cab. So I went in to get some money from the bank and when I came out, the taxicab was still there. Yellow Cab was still there. And I thought it was the same fellow. Now I had a little money in my pocket and I thought, "Well, now I'll take that fellow after all." So I got down to this taxicab, looked in to make certain...it isn't the same fellow at all! It's this man [here]. Isn't that wonderful? And you know what I think about that? I think he was sent!)

Tha's the way Gawd does things.

(An apostle - the word apostle means *send*. You [addressing Mr. Cubby] were sent. You're not sent to waste your time or something...)

No! [says the Prophet].

(Here is a great opening for you, a great privilege for you, something you're going to...Now it's difficult to make a lot of these people understand that, you know what I mean.)

Ah undahstan' yo' vely cleahly. We know tha' when they are sent an' they come tuh yo'. They work, they fit right in. It's like a puzzle tuh work, if it's a correc' piece it fit right in thuh slot. Do yah see? Thuh same thing is wit people. When yo' are dealin' wit them. If yah have thuh right person fo' thuh job, thuh job is done eas'ly, smoothly. So dis is thuh way...this is thuh thang [thing] that's impo'tant. That is whut keeps thuh universe in orbit, because thuh harmonious way it revolves around thuh sun.

(That's right.)

Ah mean all thuh planets. We took thuh whole universe. Yah see this mahn was a mahstah [master] math'matician. In ordah that these thin's continue tuh revolve an' nevah have a colesion [collision]. But evahthin' tha' mahn has made, somethin' happuns tuh it. But when Gawd connec' mahn, an' mahn tuhgethah, it is always fo' good. When Gawd connec' 'im. Sometime de devol [devil] connec' 'em tuhgethah too, yah know.

(Oh!)

Ah have people connected tuh thuh devol sent ovah tuh me, yah know. These are hindahin' [hindering]. But when yo' have like yo' said, an' apostle. An' this kinda incudent [incident] this is whut yo' call unusual incudent fo' taxi tuh be sittin' in this same place, in thuh place where othah cab sittin' an' yo' look an' seen this mahn sittin'...This is thuh mahn ah need tuesday, tuh help me wit this ah want tuh do. An' theah yo' have it.

(I have great...)

Hones' mahn! Hones' mahn!

(Now in my notes...)

Intelligen' mahn!

[Thanks for the praise!]

(I'm going to explain how I found him.)

So wundahful. So wundahful.

(Now something else, how I found him. Amazing things. It's an amazing situation.)

Now, ah goin' tuh [do] this. Ah jis' give yo' these li'le sketches fo' these people. Yo' may not have a chance, becuz truthfully speakin' ah doubt vey seriously yo' be able tuh see some of them.

(Give me a sketch of some of them.)

Well, what ah say tuh yuh is this. That uh, uh, uh, uh...They have not give me pahmission tuh use theah name but they are public people an' servants. An' they will tell yo' of fo' people now. Two will be two white women tha' ah know. One is in city of...Huh name is Madame Appol [Apple].

(Madame Apple.)

Appol. A-P-P-L-E. Appol. But befo' we go any furthuh, let me read jis' this one verse.

(Yes do.)

Ah will not read all of this, becuz it's not all tha' long, but this is whut it says heah..."Take heed that yo' do not yuh alms befo' men tuh be seen of 'em othahwise yo' have no rewahrd of yuh Fathah which is in heaven. Therefo' when thou doest thou [thou own] alms do not sound a trumpit befo' thee as thuh hypoh-crites do in thuh Synagogue, an' in thuh streets that they may have a glory of men. Verely ah say untuh yuh, they have theah rewahrd, but when thou doest ahms, let not thuh lef' han' know whut thuh right han' doith." This is why, now we talk 'bout these people, we put on thuh glove. Ah don' know whut they are doin'. But ah do know...

(You have a glove on your right hand.)

Right. Ah have a glove on mah right han'. Ah have used this glove almost thirty-five yeahs.

(There's a big hole. Couple of big holes...)

Big holes in it. This comes from time aftah time, cert'in times ah have cert'in works ah hafta use ag'ins' 'em an' tuh perfo'm thuh works.

(I see.)

Fo' instant breakin' thuh bone, yah know, like ah break thuh bone, from ah dawg [dog] that has been captah [captured] in ordah tuh take a spell offa person fo' some reason or 'nothah. Then ah hafta use knife. So when holdin' this instrumen' when doin' thuh cuttin', it cause from time tuh time, it'll weah. Thirty-five yeah a long time tuh have anythin'. Ah'll draw it up some. Yo' can tell it ole, real ole.

(Does that glove have any special name?)

Thuh glove itse'f is only a covah in ordah tuh follow thuh scriptah where it says, "Let not thuh lef' han' know whut thuh right han' doin'..."

(I see.)

So if ah have thuh han' covahed, this han' ain't got no bus'ness knowin' whut this han' is doin'.

(Good! Good!)

Now yo' undahstan' me, ah hope.

(I certainly do.)

Yah see, Sarheed does not have time fo' playin', becuz there are too many people in thuh worl' are playin' wit othah peoples life an' money.

(That's right.)

This is no good.)

(No.)

Yo' see if theah was not mo' good in thuh worl', then theah was evol [one] then thuh worl' would soon go down. But Gawd has picked it so thuh good ovah powah thuh evol now. Yah see theah are many people come tuh me an' tell me ah have been tuh, ah called huh name, this lady Appol, say ah been tuh Miss Appol, look like theah's nothin' rea'ly come about. Ah say have yo' been tuh see Miss

Mary at Summahhill? Lives in Summahhill, Florida.

(Summerhill, Florida. What would that be near?)

This is neah out neah Sanford[?]. Ah'm from Sanford, Florida.

(Out in Sanford.)

Out neah Sanford, a place near Summahhill in Florida. Says no, ah haven't been theah, but they have gone both of them places. Well, now fo' awhile she did a great work in thuh fiel' of healin'. But choo see even a person becomes sometimes successful in one thing, instead of stayin' there, then they begin tuh indulge in evahthin'. Yo' see they 'gin tuh wanna do evahthin'. They not abol [able] tuh do evahthin'. We have a talent in mah case, ah spent mah life in thuh fiel' of healin' an' helpin' people in trouble. But ah had tuh be taught dese thin's. So yo' staht ovahnight, an' yah do some thin's yo' learnt or whut choo heard an' nevah had a chance tuh test them, then yo' will know zackly whut yo' are doin'. So, people come an' dey go an' dey're not successful so dey come tuh Sarheed, but yo' see when they come tuh Sarheed, they know tha' Sarheed does not have time fo' foolishness or play. Dey need not come. Say ah been da [there to] see Miz Appol, or Miz Mary or ah went tuh Georgia tuh see Dallas Mō [More], or ah went [to] thuh folk mahn ah called dis colahed [colored] mahn, who lives in Florida, his name is Jeff Sims. He got a big fahm, coupla fahms up aroun'... theah he got thuh lahge followin' of people.

CUBBY Forgive me, let me inject something here. That's the man we were supposed to go down by Willardston to see. He just called his name, Jeff Sims.

(That is Jeff Sims.)

Yah, Jeff Sim.

(Do you think we could see him?)

Well, ah tell yah that truthfully speakin' yo' might be able tuh see Jeff, but if yo' go tuh see Jeff, yo' have tuh have a offahrin' ahmediately when yo' entah his place but chah see, ah went theah, becuz thuh, thuh people dat go tuh 'im come fo' othah bus'nesses, yah see. Yo' might not evon [even] have time, evon take time, truthfully speakin'. Ah don't re'ly have thuh time, but aftah he prepahed [prepared] me he kept tellin' me, an'...

(Is he fairly good or not?)

Well, only thin' ah kin say, might be wit 'im, that only that ah, uh, [unclear] a long time ago, was own person'l affairs we don't like tuh discuss this. We will discuss this is yuh li'le bus'ness heah.

(Yes.)

We [did something] becuz we had southern people comin' in tuh diff'rent types of illness yah see, thuh most uh, common thing, aftah a mahn pass say fo'ty yeah ole he seem tuh began tuh, isn't so wonderful theah. Spirit of Gawd can travel through body an' min'. His, his *nature* seems tuh be leavin', yah see. It's a common thing wit a mahn aftah he passes fo'ty mahk.

(Yes.)

So when yah have this kinda thing yo' don't know whut tuh do. So dey sneak an' dey sen' fo' Sarheed say when thuh doctor says tuh me...Yo' know ah don't go no fifty dollah, two dollah. Ah go fo' two, three hunderd dollah. Depends on whut choo wanna do. Mahn got a bad case of natuah [*nature*] he seems not tuh be able tuh get an erection. How old is he, is he fo'ty-five? Is he fifty-five or is he sixty? Does he have high-blood pressshah? Does he have sugah diabetes? If he do not have high-blood pressshah, sugah diabetes, ah give him secrets of how he can do tuh restoah 'is mahnliness. So this why ah sell 'im thuh big bottle of oil. Yah see, ah pay, fo' a bottle like this, ah pay 3 hunderd an' 99 dollah an' one cent. When ah sell him big bottle like thuh same size bottle fo' special healin' purposes, ah chahge him five hunderd an' 79 dollah an' thirteen

cents. Becuz yo' will make lots of money if yo' can do thuh wo'k. Plus ah tell 'im some othah thin's tuh do tuh accomplish his objectives _____ bottle wit 'im, yo' know? Then if they come tuh me person'ly, then ah tell them somepin tuh do; an' we don't chahge 'em tha' much, 'cuz they are ill. Yah see wha' ah say tuh yo'? Becuz they are ill.

(I see.)

An' right heah, if ah may say this, ah have been re'lly thinkin' about, yo' talk about yuh eyes, yah see? If ah had not been successful wit a mahn that had terrible case of ulcers. Terrible case of ulcers. He planned tuh go tuh thuh hospit'l. Take this big operation. Ah tole 'im, ah say, "Ah'll fix yo' somepin." Ah say, "Yo' know it's ag'inst de law tuh fix medicine but ah fix it sometime on cert'in cases." Ah say, "Here whut ah will do. If yo' will try this whut ah fix fo' yah thuh allotted time ah ask yah tuh try it," ah say, "aftah thuh third day yo'll fin' great relief." Ah say, "When yo' try thuh allotted numbah of days, an' if yo' still think yo' have tuh go tuh thuh hospit'l," ah say, "ah will pay yuh hospit'l bill." This wus a white mahn. He is thuh bus'ness managah of Union 000, the AF of L CIO in Somewhere, Florida. In thuh yeah 1962. He tried thuh remedy that ah gave 'im. Ah fixed a li'lle small bot'le of medicine fo' 'im. Ah imagine, ah would say it would be about this content of this size bot'le. An' only tha' he would staht usin' one drop, an' each day would increase one mo' drop, fo' a cert'in numbah of days. When yah get tuh drop nine, yah wouldn't use ten drops, yah would staht wheah yah stopped, there's nine an' yuh come back down: eight, seven, six, five, fo', three, two, one. An' thuh work was done.

(That bottle is about the size of the other bottle, about a two-ounce bottle, would you say?)

This is prox, approximently [approximately] a two-ounce bottle. But what come in heah [this bottle] dey call Heahs [Hearts] Cologne. This somepin yo' kin buy in thuh drug sto' mos' anywhah.

(I see.)

It is a good, about thuh bes' puah oil yah kin buy in thuh western worl'.

(Wait now! Wait, you went up and then you came down. Is there any reason for that?)

Yes. Theah is two reasons fo' it. One of thuh main reasons is, is becuz yo' know, illness, thuh mos' time ya' believe thuh doctah will tell yah thuh mos' illness staht heah, up in thuh, thuh haid [head] see? Then, if yah have some... inside, an' intahn'lly [internally] somepin tha' is bothahin' yo', it is necessary then fo' yo' tuh go up, an' then in ordah tuh git this away from thuh body, whut choo wanna do is have a bowel movement, excrement. An' it comes down an' out.

(Out? Where does it go, out of the bowels, you mean?)

This, this is whut happuned, this pahticlah incident, becuz this mahn has terrible case of ulcers.

(I see. I see. Oh yes.)

An' uh, since tha' time he has had, ah had mah own uh couzin. He come tuh me, he said, "Ah heard about some thuh things yah did about this healin'." said, "ah don' believe in tha' kinda stuff mahn." He says, "Tell me what do yuh do?" Ah said, "Well, in some cases ah go tuh a tree an' cut a cert'in numbah of bahks [pieces of bark] off of it, an' use it."

(Certain number of bark?)

Bahk. Lak ah go tuh a gum tree, ah'll git so many slices off that tree; this'd be a paht of thuh bahk. Well now, ah may boil this an' make a tea. Then ah may jis' take it an' wrap it in a cert'in type of cloth. An' may bur' it in a cert'in place in ordah tuh obtain a cert'in objective in thuh fiel' of healin'.

Like yo' heah of people tha' have these asmy [asthma] attacks, well ah fix a *SEAL*. Yo' undahstan', a *SEAL* is somepin lak [like] this.

(Now wait. He's showing us...)

Ah showin' yo' a *SEAL*. This is a *MASTAH* [*MASTER*] *SEAL*. This means tha', as long [as this] *seal*, ah have thuh message in heah, well ah say now, uh, twen'y-two, ah about twen'ty-two yeah ole when ah get 'em an' ah had 'em since then an' this thuh mos' impo'tan' paht about it. Stephney Roberts, wha' yo' call *Doctah Buzzahd*, is thuh one tha' gave me thuh see [sight] of how tuh make this thin'. This is not thuh same cloth is been on all these yeahs. Evah so often thuh cloth will weah out, but thuh message within is thuh same message. Now, ah can explain tuh yah becuz it's mah own person'l thing. With this pahticilah *seal*, any mahn that'd weah this, or any woman who'll weah this, they do not have tuh worry about whut their daily bread will be. They do not have tuh worry wheah they gonna sleep outdoah, or if they should travel. Tha' they would be successful whethah they hitchhikin' or on yuh own convenience. Yo' see? In othah words, yo' have a *seal* tha' thuh whole worl' is yours tuh use as yo' see fit. But ah have been advised tuh use these things sparin'ly an' wisely.

(May we see that seal again and we will describe it to the microphone.)

Yes.

(This seal is on a chain.)

On a chain.

(It's on a mesh chain.)

Um hm.

(And how large would you say that seal is here?)

Well, the seal in heah...

CUBBY Half inch in diameter.

About halfa inch in diametah. Yeah, about a inch in, uh, well, that's about a inch an' a ha'f thuh way it go, yah see? It's not so veyh...

(Now, is that outside; it reddish, is that red?)

That is red. It mixed colah, if yah notice, it's black, an' red, an' look like a li'le gray maybe on dis pahticlah piece of cloth.

(Now, there's something wrapped up in there.)

Theah is a message in heah.

(Well now you say message. Is that written on a piece of paper?)

It written on a piece of papah. What we call pa'chmen' papah.

(Parchment paper.)

Pa'chmen' papah is a special papah tha' was used in ancient time by de oracal [oracle]. Do yo' undahstan'? Oracal was de people that uh, would tell - Oracal tole yo' de truth. [Beware of something.]

(That's right.)

Yo' follah this?)

(Yes.)

So now, when ah was given thuh seal; this is whut we call thuh same kinda thin' tha' uh, Jacob, supposed tuh have done it tuh his son. Suppose, in olden time thuh fathah used tuh bless his son, thuh oldes' son.

(Oh yes.)

An' give 'em this special blessin'. Well, dis is mah special blessin'. This is thin' dat cuz [cause] me nevah tuh feah travelin' ovah deep watah, or ridin' on fas' planes, or trains, but ah don' like tuh ride fast in automobiles. Yah see, becuz ah believe, an' ah hope yah believe wit me tha' yo' kin hurry yo'self away from this worl'.

(I do.)

People can, yo' know, die 'fo' [before] yore time, cuz ah been in two acci-

dents, one of them was vevy serious, but ah was not hurt bad. Second time.

CUBBY Excuse me, Prophet Sarheed, do that have any pahticlah reason fo' being dat shape, it's shaped like, like a sugah bag. Yo' know how a sugah bag looks?

Yes. Yo' asked a vevy good question. Let me see now when ah turn it aroun'. Let me see an' show yah somepin. Ah take it off.

(He's taking it off over his head now.)

Ah am takin' it off. Ah only take it off on a case like this, this wheah yo' have a closed inspection, yo' see? An' of co'se [course] theah's no reason why yo' can't feel it. It's a little damp now, yah see, from perspiration.

(I see.)

Yah see that? An' uh, evah so offen, mabah [maybe] about another six or seven month, thuh cloth will weah off. But chah see, ah will git anothah piece. It may not be zackly thuh same, it'll be thuh same thing. It will be black, be some red, an' it'll be some white, an' grey should be, see. Sometime yuh have trouble findin' this pahticlah type of cloth. But each of this, yah see, thuh red paht of it is a symbol of freedom. It represents thuh sun in ouah [our] universe. Thuh othah two colahs, thuh black an' thuh white is a description of mah orig'nal gahment. Thuh black body an' de puah [pure] heart an' mahnd [mind]. So yah see whut ah'm sayin' tuh yuh?

[HYATT AND CUBBY IN UNISON] Yes.

Do yo' undahstan' me cleahly?

(Oh yes.)

Tha' these cloths which have a symbol also, but thuh main thing about it is thuh freedom paht [part]. An' then yo' remembah yuh orig'nal beginnin' an' then how yo' did begin, becuz yo' know when yo' were small yuh didn't have no hate. Yo' all had nuthin but love.

(Had no fear.)

Had no feah. Yo' see whut ah'm sayin', fo' thuh pureness of it? Well in this ah have no feah of whutevah ah decide tuh do, ah will accomplish mah objective. Ah will do it without feah becuz ah know it will be successful.

(Now you are putting that [seal] over your head.)

Ah put it back on always.

(And why do you put it inside then?)

Ah put it inside becuz it's close tuh mah body. It's close tuh mah body.

(Oh, I see.)

An' mah body's always magnetic.

(I see.)

Magnetic. Ah don' care how many people come aroun'...

(In other words, you're not hiding it, you are putting it there because...)

Becuz it's closah tuh mah body, yah see. It's not a mattah of people say yah can't touch it. Yah kin touch it all yuh want, it doesn't do any hahm [harm] tuh me. But whu' happun wit these pahticulah thing is, thuh secret about tha' has long been tole tha' they have thuh li'le thing wrapped up fo' an instant. Yah see, Sarheed, ah am Warkiee Sarheed. Ah am a healah an' a mir'cal workah. Ah work mir'cals when ah wan' tuh work 'em fo' othah people. Ah work mir'cals fo' mahself. Now, yah take off yuh glove becuz we ahready mentioned thuh names of thuh people we have in min' [mind] tuh talk about. But we did not want tuh hurt in callin' theah names since ah might be sayin' somepin might be wrong. So ah don't have this *han'* tuh 'flict [inflict] somepin bad on dis one. Now yo' see, ah'll show yo' anothah somepin heah. Yuh see, ah believe in tuh work. Ah know **thin's will work fo' me or ag'inst me**, whethah ah believe or don' believe. Now, **we have heah, we have three types of herb.**

(Now, what do you call this, this is a little bag about...)

This is whut they call, commonly call - this is whut choo call yah *han'*.

(This is a *hand*.)

This is whut yo' call a *han'*. Now whut this *han'* is heah fo', this *han'* is tuh keep who may seek secretly tuh defeat me. Yo' see in this work if yo' become well-known an' successful, an' do thuh things that yo' say othah so-called *doctahs* - let me speak about thuh *mitt-man*. They know a li'le, few things. Well, then they'll go tuh othah [hoodoo?] people tuh try tuh have them *hurt* choo. See, they can't put no spell on me.

(I see.)

See, as long as ah carry this, they can't put no spell on me. They can't take mah [foot] track an' do anythin' wit me; if they do, they'll git confused. See, if this huppun [happen] tuh come in mah pocket an' ah goin' some place that's not right, well this thing'll go tuh movin' aroun' so that it touch me, yah see.

(It warns you in a way.)

Yeah it tells me ah'm in dangerous terr'tohy [territory] so ah be cahshus [cautious] how ah walk. Ah don't jis' walk all aroun' evahwheah, yah see. Do yah undahstan' whut ah'm sayin' tuh yuh?

(I see.)

So now, ah had tuh test this tuh fin' out, but ah walked ovah...ah think ah have somepin heah now ah kin show yuh whut ah dug up. Yo' don' mind...Yes, ah think, yes ah have somepin heah now ah might show yuh.

CUBBY Uh, just on that last thing he just showed us, a brief description. It's, it's odd. It looks like uh, a baby sock. It puts yah...

(It looked like a little sack, like a little sack, just like a little baby sock, like a little bag of....What color was that bag? Was it pink or red?)

CUBBY Pink.

PROPHET Which one was this?

(That *hand*.)

CUBBY Your *warning hand*.

Yes. Warnin' me of dangerous terr'tohy. This is thuh kinda, well, it didn't make much diffrunce about dis colah. It kinda...

(Well, now could you make one like that for somebody else?)

That don't mean...yo' could. Ah tell yo' three of thuh thin's in it, thuh thir', [I mean] thuh fo'th ah wouldn't describe right now, cuz ah would put it in secretly [secretly] so tha' choo would have thuh powah, becuz yah see, if ah, if yah knew all tha' was in yer life tuh come, then yo'd may be frighten.

(I know.)

[We now start into a section about *roots*.]

Ah may be frightened, so whut ah do, ah tell yo' in heah, ah have duh male Adam, a herb.

(The male Adam?)

Herb. Adam an' Eve herb is a male an' a female. Now, theah are many people tha' don' know thuh diffrunce between thuh two, yo' see, an' if yah have males heah, it no good tuh yah. Yo' got tuh have this union [of sexes]. Yo' have thuh male an' thuh female.

[For Adam and Eve, sometimes mistakenly Eve and Adam, see Nos.10609-10630, v.5, and many places in *HOODOO*.]

(Can you tell them apart?)

Dat only if yo' know herbs. Yah got tuh know herbs. Yo' know anyone [ever-one] cannot tell 'em, but aftah ah, well, show yah, then yuh would know it, too.

(I see.)

Now, ah also have whut they call, this herb, they call thuh *han' root*. Han' tha' shaped zackly like a person wit foah fingahs, like a han', only thing it has

foah fingahs. This pahticlah herb has foah fingahs. Yah see? Then there's one they call *Conkerin' John*, not *High John thuh Conkah*. *High John thuh Conkah* is s'pose [supposed] tuh be thuh mastah of all thuh othah herbs.

So this is, uh, John, yah know we call him Lil' John [Little John]. Some people call him...

[Mr. Cubby lifts up two fingers.]

(Two minutes? Little John? All right.)

CUBBY Two minutes.

Call 'im Lil' John, *Cu'in'* [Curing] *John*. Some people do call 'im *Cuin'* [Curing] *John*. But yah see, ah don', ah put 'im here. Yah see? An' ah have thuh othah paht, Devil Shoestring. This is a masser [mahstah or master] herb; this is thuh herb tha' ev'ry human bean [being] tha' does a lotta travelin' should carry wit 'em. He should carry a piece in his pocket if goin' tuh go huntin', in ordah that a snake will not bite yuh. Yah see? Yo' remembah a lotta people go 'roun' steppin' on snakes an' nevah git bitten, but they have thuh secret. If they have thuh, uh, they have thuh Devil's Shoestring, they don' have tuh worry 'bout snake bitin' 'im. No snake goin' bite 'im, yah see.

(I see. I see.)

CUBBY We goin' close out now.

(We're going to close out now. Now, remember this, that....The prophet here, the *doctor*, has given you [Mr. Cubby] that letter, and we must have that done as quickly as possible. Why not do that tomorrow? Go down and have a copy made of the outside and of the two pages inside, you see? We better have two copies, an extra copy made, you know what I mean? They should be on Xerox, that's the best place. You find out what they use down there. And another thing is, I think we ought to, later on, ask the, when you return it, or we'll keep it. I'll tell you, if we keep it, and if you [the Prophet] don't object, could I turn that in to the Library of Congress?)

Yo're welcome to, perfeckly.

[I remember nothing about this letter. Did we keep it? Send it to Washington? Do I still have it? This is not the letter among the Illustrations in volume 3.]

CUBBY Now today is the...

(This actually is...)

CUBBY The third side.

(No, we did three sides for him. The last you know, the last time.)

CUBBY Yeah, but - on the 24th, this is the third one on the 24th.

(Oh, this is the third one?)

CUBBY Yes.

(Have we done two sides here?)

CUBBY Oh yes.

(Oh, we have?)

CUBBY This is the third side.

(This is the third side for the day, for the 24th. All right go ahead.)

Well at firs' yo' ask me a question an' then befo' ah ansawah this question ah like to say somepin tuh yuh person'ly Mistah Hyatt.

(All right.)

What ah suppose tuh tell yo' a few moments ago about thuh eyes. An' uh, ah hear yo' speak about operation. Well, ah hope befo' yo' go this time that ah have chance tuh talk wit yo' person'ly an' privatly about this. Jis' today. On June thuh 24th. Becuz we do not know def'nit'ly when we may see yuh ag'in.

(Um hum. I see.)

Now, yo' speakin' 'bout thuh tribal uniform. Thuh tribal uniform tha' thuh

tribal Shibar weah. Thuh gahment fo' thuh men an' some of thuh women are of a...

(Is this a black tribe?)

Yes.

It is my fathah's tribe which is considahed mine.

Yo' see my fathah as ah tole yo' befo' is bō'n [born] in Africa. Mah mothah bo'n in Sou' Ca'lina.

Stephany Roberts fathah, yo' see, an' mah mothah's mothah were sistah an' brothah. [This makes Prophet and *Doctor* Buzzard first cousins!]

Wha' ah tell yo' 'bout thuh tribal dress, we weah a robe wit thuh undahpan's. Thuh basic gahment is of a black an' it has a wide white line. [Someone knocks at the door.] Yes?

CUBBY [handing cassette recorder to the Prophet goes to the door.] Someone wants to see you [prophet] outside.

PROPHET Please, will yo' [either to me or to Charles who was there earlier (p.161 of transcript) hol' [hold] this [Recorder] jis' a minute. [To Cubby] See if it's important will yo' please.

CUBBY Yes.

PROPHET [To Hyatt or Charles] Cut this [recorder] off fo' a moment will yo' please?

CUBBY [To Prophet] Did you want us tuh leave now?

[Now remember, the recorder is supposed to have been stopped, yet we now hear:]

PROPHET No, ah'd [I would] appreciate yo' stay; this would be a great experience fo' Mistah Hyatt.

[Mr. Cubby on returning from the door evidently closes out our first cassette and begins another one, the third side of the interview. That is how the tape starts again.]

PROPHET [Surely to us because my recorder would not have picked up voices at the door.] Ah would like yuh tuh say yo've [you have] nevah been heah. [Presumably we are not to reveal we have been present while a *doctor* privately examines a patient. Prophet now talks to man, having brought him into room.]

How are yo' feelin'?

Fine.

Yes, uh, yo' jis' wanna see me a minute? Please. Jis' any time. Excuse me. Step right in here, if yo' don' min'.

HYATT (Oh, here you are. How are you?)

MAN I thought I'd fin' him fo' yo' see...

(Did you know anybody...people came?)

MAN Well I've seen them befo', us'ly he had jis' _____. Like if there was somepin wrong wit yo', yo' have to see 'im.

(Oh, I see.)

[Conversation cut...]

Yo' know doctah all thin's - Gawd is, sit [said to patient] right in this chair right heah please. Sit right theah. Yo' see in all thin's Gawd is a good Gawd an' wha' we do heah we fix so tha' yo' [patient] see me tuhmahrah mawnin' at 8 o'clock. Yo' gonna be all right. Ah don' have no worry 'bout whatevah else be. Yo' jis' go on an' when yo' git home jis' put yuh han' in a li'le col' watah, an' while yo' do tha' ah'll do somepin heah. An' ah believe yo' will be all right but ah still would like fo' yo' tuh see me at 8 o'clock tuhmahrah mawnin', 8 o'clock tuhmahrah mawnin'.

[Another man in the conversation now, signified by number 2.]

Yes [says a second patient or someone who came with first patient].

PROPHET = SARHEED How did yo' know tha' Sarheed was here? How did yo' find out tha' ah was here?

PATIENT 2 I had one of yore cards.

Yo' have one o' mah cahds. Ah see. An' so yo' have prob'ly seen othah people [*doctors*] an' wha' did dey do fo' yuh, anythin'? Whut ah tole tuh lady tuh tell yo' some time ago, did it help yo' any? [Is this an inconsistency?]

PATIENT 2 Yeah.

Ah jis' wanted tuh know. Ah'm so glad tuh heah this. This is a wonderful thin'. An' Gawd bless yuh.

PATIENT 2 Ah will be back tuhmahrah mawnin'.

Okay. Ah will be heah. An' then we will go intuh detail an' we gonna cleah up this condition fo'evah an' evah. Becuz we will take yo' tuh tuh rivah an' it will take it on away. An' Abadula [his "magic" words again] will help me tuh make yuh body healthy an' well ag'in. So don' worry about it, Sarheed will help yo'. Tuhmahrah mawnin' at 8 o'clock ah will see yo' heah.

PATIENT 2 I trust in yo'.

Thank Gawd fo' yo'. Mmmm. Uh, ah tell yo' tuhuh truth see, uh, ah am sorry we have li'le interruption. But when a person is ill if yo' remembah Our Lawd an' Saviour Jesus Christ, He nevah did passed up a person tha' was ill, did he? (That's right, that's right.)

He did somethin' fo' all o' them if He could.

(That's right.)

Ah don' even ask 'em 'bout whethah yo' have money. We don' care whethah yo' have money. Gawd has blessed me wit this. Gawd has blessed me wit this becuz ah do whut ah say othahs claim tuh do.

(Just one moment...)

CUBBY Ah don' think they missed all of it.

(Not all of it?)

CUBBY Oh.

(I don't think all of it.)

Try it. [Prophet?]

(Let's see, before the seal we missed something right there. We'll have to go back.)

CUBBY The formula.

(Yes, let's have the formula.)

PROPHET Oh yes...

(Well he left and you kissed the seal before you gave me the formula.)

Wha' ah was goin' tuh do fo' this mahn, then ah said his condition has come from a pers'nal intahco'se.

(Oh yes, uh huh.)

Pers'nal intahco'se wit woman. An' he's been *crossed up* physic'ly an' ment'ly. Ah says tha' then ah was goin' tuh fix somepin. Aftah he take bath. Ah will get a hen egg. Ah will get a small paht of a piece of livah from a live chicken. Ah'll go fin' a live chicken some place, ah'll cut tuhuh back o' tuhuh [live?] chicken open. Ah will take out tuhuh livah, a paht of it ah will use tuhuh clear paht. Ah will boil it a cert'in length o' time. Eithah heah or at tuhuh othah place. Which place, ah tell 'im tuh see me - ah may go tuh othah place. Ah may require dif'runt containah tuh boil in theah.

'Cuz how much difficult ? stay. ? clean up, it's not importan'. So wha' ah do theah, about tuhuh time when tuhuh sun is goin' down. Ah will be standin' at tuhuh bank o' tuhuh bay [Tampa Bay] wit this in a glass containah. An' ah will throw it like this [demonstrates] ovah mah lef' shouldah, ah will throw this bot'le as far as ah can [demonstrates].

(Just like that.)

Ah make wish tha' tuhuh condition be cleart up. Ah don' have tuh worry, ah

know it will be cleaned up. It is heah tha' ah have tuh kiss mah seal, becuz ah have tol' majah [major] secret an' truth tuhgethah. [KISS - KISS - KISS.]

(And you kiss it [seal] three times?)

Now we always do this if be necessary tuh go into any pers'nal thin' o' describe how cert'in thin' will be done. But ah wan' yo' tuh please undahstan' me cleahly, tha' thah's always one ingredient we have tuh leave out on describin' a fo'mula. [This, as far as I remember is my first encounter with such a rule.] Ah cannot tell yo' exac'ly everythin' ah use. But if we were here when this be worked, yo' would see what ah would be doin'. But yo' would not know the name of these diffrent thin's tha' ah be workin' wit. This is impo'tan' becuz as yo' know thuh great cavelettes[?]. They could not write these secrets out. They had tuh pass 'em from eah tuh eah by word o' mouth. An' so when ah make oath 'bout thuh work, ah keep this oath. Ah keep this oath.

(You make an oath to someone that you will not reveal the secrets?)

Cert'in secrets.

(I see. And who do you say these great, what were these great what?)

Great Sarheed o' Great Abadulah.

Abadula is de livin' Gawd. Tha' ah know person'ly.

(I see. Um hum. Now was there something else we had missed or not?)

CUBBY The formula an' the kissin' o' the...

(We have that.) [Kissing of the seal.]

CUBBY An' about the dishrag.

PROPHET Ah was tellin' him how tha' some people be *crossed up* in the ? yo' see? They have woman get thuh dishrag an' they wipe thuh ?. Or mahn do thuh same thin' tuh woman. [We have many many of these dishrag rites in HOODOO.] This bequeaths theah natuah [nature] an' then so long thuh way she sleep wit this, maybe undah thuh side o' this bed, heah. An' aftah while mahn have sluggedness [sluggishness]. He will want tuh lay [stay] aroun' her. He will wan' ? tuh go away [he will not want to go away]. He only wan' tuh deal wit jis' one person. This person who have perfo'med this pecul'ah kin' of act. So tha's all tuh tha'. It's jis' a dangahous thin' in thuh fiel', ah don' use this at all. Ah do not try tuh *hurt* anybody in thuh natuah [nature] depahtmen' problem, ain't verah wise. But ah help evahone tuh come befo' me tuh some degree.

THA' IS THUH REASON AH BELIEVE SO SINCERELY THA' AH COULD HELP YO' WIT YUH EYES. BECUZ AH WILL FIX 'EM THA' YO' WILL ANOINT YUH EYES - READ A CERT'IN VERSE FO' SEVEN TIMES. AN' AH DEF'NITLY BELIEVE, ALTHOUGH AH COULD NOT MAKE IT OVAHNIGHT. IT TAKE SOME TIME WITH THESE THIN'S BECUZ IT TAKE, AH HAVE TUH FAST AT LEAS' TWO DAY BEFO' AH COULD STAHT ON IT. AN' THEN YO' USE THIS. AN' THEN AH AM POS'TIVE, AH HAVE NO DOUBT WHATSOEVER THA' AFTAH YO' HAVE FOUND THA' YUH VISION WOULD BE CLEAH THAN THEAH'S BEEN A LONG TIME. THEN IT WON'T BE NECESSARY TUH GO THRU THIS OPERATION.

(I SEE.)

THIS OPERATION'S ALWAYS BAD. ESPECIALLY AT A CERTAIN AGE YO' SEE? AH WISH YO' COULD TRY TUH AVOID IT. IN FAC', AH, AH WOULD UH, AH RE'LY WOULD FIX THIS FO' YO' IF YO' WOULD BE SO KIN' IN JIS' TUH PAY FO' TWO O' THUGH INGREDIENT AH WOULD USE. IT DOESN'T COS' VEHY MUCH. AN' THEN, AFTAH YO' SEE RESU'T, THEN AH WOULD APPRECIATE A REAL GOOD OFFAHIN'. YO' UNDAHSTAN'?

(I UNDERSTAND.)

There, now he [patient] want tuh say somethin' tuh yo'...[pause in conversation!]

(Uh, I was, we backed away. I didn't want to be, start any commotion of that

kind.)

Yes, true, But sometime it happun yo' see this mahn came in ill, yo' would
 ? to some time ?

(Oh that's, I thought that was a great oppportunity [to meet hoodoo doctor and patient]. That's the first time I ever saw it done.)

Ah imagine yo' see thuh same mahn 'bout an hour an' a half from now, yo' will see a great diffrence in his attitude an' his change, becuz ah jis' worked a great work right befo' yuh eyes, whethah yo' know it o' not!!! It'd be simple [the eye operation I suppose!].

(Yes, I see.) [And I did see!]

But ah knew wha' ah was doin'. Ah undahstan'. Ah felt thuh condition ahmediately. Ah seen tha' he was *crossed up* in his min' an' in his body. Phys'ca'ly an' ment'ly. An' we knows wha' tuh do tuh straighten it out. It's no big thin' o' hurry. But it's a, it's a majah step in, ah call it, human relation, when yo' can resto' a mahn's health without spendin' lot o' money fo' thuh doctah bill.

Now when thuh man is able tuh work ag'in he'll give me a big donation. Yo' see?

(I see.)

Ah won' ask fo' it [his fee] he'll come back.

(What did you do...?) [What do I mean!]

Yo' be su'prise. Sometime ah come heah, ask me tuh stay a week, an' ah come heah an' theah's money all undah thuh do'. An' then Gawd will thank me. Yo' see? This is thuh thin' tha' makes me keep on goin' at 61. Ah won' stop. But ah am lookin' fo' a young mahn tha' has thuh right [attitude?]. Thuh right outlook on life tuh impaht wit him some o' thuh secrets tha' ah have learnt in 47 yeahs in thuh work. [This sentiment or bait is surely thrown in Mr. Cubby's direction!]

Yo' see? Becuz wit'out this many people would be in worsah shape than they are tuhday. This is tuh me like yuh book is tuh yuh. It is somepin tha' will he'p people along through thuh yeahs.

(That's right! That's right!)

Will he'p them on through thuh yeahs. When they look intuh whut had happun, how it happun, they will see tha' ther'ah [there are] still men tha' have thut same touch tha' Jesus had tuh resto' health tuh thuh ill, fo' thuh earthly thin', plus it give 'em a spirit of Gawdliness. This is important too. We nevah fo'get tha' Gawd is thuh Mastah. An' we jis' thuh instrumen' thru which he work, yo' know.

(Did you ever - before I forget it - did you ever have any contact with a white, a white root doctor of any kind?)

Yes.

(We know about Harris of course, up in uh...)

Yes. Yes.

(Was it near Florence?..)

Tha's right, Sou' Ca'lina. Well now theah was a ole mahn name Turnah Eastmahn. Co'se he passed in 1948. He was in a li'le place called Sniffiel', Naw' Ca'lina. He was a mahn tha' was fahly good in thuh work. Ah mean tha' in this pacticulah paht. [PROPHET now speaks to someone who has either entered or passing by. This man will be denoted by #3.] Did yo' want tuh speak tuh someone?

NO.3 No, no.

CUBBY We give him some addresses from Mr. Henry or somebody else ?

Oh! Ah see, ah see. Wonderful! Wonderful! So wha' happun theah uh, we tried him. Ah heard 'bout tha' he could fix it so tha' a person could go in thuh wood [or woods] an' make wha' they call moonshine. An' Mr. Turnah Eastmahn, he spe-

cialize in keepin' thuh poleeces away from his still. So ah wondah how could this be done. So ah went tuh him an' ah talked wit him an' he tol' me tha' ah could give yo' this secret fo' \$68.13. So ah bought thuh secret. Then mahself tried it. We foun' thuh man knew zackly wha' he was talkin' about, becuz ah went right away an' made a hunderd dollah tha' same aftahnoon by goin' tuh a mahn tha' was runnin' whiskey still. He had been raided abou' two weeks befo', so ah tole him ah would do somepin in thuh woods aroun' his still, tha' thuh poleece would not bothah him fo' 35 days. An' only 35 days he would be able tuh regain his los' by havin' firs' still cut up, yo' know? So he was one o' thut greatest one ah evah went tuh about anythin'. This is thuh only thin' ah ask about, thuh formula fo' this particulah secret.

(I see. I see.)

An' it thuh magic, it's a magic circle, yo' make a magic circle. Yo' leave it so they have openin' tuh go out. [Magic circle also used in finding treasure; examples in *HOODOO*.] Each person tha' come in mus' come thru this pahticulah li'le path. Each person go out mus' go out thru this path. Yo' always lead it so it go tuh thuh watah. [Does the outer circumference actually touch water? This would keep spirits out at least, so they say. This is surely a treasure-hunting rite.] Thuh poleece will nevah come theah undah 35 days, see?

(Oh that's good.) [It keeps the police out 35 days!]

Even if ah tell in thuh days he could run. Aftah 35 days yo' on yuh own. An' aftah 35 days yo' bettah not, yo' bettah move, 'cuz he be theah. He been lookin' at yo' all thuh time, he jis' won' come in. Do yah see? This is some o' thuh wha' ah call majah secrets o' witchcraf' an' hoodoo work.

(Before I forget it. Did you ever hear of a, he was an elderly man. Oh, I'd say 30 years ago probably. A man by the name of Jones. Who's said to have been a *doctor* around Beaufort. Jones, a man named Jones?)

This Jones, ah don' know him person'ly becuz aroun' Beaufort yo' fin' sev'ral people call themself *doctahs*. Yo' undahstan' doctah, they say...

(Now, I don't know this. I had a long story told about this and I think the man, the man telling it, I think was a root doctor himself. He said he studied with *Doctor* Jones, he was his grandfather and all that sort of thing.)

Oh yeah.

(But even if he was making up things, he was making up using the true atmosphere, everything about hoodoo you see? I mean he had some connection with it. I wonder if Jones ever lived.)

Ah don' know.

(I think he was describing his own work, largely.)

He could have been.

(Disguising himself.)

Could have been.

(Pretending his grandfather did it.)

Could have been.

(This man when he worked he put on a black gown, he put on a, he used black gloves.)

Yeah.

(That's my only example of that being used.)

Yeah.

(But when it comes to types of garments, all sorts of garments have been used.)

Um hm. That's true.

[Somehow I do not think the Prophet was interested in my talk about other *doctors*!]

(All sorts of colored robes and that sort of thing.)

Tha's true. Thuh only time ah person'ly use a robe is when ah might be able tuh speak befo' a congragation. We use eithah green, yellah, or black. But very seldom we use thuh black. We use mos'ly thuh green or thuh yellah. An' sometime we use plain white. Now ah would like tuh describe somethin' tuh yuh concernin' thuh connection o' these two thin'. We gonna hol' it tightly becuz we not goin' tuh, we don' have tuh do it becuz we've kilt all thuh devilmen' tha' was put intuh this. Yo' know this, this is a bone. Yo' can turn on this light if yo' will?

CUBBY Over here?

Yes.

(Is this a rabbit foot?)

Uh huh. No, this is not a rabbit foot.

(O.K.) [!!!]

This is bone ah...

(Oh this is a bone. It's a bone.)

It's a bone.

(I see.)

Well yo' see thuh bone with this hair. Yo' notice this li'le sprigs o' hair heah, undah this bone.

(Oh yes.)

This bone was planted in thuh place, front o' mah place at 0000 Kings Road in Jacksonville, Florida. Thuh pu'pose o' thuh bone an' evahthin' was tha' ah would move from theah, becuz o' jealousy o' a mahn concern' a woman tha' he liked. He thought tha' ah was tryin' tuh do somepin ag'inst him. But thuh woman was not intahrested in tha' at all. She was intahrested in 'er daughtah, which he didn' know about. But he put this theah tha' ah would walk ovah it. An' thuh purpose o' me walkin' ovah it would 'ave been ah would become cripple in mah right foot. Especially aroun' thuh ankle paht. Yo' see how thuh knuckle paht, it was turned. See, when ah got neah this place ah started in thuh office. An' ah was warned tha' ah was fixin' tuh go intuh some kind o' devilmen', ah call it. So ah backed away an' ah got a flashlight out o' mah cahr an' ah looked an' when ah stepped ovah this - about as close from heah tuh theah wheah this turn, wheah this knuckle paht. When ah spose tuh go ovah thuh step ah didn' step. Ah can step on it now, becuz ah have decontaminated [it].

(Oh!)

Yo' undahstan' contamination? Means ah've took away thuh foolishness tha' they ?. An' they had this, uh, buried in sulphah, graveyahd dirt. An' uh, dead mahn ankle bone. Yo' know yo' goin' tuh cemetery an' they'll dig up a bone...

(Is this a dead man's bone here now?)

This is not a mahn's bone, this is a animal bone.

(I see.)

It may come from a small dog or some othah small animal. Ah do not know zackly which animal it came from. But this othah part, tha' was wrapped in it, aroun' it wit this claw, was sulphah, graveyahd dirt an' a dead man's ankle bone. An' it had been beat intuh a powdah. With this if ah should have stepped ovah it not bein' warn tha' ah was into a dangahous zone, ah could have possibly been crippled. Yo' see?

(I see.)

Thuh same thin' will occur if they try tuh put poison in thuh watah tha' ah might drink. If ah should have small drink o' whiskey they, ah be warn not tuh drink. So wha' ah do in some cases, if ah be wantin' a glass o' watah, ah'll make it cleah, ah say, "Will yo' please jis' uh, uh give me thuh glass yo' have.

'Yo' get yo' a glass o' watah." Yo' see ah know yo' not gonna drink poison yuhself, if yo' know it's poison. So this is thuh way we be warn so tha' we don' walk on these thin'. All this be tuh hindah yuh.

(I see.)

When yo' are hindahed, let's say if ah said, tuh say this aftahnoon tha' yo' would heah tha' ah thuh healah, Sarheed, was ill becuz ah drank poison. If ah know, ah would be foolishness. Fo' me tuh drink poison, wouldn' it?

(It certainly would.)

Well, then ah have tuh have way, lak othah people, tuh be warn o' these thin's. So heah wha' we have heah. This is thuh li'le thin' tha' warns me not to eat dangahous thin's. Not tuh eat containmated [contaminated] food.

(That's, that's the *hand* that warns you?)

This is thuh *han'* tha' keeps me safe.

[This *hand* I think we saw before.]

(It jumps in you...)

In mah pocket, it makes this li'le feelin' in mah flesh, jis' lak ah put it in this right pocket all thuh time. An' ah keep it heah at all times.

Okay, if ah go tuh a strange place tuh sleep, thuh firs' thin' ah do is lay on thuh bed, wit this in mah pocket befo' ah tu'n back thuh covahs, befo' ah take mah bath, anythin', so tha' if bed is not correc'ly fix, if someone has slep' theah befo' me, if theah's anythin' theah tha' would *hurt* me or hahm me, mah min' an' mah body, ah'm warned. An' sometime in a hotel, ah say, well ah have paid fo' thuh room, ah don' think ah'll spen' thuh night. An' ah go. Do yo' see? Yo' see they do these thin's yo' know. That's why we be cautious wheah we stay an' how we stay.

(I see. I see.)

Yo' see we don' have any foolishness heah nor thuh othah place wheah mah in-nah office at, yo' know? Then people come in if they be ill ah let 'em lay across thuh bed. Cert'in types ill, but befo' ah let them go all, let them be clean. Ahmmmediately. We don' wait aroun' two, three days becuz it's too dangerous.

(I see.)

Now uh, whoevah *fixed* this knew whut they were doin', but ah was in mah own investigation. Ah foun' tha' an eldah man had *fixed* this concoction fo' this youngah man. An' tuh man paid him a purty good price fo' it. So wha' ah did, ah didn' know who he was, but ah would know him if he come befo' me. So ah said tuh mah frien' an' one o' mah deciples. Ah said tuhmorrh, ah'm gonna bring this mahn heah tuh thuh office tuh fin' out wha' his problum is. So ah didn' have tuh do much investigatin'. Thuh mahn tha' ah tole this tuh is Willie B. He is in charge o' mah place in Jacksonville. He says, "Now Prophet how yo' gonna do this?" Ah said, "Ah'm gonna read somepin from thuh 16th Psa'm"[Psā'm for Psalm].

(Ummm.)

Ah'm gonna take some *glory watah* an' wash mah body an' mah han's an' especially mah hāāh. Ah said, "An' when this mahn appeah befo' me in mah dream or in mah sleep, then ah will deman' 'im tuh come heah." Ah said, "He'll be heah tuhmar-rah evenin' befo' thuh sun go down. An' when he come he will admit tha' he himself place this in front o' mah do'." An' thuh mah came. *AH SAID THUH MAHN CAME!*

(Um hum.) [He does not realize how carefully I follow every word of his! This has always been my practice out in the field.]

An' when he saw me he ack [act] as if he was a friend.

(Um hum.) [Notice how I respond more frequently!]

Then ah tole him, "Brothah, yo' have nuthin tuh feah," ah said, "becuz yo'

can see tha' ah am not cripple. Tha' ah have full use of mah limbs."

(Um hum.)

An' ah also have this. But ah didn' have it in mah han' then. Ah was workin' on it, ah was cleanin' it up, yo' see?

(Yes.)

Ah said, "Ah also have this." Ah said, "Yo' evah seen it befo'?" He said, "Yes sir." He start tuh cryin' lak a li'le chile [child].

(Uh huh.)

He says, "Yes sir." Ah said, "Well now, ah don' have any pers'nal dealin' wit yuh woman. She's intahrested in huh daughtah." Do yo' know huh daughtah?" He said, "Ah didn' know she had one."

(Um hum.)

Yo' see an' ah went an' tole him wha' thuh story wuz. He said, "They tole me tha' yo' from Africa an' tha' yo' was a witchcraf' workah an' tha' yo' was gonna take her wit yo' when yo' leave here."

(Um hum.)

So ah figgah she wouldn' wan' a cripple ole man. If she want ole man at all she wouldn' want one tha's cripple. It's a logical way o' thinkin'.

[Hyatt laughs.]

A log'cal way tuh think. Would yo' think so?

(I would think so.)

An' so ah tole 'im, "No, this is not as it is now. If yo' will give me a of-fahin' ah will tell yo' wha' tuh do tha' yo' an' thuh woman will be tuhgethah as long as yuh wan' tuh at all times." He say, "If yo' do tha', ah'll pay anythin' yo' chahge. Ah don' have much money now but ah have a ring." He have a ole di-mon' ring on, it was about three karat, fo' [four] karat. Ah don' know wha' thuh karats in thuh rings be. Ah says, "Well, uh wha' would yo' pay fo' this?" He say, "Anythin' yo' chahge." Ah said, "Will \$217 be too much?" He said, "No sir, if ah have thuh woman." Ah said, "Yo' will have thuh woman." [All laugh.] Yo' see? So ah say, "Yo' come an' bring me a paht o' this." He say, "How much could ah give yo' now?" Ah say, "Wha' do yo' have?" He open his wallet an' he looked in his wallet then he wen' in this li'le pocket up heah, he pull it out, he fin-ly count it up. He had \$86. Ah says, "Well, now yo' make this \$111. An' yo' go an' bring me these three thin's. Ah wan' yo' tuh go wheah yo' live, if yo' got sugah in thuh house bring me a teaspoonful o' sugah, a small jah o' honey. An' a leaf from a fig tree. This is all ah want yo' tuh bring me - wit thuh \$111. Yes. An' ah give yo' thuh woman if tha' wha' yo' wan'."

(Um hum.)

So tha's whut ah did. But ah tell yuh a paht o' wha' ah did tuh this. Ah wrote thuh woman name on thuh fig leaf. Yo' know thuh fig tree's thuh mos' im-po'tan' [important not impotent] tree. It is thuh only tree tha' beahs thuh fruit befo' it has thuh leaves.

(Oh.)

Did yo' know tha'?

(No, I didn't know that.)

Well, yo' watch this when yo' see it ag'in. Thuh fig tree is thuh only tree tha' beahs thuh fruit befo' it puts on thuh leaves. Now, theah is a reason, they tell me, about this. If yo' remembah, our Lawd an' Saviour Jesus Christ, one day was uh, hungry on a journey an' he went tuh thuh fig tree tuh reach in tuh see if he could fin' a fig tuh eat. Jis' a lonely fig. An' theah wasn't any figs on this tree. So he cursed thuh fig tree. So now, if yo' or ah should go tuh a fig tree, we would not have tuh feel, we will know tha' it have all leaves at a cert'in time but thuh fruit is already theah, becuz it put thuh fruit up firs' - yo'

can see thuh fruit befo' yo' see thuh leaves.

(Um hum.)

Watch this.

(Um hum.)

Investigate this.

(Yes.)

Ah wan' yo' tuh do, take a li'le time an' investigate evahthin' we talked about. Becuz fo' this reason. Yo' have truth. Yo' have truth tha' yo' can use.

(Um hum.)

Truth tha' othah people will see, as some thin's ah might say they would try.

(Um hum.)

Now fo' thuh full fo'mula. We tole yo' we wrote thuh girl's name on thuh fig leaf. Tha' is true. We use thuh sugah, an' this we have this man tuh take it tuh ant bed. We let this stay fo' cert'in numbah o' days. An' aftah then he takes, see thuh ant in eatin' thuh sugah off thuh leaf will also eat thuh name. But right aroun' thuh bed yo' will see it pile up. So he goes an' gets this dus'. He put it in a glass containah an' he screw thuh top on it real tight. An' he buried it upside down in thuh path so he can walk ovah it. All his walkin', mos'ly sometime durin' thuh day, he'll walk ovah it. Fo' thuh firs' nine day he'll walk ovah it evah day. Aftah then he walk ovah it occasion'ly. It's all right, got it upside down.

(I see.)

An' thuh woman would do jis' like he tell her tuh do.

(I see.)

He [she?] become like a chile.

(I see.)

Obedient, permissive. An' he himself will become mo' prospahous becuz he'll be at mo' ease when he's workin' [won't worry about some other man being with his woman or wife].

(There's one thing before I forget it. You mentioned *glory water*.)

Um hum.

(Do you make your own, what is...?)

Glory watah, ah do not make thuh whole *glory watah*. Ah get a cert'in numbah o' drops o' oil. An' a concentrated watah. An' ah keep it. An' then this, ah use, uh, sage. Sage is a wondahful thin'. Sage is a wondahful thin'. Sage does many thin's fo' yuh body, fo' yuh min', an' especia'ly when yo're in trouble, or about tuh be involved in some types o' trouble.

(Well I think we, wha...are we getting near the end of that?)

CUBBY It's about maybe three minutes.

(Now what side is this? The third side for the day?)

CUBBY Yes.

(Good. Now, well I think we'll close up then. We can always see this man I hope, again I hope. But we would be...)

PROPHET We have tuh let Mr. Cubby contac' me. Ah think ah give him telephone numbah.

(Well, he'll stay in contact...)

CUBBY [says something unclear.]

PROPHET Yo' have a telephone numbah? [It was through a switchboard.]

(Yes. Yes. He'll stay in contact with you.)

[To] fin' where ah be, if ah'm not heah. Wherevah ah be this lady will know. Then she will info'm me tha' some ? an' ah'll make mahself available tuh yo'.

(Well, I'll tell you. If you should find any more letters, interesting letters - this one we have now I think is very good, it's rather special.)

Mum huh.

(And I will bring, we'll bring the copy around to show, just to show you how it will look reproduced. You see what I mean?)

Um hum.

(Now, I've had these two different, these two special experiences here. One is, I actually saw a patient, a genuine patient.) [Arranged perhaps, but still a patient.]

Yes.

(A *doctor* interviewing him.)

Yes.

(And we actually have a letter that he has received from a client[!]. In addition to these other things, I think that the two interviews so far have been marvelous.)

CUBBY Oh yes!

(That's my opinion...I spent the whole morning working over what you did before. I would have gotten through half of the first, first, first...)

CUBBY Side.

(Side.) [I must have been tired!]

PROPHET Ah hope tha' it was uh...

(I thought it was very good.)

Thank you.

(You see, I have to transcribe it. I write under difficulty with my hands this way.) [I was wearing a Dermaglove at least on the right hand.]

Um hum.

(I want to get everything as near perfect as possible.)

Um hum.

(Get the truth. Be sure I get the right words in there, you see?)

This is thuh impo'tan' paht about mah convahsation wit yo'.

(That's right.)

On this pacticulah thin'. Becuz yo' see, Sa'heed is 61 yeah ole now. Be 62, October 27th, 1970. An' as thuh time go ah have already been tole tha' in this life span tha' ah would not...[Pause in tape and end of interview two.]

THIRD INTERVIEW IN THIRD DIFFERENT HOUSE

[As usual we begin our third interview at a new meeting place, our third, but comments within the text and memory will show that interview 3 started at the wrong time, on a hot day, facing a very noisy street. Mr. Cubby and I while sitting on the front porch fighting off flies could see and hear three young men inside who would certainly remain, if not in the interviewing room, at least a few feet away through an open door. Even before the delayed Prophet arrived Mr. Cubby and I had decided to transfer the interview to his home if possible.]

HYATT This is July 11, 1970, I am interviewing the Prophet at the home of Mr. Clarence Cubby, Saturday morning.

PROPHET At this time ah am to say what we call devotion service. So we read a scripture, we burn incense. [He uses 3 colors of incense. We see pink and green but not the purple in accordance with his principle of always withholding a part of the necessary information. He lights pink incense on a clam shell. This latter has a deep furrow cut on the underside to deepen the blessing.] This we believe has a special meanin' tuh this home, an' we're askin' in ouh convahsation tha' thuh home be blessed. An' whutevah yo' an' ah should do or discuss will have meanin' fo' othah people, tha' they too will be blest. An' ah also wan' tuh

wash mah han's from thuh othah thin's ah have done since thuh time ah saw yo' las'. So ah will read now a po'tion of thuh 27th Psalm: *The Lord is my light an' my salvation; whom shall I fear?* [The Prophet says to Mr. Cubby, "Ah cannot see." I say to Mr. Cubby, "Read it for him." They both read to the end.] Then the Prophet says: "All o' these thin's tha' we [healers] talk about in thuh word o' Hoodoo, Voodoo, an' Witchcraf' is built roun' thuh Bible tuh keep [actually to make] it a religious cer'mony.

PROPHET Yo' are intahrested in completin' yuh work, yo' have questions tuh ask. It seems to be very deep. Ah am willin' tuh answah thuh question if ah can, or if Abadulah [chants] he say tuh me it is all right tuh answah, ah answah thuh question. The'ah some questions ah cannot answah, even though ah know thuh answah ah could not give direct answah. [The incomplete answer is the escape route for all professional hoodoo persons, fortunetellers and most politicians. The Prophet is a master of this device.]

HYATT Well, what is the problem? Why can you not give a direct answer? I mean is it a secret of some sort?

PROPHET It is a secret because in thuh time of ancient Egyp' an' Jahrulsalahm an' thuh Holy City of Mecca, the oracles [people here rather than statement]. These people are suppose tuh have big min' [minds] tuh undahstan', tuh heah an' see wit innah eye. An' they did not write anythin' in books, so thuh thin' we learn o' great secret is han' down from mout' tuh eah. An' we take oath 'bout certain thin' but we do not repeat, but we will use fo' thuh ben'fit of mahnkin' if it be in our powah.

[The preceding claim to secret knowledge and wisdom handed down from the ancients by word of mouth to a chosen few is both ancient and false. But to pretend that an organized group of dedicated men used this sacred material for the benefit of mankind was a little too much. Remember, the day was hot and had started badly.]

HYATT I see. I see. I see. A moment ago you were saying these people [hoodoo and root doctors] travel round from one place to the other, you can't get them into a union. In other words there is no union of...They don't belong. Each fellow works on his own. Isn't that [true]..?

PROPHET Tha' is true an' they 'ave a spirit of selfishness. He [I] mean they can only do thin', if he can do anoththin' at all, fo' person'l gain. He have not thuh group, ah mean thuh human group in min'. [He changes small group hoodoo doctors to human group!] When we speak of thuh human group we mean thuh mahnkin', period! Yo' see it, so we say, he have a gimmick. He move from one place tuh another. [By changing *healers* to all mankind he is now ready to accuse anyone.] He may be a preachah, he may be a teachah, he could be a writah. [But these 3 do not claim a secret knowledge or ancient wisdom!] But they spread thuh same type o' propoganday an' they leave [behind them] thuh same brand of hurt, tha' have been lef' fo' yeahs an' yeahs on othah people.

How, lak [like] it is wit me, ah do not need tuh talk loud now. It's calulated, undahstood, that ah would entah room where ah stayed foah [4 or for] days wit'out food or watah an' ah've ate three times since seven o'clock this mawnin' an' still a li'le hungry [fasting was an ordeal for him]. Becuz ah says, ah could not do dis thin', unless ah was able tuh get this person min' [mind] tuh believe tha' Gawd was able tuh heal 'er. An' as soon as she said tha', if yo' [Prophet] could stay without pain heah in this room, thuh way ah been carr'in' [carrying] on, [she] say yo' must be fo' real. An' then ah read a paht of thuh 17th chaptah of Matthews. Ah took this li'le small chicken not jis' big enough tuh eat yet...Ah cut out his tongue...made a tea. Aftah she drank a li'le tea an' ah anoi'ted her laig wit it, she jumped up an' she walked...She said she wa'

havin' nuratit [neuritis?] in her hip.

An' anoahime ah see sulphah in thuh humahn body ah know tha' somepin is bein' done in thuh fiel' o' witchcraf' again' them. Yo' don't use sulphah fo' people [in cures]. If ah see sugah or honey ah know tha' somepin good be done fo' yo'. But when yo' see sulphah, be cautious how yo' walk, how yo' step.

[I bring up the question of hoodooed people coming to him for healing.]

PROPHET Yo' know it strange thinkin' about these thin's. Tha' is why we always have, nevah do anythin' wit'out ah have a Bible. Ah also always have black cloth. [Mr. Cubby and I will discuss this black cloth at end of interview. It represents] as it was when mahn firs' began. He say evahthin' was dahk tuh 'im. An' li'le by li'le it began tuh lighten up. Mahn began to undahstan'. An' yo' see we keep movin' it, becuz we fin' tha' mahn is shiftin'. [Amazing! Our Prophet has usurped the roles of the 3 Fates, he being the recorder and controller of history if not its maker, and therefore my last *doctor* returns to my first *doctor* who calls himself the *Black Jesus* (v.2, p.939, line 51).]

HYATT When you are healing, do you keep doing that, what you're doing now?

PROPHET If ah had a chance ah'd put thuh clot' some pahts of thuh body, some pahts of thuh face. We keep it neah us at all times. These thin's we keep [near us] at all times. [These 3 things are Bible, cloth, and *seal* he wears about his neck.] Ah seen sev'ral o' them [seals]. Ah take seal No.13...diggin' [treasure] from thuh eahth [earth]. But we don' need richness, Doctah. Our richness comes when we he'p a lotta people an' give them satisfaction. Heal theah bodies. Make theah home more prospahous. Make their envahonment mo' conducive tuh peaceful living.

PROPHET Ah taught awhile whut dey call *read fortune*. Evahone can do this, but he hafta [have to] be in such a way tha' he can interpetate [interpret] thuh vibration. When ah come in contact wit person, ah give them somepin, maybe a spoon or anythin' of metal. Ah let 'em hold it awhile, while ah write thuh name, thuh date of birth. Aftah they han' it back tuh me, then through this spoon or whutevah ah give them tuh hol', yo' [patient] gonna think back. As soon as yo' look back li'le thin' tha' happen in yuh life yo' will goin' begin tuh reg'stah [vibrations]. [All this palaver is leading up to having my mind read. I am not very good at this sort of thing, pretense or acting.]

Lak ah say tuh yuh, lak if yo' remembah an' it was 1937 [33 years ago] yo' had a big meeting, an' yo' had thuh desiah tuh get up an' make a speech [I never had that desire in my life!]. But yo' jis' didn't get thuh courage tuh get up an' make tha' speech. *Doctah* Hyatt, think about it.

(Yes, uhm hum.)

Jis' think about it. Go ovah yuh min' [mind]. Count thuh yeahs, ah wanna know. Ah wusn't theah. Yo' was at a meetin' an' yo' wanted tuh make a cert'in type of speech. Yo' wanted tuh say somepin but yo' didn't get up an' say it. Fo' some reason yo' jis' held back. Think about it, '37, 1937. Tha's whut ah heah right now.

[Then I had a surprise, reading my words 7 years later.] Something's interfering with my thoughts! Now, what could that be? Whe're my vibrations? Well, uh...'37?" [The great showman came back brilliantly! For the first time I learn he did not like our changing interview places.]

PROPHET Yes, here's what happen.

HYATT Yes. [Did I get a surprise! His own vibrations!]

PROPHET Aftah yo' were disturbed when yo' came ovah on 18th Avenue [this morning], an' yo' had made [up] yore min' [mind] an' yo' jis' was not suah [sure] whethah or not we'd [he would] be agree'ble [to transferring the interview to Mr. Cubby's home]. But we try tuh make it now. It's much bettah. It's much mo'

comfor'ble [here at the Cubby home]. An' uh, we don't have thuh same type of noise. [This man is a clever showman.] We still have noise but of a different kind. [He fails to mention the 3 intruders and the flies.] Even so, ah did not think of this [affront] but whut is happenin' now. Yo' will begin in a few minutes tuh relax! [You would think I had been in a trance!]

PROPHET Yo' keep expectin' someone tuh come. No one is comin'. Tha' yo' invited them. [I or Mr. Cubby or both invited whom to the Cubby home?] Ah have not [invited them] because ah wasn't heah befo'.

HYATT No, no, no, we haven't. [Actually I did not know what he was talking about.]

PROPHET Ah still am intahrested tuh fin' out an' wheah, whut this meetin' [in 1937] yo' was at. It could've been a church bo'd meetin'. But it was somepin yo' had in min' tuh say but yo' didn't. Yo' wouldn't get up an' speak out. In latah yeahs this kin' of work, yo' ? yo'self yo' coulda he'p [helped] some people if yo' had spoke out at tha' time. [Another little veiled criticism of me. He actually believes what the vibrations said about 1937!] Think about it, yo' may tell me latah on down thuh line. It may come tuh yuh.

HYATT Before I forget it I wanted to ask you about students, that you sometimes took a student.

PROPHET Ah teach them [to] interpretate vibrations. An' ah will tell yo' then. All right, yo' have touch of mah han'. Right? [He touches my hand.] Now, yo' don' havetah [have to] ask me about tha'. When yo' have a unusual feelin'. Yo' said [say] it tuh thuh person tha' yo' are teachin', "Whut do yuh rel-lah [really] feel?" Do yo' feel thuh phys'cal feelin' or is it a spir'tual thin' tha' yo' feel wit'in? Tha' yo' cannot explain. Then ah know this person is a bo'n [born] readah. [Student is given letters and numbers.] So A is one, fo' mahn, B is two fo' womahn an' mahn. Yo' see it? An' C is intahpatation [interpretation] of thuh feelin' tha' yo' have. An' this mean tha' yo' feel tha' this mahn when he fin' [finds] 3 li'le pricks comin' tuh thuh min' [mind], this mahn is havin' domestic problem. Yo' haftah [have to] put thuh comb'nation tuh thah math'matic'ly an' a'ph'betic'ly in ordah tuh get a undahstandin' of whut's goin' on. This is not ezakly [easy?] because we take uh loose pins, we take needles, we take othah li'le thin's, a file. An' we make this feelin' come...an' then yo' answer...thuh A-B-C of yore life. Yo' see uh, this is thuh third time yo' seen thuh same thin'. [He shows me something and I say, "That's right." What had I seen 3 times? The black cloth?] Yo' have domestic problem yuhself, long time ago. [His guess would have been right 99 times out of 100, but I nevah had a domestic problem in my life! This time I do not answer "No," I merely say, "Ummm."] Not very long, but it's longah den yo' know. It's not yestahday but it's few yeahs back, yo' have domestic problem. [Again I answer "Uhhmm." Watch him carefully.] Yo' was considahin' somepin, gettin' in wit some group of people, like a su'roundin' of sadness - not ezakly sadness. If ah may explain it in bet-tah words. Let me look heah an' see. [Long pause.] Oh yeah. Who was this? Res' home. Whut about res' home?

(Rest home?)

Res' home. Yo' have A-B-C. [He's reading my vibrations!]

(Yes.)

Now it A, it's B.

(Um hum.)

Now it's C, it's domestic.

(Um hum.)

An' condition. An' it seem tha' yo' decide, say, "Well, let's go heah an' res' awhile...Ah jis' touch yuh han'." [He touches my hand for more information.]

PROPHET Doctah Hyatt, will yo' please tell me somepin about this? Did yuh have plans in min'? Is it someone in a res' home? Friend? Sister? Wife? Close relative?

HYATT Myself.

PROPHET Re'lly? Ah mean Doctah, yo' know yo', uh, ah'm not uh, Gawd!

HYATT No.

PROPHET Ah am jis' plain Sarheed.

[He wants and needs an *out*. I now give it to him.] (Well, I tell you before my wife died, we were trying to find a nursing home.)

PROPHET This is uh somepin like a res' home, is it [not] Mr. Cubby? [Mr. Cubby does not answer but I do.]

Yes, Yes.

PROPHET Ooooh! [Sarheed laughs, is pleased, has an *out*!] Doctah Hyatt, will yo' [now] believe tha' Sarheed can undahstan' an' heah thuh feelin' when ah touch yuh han'? [He touches my hand again, perhaps to stop the vibrations! To add to his triumph I add (That's right.) A final word about vibrations:] An' in mah min' ah seek thuh paht of thuh body tha' is givin' thuh trouble. An' as soon as thuh vibration tells me, say it's in his uppah ches', then ah put mah han' theah. Ah don't feel all ovah thuh body.

HYATT What part of the body is the vibration coming from?

PROPHET From thuh min'. It's mos' of thuh time, thuh mos' people who give vibration becuz we dwell so much on thuh hahrt [heart]. Yo' know thuh hahrt is paht of thuh lef' side. [You may recall in the Teacher's interview, all psychic sensations or appearances came from her right side, v.5, p.4594, line 37.] An' thuh mos' strong vibration came from up heah in this paht of thuh haid. [I say, "On the left-hand side."] Right ovah heah - see heah, neah thuh temple?

HYATT Please note, Mr. Cubby, that the Sarheed is wearing his orange - what do you call it, turban? You did call it a "seeing hat" once, didn't you?

PROPHET Ah see wit this hat on, ah see an' heah...tell me tha' when ah have thuh hat on, he [Abadoola] will block out all othah thin' from mah min' 'cept bus'ness...will be successful fo' whoevah ah do it fo'. He said it would be no holes in mah life though they [holes] be in gahments an' in cloth. Yah see, tha's thuh way my life, yo' know, Doctah? [Sarheed laughs.] Some secret areas. [He shows us a cloth with holes in it. We now describe the Prophet's sacred scarf. Later Mr. Cubby and I when alone will talk about it.]

HYATT Mr. Cubby, here you hold that cloth. Can you straighten it out? [It is straightened out.] It's a square piece of [Sarheed says, "Black silk. Yo'll fin' tha' it got 3 holes. Can only see one at a time."] Very small mesh. It's about 2 feet and 3 feet, two by three. It has 3 holes in it. The Prophet has showed you two. Different size holes. And all the time that you [Prophet] are working, you are folding this over, in and out among your fingers of both hands. And occasionally you tie knots. You don't actually tie them, you more or less half-tie it and then you untie it. And do you manipulate this all the time you are reading vibrations?

PROPHET AH AM DOIN' THUH SAME THIN' YO' ARE DOIN', MAH DOCTAH.

HYATT WHAT'S THIS?

PROPHET AH AM RECORDIN' OUR CONVERSATION! AN' AH RUN IT BACK TUH YUH JIS' AS YO' RUN ON YO' TAPE.

HYATT GOOD! GOOD!

PROPHET [Laughs.] Tha's whut ah'm doin', ah'm recordin'.

HYATT That's wonderful! [Prophet laughs again.]

PROPHET Yo' didn' know this, did jah? [He is delighted.] Yo' see, a min' [mind] have tuh know how it work.

HYATT Look at the modern computer. They say, well, how can God remember all these people. [Hyatt laughs.] Look at what this [the Prophet's] computer remembers. This computer remembers everything you put in there. It will remember for a thousand years. The mind's a computer. Just think what the mind of God is? So we are just beginning to understand what's going on. [The Prophet, being a practical man, is not impressed by my vision of continuing discovery and history!]

PROPHET Um hum. Yo' see ah have tuh put it down, because as soon as ah go an' make mah repo't - listen whut ah say cahfah'ly [carefully]. Thuh report will be made tuh an' organahzation. We will abdo? [Abdoola?] meet in the month of Ramadan...thuh people staht pilgriges [pilgrimages] tuhward thuh holy city of Mecca. Ah will not go. But befo' this time ah will meet wit some of mah people an' they will wanna know whut ah did ovah heah. An' they will an'lyze [our] convahsation [on the sacred cloth!] whethah it was good or bad. [Hyatt says, "Good."] Or whethah ah was se'fish [selfish] or tryin' tuh get some out of gain or pers'nal [aggrandizement] yo' know. Ah want yuh tuh say, if yo' should evah read or heah me speak on thuh aiah [air]. AN' AH SAY THA' AH AM WARKIEE SARHEED, THUH VOICE OF TRUTH, HEALAH AN' MIR'CAL WORKAH, FROM AKIRA, AFRICA. AH WANT ALL OF THOSE FROM MAH COUNTRY UNDAH THUH SOUND OF MAH VOICE.

PROPHET This will cause me tuh be happy becuz they will know tha' ah have not done anahthin' but good fo' us, fo' them, an' fo' all mahnkin' wheahevah we met them. An' we are so glad tha' yo' have thuh spir't tha' yo' have. Vibration, yuh pers'nal vibration, Mistah Doctah Mid'ton Hyatt, if ah may use yuh propah name. Yuh vibration is veyh good. Yo've a deep [long drawn out d-e-e-e-p] feelin' fo' 'umanity. Period! Yo' wan' othah people tuh prospah by thuh mistakes tha' some o' those *othah people* made in yeahs past.

HYATT [Interrupts for annotation.] Before I forget, notice again, Mr. Cubby, that this silk cloth he has, he weaves it in and out around his fingers. Look, it goes one finger, then it goes every other finger, then he goes back and weaves it the other way. CUBBY Um hum. HYATT In other words it's like weaving cloth, a loom. It's weaving isn't it?

PROPHET Tha's true. HYATT Are you weaving, are you weaving a person's fortune? PROPHET No, it's not exactly a fo'tune. It is a reco'din' of ouh convahsation. [Prophet laughs. He had told me this before. I was not trying to trap him into another answer, because he could probably be doing several things with the same object or ceremony.]

HYATT In your younger life, at the beginning of your work, did you have other methods of telling a fortune? [Yes he had, but cards almost made him a gambler and the crystal ball did not interest him. He took up vibrations. He speaks about the "this great ALL MIN' IN ALMIGHTY GAWD and THUH UNIVAHSAL MIN' O' ALMIGHTY GAWD. Then, "When yo' feel tha' yuh han' has been blessed, then yo' can go an' do whut yo' wanna do."]

HYATT Well now, what about these books that they sell, these witchcraft books? Are they any good for learning?

PROPHET They don' give any fo'mulah, Doctah. They give yo' good readin'. They always refah back tuh thuh Bible, even tuh thuh Koran. An' they 'ave thuh Tablets which is thuh Jewish Bible. An' uh, they all refah yo' back tuh diffrun' books. An' thuh main thin' about it, ah cannot say it would he'p [help] some people. But yo' don' learn any secrets, becuz they don' put 'em in thuh book.

HYATT Just a moment. What do you call that in your hand?

PROPHET This they call thuh *mystic pindulem* [pendulum]. We ask questions.

HYATT Hold that over so I can describe it before you tell me about it. This is very interesting, it looks like a plumb line. It's a chain about a foot long, small mesh chain. The plumb is white, and it looks plastic. Now you read my

mind or I read your mind! You're coming back to something I was going to ask you. Have you ever heard of a *Jack*?

PROPHET Not exakly. Yo' explain tuh me, please.

HYATT A *Jack* is, they're various varieties, but it's usually something that swings back and forth. It tells you *yes* or *no*. It swings away from you and back to you, or it swings across in front of you. When it swings around in a circle it is called *to charnel* or *channelling the world*.

PROPHET Now lemme explain how this works. [Demonstrates.]

HYATT Let me get this. If it means *yes*, it will go out from you and back to you; if it means *no*, it will go back and forth across your front. Out and back to you is called "north and south; back and forth across your body is called "east and west." [As the reader can see, these two movements of the pendulum or *Jack*, make the sign of the cross. For the *Jack*, see THE "JACK-BALL" MAN, pp.1593-1599, and MOJOH EXPERT, pp.1247-1268, both in volume 2.]

[A final word about *Jack*, who happens to be your alter ego, a self that usually does what you want or command. When *Jack* swings in a circle, this is called "Channel de World," it being of course the modern round world. But *Jack*, by whatever name or design, also channels the ancient world when he swings east and west or north and south, or away from and back to you, or across you parallel to your front. In this latter case, *Jack* is swinging to the 4 sides of the ancient world, usually in *HOODOO* called the 4 corners of the earth (*Revelation of St. John the Divine* 7:1). How old is this swinging devise anyhow?]

[Suddenly we are surprised by a strange sound!]

CUBBY The man decided to cut the lawn. [Those pictures at end of volume 3 show you the "lawn."]

HYATT Hoodooed again! How long is he going to be out there?

CUBBY About five minutes.

HYATT Let us just cut it [recorder] off for about 5 minutes...You became acquainted with some of these superstitions?)

PROPHET Ah saw 'em in what they call, a li'le place they call Baton Rouge [capital of the State of Louisiana and seat of Louisiana State University, on the east side bluffs of the Mississippi River, 78 miles up-river from New Orleans. The place is scarcely little today, 1977].

HYATT Tell me about the ceremony you saw there.

PROPHET We saw the one of *The Los' [Lost] Angel*. This was a cer'mony by people who deal in witchcraft an' voodoo work. These thin's are always held in, neah a cem'tery. They do not hol' 'em in thuh home. They have one where... [Hoodooed again! Low talking on tape! Can hear something about numbers coming up: "You's Sa'heed" (was this group in or near a cemetery asking for his help? He replies) "Ah'm no Gawd. Ah don' know whut thuh dogs gonna do 'cuz dog is liable to fall in his track an' die...Ah don' know whut he's gonna do."] [We do know the Prophet gave numbers, see letter at end of volume 3, but they may have been for something else. For a graveyard rite with a group of persons involved, see *later* interview by Miss Jones regarding Professor Pickens.]

HYATT Have you ever had anyone come to you with a problem like someone was killed and want you to find the killer?

PROPHET We say take a bundle of foddah. Yo' undahstan' whut foddah is, is thuh leaf from thuh corn [maize]. They put [it] in a li'le small packet [or bundle] an' throw it in thuh watah. An' they say thuh direction this go would indicate thuh direction tha' this person has gone, that has committed this crime. Thuh direction thuh foddah floats is thuh direction thuh killah took. [This water rite sounds more like one to recover a drown body.] Write his name on 3 things; a spoon, a knife, an' ah axe hammah thuh bes' yuh can - thuh name need

not show cleahly. Take these 3 articles tuh a gum tree. Put these 3 things high on thuh sout' side o' thuh tree, if he's travelin' nawth [north]. Thuh foddah tol' yuh thuh direction. [Complete details as usual are not given.]

So now yo' got tuh make a terrible decision heah. Yo' say [to yourself] ah cannot bring back thuh daid, why should ah hahm thuh livin'...An' if ah see this person gonna hurt someone else, then ah quickly will bring him back, if they can pay fo' it. Ah don' bring him back fo' fun Doctah. [Laughs]...Ah say, "If yo' got tuh 'ave, yo' think yo' get revenge this way, whut is it wo'th tuh yuh?" Ah say, "Well, this will cost yo' maybe \$713.13," an ah staht off wit \$313.13. When thuh person had been returned, then ah will welcome thuh res', thuh bes' yuh kin pay. Tha' is nuthin, tha' is not happun tuh thuh decease'. It's only his relatives. They want revenge. But thuh only reason, thuh only free case ah evah did this wus becuz we see tha' this person had attitude in min', if he continue tuh run on he would hurt othah people. So he put yuh in a protective place [you had to protect other people]. Some people need medical care, they don' need be in a pen'ten'ry [penitentiary]. But if thuh police [don't] capture 'em, they li'ble tuh go out an' kill two or three othah people, innocent people.

HYATT Did you ever hear that sometimes they do something to the murdered body to bring back the killer?

PROPHET Yes, mahn tole me 'bout they bur' thuh body face down wit thuh person [killer's] name on some silk hanky at his mouth. Ah nevah tried it.

[The Prophet now describes the "mad-dog spell," something I had never heard before.]

PROPHET This boy's [man's] cousin ast me if ah could do somepin 'bout it. He [her cousin] was gonna kill his wife an' he was runnin' lookin' fo' Hattie [his wife's] sistah. Ah could please get him so thuh police could catch him. She'd [man's] cousin give anythin'. So ah didn't charge her much, Doctah, ah was too upset. Ah heard thuh [wife's] story. It was so sad. She said, "All ah merely wanted tuh do was jis' go tuh thuh church an' heah thuh preachah preach. She'd [she had] come back an' cook an' feed thuh two children an' her husban'. An' this mawnin' he get up an' kill 'er becuz she say she wus goin' tuh church bah [by] all means. Then he say he gonna kill huh sistah. Now ah said, "This mahn is somepin wrong wit him." So shore 'nuff he did 'ave this *spell of thuh mad dawg*.

PROPHET See, he had thuh *spell of a mad dawg* on him, jis' becuz he had mis-used anothah man in thuh *logwood*. Yo' know *logwood* where they cut logs. They cut logs tuh haul 'em out an' make lumbah. He had hahmed thuh othah mahn, tha' man' feelin' in thuh woods. An' thuh mahn wus not brave enough or didn't have thuh courage enough tuh kill 'im. So he [the harmed man] get thuh *spell o' thuh mad dawg* put on 'im. Make somebody else kill 'im. [The victim went to a root doctor or hoodoo to have the *mad-dog spell* cast.] Yo' see, when mad dog went bah [by] yuh house, yuh don't have tuh shoot him. Yo' hollah out thuh do, say [yell], "Tha's a mad dawg."

CUBBY Suddenly speaks and agrees, "RIGHT!"

PROPHET Somebody else go out, hollah, say, "Tha's a mad dawg!" He don' go two block or three block [squares] til' somebody shoot him down. So thuh mahn [killer] had thuh mad dog spell on him. So aftah ah seen this ah said, "Ah ain't gonna do nothin' 'til ah ketch 'im firs'." Then ah catch 'im through this ah tell yuh, wit this axe hammah, thuh knife an' gum tree an' othah thin's tha' ah mentioned.

PROPHET Bennetsville, Sut Cā'ina, 'bout 40 miles from Dillon. Then it's not far from Florence. This is thuh home of thuh man they call the *Great Gamb-lah*. Charlie Slothahs [Smothers?] thuh great root doctah [near Dillon] made

thuh richest man in Florence, Sut Cā'lina, Goat Brown. Yuh nevah heard of Charlie S., did yuh? [No, I never did.] Charlie not so well. He's an ole mahn.

HYATT YOU WERE DESIGNING THAT WITH YOUR CLOTH AROUND YOUR FINGERS!

PROPHET YES, YES. WHAT AH CALL 'IS NAME. AH WANNA SEE IF AH CAN TRY AN' BRING 'EM UP! Yo' see? [Thank Heavens! At this point neither elderly man knocked on the door nor squeaky voice was heard. That traffic outside, only 15 feet away would have frightened any spirit. But the Prophet did give me elaborate directions for finding Charlie S's home out in the country.]

PROPHET Charlie S. was thuh mahn tha' showed me about this devil shoestring. Yo' see thuh devil shoestring, a snake won't bite yo' in thuh fores'. It keeps 'em away. Ah didn' b'lieve it at first. Now, ah tell yuh whut ah didn't do, Doctah. Ah didn't go out theah an' investigate tuh exten' tha' ah done got me a lotta snakes an' step on a rattlin' snake bed. This is down 'round Green Co't Springs, what they call Sand? Ridge. This is in Florida. Ah know theah was snakes theah in 1934. So tha' ah know anothah thin', ah tried on dawgs. Yo' have this devil shoestring, yo' take a small piece an' yo' chew it, spit a li'l'e juice in yuh han' [he spits], wipe it on yuh face, on yuh hair an' on yuh clo's [clothes] an' go bah [by] thuh bahdest dog. He'll bahk but he is not gonna bite yuh.

HYATT Was Brown in South Carolina some place?

CUBBY Tampa [Florida]. Yes, that's...

PROPHET Ah said Goat Brown.

CUBBY Right.

[Did Goat Brown become such a well-known successful gambler that other gamblers were using his name?]

HYATT How long ago has this been that he made all this money?

PROPHET Through thuh yeahs in thuh early '30's, when theah wasn't much money tuh spend. When they paid off thuh bonus in 1937. An' las' time ah saw him... in Sut Ca'lina in tobacco season an' they was havin' wha' they call *skin game*... he was a steady winnah. People would come from miles aroun'...othah gamblahs woul' come tuh test 'im. [Prophet laughs] "Aren't people silly sometime?"

HYATT It's certainly very foolish, at least.

PROPHET [Laughs.] Charlie Smothahs was thuh *Doctah* tha' suppose tuh giv'n Goat thuh *han'* [for gambling]. Through this *han'*, Goat Brown, thuh gamblah, made he [himself] an' Charlie both famous-like. [Charlie sold more *hands* at greater prices! We return to *Roots*.] An' thuh secret of it is how yo' dig it. This is whut Charlie Smothahs taught me, how to dig it. Yo' start tuh diggin' in Sept-embah. Yo' kin also weigh these thin's, if yo' don' undahstan' 'erbs. Yo' have tuh weight them becuz if yuh don', yo' may not get some tha' has any powah tuh it. Yo' have tuh learn bah handlin' diffrent 'erbs tuh fin' thuh weight. This pahiculah thin' tha' yo' can not always explain becuz it come from yuh pers'nal feelin' o' thuh thing. Ah may put it heah an' feel one thin' - see how ah got thuh fingahs there?

HYATT Yes.

PROPHET Then ah may put them heah an' ah feel anothah thin'.

HYATT Different, different, on a different...

PROPHET Vibration.

HYATT On the different parts of the root?

PROPHET Right. Right. Right.

HYATT All roots, every root, do you have to dig it at the certain time, special time, or just certain roots? [There is a considerable amount of palaver about roots, but the Prophet is not exactly a root man.] Any particular time of the day [for digging].

PROPHET No, anythin' tha' yo' are doin' fo' good or ben'fic'al tuh thuh human race should be staht befo' 12 o'clock [noon. This time and purpose to rise with the sun is well-known in general folklore].

[We reach Adam-and-Eve, one of the best-known roots, sometimes mistakenly called Eve-and-Adam - see Nos.10609-10630 in this volume 5 and elsewhere.]

PROPHET This is thuh thin' ah do not undahstan', tha' there's a Adam on it an' there's a Eve on it, but Eve is always largah than Adam. [Surely the Prop-
het could have thought of pregnancy or Eve may have been a big eater.] Some give diffrent reason. Some say becuz Gawd gave Adam thuh men o' thuh earth an' Eve came by an' tole 'bout this apple. Tha's *bull!* Yo' know whut ah mean. So it mebbe [may be] has a barin' [bearing] on mahn's min' [mind], of alumnus [ac-
cumulation] o' his thinkin' [through the years] when it come tuh womahn.

HYATT What do they look like?

PROPHET Well, this one look like, yo' seen thuh small green peanut...(Yes.) ...when it's real small on the vine...(Yes.)...it looks somepin like tha', excep' it has this li'le ben' [bend], a li'le wrinkle thin'. Yo' use this [Adam-and-Eve] in makin' a han' fo' success. [For Adam-and-Eve see No.1092, p.410; 1708, p.520; 10609-10630, these latter in vol.5, and many places in HOODOO.]

PROPHET We only mentioned three groups of [roots] Doctah. We mentioned thuh Devil Shoestring, Adam-and-Eve, an' *High John* and *John thuh Conkah*.

HYATT What's the difference between *John the Conquer* and *High John*?

PROPHET *High John* some people call 'im *Chewin' John*. Tha's wha' a lotta gam-
blahs use, cuz [cause] tuh bring back good luck. *John thuh Conkah* suppose tuh be thuh boss [root]. This is whut we tell yo' tha' goes wit thuh Irish potato. Ah have seen thuh 'erb itself [*John the Conker*]. In fact ah kept one fo' about 13 or 14 yeah, an' when ah lost it, thin's began tuh fall down fo' me. But ah fix this othah *han'*, like ah tole yo' ah have *han'*, yo' know. Yo' seen it haven't yuh?

HYATT Yes. [Does he mean the MASTER SEAL he wears about his neck, p.4653, line 4f.??]

PROPHET Ah seen it [the secret ingredient, root, in the Master Seal] an' ah wrap it up, yo' see, becuz ah think next 24th [of July, 1970], ah'm not sure whethah 24th or 25th, ah plan tuh go to Kingston, Jamaica. [Laughs.] This is peculiah thin'. But yo' have tuh keep yuh word. Ah am gonna preside ovah thuh meetin' o' thuh las' inaukarated [inauguration], whut yo' call initiated witch-
craf' workah.

HYATT Um hum. [This could mean anything, surely doubt here.]

PROPHET Ah would preside ovah thuh meetin'.

HYATT Um hum.

PROPHET This will be a strange experience fo' me, but they have ask me tuh come, an' always we try tuh promote good relation between thuh two or three country tha' we are always in: Jamaica, Unnidid States an' Ghana. Yo' see? So ah go ovah theah. [He has two paper bags.] Ah show yo' somepin. We always have thuh same thin'. We don' have tuh change evahthin'. Keep all thin's tuhgethah fo' this reason. [He shows me something.]

HYATT This is a *hand*.

PROPHET This is *hand* ah had befo'. But [the reason] ah put 'im in this thin' is becuz - looky heah, yo' have a unahfo'm. See, if ah go ovah theah [to Jama-
ica] wit too diffrent thin', an' thuh people see me in costume [or custom?] they may not let me through. If ah show ah'm equally balance ah can explain.

HYATT I see.

PROPHET Do yah see it?

HYATT Yes, you have two *hands* there.

PROPHET No, it's - yeah, two *han's*. This is wha' we call mah *radar*, mah *radar* fo' protection. If ah come tuh this mahn's doah an' somepin's not right theah, like ah tell yo' 'bout thuh [something]. Yuh remembah? [I answer "No."] Yes, ah did Doctah. Yo' have tuh! Thuh mahn buried a bone [from the graveyard, buried it under his steps].

HYATT Oh yes, that's right.

PROPHET Remember? Ah showed yuh thuh bone.

HYATT Now, what else have you in those bags there?

PROPHET Oh [laughs] ah don' 'ave anythin' but a li'le writin' papah, li'le incant. Ah don't have much o' enythin' ah don' have tuh bring...[I now say something he did not expect, despite his magic equipment.]

HYATT I think we have [about finished the interview]. How about [addressed to Mr. Cubby] taking our photograph before the Prophet leaves? How about it? [Mr. Cubby does not answer.]

HYATT [Answers for Mr. Cubby.] You [to Prophet] want our photographs together?

PROPHET Doctah Hyatt, it'd be a pleasuah tuh see mahself someday standin' beside yo'...

HYATT That'd be fine.

PROPHET ...an' we are workin' in diffrunt ways, but both fo' humahnity.

HYATT That's right...if Mr. Cubby takes our picture together then I want you to take Mr. Cubby and me together.

PROPHET Oh, that's wonderful!

HYATT That's why you get interlocking - that's *gonna* be a triumverate here!

PROPHET Wonderful! Wonderful!

[And so the three of us walk out in front of Mr. Cubby's home and have our pictures taken! For these, as I have said elsewhere, *see* Illustrations in volume 3.]

[Here we start the fifth cassette side of interview 3. The fourth cassette sign is missing or it may be the later material titled INTERVIEW 4.]

PROPHET Wheah we jis' lef' a few minutes ago [much longer than that, the place of noise, flies and the 3 young men], ah have 3 new pennies, yo' know in a jah [jar]. An' ah wish yo'd, Mr. Cubby, if yo' have a minute, yo' have a cah, [would be so kind to git it]. Ask 'er would she please send me this li'le containah wit three new pennies in it? Ah would like to see them mahself. Ah have not looked at 'em this mawnin'. Ah would like fo' Doctah Hyatt tuh see this. Then when ah see this ah'll explain tuh yuh. [He laughs.] It will only take a minute or two, wouldn't it? It it's not too much askin' o' yuh.

HYATT Go right ahead and get it.

CUBBY All right, I'll jis' leave this [recorder?] here. [Mr. Cubby soon returned the woman was not home.]

[The fifth side of the cassettes had little material. One of the cures was new.]

PROPHET If ah am goin' tuh see a sick person an' if ah am walkin' an' stamp mah lef' toe, ah don' go ahmediately tuh this house. Ah'll go somewheah else an' wash mah han's, an' read a Psa'm out o' thuh Bible, befo' ah entah thuh home of thuh person tha's vely ill. If ah stamp thuh right ah know tha' whutevah ah do in this home will be good. [This is an old belief in a new dress.]

I use it [wood from a lightning-struck tree] one time fo' a lady tha' had bad so' [sore] on 'er neck. Use a li'le hawg lawd an' some brown sugah, an' made a kin'a pod of it an' put it on thuh so' [sore] wit piece o' bahk from this lightning-struck tree. Kep' it theah fo' maybe 21 days. Took it off an' thuh so' was still there. Ah jis' fo'got all about this foolishness, went back tuh mah

own rem'dy [and here it is:] Ah got some awl [oil], sulphah an' brown sugah, wrote 91st Psalm on papah, sewed this up in a white cloth an' tied it roun' thuh woman's neck. Nine days aftah then tha' so' put on a scab. Aftah 21 days theah was no real serious hurtin'.

HYATT Is the white cloth necessary?

PROPHET Yes, this is sign o' pureness. [Mr. Cubby mentioning the doodlebug, the Prophet gives me a belief connecting it with witchcraft.] People use tuh believe a lot of thin's 'bout them. If yuh bury 'em undah yuh [another person's] do'step, tha' whutevah yo' was doin' goin' up [jail], tha' yo' was soon lik'ly tuh go down an' away. They put 'em theah wit a wish on 'em tha' he would leave yuh house. Yo' dig 'em [doodlebug] out o' thuh hole, keep turnin' until yuh get him tuh turn toward yuh. Then yuh tell 'im tha' yo' wanna move 'em [someone] an' put it undah thuh house o' [or] thuh steps. Yo' turn his head thuh way yo' wan' thuh people tuh go. Always tell these animals, give them a command.

Ah use thuh toad frog sometime. Yo' know tha' people don' know tha' toad frog got a stone in his head? [As old as Shakespeare at least.] Well this stone will do many thin'. But, if ah have neighbah tha' is runnin' convahsation tha' ah don' like, ah git thuh toad frog. Ah take a sheet o' this writin' papah, ah write thuh name "Bless be thuh Gawd o' Gawds." Ah write thuh name o' thuh person tha' yo' wan' tuh stop talkin' ag'ins' yuh or slandahin' yuh on this papah 9 time. Ah take mah needle, ah sew it up [in the frogs mouth?]. Ah take thuh frog in a brown papah bag tuh deep watah an' ah throw 'im as fah as ah can in thuh watah with the command tha' he take this convahsation away from me, or who-evah ah workin' fo'. An' ah leave the res' tuh Gawd Almighty!

Ah wish yo' could go o' [or] see in this li'le town o' [of] Sebrun? [or] Seeville, Florida. Theah was a mahn theah, ah can use his name freely cuz yah see when mahn owe me money don' pay, Doctah, he don' have no mo' rights really. Ah jis' let 'im live cuz he's a human bein'. Lissen heah, ah wish tha' yo' could talk tuh thuh people tha' have been befo' me. Even lady this mawnin' [the house we left because of conditions and the 3 young men], she, one o' huh sons theah was in trouble [so Mr. Cubby and I were justified in leaving!]. But ah'm gonna get off thuh subjec'. Ah'm gonna stick with B.J.O. [the preceding man who still owed him money].

All right, ah tol' thuh lady tuh bring me huh husban' shoes down tuh a li'le *jip joint*. She did this. Ah wrote a message [on the leather] in thuh shoes. [Prophet laughs. Here are words written in shoe:] *Gawd is a good Gawd, an' he stays in thuh blessin' bus'ness*. Ah said take thuh shoes back tuh thuh house an' set 'em in thuh do' wit thuh heels turnin' outwahd [so that he could soon walk in through the door]. An' when yo' walk in tuhnight, yo' tell yuh husban' [in jail] tuh come on home. This was on Thursday. Ah promised he'd be home Monday befo' thuh sun went down. Sunday night aftah 9 o'clock thuh jailah called 'er tuh come pick 'im up outa the De Lan' jail.

See wha' ah said? Brothah, tha' li'le town was crazy. Heah wha' ah say? From Jacksonville, Delan', othah way [everywhere] yo' can think in tha' vicinity, ah stayed down theah maybe 90 days. An' thuh people were so crowded tha' ah hadda [had to] go out in thuh fores', took a blanket an' went out in thuh woods. An' lay out undah some trees an' get some rest. Lot o' 'em be comin' out theah knockin' on thuh do' [where I lived] an' ah couldn' get any res' theah [in the house], cuz they jis' knowed this mahn was goin' tuh thuh pen'tent'ry. But he didn't go. Yo' know, he still ain't paid me all mah money. He had been a soldier, he had a good bus'ness, whiskey an' beer, wasn't legal, got some money from the gove'ment, an' built this beautiful home. *That created quite a mile of jealousy!*

Doctah, these thin's soun' sissy. But yo' know, yo' open up a po' li'le toad frog head an' take out his big stone, an' then yo' go an' catch a chicken an' put it in thuh chicken head. Then yo' fin' a small what we call a puppy in this paht o' thuh lan', an' yo' cut off thuh chicken head an' cook it wit thuh frog stone in theah an' try tuh make a soup fo' thuh li'le puppy tuh eat. If thuh puppy don't eat it, then yo' shore got tuh fin' somebody gonna eat it in the animal worl'.

HYATT What is that supposed to do?

PROPHET This will guarantee tha' yuh home will not be destroyed by watah o' fiah.

HYATT [One thing we do know about the Prophet, he never tried this rite. There is no stone in the frog's head.]

FOURTH INTERVIEW AND MR. CUBBY'S HOME

HYATT Friday. July 17, 1970. St. Petersburg, Florida. Mr. Cubby, the Prophet and I are here at [home of Mr. Cubby]...

PROPHET I am Prophet Sarheed. Warkiee Sarheed. Healah an' miricle workah... At dis time we will have ouh [our] devotion reading...from thuh 45th chaptah of Isaiah...reads...

HYATT You said you always began with a devotional reading out of the Bible... Does that mean that anyone that comes to you for help, you always begin a devotional reading this way?..

PROPHET Ah always do...[Since] thuh time ah saw yo' las', ah had opportunity tuh talk with Isaac...He is the man that gave me permission...I am allowed this morning tuh reveal tuh yuh seven secret if ah so desiah...Ah've also been advised an' told tuh say...that on this pahticlah work [HOODOO volumes] will be thuh greates' of all thuh work tha' choo have done even though yuh did many thin's good in thuh schools an' fo' thuh schools an' fo' many people. An' it has not yet been feld [felt] duh [the] magnatude of yuh work an' yuh effi't [effort] has not yet been ahpreciated. But, ah have been tol' tha' this wll be...new area in undahstan'in' thuh folklure...[I heard something similar to this from a woman over in Memphis, 30 years before!...]...*BUT I HAVE ALSO BEEN ADVISED TO SAY TUH YO' THA' CHOO TUH TAKE A LI'LE RES'...AH PERSON'LY KNEW THA' CHOO HAVE NOT BEEN DOIN' SO WELL. YO' TOLE ME ABOUT CHURE EYES, AN' YORE HAN'S. YO' SAY THA' THIS CON-DITION KEEP COMIN' BACK...AH AM SU'POSED TUH HAVE SOLUTION THA' WILL HEAL THU' HAN'...AH ALSO HAVE A SOLUTION THA' WILL HE'P THUH EYES TUH THUH EXTENT IT WILL NOT BE NECESSARY TUH HAVE OP'RATION...IT HAS WORKED FO' MANY PEOPLE...SUFFRUN WIT CATAHACTS...AH'M CONFIDEN' THAT IT WOULD WORK FO' YUH. WHEN YO' ARE READY WE ARE READY. IF YUH WANNA RECORD IT, WE HAVE SOME FOHM [form] OF IT WRITTEN OUT SO'LY BECUZ THE'AH [there are] SO MANAH [many] THIN' THA' YAH CANNOT REMEM-BAH, BECUZ NEITHAH OF THESE HAVE COME UP AT ONE PAHTICLAH CASE. WOULD BE DIF-FRUN' TIME FO' DIFFRUN' REASON...*

(Who is Isaac?)

Isaac is mah absolute superiah in thuh Unnided States...Isaac is thuh onah [only] man in thuh Unnided States tha' ah person'ly feel has a superiah knowledge of mah own in duh fiel' of workin' mir'cles...

(OOOHH, I see...)

He lives in no particular place, he moves around. Yes [but when he is home] he lives in Hinton Head Island, in Sout' Ca'lina...off the coast of Beaufort [County]...

Yo' kin have peace or love wit anyone. Yo' read 44th Psalm. Then anoint yuhself wit *glory watah*. Whut is sold in the Unnided States is an imatation.

This is made exclusively in Africa an' China. This is used with rain water, brown sugah, honey an' what they call *balm* - yo' prob'ly read about it many times in thuh Bible. Yo' anoint yo'self 2 time a day wit thuh *glory watah*. Aftah 9 days yuh wish will be granted. Formula No.2, if yo' desiah tuh move a person outa town. Yah burn *Drive Away Evil Incense* daily. Yo' wash yo' flo' 3 times a week wit this *Drive Away Evil Flo' Wash*. Yo' bur' [bury] a containah of *Spiritual Powah Oil* in yuh yahrd. *Spiritual Powah Oil* os anothah one of those mysterious thin's from thuh Eas'. This is only used in a time when yah wan' tuh move somebody. This doesn't mean tha' person becuz they are lahnownah [land-owner] or becuz they are policemahn or sherif or whutevah he may be, if yuh wan' 'im tuh move outa thuh city or thuh town wheah yo' live - yo' do as ah am fixed tuh say. Yo' bur' thuh spec'al oil in yuh yahd [yard]. This is one time yo' don't use it on yuh. Yo' throw, make yuh *wish sign* in thuh direction of yuh enemy an' repeat thuh Laud Prayah. They move outa town, they cannot stay.

An' thuh thin's we have heah, thuh reason Isaac has given me permission tuh use 'em, becuz we have tried 'em. We know tha' it works. Thah [there] is no "ah believe," "ah hope," or "ah wish." We know tha' it will work.

[All these preceding substances show the inroads commercial hoodoo suppliers have made into what was once a fairly simple practice of using simple materials at hand. Everything has become commercialized.]

Theah come a time yah wana [want to] stop people from talkin' about us in a slandahus way. Yah fin' yah a lahge [large] toad frog. Yo' write thuh name of thuh slandah [slanderer] on papah wit lines on it. Put papah in frog's mout', sew it [mouth] up. At sundown, take frog, throw it in deep watah an' don' look back. Thuh noise of slandah'us convahsation ag'inst yuh will stop, will cease in 7 days.

Get a new deck of playin' cahds. Yah take out thuh six of di'mon's an' thuh five of di'mon's. Yah write thuh name of thuh person ovah it tha' can give yuh a job. Sprinkle a little bluestone on papah. Put papah between thuh two cahds an' yuh sew it up [sew 2 cards together]. Now bluestone is thuh thin' we see often heah but a lotta people don' know thuh use of it. This itse'f is a small containah wit a li'le bluestone. Ah bought it espec'ly tuh show tuh yah.

HYATT Oh yes. This is powdered bluestone.

PROPHET Yah sprinkle it on thuh table an' yah take this papah an' yah put it between these two cahds. Yah take needle an' thread, black or white. An' this, when yo' have sewed it, yah put it in thuh right shoe an' yah weah it. Yah may go tuh thuh job this mawnin' an' thuh man said, "No, ah don' 'ave anythin' fo' yuh tuh do." [Go back each day.] In five days he will hiah [hire] yah. Period! We've had thuh exper'ence heah in this city. He tole me he wanted a job an' ah said, "Wheah yuh wanna work?" Said he'd already been theah an' thuh mahn tole 'im he didn't need enaone [anyone]. Ah tole him tuh bring me a deck of cahds, 21 dollah thuh next mawnin'. Ah fixed it fo' 'im. He went fo' thuh job an' thuh man offahed tuh let 'im go tuh work tha' day. He said he excited. He nevah had - yuh see thuh people nevah had a mir'cle happun in theah lives. It somethin' tuh make 'em excited about. This is thuh thin', ah say, make some of us tha' work in thuh fiel' of mir'cles - or witchcraf' as they say sometime rel'tiv'ly speakin' diffrun' - is becuz evrahtin' tha' we wan' can be had, if we have thuh one thin', thuh key tuh open thuh do' [door] wit ouh min' an' thuh comb'nation tha' will make us mo' magnetic tuh whoevah we go tuh.

[The Prophet was rather pleased with himself. That was more than I could say about myself.]

One have domestic problem, the othah have cahr [automobile] paymen' problems, othah have home paymen' problem. These thin' we [I] don' have too much tuh worry

about. Yuh see? Becuz heah when ah sit in mah chair, wheahevah ah be, an' uh co'se this 'bout thuh fo'th or fi'th [chair] yuh see me in. An' now when yuh see again, ah hope we do not, tha' yuh will be in contact, becuz it'll be necessary tha' theah will be questions tha' come tuh yuh min', tha' yuh will ask me tuh answer. Yo' can write me an' ah'm gonna give yuh address...It'll be wheah mah fahm is is in No'th Ca'lina. Don' let me fohget it. Heah yah wanna put it on tape. I'll write it on papah an' [you can] put it on tape.

PHOTOGRAPH OF AND FAREWELL TO PROPHET
OUR COMMENTS ABOUT HIM

[I had always considered that colored photograph of the Prophet and me at the end of volume 3 to be a part of our great farewell after three interviews in three different houses, but I was surprised recently when I began final work on the transcriptions. There was a fourth interview, unless this latter is actually the missing fourth part of interview 3 despite its later date, July 17. The question is unimportant and I do not have time to reexamine and restudy the cassettes at the bank.]

[After the preceding photograph had been taken by Mr. Cubby and the Prophet had snapped one of Mr. Cubby and me, we reentered Mr. Cubby's house where I thanked the Prophet and payed him with cash and an American Express check, not having enough cash with me. At our first meeting I had given the Prophet cash long after midnight, these being the reasons he asked to ride along with me on my way home and then to be let out at his home near 22nd Street.]

[Here is what the Prophet had said about a portion of that well-known street: *A friend of mine, Rev. Jackson ask me tuh speak a word or two up heah on thuh street. Ah don' like tuh do this but it [Bible] does tell us tuh go into the highways an' hedges. An' thuh worse place...we do need a lottah prayah up heah on 22nd [Street] on certain blocks up theah, yah know? Sure 'nuff need some prayah up theah [Hyatt laughs]. See p.4639, v.5, lines 4-9. Remember, I had worked on 22nd Street 31 years before in the Clark Hotel (see illustration at end of vol.3) when there was open country about, but it was considered a little tough even then.]*

[After thanks and payment we drove the Prophet over to the black supermarket on 22nd Street - said to be owned and managed by a black man - to see that his check was cashed and he reached home safely. We waited outside. Within a few minutes we saw approaching our car a black man Mr. Cubby identified as the owner and manager. As soon as he saw me in the car he waved both hands towards me meaning "Everything's all right, stay right there." I waved back, reversing my hands, "Come on down and stay a minute." He stayed two. I told him why the Prophet was there and showed him the first two volumes of *HOODOO* that had just been published. As he was leaving my final words made him laugh, "We were here two weeks ago during the shooting." A few more minutes and the Prophet came out with his money. Instead of our taking him home he had decided to shop around in the supermarket. We exchanged goodbyes and successful futures.]

[No wonder the supermarket owner and manager had laughed. That shooting affair two weeks previously had been quite an experience and since it happened while we were interviewing a young man in the car, it became a legitimate part of field work. We were sitting there in a store parking lot, the back of my car to the traffic of 22nd Street, when I heard a motorcycle backfire. Mr. Cubby exclaimed, "That's a gunshot!" Within a few seconds there was another shot and then a third. One minute later traffic had stopped, people from the stores had filled the street, a police siren could be heard. The nearby intersection soon

showed even the cross streets crowded. We could not move away.]

[Here could have been a crowd turned into a mob had a false rumor been circulated. Fortunately we heard the news almost at once. A former employee of the meat market having concealed a large piece of meat on his person had just left the market when he saw a *spotter* [inside guard] coming after him. He began to run but the 3 shots up into the air during the brief chase stopped him.]

RETURNING TO CUBBY'S HOME COMMENT ON PROPHET

HYATT ...Interview with Sarheed. We went to his house. In the first place he seems to live in any number of places, doesn't he?

CUBBY That's true.

(Now was this woman where we went today [third interview] was she supposed to be his secretary?)

Yes, that's his secretary, Miss Kedd. [Not sure of this name.]

(I see, I see. It was a very main highway. The noise was terrific and on the front porch the flies almost ate you alive. It was a hot, steamy day - morning. And inside there were those three young fellows lounging around. What about these interferences we had while interviewing? What was your impression? Every place you go the place is jammed up. Did they come in because we arrived or what?)

Well, I don't believe in hoodoo but I'd say we were being hoodooed or something because it seemed like no matter where we go or how quiet it is at first, before the interview has ended, somewhere along the line, someone is goin' to come aroun' or we're gonna get quite an interference or noise of some sort. Now...

(Take today we had to come back here [to Cubby's house] to interview the man [the Prophet Sarheed].)

We had to come back to my house.

(Now what happened? Tell what happened after we came back here.)

After we got back here, a friend of mine I hadn't seen in months - we used to work together - he decided for some odd reason to stop by and see me this morning. An' then by the time we got rid of him an' got deep down into the interview, unexpectedly the lawn man came an' he wasn't due 'til Monday, but for some odd reason he came today, which is very unusual. I mean once he says he's comin' one day that's the day he usually comes. Then I was also thinkin' too that I wonder if these people wanta know what's goin' on. They see a strange person, yo' know. A couple strange people come to a place an' ever'one wants to get nosy an' come an' see what's goin' on.

(Would you say that my being a white man and having a clerical collar on has anything to do with that?)

In a few cases I would say yes. An' then in some instances I would say no. Now I think possibly people are wonderin' because they see you and I together ever' day...

(I see.)

...an' they don' really know what's goin' on. An' they see it's [your automobile has] an out-of-state tag, an' maybe this causes a couple of people to come aroun'.

(I hope they don't think you are a criminal and I'm hunting for you or something [laughs].)

Well, they see that you are clergy, an' I don' know, people's min' plays tricks on them a lotta times. It's hard to say what they are probably thinkin'.

(What did you think of the Prophet today compared with his other interview? Keep that very near you because you are talking very low [meaning microphone] and it's difficult to transcribe.)

Compared to the other interviews I would say today was not his bes' day. But I mean we did get better details today. I don't think it was his best interview today. I still think he still has a li'le bit in reserve. It might have been the surroundin's, yo' know. It wasn't one of his locale, wasn't some place he was use to. But I still felt that he reserved himself, although he did let go in better details in some things than he done before an' I think it could have been a li'le bit better. But all in all I think it was a very good interview.

(It gave us some new material. I got some more details in about that black piece of cloth. It's only a very nervous habit of his. It shows a very involved mind.)

I noticed also...

(I would say he's rather nervous.)

He is... 'cause I know when we were comin' over he didn't have the black han'-kerchief but he was forever twiddlin' his fingers. Yo' know how you'd grab one finger an' yo' might pull it. An' if yo' noticed he kep' diggin' his fingernails into the palm of his han', probably pickin' off skin, I don' know. It seemed like it was a nervous habit he had. An' poss'bly it could be nerves or it could be jus' one of his habits that he's picked up.

(Yes, I don't know what that would indicate to a psychiatrist. Then of course remember we took the Prophet's picture. You took the Prophet and me together and then he took you and me together. And then what I did with his money. I gave him half in cash and half in travelers check. And then he [we] went over here to Gregory's to have it cashed and all of a sudden, oh, about 5 minutes, he [Gregory] came out and wanted to be certain that I had given him the check, you know. It was all very pleasant. Gregory - it was all satisfactory as soon as he saw me. And then I opened up the back of the car and told Gregory what I was doing. I said if you see me around... Oh, I told him I was there the day the man did the shooting.)

Oh, yes.

(Yes, I said this isn't my first time here. I've been by that place almost every day for a month. I thought I might as well tell him what I was doing so I showed him the books. You'd think I was going around advertising myself, but it seems to pay off better than trying to be private.)

I think since you've been advertising yourself lately, things have begin to pick up just a little - not a great deal, but I mean it's not as rough as the first few weeks or so. An' also I have a notation...

(You keep that [microphone] you're talking.)

I have a notation here where you wanted to make a comment on the three holes in the han'kerchief.

(Oh, the 3 holes in the handkerchief. Well it's going to be difficult for me to describe. It isn't a handkerchief it's almost more like a...)

A scarf.

(...a scarf. I would say it's about 2 feet wide and 3 feet long, or maybe about 2 1/2 feet long. It's a thin mesh an' it's supposed to be silk. He wraps it in various ways. You see he'll do this like warp? move? You see. [I am demonstrating.] Around this and then he'll come back and do it the other way. Then sometimes he'll go all the way around that like this [demonstrates] and then he'll tie it. And then he ? and the knot would come untied. He'd [I would?] say well fellow, from looking at this, is ill, isn't too well. Then of course he said to us, he's recording things. Shows his mind is sometimes on this thing. Like people have a tic you know, they jump or the eye twitches. It's entirely a nervous thing. Now I don't know, I think I have enough of it in to put it all together and get some kind of description in there.)

That turban that he wears - you know his *seeing and hearing hat* as he calls it.

(Yes.)

I was wonderin' what that thing was made of. It seems to be out of the same material almos' as the scarf.

(Is it, I don't know.)

It seems...

(I'd think he could get a better looking turban than that. He could get a real turban. That looks more like a...I don't know what it is, Simple Simon the pieman's hat or something. He's had a lot of experience. I think some of the stuff is dreamt. Oh yes, his being every place, Algeria and all around the world and that sort of thing. But that's something else again. That's window dressing. We've met him now at four different places, haven't we?)

An' we went to - let's see - 6 differen' places at least. I've been to 6 differen' places trying to catch him. Each time you know you stop at a place they say, "Well he haven' been here today, go to this address." They give me a differen' address, you go there they say, "Well, he haven't been here, go this other place." I wonder if these guys are in the same line of work he's in theirselves. They need these many places as a hideaway for the type of business they're in.

(I don't know, would it be considered illegal here in St. Petersburg?)

I don't think so because he had those circulars.

(Well yes, he does everything in the name of God. It's part of his religion.)

An' he doesn' charge a fee...well in a sense he do, he would charge a fee because he did say he would charge us so much.

(Yes. But he couldn't collect - like a gambler's debt.)

But I was wondering too when he says something that he was goin' to Jamacia, uh, for some sort of conference.

(Well now he may think he is. You never can tell.)

I think he was very much sincere like he really thinks that is where he's goin'. I wonder if these guys min' is re'lly affected. I mean they get so deep in the work themselves they believe they are gonna do things that they really not gonna do.

(It becomes a reality. He wasn't drinking was he? I didn't smell any liquor, he seemd to be quite clear in his mind. He was born in the lowlands of South Carolina, he knows many more superstitions. Of course he says he doesn't believe them now but I was trying to find out whether they were ? in his work. But he used a lot of the old remedies that are known every place. Well let's call that off temporarily.)

HEALER BROOKER BLESSES AUTHOR'S SCALY HANDS
ALL AILMENTS EVEN HOODOO CAUSED ONES
SHE CLAIMS TO HEAL WITH METHODS
SIMPLE AND GOD CENTERED

[If you had turned the pages of my second interview with Prophet Warkiee Sarheed, you would have seen the short section of capital letters in italic type on page 4659. This latter was merely one attempt of his to *make medicine and hold ceremony* that would cure the cataract in each of my eyes and also the troubled skin on my hands. By the way that skin disorder began only after I had reached Florida late in April 1970 and had reentered hoodoo field work! Both these ail-

ments would force me home at the end of July to stand in line waiting for two men behind whose names were the letters M.D.]

HYATT This is July 2, 1970, St. Petersburg, Florida. The voice you hear is that of Harry Middleton Hyatt. Today is Thursday. We [Mr. Cubby and I] are going to interview Mrs. Brooker. You are a healer?

BROOKER That's right.

HYATT What state do you come from?

BROOKER Georgia. Cochran near Macon, reared in the country. Married when I was 14 years old. I started mah work tuh know, tuh let people know that ah was somethin' at the age of 9. Ah heals with mah right hand. Ah heal with olive oil. Ah does many great thing with olive oil. If it wasn't fo' mah Heavenly Father, ah couldn't do the work ah do. Ah nevah wrote a letter tuh let people know ah'm in the town. Ah nevah put up a sign that ah'm in the town. Ah be there fo' one o' two day an' evahbody know ah'm in town. Ah nevah put [out] cards in mah life. If yo' wan' it priva'ly ah'll give it tuh yuh priva'ly. If yo' wan' it all in the church an' [or] this room was full, ah jis' take this [right] han' an' heal evahbody in here. Ah pray the 23rd Psalm where evahbody can heah me. Ah prays the Lawd's Prayah wheah evahbody can heah me. But when ah'm askin' fo' a condition, yo' don't heah me.

HYATT Your first healing then was near your home town...as a child. How did it come to you?

BROOKER In a dream. Ah seem like ah was undah a tent...it was jis' one person undah theah...ah begin tuh talk...a li'l person undah this tent. It was a man. He say, "Wha' do yo' wan'?" Ah say, "Ah wants tuh know, do ah haftah preach?" He say, "No." He say, "Yuh right hand...lay hands on the sick an' heal." That's all he tole me.

HYATT How did you know about healing before that? Had you seen people heal?

BROOKER No, ah nevah seen nobody. Mah father was a missionary Baptist [also] mah mothah [did this give her a disliking for preaching?]. We reared in de country, we nevah played, ah nevah played wit no othah chile. Then ah begin tuh tell 'er about this dream ah had. She say, "Yo' is gonna be mah good chile."

HYATT You were how old when you actually started to heal people?

BROOKER When ah started talking tuh peoples ah was around 12 yeahs ole. Ah was neah 13 yeahs ole when ah begin tuh talk tuh grown people. But ah'd always do li'l thin's fo' childrens. Anyone hurt they leg or somepin, ah could eithah spit on it an' heal it or eithah lay evahthin' on it an' it would heal it.

HYATT Did you use either hand?

BROOKER Ah use mah right hand. If ah'm gonna stop the blood, an' ah'm nowhere about yuh, ah has a prayah an' it'll stop.

HYATT Did you ever find that these old cures come in handy in your work?

BROOKER Ah knows nuthin about them an' ah use nuthin but olive oil.

HYATT Did people ever come and tell you that they were *tricked*, *hurt*, hoodooed, witchcraft or any of that sort of thing, that they wanted to be healed?

BROOKER Uh huh [yes].

HYATT They told you that?

BROOKER Yes. If a person come to me I will heah their story about what's wrong with them or wha' thuh doctah say. But when ah tetch yo' an' ask Gawd fo' yuh condition, ah'm gonna get yuh condition in duh [the] vision. If yuh *hurt* [hoodooed] an' ah see it won't do tuh tell yuh, ah won't tell yuh nothin'. Ah jis' go ahead an' heal yuh. But ah heal wit watah or olive oil. Tha's mah healin'...Ah says mah prayahs ovah yuh an' yo' can go...an' yo' can come back

the next day an' then ah'll talk...

HYATT What about this vision? Would you try to reconstruct that condition that I went through or what?

BROOKER If yo' tole me yo' was *hurt*, ah would take yuh work until ah know. Ah'll sit from one tuh two or three nights, an' den when ah come outa that *division* yo' come back an' talk tuh me. If none of that yo' tole me was true, ah don' evah say nuthin else about it. Ah jis' talk tuh yo' from what ah see. An' if it's a hard case, yo' stay unto me ah will heal yuh. There is mighty few peoples tha' can do wha' ah [emphasizes word] can do wit olive oil. Yo' know ah got tuh have powah tuh do this work. As ah tell the medical doctahs, they wants tuh know from me sometime about certain thin's. Ah say, "Well, ah could tell yuh how ah do it, ah could let yuh see me heal, but yo' ain't got no powah tuh heal!"

HYATT You consecrate your own oil?

BROOKER Tha's right.

HYATT Do you know anything about other healers at all?

BROOKER Ah've seen othah healahs but they [their] work, don't know nuthin' about 'em. Thuh mos' healahs ah evah talked tuh was peoples comin' by goin' from town tuh town. Some of them have asked me to work wit them. Ah tole them ah always work bah [by] mahself. When ah was in New York, ah met uh man tha' said he was a healah, Bobby Andahson. He had a group of people. He tried to hiah me to be one of his healahs...tuh heal an' bring him the money. [Brooker laughs.] Sometimes it's all right to tell a person wha's wrong wit 'im, an' then sometime ah nevah tell 'im.

HYATT Suppose you got a letter, the person couldn't come to you, could you heal at a distance?

BROOKER Ah kin do this, if yo' got a telephone, ah jis' say mah prayahs fo' yo' an' yo' WILL [emphasizes word] get bettah.

HYATT Could a person write you a letter for help?

BROOKER Ah would write him a letter back an' ah'll give 'im a prayah. Say that prayah evrah mawnin' or at night or at 12 o'clock 'cuz ah'm gona pray 'long wit 'im.

HYATT Have you ever received letters from people?

BROOKER Oh yeah, thousan's of 'em.

HYATT Have you preserved any one letter?

BROOKER No, not of my healin' persons.

HYATT Suppose some came to you in witch riding?

BROOKER I've had two or three come to me an' say about these thin's, but ah say yo' might find a *spiritual person* could help.

HYATT What do you mean by a *spiritual person*?

BROOKER A *spiritual person* is not gifted. Ah'm gifted, but ah'm not a *spiritual*. Ah was in a meeting one time, a little while in Miami. They talked to the dead. [By *spiritual person* she means *spiritualist*.]

CUBBY That's the same Rev. Robinson the one who works with [somebody? The Prophet?]. He's a spiritualist. Supposed to commune with the [departed] spirit.

HYATT Do you ever feel at times your power gets weaker and sometimes stronger?

BROOKER Evah since ah've been usin' this hand it's been the same.

HYATT You've never had a failure of any kind, of healing someone?

BROOKER Unless they fail me. [A great answer!]

HYATT Now, how could they fail you?

BROOKER By not comin' tuh me or by not doin' what ah tell 'em tuh do. Not readin' thuh pohtion of [portion of] Scriptures ah tell 'um tuh.

HYATT Suppose a person came to you, does a person have to believe in you, in your powers?

BROOKER If ah move your miseries, what else you gonna do? Anahbody [anybody] if he want can go through thuh world doin' great things wit this [gift] an' somebodah gonna say, "Ah went tuh 'er but it didn' do me [emphasizes] no good."

HYATT I notice you are wearing a cross. Does that have anything to do with your work?

BROOKER No, that's nothin' to do with mah work. The company tha' ah gets mah oil from, they sends me little ole crosses, little ole whatnots.

CUBBY There's something that ah been wondering about for a long time. Now a healah, they have powah to heal. Do yo' ever become sick yo'self?

BROOKER Sick mahself? Yes!

CUBBY Do you heal yourself or do you haftah go to anothah healah?

BROOKER No, ah nevah been tuh anothah healah in mah life. Jis' one [once] on two doctahs. Ah've got, ah has a doctah, all right. [Sound of door opening. She says, "Go in nex' do'."] Ah had blood poisonin' in this leg, but it seem tuh me the doctahs [M.D.'s] was goin' let it get in mah body.

HYATT Did you go to a doctor [M.D.] about it?

BROOKER Oh, I was in [hospital] when this blood poisonin' struck me right there. Ah jis' went out of mah mind. An' when ah knowed anythin', they had me in Mount [Mound] Park Hospital. So when ah waken, ah find ah was in the hospital an' ah said to thuh nurse, "What is ah doin' heah?" An' she say, "Yo' come heah yestiday." Ah say, "Well, ah got tuh go home." So when mah childuns come in, ah tole 'em, ah say, "Ah wanna go tuh Mercy Hospital." An' so this colahed doctah [M.D.] got thuh white doctah tuh release me tuh go tuh Mercy Hospital. Ah didn' go tuh Mercy, ah come home. Heh! Heh! Ah jis' doin' tha' fo' thuh doctah tuh release me. An' this leg was about that lahge [demonstrates]. Ah jis' took mah oil an' said mah prayahs, talked wit God, nex' mawnin' it [leg] as jis' lak it is now!!! An' sometime, things tha' thuh medical doctahs can't reach, it takes me [emphasized] some time to reach: like T.B., asmie [asthma]. Oh, it don't take me long tuh take cā'h o' [care of] asmie.

CUBBY Miz Brooker ah was amazed the other day, when we [Cubby and Charles] first talked to you. It struck my interest when yo' said something to Charles. Yo' told him about an ailment that he had. Now this was something that no one knew, and I was goin' to ask you. Do you have some kind of perceptive power where you can see things about a person without them even telling you?

BROOKER Un huh. Sometime ah can look at yah an' tell what's wrong wit yah. An' then, when ah know what's wrong wit a person, ah lays han's on 'im. An' if ah lay han's on yuh, yuh ain't got tuh tell me wha's ailin' yah. When mah hands stop, they stop on tha' place. Ah can tell yah yuh sick hist'ry: enlahged heart condition, an' asmie, cansah [cancer].

HYATT Just a moment. What did she say Charles had?

CUBBY You told him there was something on his back. And he does have. I don't know what they call it. It's a big black spot on the back. The doctor said he was goin' to have to operate. It's some kind of growth that gets under the skin. A big knot...When we got in the car, Charles showed me the place on his back an' we were wondering how does she know, because he said that the only person that really knew anything about this was the doctor he had seen in Chicago, who told him they would have to operate.

BROOKER See it is been on Charles evah since he came out de army. It could be muscle strain an' cused [caused] a blood clot tuh come. An' it would be bettah fo' him tuh let thuh doctahs operate an' take it out. An' then, if he could come tuh me ah would heal 'im.

HYATT Then you could make it a permanent cure, not just a temporary cure. [Tactfully spoken but your, or the Lord's blessing would have been better.]

BROOKER Yes, it would be [answering my actual words].

HYATT [A second man enters the room and goes into the kitchen.] If this person wants to sit down [in the room] it's quite all right with me.

BROOKER They got crabs here...[Her husband and this man had been out after crabs. Momentarily we talk about crabs.]

CUBBY You ever had anyone come to you and fake ailment?

BROOKER Oh yes, ah've had that plentah o' time when ah be travelin'.

THIS INTERVIEW ENDS HERE. THAT AFTERNOON AFTER MR. CUBBY AND I HAD INTERVIEWED THE WHITE TEACHER WE RETURN TO HIS HOME TO DISCUSS BOTH INTERVIEWS.

HYATT Mr. Cubby and I are going to make a few notes or comments about the two interviews we had today. At the moment it's fairly quiet but we will probably have a lot of competition. We'll begin with the first woman we had today, Mrs. Brooker. Tell me what you told me before, what she said when you asked her to be interviewed by me.

CUBBY She told me that she had to consult the spirit to see if it would be wise for her to give in to this interview. And as she 'fore stated, she wanted to meet you person'ly and judge you also before she would fin'ly make this decision...Charles and I stopped over there a week ago. I showed her the books [HOODOO, v.1 & 2]. Just before we got ready to leave she told [Charles] that he had a problem on his back that he was concerned about and she could help him if he would come back. It turned out he did have something that was wrong with his back. How she knowed about it, I don't know.

HYATT Now, today, what did she do at the very end as we left? After we had stopped the interview and we couldn't take down her words? I said I would give her an offering.

CUBBY She tol' yo' not to, she could not take the offerin'.

HYATT Wait a minute! Wait a minute! We can't compete with these things. [Motorcycles in background.] All right.

CUBBY She told you she couldn't take the offerin' in her han', to place it on the table. She considered this a blessin' not a offerin'. An' after that when yo' attempted to shake her han' goodbye, she took her lef' han' an' placed it in the pa'm of your han'...Lef' han' under your [right]...

HYATT The left under, that's right.

CUBBY An' the right han' over the top.

HYATT And the right hand over the top of my hand.

CUBBY Then she begin to say a prayer.

HYATT She said a prayer...a fairly long prayer. She blessed me and all sorts of things and...

CUBBY Blessed the work [we were doing]. Then she prayed fo' the healin' of your han's.

HYATT Oh, that's right! She prayed for the healing of my hands! Well, I think...[this] is about all we need to say about her.

CUBBY Yes. I think the impression itself that she set upon us was somewhat unique. I think at the end it gave a better - in reality it gave a better understandin' of her and her work. At the very end, what she did, rather than the whole interview itself. I think that was the most important part of it all. If we could have gotten that on tape it would have been something wonderful!

HYATT Yes. That's unfortunate that we didn't get that on tape but it was there. She's sincere in her work. She knew almost nothing about hoodoo work or anything of that sort. Evidently she doesn't handle anything of that sort. She's a plain healer.

CUBBY Oh yes. One thing though that I noticed about her, she was very honest. When she didn't know about somethin', she didn't say what she had heard from someone else. She would say, I don't know about it. Somethin' like - she did get right to the point. One good thing about it, she did seem to be quite honest about everything.

DOCTOR WALKER WAS A MYSTERY FROM HIS BIRTH
NO ONE INCLUDING HIMSELF KNEW HIS ORIGIN
MASTER OF ROOTWORK AND WITCHCRAFT IN CHILDHOOD
TAUGHT BY GRANDMOTHER KNOWN AS THE WITCH
WHO LIVED IN LARGE HOUSE CALLED WITCH'S CASTLE
WITH A STRANGE LIVING COMPANION - A BIRD
HALF OWL ON ONE SIDE - HALF BLACKBIRD ON OTHER
MEANING WISDOM AND POWER OF DESTRUCTION
DOCTOR REFUSED TO SEE ME - ACCEPTED MY ASSISTANTS

[I am delighted that the *doctor* decided to avoid me. The amazing reactions of my two assistants, ex-army men and city dwellers, to what they hear and see surpasses any matter-of-fact statements I could have reported. The secret of that half owl and half blackbird - called a *familiar* in witchlore - is examined in large type near end of interview itself. Despite Walker's original claim of a mysterious birth, he reveals later that his parents were practitioners of this craft. Among other examples of family inheritance see MY FIRST DOCTOR, vol.2, p.936, 1.36-39. Cubby, Charles and I the day after this interview discuss it at end of present text.]

CUBBY Today is Friday, June the 19th, 1970. We are now in Sarasota, Florida, interviewing the *Doctor* Zemah Walkah [Zemar Walker] from Palmetto, Florida. The voices tha' yo' will heah on this tape will be the voices of Clarence Cubby, that's myself, othah contac' man, Charles Willis [previously called Charles], a an' the voice of *Doctor* Walkah himself.

Doctor Walkah at this time what ah want yo' to do primarily is to give us an undahstandin' of how yo' got into the work of witchcraf' an' root work. An' a little bit of the background of where yo' come from an' the things of this sort. By this time yo' may have the mike.

[*Doctor* Walker speaks very slowly, pausing after each word.]

WALKER TO SAY THAT, HOW AH GOT INTO THIS WORK, I CAN'T REALLY DWELL TOO MUCH...IN TELLIN' YO', BECAUSE AT THE AGE OF ABOUT FIVE YEAHS OLD I HAD COMPLETE KNOWLEDGE OF ROOT WORK AN' WITCHCRAF'. DEALIN' IN THIS WORK DIDN'T START REALLY UNTIL ABOUT THE AGE OF ELEVEN. NOW TO EXPLAIN HOW I GOT INTO THIS. MAH GRANDMOTHAH, WHOM PEOPLE CONSIDERED TO BE A WITCH, SHE LIVED ALONE. YO' KNOW HOW PEOPLE ARE. THEY SAY YOU'RE A WITCH, BECAUSE YO', YO' DON'T MINGLE WITH OTHAHS. NOW MAH GRANDMOTHAH WAS VERY POWAHFUL. SHE WAS A GIFTED WOMAN. SHE HAD POWAH UNLIMITED...SHE HAD DWELT IN THIS WE SHALL SAY A CASTLE - NOT REALLY A CASTLE, IT WAS A LARGE, HUGE HOUSE. BUT THE PEOPLE CALL IT THE "WITCH'S CASTLE." SHE HAD ALL SORTS OF ANIMALS AN' IN THIS PART OF THE COUNTRY IT WAS RELATIVELY YO' WOULD SAY, HARD TO SEE ANIMALS AROUND, SUCH AS DOG, AND CATS AND BIRDS.

CUBBY Yeah. Mr. Walker, just where were yo' born? [Notice the Mr!]

WALKER Well not really, as the record show ah was born in Dilton [not in ZIP CODE DIRECTORY] Mississippi, howevah, these records weren't made until ah

was eleven or twelve, aftah mah grandmothah died, but ah will tell yo' this, no one knows where ah came from [a mystery from the start!].

CUBBY Excuse me Mr. Walkah, how did yo' get your first clue that yo' had this powah?

WALKER This was not a clue.

CUBBY Mr. Walkah yo' say this is not a clue but yo' have these powahs. Now would yo' explain to us then how yo' got the powah?

WALKER WELL, YO' SEE, YOUNG MAN, THESE POWAHS WERE TRANSFERRED TO ME, AN' AH 'FORE [BEFORE] STATED MAH GRANDMOTHAH WAS A VERY POWAHFUL WOMAN. MAH GRANDMOTHAH CALLED ME TO HER SIDE AT THE AGE OF ELEVEN, SHE CALLED ALL OF THE KIDS IN MAH FAMILY AROUND. SHE CALLED MAH MOTHAH AN' MY FATHAH, AND BY THE WAY, MAH PARENTS ALSO DEALT IN ROOT WORK. BUT SHE TOLD US THAT SHE WAS ABOUT TO LEAVE THIS WICKED WORLD...TO PART [DEPART] TO A BETTER LAND, AN' THRU THIS SHE TOLD THEM THAT THE POWAHS IN HER WOULD BE TRANSFERRED TO ME.

WILLIS Mr. Walkah were the powahs transferred to all the sistahs and brothers or just yo'?

WALKER NO, THE POWAHS WERE TRANSFERRED ONLY TO ME. NOW AH DO HAVE A SISTAH WHO CAN TELL FORTUNES, BUT THE POWAH OF THE WORK...OF ROOT, WITCHCRAFT WERE ONLY TRANSFERRED TO ME. YO' SEE WHEN MAH GRANDMOTHAH PASSED AWAY, IT HAS BEEN A MISTRY [MYSTERY] TO EVERYONE. WE CALLED AN' HAD THE UNDAHTAKAH TO COME AND GET HER BODY, BUT AFTAH EMBALMING THE BODY, IT DISAPPEARED FROM THE MORGUE.

WILLIS Well, uh just how did your gran'mothah die of old age or what?

WALKER NO, AH DON'T THINK IT WAS OLD AGE...THOUGH AT THE TIME OF HER DEATH SHE WAS NINETY-SIX YEAHS OLD. YO' SEE SHE FORETOLD HER DEATH. AH THINK THE POWAH IN HER WAS GETTIN' TOO STRONG FOR HER FEEBLE BODY. THIS IS WHY SHE TRANSFERRED THEM TO ME. THIS IS WHAT CAUSED HER DEATH.

CUBBY Mr. Walkah, now just a moment ago yo' said that the undertakahs aftah comin' an' gettin' yore grandmothah, that he embalmed her an' she disappeared. Explain that to me just a little bit more.

WALKER Well yo' see no one knows where she disappeared. See her undertakah embalmed her, and the last thing they remembahed was that her pet blackbird flew into the funeral parlah someway. There were no doors or anythin' open, but they saw the blackbird in there, an' as they chased the bird, leaving her there on the table, the bird suddenly disappeared, an' my grandmothah disappeared also.

CUBBY Yo' say the bird disappeared an' your grandmothah also? Well do yo' think the bird probably ate your grandmothah up or somethin'? What, what, what do yo' think about it?

WALKER Well, ah don't think that the bird ate her up...ah know, but this... is something ah can not reveal to yo'.

WILLIS But, excuse me a minute Mr. Walkah. Have yo' evah seen this bird befo' the time tha' she disappeared?

WALKER Oh yes...the bird...my grandmothah always kept along with her...no mattah where she went.

WILLIS Yes, *Doctah*. Exactly what kind of bird was it?

WALKER Have yo' evah seen a blackbird? If yo' have seen an owl it was a combination of a blackbird an' a owl. [Someone was experimenting with genes before genes were discovered!]

CUBBY A combination of a blackbird an' an owl yo' say? Are they, was it, ah mean how was it? Ah mean was it, did it have an owl's head or was it just mixed. Ah mean, ah guess ah would say its parent, one was a blackbird and the othah was an owl or somethin' of this sort?

WALKER No, if yo' take a bird...an' cut it down the centah, take one half, make it an owl, an' the othah side a blackbird an' put it togethah, then you

will have...the type of bird that ah speak of.

CUBBY Well, was this bird, was this bird unknown in these days or was it frequent to see a bird like this or somethin' of this sort?

WALKER No, this is concurred [united] only by mah grandmother [she was the only person who could put two birds together]. As ah told yo' she had unnatural powahs. Powahs to do anythin' she wanted to do. [HE BEGINS HERE TO MOAN AS HE TALKS AND HIS VOICE TREMBLES.] AH FEEL THE SPIRIT COMING OVAH ME...AH MEAN THERE'S EVIL HERE! THEY'RE TRICKERY...SOMETHING IS WRONG! SOMETHING, SOMETHING IS WRONG!

WILLIS How do you mean somethin' is wrong?

[Walker continues to moan and talk almost tearfully.]

CUBBY We're not trickin' yo' or anything. Ah mean as we explained to yo' befo', this is all legitimate.

WILLIS That's, we just compiling some incidents that happened.

WALKER NO, BUT THE SPIRIT TELLS ME, THAT I, I AM IN, AH CAN'T EXPLAIN. [Continues to moan and talks almost tearfully.]

CUBBY AT THIS POINT WE'RE GONNA HAVE TO JOURNEY BACK TO SARASOTA, AH'M SORRY, TO PALMETTO WITH MR. WALKAH, HE FEELS THAT THE SPIRIT IS TELLIN' HIM SOMETHIN'. WE'RE GOIN' BACK TO GET WITH HIS ASSISTANT, WHILE HE WARDS OFF THIS EVIL SPIRIT THAT IS COMIN' OVAH US AT THIS TIME, WHICH HE SAYS THAT HE FEELS. SO WE'LL BE BACK WITH YO' AS SOON AS POSSIBLE. THE VOICE YO' HEAR NOW IS THE VOICE OF CLARENCE CUBBY. WE'RE BACK IN SARASOTA NOW AN' IN, AH'M SORRY, WE'VE BACK IN PALMETTO, AH KEEP SAYING SARASOTA. BUT THE VOICE THAT YO' HEAR NOW IS VERY, VERY DISTURBED, BECAUSE AH JUST WITNESSED, WITNESSED SOMETHIN' THAT AH NEVAH SEEN BEFO' IN MAH LIFE.

WILLIS [Cannot understand words but surely something similar.]

CUBBY That's true.

WILLIS [Again not understandable.]

CUBBY BUT WHEN WE GOT BACK HERE MR. WALKAH HAD US TO COME BACK TO HIS HOME. AND HE CONSULTED WITH HIS ASSISTANT, WHICH BY THE WAY IS HIS SON. HE TOLD US TO WAIT HERE IN THE LIVIN' ROOM, WHILE HE AND HIS SON WENT IN TO WARD OFF THESE EVIL SPIRITS. AN' HE TOLD US WHILE HE WAS IN THE [OTHER] ROOM TO WATCH THE FLOWAHS.

WILLIS "Watch the flowahs!" He said, "Watch the flowahs!"

CUBBY "Just watch the flowahs that are there in the livin' room." He give us no particulah reason fo' watchin' them.

WILLIS ALL THREE VASES, ALL THREE VASES.

CUBBY ALL THREE VASES, TWO [THREE VASES] VASES OF FLOWAHS. ALL ASSORTMENT OF FLOWAHS. AN' AS THEY WERE IN THIS [OTHER] ROOM WE COULD HEAR THEM MUMBLIN' UH...

WILLIS MEDITATIN'.

CUBBY TALKIN' AND SPEAKIN'. SOUNDED LIKE DIFFERENT TONES OR SOMETHIN'. BUT THE MINUTE THEY FINISHED, THE VOICES, THE FLOWAHS ALL WILTED AN' DIED!

WILLIS AH COULDN'T BELIEVE IT!

CUBBY NOW, NOW, NOW THAT IS AMAZING! AH MEAN THIS IS THE FIRST TIME AH EVAH WITNESSED THAT!

WILLIS WITH MAH OWN EYES!

CUBBY YEAH! So right now befo' Mr. Walkah talks to us we're gonna have his son to say a few things to yo'.

WALKER'S SON Well, mah fathah, like he told yo' from the beginnin', he has enormous powahs. He knew that somethin' was wrong.

CUBBY What? Ah mean could yo' explain to us. Ah'd like to know what was wrong. Ah mean, because he said that there was evil among us. Ah mean could

yo' explain to us what was wrong?

WALKER'S SON No, ah can't.

CUBBY Well, could yo' explain to us about these flowahs? Why these flowahs...

WILLIS Withahed an' died?

WALKER'S SON Because evil spirits carry a certain degree of envahment [environment] against flowahs. Notice that in every home what has flowahs that stand up beautiful, the family is happy an' the family is prospahous.

CUBBY So in othah words you're sayin' that if you're happy then you're evil? That only evil people are happy?

WALKER'S SON No.

CUBBY Well, will yo' ansah this question fo' me? Do your family seem to be a happy family?

WALKER'S SON Yes, mah family's happy.

WILLIS Tell me this now. What would have happened if the flowahs didn't wither while yo' were meditatint'? Would anythin' wrong of God [unclear]?

WALKER'S SON He was serious...

WALKER [Seeing his son in trouble comes in.] Wait, son, let me explain that. Yo' see, when yo' cast out evil somethin' must die. There was life and there was evil. Those flowahs were life. Those evil spirits that followed us here, leave in the life of those flowahs...

CUBBY [Tries to speak.]

WALKER ...evil...[interrupted by Willis.]

CUBBY Mr. Walkah...Wait just a minute Charles [Willis] let him [Walker] finish.

WALKER As ah said, if either of yo' had been evil, yo' would be dead now.

CUBBY Yo' mean when yo' ward off an evil spirit that whatevah...

WILLIS Is alive...

CUBBY And evil is dead?

WILLIS Well, well, can yo' tell me this? Suppose that those flowahs were not in the house?

WALKER Yo' say suppose the flowahs would not a [have] been in the house, is that correct?

WILLIS Yes, I mean you said somethin' must die. Seems to me if the flowers weren't in the house...oh, oh but you said if there's an evil among us we might die. But not being evil we would have stayed? Would that be right?

WALKER [Talks very softly.] That correct. *UH, AH AM FEELIN'...A MESSAGE IT'S COMIN' TO ME NOW! LET MAH SON TALK WITH YO' A MINUTE.* [The doctor tries to get away a few minutes to think.]

CUBBY *WELL JUST, JUST A MINUTE NOW. BEFO', BEFO' YO' SAY ANYTHING MR. WALKAH AH'D LIKE TO KNOW A LITTLE BIT MORE ABOUT HIS, THESE FLOWAHS. [MR. WALKER GOT OUT OF THE ROOM TOO FAST!] YOUR FATHAH JUST SAID, THAT IF EVIL HAD BEEN IN US WE WOULD HAVE DIED. YET WHEN WE HAD HIM IN SARASOTA, NOW [AT THAT TIME] HE SAID THERE WERE EVIL SPIRITS AMONG US, YET WHEN WE COME BACK TO THE HOUSE THE FLOWAHS DIED. THE FLOWAHS WERE NOT WITH US IN THE CAR. SO CAN YO' EXPLAIN THIS? AH MEAN WHAT, WHAT HAPPENED? THIS, THIS UH, THIS, THIS, THIS THING BUGS ME. YOU KNOW IT, IT'S GOT ME A LITTLE LEARY BECAUSE AH DON'T UNDERSTAND NOW... [MR. CUBBY IS VERY MUCH UPSET!]*

WILLIS [TRIES TO SPEAK BUT IS TOO NERVOUS.]

CUBBY Yeah. How, uh, the spirits, the evil spirits or whatevah it was, was among us and we didn't have the flowahs with us? Why did the flowahs die?

WALKER'S SON Like mah fathah told yo', when yo're castin' out evil spirits somethin' must die.

CUBBY Well, why did it have to be the flowahs? Why couldn't it, why couldn't

it, why couldn't it have been a, a cat or snake or dog or somethin'?

WILLIS Yeah, why did it have to be that?

WALKER'S SON Yo' might have known and noticed that in every *garden of rest* [cemetery?] there's always flowahs.

CUBBY Oh yeah! That's correct. Well, in othah words, flowahs, yo' think, ah mean ah don't wanna to...

WILLIS In othah words a spirit, some type of spirit dwells in flowahs. Is that what yo're sayin'?

CUBBY Or are yo' sayin' flowahs is a symbol of death or somethin'?

WILLIS Yeah.

CUBBY What are yo' really sayin'? Will yo' explain a little bit, little bettah for us?

WALKER'S SON Ah'm sayin' that flowahs is a symbol of life an' death.

CUBBY Oh, of life an' death.

WALKER'S SON Mm hm. Yo' give flowahs to people who are sick. Yo' give flowahs to those who have gone to rest.

WILLIS Ah believe, ah believe kinda of flowahs as immortal. In othah words yo're sayin' flowahs is some sort of a word of God. Some religions symbol of God.

WALKER'S SON Oh, no ah wouldn't say that.

WALKER [Suddenly returns to waiting room. This latter was certainly wired so that he could listen to the conversation within. Perhaps it was actually recorded. An intercommunication system, legal or illegal is almost a safety measure for any well-known palmist and others alone with all sorts of strangers. To yell for help may not be possible. Evidently Walker thought his son needed help.]

Well [says *Doctor* Walker] let me...intercede here a minute. The reason those flowahs died was that someone associated with this evil spirit is a great lover of flowahs. Ah did not return the spirit of death on them. Ah returned the spirit of death on the source that was closest to them.

CUBBY Yo' returned it to, yo' said, yo' return the spell to that which was closest to them? And you say they are a lover of flowahs. So what you are saying is that, uh...

WILLIS Will all dere flowahs wither too or...I mean at dere house?

WALKER Yes. That was to get it back from whence it came.

WILLIS Now, Mr. Walkah, what about the flowahs that is growing, that is rooted in the ground? At the particulah frame of health? See *Doctah*?

WALKER No. Yo' see ah warded off this evil. It was not a strong evil, therefore all of the cut flowahs died.

CUBBY Wait just a minute! Wait just a minute! Ah think this tape is runnin' a little low on this side so we gonna close out side one of the interview with Mr. Walkah. An' uh before we close out Mr. Walkah ah want yo' on the othah side of the tape, on side two, to give us some experience yo've had in root work. An' we want to briefly interview your son about how he got into the work - on side two. So at this time we gonna turn ovah the tape to side two and continue this interview with *Doctah* Zemah Walkah and his son, which [who] will not reveal his first name to us. ["This tape ends with very strange noises. Not sure what: large animal growls? traffic? maybe just machine noise but very strange," says transcriber.]

CUBBY The voice you hear now is the voice of Clarence Cubby. *WE'RE ON SIDE TWO OF THIS TAPE WITH THE INTERVIEW OF DOCTAH WALKAH AN' HIS SON. WE WON'T BE ABLE TO GET "DOCTAH" WALKAH HIMSELF ON THIS SIDE OF THE TAPE, BECAUSE HE JUST HAD A RUSH OF PEOPLE TO COME IN WHO WANTED TO GO INTO CONSULTATION WITH HIM! [THE DANGER SIGNAL HAD BEEN GIVEN BEFORE "DOCTOR" WALKER HAD LEFT HIS CONSULTA-*

TION ROOM!] But we do have his son here whom we will speak to an' find out how did he get into the work, an' the work that he has done an' things like this. So the voices that yo' hear again is the voice of Clarence Cubby, the othah contact man, Mr. Charles Willis, and *Doctah* Walkah's son, whom we can't reveal his, get to reveal his first name, because he is a student in high school, and he refuses to be revealed. So at this time, Mr. Walkah we'd like fo' yo' to tell us how yo' got started in the work an' a little about the work and things of this sort. So in your own way would...

WILLIS A few incidents, at least a few people you run a service for, we'd like to know something that yo' did to help?

CUBBY So at this time it's all yours.

WALKER'S SON *EVERYTHIN' THAT AH KNOW, IT WAS TAUGHT TO ME BY MAH FATHAH. BUT AH WAS BORN WITH A VEIL ON MAH FACE AN' AH POSSESS POWAHS OF MAH OWN.*

CUBBY Yo' say yo' were born with a veil on your face?

WALKER'S SON Yes.

CUBBY *OH YES. WHAT TYPE OF POWAHS DO YO' HAVE?*

WALKER'S SON *POWAH? WOULD YO' LIKE FO' ME TO BLIND YO' RIGHT NOW?*

CUBBY *BLIND ME? NO, NO, NO, DEFINITELY NOT. DEFINITELY NOT. [LAUGHS.]*

WILLIS *ONLY WANT TO KNOW WHAT KIND OF POWAHS YO' GOT. [LAUGHS.]*

CUBBY *AH MEAN YO' DON'T HAVE TO REVEAL THE POWAH TO ME. AH WOULDN'T LIKE TO BE BLIND. [LAUGHS.] BUT YO' DO HAVE THE POWAH TO BLIND PEOPLE AND THINGS OF THIS SORT?*

WALKER'S SON *YES.*

CUBBY Now let me ask yo' a question right here then. Have yo' evah used your powahs fo' evil? Or do yo' use 'em jus' fo' good to help people?

WALKER'S SON Fo' good.

CUBBY Only fo' good?

WALKER'S SON Yes.

CUBBY Oh!

WILLIS Well, excuse me, Mistah Walkah. Ah was tol' fo' people tha' was born with veils could see spirit, is tha' true?

WALKER'S SON Yes, it's true.

CUBBY Have yo' evah seen any spirits?

WALKER'S SON Oh...quite a few.

WILLIS Ah mean, what form are they in, mean do yo' see 'em as animals or or some kind o' form yo' see in storybook or what?

WALKER'S SON No, yo' see spirits of people by wha' yo' thought o' them when they was here. If yo' thought o' a fellah as bein' dirty as a dog, perhaps yo' may see him as a dog.

CUBBY Oh yeah. Well, that maybe...

WILLIS Tell me this. At any time that yo' seen a spirit can yo' recognize the person from tha' form? Is tha' possible?

WALKER'S SON Yes.

CUBBY Well, tell me this. Now yo' said somethin' about yo' thought o' a person as bein' as dirty as a dog yo' might see them as a dog. Well, do they have a human face? Do they have their regulah face an' a dog's body or do they have a dog face an' yo' jus' know tha's them?

WALKER'S SON He was right. He has the face of a human an' the body of a dog.

CUBBY Have yo' evah seen anyone as a dog?

WALKER'S SON No, ah haven't.

WILLIS Well, can yo' talk to these spirits in a type o' way?

WALKER'S SON Yo' communicate with 'em, yes.

CUBBY Now, befo' we go too far ah wanna ask yo' about somethin'. Have yo'

evah, let's see, tha' would be your great-grandmothah then. Would tha' be his great grandmothah? Yo' know his fathah's grandmothah? [Question directed to Willis.]

WILLIS His fathah's grandmothah, his great-grandmothah.

CUBBY Yeah, yeah. Well have yo' evah seen your great-grandmothah in a spirit?

WALKER'S SON Yes, ah have.

CUBBY Well, how did she come to yo'?

WALKER'S SON As a bird.

CUBBY As a bird?

WALKER'S SON Yes.

CUBBY Oh! hm. Well, well we won't dwell on this too much. We gonna let yo' go ahead at your own way an' tell us some, some...

WILLIS Some o' the incidents.

CUBBY Some o' the experiences you've had?

WILLIS In this work.

CUBBY An' the things tha' yo' have done fo' people, because yo' know, as yo' fathah explain to us, tha' yo' had done a lot o' his work. An' yo' say yourself tha' yo' have powah, so we wish tha' yo' would tell us a few o' the thin's, tell us anythin' yo' want, know about, yo' want us to know about the work.

WALKER'S SON Well, there's a couple o' thin' tha' ah can't reveal, but ah tell yo' one service tha' ah rendahed. A lady came to see mah fathah an' he wasn't here. By me being his assistant, ah rendahed the service mahself. She had a problem about her husban'. He would get paid, he wouldn't come home, an' he stayed out with a certain woman, day in an' day out. So aftah hearin' the lady's story, ah tol' her to go an' get the liver of a cat.

CUBBY Yo' said the livah of a cat? Why did it have to be a cat?

WALKER'S SON Jus' like ah tol' yo' at the beginnin' there are certain thin's tha' can't be revealed.

CUBBY All right, okay.

WALKER'S SON An' she brought this cat livah to me. Ah kept it fo' three days.

CUBBY Yo' kept it fo' three days?

WALKER'S SON Yes. An' aftah she came an' picked it up, she kept it fo' three days in her freezah.

CUBBY Mm. She had to keep it, she had to keep it three days?

WALKER'S SON Yes.

CUBBY Now, ah notice yo' said tha' yo' kept it fo' three days firs', an' she kept it fo' three days? Was this all part of, was this necessary?...

WALKER'S SON Quite necessary - quite, quite, necessary.

CUBBY Oh yeah! All right.

WALKER'S SON An' she went an' bought some pork livah.

CUBBY Did yo' have, did yo' tell 'er to do this? Did yo' have her to buy it?

WALKER'S SON Yes, ah did.

CUBBY Oh, yes! [These two words can be sounded in many ways!]

WALKER'S SON An' ah had her...ah had her to cut...to take this cat livah an' make gravy - make gravy. An' simmah the gravy fo' three minutes.

CUBBY Well lemme, befo' yo' go on any furthah with your story. Now ah noticed everythin' is goin' in three's.

WALKER'S SON Yes.

CUBBY Uh would yo' care to explain to us why everythin' had to be in three's. Ah see yo' said yo' kept the cat's livah fo' three days an' she kept it fo' three days. Yo' had 'er to make gravy out o' this cat livah an' simmah it fo' three,

three, wha' yo' say, three minutes?

WALKER'S SON Yes.

CUBBY Well now, this pork livah tha' she bought. Wha' was the purpose o' this pork livah? Wha' she do with this?

WALKER'S SON She use the pork livah to help make the gravy an' to covah up this cat livah.

CUBBY Oh yes, well did she cook the pork livah?

WALKER'S SON Three minutes.

CUBBY Oh, she cooked the pork livah fo' three minutes too?

WALKER'S SON Yes.

CUBBY Well with this done, well did she cook the pork livah with the cat livah or cook the cat livah sepretly [separately].

WALKER'S SON Yes she did...she cooked it tuhgethah.

CUBBY Oh she cook it togethah. All right, go ahead, ah didn't mean to interrupt yo'. But ah was jus' tryin' to get uh...An' aftah makin' this gravy, which she simmahed fo' three minutes, she was to feed it to him every third day.

WALKER'S SON Every third day.

CUBBY Oh yes.

WALKER'S SON Mm hm. Well, she went accordin' to wha' ah had tol' 'er. Ah even explained to 'er wha' was gonna happen ovah a period of fourteen day.

CUBBY Ovah a period of fourteen days.

WALKER'S SON An' aftah fourteen days seven more days was to follow in accord-in'.

CUBBY Uh huh.

WALKER'S SON Which is twenty-one days. An' there is three sevens in twenty-one.

CUBBY That's correct.

WALKER'S SON Uh huh.

CUBBY Well, what did happen? What did happen?

WILLIS Yeah.

WALKER'S SON Her husban', each day tha' she would feed this to him, he began to get smallah an' smallah an' weak, in his size.

CUBBY Oh yes.

WILLIS Well did he, did he stop runnin' aroun' or jus' what?

WALKER'S SON Yes. Seems as dough [though] he realized tha' wha' he done was wrong.

WILLIS Well, did he evah regain tha' weight?

WALKER'S SON Yes.

WILLIS 'Cause ah know yo' remembah yo' said yo' did no evil to people, yo' only did good.

CUBBY Well, well when did he regain his weight?

WALKER'S SON Aftah twenty-one days!!! [What a clever answer!]

CUBBY Oh yes, aftah de twenty-one days.

WALKER'S SON Mm hm.

CUBBY Well, uh Mistuh Walkah, yore fathah tol' us tha' as Mistah Willis was sayin', yo' did no evil, yet yo' took weight off o' this man an' yo' took, took everythin'. He had it pretty rough with this. What was the purpose o' doin' this? If this, if this wasn't evil then...explain it to me a little bettah. Ah mean, ah can't get an' undahstandin' o' wha' yo're sayin' because...

WALKER'S SON This wasn't doin' him any type o' harm. This was tryin' to help him.

CUBBY Oh, helping him. Save his family.

WALKER'S SON Save his family.

CUBBY Well in your experiences have yo' evah done harm to anyone? Have any-one evah come to yo' to put evil spells on people? Have they come fo' yo' to remove evil spells?

WALKER'S SON Remove.

CUBBY Oh, that's all yo' do is remove evil spells?

WALKER'S SON Yes.

CUBBY Yo' don' cast any?

WALKER'S SON No.

CUBBY Well now, wha' would yo' think of a person that come to yo' fo' yo' to blind anothah person. When yo' say yo' have this powah to blind somebody? Would yo', would yo' blind them?

WALKER'S SON No.

CUBBY Yo' would not?

WALKER'S SON No.

CUBBY Well, could yo' remove this blindness from a person? Like yo' tol' me jus' now when ah ask yo' uh about yore powahs. Yo' ask me would ah like fo' yo' to blind me. Could yo' remove this blindness from me if yo' put it on me?

WALKER'S SON Yes ah could.

CUBBY Would it take a few seconds or would it take a period of time?

WALKER'S SON A period of time.

CUBBY A period of time.

WALKER'S SON Yes.

CUBBY But yet yo' could remove it?

WALKER'S SON Yes.

CUBBY Well, ah don' think ah want yo' to blind me. Ah think maybe...

[Laughs.]

WILLIS Ah wouldn't wanna try it. [Laughs.]

CUBBY Oh, why don't yo' let him blind yo', Mr. Willis? [Laughs.]

WILLIS No. [All laugh.]

CUBBY Well is there anythin' else tha' yo' would like to tell us Mistah Walkah?

WALKER'S SON No, ah've gone as far as ah can. Ah would really like to help yo' a little more, but ah have went as far as ah am permitted to go.

CUBBY Well, uh bein's tha' your fathah's in consultation with othah people now, do yo' think tha' it would be possible if we could interview him again an' get a deepah undahstandin'?...An' wha' we would really like to find out, maybe yo' could tell us, if yo' get yore fathah's permission, yo' know. The things he has done, ah mean. Yo' know some o' the things tha' he has done, don't yo', in his work?

WALKER'S SON Yes.

CUBBY How long have yo' been workin' as your father's assistant? About ten years?

WALKER'S SON Yes.

CUBBY How old are yo' now?

WALKER'S SON Ah'm nineteen.

CUBBY You're nineteen? So at the age of nine years yo' started?

WALKER'S SON Yes.

CUBBY Well how do yo' feel about this work? Do yo' think, since yo've been workin' in it, do yo' think tha' root work has changed very much or has not changed at all?

WALKER'S SON Yes it has changed.

CUBBY It has changed?

WALKER'S SON Yes.

CUBBY Is it fo' the good or the bad?

WALKER'S SON Fo' the good.

CUBBY Fo' the good?

WALKER'S SON Yes.

CUBBY MR. WILLIS, WOULD YO' LIKE TO ASK HIM SOMETHIN'?

WILLIS NO, AH WAS STILL THINKIN' MORE ABOUT THOSE FLOWAHS. IN FACT AH'M THINKIN' BOUT THOSE FLOWAHS. [EVERYONE LAUGHS.]

CUBBY WELL, AH MEAN AH AM CONCERNED ABOUT THOSE TOO.

WILLIS AH WANNA TALK TO HIM AGAIN. AH REALLY CAN'T UNDERSTAN' THOSE FLOWAHS. THAT'S WHAT'S GOT ME.

[Somewhere in HOODOO we have another flower trick, flowers spring up outside a house overnight. This too happened in Mississippi, see Index.]

CUBBY Well look anyhow, while ah'm talkin' to yo' here. We want to give yo' a little token of, let's see, appreciation fo' yore time, so ah guess we, let's see. Wha' should we give him, a little token of his, yo' know fo' the time we...

WILLIS Well, ah give him the...give him tha'.

CUBBY Okay tha's good. We'll...here's a little token fo' yo'. An' we'll give your fathah a little somethin'. An' we would like to interview yo' some othah time.

WILLIS AH'M STILL THINKIN' ABOUT THOSE FLOWAHS.

CUBBY AH, AH'M FLABBAHGASTED RIGHT NOW. AH, AH'M WONDAHRING HAVE YO' EVAH, LEMME ASK YO' ONE OTHAH QUESTION BEFO' WE, BEFO' WE CLOSE THIS OUT. HAVE YO' EVAH HEARD YOUR FATHAH TALK ABOUT YOUR GRANDMOTHAH? AH KNOW HE SAID THA' SHE DISAPPEAHD AN' THE BIRD DISAPPEAHD, AN' THEY'VE NEVAH LOCATED HER OR ANYTHIN'. HAVE THEY EVAH, YO' KNOW, SEEN HER IN A VISION OR ANYTHIN' OF THIS SORT?

WALKER'S SON THEY HAVE LOCATED THE BIRD.

CUBBY THEY LOCATED THE BIRD?

WALKER'S SON YES.

CUBBY WELL, DO YO' KNOW WHERE THEY LOCATED THE BIRD? AH MEAN IS THE BIRD STILL ALIVE?

WALKER'S SON NO HE'S NOT.

CUBBY WELL, HOW DO YO' KNOW THIS IS THE SAME BIRD?

WALKER'S SON WELL BY THIS LITTLE RING THA' MAH GRANDMOTHAH, GREAT-GRANDMOTHAH AH SHOULD SAY, HAD ON THE LEG OF THE BIRD.

CUBBY AH YES.

WILLIS UH HUH.

CUBBY VERY GOOD. THIS WAS HOW THEY IDENTIFIED IT? WELL, WHERE DID THEY FIND THE BIRD?

WALKER'S SON WELL, HE WAS ON AN OUTHUSE. AN' AH GUESS YO' KNOW WHA' THEY IS?

CUBBY OH YES, WE KNOW WHA' A OUTHUSE IS. [LAUGHS.]

WALKER'S SON UH HUH.

CUBBY WELL, WELL TELL ME THIS...YOUR FATHAH TOL' US EARLIAH THA' THIS BIRD WAS HALF AN' HALF. HE WAS HALF BLACK BIRD AN' HALF OWL, AN' THA' YOUR GRAND-MOTHAH MADE THE BIRD. HAD YO' EVAH SEEN THE BIRD BEFO' THEN?

WALKER'S SON NO.

CUBBY HAD YO' EVAH SEEN A PICTURE OF HIM OR ANYTHIN'?

WALKER'S SON YES.

CUBBY DO YO' ALL HAVE A PICTURE OF THIS?

WALKER'S SON YES.

CUBBY UH WELL AH WAS WONDAHRIN'. NOW WE, WE UH...

WILLIS [Words not clear.]

CUBBY THEY HAVE A PICTURE OF IT.

WILLIS ARE YO' ALLOWED TO SHOW THA' PICTURE TO ANYONE?

WALKER'S SON NO.

WILLIS AH SURE WOULD LIKE TO SEE IT.

CUBBY AH WOULD TOO.

WILLIS AH WONDRAH, WOULD YOUR FATHAH PROB'LY LET US SEE THE PICTURE?

WALKER'S SON NO.

CUBBY YO' HAVE SEEN THE PICTURE THOUGH YOURSELF?

WALKER'S SON YES. MANY TIMES.

[Mixed species of animals of course is an ancient theme, the mermaid for example: lower body of fish, upper body of woman. And anyone brought up on fairy tales knows that a wicked witch use to change a prince into a frog, whose only chance of resuming his own shape was to find a girl who would fall in love with him. But to create a bird, one half of it owl and the other half of it blackbird, with the dividing line running down from the center of the head to between the feet - this is something for the geneticists of the future. I suggest that our impossible bird is a known folk-tale theme or a theme in the process of being created. Mr. Cubby suggests why the bird reverted to a blackbird. I suggest the blackbird was a tame crow kept in the house and the owl remaining wild lived in the attic of this large house, and gossip did the rest. Or - heaven forbid - the *doctor* may have manufactured the tale.]

CUBBY This would...Well look man, wouldn't he interview with the Rev. Mistah Hyatt, who we're workin' fo', the gentleman who is compiling this information fo' the book, as we explained to your fathah? But we would like very much if yo' would talk to your fathah about it...

WILLIS Interviewing by Mr. Hyatt.

CUBBY Yeah, ah wish he would approve of talkin' to Mr. Hyatt. Ah mean explain to him tha' possibly they have thin's, yo' know, of interest tha' he could tell Mistah Hyatt. An' we could not, we wouldn't think to covah. Ah mean because he's very much more experienced in this than we are.

WILLIS True.

CUBBY Yo' know, he could ask him thin's. Yo' know he could ask...

WILLIS We wouldn't know what to ask...

CUBBY Because yo' know Mr. Willis himself is a root doctah. [Author Hyatt doubted this.] Did yo' know that?

WALKER'S SON No, ah didn't. [See Willis or Charles material in his later interview.]

CUBBY Well, he is a root doctah himself. An' this, about this picture. Ah mean ah'm sure Mistah Hyatt would nevah reveal seein' it, if your fathah would let him see it. Ah mean, ah'm sure he would be very much interested in seein' it. Well, do yo' think yo' prob'ly could talk to him? An' see what he would say an' get in touch with me? Yo' know mah phone numbah an' everythin', tha's correct?

WALKER'S SON Yes, ah'll talk to mah fathah.

CUBBY Well, ah guess we bettah close this tape out now, because we just about covahed all we could, cause without your fathah now, him in consultation an' everythin', ah don't think there's anythin' else we could covah. [Yet here at the very end came a surprise!]

WALKER'S SON YO' WAS ASKIN' ME ABOUT THE BIRD, WHEN THEY FOUND HIM.

CUBBY Yes?

WALKER'S SON WHEN THEY FOUND HIM HE WAS A BLACKBIRD.

CUBBY AH, HE WAS A COMPLETE BLACKBIRD THEN?

WALKER'S SON COMPLETELY BLACK.

CUBBY WELL WAIT A MINUTE NOW. HAD HE CHANGED TO A COMPLETE BLACKBIRD?

WALKER'S SON YES.

CUBBY *THERE WAS NO HALF AN' HALF OF HIM ANYMO'?*

WALKER'S SON *HE WAS A COMPLETE LITTLE BLACKBIRD WITH OWL FEET.*

WILLIS *WHA', WHA' COLAH WAS HE?*

CUBBY *YEAH?*

WALKER'S SON *HE WAS HALF BLACK OF BLACKBIRD. THE OTHAH HALF WAS BROWN, WITH A DARK TAN LIKE AN OWL.*

CUBBY *NOW THA'S AMAZIN'. NOW HE HAD TURNED TO A COMPLETE BLACKBIRD YOU SAY?*

WILLIS *IN OTHAH WORDS HE HAD LOST HIS OWL FORM? HE HAD LOST THA' FORM OF AN OWL COMPLETELY?*

WALKER'S SON *YEAH.*

WILLIS *WELL, NOW WAIT A MINUTE, WAIT JUST A MINUTE. IF YO' THINK BACK NOW. AH REMEMBAH YOUR FATHAH SAID THAT YOUR GRANDMOTHAH DIED RIGHT AFTAH SHE TRANSFERRED HER POWAHS TO HIM?*

WALKER'S SON *YES.*

CUBBY *AN' THIS BIRD, AN' OWL IS WISE. YO' KNOW THA' DON'T YO'?*

WALKER'S SON *YEAH.*

CUBBY *SO POSSIBLY HIS GRANDMOTHAH MUST HAVE LOST HER WISENESS WHEN SHE TRANSFERRED IT TO HIM. AN' THIS IS WHY THE BIRD, YO' THINK THIS IS WHY THE BIRD...*

WILLIS *WHY THE BIRD LOST HIS OTHAH FORM?*

CUBBY *...LOST HIS FORM [AS] AN OWL?*

WALKER'S SON *YES.*

CUBBY *Ah yes. Well look, yo' talk to your fathah fo' me an' here's a little somethin' else [extra money] fo' yo'. An' yo' talk to your fathah an' we'll get back in contact with yo'. An' would yo' give this, this to your fathah also? Give this to him [money for father's part in interview].*

WALKER'S SON *Yes.*

CUBBY *An' uh the othah [money previously given] is fo' yo'. A little token of appreciation fo' this. An' yo' talk to him an' yo' give me a call any time, day or night. An' let me know if he'll talk to Mistah Hyatt. Ah would like very much fo' him to uh talk to Mistah Hyatt, 'cause he [your father] could tell him a lot more thin's an' he [Hyatt] could find out more than we can, because the question tha' we would prob'ly ask him wouldn't be of very much interest to people. An' like ah say befo', Mr. Hyatt would know wha' would be of interest, an' ah mean wha' would be important things to ask. So at this time we gonna close out this tape an' the interview with *Doctah* Zemah Walkah an' with his son, who we just interviewed on this side. So this is the voice of Clarence Cubby an' the voice of contact man Charles Willis closing out side two of the tape of the interview of *Doctah* Walkah an' his son in Palmetto, Florida.*

CUBBY AND CHARLES AND I DISCUSS WALKER

HYATT *This is just a comment about the cassette you made on *Doctor* Walker. You did that Friday?*

CUBBY *Friday, yes.*

HYATT *Friday night [when I listened to the tape] I thought it was extremely interesting. Now what I did Sunday when I left here [Cubby's home] I took a nap for about an hour, then I started to listen to this cassette and a half and I transcribed it roughly. There are places where you have to go back sometimes two times and play it to get the exact wording and where the end was a little bit weak. I think we can get all the words. I was very much interested at that place where all of a sudden he [Walker] saw the spirits, very dramatically, you see. The spirits are beginning to bother him, he smelled trickery and that sort of thing. Now, do you think that was a part of the business to get you back to*

the house to try that flower trick?

CUBBY I think very much so.

HYATT Well, what do you think about it Charles?

CHARLES OR WILLIS Ah think it wus.

HYATT You think it was?

CHARLES Ah think it was jus' to get us to go back to the house to watch the flowahs.

CUBBY Actually I think what it wus, at jus' about that poin' he had found we were bein' truthful wit 'im.

HYATT I see. [Birds (sparrows) can be heard chirping loudly in background. These were in the ceilingless front porch.]

CUBBY An' there wus no longer any need to continue to investigate us, yo' know. I guess he felt he...gained confidence wit us. This wus the point where we went back to the house. The guy was re'ly [really] well he seemed re'ly, re'ly...I dunno, how yo' say when the spirit re'ly come over yo', yo' know when yore eyes roll back.

HYATT Well he put on a good act whatever it was. You felt he was really seeing spirits or felt them or something of that sort?

CUBBY Yes.

HYATT I think you also put on a good act although it was very sincere. You got a little bit hot under the collar. Didn't he? [Asking Charles.] He didn't like for him to say he was trying to trick him. I thought it was very good, didn't you?

CHARLES Yeah, yeah.

HYATT What did you think of the situation at that time? Of course, I didn't see the man. What did he look like?

CUBBY Oh, he was a little short, dark-complected man. He seemed very fierce looking. He looked like he had lived a rough life. He had cuts and scrapes on his face and he was dressed wit a black tam on 'is head - looked like a tam.

HYATT Like a what?

CUBBY A tam, yo' know these hats yo' pull down on the side of the head.

HYATT On the side of the head. Something like a beret? What do you call them?

CUBBY Like a beret, yes.

HYATT Yes, a beret or something of that sort.

CUBBY Then I think it was a big di'mon' [diamond] look like a di'mon' - might have been cut glass. [Static here. I think Mr. Cubby is describing a ring Walker was wearing.] He was dressed - I would say he was dressed rather expensively. He had a black silk suit on, black shirt an' white tie, his black beret an' everythin'. He was really somethin' to see.

HYATT Do you think he was trying to look professional - like a professional man?

CUBBY I think he was tryin' to look more, let's see, I say a little more exclusive-like, yo' know. Like he was way up in the worl', like he was someone who almost owns the worl'.

HYATT I see.

CUBBY He wore the best of everythin'. Everythin' he had on was silk just about.

HYATT Oh, good, good.

CUBBY Look like he was experienced, he was makin' a pretty good livin' at whatevah he was doin'.

HYATT I see. Do you feel...now, there toward the end, people came, he had to see them and you talked to the son, his son still in high school. Do you

think those people...that it was planned for them to come while you were there or do you think they actually came?

CUBBY We discussed this, Charles and I, on the way back. I think they had these people already scheduled for these hours and he knew this but he wanted us to be to the house jus' to see the flock that was comin'. Jus' to see that he had...

HYATT Other people coming.

CUBBY Right.

HYATT I see.

CUBBY Just to validate his...

HYATT That you weren't doing him - any special favor to him.

CUBBY Yes.

HYATT Now what about the boy?

CUBBY The boy? Oh, heavy-set. I'd say about 190.

HYATT A heavy-set boy. Was he short like his father?

CUBBY No, he was tall and there was not very much resemblance at all because the boy himself was light-complected. He [father] was very dark-complected.

HYATT I see. I see. I was very much interested when he said, "Do you want to be blinded?" Would you want to be blinded? [Hyatt laughs.] And you laughed, you didn't seem frightened.

CUBBY I was frightened but I didn't want 'im to know I was frightened. [All laugh.]

HYATT A 19 year old boy, what do you think? I don't recall some of the things he said. He seemed rather mature for 19 wouldn't you say?

CHARLES Yeah. He had learnt a lot in 19 yeahs. He seemed to be bettah schooled than av'rage 19 yeah olds.

HYATT He seemed even more mature, didn't he, to you?

CUBBY Seemed like he had a great deal of experiences, he knew a lot more about things than other guys his age. He seemed very mature.

HYATT In other words he grew up on this sort of thing his father did.

CUBBY What did he say? He was 10 or 8 or somethin' when he started in?

CHARLES Yeah.

HYATT So he would have around 8 or 10 years of it.

CUBBY I mean that was...I think that was part of his maturity because its...

HYATT Do you think that the boy didn't tell everything he knew?

CUBBY I think he held back because he seemed to be holdin' back, sayin' only what he was tol' to say.

HYATT Well I think, under the circumstances, two strangers - I think both of them did fairly well don't you or not?

CUBBY We had been over a coupla [couple of] hours. We just about searched up and down before we could get him to tell us anythin'. Just about...he looked us over pretty much so. [This statement unclear - static on tape.]

HYATT He didn't want to talk to you at all?

CUBBY Well I think he wanted to talk but he didn' want us to know that he wanted to talk.

HYATT I see.

CUBBY Wanted to be sort of reserved.

HYATT I see.

CUBBY I had to persuade...well, I didn' wan' to say that he was eager to talk. The way he acted he wanted to show us that it didn' matter whether he talked or not, that he could do without us, yo' know.

HYATT Yes, I know. Well after all these things are really problems. I'm not going to see those same fellows again, I'm going to see a different man.

Will I see the same two? [Cubby answers but he is not close enough to microphone and does not come through plainly.] Well, who's coming today? [Cubby says something here again but it is unclear.] The man you interviewed is coming?

CUBBY It might be the same one. He tol' us he wasn't the same one, says he is the [emphasizes the word *the*] Walker!!!

HYATT So we don't know exactly who is coming?

CUBBY No we don't know exac'ly. We will know the car when we see it and he knows us when he sees us.

HYATT I see. Chances are he'll bring his son along.

CUBBY Yes.

HYATT Good.

CUBBY His sons seems very much indep [in depth] in the work.

HYATT I think he is very serious about it. I was...

CUBBY He's short, he's short-stated, he's right to the point. That's it, yo' can't get him to really give you a detailed answer.

HYATT Uh huh. I think what we'll have to try to do, I'm certain, as I say it is not so much the actual formula. Well you take, say 10 guinea seeds or something like that and grind them up. Now if there is a formula you do this every other 3 days - that sort of thing. You say you take 12 guinea seeds, then the next 3 days you take off 9 - that sort of thing. If you get a good formula you have something. Do you see what I mean? I mean it's of interest. But usually the formula is better if you have a story or an actual experience of some kind with it, you see. [Negotiations continued but we never saw the Walkers again.]

WOMACK THE BISHOP - TEMPLE FOUNDER - SPEAKS OUT
LASHES OUT - REMARKABLE HUMAN DOCUMENT BY ONE
OF THE GREAT PERSONS IN THESE VOLUMES OF HOODOO
YOU WILL SEE HIM WITH ARM ABOUT ME - BOTH OF US
WE STANDING AGAINST HIS TEMPLE BUS AMONG THOSE
ILLUSTRATIONS AT END OF VOLUME 3 - WE ARE ON
HIS PROPERTY - ITS LARGE HOUSE SHELTERING A FEW
UNFORTUNATE PEOPLE - ONE OF WHOM WE SHALL MEET
PATIENTS OFTEN KEPT IN HEALER'S HOME p.4528, L.49
WOMACK AS HEALER MET PERSONS UNCURED BY HOODOO
DOCTORS - THUS HE WAS FAMILIAR WITH HOODOO WORK
HOW HE BECAME A BISHOP NO ONE COULD EVER GUESS

HYATT I think on this first side we ought to have something about you personally. Was this a gift? Did you feel it early in life? Did it come [suddenly]? Did anyone help you? A great many people start out of course preaching, then all of a sudden they turn into healer. I began work in the Episcopal Church in 1920. I was one of the first healers in the Episcopal Church, only I was doing it - I had the Episcopal Church behind me. But when I started out [in spiritual healing] it was strange. We had people from all over Cincinnati and across the river in Kentucky. That church was jammed every Thursday night. I didn't, the Rector had charge, he put me in, I didn't know anything about it. I mean this is how, somebody, you have to begin. You have to learn as you go along. [See vol.1, p.XXIV 6th paragraph through first paragraph p.XXV.] How did you learn? Did you learn as you went along? Was there a gift? Was there a revelation from God? You tell us about your life. Take your time. There's no hurry.

BISHOP WOMACK Ah was born in Leesburg, Florida, 13th day of February, 1916. An' we lef' theah at the age of foah yeah ole, came tuh St. Petersburg, Florida, stayin' heah wit mah mothah an' fathah. We went down in Lake Wales, Florida in 1920. We lived theah fo' about nineteen yeahs. An' aftah that, comin' up through school, aftah that time, ah began tuh go out. We caddied, worked hard durin' [Great] Depression, ten cent a' hour fo' the golf course undah administration of Rogah W. Baxton. So aftah that ah lef' an' went up in New York an' worked in Fishers Island, New York, around Connecticut. [Fishers Island, 8 miles long, 1 mile wide off northeast end of Long Island, and off the south coast of Connecticut, from which it is separated by Fishers Island Sound, the island a summer resort and part of New York State.] An' durin' that time, we comin' along, met frien's. [Great] Depression hit, so we went intuh othah sources tuh try tuh make obstacles meet. An' through in that meetin' that we began tuh survive. Then went on wit this cookin' at Mountain Lake Club. That was down at Buck Towelin? Mountain Lake, [Cavellein?] they called it at the time.

HYATT This Mountain Lake, New Jersey?

BISHOP WOMACK Mountain Lake, Florida. So, growin' on up, well ah know at the age of thirteen ah saw Jesus appeah befo' me. At the age of twen'y-three ah saw him ag'in appeah befo' me. An' ah was drafted intuh the Unnided [United] State Army, went in theah, came out wit uh small pension. An', when ah got outa the service, on duh count [on account] of mah skin [being black] ah couldn't get a decent job. See ah applied fo' jobs, nobody can give me a job an', when ah did get a job, ah got it wit some people an' they gave me \$25 a week fo' bein' a firs'-class meat cuttah. Ah had a fam'ly tuh support. An' this man, he would look at people an' [as] they come in he would smile at 'em, look at 'em wit his eyes an' his face he's laughin', an' he would cut they throats on the scales. An' fo' \$25 per week ah had tuh steal somewheah aroun' about 500 or 200 or 1000 dollahs [for the boss]. That short-cuttin' people in the groc'ries-meat department. An' ah couldn't make no money at it, so this man made me become a thief - a liah an' a thief. An' ah would take an' steal an' put meat 'roun' mah wais' an' outsmarted 'im. An' when mine got filled up, mah Frigidaire, then ah went down the road an' began tuh sell it, that ah can have money tuh pay mah insurance an' buy clothes fo' mah fam'ly.

An' aftah that ah met a man one day, he came in an' he called me Brothah [emphasizes BROTHER] Womack. An' aftah he called me Brothah Womack, he had a big seegah [cigar] in 'is mouth, an' had half of that. An' he was a big boy, a gangstah. He shook mah han' an' he lef' me a 500 dollah bill in mah han'. He tole me tuh meet 'im Friday evenin'. No quickah than ah get off from work, seven o'clock he was theah, wit him an' his c'ose [close] partnahs. We went out on the Davis Islan', an' we had a big dinnah out theah. Then he gave me a *bow-tie* of three bills which was a hundad [hundred] dollahs each. [Gave him 3 \$100 bills tied together like a bow-tie.] Well, ah was feelin' good. So then he gave me a job. A big job that ah've had contac's. An' ah contac' an' stayed wit this man 'til one day ah heard a voice say ah was anointed tuh preach the Gospel.

An' ah talked back tuh the voice an' said, "Ah would rathah be a dog, than a preachah." An' why ah said that, becuz ah have found out, people say they are religious an' they gamblah, they liah, they whoremongah, they cheatah, they beat-ahs, an' the mos' thing dat ah find dat a church'll do mo' robbin' than look like tuh me the gangstahs would. So ah didn' want tuh be. So fo' about six mont's ah was [would] go around tuh the diff'ren' big men an' we would drink, big time! Preachahs was gamblin', they playin' the dogs, playin' the horses, playin' Cuban numbahs, an' so enahway, ah began tuh feel a spiritual guidance. Ah would sing an' pray daily, but ah still would drink an' run aroun' wit the othah men's

wives although ah had a wife of mah own. An' yet, still, that one day, mah mothah tole me, said, "Son, yo've got tuh be sanctified an' filled wit the Holy Ghost, an' that wit fiah." An' this was on Christmas Day, 1946. Ah tole mah mothah, ah said, "Mothah, yo' saved, yo' say yo' sanctify," ah said, "so let evrah individual celebrate like they want tuh celebrate." Tha's what ah tole mah mothah. Ah kiss mah mothah. Ah walked out. Goin' ovah tuh anothah preachah's house that we would start tuh drinkin' a lil'le bit, preparin' fo' the big ceremony on the Christmas evenin'.

An' when ah started 'cross the road, ah got knocked out sure 'nough. Somethin' hit me. An' when this thing hit me an' ah arose, people were standin' ovah me. An' ah said, "Who in the hell hit me?" Ah heard a voice said, "Ah hit chah. Go home an' call Jesus." An' when ah went home, ah called Jesus. Mah wife was right behind me say, "Wha' the mattah darlin'?" Ah say, "Damn if ah know." But somethin' got aholt of me. An' ah began tuh say, "Jesus," goin' from room tuh room. We had a three room house. An' ah was wandahin' an' ah called until ah gave out. Ah went tuh sleep. Aftah ah went tuh sleep, that aftahnoon ah woke up between five an' six o'clock. Ah took a bath. Evrahthin' looked diff'ren'. An' ah asked, "what's goin' on around heah? Ah look at the clouds, they diff'ren', yo' diff'ren'." Ah say, "What's wrong?" An' when ah ask 'er what's wrong, she say, "Ah don' know honey, ah don' see no diff'ren'." Ah say, "Well, hell, let's go tuh the barroom an' get drunk. Ah'm gon'a *pitch a bitch* tuhnight." Ah was a sinnah. See? But mah name was on the churchouse roll. Ah was a big Christian in the church when ah found that ah was a sinnah. An' then, we went tuh the barroom an' ah bought a fi'th o' whiskey.

An' aftah ah bought this fi'th of whiskey, it was "Ole Thompson," an' we went ovah tuh the preachah's house an' ah began tuh set up theah. When ah wanted tuh drink, ah opened the whiskey. They drank it all up becuz ah say it stinks [I took none] so they looked on me an' say, "What's wrong?" Ah say, "Ah don't know. Ah can't stan' it. The odah is bad." Ah pull, ah went in mah pocket an' ah pull out a bill. An' ah give it tuh this man. "Yo' go ahead an' buy me anothah fi'th of whiskey becuz ah'm gonna call up the brew'ry, the stillery [distillery] an' let 'em know, come out an' bring me a cahload of whiskey becuz tuhnight is the time that we are goin' tuh *pitch a bitch*." An' tha's jis' what ah said tuh 'em. An' so he went an' bought anothah fi'th of whiskey. When he did, jis' befo' he got in, the powah fell on me an' ah began tuh sing, "Precious Lord, Take Mah Han' An' Lead Me On." Then the preachah's wife ast me, "Why are yuh singin' that? We can feel the powahs of God in yo'. God ain't nuthin' tuh play wit." Ah say, "Y'all [you all] can't tell me a damn thin'." Ah say, "Y'all drink, yo' play numbahs, yo' whohhouse [whorehouse], yo' do anythin' yo' wan'a." An' who knew that was me? An' ah said, "The pot can't call the kettle black becuz we all is in the same catagory."

AN' SO THAT TIME, WHEN HE GAVE ME THE FI'TH O' WHISKEY, THE MAN CAME, HE SAID, "YOU LOOK LIKE A BISHOP!" AH SAY, "AH DON'T WANNA HEAH A DAMN THIN' YO' HAVE TUH SAY. CAN'T NOBODY TELL ME NUTHIN. IF GOD AN' AH GONNA WORK OUT SOM'IN', LET US WORK IT OUT ALONE." SO, AT THAT TIME, WHEN HE GAVE ME THE WHISKEY, AH COULDN'T OPEN IT. AH FIN'LY COUDN'T OPEN THIS WHISKEY. AH ASK SOMEBODY FO' A KNIFE. A MAN GAVE ME A SWITCHBLADE KNIFE. WHEN HE DID, AH STARTED TUH CUT IT OPEN, THEN THE KNIFE JUMPED OUT OF MAH HAN'. IT WAS DANCIN' ALL OVAH THE TABLE, AH MEAN JIS' DANCIN'. AH SAID, "LOOK AT THIS DAMN KNIFE. Y'ALL LOOK, AH WANT Y'ALL TUH LOOK AT IT."

CUBBY You say the knife was dancin'?

BISHOP THE KNIFE WAS DANCIN'. THE KNIFE WAS DANCIN' ON THE TABLE. AN' AH SAID, "LOOK AT THIS DAMN KNIFE." AT THAT TIME AH LOOKED AN' THE WHISKEY WAS

OPEN, THEN THE KNIFE JUMPED OUT OF MAH HAN'. IT WAS DANCIN' ALL OVAH THE TABLE, AH MEAN JIS' DANCIN'. AH SAID, "LOOK AT THIS DAMN KNIFE. Y'ALL LOOK, AH WANT Y'ALL TUH LOOK AT IT."

CUBBY Yo' say the knife was dancin'?

BISHOP THE KNIFE WAS DANCIN'. THE KNIFE WAS DANCIN' ON THE TABLE. AN' AH SAID, "LOOK AT THIS DAMN KNIFE." AT THAT TIME AH LOOKED AN' THE WHISKEY WAS OPENED AN' [BOTTLE] SAY, "POW!" IT [CORK] SHOT [OUT] JIS' LIKE DYNAMITE. AN' AH GRABBED THE GLASS, AN' WHEN AH GRABBED THE GLASS TO DRINK, AH HEARD A VOICE SAY, "YO'LL NEVAH DRINK ANOTHAH DRINK." AN' THAT TIME AH LOOKED UP, AH HEARD A NOISE COMIN'. WHEN AH LOOKED UP, LOOKED LIKE THE HOUSE WAS OPENED. AN' FIAH CAME RIGHT DOWN ON ME. [THIS WAS HIS CONSECRATION AS BISHOP!]

Sure 'nuff. The fiah came on me. An' when that powah came on me, ah saw fiah comin'. Ah went tuh hollahin', "Get back! God damn yah, get back! Get back! God damn it! God! Get back!" An' ah tried tuh run. An' ah was picked up. An' when ah was picked up the tongues [of fire] changed. Ah began tuh, look like, ah don't know, it jis' somethin' got ovah me. An' when ah did, people say, "Oh, look! He's goin' crazah [crazy]. He's goin' crazah." An' ah jis' began tuh preach, an' ah preached about three hours an' a half, an' mah mothah an' 'em all run out there an' a lotta people from [St.] Petahsburg, Tampa, some from Jacksonville, lotta friends. They know cuz ah was go'na have a big party. An' 'stead of they drinkin' they wus fallin' out undah prayah. Ah called the town tah prayah. An' so we had a big prayah meetin' at that time.

AN' THEN AFTAH THIS, AH WENT BACK TUH THE CHURCH [WHERE HIS NAME WAS ON THE BOOK] AN' AH TOLE MAH PASTAH THAT AH WAS CALLED AN' CHOSEN TUH PREACH THE GOSPEL. AN' WHILE HE AN' AH SITTIN' DOWN TALKIN' ONE TUH ANOTHAH, THEN IT WAS ONE OF THE STEW'DASSES [= STEWARDESSES, PRONOUNCE LIKE 2 WORDS STEW-DASSES] THEAH AN' THEY TOLE ME, SAY, "WELL, YO' JIS' RIGHT, NOW TUH LET'S HAVE A BIG TIME, 'CUZ ONE CLEAN SHEET CAN'T SOIL ANOTHAH. BUT WITH OUT [FROM OUT] OF ME IT [THE ANSWER] CAME, "AH DON'T KNOW, BUT THE TWO CLEAN SHEETS MAKES A HELLUVA [HELL OF A] STINK." [FOR THAT PRECEDING PROVERB ONE CLEAN SHEET, SEE "TWO CLEAN SHEETS CAN'T DIRTY ONE ANOTHER," No.3088, p.908, vol.1, lines 39-40]. AN' "AH DIDN'T BITE MAH TONGUE TUH TELL 'IM!" [THE PREACHER AND ANOTHER SAYING!]. SO HE SAY, "WELL, YO' CAN'T PREACH IN THIS CHURCH." BUT AH WENT HOME. AH TOLE MAH MOTHAH AN' AH TOLE MAH WIFE, BUT AH HEARD A VOICE SAY, "AH HAVE CHOSEN YO' TUH PREACH MAH GOSPEL." THEN THE PREACHAH CAME AN' SAID, "YO' MUST GO TUH COLLEGE, THAT YO' MIGHT BE ABLE TUH LEARN TUH PREACH LIKE OUR ORGANIZATION WANTS YO' TUH PREACH." BUT INSTEAD, AH HEARD GOD. HE TOLE ME TUH BUILD HIM A TEMPLE.

An' when God tole me tuh build 'im a temple, ah started tuh go down an' in- quiah how can this be. But ah found out that God didn't want me tuh in quiah from anybody how He want me tuh do it. All ah had tuh do wus wait on time an' have faith in God. So at that pacticulah time, that ah had faith in God, a woman came ovah tuh me one day wit'in about three weeks an' she had a lot [vacant piece of land] an' her boyfrien' had got in jail an' she say she didn't have a frien' no wheah an' asked me would ah buy this lot. Ah tole her yes. Somethin' jis' spoke tuh me, "Buy the lot. This is the work of God." An' so when ah tole her ah'd buy the lot, she sold me the lot. Not knowin' that ah had tuh get a buildin' permit, ah got mah brothah-in-law an' ah, aftah we got the lot, we start tuh diggin' out the foundation. Then, when we did, we has a lotta diff'ren' denom- onation [denomination] of church ohganizations. They signed a permit [petition] tuh the City of Tampa [St. Petersburg] Florida fo' me not tuh build a church theah. An' they say that ah wus crazy.

AN' SO ONE DAY, AS WE WUS OUT THEAH WORKIN', THE STORM CAME UP, RIGHT IN THE DAY, 'ROUND ABOUT NOON, WIT THE SUN SHININ' REAL HOT. BUT THESE MEN WERE COMIN'

DOWN THEAH, PROB'LY TUH BEAT [US] OR WHATEVAH THEY WANTED TUH DO, BECUZ THEY HAD GUNS AN' ALL O' THAT. PEOPLE SAY THAT AH WAS A FANATIC. AN' SO WHEN AH SAW 'EM COMIN', GOD SENT A HAIL[STORM] 'ROUN' ABOUT THIRTY YARDS WIDE AN' JIS' ABOUT 'ROUN' ABOUT FIFTY OR SIXTY FEET LONG, JIS' ON THE OTHAH SIDE OF ME AN' THEY WAS ON THAT [OTHER] SIDE, SO AH WENT BACK TUH MAH HOUSE.

An' when ah went there, ah tole mah wife what had happened. An' she said, "Well, jis' go on lay down theah an' pray." So when the storm wus ovah, ah went down tuh the city an' ah asked 'em fo' a permit an' the inspectah say, down there say, "Yo' must be a fool. Get outa here. We don' want yo' in here. What the hell yo' come here talkin' 'bout buildin' a church. Yo' ain't know nuthin about no God." Ah said, "Well, all right." So ah cried, an' ah walked back home.

AH STAYED PRAYIN' BEFO' GOD AROUN' ABOUT EIGHT OR NINE MONTHS - FASTIN' AN' PRAYIN'. GOD SAID, "SET OUT THAT TIME TUH HEAL." GOD SAID, "MARK THAT TIME TUH PROPHEZIAH." AN' IN HEALIN' AN' PROPHEZIAHIN' A LOTTA PEOPLE CAME FROM FAH [FAR] AN' NEAH WIT ALL KINDA DISEASES. AH DIDN'T KNOW ENAHTIIN' ABOUT THIS. NOBODY HAD TAUGHT ME ENAHTIN'. AN' PEOPLE WOULD COME. AN' DURIN' THAT TIME THAT AH WAZ BLESS WIT MANY, MANY DOLLAHS. AN' THE LORD SPOKE TUH ME IN THE TENTH MONTH, AN' TOLE ME TUH GO DOWN TOWN AN' TELL THE INSPECTAH THAT IF THEY DIDN'T GIVE ME A PERMIT, IT WAS GOIN' TUH RAIN DOWN FIAH, AS IT DID IN DAYS OF SODOM AN' GOMORRAH. AN' JIS' AS GOD SPOKE TUH ME, AH WENT DOWN AN' TOLE THOSE MEN. THEN THE PERMIT THEY GAVE ME, VOID AGAINST A CHURCH [SIGNED] DEMPSTAH. AN' AH HAVE THAT TUHDAY, UPSTAIRS.

HYATT Against a church what?

BISHOP WOMACK Void. V-O-I-D.

HYATT Yes.

BISHOP WOMACK Void against a church.

HYATT Oh yes.

BISHOP WOMACK See [signed] Dempstah [Dempster].

HYATT I see.

BISHOP WOMACK That wus the City Inspectah at this time.

HYATT I see.

BISHOP WOMACK The Buildin' Inspectah. An' he let them know if God - he tole me if God tole yo' tuh build it, build it, but if God say yo' don' build it, yo' can't build it. SO AH WENT ON AN' BUILT THE CHURCH - ONE MAN WITOUT ASKIN' ANYBODY FO' A DIME. AH WORKED THROUGH PROPHEZY AN' HEALIN'. AN' PEOPLE WOULD COME IN AN' JIS' BLESS ME AN' THAT. AN' AH BEGAN TO GO ON, AN' GO ON, AN' GO ON, IN MAH MINISTRY AN' TEACHIN' AN' PROPHEZIAHIN' [PROPHEZYING]. THEAH'S MANY FALSE ACCUSATIONS HAS COME AG'INST ME. AH BEEN CAST IN JAIL, AH'S BEEN NEVAH FOUND GUILTY OF ANY CRIMES. THEY KLU KLUX [KLAN] CAME FO' ME, BUT AH STILL PREACHED THE GOSPEL.

An' by faith that ah have found out, wit'in God, that all things is possible. All things! An' we might heah, ah've heard a lot of preachahs that say they nevah did this, an' nevah did that, but we all has been sinnahs. Even much of the Psalms, the Psalms, the fi'th, eighth song of David, second verse, ah say, "From our mothah's womb that we were born liahs. An' waved our han's when we wus born into this world." [Psalm 116:11?]. So within me, ah have found out in mah religious work, that the dead has been raised. The blind - heah [is] a man right heah [points to him] was blind. Has muscle neurosis an' couldn't eat. [We shall meet this man later.] An' when he eat, the food would come back outa his stomach.

But by the layin' on han's is the only thing tha' which will let a man know tha' he's direc'ly in the spirit of God when yo' are in the Presbyterium[?]. NOT THROUGH WITCHCRAF' NOR VOODOOISM, BUT BY THE POWAHS OF GOD. AN' THAT WOULD BE MADE MANIFEST HEAH, OR THAH, WHEREVAH GOD IS. AN' AH HAVE FOUND THIS. THE

CHURCH ORGANIZATIONS, IS LEADIN' MO' OF US TO HELL AN' DESTRUCTION. EVEN MUCH IN OUR SCHOOLS AN' COLLEGES OF TUHDAY, THE EDUCATION IS NOT THE ANSWAH. CHRIST IS THE ANSWAH, BECUZ O' ALL THE EDUCATION YO' CAN FIN' THAT PEOPLE HAVE, AN' THEY SAY THEY HAS, YO' CAN FIN' THAT THERE'S TOO MUCH A VAR'ATION FROM GOD. UNLESS AMERICA DO COME BACK TUH GOD WE ALL GONNA LIKEWISE PERISH.

That's the experience that ah've had. Ah'm Intahdenomination Ministerial Alliance. Yo' had a Meth'dist talkin' about the Baptist, the Baptist say it about the Meth'dist. They are so much depahted, they are divided. Cath'lics. Ah go amongst the Jews, the wimmins have me tuh pray fo' 'em. The Jews don' believe in Christ, but they say they believe in God. But the Bible says in *Numbahs*, the 6th chaptah, in the 2nd and the 3rd verse, "When a man he must make a vow, tuh be come tuh God, don' drink no wine, no strong drinks, neither no liquah, the diff'rence between holy an' unholy." An' now we walks down the aisle, say this is the Lord's Suppah, "As much as yo' do this yo' showin' his suffahin' an' death, until He come." Well, the man now say God is dead. But if we gonna say we can eat the Lord's Suppah showin' his suffren [suffering] an' death, God is dead. Where is the resurrection say, when yo' has put on Christ, that's all we need. We don' need anythin' but a dollah tuh live in this worl'. Natu'lly so. But spir'tu'lly so, that we all need tuh come back tuh the spir'tu'l fold. It remind me o' the time when Nicodemus, he had all the things that he needed, all he wanted. He had men tuh say, "Come." He had men tuh say, "Go." He had the powah tuh fiah an' hiah. But one time he foun' out that wit all that he had he was lackin' at somethin'. An' that wus Christ. We need Christ. An' ah foun' tuhday that mos' we ministahs we need Christ. We drink, we chew, we smoke, we whoremongah, we lie, there's all kinda evil communication ag'inst us, right in the body of Christ. An' we say that we are Christians.

An' tuhday that ah've found we are gettin' worse. We do worsah, worsah than the mafia gang, whethah we wan'a believe it or not. They say the mafia gang: an' the mafia gang this, the mafia gang that. But when it comin' tuh help in so many political affairs, who do we have tuh back us up financially? This is somethin' tuh think about. Do yo' think these men is runnin' fo' office, if they make that, where are they gonna get the money from? This is somethin' tuh think about. Ah have been out theah intuh the fiel'. Ah've worked wit those big men. An' those men will give so many thousands of dollahs tuh the Red Cross, tuh give so many thousands of dollahs fo' a man's runnin' fo' office. This one backin' up the three rings. One back up a man ovah heah. One back up a man ovah theah. An' then - but when we get greedy an' call ourselves, if yo' don' pay it, yo're free tuh put this man in office an' ah get greedy enough tuh go an' try tuh ovah-ride yo'. Then yo' know good an' well what's goin' tuh be the consequences. See? So this is it.

An' it's the same way they are worsah in the churches of tuhday as a whole. Ah don' mean tuh say one, becuz they are commercializin'. Nothin' but money: money, money, money. An' what we need today is Christ. An' if we don't go back intuh the old landmark, ah believe it jis' like the Bible said, "Follah peace wit all mankind," Hebrew 12:14, "An' holiness witout which no man shall see the Lord [reference correct].

CUBBY Is, excuse me. Bishop Womack. Could you in any way give us any specific example that you healed?

BISHOP WOMACK Oh healed? Well, we will have heah Brothah James Knowles, Brothah Knowles. We'll have heal Sistah Dix. This woman heah [living in mah home with others]. She's a woman who had T.B. Yah see what ah'm talkin' about? [On my second visit I entered his home and met the people living with him.]

HYATT Oh yes. This fellow right here.

BISHOP WOMACK See, an' this Brothah Knowles [he is present during interview]. He could come an' he has a testimony fo' his own. He stays heah [in my home] an' he was blind. An' the doctahs gave him up. Muscle neuroshia[?]. This was aftah the, the big pines[?]. An' he's hadda testify. Ah had anothe lady wit the name of Mothah Webb. The doc [M.D.s] they gave her up. An' [they] said that she was dead. Nuthin they could do. But God has blessed her. She been heah, that been fo' yeahs an' she still heah wit us.

HYATT Some of these, some of these people live here with you, that you heal?

BISHOP WOMACK Oh yes.

HYATT Oh yes. Um hum. Have you something like a monastic order? Is it a group living together?

BISHOP WOMACK No, no, no, no. They live, listen, ah mean that, ah got, we got lettahs ah showed these brothahs heah, from Chicago an' they sen' from Californ'a, all ovah, wherevah ah have been. Oh, we could get all kinda testimony that's how God has blessed an' healed these people.

HYATT Well, I would like, if it's possible, I would like tuh hear one of those people's - now wait, not at the moment, but later on. Now, how much time have we there [on the cassette]?

CUBBY Ten more minutes.

HYATT About ten more minutes. Have you ever had any experience, I don't mean personally, but have any people who have? [This is a touchy question to bring up!] Usually to put spells, hoodoo spells on you, or witchcraft, we should talk about witchcraft. I mean, can you handle witch - people say that, now I'm not saying whether they are *witchcrafters*, I don't know. Now, what is your experience about healing witchcraft?

BISHOP WOMACK Mah, well mah experience heah the othah day, was a woman heah, her name was Frankie Davis. An' she had a snake heah [demonstrates the place].

HYATT A snake, right from her knee in her thigh. [This is not a snake birthmark or tattoo but a live snake in her thigh!]

BISHOP WOMACK Right heah.

HYATT In her hip.

BISHOP WOMACK Right heah. An' so she stripped naked, when she came tuh me, the thing was about tuh kill her. An' what ah mean tuh tell yah, that ah have a consecrated watah that had went befo' God an' prayed. An' when yo' look at the watah, right in theah now, in mah office, it seem like it's a cloud. An' all ah do, went in there an' prayed. An' jis' annoint 'er. An' ask in the name of Jesus that this would be cast away. Yah see, as a ministah, yo're s'pose tuh rebuke Satan, cast out Satan as though Jesus Christ did when he met this man wit demons in 'im. An' if we are gonna be like Christ, an' as Christ, then we have the powah tuh do the same thing. All right, then we have had people...

HYATT Well now, just once again. Did she tell you how she, did she say how she got this in her, or somebody did something to her?

BISHOP WOMACK Some woman did this ovah in Methodist Town, becuz she took her man. An' she tried tuh run her crazy, an' was about tuh run her crazy. An' so she come out heah. We have sev'ral cases of those [hoodoo spells] that come out very often.

HYATT Well, I like to hear these cases. Now these are, these are clinical cases you know, like medical cases, and they're very interesting. Now about this woman. Did she say how this snake was put into her? Did she have any idea?

BISHOP WOMACK Well yo' know, there is, now this, ah know this. Yo' can take, ah was on a revival once an' ah was so deep in God an' the Spirit spoke tuh me one mawnin', "Get up." An' this was in Tompkins Spring. An' the Lord will let me see jis' how that these people does a lot of these thing o' witchcraft. Yo'

go out, an' this is mah experience, ah seen this an' knowin' this fo' mahself...

HYATT This is good.

BISHOP WOMACK ...YO' TAKE AN' GO OUT INTUH THE CEMETERY AN' YO' WILL FIN' ALL KIN'A LI'LE INSECTS OUT THERE. LI'LE SNAKES. SWIM, SOME PEOPLE CALL 'EM LI'LE BEETLES AN' WHAT NOT AN' FROG. AN' YAH CAN TAKE THOSE THIN'S AN' IF YO' WOULD EVAH TAKE IT IN WINE, SEE THAT'S WHY IT IS BAD TUH DRINK WIT YUH SO-CALLED FRIEN'S. THEN THEY PUT THIS IN, THEY PUT IT IN THE DRINK AN' YO' SWALLOW THAT. SOME POCKETS INTUH YUH BODY THAT THIS GOES IN AN' THIS GERMINATES RIGHT THEAH IN YO' BODY AN' BECOME LIVIN'. THAT'S WHY THE BIBLE SPEAKS SO MUCH AG'INST WHOREDOM. SEE? ADULT'RY. BECUZ, AH'VE SEEN PEOPLE "DRESS" [PUT HOODOO PREPARATION ON] ONE ANOTHAH. WOMEN'LL "DRESS," THEY LIKE THESE MEN. THEY [WOMEN] RUN'NIN' ROUN' AN' THEY HATE THEY [HUSBAND], WIVE [WIFE], THEN THEY'LL "DRESS" 'EM THROUGH SEX, THROUGH THE PENIS. AN' THEN WHEN THEY [HUSBAND] GO AN' PUT THAT INTO THEAH, YO' UNDAHSTAN' ME, INTAH THE WOMAN [THE WIFE] THEN IT FALLS INTO THIS POCKET. IF YO' EVAH WORKED INTAH WOMEN AN' WHAT NOT, YO' KNOW, AS A DOCTAH, WE MINISTAHS HAVE A LOT OF THINGS TUH DO. WELL, THEY HAS POCKETS ALL RIGHT UP INTUH THEY WOMB. JIS' AS SOON AS Y'ALL [YOU ALL] PUT THAT IN THEAH, THEN THAT LI'LE HEAT - YO' UNDAHSTAN' ME? IT UH, THIS EGG [OF WHATEVER INSECT OR ANIMAL USED] WILL MATURE RIGHT IN THEAH. AN' WHEN IT MATURE, AH DON' CARE IF IT SNAKES OR WHAT, PEOPLE CAN PUT ALL O' THAT [IN YOU] THROUGH SEX. SEX IS A BAD THING. IT REALLY BAD THING. YO' BETTAH BELIEVE THAT. AN' THEY'LL "DRESS" YOUR PENIS. AN' A WOMAN... [Cubby interrupts.]

CUBBY The best way to get it in...

BISHOP WOMACK Witchcraft...

CUBBY Through your body is through your mouth...

BISHOP WOMACK THAT'S THE WAY YO' GET IT, THROUGH YOUR MOUTH, THROUGH THEAH. THA'S RIGHT, YAH SEE. AN' WHEN THEY GET THAT IN, THEN YO' GOT TO HAVE SOMEBODY STRONG ENOUGH WIT THE POWAHS OF GOD, THAT WE HAVE. TAKE AN' - AH'VE PUT MAH FINGAHS UP IN THEAH AN' YO' CAN FEEL. AN' THESE THINGS HAS BIT ME ON MAH HAN' AN' CAUSE BLOOD TUH COME OUT THEAH. SEE? THEY HANG RIGHT ON TUH YAH. BUT YO' TAKE AN' JIS' HOLD THAT LIKE THIS [DEMONSTRATES] AN' YO' CAN PRESS THA' OUT. BUT YO'VE GOT TUH HAVE THE POWAHS OF GOD. [IF] YO' DON' DO THAT, SOMETIMES PEOPLE MAKE SOLUTIONS TUH GET IT OUT. BUT YO' GOT TUH GET, BE SURE YO' GET THE FEET AN' ALL. AN' THA'S WHY WE'VE HAD A LOT O' THOSE CASES TUH COME TUH US. SO, WHEN IT COME TUH WITCHCRAF', IT'S A LOT OF THAT. AN' IT'S NOTHIN' BUT THE POWAH. AN' THEN YO' HAVE NOW, IF YO' EVAH WANT TUH CAUSE PEOPLE TUH BREAK UP, THEY'LL GO AN' GET GUINEA PEPPAH AN' SALT. GUNINEA PEPPAH. GUINEA PEPPAH.

HYATT Guinea pepper.

BISHOP WOMACK Guinea peppah.

CUBBY What is, what is this pepper?

BISHOP WOMACK It's somethin' that brings confusion intuh the min'. Yo' can take that, break up any home in the worl'. It's somethin', it, it, it's very, it carries an evil spirit wit it. It's specia'ly grown that it might destroy the work of the min' of man. Yo' undahstan'?

HYATT Is it a drug? [I had heard of it before, see p.570-571, Nos.1948-1952, vol.1, and elsewhere.]

BISHOP WOMACK No, it's yo' get this grind [ground]. It's a li'le bit of...

HYATT Seed or something?

BISHOP WOMACK Little bit of seed. Li'le bit jis' about the size of a BB [bee-bee] ball [or shot].

CUBBY Oh yeah.

BISHOP WOMACK See what ah'm talkin' about? An' yo' grin' that up. An' yo' can jis' take an' throw that, yo' know, jis' throw that in yuh house like that,

throw it in yuh bed. An' then evrah time somebody swept, or yo' move, that dust'll come up. See, it's evil. Yo' see what ah'm talkin' about? So yo' has all tha' diff'ren' stuff tuh contend wit.

HYATT I know.

BISHOP WOMACK AN' YO' DON' NEVAH KNOW IT UNTIL YO', THE PERSON GET IN AN' BEGIN TUH STUDY GOD'S WORK. SEE? AN' SPIRITUAL WORK, YO' GOT TUH BE MORE BRIL-LANT DEN THE COMMON MAN. THE COMMON MAN'LL KILL YAH, SEE WHAT AH MEAN? BUT YO' GOTTA GET SO THA' WHEAH YO' CAN WORK ON THAT COMMON MAN. AN' WHEN YO' BE, GET ON THA' COMMON MAN, NOTHIN' CAN OUTDO THE SPIRIT OF GOD, BECUZ IT'S POWAH.

HYATT I see.

BISHOP WOMACK All powah is in God. See the Devil don' have no powah, unless God give it tuh 'im. An' God is not goin' tuh give the Devil no powah ovah his people. See? That is the thing what we got tuh look at. So, this wheah the witchcraf' come in. Ah don' care what it is, but yo' can put it intuh a body. Of sex, yo' know, from *Genesis* to *Revelation* it tells about adultry an' a man shouldn't go to but one woman. An' a lotta mens at times when they do clamp that on yo' [woman] jis' like when yo' take a dog. A dog, when she is in heat an' goin' wit dogs, yo' take an' run yuh han' here intuh that dog theah. An' yo' can take an' go home an' put it right ovah huh [her]. See what ah'm talkin' about? Put it on yo' wife dere. An' if a man goes wit 'er [with her] he becomes as a dog.

HYATT Stuck together.

BISHOP WOMACK Stucks togethah. Yeah, sticks togethah. These kinda thin's that yo' haftah be very ca'ful - very, very ca'ful. An' duh way that yo' go out. A lottah people don' evah know these thin's. But if evrahbody know it, see, it would be a terrible time. Tha's why yo' fin' people right in heah now, that ah have doctah heah. That he come heah, that somebody bewitched him. An' a woman had a car theah. They hadda Twelve Apostles, but they didn't know what tuh do. An' yo' don' take the 12 Apostles of God an' do dirty work. See what ah'm talkin' 'bout? But they had the Twelve Apostles of God an' they had that filled wit peppah an' salt. An' they put it intuh this woman's car, an' she had a wreck, liked tuh kill herself. An' she's only ?. They came here, but while dey did that, we took this stuff out an' put a consecration in theah an' had a prayah fo' God. Yo' undahstan' what ah mean? Then yo' get incense - incense, myrrh, aloes. An' incense which the woman use tuh wash Christ's feet, which they went down an' put intuh the sepulcher. The Devil, *no stink odor*. Well, when yo' do these things, co'se yo' got tuh know these things. Yo've got tuh get on the spiritual [side?] o' the light tuh know these things. Yo' undahstan' me? The colah [colored] man, the colah man can't do these things.

HYATT No?

BISHOP WOMACK Yo' got tuh get deep intuh God tuh wheah yo' can feel powahs of God. Yo' see what ah mean? An' when yo' can feel the powah of God, it's jis' the same as though yo' flyin' a kite. Yo' can fly a kite an' maybe jis'...

HYATT Other side of this cassette. Speaking now, this is the Reverend Harry Middleton Hyatt, and I'm with Mr. Cubby and Mr. Charles, and the Reverend Doctor Womack. Bishop Womack. The Right Reverend then. The Bishop Womack. What was your first name?

BISHOP WOMACK Clarence C.

HYATT Clarence C. Womack.

BISHOP WOMACK That's right.

HYATT He told us about where he was born and when he was born. But now I want to ask you about those - how did that woman, how do these people, these witch doctors get the Apostles in this woman's car? How do they do that? Did

she know?

BISHOP WOMACK Well it's, it's they got tuh have some frien's, yo' know, what yo' may say spys. Yo' remembah they - Rahab the Harlot. Remembah she was a great whore an' evahthin', but that woman had God in her. Yo' remembah that when she seen these two spys comin' an' runnin' from that host of army of devils, that she wen' in herself. It had tuh be *God touchin'*. That inward man [woman here!] was touched. An' when that inward man [woman] was touched she had these men tuh come in an' they, she concealed these men. An' all o' her frien's, she turned 'em down. Takin' a chance of givin' up her life of the worl' to become a 'postle of Jesus Christ. [This is stretching things a bit!] So, ah think that when we look intuh these things, then we has a bettah view of life that the time gon'a come an' it mus' come, that when a man must change his way, see, if yo' wan'a make it. An' that's what ah can see about Rahab the Harlot.

HYATT Now did they, you said, in putting these Apostles' [names] on the cards, did they write the Apostles' names on a piece of paper, or [here] pictures of 'em or...

BISHOP WOMACK Yo' take a leaf, yo' could take uh leaf, uh what yo' call a fig leaf. Yo' could take a piece of pahchment papah. Yo' remembah the time, ah think in I Timothy, 4th chaptah in 'roun' about the 13th verse, that when Apostle Paul, he had jis' left Troas an' he left his cloak theah. An' when he lef' the cloak theah he wrote back to Titus. Yo' remembah? [The cloak in II Tim.v.13.]

HYATT Yes.

BISHOP WOMACK An' he tole him tuh bring the cloak that which he lef' at Troas an' the books an' especially the pahchment. Well, yo' know, take good pahchment is made out of deer-hide. An' there are many things that yo' could do by writ-in', an' all the lettahs was write on pahchment, yo' remembah?

HYATT Um hum.

BISHOP WOMACK An' right today there is many things that we can use as apostles of Jesus Christ, an' write on pahchment tuh do great works, through the powahs of God, if yo' know. Yo' see? That's where the ministry come in tuh study, not tuh take the Gospel down to satisfy people. Speak the truth an' speak as an oracle of God. An' when a man speak as an oracle of God, regardless tuh what the church think about choo. See wha' ah'm talkin' about? Yo' can outlive them, 'cuz yo' belong tuh the church that Christ died fo'.

But organizations, ah don't know whethah God evah been in 'em any moh. If he has once been in 'em, He don' har'ly be in 'em anymō, becuz there's no brothahly love no moh. We go then an' says we has fellahship one wit anothah tuh see what? See? What's so-an'-so got on? What ah've heard 'em ask the question: What did the dogs throw last night? What was the numbah? What did you write in for the Church? The church now is in the worl'y lus' [lust]. It's the house of commercializin', not the House of Prayah. But remembah in *Isaiah*, I think about 57, 56 and 7 [56:7] that Jesus said, "Mah House shall be called a House of Prayah for all nations." Well, yah see where all nations if they could get tuhgetah we won' have the strife an' the torment wit race tuhday. We won' have those bloody wahs of hate. This man wan'a become powahful wit dominion of the worl' becuz that wasn' given tuh 'im tuh start wit. God gave evrah man a supply as He did see fit. But now that we got these wahs an' thin's comin' on, we notice that in the Temple they talkin' about commercializin' tuhday, but they did it when Jesus was here. Ah think about the 21st chaptah in the 13th verse of the Gospel of St. Matthews. Yo' remembah that when Jesus came intuh the Temple they was sellin' an' rattlin' [confusing] folks tuh hell an' doin' all o' this thing. An' Jesus jis' went in theah, took a rope an' ovahturned the tables an' went tuh beat the Devil out of theah. Say, "Make not Mah Fathah's House fo' a house of merch-

andise but fo' a House of Prayah" [Mat.13:21 is correct!]. But see, we are goin' intuh the merchandise catagory of tuhday when these thin's shouldn't be. We must come back tuh prayah.

HYATT Before I forget it, you were talking about these people trying to put you in jail and all that sort of thing. Did you ever have any trouble with hoo-doo people, voodoo; witch people, witch? Ever had any trouble with them? Did they ever call you a witch people, witch? Ever had any trouble with them? Did they ever call you a witch doctor or anything of that sort?

BISHOP WOMACK Well, I mean, as far as calling me a *root man*...

HYATT Well, that's something different.

BISHOP WOMACK Yeah, the *root man* becuz people don' realize what the *root man* is.

HYATT A doctor, well a doctor can use roots. I mean an ordinary medical man can use roots, medicine, drugs and that sort of thing.

BISHOP WOMACK But let's look at from this angle.

HYATT All right.

BISHOP WOMACK *Revelations*, the 22nd chaptah in the 16th [actually 18th] verse. The Bible said, "Ah, Jesus, have set mah angle tuh testify these things intuh the churches. That ah am the root an' offspring of David an' the Bright in the Morn-ing star." So if a man is a *root man* he got somethin'. He got somethin' the average man don't have.

HYATT That's right.

BISHOP WOMACK *BUT WHEN YO' COMIN' DOWN TUH CUNJURE, VOODOO, AN' WITCHCRAF'...*

HYATT *OH YES, TO CUNJURE...*

BISHOP WOMACK *...THESE ARE THE THIN'S THAT WHICH AH FIGHTS AG'INST AN' THESE ARE THE THIN'S THAT PEOPLE COME TUH ME ABOUT TUH HELP THEM. AN' EVRAHBODY KNOW WHEN HE NEEDS HELP, WHEN THEY GOT LOBSTAH AN' FROGS AN' ALL THESE DIFF'REN KINDS OF THIN'S INTUH THEY BODY. AH HAD A MAN UP HERE, A WHITE FELLAH, HE COME UP HEAH FROM WILDWOOD. AN' AH GOT FROGS AN' SNAKES OUT OF 'IM. AN' HE BROUGHT ME NICE SUMS OF MONEY BUT AH GAVE IT BACK TUH 'IM BECUZ AH DIDN'T KNOW WHETHAH THE MONEY WAS COUNTAHEIT OR NOT. YO' SEE WHAT AH MEAN? BECUZ YO' GOT TUH BE SO CAREFUL ABOUT THESE THING'S.*

HYATT Now, you were talking about a white man. You have, what percentage of white people would come to you in comparison with colored people? Ten percent of white people? Or I've been told [by those who] talk about people who believe in witchcraft, that sort of thing, that a colored man 50 percent, and some said white man 50 percent. A lot of people believe in that, you know?

BISHOP WOMACK Well yo' know, this is the way thin's that operate. The white man have the money, the black man don't. The white man come, he can pay yo'. But the average black person come here, it's a dollah, two dollahs, that's the best they can do.

HYATT That's right.

BISHOP WOMACK But the white man come an' it's a hundred tuh hundred an' fifty dollahs. Yah see what ah'm talkin' about? Right now ah got a beautiful twenty dollah gold piece ovah theah [in the house]. It's consecrated fo' him becuz he tole me himself. Now they has these spiritualists. White people they calls 'em. Voodoo doctahs. An' witch doctahs. Which they studah lotta occult powah. An' **this** white man, right in this town, he's an outstandin' man, a big man in this town. His boy got intuh trouble. An' aftah his boy got intuh, he went tuh some of these white people an' he tole me he spent ovah \$40,000. See what ah mean? **An' they** couldn't do nuthin fo' him. So he came out here becuz somebody sent **him** tuh me an' \$60 he left wit mah wife. An' his boy is a free boy tuhday.

CUBBY Did you get him out of prison or something?

BISHOP WOMACK Keep him from goin' tuh jail becuz prayah change thin's. See yo' can reach, prayah can reach yo' anywhere. Yo' see what ah'm talkin' about? When yo' pray an' ask God tuh let the judge tuh be lenient, see, wit such-an'-such a person, yo' prays fo' this judge. See wha' ah'm talkin' about? An' when a man can pray, an' yo' can feel that unction of Gawd, that spiritual powah comin' down, it goin' tuh that man.

As well as Jesus said in the 22nd chaptah, think 15 an' 21 an' 22. [The Bish-op would have been correct had he switched the numbers to 15:22-28 of *Matthew*, story about the Canaanite woman whose daughter had an unclean spirit or devil. This story given at an earlier date by *Mark* 7:24-30.] Yo' remembah how this woman had been so rich. An' she had all the money an' all the doctahs an' all the palmists an' all the soothsayahs as long as she had all huh money. That they would go theah tuh see huh, they was great frien's. So she put evrahtin' ahead o' God. But one day - see God knew how tuh touch all of us. So this woman loved her daughter Sapera [unnamed in Bible] above God. An' one day a spell of sickness fell on huh daughtah. An' when the spell of sickness fell on huh daughtah, she got broke. She didn't have no friend in the worl'. See? An' Jesus was passin' through that day. An' as He an' His disciples was goin' through, she hollahed, "Oh Lord. Oh Lord have mercy on me." Jesus continued to go on, as though he went 'round about two or three blocks. Then this woman cried out again, "Oh Lord, Thou Son of David, have mercy on me." So Petah hollahed, "Listen tuh huh callin' us." Petah didn't have nuthin but he was follahin' Chris'. So Jesus immediately turned aroun' an' went back tuh this woman, an' looked on huh an' tole huh, "It's not lawful tuh give the holy bread tuh the dogs." But this woman, she knew what she was talkin' about. An' Jesus knew [what] she was talkin' about. But He wan'a see how 'umble she was. She tole Jesus, she said, "Lord, the mastah give the dogs the crum's from His table." Yo' see what ah mean? "An' ah'm your dog[!]. Ah've 'umble mahself. See, now ah'm askin' Yo'." An' Jesus said, "Glory tuh God, halleluiah! Ah haven't found no mo' faith in Isra'l than ah have found in this woman." Huh. "At this very hou' [hour] thy daughtah is made whole."

See? 'Cuz when yo' can pray, an' yo' can reach God through prayah, yo' can tell it. Yo' can feel that spiritual unction. Ah don' care who it is. An' when yo' can feel it, then yo' know God have answah prayah. *IF YO' DON' FEEL THAT SPIRIT'AL POWAH, YO' STAY THEAH [where you were] AN' 'UMBLE YO'SELF. 'CUZ A LOT OF TIMES WE GOT TUH I'ON [IRON] THE WRINKLES OUT O' OUR LIFE: WE MIGHTA TALK TOO MUCH, WE HAD MIGHTA HEARD TOO MUCH, WE MIGHTA HAVE SEEN TOO MUCH.* But then if we gonna have faith, let us have faith in God an' not in man. See? We must have the faith.

CUBBY Before you go...

HYATT Let me hear your question.

CUBBY Oh, I was gonna ask him about this Apostles. Yo' have me a little stummed [stumped]. You started to explain it an' then we asked yah anohtah question about it. Were you, were you saying that you know when the people put the Twelve Apostles in the car? Do yah have to get something that signifies one o' the Apostles, yo' know, something that dealt with the Apostles in the Bible to represent them? Yo' know, when they do this do they [use] like uh fig? Yo' said somethin' about a fig leaf. [Usually the names of the 12 Apostles are associated with sage leaves: Nos.8480, v.4; 9124-9137, v.4; and elsewhere.]

BISHOP WOMACK Now wait. Yo' see, here's the thing about that. When it [these rites are] comin' down, a lot of people that's ignorant, they heah things. As though yo' an' ah discussed this mawnin' about men, say they're preachahs. An' they are commercializin'. Well yo' know, tha's false.

CUBBY Oh yes.

BISHOP WOMACK We know that. But now these people has heard somethin' 'bout, yo' can take the Apostles an' do all things.

CUBBY Oh yes.

BISHOP WOMACK Yo' see what ah mean? So then tuh get this woman's money, ah mean this woman spen' hundreds of dollahs. See wha' ah'm talkin' about? Goin' tuh Louisiana, goin' tuh Mississippi, goin' tuh Carolina, an' up intuh West Florida an' Georgia. They does this all the time becuz these people does a lot o' work of stealin'. Yo' know, yo' got a lot of people here, don' do nothin' but go 'roun' an' steal fo' a livin' - tuh go intuh othah towns. Ah've had 'em tuh bring mink stoles an' all these thin's here but ah said, "Brothah, yo're wrong. Don' bring 'em this way." An' they will sell them fo' \$300, a \$30,000 [\$13,000?] stole. An' all this kinda stuff. But people'll say, Well, we'll take the Apostles. See what ah mean? An' yo'll do this an' do that. But it's not so. See, yo' do not take the Apostles an' do any wrong things. But if yo' ign'ant tuh the fac', yo' see what ah'm talkin' about, if yo' ign'ant tuh the fact, yo' don' know any bettah.

HYATT In other words, if a person came to you and wanted you to put a spell on someone, you wouldn't put a spell on anybody.

BISHOP WOMACK Ah couldn't do it.

HYATT You couldn't do it.

BISHOP WOMACK Ah couldn't do it.

HYATT I see. That's the thing.

CUBBY You can only remove the spell.

BISHOP WOMACK Ah can remove the spell.

HYATT You can remove the spell, yes.

BISHOP WOMACK Yo' see, God say, "Woe be intuh yo' tha' say, God is evil an' evil is good." Yah see? Ah'm a true bo'n child of God. An' ah couldn't love nobody more in mah family but more than ah love yo'. See, God died fo' sinnahs. See, this is wheah the church come in. A lot a people say they didn't go tuh church 'cuz yo's a Cath'lic. Yo' see wha' ah'm talkin' about? Yo's a Presbyterian, yo' this an' yo' that. But, yo' see, we gotta get outa this stuff, reghardless of where yo' begin tuh 'ffiliate yo'self wit. Don' care who, what church yo' go tuh. Yo' mus' be right.

CUBBY May I, may I ask you a question? Now what is the majah diff'rence between root work and witchcraft?

BISHOP WOMACK Well, yo' take, well yo' see, that people call root work witchcraft becuz they nevah has been taught. If yo' will accept the precepts of roots, yo' look at this tree. Wit'out this tree, wit'[out] the roots it couldn't survive. Wit'out the root bein' in yo', yo' couldn't survive. Yo' undahstan' what ah mean? But people haven't been taught. Ah jis' said, yo' are the root an' the offspring of David. Tha's Jesus Christ. An' we are the offspring of Christ. Yo' see what ah'm talkin' about? All right. *BUT NOW WHEN IT COME INTUH WITCHCRAF', THIS IS THE STUFF THAT PEOPLE GO AN' USE AN' MAKE UP. SEE? THERE'S NO NEED IN SAYIN' AH CAIN'T MAKE UP WITCHCRAF'. AH KNOW LOTS ABOUT WITCHCRAF', FAH [FAR] AS THA' CONCERNED. BUT GOD HAS SHOWED ME THESE THIN'S. BUT AH DO KNOW HOW TUH STAY 'WAY FROM IT.* It's the best thing fo' yo' tuh be a good Samaritan, than it is fo' yo' tuh be the devil of a Samaritan. Yo' see what ah mean? See, the Devil can do many thin's. But it won' hold out. Soon o' latah it's gon'a kick back on yuh. An' when it's kick back on yuh, then it's woe, see. God said, "Woe be untuh him that say good is evil an' evil is good."

CUBBY Excuse me a minute. Uh, I wondah roots yo' have to mix some kind o' potion or somethin' don't yuh [with] roots. Is tha' right? In ordah to do

a person bad, you have to use some potion or somethin', some formula? Is that right?

BISHOP WOMACK It used tuh be through witchcraf'. Now get this thin' right. Witchcraf'. Witchcraf' is what yo' can take an' use thin's o' the worl' tuh do a lot o'...

CUBBY Material things.

BISHOP WOMACK Yeah. Use material thin's. But when yo' comin' down tuh the root, uh root, uh, yo' survive as a terrain. Yo' see right here. Roots have got all this stuff livin'. The grass an' what not. But witchcraf' will kill yo'. Witchcraf' will destroy yo'. Yo' see what 'm talkin' about? It makes yo' scratch. It makes yore min' veah [veer] away from the thin's that is right. Yuh undahstan' what ah'm talkin' about? Then these thin's yuh, then it can eat choo up so bad an' yo' scratch an' yo' dig. That's witchcraf'. See? It's only witchcraf' of the roots. An' if yo' the root of Christ, then yo' gon'a bring forth fruit. But witchcraf'll demolish yah from the face o' the earth.

CUBBY In your healing, Bishop Womack, do you use any oil or anything?

BISHOP WOMACK Oil? Yes, ah do. We take pure olive oil. Ah call [recall] in James 5:14, "If any among you are sick, afflicted let 'im call fo' the eldahs of the church, then he anoint yuh wit oil an' yo' pray ovah 'im. Let 'im sing songs an' make merry." The Bible say he shall be healed an' if he has committed any sin it will be forgiven tuh 'im. Tha's from James 5:14 [actually James 5:13-15]. Well, yo' see, if yo' gon'a use the Bible, use the Bible. See, we takes an' consecrate oil. Ah has a consecration oil. Like ah told Brothah [Knowles] heah. Tha' 'noint. See what ah'm talkin' about? We have people 'nointin' day aftah day fo' prayah. Day aftah day ah got many people how becuz they are possessed wit demons. Lotta people come here is possessed wit demons. But ah know if ah was tuh take an' let 'em pray an' 'noint an' use consecrate[d] watah an' oil, it doesn't make me no diffren'. Ah have been in places an' ah use oil an' people say, "Oh that oil will bewitch the man's mind. He this an' that. He heal but he heal through that oil. The man got somethin' in the oil." But ah been places, yo' know in an' out a lotta small town, an' ah don't know but yuh have tuh use what God have give yo' tuh use. An' people would go in, an' they would be acomin' from the spring an' they have watah. An' they have a basin theah tuh wash yuh han'. AN' THE LORD JIS' SPOKE TUH 'EM, SAID, "LET 'EM BRING WATAH." AN' AH JIS' HAD WATAH LIKE THIS AN' WASH MAH HAN'. AN' IN THE NAME OF JESUS, SHO' ENUFF, AH JIS' THROW THE WATAH. PEOPLE JIS' FALL OUT, SCREAMIN' AN' HOLLAHIN' UNDAH THE POWAH OF GOD. God use His people as yo', as He sees fit tuh live clean. Yuh see the third chaptah of James, uh [I mean] Amos 3 and 7: "The Lord God wlll do nothin', but He revealeth untuh his servants the prophets: [Quotation accurate.] Like yo' servants of God, then God reveal these things unto yuh. God finished His work. Six days He made an' did all the work, an' the seventh is the, He rested untuh the Lord thy God. But chah see we have so many people tuhday don' know how tuh rightly divide the word or tell yo', "Honey, yo' jis' wait on God. God gonna make a way some how." But Jesus said, "Ah am the way." Yuh see what ah mean? Yo' an' ah are suppose tuh work. GOD IS NOT GON'A GO AROUN' HEAH AN' DOIN' WHAT YO' ALL DOIN' THIS MAWNIN'.

CUBBY That's right.

BISHOP WOMACK He give this Brothah a revelation that He might get yo', man. That choo may go out an' do the thin's [of God]. See, we are taught wrong in our churches mos' evrahwahere. THAT'S WHY SO MANY PEOPLE IS, BECOME TUH BE NOTH-ING. THEY SIT DOWN AN' WAIT ON GOD. AH DON' WAIT ON, AH DON' WAIT ON GOD FO' ANYTHING. WHY SHOULD AH WAIT ON GOD WHEN GOD HAS PREPARED EVRAHTHIN' AH HAVE FO' ME. IF AH SEE SOMETHIN' AH WAN', HAVE FAITH IN GOD AN' GO GET IT.

CUBBY Uh, cutting in on you for a minute.

BISHOP WOMACK Yes?

CUBBY I notice you said something again about water. And before, you mentioned something about some water that you had consecrated.

BISHOP WOMACK Consecrated, yes.

CUBBY Uh, wha' do yuh use this for?

BISHOP WOMACK Yo' know, jis' like if yo' would come [to me] jis' like this lady. If a person is usin', workin' by the spirit of God, they has a spring up here somewhere, they call the Seven Springs.

CUBBY Oh yes.

HYATT The Seven Springs?

CUBBY The Seven Springs, yes. They hadda...

HYATT You know where that is?

CUBBY I don't know the exact location of it, but ah've heard of it.

BISHOP WOMACK Seven Springs is somewheah out between Wildwood an' Okelah[?]. Somewheah out theah becuz ah had a white lady, ah mean she come tuh me an' she was possessed wit demons, uh big woman in this town [which town?]. An' she come out very regulahly. An' people had *hurt* [hoodooed] 'er verah much. An' ah don' know, but ah have read lots about watah. Watah is good fo' this an' watah is good fo' that. An' so she wen' up an' brought this watah from the Seven Springs. She brought me about foah gallons. An' ah had a woman tuh tell me in Tampa the othah day that how she's been drinkin' this watah an' say that, "Ah don' undahstan' it," say, "What is in this watah? What is it?" Well, what do ah know what's in the watah. It came from the spring. Tha's not mah business. God made the watah. Ah don' know what kinda chemicals is down theah. An' they don' need me try tuh tell yo' that ah know what kinda chemicals are in the watah, when God made that watah. But He made it fo' a special purpose. Yah see what ah mean? Now, ah have been tole that people from all ovah goin' tuh this place, up theah tuh the Seven Springs, they don' know whethah there's uranium theah. They don' know whethah's the Indians has left treasures theah. But they ask me tuh come go an' ah prob'ly be leavin' nex' week an' ah'm goin' up there becuz there are some outstandin' people, money people. An' they say we will give yo' a third if yo' jis' come up an' jis' tell us what it is an' if yo' do, we gonna build a big intahdenomination centah up theah. An' gonna build a motel an' place fo' retarded children. Becuz the people who sendin' fo' me, they got the money, an' they can get a grant. See? Ah mean, as long as a person stay 'umble befo' God an' do what God say do, there are many blessin's fo' yo'. Yo' not even able tuh put the blessin's, accordin' tuh Malachi 3:10. God said He'll open up the windah out of heaven, po' yo' out a blessin's, that choo will not have room enough tuh receive it [quotation correct]. Well see, ah believe that. *SEE, AH KNOW THE WORL'. AH TOLE YO' MAH HIST'RY O' LIFE. TRAVELIN' FROM COAST TUH COAST. AH KNOW THAT. BUT SEE NOW, THAT 'UMLIN' MAHSELF. AH'M A 'UMBLE CHILD THAT AH MIGHT SEE A BETTAH SIDE OF LIFE, THAN AH DID WHEN AH WAS ON THE ROUGH SIDES OF LIFE.*

HYATT Before we go on, you mentioned about the Seven Springs. Treasures. Did anyone ever come to you and say they knew where there were some buried treasures and ask you to help them dig, get it or locate it or dig it up? Or anything of that sort?

BISHOP WOMACK No, they jis' asked me, would yo' mind come, goin' an' sittin' there. Ah have tole them so many things. *AH COULD TAKE YO' IN THERE AN' BEGAN TUB PRAY AN' HAVE MAH BIBLE RIGHT, AH COULD TELL YO' MUCH ABOUT YOUR LIFE. SEE WHAT AH MEAN?*

HYATT I see.

BISHOP WOMACK That's it. Becuz first thing, ah consult God about yo'. See, an' tha's why ah can say, people is people. Ah don' care what colah yo' are an' what not. Yuh blood is red. The Bible say, Acts 17:26: "Out o' one blood God made all nations to dwell upon the face of the Earth [quotation correct]." So we want to see the blood of Jesus. An' Acts 2:42: "An' all o' God's people continued into one doctrine." Is that right or wrong? [Quotation approximately correct for chapter and verse.]

HYATT That's true.

BISHOP WOMACK Well yuh see, that's what the Bible said.

HYATT Well the reason I asked you this, sometimes when they're digging up this treasure they, they want a preacher to come, to be reading the Bible or praying or something while [they are digging]. They're afraid of the spirits.

BISHOP WOMACK Well, that's the thing about it. People are afraid of the spirits. Ah went out one night wit a man, an' ah think it was out from Hysperdes [Hesperides?] an' ah had this much experience. We had some dogs, we was huntin'. An' ah don' know, but the dogs begin tuh bark an' hollah an' run tuh an' fro. An', but we all was sinnahs out dere. We say we was Christians, we all were sinnahs. An' do yo' know, ah saw somethin' fell out the tree? An' when it did, the dog ran down theah at it an' when, when they came back they hoopin' an' hollahin'. An' mah fathah say, "We bettah get outa heah. It look like somethin' jis' went on ovah our head!" Like this. An' we got nervous. An' we went tuh jumpin' ovah the fence an' evahthin', an' mah fathah an' all o' them got scared an' went tuh the highway. An' ah went tuh the car. An' ah had tuh drive the car becuz they're spirits whethah people believe it or not. There are spirits. [For similar hunting stories, especially the opossum, see Nos.234-237, p.65, and probably elsewhere.]

But these people want me tuh go down tuh the Spring. They believe ah have enough of God in me, an' ah know ah have enough God. If ah can set heah, ah can commune wit God. Yuh see in Psalm 4 an' 4, David say, "How ah lie down an' ah commune with God [this verse says "commune with your own heart"]. Then ah think Solomon was one amongst the greatest men, that was evah down heah jis' naturally so [without any command from God] that he said how he stayed theah, *Songs* [*Song of Solomon*] 1 and 18, how he communed with God. [Since there is no *Song of Songs* or *Solomon's Song* 1:18 or chapter 18, we must assume the Bishop means the whole song or book. Though the Christian Church for centuries has wrung its hands in despair trying to allegorize the human love of this love classic, the Bishop rightly sees human love as communion with God!]

Then we read in the 12th chaptah of *Acts Apostles* where, when Peter was theah communin' wit God, an' they had killed James jis' befo' Eastah. Yo' see what ah'm talkin' about? An' by him communin' wit God, then God sen' an' angel from heaven an' unloosed him [from prison] an' say, "Rise, an' get outa heah quickly." An' when he went, yo' know, he went tuh this house wheah these mothahs wuz havin' prayah. So this is the thing, that what ah mean tuh say, that we need tuh come back [to a better religion?]. Yo' see, if yo' gonna be a ministah, ah think the Bible says in *Acts* 20:28, "Take heed therefo' unto yo'self in which the Holy Ghost has made yo' ovahseeahs tuh feed the Church of God" [this is near enough to original]. So see, it's onlah [only] one church, as far as ah'm concerned. See? An' then when a man has gone in it, yo' don' have tuh realize [what does *realize* mean here?] that nothin' yo' gonna speak or say. Becuz yo' know ah think the 14th chaptah o' *St. John* in the 16th verse he say, "An' ah pray tuh the fathah that He would give yo' anothah comfo'tah" [reference O.K.]. An' the 26th of the 14th chaptah say, "The Comfo'tah which is the Holy Ghost shall lead, guide, an' teach yuh all things at that present hour [reference O.K.]. An'

that's why ah say, here is the thing that nobody don' have tuh tell a child of God yo' be wit the conversation. An' theah is somethin' that choo could feel. Shore 'nuff through God's annointed an' these people has been 'roun' me. [Is he calling himself God's annointed?] They have seen so many miracles wrought, until they want me tuh jis' come an' sit down. An' if ah would set down there [at Seven Springs?] an' commune, ah will know, Brothah. Nobody don' haveta tell me. Ah would know.

HYATT Um hum. By the way, these people that read your palms an' all that sort of thing, tell fortunes. They sometimes look in a crystal ball. What do you think about that?

BISHOP WOMACK I think they are great. An' ah'll tell yuh why ah think they are great. Ah have no right...

HYATT I mean, I'm not asking you to criticize or anything.

BISHOP WOMACK No! No! No! Ah'm jis' gonna say this. Why ah say they are great, that we must firs' look at the Bible. Now this is of the worl'. Yo' see what ah mean? An' yo' know we have a lotta people in the world, don't we? Now when we go intuh, now this is where a lotta this swin'le an' cheatin' an' a lotta robb'ry an' brib'ry comin' in. Yo' mus' remembah in the 2nd chaptah of *Daniel*, that the soothsayah, the palmist, an' all those wise men...

HYATT Yes, yes.

BISHOP WOMACK ...yo' remembah that. Yo' remembah that how, that they was Nebuchadnazah, these was a nebuchadnazah men, weren't they?

HYATT Yes.

BISHOP WOMACK Nebuchadnazah knew God, but he wan'ed [wanted] tuh use himself mo' then the God of Shadrack, Meshack and Abendigo an' Daniel. An' yo' remembah that when these palmists an' evahthin', that when he had the dream...

HYATT Um hum.

BISHOP WOMACK Ya' remembah? Nebuchadnezzar had the dream. An' when he had the dream, he jumps in an' then he call all his soothsayahs, his palmis's, his ? an' what not, all these great men. An' when he asked them tuh interpretate the dream, nobody can interpretate it, could they? Huh? But these, these little fellahs that which had stayed befo' God prayin', they didn't go an' drink the wine an' becu'z they knew bettah. They jis' use their body as a livin' sacrifice. An' by usin' their body as a livin' sacrifice, then this man said one day, leas' no [none] o' you can interpretate mah dream, ah'm gon' have all of yo' killed. So befo' they had him killed, one man said this. "That li'le fellah that yo' got up theah, that little boy yo' got up theah," says, "why don' chah call them an' talk tuh them?" Is tha' right? Wasn't it? An' he called 'em an' he talked tuh 'em. But when he talked tuh ole Daniel, then he gave Daniel the name; was Beltashasar [Belteshazzar] yo' remembah?

HYATT Umn.

BISHOP WOMACK Then he took Daniel, an' as he talked tuh Daniel, then Daniel tole 'im, he said, "Now, wait king. Befo' yo' destroy it, ah wan' tuh go, yo' know an' on tuhmarrah ah'm gon'a tell yah yuh dream. An' on the nes' [next] day, he called him an' tole him all his dream an' tole jis' how he was gonna be found wantin'. Tole him how he was gon'a go out an' eat grass, out wit cows an' evrahthin'. All tha' happened, didn' it? Well yah see, when it come tuh the warley [worldly] things, it proves tuh yo' that these men was all right. See? But then, the powah of God is more, becu'z the powah of God saved the men. Yah undahstan' what ah mean?

HYATT Um.

BISHOP WOMACK He cannot destroy these men, becu'z these chil'ren what stayed befo' God prayin', an' jis' drinkin' bread an' watah. Not worryin' about all

the wine an' all the best of food an' evrahtin'. The powah was in him becuz he stayed befo' God, prayin'. AN' THIS IS WHAT AH SAY TUHDAY, THAT WE NEED IT VERAH MUCH. WE NEED MEN TUH GO BACK. AN' LES' [LET US] HAVE PRAYAH, BECUZ IF WE DON', WITCHCRAF' IS TAKIN' OVAH THE WORL'. SEE?

HYATT YOU THINK WITCHCRAFT IS GETTING WORSE?

BISHOP WOMACK WITCHCRAF' IS WORSE AN' WORSE AN' WORSE ALL THE TIME.

HYATT Hum...

BISHOP WOMACK Worse an' worsah all the time. Witchcraf' is gettin' worsah 'cuz the day that yo' have no preachahs, yo' have no teachahs, ah'll tell yah what. Yo' jis' *travel around up the worl' theah*, way up theah in Wes' Florida, an' go up in Georgia an' Ca'lina an' yo' be surprised tuh see the cars wit numbah foah license on their tuhday.

HYATT Number four?

BISHOP WOMACK Tha's [that is] right. Tha's numbah foah, St. Petahsburg, Pinellas County.

CUBBY Yeah, they, they go up theah 'cause that's where a lot of the root doctahs, witchcraft workahs out there.

BISHOP WOMACK Tha's right. Witchcraf' people. Yes.

HYATT Well, who the...

BISHOP WOMACK Yes. Breakin' up the families. Tha's why yo' have so many homes broke up. An' yo' [will] have mo'.

HYATT Well where, where are these *doctors*, where are they up there? In these places?

BISHOP WOMACK Well, jis' various places.

HYATT Well, why don't they have people down here take care of 'em?

BISHOP WOMACK Well, it's not many men goin'a sacrafice they life fo' God. See, yo' got tuh die fo' the rudiment thin's of the world, the element thin's of the world. Yo' mus' die.

HYATT An' this all, but they all think they go up to Georgia, South Carolina, somebody's better up there...

BISHOP WOMACK Oh, they all think so until they done lest [lost] all their money they spend on 'em, then they come here.

HYATT Ha, ha.

BISHOP WOMACK Yah see what ah'm talkin' about?

CUBBY Right back from where they left.

BISHOP WOMACK Turn right back an' come here an' ah makes 'em pray. Tha's where ah come in at. AH MAKE 'EM PRAISE THE LORD RIGHT IN THEAH, SHOUTIN' AN' DANCIN', PRAISIN' GOD FO' HIS ALMIGHTY POWAH.

HYATT They are looking for magic results.

BISHOP WOMACK Tha's right.

HYATT They don't want to do anything for them [results], they don't want to cooperate by praying.

BISHOP WOMACK No! No! No! No cooperation, yo' know, yo' don' have no prayah meetin' in no church no mo'. Yo' know they go, "Fathah in heaven we thank Thee, beep, beep, beep!" Thats it. Yo' see what ah mean? But the old time, yo' know, we stayed on our knees til' yah felt somethin'. An' when yo' felt that thin', then yo' survived. People used tuh walk days an' nights, glorifyin' God, but right now they go tuh church an' from the church they leave there an' go tuh the barroom. They pull off their robes, they get drunk. They pull off their robe an' leave them in the barroom. See, these are the thin' which is destroyin' the freedom of America. So we gonna have tuh have some drastic disastah. An' God gonna let it come upon us, that somebody gon'a be saved. See, how this is the thing which we is confrontin' tuhday. An' we gon'a have tuh be verah careful.

HYATT How? What?

CUBBY I didn't wan'a ask a question. I was gon'a tell yo' to ask him about this altar, yo' know, that most of the healers use. Yo' prob'ly could explain it tuh 'em [him] better about the altar.

HYATT Well, a person in healing, some people use altars. But that's primarily down around new Orleans where they're in a Roman Catholic atmosphere, where people have more belief in the altar an' the use of candles. Now the people around here also use candles but we use them in a little bit different way. It all depends on what you are using. You [the Bishop] primarily are using prayer alone. That's the main thing.

A fellow was telling us the other day about his grandmother who had ability to do root work and all that sort of thing. And they called her a witch. The people didn't know what she was doing. She was associated with a blackbird that was half blackbird and half owl. Did you ever hear of that? Then when she died the undertaker put her on the table and was getting ready to lay her out and this blackbird-owl got into the undertaking parlor and all that sort of thing and when they went in there this blackbird-owl had left and this woman had disappeared. Now he's trying to say some way that she and that blackbird, they are connected in some way.

CUBBY The blackbird was a spirit of her, is that it?

HYATT Oh, the blackbird's probably a part of her, her spirit or [familiar] something of that sort [according to believers].

BISHOP WOMACK Well you know people who have sold theirself out to the devil, anything can happen. See, you must remembah this.

HYATT Yes. [And now follows a very unusual version of the *disappearing hitchhiker!*]

BISHOP WOMACK Now ah wuz comin' out of Wil'berry intuh Tampa one day an' there wus a ole lady that ah saw an' she asked me tuh let 'er ride intuh Tampa wit me.

HYATT Uh huh. [Here comes a new and interesting version of a story I first heard on the Eastern Shore of Maryland in 1936. See margin title SUDDEN DIS-APPEARANCE, Nos.73 & 74, p.30f., vol.1.]

BISHOP WOMACK An' when ah got jis' about intuh Tampa ah looked an' ah didn't see this woman.

HYATT In your car?

BISHOP WOMACK Ah didn't even see 'er. Ah didn't even see this woman an' tha' happen on sev'ral occasions.

HYATT This is side three of cassettes. We're recording Bishop Womack's experiences and beliefs and we're going to talk now. He says he does use an altar.

BISHOP WOMACK Yes.

HYATT How? Tell me again. Begin there with *Revelations*. That was very interesting. Repeat the *Revelations*, then bring in the altars and candles.

BISHOP WOMACK Ah have an altah in mah house. An' the reason that ah have an altah in mah house, that Jesus said in *Revelations*, 'roun' about the 22nd chaptah, the 17th an' 18th verse, he said, "If any man should add tuh the *prophesies book*, he's gon'a add the plagues which is in it. An' if any man shall take away from the *prophet's book*, that he is gon'a take out [be taken out of] *the book of life*. [Preceding reference is *Rev.22:18-19*.] So in mah experience, an' ah mean true experience, that he says this in the 8th chaptah of *Revelations*[?] beginnin' from 1st throughout 5th[?] verse, "An' where they opened the seal of God, he said, the secon' angel brought in myrrh, he brought incense an' canelsticks." Well we know that canelsticks [candlesticks] yo' use for canels [candles]. [As you know, there were no candles and candlesticks in Biblical times,

as these words in the King James version of the Bible suggest, candles not yet having been invented. This is why the English and later the American Revised Versions changed the word candle to lamp, normally a small clay bowl with handle and spout, and float-wick in olive oil.] An' this incense. An' so, when yo' go befo' God an' yo' pray, befo' God evah mo'nin' [morning] anoint yuh head wit oil. Any man can do it, if yo' was tuh take this incense an' wit chere canels. *THERE IS A CANEL FO' POWAH, A RED CANEL FO' POWAH. THE WHITE CANEL IS FO' PURITIES. THE GREEN CANELS ARE FO' MONEY. PURPLE CANELS IS FO' BRINGIN' PEOPLE DOWN FROM A HIGH STATE, REPRESENTIN' THE ROAD TUH JESUS.* Wit all these differen' things, ah mean ah can go along on an' jis' tell yo' the contents of the many thin's that which ah have had experience. Yo' can burn canel when yuh chil'ren are sick, an' when loved one is goin' befo' the judge an' what not, an' God will have mercy an' compassion, becuz the Bible says, that when yo' do these thin', heaven is opened an' the saints of God, the prayah goes up through the smoke, then yo' know good an' well yo' an' ah don' know wheah the smoke is goin' tuh, but then God honah that through his saints. But we notice that othah churches an' thin's has used lot'a canels an' ah think that this has been a great blessin' through the Cath'-iic organization all the way down in mah experience. Fo' it's finances [financial] affairs they will use this - in they services, which ah don' blame. It is really good an' y'all can try it. All, y'all can try it when yo' go home an' yo' will fin' that when yo' will pray, that yo' grow strong in powahs wit God. See?

HYATT By the way, have you ever, as far as you know, have you ever had any-one of the Roman Catholic faith come to you?

BISHOP WOMACK Yes.

HYATT For advice?

BISHOP WOMACK Yes. Yes.

HYATT Well, tell me about an experience of that type. I mean are they supposed to come to you? Isn't that committing a sin against their church, or what?

BISHOP WOMACK Well let me tell yo' somethin' that ah have found out about man. We have all had a weakness in our life, an' has a sick mess. Ah don' care what kinda organization yah be in, there's a sickness 'mongst all. An' ah have had Cath'lics come tuh me becuz ah was in a great healin' meetin'. An' durin' the healin' meetin', these people was out theah. An' they didn' have any money jis' like the othah people didn't have none, but yet still they didn' wan'a suf-fah. So when they came in - an' we had such a great healin' meetin' - then they went back tuh the priest an' they tole me they was goin', becuz we had Scriptures there on what we was doin'. So when they went back tuh the priest, the priest say, "Well, if yo' wan'a go wit the Bishop Womack yo' jis' go on wit 'em." Say, "We don' have no doubt o' what the man is doin'," he said, "but this not our way o' doin' thin's." Well that was very honest, ah think, in them comin' back an' the priest sayin' it.

HYATT Uh huh, fine.

BISHOP WOMACK All right. It the same way about Jews. Ah deal wit a lot o' Jews. Ah was ovah theah in Tampa the othah day intuh the St. Joseph's Hospital. That's the one ah think ah had been in Buffalo [New York]. An' intuh these dif-f'ren' places there are quite [a number] o' Jews ah have dealin' wit. Now, they don' supposed tuh eat any po'k they said. See what ah mean? An' they don' believe in Jesus Christ. Now that what they tell me but they believe in God. Well, though they believe in God an' not in Jesus Christ, but they have me tuh come in an' pray fo' 'em becuz ah believe both. Ah believe Jesss Christ is God's own son. An' ah believe wit'in mahself, acco'din' tuh St. John, 10 an' 30, that Jesus said, "Ah an' Mah fathah is One." [Reference correct.] Ah believe in

the 17th chaptah of St. John, that when Jesus prayed the prayah, said, "Lord, make us One" [verse 11]. An' that's what ah wan'a be. Ah wan'a be one wit the brothahhood. So, an' when this woman would get sick, they sen' fo' me. Ah happened tuh be in the hospital othah day ovah theah an' the rabbi was theah. An' when the rabbi was theah, he went fo' a check. [Be careful Bishop! I am sure you mean he went to *check* her health and not to receive a *check* meaning money!] She didn' ask him tuh pray, but befo' ah left she asked me tuh pray fo' 'er. An' ah picked up her in mah arm [put an arm about her] an' ah prayed fo' 'er - this was a Jew woman - in the Name of Jesus. An' when ah prayed fo' 'er she said, "Thank you." Then she gave me a check of \$3.00. She say, "Ah feel a lots bet-tah." Well now she has been operated on an' she's doin' fine. An' when ah go ovah theah, then she said uh, "Ah so thank God yo' didn't tell 'em we eatin' ole spare ribs an' ham an' all that kinda stuff." So yah see, in mah way of seein' life we don' have nothin' but a bunch of hypocrites in all these churches. Yuh see what ah'm talkin' about.

HYATT [To be certain I understood, I return to the check]. Did you say something about the Rabbi going for his check or something?

BISHOP WOMACK Well, when she went over there. That's what he went for, his check.

HYATT Oh, he went for his check.

BISHOP WOMACK An' he said, "Blah, blah, blah, blah, blah, blah, blah, blah, blah, blah," in prayah, then said, "The check." An' when he lef' out, then she ask me tuh pray fo' 'er. [All laugh. This probably included me. The Bishop was an actor, and these 9 *blahs* were too much to remain silent.] An' ah put mah arm...

HYATT She gave him his check, maybe she was afraid not to, and then - but she really wanted you to do the praying? [Continues to laugh.]

BISHOP WOMACK Yeah, she really wanted me tuh do the praying. An' us, ah mean, an' by doin' the prayin', well ah mean she comes ovah tuh mah house right now. An' she'll be ovah, this week supposed tuh be comin' up. An' she come ovah an' they sit down an' they talk a lots wit me becuz, accordin' tuh the Jewish faith its [the faith is] undahneath the laws of God. An' we notice in *Num-bahs* the 6th chaptah in the second an' the third verse, "Now [if you gon'a be so technical] God tole yuh don' drink no likah, no wine or no strong drinks." [Reference correct.] Now God said that. But when yo' go ovah theah, ah been ovah uh they big feasts. An' yo' know what they have? They have nuthin but wine of all kin' an' smokin' of all kind an' they have cakes an' grapes. So, yo' see when it comin' down tuh diagnoshin' [diagnosing] man, as ah have had experience in it, ah don' pay man no min', don' care who he is, whethah he's priest, bishop, or the ?. Ah don' pay none of 'em no min'. Only one thing ah see. Ah wanna see God in 'im, an' by his works. That's why ah think Jesus made this statement so plain. When they say becuz he was a Jew an' this an' that yo' come tuh condemn the laws of Moses. But Jesus say in John roun' about 7:16 says, "If yo'd [you had] knowed Me, yo'd [you would] known whethah it was Mah doctrine or whethah it was o' God." [It was actually John 7:17.] He said, "Did not Moses give yo' the law an' yet none of yo' kept the law? Why go about to kill me?" [John 7:19.] What ah feel though, this what we should [do] is let our work shine befo' men. Evrabody has the same min' an' same conscience whethah we use it or not. An' if we wuz tuh do that - don' yo' know if yuh hand was cut off tuesday an' yo' see yuh babies out dere, some a loved ones - yo' see them out there wit their leg cut off - yo' know good an' well yo' want somebody tuh do somethin' good fo' it. But undahneath the law, we are supposed tuh go an' stay in our house an' when the day of the feast, we supposed [to] go out theah an' get stuff an' bring it in, but we don' go out on the Sabbath day.

HYATT Yes, I know.

BISHOP WOMACK But tuhday we has a greatah thing in the Sabbath that's the Lord wit'in [within] man. An' if we got Chris' wit'in us, then we wan'a let our light so shine. So ah don' pay no 'tention hardly tuh what man say, regardless about his religion affiliation. Religion is only a duty. *James* 1:27 an' 28 say religion is a duty. Tuh visit the widows an' do benevolence tuh the orphan, then rendah yo' know untuh the sick. Visit the sick an' all this diff'ren' thing [reference is somewhat similar]. But tuhday we hardly have these kinda people. Now that's religion. Religion does not mean tuh say that we are born by the spirit of God. So the thin' about it, we must eat the whole book, if yo' an' ah wan'a be very successful in this spiritual warfare. Then we are one. We are no more seas[?] by the Gentiles. But when a man become in the body of Christ, then we are drafted [grafted?] through the spirit of God that, that makes us a Jew through the body of Jesus Christ. Now [that is] accordin' tuh *Galatians*, the 3rd chaptah in the 8th an' the 9th verse [quotation correct]. An' then the Bible say in the 10th verse that, "Cursed be evrahone of yo' that continyah intuh the law an' do not evrahtin' that's written intuh the Book of the Law." [Quotation correct.] But who could keep the law? The firs' fruit, the firs' dove, the firs' book, the firs' ram. Who could keep the law an' offah up a bull an' actions unto God? Well yuh see, this is not it.

HYATT TO CUBBY Just a moment. Remind me when we leave, I want to get a picture of the Bishop, the Bishop and me together. And then the three of us together.

BISHOP WOMACK Right, that'd be good.

HYATT Sure. I think so, I really think so. And Brother Knowles has a particular case...let him explain it in the recording himself.

BISHOP WOMACK [shouts] Brothah Knowles! Come're! But it's so many people been healed. He has been blind fo' several yeahs, yah think a that! Fo' several yeahs! An' ah mean he coudn' see an' coudn' walk. An' that's jis' only a touch of the powah of God. He jumped up an' began tuh run [after he was healed].

HYATT Do you think that some, some healers are fakes?

BISHOP WOMACK Ah know they are. Ah don' have tuh think that. Ah know ah've seen diff'runt men that use oil tuh bewitch the min's of people. An' ah was in-fo'med that they put somethin' in oil that make the people go out their min', somethin' colorless, a clor'fo'm [chloroform] yo' know?

HYATT Oh!

BISHOP WOMACK An' all those diff'run' thin's an' put evil spirits in there. See, ah mean, we are livin' an' in a day, it is some way it wuz in the day when God tole Moses tuh go down amongst Pharaohs. Yuh see, he did the same thin', both of 'em. But one thing about it, wit God yo' can jis' assume, yo' can jis' destroy all the works of the Devil. Yuh see? So that's what this thing consists of tuhday. Ah mean wit men comin' here wit all kin' o' witchcraft wit men an' women. An' whatevah they do tuh people, ah could lay mah han' on yuh. See what ah'm talkin' about? *IT IS THE POWAHS OF GOD, GLORY TUH GOD, GO THROUGH MAH BODY. SEE! FROM THE FATHAH. BY LIVIN' A CLEAN LIFE IS JIS' TUH FIN' THE TRUTH.*

KNOWLES AMEN.

BISHOP WOMACK *SEE, WHEN YO' SPEAK THE TRUTH, THE TRUTH MAKE US FREE.*

HYATT *THAT'S RIGHT.*

BISHOP WOMACK *SEE? SO NOW THAT'S WHAT WE ALL GON'A HAVE TUH DO. STAND IN TRUTH.*

HYATT *NOW WHO, WHO IS THIS? IS BROTHER...*

BISHOP WOMACK *BROTHAH JAMES KNOWLES.*

HYATT *THIS IS BROTHER JAMES KNOWLES? K-N-O-W-L-E-S?*

BISHOP WOMACK *THAT'S RIGHT.*

KNOWLES *YES, YES, YES.*

HYATT *NOW, WILL YOU TELL HIM - YOU SPEAK TO HIM AND TELL HIM THAT WE'D LIKE TO HAVE, HOW DID HE GET THIS. WAS HE BLINDED, DID YOU SAY?*

BISHOP WOMACK He was blind. An' he couldn't even walk.

HYATT Do you know? Does he know how he, does he have any idea how he was blinded? Or anything?

BISHOP WOMACK Well, muscle neurosis destroys the body of a man.

HYATT I see.

BISHOP WOMACK See. An' as a doctah [M.D.] will tell you...

HYATT This wasn't a spell put on him.

BISHOP WOMACK This is jis' a ord...a nat'ral, nat'ral, nat'ral disease.

HYATT Natural disease. And then what happened?

BISHOP WOMACK What happened tuh Brothah Knowles?

HYATT Yes.

BISHOP WOMACK Well, he had a cousin, an' his cousin's name wus Sistah Gladys Davis at this puhticulah time. An' she come tuh see me about her bein' heal. An' she ast me, say, "Ah have a cousin, Bishop, that ah wan' choo tuh pray fo'." She said, "Would yuh go out there?" An' ah tole her no, ah wouldn't go anywah. Ah said, "Ah feel like this. Tha' cha all have a mission tuh do. An' if yo' go on an' do yuh mission, ah will do mine. But ah'm not goin' out." An' so she say, "Well, would yo' pray fo' 'em?" Say, "Ah know God will heal him 'cuz ah look at the miracles have been done." We has been on the fiel' diff'run' times tuhgethah an' she have saw de blind receive dere sight an' all mannahs o' dis-eases healed. Anyways, that aftahnoon, ah tole her, "Will yo' have him theah?" An' so they went by an' they got him an' they picked him up in the cah [auto-mobile], an' then they put the wheel in the back of the cah - wheelchair. An' so, when they put the wheelchair in the cah, we went on ovah tuh the Temple.

So when we got tuh the Temple that night, he was jis' so desponden', yo' know, the way he didn' wan'a even much live. An' so then ah said, "Son," when they brought [him] in the church, they carried him an' sit him in a wheelchair. An' ah said, "Son," ah said, "How yah doin'?" He saz [in mimicking tone], "Ah don' know how ah'm doin'." Ah says, "Well, ah wan'a ask yo' one question. Do yo' know Jesus?" He said, "Ah [still mimicking], been a Presbyterian fo' thirty yeah..." Ah said, "Yo's a Presy ass [says as 2 words]. Now look at your condition. Ah wan'a know do yo' know Jesus? Ah don' wan'a know what church o'gan-ization, cuz ah'm not interested in those thin's. Jesus heals an' Jesus save." An' so he says, "Yās sūh." Ah said, "But do yah know 'im?" He says, "Ah don' know." Ah said, "Yo' will know 'im." An' when ah tole 'im he will know Jesus, yo' know he kinda got angry wit me. An' ah loves fo' a person tuh get angry. That's the time yo' can cast the Devil out of 'im. [ALL LAUGH.]

An' so ah went tuh the peano [piano] an' ah began tuh sing, "Presious Lawd, Take Mah Han'." That's what ah said. An' so when ah was singin' that, ah notice he was like a, *some little 'possoms[?] one time went blind*, an' it looked like they was sittin' fo' somethin'. An' ah said tuh 'im, "How yah feelin' now?" He said he don' know how he felt. So ah went an' asked God, "Remembah me Jesus." Ah said, "Ah wan' cha' tuh see me as though yo' was on the cross dyin' fo' all we sinnahs. An' when ah spoke that word, the Powah was, jis' drove me up an' ah got up an' went, layed mah han's, sho' 'nuff, on his head, an' ah said, "In the Name of Jesus, ah comman' this damnable spirit tuh come out." An' when ah did, ah stood theah an' ah felt the unction, an' when ah did, that time ah moved mah han' an' he jumped an' ran all aroun' the church, praisin' an' glorifyin' God. An' when he went, ah tole 'em tuh bring 'im back. He began tuh shout. Ah said,

"Bring 'im back an' set 'im ovah heah." An' ah began tuh talk tuh 'im an' he began tuh look roun' like this [demonstrates] tuh try tuh catch mah voice. An' ah says, "Son, yah blin'?" He sayd, "Ah can't see." An' ah went, threw mah han' on the man's fo'haid an' ask God tuh remove this blin'ness fo' 'im. [The preceding little opossoms sound like a folk tale.]

HYATT You mean you put your hand right over on his, his forehead?

BISHOP WOMACK Right on 'is fo'aid.

HYATT Yes, uh huh.

BISHOP WOMACK An' ah ast God tuh remove this demon. An' when ah did, ah say, "What do yo' see now?" Ah knew God had touched 'im, becuz He [God] touch me. An' when he did, he say, "Ah can see somethin' look like trees movin'." Well, that's the same way this woman say when Jesus touched 'er. She could see som'um [something] like trees movin' [Mark 8:24]. [The Bishop becomes so involved he changes the blind man of Mark into a woman!] An' he said that. An' so that time ah say, "Well, thank yo', Jesus." An' he said, "Thank yo', Jesus," an' he said, "Ah can see. Ah wuz blind, but now ah see." An' so tha' is the way this happen tuh 'im. An' he been goin' evah since. An' he is here fo' a testimony fo' hissself.

HYATT Well he certainly is!

BISHOP WOMACK Yeah, so he can see, he can walk.

HYATT How long ago did this happen?

BISHOP WOMACK This been happen now, how long? [Question evidently addressed to Knowles.] About two yeahs?

KNOWLES I's [it is] a longah [time].

BISHOP WOMACK Two or three yeahs?

KNOWLES Two o' three yeahs. Three yeahs.

BISHOP WOMACK [Calls someone] "Honey!" [Whistle, whistle] "Mother! [His wife.] How long has Brothah Knowles been healed?" [Pause.]

WOMAN'S VOICE 1966

BISHOP WOMACK '66.

HYATT Oh! '66.

BISHOP WOMACK Yes. Well, yah know, 'eres so many things happenin', ah fo'-gets about, ah...

HYATT Oh, I know. You should keep a diary.

BISHOP WOMACK Oh, yo' know, it's so many names in theah right now. An' ah should keep a diary, but yo' know, ah has nevah been a person look like tuh care about diaries, becuz ah'm goin' all the time.

HYATT I know, I know. Well I, I find it very difficult to write up things that happened too. I mean your mind is thinking about other things, that's something, sort of a job for a bookkeeper.

BISHOP WOMACK That's what ah mean. Yo' need a bookkeepah. Ah had a sec-retarah, they used tuh keep it down, but ah mean people is comin' this day, tuh-day, an' right behin' one anothah, an' God is jis' usin' me, an' a man of God, re'ly [really] ah've had one time I think about 297 people [in a day?].

HYATT Well now, tell me about your temple, for example, what was [is] the name of the Temple?

BISHOP WOMACK God's Temple. 923 Ninth Street, South.

HYATT St. Petersburg, Florida.

BISHOP WOMACK St. Petersburg, Florida. Tha's right.

HYATT Have you a set form of service in there? Now, you have a service every Sunday? Or during the week?

BISHOP WOMACK Sunday and Tuesday and Thursday. An' ah'm hopin' tuh go intuh a revival from Sunday on.

HYATT This coming Sunday?

BISHOP WOMACK That's right.

HYATT And then what? Will you have it every day then?

BISHOP WOMACK Yeah, ah have it day an' night, becuz we are goin' tuh have a healin' meetin' an' a *hard-Gospel preachin' revival*.

HYATT Are you having somebody come to help you or are you going to do it by yourself?

BISHOP WOMACK Well, mos'ly by mahself becuz yo' jis' don' have too many heal-ahs an' what not. Now if anybody come - whose so evah [whosoever] will - let 'im come.

HYATT I see.

BISHOP WOMACK *AN' WHATEVAH THE LAWD LEAVE 'EM, BUT AS FO' AS ME SENDIN' OUT, GETTIN' OTHAH PREACHAHS, AH HAVE DONE THAT, BUT IT'S NEVAH, YO' DON' EVAH ACCOMPLISH ANYTHING THAT WAY.*

HYATT Does anyone ever get up and want to testify or preach or something of that sort?

BISHOP WOMACK Oh yes - yes, yes, yes. We have 'em get up an' testify.

HYATT And you let them, unless they become too much of a - well suppose a person gets up and testifies a lot of things that you wouldn't approve of or something of that sort?

BISHOP WOMACK Well, ah don' har'ly evah run intuh that. Ah mean that...

HYATT Then you don't have that trouble.

BISHOP WOMACK No, ah nevah har'ly run intuh that, becuz they know ah'm a man stan' up fo' what the Word says. An' they has a made-up min' befo' dey come heah.

HYATT Chances are they will behave themselves at a meeting of that type.

BISHOP WOMACK Very nicely. Very nicely.

HYATT *YOU DON'T HAVE ANY SET FORM OF SERVICE? DOES HE [DO YOU] LET THE SERVICE MOVE THE WAY THE SPIRIT TELLS THEM?*

BISHOP WOMACK *THE SPIRIT LEADS. WHATEVAH THE SPIRIT LEADS, THAT'S IT.*

HYATT *I SEE. I SEE.*

BISHOP WOMACK *AH HAVE NO FO'M OF FO'MALITY ABOUT GOD'S SERVICES BECUZ AH FEEL LIKE, YAH KNOW, THAT HAS DESTROYED THE CHURCH OF THE LIVIN' GOD TUHDAY. YO' GO TUH CHURCH, YO' KNOW YO' GOIN' THERE. YO' GO IN MAYBE TUH SING A SONG. YO' SING A HYMN. AN' THEN YO' READ THE SCRIPTAHS. THEN YO' PRAY. AN' THEN THE PREACHAH GET UP TUH SAY WHAT HE HAS TUH SAY. THEN YO' SING ANOTHAH SONG. YO' TAKE UP A COLLECTION AN' THAT'S ALL. BUT THAT HAS KILT THE CHURCH TODAY. THAT'S A FO'M [FORM] OF GOD, BUT NOT ACCORDIN' TUH GODLINESS.*

HYATT Do you feel that people should be permitted to express themselves any way they want to, more or less, in a church service?

BISHOP WOMACK I feel that they should.

HYATT Well, at Corinth you know, they *spoke with tongues*. You know back in pioneer days in this country people used to - they had *jerks*. The Shakers used to shake - you know, they danced. Dancing in the church. There was dancing back in the Middle Ages.

BISHOP WOMACK Well, let's remembah this. In the 150th Psa'm, God says, "Praise Him with evahthin'. Praise Him with the dance, the harp, the Zitah[?], praise 'im wit evahthin'."

HYATT That's right.

BISHOP WOMACK An' if God, Malachi three an' six, the Lord said, "Ah'm the Lord thy God an' ah change not." [Reference correct.] An' now it's jis' the same as yo' say yah took prayah out the schools. They raise hell fo' prayin' in the schools, now yo' got hell in the schools sure enuff. See what ah'm

talkin' about?

HYATT I know.

BISHOP WOMACK But now, yah, me between [between you and me] yo' cut the freedom an' this why ah don't believe in all this preachin' stuff tuhday.

HYATT The spirit must express itself?

BISHOP WOMACK Let the spirit express itself as it see fit.

HYATT That's right.

BISHOP WOMACK Yah see. An' as for us speaking in tongues, Christ spoke in tongues on the cross.

HYATT That's right. [I am merely agreeing with him here. This was not *speaking with tongues.*]

BISHOP WOMACK Eli, Eli, bla, blah, whew! Jesus have mercy! Christ spoke in tongues on the cross, becuz he was dyin' fo' mah an' yuh sin. An' ah've foun' this out. In mah experience, *THE NIGHT THE LO'D JIS' KNOCKED ALL THAT OUTA ME* [p.4705], *AH SPOKE IN TONGUES. IT'S NOT OFTEN. BUT WHEN AH GET SO HIGH INTUH THE SPIRIT SOMETIMES, AH BEGIN TUH SPEAK THINGS AH DON' KNOW NOTHIN' ABOUT, BUT PEOPLE BE'S HEALED.* Ah seen 'em speak in tongues. It's not a mattah, but it's lettin' yo' know that choo have died from the rudiment thin' of the worl'.

HYATT Sometimes if you are speaking in tongues, can some other person explain what you are saying?

BISHOP WOMACK Ah have been a intahpretah. Now, we must take the Bible fo' what the Bible says. All right, yo' take I Corinthians, 14, 27, and 28 [reference correct]. Yo' take Galatians, the 3rd chaptah, the 4th chaptah, the 11th an' 12th verse. Now God say He gave 'em...Now this is fo' the church. He said, first apostles, then teachahs, then healahs, then evangelists, then interpretahs. So now, if we not gon'a have any intahpretin' in the church, we still ain't got the church. See wha' ah mean? So now, if we gonna preach the Bible about Jesus Christ save, ah don' see why should we wan'a condem' the intahpretah of the church. The intahpretah was their livin' God, when the Son of God was bein', givin' his life fo' yo' an' ah. An' in this intahpretation it was [chants words] "Eli, Eli, mah God, mah God, why has Thou fo'saken me?" So ah feel like we should let a man know what thus says the Lord, an' then yo' be free tuh serve God like yo' wan'a. If yo' don' believe in it, it still don' make the word of God is not right.

HYATT Um hum.

BISHOP WOMACK Ah believe in freedom of evahthin'. Ah don' believe in bein' a hypocrite, see? If, if the Holy Spirit would fall on yo', on him, on me, an' God was manifested, let that be God work. Evahbody no fool now, yo' know. Durin' the back [backwards] time, all nations undah heaven was theah an' the Holy Ghost fell on it an' begin tuh speak in uttahrance of tongues. An' den yo' take uh, Isaiah, the 28th chaptah an' 11th [10th] verse. Well yo' know beginnin' from the firs', it says, "Line upon line an' precepts on precepts. Becuz the prophets an' the apostles, all of them 'as erred through wine an' strong drinks" [Isaiah 28:7]. Now if they erred through wines an' strong drink, then he said, "Line upon line an' precepts upon precepts [Isaiah 28:10]. Here a little an' there a little, an' wit the stammahin' of the lips, an' the utterances of tongue will he speak to this people [Isaiah 28:10-11.] Talkin' about the Gentile race. See what ah'm talkin' about? He's bringin' the Gentile race in-tuh one body, of the Jewish faith that has been believe in the Lord an' Saviour Jesus Christ. See? That's the battle. But when Joel said this [chapter] 2:15 tole us jis' how tuh go about this religion warfare. An' when people gon'a say we are crazy, they say that on the day when Christ 'stablish the Church, they sayed he was drunk. But Peter was theah up in Acts 2 an' 17 [2:15-16] said,

"These are not drunk as yo' think they are. But this is that which is spoken by Joel an' the prophets." [Joel says] "IN THE LAS' DAY," SAYS GOD, "AH'M GON'A PO' OUT MAH SPIRIT AG'INST ALL FLESH." HE DIDN' SAY WHITE, BLACK, YELLAH, BROWN, OR EVRAH OTHAH COLAH, OR RED. HE [JOEL] SAZ, "AH'M GON'A PO' OUT MAH SPIRIT AG'INST ALL FLESH AN' YUH SONS AN' YUH DAUGHTAHS SHALL PROPHECY [JOEL 2:28]." BUT TUHDAY WE HAS NO PROPHECY IN THE CHURCH. YO' KNOW WHY? ISAIAH SAW THE DAY THAT THE CHURCH IS COMIN' TUH NOTHIN' BUT JIS' A WINE BIBLAH'S HOUSE. HE SPOKE IT RIGHT THEAH IN ISAIAH THE 56TH CHAPTAH BEGINNIN' FROM THE 9TH THROUGHOUT THE 12TH VERSE [REFERENCE O.K.] HE SAY, "WHOM SHALL HE TEACH KNOWLEDGE, WHOM SHALL HE MAKE UNDAHSTAN' DOCTRINE." THESE MEN NOW DEY SCARED TUH PREACH GOSPEL, BECUZ THEY KNOW THE PEOPLE AIN'T GON'A GIVE 'EM THAT MONEY. [All laugh.]

See? An' by the people not give them money, they got evrahtin' in there fo' evrah game of their own quartahs. De Bible says they take an' give 'em wine tuh-day. Talkin' about the Lord's Suppah. An' they go right outa that an' do much more abundantly. In othah words they say they the fathah o' the church, then they go out an' have they own daughtahs an' the deacons go right out an' have dere own mothah. Now this is what the Bible says. Ah mean, le's [let's] take the Bible fo' what it say. See? If there's a weakness now, theah's no spirit in theah. An' ah have found that very much in the o'ganizations which ah'm aroun'. If the man come in theah, the Baptist get tuhgethah - see ah'm free an' they know ah'm free fo'n, 'cuz they can't beat me wit the Gospel becuz ah'll whoop 'em on they haid. Ah mean, ah'll put it down on theah. So ah'll listen tuh this group heah. They'll get off an' say, we are this an' we are that ovah theah an' we...but the Bible says we should be one. See? We oughta be one in Christ, jis' like ah mean a husban' an' a wife. This is a great myst'ry accordin' tuh the teachin' of Paul in the 15th chaptah of I Corinthians. This we speak of is a great mystery, not only a marriage in, in flesh, but a marriage in spirit. Now, this is what the church, the worl' needs. [Surely 1 Cor.15 had great influence on the Bishop, certainly he is a black Paul!]

HYATT I haven't heard anything from you [Cubby] in a long time. Now what sort of question have you?

CUBBY I was sitting here, gathering a little, a few questions. I wanted to ask the Bishop, in your experience with healing. You were telling us this morning, you know about the woman that had cancer or something.

BISHOP WOMACK Yeah.

CUBBY They had given up her for dead.

BISHOP WOMACK Yeah.

CUBBY I wish, I want you to go over this again for us. That was very much of interest to me.

HYATT That'd be fine. Will you tell the whole story?

BISHOP WOMACK All right, jis' a moment, I wanna say this too. Jis' now yo' ast me somethin'. It came ovah me twice about this woman. This woman was Fankie [Fannie?] Davis. He tha' which yo' know wit the Apostles. Somethin' y'all asked me concernin' the Apostles. Did we get that straightened out?

CUBBY No, I asked you, you know. You said the people wantin' to use the Twelve Apostles in root work. So what I was tryin' to fin' out, did they use somethin' that would represent each Apostle, to say that this was the Twelve Apostles? Say somethin' that [was] associated with the Apostle? Maybe this Apostle you mentioned [had] somethin' [to do] about leather, about I mean deer-skin. Maybe one Apostle here an' a fig leaf. Maybe an Apostle, yo' know, he dealt with somethin' that had to do with the fig leaves. He mighta prophesied with the fig leaves...

BISHOP WOMACK Mr. Cubby, it's jis' a mattah of undah the law, back in there

[in those times] that there's many things that were used in the othah country. Yah see what ah mean? But the Apostles, they preached the Gospel. They went from house tuh house daily breakin' the bread which was the word of God. An' that's what they used. *BUT WHEN COMIN' DOWN TUH LETTAHS, THEY USE PAHCHMEN' FO' THE LETTAHS. YAH SEE? AN' TUHDAY THAT [IS THE REASON?] YO' AN' AH CAN TAKE PAHCHMEN' AN' COMMUNICATE WIT GOD. AN' WHATEVAH THE LORD, THE LORD WILL SPEAK, TUH YUH IN A WHISPAH, IF YO' EVAH GET THAT DEEP IN SPIRITUALISM.* See? An' yo' kin take an' write a many thing, but it will be directly from the word of God. That choo can keep this brothah, that choo can help him. You can pray that prayah to ovahcome the min', the bewitched min' in which people has cast upon you. *AH HAVE "PRAYAH HAN'KACHEFS" FO' PEOPLE AN' AH SEN' THEM ALL OVAH [THE COUNTRY?]. AN' WHEREVAH THEY ARE FOUN' BY THESE DEMONS, THAT THEY BE RELIEVED THROUGH ONE BOTTLE O' OIL AN' A "CONSECRATED HAN'KERCH'EF."* YAH SEE, *THIS CONSECRATED HAN'KERCH'EF AN' TOWEL ARE, WE SUPPOSED TO GO IN FAST AN' PRAY. I THINK YOU READ IN THE 19TH CHAPTAH OF THE ACTS APOSTLES AN' BEGINNIN' FROM 'ROUND ABOUT THE, THE 11TH AN' 12TH VERSE [REFERENCE CORRECT] WHERE GOD WROUGHT MIRACLES THROUGH THE HAN'S OF PAUL. YOU REMEMBAH?*

HYATT Yes.

BISHOP WOMACK Through han'kerch'efs an' towels, aprons an' thin's. Well now, if we gon'a live clean, if we gon'a be holy people, shouldn't we do the same thing in the church? See, this was given to the church.

HYATT That's right.

BISHOP WOMACK Well see, people is not gon'a preach this thing an' teach this thing in the church, becuz yo' don' har'ly have no preachahs an' thin' in the church. Furs' [first] thin' that they will tell yo' is that ah have, was talkin' this on Sat'day, *"WELL, GOD DIDN' GIVE EV'RY MAN THE SAME KIND O' GIFT." NO, GOD DIDN' GIVE A MAN A GIFT, BUT HE GON'A ONLY TUH YORE ABIL'TY - THAT WHICH YO' CAN UNDAHSTAN'. BUT SO MUCH OF US DON' WANNA UNDAHSTAN' NOTHIN' BUT JIS' THE "GREEN POWAH" [GREEN PAPER MONEY!]. SEE? WE LAYED ON OFF THAT POWAHS OF GOD FO' "GREEN POWAH." IN TIMOTHY SIX AN' TEN SAYS THE LOVE OF "GREEN POWAH" IS SIN. [I Timothy 6:10: "For the love of money is the root of all evil," King James Version. The New English Bible, New Testament - Oxford University Press & Cambridge University Press, 1961 - has not changed the translation: "The love of money is the root of all evil" adding only "things."]* See what ah'm talkin' about?

HYATT Now wait a minute. With those prayers you have, do you have a printed prayer that you give a person? A prayer that's printed that you give to a person?

BISHOP WOMACK No.

HYATT YOU SAID A HANDKERCHIEF OR SOMETHING?

BISHOP WOMACK YES, AH HAVE HAN'KE'CH'EPS.

HYATT NOW, WHAT ARE THEY SUPPOSED TO DO WITH THAT HANDKERCHIEF?

BISHOP WOMACK YO' CAN JIS', YO' CAN CARRY IT IN YOUR WALLET. YO' CAN CARRY IT ON YORE BODY. WE HAVE A LOTTA PEOPLE. AH HAD A...

HYATT WELL THE HANDKERCHIEF IS A SPECIAL, A HANDKERCHIEF THAT YOU BLESS?

BISHOP WOMACK YES, A HAN'KE'CH'EF AH BLESS.

HYATT YOU ESPECIALLY BLESS?

BISHOP WOMACK BLESS.

HYATT AND THIS IS SUPPOSED TO - COULD IT BE USED IF YOU HAD AN AILMENT OF SOME SORT?

BISHOP WOMACK RIGHT, RIGHT, RIGHT. YOU BE HEALED. Listen. It's jis' the same, a ministah of God is jis' the same as the...now theah's an automobile like that. We got automobiles 'round heah. Yah see what ah'm talkin' 'bout? An'

theah's one thing that yo' can take from that automobile, ah don't care what choo paid the price fo' it, how it look, it's no good. An' yo' know what that is? That's the batt'ry. The batt'ry carr's the powah. Is that right or wrong? Well, yah see. *HALLELUIAH!* The ministah of God cares [carries] the powah. It's not that what's gon'a do, but it's what's behind theah. Yah see what ah mean?

HYATT Um hum.

BISHOP WOMACK Ah have talked tuh God. [Shudders]. *HALLELUIAH!* Ah have talked tuh God about these thin's. An' by me talkin' tuh God an' God says these heah is bless', then they bless. Yo' jis' got tuh live that close tuh the Lord. See?

HYATT You know they're actually blessed. A lot of clergymen bless something, but it really isn't blessed.

BISHOP WOMACK No! No! No! He jis' go - yo' got tuh suffah. *YO' KNOW, WHEN AH GIT READY TUH BLESS THOSE THINGS, SOMETIME IT MIGHT TAKE THREE TUH FO' TUH FIVE DAYS. AN' WE GO INTUH THE TEMPLE IN HYMN AN' PRAYAH, PUTTIN' THEM THEAH ON THE ALTAH BEFO' GOD. DO YAH SEE WHAT AH'M TALKIN' ABOUT?*

HYATT Um hum.

BISHOP WOMACK An' brothah, the powahs of God! *WE HAVE LIVED SO CLOSE TUH GOD, UNTIL YAH CAN SEE THE - WE HAVE FLOWAHS SOMETIME - AN' YO' CAN SEE THE SPIRIT OF GOD GOIN' THROUGH THE FLOWAHS THAT THEY MAKE. IT'S A WONDAHFUL THING TUH BE SPIRITUAL WIT GOD.* See, God is a spirit. An' we that *worship God, worship Him in spirit an' in truth* [John 4:23]. Ah think the 8th chaptah o' Romans say to be culminded [carnally minded] is death. [*For to be carnally minded is death; but to be spiritually minded is life and peace.* Romans 8:6.] An' we have so much o' culminded until people don' pay [attention to] these things in they mind anymore tuhday, becuz it's no miracles bein' wrought amongst us.

HYATT I see. Do people write in to you for advice?

BISHOP WOMACK Many.

HYATT Many write to you for advice.

BISHOP WOMACK Write fo' advice.

HYATT And you answer the letters?

BISHOP WOMACK Answah the lettah.

HYATT And what if they want an appointment with you? Will you make an appointment with them?

BISHOP WOMACK Anytime that ah will be avail'ble.

HYATT But you will not visit their homes or anything? They must visit you?

BISHOP WOMACK Well, ah don' preach a visit in theah home.

HYATT Well, I think you're right.

BISHOP WOMACK Now, ah'm gon'a tell yo' why ah don' preach a visit in de home. Ah was in a home on sev'ral occasions an' people were...[end side 3 cassette].

HYATT And [now] we want to sort of take up the important things we may have missed. Now have any of you anything to suggest?

CHARLES [last name Willis] Yes, I want to ask him, I wanted him to explain more about this lady he picked up between Wildwood and Tampa.

HYATT Oh yes, we forgot all about, oh yes. We forgot. Yes, tell about that. [Once more we return to the vanishing hitch-hiker theme, see p.4720, line 27f.]

BISHOP WOMACK It was between Wil'berry an' Tampa. Yo' know, it was a woman theah an' ah saw [her] on two or three dif'ren' occasions, an' she was comin' in tuh Tampa. An' ah've heard people say that they've picked up a woman an' she would jis' transfo'm herself an' be invisible. An' say, "Don' pick 'er up." Well, ah saw this woman on sev'ral occasions, yo' know, bein's ah was bein' transferred from Polk County in tuh Tampa. So one day ah was theah by a gas station an' the woman ask me could she ride along wit me. An' ah tole her yes,

I'd be glad. Ah say, "How far yo' wanna go?" She say, "Ah'm gon' intah Tampa, where yo' are goin'." Ah said, "How do yo' know ah'm goin' tuh Tampa?" She say, "Ah saw yuh on sev'ral occasions goin' tuh Tampa an' yo' pass by me." An' ah said, "Well, get in. We has a thoroughly undahstandin', since yo' know me an' ah don' know yo'." An' [she] said, "So yo' won' tell, ah'm not gon'a tell yo' mah name, but ah know yuh name." An' she did know me. An' we talked fo' about twen'y minutes. An' she was tellin' me diff'ren' things.

HYATT Was she sitting on the front seat with you?

BISHOP WOMACK No, she sittin' on the back seat.

HYATT Oh! She was sitting on the back seat.

BISHOP WOMACK Sittin' on the back seat wit me.

HYATT Not with you in the back seat!

BISHOP WOMACK She - no ah was drivin' the car.

HYATT You were in the front seat driving the car and she was sitting on the back seat. O.K.

BISHOP WOMACK Ah kep'mah mirrah [turned] back there becuz since she know so much, she didn' wan'a sit in the front. Well yo' know, that's naturally, yo' know, a white woman at that time.

HYATT Oh! She was white?

BISHOP WOMACK Yeah white, she wasn't colored. [Laughs.]

HYATT Ooooooh. Ooooooh. [Whatever this means!]

BISHOP WOMACK So ah den' tried tuh deman' her tuh sit up in the front. What [because?] which ah don' like fo' nobody jis' one person sittin' in the back of the car wit me when ah'm up theah alone. An' uh, so she was tellin' me thin's that she knew an' what all had happened roun' theah. An' she ast me, did ah evah heah o' this. Do ah believe in witches an' witchcraf'. An' so ah tole her, "Well, ah tell yah about me, ah can't say wha' ah believe in." An' ah didn't care tuh discuss that becuz ah wasn't involved in that. So, she tole me a story about a woman, how she could transfo'm herself. An' she began tuh tell me about how people had sole [sold] out tuh the Devil. An' she said that choo could take a cat eye, a cat eye, some time o' the month an' would knock it out of it [the cat] an' put it out in the sun [to dry]. An'...

HYATT An eye from a live cat? [Somewhere in these volumes is another rite about the eye from a cat, or else informant confused eye of cat with a cat's-eye, certain gems exhibiting a chatoyant luster, especially a variety of chrysoberyl.]

BISHOP WOMACK A live cat. An' so she tole me what ah could do wit that thing, but choo know, when she was talkin', ah began tuh kinda feah huh, becuz all the things she - was kinda thin's tha' ah have nevah heard. An' tole me about, yo' could take a pole cat an' a buzzahd an' dif'ren' things she say tha' yo' can do. She say, "How would yo' like tuh..."

HYATT ...the buzzard later, pardon me.

BISHOP WOMACK ...she say, "How would yo' like tuh take an' sell out tuh the Devil?" Say, "Yo' can get all the money an' ev'rythin' yo' want." An' so she say, "Don' yo' remembah a man come tuh yo' in Lake Wales, Florida, an' he was a great gamblah?" An' ah begin tuh wondah about huh, this woman. Becuz this man was so smaht [smart], we would gamble tuhgethah, we was boys, but we would be gamblin'. An' ah was always watchman, yo' know, ah was kinda 'fraid becuz this man, he could make all the points on the dice. He could make all the, all the cards an' he would take an' jis' like yo' would play foah jacks - yo' know, foah suits tuh a deck. But he would take this an' let choo have duh [the] jack o' di'mon's, an' yo' have the queen a' hearts an' yo' have the king of spades, an' he ovah theah had the king of clubs. An' this man while yo' shuffelin' cards an' evahthin', then when yo' look, as he got playin' one king, yo' played it an' then

he want choo tuh win. See, then yo' all gon'a be buddies. Then theah's three kings ovah this man head. If yo' playin' the king of clubs, then the king of spades, the king of hearts an' the king o' di'mon', that's ovah yore head. Well, ah look at the cards like that, choo know what ah mean, but he got people spell-boun'. They lookin' down. He let 'em catch him fo' a li'le bit o' money an' then they lookin' all up on this man heah. Yah see what ah mean? *IT TAKE TWO TUH PLAY THE GAME. THAT'S THE NAME OF THE GAME.* [Chuckles.] An' so, this man would, this man would...

HYATT *WHAT'S THE NAME OF THE GAME? TWO TUH PLAY THE GAME?*

BISHOP WOMACK *TWO TUH PLAY THE GAME.*

HYATT Oh.

BISHOP WOMACK See? An' so ah was watchin'. Well, ah wa'n't [was not] gon'a stick mah neck in theah. So this man would have a lotta money. An' he had a li'le box, jis' about like this yo' have here [tape recorder]. An' on it was a tindah box. An' he kep' tha' full o' gol' [gold] money - five-hunda'd-dollah bills an' thousan'-dollah bills. An' he would go in evrah aftahnoon that he would take an' go tuh a tree an' we would watch him. An' so he say, "Ah know y'all be watchin' me." Ah said, "Yeah, ah sure would like tuh get some o' that money." [Hyatt? laughs.] So one day ah was wit a frien' of mine. So one day, we was kids comin' up, yo' know young, young, young men. An' so one day ah saw this man an' ah know the man bury the thing by the tree. An' when we wen' out theah, around three or foah of us, an' we saw him goin' way down the road tuhwards Hipperdes [Hesperides?]. An' we wen' out theah an' we went tuh diggin'. An' went tuh diggin', tha' man was stan'in' up theah lookin' at us. See? Oh yes. He was jis' that quick. He say, "Here's what chore [you are] lookin' fo'." He said, "Now, if yo' wan'a be smart, ah could fix yah tuh be smart." Ah said, "Ah don' wan'a be that smart." [Hyatt? laughs.] So, ah said, he said, "Yo' want mah money," he say, "yo' do what ah say." But yo' know, ah always had the feah becuz ah have heard people talkin' about witches an' what not. But ah know that this man wasn' right. But cha know this white woman tole me all about it. This [man] was a colah...

HYATT A colored man?

BISHOP WOMACK Tha's right. She tole me all about this man. An' ah don' care, if yo' an' him playin' cards, *head an' head*, see. He watchin' yuh min' till he git choo where yo' know yo' can beat 'im. Yo' beat, won some money from 'im. An' then while he got a jack o' di'mon', yo' done. Yo' done. Yo' call yuhself smart. An' he know he's smart. An' yo' call yuhself tuh unstack the cards tuh the jack, uh the queens. An' yo' know in three o' foah cards he goin' fall. But instead o' him foldin', yo' lookin' at him an' yah bettin' all the money he got, an' he lookin' at choo in the face lak this, an' there all the othah three cards ovah yah head. Well, yah see, this is a smart man. See. Well, this woman was talkin' all about that kind a stuff an' when she was talkin' ah would listen at 'im an' somethin' jis', yo' know, fell on me. An' ah was won'ahin'. An' she said, "Well, ah will see yo', an' yo' not gon'a see me." Ah said, "Yes mam." An' that time mah min' jis' got right dead an' drivin' the car fast, goin' on intah Tampa. An' when ah got tuh Tampa fo' about a six-mile Creek, or that's the only place ah was gon'a stop, becuz ah was drivin' aroun' 80, 90 miles an hour. Yo' know, ah drive fast. An' when ah got up theah, ah went tuh talkin' to her. Ah say, "Mam," ah say, "yo' say yo' wan'a get out here?" An' when ah looked back, ah didn't see no woman. See what ah'm talkin' about?

HYATT Uh huh.

BISHOP WOMACK So, yo' have all kin's of people in this worl', can do all

kin's of *tricks*. See? All kin's of *tricks*. So ah foun' out this in mah life, ah don' deal wit them. Ah have no dealin' wit them. If ah run intuh them, yo' undahstan' what ah'm talkin' about? Ah, the furs' thin' ah'm gon'a try tuh do, stay away from roun' those kind of people, becuz it's not so good fo' yah.

HYATT Um hum.

BISHOP WOMACK See, they, their spells bind yah, they really spellbind yah mind.

HYATT TO CUBBY You heard a *trick* the other day, you saw a *trick*. The flower.

CUBBY We saw, we actually saw a *trick* the othah day about some flowers withering away. I still haven't figured it out yet mahself. You know what, how did it happen or what. A gentleman told us to watch the flowers. He wen' into the [another] room, he did something in another room. Soon as he stopped, the flowers died. Three vases.

HYATT These are cut flowers or potted flowers?

CUBBY Yeah, they were cut flowers. They were all in watah vases. You know, vases for water. Well, see they have...He wuzn' usin' the power o' God.

BISHOP WOMACK No! No! No! Ah seen many things. Yah see. See wheah that is, it's the Devil theah. That's the occult powah. But wheah theah is life, yo' don' see that kin' of stuff. Theah's a feelin', yah see. Yah don' feel the powah o' God in that way, like yo' would in mine. Mah powah. Yah see what ah'm talkin' about? An' then, *WHEN AH'M ROUN' THAT TYPE OF PEOPLE, IT'S SOMETHIN' LIKE THIS - GOD LET ME KNOW, YO' KNOW. THESE HEAH PEOPLE ARE CROOKED. AH HAVE NUTHIN TUH DO WIT 'EM. AH HAVE A LOTTA PEOPLE SOMETIME TUH COME, BUT THE MOS' OF THEM THEY FEAH ME BECUZ AH 'BUKE [REBUKE] 'EM. AH'VE HAD MANY OF THEM TUH COME TUH ME EVEN MUCH AS TRY TUH KILL ME, FAH FAR AS THAT CONCERNED. "POISON" ME. BROUGHT BIG BLACK SATCHELS[?] IN THEY BOSOM.* But they don' have no powah. They don' have no powah. But chah see, that's why ah said yo' eithah got tuh ble clean an' not part clean. Yo' can't serve two mastahs. Yo' know the Bible says in Matthew 15 an' 14, "No servant can serve two mastahs." Yo' eithah love one or hate the othah [Matt. 6:24 or Luke 16:13]. See? So it's no need tuh try tuh serve two. If yo' gon' be a ministah of God, drop all the things.

HYATT DO YOU THINK TODAY THAT THE WITCHCRAFT PEOPLE, THE CONJURE PEOPLE - ARE THEY INCREASING? ARE THEY DYING OFF?

BISHOP WOMACK *THEY ARE INCREASIN'*. Becuz heah is the thin' tha' which yo' will fin' out from the likin' of doin' what God say do. Yo' see what ah'm talkin' about? Man is goin' intuh violent ? mo' an' mo' ev'ry day. *UH YO' SEE THE WIMMINS TAKIN' OVAH, AN' UH MOS'LY DOIN' THE PREACHIN'. THE WIMMIN MOS'LY TAKIN' OVAH. THEY SEPARATIN' MEN AN' WOMEN, AN' WOMEN IS GOIN' IN LINE WIT WOMEN. NOW THIS IS IN ROMANS, THE FIRST CHAPTAH BEGINNIN' FROM THE 24TH THROUGHOUT THE 26TH VERSE [REFERENCE O.K.]. NOW THEY GOIN' TUH HAVE SEX MO' WIT ONE ANOTHAH. THEN THEY HEAHIN' ABOUT THIS VOODOOISM. THEN THEY GOIN', THEY ARE STUDYIN', THEY GOT SCHOOL ALL OVAH IN CHICAGO AN' DIFF'REN' PLACES LIKE THAT, AN' THEY GOIN' AN' STUDY MO' ABOUT WITCHCRAFT THEN THEY EVAH HAVE DONE BEFO', THAT THEY CAN MAKE MONEY ON THE EASY STREET. SEE, NOBODY DON' WAN'A WORK NOW.* It's jis' the same as people, they wan' tuh become a Christian, but they don' wan'a die. But they got tuh die from things of the worl' an' the only way yo' die, tha' sacrificin' yuh body tuh Christ daily. But how many people wan'a die from the big times o' the worl'? Huh? From drinkin' an' from goin' out, socializin' self intuh the worl'. But yo' still in the church, we are all Christians.

HYATT By the way, do people - years ago there used to be in almost every town a drugstore that did a lot of under-the-counter selling of things, equipment - conjure equipment an' things of that sort. Are they still in business, or have they gone into another type of business?

BISHOP WOMACK Well, when it comin'...

HYATT They used to call them curios. Sometimes they used to call themselves curio [dealers].

BISHOP WOMACK Cur'os? Well, tuhday tha' yo' has a lot of cur'o stores, a many of them. An' the reason yo' have a many cur'ah stores is becuz 'ers [there's] lotta thin's they have in theah is good.

HYATT Um hum, I see.

BISHOP WOMACK Very good fo' the body.

HYATT Um hum.

BISHOP WOMACK *AH KNOW OF SO MANY THIN'S THAT THEY SELL IN CUR'O STORES, THA' WHICH EVRAHBODY WOULD NEED.*

HYATT *I SEE.*

BISHOP WOMACK *BECUZ TUHDAY PEOPLE CAN LOOK ON YO' AN' BEWITCH YO'.*

HYATT *I SEE.*

BISHOP WOMACK *SEE. AN' THEY'LL LIE TUH YO' AN' YO' KNOW THEY ARE WRONG AN' THA' BRINGS THE EVIL SPIRIT WIT'IN YO'. WELL, WHEN YO' BARG'IN WIT THE VOODOO PEOPLE, THEN YO' BECOME PART O' THAT, YAH KNOW. BUT THEN THEY CURIO STORES HAS ALL KIN' O' BLESS THINGS, CONSECRATED. IS MADE THAT IF YO' ONLY KNEW WHAT CHOO GET, YO' CAN GO IN THEAH AN' KNOCK THAT OFF.*

HYATT Oh yes.

BISHOP WOMACK Right in the cur'o stores.

HYATT Did you [say] people just look at you and put a spell on you?

BISHOP WOMACK Well yo' know this has happened ovah in England. Yo' know that this happened in the largest cath-a-cleral [cathedral?] church it was in England. [Surely he does not mean the murder of the Archbishop of Canterbury in his own cathedral!] That when in theah an' bewitched a who's leadah an' tore up, destroyed the temple of thousands of peoples. Yo' see people carries that occult powah, some people jis' stays there an' jis' use the Name of Gawd in vain. An' tuh use diff'ren' oil an' cat-eyes [= certain gems] an' all these diff'ren' thin's. Ah don' know, ah don' har'ly discuss about 'em becuz, yo' know, it's jis' some-thin' tha's unclean. [The church in England and the people that stay in it is a confusion.]

HYATT This is unclean.

BISHOP WOMACK These thin's that people will do as they did into the days when Pharoah was tryin' tuh subdue an' conkah the worl'. But, but God had a man in theah an' his name was Moses. An' he wen' down an' watch Israel be destroyed. A chile of God can destroy all those diff'ren' things. But choo got tuh stay wit God. Yo' can't play God tuhday an' say the Devil tuhmahrah. Yo' got tuh stop all the wicked thin's. If yo' wan'a serve God, serve God.

HYATT Well now, what about your speaking about these churches? What about - there are a lot of healing churches around. Do they all heal in the same way? Have they different ways of healing?

BISHOP WOMACK Well, if any man heal an' he don' heal by the powahs of God...

HYATT What about these Pentecostal churches? Do they do any healing?

BISHOP WOMACK Yes, some of them. Some of 'em have healin', but they jis' about like othah people now, the Pen'ecos'al churches. They went down an' seek fo' the high powahs of God but they got so now they commercialize.

HYATT They, they, in other words they're become too respectable?

BISHOP WOMACK Yes! Yes!

HYATT Not ready tuh get down on your knees, why then you're just - you're out of it.

BISHOP WOMACK They gon' an' mess up they nice, fine clothes. An' teah up they stockin's until all of 'em jis' about the same now: Pen'ecos'al, Methodist,

Baptist, Cath'lic an' all. They jis' about becuz ah have visit 'em an' be wit the ministahs an' holiness is right if no man don' live it!

HYATT Umm.

CUBBY Before we get a little too far, I'd like for you tell us, tell it about this experience with the woman. You know, that was dying in the hospitals?

BISHOP WOMACK Oh yes.

CUBBY Because that was very interesting.

HYATT Tell me, tell me the story about the woman who was dying in the hospital.

BISHOP WOMACK Now which one? Ah tole yo' about two.

CUBBY I believe this one had cancah.

BISHOP WOMACK Oh, this Mothah ah. This woman, her name was Mothah Lillie Mae Billingsley. Ah think this doctah was Dr. Zabah who operated on her. She had a tumor an' a cancah all this tuhgethah.

HYATT Now, who operated upon her?

BISHOP WOMACK Ah think it's Doctah Zabo', she told me. An' they say that she had tuh go becuz, ah mean yuh know, becuz she's an aged woman an' all that corruption an' stuff. They say they took out a whole bucket full o' stuff out a her. Well, yo' know, that's a big cancah, ah mean it growed up in her stomach. An' so that day roun' about 12 o'clock mah wife called me an' tole me that Mothah Billingsley is leavin' heah fas', an' they wazn't gon'a even much give 'er no treatment becuz it was unnecessary. An' ah said, "Well, if that's the time fo' her tuh die, let 'er go ahead an' die," ah said, "becuz ah'm busy." Ah had a group of people prayin' fo' 'er an' workin' intuh the Temple. An' so ah didn' heah from mah wife no mo' 'til aroun' about 3 o'clock. Ah think it was about 5 minutes tuh three. She called me, she say, "Honey." Ah said, "Yes." She said, "Please come." She said, "If yo' come, ah believe Mothah Billingsley'll come back tuh life." She said, "They pronounced 'er dead, but please come fo' mah sake, an' some these othahs." An' yo' know, ah went ovah theah an' 'er tongue was way out. Her eyes was opened [he demonstrates].

HYATT Opened just like that?

BISHOP WOMACK Tongue out.

HYATT Her tongue was out.

BISHOP WOMACK An' she was stiff. Duh nurse say, "She's dead." An' ah went ovah an' ah knowed ah was a prayin' man, an' ah wen' ovah an' ah jis' took mah han' an' lay it upon her ches' like this [demonstrates] that po' ole - she jis' as cold as ice. An' ah asked God Almighty, ah said, "Fathah, ah know that Thou know me. An' ah want yo' tuh give her life." An' teahs come in mah eyes. An' the Spirit say, "Lay han's on her." An' ah jis' layed mah han's on her like this [demonstrates].

HYATT The Spirit told you.

BISHOP WOMACK Tuh jis' lie [lay] han's on her. An' when ah lay han's on her, at that time ah can see her movin' an' ah called her.

HYATT You see the eyes beginning to move?

BISHOP WOMACK They had moved, begin tuh move an' ah called her. An' all the nurses were theah an' they looked on. An' when ah said, "Mothah Billingsley, speak tuh me." An' that time, looked like she tryin' tuh move her tongue. An' her tongue began tuh go back like this [demonstrates].

HYATT Back into her mouth.

BISHOP WOMACK Back intuh her mouth. An' that time the nurse hollah'd, "Bring the *life watah!*" An' they ran in an' got one o' these little bottles, yo' know, watah. An' they put in theah. An' Mothah Billingsley survived. An' she served God fo' about seven, eight yeahs befo' she passed.

HYATT You called her Mother what?

BISHOP WOMACK Mothah Lillie Mae Billingsley we called her. She was a "Mothah" of the church. A fine ole lady.

HYATT Mother of what church?

BISHOP WOMACK She's of, of mah church.

HYATT One of the Mothers of your church, I see.

BISHOP WOMACK Yes, yes. An' ah mean that. Then she lived fo' 'bout seven or eight yeahs aftah that. An' then God saw fit tuh take her.

HYATT What title, sort of titles do you have in your church? Now, you're a Bishop.

BISHOP WOMACK That's right.

HYATT Now, who comes under you now?

BISHOP WOMACK Well, we has a Juniah Bishop, an' then we have Eldahs. An' from Eldahs down tuh Deacons. An' then Missionaries. Yes.

HYATT I see. An' then you had *Mothers*.

BISHOP WOMACK Yes.

HYATT Well now, what's the duty of a *Mother*?

BISHOP WOMACK *THE DUTY OF A "MOTHAH" IS TUH TRAIN AN' TEACH THE YOUNGAH WOMEN HOW TUH LOVE THEY HUZBAN' AN' BE DISCREET AN' CHASTE, KEEPAHS AT HOME, AN' TUH BRING UP CHILRUN [CHILDREN] IN THE FEAH OF GOD.*

HYATT I see.

BISHOP WOMACK That's what a *Mothah* is fo'.

HYATT I see.

BISHOP WOMACK Although yo' very seldom fin' any, but tha's what they're [Mothers] fo' in the church. That's mah teachin'.

HYATT I see.

BISHOP WOMACK That's in the 2nd chaptah of *Titus* jis' how Mothah's s'posed tuh conduct herself: ["Aged women...that they may teach the younger women to be sober to love their husbands, to love their children. To be discreet, chaste, keepers at home, obedient to their own husbands, that the word of God be not blasphemed." *Titus* 2:3-5 King James Version.]

CHARLES Yeah, I wan'a ask a question we were discussin' on. You have L.L.D.D. [An error in printing, should have been L.L.D., D.D.] behin' yore name. We, we figure out what D.D. mean, but we coul'n' figure out what L.L. mean.

BISHOP WOMACK L.L.D.?

CHARLES Yeah L.L. ...[Neither mentions printer's error.]

BISHOP WOMACK Well, if ah had it. But ah don' have no Doctah Divinity.

CUBBY No, it's a, we were talking about anothah Reverend.

CHARLES Another Reverend?

CUBBY Reverend Robinson. He's supposed to be a...

BISHOP WOMACK L.L.D.?

CUBBY L.L. D.D.

BISHOP WOMACK Well, yuh know that mean a Doctah of Divinity. Yo' don' undahstan' me. Uh, they feel like, that they are more than great an' outstan'in' men.

CUBBY They, they go to college...

BISHOP WOMACK They go to college, yo' undahstan' me, an' a lotta them men don' even go tuh college. They jis' buy their way. See, this thing is ah fo'-tole [foretold] yah. It's got tuh be commercialize. They'll go an' they'll sell a man a I.L.D.[?] or L.L.D. [D.D.?] fo' 250 or 500 dollah. That's in othah words tuh ~~make~~ him great in, intuh the sight of the people, but not intuh the sight of God. All that is nothin' but jis' a bunch of *phonyism*, yo' know. Becuz if yo' can't ~~mattah~~ - have the material in yuh tuh materialize, it don' amount tuh nuthin no way.

CUBBY I think right now would be a good time to let Brothah Knowles give us a personal testimony.

HYATT All right. Now can you explain to [him], we want a personal testimony from...[Notice how I let Cubby take over for experience.]

CUBBY SPEAKING TO KNOWLES We want a testimony o' you. Tell me how the Lord bless you.

KNOWLES [Knowles speaks with much difficulty and has a very noticeable speech impediment - speaks haltingly.] Ah'm very thankful for mighty blessin'. God bless me, He bless me. Ah jis' stayed starin' [he merely stared with his eyes] in the hospital, layed dere an' didn't do nuthin, 'cep' [except] ah jis' layed dere an' ah prayed on. Ah know about the powah of prayah. God took me up, took me to the Bishop, the Bishop.

CUBBY Bishop who?

KNOWLES Yes, Bishop Womack.

HYATT Bishop Womack?

KNOWLES Yes. Real, real. All my life ah remembah seein' people hearin' preachahs an' things, but the Bishop Womack is real. Is real! God took me to him an' God took me to that mighty man in the church. An' that mighty man prayed an' layed han's on me. An' ah, ah who couldn't walk an' who couldn't see an' do none o' the things that othah people do. Meant nuthin to me. Wit me, it meant no more - wintah an' summah meant nuthin to me at all, ah couldn' feel. Mah bowels wouldn' even move, move from mah mout'. Ah had, didn' love life, no. Ah didn' love life, no. But God did all this fo' me. An' ah, aftah he took an' touch me, ah became alive, ah live. Now, now as a person tha' loves life, ah live, ah walk about an' God has taken me up, now ah can go on. Ah can go on becuz ah've come a mighty distance an' ah'm goin' on. Yet, mah mothah's still alive, but she hates me fo' not dyin', she didn' get any insurance money. Ah hadda wife an' the wife hates me for not dyin'. She was tryin' tuh make me die. She didn't get any money an' she jis', jis' hated me. Ah've learned a lot about people. People do many things tha' yo', yo' don' know. Yo' don' know. Yo' only know if yo' are gettin' God. Well yo' know that. Now God has put me in this holy place. Yo' know ah was dere stayin' at mah mothah's but God took me up an' He's brought me tuh this place right chere.

HYATT Right at this property? Right here?

KNOWLES Right chere. Right chere.

HYATT You're living in the same house with the Bishop now?

KNOWLES Yeah, at the Bishop's house. Right on the side o' the Bishop. An' God brought me here. An' ah'm goin' tuh stay. Yo' know, ah like the idea of livin' an' livin' good. Ah like that, it's good. An' now, God-put, ah'm gon'a stay right whah [where] God put me. Ah've foun' Him an' He took me up an' ah'm goin' on, life is good. Life is good if yo' get in God. Life is good, good fo' yo', good tuh yuh.

HYATT I see.

KNOWLES Good. An' ah'm goin' tuh stay whare God had put me, becuz it's so wunnerful, becuz ah enjoy it so.

HYATT TO THE BISHOP Does he ever preach? Or just gives testimony.

BISHOP WOMACK He gives strong testimony.

HYATT He gives strong testimony various places.

KNOWLES Thank you, Jesus. Thank you.

CUBBY I think you oughta know durin' this, durin' this testimony, he's got teahs in his eyes.

HYATT Uh, yes. Mr. Cubby wants me to note here that, while you were testifying, that you have tears in your eyes. You know, I don't see too well.

KNOWLES Ah, ah, ah have, ah have nevah cried befo', befo', befo' ah got God. Ah had, ah didn' even know how tuh cry. An' knew, knew, uh uh. Ah didn't know about cryin' at all. Ah, uh, tears come becuz ah have God now. Tears can come. An' it's a wunnerful feelin'. But befo' ah didn' know.

HYATT I see.

KNOWLES Yes sir.

HYATT Well, I think that's first class testimony. That's really testimony.

KNOWLES Thank you, Jesus.

HYATT And thank you very much for testifying.

KNOWLES Thank yo' fo' listenin'.

HYATT Well, I always, I listen to people because I learn from people. That's the only way you learn.

BISHOP WOMACK That's true.

HYATT I don't care who they are. Everybody knows something.

ALL IN UNISON. Yes.

HYATT Everybody has an experience to tell you that's worth listening to.

BISHOP WOMACK Yeah.

HYATT TO CUBBY How is that side?

CUBBY ABOUT FOAH OR FIVE MINUTES. AN' BY THE WAY, I WOULD LIKE TO SAY SOMETHING BECAUSE I KNEW THE MAN WHEN HE WAS IN GOOD HEALTH. I JUS' RECO'NIZED HIM. I BEEN KNOWIN' HIM ALL MAH LIFE.

KNOWLES YES! YES!

CUBBY JAMES KNOWLES, I BEEN KNOWIN' HIM ALL MAH LIFE.

KNOWLES YEAH.

CHARLES TO KNOWLES WERE YOU MUCH SMALLER?

KNOWLES YEAH.

CHARLES YOUR FACE JUS' CHANGED. I JUS' RECO'NIZED HIM WHO HE REALLY WAS.

CUBBY IN SCHOOL.

HYATT YOU REALLY KNOW HIM?

CHARLES HE WAS IN SCHOOL ALONG WITH ME.

HYATT OOH, YOU WENT TO SCHOOL WITH HIM.

CHARLES SURE.

HYATT OF ALL THINGS! THIS IS CHARLES SPEAKING NOW INTO THE MICROPHONE. WELL, THAT'S INTERESTING. YOU SEE THE WORLD, HOW THE WORLD DOVETAILS?

HYATT This is Monday, June 22nd. We, Mr. Cubby, Charles - 1970 [before I forget it] Charles, myself, Bishop Womack and one of Bishop Womack's patients, Knowles. What's his name?

BISHOP WOMACK James Knowles.

HYATT There are five of us sitting here under the trees, under the trees on the Bishop's property, and we have done four sides of two cassettes about the Bishop's work and some of the aspects of his life, and before we leave, we're going to take a picture of the Bishop and me first, and then other pictures. Let's put it that way. And we'll, because I don't know how many pictures are on that film. Now if there's anything you want to add [spoken to Mr. Cubby].

CUBBY No, there's nothing that I wanted to say.

HYATT All right, is there anything? Well, I will add this: that I'm very grateful to the Bishop for talking to me and telling me about his work, and I think we're going to, I'm going to be here a few more weeks, so I do hope I'll have a chance of talking to him again.

BISHOP WOMACK Amen.

HYATT All right. I'll be talking to him again. And this has really been an experience. And everyone is different.

BISHOP WOMACK Yes.

HYATT Everyone is different. We all have, we all have gifts, even - never, never look down upon anyone or underestimate anyone.

BISHOP WOMACK Amen.

HYATT I don't care who it is, because some, that fellow, he may be, he may be one of the greatest men on Earth. He may, you don't know anything about him.

BISHOP WOMACK Amen.

HYATT That's right. Will this close out side four? How much more have we there? A couple of minutes?

CUBBY About a couple of minutes.

HYATT All right we'll close this out then. May the Lord be praised and bless everybody.

MISS JONES GETS MARRIED - MOTHER-IN-LAW CONDUCT
DRIVES HER TO PROFESSOR PICKENS - SPIRITUALIST
AND HIS GRAVEYARD RITE FRIDAY BEFORE SUNSET
ACTION BASED ON THE DEATH AND BURIAL OF JESUS
ALSO PRAYING AGAINST AND SPITTING RITE AT DOOR
INFORMANT ALSO CURED BY DREAM ABOUT GRANDMOTHER

[This interview was taken by my assistants Charles and Cubby. The former, after sounding out informant on his own, decided he and Cubby could handle the situation alone. After listening to a result quite worth-while, I saw no reason for another interview by me. Privately Mr. Cubby agreed. Only here and with preceding *Doctor* Walker were interviews ever taken by an assistant.]

CUBBY June 25, 1970. We are now at the home of Miss _____ Jones. We are in St. Petersburg, Florida. Thank you for remindin' me Mr. Charles. Miss Jones is goin' to tell us some personal experiences she had had in her lifetime.

JONES Well this is one tha' is very, very interestin' an' very, very difficult fo' me 'cause it had a very, very deep bearin' on my life.

I was born here in St. Petersburg, Florida, January 17, 1924. My mothah an' fathah are here right now. As I was sayin' I went to Detroit, Michigan in 1939. There I met this fam'ly, the Jordans. An' I became involved with Hubert Jordan. An' his mothah, she didn' like me atall [a'tall = at all]. An' she says to me, "Well, I don' 'preciate yo' foolin' wit my son 'cause yo' are not of my faith," says, "'cause yore mothah," says, "she is a sanctified preachah an' we don' believe in holiness preachin'." An' she said, "We don' b'lieve in lady ministahs." So I says to her, "Well it's not a mattah of what yo' b'lieve in," I says, "Hubert has ast me to marry 'im." She says, "No, yo' won' marry 'im." I says, "I think I will. An' jis' to show yo' tha' I will I'm goin' to tell 'im, yes." She says, "Well it will be to yore sorrow." [Coughs.]

So we got married 'cause I was pregnant by 'im. Why it wus a rough ordeal. Naturally aftah we wus married we stayed in 'er house! Then the war came an' he went to service. So I said, "Well, I'm pregnant an' I'm goin' to go home to my mothah an' fathah." She said, "No, yo're not s'posed to go home, yo're s'posed to stay wit me 'cause yo're married to my son." I said, "No, I'm goin' home." I says, "My mothah is goin' to come an' git me." Which my mothah did. My mothah came an' got me an' I came here [home to St. Petersburg]. I birthed my daughtah wus three months ole I went back to Detroit so she could see 'er othah gran'-mothah. My mothah said, "Yes, go on."

we get to the cemetery ev'rybody line up an' go an' throw the envelope into the..."

CUBBY Grave?

JONES ...grave. An' ev'rybody turn aroun' an' go home. Now tha's the way he has rituals.

CUBBY Yo' write a lettah to someone who's deah to yo'. Yo' write a lettah to somebody dead?

JONES To somebody dead an' then he git all those cars, hundreds of people, an' then they drive right out to de cemetery. An' yo' jis' throw the envelope in this new grave. He knows when this fun'ral gon'a be, see. I wrote to my gran'mamma. I _____, so they tole me. Naturally I don' know, but my mamma said when I was bo'n I fell into my gran'mamma's arms. I know she wus dear to me. So I wrote to her. So I don' know why, but anyway I'm still alive 'cause then I couldn' hardly walk 'cuz I was paralyzed.

CUBBY Oh, yo' was paralyzed at this time?

JONES Yeah, I wus in a wheelchair - jis' hobble, I jis' wus walkin' wit a cane. No, it was crutches.

CHARLES S'cuse me, do yo' think a curse wus cast when you...?

JONES Yeah, I b'lieve tha'.

CHARLES By yore gran'mothah?

JONES No. By mah mothah-in-law.

CHARLES She wus tryin' to git revenge?

JONES Revenge fo' me takin' my own daughtah from 'er. Yeah 'cuz she tol' me an' mah mothah when we's walkin' out, she said, "Yo' won' be happy wit 'er, yo'll nevah raise 'er." I say, "I don' care who raise 'er," I say, "yo' won'."

CUBBY Did yo' evah have a chance to raise her yoreself?

JONES No.

CUBBY Yo' didn't?

JONES No, but see I didn' care 'cuz mah mamma raised 'er.

CUBBY Where is she now?

JONES In Providence, Rhode Island. Happily married wit two li'le girls.

CUBBY Miss Jones now you mentioned about the...what's the man's name again in Philadelphia?

JONES Professor Pickens.

CUBBY Was he sort of a root doctor himself or somethin'?

JONES Yeah.

CUBBY He was a root doctor?

JONES Yeah, yo' know naturally nobody'd go out in the graveyard unless...

CUBBY Well, wha' did he advise yo' to do?

JONES He advised me - he say, "Now look, if you stay dere wit yore mothah-in-law an' yore husban'," say, "the lady has yo' well insured an' yo' worry yore-self. Jis' go on home an' git away from Connecticut. [Here again mother-in-law must have gone to Connecticut with her.] He say, "Well, let yore mothah raise yore daughtah so she'll know yo're her mothah an' her fathah an' yo' won' have no man ovah yo'." An' I nevah had no man ovah my daughtah."

CHARLES Oh.

JONES Only intimate people can *hurt*...see, yo' know, it is written in the Bible, "Watch yore close frien' 'cuz yo'..." It's somebody close to yo' tha' wan's to do yo' physical hahm. People tha' not person'l don' wan'a bothah yo'.

CHARLES Do you know any pa'tic'lah incident whare it did happen?

JONES Well I'm tellin' yo' 'bout my aunt. My Aunt Fanny, my mothah's sistah. She said tha's wha' she an' 'er husban' wus sep'rated. In Georgia years and years ago. She said this woman wus goin' wit her husban'. Tha' soon as she go

to work he go to this lady's house. He pretend to be a preachah. [All laugh.] Yo' see, as soon as she go to work he go ovah to visit wit the sistah's, readin' the Bible an' Mamma say he go to this pa'ticulah woman's house ev'ryday an' sit up there an' eat chicken. [All laugh again!] Yeah. Mamma say the lady wus a beautician. Cosmetologist, yo' know, beautify.

CHARLES Hair stylist.

JONES Yeah, she wus my aunt's frien'. Right now my aunt is baldheaded as my hand.

CUBBY Well what did her husban' do, cut her hair out an' cast a spell on her?

JONES No, the lady.

CHARLES Well, wus she a *root workah*?

JONES She wus somethin' 'cause she shorn my aunt's hair an' it ain't nevah come back yet. The man, husban' jis' went on away wit this woman. Yeah, an' she ain't nevah been the same. Said she loved 'im so deah. See tha's why I ain't lovin' nobody so deah. They went on away an' my aunt's hair come [fell] out an' she jis' went on to New York. She's been in New York evah since. But she say she nevah trus' a man. She nevah married no more. Jis' went away lef' 'er li'le girl an' her li'le boy. [He] went on away wit the beautician.

CUBBY Mr. Willis [Charles] you wanted to ask a question?

CHARLES Oh yes, I wan'ed to ask yo' whethah - I know when I intahviewed yo' before yo' said somethin' 'bout wha' yore cousin observed. Somethin' 'bout *roots*.

JONES Oh well, it wus healin'. Yo' know tha' wus a lady tha' healed. She wus in the root bus'ness yo' know. She was a midwife an' she b'lieved in the supahnatural. An' my cousin, she - she come an' tol' me 'cause I wus all mixed up aftah tha'. So my cousin she come to me an' say, "Well, whut yo' intend to do?" I say, "Well, I ain't intendin' to do nuthin' now." I say, "I'm disgusted," I say, "I'm sep'rated, I'm goin' to stay heah an' work. I'm goin' save some money an' then I'm goin' some place." She said, "Well," she say, "I'm goin' ask the spirits," she say, "the spirits give me lotta info'mation 'bout diffrun' people." So I went an' I talked to them. The spirits say the bes' way to survive - say yo're a woman, an' say mos'ly don' be bothahed wit [men].

She [healer] say, always if yo' goin' some place, whenever yo' leave a person's house always look back an' spit. My gran'mothah use to always do that too.

CHARLES Look back and spit?

JONES Yeah, 'cuz see when yo' go to some people's house they don' wan' yo' there. Mah gran'mothah said dat dey'd come to de do' - jis' like yo' go to a person's house an' dey'd *say a prayah agains' yo'* an' [she spits] spit at choo. She say when yo' leave a person's house yo' say a prayah an' spit back [demonstrates].

CHARLES Ovah the same shouldah.

JONES Yeah ovah yore lef' shouldah.

CUBBY Did you ever have visions? Have you ever had visions or...

JONES No, I nevah had no visions. I've had dreams. Well, they say a dream is a vision. Now when I couldn' walk when I wus in Wayne Diagnostic...tha's a hospital in Detroit. I wus in the wheel chair. An' I knowed it had to be a dream 'cause my gran'mothah wus dead then. But she came to me in my dream an' rubbed my legs.

CUBBY Rubbed your legs?

JONES Yeah. She came to me an' rubbed my legs. An' say, "Now git up Mary an' go home." Now I can see my mamma had come an'...

CHARLES Wus yo' dreamin' then?

JONES I wusn't asleep, it had to be a vision 'cuz I wusn' asleep. An' the nurse came in an' I tol' 'er, "I gotta git up an' go to the bathroom." She says,

"I'll wheel yo' in." I say, "No, I gonna git up an' go myself."

CUBBY Were you able to walk then?

JONES I got up.

CUBBY You got up an' walked to the bathroom.

JONES I walked to the bathroom.

CUBBY On your own?

JONES On my own. I put my han's on the Bible...my gran'mothah...I had 'er tuh rub my legs. She tol' me to git up an' go home.

CUBBY Now this state of bein' paralyzed - it came from a spell yore mother-in-law had put on you?

JONES Yes, yes, uh huh.

CHARLES Wha' yo're sayin' - aftah yore vision an' yore gran'mothah came an' rubbed yo' laigs...

JONES I got up. She tole me, "Git up." Hon'es' to Gawd, she did. She tole me, "Git up, git up an' go home."

CUBBY Have you had much trouble since then?

JONES I haven' been paralyzed.

CHARLES Yo' can still walk good?

JONES I'm goin' on 'bout my bus'ness. Goin' 'roun' - look at my han's - wavin' good bye...

CHARLES Wunnaful. [Notice she did not get up to walk and interviewers did not ask her to.]

JONES Uh huh, tha's wunnahful.

CHARLES Have you ever had any more experiences - havin' dreams wherein maybe yo' foresaw someones' death or maybe somethin' else has been wrong with you?

JONES No, 'cuz - not unless'n I been drinkin' [laughs].

CHARLES Yo' papa's not dead?

JONES No, my papa an' my mamma runnin' aroun' in a 646 [1964 - 6 cylinder automobile]. Right now my mamma's up in New York City havin' a *halleluiah time*.

CUBBY One othah thin' before we close out that has taken my attention an' this is Doctah Pickens. Well do you know whether he was called a *root doctah* or what did they call him?

JONES *THEY CALL 'IM A SPIRITUALIS'.*

CUBBY *OH, A SPIRITUALIST.*

JONES *YEAH.*

CUBBY *BUT HE DID DEAL IN ROOTS?*

JONES *YEAH BUT HE WORKED IN A CEMETERY MORE'N ANYTHIN'. [ALL LAUGH.] AIN'T NOTHIN' OUT THERE BUT A WHOLE LOTTA ROOTS. [LAUGHS LOUDLY.] THA'S RIGHT. YO' KNOW YO'SELF. YO' GO OUT THERE EARLY IN THE MAWNIN' BEFO' [unclear] AN' YO' WRITE SOMETHIN' AN' THROW IT IN THERE [A NEWLY DUG EMPTY GRAVE].*

CUBBY *WELL TELL ME THIS THOUGH, WHAT I'M TRYIN' TO GET TO, YOU SAY THE PROCESSION HIMSELF - WOULD HE HAVE SOMEONE COVER THESE LETTERS UP WITH PAPER? I MEAN WITH SAND SO THAT WHEN THE PROCESSION GOT THERE THEY WOULDN'T SEE THE LETTERS IN THERE?*

JONES *NATCHURELY.*

CUBBY *AN' THE CASKET WUS BURIED RIGHT ON TOP OF IT.*

JONES *ON TOP OF IT. SEE, OKAY YO' GO OUT THERE - HE'D SAY SOME KIN'A BENE-DICTION OR SOMETHIN' AN' YOU THROW 'EM IN 'ERE, THEN THIS GUY WOULD COME AN' COVAH 'EM OVAH WIT SAND.*

CUBBY Did you have to have a special reason for goin' there?

JONES Yeah, yo' had to have a reason. If yo' was goin' wrong an' yo' know someone who could fix it fo' yo' in the supahnatural worl', already gone on.

Yo' hafta have confidence.

CUBBY Oh yeah. Then you would do this to bring someone livin' closer to yo'. Say fo' instance if I was yore husban' an' I was strayin' away or somethin' an' was runnin' aroun' an' yo' wanted to draw me back to yo', closer - this was what you....An' he would have some type of services over these letters.

JONES Oh yeah!

CUBBY As though he was buryin' that actual person.

JONES As though he was communicin' wit 'em.

I MEET CHARLES FOR THE FIRST TIME
LATER WE LEARN LAST NAME WAS WILLIS
LIVE FROGS IN HIS GRANDMOTHER'S LEG
DISEASE CALLED "FROGGED" - RARE WORD
OTHER RITES - LAST ONE COMPLICATED

[Although this meeting occurred 7 years ago in 1970 about June 15, I do not remember it at all, except one sunny afternoon Mr. Cubby and I stopped off a main highway among a few scattered pines and a water view. After our present conversation which shows Charles familiar with root work, I employ him as an assistant for Mr. Cubby.]

HYATT I'm sitting here in Optimo Park in St. Petersburg. Mr. Cubby has left my companion and me [for about an hour]. We're sitting here in the front of my car with the air conditioner on and we're looking out at the palm trees and the water - that sort of thing. Now my companion is going to tell me a story that happened when he was a boy in Georgia, a story about him and his grandfather and spirits.

CHARLES Oh this is aroun' 1938 in Tipton, Georgia. Well mah fathah, mah gran'fathah was known to see spirits. He always tole me he could see ghosts an' so forth. An' he always kept a horseshoe nailed up on the do'. Ah ast him wha' wus it fo'. He tole - said it wus fo' deterrent of the spirits, to ward off evil spirits. So one night the dahk caught us out in the fiel' as we wus comin' home. An' he said, "Wait, ah saw a ghost, a ghost pass 'cross the road." An' hark! The mule stopped, raised his fron' laig up an' wouldn' move. [Or was the mule's name Hark?] So mah [grand]fathah whipped 'im, whipped 'im, an' he still wouldn' move. So he got tired an' waited a while. Aftah we waited fo' about a halfa hour the mule walked on off. We got almos' to the house, ah'd say 'bout a third of a block, he said, "Ah saw it ag'in!" 'Bout tha' time the mule stopped ag'in. We only stopped 'bout 10 minutes, then he kep' goin' maybe 10 or 12 paces an' he stopped ag'in. Mah fathah, mah gran'fathah said he saw it ag'in. So he got off the wagon an' went into the house an' tole mah gran'mothah to give 'im some snuff. So aftah he chewed the snuff he spit in a can an' then he got some grub-worms. Tha's a worm fo' the use of fishin'. [These latter were kept handy, not freshly dug.] An' he put it in the snuff spit an' put it undah the do'step. Then he got back on the wagon an' this mule went on into the yahd. So he tole mah gran'mothah, says, "He's aftah me." She says, "Who's aftah yo'?" [Grandfather says], "Ah saw 'im ag'in tonight." Mah gran'mothah tole 'im, she said, "Yo' know wha' to do 'bout tha'." He said, "Ah know wha' to do." So the nex' day he got some crickets an' he baked 'em in the oven, an' he got some corn shucks an' dried 'em an' sewed 'em in a bag, about 10 of 'em an' hung 'em on a

big tree. An' a while latah he's on the same mule an' he saw the same ghost but the mule kep' goin'. He said, "Now he's 'fraid." An' aftah then, ah say 'bout a coupla days latah we saw it once mo' an' we nevah saw it ag'in. [Notice the simple and easily obtained materials. Old-time substances easily found and free!]

HYATT Was this ghost someone that he thought personally was after him? Was it an impersonal ghost or was it somebody that didn't like him? Or just a ghost?

CHARLES No, he thought it wus a guy he always had a gru'ge ag'ins'. They had a gru'ge ag'ins' each othah. An' the guy got kilt - a mule kicked 'im in the haid.

HYATT Oooh, I see. Was that the reason for the mule lifting up his leg, I wonder? [Did someone cause the mule to lift its leg? Was someone getting even?]

CHARLES Yes, tha's wh' ah think. The guy said before he died he'd come back from 'is grave an' git 'im. [Who? The grandfather or person causing the mule to kick?]

HYATT Uh huh. That was really somethin'! How did the mule lift up his leg? Did he lift up one leg?

CHARLES He lifted up 'is fron' paws firs' an' try to kick but he wus onto the wagon an' he jis' kicked 'is back laigs, not too high. He lift his fron' paws up as if to stomp.

HYATT I see. Did your grandfather say that mules could see spirits?

CHARLES He said mules could re'ly see spirits. He said all mules could.

HYATT I see. Did he ever say anything about other animals seeing spirits?

CHARLES He said a dog in a way can. He can smell, only way he can, smell a spirit. He know'd if one's roun'. He starts howlin'. One night a dog wus howlin' in the night at mah gran'pah's house. Ah say, "Why's he howlin'?" [Grandfather says], "'Cuz he sees a spirit." He say, "Yo' go to the windahs an' look." Ah say, "Ah see." [I see = I understand, not I see the spirit the dog is barking at.]

HYATT Could your grandfather normally see spirits? Did he have a gift of seeing them?

CHARLES Yes, said he always did.

HYATT Always [had] seen spirits.

CHARLES Tha' why he wus pahticlah watchin' fo' de spirit, 'cuz de man promised 'im from death tha' he would come back an' git 'im.

HYATT Oh, I see. Now you heard that woman this morning tell us she had this *call*. Did you ever hear any stories about *calls*? I mean, people being gifted to see spirits or anything of this sort?

[I am dwelling on this subject because spirits and hoodoo apparently run in families.]

CHARLES No. Mah gran'fathah tole me he had a midwife when he wus bo'n. He said, uh the day he wus bo'n the midwife tol' 'is mothah, said, "Your son will be mo' gifted den the res' of the kids." He wus about the fi'th son. [Is he trying to say seventh son?] She say, "Dis son gon'a be diff'run'." In fac' she wus the type tha' could see spirits huhself. So she knew he wus diff'ren' from all the res' she had delivahed.

HYATT I see.

CHARLES Becuz he said he stahted preachin' when he stahted talkin' good. Ah'd say 'bout six yeahs ole. He wus diff'ren'. He ust to lay up in bed at night an' cry when all the res' of the kids be 'sleep, 'cuz he could see spirits.

HYATT Did you people live out in the country from Tipton, Georgia?

CHARLES Yes, Tipton.

HYATT I came through it coming down here on the highway. When you were a small child did you hear much about rootworkers or that sort of thing? Was there

much talk about it? Did you ever hear a story of someone who had a spell put on him and went to someone to have it taken off?

CHARLES Yes, mah gran'mothah tole me she had a lady who hated 'er an' she wus a real rootworker.

HYATT Oh, she was a rootworker, the lady who hated her?

CHARLES Yes. She had frogs in huh laig, she say. One of 'er laigs wus always bad. Ah ast her why one laig wus much largah then de othah one. [Elephantiasis?]. She always had trouble wit de same laig. She said dis rootworkah tole 'er she crippled 'er fo' life an' she said 'bout a month aftah she tole 'er tha', 'er right laig stahted hurtin' an' it stahted swellin'. She went to de doctah an' de doctah nevah could undahstan' wha' wus wrong. He couldn' fin' anythin' wrong.

HYATT Uh huh.

CHARLES An' she contacted anothah lady an' she tol' 'er she had frogs in 'er laig. Some way she had put frogs in 'er laig.

HYATT Put frogs in her leg?

CHARLES Small frogs. So the othah lady tol' 'er she had been *frogged* [my only example of this word!].

HYATT She had been *frogged*?

CHARLES YES, BY SOME STRONG ROOTWORKAH. SHE [GRANDMOTHER] SAID SHE TRIED EV'RY REMEDY IN THE BOOK. THIS OTHAH LADY [SECOND ROOTWORKER] SAID SHE COULD GIT RID OF IT. SHE COULD TRY. BUT WHEN SHE DID IT WUS VERY POWAHFUL, STRONGAH DEN SHE WUS. EV'RY MAWNIN' WHEN SHE GIT UP, FILL 'ER MOUTH FULL OF SNUFF, DRAW A CROSS ON DE GROUN', TURN AROUN' 3 TIMES AN' SPIT IN DE MIDDLE. AT NOON DE SAME THIN'. AN' EVENIN' DE SAME CROSS TURN AROUN' 3 TIMES AN' SPIT RIGHT IN DE MIDDLE OF DE CROSS. [For drawing a circle on the ground, making a cross into its center, and spitting into this center of this cross see Vance Randolph, *Ozark Magic and Folklore*, Dover Edition, 1964, reprint of Columbia University Press, 1947, p.271, 2nd paragraph.]

HYATT Good! Good! Good!

CHARLES She say 'er laig stahted dryin' up aftah 'bout 4 or 5 weeks.

HYATT Good, good. Now before the spell was put upon your grandmother, her legs were all right?

CHARLES Yeah, perfec'ly.

HYATT Oh, perfectly all right. And the leg just...

CHARLES She ust to plow.

HYATT What!

CHARLES She plowed wit de mule befo' den.

HYATT Oh, she plowed with the mule.

CHARLES Yes, han'plowed. Yo' know wha' han'plowed is?

HYATT Oh yes, and put the mule in front to pull it.

CHARLES Yeah, she wus a strong lady.

HYATT I see. She was strong. When you were a boy did they ever use oxen or was that more down in the lowlands along the coast?

CHARLES Uh, wait, neah de tracks. Ah think it wus right by de railroad tracks. Ah'd say 'bout halfa block from 'em. De way ah undahstood it.

[His answer is irrelevant, does not understand what I mean. I ignore answer.]

HYATT Uh huh. I see. Well now this woman who cured her actually cured her despite the fact that the other rootworker was stronger?

CHARLES She wus strongah but she didn' know she wus doin' it.

HYATT Oh, I see.

CHARLES If she had known she could prob'ly have stopped it.

HYATT Oh, now I understand. Now I see how you get around that. That's great.

Well I have had these cases where one root doctor was stronger than the other one. There's an old story told...tell me how you heard it. About two root doctors getting into a *row* at sometime and one wants to prove that he is stronger than the other one....You may be able to get it together later on....So many people who have heard a good spirit story or a story like this, somebody having a spell put on them or taking a frog out of the leg, that sort of thing. [Cut in tape.]

HYATT Now what was it, the grandmother...

CHARLES Mah gran'mothah said tha' she knew a frien' o' 'er's who had a wart put on 'er by a rootworkah. This same lady tha' cured 'er, she went to 'er to get it removed. De way ah undahstood it she had it removed wit urine from a skunk [polecat] which is hahd [hard] to git. [I never heard that one before!]

HYATT I imagine...

CHARLES Took 'er about a yeah or two to git it, she fin'ly got it. But, but de lady tha' re'ly had de curse put on 'er by a rootworkah she didn't know dat she wus gonna do it. She fin' she done have the warts, she done de job well. But aftah 'bout a yeah or so she got hol' o' dis skunk urine, urination...

HYATT Well, did she herself have to get it or did she buy it from someone?

CHARLES De *root lady* got it fo' 'er!!!!

[The word *root lady* is rare compared to rootman or rootworker.]

HYATT Oh, the *root lady* got it for her.

CHARLES Yeah, she made some - I dunno wha'...

HYATT I see. That's an unusual cure. That's unusual. You know in that book of mine, *Folklore from Adams County Illinois*, I have over 700 wart cures and there's no skunk urine. That's a new one to me. Absolutely new.

[Informant says something I cannot understand.]

HYATT I would think after all that trouble something would work. Now who put these warts on her, one rootworker?

CHARLES Yeah.

HYATT And another rootworker gave her the cure for it?

CHARLES Yeah, gave 'er de cure fo' it.

HYATT Gave her the cure for it. That's great!

CHARLES She wus a frien' o' 'er an' de othah was a...

HYATT An enemy?

CHARLES ...to mah gran'mothah an' a lotta people didn't know she wus a rootworkah.

HYATT Oh, I see.

CHARLES But mah gran'mothah an' 'er frien' did.

HYATT I see.

CHARLES Tha's why when the known rootworkah put the curse on mah gran'mothah, mah frien' she figured she had [unclear] she nevah knowed becuz she knew they wouldn' leave de li'le town an' go any place but she didn' know anythin' 'bout the othah rootworkah dere. In the meantime dey had a chance to git de cure. [The rootworker who cured the grandmother belonged to the town but was not known to be a rootworker.]

HYATT That's good. There are so many - you know it's amazing...of course that book of mine has the greatest collection of cures [am I trying to impress a prospective helper?] that has ever been published. We just went after that...
OF COURSE NO MAN DOES ALL THIS ALONE. YOU'VE GOT TO HAVE A LOT OF PEOPLE HELPING YOU. YOU CAN STAND OUT HERE ON THE CORNER AND ASK SOMEONE, SAY NOW, "WELL TELL ME A SUPERSTITION," THAT SORT OF THING - THAT'S FINE. YOU CAN STAND THERE A COUPLE OF YEARS AND YOU WILL GET THOUSANDS OF THEM BUT WHAT ARE YOU GOING TO GET? YOU ARE GOING TO GET HUNDREDS, AND HUNDREDS OF THEM ARE GOING TO BE THE

SAME THING OVER AND OVER.

CHARLES Thats right.

HYATT *YOU JUST HAVE TO KEEP AFTER THIS THING AND KEEP AFTER IT AND IT'S AMAZING HOW MANY DIFFERENT THINGS THERE ARE. THESE CURES - YOU COULD DO A BOOK ON JUST CURES.* This type of cure you have just given me. [Please note: I am not talking to the learned academic world, I am talking to a prospective worker!] Do you know anything or any other cure that someone worked?

[Informant's reply unclear.]

HYATT What about weaning children - that sort of thing? Now when did you first begin to know anything about root doctors and rootworkers? When did you really first become interested in the work?

CHARLES Oh...from my midwife. She knew quite a bit about roots an' ah ust to visit 'er a lot.

HYATT I see.

CHARLES *SHE SAYS SHE GITS DIFFRUN' KIN'S OF ROOTS AN' SO FORTH, SHE DRIES 'EM OUT, SHE BURNS 'EM, SHE INHALES THE SMOKE, AN' IF SHE WANTS TO PUT A CURSE ON SOMEONE SHE SAYS A FEW WORDS WHILE DIS IS BURNIN' AN' SHE'S INHALIN' DE SMOKE AN' MOS' OF DE TIME IT WORKS. [THIS IS NEW, ALSO UNUSUAL.]*

HYATT I see. I see.

CHARLES She tole me oncet - she said somebody had did 'er some dirt. She said, "Ah tell yo' one thin', Charles, she'll be sick 'bout dis time tomorrah night." An' re'ly she wus sick.

HYATT Uh huh.

CHARLES She had a headache an' couldn't stop it.

HYATT Did she tell you what she did?

CHARLES No, she burnt some kin'a roots, inhaled it an' say a few words, she say. She jis' use 'er [victim's] initials, she nevah call 'er name. [Initials alone are rather rare.]

HYATT Oh, always use her initials, never the name.

CHARLES Nevah de name.

HYATT I see.

CHARLES Now as she talk she inhale de smoke den blow it out. She say a few words. Ah nevah could undahstan' wha' she sayin'.

HYATT I see.

CHARLES But re'lly she had a vi'len [violent] headache de nex' day. Ah made sure, ah go to de house an' see [!!!].

HYATT Before I forget it, I do want, if possible - I would like to talk to a couple of people who sell - not engaged in the work primarily, but who sell curios. Who sell roots and lucky perfumes and things of that sort, or lucky articles. I have a copy at home of this work [HOODOO] and I've loaned it to Cubby. And let Cubby let you look through it. You're getting the idea now, the sort of things that go into this thing?

CHARLES Yeah. Here's anothah cure she tol' me - wha' causes palsy, people to shake like dis.

[NOW COMES ONE OF THE MOST COMPLICATED RITES IN HOODOO!]

CHARLES *YES, SHE TOLE ME SHE HAD A CURE FO' DAT TOO. SAID SHE COULD TAKE 3 GRASSHOPPAHS AN' TAKE ONE HAID OFF AN' THROW HIS BODY AWAY. PUT DE TWO GRASSHOPPAHS IN DE SNUFF CAN AN' DE HAID OF DE OTHAH ONE. YO' HOL' IT DERE, PUT A TOP ON IT, LET IT STAY FO' 'BOUT 4 DAYS. DEN YO' TAKE ANOTHAH ONE OUT, TAKE 'IS HAID OFF AN' THROW DE BODY AWAY, PUT DE HAID IN DERE WIT DE WHOLE ONE, PUT A TOP ON IT 4 MO' DAYS. DEN SHE TAKE DE HAID OF DE LAS' ONE, THROW DE BODY AWAY. PUT DE 3 HEADS IN DE CAN, SHE LEAVE IT DERE FO' 3 DAYS. WHEN DEY GOT THE SHAKES, DE PALSY, SAY YO' TAKE AN' PUT ONE HAID UNDAH 'IS TONGUE FO' 4 DAYS, PUT*

DAT BACK IN DE CAN. PUT ANOTHAAH ONE UNDAH HIS TONGUE FO' 4 DAYS, PUT DAT ONE BACK IN DE CAN. TAKE DE THIRD ONE AN' PUT IT UNDAH DE TONGUE FO' 4 DAYS, PUT DAT BACK IN DE CAN. LET 'EM STAY FO' 4 DAYS, TAKE DEM OUT AN' CHEW 'EM.

HYATT Do what to them?

CHARLES CHEW 'EM UP.

HYATT Oh, chew them up.

CHARLES FO' 4 HOURS.

HYATT For 4 hours.

CHARLES DEN SPIT 'EM OUT. SAY MOS' DE TIME DEY GO AWAY.

HYATT I see.

CHARLES YO' NOTICE IT'S ALWAYS TWELVE, SHE ALWAYS KEEPS IT 3 OR 4 - THEM FO' [FOR] DAYS. SAYS DE 12 IS FO' DE 12 TRIBES OF ISRAEL.

HYATT Uh huh.

CHARLES TWELVE GATES OF JERUSALEM. DAT'S WHA' SHE ALWAYS TAUGHT ME.

HYATT Uh huh.

CHARLES AN' 12 DESCIPLES.

HYATT Uh huh.

CHARLES SEE AN' DAT WILL GIT RID OF PALSY. S'POSED TO STOP 'EM.

HYATT I see. Now there we have a very interesting...notice the magic rite there.

[Cut in tape.]

[The preceding speaker is named Charles. We do not know his last name but he is a professional root doctor. He worked with us today for the first time and I think he is going to be very good...we'll see. End of tape. The preceding comments were added later in the day. Later too, I realized Charles was not a professional root doctor, and we learned his last name was Willis.]

CHARLIE HARMON REMEMBERS A DOCTOR BUZZARD
BACK IN 1903 - ONE OF THOSE BUZZARDS WHO
GAVE A SHOW - TOOK UP A COLLECTION - THEN
TOLD FORTUNES - SOLVED PROBLEMS - HEALED

[This Doctor Buzzard goes back into the 1890's and perhaps the 1880's. Here is the best-known name of an actual person or persons in hoodoo and rootwork, and yet the original man and his imitators remain almost unknown. Surely there must be references to them in early newspapers, court records, etc. Some of the references in this present hoodoo work are: p.891f., v.1; p.1030, v.2; 1255, line 7, v.2; p.1414, v.2; p.1447, line 7f, v.2; p.1515, v.2; p.1600, Stone, nephew of Buzzard; p.4513f., Herman Henry and Buzzard, v.5; and p.4612f., Prophet Warkiee Sarheed and Buzzard, v.5.]

HYATT Will you tell me what you told me before?

HARMON Yes.

HYATT This was when you were a boy.

HARMON Yeah.

HYATT What happened?

HARMON He was a great man! He was a great man! He can show yo' lots of points. Show yo' 'bout how to handle money, how to git money. Show yo' lotta tricks about money.

HYATT How long ago did you say this happened? How old are you?

HARMON Ah'm 82 yeahs old [in 1970].

HYATT You're 82 years old.

HARMON Will be thuh 12th of June.

HYATT Did you ever see old *Doctor* Buzzard?

HARMON Yes, ah saw 'im sev'ral times.

HYATT How old were you when you saw him?

HARMON Ah wus about 15 yeahs old, ah guess.

HYATT About 15. What sort of a man...what did he look like?

HARMON He wus a big ole dark - high-tone man.

HYATT Was he heavyweight?

HARMON Purtty heavy, about 175.

HYATT Was he very black? Or light?

HARMON He wus sorta dark man.

HYATT Sort of a dark man. What did the children think about him?

HARMON Oh thuh chilrun kin'a ha'fway skeered of 'im. Yo' hollah, "Here come Doctah Buzzard," they break an' run.

HYATT They'd start to run then. [Laughs.] How long has he been dead, would you say?

HARMON Ah'd say about 50 some yeahs.

HYATT Fifty some years. He wasn't born in that part of the country was he, as far as you know?

HARMON When ah firs' knowed 'im he wus aroun' there. Ah dunno if he wus bo'n aroun' there or not.

HYATT I see. He didn't die there either?

HARMON No, he didn' die there.

HYATT He didn't die there?

HARMON He lef' there. The nex' time ah heard he wus dead.

HYATT You said something about...he gave performances in churches, you said?

HARMON Yes, he'd go aroun' churches an' big meetin's. He'd go aroun' there an' make pahformances - speech somethin' nothah.

HYATT I see. Now show me what he did about that money. Show me with your hands there.

HARMON He take thuh money, he'd throw it up. Throw his han's up an' then he hol' his han's out an' thuh money comes fallin' down in his han's. It wus silvah money.

HYATT Silver money.

HARMON Wouldn't have nothin' but when he bring his han's down...

HYATT He'd have some money in his hands?

HARMON Take his hat off his head - [money] fall in his hat, big hat.

HYATT Did money fall into his hat?

HARMON Fall in his hat. An' he'd take it out, throw his hat up and throw it away an' it fall right back down again in his hat.

HYATT In his hat, of all things. How did he get paid? Did he take up a collection or anything?

HARMON He'd take his hat aroun', hold it out, people throw money in there.

HYATT Uh huh, I see.

HARMON Then if yo' wan' to fin' out anythin' yo' have to pay 'im to tell yo' wha' it is. He'd tell yo' fo'tune. [Other magicians and showmen did the same thing; see references already given.]

HYATT Oh, he'd tell your fortune too?

HARMON He'd tell yore fo'tune an' yo'd pay 'im to tell it.

HYATT Did people seem to think he was pretty good or what?

HARMON Yes, lots of 'im b'lieved in 'im.

HYATT Just the colored people?

HARMON No. Colored and white bof [both]. They'd crowd aroun' 'im jis' like it wus a show to see his tricks. [An amazing statement! His real *tricks* they did not see!]

HYATT I see. I see. By the way that word *trick*, what did they mean by that word *trick* when you were a boy? What did they mean *tricks*?

HARMON *Tricks*?

HYATT Yes.

HARMON Oh, well they *trick* yo' or they kill yo'. Yo' can be *tricked* yo' know.

HYATT Yeah.

HARMON Yo' know...

HYATT Yes, does that mean the same thing as *hurt*? A spell put on you?

HARMON Yeah, it's all de same.

HYATT Could he take these *tricks* off you if you had one put on you or anything of that sort, as far as you know?

HARMON Ah heard tell of 'im takin' 'em off befo', but he nevah took none of me fo' ah wusn' big enough whare he could. [Harmon was too young to be *tricked*? Nonsense! Even babies were *tricked*.]

HYATT I see. You told me something else about *Doctor* Buzzard. I've forgotten now what it was.

HARMON Maybe - that I could think of he could tell yore fo'tune, whether yo' gotta long life or a short life.

HYATT I see. How did he tell it?

HARMON By lookin' at yore han'.

HYATT By looking at your hand, I see. He told fortunes that way. Did he have a crystal ball as far as you knew, or anything of that sort? [This is not a leading question, it is merely a conversation piece to keep interview alive.]

HARMON Seems to me like he had somethin' nothah. It's been so long now I can't remembah now whut it wus. [A good answer. Why lie about it.]

HYATT I see.

HARMON But ah do remembah he had somethin' nothah he'd rub in his han's.

HYATT Did you ever hear of another *Doctor* Buzzard anywhere or was this the only one you ever heard of?

HARMON It's the only one ah evah heard of.

HYATT The only one you ever heard of. I see. [This man was born and lived his earlier life in Georgia.]

CLARENCE CUBBY AND OLD MAN WITH CROSSED FORKS

HYATT This is informant No.2, introduced to me by the Rev. Mr. Cubby [he had done some preaching]. Here's really an old timer. He comes from up in Georgia. He's going to tell me the story about he once sold himself to the devil. Is that the story you're going to tell me?

INFORMANT Yeah, yeah. Well ah would say this, ah was wid de devil to start wid. Yes, ah wus wid de devil to start wid. Yeah came up like dis. But after dat...

HYATT Uh huh.

INFORMANT Ah made a change.

HYATT I see.

INFORMANT Now since dat time ah learned a whole lotta tricks.

HYATT Done a lot of tricks?

INFORMANT Ah learned 'em but ah don' fool wit 'em 'cause ah sold out to de devil. Ah wan' yuh tuh git dat too, yo' know.

HYATT Now will you tell the Rev. Mr. Cubby and me one of the tricks? If there's anybody listening we'll tell them to leave so it will be a secret if you don't want to tell anybody except us.

INFORMANT De devil stuck 2 fo'ks in a path fo' me [demonstrates]. One prong one way and one de othah. Ah gonna do de short one fo' yo'. All right, by me knownin' some t'ings of de devil ah saw de fo'ks. It was at night.

HYATT Uh huh.

INFORMANT But Gawd abled me to see 'em. Ah see'd de fo'ks jis' like dis [demonstrates]. Yo' couldn' miss 'em goin' on, yo' couldn' miss 'em comin'.

HYATT Your hands - your fingers locked together, that's...

INFORMANT Dat's de way de fo'ks were.

HYATT That's the way the forks were, I see.

INFORMANT All right, an' 'er, 'er, one de devil's spirits said tuh me, "Now if yo' ain't gonna do no hahm turn aroun' and back up to de fo'ks an' pick 'em up."

HYATT Uh huh.

INFORMANT Co'se dat's been proved but anyhow ah turnt aroun', backed up to de fo'ks an' picked dem up - picked 'em up an' wen' on to whare ah sta'ed [start-ed]. All right, dere ain't nuthin happened [up] tuh [this] day along dat line.

HYATT How did those forks get there? Do you think that some enemy of yours planted them through the devil or the devil himself did it?

INFORMANT No de devil 'imse'f [himself] didn' do it. Some of de devil's elves.

HYATT Oh, I see.

INFORMANT Now lissen, de devil's got elves, yo' know dat. Yo' should know it.

HYATT Yes.

INFORMANT Uh, de devil don' do nuthin now, but his elves. Gawd don' do nuthin now, He got spirits.

HYATT I see, I see.

INFORMANT Dat's right. I know de book [What book?]

HYATT Now listen, tell me something. You knew some of those old-time people. What did they do to protect themselves from evil? Did they wear anything, eat anything or carry any roots or anything of that sort in the old day when you were a boy?

INFORMANT Now I tell you whut in my boy days, co'se dat been de yeah '80 [in 1880's]. In mah boy days dey didn't b'lieve in dat so much roots as fo'ks [folks] do now. [Years ago a healer or *doctor* dug his own roots. Commerce in selling roots spread the practice.]

HYATT Oh they didn't believe so much in roots?

INFORMANT No. Ah tell yo' whut dey do. Dey wud lay off dere food fo' 3, 6 or 9 days. Yo' heah me now? An' go tuh Gawd an' consu't wid Gawd - wouldn't eat or drink.

HYATT I see, I see.

INFORMANT An' den when dem 9 days - whichevah dey sot [set] 'em aside tuh do dey go tuh 'im an' when dey do it Gawd give dem dere desires.

HYATT Now tell me one thing - you came from up in Georgia - where in Georgia did you come from?

INFORMANT Neah Malka [Mauk?] Georgia.

HYATT Near Malka?, Georgia.

INFORMANT Malka?, Georgia [unclear].

HYATT What did those people call that special kind of work where they put *tricks* and *roots* on you - that sort of thing? What did they call that? Did they use the name hoodoo in those days when you were a boy? Did you ever hear the word hoodoo much?

INFORMANT Well, dey had 2 or 3 names. Now one was a hoodooer.

HYATT Yes, hoodooer. [All evidence from older people along east coast back in 1930's interviews said "hoodoo" term not used.]

INFORMANT One wus hoodooer an' one wus *thoughts*.

HYATT Thoughts? They put their thoughts on you?

INFORMANT Yas, dey pray tuh Gawd an' like Gawd said tuh Leo[?] Gawd wan's sompin tuh happen. Ah'm ta'kin' tuh yuh now. Gawd let's sompin tuh happen. [Surely this is "praying against" known in Georgia, Florida or elsewhere; in fact throughout the history of Christianity. Actually it is *putting a curse on* a person you do not like and asking God to do your dirty work.]

HYATT Did you ever hear them calling it witchcraft up in Georgia?

INFORMANT Yeah.

HYATT They call it witchcraft?

INFORMANT Yeah, dat happen down in Egypt. Would yuh 'scuse me jis' fo' a few minutes 'cuz... [We were sitting out on front porch. He goes inside.]

HYATT Yes, yes, go right ahead. [Doesn't return - rest of tape blank.]

MR. DIXON AND MISS WILLIAMS BY CLARENCE CUBBY

HYATT Now the next voice you hear will be that of the Rev. Mr. Cubby [he had done some preaching] who is going to tell me a story about a *doctor* who lived just about a hundred feet from where we are sitting [at Mr. Cubby's home in illustration at end of volume 3] right here across the street. The house is no longer there. Now this is still Sunday, May 31, 1970. Mr. Cubby here's the microphone.

CUBBY Thank you Mr. Hyatt. The other day on Wednesday when I met Mr. Hyatt in front of the First National Bank, and immediately I recognized that he was a clergyman, and he asked me about taking him aroun' town for about an hour. Upon gettin' in the cab we began to talk about folklore an' he explained to me about his interest in folklore. I started to tell 'im about the story about a gentleman who used to live not too far from me, about 100 yards from where I live, a Mr. Huey Dixon. Ev'ryone considered him a root doctor. He was a weird man in his own way. His home was built on a old-fashioned style, way back [from the street] an' it was completely surrounded by hedges and shrubbery. The house couldn' be seen from the street. The kids in the neighborhood always called it the haunted house. Mr. Dixon was a man who they say worked re'lly in *roots* an' *craft*' an' stuff like that. The people in the neighborhood were re'lly afraid of 'im. There were rumors goin' aroun' that the women were payin' 'im to put *roots* out for their husban's who were playin' aroun' with other women, *gamblin'* or doin' whatever the women didn' desire their husban's to do. There was also a sayin' that after Mr. Dixon was run outa town by some of the men in the neighborhood an' on a full-moon night you could see him standin' on the corner of 19th Street and Melrose Avenue South here in St. Petersburg. On some occasions I've had an opportunity as a kid to sneak into Mr. Dixon's yard, an' as any energetic boy would do, climb up to the window an' try to peek in. We noticed the windows had these very black and thick curtains and shades up to them an'

you couldn't see very much at all. You couldn't even see past the window sill. However I am not sure that Mr. Dixon was a root doctor. But there has been on occasion that dogs and cats and other animals have fallen over dead in his yard. He told us that he had cast a spell on them an' made them die. That's why I think everyone in the neighborhood was afraid of him. [Poison did this *trick*.]

HYATT Good.

CUBBY At this time that's jus' about all I can tell you about Mr. Dixon because he re'lly kep' to himself an' there wasn' very much you could learn about 'im. An' everyone was afraid to visit him. I think he had no visitors at all. The home that he had has been torn down an' the city has put the property up for sale. No longer is there a trace of Mr. Dixon.

HYATT Good. Good. Mr. Cubby is going to continue right now. All right there you are.

CUBBY There's a old neighborhood rumor goin' on aroun' about a Miss Williams who lives at 1911 Melrose Avenue South. I knew Miss Williams ever since I was a kid. I grew up near her. She was a very weird person also. She kep' to her-self. She believed strongly in God. She always said that if anyone ever drink alcoholic beverages or anything of this sort they could never live in her house after she died. This house at 1911 Melrose Avenue South is still standin'. Miss Williams has been dead over 7 years. There has been numerous families who have tried to live there but none were able to live there because they were run out at night. I know for a fac' that doors are openin', lights have turned on without people turnin' the switch, because I lived right across the street at first', at 1910 Melrose. However, now my father resides there. There is one gentleman that I believe could tell you better than I can because he lived next door to her. No one out of the...I'd say 15 or 16 or 17 families maybe, have tried to live there has been able to stay in that house over a period of 3 days. All the families that have moved there have either had to leave that same night or some stayed 2 days and 3 nights, the 3rd day they were gone. I believe that possibly there is a spirit in the house because I've seen even after I've grown up that the lights will come on at night, the doors will open. You can hear voices in there. You can hear jus' as though someone was carryin' on church services in the house and there's no one in the house. The house is still standin' vacant. She has a brother who lives in the back of the house, in a little one room cottage that he has. He has never been able to stay in the house, though the house was willed to him. He continues to fix it up as though someone lives there but there is no one that resides in the Williams house. This is the end of my story.

HYATT Have you ever heard - you've told that ghost story - have you ever heard there is something you can do to run the ghost out of the house or protect yourself against the ghost or something of that sort? You know of anything like that?

CUBBY I've heard once that you could burn some type of incense. An' the story that goes to get rid of the spirit of Miss Williams is that if this house is re-done that her spirit would go away. But her brother has tried repeatedly to remodel the house. He's never completed one thing he's done. As much as he's gotten to do is paint the house, put in new windows. He's never been able to tear a single board from the house.

HYATT They've never been able to tear a board off the house?

CUBBY Not a single one. He says that everytime he tries to tear a board away it seems as though it's the hardes' thing in the world to do. He's had on one occasion to slip from a ladder while tryin' to do something. He felt that she possible shook the ladder. This is his own belief.

HYATT That's what he thinks. Well that's good, that's a good addition to the story.



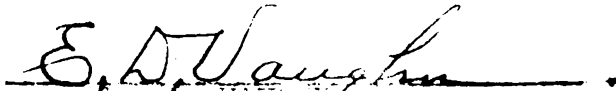
City of St. Petersburg, Florida

"The Sunshine City"
COUNCIL-MANAGER GOVERNMENT

February 6th, 1939


TO WHOM IT MAY CONCERN:

This will serve to introduce to you,
DR. H. M. HYATT, who has been given permission
to work in the colored district of this City, and
who is gathering information for a book on folk-
lore.


E. D. VAUGHN
Chief of Police

EDV:G

After that experience on my first trip to Memphis (see Introduction vol.1, p.XXXIII, where I forgot to add margin title MEMPHIS, TENN.), I decided to obtain permission from the police to work in a city. For this purpose I carried all sorts of letters and documents, but the best of them were former police permits. Even so, on my second trips to Memphis and New Orleans, I had my New York City bank obtain the permit through their local correspondent bank. Actually I remember having an interesting chat with the Chief in Memphis. Though we had a work permit for Raleigh, N. Car., Edward and I decided against it. And remember all this happened before Selma.


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H. M. PAFFORD, City Manager

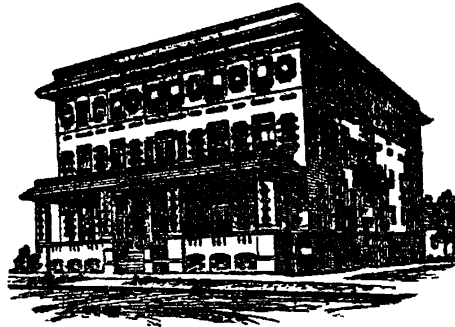
C. E. LAYTON, Mayor

C. O. PARKER, Clerk and Treasurer

CITY OF WAYCROSS

COMMISSIONERS:

M. W. BAILEY
L. B. HARRELL
J. B. HINSON
C. E. LAYTON
SAM T. WRIGHT



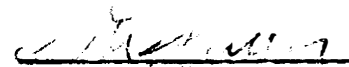
W. A. YAWN, Chief of Police
H. C. THACKSTON, Chief Fire Dept.
T. H. MILLER, City Marshall
F. B. McDONALD, Jr., City Attorney
MACK BARNES, City Recorder
DR. ROBERT WALKER, City Physician

MUNICIPAL BUILDING
WAYCROSS, GEORGIA

February 27, 1939

TO WHOM IT MAY CONCERN:

This will serve to introduce to you, Dr. H. M. Hyatt, who has been given permission to work in the colored district of this City, and who is gathering information for a book on folklore.


W. A. Yawn,
Chief of Police

THE CITY OF BRUNSWICK, GEORGIA



POLICE DEPARTMENT


P. O. BOX 539

J. E. REGISTER
CHIEF

March 10th, 1939

TO WHOM IT MAY CONCERN:

This will introduce to to you, DR. W.M. HYATT, who has been given permission to work among the colored people of this City, and who is gathering information on the early history and traditions of the colored people.



J.E. Register
Chief of Police

JOHN E. FOY
COMMISSIONER OF POLICE

ROBERT M. HITCH
MAYOR

J. C. McCAFEE
CHIEF OF POLICE

JOHN J. CLARK
CAPTAIN OF POLICE

COMMITTEE:
GEORGE C. HEYWARD, JR., CHAIRMAN
A. A. MORRISON
H. T. HULIN
P. J. MCNAMARA
LOUIS J. ROOS



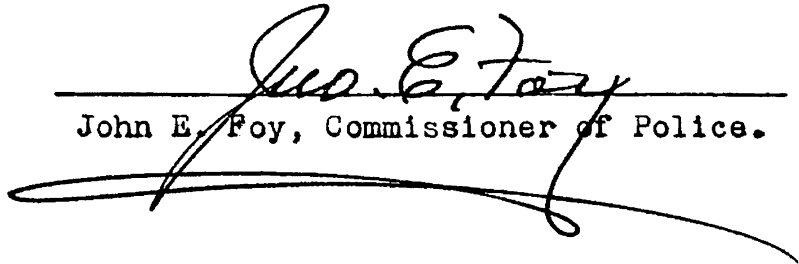
POLICE DEPARTMENT



March 16th 1939.

TO WHOM IT MAY CONCERN:

Dr. W. M. Hyatt, has permission to work among the colored population of Savannah, who is gathering information on the early history and traditions of the colored people.

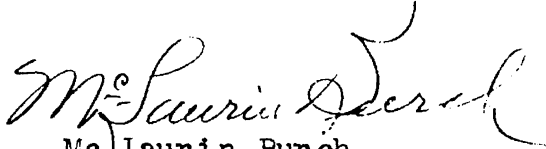

John E. Foy, Commissioner of Police.

OFFICE OF
CHIEF OF POLICE
CITY OF FLORENCE
FLORENCE, S. C.

March 31, 1939

TO WHOM IT MAY CONCERN:

This will introduce to you, Dr. W. M. Hyatt who has been given permission to work among the colored people of this City, and who is gathering information on the early history and traditions of the colored people.


Mc Laurin Burch
Chief of Police